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Ciceronian use of *Namand Enim*

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Μεγαλοπρέπεια AND Μεγαλοψυχία IN ARISTOTLE.

In an able paper read before the Oxford Philological Society, Mr. J. Solomon of Balliol, à propos of a well-known passage in the Republic in which *μεγαλοπρεπείς* occurs, drew attention to the question indirectly suggested by Cope's notes to Rhet. I. ix. 11 as to whether the distinction of *μεγαλοψυχία* and *μεγαλοπρέπεια* in Arist. Eth. iv. corresponds to Attic usage. In Mitchell's Index to Isocrates is to be found an important place, referring both to *μεγαλοπρέπεια* and *μεγαλοψυχία*, which puts the answer to the question beyond doubt. Isocrates (Evagoras, p. 189 a sqq.) after praising Nicocles as *τιμῶντα... τὸν τάφον τοῦ πατρὸς οὐ μόνον τῷ πλήθει καὶ τῷ κάλλει τῶν ἐπιφερομένων, ἀλλὰ καὶ χοροῖς καὶ μουσικῇ καὶ γυμνικοῖς ἀγῶσιν, ἔτι δὲ πρὸς τούτοις ἵππων τε καὶ τριήρων ἀμίλλαις κ.τ.λ.*, calls this behaviour *μεγαλοπρέπεια*: then directly after he speaks of the *μεγαλόψυχος* in terms which accord exactly with Aristotle's conception of *μεγαλοψυχία*:—*ἐδύρσομεν γὰρ τοὺς φιλοτίμους καὶ μεγαλόψυχους τῶν ἀνδρῶν οὐ μόνον ἀντὶ τῶν τοιούτων ἐπαινέσθαι βουλομένους, ἀλλ' ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκόλως αἰρουμένους, καὶ μᾶλλον περὶ τῆς δόξης ἢ περὶ τοῦ βίου σπουδάζοντας, καὶ πάντα ποιοῦντας ὅπως ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν.* This is an in-

teresting confirmation of Prof. Bywater's often expressed opinion that it is important for the idiom and for the topics of Aristotle to study Isocrates, and I find he is familiar with this passage and its bearing.

The passage also contains a parallel to a well known place in Aristotle's Ethics, Bk. I.:—Evag. 189 a fin., *εἰ τίς ἐστιν αἰσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθαδε γιγνομένων.*

The index gives two other instances of *μεγαλοψυχία* in Isocrates which agree entirely with Aristotle's use: and the instances of *μικροψυχία* also amply confirm it.

Of three other instances of *μεγαλοπρέπεια* quoted from Isocrates two are distinctly in the Aristotelian sense: a third is not so restricted in meaning, but the reading is a variant to *μεγαλοφρονεστέρως* which Bekker prefers.

The same meaning of *μεγαλοψυχία* is found in Demosthenes, but of course the special value of the first passage from Isocrates is that it gives both *μεγαλοπρέπεια* and *μεγαλοψυχία*.

Dr. L. R. Farnell points out that the Aristotelian sense of *μεγαλοπρέπεια* is familiar in Inscriptions.

J. COOK WILSON.

CICERONIAN USE OF *NAM* AND *ENIM*.

WHILE all the leading Grammars instance occasional extraordinary use of these two particles in classical Latinity, no attempt has been made to contrast them definitely in meaning. The nearest approach to consideration of this view of the particles, so far as I am aware, is the statement by Gildersleeve and Lodge that 'a broad difference between *nam* and *enim* cannot be proved.' What would constitute 'a broad difference' in such a case is not stated.

With a view to obtaining definite information in regard to a contrasted use of these particles, I have examined carefully several of the works of Cicero, and I venture to submit briefly to readers of this *Review* the results of my investigation up to this point.

The following figures show the comparative frequency of *nam* and *enim* in several of the Ciceronian writings.

		<i>Enim.</i>	<i>Nam.</i>
DE ORATORE	Lib. 1	98	39
(<i>Etenim</i> , 7; <i>Namque</i> , 3)			
	Lib. 2	172	72
(<i>Etenim</i> , 10; <i>Namque</i> , 4)			
	Lib. 3	89	50
(<i>Etenim</i> , 5; <i>Namque</i> , 5; <i>At enim</i> , 2)			

DE OFFICIIS	Lib. 1	<i>Enim.</i> 111	<i>Nam.</i> 31
(<i>Etenim</i> , 4; <i>At enim</i> , 1)			
(<i>Etenim</i> , 4)	Lib. 2	64	21
	Lib. 3	87	32
(<i>Etenim</i> , 6; <i>At enim</i> , 2)			
IN CATILINAM	Or. 1	8	2
(<i>Etenim</i> , 4)			
(<i>Etenim</i> , 1)	Or. 2	11	2
(<i>Etenim</i> , 3)	Or. 3	5	6
(<i>Etenim</i> , 4)	Or. 4	11	3
LÆLIUS (<i>De Amicitia</i>)		100	14
(<i>Namque</i> , 1)			
CATOR MAIOR (<i>De Senectute</i>)		71	7
(<i>Etenim</i> , 3)			
PRO SULLA		31	6
(<i>Etenim</i> , 4)			
DIVINATIO IN Q. CAECILIUM		20	8
(<i>Etenim</i> , 5; <i>At enim</i> , 2)			
IN VERREM (<i>Actio Prima</i>)		10	3
(<i>Etenim</i> , 4; <i>At enim</i> , 1)			

These figures show that, in the writings referred to, *enim* occurs 896 times, whereas *nam* occurs 296 times; and that *etenim* is found 64 times, while *namque* is met with 13 times. (The 8 instances of *at enim*, shown

separately, are included in the 'enim' figures).

If there be little or no definite distinction between *enim* and *nam*, why this difference in their comparative frequency? Mere predilection for one word rather than another is not a sufficient reason. If we regard the collocation of these particles with other words—apart from their respective positions at the commencement of a sentence—it will be found to be identical, to all intents and purposes, with the one exception that, whereas *nam* is found not infrequently in conjunction with a *quidem* combination (*nam illud quidem*, etc.), this is never the case, of course, with *enim*. *Neque enim* is frequent. *Nam neque* is, on the other hand, comparatively rare,

A few instances, from the above cited works, in which *nam* and *enim* sentences follow each other, either immediately or in close succession, will best serve to illustrate what I conceive to be the underlying distinction in the Ciceronian use of these particles. The instances are cited in the order of their occurrence.

De Officiis, Lib. I. c. 8 § 26: 'Quod enim est apud Ennium . . . id latius patet. Nam quidquid eiusmodi est . . . in eo fit plerumque tanta contentio . . .' I would render this passage as follows: 'As to the saying of Ennius . . . that, *you will agree* (enim) has a wider application. *Inasmuch as* (nam) whatever is of such a kind . . . commonly begets such keen competition. . . .' Other cases of juxtaposition will be found at 9. 28; 10. 32; 14. 42; 17. 53.4; and 29. 102.

De Officiis, Lib. 2. c. 14 § 51: 'Atque etiam hoc praeceptum . . . tenendum est, ne quem unquam innocentem iudicio capitis arcessas: id enim sine scelere fieri nullo pacto potest. Nam quid est tam inhumanum quam eloquentiam . . . ad bonorum pestem perniciemque convertere?' 'Yes, and this precept as well . . . ought to be observed: Never arraign an innocent person on a capital charge—that, *clearly* (enim), cannot be done without crime, no matter how you contrive. *For*, what is so unnatural, etc.' See also at c. 21 § 73.

De Officiis, Lib. 3 c. 5. § 21. To take anything wrongfully from another for the sake of one's own advantage is more repellant to nature than death itself. This is Cicero's opinion, and he follows it up thus: 'Nam principio tollit conuictum humanum et societatem. Si enim sic erimus affecti, ut propter suum quisque emolumentum spoliaret . . . dirumpi necesse est eam . . . humani generis societatem.' This may be translated:

'*Seeing that* (nam), at the very outset, it does away with human intercourse and fellowship. *For as might be expected* (enim), if we are to be so disposed that each for his own gain shall spoil another . . . it is inevitable that the fellowship of mankind be torn asunder.'

Other references: 17. 69, 70; 28. 101; 29. 104; 30. 110; and 33. 117.

In Catilinam, 3 c. 2 § 3: 'Nam tum, cum ex urbe Catilinam ejiciebam, non enim iam vereor huius verbi invidiam. . . .' *Inasmuch as* (nam) at the very time I was trying to drive Catiline out of Rome—for, *mark you* (enim), I am not afraid now of the odium attaching to this expression. . . .

And again at c. 10 § 23: 'Nam multi saepe honores dis immortalibus iusti habitus ac debiti, sed profecto iustiores nunquam. Erepti enim estis ex crudelissimo ac miserrimo interitu.' '*Seeing that* (nam) many honours, on many occasions, have been considered not less the due than the right of the immortal deities, but never, assuredly, have they been more justly so. *For* you have been snatched, *and you know it* (enim), from a most cruel, aye and most pitiable destruction.' *In Catilinam*, 4 c. 6 § 11: 'Quamquam, patres conscripti, quae potest esse in tanti sceleris immanitate puniendi crudelitas? ego enim de meo sensu iudico. Nam ita mihi salua republica vobiscum perfrui liceat ut ego. . . . non atrocitate animi moueor—quis est enim me mitior?'—'And yet, Conscript Fathers, what cruelty can there be . . . ? I, *of course* (enim) am judging by my own feeling in the matter. *In so far that* (nam), as truly as I wish to enjoy with you the benefit of the assured safety of the State, so truly am I not influenced by harsh sentiment—for who, *I ask you* (enim), is more gentle than I?'

Cato Maior, c. 21 § 77: 'Nam dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et graui opere perfungimur. Est enim animus caelestis ex altissimo domicilio depressus. . . .' Life begins with the freedom of the soul, at death. Life here below is not worthy the name, says old Cato: '*In that* (nam), as long as we are imprisoned within these confines of the flesh, we are fulfilling a given function and wearisome task of destiny. *For be it remembered* (enim), the heaven-born soul has been thrust out, and down, from its lofty abode. . . .' Other instances of juxtaposition, and, as I conceive, of contrasted force in meaning, will be found in *Laelius*, 5, 19; 8, 26; 22, 85; 25, 92; in *De Oratore*: Lib. 1. 32, 145; 33, 151; and 47, 204; Lib. 2. 7,

30; 15, 62; 19, 76, 77; 21, 88, 53, 213; and 54, 220; *Lib.* 3. 21, 79; 28, 110; and 59, 221.

The results of a careful examination of all the passages in which *enim* or *nam* occurs, in those writings of Cicero to which reference has been made in this article, may be summed up as follows. *Enim* is employed by Cicero to introduce, in reference to a preceeding statement, expressed or implied,

- (a) a *corroborative*, and thus in a measure explanatory, statement, in which there is always an *implied appeal*, for acceptance or confirmation, to individual or general knowledge, experience or expectation. The elliptic force of *enim* in these cases may be rendered variously; *for, to be sure; for, of course; for, clearly; for, as you know; for as you might or would expect; for, you will agree; for, I need hardly say; for, I take it; &c.*

Ex. 'Quibus *enim* nihil est in ipsis opis ad bene beateque uiuendum, iis omnis grauis est aetas,' *Cata Maior*, 2 § 4. *enim* = for, obviously, clearly. Cp. Ger. *freilich*.

'docuit *enim* iam nos longa uita ususque rerum maximarum, ut quibus rebus animi hominum mouerentur, teneremus.' *De Oratore*, *Lib.* 2. 50 § 204. *Enim* = for, as might be expected. (Long, in his edition of Caesar, *De Bello Gallico*, points out a similar use of *enim* at *Lib.* 5 c. 8, 'Ille *enim* reuocatus...resistere coepit.')

'Inueterauit *enim* iam opinio perniciose reipublicae nobisque periculosa.' *In C. Verrem*, *Actio Prima* 1 § 1. *Enim* = for, as you are aware.

- (b) a *corroborative*, rhetorical question—always with an *implied appeal* for assent, and nearly always immediately followed by further questions, but without repetition of the particle. In these cases *enim* = for, I ask you: Come, now!; or some such phrase.

Ex. 'Quae *enim* domus tam stabilis, quae tam firma ciuitas est, quae non odiis atque discidiis funditus possit

euerti?' *Laelius* c. 7 § 23.

Enim = for, I ask you.

'Quid est *enim*, Catilina, quod te iam in hac urbe delectare possit?' *In Catilinam* 1 c. 6 § 13.

'Quid *enim* est, quam ob rem abs te Q. Hortensii factum . . . non reprehendatur, reprehendatur meum?' *Pro Sulla* 1 § 3.

- (c) a strong *asseruention*, which, it is assumed, will not be gainsaid. *Enim* is here equivalent to some such phrase as: *for, I tell you; for, mark you; for be it remembered; for, assuredly; &c.*

Ex. 'conuincam, si negas; uideo *enim* esse hic in senatu quosdam, qui tecum una fuerunt.' *In Catilinam*, 1 c. 4 § 8.

'Tum, Antonius, Heri *enim*, inquit, hoc mihi proposueram, ut, si te refellissem, hos abs te discipulos-abducerem.' *De Oratore*, *Lib.* 2 c. 10 § 40. (This passage is cited by Madvig, *Grammar* § 454 Obs. 2, where the force of 'yes, for' is assigned to *enim*).

'Impedit *enim* consilium uoluptas.' *Cato Maior*, c. 12 § 42.

'Defendo *enim* multos mortales, multas ciuitates, provinciam Siciliam totam.' *In Q. Caeciliium Diuinitio*, c. 2 § 5.

- (d) a *corroborative instance*; with the implication that its aptness is obvious. *Enim* = for instance (you will remember); for example (you know); &c.

Ex. 'Accipite *enim*, optimi adolescentes, ueterem orationem Archytæ . . .' *Cato Maior*, 12 § 30. Now listen, *for example*, to the old speech, &c.

Nunc *enim* apud Philonem, quem in Academia maxime uigere audio, etiam harum iam causarum cognitio exercitatioque celebratur.' *De Oratore*, *Lib.* 3 c. 28 § 110.

(e) an *interjectional* remark, in which the particle has a somewhat *concessional* force, Well then! Cp. Fr. *Eh, bien!* This use of *enim* is very rare. The following is the only example that I have met with, so far, in Cicero. (From one of the old Lexicons I obtained a reference to *enim* in this particular sense at Livy 23, 45: 'Romam uos expugnatos, si quis duceret, fortes lingua iactabatis: *enim* minor est res: hic experiri uim uirtutemque uolo.')

Ex. 'Quamquam, o di boni! quid est in hominis uita diu? Da *enim* supremum tempus: expectemus Tartessorum regis aetatem.' *Cato Maior*, c. 19 § 69. Take, if you will, an extreme limit, &c. (Sommerbrodt, following Otto, brackets *enim* as an interpolation—unnecessarily, I think).

Not a few cases occur in which *enim* might be classed under either (a) or (c), but in the majority of such cases the context will be found to present sufficient reasons for a definite decision.

In all cases, what might perhaps be termed the enclitic force of *enim*, by which emphasis is thrown back upon the word, or words, which precede the particle, is very noticeable, though not altogether unexpected, in view of its position in a Latin sentence.

The use of *Etenim* and *At enim* does not present any difficulty. The prefixing of *et* and *at*, though modifying, does not fundamentally alter, the signification of the particle.

NAM is employed to introduce, in reference to a preceding statement, expressed or implied,

- (a) an *explanatory*, and thus distinctly corroborative, *statement* which qualifies that which precedes by restricting its application to a particular instance. The elliptic force of *nam* in such cases may be rendered: *Forasmuch as*; *inasmuch as*; *in that*; *in so far that*; *seeing that* &c.

Ex. 'quam spem cogitationum et consiliorum meorum, cum graues communium temporum, tum uarii nostri casus fefellerunt. *Nam*, qui locus quietis et tranquill-

tatis plenissimus fore uidebatur, in eo maxime moles molestiarum et turbulentissimae tempestates exstiterunt. ' *De Oratore*, Lib. 1. 1. § 2.

quo ego adiumento sperabam hanc a me posse molestiam demoueri, id mihi erat aduersarium maxime: *nam* illi multo mihi hoc facilius remisissent, si istum non nossent aut si iste apud eos quaestor non fuisset.' *In Q. Caecilium Divinatio*, c. 2 § 4. Neque ego praecipue de consularibus disputo; *nam* haec et hominum ornatissimorum, qui praetores fuerunt, et uniuersi senatus communis est laus ut . . . ' *Pro Sulla*, 29 § 82.

- (b) a *parenthetical statement* or *question*, serving as a loose corollary to a preceding statement. *Nam* is equivalent to some such phrase as: *This being so*; *after this*; *in view of this* &c.

Ex. 'Plurimum in amicitia . . . ualeat auctoritas, eaque et adhibeatur ad monendum non modo aperte sed etiam acriter, si res postulabit, et adhibitae pareatur. *Nam* quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam;' *Laelius* c. 13 § 45.

Una domus erat, idem uictus isque communis, neque militia solum sed etiam peregrinationes rusticationesque communes. *Nam* quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus . . . omne otiosum tempus contriuimus? ' *Laelius*, c. 27 § 103 104. (Both the foregoing passages, as also *Laelius*, c. 12 § 41 and *De Off.*, Lib. 3. c. 6 § 28, are cited by Long, in a note at c. 27 of his edition of *Laelius*, as instances where *nam* introduces a subject upon which the speaker does not intend to dwell and which, after what has been

said (or implied?) does not call for special remark.

Other instances of this peculiar force of *nam* will be found, I think, at *Laelius* c. 6 § 22 (Long has no note whatever on this awkward passage); *De Oratore*, *Lib.* 1 c. 5 § 18; c. 55 § 234; c. 60 § 254; *Lib.* 2, c. 31 § 134; c. 33 § 144; c. 67 § 271; *De Officiis*, *Lib.* 3, c. 21 § 84; and perhaps, also *In Catilinam*, 1 c. 1 § 3.

- (c) a *parenthetical* statement, *corroborative* of preceding statement in that it instances, *by anticipation*, an exception thereto. *Nam* in this case is almost equivalent to a weakened *sed*, having both an adversative and a concessional force, *Yet (I admit); although, of course; on the other hand* &c.

Ex. 'Facillime autem, et in optimam partem cognoscuntur adulescentes, qui se ad claros et sapientes viros . . . contulerunt: quibuscum si frequentes sunt, opinionem afferunt populo, eorum fore se similes, quos sibi ipsi delegerint ad imitandum. P. Rutilii adulescentiam ad opinionem et innocentiae, et iuris scientiae, P. Mucii commendavit domus. *Nam* L. quidem Crassus, . . . non aliunde mutuatus est, sed sibi ipse peperit maximam laudem . . . *De Off. Lib.* 2. c. 13 § 47.

(It would almost seem that *nam* and *sed* have been transposed in the last sentence. If for *nam* we were to read *sed*, and vice versa, the coherence of the whole passage would, I venture to think, be improved).

It will be noticed that the underlying significance of *nam* is practically the same in both (a) and (b). Indeed the qualifying, corroborative force of *nam* is present, in varying degree, in all three classes. Occasionally, as in the case of *enim*, there may arise difficulties in the classification of the *nam* sentences, to be solved by careful attention to the context. The use of *Namque*

is not, I think, in any way specially remarkable. The addition of the copula intensifies the restrictive force of the particle.

With a view to making the application of the foregoing remarks as clear as possible, it has been suggested that it would be advisable to point out the effect of substituting the one particle for the other in the respective clauses of some given passage. Take the following passage from *De Officiis* *Lib.* 3. c. 5. § 21: '*Nam* principio tollit convictum humanum et societatem. Si enim sic erimus affecti, ut propter suum quisque emolumentum spoliet . . . dirumpi necesse est eam . . . humani generis societatem.' Cicero has just declared his opinion that unrighteous dealing is more contrary to nature than death itself. Clearly this postulate requires qualification, and he accordingly qualifies it by restricting its application to human intercourse, and then proceeds to corroborate that restriction by an appeal to the obvious. Unrighteous dealing, says Cicero, is more contrary to nature than death *in respect of its resulting influence on human intercourse*. Once let unrighteous dealing be instinct within us, and the *obvious* result will be disruption of human society and fellowship. Transpose the particles and I venture to suggest that Cicero would be made to cite a single particular application, not of itself sufficient to maintain his premise, as corroborative of the general statement in his postulate. It is clear that unrighteous dealing is contrary to nature, *having regard merely to its social relationships*, but if we read '*principio enim*, etc.,' Cicero will be made to maintain, practically, that it is contrary to nature *because of its obvious interference with such relationships*. If, in addition, we substitute *nam* in the second sentence, in the sense of *inasmuch as*, that sentence degenerates into a mere reiteration of the previous statement, as though one should say: Unrighteous dealing is more repellant to nature than death because it would break up social relationships, in so far as it would interfere therewith.

In the passage from *Lib.* 2 c. 14 § 51 of *De Officiis*, already quoted above, the confusion resulting from substituting *enim* for *nam*, and vice versa, is still more apparent. As the passage stands, and I venture to add as reason suggests, the *enim* clause conveys a parenthetical suggestion of the *obvious* while the *nam* sentence lends point to the *generalisation* '*sine scelere fieri nullo pacto potest*,' by a reference, in the form of a rhetorical question, to a *particular* instance, to wit the

shocking abuse of the gift of eloquence when employed to arraign innocent persons on capital charges or to otherwise maliciously injure good people. Transpose the particles and the whole strength of the parenthesis 'id . . . potest' is wasted—its strength lies in the appeal to the *obviousness* of the moral truth it conveys. The particular instance of the misuse of eloquence is a restrictive corroboration of that obvious moral truth.

I would state the results of my investigations, as far as they have gone, thus briefly :

- (1) Cicero apparently uses *enim* as a *corroborative* and *asseverative particle*, only indirectly explanatory, and *always with a more or less defined intimate appeal on the part of the speaker*. (It is not unnatural, then, that we should find the use of *enim* most frequent in the two most intimate and charmingly chatty dialogues Cicero ever wrote, in his *Cato Maior* and his *Laelius*).
- (2) Cicero employs *nam* as an *explanatory* and *restrictive corroborative particle*, which, while never introducing a full, direct reason (as *quod* does) for a preceding statement, yet qualifies its application.

ENIM corroborates and appeals. NAM qualifies and corroborates.

PAUL O. BARENDT.

DE ORATORE, Lib. 1.—*ENIM* occurs 98 times: §§ 5, 7, 9, 16, 17, 31, 32, 34, 36, 37, 42, 45, 47, 48 (2), 51, 53, 54, 57, 59, 60, 62, 70, 74, 78, 81, 84, 85, 86, 87, 88, 95, 96, 97, 102, 104, 108, 112, 114, (twice) 115, 116, 117, 118 (twice), 120 (twice), 122, 125, 127, 128, 129 (twice), 130, 132 (twice), 133 (twice), 136, 137, 145 (twice) 146, 149, 150, 151, 161, 163, 164 (twice), 165, 167, 178, 186, 189, 190, 192 (twice), 194, 197, 199, 200, 202, 204, 208, 209, 215, 218, 220, 232, 243, 248, 255, 258, 259 (twice), 264, 265.

Etenim occurs 7 times: §§ 20, 50, 56, 59, 69, 181, 235.

NAM occurs 39 times: §§ 2, 3, 4, 6, 14, 18, 28, 48, 52, 55, 91, 99, 108, 112, 113, 130, 131, 138, 145, 151, 173, 179, 185, 192, 201, 204, 205, 210, 214, 217, 229, 234, 236, 237, 238, 246, 247, 254, 257.

Namque occurs 3 times: §§ 71, 81, 101.

Lib. 2. *ENIM* occurs 172 times: §§ 10, 14, 15, 17, 18, 23, 24, 25, 28, 30, 31, 34 (twice), 38, 39 (thrice), 40, 43, 45 (twice), 47, 49, 51, 53, 55, 62, 66, 71 (twice), 72, 74, 76 (twice), 77, 78, 79 (twice), 81 (twice), 84 (twice), 85, 88 (twice), 92, 99, 100 (thrice), 104, 105, 107, 108, 109, 112, 119, 121, 122, 124 (twice), 129, 130 (twice), 133, 134, 139, 140, 142, 143, 144, 146, 152, 157, 159, 160, 163, 173 (thrice), 174, 175, 178 (twice), 183 (twice), 184, 186, 187, 190 (twice), 191, 194, 195, 197, 202, 204 (twice), 207, 213, 214 (twice) 218, 219, 220 (twice), 221 (twice), 223 (twice), 224, 227, 229, 230, 232, 233, 235 (twice), 240, 242, 244,

246, 247, 251, 252, 254, 262, 264, 265, 268, 273 278, 289, 290, 291 (twice), 294, 299, 300, 301, 302, 306, 308, 313, 314, 315, 319, 323, 329, 330, 333 (twice), 334, 336, 338, 340, 341, 343, 344 (thrice), 346, 350, 352, 357, 359, 360, 362, 363, 364 (twice), 365 (twice).

Etenim occurs 10 times: §§ 5, 13, 32, 109, 218, 256, 301, 358, 361, 364.

NAM occurs 72 times: §§ 3, 8, 17, 21, 24, 25 (twice) 26, 30, 33, 36, 40, 41, 43, 48, 62, 76, 77, 82, 85, 88, 109, 110, 113, 118, 129, 131, 134, 137, 144, 151, 154, 157, 158, 166, 181, 192, 202, 205, 206, 208, 212, 213, 217, 220, 221, 222, 228, 230, 234, 236, 237, 249, 252, 257, 271, 277, 288, 291, 307, 310, 314, 315, 323, 325, 327, 330, 333, 334, 343, 361.

Lib. 3. *Namque* occurs 4 times: §§ 55, 122, 206, 331.

ENIM occurs 89 times: §§ 2, 3, 9 (twice), 10, 15, 16, 18, 20, 21, 22, 36, 38, 41, 45, 46, 50, 51, 52 (twice), 54, 55, 63, 64, 66, 74, 75 (twice), 78, 79, 83, 84 (twice) 85, 86 (thrice), 87, 95, 97, 98, 102, 105, 106, 107, 110 (twice), 119, 121, 122, 125, 135, 140, 141, 144, 145 (twice), 148, 153, 154, 155, 161 (twice) 162, 163, 173 (twice), 176, 177, 181 (twice), 186, 191, 193, 195, 196, 197, 199, 208, 216, 217, 219, 221 222, 223 (twice), 228, 230 (twice).

Etenim occurs 5 times: §§ 18, 35, 165, 167, 185.

At enim occurs twice: §§ 47, 188.

NAM occurs 50 times: §§ 1, 7, 12, 16, 19, 22, 25, 37, 38, 41, 57, 61, 64, 67, 79, 80, 94, 96, 103, 110, 112, 113, 114, 116, 119, 124, 136, 137, 149, 155 (twice), 159, 161, 166, 176, 180, 182, 183, 184, 185, 192, 199, 202, 206, 211, 216, 221, 222, 224, 227.

Namque occurs 5 times: §§ 6, 72, 89, 126, 174.

DE OFFICIIS, Lib. 1.—*ENIM* occurs 111 times: §§ 2, 3, 4, 5, 7, 9, 10, 14, 16, 17, 18, 19, 26, 27, 28, 29, 30 (twice), 31, 32 (twice), 33 (twice), 37 (thrice), 38, 40, 42 (twice), 43, 44, 47, 49 (twice), 50 (twice), 53 (thrice), 55 (twice), 56, 62 (twice), 64 (twice), 67, 68, 71, 72, 74, 75 (thrice) 76, 77 (twice), 78, 82, 84, 85, 88, 89, 91, 93, 94 (twice), 95, 97, 98, 100, 101, 102 (twice), 103 (twice), 105, 107, 110 (twice), 111, 112, 113, 114, 117, 120 (twice), 122, 124, 127, 129, 135, 137, 139 (twice), 140, 144, 146, 147 (twice), 148 (twice), 150 (thrice), 153, 154, 156, 159 and 160.

Etenim occurs 4 times: §§ 48, 65, 153 and 160. *At enim* occurs once § 144.

NAM occurs 31 times: §§ 2, 4, 5, 8, 9, 23, 26, 28 (thrice), 32, 34, 42, 46, 48, 54, 67, 90, 94 (twice), 96, 99, 102, 115, 118, 119, 130, 142, 152, 155 and 158.

Lib. 2.—*ENIM* occurs 64 times: §§ 2, 3, 5, 7 (twice), 10, 12 (twice), 15, 16, 22 (twice), 23 (twice), 24, 25, 27 (twice), 28, 29, 30, 32, 33, 34, 35, 36, 38, 42 (twice), 43, 48 (thrice), 50, 51, 52, 53, 54 (twice), 56, 58, 63 (twice) 64 (4 times) 66, 68 (twice), 69 (twice), 70, 71, 73, 74 (twice), 75, 77, 78, 79, 84 (twice), and 90.

Etenim occurs 4 times: §§ 18, 24, 32 and 55.

NAM occurs 21 times: §§ 6, 14, 19, 30, 33, 36, 37, 40, 41, 42, 44, 47, 49, 51, 52, 59, 62, 65, 73, 79 and 88.

Lib. 3.—*ENIM* occurs 87 times §§ 2 (twice), 4, 6 (twice), 10, 14, 16, 17, 19, 21, 23, 28, 29 (twice), 30, 32, 34 (twice), 35, 36, 37 (thrice), 38, 39 (twice), 40, 41, 43 (twice), 46 (thrice), 50, 55 (twice), 56, 57, 60, 63 (twice), 65, 66, 68, 69 (twice), 71 (twice), 72, 73, 75, 77, 78, 80, 82, 83 (twice), 84, 86, 87, 89, 95, 98, 100 (twice), 101, 104 (twice), 105, 106, 107, 108 (thrice), 109, 110 (twice), 111, 113 (twice), 115, 117 (thrice), 118 (twice), 120.

Etenim occurs 6 times: §§ 13, 18, 24, 32, 63 and 74.

At enim occurs twice: §§ 79 and 105.