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The Bearing of the *Cursus* on the Text of Dante's *De Vulgari Eloquentia*

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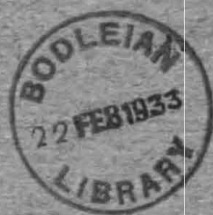
The Bearing of the Cursus *on the Text of Dante's* De Vulgari Eloquentia. By Paget Toynbee. (Humphrey Milford for the British Academy. 1s. 6d. net).

DR. PAGET TOYNBEE had already in his edition of Dante's letters, pointed out that there are distinct traces of observance of the laws of the mediæval *cursus*, both in the above work and in the 'De Monarchia.' A closer examination of the rhythms of the 'De Vulgari Eloquentia' revealed a much greater conformity than he had at first perceived, and led him to suspect that some of the passages in which this conformity unexpectedly failed would prove to be corrupt. He has made a collation of the texts printed in Professor Pio Rajna's three critical editions, and in the Oxford Dante, with that of the Bini MS, the result of which goes to confirm his suspicion. This paper gives an expanation of the *cursus*; a list of emendations adopted in the new Oxford text; a list of conjectural emendations and an appendix on the *cursus* as exemplified in the 'De Vulgari Eloquentia.'

THE BEARING OF THE CURSUS ON THE TEXT OF DANTE'S "DE VULGARI ELOQUENTIA." By PAGET TOYNBEE. 9¾ × 6¼, 19 pp. For the British Academy: Milford. 1s. 6d. n.

From a closer examination of the rhythmical structure of the texts Dr. Toynbee concludes that in the "De Vulgari Eloquentia" the *cursus* is observed not in occasional passages only, as he indicated in his edition of the "Letters of Dante," "but systematically throughout the treatise, in almost every passage where the nature of the subject allows." He explains the technicalities of the *cursus*, and analyses the passages in which it plays an important if not decisive part in the settlement of the text.

THE BEARING OF THE *CURSUS* ON THE TEXT OF DANTE'S *DE VULGARI ELOQUENTIA*

By PAGET TOYNBEE, D.Litt.

FELLOW OF THE ACADEMY

In the Appendix on the mediaeval *cursus* in my edition of the *Letters of Dante* (Oxford, 1920) I incidentally drew attention to the fact that in both the *De Monarchia* and the *De Vulgari Eloquentia* clausulae constructed in conformity with the laws of the *cursus* are introduced from time to time, even in the argumentative portions [1] of these works, especially at the end of chapters or sections; and that its regular observance is noticeable in occasional passages of some length in both of the treatises.

In the course of a re-reading of these treatises, with a view to the revision of the text for a new edition of the Oxford Dante, it was brought home to me that so far as the *De Vulgari Eloquentia* is concerned the remark above quoted as to the observance of the *cursus* understates the case. A closer examination of the rhythmical structure of the texts revealed the fact that in the *De Vulgari Eloquentia* the *cursus* is observed, not in occasional passages [2] only, but systematically throughout the treatise, in almost every passage where the nature of the subject allows. I was consequently led to suspect that the neglect of the *cursus* in certain passages of the *textus receptus* where its normal observance would be expected, was due, not to lapses on Dante's part, but to corruptions introduced by the

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[1] It should be explained that the systematic observance of the *cursus* was dispensed with in didactic or argumentative passages, in which of necessity technical terms and expressions have to be introduced which do not easily lend themselves to the required manipulation. Exceptions covering titles, dates, quotations, and technical phraseology generally, were formally recognized in the rules of the *cursus* of the Roman Curia (see N. Valois, *Étude sur le Rythme des Bulles Pontificales*, in *Bibliothèque de l'École des Chartes*, xlii. 258).

[2] It is obvious that in any piece of Latin composition there may be occasional clausulae which correspond with those of the mediaeval *cursus*, but their occurrence does not necessarily imply that the writer was consciously observing the laws of the *cursus*, or that he was even acquainted with them; that the occurrence of such clausulae in the *De Vulgari Eloquentia* is not accidental is proved beyond question by the figures given below (see pp. 16–19).

carelessness or officiousness of copyists, or by the caprice of editors.

This suspicion was confirmed by a collation of the texts printed in Professor Pio Rajna's three critical editions, and in the Oxford Dante, with that of the newly discovered MS., the so-called Bini MS. A text based on this MS., the earliest of the three known MSS. of the treatise,[1] was printed by Dr. Bertalot at Friedrichsdorf in 1917 ; but I have been able to make what is for all practical purposes a first-hand collation of the Bini text itself, by means of a photographic reproduction, which I procured through the intermediary of Dr. Bertalot. The result of my collation was to show that in the majority of cases the sporadic neglect of the *cursus* observable in the later texts is non-existent in the Bini text, the rhythmical structure which has been destroyed by the vagaries of subsequent copyists, such as the substitution of one word for another, or a change in the order of the words, being for the most part consistently maintained throughout.

It is evident, therefore, that considerations of the *cursus* have an important bearing on the constitution of the text. As this is an element which has hitherto been ignored by the editors of the treatise,[2] I propose in the present paper to deal with the subject in some detail, thereby at the same time supplying (in part) the *pièces justificatives* of the emended text I have prepared for the new edition of the Oxford Dante.

Before proceeding farther, however, it will be convenient for the better understanding of what follows, to give a brief explanation of the technicalities of the *cursus* as normally employed by Dante and his contemporaries.

It must be borne in mind, to begin with, that the mediaeval *cursus* depends entirely upon accent, not quantity, and that there is no elision, the hiatus being tolerated. Three principal types of clausula [3] are recognized, which are known respectively as *planus*, *tardus*, and *velox*. Of each of these, it may be observed, there are secondary

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[1] There are actually four MSS., but the fourth, the Vatican MS., is a late copy, which has no independent value.

[2] The subject was touched on incidentally by F. Di Capua in *Appunti sul Cursus, o ritmo prosaico, nelle opere latine di Dante Alighieri* (Castellammare di Stabia, 1919).

[3] Strictly speaking, the clausula only occurs where there is a pause, however slight ; but in practice, with writers who observed the *cursus*, it became customary to employ the formulae of the clausulae even where there was no pause. Instances of this practice will be found throughout the *De Vulgari Eloquentia*, as well as in the *Epistolae* of Dante.

forms, which were in common use, but for present purposes these may be disregarded.

The *cursus planus* in its normal form (*pl*) consists of a paroxytone trisyllable (or its equivalent, a monosyllable and a paroxytone dissyllable), preceded by a paroxytone dissyllable or polysyllable, the caesura falling after the second syllable of the clausula; as (to take examples from the *De Vulgari Eloquentia* itself), (quod) clávem | vocábat (ii. 13, 30)[1]; (au)dácter | testámur (i. 9, 67); (na)túra | abhórret (i. 2, 9); ésse | opórtet (i. 16, 9); or, (vel) nóta, | vel mélos (ii. 8, 42); (regi)ónes | et úrbes (i. 6, 34); (asser)éndum | non pútet (i. 13, 47).

The *cursus tardus* in its normal form (*t*) consists of a proparoxytone tetrasyllable (or its equivalent), preceded by a paroxytone dissyllable or polysyllable, the caesura falling after the second syllable, as in the *planus*; as, vóces | incípiunt (i. 1, 24); (prod)ésse | tentábimus (i. 1, 12); (imit)ántes | accípimus (i. 1, 27); (repraesent)ántur | pulcérrimi (i. 2, 19); (variati)ónem | perpéndimus (i. 10, 78). The final tetrasyllable may be represented either by a paroxytone trisyllable followed by a monosyllable; as, ésse | credéndum est (i. 5, 28); (confusi)óne | percússi sunt (i. 7, 47); or by a proparoxytone trisyllable preceded by a monosyllable; as, íllud | quod quaérimus (i. 14, 47); (compil)ándo | ab áliis (i. 1, 15).

The *cursus velox* in its normal form (*v*) consists of a paroxytone tetrasyllable (or its equivalent) preceded by a proparoxytone trisyllable or polysyllable, the caesura falling after the third syllable of the clausula; as, próferunt | blandiéntes (i. 14, 17); última | eleménta (ii. 10, 8); (in)vénio | poetásse (ii. 2, 95); (avid)íssimi | speculántur (i. 2, 20). The final tetrasyllable may be represented either by a paroxytone trisyllable preceded by a monosyllable; as, (de) stántia | est agéndum (ii. 9, 6); (testi)mónio | se tuétur (i. 10, 12); or by two dissyllables; as, débeant | illud úti (ii. 1, 15); (proverbi)áliter | dici sólet (i. 7, 17).[2]

==Besides the above three simple types==, what may be termed combined or compound clausulae, in which ==two or more of the recognized *cursus* formulae are used in combination==, are of frequent occurrence; thus, bréviter pertractáre conémur (i. 2, 67), is a combination of the *velox*, bréviter pertractáre, with the *planus*, (pertract)áre conémur (*v*+*pl*); prími loquéntis sonáverit (i. 4, 27), is a combination of the

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[1] The references throughout are to book, chapter, and line of the *De Vulgari Eloquentia* as printed in the Oxford Dante.

[2] Other types of *planus*, *tardus*, and *velox*, used by Dante in the *De Vulgari Eloquentia*, will be found in the Appendix.

planus, prími loquéntis, with the *tardus*, (loqu)éntis sonáverit (*pl* + *t*);
húmeros Apenníni frondíferos (i. 14, 1), is a combination of the *velox*,
húmeros Apenníni, with the *tardus*, (Apen)níni frondíferos (*v* + *t*);
(hu)mánae propáginis principális (i. 8, 6), is a combination of the
tardus, (hu)mánae propáginis, with the *velox*, (pro)páginis principális
(*t* + *v*); (in) quántum natúra permíttit (i. 1, 7), is a combination of
the two *planus*, quántum natúra, and (na)túra permíttit (*pl* + *pl*).

In addition to two-membered clausulae of the foregoing types,
compound clausulae consisting of three members are not infrequent;
such as, (ut) ípsum perféctius edocére possímus (ii. 6, 8), which is
a combination of the *tardus*, ípsum perféctius, with the *velox*,
(per)féctius edocére, and of this again with the *planus*, (edoc)ére
possímus (*t* + *v* + *pl*); or, (contra su)périus praelibáta vidétur insúrgere
(i. 4, 48), which is a combination of the *velox*, (su)périus praelibáta,
with the *planus*, (praelib)áta vidétur, and of this with the *tardus*,
(vid)étur insúrgere (*v* + *pl* + *t*); or, (progressi)ónis província lucidáre
expóstulat (ii. 7, 3), which is a combination of the *tardus*, (pro-
gressi)ónis província, with the *velox*, (pro)víncia lucidáre, and of this
with the *tardus*, (lucid)áre expóstulat (*t* + *v* + *t*); or, (potion)áre
possímus dulcíssimum hydroméllum (i. 1, 16), which is a combination
of the *planus* (potion)áre possímus, with the *tardus*, (poss)ímus
dulcíssimum, and of this with the *velox*, (dulc)íssimum hydroméllum
(*pl* + *t* + *v*); and so on.[1]

We may now proceed to the consideration of the passages, upwards
of fifty in number, in which the *cursus* plays an important, if not
decisive, part in the settlement of the text. These may be divided
into two categories—those in which there are recognized variants,
which have the support of one or other of the MSS.; and those in
which the proposed emendations are purely conjectural.

In the first passage on our list (i. 1, 37: 'totus orbis ipsa perfruitur'),
there is no question of emendation involved; it is introduced here in
connexion with a point raised by Professor Rajna in a note on the
word *perfruitur* in his commentary on the first chapter of the first book
of the treatise ('Il primo capitolo del trattato *De Vulgari Eloquentia*
tradotto e commentato'), printed in a volume of studies in honour of
Attilio Hortis (*Miscellanea di studi in onore di Attilio Hortis*, Trieste,
1910). After quoting what Giovanni da Genova says in the *Catholicon*
under *fruor* ('Item *perfruor-eris*, idest perfecte frui'), he writes:

'E la spiegazione è ben corretta. Io non so tuttavia se qui Dante

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[1] A table of the various types of compound clausulae which occur in the
De Vulgari Eloquentia will be found in the Appendix.

abbia avuto chiara coscienza di dir più che un semplice *fruitur*, o non sia stato invece guidato più che altro dall' orecchio, pur essendo la prima cosa opportuna di sicuro.'

He then refers to a passage at the end of the sixth chapter of the first book in which Dante uses the simple verb *fruor* : 'ut Redemptor noster . . . non lingua confusionis, sed gratiae frueretur'. There can be no doubt as to the explanation. Dante's choice between the simple and compound verbs in each case was obviously determined by the requirements of the *cursus*, 'ipsa perfrúitur' in the first passage giving a *tardus*, the third clausula in a series of six : 'Harum quoque duarum nobílior est vulgáris (*velox*), tum quia prima fuit humano géneri usitáta (*velox*), tum quia totus orbis ipsa perfrúitur (*tardus*), licet in diversas prolationes et vocábula sit divísa (*velox*), tum quia naturális est nóbis (*planus*), cum illa potius artificiális exístat (*planus*)— and 'grátiae fruerétur' in the second passage giving a *velox*. Dante does not use *fruor* elsewhere in the *De Vulgari Eloquentia*, but *perfruor* occurs again in the thirteenth chapter of the second book, line 78 : 'In versibus quoque fere semper hac lege perfruimur', where its use in preference to *fruor* is undoubtedly due once more to the exigencies of the *cursus*, 'lége perfrúimur' constituting a *tardus*.

The *cursus*, again, affords the explanation of a seeming inconsistency on the part of Dante. In i. 11, 38, all three MSS. read *eructuant* ; in ii. 4, 17, all three read *eructare*. Both *eructo* and *eructuo* were in use in mediaeval Latin, as may be seen from the *Catholicon* of Giovanni da Genova, s.v. *ructus*. There is no difference in the meaning, and it might be supposed that the change to *eructare* in the second passage was dictated by caprice. Several editors (Fraticelli, Torri, and Giuliani) get rid of the apparent inconsistency by reading in the first passage *eructant* instead of *eructuant*.[1] Rajna, who defended and restored to the text *eructuant* in this passage, in a note on *eructare* in the second passage, says : ' L'aver dovuto altrove difendere i diritti di *eructuare* non m'impedisce punto di portar qui rispetto all' *eructare*' ; but he suggests no reason for its use there. The *cursus* at once supplies the reason, 'rationabiliter eructare praesumpsimus' containing a compound clausula, consisting of the *velox* '(rationa)bíliter eructáre' in combination with the *tardus* '(eruct)áre praesúmpsimus' (*v* + *t*).

In the discussion of the following passages, which for convenience of reference are numbered, the abbreviations used are — (for the *cursus*): *pl* = *planus* ; *t* = *tardus* ; *v* = *velox* ;—(MSS.): B.[1] = Berlin

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[1] Similarly *eructuavit* at the beginning of Dante's letter *Exulanti Pistoriensi* was altered by the editors to *eructavit*, and has only recently been restored to the text.

MS. (the so-called codex Bini, actually MS. Lat. 437 in the Staats-
bibliothek at Berlin); G. = Grenoble MS.; T. = Trivulzian MS. (at
Milan);—(printed texts): B.² = Bertalot's text (based on B.¹, printed
at Friedrichsdorf in 1917); O.³ = the text printed in the third
edition (1904) of the Oxford Dante; R.¹ = Rajna's *editio maior*
(Florence, 1896); R.² = Rajna's *editio minor* (Florence, 1897); R.³ =
Rajna's text printed in *Le Opere di Dante, Testo critico della Società
Dantesca Italiana* (Florence, 1921). MSS. and printed texts are
quoted in alphabetical order, MSS. coming first.

A. EMENDATIONS ADOPTED IN THE NEW OXFORD TEXT (O.⁴)

(1). i. 6, 38 : *for* utiliori sermone uti quam Latinos (B.¹ G. B.² O.³
R.¹ R.² R.³) *read* u. s. úti quam Látios (*t*).

[T. reads *lationes*, which is doubtless due to the influence of *nationes* in
l. 37. For the interchange of *Latius* and *Latinus* (which in MSS. are
often only distinguished by a stroke over the *i*), cf. Nos. 6, 7, 18, 26;
also ii. 2, 95, where B.¹ B.² R.¹ R.² R.³ read *Latium*; G. *lectinum*; T.
leccium; O.³ *Latinum*; and ii. 5, 12, where all the above texts read *Latii*.]

(2). i. 6, 60–1 : *for* primi loquentis labia fabricaverunt (T. O.³)
read (*with* B.¹ G. B.² R.¹ R.² R.³) p. l. lábia fabricárunt (*v*).

[Rajna notes that the syllable *ue* is a later insertion in T. Dante uses
syncopated or unsyncopated forms according as they suit the require-
ments of the *cursus*; thus we have, i. 1, 2–3 : inveniámus tractásse (*pl*);
i. 8, 21 : Ásiae occupárunt (*v*); i. 15, 22 : invénimus poetásse (*v*); ii. 2,
79 : vulgáriter poetásse (*v*); ii. 2, 96 : invénio poetásse (*v*); but, i. 1,
29 : grammáticam vocavérunt (*v*); i. 8, 13 : gúttura potavérunt (*v*).
In the *Epistolae* we find, vii. 42 : manus méae tractárunt (*pl*); ix. 6 :
districtius obligástis (*v*). Where the *cursus* is not in question Dante's
preference seems to have been for the syncopated forms; as, *civicasse*
(i. 9, 80); *principiasse* (ii. 12, 39); *exacerbasse* (Epist. viii. 92); *vocasse* (ii.
4, 16), which, however, may be due to the *cursus*, plerúmque vocásse
poétas, giving the compound clausula (*pl* + *pl*); and *armasse* (Epist.
vi. 80), which may be accounted for in the same way : pínnis armásse
iuvábit (*pl* + *pl*).]

(3). i. 9, 45–6 : *for* sermonum varietates, quid acciderent (O.³)
read (*with* B.¹ B.²) s. varietátes quid áccidant (*t*).

[R.¹ R.² R.³ read, with T., *accidunt*; G. reads *accident*.]

(4). i. 9, 72–3 : *for* quem exolescere non videremus (G. T. O.³ R.¹)
read (*with* B.¹ B.² R.² R.³) quem exoléscere non vidémus (*v*).

[With regard to the reading *videremus* of G. T., Rajna draws attention
to the similar misreadings *cunctaremur* for *cunctamur* (i. 10, 5) in G., and
veneremur for *venemur* (i. 11, 3 ; 14, 3) in both G. and T.]

(5). i. 9, 91 : *for* nec natura nec consortio firmantur (G. T. O.³ R.¹
R.² R.³) *read* (*with* B.¹ B.²) nec n. nec consórtio confirmántur (*v*).

[Dante is fond of clausulae with alliterative jingles like ' consórtio con-

firmántur'; cf. Mon. ii. 4, 49: 'concórditer contestántur'; Mon. iii. 12, 48: 'substántiae subsisténtis'; Epist. v. 84: 'confidéntius coniugábit'.]

(6). i. 10, 36: *for* ad vulgare Latinum retrahentes (G. T. O.³ R.¹ R.² R.³) *read* (*with* B.¹ B.²) ad v. Látium retrahéntes (*v*).

[See No. 1, and the parallel passages referred to in the note.]

(7). i. 11, 1: *for* Latino dissonante vulgari (O.³) *read* (*with* B.¹ G. T. B.² R.¹ R.² R.³) Látio dissonánte vulgári (*v* + *pl*).

[See No. 6, and note.]

(8). i. 11, 7–8: *for* praeponendos extimant (G. T. B.² O.³ R.¹ R.² R.³) *read* (*with* B.¹) praeponéndos exístimant (*t*).

[As between *extimo* and *existimo* Dante's choice is determined by the *cursus*; see No. 16; and cf. i. 4, 3 : ésse exístimo (*t*); ii. 3, 32: séquitur extimándas (*v*); and Mon. iii. 3, 56: venerándas exístimo (*t*); in Mon. ii. 1, 57 the *textus receptus* reads 'mendaciter existimantes', which violates the *cursus*, but there can be little doubt that B.¹ (which contains the text of the *De Monarchia* as well as that of the *De Vulgari Eloquentia*) is correct in reading *extimantes*, giving a *velox* (see No. 50, note), the fourth clausula in a series of five : 'Nam per hoc, quod Romanum imperium de iure fuísse monstrábitur (*t*), non solum ab oculis régum et príncipum (*t*), qui gubernacula publica síbi usúrpant (*pl*), hoc ipsum de Romano populo mendáciter extimántes (*v*), ignorantiae nébula eluétur (*v*).']

(9). i. 11, 26: *for* Castra composuerat (O.³ R.¹ R.²) *read* (*with* B.¹ G. T. R.³) Cástra posúerat (*t*).

[B.², though his MS. (B.¹) gives the correct reading, reads *poiverat*, for which there is no authority whatever.]

(10). i. 12, 33: *for* Sicilianum vocaretur (R.¹ R.² R.³) *read* (*with* B.¹ G. T. B.² O.³) Siciliánum vocétur (*pl*).

[Rajna defends *vocaretur* in a long note in his *editio maior*; but the evidence of the three MSS., and the fact that *vocaretur* involves a violation of the *cursus*, are decisive against it.]

(11). i. 12, 55: *for* sicut inferius ostendimus (G. T. O.³ R.¹ R.²) *read* (*with* B.¹ B.² R.³) s. inférius ostendémus (*v*).

[The future is clearly right, as is shown by the *cursus*, and by Dante's own practice elsewhere; cf. i. 8, 24: 'sicut inferius ostendemus'; i. 6, 48 : 'ut inferius ostendetur'; so ii. 3, 11, and Mon. iii. 8, 74.]

(12). i. 14, 3: *for* contanti veneremur (G. T.) *read* (*with* B.¹ R.³) contátim (B.² O.³ R.¹ R.² contanter) venémur (*pl*).

[For the reading *veneremur* of G. T., see No. 4, note. Rajna in all three editions punctuates : 'laevam Italiam c. venemur ceu solemus, orientaliter ineúntes', thus violating the *cursus*; instead of 'l. I. contátim venémur (*pl*), ceu solemus orientáliter ineúntes (*v*)'—which, it may be

observed, is the punctuation adopted by Trissino, in his Italian trans-
lation (1529), the form in which the treatise first appeared in print:
' cominciando, come fare solemo a levante '.]

(13). i. 14. 9: *for* prolationis mollitudinem (R.[1] R.[2]) *read (with*
B.[1] B.[2] O.[3] R.[3]) prolatiónis mollítiem (*t*).

[G. reads *inullitine* or *innllitine*; T., *mollitine*; in i. 15, 15 (cf. No. 15),
G. reads *motine*; T., *motiris*; these curious corruptions led Rajna in his
editio maior to argue in favour of *mollitudinem*, which the *cursus* shows
to be wrong in both passages; in ii. 7, 33, where the word occurs for
the third time, G. reads *molitiem*, and T. correctly, *mollitiem*.]

(14). i. 14, 24-5: *for* sed esse virum dubitare facit (O.[3] R.[1] R.[2])
read s. e. v. dubitáre auctórat (*pl*).

[There is no MS. authority for *facit*: B.[1] reads *dubitare doctor*, which is
meaningless; G. and T. read simply *dubitare*, and run on to the next
sentence, without lacuna, or any indication that a word is missing; in
G. *dubitare* comes at the end of a line, which may account for the
omission.   The missing verb was first supplied by Trissino; he inserted
fa—' ma ancora fa dubitare '.   This lead was followed by Corbinelli, the
editor of the *editio princeps* of the Latin text printed at Paris in 1577,
who inserted *facit*, which has been incorporated in every printed text
of the treatise down to and including that of the third edition of the
Oxford Dante (1904).   Rajna in his *editio maior* states that he had
thought of substituting *cogit* for *facit*, but on consideration had rejected
it as being too strong; he has, however, reconsidered his opinion, for
in R.[3] he reads *cogit.*

I was led to question the reading *facit* or *cogit* by considerations of
the *cursus*, which is consistently observed (so far as the subject allows)
elsewhere throughout this chapter, but is violated by the adoption
of either of those words.   Thus in the first twenty-five lines, which end
with the passage under discussion, we have, reckoning normal clausulae
only, ll. 1-2: húmeros Apenníni frondíferos (*v*+*t*); l. 3: contátim
venémur (*pl*); ll. 3-4: orientáliter ineúntes (*v*); l. 6: invenísse vul-
gária (*t*); l. 7: contráriis alternáta (*v*); l. 8: muliébre vidétur (*pl*);
l. 9: prolatiónis mollítiem (*t*); l. 11: ésse credéndum (*pl*); ll. 14-15:
ésse vidétur (*pl*); l. 15: totíus provínciae (*t*); l. 16: affirmándo
loquúntur (*pl*); l. 17: próferunt blandiéntes (*v*); l. 18: a próprio
poetándo (*v*); ll. 18-19: divertísse audívimus (*t*); l. 22: hirsútum et
híspidum (*t*); l. 24: non sólum distérminat (*t*): and then, in l. 25, at
the end of the period, where if anywhere the *cursus* should be observed,
we have, if *facit* or *cogit* be read, a violation of the *cursus*!   What is
wanted in order to satisfy the requirements of the *cursus* is either
a paroxytone trisyllable, or a proparoxytone tetrasyllable, which in
combination with the paroxytone *dubitáre* would give, in the first case
a *planus*, in the second a *tardus*.   The word at the same time must more
or less satisfactorily account for the *doctor* of the Berlin MS., which is
obviously a corruption of the primitive reading.   Such a word is
auctorat, which was suggested to me by Dr. Mackail, to whom I sub-
mitted the problem.   This word meets all the requirements—it satisfies
the *cursus*, giving the *planus*: dubitáre auctórat; it gives an eminently
satisfactory sense, ' authorizes ' or ' warrants the doubt '; and it plausibly
accounts for the meaningless *doctor*, which might easily have arisen out

of a blotted or mutilated *auctorat* in the MS. which the copyist had before him.

If it be objected—can Dante have known of the word, which he does not use elsewhere? the answer is in the affirmative. I find it registered in the *Magnae Derivationes* of Uguccione da Pisa, Dante's Latin dictionary, in the first article, the very article from which Dante quotes in the sixth chapter of the fourth book of the *Convivio*, in the discussion (ll. 38 ff.) as to the derivation of the word *autore* (see my *Dante Studies and Researches*, pp. 101 ff.). Under *augeo*, immediately after the passage quoted by Dante, Uguccione says: '. . . Et ab *autor* quod significat *autentim* derivatur *hec autoritas*, idest sententia imitatione digna, et *autenticus, -ca, -cum* . . . et *autorizo, -zas*, et *autoro, -ras*, in eodem sensu, idest affirmo vel autenticum facio' (from MS. *Misc.* 626 *Laud* in the Bodleian).

It should be noted that according to Uguccione, who distinguishes between *auctor* and *autor*, the word should be spelt *autoro*, and doubtless Dante would so spell it; but the copyists ignore the distinction. B.[1] inserts the *c* throughout in *auctor* (ii. 6, 75; ii. 8, 20, 25), and *auctoritas* (i. 9, 4, 105; ii. 10, 46); as do G. and T. in every instance except ii. 6, 75, where they both write *autoribus*. It may safely be assumed, therefore, that if *autorat* was the missing word, it was spelt *auctorat* by the scribe from whose MS. *doctor* was derived.

Bertalot reads *docet* instead of *facit*, no doubt as being nearer to *doctor*; but this, while equally unsatisfactory from the point of view of the *cursus*, is decidedly less acceptable as regards the meaning.]

(15). i. 15, 15 : *for* lenitatem atque mollitudinem (R.[1] R.[2] R.[3]) *read* (*with* B.[1] B.[2] O.[3]) l. átque mollítiem (*t*).

[See No. 13, and note, where the readings of G. and T. here are given.]

(16). i. 15, 38-9 : *for* praeferendum extimant (G. T. B.[2] O.[3] R.[1] R.[2] R.[3]) *read* (*with* B.[1]) praeferéndum exístimant (*t*).

[See No. 8, and note.]

(17). i. 15, 44 : *for* a primo divertissent (G. T. O.[3]) *read* (*with* B.[1] B.[2] R.[1] R.[2] R.[3]) a próprio divertíssent (*v*).

[The phrase ' a proprio (vulgari) divertisse' occurs again in i. 12, 74, and i. 14, 18; cf. i. 13, 42 : 'a propria (loquela) diverterunt'.]

(18). i. 15, 67-8 : *for* esse vere Latinum negaremus (G. T. O.[3] R.[1] R.[2] R.[3]) *read* (*with* B.[1] B.[2]) e. v. Látium negarémus (*v*).

[See No. 1, and note. In line 68, where O.[3] R.[2] R.[3] read ' si *Latinum* illustre venamur', B.[1] G. T. B.[2] R.[1] read ' si *Latium* illustre venamur', which in view of i. 10, 36; 11, 1; 19, 4 (Nos. 6, 7, 26) is to be preferred; *Latium* not *Latinum* should be read also in i. 19, 15, and ii. 1, 3.]

(19). i. 16, 5-6 : *for* redolentem ubique et ubi apparentem (B.[1] G. T.) *read* (*with* B.[2] O.[3] R.[1] R.[2] R.[3]) r. u. et nécubi apparéntem (*v*).

[The correction *et necubi* for the *et ubi* of the MSS. is due to Rajna. Witte proposed *nec usquam*; but, apart from the fact that this emendation would violate the *cursus*, it is difficult to see how it can be got out of the reading of the MSS. Previous editors read *ubique et ubique*, which not only violates the *cursus*, but conveys the exact opposite of what Dante intended to say.]

(20). i. 16, 9 : *for* unum oportet esse (G. T. O.³ R.¹ R.² R.³) *read* (*with* B.¹ B.²) u. ésse opórtet (*pl*).

(21). i. 16, 18 : *for* secundum quod accedunt vel recedunt (G. T. O.³ R.¹ R.²) *read* (*with* B.¹ B.² R.³) s. q. a. vel recédunt ab álbo (*pl*).

[Torri, whose edition was published in 1850, in a note on the text of this passage as it stood in his day, remarks : ' Qui v' ha elissi, se non lacuna, dovendo intendersi *ab illo* riferito all' *albo* di sopra, come bene si esprime il volgarizzamento (" secondo che a lui più vicini, e da lui più distanti si sono "); notandosi dall' Autore la gradazione dei colori, secondochè sono più o men distanti dal *bianco*.' Upon which Rajna in his *editio maior* observes : ' L' idea dell' elissi è la giusta ; e il motivo dell' averci ricorso sarà da cercare nella diversità del complemento che i due verbi avrebber richiesto (*ad illum, ab illo*).' But, independently of the evidence of the new MS., the *cursus* shows that Torri's second alternative was the correct one. In G. *recedunt* comes at the end of a line, which may account for the omission of *ab albo* (cf. No. 14, note *ad init.*).]

(22). i. 16, 62–3 : *for* mensurantur, ponderantur et comparantur (G. T. O.³ R.¹ R.² R.³) *read* (*with* B.¹ B.²) mensurántur et ponderántur et comparántur (*v + v*).

[By a scribal error G. and T. read *pondantur*. For other instances of *velox* of the type : (ponder)ántur et comparántur, see Appendix, p. 17.]

(23). i. 17, 5 : *for* facimus patere (G. T. O.³ R.¹ R.²) *read* (*with* B.¹ B.² R.³) faciámus patére (*pl*).

[In T. *facimus* has been altered by a later hand (presumably that of Trissino) to *faciamus*.]

(24). i. 17, 26–7 : *for* sit exaltatum potestate, videtur (G. T. O.³ R.¹ R.² R.³) *read* (*with* B.¹ B.²) exaltátum sit potestáte, vidétur (*v + pl*).

[For the *velox* : (exalt)átum sit potestáte, see No. 22, note.]

(25). i. 18, 47 : *for* unica accipitur (G. T. O.³ R.¹ R.² R.³) *read* (*with* B.¹ B.²) uníta accípitur (*t*).

[This misreading, with the consequent violation of the *cursus*, is on all fours with that in Epist. vi. 169 where until lately all the printed texts read *Punica barbaries*, instead of *puníta barbáries* (which is the actual reading of the only MS. in which the letter has been preserved). The correction in that case was due to W. Meyer (see his *Fragmenta Burana*, Berlin, 1901, pp. 156–7), who suspected *Punica*, not only on account of the doubtful Latinity of the phrase ' iterum iam Punica barbaries ', but also as violating the *cursus*.]

(26). i. 19, 4 : *for* vulgare Latinum appellatur (G. O.³ R.¹ R.²) *read* (*with* B.¹ T. B.² R.³) v. Látium appellátur (*v*).

[See No. 18, and note.]

(27). ii. 2, 55 : *for* vel angelicae naturae sociatur (O.³ R.¹ R.² R.³) *read* vel naturae angélicae sociátur (*v*).

[All three MSS. read *vel angelice sociatur*. The insertion of *naturae* by Corbinelli, the editor of the *editio princeps*, was no doubt suggested by Trissino's translation : ' ovvero alla natura angelica s' accompagna '. The abbreviation of *nature* (*n* with *e* superscript) might easily drop out in the process of copying. The *cursus* can be rectified either by reading ' angelicae sociátur natúrae ' (*pl.*), or as above ; the latter has in its favour the fact that ' natura angelica ', as Dante doubtless remembered, is the phrase used by Aquinas (S. T. i. Q. 50. A. 3, 4). B.² reads ' angelis sociatur '.]

(28). ii. 3, 3 : *for* sollicite investigare conemur (B.¹ B.²) *read (with G. T. O.³ R.¹ R.² R.³)* sollícite vestigáre conemur (*v + pl*).
[Cf. No. 43.]

(29). ii. 3, 16 : *for* digna sunt vulgari (O.³) *read (with B.¹ G. T. B.² R.¹ R.² R.³)* sunt dígna vulgári (*pl*).

(30). ii. 3, 38-9 : *for* conditoribus suis quam ballatae (B.¹ B.²) *read (with G. T. O.³ R.¹ R.² R.³)* suis conditóribus quam ballátae (*v*).

(31). ii. 3, 56-7 : *for* quicquid artis reperitur, in ipsis (O.³ his) reperitur (R.¹ R.²) *read (with B.¹ B.² R.³)* quicquid artis reperitur in omnibus aliis, et in cantiónibus reperítur (*v*).

[G. T. read *quicquid artius reperitur*, and omit ' in omnibus ... reperitur'. B.¹ supplies the missing words, and thereby restores the *cursus*, which is violated by the conjectural emendations of the editors.]

(32). ii. 4, 20 : *for* fictio rethorica versificata in musicaque posita (R.¹) ; f. r. musice composita (R.²) ; f. r. musicaque posita (R.³) ; f. r. in musica composita (O.³) *read* f. r. musicáque compósita (*t*).

[The readings of both G. and T. are corrupt : G. reads, *f. r. iusica que posita* ; T., *f. r. ĩ usica que poĩta*. The emendation I have proposed, which is based on the assumption that the abbreviations of *que* and *com-* in MSS. being somewhat alike one of them has dropped out, rectifies the *cursus*. B.¹ reads *musicaque poita*, which B.² adopts in his text on the assumption that *poita* is the participle of *poire* (a verb which occurs in the last line of Dante's second Eclogue), and not the abbreviation of *posita* with the stroke over the *i* accidentally omitted. (See Rajna's discussion of this reading in *Bull. Soc. Dant. Ital.*, N. S. xxv. 147 ff. ; and, on the other hand, Parodi's note in N. S. xxviii. 27.)]

(33). ii. 4, 48-9 : *for* nos oportet sumere (G. T. O.³ R.¹ R.² R.³) *read (with B.¹ B.²)* opórtet nos súmere (*t*).

(34). ii. 4, 69-70 : *for* cautionem atque discretionem habere sicut decet (O.³ R.¹ R.² R.³) *read (with B.¹ B.²)* c. atque discretionem hanc accípere sicut décet (*v*).

[G. T. omit the verb after ' discretionem hanc ' ; Corbinelli's *facere* (suggested by Trissino's *fa*) was altered by Rajna to *habere*, on the

assumption that *hanc* represented a corrupted abbreviation of that word.   Rajna calls *hanc*, which is found in all three MSS., 'superfluo'; but it points back to the injunction of ll. 63–4: '*Caveat* ergo quilibet, et *discernat* ea quae dicimus'.]

(35). ii. 4, 74: *for* dilectos Dei (G. T. O.³ R.¹ R.² R.³) *read (with* B.¹ B.²) Déi diléctos (*pl*).

(36). ii. 5, 63: *for* propter fastidium obsoluit (O.³ R.¹ R.² R.³) *read (with* B.²) p. fastídium absolévit (*v*).

[B.¹ by a scribal error reads *assoleuit*; G. T. read *absoluit*. Giovanni da Genova in the *Catholicon*, s. v. *soleo*, says: '*soleo, -les* . . . componitur, ut *assoleo, -les*, . . . idest valde vel iuxta solere . . . *absoleo, -les*, idest dissuescere et a solito cessare'.]

(37). ii. 6, 19: *for* alia vero incongrua est (G. T. O.³ R.¹ R.² R.³) *read (with* B.¹ B.²) alia véro incóngrua (*t*).

(38). ii. 6, 29–30: *for* accidit discretio (G. T. O.³ R.¹ R.²) *read (with* B.¹ B.² R.³) accédit discrétio (*t*).

(39). ii. 6, 43–4: *for* sua magnificentia praeparata cunctis, illum facit esse dilectum (R.¹ R.²) *read* sua magnificéntia praeparáta (*v*), cunctis illum facit ésse diléctum (*pl*).

[R.³ reads 'sua magnificentia praeparata cunctis, cunctis illum f. e. d. ', for which there is no MS. authority, and which equally violates the *cursus.*]

(40). ii. 7, 23–4: *for* Intuearis ergo, lector: attende, quantum (R.¹ R.² R.³) *read (with* B.²) I. ergo, léctor, atténte (*pl*), quantum.

[But for the punctuation, which naturally does not appear in the MS., the reading of B.² is that of B.¹; O.³ reads 'attende quantum '.]

(41). ii. 7, 44–5: *for* positione immediate post mutam dolata quasi (O.³ B.²) *read (with* R.¹ R.² R.³) p. immediáte post mútam (*pl*), dolata q.

(42). ii. 8, 43: *for* Nullus enim tubicen (G. T. O.³ R.¹ R.²) *read (with* B.¹ B.² R.³) Nullus énim tibícen (*pl*).

[Rajna in his *editio maior* suggested that *tibicen* would be more appropriate than *tubicen*, but he felt bound to follow his MSS.]

(43). ii. 9, 6–7: *for* ut scilicet investigemus quid ipsa sit (B.¹ B.²) *read (with* G. T. O.³ R.¹ R.² R.³) ut scílicet vestigémus quid ípsa sit (*v* + *t*).

[Cf. No. 28.]

(44). ii. 11, 50: *for* pedes et versus similiter contexere (B.² O.³ R.¹ R.² R.³) *read (with* B.¹ G. T.) p. et v. símul contéxere (*t*).

[The alteration of *simul* to *similiter* was first made by Rajna, against the authority of his two MSS., which are now confirmed by B.¹; nor is the alteration called for from the point of view of the sense, for of the four meanings of *simul* given by Giovanni da Genova in the *Catholicon* the second is ' pariter '.]

B. Conjectural Emendations.

The following emendations, suggested by considerations of the *cursus*, have no MS. support, and consequently have not been introduced into the text.[1]

(45). i. 1, 6 : *for* parvuli nitantur *read* párvuli connitántur (*v*).

[Note Dante's phrase in the next line, ' in quantum natura permittit ', and cf. Cicero, *De Finibus*, v. 15: 'parvi . . . connituntur ut sese erigant ', in a passage where the part played by ' natura ' is discussed, a passage it is quite likely Dante had in mind, for he was familiar with the *De Finibus*, which he quotes some half-dozen times. The abbreviation of *con* in *connitantur* may easily have been omitted by a careless scribe in the process of copying. (See No. 5, a passage in which two out of the three MSS. read *firmantur* for *confirmantur*.) The proposed emendation rectifies the *cursus*, which with this single exception is strictly observed in a long series of clausulae throughout the introductory paragraph of the treatise :—' Cum neminem ante nos de vulgaris eloquentiae doctrina quicquam inveniámus tractásse (*pl*), atque talem scilicet eloquentiam penitus omnibus necessáriam videámus (*v*), cum ad eam non tantum viri sed etiam mulieres et párvuli [con[nitántur (*v*), in quántum natúra permíttit (*pl+pl*) : volentes discretionem aliquáliter lucidáre illórum (*v+pl*) qui tanquam caeci ámbulant per platéas (*v*), plerumque anteriora posterióra putántes (*pl*) ; Verbo aspiránte de coélis (*pl*), locutioni vulgarium gentium prodésse tentábimus (*t*), non solum aquam nóstri ingénii (*t*) ad tantum póculum hauriéntes (*v*), sed accipiéndo vel compilándo ab áliis (*v+t*), potióra miscéntes (*pl*), ut exinde potionáre possímus (*pl*) dulcíssimum hydroméllum (*v*).']

(46). i. 1, 18 : *for* oportet non probare *read* non probáre opórtet (*pl*).

(47). i. 1, 27–8 : *for* alia locutio secundaria nobis *read* alia secundaria nóbis locútio (*t*).

(48). i. 2, 8 : *for* datum fuisset eis *read* eis dátum fuísset (*pl*).

(49). i. 2, 12–13 : *for* enucleare aliis conceptum *read* aliis enucleáre concéptum (*pl*).

(50). i. 2, 23 : *for* dupliciter responderi potest *read* potest duplíciter respondéri (*v*).

[Adverbs in *-ter* of the above description lend themselves readily to the requirements of the *cursus*, especially in the formation of the *velox*. Dante consequently makes frequent use of them for that purpose, both in simple and compound clausulae ; it is improbable, therefore, that with the requisite elements at hand in the above passage he should have neglected to utilize them. The following instances of *velox* formed with adverbs of this class occur in the *De Vulgari Eloquentia*—i. 1, 8 : aliquáliter lucidáre illórum (*v+pl*) ; i. 1, 20 :

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[1] One or two of these have since been adopted in the text.

celériter attendéntes; i. 2, 17 : totáliter innotéscit (where the *cursus* shows that the pause should come not after 'per se', as in most of the texts, but after 'innotescit'); i. 7, 17 : proverbiáliter dici sólet; i. 7, 63 : gráviter detestántes; i. 8, 2 : non léviter opinámur; i. 12, 10 : gráviter cecinísse; i. 12, 32–3 : vulgáriter protulérunt; i. 14, 3–4 : orientáliter ineúntes; i. 18, 55 : corporáliter sit dispérsa; ii. 2, 78 : vulgáriter poetásse; ii. 3, 6 : vulgáriter poetántes; ii. 4, 8–9 : casuáliter est assúmptus; ii. 4, 16–17 : rationabíliter eructáre praesúmpsimus $(v+t)$; ii. 6, 26 : non áliter deridémus. Sundry instances occur in the *De Monarchia* in which the *cursus* is only occasionally observed (see No. 8, note); while in the small corpus of *Epistolae*, in which the *cursus* is obligatory, no less than seventeen examples will be found.]

(51). i. 2, 27 : *for* expectare noluerunt *read* expectáre nolúerint (*t*).

[Note that in the two previous clausulae the *cursus* is observed, 'ésse tractámus' (*pl*), and 'praeteríre debémus' (*pl*).]

(52) i. 3, 19 : *for* nihil deferri possit *read* nihil póssit deférri (*pl*).

(53). i. 13, 2 : *for* propter amentiam suam infruniti *read* propter suam améntiam infruníti (*v*).

[The reading of the *textus receptus* interrupts what would otherwise be an unbroken series of clausulae in which the *cursus* is observed : 'Post hoc veniámus ad Túscos ⟨*pl*⟩; qui propter suam améntiam infruníti (*v*), titulum sibi vulgáris illústris (*pl*) arrogáre vidéntur (*pl*); et in hoc non solum plebéa deméntat inténtio (*pl*+*t*), sed famosos quamplures viros hoc tenuísse compérimus (*t*).']

(54). ii. 3, 64 : *for* in cantionibus tractanda sunt *read* in cantiónibus sunt tractánda (*v*).

(55). ii. 5, 7 : *for* quod et moderni faciunt *read* quod fáciunt et modérni (*v*).

(56). ii. 9, 12 : *for* diceretur stantia *read* stántia dicerétur (*v*).

LIST OF EMENDATIONS ADOPTED OR PROPOSED.*

i. 1, 6 : parvuli connitantur.*
i. 1, 18 : non probare oportet.*
i. 1, 27–8 : alia secundaria nobis locutio.*
i. 2, 8 : eis datum fuisset.*
i. 2, 12–13 : aliis enucleare conceptum.*
i. 2, 23 : potest dupliciter responderi.*
i. 2, 27 : expectare noluerint.*
i. 3, 19 : nihil possit deferri.*
i. 6, 38 : utiliori sermone uti quam Latios.

* Conjectural emendations are marked with an asterisk.

i. 6, 60–1 : primi loquentis labia fabricarunt.

i. 9, 45–6 : sermonum varietates quid accidant.

i. 9, 72–3 : quem exolescere non videmus.

i. 9, 91 : nec natura nec consortio confirmantur.

i. 10, 36 : ad vulgare Latium retrahentes.

i. 11, 1 : Latio dissonante vulgari.

i. 11, 7–8 : praeponendos existimant.

i. 11, 26 : Castra posuerat.

i. 12, 33 : Sicilianum vocetur.

i. 12, 55 : sicut inferius ostendemus.

i. 13, 2 : propter suam amentiam infruniti.*

i. 14, 3 : contatim venemur.

i. 14, 9 : prolationis mollitiem.

i. 14, 24–5 : sed esse virum dubitare auctorat.*

i. 15, 15 : lenitatem atque mollitiem.

i. 15, 38–9 : praeferendum existimant.

i. 15, 44 : a proprio divertissent.

i. 15, 67–8 : esse vere Latium negaremus.

i. 16, 5–6 : redolentem ubique et necubi apparentem.*

i. 16, 9 : unum esse oportet.

i. 16, 18 : secundum quod accedunt vel recedunt ab albo.

i. 16, 62–3 : mensurantur et ponderantur et comparantur.

i. 17, 5 : faciamus patere.

i. 17, 26–7 : exaltatum sit potestate, videtur.

i. 18, 47 : unita accipitur.

i. 19, 4 : vulgare Latium appellatur.

ii. 2, 55 : vel naturae angelicae sociatur.*

ii. 3, 3 : sollicite vestigare conemur.

ii. 3, 16 : sunt digna vulgari.

ii. 3, 38–9 : suis conditoribus quam ballatae.

ii. 3, 56–7 : quicquid artis reperitur in omnibus aliis, et in cantionibus reperitur.

ii. 3, 64 : in cantionibus sunt tractanda.*

ii. 4, 20 : fictio rethorica musicaque composita.*

ii. 4, 48–9 : oportet nos sumere.

ii. 4, 69–70 : discretionem hanc accipere sicut decet.

ii. 4, 74 : Dei dilectos.

ii. 5, 7 : quod faciunt et moderni.*

ii. 5, 63 : propter fastidium absolevit.

ii. 6, 19 : alia vero incongrua.

* Conjectural emendations are marked with an asterisk.

ii. 6, 29–30 : accedit discretio.

ii. 6, 43–4 : sua magnificentia praeparata, cunctis illum facit esse dilectum.

ii. 7, 23–4 : Intuearis ergo, lector, attente, quantum.

ii. 7, 44–5 : positione immediate post mutam, dolata quasi.

ii. 8, 43 : Nullus enim tibicen.

ii. 9, 6–7 : ut scilicet vestigemus quid ipsa sit.

ii. 9, 12 : stantia diceretur.*

ii. 11, 50 : pedes et versus simul contexere.

APPENDIX

THE *CURSUS* IN THE *DE VULGARI ELOQUENTIA*

A. SIMPLE CLAUSULAE.

Of the three simple clausulae, *planus*, *tardus*, and *velox*, there are about 1,150 instances altogether in the *De Vulgari Eloquentia*—*planus* occurring some 470 times, *tardus* 350, and *velox* 340.[1] Though as a general rule Dante uses one or other of the normal forms of these clausulae, he occasionally, like other writers, allows himself the licence of employing less strict forms. Thus, besides the regular types of *planus*, such as : áves | loquúntur (i. 2, 57) ; (doctrin)ámur | in ílla (i. 1, 34) ; we find clausulae in which the pre-caesura dissyllable is replaced by two monosyllables, as : non e | convérso (ii. 1, 9) ; in hoc | palátur (ii. 3, 55) ; quas nunc | tractámus (ii. 8, 53) ; per se | subsístens (ii. 12, 58).

Similarly, in addition to the three normal forms of *tardus*, such as : paúci | pervéniunt (i. 1, 31–2) ; síbi | sortíti sunt (i. 8, 19) ; (diversi-fic)étur | in síngulis (i. 3, 5) ; we meet with *tardus* of the following types—(pre-caesura dissyllable replaced by two monosyllables) : hoc est | confúsio (i. 7, 30) ; hoc quod | repértum est (i. 17, 1–2) ; hic est | quem quaérimus (ii. 8, 69) ;—(post-caesura tetrasyllable replaced by dissyllable preceded and followed by monosyllable) : (natur)ántem | quod Déus est (i. 7, 28) ; (sub)límet | in prómptu est (i. 17, 32) ; tális | ut díctum est (ii. 3, 19–20) ; éa | quae dícta sunt (ii. 4, 14) ; ópus | et lábor est (ii. 4, 70).

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* Conjectural emendations are marked with an asterisk.

[1] A certain number of instances of *planus*, and possibly a few of *tardus* and *velox*, may be fortuitous ; but the great majority of these clausulae throughout the treatise are obviously due to design on the part of the author.

Of the ==*velox*,== ==again, besides the normal types,== such as: póculum |
hauriéntes (i. 1, 14); (no)bílior | est vulgáris (i. 1, 35); brévius | dici
pótest (i. 1, 24–5); ==Dante employs== *velox* ==of the following types—==
==(pre-caesura trisyllable replaced by dissyllable and monosyllable):==
áctus et | passiónes (i. 2, 37); (divers)árum sunt | speciérum (i. 2,
39–40); (non) sólum in | poetándo (i. 15, 12); (ad)épti quod |
quaerebámus (i. 16, 57); (ponder)ántur et | comparántur (i. 16,
62–3); (magis)trátu et | potestáte (i. 17, 17); támen et | ipsum lóqui
(i. 5, 25); (per) vérba quam | sine vérbis (i. 6, 4); íllud quod | fuit
Ádae (i. 6, 16–17); (reped)áre quam | frustra lóqui (i. 12, 42–3);
(hoc) sólum in | mente prémat (i. 13, 47–8); ==—(post-caesura tetra-==
==syllable replaced by dissyllable preceded or followed by two mono-==
==syllables):== álii | sed non ómnes (i. 1, 30–1); (voc)ábulo | quod est
ámor (i. 9, 22); (magis) rédolet | quam in brúto (i. 16, 49–50); (vel
tot)áliter | vel in párte (ii. 13, 69); étiam | ante quam nos
(i. 5, 19–20).

==Of the alternative or secondary clausulae the one most frequently==
==employed by Dante in the== *De Vulgari Eloquentia* ==is a variety of==
==*tardus*== (classed by some as a type of *cursus medius*), ==having the==
==caesura after the third syllable of the clausula,== which thus consists
of a proparoxytone trisyllable (or its equivalent) ==preceded by a pro-==
==paroxytone trisyllable or polysyllable==; as, (suf)fícere | crédimus
(i. 4, 65); (oper)ántibus | áccidit (i. 7, 56); (in) víride | rédolet
(i. 16, 56–7); fúerit | óptima (ii. 1, 93); (lo)cútio | dáta sit (i. 4, 4);
(pro)sáicum | súum est (i. 10, 16); mínime | dígnum est (i. 12, 47).
Clausulae of this type occur some fifty times in the treatise.

B. COMPOUND CLAUSULAE.

The following types of ==compound clausulae (divided into two==
==classes, according as they are composed of two, or three, members)==
are represented in the *De Vulgari Eloquentia*.

a. Clausulae composed of two members.

i. With *planus* final.

($pl + pl$), as:

  prórsus damnósa fuísset (i. 2, 41).
  ==tíbi restáre vidébis== (ii. 7, 38).

($v + pl$), as:

  spécie videátur gaudére (i. 3, 6).
  ==trágice poetári conámur== (ii. 12, 11).

ii. With *tardus* final.

$(pl + t)$, as:

    (effu)títa est príma locútio (i. 5, 31).

    (de medi)ócri vulgári tractábimus (ii. 4, 13).

$(v + t)$, as:

    (univer)sáliter et membrátim descríbitur (i. 6, 28).

    (in)férius instruéndum relínquimus (ii. 7, 74).

iii. With *velox* final.

$(t + v)$, as:

    nóstri iudícii podiámus (i. 6, 22).

    sóla vulgária ventilámus (ii. 8, 57).

Of compound clausulae of this class there are upwards of 170 instances; $(v + pl)$ is the most frequent, occurring between fifty and sixty times; $(t + v)$ comes next, with upwards of forty instances; then $(pl + pl)$ and $(pl + t)$, with thirty apiece; and lastly $(v + t)$, with about a score.

b. Clausulae composed of three members.

i. With *planus* final.

$(pl + pl + pl)$, as:

    sólo natúrae instínctu ducántur (i. 2, 34).

    (ornat)íva vidéntur vulgáris illústris (ii. 7, 50).

$(v + pl + pl)$, as:

    (prosai)cántibus permanére vidétur exémplar (ii. 1, 8).

    trádere quo ligári haec dígna exístant (ii. 3, 4).

$(t + v + pl)$, as:

    (tempor)úmque distántias variári opórtet (i. 9, 59).

    (loc)órum divérsitas facit ésse divérsos (i. 9, 106).

ii. With *tardus* final.

$(pl + pl + t)$, as:

    mágis vidéntur inníti grammáticae (i. 10, 31).

    úti vulgáre debére astrúximus (ii. 2, 2).

$(v + pl + t)$, as:

    ídeo confutétur eórum stultítia (ii. 4, 77).

    (quem) quaérimus cum supréma venémur, ut díctum est (ii. 6, 51).

$(t + v + t)$, as:

    (Latin)órum vulgária comparándo consíderant (i. 15, 35).

    (quod) débent effíciunt, quod ballátae non fáciunt (ii. 3, 28).

iii. With *velox* final.

$(pl + t + v)$, as :

> sóla vidétur Itália variári (i. 10, 73).
>
> ómnis optáta licéntia concedénda (ii. 13, 49).

$(v + t + v)$, as :

> quáe quidem tractandórum digníssima nuncupámus (ii. 2, 44).
>
> ídeo consequénter de stántia est agéndum (ii. 9, 5).

Of compound clausulae of three members, which are naturally of much less frequent occurrence than those of two, the total number of instances is under forty ; $(pl + pl + pl)$ occurs nine times, $(t + v + pl)$ seven, and $(pl + t + v)$ five ; of the remainder none occurs more than four times, nor less than twice.