

of *haud scio* (I know not), occurs almost exclusively with adjectives and adverbs, as :

Auctor haud contemnendus.
Haud sane difficile.
Haud facile dixerim.

An author not to be despised.
 Not indeed difficult.
 I should not like to say.

As to *ne* with the subjunctive and imperative, see § 222. It frequently occurs in composition, as : *nescio*, I do not know ; *nego*, I deny ; *nequeo*, I cannot ; *nequam*, worthless ; *nefas*, sin ; *nefarinus*, sinful ; *ne-quidem*, not even ; *nullus* (*ne ullus*), no one ; *neque*, and not, neither.

NOTE 1.—Instead of *non*, we sometimes find *nihil*, which is much stronger and signifies “in no respect.”

NOTE 2.—Sometimes *nullus* is used predicatively instead of an emphatic *non*, as : *misericordia quae tibi nulla debetur*, pity which you do not deserve at all ; *Sextus ab armis nullus discedebat*, Sextus did not withdraw from arms at all.

(2.) *Neque* or *nec*, literally “and not” and sometimes “but not,” if repeated twice or oftener signifies neither—nor (both not the one and not the other) ; but it often happens that a sentence beginning with *neque* is followed by one beginning with *et*, in which the former alone is negative and the latter affirmative. In this case *neque* may be treated as equivalent to *non*, except that *neque* has a copulative power which *non* has not. When followed by *enim*, *vero*, *tamen*, it has always the same meaning as the simple *non*.

(3.) *Ne-quidem* (not even). These two words are never joined together, but always take between them the most emphatic word or words, as

Nunquam Scipionem offendi ne minima quidem re. I have never offended Scipio even in the smallest matter.

The expression “not only not”—“but not even,” is given in Latin exactly as in English, *non modo non*—*sed ne-quidem* ; but when both clauses have the same verb, the second *non* in *non modo non* is generally omitted, as :

Ego tibi non modo non irascor, sed ne reprehendo quidem factum tuum. I am not only not angry with you, but do not even blame your act.

Assentatio, vitiorum adiutrix, non modo amico, sed ne libero quidem digna est. Flattery, the support of vices, is not only not worthy of a friend, but not even of a free man.

Dolere non modo summum, sed ne malum quidem esse philosophi affirmant. Philosophers maintain that pain is not only not the greatest evil, but not even an evil at all.