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## The Comparative Frequency of Antequam and Peiusquam

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THE COMPARATIVE FREQUENCY OF *ANTEQUAM* AND *PRIUSQUAM*.

IN Mueller's *Handbuch, zweiter Band, Seite, 344, §262*, Stolz and Schmalz say that *antequam* is used much less frequently than *priusquam*. While I have not investigated this subject as fully as I would like, nevertheless my researches along this line lead me to believe that the above statement is too strong, especially for authors from Caesar down. I add some of the results I have obtained. True, in *Caesar's* entire works *antequam* occurs but 3 times (B.C. 1. 2: 1. 11. 2: 3. 11. 1) while *priusquam* occurs 36 times (B.G. 1. 19: 1. 43: 1. 44: 1. 53: 2. 12: 2. 32: 3. 10: 3. 18: 3. 26: 4. 4: 4. 12: 4. 14: 5. 27: 6. 3: 6. 5: 6. 30: 6. 37: 7. 25: 7. 36: 7. 47: 7. 56: 7. 71: 7. 78: 7. 82: B.C. 1. 22: 1. 28: 1. 41: 1. 54: 1. 67: 2. 14: 2. 34: 3. 7: 3. 11: 3. 67: 3. 100: 3. 109:). Out of 104 examples from *Cicero* 69 have *antequam* and 35 *priusquam*, a proportion of 2-1 in favor of *antequam*. (I do not consider it necessary to quote these.) Out of 78 examples from *Livy*, 23 have *antequam* and 52 *priusquam*, a proportion of about 2-1 in favor of *priusquam*.

I have examined the entire works of Tacitus, Sallust, Suetonius, Pliny the Younger, Nepos and Boetius, with the following results. *Tacitus* has *antequam* 25 times (Ann. 2. 73: 4. 46: 4. 67: 6. 23: 12. 5: 15. 39: 15. 74: Hist. 1. 4: 1. 7: 1. 33: 1. 67: 1. 74: 2. 6: 2. 35: 2. 96: 3. 15: 3. 70: 4. 25: 4. 52: 4. 60: 4. 79: 4. 85: Ger. 13: Dial. de. Or. 5. 27.) *priusquam* 4 times (Ann. 4. 39: 13. 20: 14. 31: Hist. 5. 5), a proportion of 6-1 in favor of *antequam*. *Sallust* has *antequam* 3 times (Cat. 36. Jug. 76: 97) *priusquam* 14 times (Cat. 1. 6: 4. 5: 13. 3: 32: 44: 51 (line 103): Jug. 5: 20: 25: 35: 44: 54: 59: 97); here a proportion of about 5-1 in favor of *priusquam*. *Suetonius* has *antequam* 10 times (Aug. 94: 101: Julius 18: 67: Tib. 14: 18: Cal. 1: 28: 44: Claud. 12) *priusquam* 17 times (Jul. 44: Aug. 4: 16: 19: 35: 43: 74: 76: Tib. 2: 20: 22: 67: Cal. 3: 9: 12: Gal. 11: Otho 2), a proportion of about 8-5 in favor of *priusquam*. *Pliny the Younger* has *antequam* 17 times (Epist. 1. 16. 1: 1. 16. 7: 3. 9. 25: 5. 18. 1: 6. 23. 4: 8. 14. 4: 8. 14. 5: 8. 20. 9: Traiani Ep. 81. 1: 118. 2: Pan. 10: 21. 26: 64: 69: 92: 95), *priusquam* 3 times (Epist. 5. 9. 4: 5. 13. 5: 8. 20. 8), a proportion of about 6-1 in favor of *antequam*. Stolz and Schmalz further say that

*Nepos* does not use *antequam* at all, but if 4. 5. 2 does not use *antequam*, I would like to know what it is; itaque paucis ante gradibus, quam qui eum sequebantur, in aedem Minervae . . . confugit. *Nepos* has *priusquam* 25 times (1. 5. 4: 2. 7. 3: 2. 8. 4: 3. 2: 4. 4. 3: 7. 3. 2: 10. 4. 4: 10. 8. 5: 11. 2. 5: 12. 2. 2: 14. 3. 1: 14. 11. 5: 15. 2. 2: 15. 3. 3: 15. 8. 4: 15. 9. 1: 17. 2. 2: 18. 3. 6: 18. 4. 2: 18. 8. 6: 20. 3. 5: 23. 1. 3: 23. 7. 6: 25. 11. 6: 25. 21. 4:); a proportion of 25-1 in favor of *priusquam*. *Boetius* has *antequam* once (contra Etychen. 8. 30) *priusquam* 5 times (Phil. Cons. 2. 3. 18: 5. 3. 103: 5. 4. 51: 5. 4. 55: 5. 6. 119: 5. 6. 125), a proportion of 5-1 in favor of *priusquam*. Thus after taking some of the most prolific users of *priusquam* the proportion of all that I have used summed together is only about 3-1 in favor of *priusquam*, which beyond doubt must modify the statement of Stolz and Schmalz greatly, for instead of being used much more than *antequam*, in the authors I have examined it is used but 3 times more.

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Since writing the above I have been informed that Stolz and Schmalz have, in the third edition of their grammar, modified their statement made in the second edition in regard to the comparative frequency of *antequam* and *priusquam*. To the careful student of these words there can be no other conclusion than that *antequam* is used practically as often as *priusquam*, especially in authors later than Caesar, and in some of these, as *Cicero*, *Tacitus*, *Pliny the Younger*, *Seneca the Philosopher*, and *Velleius Paterculus* *antequam* exceeds *priusquam* by large proportions. In fact several writers use *priusquam* often as a second choice or a substitute in the event of a close repetition of the 'before' idea, in order that variety of expression may thus be secured.

My more recent investigations into the use of these words have carried me through *Valerius Maximus*, *Velleius Paterculus* and *Eutropius* in their entirety, the twelve 'Dialogues' of *Seneca the Philosopher*, and the 'Ad Familiares' of *Cicero*, for their use in Epistolary Latin. I have myself been