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*** START OF THE PROJECT GUTENBERG EBOOK DE PRONUNCIATIONE GRAECAE & LATINAE LINGVAE ***

This text uses UTF-8 (unicode) file encoding, including a few words of accented Greek:

λομός, λιμός

If any of these characters do not display properly, or if the apostrophes and quotation marks in this paragraph appear as garbage, you may have an incompatible browser or unavailable fonts. First, make sure that your browser's "character set" or "file encoding" is set to Unicode (UTF-8). You may also need to change the default font. Transliteration of all Greek is provided by mouse-hover popups.

The text is taken from the 1912 Cambridge edition of Caius's *Complete Works*. The editor's general introduction says:

In this volume no attempt has been made to produce a facsimile reprint. Even if such a design had been entertained, the great variety of form in which the original editions were issued would have made it impossible to carry out the re-issue with any uniformity. Obvious misprints have been corrected, but where a difference in spelling in the same work or on the same page—*e.g. baccalarius, baccalaureus*—is clearly due to the varying practice of the writer and not to the printer, the words have been left as they stood in the original. On the other hand the accents in the very numerous Greek quotations have been corrected.

Numbers in the right margin mark the pagination of this 1912 edition. Numbers in parentheses—here shown in the left margin—were printed in the gutter; they probably represent pages or leaves in the 1574 original. The illustration is taken from the same volume, though not the present text.

IOANNIS CAII

A N G L I,

DE

Pronunciatione Græcæ & Latinæ
linguæ cum scriptione nova li-
bellus.



IOANNIS CAII ANGLI,

DE

Pronunciatione Græcæ & Latinæ linguæ, &c.

- (3) Scripturus de noua Græcæ & Latinæ linguæ pronunciatione & scriptione noua, spero me sine offensione cuiusquam id facturum. Libera enim regio hæc semper fuit, & liberos in ea oportet esse homines. Nequè enim quæ soluto animo familiariter scribi consuerunt, temporibus istis excluduntur: etsi plena grauitatis omnia sunt. Non enim ad graues aut exercitatos, sed leues & inexercitatos scribo: & eos ratione & usu doceo, quos nec usus nec longa vita instituit. Cum essem in Italia graues viros grauitè & cum decoro pronunciantes audiebam. Cum in Britanniam veneram, nouos viros, nouo quodam pronunciationis genere omnia personare offendebam. Hic itaque sic cogitabam apud me. Cum nec Romæ, nec in uniuersa Italia, imò verò cum nequè in Germania, Gallia, neque Belgia, nec alibi gentium, quàm in nostra Britannia ullum unquam verbum de pronunciatione illa noua, ullauè mentio aut significatio tum fuit, nouam pronunciationem alibi in usu non fuisse quàm in Britannia certò scire licet. Nequè ea tamen uniuersa, sed certo quodam loco, in quo per ea tempora oratores noui imperabant. Sic tamen hæc refero, ut eos propter literas aliasque virtutes vehementer amem & suspiciam: propter hæc verò laudem minimè. Cuius rei alioqui certè me cepisset admiratio, cum & Plautus scribat in Casina, vetera nouis esse meliora, ideoque sapientiores esse qui utuntur vino veteri, quàm qui nouo: qui veteres spectent fabulas, quàm qui nouas: qui vetera opera atquè verba, quàm qui noua: qui usitata, quam qui insueta: qui veteres comœdias, quàm qui nouas: qui veteri denique nummo, quàm nuper nato. Thus quoque vetus nouo odoratus esse, prouerbio celebratur, usque adeò ut idem, rem malam, sed notam & usitatam, optimam esse dicat in Trinummo. Nam quæ noua sunt, etsi optima, tamen propter insolentiam videntur pessima, & fieri potest ut usu experiaris talia cum periculo, cum declinare non sit futurum integrum. Etenim sæpè viatorem noua non vetus orbita fallit. Quare vetustatem suo loco conseruandam, nouitates, etsi spem meliorum afferant, repudiandas esse Plautus consulit: nec nouitates nos magis ad inquirendas causas excitare, quàm magnitudines rerum debere: eosque errores quos rerum nouitates attulerunt, naturæ ratione depellere oportere M. Tullius existimat. Sed nostrorum hominum est, semper nouum cribrum, nouo paxillo primos suspendere, et nouas inducere sectas nouis paradoxis. Quod tamen, ut non reprehenderim ingenij exercendi causa in tenebris, ita non laudem certè usus causa in luce: quòd præter consuetudinem patriæ, præsentis temporis atque hominum sunt. In rebus ciuilibus dico. Nam aliò non pertinebit oratio mea. Curo enim ut mea omnia nullam habeant publicam offensionem, sed communem omnibus utilitatem. Quod si gaudeas excogitasse quod prosit, certè hic non est gaudendum tibi, obest enim magis quàm prodest, ut mox ostendam. Sed omnes obstrepunt. Quid solus ergo contendis? Si irrident quid pergis delirare? Quid solus sapis? Sed author es eius rei. O gloriosam rem, inuentorem esse inanium rerum? tranquillitatis literariæ perturbatorem esse? quem nec Galli, nec Itali, nec ipsi Græci commendant: nec alius quisquam præter imperitum rerum iuuenem aut temerarium adolescentem, cui istam persuasionem in principio per fraudem instillaueris alioqui non probaturo, imponens imperitæ turbæ adolescentum, cui vix literæ sunt, & multò minus iudicium. De qua re tamen multum forsan gloriaberis

Lege lector &
iudica.

tanquam in re prudenter gesta. Iam verò si magna res non sit utro modo pronuncies, cur interturbas omnia? cur non intermittis quod leue est, potius quàm castigari grauitate? Si sonus (res inanis) huius aut illius literæ mulctam indictam habet grandem, cur non inanitatem potius contemnis, quàm in mulctam incidas? Leuissimis rebus grauissimas indicare pœnas æquum est, non propter magnitudinem rei quæ leuis est, sed propter violatum in repub. ordinem receptum iam & confirmatum, propter contemptum, propter nouitatis exemplum, & propter temerarium in ea ausum. Nequè hic tanta pretia subesse cernimus, quamobrem tantas difficultates lubenter subiremus, etsi in alijs difficilia quæ pulchra. Licèt enim optima quæque & inuentu & conseruatu difficilia obseruentur, non tamen quæ non facilè inueniuntur & conseruantur statim optima reputantur, in quo genere ista tua est (si dijs placet) pronuntiatio. Sed antiquitatem obijcis. Antiquata esse fatebor certè, antiqua videri non fatebor. Nam

- (6) Aulus Gellius author grauis, antiquata & desita omnia, à multis sæculis in usum reuocata etsi vetusta sunt, videri tamen noua sapienter censuit. Etsi antiqua videantur, per hominum errorem id quidem contigit, ignorantium cuiusquam rei proprietatem. Sallustius præsentium rerum retinentissimus semper consuetudini cessit. Ælius Gallus atque Cicero noua perpetuò fugiebant, adeò ut nouissimus & nouissimè haud libenter usi sunt. Gellius reprehendit eos qui obsoleta in usum reuocant. Phaurinus Philosophus nouitatis hostis, adolescentem inusitatorum studiosum, acriter corripuit, dicens: Curius & Fabritius dilucidè cum suis fabulati sunt, neque Auruncorum, Sicanorum aut Pelasgorum (qui primi Italiam incoluisse leguntur) sed ætatis suæ verbis locuti sunt: tu verò perindè quasi cum matre Euandri nunc loquaris verbis iam olim desitis uteris. Quod si intelligi non vis quæ loqueris, non hoc abundè consequeris tacens? quasi satius esset non loqui quàm non intelligi. Demonax quoque philosophus idem faciebat. Quum enim à quopiam quæsiuisset aliquid, atque ille verbis obsoletis atquè priscis responderet. Ego (inquit) amice te nunc percontor: at tu perinde respondes quasi regnaret Agamemnon. Sorbona etiam (quam Robertus Sorbona, non Caroli imperatoris frater Theologis Lutetiæ instituerat) aliquot Raimundi Lullij opera reiecit, quòd vetustis vocabulis iamdiu receptis & usitatis reiectis, noua infulserit. Crassus Sulpitium arguebat, quòd tollendo .i. literam de diphthongo ei, non antiques oratores, sed rusticos messorum videretur imitari, ut est apud M. Tullium 3. de oratore. Catullus Arcij hinsidias atque chommoda deridebat: quid facturus si Quinctilianos atquè Quinctios, ut nunc loquuntur atque scribunt, Chicherones atque Quintos, Kikerones & Kicherones, pecuniam & peguniam, coilum chœlum & cœlum, cernos & chernos, discipulos & dischipulos iam audiret: quibus multi hodiè utuntur loquendo & scribendo, sermonis atque scriptionis vitia imitati, non virtutes consecuti. Ad hæc Lacedæmonij quòd simplicia atque consueta placuerunt, Terpandrum præstantissimum Citharædum mulctasse dicuntur, quòd unam solam chordam præter necessitatem intendisset. Ad extremum Romani, rhetores Latinos & philosophos edicto urbe Roma pepulerunt, quòd nouum genus disciplinæ instituerunt. Noua enim Romanis, viris certè in omni re sapientibus quæ præter consuetudinem & morem maiorum suorum illata sunt, neque placuerunt, neque recta videbantur. Eam ob rem M. Cicero in oratione contra Catelinam refert, Seruilius Halam, Sp. Melium nouis rebus studentem sua manu occidisse. Nihil enim periculosius in usu vitæ esse rebantur, quàm veteribus relictis ad noua deuolare. Nam inconstantia magnam ipsa in se leuitatem habet, subitaque consuetudinis, & usus commutatio, plena maximarum rerum Cic. de offensione est.
- (7) Quamobrem sapienter M. Cato, qui Appium senect. cæcum laudat, quòd vigeat in eius domo patrius mos & disciplina. Sapienter veteres, qui legibus antiquis, opsonijs verò recentibus utendum censuerunt. Sapienter & Iurisconsulti, qui nihil temerè innouandum nisi euidentis ratio postulauerit, præcipiunt. Hinc factum existimem, ut scholæ iuris nostri publici nullo modo adduci possunt, ut relinquunt suum *octabis*: nec scholæ quædam Academicæ ut deficient à suis sotulis, cum artium magisterio initiandi sunt: aut ocreis, cum SS. Theologiæ Doctoratus gradu insigniendi sunt: aut ouis vario modo præparatis cum in determinationibus Bacchalaurei nouitij, seniores sui gradus conuiuijs excipiant: nec in disputationibus, sedentibus disputatoribus, ut auditores humi non procumbant, fusi per densum substratum iuncum: nec ut caputium patientiamque quam vocant stamineam (peculiare gestamen collegis Hispanorum Collegij apud Bononienses) deponant Hispani Bononiensis Academicæ. Quos omnes laudo equidem, quod leuibis momentis non impellantur huc atque illuc inconstanter, nec a veteri sua consuetudine auellantur desciscantque facilè: ut nonnullæ solent Academicæ in quibus leuitas iuuenilis magna paruis, quadrata rotundis, & formas formis mutat imprudenter admodum, nullo seruato ordine, nulla consuetudine aut grauitate. Certè mihi videntur illi planè cuculi atque oues, qui eos, qui ut homines pronuntiare iamdiu usi sunt, abolitis cuculorum atque ouium vocibus, eodem reuocare velint, atque ex obscuris ænigmatibus & antiquis cum difficultate discere studeant, quæ viua vox, certus præsensque usus cum facilitate clarè possunt docere. Synesius Cyrenensis in laudatione Caluicij, & Lacedæmonij in legibus, grauiora suadent in eos qui præter consuetudinem patriæ aliquid intulerunt: puta cicutam, & suspendium. Etenim Synesius eos qui præter consuetudinem patriæ aliquid innouarant cicuta dignos existimat, quod rudes & indocti absurdarum opinionum fautores esse consuerunt, existimans cum prouerbio: Superiorum temporum omnia meliora, quòd & usu confirmata sunt, & pace tranquilla, cuius & vox dulcis et res ipsa salutaris est. Lacedæmonij verò usque adeò formidabant rerum nouitates, atque etiam ad earum recodationem tantopere inhorrescebant, ut lege lata sanciuerint, ne quis innouare quicquam auderet, qui chorda è collo suspensa prius non prodiret, ut si de nouitate

- (9) consilium parum placeret, audaciæ suæ pœnas daret. Etenim euentus varios res noua semper habet, ut Cornelius Gallus scribit, & magna ex parte periculosos: sic ut siue vi imperare velis hanc prononciationem nouam, siue stultitiæ blandimentis iuuentuti instillare, importunum hac ætate facis, mouere quæ stabilita sunt, cum præsertim omnium rerum mutationes cædem, fugam, aliaque hostilia (ut Sallustius ait) portendant. Usque in ciuilibus consisto, omnia enim secundum materiam subiectam intelligo. Ex quibus scire licet nequè antiquata in usum esse reuocanda, neque noua esse amplectenda, neque extra publicam viam esse deflectendum, sed cum prononciationis antiquitas euauerit (si aliter olim prononciarunt quàm hodiè nos proferimus) usum scientiamque præstare nos debere eius, qua præsentis utimur: uti docti viri solent, qui scientiam sibi reseruant, usum autem loquendi populo concedunt, qui loquendum ut multi, sentiendum ut pauci sapienter præcipiunt, nec immutandum quicquam inconstanter censent: nec mouenda esse rerum nouitatibus quæ bene constituta et confirmata sunt existimant, etsi vetustatis speciem sibi induant. Etenim non est quamobrem in hac benè confirmata repub. literaria quis velit iam dicere, ore sanè agresti atque rudi, *queis* pro *quibus*, nec *ueias* pro *vias*, nec *olli* pro *illi*, *mareito* pro *marito*, nec *maxumè* pro *maximè*, nec *sueuerat* pro *consueuerat*, nec *deico*, *eidus*, *pulchrai*, *veitæ*, *ubei*, *quei*, *heic*, *fœminai*, *suom*, *deilexit*, *horunc*, *abei*, *erodita*, *pictai*, *aulai*, *nepai*, quæ iam obsoleuerunt, & repetita molesta sunt, & interturbant omnia, pro *dico*, *idus*, *pulchræ*, *vitæ*, *ubi*, *qui*, *hic*, *fœminæ*, *suum*, *dilexit*, *hunc*, *abi*, *erudita*, *pictæ*, *aulæ*, *nepæ*, ut nec multa alia propter carminis necessitatem, aut alijs propter affectationem, non propter meliorem scribendi aut prononciandi rationem usitata. Nequè enim propter insolentiam aures eruditorum hæc ferre possent, nisi quod Poetis libero hominum generi propter eorum ligatam orationem semper fuit potestas quidlibet audendi. Exit in immensum facunda licentia vatum: inquit Ouidius: Obligat historica nec sua verba fide. Hinc apud eos, Tmolus habet aures, saltant quercus, aues loquuntur, et saxa fiunt homines. Utuntur tamen hodiè haud dissimili prononciandi genere, quod Borealismum seu Scotismum nominamus (quemadmodum Alcibiades Labdacismo) quia Borealibus Anglis (quos Calidionios Britannos Lucanus vocat) atquè Scotis vicinis est in usu, dum *saibai*, *taibai*, *vaita*, *aita* dicant, cum *sibi*, *tibi*, *vita*, *ita*, prononciandum sit. Mordicus tamen retinent non ratione sed pertinacia, & petulantia: etsi australibus Anglis ita vulgo contemnitur hoc prononciationis genus, ut Phaliscis seu Thuscis Bergomense apud Italos. Est enim rudis & inconditi vulgi, quibus ut est decorum patrio more loqui: ita australibus Anglis valdè indecorum alio uti quàm suo. Licet tamen hic contemplari iudicium iuuentutis, quæ vitia pro virtutibus amplectitur, ut solet vulgus Aulicorum, qui camisias crispatas, & cothurnos coriaceos inducunt ornamenti causa, qui principio causa contegendi crura, & colla morbida, ad quotidianum usum sunt inuenta. Nam olim & nostra memoria cum sana essent omnia, nec cothurnis utebantur, & denudata virorum colla erant ad pectus, & pectora expapillata (ut Plauti verbo utar) atquè ad papillam denudata, etiam brumali tempore. Sed hæc obiter de Borealismo. Ad diphthongos iam paucis venio. De quibus etiam Iurisconsulti aliter sentiunt, quàm noui isti prononciationis authores. Theophilus enim Antecessor cum vellet uti aliena lingua, non πρᾶιτωρ dixit diuisa diphthongo, sed πρᾶιτωρ & prætores, unita. Cuius rei non alium magistrum, quàm eius temporis usum reor: qui & ad nostrum usque promanarit, & per omnem orbem disseminatus & receptus est. Quod si non lubenter ferant, quin diphthongorum omnes literas suis sonis ipsi expriment, contra quàm vult receptus usus, quod voluntatis & petulantiae error est, non necessitatis, at saltem alijs permittant ut in sua etiam sit voluntate sine reprehensione, veteri & recepto more prononciare, maximè quod multi errores reperiantur apud authores (ut aiunt) ex diphthongis resolutis in simplicibus literas. Noui tamen isti homines nescio quam commoditatem puerilem in docendo, pueris manare ex hac sua prononciatione dicunt. Quasi verò Græcorum pueri, & qui hodiè utuntur veteri prononciatione, linguam Græcam discere, sonare, & intelligere veteri illa nequiuisent, aut si quiuisent, non ita tamen commodè. Scilicet. Equidem puerile magis existimo quàm virile, puerileque esse argumentum puto. Nam si commodior ratio sit, (ut ita dem) non tamen vetustior est, quæ res in controuersia est, minusque arguit veteres sic prononciasse, nec esse puerorum causa immutanda omnia aut subuertenda censeo. Id enim experimento didici, varietatem prononciandi mutuuum commercium & societatem hominum rerumque intellectum summouere: discordémque hanc prononciationem sermonis commercio nunquam contracturam ad colloquia. Nequè enim Græcus Patriarcha cum istic regnante Edwardo sexto Londini esset, Checum, nec Checus Patriarcham intellexit: hic nouo, ille ueteri prononciandi modo usus: quo omnes Græci adhuc utebantur cum ego essem Venetijs, tum è Cathedra Græcas literas profitendo, tum in templis sacra celebrando. Audiebam enim data opera sæpius. At si ego tacerem norit Oxoniensis schola, quemadmodum ipsa Græcia prononciarit, ex Matthæo Calphurnio Græco, quem ex Græcia Oxonium Græcarum literarum gratia produxerat Thomas Wolsæus, de bonis literis optimè meritis Cardinalis, cum non alia ratione prononciarit ille, quàm qua nos iam profitemur. Id si ita sit, nos Britanni docebimus ipsos Græcos in ipsa Græcia oriundos sua verba sonare? suas voces atque literas prononciare? & plus in aliena lingua sapiens quàm ipsa gens atquè natio, cui lingua Græca familiaris atque etiam vulgaris est, & successione temporum continuata, tanquam per manus esset tradita? Nemo qui Gallicè velit discere, ex Anglo petet, si sapiat, nec contra: nec qui Italicè, ex Germano, sed ex sua quæque gente sunt discenda. At si pueris instituendis prodesse posset, uti aiunt, usu publico posset, ut cum alijs usu conueniant in sermone ad intellectum. Nam si doceas quod usui publico esse non possit, quorsum doctrinam? Cogetur qui didicit didicisse,
- (10)
- (11)
- (12)

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[sapiemus?]

& eum pronunciandi modum discere qui in usu est, ut eo utatur cum in publicum prodierit, cum inter homines versatus fuerit, & cum in theatrum doctorum venerit: nisi velit haberi ineptus et ridiculum caput omnibus. Et qui docebit quoque ad istum modum, duplicabit operam & mercedem, uti Fabius Quintilianus scribit, tum ut prioris obliuisci instituat, tum ut insequentis pronunciationis rationem ostendat, discentis incommo- & labore graui, & temporis & compendij iactura grauiori, quæ rectius in principio potuissent collocari in meliores usus. At ad usum publicum profuerit minimè.

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Nam priuata hæc pronuntiatio paucorum tantum hominum in Britannia est, & eorum iuuenum, alibi minimè recepta gentium. Sed hij pauci sic pronunciant, ut se mutuò intelligant, dices. At orbis uniuersus non est ista paucitas. Nec paucis priuato loco atque usui doctrina constituitur, sed publico & uniuerso, ut inter homines cuiusque regionis cum laude linguæ, & ingenij gloria verseris. Quamobrem ne docendo quidem, ullo modo ad usum publicum conducet ista noua pronuntiatio. Hactenus ergo vetus illa pronuntiatio nihil prohibuit, quin & rectè loquerentur homines, & per orbem uniuersum intelligerentur, sic ut non sit opus noua. Sed ita pronuntiandum sentis ut discernas inter voces, inter vocales & diphthongos. Quasi verò usu, doctrina, sensu, accentu, genere, quantitate, numero & casu nihil comprehendendi, nihil discerni possit, nisi demittamus nos, descendamusque ad puerilem legendi simplicitatem, ac plenis buccis proferamus satis rusticè, Φοῖβος, *toutois, cai, lobois, mousais, basilews, epeiros, tuptomai, chreia, chresimos, apophugen, husteron, kibdes, cuclops, korakeion, lewcon, hippewein, wyos, pais*, & hoc genus alia: pro *phæbus, toutis*, (veteri more) *cha, louis, musæ, vasileus, epirus, typtomæ, chria, chrisimos, apophygen, ysteron, cibdis, cyclops, coracion, leucon, yppewin, yios, pæs*, unde pædotriba, non paidotriba: aut quasi nihil aliud esset quo diiudicarem inter parere pro parturire, & parère pro obedire in isto versu. Fœmina vult parere, sed non parère lubenter, nisi crassa pronuntiatio: eadem penè nota qua λουμός & λιμός in pronuntiatione, non tamen in scriptione. Nam inter λουμός & λιμός in scribendo manifesta est differentia. Apollo tamen videtur limos dixisse & pronunciasse veteri Græcorum more, alioqui nulla fuisset dubitatio in oraculo. Certè antiqui *Achilles, Tydes, Theses, & Ulisses* dicebant, non *Achillews, Tudeus, Theseus*, et *Ulussews* quemadmodum recentes: uti ex eorum & interpretum libris ea adhuc referentibus scire licet. Quod si olim Græci eo quo recentes isti modo crassius, durius, & asperius pronunciarunt, (quod acerrimè isti defendunt, cum dicunt Græcos) etiam tum Græci erant Barbari, cum ex omnibus gentibus soli non habebantur Barbari. Barbari enim ab initio dicti sunt (ut inquit Strabo) qui crassè, difficulter, asperè atque duriter loquebantur: in quorum genere fuerunt omnes gentes præter Græcos: à quibus postea (corrupta Græcia) barbara ea appellatio ad omnes præter Latinos translata est, quòd mitiorem linguam & isti habebant et magis cultam.

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Si quis tamen ex Latinis esset qui non rectè verba proferebat, barbarè loqui etiam ille dicebatur. Sed pergo. An sapientem Hebræum putares, si puerorum causa renunciata omnino perfecta illa & absoluta sine punctis legendi ratione, ad punctorum rationem et simplicitatem in uniuersum deficiat? An non omnes tanquam infantem & ineptum dicerent? Nisi velit primùm suos Tyrones per punctos ad lectionem introducere, ac tum ad absolutam illam legendi rationem sine punctis traducere: quod laboriosum esset geminique operis. Rursus an sapientem Gallum qui rudiorum causa velit rudius pronuntiare, & aliter quàm vulgus Gallorum solet, & eas literas in voces inserere, quas usus excludit. Doctos enim docta decent, indoctos formare possunt docti pro arbitrio, seorsim, sine uniuersitatis dissolutione, & ita instituere prout optimum cuique videbitur, modò non deficiant à consuetis, nec in dicendo & scribendo nouas turbas excitent, noua dogmata non introducant cum reipub. literariæ inquietudine, & personarum offensione. Ut si quis vellet docere priuatim legendum *homo* non *omo*, & *hupsilon* non *ypsilon*, vel *ipsilon* ferendum fuit, modò doceat admonendi non utendi causa (ut prudentes solent qui (ut dixi) scientiam sibi seruant, usu autem ut populus loquuntur) quod h. non sit litera, sic ut faciat vocem ut vocalis, aut liquescat ut liquida, aut consonet ut consonans, aut mutet ut muta, sed aspiret tantùm ut spiritus, ac ventus leuis sine voce. Eam ob causam apud scriptores veteres, leges *ydropsis, termæ, Batonia & Iuernia*, pro *hydropisis, thermæ, Bathonia & Hybernia*, uti in libro nostro de thermis Britannicis, et Symphonia vocum Britannicarum annotauimus. Ista tamen ineptias Deus bone, quàm mordicus retinent noui isti et defendunt (ut sibi quidem videntur) pertinaciter, cum nullo tamen modo iustis rationibus possint. Iuuenes si hîc ineptirent solùm duce iuvene, ferendum fuit. Iam verò cum audiam senes delirare hîs ineptijs, quid intollerabilius? Nam hos iudicium, ratio, & experientia doceret. Præterea in senecta ætate ludere par impar, equitare in arundine longa, quouis vento agitari, nihilquè constantis hominis habere indecorum est. Cicero in Bruto notat ætatem quæ ante se fuit, in qua Ennius, Liuius, & L. Sisenna erant, quorum stilus erat (ut ille ait) horridior, nec dum perfectè loquebantur. Sua autem ætate unctior & splendidior consuetudo loquendi fuit. Et quamuis (inquit) L. Sisenna facilè omnes vincat superiores, indicat tamen quantum absit a summo. Nam usus est aliquando veteribus verbis, & ab usu perfecto, & auribus eruditus remotis. Rectè enim loqui putabant esse, inusitatè loqui. Idem eodem in Bruto nimiam vetustatem explodendam monet. Sed nimia (inquit) vetustas nec habet eam quam quærimus summitatem, nec est sanè tolerabilis. Ego igitur hortator essem, ut a suscepta hac nuper (si omnino suscepta fuit) desitæque olim pronuntiatione desistant, qui utuntur: si non propter has quas ante retuli causas, at certè propter hæc quod eadem pronuntiatione honestissima verba turpissimè sonent, ut *ascitum* & *asciscunt* apud nostros. Etenim in harum vocum prima, si c. proferas ut ch. & in secunda utrumque c. ut k. more nouo, utrumque vocabulum tanta turpitudine

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(15)

- (16) proferetur, quanta non sinit verecundia mea explicare. Quamobrem malui rem tacita cogitatione præterire, quàm dilucidius patefacere: cupio enim rebus adesse nomina, sed non nominibus pudorem. Sed superciliosorum Grammaticorum maximè culpa hæc pronuntiatio Latina introducta est, cùm nescio qua æmulatione alter alterum nouitate aliqua studeat superare. Id quod exemplo cuiusdam amici adhuc viuentis, qui in schola Paulina atquè item Antonina Londini educatus iam olim est, didici. Etenim cum in ludo literario diui Pauli erat, docebatur sonare docheo pro doceo: cum in scholam S. Anthonij idem venerat, iussum est proferre dokeo pro doceo: nullo planè discentium commodo, sed ne docentium quidem: tantùm inseruitum est istorum libidini quorum præceptum id erat, pronuntiationis vitio, & pubertatis incommodo. Itaque imponendus modus est, alioqui nullus futurus finis est, hoc isto, illo alio modo verba proferente atquè scribente. Nam & in scriptione quoque noua ratio hodie proponitur. Sed nemo (quod sciam) usquè adeò desipuit hactenus ut sequi vellet, ne author quidem eius. Neque enim cæcum ducem, nequè amentem consultorem. Quod si quis vellet, at constituenda illi schola noua scribendi & legendi fuit, dediscendâque quæ didicit omnia, & innouanda omnia omni populo, euersis quibus hactenus usi sumus omnibus: usquè adeò mobilia sunt hodiè hominum ingenia in istis nugis, ut nihil fixum, nihil in perpetuum constitutum habeant. Nec unum nugandi genus est in scribendo, sed diuersum, hic uno, ille altero usus modo: hic nouam literarum formam & pronuntiationem commentus, ille alteram: & eas ineptas sanè et insulsas, etiam simplicibus mulierculis. Non est tamen tam stupidus quisquam, aut impudens & insulsus rei alicuius nouæ author, qui non sit habiturus suæ stultitiæ fautores et sectatores, vel homines adolescentes, vel stultam plebeculam: at grauem virum cui sit iudicium, ne unum quidem. Nisi si fortè ingenij sui ostentandi causa hoc fecerint, ut Isocrates laudando Busyrim, Libanius Thersitem, Lucianus Muscam, Quartanam Fauorinus, Caluiciem Synesius Cyrenensis, Comam Dion Chrysostomus, & nostri sæculi Cornelius Agrippa scribendo de vanitate scientiarum libellum: Copernicus de motu terræ & statione cœli volumen: et Erasmus Rhoterodamus de febre & Phalarismo libellos. Nam rhetores subinde animi causa solent tractare materias ἀδόξους, & exercendi gratia argumentum infame declarare. Ita si de pronuntiatione noua & scriptione noua sensissent noui isti authores, & cum præfatione sensus sui hoc esse suum commentum dicerent, non ad usum atque professionem, sed ad ingenij gloriam & exercitium, æquior essem, amplectererque certè lubens. Alioqui videant illi, quàm nihil aliud quàm suam traducant infantiam, nec esse consecuturos aliquando ut grauia ingenia flectant ad suas nœnias. Reliqua si sequacia fuerint, quæ gloria erit? Mallem unum grauem virum consentientem mihi mille iuuenibus: ut quibus nec dum per ætatem confirmatus animus est, nec maturum iudicium, nec usu experimentum, etsi grauissimè de se sentiant: cum tamen vestitu, gestu, & oratione longè se ostendant alios, ut in lib. 1 de Antiquitate Cant. Academiæ plenius diximus. Nam ut in vijs peregrinus, sic in rebus imperitus. Certè istis nouitatibus, istis modis, nihil aliud quàm sterilis labor, sterilisque difficultas sequitur in promendo cum multorum risu: quòd ea rustica sit et simplex, parum condita et delicata, affectatione quadam ineptè acquisita, nec erudite ore digna: denique quòd doctas aures vehementer offendit, ingrata planè & odiosa omnibus, præterquam nouitatis studiosis. Nam suauitatis in sermone politiores scriptores semper fuerunt obseruantissimi. Siquidem maior ratio apud eos euphoniæ fuit, quàm disciplina regulæ. Hinc Græci angelos phormingos, & papæ proferre, præcepto usuque imperarunt, cum ἄγγελος, φόρμιγγος, & Βαβὰι rudius proferendum alioqui fuit: et Romani *dingnum* cum *dignum*, *pungnum* cum *pugnum*, & *mangnum* cum *magnum* sit dicendum: ut mitigetur pronuntiationis difficultas, & euitetur soni vitium, quod Græci κακοφωνίαν dicunt. Quin & Itali Romanorum soboles eadem de causa id pronuntiandi genus adhuc obseruant, qui ne magnum dicant duriter, maignum sonant molliter: et dingnum, ne dignum. Britanni quoque atquè Galli Romanorum æmuli, ne magnum dicant, main proferunt, ut *Charles le main*, Carolus magnus: *le main see*, magnum mare: et in alearum usu, *the main chaunce*, sors magna: ac pro *est*, et, elisa .s. litera. Eadem suauitatis ratione ijdem omnes B. per v. in Græcis & Latinis dictionibus efferunt: et pro βικίου (id est ἀφακῆς) vitia, et pro Bienna Vienna, & pro βικτορα victorem: & pro Abellana Auellana, non è contra dicunt. Et in vetustioribus Græcorum codicibus manuscriptis rarò videbis b. literam, sed eius loco characterem v. latinæ literæ similem. Latini quoque vetustiores, Vetonica pro Betonica dicunt, inter quos est Apuleius: et *Iuernia* pro *Hibernia*, et *lauoro* pro *laboro*, et *terra de Lauoro*, pro Laboriæ, (quo verbo Plinius utitur) quæ pars est Italiæ. Hos si damnes, utere licentia pro me, & in usum quoque reuocato si libet, *appludum* et *floces vini*, pro furfuraceo pane, et fæcibus vini: Dubenum pro Domino, Bubsequam, Bouinatorem, et manticulatorum quoque, pro Bubulco, conuiciatore, et clanculario fure, seu versuto: ut habet Festus Pompeius, Pacuuius, et Aulus Gellius: et hoc genus obsoleta et inusitata omnia, quod nemo sanæ mentis faciet. Sin probes, à nouo illo pronuntiationis genere vel horum exemplo desiste. Illud in uniuersum te scire expedit, pronuntiationis rationem dicendi rationi esse simillimam, quæ in medio posita (ut ait Cicero de Oratore) communi quodam in usu atquè in hominum more et sermone versatur. Nam ut in cæteris artibus id maximè excellit quod longissimè sit ab imperitorum intelligentia sensuquè seiunctum, ita in dicendo vitium est vel maximum à vulgari genere orationis, atquè à consuetudine communis sensus abhorrere. Etenim qui ad populum scribit vel loquitur (ut inquit Synesius) necesse est illum in opinione popularium esse, et ea fingere, et de hijs disserere quæ populo grata sunt. Atquè ut histrioni actio, saltatori motus non quiuis sed certus quidam et laudabilis: sic in pronuntiandi et scribendi genere, certum

- quoddam et communi usu receptum, non quoduis à consuetudine alienum et remotum habetur consentaneum. Non enim ea ratio esse debet apud nos in literis quæ in vestibus, quæ omnibus horis aliæ penè fiunt et diuersæ, aut materia, aut forma, aut colore, aut omnibus hijs. Unus enim vultus apud nos odiosus est. Cuius rei gnari non insolentes Grammatici, quotquot hactenus mihi vidisse contigit, omnes cum de literarum potestate tractant ita proferendas esse præcipiunt, ut usus doctorum per omnem reliquum orbem iam olim receperit. Inter quos Petrus Antesignanus est, homo doctus atque elegans, et Nicholai Clenardi scholiastes. Is de noua ista pronunciatione ita censet, ut eius authores curiosos magis existimet, quàm veteris pronunciationis intelligentes: et eorum rationes vaniores, quàm ut eis adhibenda fides sit: ob idquè pronunciantum veteri et recepto hactenus usu, existimans eum qui ex errore imperitæ iuuentutis pendeat, in magnis viris non esse habendum. Eius verba hæc sunt. Quarta (20) columna, &c. elementorum potestatem complectitur, quo pacto scilicet debeant enunciari, de qua re variæ sunt hodiè & multiplices Grammaticorum opiniones, dum quidam curiosè nimis ad antiquam pronunciantum rationem omnia volunt reuocare, cum tamen ipsi prorsus incerti sunt, quo pacto prisci illi hæc pronunciarunt, & coniecturæ sunt admodum ieiunæ. Illis itaque non est fides adhibenda, nisi prius priscorum aliquem ab inferis excitarint. Hæc ille. Et paucis interpositis, ista subiungit. Qui verò illis (professoribus) destituuntur, & proprio Marte linguam Græcam discere coguntur, pronuncient elementa Græca more Latinorum Græcis in hac tabula respondentium. Quæ certè pronunciantum ratio vetus est, & recepta usu. Huius opinionis quoque olim per iuuentutem (quod ipse noui) erant isti præceptores noui. Verùm loco stare nesciuerunt, sed gressus glomerare superbos voluerunt. In ea quoque erat et Thomas Morus, Linacrus, Lupsetus, & Erasmus, qui in prouerbio, Stultior Morycho, μωρὸν ζα transfert Moryxæ, non moruxai, etsi de pronunciatione multa disputauerat, quæ gloriæ studio potius, quam usus gratia se scripsisse, ex hijs & alijs locis scire licet diligenter obseruanti. Paræmium quoque dixit, non paroimium, et Hippoclidem non Hippoclidem in prouerbio: non est curæ Hippoclidum: & gymnasium non gymnasium, & Sybaritica, Smyrnæ ac Syracusæ, non Subaritica, Smurne & Suracusai. Longum esset omnes istas vanitates percensere, vix dies, aut etiam annus sufficeret. Sed quid de recentibus loquar, cum vetusti Græci & Latini consueta religiosissimè obseruarunt. Galenus enim homo Græcus, & summi iudicij ac doctrinæ vir, ut si quis alius sui aut insequentis temporis, lib. 1. operis sui de Compositione medicamentorum qua parte de modo lauandi lithargyron & alia metalla scribit, τῆ κρατούση συνηθείᾳ utendum censet. Etenim cum medici sui temporis recentiores dicebant, ἔμπλαστρον, κέντριον, καὶ μῆλωτριδα cum ῥ. in ultima, is eam scribendi & pronunciantum rationem sequi maluit propter consuetudinem iam tum receptam & usitatam, quàm ἔμπλαστον, κέντριον, & μῆλωτριδα dicere sine ῥ. litera, etsi ab ἔμπλάττειν, κέντειν, μῆλῆς τε καὶ ὠτὸς oriantur, in quibus ῥ. litera non est. Tanti erat apud illum consuetudo. Docet etiam eo in libro, quem contra eos scripsit qui reprehendant solæcismum facientes in sermone, ipsos quoque Atticos secutos esse eam quæ in loquendo præualuit consuetudinem. Tradiderunt item qui ante Galenum fuerunt, docti viri (ut ipse refert) Atticam linguam varijs modis corruptam atque à proprietate sua viciatam, secutos tamen esse eam quæ suo tempore inoleuit consuetudinem omnes, qui apud Græcos ullum præcellentis doctrinæ nomen consecuti sunt, idem refert. Cum ergo (inquit) in omnibus libris medicinalibus, ἔμπλαστρον cum ῥ. scriptum inuenimus, & nos quoque quòd inualuit consuetudine, in loquendo & scribendo utendum censuimus. Hæc hactenus Galenus. Eretriensibus quoquè consuetum est ῥ. pro σ. proferre, ut σκληρότηρ pro σκληρότης, (unde prouerbium Eretriensium ῥω). Atheniensibus contra, ut θαρσεῖν pro θαρρόειν, utrobique si eueritas usum, notaberis, et derideberis. Nec Græci solùm (ut dixi) sed Latini quoquè hanc secuti sunt consuetudinem. Nam Ciceronis ætate inualuit stator, pro apparitore seu tabellario, ut ex epistola eius ad Caninium atque Celsum scire licet: ex Planci quoque ad Ciceronem. At Ulpiani & Iustiniani temporibus, strator inoleuit in eadem significatione, addita r. litera in prima syllaba. Secuti tamen sunt eorum temporum morem qui insecuti sunt Spartiatum in Caracalla, & qui de iure scripserunt præcipui. Itaque quemadmodum in vocibus atque literis si quid innouaueris, reprehenderis, nisi consuetudo uniuersalis patietur, ita in pronunciantum. Prætereo quemadmodum hodiè quantitates syllabarum, longas in breues, & breues in longas mutant, faciantque in muliere secundam longam, et tertiam breuem, cum tamen Ouidius Naso in hoc versu. Eminent & non est in muliere fides, secundam fecit breuem & tertiam longam. Et Vergilius: Nux, asinus, mulier simili sunt lege ligati, hæc tria nil rectè faciunt si verbera cessent. Miror quo tandem erumpet hæc audacia, ne dicam temeritas. Si quis tamen dissentit & suo more loqui et pronunciantum cupiat, contemptis doctioribus et uniuersali scriptorum consensu, sua cuique stet voluntas et sententia per me, suum cuique pulchrum sit. Ego quidem nec ulterius, nec cum quoquam acrius hac de re contendere studeo, nec bellum Grammaticale contra quenquam instruo et suscipio (quod tam inane iudico quàm est ipsa res inanis) sed quid conueniat tantùm consulo, quidque exteræ nationes in constantia et grauitate sua permanentes de pronunciantum Græcæ et Latinæ linguæ sentiant, bona fide explico. Non enim quæsitum hoc est, sed oblatum ex occasione peregrinationis nostræ per Italian et Germaniam, ut in lib. nostro de libris proprijs exposuimus. Cum igitur neque seria res sit hæc inepta pronunciantum, neque ulla causæ magnitudo, nulla necessitas, nulla commoditas rei atque gloriæ eò nos adegerit, neque plausibilis existat doctis atque grauibus, nec recepta Græcis, quid attinet obsoletam eam reuocare in usum, si modò in usu prius fuit, de quo nondum constat inter Grammaticos. Adhæc cum pronunciantum

hæc noua sit planè rustica, ut ex Adolpho Mercherio Brugensi scire licet, aut affectata nimium, quod nostris sensibus certè patet, nec tamen uniuersalem consensum viro- rum grauium et doctorum admiserit, id non arguit omnes sic pronunciasse sed aliquos: & cum ex hac occasione magna in re literaria sequatur perturbatio omnibus omnia pro voluntate et arbitrio præter consuetudinem commouentibus, quod in bene constituta rep. ferendum non fuit, malum præterea exemplum æditur ad alia grauiora. Alioqui non magni referret utro modo pronuncietur, cum discrimen nullum est vitæ atquè sanguinis, nulla iactura virtutis et rei, sed inanis spiritus et anhelitus quæ res est nihili. In istis spiritibus non est cur quis velit seriò spiritum suum consumere, tam est res exilis atquè vana. Optandum igitur ut cum quieta iam sint omnia, et consensu hominum uniuersali paucis tantum exceptis confirmata vetus pronuntiatio, persequamur eam, curemusque ne perturbetur. Nam ut innouemus nulla facit rei magnitudo ut dixi. Omnes enim vident quam sit leuis et ridicula, nequè ut tantos motus excitemus ulla fecit necessitas, sed hominum quorundam vanitas, dum quiuis studeat nouæ rei nouus author haberi.

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