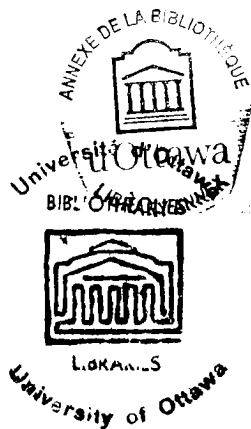


THE LIBER TAM DE PRISCIANO QUAM DE DONATO
A FRATRE PAULO CAMALDULENSE MONACHO COMPOSITUS:
FIRST EDITION WITH COMMENTARY

by Gilbert M. Boutroix

Thesis presented to the School of Graduate Studies
as partial fulfillment of the requirements for the degree of
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A_C_K_N_O_W_L_E_D_G_M_E_N_T_S

To Professor Denis G. Brearley of the Department of Classical Studies of the University of Ottawa under whose supervision this dissertation was prepared the writer wishes to express his sincere thanks and gratitude for his invaluable advice and guidance in the writing of the dissertation and in the determining of problems that need to be handled, for his help in the obtaining of microfilms of manuscripts necessary for this research, and for the generous use of his private library. The writer would like to thank Reverend Father Etienne Gareau, of the same department, for his expert suggestions and advice concerning the Prologus; and the writer is also grateful to Professors Edmund F. Bloedow and Pierre Brind'Amour of the Department of Classical Studies of the University of Ottawa for their helpful suggestions.

C_U_R_R_I_C_U_L_U_M S_T_U_D_I_O_R_U_M

Gilbert M. Boutroix was born August 9, 1944, in New York City, New York. He received the Bachelor of Arts degree in Latin from the Brigham Young University, Provo, Utah, in 1966. He obtained the Master of Arts degree in Latin from the same university in 1968. The title of his thesis was Versus de Bella quae Fuit Acta Fontaneto of Angilbertus: A Poetical Analysis and a Metric, Definitive Translation.

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INTRODUCTION - METHODOLOGY

In the establishment of the text of the first twenty-six folia of the Paris B.N. Lat. 7517, which as yet is the only ms. containing PC's works, I have tried to adhere to the principles and methods of textual criticism outlined by Paul Maas in his book Textual Criticism, Oxford, Clarendon Press, 1958. As far as the apparatus criticus is concerned, I have in the main limited it to the listing of words incorrectly written in the manuscript and marginalia. I do not list all the instances of words written with an e for ae or oe, since this is the usual practice of the scribe, occurring in over ninety per cent of the cases. However, when ae or oe is written as such in the manuscript, this is noted in the apparatus as well as all cases where minuscule y is employed for u. Note that the latter is the chief use. Majuscule V is used. In accordance with Paul Maas's principles, I have endeavored to correct the manuscript, which is the codex unicus, according to what I believe to be the author's intention, based on a study of the ideas and regular usage of the author. There are times, however, when I have not emended if the particular reading as it stands is a significant

representation of PC's understanding of a certain grammatical principle or of a line of poetry cited.

I have written the notes in the apparatus criticus in English, following the practice of Mario Esposito in his edition Itinerarium Symonis Semeonis Ab Hybernia Ad Terram Sanctam, Dublin, The Dublin Institute for Advanced Studies, 1960. In the apparatus criticus I first refer to the relevant word by paragraph number followed by a comma and then the number of the sentence of the established text. Then comes the word underlined, which is followed by the exact reference in the 7517. Manuscript references, unless otherwise stated, always refer to the 7517.

Usually I have punctuated PC's text and the other sections of this thesis according to the principles outlined in the MLA style sheet (1968 edition), and I use the reference words and abbreviations found on p. 18 - 20 of this style sheet. I have followed the principles outlined in R.H. Shevenell's Research and Theses, Ottawa, Univ. of Ottawa Press, 1963 for footnoting, format, and bibliography. The abbreviations of pagan and Christian authors with their works are based on those appearing in the T.L.L., 1, 1-109 (1900 edition). The abbreviations for the periodicals are those in the 1967 edition of the Année Philologique, p. XV - XXIX.

The question of orthography in this edition presents a

problem. On one hand we have those who, like Mario Esposito in his Itinerarium Symonis ... Ad Terram Sanctam and Bengt Löffstedt in his edition of Malsachanus, adopt the particular spelling of the manuscript with its mediaeval orthographical characteristics depending on the period such as e for ae and oe, i for e and vice versa, f for ph, and y for i. On the other hand, there are those, like Cora Lutz (see her edition Remigii Autissiodorensis Commentum in Martianum Capellam, Leiden, Brill, 1962), who employ classical orthography in the editions of mediaeval writings. The ms. of PC though exhibiting mediaeval orthographical peculiarities, does show a knowledge of classical spellings. Therefore, I have adopted the orthography of the Oxford Latin Dictionary, 1968 - 1969, fasc. 1 - 2 and have employed the spellings of the T.L.L. and the Latin Dictionary of Lewis and Short (1962 publication) where the O.L.D. is lacking. For Late Latin words not appearing in any of these dictionaries, I have used F.K. Niermeyer's Mediae Latinitatis Lexicon Minus, Leiden, Brill, 1954 - 1964, fasc. 1 - 11 and the Mittellateinisches Wörterbuch, Bis zum Ausgehenden 13. Jahrhundert, edited by Otto Prinz, vol. 1, Munich, Beck, 1967. In rare instances I have maintained the mediaeval spelling for good reasons usually listed in the commentary. However, in order that my text of PC's grammatical treatise have some usefulness for a philologist I have listed the peculiar spellings, aside from the e for ae kind, in the apparatus criticus. It is

to be understood that any word with ae or oe in the text has e in the ms. Those instances when ae or oe does appear correctly in the ms. have been noted in the apparatus criticus. I have left PC's Greek words written with Roman letters as such, since nowhere in the 7517 does any Greek letter appear.

I have divided PC's text into numbered paragraphs and sentences. At the beginning of each paragraph appears a number separated by three typed spaces from the first sentence in that paragraph. In referring to a paragraph and sentence, the number of the paragraph first appears followed by a comma which is then followed by the number of the sentence; for example, 55, 3 means paragraph 55 sentence 3. Division by folium in the text is shown by two diagonal lines and marked in the margin where it occurs. Roman numerals are transcribed as such.

The section of the thesis called Fontes et Testimonia (separate for the prologus) is an attempt to list the probable sources from which PC has drawn his material as well as a few later mss. which offer the same treatments. In this latter case the grammatical treatise on Donatus of Sedulius Scottus (fl. 848 - 859) is chiefly involved, whose treatise is preserved in the B.M. Arundel 43 of the thirteenth century.¹ In the presentation of the Fontes et Testimonia each separate reference within the same paragraph or sentence is separated

from the other by a semi-colon. A colon precedes a reference. To alleviate the strain and monotony on the reader's eye I have written the abbreviations of authors' names in capital letters, which practice is followed in the Commentary. However, in the Commentary an author's name may also be written in full with the normal practice of the first letter being a capital and the succeeding ones in small type; hence, Sedulius instead of SED. I have attempted to list the possible sources and testimony as far as possible in chronological order. In the case of unpublished material, prime consideration is given to the date of the codex. As a rule, those references identified by the abbreviation cf. denote a text similar enough to PC's to indicate that he used it directly with only a few minor changes. Many of these 'cf.' references concern texts in Donatus, Sedulius, Remigius, Muridac, and Priscian. A reference marked v. indicates that a text is somewhat less related, that is, although it may have similar ideas or the same ideas, these are presented in such a manner that there is some notable change in wording. There is some use of the lemma technique similar to that found in Servius and the Donatan commentaries by Remigius, Sedulius Scottus, and Muridac. A lemma is indicated by an absence of any sign. Thus, 65, 4 - 7: DON., 355, 6 - 7 indicates that paragraph 65 sentences 4 - 7 are exactly the same text appearing in Donatus (Keil's edition), p. 355, lines 6 - 7. A reference marked 'see'

means that special attention ought to be brought to whatever source or testimony cited. Moreover, I have intended that the Fontes et Testimonia be consulted together with the Commentary, that is, in the latter section whenever a particular source or testimony is dealt with, the exact reference to this author is that which is found in the corresponding place of the Fontes et Testimonia; for instance, in the Commentary for 138, 2 where I speak about Priscian, I have intended that the reader consult the Fontes et Testimonia for paragraph 138, the whole of which is referred to PRIS., 2, 538, 1 - 17 and to PROBUS CA., 39, 26. So, sentence 2 of 138 obviously has a reference. However, in order to avoid confusion there are times when an exact reference is repeated in the Commentary which is already in the Fontes et Testimonia. In quoting codices other than the 7517 I adhere strictly to the ms. spelling but punctuate and capitalize according to English language usage.

In the section called Commentary I am chiefly concerned with PC's relationship to the possible sources listed in the Fontes, that is, to what degree he has borrowed from them and above all which of the possible sources is the closer or the closest to PC compared with the others. To substantiate these arguments I have tried to quote significant texts. Also, I deal with PC's statements - their degree of conformity with the statements of the other grammarians and their relationship with the sources and

testimonia. Moreover, in this section I call attention to possible neologisms and difficult phrases. Part of the Commentary is devoted to a summary or paraphrase of the contents, or to a translation of difficult phrases. In the Commentary to the Prologus the discussion is chiefly concerned with a thematic explanation and a comparison with other prologues of didactic works of the twelfth century.

The Index Nominum et Rerum et Verborum is according to strict alphabetical order as well as the other indices to the combined text of the Prologus and the grammatical treatise. In the Index Locorum Classicorum atque Vulgatae are listed all references to quotations from the Classical authors and from the Vulgate. In the index of Greek words that appear in the manuscript written in Roman letters I have included even those words erroneously conceived as Greek. In the left-hand side of this index of Greek or pseudo-Greek words appears the Greek word as it is found in the text, and in the right-hand side I have written what the correct equivalent should be. The letters u and v are considered the same in the indexing.

I_N_T_R_O_D_U_C_T_I_O_N -

A BRIEF HISTORY OF THE CAMALDOLITES
FROM THEIR ORIGINS TO THE THIRTEENTH CENTURY

The monastery of Camaldoli, situated thirty miles southeast of Florence and at a short distance from Arezzo,² was founded by a St. Romuald in 1012.³ Romuald was a novice of the Benedictines,⁴ and his mission was to reform the Benedictine monasteries in several provinces and to create hermitages for vocations more especially penitent and contemplative.⁵ According to Romuald the chief occupation of the hermit was to remain in the cell and to devote time to reading and to prayer, in which pursuits the spiritual intelligence had to occupy as much place as possible.⁶ According to Hieronymus Pragensis's account of the founding of the monastery Camaldoli given in Bollandus and Henschenius, p. 103 the name Camaldoli for the monastery came about in the following way. While Romuald was ascending a very high mountain in the Apennines looking for an ideal spot for a monastery, a certain man named Maldulus came running to him and offered him a pleasant area which Maldulus called Campus-bellus. Maldulus offered this location to Romuald on the condition that it be called henceforth Camaldolus. Romuald accepted his offer,

having seen a vision of white-robed monks descending and ascending a ladder to heaven, and subsequently built a church there which a bishop named Theodaldus Aretinus consecrated. Around this church were cells constructed for monks.

Also in Bollandus and Henschenius, loc. cit., is recorded the account of Augustinus Florentinus (fl. 1575) who states that while Romuald was making his way through the Apennines he came to a pleasant spot called Campus Malduli popularly meaning speciosus et amabilis and named after a citizen of Aretinum. After he had rested there and had experienced the vision of the monks of the ladder as reported by Hieronymus Pragensis, he decided to begin a congregation there. He then descended and met Maldulus who owned this land. Romuald succeeded in converting Maldulus who then donated his goods and land to this cause, becoming Romuald's disciple. Hélyot (p. 156), however, criticizing these traditional accounts says that Maldolus was not the one who donated this land but Theodaldus in 1027. (Three major historians who deal with the history of the Camaldolite order and whose works are scrutinized by Hélyot are Maurolic, Guido Grandi and Mabillon in his Annales Bénédictines.)

Monastic life under Romuald was strict. He taught his monks to live three days a week on bread and water, to recite the Psalter in song every day, to observe silence, to endure flagellation in the cells, to repent, to genuflect often, to pray

in tears, and to shun the world while wearing the lowliest clothing.⁷ Hieronymus Pragensis (Bollandus and Henschenius, p. 138), however, gives the following reported speech by Romuald who shows leniency towards the newcomer:

Ingressus autem cellulam, non statim omnem consuetudinis Regulam permittatur implere; sed diu quaerat, quod difficulter inventum, carius teneat. ... si quando de saeculari habitu aliquis converti voluerit ad eremum, nolite ei juxta monasterii normam ardua quaeque dura vel aspera proponere: quia adhuc fragilis mens, a rigore eremiticae vitae facilius frangitur, etiamsi levis injuriae summotenus occasio praebeatur: Sed si devotio vera patuerit, in eremo, quam flagitat, conversationis ei aditus statim pateat.

After Romuald died in 1027 Peter Daguinus became the prior of the Camaldolites, and upon him Theodaldus Aretinus confirmed the donation which he had made to Romuald of the Church of the Sanctus Salvator on the mountain top where Romuald had constructed five cells and an oratory which Theodaldus had consecrated.⁸ In confirming the area of Camaldoli for Romuald and his disciples Theodaldus gave to them half of the church of St. Miniato in the village of Alina along with the tithes from Alina. In 1033 Theodaldus accorded to the eremites of Camaldoli the tithe of all the goods bought and sold in Arezzo, and four years later, Immon, Theodaldus's successor, confirmed all of

these donations.⁹ The Camaldolite order was officially approved in 1072 by Pope Alexander II, and according to his bulla there were nine monasteries of this order in that year. The original one at Camaldoli is referred to as Campus amabilis. The prior of Campus amabilis was the general of the entire order, and his office was a perpetual one. After Peter Daguinus came Albizzi, then Rustici and Rodolphus.¹⁰

Until Rodolphus drew up the first constitutions of the Camaldolite order in 1102,¹¹ the eremite rule established by Peter Damianus for the monastery of Avellana which was founded around 1000 by Ludolphus, a disciple of Romuald, prevailed.¹² The two monasteries of Avellana and Camaldoli under Damianus's rule joined in mutual association, dress and hospitality.¹³ Indeed, Damianus had great influence over many other monasteries founded by Romuald,¹⁴ and the persuasive eloquence of Peter Damianus was a prime factor for the widespread influence of the monasteries of Camaldoli and neighboring Vallombrosa in the north of Italy. These two monasteries were together famous for combatting the evils of simony among the higher clergy.¹⁵

Notable among the notable rulings of Rodolphus was the modification to a small extent of the old rigor of the order. He abrogated the practice of living on bread and water for three days a week and ordered that the sick in the hermitage be cared for in the monastery of Fontebuono.¹⁶ This monastery had

originally been built in Romuald's time as a guest house at the foot of the mountain upon which was situated the hermitage.¹⁷ Under Rodolphus the order grew considerably. In a letter of Pope Adrian IV written in 1154 to Rodolphus a total of forty-five monasteries, hermitages and churches were placed under the direction of the prior of Camaldoli.¹⁸ He obtained from Pope Pascal II the confirmation of the goods and of the monasteries given by Pascal's predecessors, chiefly the monasteries and goods of Poppiàne of Prato - Vecchio, of St. Salvator, of St. Martin, of St. Friar of Pisa and of Anghiari. He also instituted the order of the Camaldolite nuns in 1086.¹⁹ In 1105 Rodolphus made new regulations which were still less rigorous.²⁰ Further modifications occurred in 1174. The subsequent priors made additional modifications of the great austerity of this order: under Martin in 1254 and Bonaventura in 1353.²¹

I N T R O D U C T I O N -

P C ' S L I F E A N D W O R K S

P R E V I O U S S T U D I E S O N P C

The most extensive note on PC is that found in Charles Thurot, Extraits de divers manuscrits latins, pour servir à l'histoire des doctrines grammaticales au Moyen Age, Paris, 1869 (reprint Frankfurt am Main, Minerva, 1964), 540 pp. passim. Thurot (p. 24 - 25) briefly says that PC was an Italian Camaldolite monk who lived during the twelfth century and that he (Thurot) has found nothing on PC in the Annales Camaldulenses. Thurot notes that PC composed a work where he treats the parts of speech, metrics and the art of writing letters, and subsequently cites the opening and closing passages of each of these sections. On p. 6 Thurot notes that PC drew all of the questions appearing in his grammatical treatise from the ms. Paris B.N. 7491 A. This ms. he considers anonymous and to have been written by someone from Auxerre. However, in my Commentary and Fontes et Testimonia I will show that this is not the case, that many times grammatical questions in the 7491 A which are similar to comparable ones in PC's treatise are not as close to PC as certain grammatical

questions in the Donatus commentary of Sedulius Scottus in B.M. Arundel 43, in C.M. 14488, and even in Vat. Reg. 1586. Furthermore, PC's grammatical questions of the type "A r m a quae pars orationis est?"²³ are not to be found in the 7491 A. The authorship of the 7491 A and of the 1586 is attributed to Muridac by Bengt Löffstedt in his Grammatiker Malsachanus, Uppsala, 1965, p. 74. On p. 76 Thurot tries to show that PC's grammatical treatise is representative of the grammatical treatises of the eleventh century, although appearing to have been written in the twelfth century because it shares none of the speculative grammatical influences that deeply affected grammar after the middle of the twelfth century.²⁴ In my Commentary and Fontes et Testimonia I will point out how PC draws his material from the "auctores," the Late Latin grammarians, Remigius, Muridac, the C.M. 14488, the Ars Anonyma Bernensis, and Sedulius Scottus.²⁵ On p. 90 and 91 Thurot points out that in the twelfth century at Bologna the teaching of law was done by the grammarians and that the study of law was connected with the study of rhetoric or more particularly so with the Ars dictandi or Ars dictaminis. Thurot calls special attention to PC's practice of joining an Ars dictaminis to his grammatical treatise. Thurot also states (p. 36, 90 and 91) that the grammatical works of the thirteenth century Boncompagnus, a professor of grammar at the University of Bologna, have rapport with the Ars dictandi. Elsewhere in his

book Thurot's discussions on PC concern the latter's treatise on versification. Thurot, by citing significant passages from the 7517 and comparing them with passages from other mss., tries to show how typical PC's teachings on versification are of the twelfth century.

Over sixty years later Max Manitius's Geschichte der Lateinischen Literatur des Mittelalters, vol. 3, Munich, Beck, 1931, p. 182 - 183 does little more than abridge what Thurot says concerning PC's treatises on grammar, versification, and the art of letter writing. However, on p. 183 Manitius appears to have either seen the mss. or used the mss. catalogues, for he treats in more detail than Thurot that part of the 7517 called the Registrum (59^r - 85^v) which is a register of letters in three books pertaining to the Papacy. These are not authentic letters by or to Popes but rather seem to be an elaboration by PC, but for that reason are no less interesting than the originals. Concerning the first letter which deals with the prééminence and sublimity of the Apostolic See against those who are not well disposed towards it, Manitius (p. 183) states that this might either refer to the time of Paschal II or Eugenius III. On that same page Manitius says in conclusion that somewhere the letters have Zeitkolorit and may very easily throw light on PC's era. On p. 1059 (vol. 3) Manitius places PC's date around 1178, but does not substantiate this on p. 183 by citing from these

"Papal" letters events that point to that date. In fact these letters given by PC are not dated nor addressed to anyone. However, this first letter which Manitius states might refer either to the era of Paschal II or Eugenius III is assigned to an Adrianus. If PC is writing in the twelfth century, which Thurot and Manitius admit, one might suppose that PC has Adrianus IV in mind who was the only Pope of the twelfth century with this name. But I have not been able to ascertain whether any of the letters assigned to Adrianus pertain to Adrianus IV. Nor have I been able to verify that the letters assigned to a Lucius pertain to either of the two twelfth century Popes Lucius II (reigned 1144 - 1145) or Lucius III (reigned 1181 - 1185). Also the letters assigned to a Gregorius might or might not pertain to Gregorius VIII who reigned in 1187. Moreover, Manitius's proposed date of 1178 falls within the Papacy of Alexander III; but I have not been able to locate any historical event within the letters to prove this.

As for the Zeitkolorit to which Manitius alludes, in the letter assigned to Lucius on 75^v with the heading Ad Pontifices uel Alios Quoslibet pro Causis Committendis appears the following (lines 31 - 32) concerning a controversy that had arisen between two monasteries: "Inde est siquidem quod controuersiam quae inter canonicos Sancti Fidriani [sic for Fridiani or Frigdiani] et dilectos filios nostros Sancti Donati diutius est agitata"

The monasteries referred to here are probably San Donato in Lucca of the Tuscany region and that of St. Fridian in Lucca, which monastery in the year 1154 was placed under the prior of Camaldoli according to a letter of Adrianus IV (PL, vol. 188, col. 1397). There is a monastery San Donato in Lucca mentioned in Cottineau's Répertoire topo-bibliographique des abbayes et prieurés col. 1671. In vol. 2 of the Regesto di Camaldoli, p. 179 appears a letter of Pope Eugenius to Aconus, prior of Camaldoli, dated February 7, 1147. In this letter Eugenius confirms to Aconus the goods and privileges which the monastery of Camaldoli had received from Popes Honorius and Innocent. Among these goods is the church called St. Donatus. However, I have not been able to ascertain the date or special circumstances of this controversy. On 76^r in lines 6 - 7 of a letter assigned to Lucius and dealing with the same topic as cited above appears the following note: "Inde est quod controuersie distantiam que inter dilectos et uenerabiles filios nostros ecclesie Lucane canonicos et honestum sancti Fridiani conuentum super quibusdam parochianis tam uiuis quam defunctis agitari noscitur" In lines 21 - 23 we read in another letter under the same heading: "Inde siquidem procedit quae controuersiam inter canonicos sancti Martini dilectos filios nostros et uenerabile sancti Fridiani clerum diutius agitatam uestre laudabili prouidentie dirigimus" It appears likely that sanctus Martinus and ecclesia Lucana are one and the same because in four letters by Innocent II (letters 297 - 300, in the PL,

vol. 179, cols. 344 - 346) Innocent II is concerned about the activities of the priests and canons of the church of Sanctus Martinus Lucensis who are putting pressure upon the brothers of the monastery of St. Fridianus to obtain possession of a church of St. Pantaleon that had already been entrusted to the monastery of St. Fridian by the Papacy. In another letter assigned to Lucius on 69^V under the heading Pro Praelatis ut Se Inuicem Viuent Informandis one reads in lines 19 ff.: "Quo contra peruenit ad nos qui parothiani [sic] uestri bona possessiones ecclesie Sancti Martini Lucensis episcopatus frequenter offendunt, et ea nullatenus in pace manere permittunt." In fact, there might be a correlation between letter 300 of Innocent II (dated January 1138) and a letter assigned to Gregorius on 84^r 21 - 23 which deals with the illegal acquisition of the brothers addressed in this letter of possessions belonging to the brothers of St. Fridian. PC writes: "Quorundem relationem nostras peruenit ad auras [sic] quasdam possessiones ignorantie prorsus a clementate fratrum suorum capitulo uos a priore Sancti Fridiani minus dimidio iusti pretii quod fieri non licet emisse." Innocent II addresses certain clergymen and priests of the church of Sanctus Martinus Lucensis (col. 345): "Perlatum est ad auras nostras quod institutioni quam de S. Pantaleonis Ecclesia fecimus committendo eam S. Fridiani canonicis, contraitis." Three letters by Paschal II (PL, vol. 163, col. 431) refer to a controversy between the clerics of St. Fridian and St. Martin of Lucca that took place during

his reign from 1099 - 1118. On the other hand, a letter by Pope Clemens III found on p. 437 of vol. 3 of Paul Kehr's Italia Pontificia, dated 1187 - 1191 and addressed to the clergy of this monastery of St. Fridian, reads thus:

Clemens III prohibet priori et fratribus, quominus possessiones et thesauros ecclesiae, nisi pro manifeste necessitate et consideratione maioris commodi, absque consilio et sanioris partis capituli distrahere possint.

As for PC's references to the quarrels between the monasteries of St. Martin and St. Fridian, I need to mention that the latest twelfth century date for a controversy between these two monasteries which I have been able to find is in an act dated August 9, 1173 in vol. 2 of the Regesto del Capitolo di Lucca (vol. 9 of the series Regesta Chartarum Italiae published 1912) p. 189 - 192. This act alludes to a controversy over the celebration of the festivals of St. Martin, St. Regulus, Easter, the Mass, the festivals of the saints Fridian and Laurentius, the rites for the deceased, and the consecration of two chapels.

The following five authors mention PC to a small extent. Ulysse Chevalier's note (Répertoire des sources historiques du Moyen Age, vol. 2, Paris, Picard, 1907, col. 3536) on PC reads thus: "Paul, moine CAMALDULE, littérat., XIII^e s." I have come to the conclusion that XIII^e is a typographical error for XII^e

since Chevalier's only reference is to Thurot. Karl Polheim (Die Lateinische Reimprosa, Berlin, Weidmann, 1963, p. 431) citing Thurot, p. 452 notes in his chapter on the high point in the history of rhymed prose that PC uses ad similitudinem leonis with examples in his treatment of the leonine rhyme. J. De Ghellinck (L'Essor de la littérature latine au XII^e siècle, Brussels and Paris, Desclée de Brouwer, 1955, p. 268) only makes brief mention of the works of PC, noting that he explains in a second-hand manner Priscian and Donatus.

Bernhard Bischoff in his article on Muridac ("Ein Irischer Grammatiker des IX. Jahrhunderts," in Celtica, vol. 5, issue of 1960, p. 44) says that Paulus Camaldulensis did not write before the last third of the twelfth century. This statement he substantiates with a footnote to Carl Erdmann ("Leonitas, Zur Mittelalterlichen Lehre von Kursus, Rhythmus und Reim," in Corona Quernea, Festgabe Karl Strecker, Leipzig, Hierseemann, 1941, p. 19) who makes this observation. Erdmann does not adduce palaeographical evidence, however, to substantiate this claim. He merely states that he has seen a greater part of a photocopy of the 7517, and has concluded that it is of the thirteenth century. Nevertheless, in his article which deals with the development and history of the leonine verse in the Middle Ages Erdmann refers to PC's use of the term versus leonini as a proof that this term appears somewhere between 1030 and 1200. Of course Erdmann cites other twelfth

century and early thirteenth century authors to strengthen this latter argument.

In the Regesto di Camaldoli, ed. by L. Schiaparelli and F. Baldasseroni, vol. 2, p. 202 appears the following entry containing a mention of a Paulus Camaldulensis, which entry, however, does not indicate that Paulus Camaldulensis the grammarian and the other Paulus are the same:

Donnus Almericus de Sasone cum ff. suis Carsilio et sasso cum aliis consortibus per se suosque heredes in perpetuum donaverunt donno Paulo monacho Cam. recipienti nomine donni Rodulphi prioris Cam., hospitale Cava de Collis cum omnibus rebus et possessionibus et iuribus suis, pos. in dyocesi Foropopiliensi.

The date of this transaction is July 13, 1152. Also, in the same volume on p. 292 appears the following entry dated September 2, 1192 with the mention of a Paulus Camaldulensis:

Donnus B e r a r d u s Anconitanus ep. per se suosque successores in perpetuum fecit finem et reffutationem [sic] donno Paulo monacho Cam., recipienti vice Cam. heremi et mon. S. Helene Cam. ordinis, de omni lite inter eos mota occasione quarundam rerum ablatarum ex ipsa eccl. Anconitana. Sub a. Domini M^o C^o LXXXXII^o, II^a die sept. Carta manu Pelegrini not.

This entry is similar to the following one taken from

vol. 4, p. 148 of the Annales Camaldulenses, ed. by Mittarelli and Costadoni:

Berardus Anconitanus episcopus finem fecit hoc anno die secunda septembris Paulo monacho Camaldulensi recipienti pro eremo Camaldulensi et pro monasterio sanctae Helenae ad flumen Aesinum litium omnium et controversiarum ortarum occasione rerum, quas episcopus existimabat ad jus spectare ecclesiae suae; manu Pellegrini notarii. Plura siquidem bona et ecclesias possidebat monasterium sanctae Helenae in episcopatu Anconitano, ut videbimus anno 1199.

It is clear, however, that these last two entries do not show definitely that the Paulus Camaldulensis, the grammarian, is the Paulus Camaldulensis mentioned in conjunction with Berardus Anconitanus.

I have in addition checked the following sources for Camaldolite history and have found no mention of a Paulus Camaldulensis:

Astivillio, A., Romualdina, seu Eremitica Camaldulensis Ordinis Historia, Paris, S. Cramoisy, 1631.

Bertalot, L., "Zwölf Briefe des Ambrogio Traversari," in RQA, vol. 29, issue of 1915, p. 91 - 106.

"Camaldoli," in Civiltà Cattolica, issue of March 6, 1909, p. 572 - 589.

Castaniza, J. De, Historia de s. Romualdo padre y fundador de la orden Camaldulense, Madrid, 1597.

Cenni storici del s. eremo di Camaldoli ..., Florence, S. Antonio, 1864.

Ciampelli, P., "Camaldoli capo dell'ordine benedettino Camaldolese," in Rivista Storica Benedettina, vol. 2, issue of 1907, p. 371 - 383; vol. 3, issue of 1908, p. 233 - 254; vol. 4, issue of 1909, p. 190 - 208; vol. 6, issue of 1911, p. 187 - 207.

-----, "Il nono centenario della fondazione dell'Eremo di Camaldoli," in Rivista Storica Benedettina, vol. 7, issue of 1912, p. 223 - 228.

Collina, B., Vita di san Romualdo fondatore della religione Camaldolese, Bologna, 1748, vol. 1.

Farulli, G., Istoria cronologica del nobile ed antico monastero degli Angioli di Firenze, Lucca, 1710.

Farulli, Pietro, Annali overo notizie istoriche dell'antica ... città di Arezzo in Toscana ..., Foligno, N. Campitelli, 1717.

-----, Teatro storico del sacro eremo di Camaldoli ..., Lucca, 1723.

Fortunio, Agostino, Historiarum Camaldulensium Libri Tres, Florence,
Sermartelliana, 1575.

Kehr, Paul, Italia Pontificia, Berlin, 1909, vol. 3.

Lucas, Francisco, Romualdina, seu Eremitica Montis Coronae
Camaldulensis Ordinis ..., Patavii, 1587.

Lugano, P., "Del tipografo Bresciano Bartolomeo de Zanettis, al
servizio di Camaldoli, e della 'Regula vitae
eremiticae' stampata a Fontebuono nel 1520," in La
Bibliofilia, vol. 14, issue of 1912, p. 177 - 183,
212 - 227 and 285 - 294.

Mabillon, Jean, Analecta Benedictina, vols. 4 - 6.

Mini, Tommaso, Le Vite de' santi Giovanni e Benedetto, discepoli
del padre S. Romualdo, Florence, 1605.

Mugnotius, A., Eremita Camaldulensis Descriptio, Rome, 1570.

Pagnani, Alberico, Storia dei Benedetti Camaldolesi, cenobiti,
eremiti, monache ed oblati, Sassoferato, Garofoli,
1949.

Razzi, Silvano, Vite de santi e beati toscani, Florence,
Sermartelli, 1627.

Reichert, W., Das Verhältniß Papst Eugens III zu den Klöstern,
(dissertation) Greifswald, H. Adler, 1912.

Schwartz, G., "Die Fälschungen des Abtes Guido Grandi," in Neues
Archiv für Deutsche Geschichte, vol. 40, issue of
1915, p. 183 - 241.

Ziegelbaur, M., Centifolium Camaldulense ..., Venice, 1750.

THE B.N. LAT. 7517

The text of PC's grammatical treatise entitled the Liber
tam de Prisciano quam de Donato a Fratre Paulo Camaldulense Monacho
Compositus occupies folia 1^v 12 - 26^v 9 of the Paris B.N. Lat.
7517. The prologue to the treatise is contained in 1^r to the first
eleven lines of fol. 1^v. Folia 26^v 10 - 33^v 27 contain an ars
metrica entitled Introductiones de Notitia Versificandi, which
is followed by the introduction (33^v 28 - 34^r 15) to that part
of PC's ars metrica called the Exemplar de Notitia Longitudinis
et Breuitatis quo Prime Syllabe Breues an Longe Sint (34^r 16 -
54^v 33). This Exemplar consists of two parts. The first is a
list of words drawn from pagan and Christian authors. A b for
breuis is placed above certain syllables of these words, or an
l for longa. These words are registered under the names of the
authors who use them in their verses. The second part of this

Exemplar is a list of these verses for each of the following authors: Vergil, Horace, Juvenal, Persius, Lucan, Statius, Caelius Sedulius, Prudentius, Arator, Ovid, and Prosper. The first list is contained in fol. 34^r 16 - 42^r, and the second in 42^r - 54^v 33.

Then an ars dictaminis follows in fol. 54^v 34 - 59^r 27. In this ars PC constantly cites Horace's Ars Poetica. From fol. 59^r 28 to the end of the manuscript (85^v 36) one finds the Registrum of "Papal" letters.

The ms. is of parchment and appears to have been written in the twelfth century.²⁶ It is preserved in a modern green binding, and on the spine of the binding is engraved IN GRAMAT PRISC ET DONATI. An extra folium has been attached to the inside of the front cover on the left side and has what appears to be in seventeenth or eighteenth century cursive script:

Fratris Pauli Monachi/ Camaldulensis commentarius/ in
Priscianum et Donatum/ Eiusdem introductiones in Notitiam
Versificandi/ Eiusdem introductiones dictandi/ Eiusdem de primatu
et sublimitate Sedis apostolicae/ Codex annorum circ. 500

The red seal of the Bibliotheca Regia has been stamped at the bottoms of 1^r and 85^v, and at the bottom of the latter near the seal appears a note in a seventeenth or eighteenth century hand:

"de hoc capitulo } ea pars istius." On the blank page, which is the right-hand front cover of the manuscript opposite the extra

folium on the left side, appears the number 5513 at the upper right-hand corner, and towards the middle appears the number 7517 in what seems to be a seventeenth or eighteenth century hand.

The folia proper are 245 mm. long and 180 mm. wide. There are thirty-six lines of writing per page, each line of writing being close to seven mm. in height. The ruling seems to have been done by the indentation of a sharp point, and the prickings are continental. The minuscule letters in the manuscript are generally three mm. high, and the majuscules, outside of the decorated initials which I will describe in detail later and excluding other initials preceding paragraphs and changes of topic, run from five to twelve mm. in height. The large majuscule letters are Roman capitals, but on 1^v 14 and 9^r 33 the first few opening words beginning a discussion of a part of speech are uncials. The folia are so arranged that opposite pages are alternately both of the hair or flesh side of the parchment, fol. 1^r being hair, then 1^v and 2^r being flesh and so forth. Each folium has a margin. On the recto side the right margin is thirty-five mm. wide; the bottom margin is thirty-three mm. wide; the top margin is twelve mm. wide and the left margin is twenty mm. wide. These measurements are the same for the verso side, but are exactly reversed. The ms. is easily readable except for a triangular incision on 80^v which was then covered up by a triangular piece of parchment on the recto side. The result is that portions of lines 31 - 35 on the recto side and 31 - 34 on the

verso side are cut out. There is a folium with the number 86 written in Arabic numerals at the upper right-hand corner, but the number is crossed out by a single diagonal stroke. This folium is merely a blank page with rulings. The entire ms. is numbered regularly in the upper right-hand corner on the recto side with Arabic numerals, but in the text only Roman numerals appear, and these in red ink. The text of the entire ms. is written in black ink which has turned brown in many places. Red ink is used for decorative strokes on initials and majuscles as well as for incipit 's and explicit's. Initial capital letters are usually written with red ink, but there also occur those written in black ink with red strokes for decoration. Headings like Solutio and Quaestio, written in red ink, occur so frequently in the grammatical treatise. In the list of "Papal" letters the lines are alternately red, then black. The decorated initials, with the exception of the N on 17^r and the Q on 48^v, are entirely red.

In the grammatical treatise are five decorated initials. These appear on 1^r, 1^v, 9^r, 16^v, and 17^r. In the rest of the manuscript appear decorated initials on 33^v, 59^r, 59^v, 53^v, 55^r, 62^v, 68^v, and 69^r. I shall describe these initials in the order listed.

On 1^r there is a V. The right-hand vertical stroke is 28 mm. long and 4 mm. wide, and there is a thin white line that

runs the length of this stroke. This white line is in reality the unpainted portion of the parchment. The left-hand stroke of this V is a curve, and the greatest width of the letter from the extremity of the curve to the extremity of the vertical bar is 17 mm. Within the interior of the curved stroke, which thickens at the center, appears a triangle made by the white of the parchment. From the two bases of this triangle extend white lines running nearly the length of the curved stroke of the V. The greatest width of the curved stroke is 10 mm. In the well of the V are two vine-like shapes that resemble sea-horses. They both emanate from a central point on the curved left-hand stroke. The one vine curves in an upward fashion, and it is 12 mm. in height. The other vine curves in a downward fashion, and it is 11 mm. long. From the upper left-hand side of the left-hand curved stroke emanate three leaves. The maximum width of the right-hand vertical stroke of the V is 5 mm. and the minimum is 3 mm.

On l^v appears a P. The length of the left-hand vertical bar is 72 mm. long to a dot on the lower end where a vine begins to sprout. There is a vine that trails off from the upper left-hand corner at the tip of the vertical bar, and the distance between the extremity of this vine and the extremity of the lower vine is 150 mm. The greatest thickness of the vertical bar is 5 mm. The width of the paunch is 25 mm, and its length is 32 mm. The right-hand curve forming the paunch thickens at the middle,

and this thickness is 10 mm. at the most. Within the paunch appear series of vines more complex than those in the previous initial described. One might notice a certain resemblance between the two vines in the paunch which (vines) sprout leaves and nearly form two complete circles to form an "8" (with one of the vines ending in a clover) and the interior of the A which begins the Book of Judith in the Stavelot Bible (British Museum, Add. Ms. 28107) of the period 1093 - 1097. The vines of this A also similarly sprout leaves and form a circle terminating in a clover. David Diringer (The Illuminated Book, Its History and Production, new ed., rev and aug., London, Faber & Faber, 1967, p. 438) observes that the Stavelot Bible is the most representative manuscript of the Flemish school of illumination at Stavelot. Another pair of vines within the paunch are of the seahorse type which I have described. Running the length of the left-hand vertical bar of the P are two white lines parallel to each other and enclosing a red area. This design becomes two spiral shapes which are separated from each other by the simple bar-like configuration.

On 9^r there is a P. The left-hand vertical bar is 50 mm. long, and its minimum width at the center is 4 mm. and maximum width at the top and bottom is 5 mm. The width of the P, that is, from the right-hand side of the curved stroke of the paunch to the left-hand side of the vertical bar is 20 mm. The length of the

paunch is 23 mm. The curved stroke forming the paunch thickens on the right-hand side, and this thickness is 8 mm. at its greatest. There is a white line and triangular design within this thickness similar to that within the curved left-hand stroke of the V on 1^r. A white line also runs the length of the vertical bar of this P, and a vine terminating in two leaves sprouts from the upper left-hand extremity of the bar. Within the paunch and emanating from a central point on the right-hand side is a sea-horse pattern like the one in the well of the V on 1^r.

There is a V on 16^v. The right-hand vertical bar is 20 mm. long, and its minimum width at the center is 3 mm. and maximum width at the top and bottom is 4 mm. The maximum width of the letter across the well is 15 mm. The left-hand stroke is a curve, and its greatest thickness at the center is 8 mm. Within this thickness appears a white line and triangular design like the one in the curved bar of the V on 1^r. Within the well of the V on 16^v is a sea-horse pattern like the one described for 1^r.

The N on 17^r is 18 mm. in height. It is entirely red except that a black zigzag line runs the length of the middle stroke. The width of the entire letter is just over 12 mm.

On 33^v there is a decorated N. Its height is 22 mm. and greatest width is the same. Running the length of the middle stroke which is 20 mm. long is a white line. Sprouting from the upper left-hand corner of the right-hand vertical bar of the N is a sea-horse shaped vine spreading downwards. Sprouting from

the bottom right-hand corner of the farthest left-hand vertical bar of the N is also a sea-horse type of vine, but oriented upwards. Trailing in the left direction from the upper left-hand corner of the farthest left-hand vertical bar is a vine which sprouts two leaves.

On 59^r appears a lightly decorated I. It is 32 mm. high and 4 mm. wide. Running the length of the vertical stroke is a white line. A vine of 5 mm. in length sprouts from the upper left-hand corner of the vertical bar. The vertical bar at the bottom tapers off into a vine that curves in the left direction. This vine occupies $1\frac{2}{7}$ lines of writing and resembles the bottom vine that trails off at the bottom of the vertical hast of the P on 1^v. There appears a similar I on 59^v but smaller, and there is no white line that runs the length of the vertical bar.

Not strictly speaking a decorated initial but a highly stylized one appears on 53^v 8. It is an E which resembles a lyre. Its length from left to right is 10 mm., and its height is from 3 to 4 mm. The strokes are extremely thin, and the middle horizontal line has two knots on it in the center. The right-hand extremity of this horizontal line is crossed by a vertical line.

On 55^r there is a C, 17 mm. high and 17 mm. wide. It is merely a large Roman capital except that a snail - like figure sits on the inside, attached to the bottom curve of the C. A

similar configuration likewise is attached to the upper curve, but it appears similar to a snail hanging from a ceiling.

On 62^V 35 appears an A which is only ornamented by a vine sprouting three leaves which (vine) forms the lower part of the left-hand vertical stroke that curves. The right-hand vertical stroke does not curve. The right-hand stroke is 18 mm. high and the greatest height of the letter is 25.875 mm.

Two I's appear on 68^V 31 and 69^R 11 respectively. They are both similar to the I on 59^V except that the one on 68^V is slightly smaller while the one on 69^R is slightly larger than the I on 59^V.

Not to be considered a decorated initial but worthwhile to notice is the large P on 52^R 17. It is unique in that around this letter of 17 mm. in height appear black ink lines which seem to be an attempt to sketch a more complicated P.

Throughout the manuscript appear capital initials undecorated and ranging in size from 5 mm. in height (the C on 21^V 27) to 35 mm. in height (the T on 14^R).

As for the provenance of the manuscript, we know only that Mabillon brought it from Italy to Paris in 1686 where under the number 5513, 2 it was added to the Bibliotheca Regia.²⁷ There are no colophons in the ms. nor other signs that identify its origin. The writing resembles that which Bischoff calls "minuscule gothique primitive."²⁸ The Gothic traits are clear:

the fusion of opposite curves,²⁹ limited as usual to the combinations oe, oc, do, po, and the presence of uncial C and G which are similar to those which Battelli calls "pure gotichi."³⁰ The writing is characterised by rounded, well proportioned letters, typical of Italian Gothic.³¹ One can find certain characteristics of twelfth century writing: the presence of the straight minuscule d and of the ð which has the hast inclined towards the left like the uncial,³² and the double i with hair-strokes: ii.³³

The sign of punctuation most frequently employed is the low point and rarely the high or middle point. This low point is placed at the end of a subordinate phrase, at the end of a word in a series, at the end of a rubric, and is used as a breath mark. The point is placed before and after a Roman numeral, and it is found above a letter to be deleted. Moreover, a letter to be deleted can have two points: one point placed above and one below. After the point, the punctuation mark most widely employed is a type of question mark inclined towards the top right. This punctuation mark is especially used in the grammatical treatise on account of the numerous questions. A sign similar to ! is employed as a pause before an additional remark, that is, before a supplementary idea coming after an otherwise complete sentence. It is also used as a breath mark. One finds the sign ,, used as a final stop and = as an indication that the scribe wishes two

words to exchange places; for example, on 31^v 9 we have

compositis cum suis which ought to be read as cum compositis suis.

Signs of insertion include a mark similar to our comma which is placed between two words, and above this mark appears the word to be inserted; for example, on 18^v 6 one has the following: "Illa uero ^{quae}) tertiae" P.C. (or the scribe) features a sign similar to  used in conjunction with an arrow pointing upwards:  . The arrow pointing upwards at the sign  signifies that the marginalia preceded by  is to be inserted at the place of the arrow. For instance, on 1^v 16 we have the following: "... uel communem  ." In the right-hand margin appears a note preceded by this sign  . Another insertion sign is  . This comes after a word in the text and refers to a note in a margin preceded by this same sign. An example of this procedure appears in 9^r 31. The arrow is also used in conjunction with a cross to denote insertions. On 10^v 1, for example, an arrow points upward to a cross which hovers over the t in habeant which is the final word of a sentence. Another similar cross is in the left-hand margin near the first word of line 1 which is omnia. These crosses evidently refer to a note at the bottom of 10^v which is to be inserted after habeant.

The text is frequently punctuated, the words are on the whole clearly separated, and sentences generally begin with a capital letter.

Usually the orthography in the first twenty-six folia with which we are chiefly concerned is correct according to Classical norms with the exception of e for ae and oe. Also, ae and oe may appear as they should and even as hyper-corrections for e. These latter two instances are noted in the apparatus criticus. The following is a list of other orthographical peculiarities.

<u>a</u> for <u>e</u> , <u>i</u> , and <u>o</u>	<u>aff</u> for <u>adf</u>
<u>amm</u> for <u>adm</u>	<u>c</u> omitted between <u>n</u> and <u>t</u>
<u>c</u> for <u>q</u>	<u>ci</u> for <u>ti</u>
<u>e</u> for <u>i</u>	<u>e</u> omitted before <u>a</u>
<u>f</u> for <u>ph</u>	<u>h</u> omitted and superfluous
<u>hii</u> for <u>hi</u>	<u>i</u> for <u>e</u>
<u>i</u> for <u>u</u>	<u>i</u> for <u>y</u>
<u>i</u> omitted before another vowel as in the word <u>quaestio</u>	
<u>icc</u> for <u>idc</u>	<u>ii</u> (regular occurrence)
<u>k</u> for <u>c</u>	<u>l</u> omitted before <u>s</u>
<u>m</u> for <u>n</u>	<u>m</u> omitted at the end of a word
<u>n</u> for <u>m</u>	<u>n</u> omitted after a vowel
<u>n</u> omitted before <u>s</u>	<u>n</u> superfluous before a vowel
<u>nt</u> for <u>mpt</u>	<u>r</u> for <u>l</u>
<u>s</u> for <u>x</u>	<u>s</u> for <u>z</u>
<u>s</u> final, omitted	<u>t</u> for <u>d</u> at the end of a word
<u>u</u> for <u>o</u>	<u>u</u> omitted in the combination <u>ue</u>

u omitted in the diphthong au

u superfluous before a vowel

x for ch

v for i

Other peculiarities are double letters for single letters and vice versa, the omission of intervocalic syllables, itacisms, and metastheses. All occurrences of these peculiarities I have noted in the apparatus and in the text itself by means of deletion and addition brackets. Minuscule u is used throughout as a vowel and as a consonant. Majuscule V is used as its capitalized version. Exceptions to this are noted in the apparatus. I have not noted every instance of inp which is very frequent.

In the following list I have tried to give a representative picture of the methods of abbreviations, suspensions, and contractions prevalent in the first twenty-six folia.

ablat̄m = ablatium 22^r 35

acctō = accusatiuo 22^r 27

accuti = accusatiui 10^v 7

act̄m = actium 25^v 13

adubio = aduerbio 12^v 11

alt̄m = alterum 21^r 28

an̄ = ante 13^r 3

ap̄ = apud 9^r 5

aplice = apostolice 1^r 33

aut̄ = autem 2^r 14

b̄n = bene 17^v 1

casib; = casibus 9^r 15

cel' = celis 8^r 2

giuḡ = coniugationis 14^v 8

ciugatiois̄ = coniugationis 13^v 25

giugatiois̄ = coniugationis 13^r 30

cōreptā = correptam 7^v 8

cor̄pt = correptam 7^r 7

ḏ = De 5^v 10

ḏiuatiua = deriuatiua 8^v 23

deĩn̄ = deinde 19^r 13

dĩr̄ = dicitur 5^r 26

ē̄ = est 1^r 11

elīgē̄ = eligere 21^r 28

ē̄ = etiam 3^v 7

ĩḡ = igitur 10^v 31

gn̄alia = generalia 2^r 35

h̄ and h̄ = haec 7^v 5 and 21^v 20 respectively

habē = habere 10^r 36

idō̄ = ideo 6^r 34

igit̄ = igitur 1^r 10

ĩpf̄c̄ = imperfecti 19^v 25

leḡntes = legentes 20^v 25

o
m̄ = modo 8^v 11

m̄as̄ = masculini 4^r 4

an "over" abbreviation mult̄ũ = multum 17^v 32 (sole occurrence)

n̄ = non 1^r 6

Notō = Nominatiuo 8^v 9

ntō = nominatiuo 4^v 4

nusq̄ = nusquam 3^r 17

optō = optatiuo 26^r 35

p̄ = productam 13^v 11

p̄as̄ = pars 11^v 15

dix̄ = dixit 9^r 35

ĩ = enim 17^r 35 (only occurrence)

ēē̄ = esse 5^v 1

7 = et 1^r 3 (very common)

excitũ̄ = exercitum 22^v 32

o
ḡ = ergo 14^r 16

gtō = genetiuo 8^v 19

ht̄ = habent 20^v 4

iḡ = igitur 15^r 36

Impatō = Imperatiuo 25^v 17

ĩ = uel 8^v 1

ĩ
m̄ = mihi 8^r 12

m̄as̄ = masculinis 5^v 20

mō = modo 26^r 16

noatiuō = nominatiuo 9^r 3

Nrm̄ and nr̄ī = Nostrum and nostri
10^r 10

num̄ = numerum 5^r 35

ois̄ = omnis 8^v 34

p̄ = pro 9^r 33

p̄ = pluraliter 23^v 1

ĩ
patis and patā̄ = patriis and
patriam 2^v 3

pd^{J} = productam 6^v 13

pl^{a} = plura 5^r 23

$\text{pl}^{\text{Q}}\text{quāpfcī}$ = plusquamperfecti 19^v 26

ps = praesenti 23^v 36

psoā = persona 11^v 2

q^{J} = quae 9^r 18

qf = quae 9^v 6

qf = quod 5^v 1

q^{e} = quia 17^r 35

q^{d} = quid 9^v 6

qd = quid 19^r 1

qñ and qndo^{a} = quando 18^v 2 and 9^r 26 respectively qppe = quippe 12^r 36

qt^{o} = quot 1^v 20

recip = recipit 10^r 10

requir^{t} = requirunt 20^v 1

s7 = sed 22^v 13

s; = sed 9^r 6

seqnd^{Q} = sequendus 22^v 13

$\text{sig}^{\text{f}}\text{ficat}$ = significat 9^r 34

$\text{simplic}^{\text{c}}$ = simplicis 10^v 2

singl^{ai} = singulari 16^v 25

Sol^{f} = Solutio 9^r 35

sub^{is} = subiunctiuis 21^r 17

ta^{c} = tam 1^r 1

pfc^{c} = perfecto 23^v 12

plr^{r} = pluraliter 6^v 8

pr = pluraliter 23^v 27

psente = praesente 10^v 15

ptō = praeterito 24^r 27

q = quae 22^v 16

IIII^{or} = quattuor 20^v 13

$\text{q}^{\text{o}}\text{:}$ = quoque 4^r 23

qa = quia 3^r 5

q^{d} = quod 9^v 28

qm = quoniam 1^r 4

quate^{7} = quarte 16^r 27

reglam^{r} = regulam 8^v 3

respondndi = respondendi 19^r 18

s = sunt 3^v 35

scdm^{J} = secundum 1^r 18

sic^{c} = sicut 19^r 15

$\text{similit}^{\text{c}}$ = similiter 1^v 8

sing^{f} = singularis 10^v 8

singul^{J} = singulis 1^r 31

spes = species 17^v 22

$\text{substanti}^{\text{c}}$ = substantiui 12^r 5

tanq^{c} = tanquam 18^v 13

$\overline{tc}$ = tunc 11 ^r 8	$\overline{tnseunt}$ = transeunt 18 ^r 35
$\overline{tp\bar{r}}$ = tempore 21 ^r 26	$\overline{tprib}; \bar{=}$ temporibus 12 ^v 1
$\overline{tps}$ = tempus 16 ^v 28	$\dot{u}$ = ut 2 ^v 21
$\overset{o}{u}$ = uero 4 ^r 18	$u\bar{l}'$ = uel 6 ^r 6
$\overline{ut}$ = utinam 19 ^r 12	$utim^{\cup}$ = utimur 16 ^v 10

Throughout appear the following symbols for the names of the cases nominatiuus, genetiuus, datiuus, accusatiuus, uocatiuus, ablatiuus:

N. G. D. A. V. A. These symbols appear usually when PC is declining a noun. The following are the abbreviations for the nomina sacra: $\overline{ds}$ for Deus 22^v 6, $\overline{dns}$ for Dominus 11^r 16, $\overset{v}{i}hus$ for Iesus 11^r 16, and $\overset{s}{x}$ for Christus 11^r 16.

GRAMMATICAL THEORY FROM DONATUS TO PC

The Late Latin grammarians, of whom the two chief representatives are Priscian and Donatus, mainly limited themselves to collating the grammatical doctrines of their Latin and particularly Greek predecessors, adding nothing new to Latin grammatical and linguistic theory. They illustrate their grammatical statements with quotations chiefly from the "Golden Age" writers like Cicero and Vergil.³⁴ Priscian's grammar is the largest

and most complex grammar of the Greco-Roman world and is regarded as the "culmination of late Latin grammatical scholarship."³⁵ It not only describes the parts of speech and illustrates each description with numerous quotations, but also

deals considerably with morphology. His work appears based mainly on Apollonius³⁶ and bears similarities to the treatise of Dionysius Thrax.³⁷ Donatus's grammar is far shorter, written with a didactic purpose, and not entailing much discussion of morphology.³⁸

Until the rise of speculative grammar, the Mediaeval grammarians were content to comment and expound Priscian and Donatus and a few others without adding anything basically new to grammatical theory.³⁹ However, in their method of presentation, two innovations should be noted: the use of Biblical quotations along with Classical ones and the lemma type of commentary derived from Servius's Commentary on Vergil, exemplified by Sedulius Scottus's commentary on Donatus (Année Philologique, vol. 39, issue of 1968, p. 245). In this type of commentary a phrase of Donatus is given, and then followed by comments drawn from authors like Remigius or Servius, Isidore, Priscian, and the Late Latin grammarians like Pompeius.

In the pre-Carolingian period Cassiodorus, Isidore, Aldhelm and Bede abridge and make compilations of the Late Latin grammarians.⁴⁰ Vergilius Grammaticus, notorious for his unique coinages and invented quotations,⁴¹ chiefly influences the ninth century Insular grammarians.⁴²

The ninth and tenth centuries were famous for the Irish grammarians like Malsachanus (Bengt Löfstedt, Der Hibernolateinische

Grammatiker Malsachanus, Uppsala, 1965, 270 p.), Smaragdus (see James F. Kenney, The Sources for the Early History of Ireland: Ecclesiastical, An Introduction and Guide, Dublin, Irish University Press Limited, 1966 [repr. of 1929], p. 544), Muridac (see Bernhard Bischoff, "Ein Irischer Grammatiker des IX. Jahrhunderts," in Celtica, vol. 5, issue of 1960, p. 40 - 44), and Clemens (Ars Grammatica, ed. by J. Tolkiehn, of the series Philologus, Leipzig, Dietrich, 1928, lx - 113 p.) who quote the Scriptures in illustrating their grammatical points and who frequently use compilations like Remigius of Auxerre. PC's work bears marked influence of these ninth century Irish grammarians. The ninth and tenth century texts in the Anecdota Helvetica are commentaries on Priscian and Donatus, influenced by material from Remigius, Isidore and the Bible.

In the tenth century Abbo of Fleury is noteworthy for his Quaestiones Grammaticae, a work based on Priscian and Donatus.⁴³ Gautbert wrote on the nature of grammatical studies from the seventh to the tenth centuries, and this work is considered to be important in the history of science.⁴⁴ Aelfric of Winchester edited Priscian, added excerpts from Donatus, and translated the entire results into Anglo-Saxon.⁴⁵ Aynard of St. Evre wrote a glossary in which he makes use of Servius, glosses on Remigius and Paulus's epitome of Festus.⁴⁶

According to Thuot (p. 16) one of the most prominent

eleventh century grammarians is Baudry of Bourgueil who in a poem addressed to Adele, the Countess of Blois, describes briefly the liberal arts and particularly grammar. The articles on grammar appearing in Papias's lexicon (ca. 1060) are drawn from Remigius, Isidore and Priscian.⁴⁷

In the twelfth century there is Lambertus Pultariensis who in a letter on grammar uses Priscian and Isidore.⁴⁸ Osborn of Gloucester is famous for his versified grammar in which he employs Priscian, Festus, Isidore, Macrobius and Martianus Capella.⁴⁹ Robins (p. 75) notes that the teaching of Latin grammar in verse enjoyed an immense popularity in the late twelfth century. The most celebrated versifier of grammatical doctrines at that time was Alexander of Villa Dei with his Doctrinale.⁵⁰ Hugutio of Pisa wrote a Summa Artis Grammaticae which is not a speculative work⁵¹ but is in what Robins (p. 70) calls the "formative" tradition of grammatical exposition. Hugo of St. Victor's grammar is based for the most part on Priscian, Donatus and Isidore.⁵² PC is to be included in the Latin grammatical tradition which was engaged chiefly in copying and commenting Priscian and Donatus without adding anything new to grammatical theory. His grammatical work, as far as I have been able to discern, is not at all influenced by the speculative tendencies of the twelfth century, which sought a basis in logic and philosophy.⁵³

THE CONTENT OF THE PROLOGUS AND THE GRAMMATICAL TREATISE

Although the incipit to the Prologus reads "Incipit prologus in Libro tam de Prisciano quam de Donato a fratre Paulo Camaldulense monacho composito," the Prologus really describes what the author wishes to write in the entire manuscript. But prior to this explanation of what PC wishes to write, PC gives a eulogy of sapientia, illustrating his praise with Biblical quotations. The theme of this eulogy is that sapientia is to be treasured above all material things. PC then points out that it is his friends' desire for wisdom that he write first a treatise based on Priscian and Donatus, then a work on the length of syllables appearing in poetic verse, a treatise on the art of letter writing based on the precepts of Cicero, and finally a series of letters on different subjects, in the Papal style. These letters, assigned to Adrianus, Lucius, and Gregorius, are in separate sections for each of these three names in that order. The section of letters pertaining to Adrianus, for instance, is preceded by a table of contents listing all the headings under which these letters fall, three letters to each heading. So, each series of three letters after the table of contents is preceded by the appropriate heading in the table of contents. There are twelve headings in the table of contents for Adrianus; thus, thirty-six letters are assigned to him. There are twelve headings for Lucius and thirty-six letters. Gregorius has only ten headings, but there are twenty-five

complete letters — three letters **apiece** for the first eight letters plus the first letter for the ninth heading. The second letter of the ninth heading is incomplete. PC concludes the Prologus on a note of humility, stating that he does not write with ornate skill but like an infant trying to speak and begs his readers' pardon for any imperfections in his works. He uses Biblical quotations and the collect "Deus cui proprium est misereri" from the contemporary Officium Defunctorum while begging his readers' pardon.

The grammatical treatise is virtually a synthesis of material taken from Priscian and Donatus, enlarged by commentary chiefly from texts similar to those of Remigius, Muridac, Sedulius Scottus, Malsachanus, the C.M. 14488, and to a lesser extent the Ars Anonyma Bernensis, Clemens, the C.M. 14737, Paris B.N. Lat. 7558, Boethius, the Vulgate, Servius and [Sergius] of vol. 4 in Keil's Grammatici Latini, Diomedes, Charisius, and Vergilius Grammaticus. PC treats the eight parts of speech in the order noun, pronoun, verb, adverb, participle, conjunction, preposition and interjection, first secundum Priscianum and then secundum Donatum. The section secundum Priscianum always, as is the practice of the C.M. 14737 and the B.N. Lat. 7558, begins by asking to what part of speech a word belongs. For example, 92, 1 (the beginning of the treatment on the verb secundum Priscianum) reads: " 'Amo' quae pars est?" This type of question seems to go back ultimately to

the practice in Priscian's Partitiones. After this beginning, however, the definition of the particular part of speech under discussion, the explanation of its function and the etymology of its name are not always necessarily from Priscian. The sections secundum Priscianum, moreover, are larger than those secundum Donatum because they contain much more than the sections secundum Donatum many questions and answers similar to those in the grammatical treatises of Muridac, Sedulius Scottus, the C.M. 14488, and Remigius. The sections secundum Priscianum also feature a large amount of material similar to that in Donatus. A prominent feature of the structure of the secundum Priscianum discussions is that in the first paragraph where PC begins his treatment he asks how many accidents the particular part of speech has. Then, having stated the number and enumerated the various accidents, he deals in great detail with each of the accidents and discusses the model word according to each of the accidents. A notable exception to this is in the section on the conjunction secundum Priscianum where the accident figura is not treated in depth. He is also preoccupied with the etymologies of the names of the accidents: genus, for instance, is said to be derived from generandum and numerus from Numa Pompilius; and he may also be concerned about etymologies of various model words under discussion. For example, the model word for the section on the noun secundum Priscianum is poeta. PC in l, 16 states that poeta

comes from the Greek poo [πῶ] which is tingo. These individual treatments on the accidents can reach extensive proportions, like the discussion on the various endings of a noun, which gives him the opportunity to make an extended discourse on gender (paragraphs 11 - 43). In the verbs, included within his extended treatment on conjugations we have the very long discussion on endings of verbs and to what conjugation they belong in paragraphs 102 - 154. Both of these treatments do not seem to be closely related to Priscian, although their order of presentation bears a resemblance to what is found in Priscian. Moreover, the material appears to be related to what Priscian gives in many cases, but is usually re-worked.

The sections secundum Donatum are on the whole shorter and are closer to Donatus in their continuity and similarity. An exception to this is the lengthy section on the pronoun secundum Donatum from paragraph 77 - 91. There is also less material from sources other than Donatus.

At the end of the discussion of the eight parts of speech is a series of conjugations of amo, doceo, lego, audio, and sum. Donatus's conjugation of lego is very close to PC's, which might lead one to suppose that all of the other conjugations follow the analogy of lego. However, Malsachanus conjugates all five of these verbs in a manner similar to PC's, abbreviating many of his verbs in the same way as PC.

THE SOURCES AND TESTIMONIA FOR THE PROLOGUS AND THE GRAMMATICAL
TREATISE

The main source for the quotations of the Prologus seems to be the Vulgate. At times, however, it is difficult to determine which text PC used, the Vetus Latina,⁵⁴ or the Vulgate. Sometimes he appears to be citing from a defective memory, because some of the references to the Bible are not direct lemmata but are what appear to be re-workings. Another source for the Prologus is the collect of the funeral mass.

Most of the 'cf.' references in the Fontes et Testimonia are to Donatus, Priscian, Sedulius Scottus, Muridac, the C.M. 14488, Remigius and Malsachanus.

DONATUS:

PC's definitions and explanations of the separate parts of speech in the sections secundum Donatum are usually almost all Donatus-either the Ars Maior or Minor. Furthermore, there are numerous readings which are often exactly the same or nearly the same as those in the Donatus ms. Codex Monacensis Emmeramus G. 121 which Keil (vol. 4, p. 354) calls M. The unchanged borrowings in the grammatical treatise are chiefly from Donatus. Sometimes PC seems to be using Donatus directly or at other times second-hand, since there are occasions when material from Donatus appears in discussions that are closely related to those appearing in the

treatise of Sedulius (Arundel 43), the C.M. 14488, Remigius, and Muridac. However, continuous passages from Donatus which are not augmented by any commentary are frequent in PC's grammatical treatise, and I have not yet discovered a similar commentary on Donatus that has the same amount of continuous Donatus as appears in PC's work. Moreover, R.W. Hunt ("Studies on Priscian in the Eleventh and Twelfth Centuries," in MRS, vol. 1, 1941 - 1943, p. 194) observes that in the eleventh and twelfth centuries the two most commonly studied grammarians were Priscian and Donatus and that many mss. of these two existed in the libraries of Europe.

PRISCIAN:

There are few verbatim quotations from Priscian. Moreover, the material similar to that in Priscian shows frequent signs of greater re-working than material which is close to Donatus. In addition, in the extended sections on the various endings of nouns and their genders and in the section on the various endings of verbs and in their conjugations, there seems to be a similarity in the order of presentation. What is most significant, however, is that PC has many questions of the nature of "A r m a quae pars orationis est?"⁵⁵ and of the type "Quid est pronomen?"⁵⁶ and "Cuius est speciei tu?"⁵⁷

REMIGIUS OF AUXERRE:

Remigius is chiefly important for his collections of etymologies, some of which reappear in PC's grammatical treatise.

Some etymologies in turn are drawn ultimately from Isidore of Seville, Varro, and Boethius, as pointed out in the Fontes et Testimonia and Commentary. The texts of Remigius (Commentum Einsidlense and the Fox edition) also feature morphological explanations accounting for the formations of words like idem and of certain participles of active verbs.

SEDULIUS SCOTTUS AND THE C.M. 14488:

These two possible sources present complex problems in connection with PC. Prof. Bengt Löffstedt (p. 18) says that the C.M. 14488 is very similar to Sedulius Scottus's In Donatum Maiorem and that one may show that the former is in large part an abbreviation of the work of Sedulius. Now, the C.M. 14488 dates from the tenth century⁵⁸ whereas the surviving text of Sedulius In Donatum is preserved at the British Museum in the thirteenth century ms. Arundel 43. Moreover, as I shall attempt to show in my Commentary, it appears that considerable material, chiefly in the form of a series of questions that require complicated answers and which material also contains texts from Donatus and discussions from earlier grammarians like Diomedes, Remigius, and Pompeius, is common to PC and the C.M. 14488; and usually the 14488 is closer to PC than the corresponding text in Sedulius is. Moreover, PC's text at times makes the same scribal errors as the 14488. Therefore, it is not unfair to suppose that the author of the 7517 might have seen the 14488 or at least a text like it. Since the

Arundel 43 is later than the 7517, it is obvious that the scribe of the latter did not copy the former, but he might have viewed an earlier version of Sedulius's work since there are times, which I will try to show in the Commentary, when PC is closer to Sedulius than to the C.M. 14488.

MURIDAC:

The grammatical treatises of Muridac are contained in the mss. Paris B.N. 7491 A and the Vat. Reg. 1586. Both are of the Carolingian period.⁵⁹ Since both contain the same text, I have cited only the 7491 A to avoid unnecessary duplication. However, I cite both texts when there are significant differences that would indicate that PC's treatment is closer to either of the two mss. The material cited in Muridac is related to that cited in the C.M. 14488 and in Arundel 43 but is less closely related to PC than the Sedulius/14488 tradition. Thus Muridac's contribution is chiefly in the form of the complex questions and answers of the type in 82, 7 - 10.

MALSACHANUS:

The chief similarity to the text of Malsachanus is the fact that both authors conjugate by way of example the same verbs and in the same part of their respective treatises, namely after the discussion of the eight parts of speech. There is also a striking coincidence in the manuscript abbreviations of the verb forms.

OTHER SOURCES:

Other references are to Clemens, the C.M. 14737, the B.N. Lat. 7558, Pompeius, Diomedes, the Vulgate, the Ars Anonyma Bernensis, Servius, Dositheus, Tours Lat. 843, Varro, Cicero, Vergil, Isidore, Petrus Grammaticus, Sergius (vol. 8 of Keil), Vergilius Grammaticus, Probus, the C.B. 123, the C.B. 207, Audax, Symphosius's Aenigma de Vipera (see 80, 15), [Sergius], Probus, Charisius, Maximus Victorinus, De Libris Turicensibus, [Asper], and Sacerdos. In the Fontes et Testimonia the number of times sources are traced back ultimately to Vergilius Grammaticus is sixteen. There never appears a direct borrowing from this author whose Fortleben, Manitius (vol. 1, p. 127) notes, waned after an immense popularity among the ninth century Insular grammarians.

There is the strong possibility that the majority of these texts which already exist as part of the commentary in the treatises of Sedulius, Muridac, the C.M. 14488, Remigius, Priscian, and Donatus, are consulted only at second-hand.

THE GLOSSES:

The Glossaria Latina (ed. W.M. Lindsay) and the Corpus Glossariorum Latinorum (ed. George Goetz) are pertinent to PC's work only insofar as they throw light occasionally upon examples of words which he uses in his section on the various types of

letters in which nouns ~~may~~ end. There is no evidence to suppose, however, that PC (or the scribe) actually consulted the manuscripts cited in these two series. However, the Glossa Codicis Bernensis 386 (see my commentary to 44, 8) offers a reading closer to PC than the text of the Commentum Einsidlense as edited by Keil.

STYLE:

The style is essentially a synthesis of the straightforward style of the Late Latin grammarians and the clarity of the ninth century commentators. PC really exhibits no distinctive style of his own but follows the treatments of his possible models and even their word order. His vocabulary in the grammatical treatise is therefore a composite of that kind used by Priscian; Donatus; the important ninth century grammarians like Malsachanus, Clemens, Muridac, Sedulius, and Remigius; the Late Latin grammarians like Pompeius, Servius and [Sergius]; and notably the texts cited from the Anecdota Helvetica and the Bible (especially paragraph 195).

In the sections of the Prologus which are not based on the Bible PC exhibits a style far more complex and subordinated than in the grammatical treatise. He does use, however, Christian Latin terms like sacris ... paginis (1, 1), sedis apostolicae (2, 4), fraternae deuotionis (3, 1),⁶⁰ caritatem (3, 1), apostolici

dicti (3, 1), and aeternae beatitudinis regnum (3, 2). In the grammatical treatise there are words (especially in the section 11 - 43) that may be possible neologisms like Venopia. So far, I have not been able to locate them in any lexicon, glossary, or dictionary used in this work. Moreover, when any Greek words are written, they appear in Roman letters. It cannot be shown that PC knew Greek first-hand.

PC'S VALUE AS A GRAMMARIAN:

PC's treatise is a synthesis of texts drawn largely from Donatus, Priscian and their ninth century commentators. PC belongs therefore to the last century of what R.H. Robins (p. 70) calls the "formative" period of Latin grammatical studies in the Middle Ages - beginning around the eight century - when Donatus and Priscian were copied and "expounded without much original thinking on methods and problems of grammar." The real value of PC lies in the way he copies Donatus and Priscian and his relationship with the large, continuous passages in the Irish grammarians such as Sedulius Scottus, Muridac, and the C.M. 14488, the C.M. 14737, the B.N. 7558 and Remigius of Auxerre. This relationship, which is detailed in the commentary, gives us an insight into the methods employed in copying and commenting on the text of Priscian and Donatus in northern Italy in the twelfth century and is a step in the compilation of the text history of the Donatus and Priscian commentaries in the twelfth century.

FOOTNOTES FOR THE INTRODUCTION

- 1 SED., 2, p. xlvi - xlvi.
- 2 D.X., camaldule, "Les Camaldules," in the RBen, vol. 4, issue of 1887, p. 357.
- 3 Hélyot, Histoire complète et costumes des ordres monastiques, vol. 4, Guingamp, B. Jollivet, 1840, p. 257.
- 4 Joannes Bollandus and Godefridus Henschenius, eds., Acta Sanctorum, vol. 5, Paris, 1864, Victor Palmé, p. 103.
- 5 D.X., camaldule, loc. cit.
- 6 Leclercq, J., "Saint Romuald et le monachisme missionnaire," RBen, vol. 72, issue of 1962, p. 311.
- 7 Bollandus and Henschenius, p. 137.
- 8 Hélyot, p. 257 and 261.
- 9 Ibid., p. 262.
- 10 Ibid.
- 11 Ibid.
- 12 Guidon Grandius, Dissertatio de S. Petri Damiani et Avellanitarum Instituto Camaldulensi, in the PL, vol. 144, cols. 24 - 25 and 45.
- 13 Ibid., col. 60.
- 14 Ibid.
- 15 Charles Poulet, Histoire du christianisme, Moyen Age, Paris, Gabriel Beauches et Ses Fils, 1934, p. 317.

- 16 Hélyot, p. 263.
- 17 Bollandus and Henschiuss, p. 104; Hélyot, p. 263.
- 18 Adrian IV, Epistolae et Privilegia, epistola # 26, in the PL, vol. 188, cols. 1396 - 1397.
- 19 Hélyot, p. 264 and 273.
- 20 Ibid., p. 264.
- 21 Ibid., p. 264 - 265.
- 22 Ibid., p. 268.
- 23 PRIS. PT., 461, 23.
- 24 Thurot, p. 89.
- 25 Löffstedt (p. 18) notes that the C.M. 14488 is very similar to Sedulius Scottus's In Donatum Maiorem and that one can show that the 14488 is in large part an abridged version of the work of Sedulius.
- 26 Catalogus Codicum Manuscriptorum Bibliothecae Regiae, Paris, Typographia Regia, 1744, pt. 3, vol. 4, p. 368. This catalogue is incomplete because it does not mention the register of "Papal" letters.
- 27 H. Omont, Concordances des numéros anciens et des numéros actuels des manuscrits latins de la Bibliothèque Nationale, précédées d'une notice sur les anciens catalogues, Paris, Ernest Leroux, 1903, p. xxxv. Under the number 5513, 2 this ms. is registered in the Catalogue des manuscrits de la Bibliothèque du Roi, which is the inventory made by Nicolas Clément in 1682 and which is now preserved at the Paris Bibliothèque Nationale in the ms. Nouv. acq. franç. 5402. In vol. 3 of the 5402 on fol. 378 appears the entry: "mab. 5513² Paulus Camald. in Priscianum et Donatum etc." The number 5513² is written on the upper right-hand corner of the ms. as 5513, and the number 7517 appears nearly in the middle of this page underneath 5513. The changing of 5513, 2 to 7517 occurred in 1744 with the publication of the catalogue just cited in note # 26. (Omont, p. xl - xli.)
- 28 M.B. Bischoff, "La Nomenclature des écritures livresques du IX^e au XIII^e siècle," in Nomenclature des écritures livresques

- du IX^e au XVI^e siècle, Paris, C.N.R.S., 1954, p. 10.
- 29 v. N. Denholm - Young, Handwriting in England and Wales, Cardiff, University of Wales Press, 1964, p. 26.
- 30 Giulio Battelli, Lezioni di paleografia, Vatican City, 1949, p. 227.
- 31 v. ibid.
- 32 v. Denholm - Young, p. 29. By the year 1100 the d is always straight. Also v. Armando Petrucci, "Censimento dei codici dei secoli XI - XII, istruzioni per la datazione" in Studi Medievali, vol. 9, 3rd. series, 1968, p. 1124.
- 33 v. Denholm - Young, p. 83 and Petrucci, loc.cit.
- 34 R.H. Robins, Ancient & Mediaeval Grammatical Theory in Europe, London, Bell, 1951, p. 62 - 63.
- 35 Ibid., p. 64.
- 36 Ibid., p. 62.
- 37 Ibid., p. 65.
- 38 Ibid., p. 63.
- 39 Ibid., p. 70.
- 40 Thurot, p. 61.
- 41 Ibid.
- 42 Manitius, vol. 1, p. 127.
- 43 Manitius, vol. 2, p. 671.
- 44 Ibid., p. 673.
- 45 Ibid., p. 639.
- 46 Ibid.
- 47 Ibid., p. 76.
- 48 Manitius, vol. 3, p. 184.

- 49 De Ghellinck, p. 274.
- 50 Robins, p. 75.
- 51 See De Ghellinck, p. 274.
- 52 Thurot, p. 77.
- 53 Robins, p. 76 ff.
- 54 I have not been able to consult the edition of the Vetus Latina, edited in three volumes by Pierre Sabatier, printed at Reims (repr. Paris 1751), 1739 - 1749.
- 55 PRIS. PT., 461, 23.
- 56 Ibid., p. 491, 6.
- 57 Ibid., p. 492, 22.
- 58 Halm, Carolus et alii, Catalogus Codicum Latinorum Bibliothecae Regiae Monacensis, München, Bibliotheca Regia, 1876, vol. 2, pt. 2, p. 180.
- 59 On p. 18 Lüfstedt recognizes that the ninth century Irish grammarian Muridac is the author of the grammatical treatises in these two mss. Bernhard Bischoff in his article on Muridac ("Ein Irischer Grammatiker des IX. Jahrhunderts," in Celtica, vol. 5, issue of 1960, p. 43) notes that the 7491 A is of the tenth century and the 1586 of the late Carolingian period.
- 60 See Albert Blaise, Dictionnaire latin-français des auteurs chrétiens, Strasbourg, "Le Latin Chrétien," 1954, p. 363 and 266 for the Christian meanings of these words.

SIGLA AND ABBREVIATIONS

- ALCUIN, 900. Alcuin, De Octo Partibus Orationis, vol. 101 of the Patrologiae Latinae, col. 900.
- ANSILEUBUS, 200. Ansileubus, Glossarium siue Librum Glossarum, ed. W.M. Lindsay et alii, vol. 1 of the Glossaria Latina, p. 200.
- APOLLONIUS, 127, 3. Apollonius Dyscolus, Quae Supersunt, pt. 2, vol. 1 of the Grammatici Graeci, p. 127, line 3.
- ARS, 101, 29. Ars Anonyma Bernensis, vol. 8 of the Grammatici Latini, p. 101, line 29.
- ARUSIANUS, 502, 3. Arusianus Messius, Exempla Elocutionum, vol. 7 of the Grammatici Latini, p. 502, line 3.
- [ASPER], 550, 18. [Asper], Grammatici Ars, vol. 5 of the Grammatici Latini, p. 550, line 18.
- ASPERUS, 44, 19. Asperus Grammaticus, Ars, vol. 8 of the Grammatici Latini, p. 44, line 19.
- AUDAX, 344, 2. Audax, De Scauri et Palladi Libris Excerpta, vo. 7 of the Grammatici Latini, p. 344, line 2.

- BEDE, 281, 3. Bede, De Orthographia, vol. 7 of the Grammatici Latini, p. 281, line 3.
- BOETH. EUT., 4, 8. Boethius, Contra Eutychen et Nestorium, in his Theological Tractates, ed. H.F. Stewart and E.K. Rand, London, Heinemann, 1962, chapter 4, line 8.
- BONIFATIUS, 475. Bonifatius, Ars Grammatica, ed. Angelo Mai, vol. 7 of the Classici Auctores e Vaticanis Codicibus Editi, 1835, p. 475.
- CASSIODORUS, 1222. Cassiodorus, Commentarium de Oratione et de Octo Partibus Orationis, vol. 70 of the Patrologiae Latinae, col. 1222.
- CHARISIUS, 100, 4. Charisius, Artis Grammaticae Libri V, ed. Carolus Barwick, Leipzig, Teubner, 2nd ed., 1964, p.100, line 4.
- CIC. CAT., 1, 1, 2. Cicero, Marcus Tullius, Oratio in Catilinam Prima, ed. P. Reis as part of Cicero's Orationes in L. Catilinam Quattuor, Leipzig, Teubner, 1926, chapter 1, # 2.
- CLEDONIUS, 50, 35. Cledonius, Ars Grammatica, vol. 5 of the Grammatici Latini, p. 50, line 35.
- CLEMENS, 100, 2. Clemens, Ars Grammatica, ed. Joannes Tolkiehn, Leipzig, Dietrich, 1928, p. 100, line 2.

- C.B. 83, 180, 5. Codex Bernensis 83, Quaestiones,
vol. 8 of the Grammatici Latini,
p. 180, line 5.
- C.B. 123, xxxii. Codex Bernensis 123, vol. 8 of the
Grammatici Latini, p. xxxii.
- C.B. 207, xix. Codex Bernensis 207, vol. 8 of the
Grammatici Latini, p. xix.
- C.M. 6413, 25^v 10. Codex Monacensis Latinus 6413, Ars
Grammatica Anonyma, ninth to tenth
century, fol. 25 verso, line 10.
- C.M. 14488, 5^r 7. Codex Monacensis Latinus 14488,
Expositio Bedae Editionis Maioris
Donati. Et Est Remigii, tenth century,
fol. 5 recto, line 7.
- C.M. 14737, 160^v 17. Codex Monacensis Latinus 14737,
Ars Grammatica Anonyma, tenth century,
fol. 160 verso, line 17.
- CONSENTIUS, 350, 2. Consentius, Ars de Nomine et Verbo,
vol. 5 of the Grammatici Latini,
p. 350, line 2.
- 2 COR., 2, 10. Vulgata, Epistola Beati Pauli Apostoli
Ad Corinthios Secunda, chapter 2,
verse 10.
- [CORNELIUS], 525, 1. [Cornelius Fronto], De Differentiis,
vol. 7 of the Grammatici Latini,
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TEXTUAL SIGNS

< >

additions

[]

deletions

†

incorrigible or illegible readings

Inquit proleꝝ in libro eĩ de pſeiano. quā de donato a sũ paulo
carnalidulense monacho composito.

EMISSIMIS. scilicet quā plurimis nominũ eꝝpſimatis. simul
tenent in sacris eĩ paginis audiuimũ. quā melior est
sapientia cunctis opib; pretiosissimis. et omne desiderabi-
le ē potest ei comparari. Sedior ē fructus eius auro et
lapide pretioso. et gemmima illius argento electo. Idē quoq; in sa-
pientia satis ē laudabile. quia facile uidet ab his qui diligũt eam.
Ostendit se illis alacrit. et cunctis; se offert dictis. Ergo diligentes
me diligo. et qui in me me quesierint inuenient me. Cogitare igitur
de illa sensus ē consummatus. Quā qui uigilauerit propter illam. scito-
rit sapiens et securus. Idē siquidē causis. quidā mei amicissimi
studio sapientie accenti caritativa deuotione. me paulū carnal-
dulensem monachum rogauerunt. ut tam de pſeiano quā de do-
nato eis talitẽ librum componerẽ. ut quos sciam pſeianũ. qd sit no-
men. quare dicat. unde deriuat. quorũ nō acciderit. quomodo
unũquodq; acciderit. nomino dissimulat. et diuidat. unde dicat.
breuitẽ monstrarem. deinde uero sciam donatũ que sint nō acci-
dencia subiungerẽ. et cunctis formā doctrinẽ. inchoans partib;
orationum. et earũ prosequeret accidentib;. Idē itaq; per actus
regulas longitudinis. et breuitatis notificarem. et quomodo possẽ
ad scienciã uerificandi peruenire. breuiter manifestare. Postula-
uerunt quoq; predicti mei amicissimi. ut exemplar uerifican-
di laudabile opus et optimum. sed negligentia et ignorantia par-
tim corruptũ diligentẽr emendarem. et post regulas longitu-
dinis et breuitatis in eodẽ uolumine supponerem. Introducere
etiam quoq; dicandi pſeice de reſpicea tullii talitẽ compone-
rẽ. aut qd tullius bono dictatore pſeice fugere uel seruari
uerbis de patria oratũ sũptis fugendũ sequendũ uic demon-
strare. ac postmodũ de triginta diuersis materiis de una qd
materia tres ep̄las scriberẽ. et in singulis materiis titulos eaz
pnotando. in modũ registri diuersis pſonũ prout res de pſeice.
consuetudine sedis aplice munitas ordinare. Idē itaq; sũp
deuotionis petitionib; auditis. quā uiderẽ p caritate seruare in
uicẽ. et unũquisq; grām quā pſeice. in alterutrum diligenter
illā pſeice ministrare. postulata siquidē cõplan. n̄ lucido



INCIPIT PROLOGUS IN LIBRO TAM DE PRISCIANO QUAM DE
DONATO A FRATRE PAULO CAMALDULENSE MONACHO COMPOSITO.

1 1 Verissimis rerum quam plurimis nouimus experimentis et multotiens in sacris etiam paginis audiuius **quoniam** melior est sapientia cunctis opibus pretiosissimis et omne desiderabile non potest ei comparari. 2 Melior est fructus eius auro et lapide pretioso et genimina illius argento electo. 3 Hoc quoque in sapientia satis est laudabile quia facile uidetur ab his qui diligunt eam. 4 Ostendit se illis alacriter, et omnibus se offert dicens: 'Ego diligentes me diligo, et qui mane me quaesierint inuenient me.' 5 Cogitare igitur de illa sensus est consummatus. 6 Nam qui uigilauerit propter illam cito erit sapiens et securus. 7 His siquidem causis quidam mei amicissimi studio sapientiae accensi caritatiua deuotione me Paulum Camaldulensem monachum rogauerunt ut tam de Prisciano quam de Donato eis taliter librum componerem, ut prius secundum Priscianum quod sit nomen, quare dicatur et unde deriuetur, quot nomini accidant, quomodo unumquodque accidens nominis definiatur, et diuidatur, et unde dicatur breuiter monstrarem. 8 Deinde uero secundum Donatum quae sint nominis accidentia subiungerem et eandem formam doctrinae in reliquis partibus orationum et earum prosequerer accidentibus.

2 1 His utique peractis regulas longitudinis et breuitatis notificarem, et quomodo possent ad scientiam uersificandi peruenire breuiter manifestarem. 2 Postulauerunt quoque praedicti mei amicissimi ut exemplar uersificandi laudabile opus et optimum, sed negligentia et ignorantia partim corruptum, diligenter emendarem, et post regulas longitudinis et breuitatis in eodem uolumine supponerem. 3 Introductiones quoque dictandi prosaice de r<h>ethorica Tullii taliter componerem ut quidquid Tullius bono dictatori praecipit fugere uel sequi, uerbis de poetria <H>oratii sumptis fugiendum sequendumue demonstrarem. 4 Ac postmodum de triginta diuersis materiis de unaquaque materia tres epistulas scriberem, et in singulis materiis titulos earum praenotando in modum registri diuersis personis prout res deposceret consuetudine sedis apostolicae mittendas ordinarem.

fol. 1^v

3 1 His itaque fraternae deuotionis petitionibus auditis quoniam iubemur per caritatem seruire inuicem et unusquisque gratiam quam percepit, in alterutrum diligenter illam praecipitur ministrare, postulata siquidem compleui non lucido//peritorum uirorum sermone, non artificiosa phaleratae locutionis profunditate, sed simplicem rerum perquirendo ueritatem pro fraterna utilitate, affectu infantium more balbutientium qui quaecumque audierint fari gestiunt, cum necdum possint ad plenum uerba formare, quapropter uos huius operis lectores tota mentis humilitate flagito quatenus siqua superflua siqua neglegenter aut minus humiliter

uel non satis utiliter protuli, cuncta clementer ignoscatis
memores apostolici dicti quo praecipimini libenter sufferre
insipientes, cum sitis ipsi sapientes. 2 Peto similiter ut
apud summum iudicem cui proprium est misereri semper et parcere
me uestra commendet oratio ut aeternae beatitudinis regnum quod
meis meritis consequi non ualeo, munere diuinae largitatis per
uestras orationes adiutus, adipisci promerear. 3 Explicit
prologus.

INCIPIT LIBER TAM DE DONATO QUAM DE PRISCIANO A FRATRE
PAULO COMPOSITUS. ET QUONIAM AD UTILITATEM OMNIUM EST DATUS,
IDEO 'DONATUS' EST UOCATUS.

1 1 'Poeta' quae pars est? 2 Nomen est. 3 Quare?
4 Quia significat substantiam uel qualitatem propriam uel communem.
5 Nomen quod est? 6 Pars orationis quae unicuique subiectorum
corporum seu rerum communem uel propriam qualitatem distribuit.
7 'Nomen' unde dicitur? 8 A 'notamine' siue a 'notione' eo
quod aliquid noscatur ab eo, siue a Graeca ethymologia; 'onoma'
enim Graece, 'nomen' dicitur Latine. 9 Nomini quot accidunt?
10 Quinque. 11 Quae? 12 Species genus numerus figura casus.
13 Cuius speciei? 14 Deriuatiuae. 15 Unde deriuatur?
16 A 'poo' Graeco quod Latine sonat 'fingo,' inde dicitur poeta
fictor carminis. 17 Quaestio de specie. 18 Quid est species?
19 Discretio utrum sit primae an secundae inpositionis. 20 Alia
quaestio. 21 'Species' unde dicitur? 22 A 'specificando' hoc
est a 'diuidendo' eo quod per ipsam partes orationis specificamus,
hoc est diuidimus. 23 Quaestio. 24 Quot sunt species nominum?
25 Duae: primitiua quae primae positionis dicitur quoniam a
nullo sumit originem ut 'mons,' alia deriuatiua quae secundae
inpositionis est quia a fonte primitiuorum uelut de fluuio riuulus

nascitur ut a 'monte monticulus.' 26 Propriorum quoque
 nominum secundum Latinos quattuor sunt species: nomen praenomen cogno-
 men agnomen. 27 Nomen est quod imponitur rei non habenti nomen.
 28 Praenomen est quod causa differentiae nomini proprio additur.
 29 Cognomen est cognationis commune. 30 Agnomen est quod ab
 aliquo euentu imponitur.

2 1 Deriuatiuorum autem nominum multae sunt species.

2 De patronymicis. 3 Alia namque sunt patronymica quae a
 propriis nominibus patrum deriuantur, et significant filios uel
 nepotes cum genetiuo sui primitiui ut a 'Priamo Priamides'.

fol. 2^r

4 De possessiuis.//5 Alia sunt possessiua quae cum genetiuo
 primitiui significant aliquid ex his quae possidentur ut
 'Euandrius ensis' pro 'Euandrii ensis.' 6 Differentiae. 7 Hoc
 autem interest inter possessiua et patronymica quod patronymica
 filios uel nepotes significant. 8 Possessiua uero non solum filios
 sed quae omnia in possessione esse possunt. 9 Patronymica
 quoque a propriis nominibus tantummodo deriuantur, et ad homines
 tantum pertinent uel ad deos. 10 Possessiua uero etiam ab
 appellatiuis ueniunt, et ad omnes res pertinent. 11 Vnde fiant?
 12 Fiunt etenim possessiua uel a nominibus ut a 'Caesar Caesareus'
 uel a uerbis ut 'opto optatiuus,' ab aduerbiis ut 'extra extraneus.'
 13 Ex quibus alia sunt mobilia ut 'Caesareus Caesarea Caesareum';
 alia quidem fixa uelut 'sacrarium donarium.'

3 1 De deminutiuis. 2 Alia sunt deminutiua ut a
 'rege regulus.' 3 Deminutiua uero dicuntur quae deminutionem
 sui primitiui demonstrant, unde 'regulus' 'rex paruus' dicitur.
 4 De comparatiuis. 5 Alia quoque sunt comparatiua quae cum
 aliquo participe sensu positiui magis aduerbium significant ut
 'doctior,' hoc est 'magis doctus.' 6 Vnde fiant?[?] 7 Haec
 autem comparatiua si positiuos secundae declinationis habuerint,
 formantur a genetiuis suorum positiuorum 't' mutata in 'c' et
 addita 'or' ut 'doctus docti'; 't' in 'c' et addita 'or' fit
 'doctior.' 8 Si uero a positiuis tertiae declinationis
 uenerint, formantur a datiuus eorum, apposita 'or' ut si dicas
 'felici' addita 'or' fit 'felicior.'

4 1 De superlatiuis. 2 Alia quidem nomina sunt
 superlatiua, et dicuntur superlatiua quoniam comparatiuo superferun-
 tur ut 'doctissimus.' 3 Superlatius quoque est quia comparatus
 ad plures sui generis omnibus superponitur ut si dicas 'Achilles
 fortissimus Graecorum fuit,' hoc est 'super omnes Graecos.'
 4 Per se autem prolatum intellectum habet cum 'ualde' aduerbio
 positiui ut cum dicitur 'Achilles fortissimus fuit,' intellegi
 debet 'ualde fortis.' 5 Superlatiua uero si appositiuus
 secundae declinationis uenerint, formantur a genetiuis suorum
 positiuorum, interposita 's' et addita 'simus' ut 'doctus docti,'
 interposita 's' et addita 'simus' fit 'doctissimus.' 6 Si
 autem positiui tertiae declinationis fuerint, superlatiui a

datiuis positiuorum formantur, interposita 's' et addita 'simus' ut 'felici felicissimus.' 7 A quibus excipitur 'fragillimus agillimus gracillimus humillimus simillimus.' 8 Quod si superlatiui in 'rimus' desinunt, fiunt a nominatiuis positiuorum, addita 'rimus' ut 'miser miserrimus.'

5 1 De **denominatiuis**. 2 Alia sunt denominatiua ut ab 'aeterno aeternitas.' 3 De uerbalibus. 4 Alia uerbalia ut ab 'amo amor.' 5 De participiali. 6 Alia particip*ia* alia ut a 'docto doctior.' 7 De aduerbiali. 8 Alia aduerbialia ut a 'cras crastinus.' 9 De speciali. 10 Alia specialia quae speciem demonstrant ut 'homo.' 11 De generali. 12 Alia generalia quae in diuersas species possunt diuidi ut 'animal.' 13 De adiectiuis. 14 Alia sunt adiectiua quae addiciuntur ut// 'magnus paruus.' 15 Haec autem 'epitheta' dicuntur Graece, Latine 'superposita.' 16 De gentilibus. 17 Alia sunt gentilia quia gentem demonstrant ut 'Graecus Hispanus.' 18 De patriis. 19 Alia dicuntur 'patria' quoniam patriam designant ut a 'Roma Romanus.' 20 De numeralibus. 21 Aliud nomen 'numerale' dicitur quia numerum notat ut 'unus duo tres.' 22 De ordinali. 23 Ordinale quoque nomen est quod ordinem figurat ut 'primus secundus tertius.' 24 Sed 'primus' de multis, de duobus autem 'prior' dicitur. 25 'Primus' siquidem merito de multis dicitur quia superlatiuus est, et proprium est superlatiui ut plures in suo genere proferantur.

6 1 Differentia. 2 Hoc etiam distat inter nomina ordinis et numeri quia in numero omnes accipimus ut cum dicimus: 'Centum ecce omnes.' 3 Cum autem 'centesimus' dicitur, unus solummodo demonstratur. 4 Ad aliquid dicta. 5 Sunt alia ad aliquid dicta ut 'pater frater.' 6 'Ad aliquid' namque dictum est quod sine illius intellectu ad quod dictum est proferri non potest. 7 Nam dicendo 'patrem' etiam 'filium' et dicendo 'fratrem,' 'alium fratrem' uel 'sororem' intellego. 8 Quod si intereat, interimit una illud quod intellegitur. 9 Sunt item alia nomina ad aliquid aliter se habentia ut 'dexter sinister.' 10 Ad aliquid aliter se habentia. 11 'Ad aliquid aliter se habens' dictum est quod quamuis habeat aliquid contrarium et quasi semper adhaerens, tamen non ipso nomine significat etiam illud. 12 Neque enim ex illo nominationem accepit. 13 Nam quamuis intereat, non interimit secum illud quod ei adhaerere intellegi ut 'dies nox.' 14 De interrogatiuis. 15 Aliud quoque est interrogatiuum ut 'quis,' aliud demonstratiuum uel relatiuum ut 'quae.' 16 Aliud collectiuium ut 'populus,' diuiduum ut 'alter,' factici[li]um ut 'tintinnabulum.' 17 Locale ut 'propinquus,' temporale ut 'mensis,' absolutum ut 'deus.' 18 Item alia sunt homonyma quae sub una appellatione plura significant ut 'nepos' quod 'filium filii' et 'luxuriosum' figurat. 19 Alia synonyma uel polyonyma quorum in diuersis nominibus una significatio sicut 'terra <h>umus' et 'tellus.'

7 1 De generibus. 2 Cuius generis? 3 Masculini.
 4 Quare? 5 Quia praeponitur ei in declinatione articulare
 pronomen 'hic.' 6 Quaestio. 7 Genus quid est? 8 Exploratio
 sexus quae fit per uocem carentem genere, nam illa uox non est
 genus sed id quod per eam intellegitur. 9 'Genus' unde
 dicitur? 10 A 'generando' siue a 'ge' Graeco id est a terra
 qua procreantur cuncta. 11 Genera nominum quot sunt?
 12 Septem: masculinum cui praeponitur 'hic,' femininum cui
 'haec,' neutrum cui 'hoc,' commune cui 'hic' et 'haec.' 13 Est
 praeterea trium generum quod 'omne' dicitur cui 'hic' et 'haec'
 et 'hoc' praeponitur ut 'hic' et 'haec' et 'hoc felix.' 14 Est
 et epicoenon quod promiscuum ideo dicitur quia sub una uocis
 litteratura marem ac feminam comprehendit et sub uno articulo
 profertur ut 'hic passer' et 'haec aquila mustela' et 'hic miluus.'
 15 'Passer' etenim siue masculus siue femina sit, sub masculino
 fol. 3^r proferri debet//articulo quo uocabulo cunctae minores auiculae
 uocantur. 16 Nam a paruitate corporis passer adeptus est nomen.
 17 Aquila quoque sub feminino tantum articulo etiam masculinum
 demonstrat, et dicitur 'aquila' ab acumine oculorum eo quod
 ceteris auibus acutius uideat. 18 Mustela uero 'mus longus'
 dicitur quia 'telon' Graece, 'longum' appellatur Latine.
 19 'Miluus' autem a 'molli uolatu' nuncupatur, et sub masculino
 articulo femininum et masculinum declinatur.

8 1 Quaestio. 2 Cum haec igitur promiscua sint, cur

'passerem' et 'miluum' genere masculino, 'aquilam' uero et 'mustelam' feminino pronuntiamus? 3 Solutio. 4 Quoniam auctoritas et usualis loquacitas ordinauit ut nomina quae per 'r' uel 's' terminantur masculino genere, quae autem in 'a' finiunt, feminino pronuntientur. 5 Interrogatio. 6 Interrogandum quoque est quod distat inter commune genus et epicoenon quod utrumque marem ac feminam comprehendit. 7 Differentia prima. 8 Prima quippe differentia est quoniam commune in magnis animalibus dignoscitur, uidelicet in homine, in cane. 9 Epicoenon uero in paruis siquidem, hoc est in mustelis et in auibus atque omnibus reptilibus. 10 II: secunda etiam est differentia quia commune natura cognoscimus quippe cum uideris hominem uisu; et natura utrum masculus uel femina fuerit animaduvertere poteris, epicoenon uero nusquam. 11 III: tertia quoque differentia est quoniam commune duos recipit articulos, epicoenon autem uno utitur articulo. 12 Est et septimum genus nominum quod 'incertum' dicitur quia nulla ratione cogente sola ueterum auctoritas sub diuerso articulo declinauit ut 'hic' uel 'haec finis.'

9 1 Sunt praeterea nomina in singulari numero alterius generis et alterius in plurali ut 'balneum Tartarus caelum porrum caepe locus iocus forum' et 'aether.' 2 'Balneum' quippe a '<a>po tu balnein,' hoc est a recreatione mentis et corporis. 3 'Tartarum' autem a 'turbo turbas' dicitur quoniam illic omnia sunt turbata. 4 'Caelum' uero a 'caelo caelas.' 5 'Porum'

quoque dicitur ideo quod 'porro' uidelicet 'longe' sit in terra.

6 'Caepe' autem a Graeco 'cephalim' scilicet 'capite' quoniam
in capite melius ualent. 7 Cum itaque haec et alia quam plurima
diuersorum generum et declinationum antiqui facerent, dicebant
'hoc balneum huius balnei' et 'haec balnea huius balneae hic
Tartarus huius Tartari' et 'hoc Tartarum huius Tartari hic
caelus huius caeli' et 'hoc caelum huius caeli hic porrus huius
porri' et 'hoc porrum huius porri' et 'haec porra' pluraliter.
8 'Hoc caepe' indeclinabile et 'haec caepa huius caepae hic
iocus huius ioci hoc iocum' et 'haec ioca.' 9 'Hic forus huius
fori' et 'hoc forum huius fori' et 'haec fora' tam pro 'prelo'
quo uua calcatur quam pro 'mercato' quod a Foroneo rege inuentum
est, et inde 'forum' dicitur. 10 'Aether' similiter in
singulari masculini generis faciebant. 11 Unde Ouidius in
libro de Ibide: 'Ipse meas aether accipe summe preces.' 12 In
plurali autem neutrum asserebant sicut quidam sapiens ait:
'Splendida sincerum producunt aethera lumen.'

fol. 3^v

10 1 Videntes siquidem quoniam unus sonus idemque sensus
in his diuersorum generum nominibus esset, quod congruum et
sonorius//habetur retinuimus, et quod superfluum erat abiecimus.
2 Et ideo non unum sub diuersis generibus inclusimus sed
alterius generis in singularitate, alterius autem in pluralitate
iudicauimus. 3 Sciendum praeterea quoniam multa genera a
natura, multa sunt ab auctoritate. 4 Illa autem quae a natura

sunt communi sensu quandoque discernimus ut 'uir mulier.'

5 In his quippe nec Vergilio nec Cicerone nec aliquo doctore nobis opus est, sed solam naturaliter sequimur rationem.

6 Scimus enim quod 'hic uir' et 'haec mulier' dicere debemus.

7 In illis quidem quae ab auctoritate sunt non tantummodo naturalem rationem sed etiam auctoritatem sequi conuenit.

11 1 Verbia gratia. 2 De generibus in 'a.' 3 Omnia nomina desinentia in 'a' in nominatiuo singulari sunt feminini generis ut 'Musa' praeter propria nomina uirorum, ut fluuiorum, quae sunt masculini generis ut 'Catilina' et 'Venopia'; praeter nomina officiorum utriusque generis sexus naturae pertinentium et exceptis a nomine et uerbo compositis quae sunt communia ut 'scriba collega'; praeter Graeca quae sunt neutri ut 'sophisma' cum nominibus litterarum ut 'a.' 4 Pluralia quoque neutri sunt generis ut 'arma,' e quibus excipiuntur numeralia quae sunt omnis generis ut 'triginta.'

12 1 In 'e.' 2 Omnia nomina desinentia in 'e' in nominatiuo casu singulari sunt neutri generis ut 'monile' praeter accentata in fine quae sunt feminini ut 'Agathe.'

13 1 In 'i.' 2 Omnia nomina desinentia in 'i' in nominatiuo singulari sunt generis neutri ut 'gummi' aut trium generum ut 'frugi.' 3 Similiter composita a genetiuis, omnis sunt generis ut 'huiusmodi' qui uero masculini est generis.

14 1 In 'o.' 2 Omnia nomina desinentia in 'o' in nominatiuo singulari habentia 'g' uel 'd' ante 'o' et mutata 'o' in 'i,' in genetiuo sunt feminini generis ut 'dulcedo dulcedinis' praeter 'cardo ordo' et 'Cupido' pro 'filio Veneris' quae sunt masculini. 3 Excipitur 'uirgo' quod est commune et 'margo' quod est incerti. 4 Verbalia uero et particip*⟨i⟩*alia similiter sunt feminina. 5 Cetera uero sunt masculini generis ut 'stellio,' a quibus excipitur 'homo latro nemo' et 'bubo' quae sunt communia.

15 1 In 'u.' 2 Omnia nomina desinentia in 'u' in nominatiuo singulari neutri sunt generis ut 'cornu genu' praeter barbara quae sunt masculini ut 'Esau.'

16 1 In 'b.' 2 Omnia nomina in nominatiuo singulari terminantia in 'b' masculini sunt generis ut 'Iob' et 'Iacob.'

17 1 In 'c.' 2 Omnia nomina desinentia in nominatiuo singulari in 'c' neutri sunt generis ut 'lac' et 'al*⟨l⟩*ec.'

18 1 In 'd.' 2 Omnia nomina terminantia in 'd' in nominatiuo singulari sunt neutri generis ut 'quod' et 'aliud' praeter barbara quae sunt masculini ueluti 'Dauid' et 'Bogud.'

19 1 In 'al.' 2 Omnia nomina quae desinunt in 'al' sunt generis neutri ut 'animal' praeter propria nomina uirorum ut '*⟨H⟩an⟨n⟩*ibal' et praeter 'sal' quod etiam masculinum quandoque reperitur.

20 1 In 'el.' 2 Omnia nomina quae nominatiuum singularem faciunt in 'el' sunt generis neutri ut 'mel' et 'fel' praeter barbara nomina quae sunt masculini ut 'Michael' et praeter 'Rachel' quod est femininum.

21 1 In 'il.' 2 Omnia nomina quae nominatiuum singularem faciunt in 'il' sunt feminini generis ut 'Tanaquil.' 3 'Pugil' autem masculini reperitur, 'uigil' uero commune, 'ni[c]hil' uero neutrum.

fol. 4^r 22 1 In 'ol.' 2 Omnia nomina//fin(i)entia in 'ol' sunt masculini generis ut 'sol' praeter barbara ut 'Michol' quae est feminini generis.

23 1 In 'ul.' 2 Omnia nomina quae desinunt in 'ul' sunt masculini generis ut 'consul' praeter duo communia: 'praesul' et 'exul.'

24 1 In 'am.' 2 Omnia nomina quae nominatiuum singularem finiunt in 'am' sunt omnis generis ut 'nequam' praeter barbara quae sunt masculini generis ut 'Adam.'

25 1 In 'im.' 2 Omnia nomina terminantia nominatiuum singularem in 'im' sunt generis neutri ut 'Cim' praeter barbara quae sunt masculini ut 'Ioachim.'

26 1 In 'um.' 2 Omnia nomina terminantia singularem nominatiuum in 'um' neutri sunt generis ut 'templum' et 'scamnum' praeter pauca propria quae sunt feminini ut 'Dorcium.'

27 1 In 'an.' 2 Omnia nomina nominatiuum singularem
finientia in 'an' masculini sunt generis ut 'Titan.'

28 1 In 'en.' 2 Omnia nomina quae in nominatiuo
singulari terminant in 'en' sunt neutra ueluti 'carmen.'

3 Excipiuntur haec masculini: 'pecten' et 'flamen' (non pro
'flamine' sed pro 'Veneris sacerdote'), 'ren' quoque et 'splen
lien <h>y-men' et propria nomina uirorum et praeter composita a
'cano canis' ut 'tibicen' quae sunt communia. 4 'Siren'
quoque et 'Troezen' feminina sunt.

29 1 In 'on.' 2 Omnia nomina quae in nominatiuo
singulari finiunt in 'on' masculini designantur generis ueluti
'Simon.' 3 Excipiuntur nomina insularum, uestium, et ciuitatum
quae feminina iudicantur ut 'Sindon' et 'Sidon' praeter pauca
Graeca ut 'Ilion Pelion' et 'Dorion' quae neutra dicuntur.

30 1 In 'ar.' 2 Omnia nomina terminantia in 'ar' in
nominatiuo singulari sunt generis neutri ut 'laquear lacunar'
praeter nomina uirorum ut 'Caesar. 3 'Lar' quoque et 'Nar'
masculini sunt generis. 4 'Par' uero cum suis compositis
omnis erit generis

31 1 In 'er.' 2 Omnia nomina nominatiuum singularem
terminantia in 'er' si secundae declinationis uel tertiae fuerint,
masculini sunt generis ut 'pater magister.' 3 Excipitur
'mater mulier linter' quae sunt feminini, et adiectiua quae sunt
communis ut 'alacer' et 'pauper' siue omnis. 4 'Iter' autem

'spinter' et 'iuger' et fetuum terrae ut 'cicer laser siler' et 'papauer' et 'piper' neutra iudicantur. 5 Excipitur 'acer' quod femininum habetur. 6 Illa quoque quae habent 'u' uel 'b' ante 'r' neutri sunt generis ut 'uer' et 'tuber' praeter 'imber' cum suis compositis ut 'Se[m]ptember' et 'beber.'

32 1 In 'ir.' 2 Omnia nomina desinentia in 'ir' tertiae declinationis sunt neutri generis ut '<h>ir' et 'Gaddir' praeter 'martir' quod est communis.

33 1 In 'or.' 2 Omnia nomina in nominatiuo singulari in 'or' terminantia sunt masculini generis ut 'odor' praeter composita a 'colore corpore' et 'decere' ut 'discolor tricolor' et 'indecor.' 3 'Memor' quoque et 'inmemor' cum suis compositis et comparatiua ut 'doctior' quae sunt communis. 4 E quibus excipitur 'senior' quod est masculini tantum et tria feminini: 'uxor soror' et 'arbor.' 5 Quattuor neutra- 'marmor equor ador' et 'cor'- esse iudicantur.

34 1 In 'ur.' 2 Omnia nomina desinentia in 'ur' in nominatiuo singulari si tertiae declinationis fuerint, neutri sunt generis ut 'murmur' praeter nomina uirorum et auum habentia 'x' uel 't' uel 'f' ante 'ur' quae sunt masculini- 'anxur turtur' et 'furfur' - et uerbalia tertiae declinationis data utrique sexui quae sunt communis ut 'augur Ligur' et 'fur.'

35 1 In 'as.' 2 Omnia nomina in nominatiuo singulari
fol. 4^v in 'as' desinentia sunt feminini generis ut 'pietas'//praeter

'uas uadis as assis mas maris' et praeter propria nomina uirorum ut 'Aeneas Andreas' quae sunt masculini. 3 'Vas' autem 'fas' et 'nefas' sunt neutri. 4 'Nugas' uero omnis est generis. 5 Nomina quoque gentilia ut 'Rauennas Arpinas' communia esse iudicantur.

36 1 In 'es.' 2 Omnia nomina in nominatiuo singulari desinentia in 'es' si tertiae fuerint declinationis et non crescant in genetiuo, sunt feminini generis ut 'lues caedes' praeter 'Verres' quod est masculini generis. 3 Et si crescant in genetiuo et habent 'e' correctam, sunt feminini ut 'seges segetis teges tegetis' et 'compes compedis.' 4 Et si iunguntur utrique sexui, sunt communis ut 'miles.' 5 Si autem masculino, feminino, et neutro iungitur, erit omnis generis ut 'locuples.' 6 Alia omnia sunt masculini ut 'aries paries.'

37 1 In 'is.' 2 Omnia nomina desinentia in singulari nominatiuo in 'is' sunt masculini generis ut 'panis' praeter 'clunis' et 'canis' quae sunt communis et 'finis' incerti. 3 Habentia duas consonantes uel unam duplicem ante 'is' sunt masculini ut 'postis' et 'axis' praeter 'uestis pestis neptis febris restis' et 'orexis' quae sunt feminini. 4 Alia in 'is.' 5 In 'is' crescentia in genetiuo sunt masculini ut 'c̄inis sanguis lapis lapidis' praeter 'cassis cuspis lis clamis' et 'pyxis' quae sunt feminini. 6 Si uero desinentia in 'is' adiectiua fuerint, sunt communis generis ut 'fortis ciuis' et

'Samnis'. 7 Cetera sunt feminini ut 'clavis' et 'securis.'
 8 Excipitur 'moralis' et 'aedilis' quae sunt masculini.
 9 Cetera omnia qualia sunt apud Graecos talia in genere remanent
 apud nos ut 'Paris Thetis.' 10 Alia in 'is.' 11 In 'is'
 si paenultima desinat in aliquam ex liquidis, sunt masculini
 generis ut 'collis follis' praeter 'pellis peluis pollis uallis'
 et 'turris' quae feminina iudicantur.

38 1 In 'os.' 2 Omnia nomina nominatiuum singularem
 in 'os' terminantia sunt masculini ut 'mos flos nepos ros'
 praeter 'cos dos glos' quae sunt feminini. 3 'Sacerdos' autem
 et 'custos bos compos' et 'inpos' sunt communis. 4 'Os' uero
 'oris' et 'os ossis melos' et 'Chaos' sunt neutri.

39 1 In 'us.' 2 Omnia nomina secundae declinationis
 in 'us' correptam desinentia in nominatiuo singulari sunt mascu-
 lini generis ut 'dominus' praeter nomina arborum ut 'populus
 pirus' et 'ulmus' et praeter nomina mulierum ut 'Pylus' et
 'Berytus' et nomina ciuitatum uel insularum ut 'Andrus' et
 'Aegyptus' et haec nomina 'diphthongus nardus costusque phaselus
 aluus synodus balanus' quoque 'uannus carbasus' atque 'colus' et
 abyssus humus' et 'byssus' quae sunt feminini generis. 3 Quattuor
 etiam inueniuntur neutra: 'pelagus vulgus pus' et 'uirus'.
 4 Licet quandoque 'uulgus' masculini inueniatur. 5 Alia in
 'us.' 6 Omnia nomina declinationis tertiae in 'us' productum
 si sunt monosyllaba, sunt neutri generis ut 'tus' et 'crus'

fol. 5^r

praeter 'mus' quod est masculini, 'grus' et 'sus' quae communia iudicantur. 7 Si uero ultra syllabam fuerint, habentur feminini generis ut 'tellus' et 'seruitus.' 8 Alia in 'us.' 9 Omnia nomina tertiae declinationis in 'us' nominatium singularem in 'us' correptam terminantia//sunt neutri generis ut 'pectus' praeter 'lepus' quod est masculini, et 'Venus' feminini inuenitur generis. 10 Omnia nomina quartae declinationis in 'us' correptam singularem nominatium facientia masculini sunt generis ut 'uisus luctus' praeter 'porticus' atque 'tribus nurus manus' aut 'anus'. 11 Sic 'acus' atque 'domus penus' et 'specus': excipe 'socrus.'

40 1 In 'x.' 2 Omnia nominatium singularem nomina in 'x' terminantia sunt generis feminini ut 'pax nix lux faex nox' et 'nux' praeter habentia 'e' ante 'x' ultra syllabam quae sunt masculini: 'cimex pulex culex.' 3 Excipiuntur 'paelex supplex' et 'uibex' et nomina fetuum terrae ut 'carex' quae sunt feminini praeter 'cortex silex' et 'calix' quae masculini sunt et feminini. 4 'Grex' quoque 'uarix' et 'fornix' et pertinentia tantum uiris ut 'rex iudex' sunt masculini. 5 Pertinentia uero ad utrumque sexum quae sunt communia ut 'dux' et 'coniunx.' 6 Adiectiua uero in 'x' sunt omnis generis ut 'contumax uelox' et 'audax.' 7 Cetera qualia sunt apud Graecos talia remanent apud nos ut 'calix' et '⟨S⟩p⟨h⟩inx.' 8 Quando pro 'monstro' accipitur, est masculini. 9 Quando pro 'acu', feminini generis habetur.

41 1 Alia de desinentibus in duas consonantes. 2 Omnia nomina desinentia in duas consonantes in nominatiuo singulari si sint monosyllaba, sunt feminini generis ut 'puls' et 'frons' praeter 'mons fons pons dens Mars' quae sunt masculini. 3 'Stirps' quoque masculinum et femininum inuenitur. 4 Si uero ultra syllabam fuerint, et sunt propria nomina % uirorum et cum his etiam 'Ar<r>uns dod[a]rans triens' et 'quadrans.' 5 Desinentia quoque in 'bs' ut 'Chalybs Chalybis' uel in 'ps' ut 'forceps forcipis' sunt similiter masculini generis. 6 Pertinentia siquidem utrique sexui communis habentur generis ut 'caelebs' et 'princeps.' 7 Adiectiua autem omnis sunt generis ut 'insons inops' et 'expers.'

42 1 Alia in 'aes.' 2 Nominum desinentium in 'aes' dip<h>-t<h>ongo : unum inuenitur masculinum ut 'praes' et unum neutrum 'aes.'

43 1 In 'aus.' 2 Omnia nominatiuum singularem in 'aus' facientia feminini sunt generis ut 'laus' et 'fraus.' 3 De generibus siquidem possent plura dici sed haec ad praesens sufficiant.

44 1 Cuius numeri? 2 Singularis. 3 Quare? 4 Quia singulariter profertur. 5 Quis est numerus? 6 Forma dictionis in uoce, discretio quantitatis in significatione. 7 Quaestio: 'numerus' unde dicitur? 8 A 'numerando' uel a

'Numeria dea' quam antiqui de[e]am numeri esse dixerunt, siue a 'Numa Pompilio' qui primus inuenit numerum apud Romanos.

9 Item de eodem. 10 Siue 'numerus' dicitur quasi 'nummorum riuus.' 11 Antiqui enim nescientes numerare sua tempora suosque dies ex lapillis numerabant in prosperitate candidis, in aduersitate nigris. 12 Hinc Persius ait: 'Hunc Macrine diem numera meliore lapillo.'

45 1 Numeri nominum quot sunt? 2 Duo. 3 Qui? 4 Singularis ut 'hic poeta,' pluralis ut 'hi poetae.' 5 Singularis quippe dicitur quoniam ad unum, pluralis eo quod ad plurales dicitur, eo quod singulariter proferri non potest. 6 Secundum quosdam tertius est numerus qui 'dualis' dicitur ut 'hi duo' et 'ambo.' 7 Sed nos hunc numerum non recipimus quia quicquid singularitatem excedit, inter pluralitatem computatur, et ideo pluralis est. 8 Item quidam numerum singularem dixerunt non esse numerum quia numerus a pluralitate non in uno proprie dicitur, cum omnis numerus col<1>ectio sit unitatum, ab uno ad plurales//praecedens. 9 Nos autem numerum singularem, unde numerum esse dicimus, eo quod geminatus et multiplicatus omnes numeros facit et quia omnes numeri ex ipso componuntur; et etiam in ipso dissoluuntur.

fol. 5^v

46 1 Nunc uero quoniam de numero habetur ratio, quaerendum est quae dictiones habent numeros. 2 Illae uidelicet quae personas habent finitas uel infinitas ut sunt nomina, pronomina,

uerba et participia. 3 Inde contingit quia si uerbum deficit personis, deficit et numero sicut in infinitiuis impersonalibus gerundiuis et supinis liquido patet.

47 1 De communibus numero. 2 Sunt etiam nomina numero communia ut 'res nubes dies.' 3 Numero dicuntur ideo esse communia quia sub terminatione quae est 'es' tam nominatiuum singularem quam nominatiuum pluralem habent. 4 Dicimus enim 'haec res' in singulari numero et 'hae res' in plurali.

48 1 De singularibus numero. 2 Sunt etiam nomina semper singularia generis masculini ut 'pulus sanguis.' 3 Sed quare dicimus haec nomina semper esse singularia cum legamus in Psalmis, 'Libera me de sanguinibus' et in Euangelio: 'qui non ex sanguinibus'? 4 Ad quod dicendum quod in illo loco maluit interpres frangere regulam gram(m)aticorum quam reticere proprietatem Graecae interpretationis. 5 Ceterum 'sanguis' apud Latinos singulariter semper effertur propter unitatem sui; similiter 'pulus.' 6 Res enim ista indiuidua est, nec potest habere sectionem. 7 Et quoniam non potest habere sectionem, non potest habere pluralem numerum. 8 Numquid enim potest esse hoc in loco dimidius pulvis uel in loco illo dimidius sanguis? 9 Naturaliter enim res ista indiuidua est et ideo numeri singularis est. 10 Igitur 'pulus' uel 'sanguis' quando pluraliter proferuntur, non proprie sed usurpatione fit hoc.

49 1 De semper pluralibus masculinis. 2 Sunt item semper pluralia generis masculini ut 'Manes Quirites cancelli.'
 3 'Manes' dicuntur dii infernales per antiphrasin eo quod minime sunt boni. 4 Antiqui enim dicebant 'manum' 'bonum.'
 5 'Quirites' uero dicuntur Romani a 'Quirino Romulo' qui semper <h>asta utebatur quae lingua Sabinica 'quiris' dicitur.
 6 Item 'cancelli' dicuntur eo quod canentes **celent** et quia ex diuersis conficiuntur rebus merito semper pluraliter proferuntur.

50 1 De semper singularibus femininis. 2 Item sunt quaedam semper singularia ut 'pax' et 'lux' quae sunt feminini generis et numeri semper singularis, eo quia si una non fuerit pax, erit discordia. 3 Similiter lux quamuis diuerso genere rerum conficia[n]tur, non est tamen certa lux nisi diei.

51 1 De semper pluralibus. 2 Sunt item semper pluralia feminini generis ut 'kalendae nundinae feriae quadrigae nuptiae scopae scalae.'

52 1 De semper singularibus neutrorum. 2 Item sunt semper singularia neutri generis ut 'pus aurum uirus argentum oleum uinum plumbum ferrum triticum' et fere cetera quae ad mensuram uel pondus pertinent quamquam multa consuetudine usurpatum sit ut pluraliter 'uina mella <h>ordea' dicamus.

53 1 De semper pluralibus neutrorum. 2 Sunt semper pluralia eiusdem generis ut 'arma moenia Floralia Saturnalia.'

54 1 De singularibus uoce non sensu. 2 Item sunt
quaedam uoce singularia intellectu pluralia ut 'populus plebs
contio' et 'uulgus.' 3 De pluralibus uoce non sensu. 4 Sunt
fol. 6^r etiam item et alia uoce pluralia, intellectu singularia ut '//Athenae
Cumae.'

55 1 De figura. 2 Cuius figurae? 3 Simplicis.
4 Quare? 5 Quia non potest diuidi in duas intelligibiles
partes, quarum sensum habeat; nec deriuatur a composito.
6 Quaestio. 7 Quid est figura? 8 Discrimen simplicium
compositarumue dictionum. 9 'Figura' unde dicitur? 10 A
'fingendo' id est a 'componendo.' 11 'Fingere' namque
'componere' dicimus; unde et compositores luti 'figulos' uocamus.
12 Figurae nominum quot sunt? 13 Duae. 14 Simplex et
composita. 15 'Simplex' uero dicitur quasi 'semel' uel 'sine
plica plexa' ut 'iustus.' 16 Composita quoque simul posita
uocatur quae uidelicet in duo intelligibilia diuidi potest
ut 'iniustus.' 17 Additur a quibusdam et tertia quae
decomposita nuncupatur eo quod a composito deriuatur ut
'iniustitia.'

56 1 Quaestio. 2 Quot modis nomina componuntur?
3 Quattuor. 4 Quibus? 5 Ex duobus integris ut 'suburbanus.'
6 Modus I: 'sub' namque integra pars est. 7 Similiter
'urbanus'; inde componitur 'suburbanus.' 8 Modus II: item fit
compositio ex duobus corruptis ut 'efficax' scilicet 'effectum

capiens.' 9 Utrumque etenim hoc est 'effectus' et 'capiens' ibi corrumpitur. 10 III: tertio modo fit compositio ex integro et corrupto ut 'ineptus' quod componitur ex 'in' et 'aptus.' 11 Cum itaque dicimus 'ineptus,' 'in' siquidem integrum remanet; 'aptus' uero corrumpitur. 12 IIII: ex corrupto iterum et integro fit compositio ut 'nugigerulus.' 13 'Nuge' namque corruptum, 'gerulus' uero integrum remanet. 14 Aliquando fit compositio ex pluribus ut 'inexpugnabilis inperterritus.'

57 1 In declinatione compositorum nominum animadvertere debemus quod ea quae ex duobus nominatiuis composita fuerint, ex utraque parte declinantur per omnes casus ut 'eques urbanus equitis urbani.' 2 Excipitur 'alteruter.' 3 Quae ex nominatiuo et quolibet alio casu composita fuerint, ea parte declinari tantum possunt qua fuerit nominatiuus casus ut 'praefectus equitum praefecti equitum.' 4 Quaestio. 5 Quaeritur si ex duobus nominatiuis sint nomina composita et ex utrisque declinentur et flectantur lateribus, cui sint assignanda declinationi. 6 Solutio. 7 Ei quidem declinationi ea dare debemus cuius fuerit ultimum nomen ut 'praetor urbanus praetoris urbani.' 8 Illa uero declinatio nominum quae ex nominatiuo et quolibet alio casu composita fuerint ex nominatiuo cognoscitur ut 'praefectus equitum praefecti equitum.' 9 Praeterea scire nos conuenit cum quibus partibus nomina componuntur: cum omnibus praeter interiectionem. 10 Nomen

namque componitur cum nomine ut 'paterfamilias,' cum pronomine ut 'huiusmodi,' cum uerbo ut 'Lucifer,' cum aduerbio ut 'satisfactio,' cum participio ut 'plebis scitum,' cum coniun^ctionem ut 'uterque,' cum praepositione ut 'perfidus.'

58 1 Cuius casus? 2 Nominatiui. 3 Quare? 4 Quia in tali casu declinando reperitur et eius sensum retinet. 5 De casu. 6 Quid est casus? 7 Leuis inflectio uocis quae fit per uarias terminationes declinationis. 8 'Casus' unde dicitur? 9 A 'cadendo' eo quod unus cadat ab alio: genetiuus a nominatiuo et sic alii. 10 Nominatiuus uero non ideo dicitur casus quod cadat ab aliquo, sed quia alii cadant ab alio. 11 Quaestio. 12 Casus nominum quot sunt? 13 Sex. 14 Qui? 15 Nominatiuus, genetiuus, datiuus, accusatiuus, uocatiuus, // ablatiuus. 16 Nominatiuus est per quem nominamus. 17 Qui primus ideo ponitur quoniam alii ab illo regulam sumunt; unde 'rectus' uocatur. 18 Genetiuus est per quem genus demonstramus. 19 Datiuus a 'dando,' accusatiuus ab 'accusando,' uocatiuus a 'uocando,' ablatiuus ab 'auferendo' dicitur. 20 Ideo autem sunt sex casus quoniam principalia sex negotia homines habent: nominant, generant, dant, accusant, uocant, auferunt. 21 Per casus nomina declinantur hoc modo. 22 Prima declinatio: nominatiuo 'hic poeta,' genetiuo 'huius poetae,' datiuo 'huic poetae,' accusatiuo 'hunc poetam,' uocatiuo 'O poeta,' ablatiuo 'ab ^hoc poeta.' 23 Et pluraliter nominatiuo 'hi poetae,'

fol. 6^v

genetiuo 'horum poetarum,' datiuo 'his poetis,' accusatiuo ' hos
poetas,' uocatiuo ' O poetae,' ablatiuo ' ab his poetis.'

59 1 Cuius declinationis? 2 Primae. 3 Quae est
agnitio primae declinationis? 4 Haec est cuius genetiuus et da-
tiuus singularis, nominatiuus et uocatiuus pluralis in ' ae ' dip(h)-
t(h)ongum desinunt, accusatiuus singularis in ' am ' correptam.
5 Vocatiuus similis est nominatiuo, ablatiuus in 'a' productam,
genetiuus in 'arum' correptam. 6 Datiuus et ablatiuus in 'is'
productam exceptis quibusdam femininis in 'abus' causa differentiae
terminantibus ut 'anima animabus.' 7 Accusatiuus in 'as'
productam. 8 In his equidem nominibus quibus sexus femininus
discernitur si substantialia fuerint, datiuum et ablatiuum
pluralem primae declinationis non in 'is' sed in 'bus' terminamus
ut 'anima animabus' ne, si 'animis' dixerimus, 'animos' non
'animas' significare uideamur. 9 Quaestio. 10 Quaerendum est
autem cur ea nomina in quibus discernuntur genera et notantur sub-
stantialia in 'bus' terminari debeant cum adiectiua nomina mobilia,
licet in masculino, datiuum et ablatiuum in 'is' mutant, femininum
similiter faciunt. 11 Cur eadem regula non seruatur in omnibus
ut sicut ad differentiam 'animorum animabus' dicimus sic etiam ad
differentiam 'sanctorum sanctabus' pronuntiemus? 12 Solutio
laudabilis. 13 Adiectiua quippe nomina fixis semper adhaerent
nominibus uel superposita, unde etiam 'epitheta' hoc est 'super-
posita' uocantur. 14 Manifestum est igitur ea amittere omnem
dubietatem discernendi generis, unde etiam 'epitheta' hoc

est 'superposita' uocantur. 15 Manifestum est igitur ea
 amittere omnem dubietatem discernendi generis dum enucleantur fixis
 nominibus ut 'sanctis mulieribus sanctis uiris.' 16 Substantia-
 lia uero nomina non est necesse semper adiectiuis iungi nominibus
 quoniam per se substantiam qualitatemque significant et absque
 adiutorio adiectiuorum pandunt. 17 Hac utique re indigent
 feminina substantialium nominum aliam habere litteraturam qua a
 masculinis distare probentur. 18 Quaestio. 19 Item
 quaeritur cur haec mutatio potius in feminino quam in masculino
 fiat. 20 Sed ad haec breuiter respondendum est quoniam
 femininus sexus semper facilius mouetur quam masculinus.

fol. 7^r 60 1 Secunda declinatio: nominatiuo 'hic magister,'
 genetiuo 'huius magistri,' datiuo 'huic magistro,' accusatiuo
 'hunc magistrum,' uocatiuo 'O magister,' ablatiuo 'ab hoc
 magistro.' 2 Et pluraliter nominatiuo 'hi magistri,' genetiuo
 'horum magistrorum,' datiuo 'his magistris,' accusatiuo 'hos
 magistros,'// uocatiuo 'O magistri,' ablatiuo 'ab his magistris.'
 3 Secunda declinatio. 4 Quae est agnitio secundae declina-
 tionis? 5 Haec est cuius genetiuus singularis, nominatiuus
 et uocatiuus pluralis in 'i' productam desinit, datiuus et
 ablatiuus singularis in 'o' productam, accusatiuus in 'um'
 correptam. 6 Quando nominatiuus in 'r' uel in 'm' desinit,
 similis est ei uocatiuus. 7 Quando in 'us,' mutatur in 'e'
 praeter 'deus agnus populus pelagus' et 'uulgus.' 8 Quando

uero in 'ius,' si sunt propria nomina, abiecta 'us' fit uocatiuus in 'i' ut 'Vergilius O Vergili.' 9 Et unum appellatiuum quod est 'filius' similiter facit uocatiuum in 'i' ut 'O fili.'

10 Genetiuius pluralis in 'orum' correptam, datiuus et ablatiuus in 'is' productam. 11 Accusatiuus in 'os' productam nisi sint neutra nomina quae nominatiuum, accusatiuum et uocatiuum pluralem faciunt in 'a' breuem. 12 Nominatiuo 'hoc scamnum,' genetiui 'huius scamni,' datiuo 'huic scamno,' accusatiuo 'hoc scamnum,' uocatiuo 'O scamnum,' ablatiuo 'ab hoc scamno.' 13 Et pluraliter nominatiuo 'haec scamna,' genetiui 'horum scamnorum,' datiuo 'his scamnis,' accusatiuo 'haec scamna,' uocatiuo 'O scamna,' ablatiuo 'ab his scamnis.'

61 1 Nominatiuo 'hic' et 'haec sacerdos,' genetiui 'huius sacerdotis,' datiuo 'huic sacerdoti,' accusatiuo 'hunc' et 'hanc sacerdotem,' uocatiuo 'O sacerdos,' ablatiuo 'ab hoc' et 'ab hac sacerdote.' 2 Et pluraliter nominatiuo 'hi' et 'hae sacerdotes,' genetiui 'horum' et 'harum sacerdotum,' datiuo 'his sacerdotibus,' accusatiuo 'hos' et 'has sacerdotes,' uocatiuo 'O sacerdotes,' ablatiuo 'ab his sacerdotibus.' 3 Cuius declinationis?

4 Tertiae. 5 Quae est agnitio tertiae declinationis? 6 Haec est cuius genetiuius singularis in 'is' correptam desinit excepto 'uis,' datiuus in 'i' productam, accusatiuus in 'em' correptam uel in 'en' productam. 7 Vocatiuus similis est nominatiuo; ablatiuus in 'e' (excepto 'fame') correptam uel in 'i' productam; nominatiuus, accusatiuus et uocatiuus plurales in 'es' productam

nisi sint neutra quae faciunt in 'a' breuem; genetiuus pluralis in 'um' uel in 'ium' correptam; datiuus et ablatiuus in 'bus' correptam. 8 Nominatiuo 'hic' et 'haec fortis' et 'hoc forte,' genetiuo 'huius fortis,' datiuo 'huic forti,' accusatiuo 'hunc' et 'hanc fortem' et 'hoc forte,' uocatiuo 'O fortis' et 'O forte,' ablatiuo 'ab hoc' et 'ab hac' et 'ab hoc forte' uel 'forti.' 9 Et pluraliter nominatiuo 'hi' et 'hae fortes' et 'haec fortia,' genetiuo 'horum' et 'harum' et 'horum fortium,' datiuo 'his fortibus,' accusatiuo 'hos' et 'has fortes' et 'haec fortia,' uocatiuo 'O fortes' et 'O fortia,' ablatiuo 'ab his fortibus.'

62 1 Nominatiuo 'haec manus,' genetiuo 'huius manus,' datiuo 'huic manui,' accusatiuo 'hanc manum,' uocatiuo 'O manus,' ablatiuo 'ab hac manu.' 2 Et pluraliter nominatiuo 'hae manus,' genetiuo 'harum manuum,' datiuo 'his manibus,' accusatiuo 'has manus,' uocatiuo 'O manus,' ablatiuo 'ab his manibus.' 3 Cuius declinationis? 4 Quartae. 5 Quae est agnitio quartae declinationis? 6 Haec est cuius genetiuus singularis, nominatiuus, accusatiuus et uocatiuus plurales in 'us' productam desinunt, datiuus singularis in 'ui' productam, accusatiuus in 'um' correptam. 7 Vocatiuus similis est nominatiuo, ablatiuus in 'u' productam, genetiuus pluralis in '<u>um' correptam, datiuus et ablatiuus in 'bus' correptam. 8 Tria tamen causa differentiae in 'ubus' terminant ut 'partus partubus' per differentiam 'pars partis partibus'; 'artus artubus' ad differentiam 'ars artis

fol. 7^v artibus'; 'arcus arcubus' pro differentia 'arx arcis arcibus.'//
 9 Alia quoque sola auctoritate in 'ubus' faciunt ut 'acus acubus
 lacus lacubus specu(s) specubus' et siqua sunt huius modi.

63 1 Quinta declinatio: nominatiuo 'haec species,' genetiuo
 'huius speciei,' datiuo 'huic speciei,' accusatiuo 'hanc speciem,'
 uocatiuo 'O species,' ablatiuo 'ab hac specie.' 2 Et pluraliter
 nominatiuo 'hae species,' genetiuo 'harum specierum,' datiuo 'his
 speciebus,' accusatiuo 'has species,' uocatiuo 'O species,'
 ablatiuo 'ab his speciebus.' 3 Cuius declinationis? 4 Quintae.
 5 Quae est agnitio quintae declinationis? 6 Haec est cuius
 genetiuus et datiuus singularis in 'ei' diuisas syllabas desinit,
 accusatiuus in 'em' correptam. 7 Vocatiuus similis est
 nominatiuo, ablatiuus in 'e' productam, genetiuus in 'erum'
 correptam, datiuus et ablatiuus in 'bus' correptam.

64 1 De formis nominum. 2 Sunt autem formae nominum
 casuales sex. 3 Formas quidem hoc est similitudines declina-
 tionum sex esse dicimus eo quod tot habeant uarietates quot sunt
 casus. 4 Ex quibus alia est monoptota quae pro omni casu una
 eademque terminatione funguntur ut sunt nomina litterarum et
 numerorum a 'quattuor' usque ad 'centum' et siqua sunt similia ut
 'hoc a huius a hoc alpha huius alpha'; 'hi' et 'hae' et 'haec
 quattuor'; 'horum' et 'harum' et 'horum quattuor.' 5 Alia est
 diptota quae duos diuersos casus tantummodo habent ut 'tabi' et
 'tabo.' 6 Alia est triptota quae tres casus habet dissimiles
 ut 'Musa Musae Musam scamnum scamni scamno.' 7 Alia est

tetraptota quae quattuor habet diuersos casus ut 'uir uiri uiro uirum.' 8 Alia est pentaptota quae terminationes quinque diuersas comprehendit ut 'dominus domini domino dominum domine.'

9 Alia est <h> exaptota quae sex casus continet dissimiles ut 'unus unius uni unum une ab uno.'

65 1 De nomine secundum Donatum. 2. 'Dominus' quae pars est? 3 Nomen est. 4 Nomini quot accidunt? 5 Sex. 6 Quae? 7 Qualitas, comparatio, genus, numerus, figura, casus. 8 Cuius qualitatis? 9 Appellatiuae. 10 Quare? 11 Quoniam commune est multorum. 12 'Petrus' cuius qualitatis? 13 Propriae. 14 Quare? 15 Quoniam unius nomen est. 16 Qualitas nominum in quo est? 17 Bipertita est. 18 Quomodo? 19 Aut enim unius nomen est et 'propriū' dicitur ut 'Roma'; aut multorum et 'appellatiuum' ut 'urbs.' 20 Comparatur? 21 Minime. 22 Quare? 23 Quia non recipit a <u> gmentum, nec patitur detrimentum, nec est uere adiectiuium. 24 Quid est comparatio? 25 Rerum similium uel dissimilium assimilatio. 26 'Comparatio' unde dicitur? 27 A 'comparando.' 28 Quae nomina comparantur? 29 Appellatiua dumtaxat qualitatem aut quantitatem significantia: qualitatem ut 'bonus malus,' quantitatem ut 'magnus paruus.' 30 Cuius generis? 31 Masculini. 32 Cuius numeri? 33 Singularis. 34 Cuius figurae? 35 Simplicis. 36 Cuius casus? 37 Nominatiui. 38 Quomodo declinantur? 39 Nominatiuo 'hic dominus.'

66 1 Laudabilis quaestio. 2 Quaeri debet cur nomen
 omnibus orationis partibus praeposuerimus. 3 Solutio.
 4 Ideo scilicet quia omnis creatura ex suo nomine cognoscitur;
 nisi enim scierit quis rei nomen, cognitio rerum perit.
 5 Ut enim nascitur homo, antequam rem aliquam agat uel discat,
 nomen illi indicitur. 6 Hac utique causa conueniens fuit
 ut de nomine prius tractaretur. 7 Alia. 8 Nomen quoque
 significat substantiam. 9 Substantia uero dignior est
 actione, unde merito ceteris partibus orationis debuit
 praeponi.//

fol. 8^r

67 1 Quare inuenta sunt pronomina. 2 Pronomen uero
 ideo inuentum est, et officio fungitur nominis ne repetitio
 nominis audienti fastidium faceret si semper nomen et non
 pronomen poneretur ut est: 'Laudate Dominum de caelis, laudate
 eum in excelsis.' 3 Post tractatum igitur nominis de
 pronomine loquamur.

68 1 Tractatus de pronomine secundum Priscianum.
 2 'Ego' quae pars est? 3 Pronomen. 4 Quare? 5 Quia
 ponitur in loco nominis sicut proconsul in loco consulis et
 certam significat personam. 6 Pronomen quid est? 7 Pars
 orationis quae pro nomine posita, tantundem paene significat,
 personamque interdum recipit. 8 'Pronomen' unde dicitur?
 9 Ex 'pro' et 'nomine.' 10 Pronomini quot accidunt?
 11 Sex. 12 Quae? 13 Species, genus, numerus, figura,

persona, casus. 14 Cuius speciei? 15 Primitivae.
 16 Quare? 17 Quia primae impositionis est. 18 Cuius
 generis? 19 Omnis. 20 Cuius numeri? 21 Singularis.
 22 Cuius figurae? 23 Simplicis. 24 Cuius personae?
 25 Primae. 26 Quare? 27 Quia omnia pronomina sunt
 tertiarum personarum exceptis 'ego' quod est primae et 'tu'
 quod est secundae cum his quae deriuntur ab eis. 28 Cuius
 casus? 29 Nominativi.

69 1 Quomodo declinantur. 2 De prima persona: 'ego
 mei' uel 'mihi me a me.' 3 Et pluraliter 'nos nostrum'
 uel 'nostri nobis nos O nos a nobis.' 4 De secunda: 'tu tui'
 uel 'tibi te O tu a te.' 5 Et pluraliter 'uos uestrum'
 uel 'uestri uobis uos O uos a uobis.' 6 De tertia: 'sui
 sibi se a se.' 7 Et pluraliter 'sui sibi se a se.'
 8 Cuius modi pronominis? 9 Primi. 10 Primus modus
 pronominis est cuius genetivus singularis in 'i' uel in 'is.'
 11 Dativus in 'i' naturaliter desinit ut 'ego tu sui.'
 12 Secundus modus pronominis est cuius genetivus singularis
 in 'ius' et dativus in 'i' naturaliter desinit ut 'ille illius
 iste istius ipse ipsius hic huius huic,' quod cum deberet
 facere 'hui' assumit sibi 'c' causa differentiae 'hui'
 interiectionis. 13 Octo quoque nomina sequuntur hunc modum
 declinationis cum suis compositis et sunt 'unus ullus totus
 solus alius alter uter' et 'quis.' 14 Tria ex his habent
 uocativum: 'unus totus solus.' 15 Quae nomina et pronomina

sic declinantur? 16 Nominatiuo 'ille illa illud,' genetiuo 'illius,' datiuo 'illi,' accusatiuo 'illum illam illum,' ablatiuo 'ab illo ab illa ab illo.' 17 Et pluraliter nominatiuo 'illi illae illa,' genetiuo 'illorum illarum illorum,' datiuo 'illis,' accusatiuo 'illos illas illa,' ablatiuo 'ab illis.' 18 Nominatiuo 'iste ista istud,' nominatiuo 'ipse ipsa ipsum.' 19 Nominatiuo 'hic haec hoc,' genetiuo 'huius,' datiuo 'huic,' accusatiuo 'hunc hanc hoc,' ablatiuo 'ab hoc ab hac hoc.' 20 Et pluraliter nominatiuo 'hi hae haec,' genetiuo 'horum harum horum,' datiuo 'his,' accusatiuo 'hos has haec,' ablatiuo 'ab hiis.' 21 Nominatiuo 'is ea id,' genetiuo 'eius,' datiuo 'ei,' accusatiuo 'eum eam id,' ablatiuo 'ab eo ab ea ab eo.' 22 Et pluraliter nominatiuo 'ei eae' et 'ea,' genetiuo 'eorum earum eorum,' datiuo 'eis,' accusatiuo 'eos eas ea,' ablatiuo 'ab eis.' 23 Nominatiuo 'idem eadem idem,' genetiuo 'eiusdem,' datiuo 'eidem,' accusatiuo 'eundem eandem idem,' ablatiuo 'ab eodem ab eadem ab eodem.' 24 Et pluraliter nominatiuo 'eidem eadem eadem,' genetiuo 'eorundem earundem, eorundem,' datiuo 'eisdem,' accusatiuo 'eosdem easdem eadem,' ablatiuo 'ab eisdem.' 25 Nominatiuo 'unus una unum,' genetiuo 'unius,' datiuo 'uni,' accusatiuo 'unum unam unum,' uocatiuo 'O une O una O unum,' ablatiuo 'ab uno una uno.' 26 Nominatiuo 'totus tota totum,' genetiuo 'totius,' datiuo 'toti,' accusatiuo 'totum totam totum,' uocatiuo 'O tote tota

totum,' ablatiuo 'a toto tota toto.' 27 Et pluraliter
nominatiuo 'toti totae tota,' genetiuo 'totorum totarum totorum,'
datiuo 'totis,' accusatiuo 'totos totas tota,' uocatiuo 'O
toti totae tota,' ablatiuo 'ab his totis.' 28 'Alius alia
aliud,' genetiuo 'alius,' datiuo 'alii,' accusatiuo 'alium.'
29 'Alter altera alterum,' genetiuo 'alterius,' datiuo 'alteri.'
30 'Alteruter alterutra alterutrum.' 31 'Quis' uel 'qui quae
quod' uel 'quid,' genetiuo 'cuius,' datiuo 'cui,' accusatiuo
fol. 8^v 'quem quam quod' uel 'quid,' ablatiuo 'a quo' uel 'a qui a //
qua' uel 'a qui a quo' uel 'a qui.' 32 Et pluraliter 'qui
quae quae quorum quarum quorum quis' uel 'quibus quos quas quae
a quis' uel 'a quibus.'

70 1 De tertio modo pronominis. 2 Tertius modus
pronominis est qui per omnia sequitur regulam mobilium nominum
sic: nominatiuo 'meus mea meum,' genetiuo 'mei meae mei,'
datiuo 'meo meae meo,' accusatiuo 'meum meam meum,' uocatiuo
'O mi mea meum,' ablatiuo 'meo mea meo.' 3 Et pluraliter
nominatiuo 'mei meae mea,' genetiuo 'meorum meorum meorum,'
datiuo 'meis,' accusatiuo 'meos meas mea,' uocatiuo 'O mei meae
mea,' ablatiuo 'a meis.' 4 Nota. 5 Notandum autem quia
cum deberet 'meus' facere uocatiuum 'O mee,' causa melioris
sonoritatis conuertit duas 'éé' breues in 'i' longam et facit
'O mi.' 6 Intènde eodem. 7 Nominatiuo 'tuus tua tuum,'
genetiuo 'tui tuae tui,' nominatiuo 'suus sua suum,' genetiuo
'sui suae sui,' 'noster nostra nostrum,' genetiuo 'nostri

nostrae nostri,' datiuo 'nostro nostrae nostro,' 'uester uestra uestrum.'

71 1 De quarto modo. 2 Quartus modus pronominis est qui per omnes casus sequitur declinationem nominum tertiae declinationis ut 'hic' et 'haec nostras' et 'hoc nostrate,' genetiui 'huius nostratis,' datiuo 'huic nostrati,' nominatiui 'hic' et 'haec uestras' et 'hoc uestrate' remoto uocatiui solummodo non alio.

72 1 Quot sunt pronomina de quibus nulla dubitatio potest esse apud Latinos? 2 XV: octo primitiua et VII deriuatiua. 3 Primitiua: 'ego tu sui ille ipse iste hic is'; deriuatiua: 'meus tuus suus noster' et 'uester nostras' et 'uestras.' 4 Quomodo deriuantur. 5 A genetiui 'mei': 'i' mutata in 'us' uenit 'meus.' 6 Mutata 'us' in 'a' fit 'mea,' conuersa uero 'a' in 'um' dicimus 'meum.' 7 A genetiui 'nostrum' uel 'nostri': 'i' mutata in 'ster' fit 'noster.' 8 'Ster' autem conuersa in 'stra' fit 'nostra.' 9 'Stra' uero in 'strum' dicimus 'nostrum' et 'nostras nostratis.' 10 A genetiui 'tui' deriuatur 'tuus tua tuum.' 11 A genetiui 'uestrum' uel 'uestri' uenit 'uester uestra' et 'uestras uestratis.' 12 Quot ex his habent uocatiuum casum? 13 IIII: unum primitiuum 'tu' et tria deriuatiua: 'meus noster' et 'nostras.'

73 1 Quaestio. 2 Quaeri autem potest cum prima
 persona non habet uocatiuum uidelicet 'ego mei,' cur in plurali
 habeat eam. 3 Prima persona in singulari uocatiuum ideo non
 habet quia nullus se ipsum uocat quoniam semper sibimet
 praesens non eget uocatione aliqua. 4 Cur igitur in plurali
 numero uocatiuum habet? 5 Propter consodalitatem scilicet
 quoniam non iam sola sed cum aliis uocatur ut 'O nos.' 6
 Qu~~ae~~stio. 7 Merito etiam quaeri debet qua ratione
 possessiua pronomina quae deriuantur a prima persona uocatiuum
 habeant cum ipsa prima persona hunc utique casum minime teneat,
 'meus' enim 'mei' quod deriuatur ab 'ego' uocatiuum facit
 'O mi.' 8 Solutio. 9 Sciendum est nobis quia ideo
 uocatiuum habet possessiuum primae personae quoniam uocatiuus
 eius transitum facit ad secundam personam uelut cum dico
 'O mi fili, O mi pater.' 10 Item alia quaestio. 11 Cum
 autem natura sit omnis nominatiui in 'eus' desinentis uocatiuum
 in 'e' duplicem terminare ut 'ligneus O lignee,' cur hoc
 fol. 9^r pronomen 'meus mei' non facit uocatiuum 'O mee'??? 12 Solutio.
 13 Duabus causis. 14 Prima quidem causa est quoniam antiqui
 nominatiuum in 'ius' proferebant. 15 Quapropter uocatiuum
 in 'i' faciebant. 16 Secunda uero causa est haec. 17
 Moderni uero 'meus' in nominatiuo dicentes cum uocatiuum
 deberent facere 'O mee[e], ' duas 'e' breues mutauerunt in
 'i' longam et dicunt 'O mi' causa euphoniae. 18 'Eu' 'bonum,'

'phone' uero apud Graecos 'sonoritas' dicitur. 19 Causa igitur euphoniae uidelicet bonae sonoritatis in uocatio non 'mee' sed 'mi' dicimus.

74 1 Quaestio. 2 Haec pronomina 'tuus tua tuum' cur carent uocatio cum eorum primitiuum uidelicet 'tu' uocatiuum habeat? 3 Solutio. 4 Nullum pronomen habet uocatiuum nisi illud cui prima persona loquitur uel cui persona secunda uerbi potest adiungi. 5 Neque enim qui loquitur neque de quo loquitur habet uocatiuum. 6 Possessiuia uero secundae personae uocatiuum propter hoc produnt quoniam uox transit ad tertiam personam, cum enim dico 'tuus' subauditur 'seruus' aut 'equus' aut quidlibet aliud. 7 Alia quaestio. 8 Item quaeri debet cur duos genetiuos habeat hoc pronomen 'ego' uel quare sit 'mei' genetiuus illius cum in superficie litterae nullam prorsus habeant similitudinem. 9 Solutio. 10 Sciendum igitur nobis est nominatiuum istum uidelicet 'ego' secundum antiquos obliquis caruisse casibus. 11 Obliqui quoque eius sine nominatiuo fuerunt. 12 Videntes autem moderni concordare illos in sensu, quamuis dissimiles forent litteratura, coniunxerunt illos taliter. 13 Ideo etiam duos genetiuos habet quoniam genetiuus 'mei' dicit de re quae in praesenti possidetur tempore. 14 'Mis' autem genetiuus de re uentura dici debet. 15 'Nos' quoque cum antiquitus singulare non haberet, sicut 'ego' nec plurale habebat, placuit modernis ut 'ego' et 'nos' simul

iuncta pro uno pronomine computarentur.

75 1 Alia quaestio. 2 Item quaerendum uidetur cur hoc
pronomen 'sui' nominatiuum non habeat. 3 Solutio. 4
Propter hoc siquidem 'sui' nominatiuum habere non potuit
quoniam si diceremus 'suus' nulla foret inter primitiuum et
deriuatiuum differentia. 5 Item si diceremus 'sus' non
facile posset discerni utrum nomen uel pronomen esset. 6 Si
uero 'sis' diceretur, secunda uerbi persona putaretur.
7 Notandum autem quoniam fuerunt qui dicerent huius pronominis
'sui' uidelicet 'si' nominatiuum fore. 8 Sed quia dubium
remaneret quando pronomen uel coniunctio foret, merito talis
sententia displicet.

76 1 Quaestio. 2 Est aliqua differentia inter genetiuum
primitiui et possessiui horum pronominum 'mei tui sui nostri
uestri'? 3 Solutio. 4 Est utique, quoniam genetiuus pri-
mitiui simplicem possessionem significat, possessiui autem
genetiuus duplicem. 5 Si enim dicam 'mei est seruus' pro
'meus est seruus' simplicem demonstro possessionem. 6 Si
uero proferam 'mei filii est seruus' duplex est demonstrata
possessio si mea quae est in filio, filii autem in seruo.

77 1 De pronomine secundum Donatum. 2 Pronomen quid
est? 3 Pars orationis quae pro nomine posita, tantundem
paene significat, personamque interdum recipit. 4 Quaestio.
5 Quare dixit 'paene'? 6 Solutio. 7 Quoniam nomen

fol. 9^v plenam orationem facere sine pronomine potest, pronomen uero//

sine nomine nunquam. 8 Quaestio. 9 Cur autem 'interdum' adiunxit? 10 Solutio. 11 Propter infinita pronomina quae personam non habent sed inquirunt substantiam ut 'quis quae quod.' 12 Pronomini quot accidunt? 13 Sex. 14 Quae? 15 Qualitas, genus, numerus, figura, persona, casus. 16 Qualitas pronominum in quo est? 17 Bipertita est. 18 Quomodo? 19 Aut enim finita sunt pronomina aut infinita. 20 Quae sunt finita? 21 Quae recipiunt personas ut 'ego tu ille.' 22 Quae sunt infinita? 23 Quia non recipiunt personas ut 'quis quae quod.' 24 Genera pronominum quot sunt? 25 Eadem fere quae et nominum: masculinum ut 'quis,' femininum ut 'quae,' neutrum ut 'quod,' commune ut 'qualis talis,' trium generum ut 'ego tu sui.' 26 Quaestio. 27 Quare dixit 'fere.' 28 Solutio. 29 Propter epicoenon quia non est in pronomine. 30 Quare? 31 Quoniam cum constructio fit ex fixo nomine et adiectiuo et pronomine, antequam perueniatur ad pronomen, iam per adiectiuum cognoscitur cuius generis sit fixum. 32 Verbi gratia: 'Aquila magna erat quae uolabat in partibus orientis.' 33 Antequam peruenias ad pronomen, iam per adiectiuum cognoscis cuius generis fixum fuerit.

78 1 Quaestio. 2 Quaeri etiam rationabiliter debet 'quis talis' et 'qualis' cum secundum Donatum pronomina dicantur et a Prisciano nomina iudicentur, cui potius assensus

debeat praeberi? 3 Solutio. 4 Ad quod respondemus
 quoniam Donatus haec esse pronomina dixit quia non egent
 articulis. 5 Pronominibus enim articuli non iunguntur.
 6 Didymus quoque Donati magister propter declinationem inter
 pronomina numeravit. 7 Sed declinatio mutare partem non
 potest. 8 Si enim posset, multa pronomina fuissent nomina,
 et iterum multa computarentur nomina inter pronomina. 9
 Melius est igitur ut secundum Priscianum nomina iudicentur
 quia substantiam significant.

79 1 De numero. 2 Numeri pronominum quot sunt?
 3 Duo. 4 Qui? 5 Singularis ut 'hic,' pluralis ut 'hi[i].'
 80 1 De figura. 2 Figurae pronominum quot sunt?
 3 Duae. 4 Quae? 5 Simplex ut 'quis,' composita ut 'quisque.'
 6 Nota. 7 Hoc quoque notandum quoniam composita pronomina
 secundum formam nominum ex ea parte declinantur qua pronomen
 fuerit casus nominatiui. 8 Cuius rei exempla sunt 'aliquis
 quisque quisnam quispiam.' 9 Nec hoc neglegenter
 praetereundum quinque adiectiones esse cum 'quis' et non cum
 'qui' ut 'quisnam quispiam quisputas quisquam' et 'quisque.'
 10 Quat(t)uor autem cum 'qui' et non cum 'quis' ut 'quidam
 quivis quilibet' et 'quicumque.' 11 Tria quoque composita
 cum 'quis' mutant litteraturam in singulari feminino et in
 plurali neutro ut 'siqua nequa aliqua.' 12 'Idem' uero quod
 pro duobus accipitur generibus uidelicet pro masculino et

neutro, componitur ex duobus corruptis; et cum producitur, masculinum; cum corripitur, neutrum est. 13 At uero si ita est, quaerendum est in quo genere naturaliter proferatur uel in quo corrumpatur. 14 Sed sciendum est quia in neutro genere naturaliter profertur uidelicet correptum. 15 In masculino autem contra naturam producitur ut: 'uiuio nocendo quidem, sed me manet exitus idem.' 16 In neutro corripitur ut: 'Esset par aetas et idem si robur in annis.'

81 1 Vnde igitur scire poterimus utrum uera sint haec?
2 Facile utique si respiciamus ad compositionem eiusdem pronominis. 3 'Idem' namque cum est masculinum, componitur ex 'is' et 'demon.' 4 Et liquet omnibus 'is' syllabam per se
fol. 10^r positam correptam esse. 5 Cum//autem fuerit neutrum, ex 'id' et 'demon' componitur. 6 Ex quo apparet in neutro naturaliter corripitur, in masculino autem<contra>naturam produci.
7 Quaestio. 8 Vt quid ergo producitur? 9 Solutio.
10 Vt discretio uidelicet fiat inter masculinum et neutrum.
11 Quaestio. 12 Si igitur 'idem' ex 'is' et 'demon' in masculino manet compositum, cur non ita fertur ut dicatur 'isdem'? 13 Solutio. 14 Euphoniae quidem causa aufertur inde 's' quia melius sonat 'idem' quam 'isdem' uel quia 'd' littera in nominatiuo casu in media parte non potest poni nisi inter duas uocales. 15 Et ob hanc causam proicitur inde 's.'

82 1 Sunt item alia composita ut 'egomet.' 2 Compositum

est ab 'ego' et 'met' quae est adiectio syllabica. 3 Declinatur igitur ex parte nominatiui, et 'met' indeclinabiliter manet per omnes casus. 4 Similiter in plurali 'nosmet.'

5 'Nostrum' uel 'nostri' genetiuus pluralis non recipit 'met' syllabam ne putetur esse possessiuum. 6 'Tu' quoque 'met' in nominatiuo non recipit ne putetur esse uerbum. 7 Quaestio laudabilis. 8 Quaeritur cur Donatus haec pronomina composita appellet cum nulla pars recte ualeat composita dici nisi ea quae denuo redintegrari potest. 9 Non enim maiorem habent sensum nisi tantum quantum simplicia, maxime cum ceteri doctores non compositionem illam uocent, sed potius syllabicam adiectionem esse dicant quae ob decorem artis metricae ab antiquis poetis sunt inuentae. 10 Sciendum igitur est quoniam Donatus haec pronomina ideo composita esse dicit quia similitudinem aliarum partium exprimunt et quodam modo uidentur uberiolem et pulchriorem sonum habere quam simplicia.

83 1 De personis pronominum. 2 Personae pronominum quot sunt? 3 Tres. 4 Quae? 5 Prima ut 'ego,' secunda ut 'tu,' tertia ut 'ille.' 6 Cur dixit 'tres' cum non sit amplius quam una uidelicet prima? 7 Persona enim per se sonat. 8 Si igitur 'persona' ideo dicitur quia per se sonat, non sunt dicendae nisi una uidelicet prima. 9 Prima namque loquitur de tertia ad secundam, nec alia sonat praeter primam. 10 Omnis itaque persona quae per se loquitur prima est, nec

alia ualet emittere uocem nisi prima. 11 Nam si coeperit loqui secunda uel tertia, statim erit prima. 12 Solutio. 13 Ad quod respondendum quod prima quidem proprie persona dicitur, ceterae uero translatiuae ob collocationem quam habet cum eis. 14 Aliter. 15 Alio quoque modo potest dici quoniam haec definitio propter uocem non propter substantiam data est. 16 Inuenitur enim prisco tempore fuisse concessum ^(h)istrionibus ut quibuscumque uellent in comoediis et tragoediis insultarent. 17 Quod cum potentioribus quibusdam displicuisset, permissum est illis ut laruis adhibitis ex corticibus arborum quorumcumque uellent personas repraesentarent ut est Hecubae, Chremetis, et ceterorum. 18 Ergo iuxta definitionem soni 'persona' dicta est a concauitate laruarum quoniam quo maior erat concauitas eo proluxior sonus reddebatur. 19 Secundum uero substantiam persona est indiuidua uniuscuiusque rei praesentatio. 20 Prima igitur persona est quae de se ipsa loquitur uel sola uel cum aliis ut 'ego nos.' 21 Secunda ad quam prima loquitur. 22 Tertia est de qua fit sermo inter primam et secundam.

84 1 De casibus. 2 Casus item pronominum quot sunt? 3 Sex. 4 Quemadmodum et nominum per quos omnium generum nomina, pronomina, participia declinantur. 5 Quaestio.

fol. 10^v 6 Cur dixit sex casus habere pronomen cum non//omnia pronomina sex casus habeant? 7 Prima enim et tertia persona plus

quinque casibus habere non ualent, cum uocatiuus in eis inueniri non possit. 8 Solutio. 9 Donatus posuit totum pro parte quia quamuis non omnia pronomina tantum aliqua sex casus recipiunt. 10 De prima persona. 11 'Ego' pronomen finitum generis omnis, numeri singularis, figurae simplicis, personae primae, casus nominatiui quod declinabitur sic: 'ego mei' uel 'mis mihi me a me,' et pluraliter 'nos nostrum' uel 'nostri nos O nos a nobis.' 12 De secunda. 13 Personae secundae, generis omnis, numeri singularis, figurae simplicis, casus nominatiui et uocatiui quod declinabitur sic: 'tu tui' uel 'tis tibi te O tu a te,' et pluraliter 'uos uestrum' uel 'uestri uobis uos O uos a uobis.' 14 De tertia. 15 Personae tertiae, generis omnis, numeri utriusque, casus genetiui, datiui, accusatiui et ablatiui quod declinatur sic: 'sui sibi se a se,' et pluraliter 'sui sibi se a se.' 16 Item personae tertiae, generis masculini, numeri singularis, figurae simplicis: 'ille illius illi illum ab illo,' et pluraliter 'illi illorum illis illos ab illis.' 17 Generis feminini: 'illa illius illi illam ab illa,' et pluraliter 'illae illarum illis illas ab illis.' 18 Generis neutri: 'illud illius illi illud ab illo,' et pluraliter 'illa illorum illis illa ab illis.'

85 1 Quaestio. 2 Quare dicuntur haec pronomina finita? 3 Solutio. 4 Quoniam definiunt certam personam ut puta quando dico 'ego,' non potes aliquem intellegere alium

nisi me qui dirigo se~~r~~monem. 5 Similiter de 'tu tui' dici potest. 6 'Ille' autem quamuis secundum Donatum inter finita computetur, aliquotiens est minus quam finitum. 7 Cum enim de praesente loquitur, tunc est finitum ut: 'Videsne illum?' 8 Si uero de absente fiat mentio, minus quam finitum. 9 Quaestio. 10 Quaeritur etiam cur prima et secunda persona non egent diuersis uocibus. 11 Eo quod inter se semper praesentes sunt et demonstratiuae. 12 Tertia uero persona modo demonstratiua est ut 'hic iste,' modo relatiua ut 'is ipse,' modo praesens ut 'iste,' modo absens ut 'ille.'

86 1 De minus quam finitis. 2 Minus quam finita generis masculini: 'ipse ipsius ipsi ipsum ab ipso,' et pluraliter 'ipsi ipsorum ipsis ipsos ab ipsis.' 3 Generis feminini: 'ipsa ipsius ipsi ipsam ab ipsa,' et pluraliter 'ipsae ipsarum ipsis ipsas ab ipsis.' 4 Item minus quam finita generis masculini: 'iste istius isti istum ab isto,' et pluraliter 'isti istorum istis istos ab istis.' 5 Generis feminini: 'ista istius isti istam ab ista,' et pluraliter: 'istae istarum istis istas ab istis.' 6 Generis neutri: 'istud istius isti istud ab isto,' et pluraliter 'ista istorum istis ista ab istis.' 7 Quaestio. 8 Quare autem 'ipse' et 'iste' 'minus quam finita' dicuntur? 9 Solutio. 10 Quoniam non semper praesentia sunt. 11 'Ipse' namque si per se proferatur in tertia persona, relatiuum est. 12 Vnde Vergilius

in tertio Aeneidos: 'Ipse arduus altaque pulsat sidera.' 13
 Si uero cum aliis pronomibus iungatur, eorum accipit signifi-
 cationem ut idem poeta in quinto: 'Ipse ego paulisper pro te
 tua munera inibo.' 14 Est hic demonstratiuum quoniam 'ego'
 cui adiungitur, est demonstratiuum. 15 'Minus quam finita'
 igitur dicuntur quoniam non semper praesentiam ostendunt.

87 1 De articularibus. 2 Item articulare pronomen
 praepositium uel demonstratiuum generis masculini: 'hic huius
 huic hunc ab ~~h~~oc,' et pluraliter 'hi horum his hos ab his.'
 3 Generis feminini: 'haec huius huic hanc ab hac,' et plura-
 liter 'hae harum his has ab his.' 4 Generis neutri: 'hoc
 huius huic hoc ab hoc,' et pluraliter 'haec horum his haec
 ab his.' 5 Quaestio. 6 Quare praedicta pronomina
 fol. 11^r 'articularia'// uocantur? 7 Quoniam pro articulis ponuntur.
 8 Graeci autem partem articulorum habent quam nos non habemus,
 et in ultimo loco eam ponunt ubi nos ponimus interiectionem.
 9 Pro illis igitur articulis haec pronomina ponimus, unde
 ipsa 'articularia' uocamus. 10 'Praepositiva' ideo dicuntur
 quoniam semper praeponuntur. 11 'Demonstrativa' uero
 appellantur quia rem praesentem ostendunt. 12 Sciendum etiam
 quoniam 'hīc' pronomen semper corripitur; 'hic' aduerbium
 producitur. 13 Vnde Virgilius: 'Hic uir hic est tibi quem
 promitti saepius audis.' 14 Alia quaestio. 15 Quaerendum
 ni[c]hilominus uidetur de eodem pronome quod est 'hic' quando

sit pronomen uel quando articulus tantum. 16 Solutio. 17
Sed notandum tunc est pronomen tantum quando officio nominis
fungitur ut: 'Hic est uir de quo dixeram tibi.' 18 Tunc uero
est articulus cum coartat nos ad cognoscendum genus, numerum
uel casum.

88 1 De subiunctiuis. 2 Item subiunctiuum uel
relatiuum generis masculini: 'is eius ei eum ab eo,' et pluraliter
'ei eorum eis eos ab eis.' 3 Generis feminini: 'ea eius ei
eam ab ea,' et pluraliter 'eae earum eis eas ab eis.' 4 Ge-
neris neutri: 'id eius ei id ab eo,' et pluraliter 'ea eorum
eis ea ab eis.' 5 Quaestio. 6 Qua ratione subiunctiuum
'is' pronomen uocatur? 7 Solutio. 8 Quia semper subiungitur.
9 Praecedit enim nomen et sequitur pronomen ut: 'Aeneas filius
Veneris, is uicit Turnum.' 10 Dicitur etiam 'relatiuum'
quoniam praecedens nomen reuocat ad memoriam ut: 'Dominus
I[h]esus Christus, is est qui uicit Diabolum.'

89 1 De infinitis. 2 Item infinita generis masculini:
'quis' uel 'qui cuius cui quem a quo' uel 'a qui,' et plura-
liter 'qui quorum quis' uel 'quibus quos a quis' uel 'a
quibus.' 3 Generis feminini: 'quae' uel 'qua cuius cui quam a
qua' uel 'a qui,' et pluraliter 'quae quarum quis' uel 'quibus
quas a quis' uel 'a quibus.' 4 Generis neutri: 'quod' uel
'quid cuius cui quod' uel 'quid a quo' uel 'a qui,' et
pluraliter 'quae quorum quis' uel 'quibus quae a quis' uel

'a quibus.' 5 Quaestio. 6 Cur praedicta pronomina dicuntur
'infinita'? 7 Solutio. 8 Quoniam referuntur ad omnem
substantiam et requirunt personam sed non demonstrant. 9
'Quis' autem et 'qui' duo sunt nominatiui, sed in hoc distant
quoniam 'qui' pro 'quis' ponitur. 10 'Quis' uero pro 'qui'
numquam, sed interrogatiuum est tantum ut: 'quis heri legit?
Ipse qui et hodie.'

90 1 De possessiuis ad aliquid dictis. 2 Item possessi-
ua finita ad aliquid dicta: 'meus mei meo meum O mi a meo,' et
pluraliter 'mei meorum meis meos O mei a meis.' 3 Generis
feminini: 'mea meae meae meam O mea a mea,' et pluraliter 'meae
mearum meis meas O meae a meis.' 4 Generis neutri: 'meum
mei meo meum O meum a meo,' et pluraliter 'mea meorum meis mea
O mea a meis.' 5 Nota. 6 Ratio exigit ut quare possessiua
'finita ad aliquid dicta' uocentur paucis uerbis dilucidetur.
7 Solutio. 8 'Possessiua' dicuntur quoniam possessionem
demonstrant ut 'meus equus'; 'finita' quia rem praesentem
notant. 9 Ad aliquid dicta. 10 Vocantur eo quod praeter
se aliud figurant uelut si dicas 'patrem,' iam intellegis
'filium.' 11 Ita cum dicis 'meus,' semiplenum adhuc pendet
usque dum dicas 'homo' uel 'equus.'

91 1 De secunda persona. 2 Personae secundae, generis
masculini: 'tuus tui tuo tuum a tuo,' et pluraliter 'tui
tuorum tuis tuos a tuis.' 3 Generis feminini: 'tua tuae

fol. 11^v tuae// tuam a tua,' et pluraliter 'tuae tuarum tuis tuas a tuis.'

4 Generis neutri: 'tuum tui tuo tuum a tuo,' et pluraliter 'tua tuorum tuis tua a tuis.'

5 De tertia persona. 6 Personae tertiae, generis masculini: 'suus sui suo suum a suo,' et pluraliter 'sui suorum suis suos a suis.'

7 Generis feminini: 'sua suae suae suam a sua,' et pluraliter 'suae suarum suis suas a suis.'

8 Generis neutri: 'suum sui suo suum a suo,' et pluraliter 'sua suorum suis sua a suis.'

9 Item possessiua finita ad aliquid dicta generis masculini: 'noster nostri nostro nostrum 0 noster a nostro,' et pluraliter 'nostri nostrorum nostris nostros 0 nostri a nostris.'

10 Generis feminini: 'nostra nostrae nostrae nostram 0 nostra a nostra,' et pluraliter 'nostraestrarum nostris nostras 0 nostrae a nostris.'

11 Generis neutri: 'nostrum nostri nostro 0 nostrum a nostro,' et pluraliter 'nostra nostrorum nostris nostra 0 nostra a nostris.'

12 Personae secundae, generis masculini: 'uester uestri uestro uestrum a uestro,' et pluraliter 'uestri uestrorum uestris uestros a uestris.'

13 Generis feminini: 'uestra uestrae uestrae uestram a uestra,' et pluraliter 'uestrae uestrarum uestris uestras a uestris.'

14 Generis neutri: 'uestrum uestri uestro uestrum a uestro,' et pluraliter 'uestra uestrorum uestris uestra a uestris.'

15 Da horum composita. 16 'Egomet tuimet suimet' et cetera ut 'eccine quisnam quispiam.'

92 1 'Amo' quae pars est? 2 Verbum. 3 Quare?
 4 Quia cum temporibus et persona sine casu aut agere aliquid
 aut pati aut neutrum significat. 5 Verbum quid est? 6
 Pars orationis cum tempore et persona sine casu agendi uel pa-
 tiendi aut utriusque significatiua. 7 'Verbum' unde
 dicitur? 8 A 'uerberando' eo quod ipsum proferendo saepius
 aerem uerberamus. 9 Quaestio. 10 Cum ceterae partes
 uerberatione aeris fiant, cur haec sola pars hoc sibi prae
 ceteris nomen asciscit? 11 Solutio. 12 Ideo haec sola
 pars hoc nomine nuncupatur quia frequentius ea in omni oratione
 utimur ut est illud: 'Volo ire uidere amicum' et in Prouerbiis,
 'Discurre, festina, suscita amicum tuum.'

93 1 De accidentibus. 2 Verbo quot accidunt? 3 Octo.
 4 Quae? 5 Genus, tempus, modus, species, figura, coniugatio,
 persona cum numero. 6 Quaestio. 7 Cum non dixerit 'genus
 cum tempore' et sic de reliquis, cur post modum subiungit
 'persona cum numero'? 8 Solutio. 9 Quoniam haec duo
 accidentia uidelicet persona et numerus sic inter se concordant
 ut quodcumque uerbum personam habuerit, habeat et numerum.
 10 Et si persona caruerit, careat similiter et numero, quod
 de ceteris accidentibus non euenit. 11 Cuius generis?
 12 Actiui. 13 Quare? 14 Quia desinit in 'o' et potest
 facere transitionem ad aliquod rationale animal, unde possit
 fieri conuersa locutio accepto 'r.'

94 1 'Amor' cuius generis? 2 Passiui. 3 Quare?
 4 Quia desinit in 'r' et potest demittere 'r' et redire in
 actiuum et iterum sumere 'r' et facere ex se passiuum.
 5 'Sedeo' cuius generis? 6 Neutri. 7 Quia desinit in
 'o' nec potest facere. 8 'Gaudeo' cuius generis? 9
 Neutropassiui. 10 Quare? 11 Quia in praeteritis perfectis
 et in his quae formantur ab eis retinet litteraturam passiuo-
 rum, in ceteris uero neutrorum. 12 Sunt autem numero quinque:
 'gaudeo gaudes gauisus sum audeo audes ausus sum soleo solitus
 sum fio factus sum fido fisis sum.' 13 Neutra passiuia.
 14 'Vapulo' cuius generis? 15 Neutropassiui. 16 Quare?
 fol. 12^r 17 Quia cum desinat in 'o,' non potest// facere transi~~ti~~onem,
 et in litteratura neutrorum sensum retinet passiuorum cum nec
 etiam in praeteritis habeat litteraturam eorum. 18 Sunt
 uero haec: 'uapulo exsulo ueneo paueo pauesco expauesco.'
 95 1 De deponentibus. 2 'Loquuor' cuius generis?
 3 Deponentis. 4 Quare? 5 Quia deponit unam significationem
 et retinet aliam uidelicet sub litteratura passiui sensum
 demonstrat actiui. 6 De neutris substantiui. 7 'Sum'
 cuius generis? 8 Neutri substantiui. 9 Quare? 10 Quia
 in 'um' terminatum nec actiuum nec passiuum sed substantiam
 significat. 11 De communibus. 12 'Osculor' cuius generis?
 13 Communis. 14 Quare? 15 Quia sub una litteratura
 tantum uidelicet sub passiuia utramque retinet significationem
 hoc est actiui et passiui. 16 Sunt autem octo. 17 Quae?

18 'Largior exerior ueneror moror osculor <h>ortor criminor
amplector' tibi sint com<m>unia lector.

96 1 De genere. 2 Quid est genus in uerbo? 3 Actionis
uel passionis determinatio. 4 'Genus' unde dicitur? 5 A
'generando' eo quod unum generetur ab altero. 6 Quot sunt
genera. 7 Genera uerborum quot sunt? 8 Septem. 9 Quae?
10 Actiuum ut 'amo,' passiuum ut 'amor,' neutrum absolutum
ut 'sedeo,' neutropassiuum ut 'gaudeo,' neutrum passiuum ut
'ueneo.' 11 His etiam additur neutrum substantiuum ut 'sum'
et ab eo composita ut 'absom obsum praesom possum' et 'desom'
et cetera. 12 Sunt et neutra defectiua in 'i' terminantia
ut 'memini.' 13 Sunt item alia neutra quae in 't' desinunt
ut 'pudet taedet' quando indeclinabilia inueniuntur et imper-
sonalia uocantur. 14 Ex his autem desin[a]entia in 'it'
datiuo casui seruiunt ut 'contingit mihi.' 15 Quae uero in
'et' modo datiuum modo accusatiuum requirunt ut 'libet mihi;
decet me.'

97 1 De tempore. 2 Cuius temporis 'amo' ? 3
praesentis. 4 Quare? 5 Quia praesentem rem designat. 6
'Amabam' cuius temporis? 7 Praeteriti imperfecti. 8 Quare?
9 Quia rem inceptam sed nondum perfectam demonstrat. 10
'Amaui' cuius temporis? 11 Praeteriti perfecti. 12 Quare?
13 Quia praeteritum perfectum. 14 'Amaueram' cuius temporis?
15 Praeteriti plusquamperfecti. 16 Quare? 17 Quia praeteritum.
18 'Amabo' cuius temporis? 19 Futuri. 20 Quare? 21 Quia

futurum. 22 Quid est tempus? 23 Rerum mirabilium
transitus. 24 'Tempus' unde dicitur? 25 A 'temperando.'
26 De temporibus. 27 Quot sunt tempora in declinatione
uerborum? 28 Quinque: praesens, praeteritum imperfectum,
perfectum, plusquamperfectum et futurum. 29 Quaestio.
30 Cur autem posuimus praesens tempus primum et non per ordinem
ut prius praeteritum ac deinde praesens posuissemus? 31 So-
lutio. 32 Ideo nempe praesens ante praeteritum posuimus
quia quod praeteritum est praesens ante fuit, et praeteritum
non potest esse nisi prius praesens fuerit.

98 1 De modis. 2 'Amo' cuius modi? 3 Indicatiui.
4 Quare? 5 Quia indicat. 6 'Ama' cuius modi? 7
Imperatiui. 8 Quare? 9 Quia imperat. 10 'Amarem'
cuius modi? 11 Optatiui. 12 Quare? 13 Quia optat.
14 'Amem' cuius modi? 15 Subiun^ctiui. 16 Quare?
17 Quia subiungit. 18 'Amare' cuius modi? 19 Infinitiuus.
20 Quare? 21 Quia nec personas definit nec n^umerum. 22 Quid
est modus? 23 Varia inclinatio animi; uarios eius affectus
demonstrans. 24 'Modus' unde dicitur? 25 A 'moderando.'
26 Modi uerborum quot sunt? 27 V: indicatiuus, imperatiuus,
optatiuus, subiun^ctiuus et infinitiuus. 28 Quaestio.
29 Quare taliter ordinati sunt? 30 Solutio. 31 Indica-

fol. 12^v tiuus quippe primus ideo ponitur// quia perfectior ceteris
est omnibus tam personis quam temporibus et quia ex ipso omnes
modi regulam excipiunt et deriuatiua nomina seu uerba uel

participia ex hoc nascuntur ut 'duco ducens duxi ductus dux.'

32 Imperatiuus autem ideo secundum tenuit locum in declinatione uerborum quia non indiget auxilio alterius partis ad plenam significationem licet per tempora, et significationes naturaliter deficiat. 33 Caret enim prima persona et praeterito tempore. 34 Solemus autem non solum imperantes sed etiam orantes saepissime illo uti ut est: 'Libera me de sanguinibus.' 35 Optatiuus uero quamuis temporibus et personis perfectior esse uideatur imperatiuo, merito tamen post eum ponitur quia eget aduerbio optandi ut plenum significet sensum. 36 Iure etiam praecedit imperatiuus optatiuum quam optat inferior esse uidetur imperante. 37 Quarto loco ponitur subiunctiuus. 38 Et merito quoniam eget aduerbio uel coniunctione uel subiungit aut subiungitur alteri uerbo. 39 Infinitiuus ultimus est quia nec personas definit nec numerum. 40 Post infinitiuum autem sequitur uerbum impersonale.

99 1 Quod ideo 'impersonale' dicitur? 2 Quia certam personam non definit. 3 Quaestio itaque oritur. 4 Cum 'infinitiuus' dicitur quia non definit numerum certum uel personam, impersonalis autem similiter, quare non unus modus dicitur uel sub una litteratura comprehendit an forte differt inter se aliquid? 5 Differt utique quattuor modis 6 Vno modo quia impersonalis a tertia persona indicatiui nascatur, infinitiuus uero a [d] secunda. 7 Alio modo quoniam

impersonalis non uenit nisi a duobus uerbis: actiuo uidelicet et neutro ut quibusdam placet. 8 Infinitiuus autem ab omnibus uerbis. 9 Tertio modo quia impersonalis per omnes modos et per omnia tempora currit; infinitiuus autem non ita. 10 Quarto modo impersonalis extrinsecus accipit adiumentum a personis pronominum ut 'legitur a me' (id est 'ego lego'). 11 Infinitiuus autem ab ipso quo oritur uerbo.

100 1 Cuius speciei? 2 Primitiuae. 3 Quare? 4 Quia a nullo deriuatur. 5 Cuius figurae? 6 Simplicis. 7 Quare? 8 Quia non potest diuidi. 9 Quaestio. 10 Quot modis uerba componuntur? 11 Quattuor. 12 Quibus? 13 Ex duobus integris ut 'adamo,' ex duobus corruptis ut 'intellego.' 14 'Inter' namque et 'lego' utrumque ibi corrumpitur. 15 Ex integro et corrupto ut 'discutio' ex 'dis' et 'quatio.' 16 Ex corrupto et integro ut 'diffido' ex 'dis' et 'fido.' 17 Quaedam etiam sunt decomposita ut 'conticesco' quod a 'conticeo contices,' ex 'con' et 'taceo taces' composito, deriuatur addita 'co.'

101 1 Cuius coniugationis? 2 Primae. 3 Quare? 4 Quia in secunda persona, praesentis temporis, indicatiui modi habet 'a' ante 's' in actiuo, et neutro: in passiuo uero communi et deponenti habet 'a' ante 'ris' ut 'amo amas amor amaris.' 5 Quaestio. 6 Quid est coniugatio? 7 Solutio. 8 Consequens uerborum declinatio. 9 'Coniugatio' unde dicitur? 10 A 'coniugando' eo quod sub una regula quasi

sub uno iugo plurima uerba coniungat. 11 Coniugationes
 uerborum quot sunt? 12 Quattuor. 13 Prima quae
 indicatiuo modo in secunda persona, tempore praesenti habet
 'a' productam ante nouissima^m litteram 's' in actiuo et
 fol. 13^r neutro.// 14 Passiuo uero communi et deponenti habet 'a'
 productum ante nouissimam syllabam 'ris' ut 'amo amas amor
 amaris.' 15 Secunda quae habet 'e' productum ut 'doceo
 ces' et 'doceor doceris.' 16 Tertia quae habet 'i' correptum
 ante 's' in actiuo et neutro ut 'lego legis.' 17 In
 passiuo autem communi et deponenti habet 'e' correptum
 ante 'ris' ut 'legor legeris.' 18 Quarta est quae habet
 'i' productum ut 'audio audis audior audiris.'

102 1 Quaestio. 2 Prima coniugatio quot formas
 praeteritas habet? 3 Tres. 4 Quas? 5 In 'ui' ut
 'amaui,' in 'ui' ut 'tonui,' in 'i' antecedentes consonantes
 praesentis temporis ut 'dedi.' 6 Quot sunt uerba primae
 coniugationis praeteritum in 'ui' facientia? 7 Duodecim.
 8 Quae? 9 'Cubo bas cubui mico micas micui frico cas
 fricui plico cas plicui seco cas secui neco cas necui ueto
 tas uetui domo mas domui tono nas tonui sono nas sonui crepo
 pas crepui nexo xas xui.' 10 Quaestio. 11 Quot sunt
 uerba primae coniugationis quae faciunt praeterita in 'i'
 antecedente consonante^s praesentis temporis? 12 Quattuor.
 13 Quae? 14 'Dedi steti laui' et 'iuui.' 15 Omnia alia

uerba faciunt praeterita in 'ui' ut 'amaui,' et mutant 'ui' in 'tum' et inde faciunt supinum ut 'amaui tum' praeter 'laui' quod facit 'lotum lautum' et 'lauatum.' 16 Facientia praeteritum in 'ui' mutant 'ui' in 'i' et addita 'tum' ut 'domui domitum' praeter 'nectum sectum frictum'; et 'micui' facit 'micatum,' et 'plicui' 'plicatum' et 'plicitum.'

17 Sed quando componitur cum nominibus facit 'duplicaui duplicatum.' 18 Et quando componitur cum praepositionibus facit 'explicui explicatum.' 19 Verba primae coniugationis praeteritum in 'i' antecedente consonante praesentis temporis facientia mutant 'o' in 'a' et addita 'tum' supinum faciunt ut 'do datum sto statum.'

103 1 De uerbis secundae coniugationis. 2 Omnia uerba secundae coniugationis in 'ui' praeteritum facientia mutant 'ui' in 'i' et addita 'tum' supinum faciunt ut 'monui monitum' praeter 'doctum tentum excelsum tostum cassum passum.'

104 1 Quae finiunt in 'deo.' 2 Omnia uerba secundae declinationis in 'deo' desinentia mutant 'deo' in 'sum' in supino ut 'ardeo arsum suadeo suasum rideo risum uideo uisum sedeo sessum.' 3 Interposita 's': 'tondeo tonsum mordeo morsum spon^[s]o^[n]deo sponsum prandeo pransum' praeter ea quae faciunt praeterita in 'ui' mutant 'ui' in 'i' et addita 'tum' faciunt supinum ut 'splendui splenditum' si haberet. 4 Omnia uerba secundae coniugationis in 'si' praeteritum facientia mutant 'si' in 'sum' ut 'alsi alsum' praeter 'mulgeo mulsi' quod facit

'mulsum' et 'multum,' et 'indulgeo indulsi' quod facit 'indulsum' et 'indultum,' et praeter 'urgeo' quod facit 'ursum,' et 'torsi' quod facit 'tortum' et 'torsum.'

105 1 Terminantia in 'beo.' 2 Omnia uerba coniugationis II in 'beo' desinentia et faciunt praeteritum in 'ui' ut 'habeo habui' praeter 'iubeo' quod facit 'iussi' et 'forbeo forsi' et 'forbui.' 3 De his itaque facientia praeteritum mutant 'ui' in 'i' et addita 'tum' supinum faciunt fol. 13^v ut 'habui//habutum.' 4 Et si faciunt praeteritum in 'si,' mutant 'si' in 'sum' ut 'iussi iussum.' 5 Quod si fecerint praeteritum in 'psi,' mutant 'psi' in 'ptum' ut 'sorpsi sortum' et 'sorptum' et 'sorbitum.'

106 1 Desinentia in 'ceo.' 2 Omnia uerba secundae coniugationis desinentia in 'ceo' faciunt praeteritum in 'ui' ut 'doceo docui' praeter 'mulceo mulsi' et 'mulxi' et 'luceo luxi.' 3 Facientia igitur de his in 'ui' praeteritum mutant 'ui' in 'i' et addita 'tum' supinum formant ut 'nocui nocitum' praeter 'docui' quod mutat 'ui' in 'ctum' et facit 'doctum.' 4 Facientia uero praeteritum in 'xi' mutabunt 'xi' in 'tum' ut 'mulxi multum luxi luctum.'

107 1 In 'deo.' 2 Omnia uerba secundae coniugationis desinentia in 'deo' si habent 'ar' uel 'a' uel 'i' longam ante 'deo,' faciunt praeteritum in 'si' ut 'ardeo arsi suadeo suasi rideo risi' praeter 'strideo' quod facit 'stridi.' 3 Et si

habent 'e' uel 'i' breuem ante 'deo,' mutant 'eo' in 'i' productam et faciunt praeteritum in 'di' ut 'uideo uidi praeuideo praeuidi sedeo sedi' quod in composito seruat praeterito 'e' pro<ductum>. 4 Et si geminantur in praeterito, faciunt in 'di' ut 'tondeo totondi mordeo momordi spondeo spopondi.'

5 Omnia alia faciunt in 'ui' ut 'splendeo splendui' praeter 'prandeo' quod facit 'prandi' et 'pransus.' 6 Et si faciunt praeteritum in 'si,' mutant 'si' in 'sum' ut 'ardeo arsum suasi suasum.' 7 Et si faciunt praeteritum in 'di,' mutant 'di' in 'sum' ut 'uidi uisum sedi sessum' interposita 's.' 8 Et si geminantur in praeterito, mutant 'deo' in 'sum' ut 'tondeo tonsum.' 9 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'i' et addita 'tum' supinum faciunt ut 'splendui splenditum.'

108 1 In 'geo.' 2 Omnia uerba secundae coniugationis desinentia in 'geo' si habent 'r' uel 'l' ante 'geo,' faciunt praeterita in 'si' ut 'turgeo tursi algeo alsi.' 3 Et si habent uocalem longam ante 'geo,' faciunt praeteritum in 'xi' ut 'frigeo frixi lugeo luxi augeo auxi.' 4 Omnia alia faciunt praeterita in 'ui' ut 'indigeo indigui egeo egui.' 5 De his itaque facientia praeteritum in 'si' mutant 'si' in 'sum' ut 'alsi alsum.' 6 Quae autem praeteritum in 'xi' terminant mutata 'xi' in 'ctum' supinum faciunt ut 'frixi frictum.' 7 Quod si fecerint in 'ui,' mutabunt 'ui' in 'i' et per adiectionem 'tum' supina formabunt.

109 1 Desinentia in 'peo.' 2 Omnia uerba secundae coniugationis quae in 'peo' finiunt, in 'ui' praeterita faciunt ut 'torpeo torpui'; et mutata 'ui' in 'i' et addita 'tum' supinum faciunt ut 'torpui torpium.'

110 1 In'queo.' 2 Omnia coniugationis secundae uerba in 'queo' terminantia faciunt praeteritum in 'ui'; et mutant 'ui' in 'i' et assumpta 'tum' supinum faciunt ut 'liqueo liqui liquitum' si haberet. 3 Quae autem in 'si' praeteritum faciunt, mutant 'si' in 'sum' in supino ut 'torsi torsum'; licet et 'tortum' inueniatur.

111 1 Omnia uerba secundae coniugationis desinentia in 'teo' faciunt praeteritum in 'ui' ut 'miteo mitui'; et mutata 'ui' in 'i' et addita 'tum' supinum faciunt. 2 Excipitur 'pateo patui passum.'

112 1 Desinentia in 'leo.' 2 Omnia secundae coniugationis uerba in 'leo' desinentia si sunt composita ab 'oleo' uel a 'leo' uel a 'pleo,' faciunt praeterita in 'ui' ut 'adoleo adoleui impleui deleo deleui' praeter 'redoleo' et 'adoleo aboleo' et 'exoleo,' quae in 'ui' et in 'ui' faciunt. 3 Tamen omnia alia faciunt in 'ui' ut 'calleo callui doleo dolui.' 4 Sed 'excelleo' facit 'ex//cellui' uel 'exculi.' 5 Facientia itaque in 'ui' praeteritum mutant 'ui' in 'tum' et inde formant supinum ut 'adoleui adoletum deleui deletum.' 6 Quod si praeteritum in 'ui' fecerint, mutant 'ui' in 'i'

et addita 'tum' formant supinum ut 'abolui abolitum,' quamuis 'excellui' faciat 'excelsum.'

113 1 Quae finiunt in 'meo.' 2 Omnia coniugationis secundae uerba terminantia in 'meo' faciunt praeterita in 'ui' ut 'umeo umui'; et mutata 'ui' in 'i' assumpta 'tum' fit supinum ut 'umui [h]umitum.'

114 1 In 'neo' terminantia. 2 Omnia uerba secundae coniugationis quae desinunt in 'neo' faciunt praeteritum in 'ui' ut 'moneo monui teneo tenui.' 3 Excipitur 'maneo mansi' et 'neo neuui.' 4 Ex his igitur facientia praeteritum in 'ui' mutato 'ui' in 'i' et assumpto 'tum' supinum formabunt ut 'monui monitum.' 5 'Tenui' tamen faciet 'tentum.' 6 Facientia uero in 'si' mutant 'si' in 'sum' ut 'mansi mansum.' 7 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'ctum' ut 'neuui nectum.'

115 1 De his quae desinunt in 'reo.' 2 Omnia uerba coniugationis secundae terminantia in 'reo' faciunt praeteritum in 'ui' ut 'horreo horruui' praeter 'haereo haesi.' 3 Facientia igitur praeteritum in 'ui' mutant 'ui' in 'i' et addita 'tum' supinum faciunt ut 'horruui horritum.' 4 Verumtamen 'torruui' facit 'tostum' et 'car[r]ui' 'cassum.' 5 Quae ergo faciunt in 'si' mutant 'si' in 'sum' ut 'haesi haesum.'

116 1 Desinentia in 'seo.' 2 Omnia uerba secundae

coniugationis in 'seo' desinentia faciunt praeteritum in 'ui' ut 'denseo' et 'censeo censui.' 3 Et mutant 'ui' in 'i' et addita 'tum' supinum faciunt ut 'densui densitum censitum,' quamuis 'censum' inueniatur.

117 1 In 'ueo.' 2 Omnia coniugationis secundae uerba in 'ueo' t(er)minantia faciunt in 'ui' ut 'foueo foui faueo faui' et 'caueo caui' praeter 'coniueo' quod facit 'conixi.' 3 Quae itaque praeterita in 'ui' faciunt, mutant 'ui' in 'tum' ut 'foui fotum'; sed 'caui' facit 'cautum' et 'faui' 'fautum.' 4 Et si fecerint praeteritum in 'xi,' mutato in 'ctum' faciunt supinum ut 'conixi conictum' si haberet.

118 1 De tertia coniugatione. 2 Tertiae autem coniugationis uerba desinunt in 'a(h)o' et in 'e(h)o' faciunt praeteritum in 'xi' ut 'traho traxi ue(h)o uexi'; et mutant 'xi' in 'ctum' ut 'traxi tractum' et 'uexi uectum.'

119 1 Desinentia in 'uo.' 2 Omnia uerba coniugationis tertiae in 'uo' terminantia faciunt praeteritum in 'ui' ut 'nuo nui' praeter 'fluo fluxi struo struxi' et 'pluo pluxi' uel 'pluui.' 3 Et si faciunt praeteritum in 'ui', mutant 'i' in 'tum' ut 'nui nutum' praeter 'rui' quod assumit 'tum.' 4 Sed in compositis mutat 'i' in 'tum' ut 'obruui obrutum.' 5 Et si faciunt praeteritum in 'xi,' mutant 'i' in 'um' ut 'fluxi fluxum'; sed 'struxi' facit 'structum.' 6 Et si fecerint praeterita in 'ui,' mutant 'ui' in 'tum' ut 'pluui plutum.'

120 1 In 'cio.' 2 Omnia uerba coniugationis tertiae
desinentia in 'cio' faciunt praeteritum in 'ci' antecedente
'e' ut 'facio feci iacio ieci.' 3 Et si sunt compos[s]ita
a 'licio' uel a 'spicio,' faciunt praeteritum in 'xi' ut 'aspi-
cio aspexi' et 'illicio illexi' praeter 'allicio' quod facit
'allicui' et 'elicio' 'elicuti' et 'prolicio' 'prolicui.'
4 Quae uero faciunt praeteritum in 'ci' antecedente 'e,'
fol. 14^v mutant 'io' in 'tum' ut // 'facio factum iacio iactum.' 5 Sed
in compositis mutant 'i' praeteriti in 'tum' ut 'conieci
coniectum confeci confectum.' 6 Quod si praeteritum in 'xi'
fecerint, mutant 'xi' in 'ctum' ut 'aspexi aspectum.' 7 Si
autem praeteritum in 'ui' habuerint, mutant 'ui' in 'i' et
addita 'tum' supinum faciunt ut 'prolicui prolicitum.'

121 1 In 'dio.' 2 Omnia coniugationis tertiae uerba
terminantia in 'dio' faciunt praeterita in 'di' ut 'fodio fodi
odio odi'; et mutant 'di' in 'sum' ut 'fodi fossum,' interposita
's,' 'odi osum.'

122 1 Desinentia in 'gio.' 2 Omnia uerba tertiae
coniugationis in 'gio' desinentia faciunt praeterita in 'gi'
ut 'fugio fugi'; et mutant 'o' in 'tum' ut 'fugio fugitum.'

123 1 In 'pio.' 2 Omnia coniugationis tertiae uerba
quae desinunt in 'pio,' praeteritum in 'pi' faciunt ut 'capio
cepi' praeter 'cupio cupiui rapio rapui' et 'sapio sapui.'
3 Et mutant 'io' in 'tum' ut 'capio captum' et 'rapio raptum.'
4 Sed in compositis mutant 'i' praeteriti in 'tum' ut 'concepi

conceptum'; licet 'eripui' 'ereptum' et 'diripui' 'direptum' faciat. 5 Quae autem praeterita habent in 'ui,' mutant 'ui' in 'tum' ut 'cupiui cupitum.'

124 1 In 'tio.' 2 Verba tertiae coniugationis omnia in 'tio' terminantia faciant in 'si' geminata 's': 'quatio quassi.' 3 Et mutant 'si' in 'sum.' 4 Quaestio. 5 Est aliquod deponens in 'tior'? 6 Est: 'potior potiris.'

125 1 In 'rio' terminantia. 2 Coniugationis tertiae uerba si in 'rio' finierint, faciunt praeteritum in 'ri' ut 'pario peperit'; et mutant 'io' in 'tum' ut 'pario partum.'

126 1 Omnia uerba coniugationis tertiae desinentia in 'bo' si habent uocalem longam ante 'bo,' faciunt praeteritum in 'psi' ut 'nubo nupsi scribo scripsi.' 2 Omnia alia praeterita faciunt in 'bi' ut 'lambo lambis lambi scabo bis bi bibo bis bi' praeter composita a 'cubo bas' quae faciunt praeterita in 'ui' ut 'recumbo bis recubui concumbo bis concubui.' 3 Et si faciunt praeterita in 'bi,' mutant 'o' in 'i' et addita 'tum' supinum faciunt ut 'lambo lambitum scabo bitum bibo bitum.' 4 Si uero praeterita in 'psi' fecerint, mutant 'psi' in 'tum' ut 'nupsi nuptum scripsi scriptum.' 5 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'i' et addita 'tum' supinum formabunt ut 'recubui bitum concubium bitum.' 6 Quaestio. 7 Est aliquod deponens in 'bor'? 8 Est utique: 'labor beris.'

127 1 In 'co' desinentia. 2 Coniugationis tertiae
 uerba quae in 'co' desinunt si habuerint 'n' ante 'co,' faciunt
 praeteritum in 'ci' uel in 'qui' abstracta 'n' ut 'uincō uici
 linquo liqui.' 3 Et si habuerint 's' ante 'co,' faciunt
 praeteritum in 'ui' ut 'pascō paui quiesco quieui' praeter
 'conquinisco' quod facit 'conquexi,' et praeter 'posco' cum
 suis compositis quod facit 'poposci,' et 'disco' etiam cum
 suis compositis quod facit 'didici,' et praeter 'compesco'
 quod, ut certum est, cum suis compositis facit 'compescui.'
 4 Et si habent uocalem longam ante 'co,' faciunt praeterita
 in 'xi' ut 'duco duxi dico dixi' praeter 'ico' quod facit
 'inci' et praeter 'parco' peperci.' 5 Et si faciunt
 praeterita in 'ci,' mutant 'i' in 'tum' ut 'uici uictum.'
 6 Quod si praeteritum in 'qui' fecerint, mutant 'qui' in
 'ctum' ut 'liqui lictum.' 7 Et si praeteritum in 'ui'
 fecerint, mutant 'ui' in 'tum' ut 'paui pastum (interposita 's')
 quieui quietum.' 8 Et si geminant in praeterito, mutant 'o'
 in 'i' et assumunt 'tum' ut 'posco poscitum disco discitum'
 si haberet. 9 Quod si praeteritum in 'ui' fecerint, mutabunt
 'ui' in 'i' et assumunt 'tum' ut 'compescui compescitum.'
fol. 15^r 10 Si /~~h~~ autem praeteritum in 'xi' fecerint, mutant 'xi' in
 'tum' ut 'dixi dictum.'

128 1 Verba tertiae coniugationis omnia in 'do' terminantia
 si habent uocalem longam ante 'do,' faciunt praeteritum in
 'si,' 'ludo lusi' praeter 'cudo di' (licet etiam 'cusi' inueniatur),

et praeter 'caedo cecidi,' et 'pedo pepedi,' et 'sido sedi' quod accipit praeteritum a 'sedeo des.' 2 Suum enim praeteritum deberet esse 'sisi.' 3 Omnia alia siue geminant praeteritum siue non, faciunt praeteritum in 'di' ut 'cado cecidi reddo reddidi' praeter 'fundo fudi findo fidi scindo scidi.'

4 Excipitur etiam 'diuido diuisi.' 5 Quae igitur faciunt praeterita in 'si,' mutant 'si' in 'sum' ut 'clausi clausum.' 6 Omnia alia mutant 'do' in 'sum' ut 'cado casum' praeter 'comedo' quod facit 'comesum' et 'comestum' et praeter 'tendo' quod faciet 'tensum' et 'tentum.' 7 Excipitur etiam 'edo' faciens 'esum' et 'estum'; praeter 'pando' a quo 'passum.' 8 Excipiuntur quoque composita a 'do das' quae mutant 'o' in 'i' et accipiunt 'tum' ut 'reddo redditum.'

129 1 Quaestio. 2 Est aliquod deponens in 'gor'? 3 Solutio. 4 Est utique: 'fungor fungeris functus.' 5 Coniugationis tertiae uerba terminantia in 'go' si habent 'r' ante 'go,' faciunt praeteritum in 'si' ut 'mergo mersi tergo si.' 6 Quod si fuerint composita a 'rego gis,' faciunt praeteritum in 'xi' ut 'porrigo porrexii.' 7 Omnia alia faciunt praeterita in 'xi' ut 'clango clanxi ringo rinxi pingo pinxi fingo finxi,' praeter 'lego' cum suis compositis quod facit in 'gi' ut 'lego gi perlego gi,' praeter 'intellego intellexi neglego xi diligo xi,' praeter 'ago' cum suis compositis facientibus in 'gi' ut 'ago egi exigo exegi.'

8 Excipitur etiam 'pango' cum suis compositis quod facit in 'gi' ut 'pango gis pepigi compingo gi' et 'frango gi confringo confregi.' 9 Similiter 'tango tetigi contingo contigi' et 'pungo gis pupugi repungo gis repupugi' et 'repunxi.' 10 Sed 'compungo' facit tantum 'compunxi.' 11 Facientia igitur praeteritum in 'si' mutant 'si' in 'sum' ut 'mersi mersum.' 12 Omnia alia mutant 'go' in 'ctum' ut 'lego gi lectum rego rectum pango pactum frango fractum tango tactum pungo punctum porrigo porrectum dirigo directum,' licet 'figo' faciat 'fixum.'

130 1 Desinentia in 'po.' 2 Verba tertiae coniugationis in 'po' desinentia si habent 'e' uel 'l' aut etiam 'r' ante 'po,' faciunt praeteritum in 'psi' ut 'repo repsi scalpo scalpsi carpo carpsi.' 3 Verumtamen 'strepo' facit 'strepui' et 'rumpo' 'rupi.' 4 Ex his ergo praeteritum in 'psi' terminantia[m] mutant 'psi' in 'ptum' ut 'repsi reptum clepsi cleptum scalpsi scalptum carpsi carptum.' 5 Quod si praeteritum in 'ui' fecerint, mutabunt 'ui' in 'i' et assumunt 'tum' ut 'strepui strepitum.' 6 Et si fecerint praeteritum in 'pi,' mutant 'i' in 'ptum' ut 'rupi ruptum.'

131 1 In 'quo.' 2 Omnia uerba coniugationis tertiae finientia in 'quo' faciunt praeterita in 'xi' ut 'coquo coxi'; et mutant 'xi' in 'ctum' ut 'coquo coxi coctum.' 3 Quaestio. 4 Est aliquod deponens in 'quor'? 5 Est utique: 'loquor loqueris locutus.'

132 1 Desinentia in 'to.' 2 Omnia coniugationis
 tertiae uerba in 'to' terminantia si habent 'c' ante 'to,'
 faciunt praeteritum in 'xi' ut 'plexi flexi,' praeter 'pecto
 pexui' et 'necto nexui' (licet etiam 'nexui' inueniatur),
 et praeter 'meto messui sterto sterti' et 'sisto' quod facit
 'statui' et 'steti,' et praeter 'uerto ti' et 'mitto misi.'
 3 Excipitur etiam 'peto' faciens 'petii' uel 'petiui.'
 fol. 15^v 4 Quae igitur praeteritum in 'xi' faciunt, mutant// 'i' in
 'um' ut 'plexi plexum flexi flexum.' 5 Si uero praeteritum
 in 'ui' habuerint, 'ui' mutabunt in 'um' ut 'pexui pexum
 nexui nexum.' 6 'Meto' autem facit 'messum' et 'sisto'
 faciet 'statutum' et 'uerto' 'uersum.' 7 Quod si praeteritum
 in 'si' fecerint, mutatur 'si' in 'sum' et interponitur 's'
 ut 'misi missum.' 8 Si autem praeteritum in 'i' uel in 'ui'
 habuerint, mutant 'i' uel 'ui' in 'tum' ut 'petii' uel 'petiui
 petium.' 9 Est aliquod deponens in 'tor'? 10 Est siquidem:
 'utor uteris.'

133 1 In 'lo.' 2 Omnia uerba tertiae coniugationis
 desinentia in 'lo' faciunt praeteritum in 'ui' ut
 'colo colui molo molui uolo uolui sallo sallui.' 3 Et si
 geminant praeteritum, faciunt in 'li' ut 'fallo fefelli pello
 pepuli tollo tuli.' 4 Sed 'percello' 'percellui' et etiam
 'perculi,' et 'excello' 'excellui' et 'exculi.' 5 'Vello'
 quoque fecit 'uelli' et 'uulsi,' et 'psallo' 'psalli.' 6 Quae

igitur praeteritum in 'ui' faciunt, mutant 'ui' in 'tum' ut
 'colui cultum.' 7 'Sallui' tamen facit 'salsum' et 'molo'
 'multum' si haberet. 8 Si uero geminant in praeterito,
 mutant 'lo' in 'sum' ut 'fallo falsum pello pulsum.' 9 Sed
 'tollo' facit 'latum' et 'percello' 'perculsum' et 'excello'
 'excelsum' et 'uello' 'uulsum.'

134 1 Desinentia in 'mo.' 2 Omnia uerba coniugationis
 tertiae quae desinunt in 'mo' si habent uocalem longa(m) ante
 'mo,' faciunt in 'psi' ut 'como compsi promo prompsi.'
 3 Et si habent uocalem breuem ante 'mo,' faciunt praeterita
 in 'ui' ut 'uomo uomui gemo gemui tremo tremui.' 4 Sed 'emo'
 facit 'emi,' 'premo' quoque 'pressi.' 5 Ex his igitur
 facientia praeteritum in 'psi' mutant 'psi' in 'ptum' ut 'compso
 comptum.' 6 Quae autem in 'ui' faciunt mutato 'ui' in 'i'
 assumunt 'tum' ut 'uomui uomitum.' 7 Quod si praeteritum
 in 'mi' fecerint, mutabunt 'i' (in) 'ptum' ut 'emi emptum.'
 8 Et si fecerint praeteritum in 'si,' mutant 'si' in 'sum' ut
 'pressi pressum.'

135 1 Finientia in 'no.' 2 Coniugationis tertiae
 uerba terminantia in 'no' si habent 'o' uel 'g' ante 'no,'
 faciunt praeteritum in 'ui' ut 'pono posui gigno genui.'
 3 Composita quoque a 'cano' faciunt praeterita in 'ui' ut
 'concino concinui'; sed 'cano' facit 'cecini,' 'temno' 'tempsi.'
 4 Omnia alia faciunt praeteritum in 'ui' ut 'lino liui sino
 siui cerno creui st[r]erno streui.' 5 Et si faciunt

praeteritum in 'ui,' mutato 'ui' in 'i' assumunt 'tum' ut
 'posui positum genui genitum.' 6 Veru(m)tamen 'concinui'
 'concentum' facit, et 'recinui' 'recentum,' et 'cano' 'cantum,'
 et 'temno' tem(p)tum.' 7 Facientia uero in 'ui' mutant 'ui'
 in 'tum' ut 'liui litum siui situm creui cretum strau
 stratum.'

136 1 Omnia uerba coniugationis tertiae desinentia in
 'ro' faciunt praeteritum in 'ui' ut 'tero triui sero seui.'
 2 Sed in compositis facit 'inserui' uel 'inseui' praeter
 'uro ussi gero gessi' et 'uerro uerri' et 'curro cucurri.'
 3 Et si faciunt praeteritum in 'ui,' mutant 'ui' in tu(m) ut
 'triui tritum'; 'seui,' 'ui' in 'tum' et 'e' in 'a' fit 'satum.'
 4 Sed in compositis facit 'insertum' et 'insitum.' 5 Et
 si faciunt praeterita in 'si,' mutant in 'tum' ut 'ussi ustum
 gessi gestum.' 6 Et si faciunt praeteritum in 'ri,' mutant
 'ro' in 'sum' ut 'curro cursum uerro uersum.'

137 1 Terminantia in 'so.' 2 Omnia uerba coniugationis
 tertiae desinentia in 'so' faciunt praeteritum in 'ui' ut
 'laccio laccessiui arcesso arcessiui' praeter 'capesso' quod
 facit 'capessi,' et 'facesso' 'si,' et 'quaeso' 'si,' et
 'uiso' 'si,' et 'pinso' 'pinsui.' 3 Facientia igitur
 praeteritum in 'ui' mutant 'ui' in 'tum' ut 'laccessiui
 laccessitum arcessiui tum.' 4 Et si faciunt in 'ui,' mutant
 'ui' in 'tum' et abstracta 'n' ut 'pinsui pistum.'

138 1 In 'xo' finientia. 2 Omnia tertiae coniugationis

uerba in 'xo' finientia faciunt praeteritum in 'ui' ut 'nexo
nexusi texo texui' quorum supina aliud 'stum' et aliud in
'xum.'

fol. 16^r 139 1 In 'vo.' 2 Omnia tertiae coniugationis quae
in 'uo' desinunt, faciunt praeteritum//in 'ui' ut 'uoluo ui'
praeter 'uiuo uixi' et 'conuiuo connixi.' 3 Et si faciunt
praeterita in 'ui,' mutant 'i' in 'tum' ut 'uoluo uolutum.'
4 Quod si praeteritum in 'xi' fecerint, mutant 'xi' in
'ctum' ut 'uixi uictum.'

140 1 In 'io.' 2 Omnia uerba coniugationis tertiae
terminantia in 'io' faciunt praeterita in 'ii' ut 'meio meis
mei' 3 Facientia itaque in 'ii' mittunt ultimum 'i'
in 'tum' ut 'mei meitum.'

141 1 De quarta coniugatione. 2 Quarta
uerba in 'bio' desinentia faciunt praeteritum in 'ui' ut 'ambio
bis ambiui' praeter 'ambio campsi.' 3 Quae igitur praeteri-
tum in 'ui' faciunt, mutant 'ui' in 'tum' ut 'ambiui ambitum.'
4 Et si faciunt praeteritum in 'psi,' mutant 'psi' in 'psum'
ut 'campsi campsum.'

142 1 In 'cio.' 2 Omnia uerba quartae coniugationis
in 'cio' terminantia si habent ante 'cio' 'n,' faciunt
praeterita in 'xi' ut 'sancio sanxi uincio uinxī sarcio sarxi
farcio farsī.' 3 Omnia alia faciunt praeteritum in 'ui' ut
'cio ciui.' 4 Et si faciunt praeteritum in 'xi,' mutant

'xi' in 'tum' ut 'sanxi sanctum uinxi uinctum.' 5 Quae autem faciunt in 'si' praeteritum, mutant 'si' in 'tum' ut 'sarsi sartum farsi tum'; sed 'rausi' facit 'rausum.' 6 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'tum' ut 'ciui citum.'

143 1 Coniugationis quartae uerba in 'dio' terminantia faciunt praeteritum in 'ui' ut 'audio diui'; et mutant 'ui' in 'tum' ut 'audiui tum.'

144 1 In 'gio.' 2 Omnia uerba quartae coniugationis in 'gio' desinentia faciunt praeterita in 'ui' ut 'rugio giui'; et mutant 'ui' in 'tum' ut 'rugiui tum.'

145 1 Terminantia in 'pio.' 2 Omnia quartae coniugationis uerba quae desinunt in 'pio' faciunt praeteritum in 'ui' ut 'sopio piui' praeter 'saepio' quod facit 'saepsi.' 3 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'tum' ut 'sopiui pitum.' 4 Et si fecerint in 'psi,' mutant 'psi' in 'tum' ut 'saepsi saeptum.'

146 1 In 'quio.' 2 Verba coniugationis quartae terminantia in 'quio' faciunt praeteritum in 'ui' ut 'inquo inuiui'; et mutant 'ui' in 'tum' ut 'inquiui inquitum.'

147 1 Desin[i]entia in 'tio.' 2 Omnia uerba coniugationis quartae in 'tio' finientia faciunt praeteritum in 'ui' ut 'singultio singultiui' praeter 'sentio sensi.' 3 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'tum' ut 'singultiui

singultitum' si haberet. 4 Et si faciunt praeteritum in 'si,' mutant 'si' in 'sum' ut 'sensi sum.'

148 1 Terminantia in 'fio.' 2 Omnia uerba quartae coniugationis in 'fio' quae desinunt, faciunt praeteritum in 'ui' ut 'suffio suffiui'; et mutant 'ui' in 'tum' ut 'suffiui fitum' si haberet.

149 1 In 'lio.' 2 Omnia coniugationis quartae uerba terminantia in 'lio' faciunt praeteritum in 'ui' ut 'sallio salliui' praeter 'salio' quod facit 'salui.' 3 Et si faciunt praeteritum in 'ui,' mutant 'ui' in 'tum' ut 'sallui sallitum.' 4 Excipitur 'sepelio' quod mutat 'io' in 'tum' et 'e' in 'u' facit 'sepultum.' 5 Et si faciunt praeteritum in 'ui,' mutant 'io' in 'tum' ut 'salio saltum.'

150 1 Finientia in 'mio.' 2 Omnia uerba quartae coniugationis quae terminant in 'mio' faciunt praeterita in 'ui' ut 'redimio redimiui'; et mutant 'ui' in 'tum' ut 'redimi mitum.'

151 1 Desinentia in 'nio.' 2 Omnia uerba coniugationis quartae quae desinunt in 'nio' faciunt praeteritum in 'ui' ut 'linio liniui' praeter 'uenio ni.' 3 Quae igitur praeteritum in 'ui' faciunt, mutant 'ui' in 'tum' ut 'liniui nitum.' 4 Et si faciunt praeteritum in 'ni,' mutant 'ni' in 'tum' ut 'ueni uentum.'

152 1 Terminantia in 'rio.' 2 Omnia uerba quartae

conjugationis desinentia in 'rio' faciunt praeteritum in 'ui'
 ut 'ligurrio ligurriui' praeter **h**aurio **h**ausi,' et praeter
 'aperio aperui,' et 'cooperio cooperui,' et 'reperio' quod
 facit 'rep**p**eri,' et 'comperio' 'comperi.' 3 Et si faciunt
 praeteritum in 'ui,' mutant 'ui' in 'tum' ut 'ligur**r**ini ritum.'
 4 Et si faciunt praeteritum in 'si,' mutant 'si' in 'stum' ut
 '**h**ausi **h**austum.' 5 Omnia alia mutant 'io' in 'tum' ut
 'aperio apertum cooperio coopertum reperio repertum comperio
 compertum.'//

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153 1 In 'uio.' 2 Omnia uerba conjugationis quartae
 quae in 'uio' desinunt, faciunt praeteritum in 'ui' ut 'seruio
 uiui'; et mutant 'ui' in 'tum' ut 'seruiui tum.'

154 1 In 'eo.' 2 Omnia uerba conjugationis quartae
 in 'eo' desinentia faciunt praeteritum in 'ui' ut 'queo quiui';
 'eo' in 'ui': 'ueneo ueniui.' 3 Et mutant 'ui' in 'tum' ut
 'ueniui nitum.'

155 1 De personis uerborum. 2 Cuius personae 'amo'?
 3 Primae. 4 Quare? 5 Quia ipsa est quae loquitur, hoc
 autem de rebus. 6 De dictione uero ita dici potest.
 7 Prima persona est quia utimur a**d** dicendum de nobis ipsis
 qui loquimur. 8 'Amas' cuius personae? 9 Secundae.
 10 Quare? 11 Quia ipsa est ad quam prima loquitur. 12 De
 dictione ita quia utimur illa ad dicendum de eo ad que**m** fit
 locutio. 13 'Amat' cuius personae? 14 Tertiae. 15 Quare?

16 Quia tertia persona est de qua loquimur prima. 17 Secundum dictionem hoc modo: quia utimur ea ad dicendum de illo unde fit sermo. 18 Quid est persona? 19 Quae per se sonat et per se sonando se ipsam uel aliam demonstrat. 20 Vnde dicatur 'persona.' 21 'Persona' unde dicitur? 22 A 'per se sonando.' 23 Personae uerborum quot sunt? 24 Tres. 25 Quae? 26 Prima, secunda, tertia. 27 Cuius numeri 'amo'? 28 Singularis. 29 Quare? 30 Quia singulariter profertur.

156 1 De uerbo secundum Donatum. 2 Verbum quid est? 3 Pars orationis cum tempore sine casu aut agere aliquid aut pati aut neutrum significans. 4 Verbo quot accidunt? 5 Septem. 6 Quae? 7 Qualitas, coniugatio, genus, numerus, figura, tempus, persona. 8 Qualitas uerborum in quo est? 9 In modis et in formis. 10 Modi uerborum qui sunt? 11 Indicatiuus ut 'lego,' imperatiuus ut 'lege,' optatiuus ut 'legerem,' subiunctiuus ut 'cum legam,' infinitiuus ut 'legere,' impersonalis ut 'legitur.' 12 Formae uerborum quot sunt? 13 Quattuor. 14 Quae? 15 Desideratiua ut 'uis[i]o uisis,' meditatiua ut 'lecturio,' frequentatiua ut 'lectito,' inchoatiua ut 'feruesco ca(1)cal esco.' 16 Coniugationes uerborum quot sunt? 17 Tres: prima in 'a,' secunda in 'e,' tertia in 'i.' 18 Prima quae est? 19 Quae indicatiuo modo, tempore praesenti, numero singulari, secunda persona, uerbo actiuo et neutrali habet 'a' productum ante

nouissimam litteram; passiuo, communi et deponenti ante nouissimam syllabam ut 'amo amas amor ris.' 20 Et futurum tempus eiusdem modi in 'bo' et in 'bor' syllabam mittit ut 'amo amabo amor amabor.' 21 Secunda quae est? 22 Quae indicatiuo modo, tempore praesenti, numero singulari, secunda persona, uerbo actiuo et neutrali habet 'e' productum ante nouissimam litteram; passiuo, communi et deponenti ante nouissimam syllabam ut 'doceo ces doceor ris.' 23 Et futurum tempus eiusdem modi in 'bo' et in 'bor' syllabam mittit ut 'doceo docebo doceor cebor.' 24 Tertia quae est? 25 Quae indicatiuo modo, tempore praesenti, numero singulari, secunda persona uerbo actiuo et neutrali 'i' correptum uel 'i' productum habet ante nouissima  litteram. 26 Passiuo communi et deponenti pro 'i' littera 'e' correptum uel 'i' productum habet ante nouissimam//syllabam ut 'lego gis legor geris audio dis audior diris.' 27 Et futurum tempus eiusdem modi in 'am' et 'ar' syllabam mittit ut 'lego legam legor gar.' 28 Haec in imperatiuo et infinitiuo modo statim discerni possunt utrum 'i' litteram correptam habeant an productam. 29 Nam correpta 'i' littera in 'e' conuertitur. 30 Producta si fuerit, non mutatur. 31 Est quando tertia coniugatio futurum tempus eiusdem modi non in 'am' tantum sed etiam in 'bo' syllabam mittit. 32 Interdum cum 'i' litteram non correptam habuerit sed productam ut 'eo is ibo queo quis quibo' et 'eam' uel

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'queam.'

157 1 De generibus uerborum. 2 Genera uerborum quot sunt? 3 Quinque. 4 Quae? 5 Actiua, passiua, neutra, communia, et deponentia. 6 Actiua quae sunt? 7 Quae in 'o' desinunt; et accepta[m] 'r' littera[m] faciunt ex se passiua ut 'lego legor.' 8 Passiua quae sunt? 9 Quae in 'r' desinunt et ea dempta redeunt in actiua ut 'legor lego.' 10 Neutra quae sunt? 11 Quae in 'o' desinunt ut actiua; sed accepta 'r' littera Latina non sunt ut 'sto curro,' nam 'stor curror' non dicitur. 12 Sunt praeterea neutra passiua ut 'gaudeo gauisus sum audeo ausus sum soleo solitus sum fio factus sum fido fisis sum.' 13 Deponentia quae sunt? 14 Quae similiter ut passiua in 'r' desinunt; sed ea dempta Latina non sunt ut 'luctor sequor loquor.' 15 Communia quae sunt? 16 Quae in 'r' desinunt littera ut deponentia; sed in duas formas cadunt patientis et agentis ut 'osculor criminator.' 17 Dicimus enim 'osculor te' et 'osculor a te criminator te' et 'criminator a te.' 18 Numeri uerborum quot sunt? 19 Duo. 20 Qui? 21 Singularis ut 'lego,' pluralis ut 'legimus.' 22 Figurae uerborum quot sunt? 23 Duo. 24 Quae? 25 Simplex ut 'lego,' composita ut 'perlego.' 26 Tempora uerborum quot sunt? 27 Tria. 28 Quae? 29 Praesens ut 'lego,' praeteritum ut 'legi,' futurum ut 'legam.' 30 Quot sunt tempora in declinatione uerborum? 31 V 32 Quae?

33 Praesens ut 'lego,' praeteritum imperfectum ut 'legebam,'
 praeteritum perfectum ut 'legi,' praeteritum plusquamperfectum
 ut 'legeram,' futurum ut 'legam.' 34 Personae uerborum quot
 sunt? 35 Tres. 36 Prima ut 'lego,' secunda ut 'legis,'
 tertia ut 'legit.'

158 1 De aduerbio secundum Priscianum. 2 'Nunc' quae
 pars est? 3 Aduerbum. 4 Quare? 5 Quia stat iuxta
 uerbum et semper nititur uerbo. 6 Aduerbum quid est? 7
 Pars orationis quae adiecta uerbo significationem eius explanat
 atque implet. 8 'Aduerbum' unde dicitur? 9 Ex 'ad' et
 'uerbo.' 10 Si 'aduerbum' ex 'ad' et 'uerbo' componitur,
 quare non dicimus 'aduerbum' sed 'aduerbium'? 11 Ideo
 scilicet ne uiderentur esse duae partes uel etiam ne uideretur
 'ad' per ap(p)ositionem seruire hoc in loco accusatiuo casui
 et non per compositionem. 12 Ac ne aliqua dubitatio remaneret
 contentiosis interpositum est 'i' et dicimus 'aduerbium.'
 13 Quaestio. 14 Si 'aduerbium' dicitur eo quod iuxta uerbum
 sit et eius explanat significationem, ergo aduerbium maior pars
 est uerbo? 15 Non ideo dicitur ut maior sit, sed quia
 dubium sensum uidetur habere uerbum antequam addatur ei
 aduerbium. 16 Cum enim dico 'Priscianus docet; Cicero legit,'
 fol. 17^v dubius permanet sensus antequam addam aduerbium// 'bene' aut
 'male.' 17 Cum autem adiunctum fuerit illi aduerbium, non
 iam dubius sed perfectus permanet sensus ut: 'Priscianus

bene docet;Cicero bene legit.'

159 1 A quibus ueniant. 2 Aduerbia aut a se nascuntur hoc est a nullo sumunt originem ut 'heri nuper'; aut ab aliis partibus orationis ueniunt. 3 Veniunt autem a nomine appellatiuo ut a 'docto'; mutato 'o' in 'e' productum fit aduerbium 'docte.' 4 Alia ueniunt a proprio nomine ut a 'Tullio'; mutato 'o' in 'a' et addita 'ne' fit 'Tulliane.' 5 A pronomine ut 'meatim,' a uerbo [a]ut a 'curro cursim,' a nomine et uerbo ut a 'pede' et 'tempto' uenit 'pedetemptim,' a participio ut ab 'indulgentem indulgenter.' 6 Aduerbia nomine uenientia aut in 'a' exeant ut 'una,' aut in 'e' productum ut 'docte,' aut in 'e' correptum ut 'rite,' aut in 'i' ut 'uesperi,' aut in 'o' productum ut 'falso,' aut in 'o' correptum ut 'modo,' aut in 'u' ut 'noctu,' aut in 'm' ut 'strictim,' aut in 'l' ut 'semel,' aut in 'r' ut 'breuiter,' aut in 's' ut 'funditus.'

160 1 Quaestio. 2 Quare dicuntur haec aduerbia uidelicet 'una modo' et 'semel' a nomine uenire cum non eundem sensum retineant illa aduerbia quem habent nomina? 3 'Vna' enim nomen 'solam rem' significat, et habet accentum in priori syllaba[m]. 4 'Vna' uero aduerbium 'simul' significat, et accentatur in posteriori syllaba. 5 'Modo' nomen 'mensuram'; 'modo' autem aduerbium 'statim' significat. 6 Ad quod dicendum quia tribus modis deriuantur partes a partibus. 7 Solutio: sensu uidelicet et litteratura ut 'quater' a 'quattuor,' litteratura sine sensu ut 'modo' aduerbium a 'modo' nomine, [sine] sensu sine litteratura ut 'semel' aduerbium ab 'uno' nomine.

161 1 De accidentibus aduerbii. 2 Aduerbio quot
 accidunt? 3 Tria. 4 Quae? 5 Species, significatio et
 figura. 6 'Nunc' cuius speciei? 7 Primitiuae. 8 Quare?
 9 Quia primae inpositionis. 10 Quid est species? 11
 Discretio et cetera. 12 Cuius significationis? 13 Tempo-
 ris. 14 Significationes aduerbiorum multae sunt et diuersae
 quia sunt aduerbia aut loci aut temporis. 15 Loci ut 'hic'
 uel 'ibi illuc' uel 'intra intro' uel 'foras.' 16 Da
 temporis. 17 Vt 'hodie heri nunc nuper cras aliquando olim
 tunc cum dum modo iam quondam semper.' 18 Sunt alia inter-
 rogandi ut 'cur quare quamobrem,' alia pro^hibendi ut 'ne,'
 aut negandi ut 'non neque nec haud minime nequaquam,' aut
 af^firmandi ut 'profecto scilicet quippe uidelicet quidni
 certe. 19 Aut iurandi ut 'edepol castor^hercle medius fidius,'
 aut optandi ut 'utinam,' aut ^hortandi ut 'eia age agite,'
 aut remissiui ut 'pedetemptim paulatim.' 20 Aut qualitatis
 ut 'bene male docte pulc^hre innocenter fortiter,' aut
 quantitatis ut 'multum parum nimium minimum modicum.' 21 Aut
 dubitandi ut 'forsan forsitan fortassi fortasse,' aut euentus
 ut 'forte fortuitu.' 22 Aut congregandi ut 'simul una
 pariter,' aut discretiui ut 'seorsum istorsum sinistrorsum.'
 23 Aut similitudinis ut 'quasi ceu sic sicut sicuti uelut
 ueluti.' 24 Aut or//dinandi ut 'inde deinde deinceps,'
 aut intentiui ut 'ualde prorsus penitus omnino.' 25 Aut

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comparandi ut 'magis' uel 'tam quam plus' uel 'minus,' aut
 superlatiui ut 'maxime minime ocissime.' 26 Aut numeri ut
 'semel bis ter quater quinquies totiens quotiens,' aut perso-
 nalia ut 'meatim tuatim.' 27 Aut deminutiui ut 'clanculum
 belle,' aut uocandi ut 'heus o,' aut respon<den>di ut '<h>eu,'
 aut demonstrandi ut 'en ecce,' aut eligendi ut 'potius immo.'

162 1 De figura. 2 Cuius figurae? 3 Simplicis.
 4 Quare? 5 Quia non potest. 6 Quid est figura? 7 Discri-
 men simplicium. 8 Figurae aduerbiorum quot sunt? 9 Tres.
 10 Quae? 11 Simplex ut 'diu huc,' composita ut 'interdum
 adhuc,' decomposita uero hoc est a compositis derivata ut a
 'potente potenter,' a 'misericorde misericorditer.' 12 Quot
 modis aduerbia componuntur? 13 Quattuor: ex duobus integris
 ut 'indocte,' ex duobus corruptis ut 'sufficienter,' ex inte-
 gro et corrupto ut 'inaniter,' ex corrupto et integro ut
 'biduo.'

163 1 De dubiis dictionibus. 2 Sunt multae dictiones
 dubiae inter aduerbium et nomen ut 'falso.' 3 'Falso' namque
 nomen est datiui casus et aduerbium qualitatis. 4 Sed tamen
 ita discernitur. 5 Quando enim nomen est, significat
 substantiam alicuius ut: 'Falso homini dedi praemium.' 6
 Quando uero aduerbium, sensum uerbi explanat ut: 'Falso legit.'
 7 Inter aduerbium et pronomen ut 'quo.' 8 Ponitur enim
 quando aduerbium est 'quo' pro 'ubi,' et est infinitum ut:

'Quo uadis?' 9 Quando autem pronomen est, ponitur pro nomine ut: 'A quo audisti lectionem?' 10 Inter aduerbium et uerbum ut 'pone.' 11 Quando enim aduerbium est 'pone,' significat 'iuxta' et est aduerbium loci. 12 Quando uero uerbum est, imperatiuus est modus, et uenit a 'pono ponis.' 13 Inter aduerbium et participium ut 'profecto.' 14 'Profecto' aduerbium est affirmantis, et ponitur pro 'certe,' et est participium ut: 'Profecto homini mit(t)ere dedimus.' 15 Inter aduerbium et coniun(c)tionem ut 'quando.' 16 Est enim 'quando' aduerbium temporis, et est coniun(c)tio causalis, et 'quoniam' pro 'quando.' 17 Inter aduerbium et praepositionem ut 'propter.' 18 Cum enim 'propter' significat 'iuxta,' est aduerbium loci; cum enim praepositio fuerit, seruit accusatiuo casui ut: 'Propter amicum uenit.' 19 Inter aduerbium et interiectionem ut 'heu.' 20 Est enim 'heu' aduerbium respondentis, et est interiectio dolentis. 21 Horum quaedam sensu discernimus, quaedam autem accentu. 22 Sensus discernuntur quae praedicta sunt omnia. 23 Vnum tantum accentu discernitur uidelicet 'pone.' 24 Nam quando est uerbum, habet accentum in priori syllaba ut 'póne.' 25 Cum autem aduerbium fuerit, accentabitur in fine et dicetur 'poné.' 26 Sunt item aduerbia loci quae imprudentes nomina forte putant, ideo quia lit(t)eraturam nominis habent. 27 In loco ut, 'Romae sum'; de loco ut, 'Roma uenio'; ad locum ut,

'Romam pergo'; per locum ut, 'Roma^m transeo.' 28 His
 praepositio non anteponitur quia pura aduerbia sunt. 29 An-
 teponitur uero aduerbiis quae prouinciis, locis, regionibus
 solent adiungi. 30 Solutio praedictorum. 31 Merito
 igitur nominibus ciuitatum quae in aduerbia transeunt,
 praepositio non adiungitur. 32 Nominibus autem prouinciarum,
 regionum praepositur quia de significatione nominis non rece-
 dunt ut: 'De Africa uenio, // ad Siciliam pergo, in Italia sum.'

fol. 18^v

164 1 Quaestio. 2 Cum nomina ciuitatum in aduerbia
 transeant, quaerendum est quando in loco uel a^d locum, per
 locum, uel de loco significant. 3 Solutio. 4 Ad quod
 dicendum quia quando primae uel secundae sunt declinationis,
 in loco per genetium responderi debet ut, 'Romae sum, Mediolani
 sum'; ad locum per accusatiuum ut, 'Romam pergo, Mediolanum
 uado'; per locum ut, 'Roma^m transeo'; de loco ut, 'Roma,
 Mediolano uenio.' 5 Illa uero quae tertiae sunt declinationis,
 in loco et de loco et per locum per ablatiui significant ut,
 'Cart^hagine sum, Cart^hagine uenio, Cart^hagine transeo';
 ad locum ut, 'Cart^haginem pergo' per accusatiuum 6 Similiter
 proferuntur et illa quae semper pluralia sunt ut 'Thebae Cumae
 Mycenae.'

165 1 Praepositio separatim aduerbiis non applicabitur
 quamuis legerimus 'de repente de sursum de subito' et 'exinde'
 et 'ab unde' et 'dehinc.' 2 Quare praepositio separatim

non applicatur aduerbiis? 3 Quia si praepositio separatim hoc est per appositionem iuⁿgeretur aduerbiis, putaretur pro duabus partibus haberi. 4 Quid igitur? 5 Haec tanquam unam partem orationis pronuntiabimus sub uno ac^centu quia una pars orationis est, et uno accentu pronuntiari debet.

166 1 Notandum est praeterea quia sicut sunt nomina homonyma uel polyonyma, sic etiam inueniuntur aduerbia uel in una significatione diuersas habentia uoces ut 'olim dudum quondam aliquando cito propere celeriter,' uel in una uoce diuersas habentia significationes ut 'O ubi quando.' 2 'O' enim aduerbium uocandi aliquando est ut Vergilius in primo Aeneidos: 'O regina nouam cui condere Iup^piter urbem!'

3 Aliquando est aduerbium optandi ut idem ipse in octauo: 'Adsis O iuuenis, et tua numina firmes.' 4 Est etiam 'O' interiectio admirantis ut Iuuenalis in quarto: 'O qualis facies!'

5 'O' quoque est praepositio inseparabilis qua componitur 'omitto.' 6 Est iterum interiectio indignantis ut Cicero dicit: 'O tempora O mores.' 7 Est etiam nomen ipsius litterae. 8 Similiter 'ubi' est aduerbium loci, et est aduerbium temporis.

167 1 De ordine aduerbii. 2 De ordine quoque aduerbiorum quaeritur utrum praeponi an supponi uerbis possint. 3 Et manifeste sciri debet quoniam aptius praeponi ualent quomodo adiectiua nomina ut: 'Bonus homo bene agit, fortis imperator

fortiter pugnat.' 4 Licet tamen tam adiectiua nomina quam aduerbia praepostere proferri exceptis monosyllabis omnibus ut 'non ne dum cum.' 5 Sed et demonstratiua quoque et interrogatiua aduerbia et similitudinis et optandi atque uocandi semper praeponi debent.

168 1 Nota. 2 Sed notandum quia etiam aliae partes accipiuntur pro diuersis aduerbiorum significationibus, et est quando duae pro una ut 'nullomodo nullatenus'; quando quoque etiam aduerbia loco nominum posita inuenimus ut 'mane nouum.'

169 1 Item alia nota. 2 Item notandum quoniam aduerbia localia discretas uel communes habent significationes. 3 Discretas ad locum ut 'huc illuc,' in loco ut 'hic illic ibi,' per locum ut 'hac illac,' de loco ut 'hinc illinc.' 4 Communes uero sunt ut: 'peregre sum, peregre habeo, peregre aduenio, peregre transeo.'

fol. 19^r

170 1 De aduerbio secundum//Donatum. 2 Aduerbium quid? 3 Pars orationis quae adiecta uerbo significationem eius explanat atque implet. 4 Aduerbio quot accidunt? 5 Tria. 6 Quae? 7 Significatio, comparatio et figura. 8 Significatio aduerbiorum in quo est? 9 Quia sunt aduerbia aut loci aut temporis aut numeri aut negandi aut affirmandi aut demonstrandi aut optandi aut $\langle h \rangle$ ortandi aut ordinis aut interrogandi aut similitudinis aut qualitatis aut quantitatis aut dubitandi aut personalia aut uocandi aut respondendi aut

separatiui aut iurandi aut eligendi aut congr<eg>andi aut
 pro<h>ibendi aut euentus aut comparandi. 10 Da aduerbia
 loci. 11 Vt 'hic' uel 'ibi illuc' uel 'inter intro' uel
 'foras.' 12 Da temporis. 13 Vt 'hodie heri nunc nuper
 cras olim aliquando tunc cum dum quondam modo iam semper.'
 14 Da numeri. 15 Vt 'semel bis ter quater.' 16 Da negan-
 di. 17 Vt 'non neque.' 18 Da affirmandi. 19 Vt 'etiam
 quidni.' 20 Da demo<n>strandi. 21 Vt 'en ecce.' 22 Da
 optandi. 23 Vt 'utinam.' 24 Da <h>ortandi. 25 Vt
 'eia.' 26 Da ordinis. 27 Vt 'deinde deinceps.' 28 Da
 interrogandi. 29 Vt 'cur quare quamobrem.' 30 Da simi-
 litudinis. 31 Vt 'quasi ceu tamquam uelut ueluti sic sicut
 sicuti.' 32 Da qualitatis. 33 Vt 'docte pulc<h>re
 fortiter.' 34 Da quantitatis. 35 Vt 'multum parum modicum
 minimum.' 36 Da dubitandi. 37 Vt 'forsan forsitan fortassis
 fortasse.' 38 Da personalia. 39 Vt 'mecum tecum secum
 nobiscum uobiscum.' 40 Da uocandi. 41 Vt 'heus.' 42 Da
 respondendi. 43 Vt 'heu.' 44 Da separandi. 45 Vt
 'seorsum istorsum deorsum.' 46 Da iurandi. 47 Vt 'edepol
 castor <h>ercle medius fidius.' 48 Da eligendi. 49 Vt
 'potius immo.' 50 Da congregandi. 51 Vt 'simul una pari-
 ter.' 52 Da pro<h>ibendi. 53 Vt 'ne.' 54 Da euentus.
 55 Vt 'forte fortuitu.' 56 Da comparandi. 57 Vt 'magis
 uel tam quam maxime.'

171 1 De comparatione. 2 Comparatio aduerbiorum in quo est? 3 In tribus gradibus comparationis: positiuo, comparatiuo, superlatiuo. 4 Da aduerbium positiui gradus. 5 Vt 'docte.' 6 Da comparatiui. 7 Vt 'doctius.' 8 Da superlatiui. 9 Vt 'doctissime.'

172 1 Figurae aduerbiorum quot sunt? 2 Duae. 3 Quae? 4 Simplex et composita. 5 Simplex ut 'docte prudenter,' composita ut 'indocte imprudenter.'

173 1 Aduerbia localia uel in loco sunt uel de loco uel ad locum uel per locum. 2 Sed in loco et de loco eandem significationem habent ut: 'Intus sum, intus exeo, foris sum, foris uenio.' 3 Ad locum autem aliam significationem habent ut: 'Intro eo, foras eo.' 4 'De intus' autem et 'de foris' sic non dicitur quomodo 'ad foras' uel 'in foras.' 5 Per locum ut 'hac illac' quia in aduerbio nulla praepositio separatim adiungitur.

174 1 De participio secundum Priscianum. 2 'Legens' quae pars est? 3 Participium est. 4 Quare? 5 Quia partem capit nominis partemque uerbi. 6 Recipit enim a nomine genera et casus, a uerbo tempora et significationes, ab utroque numerum et figuram. 7 Partici

(pi)

um quid est? 8 Pars orationis partem capiens nominis partemque uerbi. 9 'Participium' unde dicitur? 10 A 'parte' et 'capio capis.' 11

fol. 19^v Quaestio//laudabilis. 12 Cum omnes partes orationis natura

protulerit, merito quaeritur cur participium a nomine genera et casus, a uerbo tempora et significationes habere dicatur.

13 Solutio. 14 Ideo participium a nomine genera et casus habet quia praesentis temporis participium non terminat certum genus certumque casum donec nominibus iungatur ut 'amans.'

15 Cum enim dico hoc participium, dubium est utrum pertineat ad marem an ad feminam uel ad mancipium, uel utrum sit uocatiuus an nominatiuus casus. 16 Namine addito haec ambiguitas procul habetur, et certitudo mentibus nostris infunditur ut:

'Amans me Cato docetur; diligens me Martia loquitur; uenerans mancipium dominum suum ministrat ei.' 17 Quaeritur item cur numerum et figuram ab utroque uidelicet a nomine et uerbo participium recipiat. 18 Solutio. 19 Ideo aequae illae duae partes haec accidentia sibi uindicant.

175 1 De accidentibus. 2 Participio quot accidunt?
3 Sex. 4 Quae? 5 Genus, casus, tempus, significatio, numerus et figura. 6 'Legens' cuius generis? 7 Omnis, et in hoc loco masculini. 8 Quare? 9 Quia sic est illud cui adhaeret. 10 Quid est genus in participio? 11 Exploratio sex[us]. 12 'Genus' unde dicitur? 13 A 'generando.'
14 Genera participiorum quot sunt? 15 IIII. 16 Quae?
17 Masculinum ut 'lectus,' femininum ut 'lecta,' neutrum ut 'lectum,' omne ut 'legens.' 18 Quaestio. 19 Quare participia unius tantum generis non reperiuntur ad similitudinem

nominis ut unius generis est 'Priscianus'? 20 Solutio.

21 Ideo quoniam adiectiua sunt, et necesse est ut aut in una uoce aut in diuisione uocum omnia genera compreendant sicut uerba a quibus deriuantur ut 'lego' pertinet ad uirum, ad mulierem, ad mancipium. 22 Huius igitur uerbi participium si unius esset generis, nequaquam officium uerbi, a quo deriuatur, per omnia complere ualeret.

176 1 Cuius casus? 2 Nominatiui. 3 Quare? 4 Quia in tali. 5 Quid est casus? 6 Leuis inflexio uocis. 7 'Casus' unde dicitur? 8 A 'cadendo.' 9 Casus participiorum quot sunt? 10 Sex. 11 Qui? 12 Nominatiuus, genetiuus, datiuus, accusatiuus, uocatiuus et ablatiuus.

177 1 De temporibus. 2 Cuius temporis? 3 Praesens. 4 Quare? 5 Quia omne participium desinens in 'ns,' praesens et praeteriti imperfecti temporis est. 6 'Lectus' cuius temporis? 7 Praeteriti perfecti et plusquamperfecti. 8 Quare? 9 Quia omne participium desinens in 'tus' et in 'sus' et in 'xus' et unum in 'us,' quod est 'mortuus,' praeteriti perfecti et plusquamperfecti temporis est. 10 'Legendus' cuius temporis? 11 Futuri. 12 Quare? 13 Quia omne participium desinens in 'rus' et in 'dus,' futuri temporis est.

178 1 De significatione. 2 Cuius significationis? 3 Actiuae. 4 Quare? 5 Quia ab actiuo uerbo deriuatur quod est illud 'lego gis.' 6 'Lectus' cuius significationis?

7 Passiuae. 8 Quare? 9 Quia a passiuo uerbo uenit quod
 est illud 'legor ris.' 10 'Sedens' cuius significationis?
 11 Neutralis. 12 Quare? 13 Quia a neutrali uerbo
 deriuatur. 14 'Loquens' cuius significationis? 15 Depo-
 nentis quia a deponen[en]ti uerbo uenit. 16 'Criminans'
 cuius significationis? 17 Communis. 18 Quare? 19 Quia
 a communi uerbo descendit.

179 1 De numero. 2 Cuius numeri? 3 Singularis.
 4 Quare? 5 Quia singulariter profertur. 6 Quid est
 numerus? 7 Forma dictionis. 8 'Numerus' unde dicitur?
 9 A 'numerando.'

fol. 20^r

180 1 De figura. 2 Cuius//figurae? 3 Simplicis.
 4 Quare? 5 Quia non. 6 Quid est figura? 7 Discrimen.
 8 'Figura' unde dicitur? 9 A 'fi[n]gendo.'

181 1 De nominibus speciem participiorum habentibus.
 2 Sunt nomina speciem participiorum habentia ut 'tunicatus
 galeatus.' 3 Speciem enim participiorum uidentur habere quia
 in 'tus' ad similitudinem participii praeteriti temporis desi-
 nunt, sed tamen pura nomina sunt. 4 Quaecumque enim a
 uerbo non ueniunt, participiis applicanda nomina sunt. 5 Ex
 quibus sunt etiam illa quae cum participia uideantur, uerborum
 tamen significatione priuata sunt ut 'pransus cenatus placita
 nupta triumphata regnata.' 6 Quaestio. 7 Quare priuata
 sunt significatione uerborum? 8 Solutio. 9 Nam 'prandeor

cenor regnor placeor nubor triumphor' non dicitur. 10 Si
 enim dicere<n>tur, ista poterant homines aestimare quod ab
 illis uenirent. 11 Quaestio. 12 Sed si et ista uerborum
 significatione priuata sunt et superiora, quare non simul
 compre<h>enduntur ut dicatur in una serie 'tunicatus galeatus
 pra<n>sus cenatus' et cetera? 13 Solutio. 14 Ideo scili-
 cet non simul comprehenduntur quoniam illa uidelicet 'tunicatus
 galeatus' semper nomina sunt, quamuis speciem participiorum
 uideantur habere. 15 Ista uero sequentia quamuis nomina
 sunt, utcumque tamen participia dici possunt retinentia sensum
 antiquorum uerborum passiuorum sicut legimus: 'Italia olim
 regnata Lycurgo.' 16 Et illa quidem superiora uidelicet
 'tunicatus' et 'galeatus' nulla ratione uerbum recipiunt; nec
 'tunico' enim nec 'tunicor' dicitur. 17 Haec autem quae
 sequuntur id est 'placita nupta regnata triumphata' licet non
 habeant propria uerba unde originem sumant, habent tamen uicina
 unde nasci uidentur. 18 Nam quamuis 'nubor triumphor regnor'
 non dicamus, dicimus tamen 'nubo triumpho regno.' 19 Alia
 solutio. 20 Vel certe aliter uerborum significatione priuata
 esse dicuntur, uidelicet quae nunc habentur in usu hoc est
 'prandeo' et 'ceno' quae neutra sunt et participia praeteriti
 temporis habere non possunt. 21 Sunt item alia participia
 quae accepta praepositione et a uerbis et a participiis recedunt.
 22 Hoc est tam diu sunt participia quam diu non componuntur,

ut 'nocens' participium est a 'noceo.' 23 'Innocens' autem nomen quia 'innoceo' non dicitur.

182 1 De nominibus quae participia uidentur esse.
2 Sunt uelut participia quae a uerbo ueniunt et quia tempus non habent, nomina magis quam participia iudicantur ut 'furibundus moribundus.' 3 Ab eo enim uerbo quod est 'furio' uenit 'furibundus' hoc est 'similis furienti.' 4 Similis a 'mорий morⁱeris' uenit 'moribundus' 'similis morienti.' 5 Haec autem nomina sunt non participia quoniam tempus non habent uidelicet futurum participium. 6 Illa namque uerba a quibus ueniunt, carent futuro participii in 'dus.'

183 1 De his quae participia sunt et nomina. 2 Sunt multa participia eadem et nomina ut 'uisus.' 3 'Visus' enim quando nomen est, quartae est declinationis. 4 Quando autem participium fuerit, diuidet tria genera ut 'uisus uisa uisum.' 5 Quaeri debet quot modis nomina a participiis differant. 6 Solutio. 7 Tribus utique: comparatione, declinatione et casu. 8 Participia enim cum in nomina transeunt, recipiunt comparationem ut 'amans amantior amantissimus,' et requirunt genetium casum ut 'amans illius.' 9 Quando
fol. 20^v autem par//ticipia sunt, significant tempus et requirunt eundem casum quem et sua uerba ut 'amans illum.'

184 1 De defectiuis. 2 Sunt participia defectiua quae per omnia tempora ire non possunt ut 'coeptus urgendus.' 3 A

uerbo defectiuo 'coepi' uenit participium praeteriti temporis 'coeptus.' 4 Quod praesens non habet quia uerbum a quo uenit caret praesenti tempore. 5 Similiter 'urgendus' uenit ab 'urgeo' et caret praeterito et futuro in 'rus' quia supinis, a quibus participia ueniunt, deficit.

185 1 De inchoatiuis. 2 Inchoatiua uero participia praesentis temporis sunt tantum ut '<h>orrescens tepescens.' 3 Ideo enim praeteritum non habent quia quae inchoantur, praeteritum non habe<n>t. 4 Futuro autem idcirco carent quoniam supina non habent a quibus praeterita et futura participia forma<n>tur.

186 1 De participio secundum Donatum. 2 Participium quid est? 3 Pars orationis partem capiens nominis partemque uerbi. 4 Recipit enim a nomine genera et casus, a uerbo tempora et significationes, ab utroque numerum et figuram. 5 Participio quot accidunt? 6 Sex. 7 Quae? 8 Genus, casus, tempus, significatio, numerus et figura. 9 Genera participiorum quot sunt? 10 IIII. 11 Quae? 12 Masculinum ut 'hic lectus,' femininum ut 'haec lecta,' neutrum ut 'hoc lectum,' commune trium generum ut 'hic' et 'haec hoc legens.' 13 Casus participiorum quot sunt? 14 Sex. 15 Qui? 16 Nominatiuus ut 'hic legens,' genetiuus ut 'huius legentis,' datiuus ut 'huic legenti,' accusatiuus ut 'hunc legentem,' uocatiuus ut 'O legens,' ablatiuus 'ab hoc legente'

uel 'legenti.' 17 Tempora participiorum quot sunt? 18 Tria.
 19 Quae? 20 Praesens ut 'legens,' praeteritum ut 'lectus,'
 futurum ut 'lecturus legendus.' 21 Significationes parti-
 cipiorum in quo sunt? 22 A generibus uerborum sum[m]untur.
 23 Quomodo? 24 Quia ab actiuo uerbo duo participia ueniunt
 ut 'legens lecturus.' 25 A passiuo quot? 26 Duo. 27
 Quae? 28 Praeteriti temporis et futuri ut 'lectus legendus.'
 29 A neutro quot? 30 Duo. 31 Sicut ab actiuo praesentis
 temporis et futuri ut 'stans staturus.' 32 A deponenti quot?
 33 Tria. 34 Quae? 35 Praesens, praeteritum et futurum
 ut 'loquens locutus locuturus.' 36 A communi quot? 37 IIII.
 38 Quae? 39 Praesens, praeteritum et duo futura ut 'crimi-
 nans criminatus criminandus criminaturus.' 40 Numeri partici-
 piorum quot sunt? 41 Duo. 42 Qui? 43 Singularis ut
 'hic legens,' pluralis ut 'hi[i] legentes.' 44 Figurae
 participiorum quot sunt? 45 Duo. 46 Quae? 47 Simplex
 ut 'legens,' decomposita ut 'neglegens.'

187 1 Da declinationem participii. 2 'Legens' partici-
 pium ueniens a uerbo actiuo, temporis praesentis, generis omnis,
 numeri singularis, figurae simplicis, casus nominatiui et
 uocatiui quod declinabitur sic: nominatiuo 'hic' et 'haec' et
 'hoc legens,' genetiuo 'huius legentis,' datiuo 'huic legenti,'
 accusatiuo 'hunc' et 'hanc legentem' et 'hoc legens,' uocatiuo
 'O legens,' ablatiuo 'ab hoc' et 'ab hac' et 'ab hoc legente'

uel 'legenti.' 3 Et pluraliter nominatiuo 'hi[i]' et 'hae legentes' et 'haec legentia,' genetiuo 'horum' et 'harum' et 'horum legentium,' datiuo 'his legentibus,' accusatiuo 'hos' et 'has legentes' et 'haec legentia,' uocatiuo 'O legentes' et 'O legentia,' ablatiuo 'ab his legentibus.' 4 'Lecturus lectura rum' participia uenientia a uerbo actiuo, temporis futuri, generis masculini feminini et neutri, numeri singularis, figurae simplicis, casus nominatiui et uocatiui quod declinabitur sic: nominatiuo 'lecturus ra rum,' genetiuo 'lecturi rae ri,' datiuo 'lecturo rae ro,' accusatiuo 'lecturum//ra<m> rum,' uocatiuo 'lecture ra rum,' ablatiuo 'ab hoc lecturo ra ro.' 5 Et pluraliter nominatiuo 'lecturi rae ra,' genetiuo 'lecturorum rarum turorum,' datiuo 'lecturis,' accusatiuo 'lecturos ras tura,' uocatiuo 'lecturi rae tura,' ablatiuo 'ab his lecturis.' 6 'Lectus ta tum' participia uenientia a uerbo passiuo, praeteriti temporis, generis masculini, numeri singularis, figurae simplicis, casus nominatiui et uocatiui quod declinabitur sic: nominatiuo 'lectus ta tu<m>,' genetiuo 'lecti tae ti,' datiuo 'lecto tae to.' 7 'Legendus da dum' participia uenientia a uerbo passiuo, temporis et futuri quod declinabitur sic: nominatiuo 'legendus da dum,' genetiuo 'legendi dae di.'

188 1 De coniunctione secundum Priscianum. 2 'Igitur' quae pars est ? 3 Coniun<c>tio. 4 Quare? 5 Quia coniungit

uel disiungit ceteras partes orationis in ordine. 6 Quid est
 coniunctio? 7 Pars orationis adnectens ordinansque senten-
 tia^m. 8 'Coniunctio' unde dicitur? 9 A 'coniungendo.'
 10 Coniun^ctioni quot accidunt? 11 Tria. 12 Quae?
 13 Species, figura, ordo. 14 Cuius speciei? 15 Illatiuae.
 16 Cuius figurae? 17 Simplicis. 18 Cuius ordinis?
 19 Communis.

189 1 Quot sunt species coniunctionis? 2 Decem et octo.
 3 Quae? 4 Copulatiua quae copulat tam sensum quam uerba ut
 'et que atque ac ast,' continuatiua quae ordinem rerum demonstrat
 in consequentia cum dubitatione ut: 'Si stertit, dormit.'
 5 Subcontinuatiua est quae ca^usam continuationis ostendit
 consequentem cum rerum essentia ut: 'Quia sol est super terram,
 dies est' et 'Quando ambulat, mouetur.' 6 Adiunctiua est quae
 adiungitur uerbis subiunctiuis proprie cum dubitatione ut,
 'Si ueniat, faciam. Vt prosit tibi facio' quae tamen et possunt
 esse causales. 7 Causales sunt proprie quae adiunctae indi-
 catiuo uerbo significant effectum antecedentem ut: 'Doctus sum
 nam legi.' 8 Effectiua est quae adiuncta indicatiuo uerbo
 significat effect^{us}um praecedentem ex causa ut: 'Legi nam
 doctus sum.' 9 Approbatiua est quae approbat rem cui adiungi-
 tur ut: 'Equidem merui nec deprecor.' 10 Disiun^ctiua quae
 quamuis dictiones coniungat, sensum tamen disiungit et alteram
 quidem rem esse, alteram non esse significat ut: 'Aut dies est

aut nox; uel est sanus uel est aeger.' 11 Subdisiunctiua
 est quae quamuis uoces disiunctiuarum habet, utrumque tamen esse
 significat in eodem uel in diuerso tempore ut, 'Alexander siue
 Paris iuit pro Helena' id est, 'Alexander qui et Paris dicitur';
 'Vel legit uel scribit' id est, 'Legit et scribit.' 12 Diser-
 tiua uel electiua quae de duobus praepositis unum eligere et
 alterum refutare ostendit ut: 'Malo esse diues quam pauper.'
 13 Aduersatiua est quae aduersum conuenienti significat ut
 'tamen quamuis' et 'si' ut: 'Ego multum seruiui tibi; tu tamen
 habes me [h]odio pro seruitio cui conueniret praemium.' 14
 Distributiua est quae diuersis diuersa distribuit ut: 'ego lego;
 tu uero dormis.' 15 Abnegatiua est quae adiuncta uerbo subiunc-
 tiuo aliquod posse fieri ostendit, nisi sit impedimentum ne fiat
 ut: 'Comedere [m] si haberem. Gaudeat Priamus si audet.' 16
 Collectiua uel rationalis uel illatiua quae colligit supradicta
 cum ratione uel infertur aliis praepositis ut 'ergo igitur
 itaque,' ut: 'Cicero solus Catilinam sapientia domuit; solus
 igitur Cicero pa//triam seruauit.' 17 Dubitatiua est quae
 dubietatem significat ut 'ne an.' 18 Completiua est quae causa
 ornatus uel metri et nulla causa necessitatis ponitur ut si dicam:
 'Aeneas quidem pius fuit.' 19 Deminutiua est quae diminutionem
 significat ut: 'Si non Byzantium, saltem commoda denarium.'

fol. 21^v

190 1 Quot sunt ordines coniunctionum? 2 Tres. 3 Qui?
 4 Praepositiuus, subiun[c]tiuus et communis. 5 Quot sunt

coniunctiones praepositiui ordinis? 6 XV. 7 Quae?

8 'At ast aut ac uel nec neque si quin quatenus sin seu siue ni.' 9 Quare dicuntur praepositiui ordinis? 10 Quia semper possunt praeponi tantum et numquam supponi in ordine orationis.

11 Quot sunt coniunctiones subiunctiui ordinis? 12 Sex.

13 Quae? 14 'Que ue ne quidem quoque aut^{em}.' 15 Sed ex his tres sunt encliticae hoc est inclinatiuae, 'que ue ne,' quia inclinant ad se accentum praecedentis syllabae ut 'dixitque audisne.' 16 Communitiuae ceterae omnes sunt communis ordinis quia possunt praeponi et supponi in ordine orationis ut 'ergo igitur' et cetera. 17 Quaestio. 18 Quaeri merito debet quare coniunctioni euenit hoc accidens quod 'potestas' uocatur cum haec pars ceteris omnibus minor et inferior esse uideatur. 19 Alia. 20 Vel cur nomini aut pronomini uel uerbo non accidit potestas sed soli coniunctioni?

21 Solutio. 22 Ad hoc dicendum est quia haec pars quae coniunctio uocatur more regum procerumque ordinata est.

23 Reges enim quos uolunt praeponi praeponunt, et quos uolunt supponi supponunt. 24 Quos uolunt ut praecedant praecedunt, et quos ordinant ut sequantur sine dubio sequuntur.

25 Ita haec pars quas partes uult ut praecedant facit praecedere, et quas uult ut sequantur facit supponi. 26 Vnde merito sicut 'rex' a 'regendo' sic utique 'coniunctio' a 'coniungendo' dicitur. 27 Quaestio. 28 Si 'coniunctio' dicta est a

'coniungendo' ut praemisimus, quaerendum est quare hanc speciem intra se contineant quae 'disiunctiua' uocatur. 29 Quid enim est tam contrarium quam disiunctio coniunctioni? 30 Solutio. 31 Notandum autem quoniam disiunctiuae coniunctiones licet sensum disiungant, uerba tamen coniungunt, unde 'coniunctiones' appella(n)tur.

191 1 De coniun(c)tione secundum Donatum. 2 Coniunctio quid est? 3 Pars orationis a(d)nectens ordinansque sententiam. 4 Coniunctioni quot accidunt? 5 Tria. 6 Quae? 7 Potestas, figura, ordo. 8 Potestas coniunctionum quot species habet? 9 V. 10 Quas? 11 Copulatiuas, disiunctiuas, expletiuas, causales, rationales. 12 Da copulati(ti)uas. 13 'Et que atque ac ast.' 14 Da disiunctiuas. 15 'Aut ue uel ne nec an neque.' 16 Da expletiuas. 17 'Quidem equidem saltem uidelicet quamquam quamuis quoque autem porro licet tamen ueruntamen sin autem.' 18 Da causales. 19 'Si etsi etiam etiamsi acsi tametsi siquidem quando quandoquidem quin quinetiam quatenus sin seu siue neue nam namque ni nisi nisisi enim etenim ne sed inter(a)ea quamobrem praesertim item itemque ceterum alioquin praeterea.' 20 Da rationales.

fol. 22^r 21 'Ita//itaque enim uero quia quapropter quoniam quoniam- quidem quippe ergo ideo igitur scilicet uidelicet propterea idcirco.' 22 Figurae coniunctionum quot sunt? 23 Duae. 24 Quae? 25 Simplex ut 'nam,' composita ut 'namque.'

26 Ordo coniunctionum in quo est? 27 Quia aut praepositivae
coniunctiones sunt ut 'ac ast,' aut subiunctivae ut 'que ue
ne autem,' aut communes ut 'ergo igitur.'

192 1 De praepositione secundum Priscianum. 2 'Per'
quae pars? 3 Praepositio. 4 Quare? 5 Quia
praeponitur aliis partibus orationis. 6 Praepositio quid est?
7 Pars orationis quae praeposita aliis partibus orationis
significationem earum aut complet aut mutat aut minuit.
8 'Praepositio' unde dicitur? 9 A 'praeponendo.' 10 Nam
nomini praeponitur ut 'impius,' aut verbum praecedat ut 'pro-
fero' aut adverbium ut 'indocte' vel participium ut 'praecedens,'
coniunctionem ut 'absque' vel se ipsam ut 'circumcirca.'

193 1 Quaestio. 2 Si 'praepositio' dicta est eo
quod praeponatur, quare etiam non 'suppositio' dicitur cum
pleraeque praepositiones non solum praeponantur sed etiam
supponuntur ut 'cum' et 'tenus'; dicimus enim 'mecum' et
'pube tenus'? 3 Solutio. 4 Haec pars licet aliquando
supponatur; frequentius tamen praeponitur, unde merito non a
minori parte 'suppositio' sed a maiori vocari debuit 'praeposi-
tio.' 5 Alia solutio. 6 Potest etiam dici quia cum hae
praepositiones supponuntur, non natura praepositionis sed
euphoniae causa consideratur.

194 1 De accidentibus. 2 Praepositi~~ti~~oni quot accidunt?
3 Vnum. 4 Quid? 5 Casus tantum. 6 Quot casus? 7 Duo.

8 Qui? 9 Accusatiuus et ablatiuus. 10 Da praepositi~~ti~~ones casus accusatiui. 11 'Ad apud ante aduersus cis citra circum circa contra erga extra inter intra infra iuxta ob pone per prope propter secundum post trans ultra praeter supra circiter usque secus penes.' 12 Da praepositiones casus ablatiui. 13 'A ab abs cum coram clam de e ex pro prae palam sine absque tenus.' 14 Da utriusque casus praepositiones. 15 'In sub super' et 'subter.'

195 1 Nota. 2 De 'in' praepositione quot diuersitates habet diligenter notari debet. 3 'In' namque cum diuturnitatem temporis significat, accusatiuo casui seruit ut est: 'Veritas Domini manet in[n] aeternum; iusti autem in perpetuum uiuunt.' 4 Quando interminatam infinitatem demonstrat, similiter accusatiuo iungi desiderat ut est: 'In longa tempora prophetat.' 5 Item cum 'ad in usque' subauditur, accusatiuo casui iungitur, unde dicitur: 'Potens est depositum meum seruare in illum diem.' 6 Ponitur 'in' pro 'iuxta,' et tunc accusatiuum requirit sicut legimus: 'In hunc modum (hoc est 'iuxta hunc modum') contendebant coram rege.' 7 'In' etiam 'secundum' significat; accusatiuum habet, unde est: 'Misit ad Ezechiam in haec uerba,' scilicet 'secundum haec uerba.' 8 Similiter 'in' quando ponitur pro 'per,' accusatiuo seruit quemadmodum legimus, 'Aperite mihi portas iustitiae, ingressus in eas (hoc est 'per eas') confitebor Domino.' 9 'In' si pro

'super' ponitur, accusatiuo iungitur ut 'Ambrosius in Lucam, Augustinus in Iohannem.' 10 Quotiens homo in aliquo loco uel in urbe uel in campo est, nequaquam per accusatiuum dici debet sed per ablatiuium ut, 'Currit in ciuitate uel in campo,'

fol. 22^v quia non de uno loco fit in alterum motio, sed ipso//decurriter loco. 11 'In' quando pro 'inter' ponitur, casum ablatiuium requirit ut est, 'Propheta magnus surrexit in nobis,' uidelicet 'inter nos.' 12 'In' si pro 'intra' ponitur, ablatiuium iungitur sicut legitur: 'Nec conclusisti me in manibus inimicis.' 13 'In' quando pro 'super' inuenitur, ablatiuium iungitur ut est: 'Posuisti Domine in capite eius coronam.' 14 Inuenitur autem cum pro 'super' ponitur 'in,' multotiens accusatiuium seruire sicut scriptum est: 'Loquetur pacem in plebem suam.' 15 Item 'in' pro 'per' ponitur et ablatiuium iungitur, unde est, 'Multifarie multisque modis olim Deus loquens patribus in prophetis (hoc est 'per prophetas') nouissime diebus istis loquitus est uobis in Filio,' scilicet 'per Filium.' 16 'In' pro 'ad' ponitur et ablatiuium iungitur ut: 'Ibi sicut oculi seruorum in manibus dominorum suorum.' 17 'In' quotienscumque pro 'ante' reperitur, ablatiuium iungitur ut: 'Intret in conspectu tuo oratio mea.' 18 Haec autem ideo assignauimus quoniam plurimi qui uidentur aliquid scire de gram(m)atica, de hac praepositione in errore indicuntur eo quod Donatus dixit, 'in' praepositio quando motionem significat,

seruit accusatiuo casui; quando significat 'in loco,' ablatiuo tantum. 19 Sed in hoc non est sequendus quoniam aliter in auctoribus inuenitur.

196 1 Sunt praepositiones quae separatae numquam ponuntur sed semper coniunctae ut 'di dis re se am con o.'

197 1 De praepositione secundum Donatum. 2 Praepositio quid est? 3 Pars orationis quae praeposita aliis partibus orationis significationem earum aut complet aut mutat aut minuit. 4 Praepositioni quot accidunt? 5 Vnum. 6 Quid? 7 Casus tantum. 8 Quot casus? 9 Duo. 10 Qui? 11 Accusatiuus et ablatiuus. 12 Da praepositiones casus accusatiui. 13 'Ad apud ante aduersus cis citra circum circa contra erga extra inter intra infra iuxta ob pone per prope propter secundum post trans ultra praeter supra circiter usque secus penes.' 14 Quomodo? 15 Dicimus enim 'ad patrem apud uillam ante aedes aduersum inimicos cis Rhenum citra forum circum uicinos circa templum contra hostem erga propinquos extra terminos inter naues intra moenia infra tectum iuxta macellum ob augurium pone tribunal per parietem prope fenestram propter disciplinam secundum fores post tergum trans ripam ultra fines praeter officium supra caelum circiter annos usque Oceanum secus uos penes arbitros.' 16 Quae ex his 'in loco esse' significant? 17 Vt 'apud.' 18 Quae 'ad locum'? 19 Vt 'ad.' 20 Quomodo? 21 Dicimus enim: 'Apud amicum

sum,' et 'Ad amicum uado.'

198 1 Da praepositiones casus ablatiui. 2 'A ab abs cum coram clam de ex e pro prae palam sine absque tenus.'

3 Quomodo? 4 Dicimus enim 'a domo ab homine abs quolibet cum exercitu[m] coram testibus clam custodibus de foro e iure ex praefectura pro clientibus prae timore palam omnibus sine labore absque iniuria tenus pube' quod nos dicimus 'pube tenus.'

5 Da praepositiones casus utriusque. 6 'In sub super' et 'subter.' 7 Quando accusatiuo casui seruit? 8 Quando uel nos uel quoslibet ad locum ire, isse ituros esse significamus. 9 Quando ablatiuo? 10 Quando uel nos uel

fol. 23^r quoslibet in//loco esse, fuisse uel futuros esse significamus.

11 'In' accusatiui casus ut: 'itur in antiquam.' 12 'In' ablatiui casus ut: 'stans celsa in pup[er]i.' 13 'Sub'

accusatiui casus? 14 Vt: 'Postesque sub ipsos nituntur gradibus.' 15 'Sub' ablatiui casus ut: 'Arma sub aduersa posuit radiantia quercu[m].'

16 'Super' quam uim habet? 17 Ubi locu[m] significat, magis accusatiuo casui seruit quam ablatiuo; ubi mentionem alicuius facimus, ablatiuo tantum ut: 'multa super Priamo rogicans, super Hectore multa.'

18 'In' quam uim habet? 19 Etiam tunc accusatiuo casui seruit cum significat 'contra' ut 'in adulterum' et 'in desertorem.' 20 'Subter' quam uim habet? 21 Eandem quam et superiores 'ad locum' et 'in loco' significantes. 22 Quae

praepositiones sunt quae adiunctionibus separari non possunt?

23 Vt 'di dis re se an con o.' 24 Quomodo? 25 Dicimus enim 'diduco distraho recipio secubo amplexor congregior omitto.' 26 Quae sunt quae coniungi non possunt? 27 Vt 'apud' et 'penes.' 28 Quae coniunguntur et separantur? 29 Reliquae omnes.

199 1 De interiectione secundum Priscianum. 2 'Papae' quae pars? 3 Interiectio. 4 Quare? 5 Quia interiacet ceteris partibus orationis. 6 Quid est interiectio? 7 Pars orationis significans mentis affectum uoce incondita. 8 Vnde dicitur 'interiectio'? 9 Ab 'inter' et 'iaceo iaces.' 10 Alia ratio. 11 'Interiectio' nomen est sortita quia cum de aliis partibus loquimur, subito inter eas interiectionem proferimus. 12 Item aliter. 13 Dicitur etiam ut quibusdam uidetur interiectio quasi interius iacens ratio dum uox plerumque inpraemeditatiue exterius emergitur.

200 1 Interiectionibus nulli sunt certi accentus; siue enim dicas 'euax' acuto paenultimo uel 'euax' ultimo acuto, idem est. 2 Sic et 'heu' et 'euge' et 'papae.' 3 Quaestio. 4 Quare non potest esse certus accentus in interiectionibus? 5 Solutio. 6 Quia nulla praemeditatione mentis sed subito et improrise semper interiectiones proferuntur. 7 'Heu' aliquando est bisyllabum, unde Vergilius: 'Heu quam pingui macer est mihi taurus in aruo!' 8 Aliquando est monosyllabum

sicut metri necessitas postulauerit, licet etiam pro interiectione alias partes orationis ponere ut 'pro nefas pro dolor Deo gratias.' 9 Haec etenim et his similia inconsiderate prolata pro interiectionibus ponuntur.

201 1 Interiectio secundum Donatum. 2 Interiectio quid est? 3 Pars orationis significans mentis affectum uoce incondita. 4 Interiectioni quot accidunt? 5 Vnum. 6 Quid? 7 Significatio tantum. 8 Significatio interiectionis in quo est? 9 Quia aut laetitiam mentis significamus ut 'euax' aut dolorem ut 'heu' aut admirationem ut 'papae' aut metum ut 'attat' aut optantis ut 'o' aut admirantis ut 'euge' aut indignantis ut 'uah' aut irascentis ut 'heu' aut despicientis ut 'he,' et si qua sunt similia.

202 1 Prima coniugatio. 2 'Amo amas mat' et pluraliter 'ama^{mus} tis mant.' 3 Praeterito imperfecto 'amabam has bat' et pluraliter 'amabamus tis bant.' 4 Praeterito perfecto 'amaui sti uit' et pluraliter 'amauimus stis runt' uel 're.' 5 Praeterito plusquamperfecto 'amaueram ras//rat' et pluraliter 'amaueramus tis rant.' 6 Futuro 'amabo bis bit' et pluraliter 'amabimus tis bunt.' 7 Imperatiuo modo, tempore praesenti ad secundam et tertiam personam 'ama met' et pluraliter 'amemus mate ment.' 8 Futuro 'amato tu amato ille' et pluraliter 'amemus amatote amanto.' 9 Optatiuo modo, tempore praesenti et praeterito imperfecto 'utinam amarem

res ret' et pluraliter 'utinam amaremus tis rent.' 10 Praeterito perfecto et plusquamperfecto 'utinam amauissem ses set' et pluraliter 'utinam amauissemus tis sent.' 11 Futuro 'ut<inam>amem mes met' et pluraliter 'utinam amemus tis ment.' 12 Subiunctiuo modo 'cum amem mes met' et pluraliter 'cum amemus tis ment.' 13 Praeterito imperfecto 'cum amarem res ret' et pluraliter 'cum amaremus tis rent.' 14 Praeterito perfecto 'cu<m>amauerim ris rit' et pluraliter 'cum amauerimus tis rint.' 15 Praeterito plusquamperfecto 'cum amauissem ses set' et pluraliter 'cum amauissemus tis sent.' 16 Futuro 'cum amauro ris rit' et pluraliter 'cum amauerimus tis rint.' 17 Infinitiuo modo, numeris et personis, tempore praesenti et praeterito imperfecto 'amare.' 18 Praeterito perfecto et plusquamperfecto 'amauisse.' 19 Futuro 'amatum ire' uel 'amaturum esse.'

203 1 De uerbis impersonalibus. 2 Verbo impersonali, tempore praesenti 'amatur.' 3 Praeterito imperfecto 'amabatur.' 4 Praeterito perfecto 'amatum est' uel 'fuit.' 5 Praeterito plusquamperfecto 'amatum erat' uel 'fuerat.' 6 Futuro 'amabitur.' 7 Imperatiuo 'ametur.' 8 Futuro 'amator.' 9 Optatiuo modo, tempore praesenti et praeterito imperfecto 'ut<inam>amaretur.' 10 Praeterito perfecto et plusquamperfecto 'utinam amatum esset' uel 'fuisset.' 11 Futuro 'utinam ametur.' 12 Subiunctiuo modo 'cum ametur.' 13 Praeterito imperfecto 'cum ameretur.' 14 Praeterito perfecto 'cum amatum sit' uel 'fuerit.' 15 Praeterito

plusquamperfecto 'cum amatum esset' uel 'fuisset.' 16 Futuro
 'cum amatum erit' uel 'fuerit.' 17 Infinitiuo impersonali,
 tempore praesenti et praeterito imperfecto 'amari.' 18 Prae-
 terito perfecto et plusquamperfecto 'amatum esse' uel 'fuisse.'
 19 Futuro 'amatum iri.' 20 Gerundia uel particip*i* alia
 nomina sunt haec: 'amandi do dum.' 21 Supina sunt haec:
 'amatum tu.'

204 1 Quot participia tra*h*untur ab hoc uerbo actiuo?
 2 Duo. 3 Quae? 4 Praesentis temporis et futuri. 5 Da
 praesentis. 6 Vt 'amans.' 7 Da futuri. 8 Vt 'amaturus.'
 9 'Amans' unde formatur? 10 A prima persona, praeteriti
 imperfecti, indicatiui modi. 11 Quomodo? 12 'Amabam':
 'bam' in 'n,' 'ns' fit 'amans.' 13 'Amaturus' unde? 14 Ab
 ultimo supino. 15 Quomodo? 16 'Amatum': 'tu' addita 'rus'
 fit 'amaturus.'

205 1 Verbum passiuum. 2 'Amor amaris' uel 're matur'
 et pluraliter 'amamur mini tur.' 3 Praeterito imperfecto
 'amabar ris' uel 're batur' et pluraliter 'amabamur mini
 bantur.' 4 Praeterito perfecto 'amatus sum' uel 'fui es'
 uel 'fuisti est' uel 'fuit' et pluraliter 'amati sumus' uel
 'fuimus estis' uel 'fuistis sunt fuerunt' uel 'fuere.'
 5 Praeterito plusquamperfecto 'amatus eram' uel 'fueram eras'
 uel 'fueras erat' uel 'fuerat' et pluraliter 'amati eramus'
 uel 'fueramus eratis' uel 'fueratis erant' uel 'fuerant.'

6 Futuro 'amabor ris' uel 'bere bitur' et pluraliter 'amabimur bimini buntur.'

206 1 De imperatiuo. 2 Imperatiuo modo, tempore praesenti ad secundam et tertiam personam 'amare metur' et pluraliter 'amemur mamini mentur.' 3 Futuro 'amator tu for ille' et pluraliter 'amemur amaminor mantor.'

fol. 24^r 207 1 De optatiuo. 2 Optatiuo modo, tempore praesenti et praeterito imperfecto 'utinam amarer reris' uel 'rere tur'//et pluraliter 'utinam amaremur mini rentur.' 3 Praeterito perfecto et plusquamperfecto 'utinam amatus essem' uel 'fuissem esses' uel 'fuisses esset' uel 'fuisset' et pluraliter 'utinam amati essemus' uel 'fuissemus essetis' uel 'fuissetis essent' uel 'fuissent.' 4 Futuro 'utinam amer ris' uel 'amere metur' et pluraliter 'utinam amemur mini mentur.'

208 1 De subiunctiuo. 2 Subiunctiuo modo, tempore praesenti 'cum amer ris' uel 'amere tur' et pluraliter 'cum amemur mini tur.' 3 Praeterito imperfecto 'cum amarer reris' uel 'rere retur' et pluraliter 'cum amaremur mini entur.' 4 Praeterito perfecto 'cum amatus sim' uel 'fuerim sis' uel 'fueris sit' uel 'fuerit' et pluraliter 'cum amati simus' uel 'fuerimus sitis' uel 'fueritis sint' uel 'fuerint.' 5 Praeterito plusquamperfecto 'cum amatus essem' uel 'fuissem esses' uel 'fuisses esset' uel 'fuisset.' 6 Et pluraliter 'cum amati essemus' uel 'fuissemus essetis' uel 'fuissetis essent'

uel 'fuissent.' 7 Futuro 'cum amatus ero' uel 'fuero eris'
 uel 'fueris e[i]rit' uel 'fuerit' et pluraliter 'cum amati
 erimus' uel 'fuerimus eritis' uel 'fueritis erint' uel
 'fuerint.'

209 1 Infinitiuo modo, numeris et personis, tempore
 praesenti et praeterito imperfecto 'amari.' 2 Praeterito
 perfecto et plusquamperfecto 'amatum esse' uel 'fuisse.'
 3 Futuro 'amatum iri.'

210 1 Quot participia trahuntur ab hoc uerbo passiuo?
 2 II. 3 Quae? 4 Praeteriti temporis et futuri. 5 Da
 praeteriti. 6 Vt 'amatus.' 7 Da futuri. 8 Vt 'amandus.'
 9 'Amatus' unde formatur? 10 Ab ultimo supino. 11 Quomodo?
 12 'Amatum': 'tu' addita 's' fit 'amatus.' 13 'Amandus'
 unde? 14 A genetiuo sui praesentis participii. 15 Quomodo?
 16 'Amans amantis': 'tis' in 'dus' fit 'amandus.'

211 1 Verbum actiuum, secunda coniugatio. 2 'Doceo
 docescet' et pluraliter 'docemus tis cent.' 3 Praeterito
 imperfecto 'docebam bas bat.' 4 Et pluraliter 'docebamur
 tis bant.' 5 Praeterito perfecto 'docui sti it' et pluraliter
 'docuimus stis runt' uel 'ere.' 6 Praeterito plusquamperfecto
 'docueram ras rat' et pluraliter 'docueramus tis rant.'
 7 Futuro 'docebo bis bit' et pluraliter 'docebimus tis bunt.'

212 1 De imperatiuo. 2 Imperatiuo modo, tempore
 praesenti ad secundam et tertiam personam 'doce at' et pluraliter

'doceamus cete ant.' 3 Futuro 'doceto tu to ille' et pluraliter 'doceamus docetote cento.'

213 1 Optatiuo modo, tempore praesenti et praeterito imperfecto 'utinam docerem res ret' et pluraliter 'utinam doceremus tis rent.' 2 Praeterito perfecto et plusquamperfecto 'utinam docuissem ses set' et pluraliter 'utinam docuissemus tis sent.' 3 Futuro 'utinam doceam as at' et pluraliter 'utinam doceamus tis ant.'

214 1 De subiunctiuo. 2 Subiunctiuo modo 'cum doceam as at' et pluraliter 'cum doceamus tis ant.' 3 Praeterito imperfecto 'cum docerem res ret' et pluraliter 'cum doceremus tis rent.' 4 Praeterito perfecto 'cum docuerim ris rit' et pluraliter 'cum docuerimus tis rint.' 5 Praeterito plusquamperfecto 'cum docuissem ses set' et pluraliter 'cum docuissemus tis sent.' 6 Futuro 'cum docuero ris rit' et pluraliter 'cum docuerimus tis rint.'

215 1 De infinitiuo. 2 Infinitiuo modo, numeris et personis, tempore praesenti et praeterito imperfecto 'docere.' 3 Praeterito perfecto et plusquamperfecto 'docuisse.' 4 Futuro 'doctum ire' uel 'docturum esse.'

216 1 De impersonali. 2 Verbo impersonali, tempore praesenti 'docetur.' 3 Praeterito imperfecto 'docebatur.' 4 Praeterito perfecto 'doctum est' uel 'fuit.' 4 Praeterito plusquamperfecto 'doctum erat' uel 'fuerat.' 5 Futuro 'docebitur.'

217 1 De imperatiuo. 2 Imperatiuo modo, tempore praesenti 'doceatur.' 3 Futuro 'docetor.'

218 1 De optatiuo. 2 Optatiuo modo, tempore praesenti et praeterito imperfecto 'utinam doceretur.' 3 Praeterito perfecto et plusquamperfecto 'utinam doctum esset' uel 'fuisset.' 4 Futuro 'utinam doceatur.'

219 1 De subiunctiuo. 2 Subiunctiuo modo, tempore praesenti 'cum doceatur.' 3 Praeterito imperfecto 'cum doceretur.' 4 Praeterito perfecto 'cum//doctum sit' uel 'fuerit.' 5 Praeterito plusquamperfecto 'cum doctum esset' uel 'fuisset.' 6 Futuro 'cum doctum erit' uel 'fuerit.'

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220 1 De infinitiuo. 2 Infinitiuo, impersonali, tempore praesenti et praeterito imperfecto 'doceri.' 3 Praeterito perfecto et plusquamperfecto 'doctum esse' uel 'fuisse.' 4 Futuro 'doctum iri.'

221 1 De gerundiuis. 2 Gerundia uel participia ⁱ alia nomina sunt haec: 'docendi do dum.' 3 Supina sunt haec: 'doctum tu.'

222 1 Quot participia tra^huntur ab hoc uerbo actiuo? 2 II. 3 Quae? 4 Praesentis temporis et futuri. 5 Da praesentis. 6 Vt 'docens.' 7 Da futuri. 8 Vt 'docturus.' 9 'Docens' unde formatur? 10 A prima persona, praeteriti imperfecti, indicatiui modi. 11 Quomodo? 12 'Docebam': 'bam' in 'ns' fit 'docens.' 13 'Docturus' unde? 14 Ab

ultimo supino. 15 Quomodo? 16 'Doctum': 'tu' addita 'rus' fit 'docturus.'

223 1 Verbum passivum. 2 'Doceor ris' uel 're tur' et pluraliter 'docemur mini centur.' 3 Praeterito imperfecto 'docebar ris' uel 're batur' et pluraliter 'docebamur nibantur.' 4 Praeterito perfecto 'doctus sum' uel 'fui es' uel 'fuisti est' uel 'fui[i]t' et pluraliter 'docti sumus' uel 'fuimus estis' uel 'fuistis sunt fuerunt' uel 'fuere.' 5 Praeterito plusquamperfecto 'doctus eram' uel 'fueram eras' uel 'fueras erat' uel 'fuerat' et pluraliter 'docti eramus' uel 'fueramus eratis' uel 'fueratis erant' uel 'fuerant.' 6 Futuro 'docebor ris' uel 'bere bitur' et pluraliter 'docebimur bimini buntur.'

224 1 De imperatiuo. 2 Imperatiuo modo, tempore praesenti ad secundam et tertiam personam 'docere atur' et pluraliter 'doceamur mini antur.' 3 Futuro 'docetor tu tor ille' et pluraliter 'doceamur doceminor centor.'

225 1 De optatiuo. 2 Optatiuo modo, tempore praesenti et praeterito imperfecto 'utinam docerer reris' uel 'rere tur' et pluraliter 'utinam doceremur mini tur.' 3 Praeterito perfecto et plusquamperfecto 'utinam doctus essem' uel 'fuissem esses' uel 'fuisses esset' uel 'fuisset' et pluraliter 'utinam docti essemus' uel 'fuissemus essetis' uel 'fuissetis essent' uel 'fuissent.' 4 Futuro 'utinam docear ris' uel 'ceare

atur' et pluraliter 'utinam doceamur mini antur.'

226 1 De 'subiunctiuo. 2 Subiunctiuo modo, tempore praesenti 'cum docear ris' uel 're tur' et pluraliter 'cum doceamur mini antur.' 3 Praeterito imperfecto 'cum docerer reris' uel 'rere tur' et pluraliter 'cum doceremur mini rentur.' 4 Praeterito perfecto 'cum doctus sim' uel 'fuerim sis' uel 'fueris sit' uel 'fuerit' et pluraliter 'cum docti simus' uel 'fuerimus sitis' uel 'fueritis sint' uel 'fuerint.' 5 Praeterito plusquamperfecto 'cum doctus essem' uel 'fuissem esses' uel 'fuisses esset' uel 'fuisset' et pluraliter 'cum docti essemus' uel 'fuissemus essetis' uel 'fuissetis essent' uel 'fuissent.' 6 Futuro 'cum doctus ero' uel 'fuero eris' uel 'fueris erit' uel 'fuerit' et pluraliter 'cum docti erimus' uel 'fuerimus eritis' uel 'fueritis erint' uel 'fuerint.'

227 1 De infinitiuo. 2 Infinitiuo modo, numeris et personis, tempore praesenti et praeterito imperfecto 'doceri.' 3 Praeterito perfecto et plusquamperfecto 'doctum esse' uel 'fuisse.' 4 Futuro 'doctum iri.'

228 1 Quot participia trahuntur ab hoc uerbo passiuo? 2 II. 3 Quae? 4 Praeteriti temporis et futuri. 5 Da praeteriti. 6 Vt 'doctus.' 7 Da futuri. 8 Vt 'docendus.' 9 'Doctus' unde formatur? 10 Ab ultimo supino. 11 Quomodo? 12 'Doctum': 'tu' addita 's' fit 'doctus.' 13 'Docendus' unde?

14 A genetiuo sui praesentis participii. 15 Quomodo?

16 'Docens docentis': 'tis' in 'dus' fit 'docendus.'

229 1 Verbum actiuum, tertia coniugatio. 2 'Lego gis
git' et pluraliter 'legimus tis gunt.' 3 Praeterito imper-
fecto 'legebam bas bat' et pluraliter 'legebamus tis bant.'

4 Praeterito perfecto 'legi sti git' et pluraliter 'legimus
fol. 25^r stis runt'//uel 're.' 5 Praeterito plusquamperfecto 'legeram
ras rat' et pluraliter 'legeramus tis rant.' 6 Futuro 'legam
ges get' et pluraliter 'legemus tís gent.'

230 1 De imperatiuo. 2 Imperatiuo modo, tempore
praesenti ad secundam et tertiam personam 'lege gat' et
pluraliter 'legamus gite legant.' 3 Futuro 'legito tu to
ille' et pluraliter 'legamus tote gunto.'

231 1 Optatiuo. 2 Optatiuo modo, tempore praesenti
et praeterito imperfecto 'utinam legerem res ret [ret]' et
pluraliter 'utinam legeremus tis rent.' 3 Praeterito perfecto
et plusquamperfecto 'utinam legissem ses set' et pluraliter
'utinam legissemus tis sent.' 4 Futuro 'ut<inam> legam gas
gat' et pluraliter 'utinam legamus tis gant.'

232 1 De subiunctiuo. 2 Subiunctiuo modo similiter.
3 Praeterito imperfecto 'cum le<ge>rem res ret' et pluraliter
'cum legeremus tis rent.' 4 Praeterito perfecto 'cum
legerim ris rit' et pluraliter 'cum legerimus tis rint.'
5 Praeterito plusquamperfecto 'cum legissem ses set' et pluraliter

'cum legissemus tis sent.' 6 Futuro 'cum legero ris rit'
et pluraliter 'cum legerimus tis rint.'

233 1 Infinitiuo modo, numeris et personis, tempore
praesenti et praeterito imperfecto 'legere.' 2 Praeterito
perfecto et plusquamperfecto 'legisse.' 3 Futuro 'lectum
ire' uel 'lecturum esse.'

234 1 De impersonali. 2 Verbo impersonali, tempore
praesenti 'legitur.' 3 Praeterito imperfecto 'legebatur.'
4 Praeterito perfecto 'lectum est fuit.' 5 Praeterito
plusquamperfecto 'lectum erat' uel 'fuerat.' 6 Futuro
'legetur.' 7 Imperatiuo modo, tempore praesenti 'legatur.'
8 Futuro 'legitor.'

235 1 De optatiuo. 2 Optatiuo modo, tempore praesenti
et praeterito imperfecto 'utinam leg(er)etur.' 3 Praeterito
perfecto et plusquamperfecto 'utinam lectum esset' uel 'fuisset.'
4 Futuro 'utinam legatur.'

236 1 De subiunctiuo. 2 Subiunctiuo modo, tempore
praesenti 'cum legatur.' 3 Praeterito imperfecto 'cum lege-
retur.' 4 Praeterito perfecto 'cum lectum sit' uel 'fuerit.'
5 Praeterito plusquamperfecto 'cum lectum esset' uel 'fuisset.'
6 Futuro 'cum lectum erit' uel 'fuerit.'

237 1 Infinitiuo modo, numeris et personis, tempore
praesenti et praeterito imperfecto 'legi.' 2 Praeterito
perfecto et plusquamperfecto 'lectum esse' uel 'fuisse.'
3 Futuro 'lectum iri.'

238 1 Gerundia uel particip*(i)*alia nomina sunt haec:
 'legendi do dum.' 2 Supina sunt haec: 'lectum tu.' 3 Quot
 participia tra*(h)*untur uerbo actiuo? 4 Duo. 5 Quae?
 6 Praesentis temporis et futuri. 7 Da praesentis. 8 Vt
 'legens.' 9 Da futuri. 10 Vt 'lecturus.' 11 'Legens'
 unde formatur? 12 A prima persona, praeteriti imperfecti,
 indicatiui modi. 13 Quomodo? 14 'Legebam': 'bam' in 'ns'
 fit 'legens.' 15 'Lecturus' unde? 16 Ab ultimo supino.
 17 Quomodo? 18 'Lectum': 'tu' addita 'rus' fit 'lecturus.'

239 1 Verbum passium. 2 'Legor geris' uel 're
 gitur' et pluraliter 'legimur mini guntur.' 3 Praeterito
 imperfecto 'legebar ris' uel 'bare tur' et pluraliter
 'legebamur mini bantur.' 4 Praeterito perfecto 'lectus sum'
 uel 'fui es' uel 'fuisti est' uel 'fuit' et pluraliter
 'lecti sumus' uel 'fuimus estis' uel 'fuistis sunt fuerunt'
 uel 'fuere.' 5 Praeterito plusquamperfecto 'lectus eram'
 uel 'fueram eras' uel 'fueras erat' uel 'fuerat' et pluraliter
 'lecti eramus' uel 'fueramus eratis' uel 'fuertis erant' uel
 'fuerant.' 6 Futuro 'legar geris' uel 're tur' et pluraliter
 'legemur mini gentur.'

240 1 De imperatiuo. 2 Imperatiuo modo, tempore
 praesenti 'legere gatur' et pluraliter 'legamur mini gantur.'
 3 Futuro 'legitor tu tor ille' et pluraliter 'legamur minor
 guntor.'

241 1 De optatiuo. 2 Optatiuo modo, tempore praesenti
 'utinam legerer reris' uel 'rere tur' et pluraliter 'utinam
 legeremur mini rentur.' 3 Praeterito perfecto et plusquam-
 perfecto 'utinam lectus essem' uel 'fuissem esses' uel 'fuisses
 esset' uel 'fuisset' et pluraliter 'utinam lecti essemus' uel
 fol. 25^v 'fuissemus essetis' uel 'fuissetis essent'//uel 'fuissent.'
 4 Futuro 'utinam legar ris' uel 're tur' et pluraliter 'utinam
 legamur mini gantur.'

242 1 De subiunctiuo. 2 Subiunctiuo modo similiter.
 3 Praeterito imperfecto 'cum legerer reris' uel 'rere tur'
 et pluraliter 'cum legeremur mini rentur.' 4 Praeterito
 perfecto 'cum lectus sim' uel 'fuerim sis' uel 'fueris sit'
 uel 'fuerit' et pluraliter 'cum lecti simus' uel 'fuerimus
 sitis' uel 'fueritis sint' uel 'fuerint.' 5 Praeterito
 plusquamperfecto 'cum lectus essem' uel 'fuissem esses' uel
 'fuisses esset' uel 'fuisset' et pluraliter 'cum lecti essemus'
 uel 'fuissemus essetis' uel 'fuissetis essent' uel 'fuissent.'
 6 Futuro 'cum lectus ero' uel 'fuero eris' uel 'fueris erit'
 uel 'fuerit' et pluraliter 'cum lecti erimus' uel '⟨fu⟩erimus
 eritis' uel 'fueritis erint' uel 'fuerint.'

243 1 De infinitiuo. 2 Infinitiuo modo, numeris et
 personis, tempore praesenti et praeterito imperfecto 'legi.'
 3 Praeterito perfecto et plusquamperfecto 'lectum esse' uel
 'fuisse[m].' 4 Futuro 'lectum iri.'

244 1 Quot participia tra(h)untur ab hoc uerbo passiuo?
 2 II. 3 Quae? 4 Praeteriti temporis et futuri. 5 Da
 praeteriti. 6 Vt 'lectus.' 7 Da futuri. 8 'Legendus.'
 9 'Lectus' unde formatur? 10 Ab ultimo supino. 11 Quomodo?
 12 'Lectum': 'tu' addita 's' fit 'lectus.' 13 'Legendus'
 unde? 14 A genetiuo praesentis participii. 15 Quomodo?
 16 'Legens tis': 'tis' in 'dus' fit 'legendus.'

245 1 Verbum actiuum tertiae coniugationis. 2 'Audio
 dis dit' et pluraliter 'audimus tis unt.' 3 Praeterito
 imperfecto 'audiebam bas bat' et pluraliter 'audi(e)bamus tis
 bant.' 4 Praeterito perfecto 'audiui sti uit' et pluraliter
 'audiuimus stis runt' uel 'uere.' 5 Praeterito plusquamper-
 fecto 'audiueram ras rat' et pluraliter 'audiueramus tis rant.'
 6 Futuro 'audiam es et' et pluraliter 'audiemus tis ent.'

246 1 De imperatiuo. 2 Imperatiuo modo, tempore
 praesenti 'audi at' et pluraliter 'audiamus te diant.' 3 Futuro
 'audito tu to ille' et pluraliter 'audiamus tote unto.'

247 1 De optatiuo. 2 Optatiuo modo, tempore praesenti
 'utinam audirem res ret' et pluraliter 'utinam audiremus tis
 rent.' 3 Praeterito perfecto et plusquamperfecto 'utinam
 audiuissem ses set' et pluraliter 'utinam audiuissemus tis
 sent.' 4 Futuro 'utinam audiam as at' et pluraliter 'utinam
 audiamus tis ant.'

248 1 De subiunctiuo. Subiunctiuo modo, tempore praesenti

similiter. 3 Praeterito imperfecto 'cum audirem res ret'
 et pluraliter 'cum audiremus tis rent.' 4 Praeterito perfecto
 'cum audiuerim ris rit' et pluraliter 'cum audiuerimus tis
 rint.' 5 Praeterito plusquamperfecto 'cum audiuissem ses set'
 et pluraliter 'cum audiuissemus tis sent.' 6 Futuro 'cum
 audiueris ris rit' et pluraliter 'cum audiuerimus tis rint.'

249 1 De infinitiuo. 2 Infinitiuo modo, numeris et
 personis, tempore praesenti et praeterito imperfecto 'audire.'
 3 Praeterito plusquamperfecto 'audisse.' 4 Futuro 'auditum
 ire' uel 'auditurum esse.'

250 1 Verbum impersonale. 2 Verbo impersonali, tempore
 praesenti 'auditur.' 3 Praeterito imperfecto 'audiebatur,'
 praeterito [in]perfecto 'auditum est' uel 'fuit.' 4 Prae-
 terito plusquamperfecto 'auditum erat' uel 'fuerat.' 5 Futuro
 'audietur.' 6 Imperatiuo modo, tempore praesenti 'audiatur.'
 7 Futuro 'auditor.'

251 1 De optatiuo. 2 Optatiuo modo, tempore praesenti
 'utinam audiretur.' 3 Praeterito perfecto et plusquamperfecto
 'utinam auditum esset' uel 'fuisset.' 4 Futuro 'utinam
 audiatur.'

252 1 De subiunctiuo. 2 Subiunctiuo modo, tempore
 praesenti 'cum audiatur.' 3 Praeterito imperfecto 'cum audi-
 retur.' 4 Praeterito perfecto 'cum auditum sit' uel 'fuerit.'
 5 Praeterito plusquamperfecto 'cum auditum esset' uel 'fuisset.'
 6 Futuro 'cum auditum erit' uel 'fuerit.'

253 1 De infinit<iu>o. 2 Infinitiuo impersonali,
tempore praesenti 'audiri.' 3 Praeterito perfecto et plus-
quamperfecto 'auditum esse' uel 'fuisse.' 4 Futuro 'auditum
iri.'

254 1 Gerundia uel particip<i>alia nomina sunt haec:
'audiendi do dum.' 2 Supina sunt haec: 'auditum <tu>.'
3 Quot participia tra<h>untur ab hoc uerbo actiuo? 4 II.
fol. 26^r 5 Quae? 6 Praesentis temporis et futuri.// 7 Da praesentis.
8 Vt 'audiens.' 9 Da futuri. 10 Vt 'auditurus.' 11
'Audiens' unde formatur? 12 A prima persona, praeteriti
imperfecti, indicatiui modi. 13 Quomodo? 14 'Audiebam':
'bam' in 'ns' fit 'audiens.' 15 'Auditurus' unde? 16 Ab
ultimo supino. 17 Quomodo? 18 'Auditum': 'auditu' addita
'rus' fit 'auditurus.'

255 1 Passium uerbum eisdem coniugationis. 2 'Audior
ris' uel 're tur' et pluraliter 'audimur mini tur.' 3 Praeterito
imperfecto 'audiebar baris' uel 're batur' et pluraliter
'audiebamur mini bantur.' 4 Praeterito perfecto 'auditus sum'
uel 'fui es' uel 'fuisti est' uel 'fuit' et pluraliter 'auditi
sumus' uel 'fuimus estis' uel 'fuistis sunt fuerunt' uel 'fuere.'
5 Praeterito plusquamperfecto 'auditus eram' uel 'fueram eras'
uel 'fueras erat' uel 'fuerat' et pluraliter 'auditi eramus'
uel 'fueramus eratis' uel 'fueratis erant' uel 'fuerant.'
6 Futuro 'audiar eris' uel 'ere etur' et pluraliter 'audiemur
mini entur.'

256 1 De imperatiuo. 2 Imperatiuo modo, tempore
 praesenti 'audire atur' et pluraliter 'audiamur mini antur.'
 3 Futuro 'auditor tu tor ille' et pluraliter 'audiamur minor
 untor.'

257 1 De optatiuo. 2 Optatiuo modo, tempore praesenti
 'utinam audirer ris' uel 'rere retur' et pluraliter 'utinam
 audiremur mini rentur.' 3 Praeterito perfecto et plusquam-
 perfecto 'utinam auditus essem' uel 'fuissem esses' uel 'fuisses
 esset' uel 'fuisset' et pluraliter 'utinam auditi essemus' uel
 'fuissemus essetis' uel 'fuissetis essent' uel 'fuissent.'
 4 Futuro 'utinam audiar ris' uel 're atur' et pluraliter
 'utinam audiamur mini antur.'

258 1 De subiunctiuo. 2 Subiunctiuo modo similiter.
 3 Praeterito imperfecto 'cum audirer reris' uel 'rere retur'
 et pluraliter 'cum audiremur ni rentur.' 4 Praeterito
 perfecto 'cum auditus sim' uel 'fuerim sis' uel 'fueris sit'
 uel 'fuerit' et pluraliter 'cum auditi simus' uel 'fuerimus
 sitis' uel 'fueritis sint' uel 'fuerint.' 5 Praeterito
 plusquamperfecto 'cum auditus essem' uel 'fuissem esses'
 uel 'fuisses esset' uel 'fuisset' et pluraliter 'cum auditi
 essemus' uel 'fuissemus essetis' uel 'fuissetis essent' uel
 'fuissent.' 6 Futuro 'cum auditus ero' uel 'fuero eris' uel
 'fueris erit' uel 'fuerit' et pluraliter 'cum auditi erimus'
 uel 'fuerimus [uel 'fuerimus] eritis' uel 'fueritis erint'
 uel 'fuerint.'

259 1 De infinitiuo. 2 Infinitiuo modo, numeris et personis, tempore praesenti et praeterito imperfecto 'audiri.' 3 Praeterito perfecto et plusquamperfecto 'auditum esse' uel 'fuisse.' 4 Futuro 'auditum iri.'

260 1 Quot participia trahuntur ab hoc uerbo passiuo? 2 II. 3 Quae? 4 Praeteriti temporis et futuri. 5 Da praeteriti. 6 Vt 'auditus.' 7 Da futuri. 8 Vt 'audiendus.' 9 'Auditus' unde formatur? 10 Ab ultimo supino. 11 Quomodo? 12 'Auditum': 'tu' addita 's' fit 'auditus.' 13 'Audiendus' unde? 14 A genetiuo sui praesentis participii. 15 Quomodo? 16 'Audiens audi(en)tis': 'tis' in 'dus' fit 'audiendus.'

261 1 Verbum anomalum. 2 'Sum es est' et pluraliter 'sumus estis sunt.' 3 Praeterito imperfecto 'eram ras rat' et pluraliter 'eramus tis rant.' 4 Praeterito perfecto 'fui sti it' et pluraliter 'fuimus stis runt' uel 'fuere.' 5 Praeterito plusquamperfecto 'fueram ras rat' et pluraliter 'fueramus tis rant.' 6 Futuro 'ero eris erit' et pluraliter 'erimus eritis erint.'

262 1 De imperatiuo. 2 Imperatiuo modo, tempore praesenti ad secundam et tertiam personam 'sis' uel 'es sit' et pluraliter 'simus estis sint.' 3 Futuro 'esto tu esto ille' et pluraliter 'simus este' uel 'estote sint' uel 'sunto.'

263 1 De optatiuo. 2 Optatiuo modo, tempore praesenti 'utinam essem esses esset' et pluraliter 'utinam essemus essetis

essent.' 3 Praeterito perfecto et plusquamperfecto 'utinam
fol. 26^v fuissem ses set' et pluraliter 'utinam fuissemus//setis sent.'
 4 Futuro 'utinam sim sis sit' et pluraliter 'utinam simus
 tis sint.'

264 1 De subiunctiuo. 2 Subiunctiuo modo similiter.
 3 Praeterito imperfecto 'cum essem esses esset' et pluraliter
 'cum essemus essetis essent.' 4 Praeterito perfecto 'cum
 fuerim ris rit' et pluraliter 'cum fuerimus tis rint.' 5 Prae-
 terito plusquamperfecto 'cum fuissem ses set' et pluraliter
 'cum fuissemus tis sent.' 6 Futuro 'cum fuero ris rit' et
 pluraliter 'cum fuerimus tis rint.'

265 1 Infinitiuo modo, numeris et personis, tempore
 praesenti et praeterito imperfecto 'esse.' 2 Praeterito
 perfecto et plusquamperfecto 'fuisse.' 3 Futuro caret.
 4 Vnum particip*um* habet 'ens.' 5 'Ens' unde formatur?
 6 A secunda persona, praesentis, indicatiui modi. 7 Quomodo?
 8 'Sum': 'es' interposita 'n' fit 'ens.'

266 1 Explicit Liber tam de Donato quam de Prisciano a
 fratre Paulo compositus; et quoniam ad utilitatem omnium est
 datus, ideo 'Donatus' est uocatus.

APPARATUS CRITICUS PROLOGI

- 1, 5: consumatus 1^r 11
 7: diffiniatur 1^r 17
 8: In the manuscript on 1^r 18 two dots appear over the u to represent the m in the name Donatum.
- 2, 2: negligentia 1^r 24
 3: Introductiones: the second n on 1^r 26 is partially erased;
Componerem: rē on 1^r 28 is partially erased.
- 3, 1: falerate 1^v 1; farigestiunt 1^v 3; negligenter 1^v 5;
quatinus 1^v 6

APPARATUS CRITICUS LIBRI TAM DE PRISCIANO QUAM DE DONATO

- 1, 4: In the right-hand margin of 1^v there is a comment:
 "propriam substantiam ut 'Socrates', communem ut
 'homo,' propriam qualitatem ut 'Socracitas,' communem
 ut 'humanitas.'
- 7: *ὁνομα* in Greek letters
- 8: ethimologia 1^v 20
- 12: On 1^v 21 the abbreviation for numerus is nūs.
- 16: *πριω* is the correct Greek form.
- 25: On 1^v 28 the abbreviation for quia is qa.
- 28: In the left-hand margin on 1^v reads this comment to the
 mentioning of the agnomen, praenomen and cognomen:
 "Euenit agnomen sed nomen conuenit uni. Praenomen
 differt. Cognomen nominat omnes."
- 2, 2: patronomicis 1^v 34
- 3: patronomica 1^v 34; genitiuo 1^v 36
- 5: genitiuo 2^r 1
- 7: patronomica twice on 2^r 3
- 9: patronomica 2^r 5
- 10: The abbreviation for omnes is os on 2^r 6.
- 3, 1: diminutiuis 2^r 10
- 2: diminutiua 2^r 10
- 3: Diminutiua and diminutionem 2^r 11
- 7: genitiuis 2^r 15 In the right-hand margin near line 16
 on 2^r appears a note in 17th or 18th century cursive
 referring to this sentence: "Quid in! Horrui!" The
 second and third lines of this comment are illegible

except for illa verba in the third line. Lines 4 - 5 of this comment read: " 't' mutata in 'c' et addita 'i.' " Line 6 is illegible. In the text (2^r 16) the portion from 't' mutata in 'c'' to the second addita is underlined.

4, 4: intelligi 2^r 23

5: genitiuis 2^r 25

5, 2: denominatiua: the second a (2^r 31) is nearly obliterated.

15: epytheta 2^v 1

23: The abbreviation on 2^v 5 for figurat is odd: figuat.

6, 7: intelligo 2^v 13

8: intelligitur 2^v 14

9: dester 2^v 15

13: intelligi 2^v 19

18: omonima 2^v 22

19: sinonima and polionima 2^v 24

7, 6: Questio in right-hand margin of 2^v near line 27 and referring to this question

8: intelligitur 2^v 28

10: The Greek form is *γῆ*.

12: communem 2^v 31

14: epykenon 2^v 33 and comprendit 2^v 34

18: The second l in Mustela on 3^r 4 written in red ink has been erased.

8, 3: appears in the right-hand margin on 3^r referring to line 8

- 6: epycenon ^h 3^r 11
- 8: A note to this in the right-hand margin on 3^r appears illegible and unintelligible.
- 9: Epykenon 3^r 14
- 10: epykenon 3^r 16
- 11: epychenon 3^r 18
- 9, 2: The Greek expression is ἀπὸ τοῦ βάλλειν.
- 6: The Greek for cephalim is properly κεφαλῆ.
- 7: On 3^r 27 the abbreviation for haec in the phrase haec balnea is h̄.
- 12: plurari 3^r 34
- 10, 5: Virgilio 3^v 5
- 11, 3: catelina 3^v 11 and suphisma 3^v 13
- 13, 2: odd abbreviation for nominatiuo on 3^v 17: noto
- 3: genitiuis 3^v 18
- 22, 2: que 4^r 1
- 26, 2: scannum 4^r 7 and Dortium 4^r 8
- 28, 4: trisen fiminina 4^r 12
- 31, 6: beuer 4^r 25
- 36, 2: On 4^v 4 de appears to have been written before nominatiuo in red and black inks but subsequently erased. In desinentia on 4^v 4 the space between n and t has an erased e.
- 37, 5: pixis 4^v 15
- 6: sannis 4^v 16

- 39, 2: pilus and berithus 4^v 27; diptongus 4^v 28;
~~xristallum~~ crossed out on 4^v 29; sinodus and abissus
4^v 29; bissus 4^v 30
- 3: vulgus: first time in the ms. (4^v 31) that PC uses
v as a consonant
- 6: monosillaba 4^v 32
- 7: sillabam 4^v 34
- 40, 2: sillabam 5^r 6
- 41, 2: monosillaba 5^r 14
- 4: sillabam 5^r 16
- 5: calibs calibis 5^r 18
- 6: celeps 5^r 19
- 44, 6: In the right margin on 5^r near lines 25 and 26 is a note:
" Nota quid sit numerus et unde dicatur. " This refers
to some lower marginalia found illegible, although the
first word is quod.
- 8: ponpilio 5^r 27
- 46, 2: que for quae 5^v 4
- 3: deficit deficit et numero 5^v 5 The first deficit of
these two is deleted by a line drawn through it.
- 47, 3: On 5^v 9 pluralem is abbreviated as plare.
- 4: The abbreviation for plurali on 5^v 9 is ptari.
- 48, 3: In the left-hand margin on 5^v nearly coinciding with
line 11 where this sentence begins appears the word
Nota referring to a lower note that says: " Ratio
satis, bona et naturalis omnia esse homogenea. Sunt
numeri singularis."
- 49, 3: antifrasin 5^v 21

- 51, 2: calende 5^v 28
- 52, 2: plunbum 5^v 31
- 54, 3: p^larib; for pluralibus 5^v 35
- 57, 1-2: // Excipitur alteruter // ut eques urbanus equitis
urbani // 6^r 19 - 20
- 58, 9: genitius 6^r 34
- 15: genitiuus 6^r 36
- 18: genitiuus 6^v 2
- 22: huic poetae 6^v 7
- 59, 4: in e 6^v 11
- 6: odd abbreviation for productum on 6^v 13: pd
- 8: p^larē for pluralem 6^v 15
- 13: epytheta 6^v 23
- 14: epytheta 6^v 25
- 60, 5: Hēc for Haec 7^r 2
- 8: Virgilius O Virgili 7^r 6
- 9: acute accent over the o in O fili on 7^r 7
- 12-13: Every occurrence of scammum and its inflected forms
is written with nn for mn on 7^r 9 - 12.
- 61, 1: In the right-hand margin on 7^r near line 12 is written
tertia declinatio referring to the declension of
sacerdos. Also, in the left-hand margin appears
uel sacerdoti written before sacerdote on 7^r 14 and
shown by two hair-strokes that it ought to follow
sacerdote on 7^r 14.

- 6: hec 7^r 16
- 7: The first occurrence of the correct spelling of the abbreviation of plurales which is plales appears on 7^r 20.
- 7: plaris for pluralis 7^r 21
- 62, 1: Quarta in the right-hand margin of 7^r near line 26 refers to the declension of manus.
- 7: pdct on 7^r 32 not normal abbreviation for productam; plales for plurales (7^r 32) which I emendate to pluralis
- 63, 6: sillabas 7^v 6
- 64, 6: scannum scanni scanno 7^v 15 - 16
- 68, 29: ntoi 8^r 11
- 69, 13: secuntur 8^r 19
- 21: On 8^r in the right-hand margin after the second ab of line 27 which corresponds to the second ab in line 21 of the edited text appears what seems to be an awkward insertion: " Nominatiuo 'is ea id.'" This refers to the declension appearing in the left-hand margin on 8^r: " genetiue 'eius,' datiuo 'ei,' accusatiuo 'eum eam id,' ablatiuo 'ab eo ab ea ab eo.' Et pluraliter nominatiuo 'ei eae' et 'ea,' genetiue 'eorum earum,' datiuo 'eis,' accusatiuo 'eos eas ea,' ablatiuo 'ab eis.'
- 70, 2: The second meae of this sentence appears as mee on 8^v 4.
- 3: The first meae of this sentence appears as mee on 8^v 5.
- 5: mee 8^v 8
- 71, 2: uocatiuum 8^v 14
- 72, 5: genitiuo 8^v 18

- 73, 2: The abbreviation for the first cur is cū on 8^v 24.
- 7: The majuscule M in Merito looks like an N on 8^v 29 and is in bright red ink.
- 11: mee 8^v 36
- 74, 5: habēt 9^r 9
- 8: The abbreviation for cur on 9^r 12 is cū. Quare on 9^r 13 is abbreviated as qr.
- 75, 4: diriuatium 9^r 23
- 76, 6: " 'mei filii est' " - " quae est " in left-hand margin on 9^r near lines 30 - 33.
- 77, 16: persona in the right-hand margin of 9^v near line 3
- 29: epikhenon 9^v 8
- 78, 6: Didimus 9^v 16
- 80, 9: negligenter 9^v 24
- 13: Ad 9^v 30
- 82, 2: sillabica 10^r 8
- 4: plirali 10^r 10
- 83, 15: diffinitio 10^r 26
- 18: diffinitionem 10^r 30
- 84, 7 - 9: This is marginalia at the bottom of 10^v written in a gloss hand.
- 85, 4: diffiniunt 10^v 12; me qui: in the right-hand margin on 10^v indicated to be inserted between nisi and dirigo of line 13; intelligere 10^v 13

- 86, 3: pluraliter: in the left-hand margin on 10^V shown that it must be inserted between Et and ipsae ipsarum of line 22
- 7: in the left-hand margin on 10^V preceeding line 26: " Quare autem 'ipse' " etc.
- 12: Virgilius 10^V 27 and eneydos 10^V 28
- 13: wrong syllabification of paulisper on 10^V 29 which is pa-ulisper
- 87, 16: This sentence appears in the left-hand margin of 11^R and indicated to precede " Sed notandum tunc est pronomen " etc. on line 8.
- 88, 3: ee for eae 11^R 12
- 90, 10: intelligis 11^R 34
- 91, 10: The first and second nostrae 's in this sentence are written having an e for ae in 11^V 7.
- 93, 6 - 9: On 11^V 24 Solutio is written for Quaestio, but the former is faintly crossed out and qstio written over it. Between numero and quoniam appears solutio which is very faded.
- 94, 2 - 7: A marginal note in the left-hand side on 11^V near lines 30 - 31 reads: " Nota bene quae dicuntur hic de uerbis. "
- 4: dimittere 11^V 30
- 9: neutri passiu 11^V 32
- 95, 15: utranque 12^R 8
- 96, 10: neutrum passium ut 'gaudeo,' neutropassium ut 'ueneo'
12^R 14
- 11: assum 12^R 15
- 15: acensatium 12^R 19

- 97, 18: Amobo 12^r 23
- 32: A note in the right-hand margin on 12^r (near lines 28 and 30) to this sentence says: " ratio quare tempus praesens a gram<m>tico ponitur ante praeteritum. "
- 98, 21: diffinit 12^r 32
- 23: A note in the right-hand margin of 12^r (near line 33) to this sentence reads: " naturabile bona. "
- 32: On 12^v in the left-hand margin appears the note: " Nota que hic dicuntur de antepositione et pos<t>positione uerborum. "
- 35: Optauius 12^v 7
- 39: diffinit 12^v 13
- 99, 2: diffinit 12^v 14
- 4: diffinit 12^v 15
- 100, 13: intelligo 12^v 26
- 101, 14: sillabam 13^r 1
- 16: correctum 13^r 3
- 102, 2: praeteritos 13^r 6
- 105, 5: fecirint 13^v 1
- 112, 2: d^eoleo 13^v 34
- 117, 2: conexi 14^r 21
- 118, 2: ao 14^r 25
- 120, 2: Iaceo 14^r 33

- 124, 4: This word appears in the right-hand margin on 14^v near line 14 (spelled questio) and is preceded by a cross referring it to another cross used as an insertion sign in line 14.
- 125, 1: Questio (14^v 15) preceding In 'rio' terminantia has been erased.
- 127, 3: conquessi 14^v 28
- 128, 2: sesi 15^r 4
- 3: The n in findi (15^r 6) has been erased.
- 129, 7: intelligo and negligo 15^r 16
- 8: Above the space between confringo and confringi on 15^r 19 is written cfre.
- 130, 4: sclapsi sclaptum 15^r 27
- 135, 3: composito 15^v 19
- 4: streui 15^v 22
- 137 : capesco 15^v 31
- 139, 1: This is the second time in the ms. (15^v 36) that y is used.
- 149, 5: The second a in mutat<a> has been deleted by two dots- one above and one below the letter- and erased.
- 151, 3: The first ui (16^r 30) is slightly erased.
- 156, 17: secunda in s 16^v 24
- 19: sillabam 16^v 27
- 20: sillabam 16^v 28
- 22: sillabam 16^v 31

- 23: sillaba 16^v 32
- 26: sillabam 17^r 1
- 27: sillabam 17^r 2
- 31: sillabam 17^r 6
- 157, 17: Decimus 17^r 18
- 158, 12: contenciosis 17^r 32
- 16: Insular sign on 17^r 35 for enim: *H*
- 159, 5: tento 17^v 7
- 160, 4: sillaba 17^v 16
- 161, 19: agite age 17^v 30
- 20: multum: incorrect, hyper-abbreviation for multum on 17^v 32
- 25: superlatiue 18^r 2
- 27: diminutiui 18^r 4
- 164, 4: genitium 18^v 3; accusatiuo 18^v 4
- 6: cube nicene 18^v 9
- 166, 1: omonima uel polionima 18^v 15
- 2: Virgilius 18^v 18
- 3: Assis 18^v 20
- 4: ammirantis 18^v 21
- 5: In the left-hand margin on 18^v near lines 22 - 25 appears the reading in this sentence.
- 167, 4: monosyllabis 18^v 27

- 168, 2: Set 18^v 30
- 169, 2: natandum 18^v 33
- 170, 16: nagandi 19^r 11
- 37: forsam 19^r 16
- 57: tan quan 19^r 22
- 173, 4: afforas 19^r 30
- 174, 19: uendicant 19^v 11
- 175, 17: Masculinus 19^v 16
- 176, 12: The abbreviations for genetiuus, datiuus, accusatiuus, uocatiuus and ablatiuus on 19^v 24 are respectively G D A V A.
- 179, 3: Singularis 19^v 35
- 181, 15: ligurro 20^r 16
- 17: secuntur 20^r 18
- 22: tandiu and quandiu 20^r 24
- 186, 7: appearing on 20^v 12 as G.C.T.S.N. 7 F.
- 15: Que? 20^v 15
- 46: negligens 20^v 26
- 187, 3: et hee legentes 20^v 31
- 188, 7: ac nectens 21^r 9
- 189, 6: causuales 21^r 18
- 7: casuales 21^r 18

- 9: Abprobatiua 21^r 21
- 12: wrong syllabification of pauper on 21^r 28 which is pa-uper
- 15: impedimento 21^r 33
- 16: praepositis aliis 21^r 35; catelinam 21^r 36
- 19: bizantium 21^v 4; Diminutiua 21^v 3; diminutionem
21^v 3
- 190, 8: quatinus 21^v 7
- 15: enclitice 21^v 10
- 24: secuntur 21^v 20
- 191, 16: exlatiuas 21^v 32
- 19: quatinus 21^v 34; uene (21^v 35) instead of neue
- 21: iccirco 22^r 2
- 193, 6: hee 22^r 16
- 194, 10: circā 22^r 19
- 195, 8: ammodum 22^r 32
- 14: im plebem 22^v 5
- 17: intes 22^v 10
- 197, 15: citrā for citra 22^v 23
- 200, 7: bissillabum 23^r 23 and Virgilius 23^r 23
- 8: monosillabum 23^r 24
- 202, 1: Prima coniugatio in the right-hand margin of 23^r near
line 33 following et si qua sunt similia
- 10: amauissem set set 23^v 5

- 221, 3: tū 24^v 3
- 222, 14: supimo 24^v 8
- 228, 6: lectus 24^v 31
- 238, 12: indacatiui 25^r 23
- 244, 4: praesentis (25^v 10) instead of praeteriti
 5: praesentis (25^v 11) instead of praeteriti
- 250, 1: ipersonali 25^v 27
- 258, 5: false syllabification of auditus on 26^r 19 - 20:
a-uditus

<u>FONTES</u>	<u>PROLOGI</u>

- 1, 1: melior ... comparari : cf. PROV., 8, 11.
 2: cf. PROV., 8, 19.
 3: facile ... eam: SAP., 6, 13.
 4: 'Ego ... inuenient me.': cf. PROV., 8, 17.
 5 - 6: cf. SAP., 6, 16.
- 3, 1: unusquisque ... ministrare: cf. 1 PETR., 4, 10.
 1: libenter ... sapientes: cf. 2 COR., 11, 19.
 2: cui proprium ... parcere : the collect of the former
 funeral Mass in the section entitled In Die Obitus or
Depositionis Defuncti.

- 1, 1 - 6: v. C.M. 14737, 164^V 17 - 21; v. PARIS 7558, 139^r 1 - 4.
 - 1 - 2: cf. PRIS. PT., 461, 23 & p. 464, 32 - 34.
 - 3 - 4: cf. PRIS. PT., 481, 2 - 4.
 - 5: cf. DON., 355, 5.
 - 6: cf. PRIS. PT., 481, 2 - 4.
 - 7: v. SED., 1, 14, 7; cf. REM., 8, 18*.
 - 8: cf. SED., 1, 15, 1 - 2; cf. MUR. 7491 A, 2^V 20; cf. REM., 8, 18 - 21; v. PRIS., 2, 57, 2 - 3; v. [SERG.], 488, 3; v. DIOMEDES, 320, 26 - 27.
 - 9: DON., 355, 6.
 - 10 - 12: cf. PRIS. PT., 464, 34 - p. 465, 1; cf. PRIS., 2, 57, 8; v. DIOMEDES, 320, 27 - 28.
 - 13 - 15: PRIS. PT., 490, 15.
 - 16: cf. REM., 16, 12 - 13 and esp. line 13* for fictor; v. ISIDORUS, 8, 7, 2; v. MARIUS, 56, 16; v. FUNAIOLI, 366, 443.
 - 18: C.M. 14737, 156^V 6.
 - 19: v. MUR. 7491 A, 6^r 26 - 27; v. CONSENTIUS, 338, 20 - p. 339, 1; v. SERVIUS, 429, 17 - 19; v. DIONYSIUS, 25, 21 - 22.
 - 22: v. [CORNELIUS], 525, 21; v. C.M. 6413, 24^r 25 - 26.
 - 25: v. PRIS., 2, 57, 10 - 11 and 10*; v. DIONYSIUS, 25, 21 - 22.
 - 26: cf. PRIS., 2, 57, 12 - 13.
 - 28: cf. PRIS., 2, 57, 13 - 14.
 - 29 - 30: cf. PRIS., 2, 58, 5 - 6.
- 2,
 - 1: cf. DON., 373, 11.
 - 2: PRIS., 2, 62, 14.
 - 3: cf. PRIS., 2, 62, 15 - 17; 'Priamo Priamides': cf. PRIS., 2, 66, 14.
 - 4 - 5: cf. PRIS., 2, 68, 14 - 16.
 - 5: 'Euandrius ensis': VERG., 10, 394.
 - 7: cf. PRIS., 2, 68, 17 - 18 and note line 14* for patronomicis appearing in the Priscian mss. D and L.

- 2, 8 - 13: cf. PRIS., 2, 68, 18 - p. 69, 4.
- 3, 1 - 3: cf. PRIS., 2, 101, 2 - 4 and line 2*.
- 4 - 5: cf. PRIS., 2, 83, 1 - 3.
- 7: v. ARS, 77, 24 - 25; v. IULIAN. DON., 327, 22 - 30;
v. PRIS., 2, 86, 15 - 18.
- 8: v. PRIS., 2, 89, 9 - 14; v. PROBUS, 69, 10 - 19
and p. 70, 4.
- 4, 1: PRIS., 2, 94, 14*.
- 2: et ... 'doctissimus.': cf. ARS, 76, 25 - 26.
- 3 - 4: cf. SED., 1, 129, 3; cf. PRIS., 2, 94, 15 - 19.
- 5: v. PRIS., 2, 95, 7 - 9.
- 8: v. PRIS., 2, 95, 1 - 6; v. PROBUS, 63, 33 - 35.
- 5, 1: PRIS., 2, 117, 1.
- 2: v. PRIS., 2, 127, 27 - p. 128, 22.
- 4: v. ARS, 74, 11 - 12; v. PRIS., 3, 215, 23 - 26;
'amo amor': ARS, 74, 10 - 11; EUTYCHES, 453, 10.
- 6: v. DON., 374, 12 - 13; v. PROBUS, 142, 12 - 18.
- 8: v. DIOMEDES, 322, 20.
- 10: cf. ARS, 73, 23 - 24; v. PRIS., 2, 62, 1 - 2;
v. POMPEIUS, 148, 33 ff.; cf. SERVIUS, 430, 25 - 26;
cf. DON., 374, 11 - 12.
- 12: cf. PRIS., 2, 61, 28.
- 14: v. ARS, 72, 13; v. ISIDORUS, 1, 7, 22; v. DON.,
374, 2 - 4.
- 15: cf. C.M. 14488, 10^V 28; v. ISIDORUS, 1, 7, 22.
- 17: v. PRIS., 2, 61, 3; v. SERVIUS, 430, 17; v. DON.,
374, 5 - 6.
- 19: v. SERVIUS, 430, 17 - 18; v. DON., 374, 6.
- 21: cf. PRIS., 2, 62, 4.
- 23 - 24: cf. PRIS., 2, 90, 19 - 20; cf. DIOMEDES, 322, 16 - 17;
cf. DON., 374, 6 - 8.
- 25: cf. SED., 1, 103, 9; cf. C.M. 14488, 11^V 3 - 5.
- 6, 1 - 3: v. C.B. 123, xxxv; v. MUR. 7491 A, 8^r 19 - 20.

- 6, 2 - 3: v. SED., 1, 103, 12 - 14.
 5 - 12: cf. C.M. 14488, 11^v 7 - 20.
 5: cf. DON., 374, 9 - 10.
 6: cf. PRIS., 2, 60, 19 - 20.
 7: cf. PRIS., 2, 60, 20 - 21 and 20* for 'patrem'
etiam 'filium.'
 8: cf. PRIS., 2, 60, 21 - 22.
 9: cf. DON., 374, 9 - 10; see LINDSAY 2, 169 for
destra and MUR. 7491 A, 8^v 17 for dester.
 11 - 13: cf. SED., 1, 111, 1 - 3; cf. PRIS., 2, 60, 23 - 27.
 15: Aliud quoque ... 'quis': cf. PRIS., 2, 61, 5;
aliud demonstratium ... 'quae': cf. PRIS., 2, 59, 22.
 16: cf. PRIS., 2, 61, 21 - 27.
 17: cf. PRIS., 2, 62, 5 - 8.
 18: cf. MUR. 7491 A, 7^r 6 - 7; cf. PRIS., 2, 59, 14 - 15;
 cf. DON., 373, 21 - 22.
 18: cf. ARS, 71, 31 - 32; cf. DON., 373, 22 - 23; see
 MUR. 7491 A, 7^r 10 for polionima and sinonima and
 MUR. 1586, 20^v 15 for the same.
- 7, 1: PRIS., 2, 141, 1.
 2 - 4: cf. PRIS. PT., 465, 7 - 8.
 5: v. IULIAN. DON., 318, 34 - p. 319, 2; v. CLEDONIUS,
 39, 16; for articulare pronomem see PRIS., 2, 141, 10 - 11.
 8: cf. SED., 1, 34, 3 - 4; REM., 19, 22 - 24;
 v. CLEDONIUS, 10, 18 - 19.
 9: v. CLEMENS, 33, 24; v. IULIAN. DON., 318, 17 - 19.
 10: cf. SED., 1, 159, 2; v. ISIDORUS, 11, 1, 2; v. SERVIUS,
 407, 39; v. FESTUS, 219; v. VARRO, 192, 8.
 11: DON., 355, 14.
 12: Septem: v. ARS, 83, 27 - 28; masculinum ... et 'haec':
 cf. DON., 375, 14 - 19.
 13: Est ... dicitur: DON., 355, 16 - 17; cui ... praeponitur:
 cf. DOSITHEUS, 391, 10; ut 'hic' ... 'felix':
 DON., 355, 17.
 14: Est ... comprehendit: cf. DON., 375, 22 - 24; et sub ...
 'milius': cf. REM., 18, 26 - 27; cf. PS-AUG., 505, 43 -
 p. 506, 1 and 5; v. CHARISIUS, 194, 18 - 19.

- 15: 'Passer' ... sit: cf. REM., 18, 26; cf. [SERG.], 494
1 - 2; sub ... uocantur: cf. REM., 18, 26 - p. 19, 1.
- 16: cf. SED., 1, 176, 4; REM., 19, 1 - 2; v. ISIDORUS,
12, 7, 68.
- 17 - 19: cf. REM., 19, 2 - 9; v. ISIDORUS, 12, 3, 3 and 12,
7, 10; v. SERVIUS VER., 2, 376, 28 - 29.
- 17: et ... oculorum: cf. SED., 1, 176, 4.
- 18: cf. SERVIUS VER., 2, 376, 28 - 30.
- 8, 2: cf. SED., 1, 174, 1;
cf. REM., 19, 27 - 29 and esp. REM. DE, cix.
- 4: cf. SED., 1, 176, 1;
cf. REM. DE, cix; v. PRIS., 2, 142, 19 - 20;
v. PS-AUG., 498, 10 - 12 and 15 - 16 and p. 496,
18 - 19; v. VARRO, 194, 1 - 5.
- 6: cf. SED., 1, 172, 2;
cf. MUR. 7491 A, 11^v 8 - 10;
cf. REM. EIN., 235, 15 - 16; v. POMPEIUS, 161, 8.
- 8 - 10: v. SED., 1, 173, 3 - 6.
- 8: cf. REM. EIN., 235, 21 - 22; v. [SERG.], 494, 12 - 13;
v. SERVIUS, 408, 9 - 10.
- 9: cf. REM. EIN., 235, 22 - 23; cf. REM., 19, 15 - 16.
- 10: cf. REM., EIN., 235, 23 - 24;
cf. REM., 19, 17 - 21; v. POMPEIUS, 163, 13 - 14.
- 11: cf. REM., EIN., 235, 17 - 20; v. CLEDONIUS, 11, 7 - 9.
- 12: Est ... dicitur: v. ARS, 83, 26 - 28; quia ...
'haec finis': cf. PRIS., 2, 141, 16 - 17.
- 9, 1: cf. DON., 375, 29 - 31.
- 2: cf. SED., 1, 194, 3 - 5;
cf. REM. EIN., 237, 5 - 6 and 5*; v. ISIDORUS, 15,
2, 40.
- 3: v. SED., 1, 194, 6 - 7; v. REM. EIN., 237, 6 - 7;
cf. ISIDORUS, 14, 9, 8; v. SERVIUS VER., 2, 80, 23 - 25.

- 9, 4: v. SED., 1, 195, 1 - 3;
cf. REM., 85, 12 - 13; v. ISIDORUS, 13, 4, 1;
v. NONIUS, 3, 702, 15 - 20; v. FUNAIOLI, 59, 7
and 223, 91.
- 5: v. SED., 1, 196, 1 - 2; v. REM. EIN., 237, 10 - 11.
- 6: v. SED., 1, 196, 3 - 4;
cf. REM. EIN., 237, 12 - 14; v. ISIDORUS, 17, 10, 12.
- 7 - 9: 'haec fora': cf. C.M. 14488, 18^V 23 - 19^F 8;
v. BEDE, 276, 9 - 10; v. DIOMEDES, 327, 2 - 10;
v. CHARISIUS, 40, 13 - 14, p. 90, 21 - 28, and
p. 41, 21; v. SACERDOS, 473, 16.
- 7: antiqui ... 'haec fora' of sentence 9:
cf. SED., 1, 192, 4 - 5.
- 9: tam ... dicitur: v. REM., 82, 22 - 23; v. ANSILEUBUS,
456; v. ISIDORUS, 18, 15, 1 and 11*; v. ISIDORUS, 18,
1, 10 and 20, 14, 12.
- 11: OVID., 72.
- 10, 1 - 2: cf. SED., 1, 193, 1 - 2;
cf. C.M. 14488, 19^F 8 - 13;
v. PETRUS, 162, 21 - 22; cf. REM. EIN., 237, 3 - 4.
- 3 - 11, 1: cf. C.M. 14488, 17^V 14 - 23.
- 4: v. PRIS., 2, 141, 5 - 6 and PRIS. PT., 465, 7 - 9.
- 5 - 6: cf. SED., 1, 174, 4 - 5; v. C.B. 207, xix.
- 11, 3: v. MUR. 7491 A, 12^V 23 ff.; v. PRIS., 2, 143, lines
6 - 7, 10 - 11, 16 - 17 and 20 and p. 145, 1 - 2;
v. PHOCAS, 412, 18 - 19; v. POMPEIUS, 164, 30 - p.
165, 3; v. PS-AUG., 496, 16 - 23; v. DON., 376,
10 - 12; v. CHARISIUS, 64, 14 - 25.
- 4: Pluralia ... 'arma': v. PRIS. PT., 461, 24 - 26;
v. PROBUS AP., 196, 2 and PROBUS DE, 209, 3 - 5;
e ... 'triginta': v. PRIS., 2, 145, 8 - 9.
- 12, 2: v. PHOCAS, 413, 1 - 2; v. POMPEIUS, 165, 3 - 6;
v. PS-AUG., 496, 23 - p. 497, 9; v. DON., 376, 12 - 14;
v. CHARISIUS, 58, 1 - 4.

- 13, 2: Omnia ... 'gummi': v. PRIS., 2, 145, 13;
v. POMPEIUS, 165, 9; v. PS-AUG., 497, 11;
v. DON., 376, 14 - 16; v. CHARISIUS, 78, 28;
aut ... 'frugi': cf. DON., 376, 16.
- 3: v. PRIS., 2, 145, 13 - 14 and p. 564, 3 - 5.
- 14, 2: Omnia ... 'dulcedinis': v. PRIS., 2, 145, 19 - 21;
v. PHOCAS, 413, 18 - 22; v. PROBUS CA., 10, 1 - 8;
v. [PALAEMON], 537, 10 - 15; praeter ... masculini:
v. PRIS., 2, 145, 21 - 23; v. PHOCAS, 413, 22 - 24;
v. CHARISIUS, 79, 7 & 9.
- 3: et ... incerti: v. PRIS., 2, 145, 24 - 25.
- 4: v. PRIS., 2, 145, 17 - 18.
- 5: Cetera ... 'stellio': cf. PRIS., 2, 146, 3 - 4;
a ... communia: v. ARS, 110, 8; v. PRIS., 2,
141, 18 & p. 146, 6 - 8 & p. 207, 2 - 3;
v. PS-AUG., 501, 39 - p. 502, 3; v. [PALAEMON],
537, 12.
- 15, 2: Omnia ... genu': v. FRAGMENTUM, 564, 23 - 26;
v. PRIS., 2, 146, 15; v. DON., 376, 19 - 20;
v. CHARISIUS, 82, 28 - 30; v. PROBUS CA., 31, 23 - 24.
- 17, 1 - 2: v. PRIS., 2, 146, 16; v. PROBUS CA., 7, 3 - 12.
- 18, 2: v. ARS, 123, 24 - 29; v. PRIS., 2, 146, 17 - 19;
'Dauid': PRIS., 2, 148 10.
- 19, 2: v. FRAGMENTUM, 557, 36 - 40; v. PRIS., 2, 147,
1 - 8; v. PHOCAS, 414, 16 - 19; v. PS-AUG., 500,
31 - 37; v. CHARISIUS, 58, 14 - 16 and p. 135, 17
for 'sal.'
- 20, 2: v. ARS, 112, 12; v. FRAGMENTUM, 558, 1 - 7;
v. PRIS., 2, 147, 9 - 12; v. CHARISIUS, 28, 3 - 4.
- 21, 2 - 3: v. FRAGMENTUM, 558, 8 - 14; v. PRIS., 2, 312,
21 - 23, and p. 147, 13 - 16; v. PHOCAS, 414,
19 - 22; v. PS-AUG., 503, 20 - 24; v. [PRIS.], 523,
10 - 12.
- 22, 2: v. PRIS., 2, 147, 17; v. PHOCAS, 414, 22 - 23;
v. CHARISIUS, 30, 10.

- 23, 2: v. PRIS., 2, 147, 18 - 19; v. PHOCAS, 414, 23 - 26; v. CHARISIUS, 30, 21 - 22; v. PS-AUG., 503, 24 - 28.
- 24, 2: v. PRIS., 2, 148, 4 - 5; v. PS-AUG., 505, 40 - 42.
- 25, 2: v. PRIS., 2, 148, 6 - 9.
- 26, 2: v. PRIS., 148, 13 - 16 and line 16³; POMPEIUS, 161, 38 - p. 162, 20; v. PS-AUG., 498, 27 - p. 499, 11.
- 27, 2: v. PRIS., 2, 216, 3 - 8; v. PHOCAS, 425, 4 - 10; v. CHARISIUS, 25, 11 - 14.
- 28, 2 - 4: v. C.B. 207, xix; v. PRIS., 2, 148, 19 - 149, 9; v. PHOCAS, 414, 30 - p. 415, 7; v. CHARISIUS, 28, 13 - 20; v. PS-AUG., 498, 4 - 10 and p. 501, 2 - 12.
- 29, 2 - 3: v. HRABANUS, 636; v. MALSACHANUS, 180, 21; v. PRIS., 2, 220, 10 and p. 215, 15 and 17.
- 30, 2 - 4: v. FRAGMENTUM, 558, 30 - 36; v. PRIS., 2, 149, 10 - p. 150, 10; v. PHOCAS, 415, 8 - 13, v. CHARISIUS, 26, 9 and lines 20 - 25.
- 31, 2 - 5: cf. SED. TRACT., 79^V 22 - 23; v. FRAGMENTUM, 559, 1 - 32; v. PRIS., 2, 150, 12 - p. 153, 18; v. PHOCAS, 415, 14 - 34; v. CHARISIUS, 28, 26 - p. 29, 2, p. 33, 23, p. 38, 18 - 19, p. 56, 6 - p. 57, 3 and p. 105, 15 - 20; v. PS-AUG., 502, 26 - 30 and p. 499, 37 - p. 500, 5.
- 32, 2: v. PRIS., 2, 153, 19-p. 154, 6; v. PHOCAS, 416, 1 - 5; v. CHARISIUS, 23, 7 - 11.
- 33, 2 - 5: v. PRIS., 2, 154, 7 - 23.
- 34, 2: v. PRIS., 2, 154, 24 - p. 155, 11; v. CHARISIUS, 30, 23 - 31, p. 34, 9 - 10, p. 236, 23 and p. 173, 29.
- 35, 2 - 5: v. FRAGMENTUM, 559, 38 - p. 560, 5; v. PRIS., 2, 155, 12 - p. 156, 1 - 9 and p. 128, 25; v. PHOCAS, 416, 28 - 32; v. CHARISIUS, 26, 29 - p. 27, 14; v. [PALAEMON], 539, 24 - 34.
- 36, 2: v. PRIS., 2, 159, 12 - 15 and p. 243, 5 - 6; v. CHARISIUS, 29, 3 - 21.
- 4: v. PRIS., 2, 156, 13 - 16.

- 36, 5: v. PRIS., 2, 159, 11 - 12.
 6: v. PRIS., 2, 158, 4 - 6; v. [PRIS.], 524, 22.
- 37, 2: Omnia ... 'panis': v. PRIS., 2, 159, 27 - p. 160, 1 ff.; praeter ... incerti: v. PRIS., 2, 160, 10 - 12.
 3: v. PRIS., 2, 161, 6 - 8 and p. 348, 9 - 10.
 5: v. PRIS., 2, 161, 8 - 13 and p. 275, 15* for chlamis and clamis; v. CLEDONIUS, 48, 15, for pyxis.
 6: v. PRIS., 2, 159, 16 - 22.
 9: v. PRIS., 2, 161, 15 - 18.
 11: v. PRIS., 2, 159, 28 - p. 160, 3, p. 161, 7 - 8 and p. 250, 17 for pollis.
- 38, 2 - 4: v. PRIS., 2, 161, 22 - 25; v. PHOCAS, 419, 3 - 9; v. CHARISIUS, 30, 16 - 18, p. 114, 23 ff. and p. 116, 16 ff.
 4: 'melos': v. CHARISIUS, 54, 23; 'Chaos': v. PRIS., 2, 271, 17.
- 39, 2: v. PRIS., 2, 161, 26 - p. 163, 6 and p. 169, 8 - 13; 'byssus' ... generis: cf. GOETZ, 5, 50.
 3 - 4: v. PRIS., 2, 163, 9 - 11.
 6 - 7: v. PRIS., 2, 163, 23 - p. 164, 2.
 9: v. PRIS., 2, 163, 19 - 22.
 10 - 11: v. ASPERUS, 44, 12*; v. PRIS., 2, 162, 9 - 10, p. 163, 7 - 12 and p. 171, 7 - 8; v. CHARISIUS, 55, 28 - p. 56, 5; v. DIOMEDES, 308, 4 - 5; MAXIMUS, 200, 29 - 30 and p. 201, 1.
- 40, 2: Omnia ... 'nux': v. FRAGMENTUM, 562, 23 - 37; v. PRIS., 2, 164, 6 and lines 10 - 11; v. PS-AUG., 498, 20 - 23; praeter ... 'culex': v. ARS, 119, 18; v. PRIS., 2, 164, 23 and p. 167, 3; v. CHARISIUS, 110, 20 - p. 111, 21.
 3: Excipiuntur ... quae sunt feminini: v. PRIS., 2, 164, 20; praeter ... et feminini: v. PRIS., 2, 164, 12 - 13 and line 24 and p. 165, 11.

- 40, 4: v. PRIS., 2, 164, 8, p. 165, 11 - 12 and p. 166, 1.
- 5: v. PRIS., 2, 166, 21 - 23.
- 6: v. PRIS., 2, 166, 19 - 21.
- 7: v. PRIS., 2, 166, 24 - p. 167, 1.
- 41, 1 - 2: v. PRIS., 2, 168, 5 - 11; Omnia ... consonantes:
cf. PRIS., 2, 167, 10; si sint ... generis;
cf. PRIS., 2, 168, 5.
- 2: praeter ... masculini: v. PRIS., 2, 168, 12 - 13.
- 3: v. PRIS., 2, 168, 11; v. POMPEIUS, 163, 26:
v. CONSENTIUS, 346, 32 - p. 347, 1 and p. 345,
26 - 30.
- 4: v. PRIS., 2, 168, 13 - 14; v. PHOCAS, 422, 7.
- 5: Desinentia ... 'calibis': v. FRAGMENTUM, 561, 29 - 39;
uel ... generis: v. PRIS., 2, 168, 13 - 15.
- 6 - 7: v. PRIS., 2, 167, 10 - 13; v. PHOCAS, 422, 4;
v. PS-AUG., 503, 8 - 13.
- 42, 2: v. PRIS., 2, 169, 4 - 5.
- 43, 2: v. PRIS., 2, 169, 3.
- 44, 1 - 2: cf. PRIS. PT., 465, 27 - 28.
- 5: cf. ARS, 84, 4: cf. CLEMENS, 35, 15.
- 6: cf. SED. TRACT., 78^r 21 - 22; cf. REM., 12, 27 - 29;
cf. ALCUIN, 866, cf. PRIS., 2, 172, 1 - 2.
- 8 - 12: cf. SED., 1, 34, 6 - 9.
- 8: cf. REM., 12, 23 - 26; cf. REM. EIN., 240, 7 - 8
and lines 7* and 8*.
- 10 - 12: cf. REM., 12, 29 - p. 13, 4; cf. REM. EIN., 240, 7*
and 8*; v. FUNAIOLI, 245, 168, and p. 227, 107.
- 10: cf. REM. EIN., 240, 10 - 11.
- 12: 'Hunc ... lapillo': PERSIUS, 2, 1.

- 45, 1 - 4: cf. DON., 355, 18 - 19.
- 5: Singularis ... unum: cf. REM., 21, 4 - 5.
- 6: ut ... 'ambo': cf. REM., 21, 1.
- 7: cf. SED., 1, 227, 6; Sed ... computatur: cf. REM., 21, 2 - 4; cf. REM. EIN., 240, 14 - 15; v. PRIS., 2, 172, 2 - 3; v. CHARISIUS, 195, 2 - 3.
- 8: v. SED., 1, 101, 4 - 7; Item ... dicitur: cf. SED., 1, 220, 4 - 5; cf. REM. EIN., 240, 10*; esse ... dicitur: cf. MUR. 7491 A, 13^r 9; v. PRIS., 2, 172, 4 - 5; cum ... unitatum: cf. REM., 12, 26 - 27; ab ... praecedens: cf. DIOMEDES, 301, 19.
- 9: cf. PRIS., 2, 172, 20 - 22; eo ... dissoluuntur: cf. SED., 1, 221, 2.
- 46, 1 - 3: cf. SED., 1, 226, 1 - 3; cf. C.M. 14488, 22^r 7 - 13; cf. PRIS., 2, 173, 5 - 8.
- 47 — 54: cf. C.M. 14488, 22^r 28 - 23^v 23.
- 47, 2 - 4: cf. SED., 1, 228, 1 - 3.
- 2 - 3: cf. MUR. 7491 A, 13^r 17 - 19; see MUR. 1586, 27^r 23 for numero communia.
- 2: DON., 376, 24 - 25.
- 48, 2: cf. MUR. 7491 A, 13^r 19; cf. DON., 376, 25 - 26.
- 3 - 10: cf. SED., 1, 229, 6 - 13.
- 3 - 5: cf. MUR. 7491 A, 13^r 21 - 24.
- 3: 'Libera ... sanguinibus': PS., 50, 16; 'qui ... sanguinibus': IOAN., 1, 13, and see MUR 1586, 27^r 28 for the reading qui.
- 4: see MUR. 1586, 27^r 28 - 29 for frangere regulam.
- 6 - 10: cf. POMPEIUS, 176, 12 - 17.
- 9: ideo: POMPEIUS, 176, 13*.
- 49, 2 - 6: cf. SED., 1, 230, 1 - 7.

- 49, 2: cf. DON., 376, 26; v. PROBUS AP., 195, 22 - 24.
- 3 - 5: cf. REM. EIN., 241, 1 - 6; cf. ISIDORUS, 10, 139.
- 3 - 4: cf. SERVIUS VER., 1, 60, 13 - 15.
- 4: cf. VARRO, 58, 12.
- 5: cf. ISIDORUS, 9, 2, 84.
- 50 - 53: cf. MUR. 7491 A, 13^r 27 - 13^v 16.
- 50, 2 - 3: cf. SED., 1, 231, 1 - 4.
- 2: semper ... 'lux': cf. DON., 376, 26 - 27; eo ... diei of sentence 3: v. REM. EIN., 241, 7 - 8.
- 51, 2: semper... 'scalae': cf. DON., 376, 27 - 28.
- 52, 2: cf. DOM, 376, 28 - 31.
- 53, 2: cf. DON., 376, 31 - 32.
- 54, 2: cf. DON., 376, 32 - p. 377, 1.
- 4: cf. DON., 377, 1 - 2.
- 55, 1: C.M. 14488, 24^r 1; REM. EIN., 242, 13.
- 2 - 3: cf. PRIS. PT., 465, 28.
- 5: cf. REM., 21, 16.
- 7: cf. CLEMENS, 70, 8.
- 8: v. ARS, 85, 15 - 16; v. REM. EIN., 242, 14 - 16; v. CONSENTIUS, 349, 21 - 22.
- 10 - 11: cf. SED., 1, 35, 1 - 3: cf. REM., 13, 5 - 7 and REM. EIN., 242, 13 - 14; v. ISIDORUS, 20, 4, 2.
- 12 - 14: cf. DON., 355, 20 - 21.
- 15 - 16: v. SED., 1, 35, 4.
- 15: v. MUR 7491 A, 14^r 10 - 11; cf. REM., 21, 16 - 17.
- 16: cf. REM., 21, 15 - 16 and see REM. EIN., 242, 18*.

- 55, 17: Additur ... nuncupatur: cf. REM., 21, 9 and REM. EIN., 242, 18*; eo ... 'inlusititia': cf. REM., 21, 12 - 13.
- 56, 2 - 5: cf. DON., 355, 21 - 22 and p. 377, 4 - 5.
- 6 - 7: cf. ARS, 85, 28 - 29; cf. REM., 22, 4 - 6
cf. [SERG.], 495, 2 - 3.
- 8: ex ... 'efficax': REM., 22, 9 - 10; DON., 377, 5 - 6; scilicet ... 'capiens': cf. SED., 1, 248, 2: cf. PETRUS, 163, 1.
- 9: v. PETRUS, 163, 2 - 3; v. REM., 22, 9 - 12; v. REM. EIN., 242, 23.
- 10: ex integro ... 'ineptus': DON., 377, 6; quod ... 'aptus': v. ARS, 85, 31 - 33; v. REM., 23, 6.
- 11: 'in' ... corrumpitur: cf. SED., 1, 249, 2; 'in' ... remanet: v. REM., 23, 1; 'aptus' ... corrumpitur: cf. REM., 23, 6.
- 12: cf. REM., 23, 7 - 11; cf. DON., 377, 6.
- 13: v. SED., 1, 250, 5; cf. SERGIUS, 146, 10 - 11; v. REM., 23, 8 - 11; v. [SERG.], 495, 9 - 10.
- 14: cf. REM., 23, 11 - 12; cf. DON., 377, 7 - 8.
- 57, 1 - 3: cf. SED., 1, 254, 1.
- 1: cf. DON., 377, 8 - 10.
- 3: cf. DON., 377, 11 - 13.
- 4 - 10: cf. C.M. 14488, 26^r 6 - 9, 13 - 19 and 26^v 22 - 27^r 1.
- 4 - 8: cf. MUR. 7491 A, 15^r 16 - 22 and 26 - 27.
- 5: cf. SED., 1, 255, 1.
- 7: cf. SED., 1, 255, 4; ut ... 'urbani': v. DIOMEDES, 309, 29.
- 8: v. POMPEIUS, 179, 11 - 14.
- 9 - 10: cf. SED., 1, 259, 1 - 3; cf. CLEMENS, 37, 19 - 24.

- 57, 9: cum omnibus ... interiectionem: v. PRIS., 2, 178, 19 - 21.
- 10: cf. PRIS., 2, 179, 11 - 16.
- 58, 1 - 3: cf. PRIS. PT., 462, 10 and p. 473, 20 - 21.
- 5: cf. REM. EIN., 243, 7.
- 6 - 7: cf. ARS, 86, 17 - 19.
- 7: v. SED., 1, 24, 22.
- 9: v. SED., 1, 263, 2; v. ARS, 86, 20 - 21; v. PETRUS, 163, 9 - 17; v. REM., 23, 23 - p. 24, 1; v. REM. EIN., 243, 7; v. ISIDORUS, 1, 7, 31; v. AUDAX, 341, 21; v. POMPEIUS, 170, 28 - 30; v. MARIUS, 189, 22; v. DIOMEDES, 301, 32 - 33; v. SERVIUS VER., 1, 622, 10.
- 10: v. SED., 1, 268, 4; v. REM., 24, 22 - 23; v. POMPEIUS, 170, 31 - 34.
- 12 - 15: DON., 355, 25 - 26.
- 16: cf. POMPEIUS, 171, 8 - 9.
- 17: cf. REM., 24, 8 - 10 and REM. EIN., 243, 11; v. POMPEIUS, 170, 31 - 34; v. DIOMEDES, 302, 2.
- 18: cf. SED., 1, 269, 2; cf. REM., 24, 17 - 18; cf. POMPEIUS, 171, 9.
- 19: cf. MUR. 7491 A, 16^r 2 - 8; Datiuus a 'dando': cf. SED., 1, 270, 2, REM., 24, 29 and REM. EIN., 243, 15; v. POMPEIUS, 171, 10; uocatiuus a 'uocando': cf. SED., 1, 272, 2; cf. REM., 25, 13 and REM. EIN., 243, 19; v. POMPEIUS, 171, 11 - 12; ablatiuus ... dicitur: cf. REM., 25, 21 and REM. EIN., 243, 19; v. POMPEIUS, 183, 9 - 10.
- 20: cf. C.M. 14488, 27^r 15 - 18; cf. CLEMENS, 38, 20 - 22; cf. VERG GRAM., 35, 12 - 13.
- 21: cf. DON., 355, 26 - 27.
- 22 - 23: v. PROBUS CA., 4, 6 ff.
- 59, 1 - 3: v. PRIS. PT., 462, 26 - 27.

- 59, 3: cf. ARS, 91, 21.
- 4 - 6: v. esp. ARS, 91, 21 and line 35 - p. 92, 1;
v. PRIS. INST., 447, 18 - 24.
- 4: accusatiuus ... correptam: v. PRIS., 2, 285,
13 and p. 286, 25 - 26.
- 5: Vocatiuus ... nominatiuo: cf. PRIS., 2, 287, 7
and line 19: ablatiuus ... productam: cf. PRIS.,
2, 290, 11.
- 6: cf. ARS, 92, 6 and v. p. 93, 30 - p. 94, 3;
v. ASPERUS, 45, 9 - 12; cf. PRIS. INST., 447,
22 - 24 and v. PRIS., 2, 293, 3 - 11; v. DON.,
378, 9 - 10; cf. PROBUS CA., 4, 10.
- 7: v. PRIS., 2, 294, 14 - 15.
- 8: v. ARS, 93, 30 - p. 94, 3; v. ASPERUS, 45, 9 - 12;
ne ... uideamur: cf. DON., 378, 7 - 10.
- 10 - 14: cf. SED., 1, 305, 1 - 5; cf. C.M. 14488, 32^r 6 - 19:
cf. MUR 7491 A, 17^v 14 - 23.
- 13 - 14: v. POMPEIUS, 307, 24 - 25; v. CONSENTIUS, 340,
7 - 8; v. CHARISIUS, 197, 22 - 25.
- 15 - 17: cf. SED., 1, 305, 6 - 8.
- 15: cf. C.M. 14488, 32^r 24 - 32^v 4; cf. MUR. 7491 A,
17^v 23 - 27.
- 17: v. DIOMEDES, 304, 24 - 25.
- 60, 1 - 2: cf. DON., 355, 29 - p. 356, 4.
- 3 - 4: cf. ARS, 99, 18.
- 5 - 11: v. PRIS. INST., 447, 27 - 448, 11.
- 5: Haec est cuius: ARS, 99, 18; datiuus ... productam:
cf. PRIS., 2, 297, 8 - 9.
- 6: cf. PRIS, 2, 300, 8 - 9.
- 7: Quando ... 'e': v. ARS, 104, 21 - 23.
- 8: cf. PRIS., 2, 301, 17 - 18.

- 60, 9: v. [SERG.], 497, 5 - 7.
- 12 - 13: DON., 356, 10 - 16.
- 61, 1 - 2: DON., 356, 18 - 23.
- 3 - 4: v. PRIS. PT., 462, 26 - 27.
- 5 - 7: cf. ARS, 108, 5 - 18; cf. C.B. 123, xxxv;
cf. PRIS. INST., 448, 12 - 25.
- 7: Vocatiuus ... 'fame'): v. SED., 1, 307, 3.
- 8 - 9: cf. DON., 356, 25 - 30 (the declension of felix).
- 62, 1 - 2: cf. ARS, 125, 33 - 35.
- 3 - 4: v. PRIS. PT., 462, 26 - 27.
- 5 - 9: v. ARS, 124, 31 - p. 125, 15.
- 5 - desinunt of sentence 6: cf. C.B. 207, xvii.
- 6 - 7: v. PRIS. INST., 448, 26 - 32.
- 6: Haec ... desinunt: v. PRIS., 2, 362, 23 and p. 363, 27 - p. 364, 1 - 3; datiuus ... productam:
v. PRIS., 2, 363, 7 - 8; accusatiuus ... correptam:
v. PRIS., 2, 363, 18 - 19.
- 7: Vocatiuus ... nominatiuo: PRIS., 2, 363, 21;
ablatiuus ... productam: v. PRIS., 2, 363, 24;
genetiuus ... 'u<u>m' correptam: v. PRIS., 2, 364,
5 - 6; datiuus ... arcibus of sentence 8; v. PRIS.,
2, 364, 21 ff.; v. SERVIUS, 434, 28 - 29.
- 9: v. PRIS., 365, 1 - 5; sola auctoritate: SERVIUS,
434, 11.
- 63, 1 - 2: cf. ARS, 131, 6 - 8.
- 3 - 4: cf. 62, 3 - 4 and 61, 3 - 4.
- 5 - desinit of sentence 6: cf. ARS, 130, 33 and lines 36 - 37.
- 6 - 7: v. PRIS. INST., 448, 33 - 39.
- 6: accusatiuus in 'em' correptam: cf. ARS, 131, 1;
v. PRIS., 2, 366, 20.

- 63, 7: Vocatiuus ... nominatiuo: PRIS., 2, 366, 24;
ablatiuus ... productam: cf. ARS, 131, 3;
v. PRIS., 2, 367, 2 - 3 ff.; genetius in 'erum'
correptam: cf. ARS, 131, 3 - 4; v. PRIS., 2,
367, 14 - 15; datiuus ... 'bus' correptam: cf.
ARS, 131, 4 - 5; v. PRIS., 2, 368, 5 - 6.
- 64, 1: cf. DON., 377, 23*.
- 2 - 3: cf. SED., 1, 281, 1 - 2 and 5; cf. MUR.7491 A, 16^r
27.
- 2: cf. DON., 377, 23.
- 3: v. REM. EIN., 244, 2 - 3; v. POMPEIUS, 171,
34 - 36; v. SERVIUS, 433, 26 ff.: eo ... casus:
SED., 1, 280, 5.
- 4: cf. SED., 1, 281, 1 - 3; cf. PRIS., 2, 184, 15 - 19;
Ex ... monoptota: cf. DON., 377, 23.
- 5: cf. PRIS., 2, 183, 3 - 9; Alia est diptota:
cf. DON., 377, 24.
- 6 - 7: cf. C.M. 14488, 29^v 5 - 13.
- 6: cf. SED., 1, 24, 16; v. DE LIBRIS, lxiv; v. REM.
EIN., 244, 5 - 6; v. PRIS., 2, 188, 10 - 11;
Alia est triptota: cf. DON., 377, 24; scamnum ...
scamno': SED., 1, 283, 2.
- 7: v. PRIS., 2, 188, 14 - 15; alia est tetrapto:
cf. DON., 377, 24; uir ... uirum: SED., 1, 284, 3.
- 8: v. ARS, 90, 7 - 10; v. PRIS., 2, 188, 16 - 18;
Alia est pentapto: cf. DON., 377, 24.
- 9: cf. SED., 1, 24, 13; cf. C.M. 14488, 29^v 17 - 20;
v. ARS, 90, 11 - 13; v. PRIS., 2, 188, 19 - 21;
v. POMPEIUS, 172, 7 - 8; Alia est <h> exapto:
cf. DON., 377, 24 - 25; unus ... uno: SED., 1,
286, 3.
- 65, 2 - 3: cf. PRIS. PT., 498, 16.
- 4 - 7: DON., 355, 6 - 7.
- 8 - 10: v. PRIS. PT., 475, 13.
- 11: cf. PRIS., 2, 58, 14 - 15; v. POMPEIUS, 137, 30 - 31.
- 12 - 13: v. PRIS. PT., 498, 16.

- 65, 15: cf. POMPEIUS, 137, 30.
- 16 - 19: cf. REM., 13, 13 - 14 and 23 - 25 and 28;
cf. DON., 355, 7 - 9.
- 18: REM., 13, 23.
- 19: v. [SERG.], 535, 27 - 28.
- 20 - 21: v. PRIS., 2, 60, 13; v. SERVIUS, 407, 24 - 25.
- 23: v. SED., 1, 126, 1 and 136, 3; v. POMPEIUS, 150,
36 - p. 151, 1; Quia ... augmentum: v. REM. EIN.,
231, 24 - 26; v. [SERG.], 491, 7; nec ... adiectivum:
v. IULIAN. DON., 318, 7 - 9; v. CONSENTIUS, 342,
6 - 7.
- 24: cf. ARS, 76, 15.
- 25: v. SED., 1, 34, 2; v. REM., 12, 7 - 8 and p. 14,
5 - 6; v. REM. EIN., 231, 19 - 21.
- 28 - significantia of sentence 29: DON., 355, 10 - 12.
- 29: qualitatem ... paruus¹: cf. REM., 15, 14 - 16;
v. CHARISTIUS, 198, 20 - 21.
- 30 - 37: cf. PRIS. PT., 476, 27 - 28 and p. 465, lines 7,
27 - 28, and 33.
- 66, 2: cf. SED., 1, 21, 2; v. ARS, 63, 33; v. VERG. GR.
EX., 191, 12.
- 4 - 5: cf. SED., 1, 21, 3 - 4; cf. C.M. 14488, 5^r 13 - 17;
cf. CLEMENS, 25, 12 - 15.
- 4: Ideo ... cognoscitur: cf. ARS, 63, 33; cf. VERG. GR.
EX., 191, 12; nisi ... perit: cf. MUR. 7491 A, 2^v 21;
cf. REM., 8, 22; cf. VERG. GR. EX., 191, cf. ISIDORUS,
1, 7, 1.
- 5: cf. VERG. GRAM., 26, 8 - 9.
- 8: cf. SED., 1, 16, 10; v. REM., 8, 23.
- 9: v. SED., 1, 21, 5; v. C.M. 14488, 5^r 17 - 19.
- 67, 1 - 2: cf. SED., 1, 335, 3 - 6.

- 67, 2: cf. ARS, 134, 1 - 3; cf. C.M. 14488, 37^V 13 - 15;
cf. CLEMENS, 52, 12 - 14; cf. MALSACHANUS, 187,
4 - 6; cf. ISIDORUS, 1, 8, 1; cf. POMPEIUS, 199,
21 - 23; v. [SERG.], 488, 16 - 17; 'Laudate Dominum
... exce<1>sis': PS., 148, 1.
- 68, 2 - 4: cf. C.M. 14737, 169^V 5; cf. PARIS 7558, 139^r 1;
cf. C.B. 207, xxi; v. PRIS. PT., 491, 6.
- 5: Quia ... 'consul': cf. REM, EIN., 246, 11 - 12;
et ... personam: v. PRIS., 2, 55, 13 - 14.
- 6 - 7: DON., 357, 1 - 2.
- 8: cf. C.M. 14737, 169^V 13 - 14.
- 9: v. REM., 29, 13 - 14; v. PRIS. PT., 491, 7 & 11;
v. [SERG.], 498, 36; v. SERVIUS, 409, 35.
- 10 - 13: DON., 357, 2 - 3.
- 14 - 15: cf. PRIS. PT., 492, 22 - 23 and p. 491, 14 - 15.
- 17: v. CONSENTIUS, 338, 20 - p. 339, 21.
- 18 - 25: v. PRIS. PT., 492, 26 - 28.
- 24 - 25: C.M. 14737, 170^r 4.
- 27: v. PRIS., 2, 577, 14 - 16; v. PRIS. PT., 491,
14 - p. 492, 8.
- 28 - 29: v. PRIS. PT., 472, 31.
- 69, 2 - 5: cf. DON., 357, 17 - 20.
- 6: cf. DON, 380, 33.
- 7: DON., 357, 20*.
- 10 - 11: v. PRIS., 3, 2, 25 - p. 3, 8.
- 12: Secundus ... huic': v. PRIS., 3, 5, 17 - 19;
quod ... interiectionis: cf. PRIS. INST., 449,
29 - 30.
- 13: v. PRIS., 3, 7, 5 - 9.

- 69, 14: v. PRIS., 2, 188, 21 and p. 189, 1 - 4;
v. PROBUS, 101, 23 and 27 and p. 136, 14.
- 16 - 22: v. DON., 257, 21 - p. 358, 7.
- 23 - 24: v. PROBUS, 132, 31 - 38.
- 25: v. DIOMEDES, 333, 9 - 10.
- 26 - 27: v. PROBUS, 136, 14 - 18.
- 28: datiuo 'alii': see FRAGMENTUM, 566, 7.
- 29 - 30: v. DIOMEDES, 333, 4 and lines 8 - 9; v. CHARISIUS, 202, 5 - 6 and lines 12 - 13.
- 31 - 32: v. DON., 358, 8 - 13.
- 31: 'quod' uel 'quid': CHARISIUS, 206, 30.
- 70, 1: cf. PRIS., 3, 11, 2*.
- 2: Tertius ... 'meus mea meum': cf. PRIS., 3, 11, 2 - 3; 'meus ... 'a meis' of sentence 3:
v. DON., 358, 14 - 19.
- 5: cf. PRIS., 3, 11, 4 - 7.
- 7: v. DON., 358, 19 - 39.
- 71, 2: cf. PRIS., 3, 11, 15 - 18.
- 72, 1 - 3: cf. PRIS. INST., 449, 7 - 10; v. DIONYSIUS, 68, 3 - 4.
- 2 - 3: v. REM., 30, 17 - 20.
- 5 - 11: v. PRIS., 2, 580, 16 - 20.
- 13: v. REM. EIN., 249, 18; v. PRIS., 2, 582, 13 - 20;
v. [SERG.], 547, 24.
- 73, 2 - 9: cf. SED., 1, 400, 2 - 401, 3; cf. C.M. 14488, 46^r 10 - 26.
- 2: cf. MUR. 7491 A, 23^v 26 - 24^r 1; v. REM. EIN., 249, 9 - 10.
- 3: v. REM. EIN., 202, 12 - 14; v. PRIS., 3, 1, 17 - 20.

- 73, 5: v. REM. EIN., 249, 18 - 19; v. PRIS., 2, 584, 23 - 25; v. DIOMEDES, 329, 37 - p. 330, 1; v. CHARISIUS, 201, 4 - 5.
- 7: cf. MUR. 7491 A, 24^r 1 - 5; 'meus' ... 'O mi': v. REM. EIN., 249, 18 - 19.
- 9: cf. MUR. 1586, 38^v 4 - 5 and 7491 A, 24^r 5 - 7; v. REM. EIN., 247, 9 - 15; v. PRIS., 3, 1, 15 - 21.
- 11 - 17: v. SED., 1, 402.
- 11: v. C.M. 14488, 46^v 5 - 9; v. MUR. 7491 A, 24^r 10 - 12; see MUR. 1586, 38^r 13 - 14 for ut ligneus o lignee.
- 13 - 17: v. MUR. 7491 A, 24^r 12 - 13; v. REM., 39, 6 - 7; v. DIOMEDES, 331, 13 - 15; v. CHARISIUS, 202, 34 - p. 263, 7.
- 14: v. PRIS., 3, 11, 13 - 14.
- 17: cf. PRIS., 3, 11, 5 - 6.
- 18: cf. SED., 1, 322, 2; v. ISIDORUS, 3, 20, 4.
- 74, 2: v. MUR. 7491 A, 24^r 5.
- 4 - 5: cf. SED., 1, 401, 5 - 6; cf. C.M. 14488, 46^v 1 - 5; cf. MUR. 7491 A, 24^r 8 - 10 and see 1586, 38^v 10.
- 4: uel ... adiungi: cf. PRIS., 3, 2, 3 - 5.
- 5: v. REM., 34, 12 - 15; v. PRIS., 3, 1, 3 - 4.
- 6: cf. SED., 1, 401, 4; cf. C.M. 14488, 46^r 26 - 46^v 1; cf. MUR. 7491 A, 24^r 7 - 8 and MUR. 1586, 38^v 8 for aut equus.
- 8 - 14: cf. SED., 1, 414, 1 - 4; cf. C.M. 14488, 48^r 10 - 22; cf. MUR. 1586, 39^r 21 - 27; cf. MUR. 7491 A, 24^v 9 - 14,
- 8: v. VERG. GR. EX., 194, 20 - 21,
- 12: v. VERG. GRAM., 122, 5 - 7.
- 13 - 14: v. BONIFATIUS, 495; v. VERG. GRAM., 47, 7 - 10.

- 74, 15: v. VERG. GRAM., 122, 2 - 4.
- 75, 2: cf. SED., 1, 409, 2; cf. MUR. 1586, 39^r 16;
cf. MUR. 7491 A, 24^v 5 - 6; cf. PRIS., 3, 16,
12 - 14.
- 6: v. PRIS., 3, 2, 28 - 30.
- 7 - 8: cf. SED., 1, 409, 4 - 5.
- 8: v. PRIS., 3, 4, 29 - 30.
- 76, 2 - 6: cf. SED., 1, 365, 1 - 4; cf. C.M. 14488, 41^v
18 - 25.
- 2: cf. MUR. 7491 A, 22^r 24; cf. PRIS., 3, 173,
21 - 22.
- 4 - 6: cf. PRIS., 3, 173, 23 - 27.
- 77, 2 - 3: DON., 357, 1 - 2.
- 5 - 7: cf. C.M. 14737, 170^r 1 - 3; cf. REM. EIN., 246,
19 - 21.
- 7: v. POMPEIUS, 200, 1.
- 11: cf. AUDAX, 343, 14 - 15; sed ... substantiam:
v. REM., 30, 10 - 11; sed ... substantiam:
v. REM.EIN., 246, 23.
- 12 - 25: cf. DON., 357, 3 - 10.
- 27 - 33: cf. REM., 32, 8 - 15.
- 29: v. SED., 1, 376, 3.
- 31: cf. SED., 1, 378, 1; quando ... fixum.
- 32: cf. SED., 1, 378, 8; v. PRIS., 3, 125, 16 - 17.
- 33: cf. SED., 1, 378, 4.
- 78, 2: Quaerî ... dicantur: v. DON., 357, 7 and 9; et a
... iudicentur: v. PRIS., 2, 61, 5 - 6 and line 10.
- 4: v. DON., 381, 9 - 11.
- 5: v. PRIS., 3, 11, 25 - 27.

- 78, 6: cf. REM., 30, 22 - 24,
 7 - 8: v. SED., 1, 339, 2 - 3; cf. REM., 30, 24 - 27.
 9: Melius ... iudicentur: cf. REM., 32, 3 - 4 and
 REM. EIN., 204, 14; quia ... significant:
 v. PRIS., 2, 61, 10 - 12.
- 79, 1: PROBUS, 131, 16.
 2 - 5: DON., 357, 10 - 11.
- 80, 1: PROBUS, 131, 12.
 2 - 5: cf. DON., 357, 11 - 12.
 7 - 8: cf. DON., 380, 19 - 22.
 9: v. CLEMENS, 58, 15 - 17.
 11: v. ARS, 92, 28 - 32.
 12: cf. DON., 380, 22 - 23.
- 13 - §81, 15: cf. SED., 1, 393 - 395.
- 13 - 14: cf. C.M. 14488, 45^r 27 - 45^v 3; cf. MUR. 7491 A,
 23^v 11 - 13 and MUR. 1586, 38^r 11 - 13.
- 15: In ... ut: cf. MUR. 7491 A, 23^v 13; v. DON., 380,
 23; 'uiuo ... idem': REM., 40, 14 basing this on
 Symphosius, Aenigmata # 15 (Vipera), in the
 Variae Collectiones Aenigmatum Merovingicae Aetatis
 (Pars Altera), ed. Fr. Glorae, of the Corpus
 Christianorum, Series Latina 133 A, Turnholt,
 Brepol, 1968, p. 636.
- 16: cf. REM., 40, 18 - 19; In neutro ... ut: v. DON.,
 380, 23; 'Esset ... annis': VERG., 11, 174.
- 81, .: cf. C.M. 14488, 45^v 3 - 19.
- 3: cf. REM., 40, 12 - 13 and REM. EIN., 205, 8 - 9;
 v. PRIS., 2, 589, 14 - 15; componitur ... 'demum':
 cf. SED., 1, 391, 5.
- 6: v. VERG. GRAM., 44, 11 - 12.
- 8 - 15: cf. MUR. 7491 A, 23^v 18 - 23.

- 81, 12 - 14: cf. MUR. 1586, 38^r 21 - 24.
 14 - 15: v. VERG. GRAM., 44, 12 - 14.
- 82, 2: cf. REM. EIN., 204, 27; cf. [PRIS.], 528, 22 - 23.
 3: cf. REM., 39, 26 - 27.
 4: v. REM., 39, 28 - 29.
 5: cf. REM., 39, 29 - 30.
 6: cf. REM., 40, 1 - 2; cf. REM. EIN., 204, 40 - p. 205, 1; v. PRIS., 2, 591, 5 - 6.
- 8 - 10: cf. SED., 1, 390, 1 - 3; cf. C.M. 14488, 44^v 23 - 45^r 8; cf. MUR. 7491 A, 23^r 26 - 23^v.
 8v. DON., 358, 40 - p. 359, 2; cum nulla ... inuentae
 of sentence 9: v. PRIS., 2, 593, 18 - 24.
- 10: Sciendum ... dicit: v. DON., 358, 40 - p. 359, 2.
- 83, 1: PRIS., 2, 584, 10*,
 2 - 5: DON., 357, 12 - 13.
 6 - 9: cf. SED., 1, 398, 1 - 3.
 7: cf. REM., 33, 13 - 14.
 8 - 13: cf. SED., 1, 550, 1 - 5.
 5 - 9: cf. C.M. 14488, 45^v 21 - 26.
 9: Prima ... secundam: v. REM., 34, 2 - 3; v. PRIS., 2, 584, 12 - 13.
 6 - 13: cf. MUR. 7491 A, 23^v 23 - 27.
 10 - 13: cf. MUR. 7491 A, 28^r 2 - 5.
 16 - 18: v. SED., 1, 396, 6 - 11.
 16: cf. REM., 33, 16 - 18.
 17: Quod ... displicuisset: REM., 33, 21 - 22;
permissum ... arborum: v. REM., 33, 19 - 20;
quorumcumque ... ceterorum: v. REM., 33, 20 - 21
 and line 21*, v. BOETH. EUT., 3, 17 - 21.

- 83, 18: cf. REM., 33, 23 - 26 and REM. EIN., 202, 1 - 3;
v. BOETH. EUT., 3, 12 - 13.
- 19: cf. SED., 1, 437, REM. EIN., 202, 3 - 4; v. BOETH.
EUT., 3, 4 - 5.
- 20 - 22: cf. SED., 1, 397.
- 20 - 21: cf. SED., 1, 551, 2 - 4.
- 20: Prima ... loquitur: cf. REM., 33, 27 - p. 34, 1
and REM. EIN., 202, 5 - 6; uel sola ... 'nos':
v. REM., 34, 23 - p. 35, 1 - 2.
- 21: cf. REM., 34, 1 - 2; cf. REM. EIN., 202, 6.
- 22: v. C.M. 14488, 40^r 9 - 10; v. REM., 34, 2 - 3;
v. REM. EIN., 202, 6 - 7.
- 84, 1: REM. EIN., 249, 13.
- 2 - 4: cf. DON., 357, 13 - 15.
- 6 - 7: cf. SED., 1, 403, 2 - 3; cf. C.M. 14488, 46^v
16 - 21.
- 6: cf. MUR. 7491 A, 24^r 14 - 15: v. PRIS., 3, 1, 3 - 5.
- 7: cf. PRIS., 3, 1, 3 - 4.
- 9: cf. SED., 1, 403, 5; cf. MUR 7491 A, 23^v 25;
v. DON., 380, 29 - 30.
- 10 - 18: cf. DON., 357, 16 - 25 and line 20*; see PROBUS,
131, 33 and line 36 for figurae simplicis in
connection with tu and ille.
- 85, 4 - 8: cf. SED., 1, 350, 1 - 6; cf. POMPEIUS, 202, 19 - 26.
- 4 - 6: cf. C.M. 14488, 40^r 2 - 40^v 2.
- 4 - 5: cf. [SERG.], 500, 5 - 7.
- 4: v. CHARISIUS, 200, 12 - 13.
- 5: v. PROBUS, 131, 28; v. DON., 357, 6.
- 6: 'Ille' ... computetur: v. CHARISIUS, 200, 13;
v. DON., 357, 6; aliquotiens ... finitum:
v. [SERG.], 500, 8 - 9.

- 85, 7 - 8: cf. C.M. 14488, 40^V 3 - 5; v. ARS, 135, 34 - p. 136, 2; cf. POMPEIUS, 202, 25 - 26; v. [SERG.], 500, 7 - 9.
- 10 - 12: cf. SED., 1, 351, 5 - 8; cf. C.M. 14488, 40^V 14 - 20; cf. PRIS., 2, 577, 14 - 20.
- 86, 1: cf. PROBUS, 132, 6.
- 2 - 6: DON., 357, 25 - 35.
- 8 - 15: cf. SED., 1, 352, 2 - 8; cf. C.M. 14488, 40^V 22 - 41^r 3.
- 11 - 14: cf. PRIS., 2, 579, 1 - 9.
- 12: 'Ipse ... sidera'; VERG., 3, 619 - 620.
- 13: 'Ipse ... inibo'; VERG., 5, 846.
- 15: cf. SED., 1, 352, 11.
- 87, 2 - 4: DON., 357, 35 - p. 358, 3.
- 7 - 13: cf. REM. EIN., 203, 21 - 28.
- 7: cf. DON., 381, 8.
- 8 - 9: v. SED., 1, 18, 4 - 8.
- 8: cf. SED., 1, 417, 3; cf. REM., 36, 28 - p. 37, and line 1*; cf. REM. EIN., 203, 22 - 23; v. PRIS., 3, 11, 25; v. PRIS. PT., 492, 9 - 10.
- 9: v. SED., 1, 417, 4; v. REM., 37, 1 - 2; v. REM. EIN., 203, 23 - 25; v. PRIS., 2, 54, 14 - 15; v. POMPEIUS, 135, 23 - 24.
- 10: cf. C.M. 14488, 40^r 17 - 18; cf. REM., 37, 2 - 3; cf. REM. EIN., 203, 25; v. [ASPER], 551, 2.
- 11: cf. SED., 1, 373, 4; cf. REM., 37, 7 - 8; cf. DON., 380, 6 - 7.
- 12 - 13: v. SED., 1, 355, 3 - 6,
- 12: v. DON., 380, 24.

- 87, 13: cf. C.M. 14488, 40^r 19; 'Hic uir ... audis':
VERG., 6, 791. This line from Vergil also appears
in SED., 1, 355, 5 and 373, 5; REM., 37, 5 and
POMPEIUS, 203, 26.
- 15 - 18: cf. SED., 1, 416, 2 - 3; cf. C.M. 14488, 48^v 13 - 21.
- 17: v. REM. EIN., 249, 30 - 31; officio ... fungitur:
cf. [SERG.], 498, 36; 'Hic ... tibi'; cf. MUR. 7491
A, 24^v 22 - 23.
- 18: cf. MUR. 7491 A, 24^v 16 - 17; cf. POMPEIUS, 211, 7 - 8.
- 88, 2 - 4: DON., 358, 3 - 7.
- 6 - 9: v. MUR. 7491 A, 21^r 18 - 20.
- 8: REM., 37, 16 and REM. EIN., 203, 31; v. CLEDONIUS,
15, 15.
- 9 - 10: v. SED., 1, 356, 1 - 4.
- 9: Praecedit ... pronomem: cf. REM., 37, 17 - 18;
ut ... Turnum': cf. SED., 1, 374, 6; cf. REM., 37,
16 - 17 and REM. EIN., 203, 31 - 32.
- 10: cf. REM., 37, 18 - 20 and REM. EIN., 203, 33 - 35.
- 89, 1: cf. PROBUS, 133, 14.
- 2 - 4: cf. DON., 358, 7 - 13.
- 2: 'quis' uel 'qui': cf. CHARISIUS, 201, 23; cf. PROBUS,
133, 20.
- 6: v. DON., 379, 28; v. PROBUS, 133, 14 - 15.
- 8: Quoniam ... substantiam: cf. REM. EIN., 204, 12 - 13;
v. PRIS., 3, 131, 13; v. SERVIUS, 410, 9 - 10; et ...
demonstrant: cf. REM., 38, 12 - 13; v. DON., 357, 7.
- 9 - 10: cf. REM., 38, 15 - 18 and REM. EIN., 204, 14 - 17.
- 9: 'Quis' autem ... nominatiui: v. PROBUS, 133, 18 - 20;
sed ... ponitur: v. VERG. GRAM., 130, 30 - p. 131,
6; v. PRIS., 3, 127, 7; v. SERVIUS, 410, 34.
- 10: 'Quis' uero ... numquam: cf. PRIS., 3, 127, 7 - 8;
sed ... tantum: v. PRIS., 3, 129, 5.
- 90, 1: cf. PROBUS, 136, 19.
- 2 - 4: DON., 358, 13 - 19.

- 90, 6: Ratio exigit: SERGIUS, 156, 21.
- 8: cf. REM., 38, 23 - 25 and REM. EIN., 204, 17 - 19;
 v. POMPEIUS, 203, 27 - 30.
- 10: Vocantur ... figurant: cf. REM., 38, 27 - 28;
 uelut ... 'filium': v. PRIS., 2, 60, 20;
 v. POMPEIUS, 148, 12 - 14.
- 11: v. SED., 1, 364, 4; cf. REM., 38, 28 - 29;
 v. CHARISIUS, 200, 24 - 25; 'homo' uel 'equus':
 cf. REM. EIN., 204, 23 - 26.
- 91, 2 - 14: cf. DON., 358, 19 - 30.
- 15 - 16: cf. DON., 358, 40 - p. 359, 2.
- 92, 1 - 4: cf. PARIS 7558, 141^V 13 - 17; cf. PRIS. PT., 482,
 27 - 29.
- 1 - 2: cf. C.M. 14737, 171^V 19 - 20; cf. PRIS. PT., 466, 11.
- 4: cf. DON., 359, 4 - 5 and p. 381, 14 - 15.
- 5 - 6: cf. PRIS., 2, 369, 2 - 3; cf. DON., 359, 4 - 5 and
 p. 381, 14 - 15.
- 8: v. REM., 41, 9 - 10; v. PRIS., 2, 369, 5 - 6;
 v. POMPEIUS, 212, 6 - 7; v. [SERG.], 488, 22 - 23;
 v. SERVIUS, 405, 14 - 15; A 'uerberando': SED., 1,
 15, 6; MUR 7491 A, 24^V 26; REM., 41, 9 - 10.
- 10 - 12: cf. SED., 1, 421, 1 - 3; cf. C.M. 14488, 49^r 9 - 14;
 v. MUR. 7491 A, 2^V 25 - 26; v. SERGIUS, 150, 14 - 18.
- 12: cf. MALSACHANUS, 196, 7 - 10; cf. CLEMENS, 61, 7 - 10;
 v. REM., 41, 19 - 23; v. PRIS., 2, 369, 7 - 8;
 v. POMPEIUS, 97, 12 and p. 212, 8 - 9; v. SERVIUS,
 405, 16 - 17.
- 12: 'Volo ire uidere amicum': SED., 1, 17, 10; 'Discurre
 ... tuum': PROV., 6, 3.
- 93, 2: DON., 359, 5.
- 3 - 5: cf. PRIS., 2, 369, 16 - 17.
- 9 - numero of sentence 10: v. PRIS., 2, 451, 3 - 5.

- 93, 11 - 12: v. PRIS. PT., 466, 21.
- 14: v. DON., 359, 35 and p. 383, 2 - 3;
transitionem ... animal: cf. PRIS., 2, 375, 16 - 17.
- 94, 1 - 2: cf. PRIS. PT., 504, 12 - 13.
- 4: v. SED., 1, 498, 6; v. REM., 43, 26 - 27;
v. ASPERUS, 49, 32 - p. 50, 1; v. PRIS., 2, 374,
13 - 16; v. CHARISIUS, 210, 14 - 15 and p. 215,
7 - 8; v. DON., 383, 4 - 5.
- 5 - 6: v. REM., 49, 7 - 8; v. PRIS., 2, 375, 11;
v. CHARISIUS, 210, 31.
- 7: v. SED., 1, 501, 3; v. MUR 7491 A, 27^r 24 - 25;
v. REM., 51, 15 - 16; v. ASPERUS, 50, 1 - 2;
v. PRIS., 2, 375, 11 - 12; v. POMPEIUS, 228, 14 -
15; v. CHARISIUS, 210, 29 - 31.
- 8 - 12: v. SED., 1, 512, 1 - 5.
- 8 - 9: v. REM., 51, 21; v. PRIS., 2, 573, 23; v. SERVIUS,
437, 13; v. DON., 360, 2*.
- 10: cf. MUR 7491 A, 27^v 5.
- 11: v. PRIS., 2, 420, 8 - 9; v. PHOCAS, 431, 3 - 7.
- 12: cf. PRIS., 2, 420, 9 - 11; v. PROBUS, 187, 16;
'gaudeo ... solitus sum: cf. DON., 360, 2* and p.
383, 9*; fio ... fisus sum: DON., 383, 9*.
- 13 - 18: v. PRIS., 2, 377, 14 - 15.
- 14 - 17: v. SED., 1, 502, 1.
- 95, 1: v. PROBUS, 157, 4.
- 2 - 3: cf. PRIS. PT., 484, 32 - 33; v. POMPEIUS, 228, 29.
- 5: v. PRIS., 2, 374, 5 - 6 and p. 378, 24; v. [SERG.],
507, 7 - 8; v. DON., 383, 10 and p. 360, 3;
v. PROBUS, 157, 7.
- 6 - 10: v. SED., 1, 509, 2.
- 7 - 10: v. ASPERUS, 53, 9 - 11; v. PRIS., 2, 414, 14 - 15;
vol. 3, 130, 17 - 18, p. 152, 7 ff. and p. 153, 27.

- 95, 11: PRIS., 2, 378, 18*.
- 15: v. SED., 1, 514, 6; v. PRIS., 2, 374, 2 - 3 and p. 378, 20 - 22; v. DON., 383, 11 - 13.
- 16 - 18: v. PRIS., 2, 392, 6 ff.
- 96, 1: cf. PROBUS, 156, 10.
- 3: v. C.M. 14488, 55^r 20; v. POMPEIUS, 227, 5 - 6; see REM., 51, 13 for Actionis uel passionis.
- 5: cf. SED., 1, 434; esp. cf. REM., 50, 14 - 15 and REM. EIN., 254, 17 - 18.
- 7: DON., 359, 33 - 34.
- 10: Actium ut 'amo': v. PRIS., 2, 374, 20; passium ut 'amor': v. PRIS., 2, 374, 24*; neutrum absolutum ut 'sedeo': v. PRIS., 2, 375, 11; neutropassium ut 'gaudeo': v. PRIS., 2, 420, 10; v. DON., 383, 9*; neutrum ... 'ueneo': v. SED., 1, 502, 1.
- 11: His ... sum: v. MUR. 7491 A, 2^V 10; v. REM., 56, 20 - 21; v. POMPEIUS, 229, 27 - 28.
- 12: cf. POMPEIUS, 229, 27; v. DON., 383, 7 and line 9.
- 13: Sunt ... taedet': cf. POMPEIUS, 229, 28 - 29; cf. DON., 383, 8 - 9; et ... uocantur: cf. DON., 383, 8.
- 14 - 15: cf. DON., 384, 23 - 26.
- 97, 1: PROBUS, 155, 36.
- 2 - 3: cf. PRIS. PT., 466, 31.
- 5: v. POMPEIUS, 235, 6 - 7; v. [SERG.], 507, 38 - 39; v. SERVIUS, 414, 7; v. PROBUS, 155, 36 - 37.
- 9: cf. PRIS., 2, 406, 2 - 4.
- 10 - 12: v. PRIS. PT., 510, 13 - 14.
- 13: v. PRIS., 2, 406, 4 - 5; v. POMPEIUS, 235, 11 - 12.
- 25: SED., 1, 537, 9; v. VARRO, 58, 4 - 6.
- 27 - 28: cf. DON., 360, 10 - 13.
- 30 - 32: cf. SED., 1, 514, 1 - 2; cf. MUR. 7491 A, 27^V 22 - 24.

- 98, 1: PRIS., 2, 421, 16.
- 2 - 3: cf. PRIS. PT., 466, 14.
- 5: v. REM., 44, 14 - 15; v. VERG. GRAM., 51, 14;
v. PRIS., 2, 421, 20 - 21; v. POMPEIUS, 214, 7;
v. CLEDONIUS, 54, 6 - 7; v. SERVIUS, 411, 30.
- 9: v. PRIS., 2, 423, 26; v. POMPEIUS, 214, 9; v.
[SERG.], 503, 29.
- 13: v. REM., 45, 11 - 12; v. PRIS., 2, 424, 10;
v. [SERG.], 504, 4.
- 17: v. § 98, 38.
- 21: v. REM., 45, 22 - 23; v. PRIS., 2, 425, 9;
v. PS-AUG., 510, 38 - 41; v. [SERG.], 504, 10.
- 23: cf. SED., 1, 439, 1; v. REM., 43, 20 - 21;
cf. PRIS., 2, 421, 17.
- 25: v. C.B. 207, xxvii; v. REM., 44, 7 - 9.
- 26: cf. DON., 359, 7.
- 27: cf. PRIS., 2, 421, 18 - 19.
- 31 - 36: cf. C.M. 14488, 51^v 19 - 52^r 11.
- 31: cf. PRIS., 2, 421, 21 - 24.
- 32: cf. SED., 1, 450, 3; cf. PRIS., 2, 424, 1 - 3.
- 33: Caret ... persona: v. REM. EIN., 207, 1 - 4;
v. SERVIUS, 414, 28; et ... tempore:
v. REM., 55, 23 - 26.
- 34 - 36: cf. SED., 1, 450, 4 - § 451, 2.
- 34: cf. PRIS., 2, 424, 3 - 4; 'Libera ... sanguinibus':
PS., 50, 16.
- 35 - 36: cf. PRIS., 2, 424, 8 - 11.
- 37 - 38: v. SED., 1, 446, 4 - 5; cf. PRIS., 2, 424, 12 - 13.
- 39: cf. SED., 1, 447, 2; cf. PRIS., 2, 425, 9.
- 40: v. REM., 46, 13 - 14; v. PRIS., 2, 425, 13.

- 99, 2: cf. SED., 1, 448, 2; cf. C.M. 14488, 51^V 1 - 2;
cf. POMPEIUS, 216, 10.
- 3 - 11: cf. SED., 1, 448, 4 - 11; cf. C.M. 14488, 51^V
4 - 17.
- 4: quia ... similiter: v. PRIS., 2, 413, 23, p. 450,
1 and p. 596, 23 - 24; v. CHARISIUS, 212, 18 - 19;
v. MAXIMUS, 198, 1 - 3.
- 6: Vno ... nascatur: v. REM., 46, 17 - 19.
- 7: v. VERG. GRAM., 147, 15 - 16; v. PRIS., 2, 425,
13 - 16 and p. 432, 9; v. CONSENTIUS, 372, 14 - 16.
- 9: v. [SERG.], 504, 22; Tertio ... currit: cf. REM.,
56, 25; v. SERGIUS, 151, 30; v. PRIS., 2, 413, 23;
v. POMPEIUS, 216, 25; v. CHARISIUS, p. 331 - 335;
per omnia ... currit: v. CONSENTIUS, 371, 17 - 18.
- 10: cf. REM., 46, 15 - 16; v. POMPEIUS, 216, 19 - 21;
v. CLEDONIUS, 16, 18 - 20; v. [SERG.], 504, 23;
v. CHARISIUS, 331, 16 - 21.
- 100, 1 - 4: v. PRIS., 2, 427, 12 - 13.
- 1 - 2: PRIS. PT., 497, 12.
- 5 - 6: PRIS. PT., 466, 30.
- 10: cf. CLEMENS, 70, 12 - 13.
- 11 - 16: cf. DON., 384, 4 - 7.
- 17: Quaedam ... 'conticesco': cf. CLEMENS, 70, 11 - 12.
- 101, 1 - 3: cf. PRIS. PT., 466, 22 - 23.
- 4: v. DON., 359, 13 - 16.
- 6: SED. TRACT., 92^r 17; cf. MAXIMUS, 198, 31.
- 8: cf. SED. TRACT., 92^r 17; cf. PRIS., 2, 442, 18.
- 10: cf. REM., 48, 12 - 14; v. VERG. GRAM., 58, 12 - 15.
- 11: DON., 359, 12.
- 12 - 17: cf. DON., 359, 13 - 28 and p. 382, 10 - 26;
v. PRIS., 2, 442, 23; v. CONSENTIUS, 381, 27 - 34

- 101, 12 - 17: for the fourth conjugation.
- 102, 2: cf. CLEMENS, 73, 18 - 19.
- 3 - 5: v. PRIS., 2, 459, 4 - 6.
- 6 - 9: v. PRIS., 2, 468, 24 - p. 470, 14.
- 11 - 14: v. PRIS., 2, 460, 10 - 11 and p. 471, 1 - 2.
- 15: Omnia ... in 'ui' ut 'amaui': v. DE LIBRIS, lxv;
v. PRIS., 2, 468, 21 - 22; et mutant ... 'amaui tum':
v. DE LIBRIS, lxv; v. HRABANUS, 655; v. PRIS., 2,
472, 9 - 11; praeter ... 'lauatum': v. DE LIBRIS,
lxv; v. PRIS., 2, 459, 6 and 10.
- 16: Facientia ... domitum': v. PRIS., 2, 473, 10 - 11;
praeter ... 'plicitum': v. DE LIBRIS, lxv;
v. PRIS., 2, 472, 12.
- 17: v. DE LIBRIS, lxv; v. PRIS., 2, 473, 2 - 3.
- 18: v. PRIS., 2, 473, 3; v. PHOCAS, 431, 17.
- 19: v. PRIS., 2, 474, 8 - 10.
- 103, 2: Omnia ... monitum': v. PRIS., 2, 480, 14.
- 104, 1 - 3: v. PRIS., 2, 483, 1 - 10.
- 4: v. PRIS., 2, 486, 26 - p. 487, 16; Omnia ...
alsum': v. HRABANUS, 655.
- 105, 1 - 'habeo habui' of sentence 2: v. PRIS., 2, 491, 3 - 5
and p. 461, 23.
- 2: praeter ... 'iussi': v. PRIS., 2, 491, 13 and
p. 461, 24.
- 3: v. PRIS., 2, 492, 13 - 15.
- 4 - 5: v. PRIS., 2, 492, 21 - 22.
- 106, 4: v. PRIS., 2, 487, 17 ff. and p. 486, 8 ff.;
v. CHARISIUS, 317, 28.
- 107, 1 - 3: v. PRIS., 2, 481, 5 - 12.
- 2: Omnia ... desinentia in 'deo': cf. DE LIBRIS, lxvii.

- 107, 4: v. PRIS., 2, 481, 24 - 29.
 5: v. PRIS., 2, 483, 6 - 8 and lines 21 - 22 for pransus.
 6: v. PRIS., 2, 483, 2 and p. 481, 6.
 7: v. PRIS., 2, 483, 1 - 6.
 8: v. PRIS., 2, 483, 3; v. supra 107, 4.
 9: v. PRIS., 2, 483, 8 - 10.
- 108, 1 - 2: v. PRIS., 2, 485, 17 - 19.
 3 - 5: v. PRIS., 2, 486, 22 - p. 487, 3.
 6: v. PRIS., 2, 487, 17 - 19.
 7: v. PRIS., 2, 486, 27 - p. 487, 1.
- 110, : v. DE LIBRIS, lxvii.
 3: v. PRIS., 2, 488, 10 - 14.
- 112, : v. DE LIBRIS, lxvii; v. PRIS., 2, 488, 15 - p. 491, 2.
 3: 'excellui' uel 'exculi': v. PRIS., 2, 526, 19.
 6: abolitum': v. DE LIBRIS, lxvii.
- 114, 1 - 3: v. PRIS., 2, 372, 26 - p. 373, 2.
- 117, 2: v. DE LIBRIS, lxv.
- 118, 2: v. PRIS., 2, 526, 3 - 6,
- 119, 1 - 2: v. PRIS., 2, 503, 5 - 14.
 3: v. PRIS., 2, 504, 28 - p. 505, 1 and 10 ff.
 5: v. PRIS., 2, 505, 23 - 25.
 6: v. PRIS., 2, 505, 19 - 23.
- 120, 1 - 2: v. PRIS., 2, 496, 10 - 11.
 3: v. PRIS., 2, 496, 22 - p. 497, 9.
 4: v. PRIS., 2, 497, 13 - 14,

- 120, 5: v. PRIS., 2, 497, 18 - 20,
 6: v. PRIS., 2, 497, 23 - 25.
 7: 'prolicui prolicitum': v. PRIS., 2, 497, 25 - 26
 for elicuti.
- 121, : v. PRIS., 2, 498, 5 - 10,
 2: see CHARISIUS, 338, 3 for osus.
- 122, : v. PRIS., 2, 498, 20 - 23.
- 123, 1 - cepi' of sentence 2: v. PRIS., 2, 498, 24 - 25.
 2: praeter ... sapui': v. PRIS., 2, 499, 5 - 6
 and line 12.
 3: v. PRIS., 2, 498, 28 - p. 499, 3.
 4: Sed ... conceptum': v. PRIS., 2, 498, 28 - 29;
licet ... faciat: v. PRIS., 2, 499, 4.
 5: v. PRIS., 2, 500, 17 - 18.
- 124, 1 - 3: v. PRIS., 2, 502, 6 - 8.
 6: v. PRIS., 2, 502, 16 ff.
- 125, : v. PRIS., 2, 500, 19 - p. 501, 7.
- 126, : v. PRIS., 2, 506, 16 - p. 507, 20.
- 127, 1: quieui' of sentence 3: v. PRIS., 2, 507, 26 - p.
 508, 4.
 3: praeter 'conquinisco' ... 'conquexi': v. PRIS., 2,
 508, 28; et praeter 'posco' ... 'didici':
 v. PRIS., 2, 509, 11 - 12; et praeter 'compesco'
 ... 'compescui': v. PRIS., 2, 509, 8.
 4: v. PRIS., 2, 509, 13 - 23.
 5 - 6: v. PRIS., 2, 510, 4 - 6.
 7: v. PRIS., 2, 510, 8 - 9 and p. 511, 15.
 8: v. PRIS., 2, 511, 15 - 18.
 9: v. PRIS., 2, 511, 17 - 18.

- 127, 10: v. PRIS., 2, 511, 22 - 23,
- 128, 1: Verba ... lusi': v. PRIS., 2, 514, 12 - 13;
praeter 'cudo' ... inueniatur): v. PRIS., 2, 515,
 16 - 17; et praeter 'caedo ... pepidi': v. PRIS.,
 2; et 'sido ... 'sisi' of sentence 2: v. PRIS., 2,
 522, 5 - 7.
- 3: 'cado cecidi : v. PRIS., 2, 518, 22 and line 11;
reddo redidi': v. PRIS., 2, 516, 7; praeter ...
scidi': v. PRIS., 2, 516, 14 and p. 517, 13.
- 4: v. PRIS., 2, 519, 2 - 3.
- 6: Omnia ... casum': v. PRIS., 2, 519, 5 - 7 and
 line 15; praeter 'comedo' ... 'comestum':
 v. PRIS., 2, 520, 2; et praeter 'tento' ... 'tentum':
 v. PRIS., 2, 520, 8.
- 7: Excipitur ... 'estum': v. PRIS., 2, 522, 19;
praeter ... 'passum': v. PRIS., 2, 519, 22.
- 8: v. PRIS., 2, 519, 3 - 5.
- 129, 4: v. PRIS., 2, 526, 1 - 2.
- 5: v. PRIS., 2, 523, 3 - 5.
- 6: v. PRIS., 2, 523, 7 - 10.
- 7: Omnia ... finxi': v. PRIS., 2, 523, 5 - 7;
praeter 'lego' ... perlego gi': v. PRIS., 2, 523,
 12 - 16; praeter 'intellego ... diligo xi':
 v. PRIS., 2, 523, 15 - 17; praeter 'ago' ... exegi':
 v. PRIS., 2, 523, 12 - 14.
- 8: v. PRIS., 2, 523, 17 - 24.
- 9: v. PRIS., 2, 524, 1 - 2 and line 11 ff.;
 v. CHARISIUS, 319, 8.
- 11 - directum' of sentence 12: v. PRIS., 2, 525, 5 - 23.
- 12: licet ... 'fixum': v. DIOMEDES, 377, 12.
- 130, 1 - 2: v. PRIS., 2, 531, 19 - 22.
- 3: v. PRIS., 2, 531, 17 and line 19.
- 4: v. PRIS., 2, 532, 2 - 4.

- 130, 5: v. PRIS., 2, 532, 1 - 2.
 6: v. PRIS., 2, 531, 24.
- 131, 1 - 2: v. EUTYCHES, 480, 17 - p. 481, 7.
 5: v. PRIS., 2, 505, 26 - p. 506, 1.
- 132, 1 - inueniatur) of sentence 2: v. PRIS., 2, 536, 5 ff.
 2: et praeter 'meto ... 'steti': v. PRIS., 2, 418, 27 - p. 419, 4 and p. 537, lines 6, 11, and 14 - 15; et praeter 'uerto ... misi': v. PRIS., 2, 537, 11 and 14.
 3: v. PRIS., 2, 537, 6.
 4 - 5: v. PRIS., 2, 537, 19 - 20.
 6: 'Meto' ... 'messum': v. PRIS., 2, 537, 23; et 'uerto' 'uersum': v. MACROBIUS, 607, 2.
 7: v. PRIS., 2, 537, 24.
 8: v. PRIS., 2, 537, 22 - 23.
 10: v. PRIS., 2, 537, 26 - 27.
- 133, 1 - 2: v. PRIS., 2, 526, 7 - 8 and p. 528, 2 for uolo and uolui.
 3: Et si ... 'li': v. PRIS., 2, 526, 12 - 15.
 4: v. PRIS., 2, 526, 18 - 19.
 5: v. PRIS., 2, 526, 18 and line 20.
 6 - 7: v. PRIS., 2, 527, 19; v. DIOMEDES, 375, 17.
 8: v. PRIS., 2, 527, 19 - 20.
 9: Sed ... 'latum': v. PRIS., 2, 528, 1 - 2; v. CHARISIUS, 328, 9 ff.; et 'percello' ... 'uulsum': v. PRIS., 2, 527, 20 - 21.
- 134, : v. PRIS., 2, 528, 5 - 18.
- 135, 1 - 2: v. PRIS., 2, 528, 19 - 25.

- 135, 3: composita ... 'cecini': v. PRIS., 2, 529, 3 - 4;
 'temno' 'tempsi': v. PRIS., 2, 529, 9.
- 4 - 5: v. PRIS., 2, 529, 10 - p. 530, 3.
- 6: v. PRIS., 2, 530, 4 - 7.
- 7: v. PRIS., 2, 530, 8 - 10.
- 136, 1: v. PRIS., 2, 532, 5 - 6.
- 2: Sed ... 'inseui': v. PRIS., 2, 532, 9 - 10;
 praeter ... cucurri': v. PRIS., 2, 532, 22 -
 p. 533, 2.
- 3: v. PRIS., 2, 533, 16 - p. 534, 2.
- 4: v. PRIS., 2, 534, 10 and line 15.
- 5 - 6: v. PRIS., 2, 534, 16 - 19.
- 137, 1 - arcessiui' of sentence 2: v. PRIS., 2, 534, 20 - 21;
- 2: praeter 'capesco' ... 'pinsui': v. PRIS., 2, 535,
 12 - 21; v. DIOMEDES, 373, 3 - 9; v. CHARISIUS,
 320, 4 - 5.
- 3: v. PRIS., 2, 536, 1 - 2.
- 4: v. PRIS., 2, 536, 3 - 4.
- 138, : v. PRIS., 2, 538, 1 - 17; v. PROBUS CA., 39, 26.
- 139, : v. PRIS., 2, 506, 7 - 15.
- 140, : v. PRIS., 2, 494, 16 - p. 495, 13.
- 2: v. DIOMEDES, 369, 11; v. CHARISIUS, 319, 10;
 v. PROBUS CA., 36, 3.
- 141, 1 - 2: v. PRIS., 2, 541, 13 - 14; v. EUTYCHES, 451, 8;
 v. CHARISIUS, 321 - 323.
- 3: v. PRIS., 2, 547, 4.
- 4: v. PRIS., 2, 542, 26 - 27.
- 142, 1 - uinxi of sentence 2: v. PRIS., 2, 538, 26 - 28.
- 2: farcio farsi': v. PRIS., 2, 502, 12.

- 142, 3: v. PRIS., 2, 539, 12.
 4: v. PRIS., 2, 542, 17 - 18.
 5: Quae ... farsi tum': v. PRIS., 2, 542, 21 - 23;
sed ... 'rausum': v. PRIS., 2, 542, 27.
 6: v. PRIS., 2, 543, lines 6 and 15.
- 143, : v. PRIS., 2, 543, 8.
- 145, : v. PRIS., 2, 543, 2.
- 146, : v. PRIS., 2, 495, 14 ff.
- 147, 2: v. PRIS., 2, 542, 27 and p. 540, 5.
- 148, : v. PRIS., 2, 539, 22.
- 149, : v. PRIS., 2, 545, 26 - p. 546.
- 151, : v. PRIS., 2, 543, 3.
- 152, 2: praeter ... <h> ausi': cf. PRIS., 2, 540, 3;
'aperio ... 'comperi': cf. PRIS., 2, 540, 9 - 13.
 4: v. PRIS., 2, 543, 1.
 5: v. PRIS., 2, 543, 3 - 5.
- 154, : v. PRIS., 2, 543, lines 13 and 18 and p. 539, 15.
 2: ut 'queo quiui': v. PRIS., 2, 539, 15.
 3: v. PRIS., 2, 543, 5 - 6 and lines 18 - 19.
- 155, 1: cf. PRIS., 2, 448, 10; cf. PROBUS, 156, 8.
 2 - 3: cf. PRIS. PT., 469, 35.
 5: v. REM., 34, 1 - 3; v. PRIS., 2, 448, 11 - 14;
 v. DIONYSIUS, 51, 4 - 5; v. [SERG.], 507, 35.
 7: cf. REM., 33, 27 - p. 34, 1 and p. 54, 19;
 v. PRIS., 2, 448, 11 - 12.
 11: cf. REM., 34, 2 - 3 and p. 54, 19 - 20;
 v. PRIS., 448, 12; v. [SERG.], 507, 35.
 13 - 14: cf. PRIS. PT., 469, 35.

- 155, 16: v. REM., 54, 20 - 21; v. PRIS., 2, 448, 13 - 14;
v. [SERG.], 507, 35 - 36.
- 19: Quae ... sonat: cf. REM., 33, 13 - 14.
- 22: cf. SED., 1, 549, 2; v. REM. EIN., 248, 33;
v. BOETH. EUT., 3, 9 - 10.
- 23 - 26: cf. DON., 360, 13 - 14.
- 27 - 28: cf. PRIS. PT., 466, 29.
- 156, 2 - 15: cf. DON., 359, 4 - 10.
- 15: v. MUR. 7491 A, 26^v 20.
- 16 - 32: cf. DON., 359, 12 - 33 and see lines 29* and 33*.
- 157, 1: v. PROBUS, 156, 13.
- 2 - 7: DON., 359, 33 - 37.
- 8 - 11: DON., 359, 36 - p. 360, 2.
- 12: REM., 51, 17*; DON., 360, 2*.
- 13 - 36: cf. DON., 360, 2 - 14.
- 158, 2 - 3: cf. C.M. 14737, 178^r 11; cf. PARIS 7558, 155^r
4 - 5; cf. PRIS. PT., 484, 19.
- 5: Quia ... uerbum: cf. REM., 60, 3 - 4; v. SERVIUS,
406, 1 - 2; v. DON., 385, 11; v. [SERG.], 509,
19 - 20; et ... uerbo: v. REM., 60, 6 - 7.
- 6 - 7: DON., 362, 15 - 16.
- 9: cf. REM., 60, 11 - 12.
- 10 - 12: cf. SED., 1, 593, 3 - 5; cf. MUR. 7491 A, 29^r 4 - 7.
- 10: quare ... 'aduerbium': cf. MUR. 1586, 44^r 18 - 19.
- 14 - 17: cf. SED., 1, 594, 3 - 6; cf. MUR. 7491 A, 29^r
7 - 11; see MUR. 1586, 44^r lines 23, 25 and 27.
- 15: sed ... aduerbium: v. REM., 60, 6 - 7; v. AUDAX,
347, 23 - 24.
- 16: cf. REM., 60, 10 - 11; cf. DIOMEDES, 403, 18 - 19.

- 158, 17: Cicero bene legit': v. [SERG.], 509, 28 - 31.
- 159, 2 - 6: cf. SED., 1, 595 - 610; cf. MUR. 7491 A, 29^r 15 - 29^v 4 and MUR. 1586, 44^v 3 - 22; cf. DON., 385, 12 - 21 and see line 18*.
- 2: hoc ... originem: cf. SED., 1, 595, 3.
- 3: cf. SED., 1, 596, 1 - 2; v. PRIS., 3, 63, 9.
- 4: cf. SED., 1, 597, 2.
- 5: [a] ut a 'curro cursim': cf. SED., 1, 600, 1 - 2; v. PRIS., 3, 63, 9; a nomine ... 'pedetemptim': cf. SED., 1, 601, 1 - 2; cf. PRIS., 3, 63, 18.
- 160, 2 - 7: cf. MUR. 1586, 44^v 22 - 32 and 7491 A, 29^v 4 - 12.
- 2 - 4: cf. SED., 1, 611, 1 - 2.
- 3: v. CHARISIUS, 287, 5 - 6.
- 5: cf. SED., 1, 611, 6 - 7; 'modo' autem ... significat: v. PRIS., 3, 81, 2 ff. and esp. line 7.
- 6 - 7: v. SED., 1, 103, 18; cf. REM., 62, 5 - 13.
- 7: v. SED., 1, 611, 3 - 6.
- 161, 2 - 5: cf. DON., 362, 16 - 17.
- 5: Species: PRIS., 3, 63, 6.
- 6 - 7: cf. PRIS. PT., 479, 19 - 20.
- 9: cf. PRIS. PT., 474, 31; v. DIONYSIUS, 73, 1 - 2.
- 12 - 13: cf. PRIS. PT., 508, 9 - 10.
- 14: Significationes ... diuersae: v. PRIS., 3, 80, 30; quia ... temporis: DON., 362, 17 - 18.
- 15: cf. DON., 362, 22 - 23 and 23*.
- 16 - 17: see REM., 61, 28 and p. 62, 2; cf. DON., 362, 23 - 24 and 23*.
- 18: Sunt alia ... quamobrem': cf. DON., 362, 26; alia prouidendi ut 'ne': cf. DON., 362, 31; aut negandi ... quam': cf. DON., 362, 24 and line 24*;

- 161, 18: aut af <f> irmandi ... certe': cf. DON., 362, 24 - 25 and see p. 386, 10*.
- 19: Aut iurandi ... fidiu': cf. DON., 362, 30;
aut optandi ut 'utinam': cf. DON., 362, 25;
aut <h> ortandi ... agite': cf. DON., 362, 25 - 26;
aut remissiui ... paulatim': v. PRIS., 3, 86, 20.
- 20: cf. DON., 362, 27 - 28 and line 27*.
- 21: Aut dubitandi ... fortasse': cf. DON., 362, 28;
aut euentus ... fortuitu': cf. DON., 362, 31 - 32.
- 22: Aut congregandi ... pariter': cf. DON., 362, 31;
aut discretiui ... sinistrorsum': v. PRIS., 3, 87, 14; cf. DON., 362, 29 - 30; see REM., 64, lines 2, 7 and 8 for istorsum and sinistrorsum.
- 23: cf. DON., 362, 26 - 27.
- 24: Aut ordinandi ... deinceps': cf. DON., 362, 26 and 26*; aut intentiui ... omnino': cf. PRIS., 3, 87, 27.
- 25: Aut comparandi ... minus': cf. DON., 362, 32 and 32*; aut superlatiui ... ocissime': cf. PRIS., 3, 88, 4.
- 26: Aut numeri ... quotiens': cf. DON., 362, 24 and 24*;
quater ... quotiens': v. PRIS., 3, 88, 17 ff;
aut personalia ... tuatim': v. DON., 362, 28 - 29 and esp. p. 385, 15; 'meatim tuatim': see [PRIS.], 528, 25 - 26 and CHARISIUS, 240, 13.
- 27: Aut deminutiui ... belle': v. PRIS., 3, 88, 21 - 22; aut uocandi ... O': cf. DON., 362, 29; aut respon <den> di ut '<h> eu': cf. DON., 362, 29;
aut demonstrandi ... ecce': cf. DON., 362, 25;
aut eligendi ... immo': cf. DON., 362, 30 - 31.
- 162, 1: PROBUS, 154, 3.
- 2 - 3: PRIS. PT., 482, 17.
- 6: cf. CLEMENS, 70, 8.
- 7: v. ARS, 85, 15 - 16; v. CONSENTIUS, 349, 21 - 22.
- 8: DON., 363, 5.

- 162, 9 - 11: cf. PRIS., 3, 80, 22 - 24.
- 12 - 13: cf. DON., 355, 21 - 23.
- 12: v. REM., 22, 3*.
- 13: ex duobus integris: PRIS. PT., 475, 3;
ex integro et corrupto: PRIS. PT., 480, 28.
- 163, 2 - § 167: cf. C.M. 14488, 61^V 24 - 63^R 16.
- 2 - § 165: cf. MUR. 7491 A, 31^R 11 - 31^V 7 - 8.
- 2 - 20: cf. SED., 1, 678, 1 and § 679 - 685.
- 2: DON., 387, 4.
- 3 - 6: cf. REM. EIN., 261, 9 - 11; v. PRIS., 3, 68,
25 - 26; v. SERVIUS, 439, 7 - 10; v. CHARISIUS,
149, 6 and p. 259, 15 - 20.
- 3: datiui casus: MUR. 1586, 46^V 11.
- 7: DON., 387, 5*.
- 8 - 9: cf. REM. EIN., 261, 11 - 13.
- 8: v. PRIS., 3, 123, 19 and p. 134, 8; v. CHARISIUS,
279, 11 - 16; 'Quo uadis': POMPEIUS, 248, 13.
- 9: v. CHARISIUS, 206, 31.
- 10: DON., 387, 5.
- 13: DON., 387, 6.
- 14: cf. REM. EIN., 261, 17 - 19; v. POMPEIUS, 251,
13 - 17; v. SERVIUS, 439, 30 - 32.
- 15: DON., 387, 5 - 6.
- 16: v. REM. EIN., 260, 25 - 26 and p. 261, 19 - 20;
v. PETRUS, 169, 8 and p. 168, 17; v. PROBUS,
145, 32 - 34.
- 17: DON., 387, 7.
- 18: v. ARUSIANUS, 502, 3; v. PRIS., 3, 31, 21 - 22;
v. CLEDONIUS, 69, 9 - 11.

- 163, 19: DON., 387, 7 - 8.
- 20: cf. REM., 64, 1 - 2; v. CHARISIUS, 311, 7 and p. 249, 20 - 21; v. MAXIMUS, 201, 29; v. SACERDOS, 442, 22.
- 21 - 25: cf. SED., 1, 687.
- 21: cf. DON., 387, 8 - 9.
- 23 - 25: v. REM., 84, 10 - 13; v. DON., 371, 28 - 29.
- 26 - pergo' of sentence 27: cf. DON., 387, 9 - 11.
- 26: ideo ... habent: cf. SED., 1, 688, 4.
- 27: per ... transeo': cf. REM., 66, 24.
- 28: cf. SED., 1, 689, 1 - 2; v. [SERG.], 511, 1 - 2; v. SERVIUS, 416, 2.
- 29: cf. SED., 1, 690, 1; v. [SERG.], 511, 21; v. SERVIUS, 415, 37.
- 31: cf. SED., 1, 690, 3.
- 32: cf. SED., 1, 691, 1; v. POMPEIUS, 254, 7 - 9; v. DIOMEDES, 405, 14 - 16.
- 164, 2 - 6: cf. SED., 1, 692, 1 - 4.
- 4: cf. REM., 66, 20 - 25; cf. PRIS., 3, 66, 4 ff.; v. DIOMEDES, 404, 35 - p. 405, 1; v. CHARISIUS, 243, 26 - 27; in loco per genetium: v. SERVIUS, 416, 6 - 7; ad locum per accusatium: v. DON., 387, 10 - 11; per locum ... transeo': v. PROBUS, 154, 34 - 35; de loco ... uenio': v. SERVIUS, 416, 5; cf. DON., 387, 10.
- 5: cf. REM., 67, 1 - 4; cf. PRIS., 3, 66, 9 - 10; Cart<h> agine uenio: SERVIUS, 416, 5; ad locum ... actium: cf. REM., 67, 4; v. [SERG.], 511, 4; v. SERVIUS, 416, 4.
- 6: v. DON., 377, 1 - 2.
- 165, 1: DON., 387, 13 - 15.
- 2 - § 166, 4: cf. SED., 1, 695 - 698, 6.

- 165, 2: v. REM. EIN., 261, 27 - 28 and esp. p. 262, 2 - 4; v. SERVIUS, 440, 7 - 8.
- 5: cf. DON., 387, 15 - 16.
- 166, : cf. PRIS., 3, 88, 23 - p. 89, 13.
- 2: 'O regina ... urbem': VERG., 1, 522 and see PRIS., 3, 89, 4* for iupiter.
- 3: 'Adsis ... firmes': cf. VERG., 8, 78.
- 4: 'O qualis facies': IUVEN., 4, 10, 157.
- 6: 'O tempora O mores': CIC. CAT., 1, 1, 2.
- 7: cf. SED., 1, 594, 4.
- 167, 2 - 5: cf. SED., 1, 699; cf. PRIS., 3, 89, 14 - 23.
- 168, 2: cf. SED., 1, 631, 1 - 2; nullatenus': v. PETRUS, 167, 22; quando quoque ... nouum': v. PRIS., 2, 552, 8.
- 169, 2 - 4: cf. PRIS., 3, 83, 9 - 25.
- 170, 2 - <h> ortandi of sentence 9: cf. DON., 362, 15 - 19 and 19*.
- 9: aut ordinis - sentence 10: cf. DON., 362, 19 - 20.
- 11: cf. REM., 61, 9 - 11; cf. DON., 362, 23 and 23* and see SERVIUS, 415, 17 for intro and foras.
- 12 - 13: cf. DON., 362, 23 - 24 and 23*.
- 14 - 15: cf. REM., 62, 3 - 4 and line 9; cf. DON., 362, 24 and 24*.
- 16 - 17: cf. DON., 362, 24*.
- 18 - 19: cf. REM., 62, 15; cf. DON., 362, 24 - 25 and 25*.
- 20 - 57: cf. REM., 62, 17 - p. 65, 14: cf. DON., 362, 25 - 32 and see lines 26* - 27*, 30* and 32*.
- 171, 1: PROBUS, 153, 26.
- 2 - 'in foras' of § 173, 4: cf. DON., 362, 32 - p. 363, 11.

- 173, 1: per locum: DON., 363, 7*.
 4: dicitur: DON., 363, 10*.
 5: Per ... illac': DON., 386, 22; quia ... adiungitur:
 cf. [SERG.], 510, 23 - 24.
- 174, 2: cf. C.M. 14737, 179^r 22; cf. PARIS 7558, 157^v
 11 - 16; cf. PRIS. PT., 512, 25.
 5: cf. REM., 67, 21; cf. PRIS. PT., 512, 26;
 cf. DON., 387, 18 - 19.
 6: DON., 387, 19 - 20.
 7 - 8: DON., 363, 13 - 14.
 10: v. MUR. 7491 A, 2^v 4; v. REM., 67, 21 - 22.
 12 - 19: cf. C.M. 14488, 63^v 4 - 21.
 12 - 16: cf. MUR. 1586, 42^r 17 - 33 and 7491 A, 31^v 19 - 28.
 12: cf. SED., 1, 703, 4; a uerbo ... dicatur: cf.
 SACERDOS, 443, 20.
 14 - 16: cf. SED., 1, 704, 1 - 3.
 14: Ideo ... habet: v. REM., 68 - 12 - 13; v. PRIS.
 2, 552, 19; v. DIOMEDES, 401, 12 - 13; v. DON.,
 363, 14; v. SACERDOS, 443, 19 - 20; quia ... 'amans':
 v. PRIS., 2, 555, lines 6 - 9 and 24, and p. 556,
 1 - 4; v. CHARISIUS, 231, 2 - 4.
 15: Cum ... mancipium: v. PRIS., 2, 555, 27.
 19: cf. SED., 1, 706, 1; cf. MUR. 7491 A, 32^r 2;
 v. ISIDORUS, 1, 11, 1; v. PRIS., 2, 568, lines
 12 - 14 and 16.
- 175, 1: cf. PRIS., 2, 555, 20.
 2 - 4: DON., 363, 15.
 5: DON., 363, 15*.
 6 - 7: cf. C.M. 14737, 179^v 22 - 23; cf. PRIS. PT., 486,
 30.
 11: see supra § 7, 8.

- 175, 13: REM., 12, 20.
- 14 - 22: cf. C.M. 14488, 64^r 12 - 25.
- 14 - 17: cf. DON., 363, 16 - 19; omne: [SERG.], 513,
13 - 14; SERVIUS, 416, 33.
- 19 - 22: cf. SED., 1, 713, 1 - 3; cf. C.M. 14737, 179^v
14 - 22; cf. MUR. 7491 A, 32^r 14 - 19: v. REM.,
68, 27 - 31; v. PRIS., 2, 556, 6 - 10 and p. 555,
26 - 28.
- 176, 1 - 2: C.M. 14737, 180^r 3; cf. PRIS. PT., 473, 20 - 21.
- 6: cf. ARS, 86, 19.
- 8: ARS, 86, 20; REM., 13, 10.
- 9 - 12: cf. DON., 363, 19 - 21.
- 177, 1: PRIS., 2, 557, 1.
- 2 - 3: cf. C.M. 14737, 180^r 8; cf. PRIS. PT., 487, 19.
- 5: v. [SERG.], 513, 23; v. SERVIUS, 417, 11;
v. SACERDOS, 444, 7 - 8.
- 6 - 7: v. PRIS., 2, 564, 22 - 23.
- 9: v. PRIS. INST., 456, 23 - 25 and vol. 2, 558,
lines 7 - 8 and 17 - 18; v. SACERDOS, 444, 10 - 11.
- 11: v. DON., 363, 23.
- 13: v. REM., 69, 7 - 8; v. PRIS., 2, 557, 28 - p. 558,
1; v. SERVIUS, 417, 12; v. CHARISIUS, 230, 26
and p. 232, 18 - 19; v. [SERG.], 513, 25;
v. SACERDOS, 444, 8 - 10.
- 178, 1: DON., 387, 27*.
- 2 - 5: cf. C.M. 14737, 180^r 19; cf. PRIS. PT., 487, 25 - 26.
- 6 - 9: v. PRIS., 2, 558, 8 - 10.
- 13: v. PRIS., 2, 435, 12; v. CHARISIUS, 232, 16 - 17.
- 19: v. PRIS., 2, 567, 3 - 4; v. CHARISIUS, 230, 15 - 17.
- 179, 1: PRIS., 2, 568, 11; DON., 388, 8*.

- 179, 2 - 3: cf. PRIS. PT., 487, 31.
 6 - 7: cf. supra 44, 5 - 6.
 8 - 9: cf. supra 44, 7 - 8.
- 180, 1: DON., 388, 9*.
 2 - 3: C.M. 14737, 180^r 22 - 23; cf. PRIS. PT., 473, 30 - 31.
 6 - 9: cf. supra 55, 7 - 10.
- 181, 2 - 23: cf. SED., 1, 738-742.
 2 - 20: cf. C.M. 14488, 65^v 19 - 66^r 20.
 2 - 15: cf. MUR. 7491 A, 32^v 27 - 33^r 8.
 2: DON., 388, 12.
 4: cf. DON., 388, 13.
 5: DON., 388, 13 - 15.
 9: DON., 388, 16.
 12: 'tunicatus galeatus: DON., 388, 12; pra<n> sus cenatus': DON., 388, 15.
 14: v. POMPEIUS, 262, 14 - 15.
 15: 'Italia ... Lycurgo': cf. VERG., 3, 14.
 16: nulla ... dicitur: cf. POMPEIUS, 262, 26 and line 28.
- 17 - 18: cf. POMPEIUS, 262, 33 - 37.
 17: licet ... sumant: v. DIOMEDES, 402, 23 - 24.
 21: DON., 388, 16 - 18.
 22: Hoc ... nomen of sentence 23: cf. POMPEIUS, 263, 29 - 35; v. PRIS., 2, 568, 20 - 21; v. SACERDOS, 444, 16 - 17.
 23: quia ... dicitur: cf. MUR. 7491 A, 33^r 16; cf. DON., 388, 18; v. SACERDOS, 444, 18.

- 182, 2 - § 183, 3: cf. C.M. 14488, 66^v 8 - 18.
- 2 - 6: cf. SED., 1, 743; cf. MUR. 7491 A, 33^r 18 - 22.
- 2: cf. DON., 388, 19 - 20; habent: MUR. 1586, 49^r 2.
- 3: 'furibundus' ... morienti' of sentence 4:
cf. PRIS., 2, 137, 18.
- 4 - 6: cf. SED., 1, 743, 4 - 5.
- 5: v. REM., 70, 17.
- 183, 2: cf. MUR. 7491 A, 33^v 22 - 23; cf. DON., 388, 20 - 21.
- 3 - 4: cf. SED., 1, 744, 3; cf. C.M. 14488, 66^r 24 - 27;
cf. MUR. 7491 A, 33^r 27 - 28; v. REM. EIN., 263, 5 - 7; cf. POMPEIUS, 257, 4 - 5; v. SERVIUS, 441, 16 - 18.
- 7: v. SED., 1, 745, 1; v. ARS, 75, 30 - 32;
v. REM., 70, 10 - 11; v. CHARISIUS, 59, lines 8 and 13 and p. 126, 22 - 27.
- 8 - 9: cf. REM., 70, 11 - 17; v. PRIS., 2, 568, 26 - p. 569, 1 and p. 550, 23 - 24; v. POMPEIUS, 257, 40 and p. 256, 34 - 35.
- 8: recipiunt ... amantissimus': v. SED., 1, 748, 5;
et ... illius': v. [SERG.], 515, 4 - 5.
- 9: v. SED., 1, 746, 2 and p. 744, 5; v. PRIS., 2, 550, 20 - 22; v. POMPEIUS, 256, 28 - 29.
- 184, 2 - 5: cf. SED., 1, 747, cf. C.M. 14488, 67^r 5 - 14;
cf. MUR. 7491 A, 33^v 1 - 6.
- 2: DON., 388, 22 - 23.
- 4: v. PRIS., 2, 560, 14 - 15.
- 5: v. PRIS., 2, 560, 7 - 9.
- 185, 2 - 4: cf. SED., 1, 723.
- 2 - 3: v. POMPEIUS, 261, 2 - 6; v. SERVIUS, 440, 23 - 25;
v. CHARISIUS, 329, 30 - 31.
- 2: DON., 388, 2.

- 185, 4: v. SERVIUS, 440, 20 - 25.
- 186, 2 - § 187: cf. DON., 363, 13 - p. 364, 26, and see lines 13*, 15* and 18* on p. 363.
- 47: v. CLEMENS, 92, 22; v. PRIS., 2, 568, 17 ff.
- 188, 2 - 4: cf. C.M. 14737, 180^V 11 - 13; cf. PARIS 7558, 159^r 10 - 11; cf. PRIS. PT., 465, 37.
- 5: v. REM., 70, 21 - 24; v. PRIS., 2, 551, 16 and vol. 3, 93, 13 - 14 and line 17 ff. and p. 97, 17 ff.; v. [SERG.], 516, 9 - 11.
- 6 - 7: cf. DON., 364, 33.
- 9: SED., 1, 15, 16 and § 760, 4: PETRUS, 168, 32; REM., 70, 21.
- 10 - 13: cf. DON., 364, 34 - 35; see PRIS., 3, 93, 9 for species.
- 14 - 15: v. PRIS. PT., 465, 39.
- 16 - 17: PRIS. PT., 466, 1.
- 18: PRIS. PT., 465, 39 - p. 466, 1.
- 19: v. PRIS. PT., 500, 7.
- 189, 2: cf. the list in PRIS., 3, 93, 13 - 16.
- 4: Copulatiua ... ast': cf. PRIS., 3, 93, 17 - 18; 'et ... ast': DON., 364, 36 - 37; continuatua ... dormit': v. PRIS., 3, 94, 12 - 22.
- 5: cf. PRIS., 3, 94, 22 - 24; 'Quia ... mouetur': cf. REM., 71, 9 - 11.
- 6: cf. PRIS., 3, 95, 15 - 18 and lines 23 - 24; Vt prosit ... facio': SED., 1, 773, 1.
- 7: cf. PRIS., 3, 96, 23 - 24.
- 8: cf. PRIS., 3, 95, 5 and line 15.
- 9: cf. PRIS., 3, 97, 4 - 5; 'Equidem ... deprecor': VERG., 12, 931.
- 10: cf. PRIS., 3, 97, 17 - 21.

- 189, 11: cf. PRIS., 3, 98, 3 - 12.
 12: cf. PRIS., 3, 98, 25 - 26.
 13: cf. PRIS., 3, 99, 12 - 13.
 14: cf. PRIS., 3, 102, 19 - 20.
 15: cf. PRIS., 3, 100, 5 - 10.
 16: cf. PRIS., 3, 100, 15 p p. 101, 8.
 17: cf. PRIS., 3, 101, 9.
 18: cf. PRIS., 3, 102, 12 - 16.
 19: v. REM., 74, 13; v. PRIS., 3, 99, 13.
- 190, 4: v. REM., 78, 21 - 24; v. AUDAX, 350, 9 - 11;
 v. PRIS., 3, 104, 20 ff.; v. DON., 365, 7 - 8;
 v. PS-AUG., 521, 29 - 30.
 8: PRIS., 3, 104, 21 - 22.
 10: cf. PRIS., 3, 104, 20 - 21; v. CHARISIUS, 289,
 23 - p. 290, 1.
 14: cf. PRIS., 3, 104, 22 - 23.
 15: v. PRIS., 3, 104, 22 - 23 and p. 141, 10.
 16: v. REM., 78, 23 - 24; v. PRIS., 3, 104, 24 - p.
 105, 4; v. DON., 365, 8.
- 17 - 25: cf. SED., 1, 757, cf. C.M. 14488, 68^r 2 - 12;
 cf. MUR. 7491 A, 34^r 3 - 10.
 20: v. REM., 71, 20 - 22.
 24: cf. MUR. 1586, 49^v 27.
 26: Vnde ... 'regendo': v. ELDER, 140; v. ISIDORUS,
 9, 3, 1; v. CHARISIUS, 111, 18 - 20; 'coniun <c>-
 tio' ... dicitur: cf. REM., 70, 20 - 21.
- 28 - 29: cf. MUR. 7491 A, 34^r 16 - 18.
 28: cf. REM., 72, 20 - 21.
 31: cf. REM., 72, 21 - 23; v. PRIS., 3, 97, 17 - 18.

- 191, 2 - 27: cf. DON., 364, 33 - p. 365, 8.
- 15: see DON., 364, 37*.
- 19: see DON., 364, 39*.
- 21: see DON., 365, 5*.
- 27: see DON., 365, 8*.
- 192, 1 - 7: cf. C.M. 14737, 181^v 17 - 20; cf. PARIS 7558, 160^r 15 - 20.
- 2 - 5: cf. PRIS. PT., 468, 21 - 23.
- 5: cf. PRIS., 3, 24, 13 - 14; cf. CLEDONIUS, 10, 12; cf. [ASPER], 553, 31.
- 6 - 7: DON., 365, 10 - 11.
- 9: SED., 1, 15, 17 and 796, 3; MUR. 7491 A, 35^r 2; REM., 78, 31; v. CHARISIUS, 299, 14 - 15.
- 10: cf. DON., 389, 20 - 24; Nam ... 'absque': v. PRIS., 3, 24, 13 - 14; v. CHARISIUS, 299, 23 and p. 300, 17 ff.; uel ... 'circa': v. PRIS., 3, 41, 15 ff.; v. DOSITHEUS, 413, 8 - 13.
- 193, 2 - 4: cf. SED., 1, 800, 5; cf. C.M. 14488, 70^r 8 - 15.
- 2: Si ... supponuntur: cf. MUR. 7491 A, 35^r 3 - 4; Si ... praeponatur: cf. POMPEIUS, 269, 27; cf. CLEDONIUS, 75, 16; cf. CHARISIUS, 299, 14 - 15; sed ... 'pube tenus': v. POMPEIUS, 270, 8; v. DIOMEDES, 409, 16 - 17 and p. 410, 17; v. CHARISIUS, 302, 23 - 26.
- 4: v. SED., 1, 800, 7; v. REM., 79, 4 - 6 and REM. EIN., 264, 24 - 26; v. POMPEIUS, 270, 5 - 6.
- 6: v. SED., 1, 15, 18; v. REM., 79, 2 - 3; v. POMPEIUS, 270, 22.
- 194, 2 - 14: cf. DON., 365, 10 - 27 and see line 15*.
- 195, 3: 'Veritas ... aeternum: PS., 116, 2; iusti ... uiuunt': cf. SAP., 5, 16.
- 5: Item ... casui: v. PRIS., 3, 53, 14 - 21;

- 195, 5: v. DOSITHEUS, 415, 16; 'Potens ... diem': 2 TIM., 1, 12.
- 8: 'Aperite ... Domino': PS., 117, 19.
- 9: cf. C.B. 83, 175, 18 - 21.
- 10: 'Quotiens ... ciuitate uel in campo': v. PRIS., 3, 53, 21 - 22; v. CHARISIUS, 302, 27 - 28.
- 11: v. C.B. 83, 173, 22 - 26; v. DOSITHEUS, 414, 19 - 23: 'Propheta ... nobis': LUC., 7, 16.
- 12: 'Nec ... inimicis': cf. PS., 30, 9.
- 13: 'Posuisti ... coronam': cf. PS., 20, 4.
- 14: 'Loquetur ... suam': PS., 84, 9.
- 15: 'Multifarie ... Filio': cf. HED., 1, 1 - 2;
'Multifarie: see Guillelmus de Antona, Postillae in Vetus Testamentum, contained in B.N. Lat. 526, 14th cent., fol. 6^r, col. 2 - 6^v, col. 1:
"Multipharie multisque modis olim loquens deus patribus in prophetis novissime diebus istis locutus est nobis in filio."
- 16: 'Ibi ... suorum': cf. PS., 122, 2.
- 17: 'Intret ... mea': PS., 87, 3.
- 18: cf. REM., 88, 1 - 4; v. DON., 365, 27 - 30.
- 19: v. PRIS., 3, 294, 10 - 15.
- 196, : v. POMPEIUS, 280, 32 - p. 281, 3; v. DON., 366, 7 - 8.
- 197, 2 - 198, 6: DON., 365, 10 - 27 and see lines 15* and 20*.
- 198, 7: v. REM., 87, 22 - 23; v. DON., 365, 28.
- 8 - 28: cf. DON., 365, 28 - p. 366, 11.
- 11: 'itur in antiquam': VERG., 6, 179.
- 12: 'Stans ... pup <p> i': VERG., 3, 527.
- 14: 'Postesque ... gradibus': VERG., 2, 442.

- 198, 15: 'Arma ... quercu [m]': VERG., 8, 616.
 17: 'multa super ... Hectore multa': PRIS., 3, 45, 27; VERG., 1, 750.
- 199, 1 - 3: cf. C.M. 14737, 183^r 21-183^v 4; cf. PARIS 7558, 162^r 21.
 5: cf. SED., 1, 15, 9; v. PRIS., 2, 551, 16 - 17.
 6 - 7: cf. DON., 366, 13 - 14.
 9: v. PRIS., 2, 551, 16 - 17.
 11: cf. SED., 1, 943, 2; cf. REM., 90, 10 - 14.
 13: cf. SED., 1, 943, 4; cf. REM., 90, 16 - 17 and esp, line 16*.
- 200, 1 - 2: cf. REM., 91, 5 - 7; v. PRIS., 3, 91, 20 - 22; v. DON., 392, 2.
 6: v. MUR. 7491 A, 37^v 1 - 2; v. PRIS., 3, 91, 20 - 22.
 7: cf. REM., 91, 1 - 3 and see lines 4* and 7*;
 'Heu quam ... aruo': cf. VERG. BUC., 3, 100, and for aruo see line 100*.
 8: Aliquando ... postulauerit: cf. REM., 91, 7 - 9; licet ... gratias': cf. SED., 1, 943, 3; cf. REM., 90, 14 - 16; cf. DIOMEDES, 419, 14 - 15; v. CHARISIUS, 314, 28 - p. 315, 2 for pro.
- 201, 2 - 3: DON., 366, 13 - 14.
 4 - 'attat' of sentence 9: cf. DON., 366, 14 - 16 and see line 15*.
 9: aut optantis ut 'O': DON., 391, 27; aut irascentis ut 'heu': v. SACERDOS, 447, 4 - 5; et si ... similia: DON., 366, 16 - 17.
- 202 - 203: cf. MALSACHANUS, 211, 18 - p. 212, 25; v. DON., 360, 17 - p. 361, 11.
- 202, : cf. SACERDOS, 435, 31 - p. 436, 25.
 12: Subiunctiuo: see PRIS., 2, 408, 18.
- 203, 20: Gerundia: see REM., 56, 26 and DON., 361, 9*.

- 203, 21: Supina: see PRIS. INST., 454, 4 and PHOCA§, 436, 22.
- 204, 2 - 4: cf. DON., 362, 10 - 11.
- 12 - 14: v. SED., 1, 724, 1.
- 12: v. PRIS., 2, 557, 14.
- 14 - 16: v. SED., 1, 726, 1; cf. REM., 69, 30 - 31;
v. PRIS., 2, 557, 26 - 27.
- 205 - 210: cf. MALSACHANUS, 216, 19 - p. 217, 20; cf. SACERDOS, 436, 35 - p. 437, 35.
- 205 - 209: v. DON., 361, 13 - p. 362, 10.
- 206, 3: amaminor: ALCUIN, 381; v. BONIFATIUS, 501, 8 with laudaminor; v. DON., 361, 26 with legiminor.
- 210, 2 - 16: v. ASPERUS, 56, 2 - 3; v. DON., 362, 10 - 12.
- 10 - 12: v. SED., 1, 727, 1.
- 12: v. PRIS., 2, 558, 7 - 8.
- 14 - 16: v. SED., 1, 726, 2.
- 14: cf. REM., 69, 32.
- 16: 'tis' ... 'amandus': cf. REM., 69, 32 - p. 70, 1; v. PRIS., 2, 558, 4.
- 211 - 228: v. DON., 360, 15 - p. 362, 12; v. PROBUS, 164, 14 - p. 167, 26. The same applies for doceo, audio, and esp. lego.
- 211 - 222: cf. MALSACHANUS, 219, 17 - p. 220, 17.
- 211 - 215: cf. SACERDOS, 437, 36 - p. 438, 21.
- 222, 1 - 4: cf. DON., 362, 10 - 11.
- 10 - 12: v. SED., 1, 724, 1.
- 12: v. PRIS., 2, 557, 14.
- 14 - 16: v. SED., 1, 726, 1; cf. supra 222, 14 - 16.

- 223 - 228: cf. MALSACHANUS, 222, 25 - p. 223, 21;
cf. SACERDOS, 438, 16 - p. 439, 13.
- 223 - 227: cf. supra § 205 - 209.
- 224, : doceminor: cf. supra 206, 3.
- 228, 2 - 16: cf. supra 210, 2 - 16.
- 10 - 12: v. SED., 1, 727, 1.
- 12: cf. supra 210, 12.
- 14 - 16: v. SED., 1, 726, 2.
- 14: cf. supra 210, 14.
- 16: cf. supra 210, 16.
- 229 - 243: cf. DON., 360, 15 - p. 361, 8.
- 229 - 238: v. MALSACHANUS, 224, 19 - p. 225, 14.
- 230, 3: 'legito ... ille': see DON., 360, 26*.
- 238, 12 - 14: v. SED., 1, 724, 1.
- 16 - 18: v. SED., 1, 726, 1.
- 240, 2: 'legere ... gantur': cf. DON., 361, 24*.
- 3: 'legitor ... guntor': cf. DON., 361, 25*.
- 244, 10 - 12: v. SED., 1, 727, 1.
- 14 - 16: v. SED., 1, 726, 2.
- 16: cf. REM., 69, 32 - p. 70, 1.
- 245 - 260: cf. PC's previous conjugations of amo, doceo,
and lego; v. BONIFATIUS, 508-510.
- 245 - 254: v. MALSACHANUS, 231, 20 - p. 232, 22.
- 254, 12 - 13: v. SED., 1, 724, 1.
- 16 - 18: v. SED., 1, 726, 1.
- 260, 10 - 12: v. SED., 1, 727, 1.
- 14 - 16: v. SED., 1, 726, 2.

261. - 265: v. MALSACHANUS, 236, 13 - 25; ALCUIN, 883 - 884; v. DIOMEDES, 360, 5 - 13; v. DOSITHEUS, 406, 13 - p. 407, 5.
- 265, 4: v. R.W. Hunt, "Studies in Priscian in the Eleventh and Twelfth Centuries," in MRS, 1941 - 43, vol. 1, p. 225, lines 16 - 19 quoting the ms. Chartres 209, fol. 37^{rb} and p. 231, lines 9, 13 - 14 and 17 transcribed from Paris Arsenal 711, fol. 18^v; v. FUNAIOLI, 156, 28.

TRANSLATION OF THE PROLOGUS

1 - 3 Here begins the prologue to the Book Based on Priscian as well as on Donatus written by the monk Brother Paul the Camaldolite.

1, 1 We know by the most convincing of matters as well as by very many experiences and have often heard even in the Sacred Pages that wisdom is better than all of the most precious riches and that no desirable thing can be compared with her.

2 Her fruit is better than gold and precious stone, and her issue better than choice silver. 3 This fact also is laudable enough in wisdom, that she is easily seen by those who love her. 4 She shows herself to them eagerly and presents herself to all saying: 'I love those who love me, and they who seek me in the morning shall find me.' 5 By reflecting upon her, therefore, the sense is perfected. 6 For he who keeps watch near her will quickly be wise and free from care. 7 Because of these reasons certain of my most beloved friends, kindled by the zeal for wisdom, out of charitable devotion have asked me, Brother Paul the Camaldolite monk, that I write a book for them based on both

Priscian and Donatus in such a fashion: that first according to Priscian I briefly show what a noun is, why it is thus called and whence it is derived, how many accidents a noun has, how each accident of the noun is defined and distinguished and why it is thus named; 8 and that then according to Donatus I add what are the accidents of the noun and that I proceed with the same form of teaching in the remaining parts of speech and in their accidents.

2 1 At any rate, after these things are finished, they have asked me that I make known the rules of long and short syllables and that I briefly show how they can arrive at a knowledge of versification. 2 My above-mentioned most beloved friends have also asked me to emendate with care a model of versification, a work highly laudable but partly corrupted out of negligence and ignorance, and to place it after the rules of long and short quantity in the same volume. 3 I have also been requested to write in prose form an introduction to the art of letter writing inspired by the rhetoric of Tullius, in which introduction I would show everything that Tullius prescribes for the good letter writer to avoid or to observe and that which according to Horace's Ars Poetica ought to be shunned or observed. 4 And afterwards I have been requested to write three letters concerning thirty different matters, that is, three letters concerning each of these matters, and to entitle each matter with

a heading and arrange these letters with their headings in the form of a register like the kind used by the Holy See when the situation should demand that letters ought to be sent to various persons.*

3 1 Having heard the petitions of fraternal devotion, inasmuch as we are ordered by charity to serve one another and each one is instructed to administer diligently to his fellow-man the grace which he has received, since I have completed that which was requested of me not by the brilliant speech of skillful men, not by an artificial grandeur of ornate elocution but by a striving for a simple truth of matters for the advantage of my brothers with the disposition of stammering infants who make an effort to speak whatever they have heard although they cannot yet form full speech, therefore with all the humility of my mind I beseech you, the readers of this work, if in any way I have uttered anything superfluous or anything negligently or not humbly or not in a sufficiently useful way, that you overlook all of this with clemency, mindful of that which the Apostle spoke by which you are taught to endure fools gladly because you are wise yourselves. 2 Likewise I ask that your prayer will commend me to the highest Judge whose providence it is to take pity always and to spare, in order that I, aided by the divine gift of generosity through your prayers, may deserve to reach the kingdom of eternal blessedness which by my own merits I am not able to

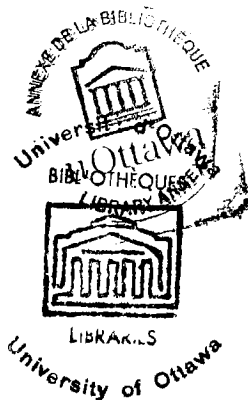
obtain. 3 Here ends the prologue.

* The letters are assigned to three different Popes, and PC at the beginning of each of the three series of letters which is assigned to a possible author gives a list of the subject-headings to be developed. There are twelve subject-headings assigned to Adrianus, twelve to Lucius, and ten to Gregorius, which makes thirty-four and not thirty. In the case of the letters assigned to Gregorius, the manuscript leaves off at a portion of the second letter dealing with the ninth subject-heading.

THE LIBER TAM DE PRISCIANO QUAM DE DONATO
A FRATRE PAULO CAMALDULENSE MONACHO COMPOSITUS:
FIRST EDITION WITH COMMENTARY

by Gilbert M. Boutroix

Thesis presented to the School of Graduate Studies
as partial fulfillment of the requirements for the degree of
Doctor of Philosophy, in the Department of Classical Studies,
University of Ottawa.



Ottawa, Ontario
1971

COMMENTARY TO THE PROLOGUS

INCIPIT PROLOGUS IN LIBRO ... A FRATRE PAULO CAMALDULENSE
MONACHO COMPOSITO

In this incipit the title of the grammatical treatise is stated and its authorship, although there is no reason to prove or disprove that PC was the actual scribe responsible for the writing of the treatise as it exists in Paris B.N. Lat. 7517.

1 - 3: The prologus can be divided into three parts: the first part in 1, 1 - 6 is an eulogy of sapientia characterized by several citations from Proverbs and the Book of Wisdom; the second part in 1, 7 is detailed account of what shall be written and the reason for writing it; the third part in 3, 1 is an expression of inadequacy for the task, a seeking of the readers' pardon for anything amiss in the work, and a request to pray for his salvation. As for the beginning of the prologus proper with an eulogy of sapientia, it is worthwhile to note that PC is not the first to do this. CLEMENS, 3 and VERG. GRAM., 3 also commence their works by praising sapientia. William of Conches (1080 - 1145) in the preface to his De Philosophia Mundi (the PL, vol. 172, col. 41 - 43) also begins by underlining the importance of sapientia

combined with eloquentia: "Quoniam, ut ait Tullius in prologo Rhetoricorum, 'eloquentia sine sapientia nocet; sapientia vero sine eloquentia, etsi parum, tamen aliquid cum eloquentia autem maxime prodest,' errant qui, postposita proficiente et non nocenti [sic], adhaerent nocenti et non proficienti. Id etiam est gladium semper acuere, sed nunquam in praelio [sic] percutere." In col. 100 Conches states that the road to the studium philosophiae begins with instruction in eloquentia that consists of three parts: grammatica, dialectica and rhetorica. G. Paré et alii (La Renaissance du XII^e siècle, Les Ecoles et l'enseignement, vol. 3 of the Publications de l'Institut d'Etudes Médiévales d'Ottawa, Paris, J. Vrin, 1933, p. 195) observe that William of Conches is the most ardent representative of the twelfth century scheme of the classification of the sciences in which the artes sermocinales are considered to be preparatory disciplines, which is also expounded by Hugo of St. Victor in his Didascalion. (Paré et alii, p. 194 - 195.)

1, 7: PC's alleged reason for writing - because his friends have asked him - seems to be the conventional modesty topos used by many medieval writers who claim that they write on request, i.e. of a "friend, patron, or a superior." (Ernst Robert Curtius, European Literature and the Latin Middle Ages, New York, Harper and Row, 1953, p. 85.)

1, 7 - 8: PC's treatment of the eight parts of speech in the order noun, pronoun, verb, adverb, participle, conjunction, preposition, and interjection is the order used by Virgilius Maro Grammaticus and by the grammarians in the Grammatici Latini, (Clement Orestes Meredith, The Partes Orationis as Discussed by Virgilius Maro Grammaticus, Ph.D. dissertation submitted to the John Hopkins University, Baltimore, 1912, p. 14.) except PROBUS, 57, 18 who discusses the verb last and PRIS., 2, 55, 6 ff. who discusses the verb second, then the participle and pronoun, omitting the interjection. (Meredith, p. 14.)

7: ut prius ... nomen

In the grammatical treatise the section 1, 1 - 6, with the exception of sentence 5 which is from DON., 355, 5, defines the noun secundum Priscianum as is evident in the Fontes.

quare ... deriuetur

This refers to the text in the grammatical treatise 1, 7 - 8. Sentence 7, however, is not based on Priscian but is similar to REM., 8, 18.* Sentence 8 seems likely to be based on a text like REM., 8, 18 - 21 which in turn, however, is reminiscent of PRIS., 2, 57, 2 - 3 and DIOMEDES, 320, 26 - 27.

quot ... accidant

This refers to the section in the grammatical text 1, 9 - 12. Sentence 9 is from DON., 355, 6, but 10 - 12 is based on PRIS. PT., 464, 24 - p. 465, 1 and PRIS., 2, 57, 8.

1, 7: quomodo ... monstrarem

PC actually does not adhere strictly to the order which he proposes here, for instance, in the grammatical treatise 1, 21 - 22 in his discussion of species he speaks about the etymology of species before he divides it into the two types in sentence 25: primitiua and deriuatiua. Likewise, in 7, 9 ff. he treats the etymology of genus before discussing in detail the divisions and types of genus. Moreover, as can be seen in the references in the Fontes, Priscian is not the unique source for all of 1, 17 ff., which is a discussion on species.

8: As far as the noun is concerned, PC begins in 65, 2 allegedly secundum Donatum with " 'Dominus' quae pars est?" which appears similar to PRIS. PT., 461, 23: " 'Arma' quae pars orationis est?" And as will be seen in the references to 65 in the Fontes not all of this section is strictly secundum Donatum. One may notice, however, that some sections like the discussions on the interjection and the preposition secundum Donatum are nearly entirely secundum Donatum.

2, 1: See 26^V 11-33^V 27.

2: See 33^V 28-54^V 33.

3: See 54^V 34-59^r 27.

Richard William Hunt ("The Introductions to the 'Artes, in the Twelfth Century," Studia Mediaevalia in Honorem Admodum

Reverendi Patris Raymundi Josephi Martin, Brussels, De Tempel, 1948, p. 85) notes that the exposition of grammar according to Priscian and Donatus and that of rhetoric according to ~~the~~ Rhetorica ad Herennium formed an essential starting point for instruction in the twelfth century.

4: This refers to 59^r 28 - 85^v 36 (the end of the manuscript). Please see my discussion in footnote 1 for the Prologus.

3, 1 - 2: PC's apology for, and avowal and admission of inadequacy of language and style appears to be a topos of affected modesty which Curtius (p. 83) notes had wide diffusion in the exordia of classical and mediaeval Latin writers. He points out that this is excellently illustrated in the exordium to Cicero's Orator.

C_O_M_M_E_N_T_A_R_Y

TO THE LIBER TAM DE PRISCIANO QUAM DE DONATO

"Et quoniam ad utilitatem omnium est datus, ideo 'Donatus' est uocatus."

The most noticeable aspect of this sentence which is a part of the incipit is the pun on the meanings of the past participles datus and Donatus.

If one were to examine the ending of this sentence, he would notice that there seems to be a metrical character to the phrase est uocatus by virtue of its pattern -v-v. Eduard Norden (Die Antike Kunstprosa, Stuttgart, Teubner, vol. 2, p. 930) notes that this type of ending was frequently employed in pre-Ciceronian prose endings. However, on p. 929 he observes that Martianus Capella recommends this ending as a bona clausula, and on p. 951 Norden states that the cursus velox of the Middle Ages is based ultimately upon the Greek prose ending -v-v. Even the phrase omnium est datus with its pattern /v\ / /v is similar in its metrical pattern to the phrase cernitur et in terra, which Norden (p. 951) cites as an example of the cursus velox.

Note also the three rhymed cola ending respectively in datus, 'Donatus', and uocatus. (For a discussion on prose-rhyme see Karl Strecker's Introduction to Medieval Latin, Berlin, Weidmann, 1957, p. 85 - 86.)

Datus refers to Liber: "And because it was given for the benefit of all, it has been called Donatus." It may be possible to justify the present tense est and the participle on the grounds that in Vulgar Latin there existed the double meaning of domus clausa est as discussed by Veikko Väänänen (Introduction au latin vulgaire, Paris, Klincksieck, 1967, p. 138).

PC's etymological explanation of why his work is called Donatus might perhaps be reminiscent of what Edwin A. Quain ("The Medieval Accessus ad Auctores," Traditio, issue of 1945, vol.3, p. 219) observes about the twelfth century accessus to Classical authors - namely, that the titulus of a Classical author is usually explained as to its etymological origin as is evident in the following selection from the Monac. lat. 19475 quoted by Quain on p. 219: "Iste [referring to the title of Ovid's Epistolae] quoque a materia sumitur, intitulatur enim a quibusdam 'Ovidii epistolarum' [sic] propter hanc causam, quia diversae sunt epistolae in hoc volumine, quae poterant mitti vel mittebantur 'Epi': Graece, Latine: supra; 'stola': missa."

1, : PC begins his treatment of the noun by first asking

what part of speech poeta is. This type of beginning is similar to the beginning of the discussion on the noun in C.M. 14737, 164^V 17 - 21: " 'Magnus' que pars orationis est? Nomen. Nomen quid est? Pars orationis cum casu et reliqua. Quid est proprium nominum? Proprium nominis est significare certam substantiam cum certa qualitate." It is worthwhile to note that the C.M. 14737 begins every discussion of each of the eight parts of speech in this manner, which appears to go back ultimately to the practice in Priscian's Partitiones, where, for example, on p. 461, 23 he gives: "A r m a, quae pars orationis est? Nomen." On p. 464, 32 - 34 we read: "V i r u m, quae pars orationis est? Nomen. Quid est nomen? Pars orationis unius cuiusque rei suppositae | communem vel propriam qualitatem significans." Another grammarian whose usual practice is to begin his discussions on the eight parts of speech in this manner is the author of Paris B.N. Lat. 7558. From the Fontes, the chief source, direct and indirect, (as in sentence 8 for instance) is Priscian's Institutiones Grammaticae and Partitiones. Sentences 7 - 16 which mainly concern the etymology of nomen have chiefly Remigius of Auxerre as the apparent source, who appears to derive his material possibly from Sedulius Scottus, Sergius, Diomedes, Priscian, Marius Victorinus, Varro and Isidore. For sentence 8 Muridac may also be a possible source for the etymology of nomen. Since we can assign Muridac only to the ninth century,

it is therefore difficult to establish whether sentence 8 was borrowed from Muridac who in turn might have borrowed from Sedulius Scottus or whether the possible link is as follows: PC, Sedulius, Muridac. James F. Kenney (The Sources for the Early History of Ireland, Shannon, Irish University Press, 1968, p. 554 - 555) gives 848 - 860 or 874 as Sedulius's date, and on p. 543 he observes that the name Moridach may possibly be identifiable with Smaragdus, whose floruit Kenney (p. 542) gives as ca. 819. However, Bengt Löffstedt in his edition of Malsachanus does not identify Smaragdus with Muridac or Moridach. Manitius (vol. 1, p. 462) hints at the possibility of Smaragdus and Muridac being one person.

There appears to be no identifiable source as yet for sentences like 17 and 20 which occur many times in the treatise often along with Solutio as in 8, 1 and 8, 3.

1, 5: Concerning the use of quod as an interrogative Meredith (p. 41) states that Vergilius Grammaticus in his listing of the qui and quis forms on p. 46, lines 16 - 17 of his Opera at first pairs them in the order: relative - interrogative. However, on p. 130, line 25 Vergilius gives quis qui, quae qua and quod quid. PC also uses quod as an interrogative in the Prologus.

7: According to REM., 8, 18* it appears that PC may very well have seen a text similar to the Codex Monacensis Latinus 14763.

1, 10 - 12: DIOMEDES, 320, 27 - 28 lists the same five accidents of the noun which Priscian gives, except for qualitas. According to Diomedes and Donatus (p. 373 - 374) qualitas is two-fold, embracing the two main categories of proper and appellative nouns. Within these two categories are discussed the praenomen, nomen, cognomen and agnomen (see DIOMEDES, 321, 3 ff.); and included in the appellatives are the two divisions of corporal and incorporeal nouns and the various ways by which they originate: whether they be prototypes or derived (DIOMEDES, 323, 18 ff.), and if derived, whether they be possessives, patronymics, paronyma, ἐρηματικά, comparatives or diminutives (DIOMEDES, 324, lines 8, 10, 14 and 25).

In the fashion of Diomedes and Donatus, CHARISIUS, p. 193 to 194 uses qualitas as one of the five accidents and speaks of nouns as being either appellative or proper. Although Priscian (see the Fontes) as PC lists species instead of qualitas, he does not give qualitas as a synonym for species in the PT., 464, 34. Moreover, the listing of these five accidents by Priscian and PC is in the tradition of Dionysius of Thrax, p. 24, 15:

Παρέπεται δὲ τῷ ὀνόματι πέντε γένη,
εἶδη, ἐκλήματα, ἀριθμοί, πτώσεις.

1, 19: Concerning the definition of species which PC gives, it is worthwhile to note that MUR. 7491 A, 6^r 26 - 27 seems to have the closest reading to PC, for Muridac has: "Prime autem positionis uocitantur nomina a quo alia originem ducunt. Secunde

positionis dicitur illud quod diriuatur." CONSENTIUS, 338, 20 - p. 339, 1 observes that the division of qualitas into prima positio and derivatio is Greek. SERVIUS, 429, 17 - 19 speaks of nouns of the prima positio and of the derivata, which are just two of the twenty-seven types of appellatives which he proposes in line 15 on p. 429. But, as will be seen in sentence 25, it appears that a text like Priscian's (see the Fontes for 1, 25) is likely the ultimate source for PC's two categories within species: the prima positio and the secunda positio or derived nouns. MUR. 7491 A, 5^r 9 - 10 is like DON., 373, 7 and SERVIUS, 406, 32 - 33 and p. 429, 1 and 15 who view the two categories as properly the proper and appellative nouns, the latter containing the derived nouns, for Muridac says: "aut enim propria sunt nomina aut apellatiua [sic]." The editor's note in CONSENTIUS, 338, 20* states that the division of nouns into prima positio and derivatio is Greek, whereas the Latin grammarians divide the noun into appellative and proper nouns.

2 - 5:

In these paragraphs

PC discusses the various types of derived nouns.

In 2 he deals with patronymics (sentences 2 - 3), the possessives (sentences 4 - 5), the differences between these two (sentences 6 - 12). The predominant source for paragraph 2 is a text based on Priscian's although an excerpt from Donatus appears in the first sentence as a heading. The reading

De patronomicis on 1^V 34 for 2, 2 is the same as in the Priscian mss. K and L. (See PRIS., 2, 62, 14*.)

2, : The reading patronomica occurring twice on 2^r 3 for 2, 7 is significant in that the Priscian mss. D and L have this reading. (See Pris., 2, 68, 14*.)

3, : In this paragraph PC treats the derived nouns that are diminutives and comparatives. The heading in 3, 1 corresponding to 2^r 10 is found in the Priscian mss. PBK (See Pris., 2, 101, 2*.)

Sentence 7 presents difficulties with "'t' mutata in 'c' et addita 'or' ut 'doctus docti'; 't' in 'c' et addita 'or' fit 'doctior.'" A line is drawn under this phrase which leads to the comment in the margin on 2^r: "Quid in! Horrui!" Lines 4 - 5 of this margin note add a correction to this awkward phrase "'t' mutata in 'c' et addita 'i'." However, the phrase after the semicolon tries to make it clearer that 'doctior' comes from docti plus or.

PC in stating that t changes to c must be thinking of changes in pronunciation. IULIAN. DON., 327, 22 - 30 discusses the substitution of ti for ci in perniciēs to yield pernities and that there is a pīguis sonus of the i after c and a gracilis sonus of the i after t. C.H. Grandgent (An Introduction to Vulgar Latin, New York, Hafner, 1906 (1962), p. 111) observes

that by the fifth century k'y had become t'y and then t's' or ts in the seventh or sixth centuries. Grandgent also observes (p. 118) that the k'y combination was regularly assibilated by the fifth or sixth century; so it appears that PC might be giving insight into the Latin pronunciation of 12th century northern Italy, namely, that ti + a vowel sounded the same as a ci + a vowel and that both ti and ci were in these circumstances a sibilant form.

4, : This paragraph on the superlatives has as its main sources Priscian and Sedulius Scottus. To a lesser degree for possible sources are the Ars Anonyma Bernensis (which borrows from Isidore of Seville), and Probus.

6: PC in this sentence states that nouns of the third declension (and he gives felix as the example) form their superlatives by adding an s to the dative and then simus. PROBUS, 69, 33 - 36, however, treats nouns ending in x as forming their superlatives by adding simus to the genitive: audacis audacissimus.

5, : The remaining categories of derived nouns cited in this paragraph are the denominatiua, uerbalia, participialia, aduerbialia, specialia, generalia, adiectiua, gentilia, patria, numeralia, and ordinalia. With the exception of sentence 1, the headings in sentences 3, 5, 7, 9, 11, 13, 16, 18, 20, and 22

do not appear in any other source.

5, 2: PRIS., 2, 127 27 - p. 128, 22 treats the denominatiua (those that end in as) but is not the source for PC's aeterno aeternitas.

6: Neither Probus nor Donatus as cited in the Fontes give 'docto doctior' as an example of a participialium formed from an inflected form as such. Probus however in line 18 mentions docens doctior as nouns since (lines 12 - 18) they can be made into comparatives or superlatives or adverbs, or can be joined to the genitive case. SERVIUS, 430, 31 - 32 states that demens is a noun because it accepts a comparison, whereas legens is a participle since it cannot be compared. POMPEIUS, 243, 26 says that indulgens, the participle, can form the noun indulgentior.

8: PRIS., 2, 75, 25, contrary to PC, classifies crastinus among the nomina possessiva originating from temporal adverbs. DIOMEDES, 322, 20, however, is nearly in accordance with PC since he states that crastinus comes from an adverb and he lists it in the species incorporalis of the appellative nouns. PC lists it as a denominative noun, and the T.L.L., 5, 535 defines denominativus as derivatus.

9 - 12: Concerning the problem of specialia and generalia the ARS, 73, 23 - 24 states that nouns like homo, equus, lapis etc.

show a portion of generalitas and are therefore specialia.⁷
 DON., 374, 11 - 12; SERVIUS, 430, 25 - 26; PRIS., 2, 62, 1 - 2
 and POMPEIUS, 148, 33 ff. along with PC subscribe to this line
 of thinking. PROBUS, 119, 28 - 29, however, takes a different
 viewpoint. He classifies as specialia nouns like Cato, columba,
 and pinus and in line 27 puts homo in the category of generalia.

5, 25: It is impossible to determine whether this sentence
 was borrowed from a textlike SED., 1, 103, 9 or C.M. 14488,
 11^V 3 - 5 since both of these appear more related to each other
 than to PC's sentence. Sedulius writes: "PRIMUS autem merito
 DE MULTIS quia superlativus est et proprium est superlativi, ut
 pluribus in suo genere praeferatur, ..." C.M. 14488 has
 however praeferat instead of praeferatur and omits est between
proprium and superlativi. PC differs greatly by having siquidem
 in place of autem, proferantur for praeferatur and plures. Yet
 like the C.M. 14488 he has plures but keeps the est which it omits.

6, : Sentences 1 - 3, which bear relationship in ideas to
 the Codex Bernensis 123, Muridac, and Sedulius Scottus and do
 not appear to be borrowed directly from these sources, concern
 the differences between ordinal and cardinal numbers. Centum
 signifies plurality whereas centesimus signifies one-hundredth.
 The heading in sentence 1 does not appear to have an identifiable
 source.

6, 4 - 8: This section deals with the nouns ad aliquid dicta 'those that refer to something else,' for, as PC states in sentence 7, if one were to say "father," "son" would be implied and vice versa. The same analogy applies to soror and frater. As may be gathered from the Fontes, it appears that the C.M. 14488 is the latest direct source for sentences 5 - 8 and even 9 - 13. The C.M. 14488 in turn has borrowings from Donatus and Priscian. In sentence 7 it is interesting to note that the phrase 'patrem etiam filium' is a reading of the Priscian ms. G (see PRIS., 2, 60, 20*), but this also appears in C.M. 14488, 11^r 10. Sentence 4 has no identifiable source.

9 - 13: The nouns dealt with in this section are those ad aliquid aliter se habentia 'referring to something else in a contrary manner,' like left and right. PC appears, moreover, to have based sentence 9 more on a text like the C.M. 14488 11^v 7 - 20 which has "aliter se habentia" whereas DON., 374, 9 has "qualiter se habentia." In sentences 11 - 13 PC points out that the contrary meaning is not signified by the same word which denotes the one meaning, that is, by saying right one does not signify left although left almost always adheres to right. Neither (sentence 12) does a word of one meaning derive its name from that of the opposite meaning, for although (sentence 13) daylight comes and night disappears as a result, the day is still entitled to be called thus, for the contrary meaning night

still adheres to day. The reading dester on 2^v 15 for sentence 9 does not appear in any of the Donatus mss. in Keil, but appears in MUR. 7491A, 8^v 17: "Quid contrarium potest esse plus quam dester sinistro, lux tenebris?" The form destra is to be found in LINDSAY 2, 169. Grandgent (p. 105) observes that "by the second or third century ks before a consonant was reduced to s:" Väänänen (p. 64) likewise notes that dester was a popular pronunciation giving rise to the Old French, Provençal, and Catalan destre, Spanish diestro and Portuguese destro.

6, 14 - 19: This section (based primarily on Priscian) is concerned with various categories of appellative nouns: interrogatives, demonstratives and relatives (14 - 15), collectives, dividua 'divisibles' and factici[li]a 'onomatopoeics' (16), nouns of place, time and absolute nouns (17), homonymns (18), and synonymns or polyonymns (19). Line 18 does not seem to have been drawn directly and wholly from either Priscian, Donatus, and Muridac (see the Fontes), for on one hand PC's wording is similiar to DON., 373, 21 - 22: "Sunt alia homonyma, quae una appellatione plura significant, ut nepos acies aries:" Yet, PC's phrase " 'nepos' ... 'luxuriosum' " is similiar to PRIS., 2, 59, 14 - 15: " 'nepos' filius filii et 'nepos' luxuriosus." MUR. 7491 A, 7^r 6 - 7 has: "Sunt alia omonima id est uninomina eo quod in una significatione id est in una litteratura

plures habeant sensus. 'Nepos' dicitur filius filii et nepos luxuriosus et nepos prodigus, id est dissipator substantie." PC on 2^v 23 gives omonima, and MUR. 1586, 20^v 10 has homonima; so it might appear that the spelling without the h is influenced by the ms. Paris Lat. 7491 A, although the omission of h and the substitution of i for y in Late Latin was common. (See Grandgent, p. 80 - 81 and 106 - 107.)

7, ; This paragraph begins the discussion on gender in the noun which will continue up to and including 43. PC begins his treatment (sentences 1 - 4), as can be seen in the Fontes, according to Priscian. His definitions of genus, however, in sentence 8 appears to be closely related to the texts cited in the Fontes of Sedulius Scottus and Remigius of Auxerre and in a remoter way to Cledonius' definition. Sentences 9 - 10 are concerned with the etymology of genus and appear to be closely related again to the texts of Sedulius and Remigius who are preceded by Paulus's epitome of Festus, Clemens, Iulianus [Toletanus], Isidore of Seville, Servius Grammaticus, and Varro. Sentences 12 - 14 are concerned with the enumeration of the seven genders: masculinum, femininum, neutrum, commune, omne, 'all-inclusive' epicoenon, 'indiscriminate' and the incertum genus 'uncertain gender' is mentioned in 8, 12. PC's idea of seven genders is correct according to the ARS, 83, 27 - 28 although from 12 - 14 it can be seen in the Fontes that the discussion seems closely drawn

together from a composite principally from Donatus, Dositheus, Remigius, and the Pseudo-Augustine but also in 14 from Charisius. Sentences 15 - 19 give examples of words of the epicoenon gender, these words are names of small animals and birds like passer, miluus, aquila, and mustela. What PC means by epicoenon is that haec aquila can either pertain to a male or female eagle and so forth with hic miluus and hic passer. Texts like Remigius and Sedulius appear to be the immediate source for sentences 15 - 19 and they in turn have treatments reminiscent of mainly Isidore and to a lesser extent [Sergius] and Servius as can be seen in the Fontes.

7, 8: It might be advisable to translate this sentence thus: "An examination of the sex which occurs when a word lacks gender; for the word itself is not gender but that which is understood by it." CLEDONIUS, 10, 18 - 19 states: "genus, ut discernamus sexus," and the ARS, 82, 9 - 11 says: "Quid interest inter genus verbi et nominis et pronominis et participii? Hoc interest: genus verbi dicitur exploratio actus" Again the Ars, 82, 1 observes about genus: "Ita: genus est indicatio creandi corporum agnitiorum et rerum agnitiarum," and in lines 3 - 4 he cites a text almost the same as in ISIDORUS, 11, 1, 2. ARS, 82, 5 says that there are properly only two genders, and attributing a text to Isidore observes that since only male and female can engender, ratio and auctoritas have wanted genus to

apply to other nouns. POMPEIUS, 159, 23 - 26 and CONSENTIUS, 343, 7 - 10 also hold this opinion.

7, 12: DON., 375, 13 ff. begins by stating that there are four genders: masculinum, femininum, neutrum and commune, but actually adds later on the omne genus and the epicoenon. He does treat the incertum genus cited in 8, 12 which the ARS, 83, 27 - 28 recognizes as a seventh gender; PRIS., 2, 141, 16 calls an example of hic and haec finis of doubtful gender but does not categorically believe that this is a septimum genus in its own right.

8, : In sentences 1 - 4 which (see the Fontes) seem related to similar material in Remigius and Sedulius and to a second-hand extent Priscian, Pseudo-Augustine, and Varro, PC asks in essence why we say hic passer, hic miluus, haec aquila, and haec mustela, to which the answer is that auctoritas 'authority' or better 'grammatical authority' and usualis loquacitas 'customary speech' have set down the regulation that nouns ending in r or s take hic and those ending in a take haec. Sentences 5 - 11 are a series of questions and answers, appearing to be based largely on Remigius and also closely related to the texts of Sedulius and Muridac in sentence 6, concerning the differences between the commune and epicoenon genera. Sentence 12 treats the incertum genus already discussed in the commentary to 7.

8, 10: epicoenon uero nusquam:

[SERG.], 494, 10 - 12 observes, however, that some birds are easily identifiable as to their sex like the hen and the rooster.

9, : Paragraph 9 concerns itself with nouns singular in one gender but plural in another like balneum, caelum and porrum. The nouns listed also are explained etymologically with the exception of aether. It can be seen from the Fontes that Donatus, Remigius, Sedulius, Isidore, and the C.M. 14488 appear to be the sources more directly related to PC's text supported by references of the v. category to Nonius Marcellus, Charisius, Bede, Diomedes, the Glossaria Latina, and a direct quotation from Ovid's In Ibin (sentence 11), the intermediate source of which I have not yet been able to identify.

1: caelum and 'aether.'

CHARISIUS, 38, 3 - 4 states, contrary to PC who is here modelling his phrase on DON., 375, 29 - 31 (Donatus does not list aether) that the elements are always singular, among which are caelum and aether.

2: According to REM. EIN., 237, 5 - 6 the etymology of balneum is traced to ἀπὸ τοῦ βάλλειν. ISIDORUS, 15, 2, 40 appears to be slightly closer to PC's understanding of the Greek: "Balneis vero nomen inditum a levatione maeroris; nam Graeci βαλανεῖον dixerunt, quod anxietatem animi tollat." SED., 1, 194, 3 gives the etymology ἀπὸ τοῦ βαλανείου.

Arundel 43, ad loc. reads balneon. Isidore and Sedulius's etymology is correct according to A. Ernout and A. Meillet, Dictionnaire étymologique de la langue latine, 4th edition, Paris, Klincksieck, 1959, p. 65.

9, 3: According to SERVIUS VER., 2, 80, 23 - 25, ISIDORUS, 14, 9, 8 and REM. EIN., 237, 6 - 7 PC is incorrect in his etymology of Tartarus. It comes from *ταρταρίζειν* which REM. EIN., 237, 6 - 7 defines as tremor for confusio and about which Isidore says (14, 9, 8): "Tartarus vel quia omnia illic turbata sunt, *ἀπὸ τοῦ ταρταρίζειν*, aut, quod est verius, *ἀπὸ τῆς ταρακῆς* id est a tremore frigoris, ..." It is apparent that PC is giving Isidore's Latin meaning turbata as the origin of Tartarus. Lewis and Short, p. 1843 give, however, *Τάρταρος* as the etymology of Tartarus.

4: The references to FUNAIOLI, 59, 7 and 223, 91 refer respectively to L. Aelius Stilo and Varro. Concerning the former, Myra L. Uhlfelder (De Proprietate Sermonum vel Rerum, A Study and Critical Edition of a Set of Verbal Distinctions, of the series Papers and Monographs of the American Academy in Rome, vol. 15, Rome, American Academy, 1954, p. 2) states that Stilo's etymology of caelum from caelo is a Stoic definition by opposites (*κατ'αντίφρασιν*).

5: 'longe' ... terra:

REM. EIN., 237, 10 - 11 explains that porrum is defined as a

virgultum and the former is thus called by virtue of the length of the virgultum 'slip for planting.'

9, 6: As for cephalim there appears to be no identifiable source for PC's misunderstanding of the proper form κεφαλή which REM. EIN., 237, 13 and even a variant reading (see 13*) give as cephale.

9: quod a Foroneo rege inuentum est:

An etymology reminiscent of this appears in the Isidore ms. T (see ISIDORUS, 18, 15 11*). It appears then that PC or the scribe may have used either a text of Isidore or Remigius having a reading like this or perhaps a glossary definition not existing in those cited in the Fontes.

11: I have not yet been able to identify any intermediate source for Ovid's quotation.

12: Sentence 12 presents two problems. It is not yet locatable in any source, and I have not yet been able to locate this verse in any of the collections of proverbs, sayings, and riddles. The T.L.L., 1, 1149 states the form aethera is badly understood and referred to as if it were neuter plural or feminine singular, and THEANDER, 170 gives the plural form aethera as a synonym for caelos.

The form plurari on 3^r 34 appears to be an assimilation of the second l to the r, which is the reverse of the dissimilation $r-r > r-|$ cited by Väänänen, p. 73.

10, : Paragraph 10, dealing with natural gender, may be translated thus:

1. Seeing indeed that one sound and the same meaning ~~were~~in these nouns of diverse genders, we have retained that which is considered harmonious and euphonious; and we have ~~dis-~~carded that which was superfluous. 2. And therefore we have included not one noun under various genders but in the singular of one gender; however, we judged it to be in the plural of the other gender. 3. One must know, moreover, that many genders exist by nature, many by authority. 4. Those, however, which exist by nature we distinguish now and then by common understanding like uir mulier. 5. In these nouns we truly need neither Vergil nor Cicero nor any other instructor but we naturally follow only reason, for (sentence 6) we know we must say hic uir and haec mulier. 7. In those genders, however, which exist by authority not only is it suitable to follow natural reason but even authority.

As may be seen from the Fontes, the chief sources bearing close relationship to the text in this paragraph are Sedulius, the C.M. 14488 and Remigius. Supporting references, that is, those related in a more distant way are Petrus Grammaticus, Priscian, and the C.B. 207.

10, 7: auctoritate and auctoritatem:

Concerning the forms actoritate and actoritatem on 3^v 7 - 8 it

is interesting to note that according to Väänänen (p. 40) the reduction of au to a in Vulgar Latin in the initial syllable of a word happened when the following syllable contained u, which is not the case in auctoritas. However, although PC writes o, the pronunciation is closer to o than to u. Väänänen (p. 36) notes that in Late Latin, especially during the Merovingian period, written u for ō was frequent. PROBUS AP., 198, 4 gives an example of the confusion between o and u: "turma non torma" and line 23 "puella non poella."

11, : The nouns ending in a.

This paragraph, concerned with the gender of nouns ending in a does not appear to be closely derived from any known source, although sentence 3 from Omnia to nominatiuo bears resemblance in wording to MUR. 7491A, 12^V 23 ff.: "Omnia nomina in 'a' desinentia in nominatiuo casu" Musa in sentence 3 is found in C.B. 207, 19, and Catilina appears in PRIS., 2, 143, 6, but the name Venopia is so far unlocatable in any source.

3: On 3^V 13 PC gives suphisma (see my previous discussion of the interchange of o and u for 10, 7). Väänänen (p. 37) observes that the initial protonic o had the tendency to become an u and that this remained characteristic of Italian.

12, : The nouns ending in e.

PC agrees with PRIS., 2, 145, 11 - 12, DON., 376, 12 - 14,

CHARISIUS, 58, 1 - 4 and p. 77, 27 - 30 and POMPEIUS, 165, 3 - 6 that these nouns are either neuters or Greek feminines. PS-AUG., 496, 23 - p. 497, 9, however, states that the only masculine in e is that formed with a preposition like proconsule. PHOCAS, 413, 1 - 2 recognizes only the neuter nouns. No source appears to be identifiable for the name Agathe which however is listed in the T.L.L., 1, 1276 as the woman's name from *Ἀγαθή*.

13, : The nouns ending in i.

The sources (see the Fontes) appear to be largely Priscian and Donatus and to lesser extent Pompeius, Charisius and the Pseudo-Augustine. Although the content is mainly Priscian, the style of phrasing is largely after Donatus. But PC's order of treatment of these various endings and his examples used resemble more closely the text of Priscian, which I will point out in the remaining commentary for the paragraphs up to 44. I should like to note that PC's paragraphs 11 - 15 treat respectively the nouns ending in a, e, i, o, and u, which is the practice of PRIS., 2, 143 - p. 146. After the interlude of nouns ending in b, PC continues treating in 17 - 26 c, d, al, el, il, ol, ul, am, im and um, which one sees in PRIS., 2, 146 - p. 148. Paragraph 27 is out of its normal order according to PRIS., 2, 216, but then PC 28 continues with en (on is also out of traditional order; see PRIS., 2, 220 and p. 215) ar, er, ir, or, ur, as, es, is, os, us, x (PRIS., 2, 164 ff. treats x as ax, ex, ix, etc.), those

ending in two consonants the second of which is s, aes, and aus (PRIS., 2, 169 treats aus followed by aes). This order is comparable, with the exceptions noted, to that in PRIS., 2, 148 - p. 169.

13, 3: 'huiu[s]scemodi':

Although PC agrees with PRIS., 2, 564, 3 - 5 about this word's being masculine, PS-AUG., 497, 10 - 11 observes that there is no masculine noun ending in i.

14, : The nouns ending in o

This paragraph also appears to bear the closest resemblance to PRIS., 2, 145, 16 - p. 146, 14, for instance, PC here only considers the inis genitive of nouns, which also only appears in PRIS., 2, 145, 16 - p. 146, 14, whereas PROBUS CA., 10, 3 observes as well the onis ending as in cerdo cerdonis and pedo pedonis. PC's list of nouns ending in o may all be found in the Priscian section just cited. In addition nemo of sentence 5 may be found in PRIS., 2, 207, 2 - 3 and bubo on p. 141, 18. PC's assumptions and observations in this paragraph are correct according to the sources cited, e.g., in sentence 5 he states that latro is commune, which is correct according to PRIS., 2, 146, 9; [PALAEMON], 537, 12; PS-AUG., 501, 39 - p. 502, 1; and the ARS, 110, 8. In sentence 3 PC says that margo is of the incertum genus. PRIS., 2, 145, 24 - 25 notes that margo may be

feminine or masculine according to auctoritas poetica. CHARISIUS, 81, 23 says margo is feminine but on p. 82, 5 - 9 remarks that Ovid and Varro give margo as masculine. [PALAEMON], 537, 13 remarks that margo is commune. However, PC's statement in sentence 3 that virgo is commune is not in accordance with PROBUS CA., 10, 5 - 6 nor with PRIS., 2, 145, 20 nor CHARISIUS, 81, 23 nor with [PALAEMON], 537, 14 who say it is feminine. Lewis and Short, (p. 1995) note that virgo may pertain to males in the writings of the Ecclesiastical fathers like Tertullian, Jerome and Paulus Nolinus.

15, : The nouns ending in u

The paragraph on the u nouns with respect to its ideas is in accordance with the Fragmentum Bobiense, Priscian, Probus, Donatus and Charisius. The FRAGMENTUM, 564, 23 - 26 observes, however, that genus for genu and cornus could be found in antiquity. The name Esau is not found as an example of a noun ending in u in any of the authors in the Grammatici Latini.

16, : The nouns ending in b

No author in the Grammatici Latini has such a section. However, PRIS., 2, 148, 7 - 9 lists Iacob but not as a noun ending in b but as one of the barbara indeclinabilia ending in letters with which Latin and Greek nouns do not end.

17, : The nouns ending in c

PROBUS CA., 7, 3 - 12 is more detailed than PC and Priscian

because he considers the possibility of lact instead of lac, notes the change of gender in lactes, and cites loci classici upon which to base his arguments.

18, : The nouns ending in d

The ARS, 123, 27 - 28 notes that Bogud was the name of a Moorish king. (Consult P. Romanelli, Storia delle provincie romane dell' Africa, Rome, L'Erma, 1959, x - 720 p. and RE, vol. 3, pt. 1, issue of 1897, cols. 608 - 609.)

19, : The nouns ending in al

The possible sources here, as may be seen from the Fontes, are the Fragmentum Bobiense, Priscian, Phocas, Pseudo-Augustine, and Charisius. Although the words like Hannibal and animal and the assumptions about their genders are common to these sources, it does not appear, if one were to compare the texts cited in the Fontes to this paragraph, that any of these is the direct source for 19.

20, : The nouns ending in el

The possible sources for this are the Ars Anonyma Bernensis, the Fragmentum Bobiense, Priscian and Charisius. The Ars Anonyma Bernensis reference is important chiefly for the Biblical name Rachel appearing in this paragraph. Michael, however, appears in PRIS., 2, 147, 11. PRIS., 2, 147, 9 - 12 with its differentiation of the 'el' correptam and 'el' productam does not seem to have

much influence here, and the different phrasing between PC and Priscian points to the likelihood that the Priscian text was not the immediate source, e.g., PRIS., 2, 147, 9 - 10 writes: "In 'el' correptam neutri sunt generis, 'měl', 'fěl', 'subtěl', *τὸ κοῖλον τοῦ ποδός* ." This is obviously not the same as what one sees in 20 except for mel and fel. These two words appear, however, in the other sources cited in the Fontes.

21, : The nouns ending in il

The following are the ways in which PC differs from the possible sources listed in the Fontes. The FRAGMENTUM, 558, 8 - 10 considers vigil masculine, whereas PC as PS-AUG., 503, 20 - 21 and PHOCAS, 414, 21 and PRIS., 2, 147, 14 considers it commune. PHOCAS, 414, 19 - 20 as PC recognizes pugil as masculine as well as PRIS., 2, 147, 13; but PS-AUG., 503, 24 considers pugil to be commune and mentions no neuter.

21, 3: 'ni[c]hil':

Grandgent (p. 107) observes that in Vulgar Latin, forms such as michi and nichil arose because medial h had ceased to be pronounced, and a k pronunciation grew up as a result which he notes "has persisted in the Italian pronunciation of Latin."

22, : The nouns ending in ol

From among the three possible sources listed for this in the Fontes, the name Michol is not derived. FORCELLINI, 6, 270 says

it is a Hebrew woman's name and lists the places where it appears in the Vulgate, e.g., in 1 Samuel, 14, 49.

23, : The nouns ending in ul

Among the possible sources for this paragraph listed in the Fontes there is disagreement as to the gender of consul, praesul and exul. PC is in agreement with Priscian concerning their genders. Charisius however states that praesul and exul are masculine. The Pseudo-Augustine agrees with PC and Priscian, but Phocas states that exul is commune while praesul and consul are masculine.

25, : The nouns ending in im

Priscian lists both Cim and Ioachim. Cim is, however, treated officially by Priscian as a noun ending in im whereas Ioachim is listed along with other barbara indeclinabilia like Loth, Ruth, and Abraham.

26, : The nouns ending in um

Priscian lists templum and Dorcium, Pompeius scamnum and the Pseudo-Augustine templum and scamnum, so it appears that PC does not adhere exclusively to any of these as his source.

2: 'scamnum':

This appears as scannum on 4^r 7. Väänänen (p. 64 and 66) notes that mn in popular usage tended to become nn like damnum and dannum.

2: 'Dorcium':

This is dortium on 4^r 8 which is also a reading in the Priscian

mss. R and A. (See Pris., 2, 148, 16*.) The t before iu instead of c before iu is another instance of the Vulgar Latin tendency in pronunciation to palatalize the c to sound like a t, from which instance confusion in spelling could occur. (See the commentary for 3.)

28, : The nouns ending in en

Among the sources cited in the Fontes, carmen appears only in PS-AUG., 498, 6 and PHOCAS., 415, 5. Priscian has all the other words ending in en, but unlike PC differentiates between ĕn and ēn. The Codex Bernensis 207 has pecten, flamen, and tibicen. Phocas has flamen, pecten, lien and tibicen. Charisius has lien, flamen, pecten, and tibicen. The Pseudo-Augustine has flamen, pecten, lien, splen, Siren, and tibicen. So it appears that PC's examples are closer to the lists of the Pseudo-Augustine and Priscian.

3: (non pro 'flamine')

J. F. Niermeyer (Mediae Latinitatis Lexicon Minus, Leiden, Brill, 1957, fasc. 5, p. 437) gives two ninth century instances where flamen in the neuter gender means 'church banner.'

3: (sed pro 'Veneris sacerdote')

PRIS., 2, 149, 4 and PHOCAS, 415, 3 give "[sacerdos Iovis]" as well, VARRO, 26, 20 - 21 and p. 106, 10 - 12 lists no flamen Veneris among the other flamines of Mars, Vulcan, Juppiter, Furrina and Falacer. Carl Koch ("Venus," in RE, 2nd series,

vol. 8A, pt. 1, issue of 1955, cols. 836 - 837) observes that in Campania, Capua and Abella there are inscriptions with the phrase sacerdos Veneris et Cereris. He also (col. 873) notes the phrase sacerdos Veneris Felicis occurring in an inscription at Peltuinum of the second century A.D.

28, 4: 'Troezen' feminina

This appears on 4^r 12 as trisen fiminina. I emendate trisen to Troezen for the following reasons: (1) PRIS., 2, 221, 19 mentions Troezen after Siren; (2) trizen is a variant reading in the Priscian mss. RADHGL (see PRIS., 2, 221, 19*); (3) for the substitution i for e see Väänänen, p. 36 and Grandgent, p. 71 and 83; (4) for the monophthongization of oe to e consult Väänänen, p. 39; (5) for the substitution of s for z see Grandgent, p. 124 - 125 and 140 and Väänänen, p. 50. DU CANGE, 1, 563, attests the fourteenth-century form baptisare.

29, : The nouns ending in on

Among all the possible sources for this paragraph in the Fontes, PRIS., 2, 215, 15 and 17 has only Pelion. Malsachanus has Simon and Hrabanus Maurus has Sidon. But the other names listed do not appear in the sources cited for this paragraph nor in the other authors in the Grammatici Latini.

3: 'Sindon'

This word is listed as a variant of sindo by FORCELLINI, 4, 381 who describes it as a pannus lineus 'linen garment' or lintea

tunica 'linen tunic' worn in the Orient by men and women especially during the summer. Valerius Probus (De Nomine Excerpta in vol. 4 of the Grammatici Latini, p. 211, 19 - 20) states that sindo is usually of the masculine gender whereas Forcellini observes it is ordinarily feminine, which latter opinion PC holds.

30, : The nouns ending in ar

Priscian has all the examples given by PC who is in accordance, moreover, with Priscian's assumptions about the genders of these ar nouns. Phocas gives only laquear, lacunar and Caesar and is in agreement about their genders with PC and Priscian. The Fragmentum Bobiense also has the same ideas as Phocas but not worded similarly. The reference to Charisius has only Caesar, lar, and par.

31, 2: The nouns ending in er

There is a slight similarity in the phrasing in SED. TRACT., 7 9^v 22 - 23: "Omnia vero nomina secunde declinationis in 'er' desinentia masculini generis esse non dubium est." The Fragmentum Bobiense lists pater as do Priscian, Phocas, and Charisius (see p. 56, 23); but magister appears only in CHARISIUS, 56, 17.

3: Priscian is the only source cited having all of the er words in this sentence; mater and mulier are in Phocas;

CHARISIUS, 28, 27 and the Fragmentum Bobiense have mater, Linter appears in Priscian only. PS-AUG., 502, 27 and line 30 has pauper and alacer which the Fragmentum Bobiense and Phocas have.

CHARISIUS, 104, 9 has alacer.

31, 4 - 6: Priscian has all the examples listed by PC in these sentences and the latter's assumptions about the genders of these are also in accordance with Priscian.

6: 'beber'

This word appears as beuer on 4^r 25. Niermeyer (fasc. 1, p. 88) lists beuer as a Germanic way of writing beber. R.E. Latham (Revised Medieval Latin Word-List, From British and Irish Sources, London, Oxford Univ. Pr., 1965, p. 49) states that beuer as a form appears ca. 1191. For beuer and its variant spellings consult also Otto Prinz, ed., Mittelateinisches Wörterbuch, vol. 1, München, Beck, col. 1459. A note in DUCANGE, 1, 646 indicates that Petrus Damianus used biverus and that the Italian is bevero. For the interchange of b and v see Joseph Hermann, Le Latin vulgaire, of the series "Que sais-je?" n° 1247, Paris, P.U.F., 1967, p. 53.

32, : The nouns ending in ir

Although all the sources cited have <h>ir (PHOCAS, 416, 5 omits the h), PRIS., 2, 154 is the only one featuring Gaddir.

Furthermore, I have left martir as it is in the manuscript since

this spelling represents PC's understanding of the category of nouns in which it ought to belong. Also, with the ARS, 101, 29 and p. 114, 23 - 24 PC is in agreement about the gender of martir.

33, : The nouns ending in or

All of PC's assumptions are in agreement with Priscian.

2: PRIS., 2, 154, 21 states that discolor, tricorpor, and indecor are communia.

3: This assumption is correct according to PRIS., 2, 154, 7 - 8.

4: E quibus ... 'senior'

This is in agreement according to PRIS., 2, 154, 8.

'uxor soror' et 'arbor'

This is correct according to PRIS., 2, 154, 11.

5: For this statement see PRIS., 2, 154, 18 - 19.

34, : The nouns ending in ur

Priscian lists every noun PC uses except Ligur. Charisius does not have anxur or Ligur.

35, : The nouns ending in as

Priscian has all the examples of words ending in as which PC gives except Andreas and Aeneas. The assumptions of Priscian and PC about the genders are also in agreement with each other.

Phocas disagrees with these two in stating that nouns of cities ending in as are masculine. [Palaemon] and the Fragmentum Bobiense discuss the plural of these as nouns like Arpinas but do not state their genders. [Palaemon], however, has Andreas which Priscian does not have. Phocas gives Arpinas, and pietas. The Fragmentum Bobiense has as, fas, nefas, and vas. Charisius has vas, as, fas, nefas, nugas, and mas; and any observations he makes concerning these nouns, are in harmony with those of PC and Priscian.

36, : The nouns ending in es
 The assumptions about the genders of these nouns are correct according to Priscian; and the examples that PC uses to illustrate his point are to be found in Priscian. Priscian and Charisius, unlike PC, consider the nouns ending in es first according to the es correptam and then according to the es productam.

37, : The nouns ending in is

2: Omnia ... 'panis'

There is a resemblance between this phrase and PRIS., 2, 159, 27 - p. 160, 4 since Priscian is here speaking about a wider grouping of nouns ending in is like panis (this word comes first in his list of those is masculine nouns which he notes have n or two consonants in the same syllable or a double consonant before is and which in the penultimate syllable terminate in a

liquid), then he cites more masculine nouns; and in line 4 on p. 160 says "excipitur 'haec bipennis', quod ideo femininum est," just as PC continues with praeter ... incerti.

37, 2: praeter ... incerti

Priscian, as cited in the Fontes, notes that canis is commune but does not call finis incertum, although he remarks that auctoritas (and he cites Juvenal) uses it in both the masculine and feminine genders. He makes the same observation about clunis. PHOCAS, 418, 4 - p. 419, 2 states that clunis is masculine, canis is common, and that finis is masculine.

3: In GOETZ, 5, 654 which is the Glossae Iuvenalianae edited from the ms. Paris 7730 of the tenth century (see GOETZ, 5, 652) orexis is defined as the "comestio et desiderium qui extra naturam uel consuetudinem amplius comedit." Rexis is a variant of orexis appearing in the Codex Sangallensis 902 of the tenth century (see GOETZ, 3, p. 2 and 603). GOETZ, 7, 31 refers to rexis in volume 3, 603 which is from the Hermeneumata Codicis Vaticanani Reginae Christianae 1260 of the tenth century, and here it is defined as "delectatio ciborum insatiabilis." Priscian does not mention orexis, and of the published sources the glossaries afford more information on this word than do the Grammatici Latini.

5: I have left clamis as it is on 4^V 15 since this represents PC's understanding of the category of nouns to which

this word belongs. PRIS., 275, 15 lists chlamys in the category of the nouns ending in ys, and it is interesting to note that clamis is a reading in the Priscian mss. RDG.

37, 6 - 11: As can be seen from the Fontes, Priscian appears to be the most likely source for these sentences because he gives all the examples of is words used by PC and agrees with him in his ideas about their genders.

6: 'Samnis'

This appears on 4^V 16 as sannis and again like scannum for scamnum represents the Vulgar Latin tendency for mn to yield nn. (See Väänänen, p. 64 and my discussion on Samnum in the commentary to 26.)

38, : The nouns ending in os
Priscian appears to be the most likely source since he gives all the nouns in os which PC lists with the exception of melos, and because all of their assumptions correspond. Charisius gives flos, custos, nepos, sacerdos, dos, ros, os oris and os ossis, but these nouns are not all presented in one continuous section on the os nouns as in Priscian. There are, however, three different sections on these nouns in Charisius. His assumptions about the genders of the nouns he lists which appear in PC are also in agreement with PC's assumptions. Phocas lists all the nouns which PC lists except glos, inpos, melos and Chaos. His assumptions

about the others agree with PC's.

39, : The nouns ending in us

2: The Priscian source cited in the Fontes has not the nouns listed as examples of us nouns by PC: dominus, Andrus, Aegyptus, diphthongus, synodus, balanus, abyssus, and byssus. PC notes that colus, populus, carbasus, aluus and humus are feminine whereas PRIS., 2, 169 ff. states that they could either be masculine or feminine according to the vetustissimi. POMPEIUS, 162, 25 - 26 remarks that carbasus is feminine in the singular but neuter in the plural as well as PHOCAS, 426, 17. CHARISIUS, 49, 22 gives *βάλανος* which he renders as glans. For the statement that Aegyptus and abyssus are feminine see the ARS, 103, 26 - 27. The gender of synodus is not discussed in any of the authors of the Grammatici Latini or in the mss. I have examined in this research. The spelling sinodus which PC has on 4^v 29 appears in THEANDER, 124 and is defined as "congregatio senum."

2: 'byssus' quae ... generis

Inasmuch as byssus appears on 4^v 30 as bissus, it may appear significant that a similar statement is to be found in GOETZ, 5, 50: "Bissus generis est feminini." This phrase is from Placidus, Libri Glossarum which was edited from the mss. Paris 11539 and 11530 of the 8th and 9th centuries respectively. (GOETZ, 5, 43). According to GOETZ, 5, 424, byssus is a snowy-white wool that grows on bushes in Africa.

39, 3 - 4: The source is Priscian or at least an excerpter of Priscian, because of the similarity in phrasing. Sentence 4 reads: "Licet quandoque 'uulgus' masculini inuenitur." PRIS., 2, 163, 9 - 10 reads: " ..., et 'vulgŭs', quod tam masculini quam neutri generis invenitur."

5 - 7: The content is in accordance with Priscian, and there is a similar phrasing. PC writes in 7 for example: "Si uero ultra syllabam fuerint, habentur feminini generis ut 'tellus' et 'seruitus.' PRIS., 2, 164, 1 - 2 has: "supra syllabam autem feminina sunt, ut 'servitŭs', ... 'palŭs', 'tellŭs'." However, in 6 from Omnia to tertia the text resembles REM., 28, 21: "Omnia nomina tertiae declinationis"

9: The wording of this sentence bears some similarity to PRIS., 2, 163, 19 - 22, for example, Priscian begins with: "In 'us' correptam tertiae declinationis nomina neutra sunt, ut 'munŭs', 'opŭs', excipitur 'hic lepŭs', 'haec Venŭs', ... , quod femininum" PC's sentence 9 reads: "Omnia nomina tertiae declinationis in 'us' nominatium singularem in 'us' correptam terminantia sunt neutri generis ut 'pectus' praeter 'lepus' quod est masculini, et 'Venus' feminini inuenitur generis." PC's pectus, however, does not appear in this text of Priscian.

10 - 11: Compared with PRIS., 2, 163, 7 - 12 PC is incomplete since he does not specify the genders of porticus, anus, acus, penus, domus, and specus. PC states that luctus of the fourth declension

is masculine like uisus. CHARISIUS, 55, 28 observes that luctus is feminine; but he is incorrect according to Lewis and Short, p. 1081 who state that it is masculine. Asperus Grammaticus lists both luctus and uisus as fourth declension masculine nouns. Maximus Victorinus gives uisus as a fourth declension masculine noun. The references to Priscian do not give uisus or luctus. Moreover, the phrasing of these two sentences appears to have no similarity with the Priscian texts cited, although all the nouns PC lists except uisus and luctus are in Priscian. Also, the other sources listed do not appear to have phrasing closely similar to PC's, although the nouns that the other grammarians list ending in us are the same. Charisius gives domus, manus, anus, and luctus. Diomedes has only domus in common. Asperus Grammaticus gives visus and domus. Maximus Victorinus gives only visus.

40, : The nouns ending in x

2: The only similarity which PC appears to have in common with the Fragmentum Bobiense is that the latter begins on p. 562, 23 with: "Omnia 'x' littera terminata" PC begins this sentence thus: "Omnia nominatium singularem nomina in 'x' terminata" Phocas's presentation (p. 420, 23 - p. 421, 27) treats nouns ending in x according to the preceding vowel, so his categories are ax, ex, ix, ox and ux. This is nearly the same basis of classification used by PROBUS, 69, 10 ff. The Pseudo-Augustine as in sentence 2 gives fex (this is PC's spelling on 5^r 5)

and pax. He too treats these x nouns as ending in x and not in categories of ax and ix etc. Priscian's presentation is, however, according to the tradition of Probus and Phocas because he also lists the nouns ending in x by the categories of ix, ax, ox etc. However, he is the only one of the sources listed for this sentence who has nearly all the nouns used as examples of x nouns by PC in this sentence. The ARS, 119, 18 has pulix, which does not appear in Priscian.

40, 3: Priscian has paelex, carex, cortex, silex, and calix. According to PRIS., 2, 165, 11 and CHARISIUS, 116, 4 calix is only masculine. The T.L.L., 3, 161 notes that it may be either masculine or feminine. Concerning the gender of supplex which PC regards as feminine, PRIS., 2, 340, 11 observes that it may be either masculine or feminine. Forcellini, 4, 619 states that it is an adjective of any gender. Lewis and Short (p. 1814) note that supplex may be an adjective or a masculine noun. Uibex occurs in the Priscian mss. D and h. (See PRIS., 2, 164, 20*.)

4: Except for iudex, Priscian has all the nouns in x listed in this sentence; and his assumptions about their genders are the same as those of PC. Iudex does not appear in the authors in the Grammatici Latini, when they treat the nouns ending in x nor in the unpublished mss. used in this research.

5: The text of Priscian reads: "... ad utrumque sexum hominum pertinentia communia utriusque, ut 'hic' et 'haec coniunx, dux', ..."

40, 6: Priscian gives uelox and audax and agrees with PC as to their genders, although the phrasing of these two is dissimilar.

7: The wording of Priscian and PC does not present the likelihood that PC borrowed directly from Priscian, but the assumptions in this sentence are the same as those of Priscian.

8 - 9: FORCELLINI, 4, 448 states, contrary to PC, that when Sphinx means monstrum, it is masculine. DU CANGE, 7, 553 defines Sphinx as a fibula and refers the reader to spinulus on p. 557 where he states that it means the same as spinula 'small needle' and quotes from an 11th century text defining Sphinx as a fibula. The modern lexicographers are silent on the question.

41, : Other nouns ending in two consonants

1 - 2: As may be seen from the Fontes, there appear to be two instances of similarity in phrasing with Priscian. As far as the nouns listed are concerned which PC uses to illustrate his point, these may all be found in Priscian as cited; and PC's views on their genders are those of Priscian.

3: Although this assumption is in agreement with all the sources listed in the Fontes for this sentence, the wording appears to have more similarity with Priscian: " ... , 'stirps', quod etiam masculinum invenitur"

41, 4: Priscian and Phocas give only Arruns in common with PC. The ARS, 121, 6 gives dodrans as a feminine noun. It is worthwhile to note that aruns which appears on 5^r 17 is also the reading in the Priscian mss. DGLk. (See Pris., 2, 168, 14*.)

5: The Fragmentum Bobiense treats as a class of nouns in their own right those that end in bs, but does not give Chalybs. ISIDORUS, 16, 21, 1 states that this is a name of a river where iron is found. FORCELLINI, 2, 370 states that Chalybs is a variant of Chalybes. SERVIUS VER., 3, 147, 19 ff. observes that the Chalybes are people among whom iron is found and that chalybs is consequently misused for ferrum.

5: uel in 'ps' ... generis

There appears to be slight similarity with Priscian's text:

" ... vel in 'ps' desinentia, masculina sunt: ... , 'forceps', ..."

6: The Priscian text cited does not give caelebs. PS-AUG., 503, 8 - 13, as PC, considers caelebs to be either masculine or feminine. PHOCAS, 422, 4 observes, however, that it may also take the neuter gender. The observations about the other nouns in sentences 6 - 7 are in agreement with those of Priscian.

42, : The nouns ending in aes

The content is in accordance with Priscian; and there seems even to be some slight similarity in phrasing because Priscian writes: "In 'aes' diphtongum unum masculinum: 'praes praedis', et unum neutrum: 'aes aeris'."

43, : The nouns ending in aus

Laus and fraus are both given by Priscian who also says they are feminine. However, the phrasing of Priscian and PC here is not similar enough to warrant a more detailed comparison.

44 - 54: These paragraphs concern number as one of the accidents of the noun.

44, : In sentences 1 - 2 which bear similarity to texts in Priscian one sees that PC is beginning his discussion of number secundum Priscianum. However, from sentences 5 - 12 one may see from the Fontes that the texts which seem to furnish the most material used by PC are of the Remigius type. There are also borrowings from texts similar to Clemens, the Ars Anonyma Bernensis, Sedulius Scottus, Alcuin, and Persius second-hand by way of texts like Sedulius and Remigius. Though not appearing to be similar in phrasing to the text of PC, there are ideas related to those found in Priscian and Varro, for example, concerning the etymology of numerus Varro (as recorded by Augustine's De Civitate Dei, 4, 11 or the Anecdota Helvetica, p. 248) says (FUNAIOLI, 245, 168): "Numeria quae numerare doceat," and "...; quod etiam in partu precabantur Numeriae, quam deam solent indigitare etiam pontifices." (p. 227, 107). Also, one may see from the Fontes that the text from lines 8 - 12 appears to be related to a similar one in Sedulius; and this text from Sedulius is composed in turn

from texts resembling for the most part those in Remigius, so it may be safely hypothesized that PC in this instance may have derived his Remigius and Persius via a text like Sedulius.

44, 6: Of all the possible sources listed for this sentence, it appears that Alcuin's treatment is the closest to PC's, for he says: "Dictionis forma, discretio quantitatis [AL., distinctionis forma, quantitatis discretionis]." Sedulius gives: "Numerus est dictionis forma quae discretionem quantitatis facere potest." Remigius has the same text as Sedulius except that he says forma dictionis as PC. (The text in Sedulius is the same as in Priscian.)

8: It is important to note (see my introduction, p. lvii) the role of Glossae in manuscripts and how a gloss in an early manuscript becomes incorporated into the text of a later manuscript. As far as the Commentum Einsidlense is concerned, the content and wording in this sentence appears to be somewhat similar to a marginal note in the Glossa Codicis Bernensis 386: "Dicitur enim numerus a numerando uel a Numeria dea paganorum quae fertur numerum inuenisse uel a Numa Pompilio (ponp-), qui fuit auctor numerandi: antiqui nescientes numerare lapillis omnia computabant, in aduersitate nigris, in prosperitate candidis, unde P e r s i u s: 'Hunc, Macrine, diem numera meliore lapillo.' " (See REM. EIN., 240, 7* and cf. 8*.) A text similar to this appears in Sedulius and in Fox's edition of Remigius. These two texts represent a

substantially more detailed treatment of the material than is found in the Commentum Einsidlense.

45, : In this paragraph PC discusses how many numbers a Latin noun can take: singular and plural. He points out the possibility that there may be a third number - the dual - but then discredits this idea saying that as soon as there is more than singular, we have plural. He proceeds to state that some people think that one cannot logically call "singular" a number since numerus is properly spoken of in terms of plurality and because every number is an accumulation of unitates 'states of being one.' He prefers, however, to consider unus to be a number because it can be doubled and multiplied to make other numbers which can even be dissolved into it. (For a discussion of the attitude of the Late Latin grammarians to Greek grammatical categories see Robins, p. 58.)

As may be seen from the Fontes, PC begins this paragraph (sentences 1 - 4) secundum Donatum but then borrows from texts similar to those in Muridac, Remigius, Sedulius, and Diomedes both in ideas and in phrasing. However, there are similar ideas in the texts of Priscian, Charisius, and Sedulius, but little evidence of immediate borrowing; for instance, CHARISIUS, 195, 2 - 3 writes: "dualis enim apud Romanos non est," and PRIS., 2, 172, 2 - 3 has: " ... , nam dualis apud Latinos non invenitur." This idea is the same as in sentence 7.

46, : In this paragraph PC discusses what parts of speech take number as an accident. He states that those take number which have finite or infinite persons like the nouns, pronouns, verbs and participles. If a verb does not have person, it will not have a number, which is also the case among the infinitives, impersonal verbs, gerundives and supines.

Of all the three sources cited for this paragraph, it appears that PC used a text similar to that in Sedulius or the C.M. 14488 rather than a ms. or excerpt of Priscian, e.g., Sedulius writes: "Sed quia de numeris ratio est, quae dictiones habent numeros. Illae videlicet, quae personas habent vel infinitas, quae sunt nomina, pronomina, verba, vel participia." The text in the C.M. 14488 is the same except that there are a few uninteresting orthographical variations. Priscian writes: "Numeros autem hae habent dictiones, quae personas quoque habent vel finitas vel infinitas, id est nomina, verba, participia, pronomina."

47, : Although this paragraph plus the succeeding ones up to and including 54 appear similar to a text of corresponding length in the C.M. 14488, it is worthwhile to note other possible sources both close to the text of PC and more distantly related.

Paragraph 47 begins the discussion of the many types of special plurals and singulars; and it is concerned with the nomina numero communia 'the nouns common in number,' that is, those like

nubes and dies that end in es and may either be singular or plural. Except for sentence 1, the whole paragraph is similar to a text in Sedulius, and sentences 2 - 3 are similar to a text in Muridac. Sentence 2, however, is a Donatus lemma obviously common to the C.M. 14488, Sedulius, and Muridac.

48, : PC is discussing here the nouns like sanguis and puluis that may only be singular. He poses as challenges to this doctrine instances from the Vulgate when sanguinibus appears, but then explains these away by saying that the interpreter preferred to break the rules of grammar rather than to conceal the propriety of the Greek interpretation. (For the classic statement of this theory see Saint Jerome, #LVII "Ad Pammachium de Optimo Genere Interpretandi," chapter 5, in his Lettres, vol. 3, ed. by Jerome Labourt, Paris, Belles Lettres, 1953: "Ego enim non solum fateor, ... non uerbum e uerbo sed sensum exprimere de sensu.") He proceeds to observe that the Latins always considered puluis and sanguis to be singular because of the unity of these substances, i.e., they cannot logically be cut into various sections and thus have a plural number.

2: The text of Donatus does not appear to be closer to PC's than that of Muridac who writes: "Sunt etiam singularia subauditur nomina generis masculini ut 'puluis sanguis." Donatus has: "sunt semper singularia generis masculini, ut pulvis sanguis, ..."

PC writes: "Sunt etiam semper singularia generis masculini ut 'pulus sanguis.'" The C.M. 14488, 22^r 3 - 4 gives a reading that appears to be the closest to PC's: "Sunt nomina semper singularia generis masculini ut 'pulus sanguis.'"

48, 3: Sed quare ... Psalmis

MUR. 7491 A, 13^r 21 - 22 writes: "Queritur quare dicuntur esse nomina singularia semper cum legamus in Psalmis" MUR. 1586, 27^r 26 - 27 has the same text except that he seems to be closer to PC with "haec nomina esse singularia semper" which is also the reading in the C.M. 14488, 22^v 5 - 6. The text of SED., 1, 229, 6 is also close to PC, MUR. 1586, and the C.M. 14488 with " ... haec nomina dicuntur esse" However, none of these possibilities appears to be the direct source for this phrase, since none of them begins with: "Sed quare dicimus ...?"

3: 'qui non ex sanguinibus'?

MUR. 1586, 27^r 8 and SED., 1, 229, 8 both have this reading in common with PC. However, MUR. 7491 A, 13^r 22 and the C.M. 14488, 22^v 7 have quia instead of qui.

4: With the exception of PC's single m which I have emended to mm in gram<m>aticorum plus e for ae in Graece and in illo loco instead of illo in loco, PC's text is the same as the one in the C.M. 14488, 22^v 7 - 9. SED., 1, 229, 9 - 10 has the same text as that in the C.M. 14488 except it has quia

instead of quod. However, it is difficult to ascertain whether MUR. 7491 A or MUR. 1586 is the one that is more related to Sedulius, the C.M. 14488, or to PC. Both Muridac texts (see MUR. 7491 A, 13^r 22 ff. and 1586, 27^r 28 ff.) have quod in common with PC and the C.M. 14488. Both, however, have ille in loco which is nearly the same as illo in loco used by Sedulius and the C.M. 14488; but PC has in illo loco. Everybody gives frangere regulam grammaticorum as opposed to the reading in MUR. 1586, frangere regulam grammaticae and to the reading in MUR. 7491 A, regulam grammaticorum frangere.

48, 5: This sentence seems to have the text of the C.M. 14488, 22^v 10 - 11 as its closest relative since it reads:
 "Ceterum 'sanguis' apud Latinos semper singulariter effertur propter unitatem sui; similiter 'pulus.'" SED., 1, 229, 10 - 11 omits Ceterum 'sanguis' and gives efferuntur. The two Muridac texts likewise omit Ceterum 'sanguis', have effertur but omit similiter 'pulus.'

6 - 10: If one were to compare the texts of Sedulius, the C.M. 14488, and Pompeius with PC's treatment, he might notice that Sedulius's text offers the greatest similarity to PC's; for example, the C.M. 14488, 22^v 16 - 17 writes: "Igitur 'pulus' uel 'sanguis' quando pluraliter proferuntur, non proprie, usurpatue haec fit." SED., 1, 229, 14 gives: "Igitur PULVIS et SANGUIS, quando pluraliter

proferuntur, non proprie, sed usurpative hoc fit." POMPEIUS, 176, 16 - 17 has a phrase vaguely reminiscent: "ergo usurpative ille posuit."

49, : This paragraph deals with the masculine nouns that are always found in the plural. The C.M. 14488, 22^V 17 - 27 offers a text that appears in its entirety to be closely related to the one offered by PC. The text of Sedulius in ideas appears also to have a relationship with PC's text but not as close as the one in the C.M. 14488 in some sections; for example, Sedulius writes: "MANES dicuntur animae mortuorum vel dii infernales: 'manum' dicebant antiqui bonum; inde 'mane' prima hora diei." The C.M. 14488 gives, however: " 'Manes' dicuntur per antiphrasin, sunt dii infrenales [sic] eo quod minime sint boni. Antiqui enim 'manum' 'bonum' dicebant." Sedulius writes: "Hinc etiam[per] *κατὰ ἀντίφρασιν*, id est per contrarium, MANES dicuntur, eo quod non sint boni." Cf. also SERVIUS VER., 1, 60, 13 - 15. Moreover, sentence 2, appears to have more direct relationship with the text in the C.M. 14488, 22^V 17 - 18: "Sunt nomina semper pluralia generis masculini ut 'Manes Quirites cancelli.'" SED., 1, 230, 1 has the more simple lemma from DON., 376, 26 with Sunt before it.

3 - 5: Remigius's text cited in the Fontes is essentially the same as the text in SED., 1, 230, 2 - 3. The content in ISIDORUS, 10, 139 appears to have influenced Paulus by the

the phrase minime boni. However, in the case of sentence 5 with the phrase qui ... dicitur ISIDORUS, 9, 2, 84 seems to have a more direct relationship because of the phrase: " ... , quod semper hasta utebatur, quae Sabinorum lingua curis dicitur." The text of the C.M. 14488 has no such related treatment. SED., 1, 230, 4 - 5 seems to offer the second closest text to PC's: "QUIRITES Romani dicuntur a Quirino id est a Romulo, qui et ipse Quirinus ab hasta dicitur quam semper portabat in manu. 'Quiris' enim lingua Sabinorum hasta vocatur;"

49, 6: So far, only Sedulius and the C.M. 14488 appear to be the texts that offer a similar treatment. Yet, because neither of them feature the etymology canentes caelent, it is likely that PC saw a source other than Sedulius or the C.M. 14488 for this sentence or that this is an original contribution on his part. At any rate, Niermeyer, p. 125 observes that the cancellus or cancelli was a grill or balustrade dividing the raised sanctuary of a church from the area open to the public. According to DU CANGE, 2, 80 this is evidently the wall that closes off the choir. Niermeyer notes that cancellus or cancelli can mean 'choir.' DU CANGE proceeds to allude to the thirteenth century Durandus, Gulielmus, Rationale Divinorum Officiorum, book 1, chapter 3, n^o 35 (I am quoting from the 1859 edition, p. 29, published at Naples by Joseph Dura): " ... in primitiva Ecclesia, peribolus, idest paries qui circuit chorum, non elevabatur, nisi usque ad appodiationem,

quod adhuc in quibusdam Ecclesiis observatur, quod ideo fiebat, ut populus videns clerum psallentem inde bonum sumeret exemplum."

PC's phrase et quia ... rebus 'and because they are fabricated from diverse things' may perhaps be explained by the quotation DU CANGE, 2, 80 makes from the lexicographer Papias who observes that the cancelli may be made either of wood, iron or stone. (See De Ghellinck, p. 235 and 273 for the importance of Papias in the twelfth century.)

50, : In this paragraph PC deals with the feminine nouns which always take the singular. He points out that if peace were not one, discord would result; and that although light may be made from a diverse kind of things, there is no certain light except that of the daytime.

2: Item ... singularis

A passage of related interest is found in MUR. 7491 A, 13^r 27: "Sunt semper singularia generis feminini ut 'pax lux.'" SED., 1, 231, 1 features this exact sentence as Muridac gives, which is the lemma from DON., 376, 26 - 27 plus Sunt. The C.M. 14488, 22^v 27 - 23^r 1 has the pure Donatus lemma.

2: eo ... discordia

Neither Sedulius nor Muridac nor the C.M. 14488 as cited has a text that would indicate that PC borrowed directly from any one of them; for instance, MUR. 7491 A, 13^v 1 writes: "Ideo pronuntiantur singulari semper quia si certa non fuerit pax, discordia erit."

MUR. 1586, 27^V 2 - 3 has: "Quamuis pronuntiantur singulariter semper, quia si certa non fuerit pax, discordia erit." SED., 1, 231, 2 - 3 has: "Ideo SINGULARIA//pronuntiantur, quia <ni>si una vel certa, non fuerit pax; vel si dividatur pax, discordia erit." The C.M. 14488, 23^R 1 - 3 has: "Ideo singulariter semper pronuntiantur quia si una uel certa non fuerit pax, discordia erit."

50, 3: This sentence, however, appears to have more in common with the text in the C.M. 14488, 23^R 3 - 5 than with SED., 1, 231, 4. The text, furthermore, in MUR. 7491 A (same as in 1586) 13^V 1 - 2 is like the one in the C.M. 14488; but the C.M. 14488 seems to have the closest relationship to PC's text; for example, Muridac writes: "Similiter lux quamuis ex plurimis conficiatur materiis, non certa est lux nisi diei." The C.M. 14488 offers: "Similiter lux quamuis ex pluribus conficiatur materiis, non tamen certa est lux nisi diei." Sedulius is more elaborated: "Lux similiter singulariter declinatur. Nam si dividatur, tenebrae semper manebunt, et lux, quamvis ex plurimis conficiatur materiis, non tantum certa lux nisi diei."

51, : This paragraph concerns the nouns that are always plural. The C.M. 14488, 23^R 5 - 7 has the closest relationship with PC's text than the other sources cited: "Sunt nomina semper pluralia generis feminini ut Kalende nundine ferie quadrie [sic] nuntie scope scale." SED., 1, 232, has this lemma from Don., 376,

27 - 28 with Sunt preceding it. MUR. 7491 A, 13^V 2 - 3 gives the same treatment as Sedulius.

52, : Here PC treats the neuter nouns that are always singular. Of all the texts cited which amplify DON., 376, 28 - 31, it appears that the C.M. 14488 presents a reading which is the closest to PC's. Moreover, because Muridac omits DON., 376, 30 - 31 "quamquam ... hordea," it seems that Muridac is the least likely to be PC's immediate source although he writes (7491 A, 13^V 11 - 12): "Sunt semper singularia generis neutri ut 'pus uirus aurum argentum oleum ferrum triticum' et fere cetera que ad mensuram pondusue referuntur pluralem numerum non habent." Oleum and ferrum are omitted in MUR. 1586, 27^V 13.

53, : These are the neuter nouns that are always plural. Sentence 2 is a lemma from DON., 376, 31 - 32 which is amplified in the other sources cited, with nouns like Vulcanalia and Compitalia.

54, : Sentences 1 - 2 concern the nouns singular in form but plural in meaning. Sentences 3 - 4 concern the nouns plural in form but singular in meaning.

2: The Donatus text cited is exactly the same in SED., 1, 239, 1 and in the C.M. 14488, 23^V 18 - 19. PC, then makes only the minor additions of item and uulgus and uoce for positione.

54, 4: Sunt ... uoce

cf. DON., 367, 5 - 7 for uox meaning 'sound.'

55 - 57: These paragraphs deal with the accident called figura.

55, : "On figure. 2 Of what figure is it (poeta)? 3
Simple. 4 Why? 5 Because it cannot be divided into two
intelligiblè parts, the meaning of which two parts it has; neither
is it derived from a compounded word. 6 Question. 7 What is
figure? 8 The distinction between simple and compounded words.
9 Whence is figura derived? 10 From fingendo, that is from
'putting together.' 11 We say fingere to mean 'to put together';
for which reason we call potters figulos. 12 How many figures
of nouns are there? 13 Two. 14 Simple and compound. 15
Simplex is derived as if it is from semel 'once' or sine plica
plexa 'braided without a fold' like iustus. 17 Some add a third
figure which is called decomposita because it is derived from a
compound word like iniustitia."

With the exception of sentence 1, the opening three
sentences follow the style of PRIS. PT. As may be seen from the
Fontes, however, the remaining portion of this paragraph seems
to be derived from texts similar to Remigius and to a lesser extent
Sedulius and Donatus. Sedulius and Remigius, and in a more distantly
related way Muridac and Isidore are important for the etymologies
of figura and simplex. Donatus is important for questions and

answers of general information like sentences 12 - 14. This method achieved greater refinement with Alcuin and his successors. (De Ghellinck, p. 273.)

55, 3: Simplicis

For the transcription of simplic̄ cf. 12^v 23 - 25 concerning amo:
 "Cuius figurae? Simplicis." Simplicis (referring to amo) is written sip̄licis in the ms.

8: Of the three sources marked v. and cited for this sentence, it appears that for PC the text of Consentius is the most similar: "per has intelligimus, utrum simplex nomen sit, an compositum." The Ars Anonyma Bernensis gives two definitions of figura, the second of which is in harmony with PC's idea: "Item alia definitio: figura est habitus uocum, per quas corpora aut res significantur, utrum sua natura an per artem enuntiantur." Remigius gives: "... , uel figura dicitur res artificialis, quae aut ex una parte constat et simplex dicitur, aut ex pluribus et composita uocatur."

16: The reference to the Commentum Einsidlense points to the Glossa Codicis Bernensis 386 which has a treatment similar to the one in this sentence. The same observation also applies for sentence 17 of this paragraph.

15: I have divided sineplica on 6^r 6 into sine plica because this is a possible etymology for simplex according to

FORCELLINI, 4, 374. For plica meaning involutio and plicatura see DU CANGE, 6, 372. For a modern treatment see Ernout and Meillets' treatment on plecto.

56, : With the exception of sentence 1, PC begins this paragraph on the four ways a noun may be compounded secundum Donatum. Apparently basing his discussion upon texts related to those of Remigius, Sedulius, the ARS, Petrus Grammaticus, [Sergius], and Donatus, he proceeds to treat these four ways:

(1) from two whole words like sub and urbanus we obtain suburbanus,
 (2) from two words about to be altered like effectum and capiens we derive efficax, (3) from a whole word like in plus a particle like eptus, the altered form of aptus, we have ineptus, and (4) from a word like nugae altered to nugi plus a word like gerulus we obtain nugigerulus. In addition, PC notes that there are nouns compounded from several words like inexpugnabilis and inperterritus.

6 - 7: By comparing the texts of Remigius, the ARS, and of [Sergius], we notice that none of these, although offering treatments similar to PC's, seems to have been directly employed by PC or preferred by him.

8 - 9: REM., 22, 10 - 13 gives a more plausible explanation for efficax: "Efficax dicitur quasi effectus capax: effectus corrumpitur et facit effi, capax similiter et facit cax. Dicitur

autem efficax, cui ad votum omnia veniunt." The ARS, 85, 29 - 31 appears to offer the second best explanation: " ...; efficax enim, idest effectus capax, siue a praepositione ex et a uerbo capio conpositum;" PETRUS, 163, 1 so far seems to be the only locatable source for effectum capiens.

56, 12: PC appears to be using a text more similar to that of Remigius than to Donatus. Remigius writes: "Ex corrupto et integro: ut nugigerulus:" Donatus, however, says: " ...; ex corrupto et integro, ut pennipotens nugigerulus."

13: Of the three less related sources for this sentence, it appears that none of them is closer than the other two to PC. PC does not state whether nuge is a shortened form of nugax (Remigius and [Sergius]) or of nugas (Sedulius). Neither does Sergius (Keil, v. 8) state whether it is nugax or nugas.

14: PC's text here is closer to the one cited in Remigius rather than to that in Donatus.

57, : "In the declension of compounded nouns we ought to take heed that those nouns which have been compounded from two nominatives are declined in each part throughout all the cases like equus urbanus equitis urbanis 2 except alteruter. 3 Those which have been compounded from the nominative and any other case can be declined only in that part where there has been the nominative case like praefectus equitum praefecti equitum.

4 Question. 5 It is asked to what declension ought compound nouns be assigned if they have been compounded from two nominatives, declined in each part and inflected by their endings. 6 Solution. 7 Truly we should assign them to that declension to which the second noun belongs like praetor urbanus praetor urbani. 8 However, that declension of nouns which have been compounded from the nominative and any other case is recognized from the nominative case like praefectus equitum praefecti equitum. 9 Besides, it is fitting for us to know with which parts of speech nouns can be compounded: with all of them except the interjection. 10 The noun is compounded with a noun like paterfamilias, with a pronoun like huiusmodi, with a verb like Lucifer, with an adverb like satisfactio, with a participle like plebis scitum, with a conjunction like uterque, and with a preposition like perfidus."

57, 1 - 3: With the exception of Excipitur 'alteruter' PC appears to be basing this section on Donatus and Sedulius. If one were to compare closely a sample of these latter two, he might assume that the text of PC seems to be more like Sedulius's text in one respect, which has: " ... DEBEMUS QUOD EA QUAE EX DUOBUS ..." as opposed to Donatus: " ... debemus ea quae ex// duobus ...". Yet, because PC has " ... ex utraque parte declinantur per omnes casus" as opposed to Donatus's " ... ex utraque parte per omnes casus declinari, ..." which appears in Sedulius, there seems to be a source other than Sedulius or Donatus.

57, 2: The scribe separates equus urbanus into two words.

4 - 10: If one were to compare the texts of Muridac as cited for sentences 4 - 8 with those of the C.M. 14488, he would notice that 4 - 8 appear likelier to have been modelled on a source similar to the C.M. 14488; for example, for sentence 5, MUR. 7491 A, 15^r 16 - 17 writes: "Quod ex utrisque declinantur et flectunt lateribus, cuius sint adsignando [sic] declinationi?" The C.M. 14488, 26^r 6 - 9 says: "Queritur si ex duobus nominatiuis sint nomina composita ex utrisque declinentur et flectantur lateribus, cui sint adsignanda declinationi."

7: I have translated fuerit as a present tense in English. See H.P.V. Nunn (An Introduction to Ecclesiastical Latin, Oxford, Blackwell, 1963, p. 40 - 41) for the future perfect tense with the force of a present. Grandgent notes that the perfect subjunctive and the future perfect were often confused in Late Latin and that "in some dialects of Italy" (p. 55 - 56) the future perfect could be used as a subjunctive or a future indicative. See also Väänänen, p. 140 - 141.

9: Among the 'cf.' references listed for this sentence, it seems that Sedulius is the closest. He writes: "Praeterea scire nos convenit cum quibus partibus nomina componuntur. Cum omnibus dumtaxat, praeter interiectionem." The C.M. 14488 gives the exact treatment with the substitution of propterea for

praeterea. Clemens offers a less related text: "¶ Cum quibus partibus componuntur nomina? M Cum omnibus praeter interiectionem;"

57, 10: The text of PC relies most heavily on the C.M. 14488, then on Sedulius, Clemens, and Priscian in that order.

58 — 64: These paragraphs concern case endings in the noun. In paragraph 58 PC is concerned with the definition of case, its etymology, how many cases there are, their functions and why they are thus called by their respective names. He ends this paragraph with the declension of poeta, similar to the treatment in PROBUS CA., 4, 6 ff. Although paragraph 59 begins by asking to what declension poeta belongs, it is really about the endings of the first declension and includes a lengthy discussion on why adjectives that are feminine are not inflected with the bus ending in the dative and ablative cases. Paragraph 60 discusses the "tell-tale" endings of the second declension and then ends with the inflexion of scamnum. Paragraph 61 deals likewise with the third declension, including the inflexions of the noun sacerdos and the epithet fortis. Paragraph 62 is in the same manner concerned with the fourth declension, and inflects manus. Paragraph 63 is concerned with the fifth declension, and inflects species. Paragraph 64 is concerned with categorizing nouns according to how many cases a noun can take; for instance, unus is an

hexaptote because it may take six different case endings, whereas Musa is a triptote since it only has three distinct case endings: a, ae, am.

58, 10: "The nominative is not truly called a case because it "falls" from something else but because the other cases each succeedingly fall from the preceding one." The texts of Remigius and Sedulius agree with this method of exposition, whereas in the text of Pompeius we note: "et si hoc est, nominativus non erit casus, ea ratione, quia per ipsum non cadit nomen, sed sic est, quo modo fuerat. sed quamvis per ipsum non cadat, tamen per ipsum scimus, quid sit cadere."

19: In SED., 1, 270 - 274 we notice that the etymologies are given a detailed treatment with commentary; PC's text is only an excerpt. Muridac's text is also an abbreviated version of Sedulius. Remigius is unlike Muridac and PC because he too gives the etymologies separated widely from each other by commentary. An exception to this is in the Commentum Einsidlense (p. 243, 21) : "Vocativus dicitur a uocando, ablativus ab auferendo."

20: None of the three sources cited [the C.M. 14488, 27^r 15 - 18 appears in SED., 1, 264, 1 - 2] is alone the direct source.

59, 4: The ARS, 91, 35 - p. 92, 1 writes: "...: cuius genetivus et dativus singularis et nominativus et vocativus pluralis

in a e diphthongon desinunt, ..." This is obviously so close to PC's text that one may be led to the conclusion that PC borrowed his material right from this place in the ARS. However, PC's Haec est cuius appears in the ARS, 91, 21. PRIS. INST., 447, 18 - 19 offers a treatment that indicates that PC more likely used a text similar to the ARS. Priscian writes, for instance: "Primae declinationis genetivus et dativus singularis in ae diphthongon desinit, ..."

59, 4: accusatiuus ... correptam

The ARS, 92, 4 states that a is long. PRIS. INST., 447, 19 says: "... , accusativus in am, ..." It is therefore a problem to decide whom PC is following. However, PC's assumption is correct according to Ferdinand Sommer, Handbuch der Lateinischen Laut-und Formenlehre, p. 323 and Manu Leumann, Lateinische Laut-und Formenlehre, p. 266.

5: genetivus in 'arum' correptam [scilicet, syllabam]

PC seems to indicate that the syllable um is short. Neither PRIS. INST., 447, 21 nor the ARS, 92, 5 say anything enlightening about this. DON., 378, 6 has "genetivum pluralem in rum syllabam mittunt." See also PROBUS CA., 4, 9; Leumann, p. 278 and W. Sidney Allen, Vox Latina, p. 74.

6: The ARS, 92, 6 has a simple observation that the dative and ablative plural ends in is. Probus does likewise. PRIS. INST., 447, 22 - 24, however, notes the same thing, and in addition

says: "...: differentiae causa notantur deabus ... animabus:"

However, Priscian's phrasing is too different from PC's to conclude that the latter made direct use of the former's text here.

59, 7: productam

The abbreviation for this on 6^v 14 is $\rho\mathfrak{D}$, and I have expanded this abbreviation in all instances to productam by analogy with 59, 4 - 5 where one has in 'am' correptam, in 'a' productam, and in 'arum' correptam, which are indicated clearly in the ms. as such. Furthermore, on 7^r 18 appears the abbreviation $\mathfrak{D} + \bar{a}$ for productam in connection with the phrase: "Accusatiuus in 'em' correptam uel in 'en' productam."

8 - 16: "In the nouns in which the feminine gender is discerned, if they be substantives, we put the ending bus not is on the dative and ablative plural of the first declension like anima animabus lest, if we should say animis, we seem to mean animos and not animas. 9 Question. 10 In those nouns, in which the genders are discerned and in which they are noted as substantives it must be asked why they ought to end in bus while the moveable adjectival nouns, notwithstanding the fact that they change the dative and ablative to is in the masculine gender, make their feminine form in the same way. 11 Why is the same rule not observed in all the nouns so that, just as we say animorum animabus to make a differentiation, we say sanctorum

sanctabus? 12 The solution is praiseworthy. 13 Indeed adjectival nouns always adhere to 'fixed' nouns or are 'placed over them'; whence even they are called epitheta, that is, superposita. 14 Therefore it is evident that every doubt as to the discernment of their gender is lost: wherefore they are called epitheta, that is, superposita, 15 wherefore there is no doubt as to the gender as long as they are explained along with the 'fixed' nouns like sanctis mulieribus sanctis uiris. 16 It is not always necessary for substantives to be joined to adjectival nouns because they signify substance and quality by themselves and explain themselves without the help of adjectives.

59, 17 - 20: "17 For this reason feminine substantives need to have some other letter by which they may be shown to be different from the masculine nouns. 18 Question. 19 Again one must ask why this change occurs in the feminine noun rather than in the masculine. 20 To this it is necessary to reply briefly that the female sex is always more easily moved than the masculine."

8: If one were to compare the v! texts of Asperus and the ARS, he would notice that neither one of them resembles PC's treatment enough to be deemed a likely direct source.

10 - 14: On examination of the texts of Sedulius, Muridac, and the C.M. 14488 I have found that PC's text bears a close

enough resemblance in syntax and content to these texts but not to one more than to the others. The method of contamination remains unclear; for example, SED., 1, 305, 1 writes: "Quaerendum est, cur ea nomina, in quibus genera sunt discernenda et sunt substantialia, dixit Donatus esse declinanda contra regulam superius dictam, cum inveniamus adiectiva nomina mobilia, hanc rationem non servantia, ut 'sanctus, sancta', 'bonus, bona'." This is essentially the same text in Muridac and the C.M. 14488. MUR. 1586, 31^v 17 - 18 offers a reading, however, not in common with the other three possible sources "... datium et ablatium pluralem in his mutant" The other texts have mittant.

59, 15 - 17: The texts of Muridac, Sedulius, and the C.M. 14488 cited for this section appear to have a close interrelation with each other and to the text of PC. In sentences 10 - 14 it seems more likely that PC borrowed from sources close to these which, with minor variations like "itaque pro re" in Sedulius and "hac itaque pro re" in the C.M. 14488 and "ac pro re" in MUR. 7491 A and "hac pro re" in MUR. 1586, 31^v 31, essentially offer the same text.

20: Compare the thought in Lucius Annaeus Seneca, "Ad Gallionem Fratrem de Remediis Fortuitorum," XVI, 3 in Otto Rossbach's De Senecae Philosophi Librorum Recensione et Emendatione ..., Bratislava, Koebner, 1888 (1969 Olms repr.), p. 108,

lines 11 - 12: "nihil est tam mobile quam feminarum voluntas, nihil tam vagum." Also, see the related idea expressed in Pseudo-Chrysostomus, "In Matthaëum Homilia # 44," in vol. 56, col. 880 of Migne's PG: "Sexus mulierum incautus et mollis est. Incautus quidem, quia non omnia quae videt, aut audit, cum sapientia et ratione considerat: mollis autem, quia facile flectitur, vel de malo ad bonum, vel de bono ad malum." (For the authenticity of the Opus imperfectum in Matthaëum, of which this homily is a part, see the SEJG, vol. 3, issue of 1961, p. 162.)

60, 10: Meredith, p. 31 - 34 discusses at length what cases were used by the Late Latin grammarians as criteria for discerning the declensions of nouns.

10: correptam

Note the special abbreviation for this on 7^r 7 is cor̄pt̄.

61, 5 - 7: Upon an examination of the three possible sources listed for this section, it appears that the ARS offers the most similar text. The C.B. 123 has only a text close to sentence 5. Priscian, however, has a treatment closely reminiscent of sentences 6 - 7, although it does not seem likely that PC borrowed directly from him; for example, Priscian writes in lines 15 - 17: "vocativus similis est nominativo, ut hic rex et o rex. in Graecis autem nominibus licet et vocativo esse Graeco, sicut supra dictum est, ut o Tiberi pater."

61, 6: 'en' productam

This assumption appears in none of the possible sources. See the remark by Sommer who on p. 373 in his discussion of the Latin accusative forms of the third declension points out the Homeric Greek form $\Sigma\eta\nu$ related to diem. Leumann, p. 67 also discusses this point. However, it is too hazardous to assert that PC was familiar with Greek first-hand since all of his Greek words are written in Roman letters and appear in possible sources like Remigius, the Ars Anonyma Bernensis, and Sedulius. It is better to suppose that this phrase was borrowed from a source.

62, 6: datiuus ... productam

Priscian just states that the dative ends in ui. However, PC must be speaking about the i. (See Sommer, p. 387.)

8: causa differentiae

See Hofmann and Szantyr, p. 133 who note that causa followed by the genitive is found in isolated instances in Ennius, Terence and in Cicero. Only in Late Latin does it become more frequent.

63, 7: genetiuus in 'erum' correptam

The ARS has "..., genetiuus pluralis in rum correptam desinit, ..." (See Sommer, p. 382.) This makes it clearer that PC is referring to the last vowel in the instances of arum, and also in <u>um for the fourth declension, ui for the fourth declension, and ium for the third declension where these occur.

64, 2 - 3: Aside from sentence 2 which is a pure Donatus lemma except for nominum, it appears that PC's text is more likely to have been borrowed from a text like SED., 1, 280, 1 - 2 & 5 than from MUR. 7491 A, 16^r 27. Muridac writes: "Sunt autem forme casuales VI. Forme dicuntur imagines VI. VI autem ad numerum casuum quot habeant tot uarietates." Sedulius, on the other hand, offers: "SUNT ENIM FORMAE CASUALES SEX. FORMAE dicuntur imagines. Sex enim dicuntur ad numerum casuum, eo quot tot habeant varietates, quot sunt casus."

65 - 66 : These two paragraphs, being a discussion of the noun secundum Donatum, conclude PC's treatment on the noun. Although PC states in 65, 1 that this discussion is according to Donatus, he really begins secundum Priscianum. However, he uses Donatus in 65 in enumerating how many accidents a noun has and in dealing with the bipartite nature of qualitas. He also uses Priscian for material in his discussion of qualitas, but, as sentences 8 - 10 and 12 - 13 indicate, it appears that Priscian was not borrowed directly, although the ideas are intact. Furthermore, a whole series of questions concerning gender, number, figure, case and declension in sentences 30 - 37 of paragraph 65 appear related to a text in Priscian's Partitiones. Three other 'cf.' possible sources from where PC might have taken material for 65 are Pompeius, Remigius, and the ARS. The reference to Pompeius concerns the definition of a proper noun. The reference to Remigius concerns

a Donatus lemma which in sentences 16 - 19, because of Quomodo appearing in PC and Remigius but not in Donatus, may indicate that Remigius or a text like his was used by PC. The 'cf.' reference to the ARS concerns the question on what comparatio is (sentence 24).

Paragraph 65 concerns on the whole a general discussion of the noun. PC briefly outlines the accidents of the noun, what qualitas is, the nature and definition of comparatio and its etymology, what nouns may be compared; and he concludes 65 with a series of questions from 30 - 34.

Paragraph 66, none of which has any references to Donatus, is concerned with why PC treats the noun first. He states that he does so because as soon as someone is born, a name is given to him and that every creature is known by its name. This is in the best tradition of Isidore of Seville. Furthermore, a noun signifies substance and is worthier of action.

65, 8 - 10: According to PRIS. PT., 464, 34 species is a synonym for qualitas.

23: Although it is evident that PC did not copy SED., 1, 126, 1 and paragraph 136, 3 or POMPEIUS, 150, 36 - p. 15, 1, the text of SED., 1, 126, 1 has a greater similarity; "Sciendum autem quot illa nomina quae substantiam significant non comparantur, quia incrementa, id est augmenta, vel deminutiones accipere non possunt."

65, 23: Quia ... augmentum

Although [Sergius] uses the word augmentum, it does not seem likely that PC used a text similar to his, nor to Remigius's.

23: nec ... adiectium

None of the Grammatici Latini cited disagree on this point.

25: "A demonstration of likeness of similar or dissimilar things." Both Sedulius and Remigius define assimulatio (or assimilatio) as a comparatio. In the Commentum Einsidlense one reads the remark: "... assimilatio, i. coaequatio, eo quod assimilando unum alteri praeferat et ab eo, quod est comparo, i. coaequo, uenit comparatio."

66, 4 - 5: It appears that Clemens's text is the least related; that of Sedulius and the C.M. 14488 are nearly the same and show closer similarity with PC's text than the Clemens one does. However, because Sedulius has: "Ideo scilicet, quia omnis ..." and the C.M. 14488 omits the quia, there is the possibility that PC used a text more similar to Sedulius's than to the C.M. 14488.

4: Ideo ... cognoscitur

Vergilius Grammaticus has the wording: "... nis [the ms. is deficient here] creatura ex nomine suo cognoscitur: ... ," whereas we read in the ARS: "... , quia ex nomine suo omnis creatura cognoscitur." It seems, therefore, that the former text has a closer relationship with PC's than the ARS.

66, 4: nisi ... perit

None of the possible sources listed for this phrase has the exact phrasing of "nisi enim scierit quis rei nomen, ..." All have either scieris nomen or nomen scieris.

9: Sedulius and the C.M. 14488 state: "Et ideo verbum quae principalis pars est praecedit, quia maior est substantia quam sit actio." PC's wording is somewhat different than that found in any of the sources noted.

67, : This paragraph concerns why pronouns were invented — to avoid any boredom on the reader's part from a constant repetition of the noun. PC departs from his usual style of introduction at this point. This raises the question as to whether or not this section was originally found somewhat later in the text. The purpose of this paragraph is to show the importance of the pronoun as a stylistic alternative to the repetition of the noun.

2: Malsachanus, the ARS, Clemens, the C.M. 14488 and Sedulius have related texts to this sentence (only Sedulius has a text related to 1 and 2). Having examined all of these texts I have concluded that PC borrowed most heavily from texts like Sedulius, then the ARS and Malsachanus (whose texts are the same), and then Clemens. The other texts cited do not have the Biblical quotations.

68 - 76 : This section concerns the pronoun secundum Priscianum.

68, : This opening paragraph begins in the order of the Partitiones although there are similar treatments (for sentences 2 - 4) from the C.M. 14737, Paris 7558, and the C.B. 207 that ask what part of speech ego is. None of them, however, exactly give PC's text. Priscian asks what part of speech tu is. Then PC defines the pronoun and outlines its functions (sentence 7): "It is a part of speech that is a substitute for a noun, it almost only signifies a noun, and sometimes takes a person." Sentences 8 - 9 concern the etymology of pronomen, namely, that it comes from pro and nomine. Sentences 10 - 13 outline the accidents of the pronoun. Sentences 14 - 29 are a series of questions and answers about the type of each particular accident or attribute ego takes. Priscian and the C.M. 14737 represent the greatest portion of possible sources for this last section.

9: Although all the 'v.' sources cited for this section state that the pronoun is so called because it is placed pro nomine, it is clear that PC has not directly copied any of these.

17: Consentius observes that the Greek division of nouns is according to prima positio and derivatio. PRIS. PT., 491, 14 - 17 mentions that ego is primitivum and meus derivativum.

69, : Here PC is concerned first of all with the declension of the primitive pronouns, which treatment is very close to Donatus.

Sentences 8 - 11 deal with the first modus of pronouns--those whose genitive singular ends in i or is and whose dative ends in i like ego, tu and sui. Sentence 12 states that the second modus of pronouns entails those that take the genitive singular in ius and the dative in i. The rest of this paragraph consists of declensions of pronouns that follow the secundus modus.

69, 7: This phrase appears in the Donatus ms. M, which, or a ms. in its tradition, PC might very well have regarded.

14: PRIS., 3, 2, 20 - 21 observes the very contrary, that these three pronouns cannot take the vocative. However, in vol. 2, 188, 21 he lists une and on p. 189, 2 the ancient form sole. Probus lists the form tote on p. 136, 14, and on p. 101, 23 and 27 while not stating directly that unus and solus take the vocative, nevertheless observes that they are nouns and after the dative, decline like taurus.

20: 'ab hi[i]s.'

The spelling hii appears in MALSACHANUS, 174, 25. Thurot (p. 139) notes that in the 12th century forms like hii and hiis were written thus but pronounced as if spelt with one i.

70, 2: "The third mode of pronouns is that which through all genders, cases and number follows the rule of the moveable nouns"

70, 6: "Pay heed to the same thing." Intende may have the meaning of 'Pay attention' and takes the dative. (See the T.L.L., 7, pt. 1, 2113 - 2114.)

71, : The fourth modus pronominis entails those like nostras nostratis that follow throughout the third declension of the nouns. Although Priscian offers a similar treatment, it does not appear that PC borrowed directly from him. PC does not mention that the final syllable in nostras takes the circumflex, for example. Also, Priscian is not the source for the phrase "remoto ... alio."

2: remoto ... alio

"No other case is absent except the vocative."

I have emended uocatiuum on 8^v 14 to uocatiuo to agree with remoto, which thereby makes an ablative absolute phrase.

72, : In this paragraph PC states that there are fifteen pronouns in Latin-eight primitive and seven derived. He discusses the means by which meus, noster, tuus and uester are derived. This treatment is in accordance with the ideas of Remigius and Priscian and ultimately to Dionysius Thrax. In sentences 12 - 13 PC observes that only tu, noster, meus, and nostras can take a vocative.

1 - 3: Dionysius was the first to give the idea of primitive and derived pronouns.

72, 5 - 11: Although PC is in general agreement with Priscian as to the formation of the derived pronouns, PC's detailed account of the morphological changes like the i in nostri becoming ster is so far not to be found in any manuscript or author in the Grammatici Latini used in this research. Moreover, the observation in sentence 7 at face value appears absurd. PC must mean that stri in nostri becomes ster; otherwise, i changed into ster gives nostrster. Sentences 8 - 9 appear, however, plausible. (See Leumann, p. 220 and 284.)

13: Remigius gives tu and mi as the only possible vocatives among the pronouns. Leumann, p. 233 observes that nostras is a masculine denominative, but says nothing as to whether it may take a vocative. However, according to Sergius PC is correct about nostras.

73, : "Question. 2 Nevertheless it can be asked since the first person, that is ego, mei, does not have a vocative, why does it have one in the nominative? 3 The first person in the singular does not have a vocative because no one calls himself inasmuch as he who is always present does not need any calling. 4 Why therefore in the plural number does it have the vocative? 5 Because of the grouping together, that is, because it is no longer alone but it is called together with others as for example o nos. 6 Question. 7 Deservedly one even ought to ask by what reason the possessive pronouns which are derived

from the first person take the vocative when the first person itself does not at all take this case, for meus mei which is derived from ego makes the vocative 0 mi? 8 Solution. 9 We must know that the possessive pronoun of the first person has the vocative because its vocative makes a transition to the second person as when I say: "0 mi filii, 0 mi pater." 10 Likewise another question. 11 Since, moreover, it is the nature of every nominative ending in eus to terminate the vocative in double e like ligneus 0 lignee, why does this pronoun meus mei not make the vocative 0 mee? 12 Solution. 13 For two reasons. 14 The first reason indeed is that the ancients used to bring forth the nominative in ius. 15 Wherefore they would make the vocative in i. 16 The second reason is truly this. 17 The moderns while saying meus in the nominative, although they ought to have made the vocative 0 mee, changed the two short e's into a long i and say 0 mi for the sake of euphony. 18 Eu means bonum (in Latin); 'good' in Greek, and phone means sonoritas 'sound.' 19 Thus for the sake of euphony, that is of bona sonoritas 'good sound,' we say in the vocative not mee but mi."

73, 2 - 9: The C.M. 14488 and Sedulius have the longest related texts, but neither is more closely related than the other, and neither seems to have been copied directly or completely in the text of PC.

73, 2: Muridac has: "Quare prima persona non habet uocatum casum?" The same sentence appears in Sedulius and in the C.M. 14488.

3: Remigius appears to offer a text which has similar content to PC's sentence, although in a vague manner: "Sciendum est, quod prima persona in singularitate deficit in uocatio, quia nemo potest se ipsum uocare, ..."

5: Remigius appears to offer a text which has similar content. It seems, however, that neither Priscian, Charisius nor Diomedes offers a discussion more related to PC's than the other two.

7: The Muridac text cited is the same as in the C.M. 14488. It may appear significant, however, that the MUR. 1586, 38^V 3 has quod deriuatur which PC has, whereas the 7491 A has quo dirivatur.

9: From a comparison of the texts of MUR. 7491 A and 1586 it seems that the former offers a text closer to PC's than the latter. Furthermore, that of the 7491 A is the same as that in the C.M. 14488, except that the 7491 A has ideo uocatiuus habere instead of the grammatically correct ideo uocatum habere in all the other references concerned.

11: Neither the C.M. 14488 nor the two Muridac texts, although offering treatments similar to PC's, seem likely to have

been directly used by PC. However, the 1586 and the 14488 have ligneus 0 lignee in common as opposed to ligneus ligne of the 7491 A. Sedulius also has ligneus 0 lignee. The texts of Muridac are nearly the same for sentences 11 - 17 as those of Sedulius and the C.M. 14488, none of them obviously offering a treatment parallel in content and style. But PC's assumptions agree with them. The other 'v.' texts cited for 11 - 17 have texts that agree in ideas with PC but which approximate PC's treatment less closely than Muridac, Sedulius and the C.M. 14488.

74, : "Question. 2 Why do the pronouns tuus tua tuum lack the vocative while their primitive pronoun, that is to say, tu has the vocative? 3 Solution. 4 No pronoun has the vocative except that to which the first person speaks or to which the second person of the verb can be joined. 5 For neither does he who is speaking nor he about whom one speaks takes the vocative. 6 Truly on this account the possessives of the second person produce the vocative because that which is said is transmitted to the third person, for when I say tuus, either seruus, or equus, or something else is understood. 7 Another question. 8 Likewise one ought to ask why the pronoun ego has two genitives or why mei is a genitive of it since in appearance the letters have no similarity at all. 9 Solution. 10 We must know that the nominative, that is to say, ego lacked the oblique cases according to the ancients. 11 Its oblique cases also were without the

nominative. 12 The moderns, however, upon seeing that they agreed in meaning, although they were dissimilarly written, joined them together in such a manner. 13 Therefore it even has two genitives because the genitive mei tells about the matter which is possessed in the present time. 14 Mis, however, ought to be said concerning that which is to come. 15 Although nos in ancient times did not have a singular, just as ego did not have a plural, it pleased the moderns that ego and nos joined together would be considered as one pronoun."

74, 4 - 5: Having examined the 'cf.' references to Sedulius, the C.M. 14488, and MUR. 7491 A and 1586 I have come to the conclusion that they approximate PC's treatment in the following degree (the most important coming first) : the C.M. 14488, Sedulius, MUR. 1586, MUR. 7491 A.

4: uel ... adiungi

The related text of Priscian is not as close to PC's comparable phrase as the 'cf.' references cited for 4 - 5; Priscian says: "..., possessiva pronomina, quia secundae adiungi non possunt, carent vocativo."

6: According to Sedulius the possessives of the second person do not take the vocative. PC's assumption, however, is in accordance with the C.M. 14488 and the two Muridac mss., all of which have nearly the same text as SED., 1, 401, 4: "Possessivum

vero secundae personae idcirco non admittit vocativum, quia transit vox ad tertiam personam;" Everybody else omits the non, thereby offering an assumption in harmony with PC's. PC is unlike the Muridac mss. which omit personam and merely have ad tertium. Sedulius continues: "...; cum dico 'tuus', subaudis enim 'servus', aut 'equus', aut quodlibet." The Muridac mss. have subauditur as PC, whereas the C.M. 14488 has subaudis; but the Muridac mss. both lack aut quodlibet common to Sedulius and the C.M. 14488. MUR. 1586 is slightly closer than the 7491 A in that it has aut equus as opposed to the latter's uel equus.

74, 8 - 14: As far as sentence 8 is concerned, SED., 1, 414, 1 offers: "Interrogandum tamen videtur, cur duos habeat genetivos hoc pronomen quod est 'ego', vel, quare sit 'mei' genetivus illius, cum in superficie nullam videatur habere communionem." This is the same text in the other texts cited for this passage, except that the MUR. 1586 text is much more readable and less abbreviated than the 7491 A and therefore would have been easier for a copyist to read. Sentence 10 up to ego is very close to similar texts in the sources cited; Sedulius writes: "Sed sciendum est nobis istum nominativum, quod est 'ego', ..." The C.M. 14488 has the same. MUR. 1586 omits quod est; and the 7491 A omits quod est ego. The remainder of sentence 10 does not appear to have been borrowed directly from these sources. Sentence 12 seems closely related to Sedulius who offers: "Videntes enim moderni concordare illos in sensu, quamvis dissimiles forent littera, coniunxerunt illos taliter." The C.M. 14488 which has tamen

aliter for taliter appears slightly less related to PC's treatment. However, in the C.M. 14488 for sentence 12 one reads litteratura which PC and the Muridac mss. have. One ought to dismiss the idea, moreover, that the Muridac mss. were used by PC for sentence 12 because they substitute antiqui for moderni. Sentences 13 - 14 are close in syntax and vocabulary to Sedulius, the C.M. 14488 and the Muridac mss. which all have in common with each other the same text with uninteresting variations, but PC's text in these two sentences is not close enough for us to conclude that he borrowed directly from any of them.

74, 8: I have translated in superficie as 'in appearance' because of a definition given in the ARS, 63, 35 - p. 64, 1: "Nomen quomodo definitur secundum sonum, hoc est secundum superficiem."

14: Väänänen (p. 133) makes note of the formes réduites of the possessive adjectives: sus, mus, mi, ti, etc. which apparently account for the development of the French possessive adjectives. These reduced forms are attested by VERG. GRAM., 47.

75, : "Another question. 2 In like manner it seems necessary to ask why the pronoun sui has not a nominative. 3 Solution. 4 For this reason sui cannot take a nominative because if we should say suus, there would be no difference between the primitives and the derivatives. 5 Likewise if we should say sus, it would not be easy to decide whether it is a noun or a

pronoun. 6 If indeed one said sis, it would be thought of as the second person of a verb. 7 It must be noted, however, that there have been those who said that the nominative of this pronoun, that is, sui should be si. 8 But because doubt would remain when it would be a pronoun or a conjunction, such an opinion may be deservedly displeasing."

75, 2: Sedulius gives: "Quaeritur, quare non habent nominativum; poterat enim facere 'is, sui', vel 'si, sui'." Muridac offers: "Querendum est quare non habent nominativum. Potuit enim habere 'si sui' aut 'his sui.' " PC's text, however, appears more likely to be an excerpted version of the text cited in Priscian: "Quaeritur igitur, cur, ..., 'sui', ..., non habeat nominativum?"

4: potuit

See Blaise (Manuel du latin chrétien, p. 135 - 136) for the gnomic aorist usage of the perfect tense.

7: fore

Nunn (p. 62) states that the employment of the tenses of the infinitive is not too precise in Church Latin, but on p. 63 he proceeds to say that the future infinitive is used when the time of the main verb precedes that of the future. Here it might be said as far as the translation should be is concerned, that this fact does indicate a futurity. Hofmann and Szantyr (p. 312) note

that the future infinitive with the meaning of soll developed frequently since Classical times.

76, : "Question. 2 Is there any difference between the genitive of the primitive and of the possessive of these pronouns mei, tui, sui, nostri, and uestri? 3 Solution. 4 There surely is, because the genitive of the primitive signifies simple possession; that of the possessive, however, shows double possession. 5 For if I say mei est seruus for meus est seruus 'the slave is mine,' I show simple possession. 6 If on the other hand I state mei filii est seruus 'the slave belongs to my son,' certainly double possession has been shown if my possession which consists of my son also consists in having the slave of my son."

2: On one hand the phrasing of Muridac appears to resemble PC's more closely than the other possible sources cited for this sentence: "Estne aliqua differentia inter genitium primitium quod est 'mei' et diriuatium quod est 'mei'?" SED., 1, 365, 1, who has the same text as the C.M. 14488 with uninteresting variants, has a less closely related syntax at the beginning but then a syntax and content more similar to PC's: "Quae est differentia inter genetivum primitivi et possessivi 'mei, tui, sui, nostri, vestri'?" PRIS., 3, 173, 21 differs from Sedulius only in that he begins: "Quaeritur, quae sit differentia"

77 - 91 : The pronoun according to Donatus

77, : As may be seen from the Fontes, this paragraph begins another discussion of the pronoun but secundum Donatum. However, the part secundum Donatum is sustained for only the first few sentences of this paragraph. The remaining content is based on sources other than Donatus. Other paragraphs up to 91 also begin with material from Donatus like 79 - 80, 83 - 84, and 86 - 91. Of course in these other paragraphs Donatus is not the only source. The entire section (77 - 91) is in the lemma style of commentary. In this paragraph PC, having asked what a pronoun is, defines it adding why it nearly signifies a noun and why it sometimes receives a person. He then mentions the six accidents of the pronoun, and finishes by discussing qualitas and genus.

5 - 7: The C.M. 14737 gives: "Cur dixit 'pene'? Quia nomen plenam orationem facere potest sine pronomine. Pronomen uero sine nomine numquam." The text in the Commentum Einsidlense has a less closely related text than the C.M. 14737, except that the former (like PC) has Quare and not Cur.

11: "On account of the infinite pronouns which do not have person but ask about essence like quis quae quod." Of the sources cited for this sentence, Audax appears to offer the closest treatment: "...; infinitum, quod certam personam non habet, ut quis quae quod." The two texts of Remigius do not say that

infinite pronouns ask about essence but after persons, and both of them use the word inquirunt.

77, 31: "Because inasmuch as a grammatical connection occurs with an unmoveable noun, adjective and a pronoun, before one arrives at the pronoun, it is already known through the adjective its pre-determined gender."

Sedulius offers a more similar treatment than Remigius, for the former writes: "... , quando constructio sit ex fixo et adiectivo nomine et pronomine, antequam perveniatur ad pronomen, iam cognoscitur per adiectivum cuius sit generis fixum." REM., 32, 11 - 14 offers: "... , quia si feceris constructionem ex fixo nomine et adiectivo et pronomine, antequam pervenias ad pronomen, per adiectivum intellegis, cuius generis sit fixum."

32: The quotation about the flying eagle appears closer to the text of Remigius and of Sedulius than to that of Priscian. The texts of Remigius and Sedulius are the same except for minor variations in syntax.

78, : PC brings up the question of whether we ought to believe Donatus who says that qualis, talis and quis are pronouns or Priscian who states that they are nouns. Donatus, PC reports, bases his teaching on the fact that they do not need articles. His teacher Didymus also held this theory. In opposition to this

idea PC brings up the argument that a declension cannot alter a part of speech, for if this were so, many pronouns would be considered nouns and vice versa. Therefore, it is better to adhere to Priscian's teaching.

78, 6: For Didymus see R.H. Robins, Ancient & Mediaeval Grammatical Theory in Europe, London, Bell, 1951, p. 60 - 61.

79, : This short paragraph, derived from Donatus with the exception of the rubric, concerns how many categories of number there are among the pronouns - singular and plural. Moreover, again PC has the spelling hii for hi. (See Thurot, p. 139 and my commentary to 69, 20.)

80, : PC observes that there are two figurae of pronouns: the simple like quis and the compound like quisque. Compound pronouns are declined according to that part of the word, as in the nouns, which is in the nominative case. There seems to be a contradiction here with paragraph 78 where he stated that it is better to follow Priscian by admitting that quis is a noun . Here it is stating that quis is a pronoun in a type of lemma from Donatus. In sentences 8 - 11 he enumerates several pronouns compounded with quis and qui. There so far does not seem to be a close source for sentence 9, although Clemens lists all of them except quisputas. Sentences 12 - 16 deal with the compounded pronoun idem. This pronoun is formed from two shortened forms, and when it (PC does not state here that the i is involved) is

masculine, a lengthening occurs; but when idem is neuter, it is short. He then discusses at some detail in what gender idem is naturally lengthened or shortened. In the neuter gender he discusses how idem is by nature shortened.

In the masculine gender it is lengthened against its nature. These ideas are in accordance with those of SED., 1, 393. He states in sentence 16 that idem becomes shortened. (See Leumann, p. 285). SED., 1, 393, 3 observes that this shortening in the neuter is according to nature. Further explanation of this comes in the next paragraph.

80, 13: The Sedulius text offers the closest treatment to PC's. Practically the same text as Sedulius's exists in the C.M. 14488 which seems to offer the second closest similarity to PC's treatment. The two Muridac mss. have essentially the same text common to each other with uninteresting variations but which offer a text the least related to PC's.

14: For this sentence it is the C.M. 14488 that gives the closest text, followed by Sedulius, then the text of Muridac in both mss.

15: The text of SED., 1, 393, 6 - 7 offers a treatment closest to PC's: " ...; in masculino vero genere contra naturam produci, sicut est:

Vivo nocendo quidem, sed me manet exitus idem."

This verse should be a key to identifying just exactly what material formed part of the common store of mediaeval grammatical comment.

Muridac offers only: "In masculino autem contra naturam productum."

The C.M. 14488, 45^V 2 - 3 gives: " ... in masculino contra naturam orum [sic] id est productum." Both Remigius and Sedulius quote the line of poetry exactly as PC.

81, : "How, therefore, shall we be able to know whether these things are true? 2 Easily indeed if we give heed to the composition of the same pronoun. 3 For when idem is masculine, it is composed from is and demum. 4 And it is clear to all that the syllable is placed by itself is shortened. 5 However, when it is neuter, it is composed from id and demum. 6 Wherefore it is apparent that it is naturally shortened in the neuter but in the masculine lengthened against its nature. 7 Question. 8 Why is it lengthened? 9 Solution. 10 In order that there be a distinction between the masculine and the neuter. 11 Question. 12 If therefore idem in the masculine remains compounded from is and demum, why is it not so rendered to be pronounce isdem? 13 Solution. 14 Truly for the sake of euphony the s is taken away because idem sounds better than isdem or because the letter d in the nominative case cannot be placed in the middle except between two vowels. 15 And for this reason the s is rejected."

Having examined all the texts of the 'cf.' references cited I have come to the conclusion that Sedulius's treatment in 393, 4 -

§ 395 offers a text that bears the greatest similarity to PC's.

Sedulius, for example, in 395 writes: " 'd' littera in nominativo casu, in media parte poni non potest, nisi inter duas vocales; et ob hanc causam proicitur inde 's'." The C.M. 14488 has proiecit for proiecitur; MUR. 7491 A, 23^V 23 has: "Ob hanc causam producitur, inde 's.' " The MUR. 1586 omits even the inde 's.'

81, 6: I have added contra before naturam because this is what is written in all the 'cf.' sources cited for this sentence and because being omitted would have the author contradicting himself.

8: Vt quid

Hofmann and Szantyr (p. 460) point out that this form of introducing a question in Late Latin can also be found in Cicero and is often found in Church Latin since the writing of the Itala and the Vulgate Bibles under the influence of the Greek *ὅτι*.

82, : "Likewise there are other compounded pronouns like egomet. 2 It is composed from ego and met which is a syllabic addition. 3 Therefore it is declined on the nominative part, and met remains indeclinable through all the cases. 4 The same applies to nosmet in the plural. 5 The genitive plural nostrum or nostrum does not receive the syllable met lest it be thought

to be a possessive. 6 Tu also in the nominative does not receive met lest it be thought to be a verb. 7 The question is laudable. 8 It is asked why Donatus calls these pronouns compound since no part of speech can rightly be called compound except that which can again be made whole. 9 For they do not have the greater meaning except only so much as the simple words have, especially since other scholars do not call that part of speech compound but rather say that it is a syllabic addition, which additions were invented by ancient poets because of the decorum of the art of metrics. 10 Thus it must be known that Donatus says that these pronouns are compound because they express a similitude of other parts and in a certain way seem to have a sound richer and more beautiful than the simple words."

82, 2: The text of Remigius is closer to PC's than Priscian's is. Remigius writes: "M. E g o m e t, compositum est ab ego et met, quae est adiectio syllabarum." Priscian offers: "...: met namque adiectio syllabica est in ego,...."

6: It does not appear that PC borrowed from either of the two Remigius texts directly. The Commentum Einsidlense has: "... , non facit 'tumet' in nominatiuo, ne uerbum esse putetur;" The other Remigius text has the same except for putetur esse.

82, 8 - 10: Among all the 'cf.' references cited for this section, it appears that the the C.M. 14488 has the closest text to PC's, followed then by Sedulius and Muridac (his two texts are identical with uninteresting variations). For example, the 14488 writes: "Queritur cur Donatus hec pronomina composita appellet ... cum composita nulla pars recte dici posset nisi ea quae denuo potest uideri retintegrari [sic]." Sedulius offers: "Quaeritur, cur Donatus haec pronomina COMPOSITA appellet, ..., cum composita nulla pars recte dici possit, nulla quae denuo redintegrari potest." Muridac begins, on the other hand, with: "Mirum igitur uidetur cur Donatus hec pronomina composita appellet cum composita nulla pars dicitur nisi que ad integritatem potest redigi."

8: valeat ... dici

Blaise (Manuel du latin chrétien, p. 185) points out the Late Latin usage of valeo plus the infinitive to mean possum.

83, : In this paragraph which begins secundum Donatum PC discusses the three persons of the pronoun. He brings up the argument that there logically can only be one person-the first person - who talks by himself. The first person talks about the third to the second; and while he is talking, no other person is heard. PC notes that as soon as the second or third person begins speaking, he becomes the first person. He gives, however, the explanation of why we call the second and first persons so: out of a transference

from the first person and the conversation the first person has with the others. Moreover, another definition given is historical. In former times actors used to use masks made of bark to represent those persons whom they intended to insult. Persona is thus called from the hollowness of the mask, for the more concave it was, the greater the sound of the voice. However, according to the substance and not the voice, a persona 'mask' or 'character' is the individual presentation of each matter. The first person is that which talks about itself alone or with others. The second person is addressed by the first; and the third is the subject of conversation between the first and the second persons. (Cf. the etymology of persona in Ernout and Meillet, p. 500.)

83, 6 - 9 : SED., 1, 398, seems to have a text more similar to PC's than the C.M. 14488 is; for example, Sedulius writes:
 " ... nec alia sonat praeter primam." The C.M. 14488, 45^V 26 has:
 " ... nec alia sonat praeter illam." Muridac has the same reading as Sedulius. Sedulius and Muridac with reference to sentence 7 (quoting SED., 1, 398, 2) have: " 'Persona' enim dicitur, eo quod per se sonat." The C.M. 14488, 45^V 22-23 replaces enim with autem and sonat with sona. However, SED., 1, 398, 1 appears, with reference to sentence 6, to give the closest text: "Cur dixit TRES, cum non sit amplius quam una?" The C.M. 14488, 45^V 21 - 22 offers the identical text with the exception of the omitting of non and the addition of persona after una. MUR. 7491 A,

23^v 23 gives a text less related to PC's than Sedulius's is:
 "Cur dixit tres cum non sit amplius nisi una?" As far as the
 reference to Remigius in sentence 7 goes, his text does not seem
 to be closer than the others for he offers the same treatment
 as SED., 1, 398, 2, except that he omits enim.

83, 10 - 13: On the whole SED., 1, 550, 3 - 5 gives a text
 more similar to PC's than Muridac's is; for example, Sedulius
 writes: "Omnis denique persona, quae per se loquitur prima est,
 nec alia valet emittere vocem nisi prima. Nam si secunda vel
 tertia coeperit loqui statim erit prima. "MUR. 7491 A, 28^r
 2 - 3 gives: "Omnis persona quae loquitur prima est, nec alia
 ualeat emittere uocem nisi prima. Nam si coeperit loqui persona
 secunda ad tertiam, statim erit prima." However, in regards to
collucutionem of 13, SED., 1, 550, 5 has locutionem as opposed
 to collocutionem in MUR. 7491 A, 28^r 5 and conlocutionem in MUR.
 1586, 43^r 24.

22: The C.M. 14488 offers: "Tertia iam de qua loquitur
 minus quam finita ostenditur eo quod sermo inter prima [sic] et
 secundam personam fiat." REM., 34, 2 - 3 gives: " ..., tertia
 vero, de qua prima suum sermonem dirigit ad secundam." REM. EIN.,
 202, 6 - 7 has: " ..., tertia quoque, ad quam prima suum sermonem
 dirigit." It therefore appears that PC is using a text more
 like that of the 14488.

84, : In this paragraph PC, beginning secundum Donatum asks how many cases there are, then answers that there are six in the pronouns just as there are in the nouns and participles. He brings up the question of why Donatus says there are six cases when all the pronouns do not have six. "For the first and third persons cannot have more than five since the vocative cannot be found in them." The solution to this problem is simply that Donatus, as PC relates, made a general statement based on the six cases of one part of speech, that is the nouns. The rest of the paragraph consists of declensions of various pronouns that appear to be similar to a treatment by Donatus.

6: This sentence appears exactly as it is in SED., 1, 403, 2. The C.M. 14488, 46^v 16 - 17 offers a less related treatment: "Cur dixit habere pronomen sex casus cum non omnia pronomina sex casus habeant?" MUR. 7491 A, 24^r 14 - 15 offers the least related 'cf.' text: "Cur dixit sex cum non omnia pronomina habeant sex casus?"

7: The text of SED., 1, 403, 3, which is the same in the 14488, gives a treatment more similar to PC's than to Priscian's. Sedulius writes: "Prima enim et tertia persona, sicut Priscianus dicit, plus quinque casibus habere non possunt, quippe cum vocativus in eis nullo modo possit inveniri, ..." Priscian has the same text for "quippe ... inveniri" but not for

the rest: "Et prima quidem persona et tertia plus quinque casibus habere non possunt, ..."

84, 9: Muridac only has: "Sed Donatus totum pro parte posuit." Sedulius, however, offers a more extended treatment like PC's: "Pro parte enim totum posuit, quia, quamvis non omnia pronomina sex casus habeant, tamen sunt quaedam quae sex casus recipiunt."

15: This sentence, which does not form part of the Donatus text as established by Keil, nevertheless has close resemblance to a similar one added by a second hand to the Donatus ms. L. (See DON., 357, 20.*)

85, : "Question. 2 Why are these pronouns called finite?
3 Solution. 4 Because they define a certain person, as for instance, when I say, ego, you cannot understand any other person unless myself who am directing the speech. 5 The same can be said about tu tui. 6 Ille, however, although according to Donatus is considered to be one of the finites, at other times it is less than finite. 7 For when it is spoken to mean somebody who is at hand, then it is finite like: "Videsne illum?" 'Do you see him?' 8 If, however, it is mentioned with respect to somebody absent, it is less than finite.
9 Question. 10 It is asked why even the first and second persons do not need various words. 11 Because among themselves

they are always present and demonstrative. 12 Truly the third person at times is demonstrative like hic, iste, at times relative like is, ipse, at times present like iste, at times absent like ille."

85, 4 - 5 : SED., 1, 350, 1 - 2 gives: "Finita dicuntur pronomina quae definiunt certam personam, ut puta quando dico 'ego': non potes aliquem intellegere alium, sed me qui loquor. Item 'tu' quando dico, non alium intellegere nisi te ad quem dirigo sermonem." The same treatment as Sedulius gives exists in the C.M. 14488, 40^r 23 ff.

[Sergius] offers: "finita dicuntur, quae definiunt certas personas, quando dico ego, me tantum intellegis; quando dico tu, te tantum intellegis." It seems therefore that PC is using a source more similar to that of Sedulius/the C.M. 14488. POMPEIUS, 202, 19 - 22 offers a treatment more similar than that of [Sergius] but bearing slightly less close resemblance than that of Sedulius/the C.M. 14488: "finitum autem dicitur pronomen, quando definit personam ut puta ego: quando dico ego, non potes aliquem intellegere alium, sed me, qui loquor. item tu quando dico, non potes intellegere alium, sed ipsum solum, ad quem dirigis sermonem." From among the 'v.' sources cited for these two sentences, Charisius is the most reminiscent with: "finita est quae notat certam personam, ut ego tu ille."

85, 6: SED., 1, 350, 3 gives: " 'Ille' vero quamvis secundum Donatum inter finita computetur pronomina, tamen aliquotiens accidit ut minus quam finitum sit pronomen." The C.M. 14488 has the same text as Sedulius except that it omits pronomina and the phrase following accidit. It therefore appears that PC is modelling on a text more in the tradition of Sedulius than of the 14488.

7 - 8: SED., 1, 350, 5 - 6 offers: "Ex hoc scilicet quando de praesente loquimur, tunc finitum est pronomen, ut 'videsne tu illum?'. Si vero de absente sit relatio, minus quam finitum est, ..." On one hand PC is closer to Sedulius here than to the 14488. Sedulius and PC have de praesente, whereas the 14488 omits the de. However, the 14488 as PC omits the tu before illum. Furthermore, while Sedulius has sit, the 14488 has fit, and PC has fiat. Pompeius offers: "... , quando de praesente loquimur, tunc finitum sit pronomen, si autem de absente sit relatio, minus quam finitum sit." This phrase from Pompeius appears to be closely related to the treatments in Sedulius, the 14488 and PC, that is, it seems to be the original source later augmented. Of the two 'v.' references, it appears that the ARS offers a related discussion. There is as yet no identifiable source for PC's use of mentio.

10 - 12: Having compared the text of PC with the three

'cf.' references listed for this section I have come to the conclusion that although PC's style and content are in agreement with all of them (except that he does not define praesens as iuxta), none of them offers a treatment that is the closest to PC's. He either has abridged one of these three treatments on his own or has used an unknown source. Priscian writes, for example: "quaeritur tamen, cur prima quidem|| persona et secunda singula habeant pronomina, tertiam vero sex diversae indicent voces? ad quod respondendum, quod prima quidem et secunda persona ideo non egent diversis vocibus, quia semper praesentes inter se sunt et demonstrativae, ..."

86, : Here PC discusses, having begun secundum Donatum, the less than finite pronouns ipse and iste. The portion up to sentence 7 is a series of declensions based on Donatus. In sentence 8 he asks why ipse and iste are less than finite pronouns, and then answers himself, saying that they do not always concern persons who are present. He points out, illustrating his discussion with a citation from Vergil, that ipse is a relative if it always refers to the third person. If, however, it is used with other pronouns, it refers to the person concerned; for instance, in the quotation from Vergil, ipse is a demonstrative in connection with ego.

8 - 15: It appears that PC is using a text closer to the

one in Sedulius than that in the 14488. Sedulius writes: "Ideo videlicet quia non semper praesentia sunt." The 14488 offers on the other hand: "Ideo uidelicet quia semper non sunt in praesentia." Furthermore, where PC and Sedulius have dicuntur, the 14488 has dicitur.

86, 11 - 14: It appears that the text of the C.M. 14488, 40^v 23 - 41^r 1 offers a text closer to what PC might have used than the one in SED., 1, 352, 4 - 8. But such an observation is based on a very slight difference in the treatments of Sedulius and the 14488. The latter, for instance writes: " 'Ipse' enim sicut Priscianus dicit, si per se proferatur in tertia persona, relatiuum est ut Uirgilius in tertio Eneidos:" Sedulius offers the same discussion except that he has profertur as opposed to proferatur in PC, the C.M. 14488 and Priscian. As far as the text of Priscian is concerned, it seems that PC derived his treatment from Priscian second-hand via a manuscript resembling the C.M. 14488. Priscian writes, for example: " 'ipse' vero, si per se | proferatur in tertia persona, relatiuum est -
V i r g i l i u s in III:"

87, : This paragraph concerns those pronouns used as articles hic, haec and hoc. PC states that such pronouns are prepositive and then proceeds to decline hic, haec and hoc. He then states that these pronouns are called articulabilia because they are used for articles. He notes that the Greeks have the

article proper which the Latin language does not have. Moreover, in sentence 8 he says that the Greeks place last the article in the final position, whereas the Latin grammarians place the interjection last. PC, the ninth century grammarians, and the writers in the Grammatici Latini with the exception of Priscian treat the interjection as the last part of speech to be discussed; therefore it follows that what is meant in sentence 8 is that the Greeks discuss the article last of all. However, Dionysius of Thrax (see p. 99) speaks about the conjunction last of all. PC points out, furthermore, that these articulabilia are called prepositives because they are always praeponuntur 'placed before.' They are also called demonstratives because they show a present matter. He goes on to say that hic has its macron shortened to become the pronoun, whereas hic has its i lengthened to become the adverb. This point is illustrated with a quotation from Vergil. PC brings up the problem of when hic is a pronoun or only an article. He answers saying that it is only a pronoun when it functions as a noun as in the sentence: "Hic est uir de quo dixeram tibi," 'He is the man about whom I had spoken to you.' PC notes, employing a word-play on coartat and articulus, that the article compels us to recognize gender, number or case.

87, 7: It seems that PC is employing a text closer to Remigius's than to Donatus's. REM. EIN., 203, 21 writes: " ..., eo quod pro articulis ponantur." Donatus has: " ... et pro articulis et pro demonstratione ponuntur."

87, 8: Among all the 'cf.' references cited for this sentence, the text of the Commentum Einsidlense is the closest to PC's. It has the exact text, except that it gives interiectionem ponimus for PC's ponimus interiectionem. The Fox edition of Remigius has the second closest text: "Graeci partem articulorum habent, quam nos non habemus, et in ultimo eum ponunt, ubi nos interiectionem." It ought to be noted that loco after ultimo appears in M² P as regards to the Fox edition. (See REM., 37, 1.*) SED., 1, 417, 3 offers the least related 'cf.' text: "Graeci habent partem prolixam de articulis, quam ponunt in ultimo loco, ubi nos interiectionem ponimus et in loco articulorum."

9: The Commentum Einsidlense bears the greatest reminiscence: "Ergo haec pronomina, i. hic haec hoc, articularia uocantur, quia pro articulis ponuntur." The Fox Remigius seems to bear the second greatest similarity: "Sed pro illis articulis nos pronomibus utimur." It is difficult, however, to decide whether Sedulius or Priscian has the third greatest resemblance. SED., 1, 417, 4 offers: "Nos vero illam partem articulatam non habentes, ista pronomina et in demonstratione ponimus et in loco articulorum." Priscian has: "... , articulos connumerabant pronomibus et articularia eos pronomina vocabant, in quo illos adhuc sequimur Latini, ..." Pompeius gives the least related treatment: "nam et illi funguntur officio interiectionis in adverbio et nos officio articuli in pronomine."

87, 10: The Fox Remigius seems to have the most similar text to PC's: "P r a e p o s i t i v a dicuntur, quia semper praeponuntur, ..." The C.M. 14488 has the second closest text: "Prepositiua dicitur [sic]hec pronomina quia semper praeponuntur id est ante collocantur." The Commentum Einsidlense of the three 'cf.' references seems to have the least resemblance to PC's treatment: " 'Praepositium' dicitur eo quod primum ponatur;"

11: The text of Sedulius seems to be the closest to PC's mainly because of vocabulary: "DEMONSTRATIVA dicuntur, quia semper demonstrationem significant et rem praesentem ostendunt, ..." Yet, Remigius on account of his syntax seems closer to PC: "D e m o n s t r a t i v a dicuntur, quia rem praesentem demonstrant, ..." Donatus has the least related text: "sunt alia demonstrativa, quae rem praesentem notant, ..."

12: SED., 1, 355, 3 bears a greater reminiscence to PC than Donatus does. Sedulius writes: "HIC aliquando adverbium est loci et tunc producitur; quando pronomen est corripitur et aliquando praeponitur, aliquando supponitur." Donatus offers: "... hic correptum pronomen est, productum adverbium loci."

15 - 18: Although it seems that PC used directly neither SED., 1, 416, 2 - 3 nor the C.M. 14488, 48^V 13 - 21 for this passage, it appears that Sedulius's treatment is closer to PC's than the 14488 is. Sedulius writes: "...// quaerendum tamen

nihilominus videtur de hoc eodem pronomine quod est 'hic', quando sit pronomen vel quando articulus. Sed sciendum est tunc esse pronomen, quando officio nominis fungitur, ut 'hic vir de quo dixeram tibi'; tunc vero articulus cum coartat nos, id est colligit, ad cognoscendum casum, genus, vel numerum." The C.M. 14488 has the same text as Sedulius but unlike PC and Sedulius has quando sit articulus (48^V 16), whereas PC gives quando articulus tantum and Sedulius quando articulus. Moreover, the 14488 unlike Sedulius and PC inserts Que between dixeram tibi and Tunc uero. However, PC and the 14488 feature nichilominus which is spelled in the edition of Sedulius as nihilominus; and PC has: " 'Hic uir hic est de quo dixeram tibi,' while the 14488 has: " 'Hic uir est de quo dixeram tibi.' " Also, MUR. 7491 A, 24^V 22 - 23 features: " 'Hic est ille uir de quo dixit [sic] tibi.' " MUR. 1586, 35^V 7 offers a text less similar than that of the 7491A: " 'Ille homo iste est. Hic est de quo dixi.' "

87, 18: The corresponding lines of SED., 1, 416, 3 and the C.M. 14488, 48^V 19 - 21 are the same and appear to be the closest treatment to PC's text in comparison with Muridac who offers: "Iste ille uero articuli cum nos arcent id est colligunt ad cognoscendum casum, genus et numerus [sic]." Pompeius seems to have the earliest suggestion for an etymology with: " ..., articulus est quod coartat nos."

88, : In this passage PC discusses the so-called "subjunctive" pronouns like is, ea and id. They are called thus because the noun precedes and the pronoun follows. This principle PC illustrates with quotations from Remigius. PC notes, furthermore, that these pronouns are also called relatives because they bring one back to the recall of the preceding noun.

9: From among the 'cf.' references cited for this sentence, it is likely that PC used a text resembling REM. EIN., 203, 31 - 32 which reads: "Praecedit enim nomen, subsequitur pronomen, ut: 'Aeneas filius Veneris; is uicit Turnum.' REM., 37, 17 - 18 gives a less closely related treatment: " 'Aeneas filius Veneris is est qui uicit Turnum'; praecedit enim nomen et subsequitur pronomen." SED., 1, 374, 6 features a close version of the quotation about Aeneas and Turnus, but it is in a different context.

10: The Commentum Einsidlense reads: "Dicitur et relatiuum, eo quod praecedens nomen uel praecedentem personam reuocat ad memoriam, ut: 'Dominus Iesus Christus; is est, qui uicit diabolum, ...' The Fox Remigius offers: " R e l a t i v u m dicitur .i. reportativum, quia reportat nomen ad memoriam, ut: 'Dominus Iesus is est qui uicit mundum, ...' It therefore follows that PC is using a text here more similar to the Commentum Einsidlense than to the other Remigius text.

89, : Here PC deals with the 'indefinite' pronouns quis, qui, quae, quod, and quid. He explains that they are thus named because they refer to every substance and seek for a person but do not show it. He points out that qui may be used as an interrogative like quis but that the latter may never be used as a relative. This principle he illustrates with quotations from Remigius. He begins this section with a rubric similar to one in Probus and then declines the quis forms in a fashion like Donatus's.

2 - 4: Donatus does not give, as PC does, quis and qui but only quis as the masculine singular infinite pronoun; moreover, he likewise only gives quae for the feminine singular and quod for the neuter. CHARISIUS, 201, 23 gives: "quis et qui cuius." PROBUS, 133, 20 gives : "qui vel quis."

6: It seems that PC is more in the tradition of Donatus who considers only the simple quis forms to be the infinite pronouns. Probus, on the other hand, lists other compounded forms with quis and qui as well.

8: The assumption about the quis forms referring to substance is correct, for Priscian says: " ...: substantiae, ut 'quis', ..." Concerning PC's observation that these pronouns seek after a person it is worthwhile to regard Servius's note: "generaliter infinita sunt quae cuicumque personae aptari possunt, ut est quis;"

89, 9 - 10: The Fox Remigius writes thus: "Quis et qui duo nominativi sunt, sed hoc distat, quoniam qui pro quis ponitur, quis pro qui nusquam, sed tantum interrogativum est, ut: 'Quis legit heri? Ipse qui et hodie'." The Commentum Einsidlense offers: " 'Quis' et 'qui' duo nominativi sunt, sed hoc distat, quia 'qui' pro 'quis' ponitur, 'quis' uero pro 'qui' nusquam, sed tantum interrogativum est, ut: 'quis legit?' 'Ipse, qui et hodie.' " It therefore appears that, with the exception of uero which PC and the Commentum Einsidlense have in common, PC is using a text more like the Fox edition. Moreover, the reading in hoc distant appears in M². (See REM., 38, 16.*)

9: VERG. GRAM., 130, 30 - p. 131, 6 states that some people use qui for every gender, number and case. Further on, to line 11 on p. 131 he observes that some try to keep quis and qui separate. PRIS., 3, 127, 7 notes that qui is accepted for quis both as an interrogative and as a relative. SERVIUS, 410, 34 likewise remarks that this principle is true, illustrating his point with examples, for he says: " ... 'quis tibi fecit iniuriam' et 'qui tibi fecit iniuriam'." It seems, however, that Priscian's phraseology is more reminiscent of PC: "et 'qui' quidem pro 'quis' infinito vel interrogativo accipitur, 'quis' vero pro relativo numquam." But it must be noted that Priscian does not seem to be the exclusive source in these two sentences.

90, : This paragraph concerns the possessives that refer to something else. Before PC explains this, he declines meus, as found in Donatus. Then he notes that reason demands that there be an explanation of why the possessives which are finite pronouns are considered to be referring to something else. First of all, they are called possessives because they show possession like meus equus. They are called finite because they make note of a present matter. Last of all, they are called ad aliquid dicta 'referring to something else' because they imply something which completes their meaning. For the sake of comparison PC brings up the instance of the nomina ad aliquid dicta like pater which automatically implies filius. 11 "Thus when you say meus, the sense remains half-full until you should say homo or equus."

8: The Commentum Einsidlense offers: " 'Possessiva' dicuntur ista pronomina, eo quod possessionem demonstrant, ut 'meus equus'. Finita dicuntur ista, quia, qui dicit 'meus', in praesentia est. ... A d a l i q u i d d i c t a, i. ad aliquid se habentia; praeter se enim aliud demonstrant, quemadmodum si dicas patrem, intelligis filium, ita et cum dicis 'meus', semiplenum est, adhuc pendet sensus, usque dum dicas 'meus homo' uel 'equus'." The Fox Remigius gives: "P o s s e s s i v a dicuntur, quia possessionem demonstrant, ut 'meus ager et liber'; f i n i t a, quia rem praesentem demonstrant: qui dicit meus, in

praesentia est. A d a l i q u i d d i c t a .i. ad aliquid
se habentia, quia praeter se aliud demonstrant. Non enim plenum
est, cum dicis meus, sed adhuc pendet quoadusque addas equus
aut liber aut servus." It seems, therefore, that PC is using
a text more similar to the Commentum Einsidlense than to the
other Remigius text.

90, 10: uelut ... 'filium'

Upon an examination of the texts of Pompeius and Priscian
according to both of whom PC's assumptions here are correct, it
does not appear that either one of the 'v.' references cited is more
reminiscent of PC than the other.

91, : PC now takes up in discussion the other possessive
pronouns ad aliquid dicta like tuus, suus, noster, and uester.
The entire text which appears to be based on Donatus, is chiefly
a series of declensions of these pronouns. Sentence 16, however,
gives a sample of pronouns compounded from ego, tui, sui, ecce
and quis.

15: Donatus does not give tuimet nor suimet, nor are
these readings present in any of the mss. used by Keil. Eccine
also does not appear, but quisnam and quispiam do.

92 - 155 : This is the section on the verb according to Priscian
although such a title nowhere appears. This continues until
paragraph 156 which begins: "De uerbo secundum Donatum." Then PC

asks in paragraph 92 what part of speech amo is, and says that it is a verb because it has tenses and person but no case. Again the verb signifies that something is either acting or being acted upon or neither; he continues with the etymology of uerbum, from uerberando because with the verb we most often make the air reverberate. All of this material is part of the common lore of grammarians from at least the time of Servius.

92, : He then, basing his discussion closely on texts related to the ninth and tenth century Irish grammarians, asks why only the verb is thus called, inasmuch as the other parts of speech make the air reverberate. To this he replies that the verb is the most widely used part of speech. This principle he illustrates with a quotation from the Book of Proverbs which also appears in certain of the sources cited and with a quotation ultimately traced back to POMPEIUS, 97, 12: " ... 'volo ire et videre amicum meum ad forum', ..."

1 - 2: PRIS. PT., 466, 11 has: " C a n o quae pars orationis est? Verbum." The C.M. 14737, 171^V 19 - 20 reads, "'Lego' que pars est? Uerbum." The Paris 7558, 141^V 13 - 14 gives: " 'Doceo' quae pars orationis est? Uerbum." It thus seems that PC's text is slightly more reminiscent of the C.M. 14737.

1 - 4: This treatment appears as a whole to be similar to PRIS. PT., 482, 27 - 29 but even more similar to the Paris 7558,

141^V 13 - 17. The Priscian text gives, for example: "Verbum. Verbum quid est? Secundum D o n a t u m pars orationis cum tempore et persona sine casu, secundum alios pars orationis cum tempore et modis sine casu actum vel passionem significans." The 7558 gives on the other hand: "Uerbum. Uerbum quid est? Pars orationis cum tempore et persona sine casu aut agere aliquid aut pati aut neutrum significans." This section from the 7558 is also similar to sentences 5 - 6. In these latter two sentences, however, PC is more in the tradition of the treatment of PRIS., 2, 369, 1 - 2 which reads: "Verbum est pars orationis cum temporibus et modis, sine casu, agendi vel patiendi significativum." The text of Donatus as cited for sentence 4 is the same as the one in the Paris 7558, 141^V 13 - 17; and sentence 4 in PC is also the same text as DON., 359, 4 - 5: "Pars orationis cum tempore et persona sine casu aut agere aliquid aut pati aut neutrum significans," except that PC uses significat.

92, 8: Granted that A 'uerberando' is found in Sedulius, Muridac and Remigius, none of the possible sources cited for this sentence as a whole offers a parallel treatment. However, PC's assumptions are in harmony with all of the grammarians who state in one way or another that we reverberate the air; wherefore the word verbum.

10 - 12: On the whole SED., 1, 421, 1 - 3 offers a text

closer to PC's than the C.M. 14488, 49^r 9 - 14 is. Sedulius writes: " Sed, cum ceterae partes verberatione aeris fiant, quaerendum est, cur haec sola pars hoc sibi prae ceteris nomen asciscit. Ideo nempe haec sola pars hoc nomine nuncupatur, quia ea frequentius in omni ratione utimur, ut est illus: 'volo ire videre amicum'; et in pluribus: 'discurre festina suscita amicum'." The C.M. 14488 offers the same text as Sedulius, except that the big difference is that the former omits the phrase in Sedulius from Sed to fiant. Also, while Sedulius has asciscit as PC, the C.M. 14488 has adscissit. However, the 14488 shares certain features with PC which are not found in the text of Sedulius; for instance, the 14488 gives in omni oratione as opposed to Sedulius's in omni ratione. PC and the 14488 have in Prouerbiis as opposed to Sedulius's in pluribus, and both PC and the 14488 have amicum tuum. SERGIUS, 150, 14 - 18 offers a treatment that is more similar to PC's than MUR. 7491 A, 2^v 25 - 26 is, but which is not as close to PC as Sedulius and the C.M. 14488. For example, Sergius writes: "Et quare specialiter ista pars sibi hoc nomen adsumpsit? hac ratione, quia in elocutionibus frequenter hoc utimur: ..., 'uolo ire ad forum et uidere amicum':" Muridac offers: "Quare ergo haec pars prae ceteris sibi hoc nomen uindicat? Ideo nempe quia amplius ex illa quam ex ceteris aer uerberatur."

92, 12: The texts of Malsachanus and of Clemens offer treatments similar to this sentence though not as close as Sedulius

or the C.M. 14488. It seems on one hand that Clemens bears more resemblance to PC than Malsachanus does. Clemens writes: "et ideo haec pars specialiter vocabulum, quod commune est aequè omnibus partibus orationis, accipit, quia ea frequentius in omni oratione utimur, ut est 'volo ire et videre amicum meum' et iis similia." Malsachanus offers: "Ideo autem haec sola meruit hoc nomen, quod frequentius ea in loquendo, ut est, 'uolo ire et uidere amicum meum' et in Prouerbiis r e c u r r e f e s t i n a, s u s c i t a a m i c u m t u u m et alia." Although one might observe that while Malsachanus has the Biblical quotation, Clemens does not. However, Löfstedt (p. 164) notes that the Clemens ms. called R gives the reading: "in Prouerbiis curre festina suscita amicum." However, the reading in sentence 12: " 'Volo ire uidere amicum' appears as such only in Sedulius and the C.M. 14488 out of all the references cited for this phrase.

93, : PC notes in this paragraph that there are eight accidents to the verb: gender, tense, mood, species, figure, conjugation, and person with number. He brings up the point that person and number always go together because whenever one has person, number is automatically understood. PC states that if person is lacking, so also will number be. 11 "Of what gender is it? 12 Active. 13 Why? 14 Because it ends in o and is able to make a transition to some rational animal, whence, r added, the phrase is able to become changed."

93, 8 - 10: This assumption, although it is in harmony with the teachings of Priscian, nevertheless seems to bear so far no direct relationship with any source regarded in this research.

11 - 12: Priscian's Partitiones employs the term significatio, which, in the Institutiones Grammaticae vol. 2, 373, 10 he admits to be the synonym for genus.

14: Neither of the Donatus references cited seem to indicate evidence of close borrowing by PC, although the ideas are in agreement with those of PC.

94, : The discussion in this paragraph consists of a series of questions about the genders of certain verbs. He states that amor is passive because it ends in r and can lose the r to become active, then regain it to become passive. Sedeo is neutral because, although it ends in o, it cannot (here in sentence 7 PC leaves his explanation incomplete) take r to become passive. Gaudeo is a neutropassivum because in the preterite perfects and in those tenses formed therefrom it retains the letter of the passives, but in the other tenses it keeps the letter of the neuters. PC lists five neutropassiva: gaudeo, audeo, soleo, fio, and fido. He also calls such verbs like uapulo, exsulo and ueneo by the term neutropassiva or neutra passiva because, although they end in o, they cannot make a transition to the passive and in the letters of the neuters they

retain the passive sense although in the preterite tense they do not have the passive forms.

94, 4: Among all the 'v.' sources cited, though they agree with the assumptions of PC, nevertheless none of them offer a text close enough to PC's to be considered as a possible direct source. However, the phrase: "sumere 'r' et facere ex se passium" is reminiscent of ASPERUS, 49, 31: "accepta r littera faciunt ex se passiva," of PRIS., 2, 374, 14: "assumpta r facientia ex se passiva," of CHARISIUS, 210, 14: "adsumpta r littera facit passivum," and of DON., 383, 3: "accepta r littera faciunt ex se passiva."

5 - 6: None of the possible sources listed for this offer a type of question similar to this one. They do, however, state that sedeo is neuter.

7: After facere one ought to understand a phrase like: "passium in 'r.'" (Consult the Fontes.)

8 - 12: PC's assumptions in this section are in accordance with SED., 1, 512, 1 - 5. However, it does not seem that PC borrowed directly from Sedulius for these sentences, except that there is a similarity of sentences 10 - 11 with SED., 512, 4 - 5: "Quare dicuntur NEUTRA PASSIVA? Ideo scilicet, quia in praeterito et in his quae a praeterito derivantur, secundum passivi generis regulam declinantur."

94, 8 - 9: This statement is in harmony with the 'v.' references cited for these two sentences. It is interesting to note that DON., 383, 14 - 15 refers to a verb like gaudeo as an inaequalium, but that (see DON., 360, 2*) gaudeo listed as a neutropassivum occurs as an addition by a second hand to the Donatus ms. L.

11: PHOCAS, 431, 3 - 7 offers a text, the ideas of which are in agreement with those of PC, but PRIS., 2, 420, 8 - 9 writes that the neutropassiva in the preterite perfect can only be illustrated by the participle.

12: Note that PC seems to have been using material, which appears in PRIS., 2, 420, 9 - 11, and in the tradition of the Donatus ms. L with additions in a second hand and 6.

14 - 17: PC follows the orientation of Sedulius rather than that of Priscian. SED., 1, 502, 1 speaks of certain verbs listed in 18 thus: "Aliquando enim NEUTRA 'passiva' dicuntur extrinsecus, ut 'vapulo a te', 'fio a te', 'exulo a te', 'veneo a te';" PRIS., 2, 377, 14 - 15 offers this discussion: "quaedam vero ex eisdem neutralibus passivam, ut" So, neutropassivum is used for both classes of verbs like gaudeo and uapulo. And in 96, 10 neutrum passivum is used also for ueneo.

95, : PC observes that the deponent verbs put away one significance and retain the other, that is they show the sense

of the active with the passive form. He notes that the 'neutral substantives' like sum signify neither the active nor the passive but only substance. The common verbs, he proceeds to relate, retain both the passive and active meanings under the passive form. There are eight of these: largior, experior, ueneror, moror, osculor, hortor, criminator and amplector.

95, 2 - 3: Priscian seems to be close to PC as far as phrasing is concerned, but Pompeius states that loquor is a deponent.

5: Among all the 'v.' references cited for this sentence, only Donatus does not state that the deponents signify the active voice, but merely that they end in r and are not Latin verbs without the r.

6 - 10: PC's ideas about the nature of the verb sum do not seem to have been drawn directly from any of the 'v.' sources listed, although he is correct according to them. Priscian on the subject of these substantive verbs offers, evidently, the nearest complete treatment. Among certain notable aspects of the substantiua, one that PRIS., 2, 414, 19 - 20 treats is their relationship to the vocativa. Priscian observes that vocativa like vocor in "Priscianus vocor" have a similar force as the combination of a substantive verb plus a passive participle.

11: This reading appears in the Priscian ms. L. Sedulius

seems to offer the closest text to PC: "Sub una litteratura et activum et passivum sensum habent ista." Priscian offers the second closest text: "communem, quae una terminatione tam actionem quam passionem significat, ..." Donatus gives the least related text: "communia sunt quae r littera terminantur et in duas formas cadunt, patientis et agentis, ut scrutor criminor." It ought to be noted that PC is correct about osculator according to PRIS., 2, 378, 20 - 22 and about the other common verbs according to PRIS., 2, 392, 6 ff. and DON., 383, 9* (for a similar list in the ms. S).

95, 18: tibi sint com<m>unia lector

"may they be common verbs as far as you are concerned, reader."

I have thought it best to render tibi as a dative of interest.

(See Blaise, Manuel du latin chrétien, p. 87.)

96, : PC defines gender in a verb as the distinction between acting or being acted upon. He notes that genus is derived from generandum because the one voice is engendered by the other. This explanation is in harmony with 94, 4. PC observes that there are seven genders: active, passive, neuter absolute, the neutropassive (which he also calls neutrum passivum), 'neutral substantive,' neuter defective, and the impersonalia.

3: Although Remigius offers the phrase "actionis vel passionis," it does not appear in the context of defining genus

or significatio. The C.M. 14488, however, offers such a context: "Notandum est quod significatio uerborum Plinio secundo testante proprie in actione uel passione est." Pompeius presents a text that seems to be less related in vocabulary and syntax to PC's than that of Remigius or the 14488 is, but which nevertheless has the same ideas as PC's: "ceterum omne verbum duas res significat, aut agentis aut patientis, nec potest alia inveniri significatio. quicquid est in significatione uerborum, aut agentis est aut patientis."

96, 5: It seems that PC's text is closer to the one in the Commentum Einsidlense that is identical with the text in the Fox edition and reads: "Genera dicuntur a generando, eo quod unum generetur ab altero, ..." Sedulius gives: "GENUS dicitur a generando. Genera dicuntur proprie in nomine masculinum et femininum, quia generant et generantur, sic et in verbo genera dicuntur, eo quod se mutuo generant et generantur:"

8: In paragraphs 93 - 95 PC speaks about the active, passive, neuter, neuterpassive (neutropassium), deponent, 'neutral substantive,' and 'common.' In this sentence, however, he does not mention the genera like the deponents and the common verbs. Moreover, he introduces other categories like the neutra defectiua and the impersonalia. PC, furthermore, does not seem to be modelling exactly on DON., 359, 34 - 35 who lists five types of genera: "Activa passiva neutra deponentia communia."

96, 11: PC is right about his observations concerning sum according to the references listed. But none of them appear to be a possible direct source. (But see Leumann, p. 308 for sum being active.)

13: Sunt ... taedet'

A comparison of the texts of Donatus and of Pompeius cited for this phrase brings us to the conclusion that neither treatment is the closer to PC. Pompeius gives: "sunt quae in et exeunt, ut pudet taedet," and Donatus: "item quae in t litteram exeunt [et impersonalia dicuntur], ut pudet taedet paenitet libet."

97, : The first portion of this paragraph (to sentence 24) is concerned with defining the tenses. Amo is of the present tense because it describes the thing present. Amabam is of the imperfect because it shows action begun but not completed. For Amaui the definition is circular: "Quia praeteritum perfectum," making us wonder whether or not the text is deficient at this point. He also gives an inadequate definition of the past perfect- that it shows that which has passed. Amabo is future since it shows future time. PC then defines tense in terms of an etymology from tempero. He enumerates the five tenses: the present, imperfect, perfect, past perfect, and future. Next, he brings up the question of why we do not place the preterite tense before the present since

that which happened comes before that which is happening. He attempts to solve this by stating that which took place in the past was at that time in the present, and the past cannot have existed unless it itself was of the present time; again a circular argument.

97, 2 - 3: Priscian is not the source for amo but his text bears analogy to PC's treatment in these two sentences. Priscian gives: "Cuius est temporis? Praesentis."

5: All the references cited for this sentence agree with PC's assumptions, but they do not define the present tense with a word derived from praesens, which PC does. Pompeius, for example, says: "puta praesens est quod agitur, quod in re est penitus, quod tunc est, cum fit: hoc est praesens, si dicas lego; nemo tibi potest dicere lego, nisi qui adhuc agit hoc officium."

13: Priscian, unlike PC, avoids defining the preterite perfect with praeteritum perfectum: "in quo res perfecta monstratur," and Pompeius has the phrase in line 12: "iam tamen re peracta'."

23: The sentence rerum mirabilium transitus has no previous echo that I can trace. However, in connection with sentence 25 where PC says that tempus is derived from temperandum

one ought to consider VARRO, 58, 1 - 8, where, besides stating that tempus comes from temperatum, Varro notes: "tempus esse dicunt in<ter> vallum mundi [et] motus. id divisum in partes aliquot maxime ab solis et lunae cursu. itaque ab eorum tenore temperato tempus dictum, unde tempestitiva; et a motu qui toto caelo coniunctus mundus. duo. motus *** casu venit, quo tempus id ab hoc deo dies appellatur. meridies ab eo quod medius dies."

30 - 32: The text of Sedulius is closer to PC's than Muridac's is. Sedulius offers, for example: "Ideo nempe praesens primum posuit, quia quod praeteritum est praesens ante fuit, et praeteritum non potest esse nisi prius praesens fuerit ." The corresponding text of Muridac reads, however: "Quia illud quod praeteritum est praesens ante fuit, et praeteritum non potest esse antequam praesens fiat."

98, : This paragraph is about the moods. PC begins (aside from the heading) by extracting from Priscian. He asks to what mood amo belongs. Priscian does not use amo. Using the analogy of the preceding paragraph where PC asked what tense amo, amabam amaui etc. were, he now asks to what mood the various forms of amo belong. He notes that amo is indicative because it 'indicates,' that ama is imperative because it commands, that amarem is optative because it wishes, that amem is subjunctive since it 'subjoins,' and that amare is an infinitive because it defines neither persons

nor number. PC defines a mood as being a changing alteration of the intellect (varia inclinatio animi). This alteration shows the mind's various feelings. He then is preoccupied with the etymology of modus. The remainder of the paragraph deals with the five moods - the indicative, imperative, optative, subjunctive, and the infinitive - and why they are arranged in that order of presentation.

98, 5: PC is in accord to all the sources cited for this sentence which also all agree with each other, but it cannot be said that PC definitely borrowed directly from any of them.

9: The observation made in the commentary to 98, 5 may also be made to apply here.

13: PC is in agreement with the references cited, but his text does not appear to be borrowed directly from any of them.

21: The text of Priscian bears the closest resemblance to that of PC: "quod nec personas nec numeros definit." Moreover, [Sergius] agrees with Priscian: "est etiam infinitivus, ubi non discernitur persona nec numerus." Pseudo-Augustine mentions that the infinitive has no persons. Remigius says that the infinitive has neither persons nor number.

23: The text of Sedulius which is essentially the same as the one in Priscian reads thus: "Modi sunt, sicut Priscianus dicit,

diversae inclinationes animi, varios eius affectus demonstrantes." On the basis of this reading I have emended demonstraris on 12^r 33 to demonstrans to agree with modus.

98, 25: Remigius elaborates on the etymology of modus:

" M o d u s a moderatione dicitur vel a motione, eo quod unus moveatur in alium." The C.B. 207 gives a different explanation: "Modus a quodam (quadam) moderamine sui nuncupatus est, quoniam, quod indicamus uel imperamus siue optamus, quibusdam discriminibus coniugationum et temporum atque personarum certis numeris et generibus moderatur."

31: The C.M. 14488, 51^v 19 - 24 offers this text:

"Indicativus igitur idcirco primus ponitur quia perfectior est omnibus tam in personis quam in temporibus et quia ex ipso omnes modi accipiunt regulam et derivativa nomina siue uerba uel participia ex hoc nascuntur ut 'dico dicens duxi ductus dux' However, PC's presentation is slightly closer to PRIS., 2, 421, 21 - 24: " ..., qui ideo primus ponitur, quia perfectus est in omnibus tam personis quam temporibus et quia ex ipso omnes modi accipiunt regulam et derivativa nomina sive verba vel participia ex hoc nascuntur, ut 'duco ducens duxi ductus dux', ..."

32: It appears that the C.M. 14488, 51^v 28 - 52^r 3 offers the text closest to PC's: "Imperativus autem ideo secundum tenet locum in declinatione uerborum quia ... non indiget auxilio

alterius partis ad plenam significationem licet per tempora et personas deficiat naturaliter." Sedulius gives a text that is somewhat less related (1, 450, 3 - 4): "Sed ideo tenuit secundum locum in declinatione verborum quia ..., non indiget auxilio alterius partis ad plenam significationem, licet per tempora et personas deficiat naturaliter." PRIS., 2, 424, 1 - 3 gives the least related text cited: " ..., qui ideo secundum tenuit locum, quod ..., non indiget auxilio alterius partis ad plenam significationem, licet per tempora et personas deficiat naturaliter."

98, 34: None of the 'cf.' sources cited have the quotation from the Psalms to illustrate the use of the imperative, but they all cite VERG., 1, 8.

35 - 36: SED., 1, 451, 1 - 2 offers such a text: "Optativus autem, quamvis temporibus et personis perfectior esse videatur imperativo, tamen imperfectior est in sensu, ... , merito tamen post eum ponitur, quia eget adverbio optandi, ut plenum significet sensum, ..." This text of Sedulius can also be found in the C.M. 14488. The text of Priscian is not as close to PC's as the one of Sedulius is, for one reads in Priscian: "Tertius est optativus, qui quamvis et temporibus et personis perfectior videatur esse imperativo, tamen eget adverbio optandi, ut plenum significet sensum, ..."

39: The text of Sedulius offers a slightly greater degree

of similarity to PC's text than the one of Priscian does.

Sedulius writes: "INFINITIVUS dicitur, eo quod non est infinitus; non definit numerum nec personam certam." Priscian has: "Infinitus est, qui et personis et numeris deficit, ..."

98, 40: Although neither Priscian nor Remigius seems to be the direct source for this sentence, they both deal with the impersonal verb last.

99, : PC observes that the impersonal is so called because it does not define a certain person. He then brings up the question of why the infinitive and the impersonal are not considered as one mood since they both neither define a certain number or person. This problem he solves by citing the four usual ways by which the infinitive and the impersonal are different: (1) the impersonal is derived from the indicative third person, whereas the infinitive is derived from the second person of the same mood; (2) the impersonal is derived from the active and neutral genders, whereas the infinitive comes from all the genders; (3) the impersonal can take all the moods and tenses, but the infinitive cannot; (4) the impersonal needs an outside aid from the pronouns like me in "legitur a me," whereas the infinitive accepts aid from the very verb of its origin.

2: Sedulius writes: "IMPERSONALIS dicitur, eo quod

certam personam non definiat." This is the same as in the C.M. 14488. The text of Sedulius is slightly closer to PC's text than Pompeius's is which reads: "Impersonalis dicitur modus, quod non definiat certas personas."

99, 3 - 11: It seems that the text of the C.M. 14488, 51^V 4 - 17 bears greater resemblance to PC's text here than the treatment of Sedulius does. Sedulius offers, for example: "...: uno modo, quia impersonale formatur a tertia persona indicativi; infinitivus a secunda persona imperativi. Alio modo, quia impersonale verbum suae cuiusdam significationis est, et nascitur a neutris activam vel absolutam vim habentibus, ut 'statur, vivitur', vel ab activis, ut 'amatur', vel a passivis vel communibus vel deponentibus numquam; infinitivus enim ab omnibus verbis." The C.M. 14488, however, gives: "Vno modo quia impersonalis a tertia persona indicatiui nascitur. Infinitivus uero a secunda persona. Alio modo quia impersonalis non uenit nisi a duobus uerbis actiuo uidelicet et neutrali; infinitivus autem ab omnibus uerbis."

4: The combined references to Priscian for this sentence state that the infinitives and the impersonal verbs lack person and number. Charisius says that the impersonal verbs lack person. Maximus Victorinus states that the infinitives are uncertain as to their number and person.

6: REM., 46, 17 - 19 mentions that the impersonal

comes from the indicative of the third person.

99, 7: Vergilius Grammaticus offers: " G a l b u n g i
autem auditoribus nonnisi ab activo et neutrali uerbo impersonalem
modum procidere posse." The references to Priscian also say that
the impersonal mood is derived from the active and neutral verbs.
Priscian, PC, Vergilius Grammaticus, Sedulius and the C.M. 14488
agree on this latter point.

9: Sergius states that the impersonal may run through
all the moods, which the infinitive cannot do.

9: Tertio ... currit
Remigius with the phrase "Sic per omnes modos currit" is somewhat
similar to the phrase of PC but is not likelier than the C.M.
14488 to be the source. The latter reads (51^v 13 - 14): " ... per
omnes modos et per omnia tempora currit." PC mentions that the
infinitive does not have all the tenses. Of course one must
understand that he is merely speaking of the present infinitive
form which cannot decline, because in paragraph 227, for example,
he discusses the past and future infinitives of doceo.

10: Remigius writes: " ..., sed accipit supplementum
a personis pronominum, ut 'legitur a me a te ab illo a nobis a
vobis ab illis'." This appears to be on one hand less closely
related to PC's text than what Sedulius or the C.M. 14488, 51^v

15 - 17 which offers: "Quarto modo quia impersonalis extrinsecus accipit adiumentum ad se complendum. Infinitivus ab ipso a quo oritur uerbo." However, the phrase "legitur a me" in Remigius might indicate that PC is using a text combining both the aspects of Remigius and the similar texts of Sedulius and the C.M. 14488.

100, : PC begins by asking to what species amo belongs; and he answers himself saying that it is primitive because it is derived from nothing. He notes, furthermore, that amo is of a simple figure because it cannot be divided. Then he proceeds to discuss the four ways by which verbs are compounded. This discussion seems to be based on Donatus. Clemens accounts for the mentioning of the decomposites which like conticesco are derived from compounded verbs.

1 - 4: PC is in accord with the ideas of Priscian in the Fontes cited, but there is no comparable source of questions in the Partitiones, although this type of questioning follows the style of Priscian; for example, PRIS. PT., 497, 12 speaking about the noun signum asks: "Cuius speciei? Primitivae."

11 - 16: I have not yet discovered in any other commentary the examples of compounded words which PC uses.

101, : In this paragraph PC treats the characteristics of the four conjugations. However, before this discussion, he begins the paragraph in the manner of Priscian by asking to what

conjugation amo belongs. He notes that it belongs to the first, outlining the characteristics of this conjugation. Then, he concerns himself with the definition of coniugatio, noting that it is the consequens uerborum declinatio 'consequent declension of verbs (that follows logically).' He observes that the etymology of coniugatio is that it comes from coniugandum because under one rule as if under a iugum 'yoke' it joins many verbs. The remaining portion of the paragraph treats in detail the characteristics of the four conjugations.

101, 8: Priscian states: "Coniugatio est consequens uerborum declinatio, ..." The same text appears in the SED. TRACT.

10: Vergilius Grammaticus offers also the etymology to iugum: "quidam quidem hoc in fine habent, quod ideo coniugatio uocetur, quia tota latinitas his tribus coniugationibus uelut quodam iugo sustentatur." PS-AUG., 511, 41 - 42 gives a different view: "nam inde dicitur coniugatio, quod sibi ad unum sonum multa coniungat"

12 - 17: PC considers that there are four conjugations. Donatus although acknowledging only three conjugations, admits that there are those who make a fourth conjugation of the verbs in long i, while he classifies all the verbs in i as being of the third conjugation. Priscian and Consentius, however, mention that there are four conjugations. CHARISIUS, 215, 19 observes

that there are four ordines verborum, and according to the EXCERPTA, 563, 6 ordo is a synonymn for coniugatio.

102, : In this paragraph PC discusses the various forms of the past preterite that the first conjugation takes. He notes specifically that the first conjugation has three types of the preterite and that there are twelve preterites that end in ui. There are, furthermore, four verbs which take the preterite in i: dedi, steti, laui, and iuui. He notes that those verbs that take the preterite in ui form the past participle in tum, having changed the ui to i and added tum. As for the verbs of the first conjugation that end in i, these form the supine by changing the o of the first person to a and adding tum, which happens to do, datum. Moreover, it is apparent that PC's treatment in this whole paragraph is not borrowed directly from Priscian but is either a re-working of the Priscian texts cited or perhaps drawn from an unidentified commentary on Priscian.

3 - 5: Priscian states that first conjugation preterites are characterized by having one extra syllable and gives the verbs accusavi, domui, and steti as examples. Iuvi and lavi, however, are the exceptions.

6 - 9: Priscian lists the verbs which PC gives here, but he deals with them categorically as the preterites ending in 'ui' divisas.

102, 11 - 14: PRIS., 2, 460, 10 - 11 treats these four verbs as those which duplicate the stem. On p. 471, 1 - 2, having treated of the preterites of the first conjugation that end in vi and ui, he speaks thus about these four verbs: "Excipiuntur praeterea haec quattuor: 'sto steti', 'do dedi', 'iuvo iuvi', 'lavo lavi', ..."

15: Omnia ... in 'ui' ut 'amaui'

The text from the Libri Turicenses appears to bear a slightly greater similarity to PC's text than Priscian's does, for one reads: "Omnia uerba primae coniugationis et actiuae terminationis a secunda persona praesentis temporis formant praeteritum perfectum abiecta s littera et addita ui sillaba, ut amas amaui" The text of Priscian reads: " ..., tam in activa quam in neutrali significatione abiecta s et addita 'vi' faciunt praeteritum perfectum, ut 'amo amas amavi', ..."

15: et mutant ... 'amaui tum'

Hrabanus Maurus and the Libri Turicenses offer texts closer to PC's than Priscian. Hrabanus says: "Omnia primae conjugationis verba quae in vi praeteritum terminant, vi in tum convertentia faciunt supina penultima producta, amavi, amatum;" The Libri Turicenses reads thus: " ... ui mutata in tum faciunt supina, ut amaui amatum." Priscian offers, for example: " ..., 'vi' in 'tum' convertentia faciunt, ut 'amavi amatum', ..."

102, 15: praeter ... 'lauatum'

Although PC is in agreement with the ideas of the Libri Turicenses and Priscian concerning lauatum, neither of the two latter appear to be closer than the other to PC.

16: praeter ... 'plicitum'

The Libri Turicenses gives the forms plicitum and sectum but says that mico has no supine. PC, however, is correct according to Priscian concerning all the forms except micatum. Priscian notes, moreover, (p. 472, 20 ff.) that mico ought to make the form mictum but that since mictum is also the supine of mingo, confusion would result. Thus mictum as the supine of mingo is not found in usage, although we have dimicatum. The T.L.L., 8, 929 gives mictum as the past participle but also on p. 928 gives the fourth declension noun micatus.

17: The Libri Turicenses offers a text more similar to PC's than Priscian's is. One reads in the Libri: "Conposita cum nominibus faciunt praeteritum in aui, ut multiplicauit." Priscian gives: "ex eo igitur composita paenultimam a vel i habent in supino: || 'duplicavi duplicatum', ..."

18: The phrasing in Phocas appears to offer a text somewhat reminiscent of PC's phrasing: " ..., et si qua adnexis praepositionibus componuntur." Priscian, however, gives the phrase " 'explicui explicum.' "

102, 19: Priscian states that the a in statum is long, whereas the a in datum is short.

103 - 117: This section deals with the formation of the preterites and the supines of the second conjugation.

103, 2: Omnia ... monitum

Although Priscian's treatment cited does not seem likely to be the source identifiable for PC's text, it does state that the supines of the verbs like moveo and foveo are formed from the preterite when the vi becomes tum.

104, : The second conjugation verbs that end in deo PC notes that a general feature is the formation of the supine when the deo becomes sum as in ardeo, arsum or when the s is interposed as in tondeo, tonsum. Those verbs that have the preterite in ui, however, change the ui to i and add tum. Those verbs that take the preterite in si change the si to sum to form the supine. To this principle he enumerates the exceptions in sentence 4.

1 - 3: Although the text of Priscian does not appear close enough to PC's to indicate direct borrowing, nevertheless there is some similarity in treatment. Priscian offers: "Omnia autem supra dicta verba 'deo' in 'sum' convertentia faciunt supina: 'rideo risum', 'ardeo arsum', 'video visum', 'mordeo morsum',

'pendeo pensum', 'tondeo tonsum', 'respondeo responsum', 'audeo ausum':" It is evident that suadeo is **not** from Priscian.

104, 3: faciunt ... si haberet

For this type of conditional sentence see Hofmann and Szantyr, p. 416.

4: Hrabanus Maurus speaks about the si and the xi preterites together: "In si quoque vel in xi terminantia praeterita penultimam supini aut natura aut positione semper producunt, ut risi, risum; indulsi, indultum, vel indulsum; lusi, luctum; auxi, auctum; duxi, ductum; dixi, dictum; vinxi, vinctum;" Although Priscian lists the nouns in this sentence except tordeo, he treats them under the category of geo verbs.

105, : The verbs ending in beo

PC notes that those beo verbs taking the preterite in ui change ui to i and add tum to form the supine. Those ending the preterite in si change si to sum; and those ending in psi change psi to ptum.

2: The references to Priscian for this sentence, although they offer observations in harmony with those of PC, nevertheless do not give a close enough text to indicate direct borrowing. Indeed, Priscian does not have a section devoted to the beo verbs.

105, 2: praeter ... 'iussi'

PRIS., 2, 491, 13 offers a text with a little similarity:

"excipiuntur haec: 'iubeo | iussi', 'sorbeo' vel etiam"

The text on 46, 13 is less similar: " B manet: 'bibo bibi',
'habeo habui': ..., 'iubeo iussi'."

4 - 5: Although PC's ideas agree with Priscian's, PC does not appear to be using Priscian's text directly. The latter, in fact, does not deal with psi-type second conjugation verbs as PC does here.

106, : The second conjugation verbs ending in ceo
Those forming the preterite in ui, PC points out, change the ui to i and add tum. However, those ending in xi in the preterite, change xi to tum for the supine. Moreover, there is no separate section on ceo verbs in Priscian or any source used in this research. However, nevertheless the Priscian references cited deal with mulceo and xi preterites in separate discussions.

107, : The verbs ending in deo
PC notes that deo verbs take the preterite in si if ar or long a or i is before deo. If short i or e is before deo, eo is changed to long i to form the preterite as in uideo, uidi. Reduplicated preterites end in di like totondi. PC notes that all other deo verbs take the preterite in ui like splendui, except prandi. Those that end in si, change si to sum for the supine.

Verbs like tondeo which have a reduplication of the stem in the preterite, change deo into sum. The ui preterites change the ui into i and add tum to form the supine.

107, 1 - 3: In theory PC's observations follow Priscian, although the wording is somewhat different. However, as far as the phrase in sentence 2 goes, which is cited in the Fontes, there is a close reading in the Libri Turicenses: "Omnia uerba secundae coniugationis in deo desinentia"

4: Priscian gives a more complicated explanation. He states: "sin autem prima syllaba in 'deo' terminatorum post mutam aliquam vel m semivocalem e vel o correptas habuerit in aliquam liquidam de//sinentes, duplicatur, sic tamen, ut priori geminatarum extrema consonans subtrahatur, et sic 'eo' in i conversis fit praeteritum perfectum, ut 'pēdeo pependi', ..."

5 - 9: Although PC's assumptions here agree with the ideas of Priscian contained in the texts cited in the Fontes, sentence 5 seems to be the only one with slight similarity in phrasing as compared with PRIS., 2, 483, 6 - 8: "alia vero omnia in'deo' desinentia per 'ui' divisas proferunt praeteritum, ut 'candeo candui', 'studeo studui', 'frondeo frondui', 'splendeo splendui', ..."

108, : The verbs ending in geo
PC observes that those geo verbs having l or r before geo make

the preterite end in si. If they have a long vowel before geo they make the preterite end in si. All others have ui as the preterite ending. Preterites ending in si form the supine by changing the si to sum. Those taking the xi preterite change the xi to ctum. Preterites ending in ui change the ui to i and add tum to form the supine.

108, 1 - 2: Priscian discusses (see the Fontes) the category of geo verbs: "In 'geo' desinentia, l vel r antecedentibus, 'geo' in 'si' conversa faciunt praeteritum perfectum, ut 'indulgeo indulsi', ..."

3: PC notes that the geo verbs having a long vowel before geo take the preterite in xi. PRIS., 2, 486, 22 observes, however, that it is the long syllable before geo that accounts for this phenomenon.

4: There appears to be some slight similarity in phrasing with PRIS., 2, 486, 24 - 25: "Alia vero omnia in 'geo' desinentia in 'ui' divisas mutant in praeterito, ut 'egeo egui', 'indigeo indigui', 'rigeo rigui', ..."

6: Priscian treats in a vaguely familiar way the geo verbs taking the preterite in xi: " In 'xi' vero proferentia praeteritum, cuiuscumque sint coniugationis, 'xi' in 'ctum' vertentia faciunt supinum, ut ... 'frixi frictum', ..."

109, : The verbs ending in peo

Although there is as yet no identifiable source for this paragraph, PC is correct about torpeo having the preterite in torpui, (See CHARISIUS, 317, 7 and FORCELLINI, 4, 750), but torpitem is so far unlocatable.

110, : The verbs ending in queo

PC remarks that the ui preterites of this class form the supine by changing ui to i and adding tum. Those that form the preterite in si change si into sum.

2: Omnia ... praeteritum in 'ui'

The Libri Turicenses offers a greater resemblance to PC's phrase than PRIS., 2, 488, 10 - 11. In the Libri we read: "Omnia uerba in queo desinentia faciunt praeteritum in si, ..." Priscian reads thus: "In 'queo' desinens unum invenitur secundae coniugationis in 'si' terminans praeteritum, ..."

111, : The verbs ending in teo

PC notes that a verb like miteo forms the preterite in ui and makes the supine by changing ui to i and adding tum; an exception to this is pateo. Miteo is so far unlocatable. PC, according to FORCELLINI, 3, 592 is correct about patui, and correct according to PRIS., 2, 573, 21 about passum.

112, : The verbs ending in leo

Verbs in this category, as PC observes, that are compounded with

oleo, leo or pleo form the preterite in ui like adoleo, adoleui. PRIS., 2, 488, 16 - 20 notes that some leo verbs take the preterite in ui and some in vi; and indeed, he makes the observation that oleo can form the preterite in either ui or vi. The Libri Turicenses (p. lxvii) makes this comment: "... et in eo faciunt praeteritum eo mutata in ui, ut fleo fleui, deleui aboleui. Alia omnia in leo desinentia per ui diuisas faciunt praeteritum, ut doleo dolui."

112, 2: Omnia ... desinentia

There appears to be a similarity of structure in the following treatment from the Libri Turicenses (p. lxvii): "Omne uerbum secunde coniugationis in leo desinens"

113 - 116: These paragraphs dealing respectively with the second conjugation verbs ending in meo, neo, reo, and seo do not so far have a possible identifiable source, except for 114. Indeed, Priscian does not deal with these categories. However, I shall comment on the validity of PC's observations.

113, : It is uncertain whether PC is correct about the forms umui and [h]umitum. They are neither attested in Lewis and Short, the Grammatici Latini nor in the lexicons and glossaries used in this research.

114, : PC notes that these verbs generally form the preterite in ui with the exception of maneo and neo. The ui

preterites form the supine by changing ui to i and adding tum; but tenui makes tentum. The si preterites form the supine by changing si into sum. A verb like neo, neui, however, has the supine nectum. The past participle according to PRIS., 2, 492, 27 is netum.

114, 2: PC is correct in his assumptions according to the Priscian reference cited except for nectum, but his presentation is not close enough to Priscian's to warrant the conclusion that he borrowed directly from Priscian; the latter, for instance, writes: "in verbis quoque cum // omnia in 'neo' desinentia secundae coniugationis in 'nui' faciant praeteritum perfectum, ut 'teneo tenui', 'moneo monui', differentiae causa 'maneo mansi' facit, ne 'manui' dativus 'manus' putetur, et 'neo nevi', ne, si 'nui' diceremus, a 'nuo' esse videatur, ..."

4: For the form monitus see PRIS. PT., 463, 25.

5: For tentum see PRIS. PT., 483, 29.

6: PRIS. PT., 484, 7 gives mansus.

115, : The verbs ending in reo
PC notes that all of these except for haereo form the preterite in ui, and change ui to i, and add tum to form the supine. Haesi has its si changed to sum to form the supine. There are also the forms torrui tostum and carrui cassum.

115, 2: PC is correct about haereo taking the preterite haesi. (See the T.L.L., 6, pt. 3, 2493.)

3: Horritum is not attested elsewhere in the Grammatici Latini, the T.L.L., FORCELLINI, Lewis and Short, and the other lexicons and glossaries employed in this research.

4: PC agrees with PRIS., 2, 573, 3 about tostum and also about cassum. (PRIS., 2, 573, 21.) For carui see PRIS., 2, 492, 6. PC also agrees with PRIS., 2, 492, 21 about haesum.

116, : The verbs ending in seo
These verbs, PC notes, form the preterite in ui; and they change ui to i and add tum to make the supine. He attests both censitum and censum. Moreover, PRIS., 2, 492, 17 admits the existence of censum. The T.L.L., 3, 786 gives censui the preterite and censum as the regular supine and censitus as that belonging to censio censire. The T.L.L., 5, pt. 1, 542 gives densi as the preterite and densetum as the supine.

117, : The verbs that end in ueo
PC notes that all of these verbs except for coniueo form the preterite in ui. The ui preterites change ui to tum to form the supine, with a few exceptions. The xi preterites change xi into ctum to form the supine.

2: Omnia ... terminantia

There is a similarity to the following phrase from the Libri

Turicenses (p. lxx): "Omnia uerba secundae coniugationis in uo desinentia" PC, moreover, is in agreement with PRIS., 2, 22, 4 - 5 about foueo foui, caueo caui and faueo faui. His assumptions about coniueo are also in accordance with PRIS., 2, 478, 11 - 12. Concerning coniueo and conixi the T.L.L., 4, 320 states that in some codices conniueo is found and that certain ancient writers had the form coniuo. It also refers to the two types of preterite: conivi and conixi, which PRIS., 2, 478, 11 attests.

117, 3: PC's ideas about the supines mentioned in this sentence are in harmony with what PRIS., 2, 480, 14 ff. teaches. Although conictum is unlocatable, the T.L.L., 4, 320 has a note telling the reader to compare nictare, nictus.

118 - 140: This section concerns the verbs of the third declension.

118, : The third conjugation verbs ending in aho and eho They take the preterite in xi and form the supine by changing xi to ctum.

2: PC's observations agree with the Priscian text cited: "In 'ho' desinentia mutant 'ho' in 'xi' et faciunt praeteritum, ut 'veho vexi', ..."

119, : The verbs of the third conjugation that end in uo.
 PC points out that generally verbs of this type take the preterite in ui with a few exceptions. The ui preterites form the supine by changing ui into i and adding tum. The xi preterites form the supine by changing the i into um. He notes the forms pluui plutum.

1 - 2 : Priscian, in fact, speaks about this category in the same terms, and PC's text seems to bear a similarity, if only second-hand. The Priscian text reads: "In 'uo' divisas quacumque consonante desinentia mutant o in i, ut 'acuo acui', 'imbuo imbui', 'induo indui', 'diluo dilui', ... excipiuntur 'struo struxi', 'fluo fluxi', 'pluo pluvi'."

3: PC's teachings here agree with the texts of Priscian cited. However, PC does not point out that the supine of ruo may be rutum. This is correct according to PRIS., 2, 505, 10.

5: Although PC's assumptions agree with Priscian's, it does not appear that PC used the latter verbatim as his source. Priscian writes: "alia vero supra dictae terminationis verba extremam syllabam praeteriti in 'ctum' convertunt, ut 'struxi structum', ...; excipitur 'fluxum', ut iam supra dictum est."

119, 6: PC gives a somewhat different explanation about plutum than Priscian who says that although such a form could be coined by analogy with erutum, it is not found in usage. Moreover, I have not found plutum in any of the lexicons used in this research.

120, : The verbs that end in cio
 PC notes that cio presents have the preterite in ci if there is an e before ci. Verbs compounded from licio and spicio take the preterite in xi with a couple of exceptions. The ci preterites form the supine by changing io (as in facio) to tum. However, verbs compounded from verbs like facio and iacio that have the e preceding the ci in the preterite, form the supine by changing the i to tum as in confeci confectum. Those that take the preterite in xi form the supine by changing xi to ctum. The ui preterites form the supine by changing ui to i and adding tum.

1 - 2: Priscian offers a more complicated explanation in a text comparable to the one in sentences 1 - 2: "In 'cio' a antecedente mutant eam in e productam et abiecta o productaque i faciunt praeteritum perfectum, ut 'facio fēcī', 'iacio iēcī'."

3: PC agrees with the list of Priscian and adds the supplementary example of prolicui.

120, 4: PC and Priscian agree that in verbs like facio and iacio io becomes tum to form the supine. Priscian, however, unlike PC who observes that they are of the type that have e before ci categorizes these verbs as those having a before cio.

5: Though PC lists the usual supines for the verbs of the type treated in this sentence, his explanation of their formation is different from that of Priscian who says: "ex his composita, quae in praesenti mutant a in i, ut 'facio ... , et in supino a in e convertunt, ut 'factum infectum', ..."

6: Priscian gives the same explanation for the formation of the supines treated in this sentence as PC does. Moreover, there even seems to be a slight resemblance between PC's and Priscian's treatment. The latter offers: " ...; quae vero in 'xi' terminant praeteritum secundum praemonstratam regulam, 'xi' in 'ctum' convertentia faciunt supinum, 'aspexi|| aspectum', ..."

7: Prolicitum is unattested in the dictionaries, mss., lexicons and glossaries used in this research.

121, : The verbs of the third conjugation that end in dio PC notes that all of them form the preterite in di and the supine in sum by changing di to sum with an additional s interposed.

121, 2: Priscian accounts for the formation of the supine by saying that it ends in sum with a double s, and states, moreover, that fodio is the only dio third conjugation verb he has found.

122, : The third conjugation verbs that end in gio

2: Priscian accounts more explicitly for the formation of the preterite: "In 'gio' similiter producta antepaenultima et ablata o extrema faciunt praeteritum perfectum, ut 'fugio fūgi', ..." Furthermore, his account of the formation of the supine has a resemblance to PC's discussion: "supinum o in 'tum' convertit: 'fugio fugitum', ..."

123, : The third conjugation verbs ending in pio
PC observes that all of these type of verbs form the preterite in pi with certain exceptions. Io becomes tum to form the supine. In compounded verbs, however, the i of the preterite is changed to tum. Those that have the preterite in ui change this to tum.

1 - cepi of sentence 2

The account of PRIS., 2, 498, 24 - 25 is more explicit: "In 'pio' 'ca' antecedente mutant a in e productam et abiecta o productaque i faciunt praeteritum perfectum, ut 'capio cēpī'."

123, 2: praeter 'cupio cupiui

The explanation of PRIS., 2, 499, 5 ff. is more complex in his method of derivation: " 'Cu' vero ante 'pio' habentia o in 'vi' convertunt et producunt paenultimam in praeterito, ut 'cupio cupiui' vel 'cupii' et ex eo composita, 'concupio concupivi' vel 'concupii'."

2: rapio rapui'

Concerning rapio and the formation of its preterite PRIS., 2, 499, 11 - 12 observes in a detailed fashion: "in 'ui' divisas faciens praeteritum unum invenio supra dictae terminationis, 'rapio rapui' et ex hoc composita, 'eripio eripui', ..."

2: et 'sapio sapui.'

PRIS., 2, 499, 16 ff. observes the forms sapii and sapivi and illustrates their usage with quotations from Naevius, Terence, Afranius, and Plautus.

3 - 4: Although PC gives the correct forms of the supines cited in this sentence, his discussion of their formation is different from that of Priscian which reads: "supinum tam eius quam omnium in 'pi' vel 'psi' vel 'mi' terminantium praeteritum per 'ptum' profertur, ut 'cepi||captum', ..."

5: PC's treatment on the formation of the supine of a verb like cupio is in accordance with the text of Priscian cited.

124, : The third conjugation verbs that end in tio
 PC remarks that all of these verbs take the preterite in ssi.
 To form the supine they change si to sum. He observes that
 there is a deponent potior in this category of verbs.

1 - 3: There is a similarity both in method and
 discussion between PC and Priscian. The latter writes: "In
 'tio' desinens per 'si' facit praeteritum geminata s: 'quatio
 quassi', ... supinum secundum regulam in 'si' terminantium
 perfectum in 'sum' exit, 'quassum', ..."

6: Priscian likewise observes the existence of a
 deponent in tior: potior. He states: "In 'tior' deponens tam
 tertiae quam quartae coniugationis unum invenitur, 'potior'."

However, one notices that he more emphatically states that
 only one such example is found and that it is either of the
 third or fourth conjugation.

125, : The third conjugation verbs that end in rio
 These verbs, PC points out, form the preterite in ri and make
 the supine by changing io to tum. Priscian points out that he
 has found only one verb of the third conjugation that ends in
rio: pario peperi. He does, however, remark that some of the
 ancient writers conjugated this verb as if it were of the fourth
 conjugation. Moreover, Priscian does not explain as PC does his
 conception of the morphological changes that occur to pario

to render it as a preterite and as a supine.

126, : The third conjugation verbs ending in bo
 All of these verbs, PC notes, form the preterite in psi if
 they have a long vowel before bo. All the others take the
 preterite in bi with some exceptions in ui. The bi preterites
 form the supine by changing the o of the present tense to i
 and adding tum. The psi preterites form the supine, PC points
 out, by changing psi to tum as in scriptum. He continues, saying
 that the ui preterites form the supine by changing ui to i
 and adding tum. He concludes this paragraph, saying that there
 is a deponent of this conjugation: labor.

1: PRIS., 2, 506, 17 - 18 offers a similar type
 of explanation: "In 'bo' desinentia verba vocali longa antecedente
 'b' in 'ps' convertentia faciunt praeteritum perfectum, ut
 'scribo scripsi', 'nūbo nupsi':"

2: PC, unlike Priscian, does not offer the
 explanation that verbs like bibo change the o to i to form the
 preterite. PRIS., 2, 506, 19 says: "alia vero o in i mutant in
 praeterito, ut 'bībo bibi'." However, concerning verbs like recumbo
 PRIS., 2, 507, 3 ff. right after his discussion on bibo has
 the statement: "unum excipitur 'incumbo incumbis', quod etiam
 'incubo incubas' secundum primam coniugationem profertur, quod
 'incubui' facit praeteritum, et omnia a 'cubo' composita, sive

primae sive tertiae sint coniugationis, ut 'accumbo'"

126, 3: Actually, PC's explanation in this sentence is an elaboration of the one in PRIS., 2, 507, 11 - 12 which reads: " ..., in 'bi' vero assumunt 'tum', 'bibitum, accubitum', ..."

4: PC is not in agreement with PRIS., 2, 507, 15 who claims that it is si that becomes tum and not psi, for the p obviously remains as in nuptum.

5: Although the morphological account given in this sentence is not to be found in Priscian, nevertheless the pattern cubui cubitum is in accord with PRIS., 2, 507, 12.

127, : The verbs of the third conjugation that end in co PC observes that those that have an n before co lose the n and add ci or qui to form the preterite. Those that have an s before co, form the preterite in ui with some notable exceptions. If there is a long vowel before co, the preterite is in xi with the exception of peperci. The ci preterites, he points out, form the supine by changing the i to tum. The qui preterites form the supine by changing qui to ctum; and those that take the preterite in ui change ui to tum. Verbs like posco that reduplicate the stem in the preterite, form the supine by changing the present tense o to i and adding tum. A verb like compesco compescui forms the supine by changing ui to i and

adding tum. The xi preterites form the supine by changing xi to tum.

127, 2: Unlike PRIS., 2, 507, 26 - p. 508, 2 PC does not state specifically that the o becomes i to form the preterites of such verbs nor that the vowel of the penultimate is long as in vīci. Otherwise, PC's observations here are in harmony with those of Priscian.

3: Et si ... quieui'

PRIS., 2, 508, 2 ff. notes that sco becomes vi.

3: 'conquexi'

This form appears in the ms. on 14^v 28 as conquessi. Väänänen (p. 68) observes that the form visit in a Late Latin inscription stands for vixit and notes the Italian dissi from dixi.

3: et praeter 'posco' ... 'didici'

PRIS., 2, 509, 11 - 13 offers the following text that has a somewhat similar treatment to PC's: "excipitur praeterea 'disco didici', 'posco // poposci' et ex eis composita, quae similiter faciunt praeteritum, 'dedisco dedidici', 'deposco depoposci'."

5: PRIS., 2, 510, 4 - 5 also observes the same as PC though not using the exact phrasing: "Supina in 'ci' quidem terminantium praeteritum i in 'tum' convertunt: 'vici victum', 'convici convictum'."

127, 6: PRIS., 2, 510, 6 - 8 offers an explanation different from PC's: " ..., 'reliqui relictum', 'deliqui delictum'. nec mirum, cum post q u posita vim literae amittat, in 'ci' desinentium regulam sequi."

7: PRIS., 2, 510, 8 - 9 gives the following text:
 "quae vero in 'vi' syllabam proferunt praeteritum perfectum, mutant eam in 'tum' et faciunt supinum, 'requievi requietum'"

8: Priscian does not make the observation formally that posco and disco are the kind of verbs that reduplicate in the preterite, but he agrees with PC concerning the formation of their supines: " ... faciunt supinum mutatione o in i correptam et additione 'tum': 'posco poscĭtum', ..., 'disco discĭtum'."

9: PC and Priscian share the same view about compescitum being the supine of compescui, but the latter places this verb in the category of posco and disco as discussed in 127, 8.

10: This assumption is in accord with the text of Priscian cited in the Fontes, although the text is entirely reworked and reworded.

128, : The third conjugation verbs that end in do
 In this paragraph PC notes that all verbs of this type, with

a few notable exceptions, that have a long vowel before do form the preterite in si. All others form the preterite in di except fundo, findo, scindo, and diuido. The si preterites form the supine by changing si to sum. Nearly all the others form the supine by changing do to sum. Sentences 6 - 8 enumerate the several exceptions to this rule.

128, 1: Verba ... lusi'

The text of PRIS., 2, 514, 12 - 13 offers the following explanation that accounts more explicitly for the si preterite:

" In 'do' desinentia, si paenultimam naturaliter longam habuerint, 'do' in 'si' convertentia faciunt praeteritum perfectum, ut 'lūdo lusi', ..."

1: et 'sido ... 'sisi' of sentence 2

PRIS., 2, 515, 8 remarks that he has not found a preterite derived from sido. However, on p. 522, 5 - 7 Priscian does state that sisi ought to be the preterite of sido but that the preterite of sedeo which is sedi is used instead.

3: All the observations in this sentence are correct according to the Priscian texts cited for them. However, it cannot be shown that PC borrows directly from Priscian here; for example, the latter writes (vol. 2, 516, 13 - 14) in connection with scindo and fundo: " N vero ante 'do' habentia o in i mutant in praeterito perfecto et, si ante n u vel i habuerint,

amittunt n, ut 'fundo fudi', 'scindo scidi'."

128, 4: Priscian's phrase cited appears to have a resemblance in method of presentation: "excipitur etiam 'divido', quod praeteritum 'divisi' facit."

6: Omnia ... casum'

There appears to be some evidence of borrowing from PRIS., 2, 519, 5 ff.: "alia vero omnia 'do' in 'sum' convertunt, ut 'ludo" And in line 15 we read: " 'cado' quoque 'cāsum' facit, 'ca' tamen paenultima producta."

6: praeter 'comedo' ... 'tentum'

Although PC and Priscian share the same observations, the text of Priscian is not the most immediate source.

7: It seems that PC has either reworked Priscian or may have borrowed Priscian at second-hand; for instance, the latter writes in vol. 2, 519, 22: " ... et 'pando' 'passum' faciunt, quamvis etiam a 'patior' et a 'pateo' 'passum' dicimus."

8: The same type of explanation offered by Priscian is repeated in this sentence. Now, the phrase in PRIS., 2, 519, 4 reads: " ..., mutant o in i correptam et assumunt 'tum', ut 'reddo redditum', ..." This bears a resemblance to PC's phrase in this sentence which reads: " ... mutant 'o' in 'i' et accipiunt 'tum' ut 'reddo redditum.'"

129, : The third conjugation verbs that end in go PC first mentions the deponent in gor: fungor. Then he proceeds to discuss the go verbs, saying that if there is an r before go, the preterite ends in si. He notes that verbs compounded from rego take the preterite in xi. He then enumerates several verbs other than the latter type mentioned that take the preterite in xi. Lego, however, and its compounds have the gi preterite as well as ago. In sentences 8 - 9 he lists other gi preterites. Also, there is compunxi and repunxi. The si preterites form the supine by changing si to sum. To form the supine all the others, except figo, change go to ctum.

5: Priscian gives a similar explanation but notes that go is changed to si.

6: Priscian's explanation of the morphology is different: " a 'regendo' composita, quamvis in praesenti syncopam e paenultima patiantur, tamen in praeterito perfecto eam euphoniae causa servant, ut 'porgo porrexī', 'pergo perrexī', ..."

7: Omnia ... finxi'

There appears to be a slight resemblance in the discussion in PRIS., 2, 523, 5 ff.: "alia vero in 'xi' convertunt 'go' praesentis et faciunt supra dictum tempus, ut 'rego rexī', 'cingo cinxi', 'ango anxī', 'tingo tinxi', 'pingo pinxi'." Clanxi is nowhere else attested.

129, : praeter 'lego' ... exegi.'

PC's observations about all the forms listed in this portion of sentence 7 are correct with respect to Priscian, but the former's presentation is not close enough to Priscian's to warrant an assumption that he borrowed directly from the latter.

8: Priscian notes in addition to pepigi that there are the preterites pegi and panxi. Priscian does not say that the compounds of pango all end in gi but states that the preterite of impingo is impegi. The T.L.L., 3, 2071 lists compingo, - pēgi.

8: 'frango gi confringo confregi.' PRIS., 2, 523, 12 and 13 gives the forms fregi and confregi as the preterites of these verbs.

9: PC's ideas are in agreement with Priscian and Charisius. There is also an echo in the phrase from PRIS., 2, 524, 11: " ... 'repungo repupugi' et 'repunxi.'

10: Sommer (p. 570) and the T.L.L., 3, 2172 note the attested form compugi. The latter also adds compunxi.

11 — directum' (of sentence 12)

All of the supines listed here are in the Priscian text cited, with the exception of directum. However, directum is listed in

the T.L.L., 5, 1232. Furthermore, as for the account of the ctum supines dealt with in the beginning of sentence 12, PRIS., 2, 525, 8 offers a similar text: "alia vero omnia 'go' in 'ctum' convertunt, ut 'rego rectum', ..."

129, 12: licet ... 'fixum.'

Diomedes gives the forms fictus and fixus.

130, : The verbs that end in po

PC observes that the verbs of this category having e, l, or r before po form the preterite in psi. He notes the forms, however, strepui and rupi. The psi preterites change psi to ptum in order to form the supine. The ui preterites change ui to i and add tum; and the pi preterites, PC notes, change the i to ptum.

1 - 2: PC's treatment is not as explicit as Priscian's account, for the latter states that the e preceding po to give rise to the psi preterite is lengthened.

3: Though the forms given in this sentence are correct according to Priscian, the latter gives a detailed account of the formation of strepui and rupi not used by PC.

4: Priscian says that si changes to tum. PC's supines given in this sentence are all listed by the text of Priscian cited for this sentence.

130, 5: Priscian notes that ui is separatae and that u is taken away and tum added to form the supine of strepo.

6: PC's observation here is in accordance with Priscian's. There is even some similarity in phrasing: " ... mutata i in 'tum', ut 'rupi ruptum';"

131, : The third conjugation verbs that end in quo PC points out that all verbs of this category take the preterite in xi and change this xi to ctum in forming the supine. He mentions loquor as a deponent in this category.

1 - 2: Eutyches in his discussion of the quo and quor verbs does not deal with the formation of their supines and preterites. In fact, his presentation of these type of verbs is not limited to third conjugation ones but includes some in the first conjugation. PRIS., 2, 505, 26 ff. deals with the category of the deponents; however, on p. 504, 1 he mentions coxi and coco as the alternative form of coquo.

5: Priscian gives another deponent in quor: sequor. EUTYCHES, 480, 22 gives sequor, loquor, and liquor.

132, : The third conjugation verbs ending in to If such verbs, PC notes, have a c before to, they make the preterite in xi with a few exceptions. PC also is aware of the preterites of meto, sterto, sisto, uerto, mitto, and peto.

Those that take the preterite in xi change the i to um to form the supine. The ui preterites change this ui to um. To this latter principle there are a few exceptions. The si preterites change si to sum and interpose an s. Those that take the preterite in i or ui' (PC's way of writing vi as distinguished from what Priscian often calls ui divisas) change this i or ui' to tum. PC concludes with the example of the deponent utor.

132, 1 - inueniatur) of sentence 2

Priscian's text cited for this portion presents opinions that are in agreement with PC's, although it is evident that Priscian's text is not directly used or else could have been worked over in an original fashion, for he writes: "In 'to' c antecedente invenio 'pecto', cuius praeteritum plerique 'pexui', A s p e r tamen 'pectui', C h a r i s i u s 'pexi' protule // runt. similiter 'necto nexui' et 'nexi'."

2: et praeter 'meto messui

This is correct according to PRIS., 2, 537, 6 - 7, but the latter's presentation is very different from that of PC who does not include peto in the same category as meto, which Priscian does: " e brevi antecedente in 'to' desinentia duo inveni: 'pěto petivi' et 'měto messui'."

2: sterto sterti'

PC is alone about sterti. The form stertui is found in PRIS., 2, 537, 11.

132, 2: et 'sisto' quod facit 'statui' et 'steti,'
 PRIS., 2, 418, 27 - p. 419, 4 states that sisto along with several others does not have a preterite nor any other form derived from the preterite. This lack is because of usage and not because it would be irrational for sisto to have its own preterite. However, he notes the use of statui and steti as the preterites of sisto. These two preterites are properly the preterites of statuo and sto respectively.

2: et praeter 'uerto ti'
 PRIS., 2, 537, 10 - 11 offers the following about uerto: " r antecedente similiter duo inveni, 'verto verti', 'sterto stertui'"
 PC does not present a category like this which includes these two verbs.

2: et 'mitto misi.'
 PRIS., 2, 537, 14 categorizes this verb as one that geminates the t before the o.

3: Priscian categorizes peto as having a short e before to like meto. PC's petii and petiui are correct according to Priscian.

4 - 5: PC's treatment is an elaboration of PRIS., 2, 537, 19 - 20 because PC accounts for the changes of the perfect into the supine. Priscian writes: "Supina eorum, quae in 'xui' vel

'xi' praeteritum terminant, per 'xum' exeunt, ut 'nexui nexum', 'pexui' vel 'pexi pexum', 'flexi flexum'."

132, 6: PRIS., 2, 537, 25 states that sisto has no supine of its own. The form statutum which PC cites is the supine of statuo. (See Sommer, p. 601.) FORCELLINI, 4, 390 - 391 gives statum, but he observes that in certain manuscripts status and statutus are often interchangeable.

7: Priscian says that in the supine of mitto the s is doubled.

10: Priscian gives nitor as well as utor.

133, : The third conjugation verbs that end in lo PC remarks that all verbs of this type take the preterite in ui. Those that feature a reduplication like fallo fefelli take the preterite in li. There are exceptions to these two principles in verbs like percello and excello, for example. The ui preterites form the supine by changing ui to tum with a few exceptions. He notes that the verbs like fallo change lo to sum to form the supine. Sentence 9 lists some irregular formations of supines.

1 - 2: PRIS., 2, 526, 7 - 8 notes that such verbs dealt with by PC in these two sentences take their preterites in lui.

133, 2: Concerning sallo sallui Charleton T. Lewis and Charles Short (A Latin Dictionary, Oxford, Clarendon Press, 1962, p. 1619) give it as a third conjugation verb, a variant spelling of which is salō. They refer the reader to salio 'to salt' of the fourth conjugation. Salio, they note, may be spelled with two l's, which is a feature in 149, 2 where salio is also given. Lewis and Short observe that the salio or sallo meaning 'to salt' has no perfect tense. However, there is another salio listed by Lewis and Short which means 'to leap'; and this salio has a perfect tense salui. It may therefore be possible that PC is confusing the two verbs salio, taking the preterite of the one that means 'to leap,' doubling the l by analogy with sallo, and using sallui as the preterite of the verb meaning 'to salt.'

3: Et si .. pepuli

PRIS., 2, 526, 12 ff. offers a much more detailed account:

" excipiuntur duplicantia l, quae si a muta incipiant, geminant principalem syllabam, etsi non servant ubique eandem vocalem, ut 'pello pepuli', 'fallo fefelli', 'tollo tetuli', ..." For

-tuli the manuscript has tuli. It is clear from parallel

instances that his should be read as the last two syllables of tetuli and not from fero. Such parallel instances occur, for instance, in paragraph 129: " 'pungo gis pupugi repungo gis.' "

133, 5: Concerning the verbs in sentence 5 as well as in 4, PRIS., 2, 526, 17 says that they are the type that change the present o to i to form the preterite.

7: Diomedes says that salsus may be considered as the past participle of sallior.

8: Priscian merely says that those verbs which duplicant 'double' take the supine in sum. Then he gives a list of those adhering to this principle.

9: According to PRIS., 2, 528, 1 and CHARISIUS, 328, 9 ff., PC is incorrect about tollo latum. The supine of tollo is sublatum. The other supines given by PC in this sentence are correct according to Priscian.

134, : The verbs of the third conjugation that end in mo Those that have a long vowel, PC observes, before mo form the preterite in psi. Those that have a short vowel before mo form the preterite in ui, with the exception of premo. The psi preterites make the supine by changing psi and ptum. The ui preterites form the supine by changing ui to i and adding tum. Those that have the preterite in mi change the i to ptum; and those that take the preterite in si form their supines by changing si to sum. Moreover, Priscian's order of treatment appears to have a similarity with PC's. Priscian first speaks about the preterites in psi formed from the mo presents having a long vowel before mo. Then, having dealt with how their supines are

formed, which treatment, however, is non-parallel since it is comparable with PC's sentence 5, he treats those that take the preterite in ui divisas like vomo; but unlike PC he does not say that the vowel in these verbs before mo is short. Priscian follows this discussion with: "excipiuntur 'emo emi' et 'premo pressi'." Sentence 5 from PC is comparable with PRIS., 2, 528, 7 - 9; but PC differs from the latter because he says that psi becomes ptum, while Priscian notes that si becomes tum. Sentences 6 - 8 from PC present a discussion parallel to PRIS., 2, 528, 11 - 18. Priscian, however, has a slightly different explanation from that in sentence 6, for he says that ui becomes itum. Concerning sentence 7 one also notices a different explanation in Priscian: " 'emi' vero 'emptum' facit, quod ideo assumpsit p, quia non potest m ante 'tum' sine p inveniri euphoniae causa, ut" As for sentence 8, Priscian notes that in the case of pressi pressum the i becomes um, while PC notes that si becomes sum.

135: The third conjugation verbs ending in no PC observes that in this category if an o or g precedes no, the preterite ends in ui. All those verbs compounded from cano form the preterite in ui except cano itself. Temno's preterite is tempsi. PC further notes that all the other no verbs take the preterite in ui and they form their supines by changing ui to i and adding tum. In sentence 6 he mentions the

supines of concinui, recinui, cano and temno. Those that take the preterite in vi (PC writes this as uí) change ui to tum.

Priscian begins his discussion with observations on those preterites in ui as in posui. Verbs like pono, Priscian notes, either have an o or g before no. Then Priscian discusses the preterites of verbs compounded from cano and then immediately afterwards treats the psi preterites like temno temp*si*. This is followed by an account of the preterites in 'vi' coniunctas, a discussion comparable to PC's sentence 4. Priscian finally ends his lengthy discussion of these vi preterites on p. 530, 1 and then proceeds to discuss the supines of the preterites in 'ui' divisas, which analysis is comparable to sentence 5 of this paragraph. Beginning with line 4 on p. 530 Priscian discusses the supines of the verbs that are compounds of cano and then deals briefly with the supine of temno. This is followed by a very long treatment (from p. 530, 8 - p. 531, 14) on the supines of the vi preterites like crevi. This discussion is comparable to sentence 7.

135, 1 - 2: PRIS., 2, 528, 19 ff. also has a similar treatment; and it ought to be noticed that he speaks of 'ui' divisas as in the case of posui as opposed to 'vi' coniunctas (p. 529, 10). Also, although PC gives only genui as the preterite of gigno, on p. 528, 28 Priscian notes that Lucretius has the form geni.

135, 3: PC is correct in his observations in this sentence according to the Priscian texts cited. However, the phrase about temno and tempsi seems to be awkwardly presented, being without an introduction to explain the morphological changes to give rise to tempsi; PRIS., 2, 529, 8 - 9, indeed, offers an explanation: " m antecedente 'no' in 'psi' conversa facit praeteritum perfectum, ut 'temno tempsi'."

4: There appears to be a similarity with the presentation in PRIS., 2, 529, 9 - 11: ... 'temno tempsi'. alia omnia per 'vi' coniunctas proferunt praeteritum: 'sino sivi', 'sterno stravi', 'cerno crevi'."

5: The explanation of the supines of posui and genui is explained differently by PRIS., 2, 530, 1 - 3: "supina in 'ui' quidem divisas terminantium praeteritum subtracta u et additum 'tum' proferuntur, correpta tamen paenultima, ut 'posui posĭtum', 'genui genĭtum'."

6: PC is merely content to give the supines of verbs compounded from cano. PRIS., 2, 530, 4 ff. offers details on certain morphological changes, e.g.,: " a 'cano' tamen composita primitivi // servant in supino terminationem; 'cantum' enim et 'succentum' dicimus, quamvis in ipso verbo a in i convertunt ex eo composita, sed in supino iterum i in e transferunt: 'succino succentum', 'occino occentum';"

Concerning temno temptum PRIS., 2, 530, 7 - 8 notes that all the psi preterites take the supine in ptum.

135, 7: PC's morphological accounts in this sentence are in agreement with Priscian's.

136, : The verbs of the third conjugation that end in ro PC remarks that the verbs of this type take the preterite in ui as in tero triui. In sentence 2 he especially notices the preterites of a few compounded verbs as well as those of uro, gero, uerro, and curro. He continues, saying that the supines of the ui preterites mentioned in sentence 1 form the supine by changing ui to tum. Satum, he notices, is a special case, as are insertum and insitum. The supine of si preterites is tum; and that of ri preterites is sum.

On the whole, again PC and Priscian seem to treat of the same topics in an identical order. PRIS., 2, 532, 5 ff. commences his narrative by speaking about the vi preterites like trivi. Then in line 7 he begins to discuss the preterites of verbs that are compounds of sero, which treatment ends on line 20; and line 21 sees the beginning of a discussion on gero, uro, verro, and curro. Then, commencing on p. 533, 16, having treated at length these four verbs, he deals with the supines of the verbs like trivi, citing satum immediately afterwards on p. 534, 2. Lines 2 - 9, which do not have a

comparable part in paragraph 136, concern participles like datum, ratus, status, lassatus, and potatus. Then beginning on line 10 Priscian deals with the supines and participles of compounds like desero and insero. This treatment lasts till line 16 where he also commences his discussion of the supines listed by PC in sentences 5 and 6.

136, 1 - 2: Although all of the observations that PC makes in these two sentences are in harmony with those of Priscian, it cannot be shown that PC's text is directly borrowed from Priscian's. PRIS., 2, 532, 21 ff. offers, for example: "duo inveniuntur supra dictae terminationis verba, quae duplicant s ante i in praeterito: 'gero gessi' et 'uro ussi';" Concerning, furthermore, uerro and uerri it is worthwhile to note that PRIS., 2, 532, 23 attests versi according to Servius.

3: Concerning seui and satum PRIS., 2, 533, 18 notes that seui by analogy ought to make setum but that because the name Setum was used in 'antiquity' for Zetum, the form satum became the supine.

5: PRIS., 2, 534, 16 ff. notes that verbs like gero and uro have a doubled s before i in the preterite and that they change si to tum to form the supine.

6: PRIS., 2, 534, 17 - 19, which is the text

comparable to the one in this sentence, does not have the statement that verbs like verro have a ri preterite, but Priscian does state that ro is transformed into sum, as PC says. However, PC, unlike Priscian, does not specifically mention that a verb like verro has rr before o.

137, : The third conjugation verbs terminating in so PC begins by stating that all verbs of this type have the preterite in ui with some notable exceptions in si. The ui preterites change ui to tum in forming the supine. The ui preterites (Priscian would have called this 'ui' divisas) like pinsui lose the n and change ui to tum. PRIS., 2, 534, 20 starts off, treating the preterites of verbs like arcesso. He is more explicit in his account than PC is in sentence 1 for he says: "... o in i convertentia assumunt 'vi' et faciunt praeteritum perfectum:" Moreover, PRIS., 2, 535, 1 notes that some authors feature the forms laccessi and facessi. CHARISIUS, 320, 4 - 5 gives these forms. On p. 535, 14 Priscian notes the forms quaesi and visi, which PC also mentions, but in addition attests quaesivi. Having justified as better the use of quaesivi by adducing Probus and citing Sallust, Priscian mentions pinso pinsui, and unlike PC, again justifies his observation by referring to precedent. The reference to Diomedes also has pinsui. Then, beginning on p. 536, 1 Priscian discusses the supines of verbs like lacesso, noting, unlike PC,

that the supines are in situm and not stating that ui becomes tum. Then he observes (line 3) that pistum ought to be the supine of pinso. He does not offer a morphological explanation of pistum.

138, : The third conjugation verbs ending in xo
PC says that all of these verbs have the ui preterite and that one of the supines is in stum and the other in xum.

2: Priscian first begins by stating that there are only two verbs in xo: texo texui and nexo nexui. He also attests nexas in addition to nexis. These observations are consequently illustrated by quotations from Cicero, Livy, and Accius. Then in line 17 he offers a text concerning the supines that bears a similarity with what PC says: "supina alterum per 'tum', alterum per 'xum' finiunt: 'textum', 'nexum'." This principle Priscian then illustrates with quotations from Vergil. It ought to be noted, however, that PROBUS CA., 39, 25 - 26 enumerates the xo verbs of the first and third conjugations. He observes that enixas is of the first conjugation and only gives "nexo nexis nexui" for the third conjugation.

139, : The verbs of the third conjugation that end in vo
PC remarks that all verbs of this type have the preterite in ui with two exceptions. The ui preterites form the supine by

changing i to tum. Those that take the xi preterite change xi to ctum.

On the whole, one may witness an order of treatment of topics in PC which is similar to Priscian's. The latter commences his discussion by treating the ui preterite in verbs like volvo. Then he proceeds to treat the xi preterites and how they are formed. He subsequently treats the supines of the verbs taking the ui preterite and ends his discussion with a comment on the formation of the supines of the verbs having the preterite in xi.

139, 2: Omnia ... 'uoluo ui'

The text in Priscian (lines 8 ff.) is much more explanatory: "In 'vo', u loco consonantis posita, in l // quidem desinente paenultima, o extremam in i convertunt et faciunt praeteritum, ut 'solvo solvi', ..."

2: praeter ... connixi.'

Likewise Priscian (lines 10 - 11) offers a more explicit explanation, namely that the xi preterites are formed from verbs having a vowel long by nature before vo.

3: PC's observation agrees with that of Priscian (lines 12 - 13) but does not state that when the i becomes tum, the y by necessity becomes a vowel.

139, 4: Priscian (line 15) does not say that the syllable xi is transformed into ctum but only that vixi, regularly following the rule of the preterites ending in xi, takes the supine victum.

140, : The verbs of the third conjugation that end in io Here PC notes that all of the verbs of this type have the preterite in ii. To form the supine, the last i of the preterite is changed to tum as in meitum.

Compared with the discussion of PRIS., 2, 494 ff., PC's treatment is only an outline. He speaks for all io verbs, giving meio as the only example, which PRIS., 2, 494, 16 ff. discusses as being the only third conjugation io verb with an e preceding io. In the first paragraph on p. 494 he discusses aio which he has found to be the only io verb of the third conjugation with an a before io.

2: PRIS., 2, 495, 5 remarks that there are some who think meio meias should be the forms used in current speech. Diomedes features meio meias meiavi as well as meio meis meii. The text of Probus gives meio meis mexi. Charisius gives the forms meio meis mixi. PRIS., 2, 495, 6 notes that minxi from mingo is used as the preterite of meio. Therefore, it is evident that PC adheres to the observation of Diomedes.

140, 3: I have not found meitum attested elsewhere. The T.L.L., 8, 604 gives mictum.

141 - 154 : This series of paragraphs concerns the verbs of the fourth conjugation and deals with them, as in the case of the first to the third conjugations preceding, by the present tense endings of the first person singular. A direct source for paragraphs 143 - 153 has not yet been traced. However, isolated words and morphological considerations occur here and there in PC's text that agree with certain observations made by Priscian. Moreover, it ought to be noted that beginning with paragraph 142 - 145 inclusive PC's categories treated in the succession cio, dio, gio and pio present a similar order of treatment to PRIS., 2, 496, 10 - 498, 24. In this section Priscian dealing with the third conjugation verbs also treats the categories cio, dio, gio, and pio in that order. Sometimes PC erroneously discusses third conjugation verbs like inquo as belonging to the fourth conjugation.

141, : The fourth conjugation verbs that end in bio PC notes that they take the preterite in ui except cambio, and that to form the supine they change ui to tum. He adds that the verbs taking the preterite in psi form the supine by changing psi to psum.

141, 2: The forms cambio campsi are found in PRIS., 2, 541, 13 - 14 and in CHARISIUS, 321, 19 - 20. Ambio ambis are found in EUTYCHES, 451, 8.

3: Ambitum is found in PRIS., 2, 547, 4 but Priscian does not give the same explanation of its formation.

4: Priscian says that the fourth conjugation preterites in si end the supine in sum like sensi sensum. However, campsum is so far not attested elsewhere.

142, : The fourth conjugation verbs that end in cio The verbs of this type, PC points out, form the preterite in xi if they have an n before cio. He then in an awkward fashion lists sarcio sarxi farcio farsxi in the list of these ncio verbs. PC observes that all other cio verbs form the preterite in ui like ciui. Those that have the xi preterite transform xi to tum; and those that have the si preterite change si to tum except rausi. PC last of all notes that the ui preterites change ui to tum.

PRIS., 2, 538, 24 - 539, 7 offers a text concerning cio verbs and appears to present a slight parallelism in method of treatment with PC. Priscian begins by noting that cio verbs having an n before cio form the preterite in xi like vincio vinxi and sancio sanxi. But he also adds that **this** type of verbs **has** more than two syllables, and notes that there are the

ancient forms sancivi and sancii. Then having discussed the si preterites (line 30 of p. 538 to line 7 of p. 539) which PC does not treat at length but mentions sarcio, he begins (p. 539, 8) to speak about the vi preterites like civi and scivi, adducing many more examples than what PC offers. Priscian's discussion of these vi preterites blends into one on the vi preterites of io verbs other than those with a c preceding io. As for sentences 4 - 6, there is a parallelism with PRIS., 2, 542, 17 - 543, 10. Priscian at the beginning of this section speaks about the supines of the xi preterites. Then he mentions the si preterites and their supines. Beginning on p. 543, 5 he discusses the supines of the verbs having ui in the preterite tense.

142, 2: Farcio farsii is found in PRIS., 2, 502, 12. However, sarxi is not given in Ernout and Meillet, p. 594 but sarsii.

4: PC's observations here are somewhat misleading. At face value, if xi becomes tum the result is uintum, for example, and not uinctum. PRIS., 2, 542, 17 - 18 says that the xi preterites form the supine in ctum.

5: Quae ... farsii tum';

Priscian observes that the si is transformed into tum when the preterite in si has an l or r preceding si.

142, 3: PRIS., 2, 539, 8 ff. in his discussion of the vi preterites says that he is speaking for all the other verbs of the fourth conjugation besides the ncio ones. Moreover, his explanation of the morphological process is this: "... verba secundae personae praesentis abiecta finali s et addita 'vi' faciunt praeteritum perfectum, quod tamen etiam subtracta u consonante et corre//pta paenultima i licet proferre, ut"

142, 6: PRIS., 2, 543, 6 notes that the vi preterites as well as those in ii take the supine in itum.

143, : The fourth conjugation verbs ending in dio PC remarks that the verbs of this class take the preterite in ui and to make the supine change ui to tum.

Moreover, although Priscian does not deal with dio verbs categorically as PC, nevertheless in vol. 2, 543, 8 Priscian observes that audio takes the preterite forms audivi and audii and the supine auditum.

144, : The verbs of the fourth conjugation that end in gio PC notes that all the verbs of this category take the preterite in ui and to create the supine they transform this ui into tum as in rugitum.

145, : The verbs of the fourth conjugation that terminate in pio PC begins, saying that all the pio verbs have the preterite in ui except saepio. He then adds that if they take the ui preterite, they form the supine by changing ui to tum, and if they have the psi preterite, they change psi to tum. It ought to be noted that this last statement is inaccurate, since if psi changes to tum one would have saetum; therefore this statement would have been more accurate had it read that si becomes tum.

Although Priscian does not have a separate section dealing exclusively with this pio type, he does give the forms saepsi and saeptum.

146, : The verbs of the fourth conjugation that end in quio PC notes that all verbs of this type take the preterite in ui and change ui to tum to form the supine. Priscian, however, notes that this is the only verb of its kind, having an u before io, and he classifies it among the verbs of the third conjugation. Priscian (p. 496, 8 - 9) also observes that there is no supine form for this verb and does not list inquivi as the preterite. PRIS., 3, 191 11 ff. observes that the form inquo is rare in usage, and CLEDONIUS, 59, 2 states that inquam has no related form inquo. PRIS., 2, 495, 14 ff. notes that many writers of the arts do not consider it to be in usage but all the same gives an example of its use in Cicero. The forms inquii, inquisti, and inquiverunt are attested; inquitum is not attested in the lexicons or the Grammatici Latini.

147, : The verbs of the fourth conjugation that end in tio PC says that all verbs of this type take the preterite in ui except sentio. He adds that if they have the ui preterite, they form the supine by changing ui to tum; and if they have the si preterite, they change si to sum. PC's observations about sentio are in agreement with the Priscian texts cited.

Singultitum is not attested in any of the dictionaries lexicons, glossaries, the Grammatici Latini and mss. used in this research.

148, : The verbs of the fourth conjugation that end in fio All the verbs of this type, PC notes, take the preterite in ui and form the supine by changing ui to tum. Furthermore, PC is correct about suffiui according to Priscian, and the latter also gives the form suffii.

149, : The fourth conjugation verbs that end in lio PC commences, stating that all the verbs of this category take the preterite in ui with the exception of salio. If they take the ui preterite, they form the supine by changing ui to tum. Sepelio, however, is an exception, PC relates. He continues, saying that those that take the preterite in ui like salio form the supine by changing io to tum.

It ought to be noted that Priscian has all the forms PC gives in this paragraph except salliui. Furthermore, Priscian also offers sepelitim, salii for salui and the future participles salliturus and salsurus. However, Priscian is not the source for PC's morphological explanations in this paragraph. For salio and sallo see paragraph 133.

150, : The verbs of the fourth conjugation that end in mio PC notes that these types of verbs take the preterite in ui and

change ui to tum to form the supine.

151, : The verbs of the fourth conjugation that end in nio PC observes that the verbs of this type take the preterite in ui except uenio. Those that have the ui preterite form the supine by changing ui to tum, and the verbs having the ni preterite change this ni to tum.

PC is in accord with PRIS., 2, 543, 2 about ueni and uentum although the wording is different. As for lino and its preterite and supine, PRIS., 2, 543, 13 - 14 has the following to say: " ..., 'lino livi' vel 'lii', quod in rarissimo usu est, 'lītum'."

152, : The fourth conjugation verbs ending in rio PC in this paragraph remarks that all the verbs of this type have the ui preterite with some notable exceptions. Those that take the ui preterite, PC continues, transform ui into tum to create the supine. Those of the si preterite change si to stum. All the other rio verbs change io to tum.

2: praeter ... <h>ausi,'

Priscian offers: " excipiuntur 'haurio hausi' ..., " but in a far different context. In the same line Priscian also notes haurivi and haurii.

152, 2: 'aperio ... 'comperi.'

The text of Priscian reads in the following manner: " igitur ex eo composita, si principalem syllabam puram nec ex integra praepositione habuerint, 'io' in 'ui' convertunt in praeterito, ut 'aperio aperui', 'cooperio cooperui'; ..., 'reperio repperi'. ... 'comperio comperi'." This discussion of Priscian's is not, however, part of an exclusive discourse on rio verbs.

4: Priscian offers: " 'haurio hausi haustum' differentiae causa assumpsit t, ..." This phrase comes in the wake of a previous discussion on all the fourth conjugation verbs that take their preterites in si and form their supines in sum.

5: PC is actually more detailed in his morphological explanation here than is Priscian who writes: " 'veni ventum' et 'aperui apertum' faciunt, sicut 'pario partum' et omnia ex eis composita: 'advenio adventum', ..., 'comperio compertum', 'experior expertum'."

153, : The fourth conjugation verbs that end in uio These verbs, PC states, take the preterite in ui and create the supine by changing ui to tum.

154: The fourth conjugation verbs that end in eo
PC says that all of these verbs take the preterite in ui, changing

eo to ui, and they form their supines by transforming ui into tum.

It ought to be noted that although Priscian does not feature a separate treatment of this type of verbs, nevertheless all of the forms PC lists are in Priscian. However, Priscian on p. 543, 18 - 19 says that by analogy venitum ought to exist but that venum is preferred in usage.

155, : This paragraph chiefly concerns the persons that a verb takes. PC begins in sentence 2 in Priscian's style asking to what person amo belongs. However, amo does not appear as a model verb in the Partitiones. He answers, saying that it is of the first person because the first person is the speaker. He further notes that the first person is that which we use to speak about ourselves when we speak. Then, he asks to what person amas belongs; and having explained that it is of the second because the second person is that to whom the first person is talking, he concludes about amat in the same manner. PC notes that the third person is that about which the first person speaks, namely to the second person. He defines person as that which makes a sound through itself, quae per se sonat. This etymological explanation appears in Remigius, Sedulius and goes back to Boethius. Sentences 23 - 26 are based upon Donatus and concern how many persons the verbs may have. Sentences 27 - 30 deal with the number of amo; and they have a

similarity to a text of Priscian.

155, 5: Although PC's assumption agrees essentially with all the references cited for this sentence, it appears that the text of Remigius offers the greatest similarity in presentation: " ..., quae de se ipsa loquitur, ..." Priscian comes second with: " ..., quae de se loquitur"

16: It appears again that the text of Remigius, even if it is not close enough to PC's to indicate that PC directly used it, nevertheless is the most reminiscent of the three references cited, for he offers: "Tertia est, de qua loquitur prima ad secundam" Priscian comes second with: " ..., tertia, de qua extra se et illam, ad quam dirigit sermo // nem, posita loquitur prima, ..." The problem with the phrase loquimur prima disappears if we consider prima (sc., persona) in apposition to the subject of loquimur.

156 - 157 : This is the section dealing with the verb secundum Donatum. As may be seen from the Fontes, paragraph 156 is based almost exclusively on Donatus and 157 which deals with the genera of verbs is mostly based on Donatus with minor similarities to Probus and Remigius. Paragraph 156 begins by asking what a verb is and then defining it. Then PC (sentences 4 - 7) enumerates the number of accidents that belong to the verb and proceeds to treat in some detail each of the accidents,

beginning with qualitas consisting of modes and forms. He does not arrive at a synthesis of certain conflicting opinions of Priscian and Donatus; for example, PC says there are seven accidents belonging to the verb in 156, but in 93 he stated that there are eight. Also, he says according to Donatus that there are three conjugations, although in the large section on the verb secundum Priscianum he admits there are four.

Paragraph 157 is a continuation of PC's detailed treatment secundum Donatum concerning the accidents of the verb. In this paragraph he treats genus, numerus, figura, tempus, and persona.

156, 11: Instead of subiunctiuus which PC uses and which may be found in Priscian, DON., 359, 9 gives coniunctivus.

15: PC's presentation here is the same as DON., 359, 10 - 12 except that the latter has "perfecta, ut lego" in place of "desideratiua ut 'uis[i]o uisis.'" However, Muridac says: "Addebant formam desideratiuam ut 'facesso et 'uiso.'"

27: SED. TRACT., 93^r 11 writes as PC "legor gar."

28: utrum ... productam.

Since this reading appears in the Donatus ms. M (DON., 359, 29^{*}), it may be possible to assume that PC's copy of Donatus for this section on the verb (156 - 157) is in the tradition of that ms.

156, 32: quibo ... 'queam.'

This reading also appear in the Donatus ms. M (DON., 359, 33*).

157, 3: Here again PC does not attempt to present a consistent account, for in 96, 8 ff. he outlines seven genera, among which the deponents do not appear, nor do the communia like osculator and criminator.

12: This sentence is nearly identical with a reading in the Donatus ms. L which was added by a second hand; and Remigius has this Donatus reading supplemented with his own commentary.

13 - 36: The only significant changes made by PC from the Donatus text is the mentioning of sequor in 14 and perlego in 22 instead of neglego which is in DON., 360, 9. These changes, plus the addition of littera after desinunt in 16 and the observation that PC has readings like those in the Donatus ms. M and a reading close to one added by a second hand to L, might indicate that PC's copy of Donatus was not exactly like any of the Donatus mss. referred to by Keil.

158 - 169 : The adverb secundum Priscianum

158, : PC begins his discussion of the adverb in the style of Priscian by asking to what part of speech nunc belongs. PRIS. PT., 484, 19 does not have nunc but sic. Furthermore,

it must be realized that Priscian uses this type of questioning in analyzing verse from the Aeneid. The Paris 7558 and the C.M. 14737 also give texts similar to this Priscian style of questioning; but what is more important, they use this type of questioning to introduce their discussions on the adverb and on the other parts of speech. After PC asks this question, he explains the function of the adverb (sentence 5): "Because it stands next to the verb and is always dependent upon it." He then defines the adverb as a part of speech which when added to the verb explains and makes complete its meaning. PC afterwards concerns himself with the etymology of adverbium, noting that it is derived from ad and verbum and giving the reason why the result of the combination is not adverbum. This etymology is similar to that found in Sedulius and Muridac. In sentences 5 - 7 where he is defining the functions of the adverb and its definition he is using texts similar to Remigius and Donatus for the most part.

In sentence 14 PC brings up the question of why an adverb is not considered greater than the verb. He attempts to solve this, stating that the adverb only takes away the doubtful meaning of the verb. The material for this section (14 - 17) is largely based on texts similar to Muridac and Sedulius.

158, 2 - 3: None of the three possible sources cited feature nunc.

158, 5: Quia ... uerbum

Of all the 'v.' references it appears that the one in [Sergius] is the most similar: " ..., quia semper verbo cohaeret, ..." Servius comes next with: " ..., invenias adverbia verbis cohaerentia."

10 - 12: Although the text of Sedulius is not exactly the same as PC's, still it is closer to PC's than Muridac's. Sedulius offers: "Quare igitur non dicimus 'adverbium', sed potius 'adverbium'? Ideo scilicet ne viderentur duae esse partes quae utraeque 'verbum' vocarentur; vel etiam ne videretur 'ad' per appositionem servire hoc loco accusativo casui et non per compositionem. Ac, ne aliqua dubitatio remaneret contentiosis, interpositum est 'i', et dicimus 'adverbium', non 'adverbium'." MUR. 7491 A, 29^r 4 - 7 has: "Quare ergo non dicitur 'aduerbium' [sic] sed immo 'aduerbium'? Ideo ne viderentur esse duae partes quae utraeque uerba dicerentur et prius prolixius sequens uero minus. Vel quid uerius est videretur neque 'ad' per adpositionem seruire accusativo casui et non per compositionem. Et ne alia dubitatio remaneret contentiosis ideo inter, dicitur 'aduerbium' non 'aduerbum.'"

10: It is significant that MUR. 1586, 44^r 18 - 19 offers a text more similar to sentence 10 than the 7491 A is. The 1586 gives: "Quare ergo non dicimus 'aduerbum' sed immo 'aduerbum'?"

158, 14 - 17: The text of Sedulius again is more similar to PC's than Muridac's. For instance, Sedulius offers: "Sed si 'adverbium' dicitur eo quod sit iuxta verbum et eius explanat significationem, ergo maior pars est quam verbum." The 7491 A has: "Si adverbium dictum ideo est ut sedeat iuxta uerbum et eius explanet dubietatem, ergo maior pars est positum est quam sit uerbum" [sic]. The text of the 1586 is the same as the 7491 A except that in a few instances there are readings in the former which are the same as in Sedulius and PC as opposed to what is found in the 7491 A. The first item is that whereas Sedulius has "explanat significationem" as PC and the 7491 A gives "explanet dubietatem," MUR. 1586, 44^r 23 features "explanat dubietatem." The second item to be discussed is that whereas Sedulius gives "videtur habere verbum, antequam et addatur adverbium," MUR. 7491 A, 29^r 9 gives "antequam additur ei aduerbium." MUR. 1586, 44^r 25, on the other hand, offers in this case the closest text to PC's: "antequam addatur aduerbium." The last item of interest concerning the 1586 is that while Sedulius, PC and the 1586, 44^r 27 offer "'bene' aut 'male,'" MUR. 7491 A, 29^r 10 gives "'bene' uel 'male.'"

15: sed ... aduerbium.

Of the two 'v.' references cited for this phrase, Remigius features an idea closer to PC's than the one of Audax is. Remigius has: "Nam qualitas verbi per se ignoratur sine adverbio." Audax gives: "Pars orationis, qua adiecta verbo

manifestior oratio redditur, ..."

159, : In this paragraph PC deals with the many ways in which adverbs may be derived. He notes that some seem to be derived from no other word, some from appellative nouns, some from proper nouns, some from pronouns, some from verbs, some from the combination of a noun and a verb, and some from participles. Sentence 6 briefly points out the several typical endings of adverbs. This whole section seems to be based on a text close to a comparable one in Muridac, Sedulius and Donatus.

2 - 6: For a comparison of Sedulius, Donatus, MUR. 7491 A and 1586 towards an understanding of the source problems of this section, it seems that MUR. 1586 offers the text that is closer to PC's than Donatus's is. The 1586 is followed by the 7491 A and then Donatus in similarity to PC. The 1586 offers: A d u e r b i a aut a se nascuntur ut 'heri hodie nuper cras' ... aut ab aliis partibus orationis. Ueniunt enim a nomine appellatiuo ut 'doctus docte.' A datiuo enim docto mutato 'o' producto in 'e' productum fit aduerbium 'docte.' A proprie [sic] ut 'Tullius Tulliane.' A datiuo qui est 'Tullio' uersum 'o' in 'a' addita 'ne' fit aduerbium 'Tulliane.' A uerbo ut 'cursim strictim,' a nomine et uerbo ut 'pedetemptim' quare dicitur a nomine et uerbo cum pede tempto. A participio ut 'indulgens indulgenter,' a nomine uenientia aut in 'a' exeunt

ut 'una,' aut in 'e' productam ut 'docte,' aut in 'e' correptam
 ut 'rite,' aut in 'i' ut 'uesperi,' aut in 'o' productum ut
 'falso,' aut in 'o' correptum ut 'modo,' aut in 'u' ut 'noctu,'
 aut in 'l' ut 'semel,' aut in 'im' ut 'stratim,' [sic] aut in
 'r' ut 'breuiter,' aut in 's' ut 'funditus.'

The text of the 7491 A is the same, except that in areas there are lacunae; for example, PC, the 1586, and Donatus have " a nomine et verbo ut 'pedetemptim,'" whereas the 7491 A omits verbo. The other instance occurs with the phrase " 's' ut 'funditus'" which appears as such in PC, the 1586 and in Donatus. The 7491 A, 29^V 4 gives: " 'es' ** 'funditus.'" Moreover, one sees in the latter on 29^V 10 - 11: "aut in 'er' ut 'breuiter.'" PC, Donatus and the 1586 say r and not er. There is a minor variation, however, in the 7491 A which agrees with PC and not with the 1586. The 1586 has " a proprie ut 'Tullius' " while the 7491 A, 29^r 17 properly as in Donatus gives "a proprio ut 'Tullius.'" I have considered PC's text to be more similar to the Donatus text which is in Muridac and Sedulius rather than to the direct Donatus text itself for this reason: Donatus does not feature a phrase or idea similar to what PC writes in sentence 4: " ...; mutato 'o' in 'a' et addita 'ne' fit 'Tulliane.'" Both Muridac texts, however, give: " A datiuo qui est 'Tullio' uersum 'o' in 'a' addita 'ne' fit aduerbium 'Tulliane.'" SED., 1, 597, 2 gives even a closer text than Muridac: " ... 'Tullio',

mutato 'o' in 'a' et addita 'ne' fit Tulliane:"

Sedulius gives the same text as DON., 385, 12 - 21 in paragraphs 595 - 610; and it appears that his text, however large an area he spreads it out with his prolific commentary, unlike the fashion of Muridac and PC and Donatus, seems to be the closest to what PC has to offer. Indeed, PC's phrase in sentence 2 - hoc ... originem - has no counterpart in any of the 'cf.' sources cited for this whole paragraph except in SED., 1, 595, 3. Moreover, in sentence 3 the observation of PC concerning the formation of docte from docto has a resemblance only to a Sedulius text (596, 1 - 2). We have already discussed how sentence 4 is closer to Sedulius than to Muridac. As for the derivation of cursim from curro mentioned in sentence 5, one ought to note that SED., 1, 600, 2 says: "A verbo quod est 'curro' venit CURSIM:" Such an explanation appears in none of the other sources. Also, the treatment in sentence 5 about the derivation of pedetemptim is closer to SED., 601, 2: "A 'pede' nomine et verbo 'tempto' venit PEDETEM<P>TIM." PRIS., 3, 63, 18 also gives: " ..., vel a nomine et verbo, ut a 'pede' et 'tempto: pedetemptim', ...

159, 6: aut in 'e' correptum ut 'rite,'

This is the reading that appears in the Donatus ms. S. (See DON., 385, 18*.) Correptum also is in MUR. 7491 A, 29^V 2. Correptam, however, appears in MUR. 1586, 44^V 20, in SED., 1, 605, 1 and in DON., 385, 18.

160, : " 2 Why are the adverbs una, modo, and semel said to come from nouns when the adverbs do not retain the same meaning which the nouns have? 3 The noun una, indeed, means 'an only thing' and carries the accent on the first syllable. 4 However, the adverb una means 'together' and is accented on the last syllable. 5 The noun modo means 'measure,' but the adverb modo signifies 'at once.' 6 To this one must reply that in three ways parts of speech are derived from other parts of speech. 7 Solution: by sense, you see, and spelling like quater from quattuor; by spelling without meaning like the adverb modo from the noun modo; by meaning and without the spelling like semel from the noun unus." For the Roman attitude to accent see Allen, chap. 5, and for the attitude of mediaeval Latin grammarians on accent see Thurot, p. 392 - 407.

2 - 7: MUR. 1586, 44^V 22 - 32 offers a text that is far closer to PC's than the 7491 A is. For example, the latter writes (29^V 4 - 8):

***** dicuntur haec aduerbia que sunt 'una' et 'modo' et 'semel' dicunt a nomine cum non eundem sensum retineant illa aduerbia **** habent **** nomina a quibus dicuntur ***** ? 'Una' enim nomina [sic] 'solam' significat et ***** accentum in penultimo loco. 'Una' uero aduerbium significat 'simul' et ***** accentum in ultimo loco.

The 1586, 44^V 22 - 25 fills in the lacunae in the 7491 A text, and as far as the phrase "'una' enim nomina 'solam' " is concerned, one reads the more logical reading in the 1586, 44^V 24 - 25: "'Una' enim nomen 'solum' significat." However, the 1586 does not feature the phrase which the 7491 A has: " 'Una' uero aduerbium significat 'simul' et ***** accentum in ultimo loco." This phrase is comparable to sentence 4 in paragraph 160.

160, 2 - 4: The text of Sedulius cited in the Fontes appears closer to PC's than that in the 1586. Sedulius writes:

Quare dicuntur haec aduerbia, id est UNA, et MODO, et SEMEL, a nomine venire, cum non eundem sensum retineant illa aduerbia, quem habent nomina? UNA enim nomen 'solam' significat et habet accentum in paenultimo loco; UNA autem aduerbium 'simul' significat et habet accentum in ultimo loco.

5: MUR. 7491 A, 29^V 7 - 8 offers the following text: "'Modo' aduerbium a 'modo' nomen [sic] quia 'modo' 'mensuram' significat. 'Modo' aduerbium temporis est." The 1586, 44^V 26 - 27 gives the same text, but it seems that PC is more likely copying a text similar to the 7491 A because the 1586 gives: "... quia 'modus' nomen 'mensuram' significat." SED., 1, 611, 6 - 7 has: " ... ab eo quod est 'modus' nomen, venit MODO aduerbium. 'Modus' nomen mensuram significat; inde MODO aduerbium temporis, id est 'statim';" Neither the 7491 A nor the 1586 has a

phrase like Sedulius's saying that modo means statim.

160, 6 - 7 : Of the texts of Muridac and Remigius the 1586 appears to have the greatest similarity to PC, followed by the 7491 A and then Remigius. The 1586, 44^V 28 - 32 has:

Ad quod dicendum quia tribus modis deriuantur partes a partibus: sensu uidelicet et litteratura, litteratura sine sensu, et sensu sine litteratura. Sensu et litteratura ut 'quartus' a 'quattuor' et 'quintus' a 'quinque.' Litteratura sine sensu ut 'modo' aduerbium a 'modo' nomine et 'una' ab 'una.' Sensu autem sine litteratura ut 'semel' ab 'uno' uenit.

The 7491 A, 29^V 9 - 12 features the same text but with corruptions and what appear to be scribal errors in several areas:

Ad quod dicendum est quia tribus modis deriuantur partes a partibus: sensu uidelicet uel litteratura, litteratura sine sensu, et sensu sine litteratura. Sensus et litteratura ut a 'quat†' 'quartus' et a 'quinto' 'quintus.' Litteratura sine sensu ut 'modo' aduerbium a 'modo' nomine et 'un†' ab 'una.' Sensu autem sine litteratura ut sensu 'semel' ab 'uno' uenit.

REM., 62, 5 - 13 is not in the PC / Muridac tradition with his text; for example, Remigius writes: "Notandum est, quia tribus modis veniunt aduerbia a nominibus, ..."

161, : This paragraph concerns the three accidents of the adverb: species, significatio, and figura. Although, excluding the rubric, he begins (sentences 2 - 5) his discussion proper according to Donatus, enumerating the accidents, he then changes to discussing material from Priscian (6 - 13) when he asks of what species nunc is. Sentence 14 to the end of the paragraph, which is largely based on a text close to Donatus's, lists the numerous significationes of the adverbs: some adverbs of time, some of place, some of quality, similitude etc. PC does not actually adhere strictly to the order of Donatus's continuous passage enumerating the many kinds of adverbs as the Fontes show, nor does he simply reproduce Donatus. Moreover, there are occasions when PC's material is reminiscent of Priscian, Remigius, Charisius, and readings in Donatus mss. which are not used in the established text of Keil.

5: Priscian gives species, as PC, in place of comparatio which is in Donatus. However, it is interesting to note what PRIS., 3, 63, 7 - 9 says about species, which bears a relevance to comparatio: "Species primitiva et derivativa. ...; derivativa vero, quae ab aliis nascitur, ut 'clanculum, saepius saepissime, ..."

11: Since PC in sentence 9 states that nunc is of the primitive species, which species, according to PRIS., 3, 63, 7 - 8

is contrasted with the derived kind like saepissime, it is apparent that "discretio et cetera" may mean 'a distinction and so forth,' that is, a distinction between the primitive and derived adverbs. This idea of primitive and derived adverbs is also related to what appears in DIONYSIUS, 73, 1 - 2 who states that some adverbs are ἀπλᾶ and some σύνθετα.

161, 15: Illuc is a reading in the Donatus ms. L. (See DON., 362, 23.*)

16 - 17: The text that Keil gives for DON., 362, 23 - 24 features only the following adverbs of time: hodie, nuper, and aliquando. However, the Donatus ms. M (see line 23*) gives all of the adverbs of time that PC features and in his order with the exception of tunc ... semper. REM., 61, 26 - p. 62, 3 has hodie and aliquando as the Donatus text but gives in addition, though not in a series as is the case with the Donatus ms. M, nuper, nunc, heri, and cras.

18: aut negandi ... nequaquam,
DON., 362, 24 merely has non but the Donatus ms. M (see line 24*) gives non neque.

18: aut af⟨f⟩irmandi ... certe.
DON., 362, 24 - 25 gives etiam and quinni, the former of which two PC does not have. However, PC's spelling quidni is the same

as in the Donatus mss. M and SP. (See DON., 362, 25* and p. 386, 10.*)

161, 19: aut~~(h)~~ortandi ... agite,

DON., 362, 25 - 26 has only eia.

19: aut remissiui ... paulatim.

PC does not appear to be slavishly copying Priscian who writes:

"Remissiva sunt superioribus contraria, ut 'pedetemptim, paulatim, sensim'."

20: Although the established text of Donatus cited gives only docte pulchre and multum parum, the Donatus mss. MS feature docte pulchre fortiter, and the ms. M has multum parum minimum.

21: Aut dubitandi ... fortasse,

DON., 362, 28 lacks fortassi and forsan.

22: Aut congregandi ... pariter,

DON., 362, 31 lacks pariter.

22: aut discretiui ... sinistrorsum.

It is apparent that PC is perhaps consulting a text similar to PRIS., 3, 87, 14 - 15 which reads: "Discretiva 'seorsum' secus, ..." DON., 362, 29 - 30 gives: " ...; separandi, ut seorsum;"

161, 23: Donatus only gives quasi ceu.

24: Aut ordinandi ... deinceps,

The established Donatus text only gives deinde, but the Donatus ms. M has deinde deinceps. Inde appears in neither of the two.

24: aut intentiui ... omnino.

PC has all the adverbia intentiva listed by Priscian as cited for this phrase with the exception of nimum.

25: Aut comparandi ... minus,

The established text of DON., 362, 32 does not list quam, plus, or minus, but qua is added by another hand to the ms. M.

25: aut superlatiui ... ocissime.

Priscian offers the following observation about the superlatives of the adverbs which category he considers among the various types of significationes: "Superlativa 'maxime,/ minime, ocissime'." Donatus speaks about the adverbial superlatives, however, in his discussion on comparatio (p. 362, 32 - p. 363, 3): "Comparatio adverbiorum in quo est? In tribus gradibus comparationis, positivo comparativo superlativo. ...; superlativi, ut doctissime."

26: Aut numeri ... quotiens,

DON., 362, 24 gives semel bis, but the ms. M has semel bis ter. PRIS., 3, 88, 15 - 19 discusses the adverbs of number which PC

lists with the addition of sexies and septies. However, Priscian does not present them in an ordinary list as PC does but treats them in numerical order in a commentary.

161, 26: aut personalia ... tuatim.'

The presentation in DON., 362, 28 - 29 does not account for meatim and tuatim for it lists the personal adverbs of the mecum type. However, on p. 385, 15 of Donatus in the section that deals with the parts of speech from which adverbs may be derived we read: " ...; a pronomine, ut meatim tuatim;"

[PRIS.], 528, 25 - 26 lists meatim tuatim as adverbs derived from nouns. CHARISIUS, 240, 13, however, considers meatim and tuatim to be adverbs derived from pronouns. So, PC is in agreement with Donatus and Charisius.

27: Aut diminutiui ... belle,'

PC is following Priscian (vol. 3, 88, 21 - 22) who treats the diminutives clanculum and belle (Priscian adds bellissime) as a category in the significatio. The text of DON., 386, 31 - 32 does not list belle and clanculum and speaks about adverbial diminutives as a category of comparatio.

27: aut uocandi ... o,'

The comparable text of Donatus cited lists only heus. The remaining portion of this sentence agrees with the texts of Donatus cited except for the addition of aut.

162, : This paragraph concerns itself with the accident of the adverb called figure. Aside from the rubric (sentence 1) PC begins the discussion proper in the form of Priscian's Partitiones, asking of what figure nunc is. The sentence 162, 5 only makes sense if we consider that PC has the adverb nunc in mind. (See 161, 6.) He then proceeds to ask what figure is and answers that it is a distinction of simplicia. He asks how many figures of adverbs there are (sentence 8 which is from Donatus) and notes that there are three, discussing these briefly with material similar to Priscian's. The remainder of the paragraph (sentences 12 - 13) concerns how many ways adverbs may be compounded. This treatment bears similarities to texts in Remigius, Priscian, and Donatus.

5: Since PC in sentence 11 mentions the simple adverbs diu and huc which are not the result of compounding like interdum and adhuc, one might understand diuidi after potest.

7: Here PC's statement to the effect of 'a distinction of simple factors' might be clarified by the text cited for the ARS: "Item alia definitio: figura est habitus uocum, per quas corpora aut res significantur, utrum sua natura an per artem enuntiantur." The text of Consentius aids our understanding: "per has intellegimus, utrum simplex nomen sit, an compositum. simplex est quod ex una parte orationis constat, ...: compositum quod ex duabus, ..."

162, 12 - 13: The text of Donatus cited for these two sentences offers a similar treatment in form, except that Donatus is speaking about the nouns.

12: It is interesting to note that the text of DON., 355, 21 ff. used by REM., 22, 3 ff. is characterized by "quot modis nomina," while the text in Keil has quibus. The reading Quot appears in the Remigius mss. MM² z. (See REM., 22, 3.*)

13: The isolated instances of ex duobus integris and ex integro et corrupto in the Partitiones might be significant for PC's treatment inasmuch as they are used by Priscian in analyzing the adverbs postquam and interea.

163, : This paragraph begins the discussion on dubiae dictiones 'doubtful expressions,' that is, it is a treatment on the differences between the use of the same word as an adverb and as another part of speech. PC notes that falso as a noun is in the dative case and signifies substance. When it is an adverb, it is one of quality. Quo may be either a pronoun or an adverb. When it is the latter, it means 'where' and is infinite. When it is the former, it is used in place of a noun. The word pone may be an adverb of place and signify 'near'; but as a verb it is the imperative of pono. Profecto can be an adverb of affirmation meaning 'certainly' and is also able to

serve as a participle as in the sentence: "Profecto homini mit<t>ere dedimus." PC then continues with quando, saying that it may be an adverb of time and a causal conjunction meaning 'inasmuch as.' He notes that propter as an adverb of place signifies 'near' and as a preposition it governs a word in the accusative case. Finally, PC points out the instance of heu which may be either an adverb of reply or an interjection of sorrow.

163, : Sentences 21 - 25 are concerned with the differences in accentuation between some of these usages of the same word. He notes that the verb pone takes the accent on the first syllable: póne. The adverb, however, is accented on the last syllable.

Sentences 26 to the end of the paragraph treat certain adverbs of place which, PC points out, are mistaken by some imprudentes for nouns because they have the appearance of nouns: Romae as in "Romae sum," Roma as in "Roma uenio," Romam as in "Romam pergo," and again Romam as in "Romam transeo." He notes that no prepositions are placed before these forms of Roma because they are pure adverbs. However, he notes that prepositions are indeed placed before the adverbs used in conjunction with names of provinces, places, and regions. He ends this paragraph, stating that the preposition is not joined to names of cities which become adverbs but that prepositions

are joined to names of provinces and regions because these names still keep the meanings of nouns.

This paragraph, together with paragraphs 164 - 167, is similar to a comparable continuous text in the C.M. 14488.

Muridac presents a text similar to 163 - 165, and there are long sections related to texts in Sedulius.

163, 2: The Donatus lemma here appears as such in the C.M. 14488, 61^V 24, but in SED., 1, 678 - 679, 1 and in MUR. 7491 A, 31^R 11 - 12 it is augmented by commentary.

3 - 6: It appears that the treatment in the C.M. 14488, 61^V 26 - 62^R 1 offers the text that bears the greatest resemblance to PC's from among all the references cited. Then comes SED., 1, 679, 2 followed by MUR. 7491 A, 31^R 12 - 14, and the least related of the 'cf.' references is the text in the Commentum Einsidlense. Moreover, although the text in MUR. 1586, 46^V is identical with that in the 7491 A, it is interesting to note that the latter has: "Falso enim et nomen est datius casus" The 1586, 46^V 11 gives, however "datiui casus." Of all the 'v.' references cited for these four sentences, the text in Servius is the closest: "nam invenimus plerumque id esse adverbium, qui dativus est casus, ut falso. haec autem ambiguitas elocutione discernitur. quando enim dico 'falso homini dedi', erit nomen; quando dico 'falso loqueris', erit

adverbium." The other 'v.' references cited have observations in support of the ideas presented in 3 - 6.

163, 7: This Donatus reading appears in the Donatus ms. S. (See DON., 387, 5.*) MUR. 7491 A, 31^r 14 gives qua; but the C.M. 14488, 62^r 2 and SED., 1, 680, 1 have quo like PC and S.

8 - 9: The text of the C.M. 14488, 62^r 1 - 4 reads thus: "Inter aduerbium et pronomen ut 'quo' est. Similiter quoque quando aduerbium est, ponitur pro 'hubi' [sic] et est infinitum ut: 'Quo ualis?' [sic]. Quando pronomen est, ponitur pro nomine ut: 'Quo audisti lectionem?'" Except for ualis instead of uadis and the h added to ubi, this text seems to be the closest to PC's out of all the 'cf.' texts cited. SED., 1, 680, 1 - 2 is the second closest; he offers, for example: "INTER ADVERBIUM ET PRONOMEN, UT QUO. Similiter QUO. quando adverbium est, ponitur pro 'ubi' et est infinitum adverbium loci, 'quo pergis?', et 'quo ibo a spiritu tuo?', 'quo vadis?'; quando pronomen est, ablativus casus est ab eo quod est 'quis' et ponitur pro nomine, ut 'a quo audisti lectionem?', 'a quo magistro didicisti?'" The text of MUR. 7491 A, 31^r 14 - 16 is chiefly characterized by its lack of model sentences using quo, although the structure of the presentation is like PC's. The text of REM. EIN., 261, 11 - 13 appears to be less related to PC's presentation than Muridac's because the phrasing is not as similar, although

Remigius illustrates his point with model sentences using quo, although the sentences are different. Although Priscian and Charisius do not feature **texts** similar to PC's here, their observations cited in the Fontes for 8 - 9 lend support to his teachings.

163, 11: Again PC's text appears to be closer to a comparable one in the C.M. 14488, 62^r 4 - 6 than to the other 'cf.' sources cited. One reads in the C.M. 14488: "Inter aduerbium et uerbum ut 'pone.' Quando aduerbium est 'pone,' ponitur pro 'iuxta' et est aduerbium loci. Quando uero uerbum est, imperatiuus est modus et uenit a 'pono ponis.'" SED., 1, 681 gives the same text as the 14488, except that Sedulius augments the text with additional commentary. The text of MUR. 7491 A, 31^r 16 - 17 is the third greatest in similarity to PC's text: "Inter aduerbium et uerbum ut 'pone.' Quando aduerbium est, ponitur pro 'iuxta' et est aduerbium loci. Quando autem uerbum est, imperatiuus modus." The 1586 offers the same text except that its reading of "uerbum quando autem, im̃p̃r̃mts est modus" on 46^v 16 makes the 1586 appear to be less related to the text of PC than the 7491 A is.

13 - 14: The text of MUR. 7491 A, 31^r 17 - 18 reads: "Inter aduerbium et participium ut 'profecto.' Aduerbium adfirmantis est. Quando uero participium, datiuus est siue

ablatius casus ut: 'Profecto homini dedi munus.'" This text does not seem to be as close to PC's as the one in SED., 1, 682 which, for example, reads: "INTER ADVERBIUM ET PARTICIPIUM, UT PROPECTO. PROPECTO adverbium est affirmantis, et ponitur pro 'certe', ut: 'Profecto pervenit in vos regnum Dei'; et ... 'profecto homini in itinere dedi munus.'" The C.M. 14488, 62^r in the right-hand margin features a text similar to that of Sedulius. The text of Sedulius and the C.M. 14488 bears close relationship to the one in REM. EIN., 261, 17 - 19, but none of the 'cf.' texts cited is shown to be the direct source for PC.

163, 15 - 16: SED., 1, 683 offers: "INTER ADVERBIUM ET CONIUNCTIONEM, UT QUANDO. QUANDO adverbium temporis infinitum, ut 'quando veniet?'; et est coniunctio causalis, et ponitur pro 'quoniam'; et pro 'siquidem'." The presentation in the C.M. 14488, 62^r 7 - 8 is more similar to PC's than the one in Sedulius because it is characterized by less commentary than that in Sedulius. The 14488 has: " Inter aduerbium et coniunctionem ut 'quando.' 'Quando' aduerbium est temporis infiniti, et est coniunctio causalis et ponitur pro 'quoniam.'" The 'v.' references to 15 - 16 offer similar ideas but do not appear to have a direct or nearly direct presentation to PC's observations.

163, 17 - 18: It seems that in this instance the text of the C.M. 14488, 62^r 8 - 11 offers the most similar treatment to PC's, and that the least similar of the 'cf.' sources cited is either SED., 1, 684 or MUR. 7491 A, 31^r 19 - 21. The 14488 offers: "Inter aduerbium et praepositionem ut 'propter.' 'Propter' aduerbium est loci et ponitur pro 'iuxta' - 'propter stat' - id est 'iuxta.' Et est praepositio seruiens accusatiuo casui ut: 'Propter amicum uenit.'" Muridac has: "Inter aduerbium et praepositionem ut 'propter.' 'Propter' enim est aduerbium loci ut 'propter stat,' id est 'iuxta'; et praepositio accusatiui casus ut: 'Propter dominum uenit.'" Sedulius has: "INTER ADVERBIUM ET PRAEPOSITIONEM, UT PROPTER. PROPTER adverbium est loci et ponitur pro 'iuxta', ut 'propter stat', id est iuxta: 'Ecce ego sto propter fontem aquae', id est iuxta; et est praepositio seruiens accusativo casui, ut 'propter eum venit', 'propter augurium'." Of all the 'v.' references cited for these two sentences, the text in CLEDONIUS, 69, 9 - 11 has a certain reminiscence of Sedulius as one reads: " ...: propter adverbium est, ut 'propter te veni'; praepositio, ut 'p r o p t e r a q u a e r i v u m', hoc est iuxta"

19 - 20: The text of MUR. 7491 A, 31^r 21 - 22 offers the following: "Inter aduerbium et interiectionem ut 'heu.' 'Heu'

aduerbium respondentis et interiectio dolentis." The text of the C.M. 14488, 62^r 11 - 12 features the same text with uninteresting variations. The text in SED., 1, 685 is, however, not as close to PC's text as the one in the 14488 is. Sedulius writes: "INTER ADVERBIUM ET INTERIECTIONEM, UT HEU. HEU et adverbium est respondentis quando sequitur verbum; alias inter<ie>tio est dolentis." The least related 'cf.' reference seems to be the presentation in REM., 64, 1 - 2 which reads: "Respondendi, ut heu. Heu et adverbium est respondentis et interiectio dolentis."

163, 21 - 25: The text of the C.M. 14488, 62^r 12 - 16 seems to offer a text having greater resemblance to PC's than the one in MUR. 7491 A, 31^r 22 - 24 does. One reads in the 14488: "Sunt horum quaedam accenti [sic] discernimus, quedam sensu. Sensu discernuntur haec omnia ut dictum est, accentu uero unum tantum discernitur, id est 'pone.' Nam quando uerbum est, habet accentum in penultimo loco; quando uero aduerbium est, in ultimo loco." The text of Muridac offers: "Horum quedam accentu discernimus, quedam sensu. Sensu uero discernuntur ut dictum est. Accentu uero unum tantum 'pone.' Quando uerbum est, in penultimo loco. Quando aduerbium, in ultimo habet accentum." The only significant variation in the 1586 is that on 46^v 23 there is an acute accent mark over the e in pone. The text of SED., 1, 687 is the same as that of the 14488

except that there is additional commentary.

It ought to be noted that REM., 84, 10 - 13 speaks about the accentuation of pone using a circumflex instead of an acute as in the 14488, the 1586, and PC. DON., 371, 28 - 29, however, points out that it is the acute accent that is used.

163, 26: The presentation in this sentence has no exact equivalent in any of the 'cf.' sources cited in the Fontes. All of them have essentially the text that reads thus in DON., 387, 9 - 10: "sunt [item] adverbia loci, quae imprudentes putant nomina: in loco, ut Romae sum; de loco, ut Roma venio; ad locum, ut Romam pergo." PC's phrase ideo ... habent is encountered in a comparable text in MUR. 7491 A, 31^r 24 in this context: "Ideo imprudentes, id est indocti putant nomina esse quia litteraturam habent nominis." This presentation by Muridac is closer to PC's than the one in the C.M. 14488, 62^r 18 - 20 is, which reads: "Ideo imprudentes, id est indocti putabant haec adverbia nomina esse quia litteram tamen habent nominis." The text in SED., 1, 688, 4 seems to bear the third greatest resemblance to PC. It reads: "Ideo imprudentes, id est indocti, putant haec adverbia nomina esse, quia tantum nominis litteraturam retinent."

27: The phrase "per locum ut, 'Roma<m> transeo'" appears to have a related text, so far, only in REM., 66, 24

which reads: " ... et per locum, ut: Romam pergo, Romam transeo, ..."

163, 28 - 32: The text in the C.M. 14488, 62^r 20 - 28 appears on the whole to bear a greater resemblance to PC's presentation than the discussion in MUR. 7491 A, 31^r 26 - 29 does. For example, in the 14488, 62^r 22 ff. one reads: "Anteponitur autem his quae prouinciis, locis, regionibusue adici solent. Iunctio talis est: anteponitur autem praepositio his scilicet nominibus quae nomina solent adici, hoc est adiungi provintiis [sic], aduerbia transeunt, praepositio non anteponitur." MUR. 7491 A, 31^r 27 - 29 gives: "Anteponitur autem is [sic] quæ prouinciis, locis regionibusue adici solent. Quare? Quia de significatione" The text of SED., 1, 690 is the same as that in the 14488 with uninteresting additional commentary.

31: PRIS., 3, 66, 12 ff. observes, however, that there are instances when prepositions are used with names of cities, especially among the historians.

164, : "Question. 2 Since the names of cities become adverbs, it must be asked when they signify in a place, to a place, through a place, or from a place. 3 Solution. 4 To which it ought to be said that when they are of the first or second declension, one must reply that they signify in a place by means of the genitive like 'Romae sum, Mediolani sum'; to a place by means of the accusative like 'Romam pergo, Mediolanum uado'; through a place like 'Roma(m) transeo';

from a place like 'Roma, Mediolano uenio.' 5 Those indeed which are of the third declension signify in a place and from a place and through a place by means of the ablative like 'Cart(h)agine sum, Cart(h)agine uenio, Cart(h)agine transeo'; to a place, like 'Cart(h)aginem pergo' by means of the accusative. 6 In the same way one uses those nouns which are always plural like Thebae, Cumae, and Mycenae."

164, 2 - 6: Despite the several orthographical divergencies in the C.M. 14488, 62^V 1 - 12, it appears that PC's text is closer to it than to the text in SED., 1, 692. For example, the 14488 writes: "Ad quod dicendum quia quando prime uel secundae sunt declinationis, in loco per genitium, ad locum per accusatium, per locum et de loco per ablatium significant." The corresponding portion in Sedulius reads: "Ad quod sciendum, quod propria civitatum nomina, si primae vel secundae declinationis sint, genetivo casu pro adverbio IN LOCO accipiuntur, 'UT ROMAE SUM', vel 'Tarenti';" The 14488, 62^V 4 has "in loco per genitium"; and PC on 18^V 3 has the spelling genitium appearing in the comparable text.

4: MUR. 7491 A, 31^r 29 - 31^v 2 seems to offer a text closer to PC than the one in SED., 1, 692 but not as similar as the one in the 14488. Muridac writes: "Sed nomina ciuitatum quando prime sunt uel secunde declinationis, in loco

per genetium, ad locum per accusatium, de loco uero et per locum per ablatium significant ut 'Rome sum, Autissioderi, Romam pergo, Autissioderum pergo, Roma uenio, Roma preeo, Autissiodero uenio, Autissiodero praeo,' id est, 'transeo.'" It is interesting to note the use of Autissioderum as an example, associated perhaps with Remigius. It is significant that the text in MUR. 1586, 46^V 30 - 31 has transeo in place of preeo and praeo, since PC does not have praeo but only transeo as in the 1586. The C.M. 14488, 62^V 3 - 8 offers:

Ad quod dicendum quia quando prime uel secundae sunt declinationis, in loco per genitium, ad locum per accusatium, per locum et de loco per ablatium significant. In loco ut 'Rome sum, Mediolani sum,' ad locum ut 'Romam pergo, Mediolanum pergo,' per locum ut 'Roma transeo, Mediolano transeo,' de loco ut 'Roma uenio, Mediolano uenio.'

164, 4: The text of Sedulius, which appears to be modelled on PRIS., 3, 66, 4 ff., bears the least similarity to PC in comparison with Muridac and the C.M. 14488. REM., 66, 20 - 25 also has a treatment worthy of a 'cf.' reference, but it seems unlikely that it is the direct source used by PC, and it is difficult to discern whether Remigius or Sedulius is closer to PC. Moreover, Remigius considers that per locum for the first and second declensions takes the accusative,

whereas PC, Muridac, Sedulius, and the 14488 say that it takes the ablative.

164, 4: in loco per genetium ... 'Romae sum,
All of the 'cf.' and 'v.' sources cited for this observation agree that Romae is in the genitive. [SERG.], 511, 10 - 11, however, thinks that Romae is in the dative. But in lines 6 - 8 he agrees with the others that in loco using a second declension noun takes the genitive.

5: The text in the C.M. 14488, 62^V 8 - 12 has the closest text to PC's from among all of the other 'cf.' references cited. One reads: "Illa uero que tertiae sunt declinationis in loco et de loco et per locum per ablatium significant ut 'Cartagine sum, Cartagine uenio, Cartagine transeo.' Ad locum uero per accusatium ut 'Cartaginem pergo.'" The text of Sedulius (692, 3) which itself seems most likely to be based on PRIS., 3, 66, 9 - 10 bears the least similarity to this sentence. Second greatest in similarity is the text in MUR. 1586, 46^V 31 - 33 which reads: "Quando uero tertie sunt declinationis, in loco et per locum et de loco per ablatium, ad locum uero per accusatium significant ut 'Cartagine sum, Cartagine uenio, Cartagine transeo'; ad locum uero 'Cartaginem pergo.'" The text in MUR. 7491 A, 31^V 3 ff. is the third in degree of similarity to PC's text. The 7491 A presents the same text as the 1586,

but has declinationes for the correct declinationis common to PC and the 1586 and preeo for transeo. The discussion in REM., 67, 1 - 4 seems to be more similar to PC's text than the one in Priscian or Sedulius is, but not as close as either of the two Muridac texts appears.

164, 5: 'Cart<h>agine sum,

[Sergius] in his Explanations, 511, 10 - 11 observes, as opposed to the other 'v.' and 'cf.' references, that the proper phrase is "Carthagini sum."

5: per actium: I transcribe actm as accusatium; see sentence 4. It is tempting to see if actium would suffice. Clemens (39, 17 - 19) says the following about activus being used for accusativus: "accusativus vero ab aliis activus vocatur, quia Virgilio testantē a verbo 'accuso' id est 'ago' derivatur."

6: A line comparable to this does not appear in any of the two Muridac texts nor in the C.M. 14488. SED., 1, 692, 4 does have, however: "Idem et in semper pluralibus invenitur-- quae semper pluralia sunt, ut 'Athenae, Thebae, Mycenae', ..." The list of these names of cities is related to what Donatus (377, 1 - 2) has: "Sunt quaedam positione pluralia, intellectu singularia, ut Athenae Cumae Thebae Mycenae." This sentence of Donatus is in the discussion of the accident of number in the nouns.

165, : PC notes in this paragraph that a preposition is not applied separately to an adverb, although there are expressions like de repente, de sursum, de subito, etc. He then asks why this is so, and answers, saying that an adverb and a preposition existing side by side separately would be considered as two parts of speech. However, he concludes, stating that they are in such a situation considered as one part of speech and have one accent.

2 - 5: I have examined the texts of the C.M. 14488, 62^V 15 - 21; of SED., 1, 695 - 696; and of MUR. 7491 A, 31^V 6 - 8 and have come to the conclusion that in degree of similarity with PC's text beginning with the closest they ought to be listed as follows: the C.M. 14488, Sedulius, Muridac. The 14488 reads, for example: "Set [sic] hoc tamquam unam partem orationis sub uno accentu pronuntiabimus quia igitur una pars orationis est. Unus non duo accentus pronuntiari debet." The comparable text in Sedulius (696) seems to be less related to PC's because of the additional commentary, although the text in the 14488 is also in Sedulius. Muridac offers: "Ipse subiungit sed hec tamquam unam partem orationis sub uno accentu pronuntiabimus."

2: From among the 'v.' references listed for this sentence, the one in REM. EIN., 262, 2 - 4 offers the closest

text to PC's and reads: "Praepositio aduerbiis nusquam apponitur per appositionem, sed per compositionem, ut 'derepente' sub uno accentu pronuntiatur et cetera."

166, : Although the texts of the C.M. 14488, 62^V 21 - 63^r 8 and SED., 1, 697 - 698 are nearly identical with each other and present closely resembling texts to PC's, it seems that the text in the 14488 is closer to PC because of the following reasons: like PC (see the apparatus criticus) the 14488 features the spellings omonima and polionima, the phrase "diuersas habentia uoces" instead of Sedulius's "diversas voces habentia," and the spelling Iupiter as contrasted to Iuppiter in the edition of Sedulius. The text of PRIS., 3, 88, 23 - p. 89, 13, is evidently the inspiration, though second-hand, for the entire paragraph 166.

5: I have inserted this before sentence 6 because on 18^V the beginning of this reading appearing clearly in the left-hand margin on line 22 precedes the reading in what is now sentence 6.

167, : "Concerning the order of the adverb. 2 About the order of the adverbs it is also asked whether they can be placed before or after the verbs. 3 And it ought to be known clearly that they can more suitably be placed before, in the same manner as the adjectival nouns like: 'Bonus homo

bene agit, fortis imperator fortiter pugnat.' 4 To be sure, however, adjectival nouns as well as adverbs can be placed before with the exception of all the monosyllables like non, ne, dum, cum. 5 But both the demonstrative and the interrogative adverbs and those of similitude, wishing and calling always ought to be placed before."

167, 2 - 5 : Upon an examination of the text in PRIS., 3, 89, 14 - 23 I have come to the conclusion that PC more likely drew his Priscian material from a text similar to either the one in the C.M. 14488, 63^r 8 - 16 or in SED., 1, 699. On one hand, PC has in common fortis imperator with the 14488 and Priscian, while Sedulius has fortis rex. Also, both PC and the 14488 have the spelling monosillabis. However, PC, Priscian and Sedulius give the list "non ne dum cum," whereas the 14488 omits dum.

168, : "Note. 2 But it must be noted that even the other parts of speech are accepted in place of the diverse significations of the adverbs, and this happens when two are used for one like nullomodo and nullatenus; and also when we even find adverbs like mane nouum in place of nouns."

This whole paragraph so far seems to be related only to the text of Sedulius cited in the Fontes. The phrase about mane nouum, however, is also related to the one cited for Priscian.

169, : In this paragraph PC, basing his discussion on a text similar to one in Priscian as cited in the Fontes, notes that adverbs of place have either distinctive meanings like, for instance, huc, illac, ibi, and hac. The so-called common meanings are attached to an adverb like peregre 'abroad.'

170 - 173 : This is the section on the adverb secundum Donatum. The material, as may be seen from the Fontes, appears to be drawn largely from Donatus, although there are instances of close relationship to Remigius, Servius and [Sergius].

170, : PC in the discussion here which is based largely upon Donatus first, having asked what an adverb is, defines it: a part of speech which, added to a verb, explains and completes its meaning. Then he asks how many accidents of the adverb there are, and enumerates the three: significatio, comparatio, and figura. The rest of the paragraph, from sentence 8 to 57, is a lengthy discussion on the many types of significationes. Sentence 9 gives the long list of the many types of significationes, and sentences 10 - 57 give an example or examples of each type. A deviation from Donatus's text is PC's frequent use of da. Donatus uses da only before adverbia loci and temporis. However, it is significant that da appears as well before all of the types of significationes

of adverbs beginning with "da numeri ut semel bis ter" in the Donatus manuscript M. (See DON., 362, 24*.) Also, I note that PC has many readings in common with M and Remigius.

170, : 2 - (h)ortandi of sentence 9

On 19^r 5 PC writes Aut optandi, Aut ortandi which is the reading in the Donatus ms. M. (Keil, however, gives the spelling hortandi.) (See DON., 362, 19*.)

2: For the omission of est, especially in 'Irish' Latin, see Löfstedt's introduction to Malsachanus, p.121 - 122.

11: Illuc appears in the Donatus ms. L. (See DON., 362, 23*.) The text as edited by Keil reads: "Vt hic vel ibi, intus vel foris, illic vel inde." However, the Donatus text as represented in the commentary of Remigius (Fox edition, p. 61, 10 - 11) is closer to PC's text. Remigius has: "Ut hic vel ibi,intus vel foris, illuc vel inde, intro vel foras."

13: The text of Keil for DON., 362, 23 merely has: "Vt hodie nuper aliquando;" However, the reading in the Donatus ms. M (see line 23*) gives a far closer text to PC's: "ut hodie heri nunc nuper cras aliquando olim."

15: DON., 362, 24 gives only semel bis. Ter, in addition, is seen in M (See line 24* of this Donatus text.) and in REM., 62, 4; but the latter also mentions quater in

supplementary commentary.

170, 17: While DON., 362, 24 has only non, the ms. M (see line 24* of this Donatus text) adds neque.

19: PC's spelling quidni is that in the Donatus ms. M (See DON., 362, 25*) while quinni appears in the Donatus mss. LS. Quidni is also the reading in REM., 62, 15.

26: Deinceps appears in addition to deinde in REM., 62, 27 and in the Donatus ms. M. (See DON., 362, 26*.)

31: The series of adverbs after ceu appear neither in Remigius, the Donatus ms. M, nor in the Keil text.

33: Fortiter appears in addition to docte pulchre in the Donatus mss. MS (See DON., 362, 27*) and in REM., 63, 5.

35: The Donatus ms. M (See Don., 362, 27*) features multum parum minimum, while the established text of Keil omits minimum. REM., 63, 10 - 11 has the reading of M. Modicum included by PC may either be an original contribution on his part or drawn from an undiscovered Donatus ms. or treatise based on Donatus.

37: The list given here by PC is not that which appears in Donatus or Remigius, both of which feature only forsitan fortasse. REM., 63, 18, however, cites fortassis by way of additional commentary.

170, 45: Both DON., 362, 29 - 30 and REM., 64, 2 give: "Separandi, ut seorsum" (quoting from the Donatus lemma in the latter). Remigius, however, cites deorsum and istorsum in consequent commentary.

51: Simul una pariter appears in REM., 65, 1. DON., 362, 31 lacks pariter.

57: REM., 65, 14, as DON., 362, 32, lacks quam maxime in the series. However, the former cites quam and maxime in consequent commentary. But one reads in the Donatus ms. M (DON., 362, 32*): "magis uel tam qua maxime." Keil points out, moreover, that qua was added by another hand to M.

171, : This paragraph is a continuation of PC's detailed discussion on the accidents of the adverb which he began in 170, 8. Now he is concerned with comparatio. He notes that there are three degrees of comparison - the positive, comparative, and the superlative - and illustrates each category with a form of docte.

172, : Here he is concerned with figura, noting that there are two types: the simple like docte and prudenter; the compounded like indocte and imprudenter.

173, : PC remarks in this paragraph that adverbs of place signify in a place, from a place, towards a place, or

through a place. He proceeds to say that adverbs signifying in or from a place have the same meaning like intus and foris, but that the adverbs meaning to a place have a different meaning like: "Intro eo, foras eo" 'I go inside, I go outdoors.' What PC, or for that matter Donatus, means by significatio may perhaps be illustrated by what Sedulius says in vol. 1, 662, 2 - 4 explaining DON., 386, 21: "Ecce "DE LOCO". Quare dicit QUASI IN LOCO? Ideo scilicet, quia adverbia DE LOCO unam eandemque habent litteraturam, ut adverbia IN LOCO, et nisi verba quae motionem vel stationem significant illis adicerentur adverbis, nequaquam esset discretio inter adverbia DE LOCO et adverbia IN LOCO." PC in sentence 4 observes that one cannot say expressions such as de intus, de foris, ad fores, and in foras. He notes that per locum is expressed by hac and illac and that no preposition may be joined separately to adverbs.

173, 1: Per locum appears in the Donatus ms. M.

4: Dicitur appears in the Donatus mss. MS.

5: quia ... adiungitur

It does not appear that the text of [Sergius], although it is close to PC's here, can be considered definitely PC's direct source, for he writes: "nam praepositio separatim adverbio numquam potest // adiungi."

174 - 185 : This section deals with the participle secundum Priscianum.

174, : In this paragraph PC is concerned with the general aspects about the participle. He begins in the manner of Priscian by asking to what part of speech legens belongs. However, the text referred to in Partitiones for sentence 2 does not have legens. Moreover, the C.M. 14737, 179^r 21 begins its discussion on the participle in a manner similar to PC's: "Incipit de participio. 'Legens' quae pars orationis est? Participium. Participium quid est? Pars orationis partem capiens et reliqua." The Paris 7558 (157^v 11 - 16) although not featuring legens, nevertheless seems to offer a text more similar if one were to take into consideration its scope: "De participio. 'Docens' quae pars orationis est? Participium. Participium quid est? Pars orationis partem capiens nominis, partem uerbi. Recipit enim a nomini [sic] genera et casus, a uerbo tempora et significationes, ab utroque numerum et figuram." Having finished by sentence 8 defining the participle, PC explains the etymology of participium, noting that it is derived from pars and capio capis. This etymology is similar to a kind given by Remigius and Muridac. Sentences 11 - 19 (the end of the paragraph) are a series of questions and answers about the observation that the participle has gender and case from the noun, and the verb's tenses and voices.

Indeed, he asks in sentence 12 why this is so and answers in 13, stating that this is the situation because the participle of the present tense does not determine a definite gender and case until it is used in connection with a noun; for example, when one says amans, it is uncertain whether it is masculine, feminine, or neuter or whether it is of the nominative or vocative case. PC shows by model sentences that these ambiguities of amans are cleared up, when it is used with a noun. Then, in sentence 17 he asks why the participle receives number and figure from the verb. He answers saying that the participle makes a claim to these two accidents.

174, 5: The text in Priscian's Partitiones, 512, 26 gives: "Pars orationis partem capiens nominis partemque verbi." This is more similar to PC's text than the one in DON., 387, 18 - 19: "Participium est pars orationis dicta, quod partem capiat nominis, partem verbi." Remigius (67, 21) is even closer to PC than Priscian is: "eo quod partem capit nominis partemque verbi."

10: Neither etymological explanation given by Muridac or Remigius is exactly that featured by PC. However, both Remigius and Muridac offer similar ideas.

12: I have examined the texts in MUR. 1586, 42^r 17 - 20, the C.M. 14488, 63^v 4 - 7 and SED., 1, 703, 4 and have

come to the conclusion that the text of Muridac is the closest to PC's, but only because of very minor considerations: all three texts-of Muridac, the 14488 and Sedulius- present the same treatment which has enough similarity to PC's to be worthy of a 'cf.' reference; the discussion in Muridac, however, like PC's, omits sed which Sedulius and the 14488 have before the phrase "cum omnes partes ... natura protulerit." The text of the MUR. 7491 A, 31^V 19 - 21 is far less likely than the one in the 1586 to have been the source for PC, for it reads: "Cum omnes partes orationes [sic] natura simul protulerit, merito queritur quare dicat Donatus recipere participium a nomine genera et casus eo quod ad similitudinem nominis genera habeat et casus." Furthermore PC's phrase "a uerbo ... dicatur" is also related, though undoubtedly through intermediate transmission, to what Sacerdos (443, 20) writes: " ...: a verbo duo, tempora et significationem"

174, 14 - 16: Although the 'cf.' references cited for this section - Sedulius, the two Muridacs, and the C.M. 14488 - offer presentations that are essentially like each other with a few uninteresting variations and which are close enough to PC's discussion to indicate possible if not probable direct borrowing, it appears most likely that none of them is closer than the other to PC and that PC possibly made use of another yet identified text. However, MUR. 7491 A, 31^V 25 and 28

presents readings not in common with PC and the others. In line 25 he writes "donec nominibus iungantur" while the others have iungatur; and in 28 he gives: " 'Diligens me Marce Marcia loquitur; uenerans mancipia" However, the C.M. 14488 and Sedulius have "non terminat certum genus," while the two Muridac texts have determinat.

174, 19: It seems that the text in Sedulius cited for this sentence, which gives the same presentation as found in the C.M. 14488, is closer to PC's treatment than that text in MUR. 7491 A. The latter writes: " ... ille partes hec duo accidentia sibi uindicant." But Sedulius gives: " ... quia aeque illae partes haec duo accidentia sibi vindicant." This type of presentation in PC, Muridac, Sedulius, and the 14488 seems to go back ultimately to what one reads in Isidore who writes in 1,11, 1: "A nomine enim vindicat sibi genera et casus, ..." PC's ideas are in accordance with those of Priscian, but the former's method of presentation is different.

175, : Here PC is concerned about the accidents of the participle. Following Donatus he asks how many accidents there are and answers, saying that there are six: gender, case, tense, voice, number and figure. Then in a style reminiscent of Priscian but more likely to be imitating a text similar to the C.M. 14737 he asks to what gender legens belongs. He explains that in the particular circumstance it is masculine

because that is the gender which is adhering to legens. He defines gender briefly as the discovery of the sex of something. He then gives the etymology of genus, stating that it is derived from generandum. The rest of the paragraph is still concerned about genus. Sentences 14 - 18 enumerate the four types of gender in a participle: masculine, feminine, neuter, and the all-inclusive gender 'omne.' In sentence 19 he begins treating the question of why a participle is not of one unique gender as a noun is:

19 Why are participles of only one gender not found in the same way as nouns, just as Priscianus is of one gender? 20 Solution. 21 Because they are adjectives, and it is necessary that either in one sound or in a distribution of sounds they encompass all the genders just as the verbs from which they are derived, as lego pertains to a man, to a woman, to a slave. 22 If the participle of this verb were therefore of only one gender, in vain would it be able to accomplish the duty of the verb, from which it is derived, through all the genders.

175, 5: The Donatus ms. M has et. (See DON., 363, 15*.)

6 - 7: Priscian has lacrimans, and his treatment is not similar to PC's in the degree that the 14737 is. Priscian writes: "Cuius est generis? Communis trium generum." The

C.M. 14737 has: "Cuius generis 'legens'? Omnis."

175, 14 - 17: The text of DON., 363, 16 - 19 is far closer to PC's text than the one in the C.M. 14488, 64^r 12 - 14 is.

However, it should be noted that whereas Donatus and the 14488 have legens being of the commune genus, Servius and [Sergius] use the term omne as PC does.

19 - 22: The most similar text is the C.M. 14488, followed by Sedulius, Muridac, and the C.M. 14737. The 14488 offers (line 21) the following reading: "... aut in diuisione uocum omnia genera comprehendant sicut uerba" Sedulius has the same text but says comprehendantur and sicuti. The comparable readings in the 14737 and Muridac are the same as in the 14488 except that Muridac also has sicuti. I have placed Muridac third in degree of similarity to PC because, whereas Sedulius has "... ad similitudinem nominis vel uerbi. Nam unius generis est nomen, ut 'Priscianus' " (and the same text appears in the C.M. 14488), Muridac gives: "... ad similitudinem nominum uel uerbi. Est enim nomen unius generis ut 'Donatus'?" The 14737 has the following text: "Quare participia non recipiuntur [the others have either reperiuntur or reperiantur] unius generis ad similitudinis nominis uel uerbi?" After this sentence, no example like the observations about Donatus and Priscianus are made, but the 14737 proceeds with a solution comparable to PC's sentence 21.

176, : "Of what case is it? 2 Of the nominative.
 3 Why? 4 Because it is in such ____ . 5 What is case?
 6 A light inflexion of a word. 7 Whence is derived casus?
 8 From cadendum. 9 How many cases of participles are there?
 10 Six. 11 What are they? 12 The nominative, genitive,
 dative, accusative, vocative, and the ablative."

1 - 2: The C.M. 14737 has this exact statement, and it
 is about legens. Priscian, however, has: "Cuius est casus
 intenti? Nominativi; idem tamen est et vocativus."

4: There would seem to be some sort of lacuna in the
 source which PC is using. It is tempting to understand structura
 with tali. (See PRIS. PT., 462, 11.)

6: PC's brief definition seems to be only an
 abbreviated definition of the text in the Ars Anonyma Bernensis:
 "Hoc est dictio gradatim pergens nouissima parte nominis; aliter:
 casus est uarietas denominationis a nominatiuo inclinata. Item
 alia definitio: casus est flexio uocis per uarias qualitates
 nominandi corporis, ..."

177, : Still speaking about legens PC, in this paragraph
 which deals with tense, asks to what tense legens belongs. He
 replies that it is present tense because the participle of the
 present tense and the imperfect ends in ns. Then he asks the
 same about lectus, and answers, saying that it is of the

preterite perfect and pluperfect because these are the participles ending in tus, sus, xus, and one in us which is mortuus. Last of all, he asks about legendus, and replies that it is future because every participle ending in rus and dus is future.

177, 2 - 3: Priscian offers: "Cuius est temporis? Praesentis:" He is speaking, however, about lacrimans. The 14737 gives: "Cuius temporis? Praesentis." This reading in the 14737 is about legens.

5: It appears that of all the 'v.' references cited for this sentence, the text in Servius has the greatest resemblance to PC, for he writes: "nam praesens unam habet, quam diximus, ns, ut legens;" Although Sacerdos and [Sergius] have similar ideas, it is difficult to discern whether either of them is the closer to PC.

6 - 7: Priscian does not offer a comparable treatment, but he does note that the preterite perfect and the pluperfect participle are the same.

9: Although PC's observations about these various endings of xus, sus, and tus are in harmony with the texts of Priscian and Sacerdos, it does not seem that PC borrowed directly from either of them. However, it ought to be noted that Sacerdos does not cite the example of mortuus, which

Priscian does. Otherwise, Sacerdos offers a text bearing this treatment: " ...: temporis praeteriti aut tus, ut amatus, aut xus, ut nexus, aut sus, ut visus tersus mersus." The presentation in PRIS., 2, 558, 7 - 8, however, seems to be more reminiscent of PC: "praeteriti vero temporis participia, quae in 'tus' vel 'sus' vel 'xus' desinunt, ..."

177, 13: Remigius presents a treatment reminiscent of PC's: " ..., quia est participium futuri temporis desinens in rus vel in dus." This seems to be the closest of the 'v.' texts cited for this sentence. The next in degree of similarity appears to be either Servius or [Sergius], the former of which offers: " ...; futurum vero tempus duas habet regulas, rus et dus, ut lecturus legendus." The latter gives: " ...; futurum in duas regulas exit, rus et dus, rus ab activo, dus a passivo, lecturus legendus." Priscian appears to give a text less related than Servius or [Sergius]: "a communi quoque verbo, quod in future tempore duo habet participia, unum quidem activum in 'rus', alterum vero passivum in 'dus', ..." Sacerdos seems to be the last with the following text: " ..., aut rus temporis futuri activitatis, ut amaturus, aut dus temporis futuri passivitatis, ut amandus:"

178, : "Concerning signification (or voice). 2 Of what signification is it (i.e., legens)? 3 Active. 4 Why? 5 Because it is derived from the active of the verbs, which is

lego gis. 6 Of what signification is lectus? 7 Passive.
 8 Why? 9 Because it comes from a passive verb, which is
legor ris. 10 Of what signification is sedens? 11 Neutral.
 12 Why? 13 Because it is derived from a neutral verb.
 14 Of what signification is loquens? 15 Deponent, because
 it comes from a deponent verb. 16 Of what signification is
criminans? 17 Common. 18 Why? 19 Because it is
 descended from a common verb."

178, 1: De significatione appears as a title in the
 Donatus ms. S (See DON., 387, 27*) before Donatus's discussion
 on the signification of verbs.

2 - 5: The C.M. 14737 offers a text very close to this
 section in only the following way (about legens): "Cuius
 significationis? Actiue." Priscian, however, though treating
lacrimans, accounts for the fact that lacrimans is active:
 "Cuius est significationis? activae: nascitur enim a verbo
 lacrimo lacrimas lacrimat."

6 - 9: Priscian as cited does not present a comparable
 treatment but does make observations concerning the formation
 of passive participles; PC has adopted all of the ideas.

13: PC is in agreement about sedens according to the
 texts of Priscian and Charisius.

178, 19: PC's teachings about criminans are correct according to Priscian and Charisius as cited, though neither of these two references is likely to account entirely for PC's text here.

179, : Still describing the accidents of the participle, PC is now concerned with number and asks in the manner of the Partitiones to what number legens belongs. He gives a circular answer, saying that it is singular because it is mentioned as singular. This explanation appears in no other text I have consulted. Then, basing sentences 6 - 9 on a previous discussion in paragraph 44 he deals with the etymology of numerus, stating that it comes from numerandum.

1: This heading appears in the Donatus ms. S as well as in Priscian in connection with their discussions on number in participles.

2 - 3: Priscian has, speaking about lacrimans: "Cuius est numeri? Singularis, figurae simplicis."

180, : "On figure. 2 Of what figure is it (i.e., legens)? 3 Simple. 4 Why? 5 Because not ____, 6 What is figure? 7 A distinction. 8 Whence is figura derived? 9 From fi<n>gendum."

180, 1: This reading appears in the Donatus ms. S as a heading before a discussion on figura in participles.

2 - 3: The reading in these two sentences appears exactly so in the 14737 as cited; and what is more, the 14737 reading concerns legens. The reading cited in the Partitiones reads as follows (about intenti): "Cuius figurae? Compositae."

5: This inadequate answer seems likely be an abbreviated form of sentence 5 in paragraph 55.

181, : "Concerning the noun - <adjectives> that have the appearance of participles. 2 There are nouns having the appearance of participles like tunicatus and galeatus. 3 They seem to have the appearance of participles because they end in tus in the manner of the past participle, but still they are pure nouns. 4 All those which do not come from verbs as nouns must be connected with participles. 5 There are even those from among the nouns which, although they seem to be participles, nevertheless have been deprived of the verbal significance like pransus, cenatus, placita, nupta, triumphata, and regnata. 6 Question. 7 Why have they been deprived of the verbal significance? 8 Solution. 9 Because one does not say prandeor, cenor, regnor, placeor, nubor, and triumphor. 10 If moreover, one said them, people would think that they are the verbs from which those nouns are derived.

11 Question. 12 But even if the above-mentioned nouns have been deprived of their verbal meanings, why are they not at the same time understood so that one may say in a series tunicatus, galeatus, pra(n)sus, cenatus, and so forth? 13 Solution.

14 Therefore, indeed, they are not all at the same time understood because, to be sure, tunicatus and galeatus are always nouns, although they seem to have the appearance of participles. 15 Truly the following, though they are nouns, nevertheless at one time or another can be used while retaining the meaning of the ancient passive verbs just as we read:

'Italia olim regnata Lycurgo.' 16 And those above-mentioned

nouns, that is, tunicatus and galeatus, in no way take a verb, for neither tunico nor tunicor is said. 17 These,

however, which follow, that is, placita, nupta, regnata, and triumphata, granted that they do not have their own verbs

from which to derive their origine, nevertheless have similar verbs from which they seem to originate. 18 For although we

do not say nubor, triumphor, and regnor, we say, however,

nubo, triumpho, and regno. 19 Another solution. 20 Certainly

otherwise, in addition, they are said to have been deprived of

their verbal significance, that is to say those which are now

in use like prandeo and ceno which are neuters and cannot have

the participles of the preterite tense. 21 Likewise there

are other participles which, having accepted a preposition,

cease to be both verbs and participles. 22 That is, as long as they are participles they are not compounded, as nocens is the participle of noceo. 23 Innocens, however, is a noun because one does not say innoceo."

181, 2 - 3: Aside the lemma taken from DON., 388, 12 which is sentence 2 and which is reproduced faithfully by all the 'cf.' references cited for these two sentences, it appears that the text of SED., 1, 738, 2, which is the same presentation as that found in the C.M. 14488, 65^V 21 - 22, is closer to PC's sentence 3 than the text of MUR. 7491 A, 32^V 28 ff. Sedulius writes: "SPECIEM PARTICIPIORUM videntur habere, quia in 'tus' ad similitudinem participii praeteriti temporis desinunt, sed tamen pura nomina sunt, ..." Muridac offers: "Speciem participiorum uidentur habere, id est praeteriti temporis; tamen pura nomina sunt"

4: Donatus (388, 13) writes: " ..., quae quia a verbo non veniunt, non sunt participiis applicanda." This is the presentation followed by all the 'cf.' references for this sentence. It therefore appears that either PC's sentence 4 is an original rewording of the Donatus lemma on his part or else a borrowing from an unknown commentary on Donatus.

5 - 15: The text of the C.M. 14488, 65^V 24 - 66^R 9 appears to offer the closest treatment to PC's than the other 'cf.'

references cited. The 14488 is followed by the text of MUR. 7491 A, 33^r 1 - 6 in degree of similarity, and the presentation in SED., 1, 739 - 740, 9 bears the least degree of similarity to PC in comparison with Muridac and the 14488. Sedulius has: (paragraphs 739 - 740, 1): "EX QUIBUS SUNT ETIAM ILLA QUAE, CUM PARTICIPIA VIDEANTUR, VERBORUM TAMEN SIGNIFICATIONE, id est intellectu et sensu PRIVATA SUNT, id est alienata et extranea, UT PRANSUS CENATUS PLACITA NUPTA TRIUMPHATA REGNATA. PRANSUS simile participio, sed quia 'prandeor' non facit, participio non applicatur; CENATUS nomen est, quia 'cenor' non facit. Quare PRIVATA SUNT SIGNIFICATIONE VERBORUM, ..." The comparable text in the 14488 offers: "Ex quibus sunt etiam illa que cum participia uideantur, uerborum tamen significatione priuata sunt ut 'pransus cenatus placida [sic] nupta triumphata regnata.' Quare priuata sunt significatione uerborum?" Also, concerning the use of regnata in sentence 15 one ought to note that SED., 1, 740, 8 - 9 has: "REGNATA; unde Vergilius: 'Acri quondam regnata Lycurgo.'" The 14488, 66^r 9 has, however: "'Italia olim regnata Ligurco.'" PC on 20^r 16 writes ligurro and MUR. 7491 A, 33^r 8 and the 1586, 48^v 19 feature Ligurco in the same line of poetry used by the 14488, except that they add in before Italia. The concurrence of the metasthesized forms suggests a similarity to the 14488, the 7491 A, and the 1586; likewise with the assimilation of the second r to the

first r to transform Ligurco into ligurro. The reading in the Arundel 43 is ligurido. (See SED., 2, p. 27*.) Furthermore, the 14488, 66^r 2 - 4 has: "Set [sic] et ista uerborum significatione priuata sunt et superiora, quare non simul comprehenduntur ut dicatur una serie 'tunicatus galeatus pransus canatus' et cetera?" This treatment, corresponding to PC's sentence 12, is more related to what PC writes than what MUR. 7491 A, 33^r 4 - 6 presents: "Si et ista uerborum significatione priuata et superiora, quare simul non comprehenduntur ut dicamus in una serie 'tunicatus galeatus pransus cenatus' et cetera?" This is an example where the 14488 is closer to PC than Muridac is. However, Muridac features on the whole the continuous text of the 14488 closely without the additional commentary of Sedulius; and what is more, Muridac has, as has been discussed, Italia like PC and the 14488 as opposed to Acri in Sedulius.

181, 14: The treatment in Pompeius (262, 14 - 15) might be the ultimate Late Latin source for sentence 14: "sed ista tamen non possunt esse participia. quid ergo? nomina sunt similitudinem participiorum habentia."

16 - 20: The comparable texts in SED., 1, 740, 10 - 741, 3 and of the C.M. 14488, 66^r 10 - 20 are the same, but a minor distinction between these two might perhaps point to the hypothesis that PC is using here a text more in the tradition

of Sedulius rather than in that of the 14488. SED., 1, 740, 11 writes: "Nec 'tunico' enim, nec 'tunicor' dicitur." The 14488, 66^r 11 gives: "Nec 'tunicato' nec 'tunicor' dicitur."

181, 16: Pompeius (262, 26) seems to be the ultimate source for "nulla ... recipiunt" with: " ..., quae nulla ratione verbum recipiunt, ..." "In line 28 he says, furthermore: " ...; sed tunico non possum dicere nec tunicor, ..."

17: Diomedes (402, 23 - 24) seems to be the ultimate source with: "quae quoniam verbi originem non habent, ..."

23: It appears that SED., 1, 742, 4 - 5 is more likely than either Donatus or Muridac offering a text closer to PC's than the one in either Donatus or Muridac is. Sedulius has: " ...; cum autem componitur cum praepositione et dicitur INNOCENS, iam non participium sed nomen est. NAM, et ipse dicit, NOCEO DICITUR, INNOCEO NON DICITUR." MUR., 33^r 16 merely gives: "'Innoceo' non dicitur." DON., 388, 18 offers: " ...: nam noceo dicitur, innoceo non dicitur."

182, : This paragraph concerns itself with those nouns that seem to be participles. PC begins his discussion, according to material in Donatus but which also reappears in Sedulius, Muridac, and the C.M. 14488, stating that there are nouns which like participles have a verbal origin, but because they have no tense, they are judged to be nouns rather than participles.

He gives the examples furibundus and moriens. He specifies that they are not future participles because the verbs of their origin lack the future participle in dus.

The possible sources for this paragraph in its entirety include comparable texts in Sedulius, Muridac, and the C.M. 14488. I have examined and compared all three of these texts with PC's, and the one in the 14488 is the most closely related, aside from a slightly changed syntax of the Donatus lemma from 388, 19 which is intact in the other sources including PC. The 14488, 66^v 10 ff. reads, for example: "Ab eo enim uerbo quod est 'furio' hoc est 'insanio,' uenit 'furibundus.' Nomen est, id est 'similis furientis' [sic], et ab eo quod est 'mорий' uenit 'moribundus', id est 'similis morientis' [sic]." Although Sedulius gives the correct forms furienti and morienti and has the same material as the 14488, nevertheless he features between "'similis furienti'" and "et ab eo quod est 'mорий'" some commentary on ludibundus not to be found in the 14488 nor in PC. Otherwise the text in Sedulius for this whole paragraph is the same as that in the 14488; but because of the extra note on ludibundus the Sedulius text has the second greatest of similarity to PC. Last of all in degree of similarity comes MUR. 7491 A, 33^r 18 - 20 who writes, for example: "A uerbo enim quod est 'furio' id est 'insanio,' uenit 'furibundus'" But both Sedulius and the 14488 write (quoting Sedulius):

"Ab eo enim verbo quod est 'furio', ..." The text in MUR. 1586, 49^r is the same as that in the 7491 A, except that the former correctly has in line 2 "et quia tempus non habent" (see PC's 182, 2) while the 7491 A, 33^r 19 erroneously gives habet.

182, 5: Pompeius and Remigius write that amans functioning as a participle may have tense, but Remigius proceeds, remarking that the noun amans has no tense.

183, : In this paragraph PC deals with the words which are participles and nouns. He points out that uisus, when it is a noun, is of the fourth declension, but that when it is a participle, it may be of either of the three genders represented thus: uisus, uisa, uisum. PC asks in how many ways nouns differ from participles, and he answers, saying that they differ in three ways: by comparison, declension, and case, for when participles are used as nouns, they may be compared and they take the genitive case. However, PC adds that as participles they have tense and take the same case as the verb would take, which verb is their origin.

2: The text in Donatus (388, 20 - 21) reads:

"sunt multa participia eadem et nomina, ut passus visus cultus, quae tamen et in casibus discrepant et de temporibus dinoscuntur." MUR. 7491 A, 33^r 22 ff. has the same treatment

as Donatus's, except that the former adds sapiens and indulgens after cultus.

183, 3 - 4: If one were to compare the texts of the C.M. 14488, 66^v 24 - 27 and that in SED., 1, 744, 3 with these two sentences of PC he would notice that neither Sedulius, who presents nearly the same text as the C.M. 14488, nor the 14488, is any closer to PC than the other. From among the two 'v.' references cited for this text - REM. EIN., 263, 5 - 7 and SERVIUS, 441, 16 - 18 - it appears that the former is closer to PC than the latter, for Remigius writes: "'Passus' si quartae declinationis est, tunc nomen est et significat mensuram pedum; 'passus' si participium est, significat ipsum pati et est mobile per tria genera in us in a in um, ut 'passus est heri'." Servius has: "Nomina similia participiis praeteriti temporis quartae sunt declinationis, ipsa autem participia secundae, ut hic visus huius visus nomen est, hic visus huius visi participium est." The 'cf.' texts cited for Pompeius and Muridac for these two sentences do not seem to be the likely direct source used by PC in preference to the others, and neither Pompeius nor Muridac appears less or more related to the presentation of PC than the other 'cf.' texts cited.

7: Sedulius states that the three distinguishing factors are comparison, declension, and tense; and although he

does not list case formally, nevertheless he points out (746) that the noun amans takes illius, whereas the participle amans takes illum because amo also takes illum. PC is opposite in his treatment compared with Sedulius because the former, though not formally listing tense in sentence 7, nevertheless in sentence 9 points out that participles signify tense. Remigius, furthermore, lists the three distinguishing factors as case, comparison, and tense. Remigius does not bring in declension, which is understandable in view of the fact that he is using amans as a model. Sedulius, however, is using visus. PC in 7 lists declension but in the following sentences does not treat it at length because he is using amans. However, in sentences 1 - 4 PC did discuss uisus. The criteria listed in the Ars Anonyma Bernensis include significatio, comparatio, servitus, declinatio, and tempus. Servitus is synonymous with casus, and significatio, pertaining to the noun, shows the quality of the person or creature described by the noun like sapiens. Significatio, pertaining to the participle, distinguishes between whether one is acting or acted upon. Charisius specifically points out two criteria: comparison and case.

184, : "On the defectives. 2 There are defective participles which are not able to go through all the tenses like coeptus and urgendus. 3 From the defective verb coepi

comes the participle of the preterite tense: coeptus. 4 It does not have a present because the verb from which it came lacks the present tense. 5 Likewise 'urgendus' comes from 'urgeo' and lacks the preterite and future in 'rus' because it is deficient in the supines from which participles come."

184, 2 - 5: It appears that PC's presentation is related in the greatest degree to the C.M. 14488, 67^r 5 - 14, then to SED., 1, 747, and last to MUR. 7491 A, 33^v 1 - 6. The C.M. 14488 has, for instance: "A uerbo enim defectiuo quod est 'cepi' uenit participium praeteriti temporis quod est 'ceptus.' Presens autem participium non habet quia et illud [sic] uerbum a quo oritur caret praesenti tempore. Similiter 'urgendus' [sic] uenit ab eo uerbo quod est 'urgeo' et caret praeterito et futuro tempore in 'rus' et non sine causa. Deficit enim in duobus menbris [sic] ultimis gerundiui modi quibus praeterita et futura participia formantur." The text in Sedulius, aside from the orthographical deviations in the 14488, is the same. However, I have placed Sedulius second in degree of similarity because between "a quo oritur caret praesenti tempore" and "Similiter URGENDUS" comes additional commentary on coeptus; and Sedulius inserts "id est 'cogendus'" between "Similiter URGENDUS" and "venit a uerbo quod est 'urgeo'." The text of Muridac appears to be the least related of the 'cf.' references; he writes, for example: "Ab eo quippe uerbo defectiuo quod tam

actionem quam passionem significat, et est fere praeteriti temporis, uenit participium quod est 'ceptus.' Presens uero ideo non habet participium quia illud uerbum a quo oritur istud praesens tempus non habet." Certain opinions expressed by PC and these 'cf.' references might go back ultimately to the texts of Priscian cited for sentences 4 and 5. PRIS., 2, 560, 14 - 15 offers: " 'coepi' non habet praesens et futurum nec participium, sed tantummodo 'coeptus'. similiter 'odi', ..." In lines 7 - 9 of that same page Priscian gives: "et alia tamen multa inveniuntur deficientia in aliis quoque significationibus vel generibus verborum tam supina quam ex eis nascentia, ut 'urgeo', ..."

185, : PC deals with the inchoatives here. He notes that these types of verbs can only have present participles because that which begins cannot have the preterite. Inchoatives, he continues, also lack the future participle because they do not have the supines from which to form the past and future participles.

Aside from the heading in sentence 1, PC appears to be basing this discussion on a text similar to the one found in SED., 1, 723. It appears, moreover, that none of the 'v.' references cited for this paragraph seems to be the ultimate source through the 'cf.' texts, although the observations made in these 'v.' texts have the same ideas. However, there

186 - 187 : The participle according to Donatus

Paragraph 186, which appears to be based on Donatus or at least to be drawn from a commentary using Donatus, deals in a general way with the characteristics of the participle. PC, aside from the heading in sentence 1, begins his discussion by asking what a participle is and then defining it as a part of speech that

takes a part of a noun and a portion

of a verb, that is, it takes gender and case from the former but tense and signification from the latter. In sentence 8 he enumerates the six accidents of the participle: gender, case, tense, signification, number and figure. Sentences 9 to the end (47) treat separately each of these accidents in the order of their mention in 8. To sum up briefly, it is necessary to point out that PC states that there are four genders: masculine, feminine, neuter and common, i.e., of the three genders. He then observes the six traditional cases and illustrates each with a form of legens. In sentences 17 - 19 he enumerates and illustrates the three tenses of the participle: past, present, and future. Sentences 21 - 39 deal with significatio, which has to do with the categories of active, passive, neuter, deponent, and common participles, hence, the voice of the

participles. Then, he mentions that participles are either singular or plural in number and concludes with a brief discussion on figure, in which discussion he says that there are two types: simple and decomposite.

The entire paragraph is close to Donatus on the whole, but after sentence 22 the text diverges from the edition of Keil; for instance, DON., 363, 13 - 16 writes: "Participium quid est? Pars orationis partem capiens nominis, partem verbi; nominis genera et casus, verbi tempora et significationes, utriusque numerum et figuram. Participio quot accidunt? Sex. Quae? Genus casus tempus significatio numerus figura. Genera participiorum quot sunt?" This section is comparable with sentences 2 - 9. However, comparable with PC's sentences 20 - 38, DON., 363, 23 ff. offers a text more divergent from PC's treatment on the significatio than in the degree of divergence from PC's sentences 2 - 9: "Significationes participiorum in quo sunt? Quia ab activo verbo duo participia veniunt, praesens et futurum, ut legens lecturus; a passivo duo, praeteritum et futurum, ut lectus legendus; a neutro duo, sicut ab activo, praesens et futurum, ut stans staturus, a deponenti tria, praesens praeteritum et futurum, ut loquens locutus locuturus; a communi quattuor, praesens praeteritum et duo futura, ut criminans criminatus criminaturus criminandus."

Moreover, there are readings in PC which are not part of

the text established by Keil but which appear as variant readings in a few of the Donatus mss. used by Keil. PC's numerus et figura is a reading in M. (See DON., 363, 15*.) In sentence 3 PC's ab utroque which is in mss. M and s is contrasted to Keil's utriusque appearing in mss. LS. (See DON., 363, 14 and 15*.) In 12 PC gives commune trium generum which appears in M. (See DON., 363, 18*.)

186, 47: DON., 363, 32 has: " ..., composita, ut neglegens." PC's idea about the two types of figurae being simplex and decomposita agrees with what Priscian teaches: "ergo vel simplicia sunt vel decomposita plerumque, ..., id est a compositis verbis derivata, ut 'efficio efficiens', ..." Clemens also, though officially stating that the two types are simple and compound, alludes to Priscian's teaching.

187, : This final paragraph, concluding the section on the participle according to Donatus, is a series of declensions based on Donatus (363, 32 - 364, 31) of legens, lecturus, lectus, and legendus. The most notable aspect about PC's borrowing, whether it be first or second-hand, is his abbreviations of the various forms of lecturus, lectus, and legendus; for example, in sentence 7 he writes: " 'Legendus da dum'" Another important feature is his lack of declining in full lectus and legendus in all the forms as featured in Donatus.

He gives only the nominative, genitive and dative singulars of all three genders for lectus and only the nominative and genitive singulars of all three genders for legendus.

188 - 190 : The conjunction according to Priscian

188, : In this paragraph PC briefly outlines the major characteristics of the conjunction, beginning his discussion in the manner of Priscian by asking to what part of speech a certain word belongs. In this instance it is igitur. As cited in the Fontes for sentences 2 - 4, the C.M. 14737 and the 7558 also begins their discussions on the conjunction by asking what part of speech a certain conjunction is. The 14737 gives ast, Priscian que, and the 7558 gives ad, which is probably a variant of at. (See Grandgent, p. 119 for his note that final d and t in Late Latin could be confused.) From sentences 5 - 7 PC defines the conjunction as a part of speech that either joins together or disjoins other parts of speech in an order and which connects and puts in order a sentence. He then occupies himself with the etymology of coniunctio, observing that it comes from coniungendum. Afterwards, he notes that the conjunction has three accidents: species, figure, and order. Sentences 15 - 19 (the end) are a series of questions and answers in the style of Priscian on igitur. PC in these sentences says that igitur is of the illative

species, of the simple figure, and of the common order. Though most of the paragraph seems to be based largely on texts like Priscian's, there are also indications of the influence of Donatus, Remigius, Sedulius, Petrus Grammaticus, and [Sergius].

188, 5: Concerning the disjunctive force PRIS., 3, 17 ff. states that it is the meaning or sense that is disjoined when the disjunctive conjunction like ve, vel, or aut show that some matter is so and that some other is not so. [Sergius] also agrees with Priscian. Concerning the joining force, Remigius has the following note: " ..., et dicitur coniunctio a coniungendo, eo quod praecedentia subsequentibus coniungat et compaginet, si quidem huiusmodi proprietatem habet, ut dissidentes et dissolutas contineat partes."

10 - 13: Donatus gives potestas instead of species found in Priscian who states that species and potestas in the matter of the conjunctions are synonyms.

189, : This long paragraph deals with the eighteen species of the conjunctions and appears very likely to have been modelled on a text similar to the presentations of Priscian as cited in the Fontes. PC enumerates and explains the species as follows:

4 The copulative which links the meaning as well as the words like et, que, atque, ac, ast; the continuative

which shows the order of things in a sequence with doubt like:

"Si stertit, dormit" 'if he is snoring, he is sleeping.'

5 The subcontinuative is that which shows the consequential cause of the continuance with the essence of the matters like: "Quia sol est super terram, dies est" 'Because the sun is above the earth, it is day' and "Quando ambulat, mouetur" 'When he walks, he moves.'

6 The adjunctive is that which is adjoined to subjunctive verbs properly with doubt like: "Si ueniat, faciam. Vt prosit tibi facio" 'If he should come, I may do it. I am doing it so that it may be of profit to you.'

These, however, may also be causal. 7 The causals are properly those which, having been joined to the indicative verb, signify a prior effect like: "Doctus sum nam legi" 'I am learned for I have read.' 8 The effective is that which, having been joined to the indicative verb, signifies a preceding effect as a result of a cause like: "Legi nam doctus sum" 'I have read for I am learned.'

9 The approbative is that which lends approbation to the matter to which it is joined, like: "Equidem merui nec deprecor" 'Truly I have merited it, nor do I avert it by pleading.'

10 The disjunctive is that which, although it joins words, nevertheless disjoins the sense and signifies that one thing is so and that something else is not, like:

"Aut dies est aut nox; uel est sanus uel est aeger" 'Either it is day or night; either he is well or sick.'

11 The

subdisjunctive is that which, although it has the sounds of the disjunctives, nevertheless signifies that one as well as the other exists in the same or in a different time, like: "Alexander siue Paris iuit pro Helena," that is, 'Alexander who is also called Paris went for Helen,' "Vel legit uel scribit," that is, 'He is reading and writing.' 12 The discursive or elective is that which shows that out of two propositions it chooses the one and refuses the other, like: "Malo esse diues quam pauper" 'I prefer to be rich than poor.' 13 The adversative is that which signifies something contrary to that which is fitting like tu, tamen and si as in: "Ego multum seruiui tibi; tu tamen habes me [h]odio pro seruitio cui conueniret praemium" 'I have served you much; you, however, hold me in hatred for the service for which a reward would be fitting.' 14 The distributive is that which distributes diverse things to various persons, like: "Ego lego; tu uero dormis" 'I read; you, indeed, sleep.' 15 The abnegative is that which joined to a subjunctive verb shows that something can happen unless there be an impediment so that it does not result, like: "Comederem si haberem. Gaudeat Priamus si audet" 'I would eat if I were able. Priam may rejoice if he hears it.' 16 The collective, rational, or illative is that which brings together in a rational way matters mentioned before or which is inferred from other propositions, like:

"Cicero solus Catilinam sapientia domuit; solus igitur Cicero patriam seruauit" 'Cicero alone overcame Catiline with wisdom; thus only Cicero saved his country.' 17 The dubitative is that which signifies doubt like ne and an. 18 The completive is that which by virtue of adornment or meter and because of no necessity is put, as if I should say: "Aeneas quidem pius fuit" 'Aeneas was certainly devoted.' 19 The diminutive is that which signifies diminution like: "Si non Byzantium, saltem commoda denarium" 'If not a Byzantium, at least give a denarius.'

189, 2: PRIS., 3, 93, 13 - 16 lists seventeen species, all of which PC treats, except the ablativa and the praesumptiva; but PC's eighteenth one, the deminutiua, is not mentioned by Priscian as a separate category. (See ahead to the commentary for 189, 13.) Indeed, saltem, which PC in sentence 19 considers to be a diminutive, is classified as an adversative in PRIS., 3, 99, 13. PC's order of treating these species also parallels the list given by Priscian as mentioned. Moreover, PC's statement that there are eighteen is inconsistent with his presentation that treats seventeen.

3: Priscian does not offer a treatment on the effectiua that is similar enough to PC's in order to merit a 'cf.' reference that might indicate direct or nearly direct borrowing from Priscian on PC's part.

However, PC's assumptions about the effectiua as far as his model sentence is concerned are correct, for one reads in PRIS., 3, 95, 5: " ...; effectiouis: 'mouetur, ambulat enim'."

189, 11: in eodem uel in diuerso tempore

Although Priscian is not the source for this statement, he does, however, feature the following (3, 98, 4) that substantiates PC's idea: " ..., vel simul, ut copulativae, vel discrete."

13: Priscian's discussion on the adversatives mentions that some of these adversativa have a diminutive force, and he includes saltem among these diminutive adversatives. However, Priscian is not the source for sentence 19.

14: While PC merely says that the distributive are those which distribute diverse things diuersis 'to various persons,' Priscian more specifically says diuersis personis.

15: 'Comederem si haberem.

This phrase as yet is unlocatable in a possible source.

19: Otto Prinz (Mittelateinisches Wörterbuch, vol. 1, München, Beck, 1967, col. 1637) has Byzantius as a coin minted at Byzantium and made nearly of gold or silver.

190, : "How many orders of conjunctions are there?

2 Three. 3 What? 4 Prepositive, subjunctive and common.

189, 7: PC must have in mind 'Doctus sum as
the effectum antecedentem as far as its position in
his model sentence is concerned. But see PRIS., 3, 96,
23 for [causam antecedentem].

5 How many conjunctions are there of the prepositive order?
 6 Fifteen. 7 What? 8 9 Why are they said to be
 of the prepositive order? 10 Because they can always be
 placed only before and can never be subjoined in the syntax
 of a speech (clause). 11 How many conjunctions are there of
 the subjunctive order? 12 Six. 13 What? 14 Que ue ne
quidem quoque aut^{}. 15 But out of these three are
 enclitic, that is prone to bend - que, ue, ne - because they
 bend to themselves the accent of the preceding syllable like
dixitque, audisne. 16 All of the remaining ones - the
 "communitives" - are of the common order because they can be
 placed before and subjoined in the syntax of a speech like
ergo, igitur and so forth. 17 Question. 18 It deservedly
 ought to be asked why this accident which is called potestas
 'power' befalls the conjunction when this part of speech seems
 to be less than and inferior to all of the others? 19 Another
 question. 20 Or why does potestas not fall to the lot of
 the noun or pronoun or verb but only the conjunction?
 21 Solution. 22 To this it must be said that this part of
 speech which is called the conjunction was ordained in accordance
 with the custom of kings and noblemen. 23 The kings place in
 pre-eminence those whom they want to; and those whom they wish
 to be subjected they subordinate. 24 Those whom they want
 to go before others, do so; and those whom they ordain to

follow, follow without a doubt. 25 Thus this part of speech makes those parts of speech to precede which it wants; and it makes those to be subjoined when it wants them to follow.

26 For this reason, just as rex is said meritoriously to come from regendum, likewise coniunctio from coniungendum.

27 Question. 28 If coniunctio is said to come from coniungendum as we have gone over before, it must be asked why do the so - called disjunctives contain this species within themselves. 29 Indeed, what is so contrary as a disjunction is to a conjunction? 30 Solution. 31 It must be noted, however, that the disjunctive conjunctions, granted that they disjoin the sense, nevertheless join together the words; whence they are called conjunctions."

190, 1 - 4: PC's assumptions about there being three types of orders of conjunctions is in accordance with all of the 'y.' sources cited for sentence 4. It cannot be shown that any of them is his direct source however, for these four sentences.

6: PC actually lists fourteen in sentence 8.

14: Concerning quidem, quoque, and autem Priscian has the following to say: " ..., quod tamen antiqui solebant etiam praeponere."

16: The text in Remigius, although it is not close

enough to PC here to merit a 'cf.' reference, still has a small similarity with this presentation: "sunt quae communes dicuntur, quia et praeponi et supponi possunt, ut ergo igitur:" The text cited for Priscian seems to bear the second degree of resemblance with: "aliae paene omnes indifferenter et praeponi et supponi possunt, ut 'et, atque', quae poëtice postponuntur, ..."

190, 17 - 25: I have examined the 'cf.' references for these sentences and have come to the conclusion that the text in the C.M. 14488 is the closest presentation on the whole to PC. The 14488 is then followed by Sedulius, Muridac (7491 A) and Muridac (1586). Sedulius and the 14488 offer the same text; but the following differences might lead to the conclusion that PC is closer to the 14488. Sedulius has: " ..., cum haec pars paene omnibus aliis minor atque inferior esse videatur." The 14488 has the same; but like PC has et instead of atque. Sedulius continues with: "Vel cur nomini aut pronomini vel verbo non accidat POTESTAS, ...?" The C.M. 14488 like PC gives accidit. On the other hand, Sedulius has a few minor readings like PC's as opposed to those in the 14488. Sedulius gives: "Ad quod dicendum, quia" The 14488 has quod instead of quia, which is common to PC and Sedulius. Moreover, Sedulius continues with: " ... more regum procerumque est ordinata." The 14488 has the same text but has et inserted

between regum and procerum. However, the biggest reason for assuming that PC is closer to the 14488 than to Sedulius is that in the 14488 in the right-hand margin (68^r) appears what seems to be: "subponi subponuntur." This is referred to an insertion in line 9 that reads: "et quos uolunt." The text in Sedulius offers no similar treatment. However, it is interesting to note that in MUR. 1586, 49^v 27 we have: "Reges enim quos uolunt praeponi, praeponunt. Et quos subponi, subponunt." The 7491 A has the same with the omission of: "Et quos subponi, subponunt." Nevertheless, the tradition of this text as represented by the two Muridac mss. is further from PC's presentation than Sedulius. For example, MUR. 7491 A begins his comparable presentation with: "Hic questio uidetur oriri quare huic parti eueniat accidens quod 'potestas' nuncupatur, cum hec poene [sic for paene] et in sensu et in superficie minor ceteris uideatur esse"

190, 26: As far as the etymology of rex is concerned, one ought to note that all the 'y.' references for this etymology agree with PC. PRIS., 2, 466, 21 - 22, however, states that rex regis comes from the preterite form rexī.

28: Remigius offers the following: "Quaerendum, si coniunctio dicitur a coniungendo, quare posuit Donatus disiunctivam speciem:" MUR. 7491 A, 34^r 16 - 17 gives: "Si

'coniunctio' dicta est a 'coniungendo,' quare hanc speciem intra se continet ...?" It therefore appears that PC is more in the tradition of Muridac here than in that of Remigius.

191, : The conjunction according to Donatus

This section is based largely on Donatus, though not strictly the text as established by Keil. I will elaborate further on this. In this paragraph PC begins the discussion proper by asking first what a conjunction is and then defining it as a part of speech that connects and puts in order a sentence. He then asks how many accidents the conjunction has, and notes, answering that there are three: power, figure, and order. Sentences 8 - 21 discuss the five species in the category of power or potestas: the copulatives, disjunctives, expletives, causals, and rationals. Each of these species is illustrated with examples. Sentences 22 - 25 deal with the accident of figure, of which there are two, PC notes, simple and compounded. Finally, PC concludes this paragraph, noting that there are three orders of conjunctions: prepositive, subjunctive, and common.

PC, as in the case of his discussions of the other parts of speech, does not attempt to present a synthesis of the teachings in Priscian and Donatus, but rather separate parallel statements of the seventeen types according to Priscian and of

the five according to Donatus. If one were to attempt to do this, he might arrive at the table below. The categories in capital letters are those of Donatus: and those in small type are of Priscian.

- 1 COPULATIUAE
copulatiuae
- 2 DISIUNCTIUAE
disiunctiuae
subdisiunctiuae
dubitatiuae
- 3 EXPLETIUAE
aduersatiuae
distributiuae
deminutiuae
completiuae
- 4 CAUSALES
causales
continuatuiuae
subcontinuatuiuae
adiunctiuae
effectiuae
approbatiuae
abnegatiuae
- 5 RATIONALES
rationales (or collectiuae or illatiuae)

191, : The species disertiua (or electiua) mentioned by Priscian but not by Donatus is represented by quam but is difficult to fit into any one of the Donatus categories since Donatus does not mention quam as a conjunction. It might

logically go with Donatus's category DISIUNCTIUAE since the phrase which PC features with quam in 189, 12 does imply a sense of disjoining in that the person prefers to be rich and rejects the wish to be poor.

191, 15: The reading nec an neque appears in the Donatus mss. 1 (Codex Leidensis Bibliothecae Publicae 122, manus secunda) and M (Codex Monacensis Emmeramus G. 121).

19: 'Si ... siquidem

This reading is that which appears in the Donatus ms. L; moreover, etiam and tametsi were added by a second hand to L. Also, there is a similar reading in M; and etiam and tametsi are not the addition of a second hand to this Donatus ms. However, M inserts si between tametsi and siquidem

21: scilicet ... idcirco.'

The same reading occurs in the Donatus ms. L.

27: 'que ue ne autem,'

The Donatus ms. M has all of these except ne. The text as established by Keil has only que and autem.

192 - 196 : This is the section dealing with the preposition according to Priscian.

192, : In this paragraph PC begins his discussion in

the manner of the Partitiones and of the C.M. 14737 and the Paris 7558 by asking to what part of speech per belongs. The 14737 uses apud and the Paris 7558 ad. Priscian has ab. PC says that per is a preposition because it is placed before the other parts of speech and either completes, changes, or diminishes their significance. He then concerns himself with the etymology of praepositio, stating that it is derived from praeponendum, which explanation is related to ones in Sedulius, Remigius, Muridac and Charisius. In sentence 10 he enumerates the instances in which a preposition precedes a noun like impius, a verb like profero, an adverb like indocte, a participle like praecedens, and a conjunction like absque and before another preposition like circum circa.

192, 1 - 7: It appears that the text cited for the Paris 7558 offers a passage which is on the whole closer to PC than the one in the C.M. 14737 is. Moreover, the passage in the 7558 is like that in PRIS. PT., 468, 21 - 23. The 7558 writes: "De praepositione. 'Ad' quae pars orationis est? Praepositio. Praepositio quid est? Pars orationis quae praeposta [sic] aliis partibus orationis significationem earum aut complet aut mutat aut minuit." The 14737 gives: "Incipit de preposicione [sic]. 'Apud' quae pars oracionis est? Preposicio. Preposicio quid est? Pars oracionis quae praeposita alliis [sic] partibus oracionis et reliqua." PRIS. PT., 468, 21 - 23 offers: "A b quae pars orationis est? Praepositio. Quid est praepositio?

Pars orationis quae praeposita aliis partibus orationis
significationem earum aut complet aut mutat aut minuit;"

192, 5: I have examined the 'cf.' references of PRIS.,
3, 24, 13 - 14, CLEDONIUS, 10, 12 and of [ASPER], 553, 31 and
have come to the conclusion that PC is the closest in this
sentence to Priscian, then to Cledonius, and then to [Asper].
Priscian offers: "Est igitur praepositio ..., quae praeponitur
aliis partibus" Cledonius gives: " ...; praepositio,
quae omnibus partibus praeponatur" The text in [Asper]
reads: "Praepositio est pars orationis quae praeposita aliis
partibus orationis"

9: Although all the references cited for this
etymology have a praeponendo, the text from Charisius has
the following to say: "De praepositionibus P a l a e m o n
i t a d e f i n i t : praepositiones sunt dictae ex eo quod
praeponantur tam casibus quam verbis;"

10: This idea put forth by PC, the presentation of
which is similar to the one in Donatus as cited, may be
substantiated by what is found in PRIS., 3, 24, 13 - 14: "Est
igitur praepositio ..., quae praeponitur aliis partibus vel
appositione vel compositione." CHARISIUS, 299, 23 gives: "et
sunt verborum propriae hae, di diducere ..., dis dispergere"
Also, Charisius (p. 300, 17 ff.) has: "eadem praepositiones

et adverbio et participio et pronomini praeponuntur: adverbio quidem ita, adprime inpudenter; participio vero ita, inscriptus descriptus; pronomini etiam ita, ad illum, pro me, de hoc."

The text in Dositheus states that there are three types of prepositions: those like con, co and re which do not exist as insolated forms but always in composition with something else like conplector, those like apud and penes which are never compounded with other words, and those like sub, ex, in, de, pro, and ab which may either be uncompounded or compounded. Concerning circumcirca PRIS., 3, 41, 15 ff., having cited DON., 389, 30 - 24, defines it as ἀμφὶ περί.

193, : "Question. 2 If praepositio is called because it is placed beforehand, why is it not even called suppositio since several prepositions are not only placed beforehand but even subjoined like cum and tenus; for we say mecum and pubetenus? 3 Solution. 4 Granted that this part of speech is at times subjoined; more frequently, however, it is placed beforehand, whence deservedly it ought not to be named suppositio from the lesser part but praepositio from the greater part. 5 A second solution. 6 It can even be said that since these prepositions are subjoined, it is not the nature of the preposition which is taken into consideration but the reason of euphony.

193, 2 - 4: The texts of SED., 1, 800, 5 and of the C.M. 14488, 70^r 8 - 15 are identical except for the following orthographical peculiarities in the latter not existing in Sedulius and PC: subpositio, plerique prepositiones, subponatur, and frequentiu [sic].

2: Si ... supponuntur:

MUR. 7491 A, 35^r 3 - 4 offers the following text: "Si enim 'praepositio' dicta est quia praeponitur, quare non dicitur 'subpositio' cum aliquem [sic] non praeponantur sed subponantur?" This presentation is not as close to PC's as the one in SED., 1, 800, 5 which reads: "Sed si praepositio dicta est eo quod praeponatur, quare etiam non 'suppositio' dicitur, cum pleraeque praepositiones non solum praeponantur, sed etiam supponantur, ut 'cum' et 'tenuis'?"

2: Si ... praeponatur,

This phrase, which is represented in the Sedulius/14488 tradition as (quoting from Sedulius) "Sed si praepositio dicta est eo quod praeponatur," seems to be closely related to CLEDONIUS, 75, 16 ff.: "praepositio dicta est eo, quod praeponatur" After Cledonius, Charisius (p. 299, 14 - 15) offers a text not nearly as similar to PC and Sedulius/the 14488: "praepositiones sunt dictae ex eo quod praeponantur" The text in POMPEIUS, 269, 27 is even less related: "Praepositio dicta est eo, quod

in loquendo praeponitur, ..."

193, 2: sed ... 'pubetenus'?

POMPEIUS, 270, 8 says that tenus pube and pube tenus are both in usage. CHARISIUS, 302, 23 - 26 lists the mecum and tecum type forms and only gives pube tenus. DIOMEDES, 409, 16 - 17 states that in ancient times prepositions were used in conjunction with the genitive case and cites an example from the Aeneid where crurum tenus is employed.

4: Although the assumptions in this sentence agree with all the 'v.' references cited for it, it appears that the phrase "sed a maiori uocari debuit 'praepositio'" is related to SED., 1, 800, 7: "A maiore itaque parte debuit nomen accipere." REM. EIN., 264, 25 gives a similar reading: " ..., sed a maiore parte dicitur praepositio a praeponendo, ..." REM., 79, 4 ff. features: "Persaepe enim talis suppositio agitur, sed a maiori et nobiliori parte hoc nomen ascivit, eo quod frequentius praeponatur."

6: Both the 'v.' texts cited of Remigius and Sedulius say that prepositions are never subjoined except on account of euphony. The 'v.' text of Pompeius says that this happens on account of meter.

194, : PC, basing his discussion on Donatus, notes that

there is only one accident for the preposition: case. Having stated that the preposition takes only the accusative and ablative cases, he proceeds to list the prepositions taking the accusative case, then those taking the ablative, and finally those taking either.

194, 11: prope ... penes.'

This is the list given in the Donatus ms. M (DON., 365, 15*).

195, : In this paragraph PC enumerates the many uses of the preposition in. He illustrates his ideas with quotations from the Vulgate. PC notes, first of all, that in with the accusative case may signify a long duration of time. Then he enumerates other significances of in plus the accusative: indeterminate infinity; ad, in and usque; iuxta with the sense 'according to'; secundum also with the meaning 'according to'; per 'though'; and super 'concerning.' In sentence 10 PC notes the use of the ablative with in to signify motion within a designated spot and not motion beginning in one area and ending up in the other. He observes further that in the ablative may signify inter, intra, and super 'upon.' PC says that in plus the accusative may signify super 'to.' (Hofmann and Szantyr, p. 281 say that super may mean ad.) Also, he observes that in with the ablative may mean per, ad, and ante. PC ends, saying that he has enumerated all these usages of in

to convince those who hold strictly to the viewpoint of Donatus that in takes the accusative when signifying motion and the ablative when signifying 'in a place,' that this is not always necessarily the case since exceptions to this rule can be found in the 'auctores.'

195, 5: The reference to Dositheus has the following about in meaning usque and adhuc: "ponitur et pro spatio temporali, cum significat usque adhuc, ..." Moreover, the reference to Priscian in the Fontes seems to bear a slight similarity to PC's presentation in this sentence: " 'In' quando *ἐἰς* vel *κατά* significat, id est si 'ad locum' vel 'contra' demonstrat, accusativo iungitur, ... invenitur tamen etiam pro 'ad', cum huic casui praeponitur [id est accusativo/, ..."

6 - 7: Hofmann and Szantyr (p. 236) observe that iuxta means secundum in Biblical quotations from Lactantius and in the scholia to Horace. On p. 274 Hofmann and Szantyr note the use of in modum in Cicero. The T.L.L., 7, pt. 1, 754 gives secundum as a meaning of in.

8: For in with the force of per see the T.L.L., 7, pt. 1, 754.

9: The usage described here seems to be related

to that described in the T.L.L., 7, pt. 1, 748 where in is used after verbs of writing, with the meaning contra 'against.' Blaise (Dictionnaire latin-français des auteurs chrétiens, p. 417) notes the use of in with the accusative to mean sur and au sujet de, and on p. 793 Blaise notes a meaning of super as the same.

195, 9: 'Ambrosius in Lucam, Augustinus in Iohannem.'

This seems to refer respectively to a work attributed to a pseudo-Ambrose entitled "Sermo in Lucam" or to one of Ambrose's exegetical works Expositio Euangelii Secundum Lucam and to Augustine's Tractatus in Euangelium Ioannis. (See SEJG, vol. 3, issue of 1961, p. 30, 38, and 72.)

10: Quotiens ... ciuitate uel in campo'

PC's assumptions here are in accordance with those mentioned in the texts of Priscian and Charisius. However, neither one of them is the source for PC's sentence 10, although Charisius does use the phrase "in ciuitate" in speaking about in taking the ablative to signify in loco.

11: Of the two 'y.' references cited for this sentence, it seems that neither the C.B. 83 nor Dositheus offers a text more similar to PC's than the other. One reads in the C.B. 83: " B e a t u s q u o q u e A u g u s t i n u s 'in' pro

'inter' in l i b r i s c o n f e s s i o n u m ponit"

Dositheus has: "ponitur et pro eo quod est inter, ..." See also the T.L.L., 7, pt. 1, 776 for the application of this assumption.

195, 12 - 13: For the application of these assumptions see the T.L.L., 7, pt. 1, 769.

15: This type of usage is also mentioned by Nunn (p. 110) who notes that in the Vulgate it is employed to denote instrument or agent in imitation of the Hebrew .

18: As may be seen from the Fontes, this sentence is actually closer to the Donatus commentary in the Fox Remigius than to the text of Donatus itself. Remigius writes: "In accusativi casus .i. quando accusativo casui servit et quando motionem ad locum significat, ... In ablativi casus, ut"

19: The text of Priscian offers: "frequenter et Romani 'in' praepositionem, quae  quidem significat accusativo praeposita,  vero ablativo, accusativo pro ablativo iungentes hoc imi|tantur. T e r e n t i u s in e u n u c h o:"

196, : In this very brief paragraph, the assumptions of which are correct according to Pompeius and Donatus, PC

lists the prepositions which are never found uncompounded: di,
dis, re, se, am, con, o.

197 - 198 : The preposition according to Donatus

197, : This entire paragraph is based entirely on Donatus. Here PC begins his discussion by asking what a preposition is, and then defines it as a part of speech which placed before the other parts of speech either completes, changes, or lessens their significance. He notes that the preposition has only case as the accident and that the preposition may take the ablative and accusative cases. In sentences 12 - 15 he is concerned with listing the prepositions governing the accusative case and illustrating each usage with the preposition concerned followed by a noun in the accusative case. In sentences 16 - 20 he discusses the use of apud and ad to signify in loco.

13: prope ... penes

This is the reading appearing in the Donatus ms. M. (See DON., 365, 15*.)

15: prope fenestram ... secundum for[a]es

Apart from the a in fores, which may be an hypercorrection, this reading appears in the Donatus manuscripts MS. (See DON., 365, 20*.)

197, 15: ultra fines ... 'A ab abs' of 198, 2

This is the reading that appears in the Donatus ms. M and is not part of Keil's text. (See DON., 365, 20*.) However, PC differs slightly from this reading by substituting in 197, 21 uado for eo after ad amicum.

198, : From sentences 1 - 6 PC is basing his text exclusively upon Donatus. In these six sentences he gives the prepositions used only with the ablative case, giving an example of how each is employed with a noun in the ablative case. He also gives the prepositions that may take both the ablative and accusative cases. In sentence 7 he begins to discuss when these prepositions, that may have either case, take the ablative or accusative. He notes (sentence 8) that the accusative is used when motion towards a place is denoted, and in sentence 10 he says that the ablative is employed when existence in a place is implied. Sentences 11 - 12 give examples of how in is used with first the ablative and then with the accusative. Sentences 13 - 16 treat sub in a similar manner. In sentence 16 he notes that super when it is used in connection with place, takes the accusative, but when it is used in connection with mentioning someone, the ablative is employed. In sentence 19 he observes that in with the accusative means contra when we speak about persons, like in adulterum. Next he says that subter takes either case as the

others when it means in or to a place. In sentence 23 he lists the prepositions that must always be compounded with another word, and in 25 he lists some of these compounded words like diduco and recipio. Next, he notes that apud and penes, on the contrary, may never be joined with anything else. He concludes this paragraph, observing that the remaining prepositions may be separate or joined.

198, 7: The Donatus text represented in the 'v.' reference to Remigius is closer to PC's sentence 7 than the comparable text in Keil's Donatus. Remigius offers: "In et sub quando accusativo casui serviunt?" Donatus has the same except that he has iunguntur instead of serviunt.

17: VERG., 1, 750 as cited by PC does not appear thus in DON., 366, 4 which only gives: "'multa super Priamo rogitan's.'" PRIS., 3, 45, 27, however, has the whole line which PC has.

199, : "On the interjection according to Priscian.
2 What part of speech is papae? 3 An interjection. 4 Why?
5 Because it lies between the other parts of speech. 6 What
is an interjection? 7 A part of speech signifying a mood of
the mind by an irregular sound. 8 Whence is interiectio
so called? 9 From inter and iaceo iaces. 10 Another
reason. 11 The name interiectio came about because while

we are speaking with the other parts of speech, suddenly we bring forth among them the interjection. 12 Likewise another explanation. 13 It is even said that to some the interjection appears as almost an inner, latent mental action while a sound emerges, for the most part, on the outside without premeditation."

199, 2 - 3: It is interesting to note that nowhere in Priscian's Partitiones do we have an interjection treated in a similar way. In fact, this type of presenting the discussion on the interjection, though having the style of Priscian, is a characteristic of the Paris 7558 and the C.M. 14737. The Paris 7558 begins: "De interiectione. 'Euax' quae pars est? Interiectio. Interiectio quid est? Pars orationis significans mentis affectum uoce incondita. Interiectionis quid accidit?" The 14737 offers: "Incipit de interiectione. 'Heu' quae pars est? Interiectio. Interiectio quid est? Pars oracionis [sic] significans mentis affectum incondita uoce. Quid est proprium interiectionis? Proprium interiectionis est significare mentis affectum incondita uoce."

9: Priscian states that interiectio is named after interiacet, whereas DIOMEDES, 419, 4 gives the etymological key word interiaci. It therefore appears that PC agrees with Priscian's teaching rather than with that of Diomedes. SED.,

1, 943, 2 and REM., 90, 12 agree with Diomedes, giving the parent word interiaciendum.

199, 11: The text of Remigius reads: "Igitur interiectio, ..., ab interiaciendo nomen sortita est, quia, cum de aliis loquimur partibus, subito inter eas proferimus interiectionem." The text cited for Sedulius is the same with uninteresting variants.

13: Sedulius offers: "Dicitur etiam, ut aiunt, 'interiectio', quasi 'interius iacens <o>ratio'; plerumque impraemeditative exterius emergit." This text actually does not appear closer to PC's than the one in REM., 90, 16 - 17 which reads: "Dicitur etiam, ut aiunt, interiectio quasi interius iacens oratio, dum vox impraemeditata exterius emergit." However, the Remigius mss. PE have plerumque impremeditative. (See REM., 90, 17*.)

200, : "Interjections have no certain accents; for whether you say euax with an acute accent on the penultimate or euax with an acute on the ultimate, it makes no difference.

2 In the same way are heu and euge and papae. 3 Question.

4 Why can interjections not have certain accents? 5 Solution.

6 Because interjections are always rendered with no premeditation but suddenly and in an unforeseen manner. 7 At times heu is bisyllabic, wherefore Vergil has: 'Heu quam

pingui macer est mihi taurus in aruo!' 8 At other times it is monosyllabic as the necessity of meter may demand, granted that even for the interjection other parts of speech are used, like pro nefas, pro dolor, and Deo gratias. 9 Truly these and others similar to them which are boldly brought forth are used in place of interjections."

200, 1 - 2: It appears that the 'cf.' text of Remigius is close to the 'y.' presentation cited for Donatus: "accentus in interiectionibus certi esse non possunt, ..." The 'y.' text cited for Priscian paraphrases this treatment of Donatus but is less close to PC than Remigius and Donatus.

6: Muridac has a somewhat more related text:

"Accentus in interiectionibus certi esse non possunt non sine ratione quia nulla praemeditatio in his est." Priscian offers: " ..., quod non // sunt certi, quippe, cum et abscondita voce, id est non plane expressa, proferantur et pro affectus commoti qualitate, confunduntur in eis accentus."

7: Arvo is a reading in the Vergil mss. Rbderv.

(See VERG. BUC., 3, 100*) and in the Remigius mss. PF. (See REM., 91, 4*.) Otherwise the regular reading is ervo. Also, it is important to note that this line from Vergil in the text of Vergil itself and in Remigius's quoting of it has heu twice preceding quam. I have not added the other heu since this

line as PC has it represents PC's understanding of Vergil which might have arisen from having seen a text similar to that in the Remigius ms. M²: " ... heu interdum una syllaba, ..., interdum divisa syllaba ..., ut 'heu quam pingui'." (See REM., 91, 7*.)

200, 8: licet ... gratias.'

The 'cf.' reference to Diomedes gives: "etiam aliae partes orationis // pro interiectione singulae pluresve ponuntur, ut est o mi, ellum, amabo, nefas, pro nefas, malum, miserum, infandum." This text does not appear as close to PC as that in REM., 90, 14 - 16 (the same as SED., 1, 943, 3) which has: "Unde et aliae partes, quae subita voce proferuntur, interiectioni deputantur, ut 'pro dolor', 'pro nefas', 'Deo gratias'."

201, : In this paragraph which deals with the interjection secundum Donatum and which is therefore largely based on Donatus PC begins by asking what an interjection is and defines it as in 199, 7. He points out that the interjection has only one accident: signification, for euax may signify happiness of mind, heu sadness, papae admiration, attat fear, o wishing, euge admiration, uah indignation, heu anger, he disdain.

9: Quia aut laetitiam mentis significamus

This is the reading appearing in the Donatus ms. M. (See DON., 366, 15*.)

201, 9: aut admirantis ut 'euge,'

No locatable source for this has yet been found. However, both REM. EIN., 218, 14 - 15 and SED., 1, 949, 4 say that euge expresses joy. DIOMEDES, 419, 9 gives "praise" as the meaning of euge. This word is used to express approbation in Plautus's Amphitruo, verse 802; PERSIUS, 1, 75 and 1, 111; and in Ennodius, book 2 of his Carmina, poem 60, verse 7.

9: aut indignantis ut 'uah,'

PROBUS, 146, 33 - 34 says that uah may be used as an adverb of anger. FORCELLINI, 4, 905 notes that uah signifies indignation in Plautus's Adelphoe.

9: aut despicientis ut 'he,'

So far no source has been located for this; however, [ASPER], 554, 13 - 14 gives he as an interjection of indignation.

202 - 265 : This section, following PC's commentary on the eight parts of speech, consists of the conjugations of amo, doceo, lego, audio and esse. No single source seems to be the sole text from which PC likely borrowed. It is important to note, however, that all of the verbs conjugated in this section are also conjugated in Malsachanus. Two common features to PC's conjugation and to those of Malsachanus are the extensive use of abbreviations and the order of the moods according to which PC and Malsachanus conjugate their verbs.

Probus employs a slightly different ordering of the moods, and PC's order is that used by Sacerdos, Alcuin, Boniface, and Diomedes, all of whom, as will be noted, offer conjugations similar to PC's. Moreover, PC's conjugation of lego is so similar to Donatus's (excluding the former's morphological discussions on the formation of the various participles, which discussions are reminiscent of those in Sedulius, Remigius, and Priscian). Furthermore, PC's treatment of lego seems to provide the model for the other conjugations.

202 - 203 : In these paragraphs PC conjugates the active voice of amo and the impersonal. On one hand, the presentation in SACERDOS, 435, 31 - p. 436, 25 offers certain features in common with PC which are not found in the text in MALSACHANUS, 211, 18 - p. 212, 25. Sacerdos (p. 435, 31) gives: "amo amas amat et pluraliter amamus amatis amant, ..." The comparable text in MALSACHANUS, 211, 20 omits et pluraliter but features abbreviations like those of PC: "Amo as at mus tis mant;" Moreover, the text of Sacerdos regularly has et pluraliter as PC, whereas Malsachanus usually omits it. PC's sentence 12 in 202 is more similar to the text in SACERDOS, 436, 14 ff. than to the text in MALSACHANUS, 212, 4 ff. Sacerdos offers: " ...: modo subiunctivo, qui et coniunctivus vocatur, tempore praesenti cum amem" Malsachanus has: "Coniunctatiuo modo tempore praesenti cum amem" PC's sentence 19 in 202 is

identical with a phrase in SACERDOS, 436, 24 - 25. MALSACHANUS, 212, 11 - 12 also features the identical phrase except that it is preceded by "eodem modo tempore," which phrase is not in PC or Sacerdos. On the other hand, Malsachanus in his conjugations uses to a great extent abbreviated forms as PC, which is not the practice of Sacerdos. For example, comparable with sentence 6 in 202 one reads in MALSACHANUS, 211, 25: "... tempore futuro amabo bis bit bimus bitis bunt." Also, comparable with sentence 10 in 202 one reads in MALSACHANUS, 212, 7 - 8: "... plusquamperfecto cum amauissem ses set semus setis sent" Moreover, though Donatus does not conjugate amo but only lego, I have given a 'v.' reference to DON., 360, 17 - p. 361, 11 for paragraphs 202 - 203 because it appears that there is a similarity between PC's conjugation of amo and Donatus's lego. For instance, comparable to 202, 2 - 4 in PC, DON., 360, 17 ff. offers: "lego legis legit, et pluraliter legimus legitis legunt: eodem modo tempore praeterito imperfecto legebam legebas legebat, et pluraliter legebamus legebatis legebant: eodem modo tempore praeterito perfecto legi legisti legit, et pluraliter legimus legistis legerunt vel legere:" Unlike Malsachanus and PC who feature similar conjugations of the impersonal amatur, Sacerdos (p. 436, 30 ff.) limits himself to citing the gerundives amandi, amando and amandum as impersonalia.

204, : The participles of the active voice of amo PC notes that there are two: the present and the future. He explains that amans is formed when bam of amabam becomes n and then ns. Amaturus is created when the supine amatum takes rus after tu. The explanations of the derivations of these types of participles are close to those in Remigius and to those explanations in Priscian and Sedulius. REM., 69, 30 - 31 discusses lecturus: "Lecturus formatur ab ultimo membro gerundivi modi, ut lectu addita rus fit lecturus." SED., 1, 724, 1 offers: " ..., id est 'bam' in 'ns', ut 'amabam, amans', ..." Concerning amaturus we read in SED., 1, 726, 1: "Futuri vero temporis participia, in 'rus' terminantia, fiunt ab extremo supino addita 'rus', 'amatu amaturus', ..." These explanations seem likely to be derived ultimately from PRIS., 2, 557.

205 - 210 : This section is the conjugation of the passive forms of amo, beginning with amor. The text is similar to those featured by Sacerdos and Malsachanus, and the same observations made for 202 - 203 concerning how in some respects PC is more like Sacerdos than Malsachanus and vice versa may also be applied here. Sacerdos regularly uses et pluraliter and Malsachanus is prolific with abbreviated forms. Moreover, in 205 - 209, as cited in the Fontes, there is a similarity with Donatus's conjugation of legor. A significant departure from Donatus here and in his other conjugations is

PC's use of subiunctiuum for coniunctiuum.

205, 4: Concerning the forms like amatus fui and amati fuerunt, which type Donatus (361, 18) refers to as the ulterior modus, Väänänen (p. 138) says that "domus clausa fuit" had the primitive meaning of a result acquired after a specified duration of action in the past, but that in Vulgar Latin this nuance disappeared and that the resulting significance is a simple passive perfect with fuit replacing est.

210, : PC observes that amatus and amandus are the two passive participles of the passive form amor. He notes that amatus is formed from amatum when an s is added to amatu. Also, he observes that amandus is engendered when tis of amantis becomes dus. These changes are accounted for, as cited in the Fontes, by Remigius, Sedulius and Priscian.

211 - 228 : The conjugation of doceo

211 - 215 : The active voice: doceo

The conjugation of doceo (active voice) in Malsachanus, 219, 17 - p. 220, 7 as compared with the one in SACERDOS, 437, 36 - p. 438, 21 in this respect presents a text closer to PC than the presentation in Sacerdos gives: the scribe of Malsachanus uses abbreviated forms as in lines 17 ff. on p. 219: " ...: Doceo

ces cet cemus cetis cent; eodem modo tempore praeterito
imperfecto docebam bas bat bamus batis bant; ... docui isti it
...; docueram ras rat reliqua; ... docebo bis bit reliqua."

On the other hand, Sacerdos is more like PC than Malsachanus because he gives the singular plus the plural forms, which is not always the case with Malsachanus. For instance, while Malsachanus (p. 219, 20 - 21) gives "docueram ras rat reliqua; ... docui isti it et reliqua," Sacerdos (p. 438, 2 - 4) has "docueram docueras docuerat docueramus docueratis docuerant, ... docebo docebis docebit docebimus docebitis docebunt." The active conjugation of doceo in PROBUS, 164, 14 - p. 165, 20 has nearly the same order of presentation which is common to PC, Sacerdos, and Malsachanus in the matter of doceo, except that after having listed the forms of the present, imperfect, perfect, pluperfect, future and then imperative, Probus cites the infinitive, optative, and conjunctive moods in that order. PC, Sacerdos and Malsachanus, however, having treated the present, imperfect, perfect, pluperfect, future and then the imperative, proceed to deal with the optative, subjunctive (or conjunctive), and infinitive moods.

216 - 221 : The conjugation of the impersonal: docetur
While Sacerdos (p. 438, 14 - 15) merely says that the supina or gerundia docendi docendo docendum are impersonalia, a conjugation

of docetur similar to PC's may be found in PROBUS, 165, 20 - 28 and in MALSACHANUS, 220, 8 - 15. The presentation in PC, however, is more like that of Malsachanus than of Probus, because Malsachanus lists all the moods that PC lists for the impersonal, and in the same order too, whereas Probus omits treating the imperative, optative, subjunctive and infinitive.

223 - 228 : The passive conjugation: doceor
 PC's order of treatment - indicative, imperative, optative, subjunctive, infinitive, and participles - is that followed by Sacerdos and Malsachanus in their conjugations of doceor.
 Probus's order is indicative, imperative, infinitive, optative, conjunctive, and participles.

229 - 244: The conjugation of lego
 As one may see from a glance at the Fontes, the presentation here is modelled closely, with the exception of 238 and 244, on Donatus's conjugation of lego, which type of presentation might be the pattern for the other verbs. It is worthy to note, moreover, in the matter of Donatus's text that PC's treatment of the impersonal is larger than that in Donatus who (p. 361, 6 - 9) lists the indicative forms plus the gerundives. However, on p. 361, 8* a note by Keil says that the Donatus ms. M lists the forms of the remaining moods. The conjugation of the impersonal legitur by Malsachanus lists the forms lacking in Donatus.

PC and Malsachanus, unlike the text in Keil's Donatus, abbreviate many of their forms; for example, comparable with PC's 229, 2 one reads in MALSACHANUS, 224, 19: " ...: Lego gis git legimus gitis gunt;"

230, 3: 'legito ... ille'

The reading in the Donatus ms. M and s is similar: "legito tu legito ille" (See DON., 360, 26*.)

238, : PC's account of the formation of the participles dealt with here is in accordance with the texts cited in Sedulius.

240, 2: 'legere ... gantur.'

The Donatus ms. S (DON., 361, 24*) has: "legere legatur et pluraliter legamur legamini legantur." The ms. M has the same as S except for legimini instead of legamini; therefore, PC is closer in this instance to S than to M.

3: 'legitor ... guntor.'

This reading is similar to the one appearing in the Donatus ms. M (DON., 361, 25*): "legitor tu legitor ille et pluraliter legamur legiminor uel leguntor." The text established by Keil reads: " ... legitor vel legaris legitor vel legatur, et pluraliter legamur legimini vel legiminor legantur vel leguntor."

245 - 260 : The conjugation of audio

As may be seen from the Fontes, Malsachanus and Bonifatius conjugate audio, but it cannot be shown that either of these two is definitely PC's exact source. However, unlike PC, Malsachanus considers audio to be of the fourth conjugation. PC, Bonifatius, and Donatus consider it to be of the third. In PRIS., 2, 16, 3 and in CHARISIUS, 220, 13 one reads that it is of the fourth. The structure of the presentation of the conjugation of audio is like the presentations of the preceding verbs amo, doceo and lego by PC. Moreover, as usual, PC's account of the formations of the various participles and gerundives is in accordance with the texts of Remigius and Sedulius as cited.

261 - 265 : The conjugation of the irregular verb sum

As may be seen from the Fontes, Malsachanus, Alcuin, Diomedes, and Dositheus feature a conjugation of sum. It cannot be shown, however, that PC draws his treatment exclusively or directly from any of them. It ought to be noted, however, that PC's order of presentation by the moods concerned is that order followed by Malsachanus, Alcuin (he lacks a discussion on participles) and Diomedes. Dositheus treats only the forms of the indicative mood.

265, 3: DIOMEDES, 360, 12, MALSACHANUS, 236, 24, and
ALCUIN, 884 attest, however, the following forms for the future

infinitive. Diomedes lists futuri fore, futurum ire, and futurum esse. Malsachanus gives futurum esse. Alcuin gives esse, ire, and fore.

265, 4 - 8: Concerning the present participle for sum, MALSACHANUS, 236, 24 - 25 states that there is none. PHOCAS, 436, 27 agrees with Malsachanus. PS-AUG., 494, 24 ff., however, states that sum lacks a present participle but that the learned men of a more recent time coined essendum and essens out of a necessity to interpret and explain great, divine matters. In Hunt's (see the Fontes for 265, 4) transcription of Priscian Glosule on p. 225 there is a discussion on the verb sum which is considered by the Glosule to be substantive. In the text of the Glosule it is stated that inasmuch as sum is considered by some to signify many actions and is many verbs, ens likewise is not one noun, since it does not signify a substance or even substances with any one property, but many nouns. On p. 231 in a text of Peter Helias which is the one transcribed from Paris Arsenal 711, ens is given as a substantive. A note to line 13 in the apparatus on p. 231 refers to uel esse written above ens, apparently serving to define ens. Moreover, in line 17 of the Helias text there is the following reading to illustrate the substantive status of ens: "Albedo est ens." However, ens is not the exclusive invention of the speculative

grammarians, for in Julius Caesar's Fragmenta, De Analogia ad M. Tullium Ciceronem Librorum II appears: "Caesar non incongrue protulit ens a verbo sum es, quomodo a verbo possum potes, potens." (FUNAIOLI, 156, 28.) PRIS., 3, 239, 5 ff. also discusses ens, citing the same quotation from Caesar.

266, : "Here ends the Book Based on Donatus as well as on Priscian, written by Brother Paul; and because it was given for the benefit of all, it is therefore called "Donatus."

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*This index does not include references to anonymous sources like quidam dicunt, auctoritas poetica, and secundum auctores.

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Servius Grammaticus, Qui Feruntur in Vergilii Carmina Commentarii, ed. by George Thilo and Hermann Hagen, Hildesheim, Olms, 1961, vol. 2, p. 376.

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George Goetz and Friedrich Schoell, Leipzig, Teubner,
1910, liv - 342 p.

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SECONDARY SOURCES - BOOKS

Allen, W. Sidney, Vox Latina, A Guide to the Pronunciation of Classical Latin, Cambridge, The University Press, 1965, x - 112 p.

Allen tries to determine the rules of pronunciation of Latin during the Golden Age, basing his discussion upon principles set down by the Latin grammarians and other writers, word-plays, inscriptions, and derivatives of Latin words in the Romance languages. The work is noted for its lucidity and practical value for English-speaking students and teachers of Latin.

Battelli, Giulio, Lezioni di paleografia, Vatican City, 1949, x - 274 p.

In this handbook of Latin palaeography Battelli has employed the results of the most recent publications on the subject and fully used the studies of contemporary eminent scholars. The work is especially noteworthy for its ample bibliography, indices and amount of information contained in the account of writing materials. This handbook proved useful in my discussion of the writing in the Paris Lat. 7517.

Blaise, Albert, Manuel du latin chrétien, Strasbourg, Le Latin Chrétien, 1955, 221 p.

This work is essentially a series of observations on the comparison of the style of Christian and Classical texts as well as on the morphology and syntax of Christian Latin. The bibliography is useful but needs to be edited with greater care in the matter of names of persons and titles of works.

Bollandus, Joannes and Henschenius, Godefridus, eds., Acta Sanctorum, Paris, Victor Palmé, 1864, vol. 5, p. 102 - 145.

These pages are valuable for their recount of the life of St. Romuald and of the founding of Camaldoli because conflicting versions are given, and there are accounts that enable one to gain almost an intimate knowledge of the saint and the quality of the life at Camaldoli.

Chevalier, Ulysse, Répertoire des sources historiques du Moyen Age, Bio-Bibliographie, Paris, Picard, 1907, col. 3536.

Chevalier's entry on PC is meager and incorrect concerning the date of the grammarian.

Curtius, Ernst Robert, European Literature and the Latin Middle Ages, trans. from the German by Willard R. Trask, of the series Harper Torchbooks, The Bolligan Library, New York, Harper, 1953, xv - 662 p.

The author attempts to trace a continuing influence of the Classical tradition throughout the Latin Middle Ages and even into the Renaissance. In this endeavor he has had to revise certain traditional concepts. Curtius presents his facts in a scholarly and skillful manner to support his thesis. However, there tends to

be an overemphasis on the Classical influence and the author's methodology can lend considerable repetition.

De Ghellinck, J., L'Essor de la littérature latine au XII^e siècle, 2nd. ed., of the series Museum Lessianum-Section Historique, nos. 4 - 5, Brussels & Paris, Desclée de Brouwer, 1954, x - 584 p.

De Ghellinck in this work which deals with the Latin literature of the twelfth century by genres does mention the existence of PC and of the latter's writings in the Paris Lat. 7517, but contributes nothing new to our knowledge of this author.

Denholm-Young, Handwriting in England and Wales, Cardiff, University of Wales Press, 1964, x - 102 p.

Although this book chiefly deals with the development of handwriting in England and Wales during the Middle Ages, nevertheless certain pages in it were found to be extremely useful in establishing the date of the hand in the Paris Lat. 7517.

Diringer, David, The Illuminated Book, Its History and Production, new edition, rev. and aug., London, Faber & Faber, 1967, 514 p.

Diringer's treatment on the various schools of 12th century illumination could appear relevant to the illustrations in the Paris Lat. 7517. Diringer attempts in this comprehensive study of manuscript illustration and illustration in the Middle Ages to cite representative manuscripts for the various schools.

Ernout, A. and Meillet, A., Dictionnaire étymologique de la langue latine, Histoire des mots, 4th edition, second printing with new corrections, Paris, Klincksieck, 1959, xviii - 827 p.

This etymological dictionary of Latin words utilizes the fruits of conscientious scholarship in the fields of descriptive, comparative and historical linguistics. Succeeding editions are characterized by corrections and additions made in the light of more recent scholarship. The information given for each entry is succinctly essential and detailed. There is provision made for hypotheses, doubts, and rejection of former arguments. A researcher in Latin linguistics may find this work valuable in the discovery and formulating of problems, on which further studies need to be done.

Grandgent, C.H., An Introduction to Vulgar Latin, New York, Hafner, 1906, (1962), ix - 219 p.

Grandgent's book appears to be an attempt to give a succinct and uncomplicated presentation of the development of Late Latin from Classical Latin. The book has the merit of being lucid and systematic and valuable for the references on each treatment of a certain aspect in Late Latin to more detailed monographs.

Grandi, Guido, Dissertatio de S. Petri Damiani et Avellanitarum Instituto Camaldulensi, in vol. 144 of the PL, Paris, Migne, 1867, cols. 17 - 88.

This work is chiefly a prolegomenon to the works of Petrus Damianus and concerns the founding of the monastery of Avellana to which Petrus Damianus was connected and which was founded on the same principles as Camaldoli. The merit of this work is Grandi's weighing of various sources and opinions. He illustrates his point with numerous quotations, and he appears to have written a history which could be useful in a comparative study of 12th century monastic life of Avellana and Camaldoli.

Hélyot, [Pierre], Histoire complète et costumes des ordres monastiques, Guingamp, Jollivet, 1840, 8 vols.

In this history of the European monastic orders, the author carefully weighs his sources and often criticizes and endeavors to refute traditional views.

Hermann, Joseph, Le Latin vulgaire, of the series "Que sais-je," Le Point des connaissances actuelles, no. 1247, Paris, P.U.F., 1967, 125 p.

In this work Hermann wishes to give a brief outlook on the peculiarities and the development of Vulgar Latin. One could claim that this work truly fulfills its modest aims. The author investigates and clearly brings to the forefront essential points, which, however, are not understandably dealt with in depth due to the size of the book.

Hofmann, J.B. and Szantyr, Anton, Lateinische Syntax und Stilistik, of the series Handbuch der Altertumswissenschaft, 2nd. division, pt. 2, vol. 2, München, Beck, 1965, xcvi - 935 - 89* p.

This volume consists of three essential parts: the first is the treatment on syntax and stilistik; the second is an index to the **preceding**; the third deals with the history of the Latin language and the general function of Latin grammar. For my thesis I used the syntax section of the first part. It is a comprehensive Latin grammar strongly devoted to the historical aspect, that is, there are comparisons with related Italic and other Indo-European forms. However, thorough use of Late Latin scholarship is evident in this book which is noted for two merits: prolific bibliographical references and the noting of problems needing research.

Kenney, James F., The Sources for the Early History of Ireland: Ecclesiastical, An Introduction and Guide, Shannon, Irish University Press, 1968, 798 p.

The particular pages from this book cited in my thesis proved helpful in establishing the date of the Irish grammarian Sedulius Scottus and in citing the problem of whether Smaragdus ought to be identified with Muridac.

Koch, Carl, "Venus," in RE, 2nd series, vol. 8 A, pt. 1, issue of 1955, cols. 828 - 887.

Koch's article on Venus is well documented with both primary and secondary sources. He treats, first, of the etymological problems connected with Venus and its derivatives, and then proceeds to give a history of the cult of Venus as it was practiced in the Italian peninsula during Roman times. He attempts to describe the essential differences and similarities that existed in the various Roman provinces.

Leumann, Manu, Lateinische Laut-und Formenlehre, of the series Handbuch der Altertumswissenschaft, 2nd. division, 2nd. part, vol. 1, München, Beck, 1963 (repr. of 1926 - 1928), xvi - 391 p.

Leumann's work concerns historical Latin phonetics and morphology. It is characterized by a richness of information that does not hinder the author from maintaining his personal views and judgments. The work is noted for its new ideas and ingenious suggestions and solutions. However, Leumann's ideas about the spoken language tend to be undeveloped, and his method of exposition concerning the spoken language is too simplified.

Manitius, Max, Geschichte der Lateinischen Literatur des Mittelalters, vom Ausbruch des Kirchenstreits bis zum Ende des Zwölften Jahrhunderts, of the series Handbuch der Altertumswissenschaft, 9th division, 2nd. pt., vols. 1 - 3, München, Beck, 1931.

Manitius's work deals with the history of Latin literature from Justinian to the end of the 12th century. The book is given a general introduction which treats of the major historical developments and how they affect literature. Then, the author divides the book into sections that deal with each genre, and in each of these sections are treated the writers individually. The work is to be commended for its vast scope and bibliography after the treatment of each author. Such bibliographies feature, among other things, the listing of the manuscripts containing the writings of an author.

Meredith, Clement Orestes, The Partes Orationis as Discussed by Virgilius Maro Grammaticus, doctoral thesis submitted to the John Hopkins University, Baltimore, 1912, 75 p.

Meredith discusses Virgilius Grammaticus's treatment of the parts of speech with reference to a selected number of grammarians in the Grammatici Latini of Keil. Many of Meredith's references are unreliable.

Norden, Eduard, Die Antike Kunstprosa, vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance, Stuttgart, Teubner, 1958, vol. 2, p. 451 - 968 & 20 p. of Nachträge.

The particular, few pages which I used from this book for my thesis proved to be an aid in discussing a possible attempt by

PC to end the incipit of his grammatical treatise metrically. Norden's work on the art of prose from sixth century B.C. Greece (in two volumes) to the Renaissance is comprehensive, lucidly written and well documented.

Nunn, H.P.V., An Introduction to the Study of Ecclesiastical Latin, Oxford, Blackwell, 1963, xv - 196 p.

This book is primarily for students who are learning to read Biblical Latin. The first part deals with the grammatical peculiarities of the Vulgate, and the second part features extracts from ecclesiastical writers like Bede, Jerome and hymn writers. Nunn's work proved to have value in this thesis in the commenting upon particular types of usages employed by PC.

Omont, H., Concordances des numéros anciens et des numéros actuels des mss. latins de la Bibliothèque Nationale précédées d'une notice sur les anciens catalogues, Paris, Leroux, 1903, xlvii - 195 p.

The introduction gives an informative, succinct and well documented history of the Paris Bibliothèque Nationale. This section, moreover, proved useful for this thesis in the matter of the provenance of the Paris Lat. 7517. The concordance in this book dealing with the old and new numbers of mss. in the Bibliothèque Nationale is indispensable for research in the mss. added to this library before 1903.

Paré, G. et alii, La Renaissance du XII^e siècle, Les Ecoles et l'enseignement, vol. 3 of the Publications de l'Institut d'Etudes Médiévales d'Ottawa, Paris, Vrin, 1933, 324 p.

The authors of this book have given an historical sketch, large in scope and provocative, of the 12th century in western Europe. The information is abundant, and the traditional sources have not been overlooked.

Poulet, Charles, Histoire du christianisme, Moyen Age, Paris, Gabriel Beauches, 1934, viii - 1165 p.

This book which deals with the history of Christianity in the Middle Ages is directed towards an educated public which is concerned with apologetic questions, the influence of Christianity upon customs and civilization and of the adaptation of the Christian morality in the various areas where the Roman Church existed. The author is to be commended for the judicious citations of his sources and the development of certain questions which have been greatly neglected.

Robins, R.H., Ancient & Mediaeval Grammatical Theory in Europe, With Particular Reference to Modern Linguistic Doctrine, London, Bell, 1951, vii - 104 p.

Robins outlines the chief developments in the history of ancient Greek, Roman and Mediaeval Latin grammatical studies. In his narrative he points out both the merits and erroneous aspects of ancient and mediaeval grammatical theories with respect to modern linguistic doctrine. His emphasis on the achievements of ancient and mediaeval grammatical studies as forerunners of present-day linguistic theory often accounts for his neglecting to mention certain important names and schools connected with ancient and mediaeval grammatical studies as cited by H.M. Hoenigswald in Language, vol. 29, issue of 1953, p. 181. Robins's exposition is to be commended for its balance, conciseness, and lucidity.

Sommer, Ferdinand, Handbuch der Lateinischen Laut-und Formenlehre, Eine Einführung in das Sprachwissenschaftliche Studium des Lateins, Heidelberg, Winter, 1948, xxx - 664 p.

Sommer's work entails a discussion of the phonetic and morphological history of Latin. The author presents his abundant material in a lucid manner. In spite of the fact that Sommer's book does not incorporate the latest (for his time) fruits of research in comparative Indo-European linguistics, nevertheless, the work was helpful in ascertaining the validity or falsity of some of PC's grammatical assumptions.

Thurot, Charles, Extraits de divers manuscrits latins, pour servir à l'histoire des doctrines grammaticales au Moyen Age, Paris, [Imprimerie Impériale], 1869, 592 p.

In this book Thurot examines numerous mediaeval mss. on Latin grammar to be found in the Paris Bibliothèque Nationale. He groups his discussions of these mss. according to periods. In his discussions he cites copious extracts from the mss., comparing the mss. cited with other mss. and attempting to relate how pertinent and representative the extracts are of the period concerned. Thurot's book is of basic importance for anyone who wishes to do research in Mediaeval Latin grammatical studies.

Uhlfelder, Myra L., ed., De Proprietate Sermonum vel Rerum, A Study and Critical Edition of a Set of Verbal Distinctions, vol. 15 of the series Papers and Monographs of the American Academy in Rome, Rome, American Academy, 1954, 115 p.

Uhlfelder's work is an edition of a fourth or fifth century collection of differentiae. The particular usefulness of this book is the editor's comment on a Stoic etymology of a word used by PC.

Väänänen, Veikko, Introduction au latin vulgaire, Paris, Klincksieck, 1967, xviii - 274 p.

This introduction to the study of Vulgar Latin is designed for the non-specialist. The book is completely dedicated to a theoretical exposition, and the author applies himself studiously towards the utilization of the proofs given in written documents. Väänänen always presents the facts in the proper historical perspective.

B I B L I O G R A P H Y

SECONDARY SOURCES - ARTICLES

Bischoff, Bernhard, "Ein Irischer Grammatiker des IX. Jahrhunderts,"
in Celtica, vol. 5, issue of 1960, p. 40 - 44.

This article deals with the ninth century Irish grammarian Muridac. Its guiding purpose seems to be to confirm the existence of this author as distinct from a Smaragdus and to inform the reader of the mss. bearing any writings by Muridac. Bischoff mentions the date of PC en passant and in connection with the latter's possible borrowing from Muridac, but Bischoff does not substantiate PC's date with either adequate historical or palaeographical data.

Bischoff, M.B., "La Nomenclature des écritures livresques du IX^e au X^{III}^e siècle," in Nomenclature des écritures livresques du IX^e au XVI^e siècle, Paris, C.N.R.S., 1954,
p. 7 - 14.

This article discusses the names of the bookhands of Latin mss. from the ninth to the sixteenth centuries. The study proved valuable in this thesis in my attempt to classify the hand of the Paris Lat. 7517 since there are in this article representative photocopies of similar writing.

D.X., camaldule, "Les Camaldules," in RBen, vol. 4, issue of 1887,
p. 356 - 363.

The geographical description of the Camaldoli monastery is really the only worthwhile information here. The historical account is credulous and uncritical.

Erdmann, Carl, "Leonitas, Zur Mittelalterlichen Lehre von Kursus, Rhythmus und Reim," in Corona Quernea, Festgabe Karl Strecker, Leipzig, 1941, Hiersemann, p. 15 - 28.

Erdmann discusses the history and etymology of the leonine verse in the Middle Ages. In his giving the date of PC he does not, however, adduce palaeographical evidence in the 7517, but his connecting PC with other 12th century writers who use the term versus leonini is substantiated with quotations from relevant passages.

Leclerq, J., "Saint Romuald et le monachisme missionnaire," in the RBen, vol. 72, issue of 1962, p. 307 - 323.

This article is devoted to the study of the missionary ideals of St. Romuald and was useful in this thesis in the aperçu of Camaldolite history, although Leclerq's article does not concern the Camaldolite order as such.

Petrucci, Armando, "Censimento dei codici dei secoli XI - XII, istruzioni per la datazione," in Studi Medievali, 3rd. series, vol. 9², issue of 1968, p. 1115 - 1126.

Petrucci studies the criteria of dating codices of the 11th and 12th centuries and connects the characteristics of these types of hands with early 9th century Carolingian minuscule. The author is systematic, taking each period in three steps: general

characteristics, typical elements, abbreviations and orthographical peculiarities with illustrations. This article proved useful in determining the date of the 7517.

Quain, Edwin A., "The Medieval Accessus ad Auctores," in Traditio, vol. 3, issue of 1945, p. 215 - 264.

In this article Quain deals with the Mediaeval introductions to Classical works. The particular sections upon which I concentrated are those dealing with the 12th century introductions. Although PC's works are in no way introductions to Classical authors, still certain etymologies appearing in the extracts significant for 12th century accessus were found to have a certain relevance with a practice of PC in the matter of explaining the origin of Donatus.

A B S T R A C T O F

The Liber tam de Prisciano quam de Donato
a Fratre Paulo Camaldulense Monacho Compositus:
First Edition with Commentary

The dissertation consists of the first edition of the Liber tam de Prisciano quam de Donato a Fratre Paulo Camaldulense Monacho Compositus compiled by the twelfth century monk Paulus Camaldulensis. The edition and study are divided into eight parts: Introduction; Sigla and Abbreviations; Latin text; Apparatus Criticus; Fontes et Testimonia; Commentary; Index Nominum et Rerum et Verborum, Index Citationum, Index Verborum Graecorum et Pseudo-Graecorum; and Annotated Bibliography.

The Liber tam de etc., preserved in a twelfth century manuscript of northern Italy now B.N. Lat. 7517, is a treatise on the eight parts of speech formally attributed to the Camaldolite monk Paulus Camaldulensis, whose identification remains inconclusive. The grammatical text is preceded by a prologue which is a table of contents for the entire contents of this manuscript which contains other works by Paulus Camaldulensis. The principles of textual edition are established along with the text history and

are discussed in the Introduction. Emendations are made according to what are the regular facts, usages and ideas of the author. The system of orthography used for this edition is essentially the general practice of the Oxford Classical Texts and Teubner editions, since the manuscript itself with few exceptions follows "Classical" spelling.

The Introduction entails a discussion on the methodology of the dissertation, a brief history of the Camaldolites from their origins to the thirteenth century by way of information, a narrative on the author's life and works, the dating and description of the manuscript, observations on the content, sources, and style of the treatise. The major conclusions about the author's value as a grammarian reached after a study of the manuscript are that Paulus Camaldulensis belongs to the last century of what scholars like R.H. Robins call the "formative" period of Latin grammatical studies in the Middle Ages and that the real value of Paulus Camaldulensis lies in the way he copies Donatus and Priscian and other Late Latin grammarians and his relationship with the large, continuous passages in the ninth century Irish grammarians and Remigius of Auxerre. In the Commentary this relationship is treated in detail and gives us further information on the methods employed in copying and commenting on the texts of Priscian and Donatus in northern Italy in the twelfth century and is a step in the compilation of the text history of Donatus and Priscian commentaries during the twelfth century.