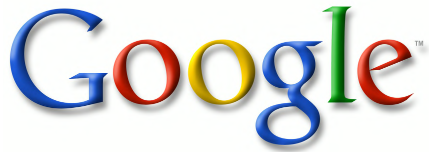

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TRANSACTIONS

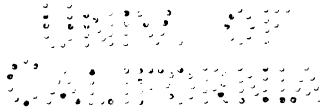
OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1882.

VIII — XIV

VOLUME XIII.



Published by the Association.

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1882.

a515

P11
A5
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CONTENTS OF VOL. XIII.

I. The Greek New Testament as published in America . . 5
By Dr. ISAAC H. HALL.

II. Alien Intrusion between Article and Noun in Greek . . 34
By Professor A. C. MERRIAM.

III. Notes on Latin Quantity 50
By Professor TRACY PECK.

IV. Influence of the Latin Syntax in the Anglo-Saxon Gospels 59
By Professor W. B. OWEN.

V. The Ablaut in English 65
By Dr. BENJAMIN W. WELLS.

VI. The Indo-European Case-system 88
By Professor WILLIAM D. WHITNEY.

APPENDIX: —

Proceedings of the Fourteenth Annual Session, Cambridge, 1882 iii

List of Officers and Members li

Constitution of the Association lx

Publications of the Association lxii

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UNIV. OF CALIFORNIA

TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1882.

I.—*The Greek New Testament as Published in America.*

BY ISAAC H. HALL, LL.B., PH.D.,

OF PHILADELPHIA.

I. *Preliminary.*

ASIDE from the bibliophile's passion or the collector's mania, there are sundry sound reasons for an inquiry into the history and character of the Greek New Testament as published in America. Most of these reasons are those developed by the inquiry itself, and centre themselves in the varieties of text thus disclosed; varieties existing not only in the critical editions, but in the adored *textus receptus* itself—before the critical editions had much circulation, or, as to most of them, an existence.

Secondary, but still a fact and noteworthy, is the revelation thus made of the industry and enthusiasm of the earlier American editors; who, to a greater extent than is commonly suspected, exercised an independent judgment and skill. Although their pioneer work would not fill the wants of to-day, it has been rather too meanly judged by their successors, and deserves at least an honorable record.

The ground, moreover, is almost unbroken. In O'Callaghan's American Bibles,[1] only sixteen editions of the Greek Testament are described or enumerated; a mere fraction of the number then existing; not to mention those issued in the twenty-two years that have since elapsed—nearly all of them prolific, except the four years of war.

[1] A List of Editions of the Holy Scriptures and Parts thereof, printed in America previous to 1860. By E. B. O'Callaghan. Albany, 1861.

TO VIMU AMARCHLIAO

In the last two centuries, though theological books abounded, it was an almost unheard of thing to see a quotation from the Greek Testament—at least, in Greek type—in an American book. Nor were the English citations always made from our Common Version. The lawyers were apt to follow Coke's example, or to cite at second hand from him and others, who quoted the Vulgate Latin and supplied an original rendering therefrom. The clergymen had not altogether ceased to use or to quote the Genevan Bible, the version which came over to New England with the early settlers, and which still is often to be seen preserved for its associations and its ancient family record. To this day certain theological books are printed in this country with their Scripture citations from an English version earlier than our Common one. An every-day example of this is the edition of Luther's Commentary on Galatians commonly circulated among the Presbyterians. This translation (it is a revision as well) antedates our Common Version, and still keeps its Scripture citations unchanged.

Of course the Greek Testament was in the land, in numbers abundant for the times. I have no data, even approximate, to form a judgment as to the particular editions which were most common; but in the theological libraries and in private collections I have seen evidence of their great variety. For many years, too, I have known it as a fact that the rarer and more highly prized editions used to be regularly sought by certain second-hand dealers for exportation to Europe; where, until recently, such old treasures readily brought a higher price than here. To judge from such facts as are apparent, the earlier immigrants chiefly brought editions produced in Antwerp, Leyden, Geneva, and Lyons, with a sprinkling from presses along the Rhine, and some of Paris make; but just before and after the American Revolution, more copies came from England and Scotland. However, but few editions were produced in England before the settlement of Massachusetts. I can find traces of but two[1] printed before 1620.

[1] These were Vautroller's (H. Stephens's text), London, 1587, 16mo; and another of the same text, *e Regia Typographia*, London, 1592, 16mo. The London Beza of 1565, mentioned by Scrivener (*Plain Introd. to N. T. Crit.*, ed. 1874, p. 390, note 1; also, his *N. T. Gr.*, ed. 1873, etc., p. viii.) is doubtless a mistake.

II. *The Mill Editions.*

The earliest Greek *book* printed in America, so far as I can discover, is the Enchiridion of Epictetus ("ex editione Joannis Upton accurate expressum"), with a Latin translation, published at Philadelphia by Mathew Carey in 1792. The type is quite small, and is apparently the same as that used thirty years later, with much less skill, in Kneeland's Greek Testament—to be described farther on.

But the first Greek Testament printed in America, as all acquainted with the general subject know, was published at Worcester, Massachusetts, in 1800, by the famous printer Isaiah Thomas (b. 1749, d. 1831). The book is now rather uncommon, though easy enough to be had a few years ago. It bears many slight resemblances to the various English editions of William Bowyer—a series of at least twelve editions, varying slightly from each other, which appeared in London at various times from 1715 to 1812. Of these Bowyer editions, that of 1794 (an edition not noticed by the bibliographers, but the last of the series to appear before Thomas published) seems to have furnished Thomas with his title-pattern. At least, its title is exactly reproduced, line for line, word for word, and style for style of type, in the Thomas edition, except only as to date and names and place of publisher. Thomas's titlepage reads as follows: "*H KAINH* | *ΔΙΑΘΗΚΗ.* | NOVUM | TESTAMENTUM. | JUXTA EXEMPLAR JOANNIS MILLII AC- | CURATISSIME IMPRESSUM. | [Ornament—a caduceus with cornucopias at the sides.] | EDITIO PRIMA AMERICANA. | WIGORNIÆ, MASSACHUSETTENSI : | Excudebat ISAIAS THOMAS, JUN. | SINGULATIM ET NUMEROSE EO VENDITA OFFICINÆ SUÆ, | APRIL — 1800." The book is a 12mo, pp. 478.

At the end of some copies is bound in a leaf of advertisements dated December 25, 1802; but the copies are all one impression; for stereotyping was then unknown in America, and no reason could exist for dating back the issue. The text is, of course, divided into verse-paragraphs. As to accessory matter, it has only one page, containing "A Chronological

Table of the Books of the New Testament," with a statement at its end that it has "been, carefully and faithfully, collected from the writings of the famous Rev. Nathaniel Lardner, D.D." (The name Nathanael is here misspelled, as well as the Latinized "Isaias" of the titlepage.) This table is signed "Caleb Alexander;" but no other external professions of editorship appear. A somewhat similar table, condensed and altered from Mill and J. A. Fabricius, occupies a like place in the Bowyer of 1794, and seems to have given more than one hint for the construction of Alexander's table; though the two differ slightly in length and in dates. The subscriptions to the Epistles copy those of Bowyer (or Mill at second hand) exactly, even to giving the numbers of the *στίχοι* in the various books (see the authorities therefor in Küster's Mill), and that partly in Greek numerals and partly in Greek words, just exactly as Mill and Bowyer gave them—with only one difference. That difference is, that these numbers are wanting in the subscriptions to 2 Corinthians, Galatians, 1 Thessalonians, and Titus; evidently because in each of these cases one of the Greek numerals was the *koppa* or *sampi;* characters for which Thomas probably had no type, nor an editor bold enough to spell out the numbers in words.

However, this edition does not appear to be a slavish reprint of any former work. On the titlepage, to be sure, it professes to be an accurate reprint of Mill; but so do many other editions that exhibit intentional alterations. The same is true of the great majority of the very numerous English editions which have made that profession—ever since the original Mill appeared. I have devoted no little time to searching for some edition of which this one of Thomas might be an exact reprint; but thus far I only find that while some of the Bowyer editions show some of the same alterations of Mill, no one of them agrees nearly enough to pass for the exact pattern. I must therefore believe that the editor exercised his own judgment, and derived his changes in the text from some edition of the Elzevir family.

In order to show this, it must be remembered that three leading editions were the main sources of the text of the ordi-

nary editions of that time. These were Robert Stephens's of 1550, Beza's of 1565, and the Elzevir of 1678 (not of 1624 or 1633, though these are commonly regarded as standards of comparison). Mill's edition (London, 1707, fol., and Küster's Mill with additions, 1710, 1723, 1746) keeps generally the text of Stephanus, departing from it in only four places of moment: viz. Matt. 24: 15, reading ἑστώς for ἑστός; 1 Pet. 3:11, adding ἀγαθόν, ζητησάτω; 1 Pet. 3: 21, ᾧ καὶ ἡμᾶς for ὃ καὶ ἡμᾶς; and Rev. 2:5, τάχυ for τάχει. The Küster edition, indeed, returns to the Stephanic text in the first and last of these places. Thus the Mill text might be classified as a Stephanic text; and such would be its classification in this paper, did not a series of facts occur which compel a little different treatment.

But Thomas, while keeping the departures of Mill from Stephanus, adds a number of other departures; such as the following: Matt. 23: 13, 14, reversing the order of the two verses; Mark 8: 24, omitting ὅτι and ὁρῶ; Luke 1: 35, adding ἔκ σου; John 18: 20, reading πάντοθεν οἱ for πάντοτε οἱ; Acts 9: 35, Σάρωνα for Σαρωνᾶν; Acts 17: 25, καὶ τὰ πάντα for κατὰ πάντα; Acts 21: 3, ἀναφανέντες for ἀναφάναντες; Acts 21: 8, ἤλθομεν [*sic*] for ἦλθον; Rom. 7: 6, ἀποθανόντος for ἀποθανόντες; Rom. 8: 11, διὰ τοῦ ἐνοικοῦντος . . . πνεῦματος [*sic*] for διὰ τὸ ἐνοικοῦν . . . πνεῦμα; Rom. 12: 11, Κυρίῳ for καιρῷ; 1 Cor. 15: 31, ὑμετέραν for ἡμετέραν; 1 Tim. 1: 4, οἰκοδομίαν for οἰκονομίαν; Rev. 5: 11, adding καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων; Rev. 11: 1, adding καὶ ὁ ἄγγελος εἱστήκει; Rev. 11: 2, ἔξωθεν for ἔσωθεν. These specimens show nothing but editorial judgment, together with a Beza or a late Elzevir text, or both, from which to select the variant readings. It is not necessary to pass upon the editorial judgment here displayed—which is sometimes good and sometimes bad. The facts we are concerned with here are, first, that the work of an editor is manifest, and that better than might have been expected from the Latin of the titlepage; and second, that the profession in the title that the text is an accurate reprint of Mill, is intentionally false. But the title was copied from English editions which had made the same false pretense—already for nearly a century. And not only so, but the lauded

textus receptus has been perpetually juggled with in the same way; so that it is rare to find two editions that agree exactly, or one that bears out the professions of its titlepage. The horror with which the simple-minded venerators of the *textus receptus* shrink from the latest critical texts and the latest revised translations is a mild sensation in comparison with the confusion which a little closer examination of its various *exemplaria* would bring upon them. The *textus receptus* of to-day—or of former times, for that matter—is nothing but a shadow and a ghost, which its professed adherents and admirers would generally be the last to recognize as an acquaintance.

Following the order of genealogy, instead of the order of time, we come upon a second edition, virtually, of this Greek Testament of Thomas; published at Boston, in 1814. Its title proper differs slightly from that of the other in the lines, but not in the words. Instead of the caduceus with the cornucopias, the ornament here is two reclining figures supporting the open Bible, with the verse 1 Cor. 15:22, in Greek, underneath for a motto. Then the words "BOSTONIÆ: | Excudebat ESAIAS THOMAS, JUN. | Typis WATSON & BANGS. | 1814." Its form is 16mo, pp. 478, like the other. The accessory matter is the same chronological table, but differently arranged, and without signature. The Latin for "Isaiah" is this time correctly spelled (Esaias) on the titlepage. Otherwise this edition so nearly resembles the last that a very close look is needed to see the difference. It coincides with the former, page for page and line for line, and almost letter for letter, only it spells out most of the ligatures and employs more recent forms of type for some of the letters. A mutilated copy of this edition might also be recognized by the erroneous page-number 231, in place of 431. It agrees with the former in all the departures from Mill, above-mentioned, and adds a few more of its own besides. Of these last are: Matt. 6:6, the Erasmian ταμεῖον for Mill's ταμιεῖον (a variation of which the more recent editions of Pritius, or the title of Schmidt's Greek N. T. Concordance, may have

been a nearer source); Mark 6: 33, *προσῆλθον* for *προῆλθον* (perhaps an error, but committed in the earlier Brylinger series of editions, from 1542 onward); and 1 Cor. 15: 33, the ancient *χρῆστὰ* [thus accented] restored in place of the metrically adapted *χρῆσθ'*. It is, however, a very tolerable Mill.

Following still the order of genealogy—almost every one is familiar with Bagster's "Polymicrian Greek Testament," edited by William Greenfield, with its (Greenfield's) Lexicon, and other conveniences for the beginner. This first appeared in England in 1829. It seems to vary from Mill's text in only three noticeable places, viz.: Acts 17: 25, *καὶ πάντα* for *κατὰ πάντα*; Acts 21: 3, *ἀναφανέντες* for *ἀναφάναντες*; and Colossians 1: 2, *Κολοσσαῖς* for *Κολασσαῖς*; all intended to be adoptions of Elzevir or Beza readings; only the first is a misprint for *καὶ τὰ πάντα*. This English edition has been repeated many times without date; and of the copies imported to America, some bear the imprint of Wiley, New York; and some others that of Lippincott, Philadelphia. But an actual reprint has appeared in America, issued many times, both with and without date, and with different imprints. Its title and form are as follows: "***Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.*** | NOVUM TESTAMENTUM | AD | EXEMPLAR MILLIANUM, | cum | Emendationibus et lectionibus Griesbachii, | præcipuis vocibus ellipticis, | thematibus omnium vocum difficiliorum, | atque locis Scripturæ parallelis. | Studio et Labore | Gulielmi Greenfield. | Hanc editionem primam Americanam, | Summâ curâ recensuit, atque mendis quàm plurimis expurgavit, | JOSEPHUS P. ENGLES, A. M." 32mo, pp. 571; lexicon, pp. iv. 281.

As the title states, it was edited by Joseph P. Engles, A. M.,[1] whose claim to have purged it of many errors committed in the original edition is not wholly unfounded. From the latter it differs chiefly in substituting an English preface for the

[1] Joseph Patterson Engles (b. 1797, d. 1867), a Philadelphian, graduated at the University of Pennsylvania, 1815; pastor of Seventh Presbyterian Church, Philadelphia, 1820; editor of "The Presbyterian," 1834; president of the Presbyterian Board of Publication 1863. He published "Records of the Presbyterian Church," a "Bible Dictionary," and other works chiefly devotional.

Latin one of the London editions. In this English preface an apparent error of the Latin is made more definitely an error by stating that the text "is that commonly called the received text, which was first published at Leyden, A. D. 1624, by Elzevir, and republished in folio at Oxford, by Mill, A. D. 1707." Which shows that the editor possessed at best but a second-hand knowledge of the matter. As to text, he retains the three above-mentioned instances of departure from the Millio-Stephanic text to the Beza-Elzevir; except that he corrects the error of the London edition in Acts 17: 25, and reads *καὶ τὰ πάντα*.[1] All the perfect copies of this edition seem to contain the familiar plate with the words "The New Testament" in forty-eight different languages; though the London editions sometimes omit it. It first appeared in 1832, published at New York, by J. Leavitt; then Philadelphia, H. Perkins, 1841, 1846; Philadelphia, Perkins & Purves, 1844, 1846; New York, A. S. Barnes & Co., 1846; Philadelphia, H. Perkins, 1850; also, without date, Philadelphia, Peck & Bliss, Theodore Bliss & Co., and Lippincott. All the copies have "Hanc editionem primam" on the titlepage. I am not certain that this list is exhaustive. But this American edition is not so easy to find as formerly.

Another of the Mill family is that of the Rev. J. A. Spencer,[2] under the following title: "***Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ*** | The | Four Gospels and Acts of the Apostles | in Greek. | With English Notes, Critical, Philological, and Exe- | getical; Maps, Indexes, etc. | Together with the Epistles and Apocalypse. | The whole forming the complete text of | The New Testament. | For the use of Schools, Colleges, and Theologi-

[1] In making his corrections, the author made use of "a very accurate copy of Mill's Testament, published at Oxford in 1825; the various readings, with Griesbach's Testament, published in Cambridge, New England, in 1809." This Oxford edition of 1825 is not very easy to find, and is not noticed in Reuss's *Bibliotheca.* If it was one of the series which reproduces the Oxford ed. of 1805, Engles could not have followed it. But there are at least two series of Oxford professed reprints of Mill, one of which (including that of 1805) is rather a Bowyer text than a pure Mill; the other series, starting in 1825, being a faithful reprint. But the Oxford and Cambridge reprints of Mill are generally altered here and there.

[2] Jesse Ames Spencer, D. D., b. 1816. For a sketch of his life and numerous works, see *Johnson's Cyclopædia*, iv. p. 426.

cal Seminaries. | By Rev. J. A. Spencer, A. M., | author of | 'The Christian Instructed,' 'History of the English Reformation,' etc. | τὸ καλὸν κἀγαθόν. | New York: | Harper and Brothers, Publishers, 82 Cliff Street. | 1847." This title is fairly descriptive, except as to the author himself. It was evidently intended first as a class-book, and to contain only the Gospels and Acts — which indeed were issued separately the same year, 1847, and again in 1859. Other editions of the entire book were issued by the same publishers in 1859 and 1865. Only the Gospels and Acts have notes; but the Epistles and Revelation have a little accessory matter in the shape of general introductions and tables. It is a book of no little merit and usefulness. Its text is very nearly that of Burton (Oxford, England, 1831, and several subsequent editions), which departed from Mill to Elzevir in fourteen noticeable places, which may be found enumerated in Prof. Dr. Eduard Reuss's *Bibliotheca Novi Testamenti Græci* (Brunsvigæ, 1872), p. 154. Spencer professes to adopt Burton's text, and to venture to differ therewith only on a few occasions, and then principally in the pointing, the use of capital letters, and other particulars of a like grade of importance. But he leaves Mill for Elzevir in two places more than Burton, viz. in the last two of the three just mentioned in the case of the Polymicrian.

One more edition, and that a noteworthy one, exhibits Mill's text professedly; though I cannot speak from personal examination as to its variations. This is the elaborate Greek-English work of the American Bible Union in 4to, published at New York from 1854 onward; the first volume issued containing 2 Peter; 1, 2, and 3 John; Jude; and the Apocalypse. In the small portion I have examined, it leaves Mill for Elzevir in a few places, as, *e. g.* the place already noticed by Reuss (*idem*, p. 157), Rev. 3: 1, inserting ἑπτὰ before πνεύματα. But the notes of this edition give it a thoroughly critical character, and as such it should be classed. To have changed the *text* materially would have been a work too bold for its contemplated purpose, and for the times. A later edition of a part of this work, the Epistle to Philemon, small 4to, 1860, anonymous, but, I believe, by the late Dr. H. B. Hackett,

shows independent editorship in the text also. Concerning the issues of this work, I have been promised complete information, but have not yet received it. But as to the issues which I have observed, a second edition of some of the parts appeared in 1858; others bear date 1860; and the immense bound volume which contains the great bulk of them, entitled "The Sacred Scriptures," etc., bears date 1861; though the parts which compose it bear the dates of their own impressions, severally.

III. *The Leusden* (Elzevir) *Editions.*

The next family to appear in America was that of the Leusden editions. The first example was the Greek-Latin New Testament published by Bradford, at Philadelphia, in 1806. The titlepage is preceded by a short false title (consisting of the first six lines of the true), and reads as follows: "***H KAINH*** | ***ΔΙΑΘΗΚΗ.*** | NOVUM | TESTAMENTUM, | cum versione Latina | Ariæ Montani, | in quo tum selecti versiculi 1900, quibus omnes Novi | Testamenti voces continentur, asteriscis | notantur; | tum omnes & singulæ voces, semel vel sæpius occurrentes, | peculiari nota distinguuntur. | Auctore | Johanne Leusden, Professore. | Editio Prima Americana: | qua plurima Londiniensis errata, diligentissime animad- | versa, corriguntur: | Cura Johannis Watts. | Philadelphiæ: | Ex Officina Classica: | Impensis S. F. Bradford. | 1806." 12mo, pp. 561.

As already seen, this can only be the "editio prima *Americana*" as a Leusden edition; for it is the second of the Greek Testament absolutely. The corrector named on the titlepage was the printer, as we see from the note at the end of the book: "Excudebat J. Watts." In this edition an editor's work has no place. As it professes, it is a reprint of the famous edition of John Leusden, in which 1900 select verses are marked with a *, as containing together all the words of the New Testament; and words which occur only once, or very rarely, are marked by a † and ‡ respectively. For its immediate original, the "London edition" mentioned on the titlepage, we have three from which to choose. One of these was

issued at Leyden by the Wetsteins in 1772, but bears also on the titlepage the imprint "Londini, apud Joannem Nourse." The second so closely resembles this one, line for line and page for page, that it requires close scrutiny to see that they actually are different issues. It was published at London in 1794; and bears the imprint of six different publishing houses, of which the first named is F. Wingrave. The third, dated 1804, is of exactly the same description as the second, except that it contains some misprints not found in the other two, and has the imprint of *seven* different publishing houses, of which the first named is F. Wingrave. The form of each is 12mo, pp. 699, on sheets a trifle smaller than the American Bradford. Those of 1772 and 1794 have the well known Wetstein maps, which are lacking in the edition of 1804, as well as in the American editions.

The text of this edition need not be dwelt upon at length, since, except in just one noticeable change, it is pretty purely the Elzevir of 1678. The first Leusden appeared at Utrecht in 1675, in two different forms, with nearly the Elzevir text of 1633; but the second Leusden, 1688, struck out a new path, following the Elzevir of 1678. A series of editions kept this latter text till 1740, when the change above referred to was introduced: viz., the adding *καὶ στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε* at the beginning of Luke 10: 22. It was this edition of 1740, or rather its Greek-Latin form of 1741, from which descended, by mere reproduction, the editions of 1772, 1794, and 1804 above mentioned; either of which, again, may have been the immediate parent of the American Bradford. Of this ancestral series, the first edition was published at Amsterdam and London; at Amsterdam by the two houses of Boom and Van Soemeren, and in London by Sam. Smith. The other editions of the series were all issued by the Wetsteins at Amsterdam. A double group of offshoots of this Leusden edition, each with its very trifling variations, appeared during the same period. One of the two started at Frankfurt-a.-M., 1692, edited by Rudolph Leusden, son of John. Another, more nearly conforming to the Elzevir of 1633, was published at Leyden from 1699 onward. It is of a

form rather minute, and probably the first Greek Testament ever stereotyped. It usually bears the imprint of Luchtmans. Then followed a long series of branches, more or less different from Leusden's original and from each other, issued by various publishers at various places in Germany.

In the same year with the Bradford edition just mentioned, the same publisher issued the same Greek text without the Latin, calling it "Editio Secunda Americana"; but it is second only as a Leusden. Watts is named as the corrector and printer of this edition also. It is a 12mo, like the last, pp. 286.

The next edition of Leusden's New Testament appeared at New York in 1821; the title being like the Bradford edition as far as applicable; the note of publication being "Novi-Eboraci: Typis et Impensis Georgii Long, No. 71, Pearl Street, 1821." This is a 12mo of small sized sheets, pp. 699; being page for page, line for line, and word for word, a close copy of the editions of 1772, 1794, and 1804 above referred to; but in every respect save thickness it is a smaller book. It might be called a "facsimile" of either; only, as it copies the misprints of the edition of 1804, the last is doubtless its immediate parent. (One of these misprints, for example, is in John 19: 30 *Τετέλησται* for *Τετέλεσται*.)

These three editions, the two Bradfords and the Long, are the only Leusden editions, so far as I know, ever published in America; though one phenomenon of the book-stores and libraries, to be mentioned farther on, speaks otherwise to the unwary.

To be mentioned in this connection, as presenting a text of the same general family, is the peculiarly constructed Harmony of the Gospels by the Rev. Dr. James Strong. Its text is nearly the Elzevir of 1633. This is a 12mo, published at New York by the Harpers in 1854; also, the same year, by J. C. Riker, and again by the Harpers in 1859.

It may be added that these four books are the only American representatives of the European *textus receptus;* and that not one of them is a perfect representative of either of the

patterns — that is, of either the Elzevir of 1624 or that of 1633.

IV. *The Griesbach Editions.*

The next family to appear came in order of time next to the Bradford Leusdens of 1806; starting with the most important of our early issues. This was the reprint of Griesbach's Manual (Leipzig, Goeschen, 1805), his third edition and most finished text; issued at Cambridge, at the University Press in 1809. The form of this reprint is 8vo, pp. xxiv, 615. Its titlepage differs from that of its original by adding the words: "Cantabrigiæ. Nov-Anglorum 1809. Typis Academicis; sumtibus [*sic*] W. Wells et W. Hilliard." It has a titlepage for each volume (the second volume beginning with Acts), but the paging is continuous throughout, disregarding in the enumeration, however, the titlepage to volume ii., and the blank pages on each side of it. The whole is a pretty accurate piece of work; and adds to the original only one page of matter: the publishers' dedication to the President and Fellows of Harvard University. This edition had a deservedly wide circulation; and it has been taken as the basis of all the Griesbach texts published in this country — though its successors have generally followed it only *longo intervallo.* This edition was used by Mr. Engles, as he states in his English preface to the American Polymicrian Greek Testament noticed above, in verifying the Griesbach readings given in that volume.

The Gospels of this text, accompanied by a vocabulary, were issued at Boston in 1825, by "Cummings, Hilliard, and Company, Washington Street." The type is the same as that used in the volume just mentioned; the form 8vo, pp. iii, 240; Lexicon, pp. 71. The marginal readings are omitted. This volume was "prepared in consequence of the new arrangement of the studies in Greek, preparatory to admission into the University at Cambridge," "the Corporation having substituted Jacobs' Greek Reader and the Four Gospels for the Collectanea Græca Minora and the whole of the New Testament." The titlepage, indeed, says that it is "Designed for the use of schools."

This text next appeared in Moses Stuart's edition of Newcome's Harmony, published at Andover by the Junior Class of the Theological Seminary, in 1814, and printed by Flagg and Gould. This appears to be the first Greek Harmony of the Gospels published in this country. An "Advertisement" states that it had been the editor's intention to follow an arrangement of Townson's, mentioned by Newcome, and followed by White's Diatessaron; but as no copy of Townson could be had, Newcome was the best resource. The original Newcome appeared at Dublin in 1788, folio; a harmony constructed on the basis of Le Clerc, Amsterdam, 1699, folio. The form of this American Newcome is 8vo, pp. xvi, xii, 424, 188. Another edition appeared the same year, in 4to.

Another issue of the same text appeared at Philadelphia in 1822–23, in parallel columns with an English Version, edited by "Abner Kneeland, minister of the First Independent Church of Christ, called Universalist, in Philadelphia"; also the Greek text alone (1822) and the English version by itself (1823), and perhaps each of them twice. At least, some copies of the Greek are dated 1823; which I am inclined to believe is the *true* date of both the single texts. It was "published by the Editor, No. 9 North Second Street, and sold by him — also by Abm. Small, No. 165 Chestnut Street." William Fry, often said to be the publisher, was the printer (spelled "printe" in vol. i., but "printer" in vol. ii.). The form is a rather small 12mo, vol. i., pp. xvi, 360; vol. ii., pp. ix, 444. The Greek is printed without accents, and the Griesbach margin is omitted. The first volume appeared as an experiment; with a preface containing, among other things, the Greek Alphabet, directions for pronunciation, and the declension of the article and personal pronouns. An abstract from Parkhurst's Greek Grammar is promised for the second volume, provided the work meets with sufficient encouragement — which promise is fulfilled at the end of the second volume. The long lists of errata in each volume show the editor's care and the printer's ability; but it is to be remembered that the editor, as he himself says with regret, lacked the privilege of an early clas-

sical education.[1] The type of this Greek Testament appears to be the same as that used in the "Enchiridion of Epictetus," mentioned above as probably the first Greek book published in America, with, however, more recent forms for some of the letters intermingled. The use of the type can be traced in a series of small Greek grammars, and other books, printed in Philadelphia, by Carey, Aitken, and Fry, respectively.

Still another Griesbach New Testament has been issued in this country; printed, however, without either breathings or accents. This is the notorious "Emphatic Diaglott" now regularly published by the "phrenological" firm, S. R. Wells & Co., of New York. It is an astonishing edition, by reason of its high price, its mysterious name, and its other qualities. It was first published by the editor, Benjamin Wilson, at Geneva, Illinois; the issue extending over a period of seven years, ending in 1863. The second edition, or the first issued in a complete form, was published by Fowler & Wells, New York, in 1865; the editor's preface being dated 1864. Its claims are best set forth by its title: "The Emphatic Diaglott: containing the Original Greek Text of what is commonly styled the New Testament, (according to the Recension of Dr. J. J. Griesbach,) with an Interlineary Word for Word English Translation; a New Emphatic Version, based on the Interlineary Translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, No. 1209 in the Vatican Library. Together with Illustrative and Explanatory foot notes, and a copious selection of References; to the whole of which is added, A Valuable Alphabetical Appendix." No remarks need be made upon the style of editing, or upon either of the translations. The Griesbach margin is generally omitted, except when it happens to coincide with a "Vatican Manuscript, No. 1209" reading. But as to the source of these

[1] Abner Kneeland (b. 1774; d. 1844) was a Baptist clergyman, then Universalist, then Deist. He edited a Universalist periodical in Philadelphia (1821–23); the *Olive Branch*, N. Y.; founded the *Investigator* at Boston (1832); in 1836 was tried before the Supreme Court at Boston for blasphemy. He published several other books.

Vatican readings, I judge from sundry indications, such as "*Ευροκλυδων*" (Acts 27: 14) without note of a variant, that it was some reprint of the inaccurate edition of Angelo Mai; probably that of Appleton, New York, 1859.

The form of this "Emphatic Diaglott"[1] is a 12mo, apparently; with no paging or sheet signatures, except in the Appendix, which has pp. 44. As far as I have traced this edition, it has reappeared in 1871, 1876, and 1880; also the Gospel of Luke separately in 1878, in quest of patronage through the "International Sunday-School Lessons."

V. *The Stephanic Editions.*

The Stephanic editions are treated separately from the Mill editions, only because the phenomena in America require it. They form the next thread to be taken up in chronological order. The first of these was the edition of Peter Wilson,[2] LL. D., Professor Emeritus of Columbia College, New York. This was first published in 1822, at Hartford, Connecticut, by Oliver D. Cooke & Sons; stereotyped by Hammond Wallis, New York. In Reuss's *Bibliotheca N. T. Gr.*, p. 163 (and its "Index Editionum," p. 296), the first issue is mistakenly set down as "New York, stereotypis Hammondi Wallis. 1808." But stereotyping was not introduced into America till about 1813; and Peter Wilson was not Professor Emeritus of Columbia College till 1820; and about 1808 he must have been too busy with his *Latin Prosody* (New York, 1810) to be editing a Greek Testament. Indeed, his known labors and published works account pretty well for all his time. (See Dr. H. Drisler's art., *Wilson, Peter*, in Johnson's Cyclopædia.) Moreover, Reuss had not seen an edition of 1808, nor does he state his authority. The origin of the error is probably to be seen on p. 137 of Reuss's *Bibliotheca* — in a confusion for the

[1] This word, I am informed, has been used as meaning *interlinear;* and therefore may not be a mistake for "Diglott." But in the book itself it is not the "interlineary" part that is "emphatic," but the other English version.

[2] Peter Wilson, b. 1746, in Scotland, studied at the Univ. of Aberdeen, removed to New York 1763, member of New Jersey Legislature 1777–83, codifier of the New Jersey laws 1783, Prof. in Columbia College 1789–92 and again 1797–1820. In 1820 he was made Professor Emeritus. d. 1825.

moment with the (Scotch or) English printer, Andrew Wilson. An index error in O'Callaghan's *American Bibles*, p. 414, of "C. P. Wilson" for "*cura* P. Wilson," may have added to the confusion. Reuss had seen no edition earlier than 1829.

This edition of Wilson is a 12mo, pp. 368, with no accessory matter; but bearing on the titlepage the statement that it is "ad exemplar Roberti Stephani accuratissime impressum." Dr. Edward Robinson had written to Reuss that "it has no critical value, and probably Prof. Wilson did nothing more than read the proofs." But Reuss found otherwise. He states that out of the 56 differences of moment between the first (1546) and third (1550) editions of R. Stephanus, Wilson retains the reading of the first in 38 places; also that he deserts the latter in 22 other places. All which I have verified. The places which Reuss gives in particular may be summarized as follows: from the Complutensian N. T., as retained in Stephanus of 1546, to Erasmus or Elzevir, 10 places; from Erasmus, as retained by Stephanus of 1546, to the Complutensian, 2 places; from the older Stephanus to the later, 6 places; also, 3 places where the first three Stephanus editions agree, but Wilson leaves them all for Elzevir; and also one Erasmian reading adopted by Wilson which occurs in neither the Stephanus nor the Elzevir editions. (See Reuss, *Bibliotheca*, pp. 163, 164.) The places not given in particular can be easily picked out from the lists (*idem*, pp. 50–58).[1] An ex-

[1] The places specified *in particular* by Reuss are as follows: departures from the Complutensian to Erasmus or Elzevir, Matt. 9: 17, ἀμφότερα for ἀμφότεροι; Matt. 26: 52, ἀπολοῦνται for ἀποθανοῦνται; Mark 11: 1, Βηθφαγῇ for Βηθσφαγῇ; Matt. 24: 31, σάλπιγγος φωνῆς for σάλπιγγος καὶ φωνῆς; 1 Pet. 2: 21, ἡμῶν, ἡμῖν for ὑμῶν, ὑμῖν; Luke 5: 19, διὰ ποίας for ποίας; Matt. 19: 9, εἰ μὴ ἐπὶ πορν. for μὴ ἐπὶ πορν.; Matt. 21: 1, same as Mark 11: 1; Luke 3: 2, ἀρχιερέων for ἀρχιερέως; Rom. 2: 5, omitting καὶ after ἀποκαλύψεως. Departures from Erasmus to Complutensian: Acts 12: 25, Σαῦλος for Παῦλος [this also in R. Steph. 1551]; 2 Tim. 4: 13, φελόνην for φαιλόνην. Leaves R. Steph. 1546 for a later R. Steph.: Mark 8: 34, ἐλθεῖν for ἀκολουθεῖν; Mark 14: 32, ἕως προσεύξωμαι for ἕως προσεύξομαι; Mark 8: 13, εἰς τὸ πλοῖον for εἰς πλοῖον; 1 Cor. 15: 33, χρῆσθ' for χρηστὰ; Phil. 2: 1, εἴ τινα for εἴ τις; Rev. 10: 4, μὴ ταῦτα γράψῃς for μὴ ταῦτα γράφῃς. Leaves Steph. for Elz.: Matt. 21: 7, ἐπεκάθισαν for ἐπεκάθισεν [this also Steph. 1551]; Coloss. 1: 2, Κολοσσαῖς for Κολασσαῖς; 1 Pet. 3: 21, ᾧ καὶ ἡμᾶς for ὃ καὶ ἡμᾶς. Erasmian unknown to Steph. or Elz., Mark 7: 26, Συροφοινίκισσα for Συροφοίνισσα. The differences *not* particularly mentioned, *i. e.*, the 38 first mentioned above, can easily be picked out from Reuss's lists (*idem*, pp. 50–54).

amination of these variations from the Stephanic editions, without going any farther, will make us agree entirely with Reuss — "editionem hic quoad textum plane singularem reperi" (*idem*, p. 163).

Wilson's New Testament has had an enormous circulation, and is still in use by very many. The editions which have come to my knowledge are the following: Hartford, Cooke, 1822, 1825, 1827, 1829; Philadelphia, Towar & Hogan, 1829, 1831, 1833; Philadelphia, Haswell (with other firms, one in Pittsburgh), 1838; Philadelphia, Barrington & Haswell, not dated, but issued in 1854; Philadelphia, Lippincott, 1854, 1858, 1859, 1860.

Following Wilson, in the same family, and next also in order of time, comes one of the most remarkable pieces of book-making to be found in modern sacred literature. This professes to be John Leusden's, with the Latin version of Arias Montanus; also to have Leusden's 1900 select verses marked with a *, besides his † and ‡, for their several purposes. The title is evidently copied from the Leusden edition of Long,[1] so as to have an orthodox and market-catching title for a Greek-Latin edition. It is a 12mo, pp. 775, Greek and Latin in parallel columns, and first published in New York by Collins and Hannay, stereotyped by Hammond Wallis & Co. Reuss (*idem*, pp. 128, 129), without seeing it, had noted it as a genuine Leusden, on the authority of a distinguished American clergyman, a college president and theological professor. But the fact is otherwise, as Reuss would have known had he seen that edition; for he did detect it in the repetition of 1858. So far from being a Leusden, of the Elzevir family, it is nothing but a Wilson, from plates that the stereotyper (who two years before had stereotyped Wilson) could easily furnish, and apparently did; with scarcely more alteration than to cut them in half lengthwise, so as to fit the pieces alongside the Latin column. Wilson, however, is altered in one place, viz.,

[1] Long was employed as a printer by Collins & Hannay for other publications. The names of Collins, Hannay, Long, and Dean all appear on the title-page in some books.

by inserting the verse Luke 17: 36, so as to accommodate the Latin and tally better with the real Leusden editions. But besides the general falsehood of the title, these minor statements about the 1900 select verses marked with a *, and the †, and the ‡, are false likewise. No trace whatever of any of them appears in the text.

O'Callaghan (*Amer. Bibles*, p. 368), first finding this book in its issue of 1858, unsuspectingly and innocently remarks that it inverts the order of the verses Matt. 23: 13, 14; not knowing that this inversion was one of the distinguishing characteristics of a family of texts different from Leusden.

The deceptive character of this edition is only equalled by the extent of its success. It is still in print, apparently from the very same plates as at first, and still finds a ready market. I am informed by the Philadelphia booksellers that this edition, together with Wilson and the Polymicrian, are the ones which the new crop of students, every autumn, chiefly purchase. It may readily be recognized by a mistake in the title to Matthew, where an *O* still holds the place of a *Θ*, as it has done from the beginning.

The re-issues which have come to my knowledge are the following: New York, Collins, 1835, 1840; New York, Dean (also Collins), 1840; New York, Dean, 1844, 1849; Philadelphia, Lippincott, 1855, 1858, 1859, 1860, 1863, 1865, 1878, 1880. Wilson under false colors has had a circulation rather more extended than Wilson under the true.

Whatever doubt may be entertained of the propriety of classing the two foregoing publications among the Stephanic editions, none can exist with regard to the reprint of Scrivener's convenient manual, by Holt, at New York, 1879. Scrivener's Manual, as is well known, is a reprint of the third edition (1550) of R. Stephanus, with footnotes showing the different readings of the most noted critical editors, and a different type to mark the variant places. It first appeared in 1859, and has reached at least its ninth edition; those of 1873, and later, having been considerably revised.

VI. *The Knapp Editions.*

Knapp's text was the next to make its appearance; in the shape of a Harmony of the Gospels constructed by Dr. Edward Robinson on the basis of Newcome, and with Newcome's notes; published at Andover, by Gould & Newman in 1834; 8vo, pp. xxviii, 328. Knapp's fourth edition[1] is apparently the text here followed. Knapp's text differed somewhat from Griesbach, but seems to have inserted only one reading peculiar to himself; the other variants coming from other less known editors, among whom Mace (1729, published anonymously — too much censured in his own time, and too much neglected later) seems to be chiefly followed. Knapp's editions were published at Halle in 1797, 1813, 1824, 1829, 1840. The second and third are identical; and so, again, are the fourth and fifth.

Knapp's text again appeared in "The Student's New Testament," edited by R. B. Patton, and published by Charles Starr, New York, 1835. It was printed on ruled writing-paper with very wide margins (the edition being intended for note-taking students), and so arranged that a verse always ends at the foot of a page. Otherwise this edition keeps Knapp's paragraphs, also his spaces to mark sub-paragraphs (like Bengel's before Knapp, and Westcott & Hort's more recently); and all his other conveniences and accessory matter. It has also a preface by Patton. It is a reproduction of Knapp's fourth edition entire. This, stereotyped, was issued again at New York by J. C. Riker, in 1845, and by the same again, without date. It was to be had either separately or bound up with the English Old Testament, printed on the same ruled paper with broad margins. The whole formed "The Student's Bible." It was a large 4to, the New Testament having pp. xix, foll. 248; the numbering of the leaves containing the text being by leaves or folios, not by pages.

[1] That is, the fourth genuine Knapp. The edition published by Valpy, London, 1824, though called "fourth edition," is really an altered reprint of the third.

VII. *Miscellaneous.*

From this point onward we traverse ground more familiar, where little more than enumeration is necessary.

The American edition of Bloomfield (2 vols. 8vo, pp. xxxii, 597, 631) appeared at Boston in 1837, under the superintendence of Moses Stuart, and with a preface by him. The publishers were Perkins & Marvin; also Henry Perkins, Philadelphia. It is a difficult matter to trace or to enumerate all the re-issues. Perkins & Marvin seem to have published five editions, and then to have transferred the work to Lippincott. And there is apparently some confusion in the numbers. I have seen many of different dates; the last issued at Philadelphia in 1868, by J. B. Lippincott & Co., designated as the fourteenth American edition. This book is more noteworthy as a *multum in parvo* commentary than as a text. In the latter point of view, indeed, it is behind the age in almost every respect. It is to be considered as an altered Mill; but it has little critical merit of the desirable sort. Its mention of the readings of the MSS. is made in a manner so loose and careless that the natural expansion thereof in the ninth edition (London, 1855) results in many statements wholly imaginary; such, for example as citing the Vatican MS. in a portion of the New Testament where that MS. is lacking.[1] The first original Bloomfield appeared at London in 1832; the second, much amended and improved, in 1836. It is this second edition which is reproduced in the American edition.

Bloomfield's minor edition (London, several editions between 1840 and 1860), 12mo, was imported by Lippincott, and is said to be seen sometimes with their imprint, but I have seen it only with their name on the back of the bound volume. I do not know that this edition has ever been reprinted in

[1] That, however, is scarcely equal to the Lord Bishop of London's remark in *The Speaker's Commentary* on 1 Tim. 3: 16 (N. T. vol. iii, p. 780): "The Vatican MS. cannot be appealed to [*i. e.* as to whether the reading is ὃς or θεός], because the jealousy of Rome has prevented accurate collation, and the edition published by Cardinal Mai proves to be not so much a faithful reproduction of the MS. as an edition of the New Testament grounded upon it." The Lord Bishop surely ought to know that the Vatican MS. does not contain the Pastoral Epistles.

America. (For the curious matter of its readings — their alleged agreement and actual difference with the larger editions — see Reuss, *Biblioth. N. T. Gr.*, p. 238.)

Robinson's Hahn,[1] the next in order (12mo, pp. xxviii, 508), is also too well known to need description. It first appeared in 1842, with three different forms of titlepage, two of them dated. One of these was published at New York, by Leavitt & Trow; the other at Boston, by Crocker & Brewster. The third, without date, bears the imprint of Leavitt & Allen, New York; and this was often re-issued. The other dated issues which have come to my knowledge are: New York, Leavitt, 1845, 1854, 1857; New York, Appleton, 1868, 1875.

Robinson's Harmony (8vo, pp. xx, 235) naturally belongs to the same text. This, Robinson's own arrangement, and Hahn's text, was published in 1845, at Boston, by Crocker & Brewster. Other issues, the same place and publisher, 1851, 1853 (rev. ed.), 1857, 1859, 1862, 1865.

Another specimen of the Hahn text appears in the "Collectanea Evangelica," or selections from the Gospels, with a passage or two from the Acts, arranged in "chronological order" so as to form a connected history of the principal events in the life and ministry of Christ. Its compiler is N. C. Brooks, A.M., then principal of the high school in Baltimore, afterwards LL.D., and president of the (Methodist) Baltimore Female College. The "Collectanea" was intended as a school book,[2] and is provided with notes and a lexicon. It is a rather small 16mo, pp. 210, published at Baltimore, 1847, two editions the same year, by Cushing & Brother, also Sorin & Ball at Philadelphia; third edition, New York, A. S. Barnes & Co., also Cincinnati, H. W. Derby & Co., 1849.

To the same Hahn text conform also Owen's Acts,[3] 12mo,

[1] All the American Hahn texts are the *earlier*. The later Hahn text, 1861, etc., has not been reprinted here.

[2] One of a series of school books edited by the compiler; a series recommended by Edgar A. Poe, then editor of the *Broadway Journal*, N. Y. His recommendation is printed in the fly-leaves of the first two editions of the "Collectanea."

[3] John Jason Owen, D.D., LL.D., b. 1803, d. 1869, president of the College

pp. xii, 276, New York, Leavitt, 1850, 1852, 1856; New York, Appleton, 1869, 1876; and chiefly also Prof. Samuel W. Turner's editions of several Epistles, with English translation, and a commentary. These were, Hebrews, pp. viii, 186, N. Y., Stanford & Swords, 1852; Romans, pp. xvi, 252, N. Y., Stanford & Swords, 1853, and again, 1855; Galatians, pp. xiii, 98, N. Y., Dana & Co., 1856; Ephesians, pp. xix, 198, N. Y., Dana & Co., 1856; all in 8vo. All these are known as works of high character.

At this point comes in an edition of the Gospel of John (12mo, pp. 292), edited by Geo. William Heilig, and published at Philadelphia by Charles Desilver, 1861. This is one of the "Hamiltonian System" series of school-books, as improved by Thomas Clark, containing an "interlinear and analytical translation," and a great deal of accessory matter. One half of the book seems to be a reprint of James Hamilton's Gospel of John in Greek, etc., fifth ed., London, 1847; and the other half matter compiled by Heilig, from well known sources, which he states in full. The Greek text is professedly that of Theile's ed. stereotyp., Leipzig, Tauchnitz, 1858.

Tischendorf's text (ed. viii, *crit. maj.*) is adopted in the Harmony of the Gospels by Prof. Frederic Gardiner, D. D., 8vo, published at Andover, by Warren F. Draper, 1871, 1872, 1873, 1875, 1876 (revised ed., pp. lv, 268, 64), 1879, 1880.

The rest of the list seems to be made up merely of reprints of European editions, or of editions printed in Europe, but bearing the name and place of an American publisher.

The 8vo edition of Cardinal Angelo Mai's New Testament

of the City of New York. It is of this edition of the Acts that "J. H. W." thus speaks in *M'Clintock & Strong's Cyclopædia*, vol. vii. p. 496: "It was a frequent comment of Prof. Owen's that theological students were unable to combine the study of Greek and of the Bible at the same time, to remedy which he finally translated the Acts of the Apostles into Greek, appending a dictionary of the words in the same language." Dr. Owen's scholarly work has, however, met a very competent and sensible, as well as wide, appreciation.

after the Vatican Manuscript was re-issued in New York by D. Appleton & Co., in 1859, but without the necessary tables of errata of the Leipzig and London editions.

The first volume (Gospels) of Alford's Greek Testament was issued by the Harpers, New York, 1859, 8vo; the entire work by Lee & Shepard, Boston, 1871, and repeatedly. The original Alford appeared in London in successive parts, dated respectively 1859, 1860, 1861, 1862. It has passed through six editions, each with its revisions and corrections, and partly through the seventh; the last being stopped by Dean Alford's death. It was then printed as a "new edition." The American editions of Lee & Shepard have been only the English sheets. An issue of theirs dated 1877 was called the "seventh edition;" but those of 1878 and 1880 were called "new edition." The editions I have traced appear in the list at the end. The abridged edition of Alford, by B. H. Alford, is said to have been imported in sheets by Lippincott, and to bear his imprint; but I have only seen copies of Longmans' (London) edition, with Lippincott's name on the back of the binding; as, for example, the edition of 1869. It is a 16mo, pp. xxvii, 644.

Wiley of New York has reprinted the Critical Greek-English of Bagster (text of Scholz, with various readings of other editors), 16mo, in 1877 and 1880, besides having his imprint on editions manufactured in England. Lippincott, Philadelphia, has also his imprint on sundry editions of the same book. These editions with Wiley's or Lippincott's imprint are either undated, or dated some year of the last decade. Wiley's name appears also upon certain copies of Tregelles's New Testament.

Draper of Andover has issued a number of editions of Ellicott's text and commentary — of several of the Epistles of Paul, both separately and in sets, at various times from 1862 to 1881.

And last, Westcott and Hort is issued by the Harpers, New York, 1881, 1882, with an introduction to vol. i. by Dr. Philip Schaff; besides another edition of the text of vol. i., interleaved with the Revised English version, 1882. Both these

editions contain some serious misprints, as, *e.g.*, ὠμῶν for ὑμῶν, in Matt. 10: 9; but they are in the original English plates.

VIII. *The Foreign Supply.*

Every one knows that the American editions by no means comprise the entire supply of Greek Testaments used in this land during the present century. Yet the American editions — especially the non-critical — have had an immense circulation amongst three classes: (1.) Those who have revered the *textus receptus* almost as a matter of religious faith, and have known nothing of its myriad variations. These have been the easiest prey for the vendors of the sham editions — a natural result; but what a commentary upon their ignorant despising of the labors of conscientious critics! (2.) Those who cared little for a critical text, and wished only to have a taste of the original flavor for themselves. (3.) The multitude of students who used the New Testament as one of their early aids in acquiring the Greek language. To these might be added a fourth: those sermonizers who, not very familiar with the Greek Testament, used the cheapest means for "examining critically," as their phrase is, their sermon text, with the help of lexicon, grammar, and our Common English version. These, of course, were the least excusable and the least profited of all.

But of the foreign editions most current here in the first half of this century, the popular ones would seem to be the various Scotch and English editions based on Mill, the Greek-Latin reprints of Leusden by the Wetsteins and by Wingrave, etc., with the Knapp and Scholz editions. The scholars had their Valpys, later their Burtons, and a few others, very much as they now have their Wordsworth. It is within the course of the present generation that Webster and Wilkinson, used a little, gave way to Alford for those who could afford it. Meanwhile, for popular use, Tischendorf was beginning to eclipse all others, with the rather feeble rivalry of Scrivener. The larger editions of Griesbach, Scholz, Tischendorf, and Tregelles, like their predecessors, Mill, Bengel, Wetstein, have always been within the reach of the better scholars, though their popular circulation was never contemplated.

At present, while for certain purposes Scrivener's manual is, and will be, popularly preferred, it is plain that the choice of the bulk of students, in the matter of a manual, lies between Westcott and Hort on the one hand, and Von Gebhardt's Tischendorf on the other. The fact is encouraging; for it shows decidedly the progress of correct ideas. Westcott and Hort's edition will win and hold its place by sheer merit; but the additional conveniences found in Von Gebhardt (the various readings of Tregelles and of Westcott and Hort, the parallel references, etc.), as well as its lower price, give it a very strong claim upon the preference of students.

Since the Old World must remain the depository of the vast mass of material for restoring the true text of the Greek Testament, it is hardly to be supposed that America, at least for the present, can well supply the critical text for the world. But American scholars have not been idle or unfruitful in their contributions to the common end. Were this the proper place, it would be interesting to sketch in outline their work of the sort; a work of which the most remarkable item and example is that, now in progress, of two American scholars engaged in compiling the Prolegomena which Tischendorf's death left wanting to his great critical edition.

But from like or kindred efforts the American scholars have never improperly hung back; nor are their researches or their results to be ignored at home, any more than in other quarters of the scholarly world.

IX. *Chronological List of Greek New Testaments published in America.*

NOTE. — A * designates a part only of the Greek New Testament. Where the entire item is in brackets, the edition is one actually printed abroad. Where an earlier text or edition is chiefly followed, the earlier name is generally given in parenthesis at the first occurrence of each example.

1800. (Mill.) C. Alexander. Worcester, Thomas, 12.
1806. Leusden, Gr.-Lat. Philadelphia, Bradford, 12.
1806. Leusden. Philadelphia, Bradford, 12.
1809. Griesbach. (3d ed.) Cambridge, Wells & Hilliard, 8.
1814. (Mill.) Boston, Thomas, 12.
* 1814. (Griesbach, 3d ed.) Stuart. Newcome's Harmony. Andover, Flagg & Gould, 8.

* 1814. The same, 4.
1821. Leusden, Gr.-Lat. New York, George Long, 12.
1822. (R. Stephanus.) Peter Wilson. Hartford, Cooke, 12.
1822–23. (Griesbach, 3d ed.) Kneeland, Gr.-Eng. Philadelphia, Small, also Fry, 12.
1822. The same, Gr. only, 12.
1823. The same, Gr.-Eng., 12.
1823. The same, Gr. only, 12.
1824. (Wilson.) Pseudo-Leusden, Gr.-Lat. New York, Collins & Hannay, 12.
1825. Wilson. Hartford, Cooke, 12.
* 1825. (Griesbach, 3d ed.) Gospels. Boston, Cummings & Hilliard, 8.
1827. Wilson. Hartford, Cooke, 12.
1829. Wilson. Hartford, Cooke, 12.
1829. Wilson. Philadelphia, Towar & Hogan, 12.
1831. Wilson. Philadelphia, Towar & Hogan, 12.
1832. (Greenfield.) Polymicrian, Engles. New York, Leavitt, 32.
1833. Wilson. Philadelphia, Towar, Hogan, & Thompson, 12.
* 1834. (Knapp, 4th ed.) Robinson, Newcome's Harmony. Andover, Gould, 8.
1835. Pseudo-Leusden, Gr.-Lat. New York, Collins, 12.
1835. (Knapp, 4th ed.) Patton. New York, Starr, 4.
1837. Bloomfield (2d Lond. ed.), Stuart. Boston, Perkins & Marvin, 8.
1838. Wilson. Philadelphia, Haswell, Barrington, & Haswell, 12.
1840. Pseudo-Leusden, Gr.-Lat. New York, W. E. Dean, also Collins, 12.
1841. Polymicrian, Engles. Philadelphia, H. Perkins, 32.
[1842.] *n. d.* Robinson's Hahn. New York, Leavitt & Allen, 12.
1842. Robinson's Hahn. New York, Leavitt & Trow, 12.
1842. Robinson's Hahn. Boston, Crocker & Brewster, 12.
1844. Polymicrian, Engles. Philadelphia, Perkins & Purves, 32.
1844. Pseudo-Leusden, Gr.-Lat. New York, Dean, 12.
1845. Robinson's Hahn. New York, Leavitt & Trow, 12.
* 1845. (Hahn.) Robinson's Harmony. Boston, Crocker & Brewster, 8.
1845. Patton. New York, J. C. Riker, 4.
1846. Bloomfield, 5th Amer. ed. Boston, Perkins, 8.
1846. Polymicrian, Engles. Philadelphia, Perkins, 32.
1846. Polymicrian, Engles. Philadelphia, Perkins & Purves. 32.
1846. Polymicrian, Engles. New York, Barnes, 32.
* 1847. (Burton.) Spencer, Gospels. New York, Harpers, 12.
1847. (Burton.) Spencer. New York, Harpers, 12.
* 1847. (Hahn.) Collectanea Evv., N. R. Brooks. Baltimore, Cushing, 16.
* 1847. The same, 2d ed., 16.
1848. Bloomfield, 5th Amer. ed. Boston, Perkins, 8.
1849. Pseudo-Leusden, Gr.-Lat. New York, Dean, 12.
* 1849. (Hahn.) Coll. Evv., Brooks, 3d ed. New York, Barnes, 16.
* 1850. (Hahn.) Owen's Acts. New York, Leavitt, 12.
1850. Polymicrian, Engles. Philadelphia, Perkins, 32.
* 1851. Robinson's Harmony. Boston, Crocker, 8.
* 1852. (Hahn.) Turner's Hebrews, Gr.-Eng. New York, Stanford & Swords, 8.
* 1852. Owen's Acts. New York, Leavitt, 12.

* 1853. Robinson's Harmony, rev. ed. Boston, Crocker, 8.
* 1853. (Hahn.) Turner's Romans, Gr.-Eng. New York, Stanford & Swords, 8.
[1854.] *n. d.* Wilson. Philadelphia, Barrington & Haswell, 12.
1854. Wilson. Philadelphia, Lippincott, 12.
1854. Robinson's Hahn. New York, Leavitt, 12.
* 1854. (Elzevir.) Strong's Harmony. New York, Riker, 12.
* 1854. The same. New York, Harpers, 12.
1854–1858. (Mill.) Gr.-Eng. Amer. Bible Union, New York, 4.
1855. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1855. (Hahn.) Turner's Romans, Gr.-Eng. New York, Stanford & Swords, 8.
* 1856. Owen's Acts. New York, Leavitt, 12.
* 1856. (Hahn.) Turner's Galatians, Gr.-Eng. New York, Dana & Co., 8.
* 1856. (Hahn.) Turner s Ephesians, Gr.-Eng. New York, Dana & Co., 8.
* 1857. Robinson's Harmony. Boston, Crocker, 8.
1857. Robinson's Hahn. New York, Leavitt, 12.
1858. Wilson. Philadelphia, Lippincott, 12.
1858. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1858. Amer. Bible Union, Gr.-Eng., 2d ed. of sundry parts. New York, 4.
1859. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1859. Spencer, Gospels. New York, Harpers, 12.
* 1859. Robinson's Harmony. Boston, Crocker, 8.
1859. Wilson. Philadelphia, Lippincott, 12.
1859. Codex Vaticanus, Mai. New York, Appleton, 8.
1859. Spencer. New York, Harpers, 12.
* 1859. Strong's Harmony. New York, Harpers, 12.
* 1859. Alford, Gospels. New York, Harpers, 8.
[1859. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.]
1860. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
1860. Wilson. Philadelphia, Lippincott, 12.
* 1860. Ellicott, Galatians. Andover, Draper, 8.
* 1860. Amer. Bible Union, Gr.-Eng., 2d and 3d edd. of certain parts. New York, 4.
* 1860. [Hackett,] Philemon, Gr.-Eng. New York, Amer. Bib. Union, small 4.
* 1861. (Theile.) Geo. Wm. Heilig, John, Gr.-Eng. Philadelphia, Desilver, 12.
1861. Amer. Bible Union, Gr.-Eng. New York, 4.
* 1862. Robinson's Harmony. Boston, Crocker, 8.
* 1862. Ellicott, Ephesians. Andover, Draper, 8.
1863. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1863. Ellicott, Ephesians. Andover, Draper, 8.
1863–4. (Griesbach, 3d ed.) B. Wilson, Emphatic Diaglott, Gr.-Eng. Geneva, Illinois, 12.
* 1864. Ellicott, Thessalonians. Andover, Draper, 8.
1865. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Fowler & Wells, 12.
1865. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1865. Robinson's Harmony. Boston, Crocker, 8.
* 1865. Ellicott, Epp. Paul, whole set. Andover, Draper, 8.
* 1865. Ellicott, Pastoral Epp. Andover, Draper, 8.

* 1865. Ellicott, Galatians. Andover, Draper, 8.
* 1865. Ellicott, Ephesians. Andover, Draper, 8.
* 1865. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1865. Ellicott, Thessalonians. Andover, Draper, 8.
* 1866. Ellicott, Pastoral Epp. Andover, Draper, 8.
* 1866. Ellicott, Galatians. Andover, Draper, 8.
* 1866. Ellicott, Ephesians. Andover, Draper, 8.
1868. Bloomfield, 14th Amer. ed. Philadelphia, Lippincott, 8.
1868. Robinson's Hahn. New York, Appleton, 12.
* 1868. Ellicott, Epistles, whole set. Andover, Draper, 8.
[? 1869. B. H. Alford (Alford abridged). Philadelphia, Lippincott, 12.]
* 1869. Owen's Acts. New York, Appleton, 12.
[1870. Tregelles. London, Bagster; New York, Wiley, 4.]
1871. B. Wilson, Emphatic Diaglott, Gr.-Eng. Geneva, Ill., 12.
[1871. Alford. Boston, Lee & Shepard, 8.]
* 1871. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1871. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1871. (Tischendorf.) Gardiner's Harmony. Andover, Draper, 8.
[1872. Alford, 6th ed. Boston, Lee & Shepard, 8.]
* 1872. Gardiner's Harmony. Andover, Draper, 8.
[1873. Alford, 6th ed. Boston, Lee & Shepard, 8.]
* 1873. Gardiner's Harmony. Andover, Draper, 8.
1875. Robinson's Hahn. New York, Appleton, 12.
1875. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
1875. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
1875. Spencer. New York, Harpers, 12.
* 1875. Gardiner's Harmony. Andover, Draper, 8.
1876. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Wells, 12.
* 1876. Owen's Acts. New York, Appleton, 12.
* 1876. Ellicott, Philippians, Colossians, etc. Andover, Draper, 8.
* 1876. Ellicott, Thessalonians. Andover, Draper, 8.
* 1876. Ellicott, Galatians. Andover, Draper, 8.
1877. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
[1877. Alford, 7th ed. Boston, Lee & Shepard, 8.]
[1878. Alford, "new edition." Boston, Lee & Shepard, 8.]
1878. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1878. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1878. B. Wilson, Emphatic Diaglott, Luke. New York, Wells, 12.
1879. (R. Stephanus, 3d ed.) Scrivener. New York, Holt, 16.
* 1879. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1879. Ellicott, Galatians. Andover, Draper, 8.
* 1879. Ellicott, Ephesians. Andover, Draper, 8.
* 1879. Gardiner's Harmony. Andover, Draper, 8.
1880. B. Wilson, Emphatic Diaglott, Gr.-Eng. New York, Wells, 12.
1880. (Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
1880. Pseudo-Leusden, Gr.-Lat. Philadelphia, Lippincott, 12.
* 1880. Ellicott, Epistles, whole set. Andover, Draper, 8.
* 1880. Gardiner's Harmony, rev. ed. Andover, Draper, 8.
* 1881. Ellicott, Pastoral Epistles. Andover, Draper, 8.

1881–82. Westcott & Hort (Schaff). New York, Harpers, 16.
1882. Westcott & Hort (Schaff), Gr.-Eng. New York, Harpers, 16.

Without Date; and not enumerated in the foregoing.

(Greenfield.) Polymicrian, Engles. Philadelphia, Theo. Bliss, 32.
The same. Philadelphia, Peck & Bliss, 32.
The same. Philadelphia, Lippincott, 32.
Robinson's Hahn. New York, Leavitt & Allen, 12.
(Knapp, 4th ed.) Patton. New York, Riker, 4.
(Scholz.) Critical Gr.-Eng. New York, Wiley, 16.
The same. Philadelphia, Lippincott, 16.
[The same. London, Bagster; New York, Wiley, 16.]
[The same. London, Bagster; Philadelphia, Lippincott, 16.]
[Greenfield, Polymicrian. London Bagster; New York, Wiley, 32.]
[The same. London, Bagster; Philadelphia, Lippincott, 32.]

With regard to the sources of information upon which the foregoing statements rest, they are almost entirely from personal inspection of the books themselves. The chief exception is in the case of Ellicott's Epistles and Gardiner's Harmony, wherein I have chiefly, but not entirely, depended upon information obtained directly from the publisher. A very few others, scarcely half a dozen in all, rest upon personal information by letter from well known Biblical scholars. A pretty full set of specimens are in my own possession. The works of bibliographers and catalogue compilers have been of no little help in personal search; but I have not relied on their unverified statements.

II.—*Alien Intrusion between Article and Noun in Greek.*

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In most languages possessing a definite article it appears to be a very general law that nothing shall be inserted between the article and its noun except such words or phrases as are attributive to the noun. So strictly in fact does this obtain that it may be regarded as a law founded in the very nature of simple and unaffected language, while any violation is either

1881–82. Westcott & Hort (Schaff). New York, Harpers, 16.
1882. Westcott & Hort (Schaff), Gr.-Eng. New York, Harpers, 16.

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poetic, or due to poetic influence in a highly rhetorical and elevated style. The order of words in Cicero and Livy is so artificial, and bears so many resemblances to the Greek, that if the Latin had ever possessed an article we might expect to find alien elements intruded into the attributive position. But in the Romance Languages, which have flowed from the Latin and have developed the article, no such intrusion is admitted; a fact which may be placed among the many other evidences that these modern languages sprang from the simple folk-Latin, instead of the artificial and stately prose of the Augustan Era. So it is, also, with the Modern Greek vernacular, though what individual purists may do in their eager imitation of ancient models may be hard to assert. In general its only insertions appear to be the genitive of the personal pronouns, and the demonstratives in agreement with the noun, both following an attributive standing next to the article. This, too, is exactly what occurs occasionally in ancient Greek, and has been noticed frequently enough by our grammarians; and, in fact, is scarcely an exception to our general principle; rather the wonder is that, with all the comprehensiveness of the Greek feeling for the attributive, these pronouns should have ever had any other position than the attributive.

Ancient Greek, however, exhibits a remarkable violation of the general law, whereby alien words of every class — verbs, adverbs, nouns, pronouns, adjectives, conjunctions, nay, even conditional, nominal, final, and other clauses — are thrust into the attributive position; a fact which I have never been able to find formulated in any grammar or commentary, ancient or modern, although many editors in the treatment of individual cases appear to have had a consciousness of the principle underlying the idiom. To exhibit the law of this idiom, and to show its prevalence, as well as its development and progress through the various stages of the language, is the object of this paper.[1]

The ancient rhetoricians gave the name *ὑπερβατὸν καθ' ὑπέρθεσιν* or *κατ' ἀναστροφήν*, to any wide separation of the arti-

[1] The references in this paper are to the Teubner text-editions. The page of the Teubner text is made the standard for the statistics.

cle from its noun, and the stock quotation as an example is Dem. Ol. ii. 15: *τὴν τοῦ διαπράξασθαι ταῦθ' ἃ μηδεὶς πώποτε ἄλλος Μακεδόνων βασιλεὺς δόξαν.* If this were the only specimen they give, it would be doubtful if the class to be treated here could be placed under that head; for any word or phrase which individually or comprehensively forms an attribute of the noun, may properly be placed in the attributive position, although long and unwieldy clauses are usually avoided by writers in the simple style. Now the entire hyperbatic clause in the Olynthiac passage is an adjunct of *δόξαν*, and is consequently in its admissible position; something like Chapman's, "The golden-rod-sustaining Argus'-Guide." An anonymous rhetorician in Spengel, iii. p. 136, quotes not only this passage from the Olynthiac, but also *ὁ δ' ἄρ' ἔκθορε φαίδιμος Ἕκτωρ* (*M* 462), adding that the latter stands for *ὁ δὲ φαίδιμος Ἕκτωρ ἔκθορε.* Likewise Phoebammon (Sp. iii. p. 48) cites under this head, *ὁ δεῖνα τὸν δεῖνα ἐτύπτησεν ἑταῖρον.* The last example illustrates what I shall distinctively call *ὑπερβατὸν καθ' ὑπέρθεσιν*, and also exemplifies the law which regulates the idiom.

This law is simply an extension of that recognized by our grammars in the case of the genitive of the personal pronouns, and the demonstratives, namely, that *the alien element*, as the verb here, *is admitted only when an attributive also stands between the article and its noun, and normally the adjunct must precede the alien element.* To speak figuratively, the verb here is a stranger, prohibited from entering the household without the personal presence and introduction of one of the family; or, a metic that must have his patron. There is a third and familiar class of words, neither citizens, nor yet exactly metics; I mean the particles, which may stand at any time between article and noun. These as given by Kühner are *μέν, μὲν γάρ, μὲν οὖν, δέ, δ' οὖν, γέ, δέ γε, δὲ καί* (rare), *τέ, τὲ γάρ, τοί, τοίνυν, γάρ, δή, ἄρα, αὖ, μὲν οὖν δή,* and, rarely, the parenthetic *οἶμαι.* To this list some additions might be made, especially in the combinations, but it is substantially complete and well known. To the most of these particles this position belonged by prior right of immemorial occupation, and the

rest have gained it by enlisting under the same standard. Long before the demonstrative ὁ had begun to weaken into the article, the particles had become firmly established in the second or third place in the clause, and we see them often in Homer following this demonstrative, a position which was not altered by the altered power of the latter as article.

Ground being thus laid, we may begin the task of tracing this idiom historically. Should the dictum of Aristarchus in relation to the article in Homer be admitted without challenge, it would be illogical to examine the Iliad and Odyssey on this point; but few at the present time incline to accept it without abatement; and, as the germ, if not the full flower of so much else in the Greek language is found in these poems, so this idiom occurs in various stages of advancement, and occasionally in entire harmony with its completed form. The position of ὁ at the beginning of a line with a proper noun at the end, and various words between, is very familiar. Here ὁ is explained, and rightly, as the original demonstrative, and the noun as its appositive, and instances of the same may be found occasionally in the later poets. But an example such as ἶξε δ' ὅθ' ὁ κλυτὸς ἦεν Ἀχιλλεύς, *Τ* 320, is quite like many prose forms. So, too, the passage quoted by the anonymous rhetorician, referred to above, is poetic only in the position of the verb before the attributive. Phrases beginning with *οἱ ἄλλοι* frequently approach or coincide with prose constructions; *οἱ δ' ἄλλοι πρὸς Ὄλυμπον ἴσαν θεοί, Φ* 518; *οἱ δ' ἄλλοι οὔ σφιν πάρεσαν θεοί, Λ* 75; *οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται, γ* 363; *τῶν δ' ἄλλων οὔτινα οἶδα ἀνθρώπων, ζ* 176; *τῶν δ' ἄλλων μή τις Ἀχαιῶν πευθέσθω, π* 133: likewise with some other adjectives, as *οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν, Η* 403; *τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν, μ* 113, 428; *ὁ θρασὺς εἵπετ' Ὀδυσσεύς, κ* 436: with the adverb; *τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, Ι* 524: and in the case of the possessive there is complete harmony; as, *τὴν σὴν ποτιδέγμενοι ὁρμήν, β* 403; *τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους , Ε* 321; *τὸ ἐμὸν δόλῳ ἅρμα, Ψ* 585; *τῷ σῷ ἐπὶ μαζῷ, τ* 483; *ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις, λ* 452; cf. *Λ* 608, *δ* 71. Even the preposition appears between the

attributive and the noun, as among the later poets; *τῷ σῷ ἐπὶ μαζῷ*, τ 483; *τῆς αὐτῆς ἕνεκ' ἀγγελίης*, π 334. These examples do not pretend to be exhaustive, but they are sufficient to show that the idiom began early and began in poetry, where it must still be traced for some centuries to come before the rise of prose composition. And here I must add that my statistics below do not pretend to be exhaustive in the wide field which has been included in the survey. Some cases will naturally slip by one; even a Homer might nod in such a task; but the cases adduced are actually noticed, so that the sum total in any instance may be somewhat greater, but not smaller. Let this stand, as Herodotus says, for the whole treatise.

Hesiod, in the Works and the Theogony, has a few instances with proper names, which of course need not be classed here, and one case with *ἄλλος*, if *αἳ δ' ἄλλαι μὰψ αὖραι ἐπιπνείουσι*, be read in Theogony 872, where *μαψαῦραι* is found in many MSS.

Next in order of time come the writers of the Gnomic and Lyric Period, and in treating these I have followed Bergk in his Anthologia Lyrica, Teubner text-edition, since we have there all the most important fragments. Accordingly, I find, in Tyrtaeus (10, 3) one instance of the idiom; in Archilochus, 3 (50, 57, 85); Simonides Amorg., 1; Solon, 2; Sappho, 2; Erinna, 2; Anacreon, 4; Simonides Ceos, 8; Theognis, 11. Here, with the vast change in sentiment, manners, government, in metre and language, from the Epic, we find an approximate change in the development of the article, which, though still removed from the frequency and delicacy of Attic prose usage, is now fairly established, and the instances of our hyperbaton are not only clear but also about as frequent as in the poetry of any period except the tragic. The adjunct regularly attaches itself to the article, except in Erinna 6, and Simonides Ceos 117; the intruder is generally a verb, but not exclusively, and in Solon 27, 3 it is the main part of a temporal clause; the possessive is a favorite as attribute, occurring 5 times, and the preposition with its case becomes the adjunct in Sappho 29, and Erinna 6. Certain peculiarities exist which we shall revert to when Herodotus falls under review.

Next in the same Lyric field follows Pindar, where my statistics exhibit 52 instances, 15 in the Olympic Odes, 18 in the Pythian, 9 in the Nemean, and 10 in the Isthmian. The attributive uniformly adheres to the article, though where more than one belongs to the same noun, the foreign element may be thrust between (O. 1, 68; P. 5, 55). In 34 cases the adjunct is an adjective, 4 times a possessive, once *αὐτός*, 'same', so great a favorite in prose, and appearing already in Homer; the remainder is made up variously of genitives, adverbs, prepositional phrases, and participles. The intruded element is mainly the verb, often with all its adjuncts, whether subject or predicate or both, so that the number of words mounts up from four and five to seven and eight or even ten, forming therein a striking feature of his style. A vocative phrase occurs thrice, as it did once in Archilochus (85). The preposition is a favorite; *ἀμφί* thrice, *ἐς* thrice, *ἐπί*, *ἐν*, and *ἀπό* each once. Even the predicate adjective occurs alone. The proper name in apposition with *ὁ* or *ἡ*, and separated from it by words without adjunct, as in Homer, occurs but rarely; I have but one actually noted down. If Isth. 1, 14, *τὸ μὲν ἅρματι τεθρίππῳ γέρας* be construed according to Heyne, as I understand him, a difficulty is presented; because he deems it an unattributive dative placed between article and noun without attributive. But the Scholiast regards *τὸ* as used adverbially without connection with *γέρας*, and perhaps rightly; still this is not necessary, since the dative may be considered a proper attributive depending on some participial idea unexpressed, as *τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματα*, Soph. O. C. 1026; and we may compare *τὴν ὑπὸ Μελήτου γραφήν*, Xen. Mem. iv. 4, 4, and Kühner on Mem. ii. 1, 34. Another case has been sufficiently elucidated by the grammars, and has its parallels in both prose and poetry. When an attributive participle has adjuncts of its own, the whole may stand as compound attributive between article and noun, or part of the phrase may appear within and a part without, so that even a word or expression which is itself not attributive to the noun may be all that remains within, producing an apparent violation of our general law for this hyperbaton; but it is only

apparent. The example which I have noticed of this in Pindar is O. 13, 53: *τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾷ* (cf. Erinna 5).

In Aeschylus I find 84 instances within the space of 257 pages of the Teubner text, or an average of one to every 3 pages, while in Pindar the average was about one to 3½ pages. The Prometheus presents a wide disproportion to the other plays, containing 37 cases within 34 pages, or one to somewhat less than a page. Of the others, the Supplices has 3 cases, Persae 7, Septem 10, Agam. 14, Cho. 5, Eum. 8. The attributive is an adjective 51 times, possessive 12 times, genitive 7 times, *αὐτός* 5 times. It does not adhere so uniformly as in Pindar to the article. I have noticed three exceptions, where the alien precedes the adjunct (Suppl. 51, Paley; Agam. 836, 1450). Two of these are Homeric, and one, Agam. 836, is the well known *τοῖς τ' αὐτὸς αὐτοῦ πήμασιν*, where the order is partly due to the metre, and partly to the fixity of the expression *αὐτὸς αὐτοῦ*, though Aeschines (3, 233) says *αὐτὸς τὴν αὑτοῦ δυναστείαν*, and Xenophon, (Mem. i. 4. 9), *τὴν σαυτοῦ σὺ ψυχήν*. The same position recurs Soph. Ajax 1132, O. C. 1356, imitated by Longinus 15, 3 (Spengel i. 264). Plato Alc. II. 144 C is a duplication of Soph. O. C. 930; *πόλιν τὴν αὐτὸς αὑτοῦ*. The construction with the participle noticed in Pindar occurs Prom. 313, *τὸν νῦν ὄχλον παρόντα*.

The foreign element as usual is mainly the verb; *ὅδε* appears 4 times, but not yet *οὗτος* and *ἐκεῖνος*; the preposition 5 times in the Prom., once in the Eum. The number of words forming the inserted phrase is much more moderate than in Pindar; I have not observed any case of more than five. A difficulty at first sight is presented by Septem 632, *τὸν αὐτοῦ σοῦ κασίγνητον*, since *αὐτοῦ*, as well as *σοῦ*, has commonly the predicate position, and our law would be violated; but it is getting to be pretty well understood that *αὐτοῦ* when *emphatic* or *semi-reflexive* may have the attributive position as here. An early case is Hes. Theogony 754, *μίμνει τὴν αὐτῆς ὥραν*; and Theogony 470 is similar, *τοκῆας τοὺς αὐτῆς*. Tyrtaeus (10, 3) has *τὴν δ' αὐτοῦ προλιπόντα πόλιν*, and Theognis, besides other cases like this, also *τῶν αὐτοῦ χηρώσει πολλῶν*

(955), and *τῶν αὐτῶν ἀντιτυχεῖν ἐπέων* (1334), where, as in the Aeschylean example, *αὐτοῦ* forms the adjunct which introduces the alien word.

A more difficult passage is Prom. 289: *τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως ἐσαναγκάζει*, where between *τό* and *ξυγγενὲς* we have *με* and *δοκῶ*, both alien, without a ghost of an attributive. There are two ways of surmounting this obstacle. It may be observed that when the article is construed with an adjective without a noun expressed, the Greek mind did not regard the ports as closed with the same strictness as with the noun, and occasionally admitted craft otherwise excluded. Or we may regard *δοκῶ* as admitted on the same principle as its synonym *οἶμαι* later on in prose, while *με* will fall under the head of an Ionicism to be treated below.

Sophocles exhibits a marked and continuous increase in his employment of our idiom. I find 238 instances within 347 of the Teubner pages, or about 1 to 1½ pages; in the Ajax, 25; Elec., 32; O. T., 43; O. C., 49; Antig., 22; Trach., 32; Philoc., 35. The prominence of the possessive pronoun among the attributives is a noticeable feature, occurring 97 times, the adjective 90 times, genitive 32 times, adverb 18 times; *αὐτός* 4 times. I have noted but 5 divorcements of the article and attributive (Aj. 311, El. 287, O. T. 1171, O. C. 1356, Tr. 117), not including cases where no adjunct occurs, a few of which are found, mainly with proper names in imitation of Homer, and offer no features differing from those already noticed among his predecessors, except *ὁ δ' εἶπ' Ὀδυσσεύς*, Philoc. 371, which, like Eur. Elec. 781, is also Homeric.

The interposed element, for the most part a verb, is here of greater variety; several times we find conjunctions and conjunctive clauses; prepositions, 17 times; *οὗτος*, twice; *ὅδε*, twice; *ἐκεῖνος*, once.

Akin to the interposing of non-attributive adjuncts of the participle, noticed in Pindar, is a similar insertion of adjuncts of an extruded attributive adjective; thus, O. C. 1514, *αἱ πολλὰ βρονταὶ διατελεῖς*; so Aristophanes Pax 294; Aeschines 3, 241. Allied to this is *τὸν μακρῶν ἀλάταν πόνων*, Aj. 888;

likewise the interlacing of two nouns both of which have the article and one, or both, attributives; as, *τὸ τᾶς εὐφάμου στόμα φροντίδος*, O. C. 131; cf. Xen. Anab. ii. 6, 29. Still more common, especially in prose, is the interlacement, where one is the participle with its article, as *ὁ τὰν Κρίσᾳ βούνομον ἔχων ἀκτάν*, El. 180; cf. 695, Aesch. Eum. 768, Plat. Leg. 657 A, Protag. 353 A, Hdt. vii. 96, etc. Of course, one of these phrases must be dependent on the other, and it is interesting to see how carefully the main feature of our rule is observed, however intricate the interlacement.

The well known insertion of *ὑμῶν*, O. T. 62, and of *ἡμῶν*, O. T. 1458, between article and noun without adjuncts is abnormal, it is true, but the article in both instances with *μέν* opposed to a following article with *δέ* carries it back close to the Homeric demonstrative. But see *ὑμῶν* in 2 Cor. 1, 6 (twice); 7, 7 (thrice); 11, 8; 12, 19; 13, 9, without such reason.

In the 19 plays of Euripides the occurrence of this idiom is slightly less frequent than in Sophocles, 436 times according to my count, or once in about 1¾ pages. The possessive has nearly the same prominence as in Sophocles, 162 cases, to 168 adjectives, 68 genitives, and 30 adverbs and adverbial phrases. Separation of noun from its adjunct is generally limited at most to four or five words, as in Sophocles and Aeschylus, though Eur. Suppl. 741 is a marked exception if allowed at all. Severance of adjunct from its article is confined to two or three instances, and the occasional absence of attributive is to be explained as before. The interposed demonstrative is rarer than in Sophocles; I find *ὅδε* 3 times, *οὗτος* twice, *ἐκεῖνος* not at all. In the use of *αὐτός* 18 times as attributive he comes nearer prose. The inserted preposition is not so common, proportionately, as in Sophocles, there being only 19 cases of it in all. Of interlaced expressions I find about a dozen, with a tendency to insert an appositive proper name before its subject (*ἁ δὲ Διὸς Ἑλένα κόρα*, Iph. Aul. 781), somewhat like *ὁ Μαίανδρος ποταμός*, in prose, but not without attributive. If anywhere, we are strongly tempted to see a violation of our general law in *τὸ δεινὸν ἦν θέαμ' ἰδεῖν*,

Bacch. 760, making δεινὸν predicate; but the commentators are right in holding to the attributive use.

Aristophanes yields 10 instances from the Clouds, and 13 from the Frogs, or about 1 in 5 pages; and some of these, especially in the Frogs, are parodies of tragic lines. The possessive appears as adjunct 4 times, while the alien is chiefly the verb; 5 times it is οὗτος, once ἕνεκα, and once τὶς after an adjunct.

In several of these particulars we are nearer the prose of this period, to which our attention must now be directed. And in this field we must begin with Herodotus as the earliest whose writings have come down to us in any entirety. We know how constant was his imitation of the poets; in fact Demetrius (Spengel iii. p. 287) says that it is not so much μίμησις as μετάθεσις. Hence we might expect to find this hyperbaton with some frequency, as is actually the case. In the 720 Teubner pages I have counted 109 instances, or 1 in $6\frac{3}{5}$ pages. These are exclusive of certain peculiarities to be treated by themselves. The possessive was rare as attributive (3 cases only); but αὐτός occurs 22 times; otherwise there was no peculiarity in the adjunct. The verb plays the important part as usual in the hyperbatic element; but οὗτος enters 24 times (in 14 instances, after αὐτός), and ὅδε 3 times. Of prepositions, only περί (ii. 43, 148) and εἵνεκα (viii. 100, ix. 85), are intruded, as is usual in prose. The participle of the genitive absolute occurs vi. 43 (τῶν ἄλλων καταλελυμένων στρατηγῶν), examples of which I have found elsewhere only Eur. Herc. Fur. 37, Demosthenes De Cor. 18, and Argument to Andocides iii. The article and participle interlace with article, attributive, and noun, v. 22, and vii. 96. I have placed by themselves 5 instances (i. 18, 103, vi. 75, vii. 111, 115) of the verb interposed between article and participle with omitted noun, though here and generally the law holds that the verb shall stand next to the participle, or at least follow one or more of the adjuncts of the latter. Noticeable cases of the attributive phrase, partly without and partly within, are vii. 124, 184, ii. 53, 87, 169, and vii. 145, which last is peculiar in having the article repeated after the noun, and

therefore leaves some ambiguity; but a comparison of i. 207 (*τὰ δέ μοι παθήματα τὰ ἐόντα*, Stein), ix. 71, and vii. 172, seems to settle the question.

The inserted vocative, *τῆς σῆς, Γλαῦκε, βουλόμενος δικαιοσύνης*, vi. 86, is very rare in prose (Dem. De Cor. 21, Plat. Alc. ii. 138 A, Xen. Hel. ii. 3, 43), though somewhat of a favorite in poetry, and that as early as Archilochus, as has been shown.

There remain to be treated certain violations of our general law, which fall under three heads, enclitic pronouns, the enclitic *τὶς*, and the partitive genitive. Now it is a fact easily observed in Homer that the enclitic pronouns gravitate towards the head of the clause, and have pretty constantly the second or third position, especially following the conjunction, and already there we have such phrases as *τὼ δέ οἱ ὤμω κυρτώ* (*B* 217), and this fixed position remains a characteristic of the Ionic dialect. In Archilochus we read *ἡ δέ οἱ κόμη* (29), *ἡ δέ οἱ σάθη* (97); in Sappho, *ἀ δέ μ' ἴδρως* (2); in Erinna, *τὰ δέ τοι καλὰ σάματα* (6); in Hipponax, *οἱ δέ μευ πάντες ὀδόντες* (62); in Anacreon, *αἱ δέ μευ φρένες* (81); in Theognis, *οἵ με φίλοι* (575, 813, 861 — without conjunction; so *μοί*, Hdt. vii. 38). So Hdt. has *οἷ* 7 times between article and noun without attributive (sometimes as possessive, sometimes not), *μοί* twice, *σφί* thrice. Once *οἷ* adheres to the article and an adjunct follows (iii. 153); it occurs after the adjunct, iii. 74, ix. 64; similarly, *σφί* at i. 159, 166, vii. 160. *μέ* adheres to the article once (i. 115), and *μίν* once (v. 46), both with following attributive (compare Erinna 6, Aesch. Prom. 289, Eur. Hippol. 10, Hel. 922, Hipponax 62, and the position of these pronouns in Hdt. when inserted between the preposition and its case, as vi. 63, 92, 50). Imitations of this Ionicism appear sporadically in Attic prose; as, Plat. Phaedr. 236 D (*οἱ δέ μοι λόγος*), Sympos. 177 A, Lucian Nigr. 2. In Lucian's Ionic imitation, De Dea Syria, he quite outstrips his model. Within 22 pages he intrudes *μοί* once, *οἷ* twice, *μίν* twice. Hdt. once (iii. 65) extends this usage to *ὑμῖν*; cf. Plat. Apol. 39 C, *τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβήσεται.*

Another Ionicism is the insertion of *τὶς* without attributive,

occurring 23 times in Hdt.; or if an adjunct is used, τὶς adheres to the article, as i. 124, 187, 189, iii. 63; cf. ii. 175. This seems to follow the same principle as the enclitic pronouns, and its prevailing position in Homer is the same as theirs. An example approaching the Herodotean usage is Iliad *E* 424, τῶν τινὰ καρρέζουσα 'Αχαιϊάδων εὐπέπλων, where, however, the attributive is seen, though extruded. Similar to the Attic is τῶν δ' ἄλλων μή τις 'Αχαιῶν, Odyssey π 133, σ 62. Herodotus has ἄλλο added to τὶ, ii. 179 (cf. i. 124, Thuc. iii. 5, Aesch. Prom. 772), but in τῶν τις 'Αθηναίων ἀνήρ, vii. 143, ἀνήρ is extruded.

That the partitive genitive is sometimes intruded without attributive is a common assertion of the grammars and commentators, but this position is pretty generally confined to phrases where an *adjective or participle is used without the noun expressed*, in which case, as we have seen, a certain license is permitted. It is used most commonly by Herodotus and Thucydides, rarely elsewhere, and then the adjective is more frequent than the participle. In Hdt. we have it with the participle, i. 167, iv. 2, v. 77, vi. 57, 119, 130, vii. 110, 129, viii. 4, 66, 68, 129; with the adjective, i. 53, 177, iii. 113, iv. 167, vii. 156, ix. 29. In several of these, the genitive is αὐτοῦ or αὐτῶν, all instances of the occurrence of which, after the article, Stein lumps under one head, as if all were alike. But we must distinguish three classes, the first of which is the partitive already noticed (i. 167, 177, iii. 113, iv. 2, 167, vii. 110, 129, 156, viii. 66, 68, 129). In τὸ δ' αὐτῶν μέγιστόν ἐστι τεῖχος (i. 98), placed here by Stein, αὐτῶν simply forms a compound attributive with μέγιστόν, as in τὸ μέν νυν μέγιστον αὐτῶν τέμενος (ii. 178), τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ (i. 24), τοῦ δὲ πάντων ἡδίστου ἀκούσματος (Xen. Mem. ii. 1, 31). The second class is where αὐτοῦ is emphatic, as i. 165; the third, where it is semi-reflexive, as ii. 133, vi. 30, 111, which is common in Hellenistic Greek. This last is extended to σφέων in οἵ τε σφέων ὀπέωνες, ix. 50; cf. τοὺς γὰρ ἂν φίλους τοὺς σφῶν, Thuc. vi. 64, and τοὺς νόμους τοὺς σφῶν, Arrian Anab. i. 18, 2. In Hdt. i. 143 we have τοῖσι δὲ αὐτῶν νησιώτῃσι, where αὐτῶν is usually regarded as a partitive; but if so, it certainly is a

rare case, since it stands between article and noun without attributive, and it may be regarded as a simple "their." So *οἱ γὰρ δὴ τῶν Λιβύων νομάδες*, iv. 187, is a simple variety for *οἱ Λίβυες οἱ νομάδες*. Lastly, *οἱ δὲ ἂν Πέρσαι λάβεσκον* occurs at iv. 130, where *ἂν* appears to have deserted to the ranks of the favored particles, as Eur. Phoen. 512, *ταῖς* (MSS.) *γὰρ ἂν Θήβαις τόδε γένοιτο*, Thuc. vi. 64, Aesch. Suppl. 1055 (?), Hdt. ii. 174 (?).

The plain style of the Ionic Hippocrates exhibits our hyperbaton but rarely; in the treatise De Aere, usually regarded as genuine, I have but one example.

Turning now to Attic prose I find 11 cases in the first bk. of Thuc., 97 pp., or 1 in 9 pp. Only 4 of these have the verb inserted; the others have *ἡμῶν, αὐτῶν* (partitive), *ἕνεκα, περί, ἤδη, τὶ* twice.

Xenophon: — Anab. first 4 bks., 138 pp., 9 cases, or 1 in 15; verb thrice, *ἕνεκα* and *οὗτος* once. Memorabilia, 141 pp., 7 cases, or 1 in 20 pp.; verb 4 times.

Plato: — Apology, 33 pp., 7 cases; verb 3 times, *οὗτος* twice. Crito, 16 pp., 1 case, *τὶς*. Protagoras, 63 pp., 7 cases; verb 4 times, *οὗτος* and *ἕνεκα* once. Republic, first 3 bks., 101 pp., 15 cases; verb 11 times, *οὗτος* once, *ἐκεῖνος* once. Phaedrus, 68 pp., 20 cases, 1 in $3\frac{2}{5}$ pp.; verb 13 times. Total pages under review, 281, 50 cases; average, 1 in $5\frac{3}{5}$ pp. These do not include three instances of the verb between the article and infinitive and following the adjuncts of the latter, Republic, 332 A, 339 C, 405 C.[1] Noticeable: the greater frequency of occurrence in the poetic Phaedrus, and especially when Socrates professes to be under the poetic afflatus; the Ionic *ὁ δέ μοι λόγος*, Phaedrus, 236 D, Symp. 177 A (already referred to); Apol. 39 C (quoted above); and Phaedrus, 240 C, *ἡ γάρ, οἶμαι, χρόνου ἰσότης*, where *οἶμαι* adheres to the article with adjunct following. But enough has already been said of all these peculiarities.

[1] Such intrusion between article and infinitive is rare, but in general holds to the rule that the intruded verb or other word shall follow one or more adjuncts of the infinitive, as, *τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ*, Soph. O. C. 769. Dem. Ol. ii. 3 is an exception.

Turning back to the Orators, I find no instances in the Helen of Gorgias, and but 2 in the Palamedes. The total number of pages is 17. No verb.

Alcidimas, in his highly rhetorical Sophistes, has 4 cases in 11 pp., all verbs.

Antiphon: — 87 pp., 8 cases, or 1 in 11 pp.; verb 5 times, *οὗτος* once according to the MSS.

Andocides: — 63 pp., 4 cases, or 1 in 16 pp. (rejecting the speech against Alcibiades); verb 3 times.

Lysias: — the first 11 genuine orations, 89 pp., 5 cases, or 1 in 18 pp.; verb 3 times.

Isocrates: — Panegyric, 45 pp., 5 cases; Demonicus, 12 pp., 1 case; Euagoras, 19 pp., none; total, 76 pp., 6 cases, or 1 in $12\frac{1}{3}$ pp.; all verbs.

Isaeus: — first 3 orations, 48 pp., 4 cases, or 1 in 12 pp.; verb once, *οὗτος* once, *τὶς* once, *ἕκαστος* once.

Demosthenes: — three Olynthiacs, first Philippic, 37 pp., 16 times; verb 11 times, *οὗτος* 4 times; De Corona, 80 pp. (omitting decrees), 34 cases; verb 21 times, *οὗτος* 3 times, *ἐκεῖνος* twice, *ἕνεκα* 3 times. Total number of pages 117, 49 cases, or about 1 in $2\frac{1}{2}$ pp.

Aeschines: — Adv. Ctes., 78 pp., 30 cases, or 1 in $2\frac{3}{5}$ pp.; verb 20 times (besides twice between article and participle), *οὗτος* 4 times, *ἐκεῖνος* twice.

Lycurgus: — Leocrates, 41 pp., 6 cases, or 1 in 7 pp.; verb 5 times.

Aristotle: — Rhet., first 20 pp., 5 cases, 1 in 4 pp.; verb 4 times.

Polybius: — first 30 pp., 15 cases, 1 in 2 pp.; all verbs.

Apollodorus: — 30 pp., 9 cases, 1 in $3\frac{1}{3}$ pp.; all verbs.

Dion. Hal.: — De Comp., 20 pp., 14 cases, 1 in $1\frac{3}{7}$ pp.; 13 verbs.

Longinus: — 46 pp., 39 cases, 1 in $1\frac{1}{3}$ pp.; 31 verbs, *οὗτος* twice, *ἐκεῖνος* 3 times.

Plutarch: — Lycurgus, 39 pp., 19 cases, 1 in 2 pp.; 16 verbs, *οὗτος* once.

Lucian: — first 190 pp., 45 cases, 1 in $4\frac{2}{9}$ pp.; verb 8 times, *οὗτος* 19 times, *ἐκεῖνος* 10 times; omitting demonstratives we

have 1 to 12 pp. In his best pieces included here, the Dream, Timon, Dial. Deorum, Marin., Mort., we may observe a return to the simplicity of Thuc. and Xen.; for in these 5 pieces the verb occurs but once.

Arrian: — Anab., first bk., 2 cases, neither of them the verb. One is *τὶς* in the Attic position, while at ii. 26, 4, and vii. 24, 2 it adheres to the article, with attributive and noun following, the rare position in Herodotus.

New Testament: — Epist. to Hebrews, *τὶς* once, verb twice, all after *αὐτός*. 1 Corinthians, none. Gospel Matthew, only *ἡ δεξιά σου χείρ*, 5, 30; 5, 39. John, none.

It is needless to trace this idiom further. We have seen it originate in poetry and receive there its fullest development, attaining its greatest height in the tragedians; Aristophanes, as in so much else, tends towards prose. Herodotus, dominated by the poets, almost meets Aristophanes; but the other early prose writers, both historians and orators, employ this hyperbaton charily, as becomes their simpler style. Demosthenes, in his earlier speeches, while still under the influence of the frugal Isaeus, imitates his master's frugality; but in the full flow of his perfected rhetoric, in the Olynthiacs, Philippics, and De Corona, he surpasses even Pindar and Aeschylus in the richness of his usage, and in this he is rivaled by his opponent Aeschines, and even exceeded by Dionysius, by Longinus, by Plutarch, nay, by Polybius himself. Hence we can see that for this later period it had become a favorite artifice of language for all who made any pretence to rhetorical diction. That it was taught in the schools as a regular figure is plainly apparent from the references to it in the rhetoricians, although they treat it without distinction from the idiom of any wide separation of the article from its noun, and apparently they never laid down the law in the case of the alien with the article, perhaps because they did not separate it, or because they obeyed the law idiomatically but unwittingly, as is the case so often with us in our mother tongue. Hermogenes regards it as a beauty, and indeed it does possess a very comely shapeliness, especially when the verb is so neatly enclosed within its own object or subject, or in general when the enclosed

word bears some governing or governed relation to the encompassing phrase, as it does chiefly. Moreover, juxtaposition of similar or contrasted words is often thus produced, so that it becomes the medium of various rhetorical artifices; and lastly, it frequently exists through obedience to that subtle law of rhythm to which the Greek ear was so delicately attuned.

When, however, we leave the province of rhetorical writing and come close to the plain and natural language of the people, as in the Gospels and the Septuagint, we find that the idiom has scarcely an existence, and the case is little changed in Modern Greek. Upon examining a translation of Hdt. into Romaic by Rhadinos, published in 1836, I find that all the instances of this hyperbaton in the original, throughout the last five books, have been altered, and the simple order restored, except vii. 199, ix. 14, 33, where *οὗτος* remains interposed after an attributive.

The only downright exception to our general law for the admission of the alien element, that has fallen under my notice, is *μὴ τῶν, παραινῶ, τελετῶν μὴ ξένον μοι τορεύσῃς*, Anacreontic iv. This has been altered by some editors to *τῶν παρ' οἴνῳ τελετῶν*, while Rose changes the order to *τῶν τελετῶν παραινῶ*; Bergk makes no change, but remarks that the whole ode is "semi-barbarous," a judgment in which most of the editors agree. In fact, it appears to have been composed by some late poetaster, ignorant not only of metre, but of that genuine Greek idiom which was as firmly imbedded in the language as the rocks in the everlasting hills.

III.—*Notes on Latin Quantity.*

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IN recent discussions of the "Roman" method of pronouncing Latin, the quantitative feature in that method has been made perhaps unwarrantably prominent and formidable. Advocates of that method have spoken of a ratio of two to one as subsisting between long and short vowels, and have proposed elaborate devices for realizing this ratio: opponents of that method have naturally made the most of the great difficulty—if not absolute impossibility—of naturalizing so foreign and exact a system, and have further emphasized the fact that we are and always must be ignorant of the natural length of many vowels. But, if these assumptions and inferences were well authenticated, if our ignorance of the ancient pronunciation of Latin were greater than it really is, and if our capacity and facilities for grappling with the inherent difficulties of the problem were far less than they really are, there would still be no reasonable ground for regarding either with detraction or with discouragement those who are laboring conscientiously and intelligently toward a restored pronunciation. Few indeed are the matters of faith or practice in which more can be hoped for than a near and nearer approach to the absolute truth; and the scholar who has not the steadily inquiring mind, and the ready courage to adopt the solid results of scientific research, may well look to his credentials. It need be a reproach to no reform if it fall short of the ideals which are set up by its antagonists or by its own zealous champions.

But is there any evidence that the Romans, in the ordinary use of their language, practically recognized the mathematical ratio referred to? And unless such evidence is abundant and conclusive, are there not strong *a priori* presumptions against the view, in the matter-of-fact character of the Roman people,

and in the very nature of the question at issue? The tragedian Accius—who was a grammarian and purist as well—did indeed propose that long vowels be doubled in writing, as *aara, leege, luuci;* but perhaps this proposal favors rather the view that the every-day use of the language tended so to obliterate the distinction between long and short vowels that such graphical devices were resorted to by the doctrinaires. At any rate the device was but little used and was opposed by the satirist Lucilius. Then the attempt was made to stamp long vowels in the text by a superscribed mark called *apex:* but there was no popular acceptance of this, and in the extant vestiges of it, as in the Monumentum Ancyranum, there is no consistency in its employment. Quintilian (IX. 4, 47) says: "Longam syllabam esse duorum temporum, breuem unius, etiam pueri sciunt:" but it is of facts in verse composition with reference to rhythmical prose that Quintilian is here speaking, and after he has said all, he seems to feel that much attention to such matters was an unwholesome symptom, and (IX. 4, 142) he frankly concedes that a harsh and vigorous manner of speech was better than the emasculate fashion which reminded him of dancing to the most wanton music. And in Cicero's discussions of prose-rhythm it clearly appears that many of his contemporaries regarded the whole subject as puerile, finical, un-Roman.

Apart from these quasi-exceptions I find nothing in the writings of the classical period which supports the dogma that the quantity of Latin vowels was, in practice, peculiarly precise or exacting. But, as this is only negative, it may be of advantage if we group together some facts in the development and experience of the language, the cumulative force of which justifies us in believing that those who used Latin for the ordinary social purposes allowed themselves great latitude in the quantitative utterance of its vowels. Of course it is not meant that the Romans were practically ignorant or heedless in this matter: every line in classical Latin poetry is constructed with reference to a recognizable difference, in time, between long and short vowels, as are many of the sentences and periods of the masters of Latin prose, and we lose much of the music

and rhythm of all good Latin style if we ourselves ignore those subtle and alternating differences to which the Roman ear was so sensitive.

Naturally the illustrations must be mainly drawn from poetry; but what is true of those who used the artificial and imported systems of verse that prevailed in Rome, must be true *a fortiori* of those who talked prose. As scholars are still at issue in regard to some of the metrical principles of Plautus and Terence, very limited use will be made of these writers, though more than any others they confirm all that will be said, and though the language of their plays seems to be an almost perfect representation of the language of Rome's best society. Aelius Stilo—Rome's earliest scientific philologist, and the teacher of Varro and Cicero—said that the Muses, if they had wished to talk Latin, would have used the speech of Plautus, and the many enthusiastic and discriminating praises which the ancients paid to the diction of Terence are summed up in Caesar's phrase—*puri sermonis amator*.

First of all, the variation in the quantity of final vowels is noticeable. Remains of early Latin and the corresponding forms in cognate languages show that Latin was originally burdened with long final vowels. The tendency to shorten such vowels appears with the appearance of the literature. Latin speakers had developed a system by which the accent was drawn back from the ultima; this fact and the natural economical tendency to hurry over all syllables, except those which were radical or emphasized, greatly facilitated the disintegrating process. Then with Ennius, the introduction of a foreign structure of verse, and widening interest in Greek, a check was given to this tendency. But the struggle went on till finally, under the Emperors, the guiding principle in Latin versification was accent, as distinguished from quantity.

That final *a* was long in the nom. sing. of the first declension is seen from its occasional occurrence in earlier inscriptions and in Plautus, from the archaic gen.-*āī*, as well as from the corresponding forms in Sanskrit and Greek. Final *o* in verbs was originally long, and this is its usual length in the poets of the Republic; but there are exceptions on every

hand, and in the poetry of the Silver Age it is prevailingly short. *O* was thus freely treated at the end of nouns, pronouns, numerals, and adverbs, as, *uirgŏ, egŏ, octŏ, citŏ*; in fact, no limit was set to the shortening of final *o* except at the dat. and abl. of the second decl., and even this limit was transgressed as early as Seneca (*uincendŏ*, Tr. 273: *lugendŏ*, Herc. O. 1867) and Juvenal (*uigilandŏ*, III. 232). In every-day adverbs and verb-forms final *e* was shortened regularly or at the pleasure of the poet, as, *benĕ, cauĕ* and, in Martial (XI. 108), *saluĕ.* In the regular work of the language it is not credible that *mihi, tibi, sibi, ibi,* and *ubi* could exclusively treat final *i* as "common." In Plautus, according to the best authorities, many original and ordinary iambs become pyrrhics; as, *rogă, docĕ, abĭ, bonŏ, manŭ:* and in Plautus and Terence many long vowels—not themselves final, but in final syllables—are shortened; as, *forăs, bonĭs, uirŏs.* The precarious hold which final *s* had on distinct enunciation doubtless helped this tendency. Here belongs the long list of nouns of the third decl. whose abl. sing. ends in *ī* or *ĕ*, as *marī* and *marĕ.* Quintilian speaks (I. 4, 8: I. 7, 24) of the *medius quidam sonus* of final *i.*

In all Latin poetry, syllables which are ordinarily short are sometimes made long. The habit of ascribing such deviations from the prevailing usage to the effect of the metrical ictus, or to poetic license, is indolent and explains nothing. The older poets, as Ennius, Plautus, Lucilius, naturally recognized the quantity which was historically more correct and was still heard all about them; later poets might well imitate even the exceptional usages of their forerunners, though it is very doubtful if they would have gone beyond what was at least sometimes heard from the best speakers. Such abnormal lengths do occur much more frequently in the thesis of the foot, and either before a caesura or a pause in the thought—where the exceptional measurement is less observed. But they also occur in the arsis, and perhaps only where it cannot be shown that the vowel was once long should the rarer length be charged to thesis. Nor is "poetic license" the talisman to which recourse can here or elsewhere be duly had. The Roman poets were certainly sometimes perplexed in their

endeavor to fit the Latin vocabulary to the molds of Greek verse, and they now and then helped themselves on by heroic remedies; but we must protest against the notion that such consummate artists in expression and such careful metrists as Lucretius and Catullus and Vergil and Horace would have allowed themselves to use forms and sounds which were not recognized as correct by the cultivated circles in which they moved. Vergil's metrical treatment of the enclitic *que* is peculiar and suggestive. Sixteen times he lengthens the vowel of this little word. Possibly, with his antiquarian taste, he felt that he was using the original quantity of the vowel; probably he was affected by the Homeric treatment of τε, and perhaps a fondness for greatly varying his music was present here, too. Repeatedly in Vergil (*e.g.* A. III. 91), as in Ovid (M. X. 262), *que* is both long and short in the same line.

Final vowels were not merely thus freely lengthened or shortened; they sometimes vanished altogether. Literary documents have transmitted to us but five apocopated imperatives (*dic, duc, fac, fer, inger*), but these exist side by side with the longer forms, and are in all probability types of a wide usage. The same remark applies to the contracted adverbial expressions *magnopere* and *tantopere*, and the genitives and vocatives of the second declension from nominatives in *-ius*. Gellius devotes a chapter (IX. 14) to showing, by citations from numerous authors, that the gen. and dat. of the fifth declension often ended in *-e* or *-i*, instead of in *-eï*. Colloquial forms like *uin, satin, uiden*, are instructive here, as well as in regard to the sound of final *s* and the free movement of the accent. Ennius reduced *caelum, domum* and *gaudium* to the grotesque forms *cael, do*, and *gau*. Perhaps hypermetrical verses — especially where the concurrent lines divide the thought — may be explained as instances of apocope, or as quasi-absorption of the supernumerary into the next preceding syllable. Full of suggestive interest is Quintilian's statement (XI. 3, 33, 34): "dilucida uero erit pronuntiatio primum si uerba tota exierint, quorum pars deuorari, pars destitui solet, plerisque extremas syllabas non perferentibus dum priorum sono indulgent: ut est autem necessaria uerborum explanatio,

ita omnes imputare et uelut adnumerare litteras molestum et odiosum; nam et uocales frequentissime coeunt et consonantium quaedam insequente uocali dissimulantur." This important passage shows that the avoidance of hiatus, by the quick half-pronunciation of contiguous vowels in different words, obtained in conversation as well as in poetry. Cicero (Or. 44, 150; 45, 152) speaks of the extreme sensitiveness of the Romans in this particular, and tells us that not to combine sounds was a mark of boorishness, and that, whatever the Greeks might do, the Romans were not allowed to keep their words apart. According to Seneca (Ep. 40) some refused to call Vinicius eloquent because he could not fuse together three words. Cicero (de Div. II. 40) states that when Crassus was leaving Italy on his unfortunate expedition, the cry of the vender of figs from Caunus — *Cauneas* — might have been understood as the ominous warning, *Caue ne eas!*

The terms by which this frequent synalepha is referred to (*contrahere, coagmentare, coniungere, coire, conglutinatio*) seem to show that it was not so much a suppression of one sound as the coalescence of two sounds into one—a genuine diphthongal result. Noteworthy in verse are the different effects of synalepha: sometimes a long final vowel before an initial vowel is left intact; sometimes it is treated as a short vowel; sometimes it appears to be entirely sacrificed.

But variation in and total extinction of quantity affect medial as well as final vowels. Martial (IX. 11), expressing regret that he cannot adjust 'Earinos' to his hendecasyllabic verse without taking liberties with the first vowel, states that the Greeks can say *Ἆρες Ἄρες*, but that such freedom is not allowed those who cultivate the stricter Latin Muses. But such liberties do run like a thread through all Latin poets, Martial included, and in him alone (V. 11) is found the bold measurement *smarăgdus.* Usually in verse, *pro,* in composition, is consistently long or consistently short; but in many words it is either long or short with apparent lawlessness. In Lucretius we find *prŏpagare* five times, *prōpagare* twice. At VI. 1027 he measures *prŏpellat,* but two lines later, *prōpellat.* For the noun *propago* Vergil has the *o* long (G. II. 26), and

short (A. VI. 870). In Martial occur *prōpino* (I. 68) and *prŏpino* (II. 15). There is the same, though less extended, fitfulness with *re* in compounds, as, *rĕ̄cido, rĕ̄duco, rĕ̄latum, rĕ̄ligio.* The poets seem to have found a peculiar pleasure in playing with quantities when a word is soon repeated; thus, in the same line, *lĭquidis, līquida* (Lucr. IV. 1259), *ubī, ubĭ* (Tib. II. 3, 27), *tibĭ, tibī* (Mart. I. 36, 1), *captō, captŏ* (id. II. 18, 1), *ōhe, ŏhe* (id. IV. 89, 1), and *ĕois, ēoos* (Prop. II. 3, 43, 44). The same fancy is noticeable where a naturally short vowel precedes a mute and a liquid, as, *pătribus, pātres* (Lucr. IV. 1222), *pătris, pātrum* (Verg. A. II. 663), *nīgris, nĭgro* (Hor. O. I. 32, 11), *uolŭcri, uolūcres* (Ov. M. XIII. 607). Lachmann (Lucr. I. 360) gives quite a catalogue and discussion of words with biquantal vowels, as, *cŏ̄turnix, glŏ̄mus, lĭ̄quor, rŭ̄do, uā̆cillo.* When a long radical vowel is short in derivatives, the shifting of the accent is often said to explain the change in quantity, as, *ācer ăcerbus, diū diŭturnus, lūceo lŭcerna, mōles mŏlestus, pūsio pŭsillus, offa ŏfella, scrībo conscrĭbillo:* accent may perhaps be here recognized as one of the factors, but accent cannot explain the varying length in such congeners as *dŭx dūco, fĭdes fīdus, lēx lĕgo, sĕdeo sēdes, stătio stāmen, tĕgo tēgula, uōx uŏco.* A short penult occurs here and there in all styles in the third plural of the perfect active, and in the first five lines of the sixth book of Lucretius — a very carefully elaborated passage — we find this almost bewildering variety of forms and quantities: — *dididĕrunt, recreauērunt, rogārunt, dedĕrunt, genuēre.*

This licentious treatment of the medial vowel sometimes went to its complete extrusion. No account is here made of the many syncopated forms which appear to have become fixed before the literary period, as *disciplina* (*discipulina*), *templum* (*tempulum*), *gigno* (*gigeno*), *publicus* (*populicus*), *alumnus* (*aluminus*). In some of these there lingered on an apparent consciousness of the original longer form: thus, *dextera* and *dextra, supera* and *supra* exist together. Lucretius uses *saeculum* forty times, and uniformly as a dissyllable; in Catullus the same word is six times a dissyllable, once a trisyllable; Vergil and other poets are less uniform. Not

unfrequently the penultimate vowel is dropped from *circulus, periculum, oraculum, uinculum,* and others like them. *Solidus* and *soldus, ualide* and *ualde* exist side by side. Augustus, who was exceptionally careful with his Latin, corrected (Quint. I. 6, 19) his grandson for preferring *calidus* to *caldus,* and the emperor's reason is well worth quoting: "non quia id non sit Latinum, sed quia sit odiosum et, ut ipse Graeco uerbo significauit, περίεργον." The schoolmaster Quintilian (I. 6, 17) charges "molestissima diligentiae peruersitas" upon those who would say *audaciter* rather than *audacter.* Here belong the syncopated verbal forms like *postus, replictus, tristi, consumpse, promisse, surrexe.* Of considerable value is the fact that such contractions occur with quite unusual frequency in the satires of Horace. These compositions, Horace insists, are but 'familiar talks' (sermones); they certainly and intentionally lack the poetic dignity and curious and varied music of his other works. According to Aulus Gellius (XIX. 7), Laevius said *oblitteram* instead of *oblitteratam,* and the Romance languages are full of analogous mutilations or substitutions. In Lucretius are many sporadic cases of contraction, as *coplata, probeo* (*prohibeo*), *unorsum, singlariter,* and — probably without a parallel in classical meter — *ŏrĭundi* (II. 991). As Lucretius was a didactic poet, passionately endeavoring to win men to his master's philosophy, is it to be supposed that he would have thus used his language if thereby his readers would have been offended? The easy merging of two or three concurrent Latin vowels into a single vocal result explains forms like *amasti, nolo* (*neuolo*), *prosa* (*prouersa*), *prudens,* and perhaps *praeco* (*praeuoco*), *decuria* (*decuuiria*). The statelier verse presents *auunculus* as a quadrisyllable; in Plautine scansion it is a trisyllable, and its reduction to the mere diminutive ending in the descendants and cognates of Latin (oncle, Onkel, etc.) suggests how the word may have been familiarly pronounced. Under this head reference may be made to the equivalent endings in *-um* and *-ium* for the gen. plural of the third declension, as *apum apium, dentum dentium,* and also to synizesis, as *rei, quoad, eius, suo, deorum, alueo, ostrea.*

Less frequent, but found in perhaps all poets, is a change

in the standard number of syllables in a word when the elements of a diphthong are individualized, or when a consonant is vocalized or a vowel consonantized, as *aquä*, *coëpi*, *suädent*, *suësse*, *peruoluö*, *siluä*, and *gēnua͡*, *tēnui͡s*, *flūui͡orum*, *ābi͡ete*, *consīli͡um*. In most of these examples the aggregate quantity continues the same after the transformation; in others, there is a change in this particular, as *omni͡a*, *steli͡o* (Verg. G. IV. 243), *taeni͡is* (id. A. V. 269), *ebulli͡at* (Persius II. 10).

The Latin language was naturally constantly receiving Greek words into citizenship, and Quintilian's statement (I. 5, 60) is important that the strict Latin party accented Greek words after the Latin analogy, as *Castōrem*. This measurement of this particular word is not found in extant Latin poetry, but as Ennius did lengthen the penult of *Hectōris*, we have a hint as to what may have been heard in the literary clubs, and still more on the streets of Rome. In some adopted Greek words a new quantity was certainly stereotyped, as *ancŏra* (ἄγκῡρα), *crĕpida* (κρηπίς), *platĕa* (πλατεῖα), *prōlogus* (πρόλογος), *trŭtina* (τρῡτάνη). Variations in Greek quantities were perhaps not so frequent as to have influenced the Romans, but interesting certainly are such dimetric forms as ἀ̆νήρ ἀ̄νήρ, Ἄ̆ρες Ἄ̄ρες, ἴ̆σος ἴ̄σος, κᾰ̄λός, φί̆λος φί̄λος, ἀ̆̄πο-, ὦ τᾰ̄ν.

The habit of treating a large number of Latin vowels as sometimes long and sometimes short — the vowels which are, from their position, called "common" —, and the fact that the Latin had not, like the Greek, the great advantage of separate characters for long and short vowels, must, it seems to me, have led to very frequent inconsistency in the time of uttering vowels not "common" by position.

When the vowel of a syllable long by position is itself long by nature, is it likely that the Romans in reading poetry practically paid much heed to this natural length? Catullus's Fourth Poem and its parody, in one of the minor poems ascribed to Vergil, are almost the sole specimens of entire poems in unadulterated iambic verse, and something of the rippling melody, of the clearly intended musical effect of these exquisite pieces seems to me to vanish, if we give more than the barest recognition to the long vowels imbedded in conso-

nants. And the same remark applies to no small part of the best Latin poetry.

In Aulus Gellius there are several chapters (II. 17: IV. 17: VII. 15: IX. 6: XII. 3) which tell of animated discussions among the grammarians and literary men of his time in regard to the proper length of many vowels, as of the *o* of *pro* in composition, the *a* in certain frequentatives like *actito*, the *e* in *quiesco*, the vowel of the preposition that is compounded with *iacio*. And if in these fragments — this dust, rather — that we have received of the ancient literature we discover clear evidences of disagreement in the theory and practice of the educated circles, what are we to infer as to the latitude of usage among the ordinary users of the Latin speech?

IV. — *The Influence of the Latin Syntax in the Anglo-Saxon Gospels.*[1]

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I TAKE the following passage from the introduction to Professor March's Anglo-Saxon Grammar. "The Anglo-Saxon was shaped to literary use by men who wrote and spoke Latin, and thought it an ideal language; and a large part of the literature is translated or imitated from Latin authors. It is not to be doubted, therefore, that the Latin exercised a great influence on the Anglo-Saxon: if it did not lead to the introduction of wholly new forms, either of etymology or syntax, it led to the extended and uniform use of those forms which are like the Latin, and to the disuse of others, so as to draw the grammars near each other." In going over one of the Anglo-Saxon gospels for another purpose, I incidentally noted a few points which aptly verify this opinion.

Just when and by whom these gospels were translated is not known; it seems probable, however, that they were taken

[1] The remarks in this paper are confined to Matthew and Mark.

from the old Latin version, the same that Jerome made the basis of his translation. Whoever the translators were, they were scholarly, and it was a labor of love. The version is notable for its fidelity, its simple candor, and for a certain appealing tenderness which makes us feel that the writers wished the words to be heard and heeded. As a result of such work, and where the very phrase was held to be sacred, we should naturally expect a degree of care that would lead to literalness and frequent imitation.

On the other hand, it is to be remembered that the subject-matter is simple narrative, and that the Latin is the Latin of the people, as unlike Cicero or Tacitus as Bunyan is unlike Gibbon. A great part of the idioms that fill Latin grammars do not appear; so that in this sense the Latin approaches the Anglo-Saxon, or any kindred tongue in which the main outlines of syntax are the same. While the Anglo-Saxon follows the Latin closely, often word for word, it keeps in the main its own idiomatic structure. In some parts of the syntax, however, the language is more elastic and free than in others, and here we find a prevalent conformity to the Latin.

One of these particulars is the use of participles and incorporated clauses. The Greeks were *φιλομέτοχοι*, and in the frequent use of participles the Vulgate follows the Greek. Our versions have kept up the habit about in the following order: Wycliffe most (following the Vulgate with scarcely a break), Anglo-Saxon next, the Authorized Version next, and Tyndal least — our modern version returning somewhat to the free use of participles.

I note a few instances under heads suggested by the forms in the Authorized Version, and give single illustrations.

Participle for co-ordinate clause: *exeuntes autem statim pharisaei ... consilium faciebant;* þa pharisei utgangende þeahtedon; 'went out and took counsel,' Mark iii. 6.

Relative clause: *erat ibi homo habens manum aridam;* man for-scruncene hand haebbende; 'which had a withered hand,' Mark iii. 1.

Temporal clause: *et circumspiciens eos cum ira;* hi besceawiende mid yrre; 'when he had looked round about on them with anger,' Mark iii. 5.

Relative clause + the antecedent: *vae autem pregnantibus;* wa cennendum; 'woe unto them that are with child,' Mat. xxiv. 19. This occurs rarely. The antecedent pronoun usually appears; as, *ite potius ad vendentes;* gađ to þam cypendum; 'go rather to them that sell,' Mat. xxv. 9.

Participle used substantively: *audite parabolam seminantis;* gehyre ge þaes sawendan bigspell; 'of the sower,' Mat. xiii. 18.

Participle as an adjective: *quando te vidimus esurientem ... sitientem;* hingrigendne ... þyrstendne; 'an hungered ... thirsty,' Mat. xxv. 37.

Conditional clause: *si cadens adoraveris me;* gif þu feallende ...; 'if thou wilt fall down and worship me,' Mat. iv. 9.

As an object: *cum consummasset Jesus verba haec praecipiens duodecim discipulis suis;* geendude hys twelf leorningcnihtum bebeodende; 'had made an end of commanding his twelve disciples,' Mat. xi. 1.

For infinitive: *ut appareant hominibus jejunantes;* þaet hig aeteowun mannum faestende; 'that they may appear unto men to fast,' Mat. vi. 16.

In the progressive form: *erat enim docens eos;* he waes hi laerende; 'for he taught them,' Mat. vii. 29.

The absolute construction occurs seventy-five times in Matthew, and fourteen instances reappear in the Anglo-Saxon; it occurs forty-five times in Mark, and twenty-two instances reappear. There is one case only of this construction in the Anglo-Saxon not copied from the Latin (Mat. xiii. 1).

Most of these usages are familiar, possibly none of them a total stranger to the native syntax of our ancestors, but in the regularity and frequency of their occurrence there is a considerable interval between the gospels and contemporary prose. The same interval, and a corresponding approach to the Latin may be seen, too, in the frequent use of synthetic forms, expressing relations without prepositions.

The dative object occurs on an average nearly every other verse: *et pulsanti aperietur;* and þam cnuciendum biđ ontyned; 'to him that knocketh,' Mat. vii. 8. Wycliffe here uses the

preposition more than Tyndal or the Authorized Version, and he uses it regularly with *forgive, answer, threaten, obey, command, give.* Not so frequently, yet often, we find the dative instrumental: Hwilcum bigspelle wiđmete we hit; 'with what comparison shall we compare it,' Mark iv. 30: so also the dative of manner, and of time. The dative of the possessor, not a favorite construction in Anglo-Saxon, occurs nine times in Matthew, and five times in Mark. The dative after words of likeness is frequent; after comparatives, two instances occur in Matthew, and one in Mark. The home habit is, as with us, to use the nominative with þonne. After the corresponding construction in Latin, verbs meaning *please, satisfy, serve, command, obey, threaten,* and *believe* take the dative.

Prohibitions are expressed by a periphrastic imperative, nillan, with the infinitive, in imitation of the Latin *noli, nolite: noli timere;* nelle þu ondraedan; 'fear not,' Mat. i. 20; *nolite putare;* nelle ge wenan; 'think not,' Mat. v. 17. Twenty-seven instances of this idiom occur in Matthew: eleven of them are copied in Anglo-Saxon, but sixteen are translated without the circumlocution; as, *noli tuba canere ante te;* ne blawe man byman beforan þe; 'do not sound,' Mat. vi. 2. Mark has five instances, and only one is copied in Anglo-Saxon. Bede so translates this Latin form occasionally, and the only instances of it noted in Grein I find to be translations of the same idiom.

The infinitive is used to express the purpose of motion: *veni enim separare hominem . . .;* ic com man asyndrian . . .; 'I am come to set a man at variance,' Mat. x. 35; *quid existis in desertum videre;* hwi eode ge ut on wesđen geseon; 'what went ye out for to see,' Mat. xi. 7, 8, 9; *veni solvere legem;* ic com towurpan þa ae; 'I am come to destroy the law,' Mat. v. 17, etc. The usual form in Anglo-Saxon is the gerund; as, he hi asende godspell to bodigenne (*praedicare*), Mark iii. 14; ut eode se saedere his saed to sawenne (*ad seminandum*), Mark iv. 3.

The infinitive with subject accusative, following the Latin, occurs oftener than is usual in Anglo-Saxon.

The verb is often omitted in imitation: *et inimici hominis domestici ejus;* and mannes fynd hys gehusan; 'and a man's

foes shall be,' etc., Mat. x. 36; so eage for eage, Mat. v. 38; and feawa gecorene (*pauci vero electi*), Mat. xxii. 14; wa eow, Mat. xxiii. 13, 15, 16, etc.

Intransitive verbs are made transitive in imitation: *Beati qui esuriunt et sitiunt justitiam;* Eadige synt þaðe rihtwisnesse hingriað and þyrstað; 'hunger and thirst after righteousness,' Mat. v. 6. One MS. has 'for rihtwisnysse,' and Bosworth adopts that reading. *Rachel plorans filios suos;* weop hyre bearn, Mat. ii. 18; but wepan is elsewhere not infrequently transitive.

Wyrðe, taking the genitive in cases noted in Grein, takes (A. S.) *me* in imitation of *dignus:* nis he me wyrðe (*non est me dignus*), Mat. x. 37, 38, etc.

Adjective without noun: *nesciat sinistra tua quid faciat dextera tua;* nyte þin wynstre hwaet do þin swyðre; 'let not thy left hand know,' etc., Mat. vi. 3; and hi laeddon him aenne deafne and dumbne (*surdum et mutum*), Mat. vii. 32.

Subject omitted when followed by a relative clause: Eadig ys seðe ne swycað on me; *beatus est qui*, etc.; 'blessed is he whosoever shall not be offended in me,' Mat. xi. 6; ne underfoð ealle menn þis word ac þam þe hit geseald ys; *sed quibus datum est;* 'all men cannot receive this saying, save they to whom it is given,' Mat. xix. 11.

Predicate omitted: ðes ys soðlice be þam awryten ys; *hic enim est de quo*, etc.; 'this is he of whom,' etc., Mat. xi. 10.

Pronoun repeated in relative clause: *cujus non sum dignus procumbens solvere corrigiam calciamentorum ejus;* þaes ne eom ic wyrðe þaet ic his sceona þwanga bugende uncnytte; 'the latchet of whose shoes I am not worthy to stoop down and unloose,' Mark i. 7.

Anglo-Saxon *and* translates *et*, even in its stronger meanings, 'also' (usually expressed in Anglo-Saxon by *and eac*, or *eac*), and 'even': *negabo et ego eum;* and ic wiðsace hine; 'him will I also deny,' Mat. x. 33; *sic erit et generationi huic;* and swa bið ysse cneorysse; 'even so shall it be also,' etc., Mat. xii. 45; *ita et vos scitote;* and wite ge swa; 'so likewise ye... know,' Mat. xxiv. 33.

Peculiar verbal turns abound, which result from the attempt to give an exact translation: *illi manus injecerunt in eum;* hi,

hyra handa on hine wurpon (where we might expect legdon), Mark xiv. 46.

The phrase 'witness against' in the Authorized Version, uniformly representing the Greek *καταμαρτυρέω*, appears in various dress in Latin, and the Anglo-Saxon follows with scrupulous literalness: *testificantur*, Mat. xxvi. 62, is onsecgeađ; *objiciuntur*, Mark xiv. 60, is onwurpađ; *accusant*, Mark xv. 4, is wregeađ. In 'onwurpađ' for *objiciuntur*, the translator has succeeded better in hitting upon a literal turn of the word than in giving the idea characteristic expression. The same is true of his translations of *mittere*, a word of wider ranges of meaning than Anglo-Saxon sendan, its literal equivalent: *mitte te deorsum;* asend þe þonne nyþer, Mat. iv. 6; *mittentes rete in mare;* sendende hyra nett on þa sae, Mat. iv. 18; so 'rich men casting gifts into the treasury;' heora lac sendan on đone sceoppan, Luke xxi. 1.

A fuller showing of these features of the translation will be easy when there is a more complete vocabulary of the Anglo-Saxon gospels, a work which I now have in hand.

The introduction of Latin *words* is not uncommon in the Homilies; with reference to the gospels, however, it has often been noted that, whereas other versions adopt terms from the Hebrew, Greek, and Latin, it is a characteristic of the Anglo-Saxon to use native words, and where words are wanting, to form home-made compounds: *centurio* is 'hundredes ealdor'; *in oriente* is 'on east-daele'; *discipulus* is 'leorning-cniht'; *parabola* is 'big-spell'; *sabbath* is 'reste-daeg'; *scriba* is 'boc-man' or 'writer'; *pharisee* is 'sundor-halgan'; *homo hydropicus* is 'waeter-seoc man,' etc., etc. Many examples might be given, too, of idiomatic home-phrase, unlike the Latin; as, *aperi nobis*, laet us in, Mat. xxv. 11; the factitive depending upon *to:* ge didon þaet to sceađena scraefe, Mark xi. 17; aeghwylc daeg haefđ genoh on his agenum ymbhogan (*sufficit diei malitia sua*), Mat. vi. 34, etc., etc. Generally, however, in the arrangement of words, as well as in syntactical forms and idiomatic phrases, the gospels have come under the influence of the Latin more than other translations in Anglo-Saxon literature, not excepting even Alfred's translation of Bede's Ecclesiastical History.

V. — *The Ablaut in English.*

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SYNOPSIS.

I. Scope of the Essay, p. 66.
II. The Germanic ablaut, p. 66.
III. The OE. ablaut, p. 68.
  Ia., p. 68.
  Ib., p. 69.
  Ic., p. 69.
  II., p. 72.
  III., p. 73.
  IV., p. 75.
  V., p. 76.
  Notes, p. 78.
  Table, p. 79.
IV. Decay of the ablaut in ME., p. 79.
  1. Phonetic causes, p. 80.
  2. Analogy, p. 80.
  3. Isolation, p. 81.
  4. Foreign influence, p. 81.
  5. Residua, p. 81.
  6. Doubtful verbs, p. 81.
  7. ME. compared with MHG., p. 81.
V. The NE. ablaut, p. 82.
  A. The present, p. 82.
  B. The preterit, p. 83.
  C. The participle, p. 84.
VI. The NE. weakened verbs, p. 86.
  List, p. 86.
  Causes, p. 86.
  Conclusion, p. 88.

It has been said that the consonants are the skeleton of a language, the vowels its flesh and blood. While the vowels are more subject to internal change and to influence from without than the consonants, they reflect more clearly in their modifications the spirit of a language. This is in a peculiar degree true of the Germanic dialects, and in no one of them more noticeably than in the Old English. The most important modification of vowels in the Indo-European group of languages is the ablaut, which is preserved with surprising fulness and regularity in the Germanic dialects, and best of all in Old English, sometimes called Anglo-Saxon, which I take for the foundation of this study.

The processes of phonetic development and decay have never shown themselves more general or more rapid than in the later periods of English, so that the study of the development of the ablaut during this time is as difficult as it is instructive. Except in the points mentioned in section I., my aim is less to make this study exhaustive than to make it accurate and suggestive.

The abbreviations are as follows: OG. stands for Old Germanic; WG., for West Germanic; G., for Gothic; ON., for Old Norse; OHG., for Old High German; OS., for Old Saxon; OE., for Old English; ME., for Middle English; NE., for New English. Middle English

comprehends the period from 1150 to Elizabeth's reign; New English applies to what is now in good use. Verbs which are found only in the present are marked with an interrogation point; those which have both strong and weak forms with a +; W. stands for weak, S. for strong. New English verbs which, though weak, have strong participial adjectives, are marked Ws.

Section I. Scope of the Essay.

I propose in this paper to give a statement of the Germanic ablaut, its classification, and some account of its extent in the various dialects, and secondly, to show how this ablaut was developed in OE. I shall give a complete list of strong verbs in OE. with the corresponding strong verbs of OS., OHG., ON., G., so far as such exist, and with added signs to show whether, and how, they appear in ME. and NE. The OE. words are given in the normalized West-Saxon spelling.

Since a satisfactory analysis of the ME. ablaut would require a more detailed study of the dialects and the geographical relations of the documents than the limits of this paper would allow or the the state of ME. phonetics warrant, only those ME. verbs have been considered which show sometimes or always weak forms; but the general principles which caused and controlled the weakening have been shown. Here also, for convenience of reference, the words are given in the OE. West-Saxon form. The list of ME. strong verbs can be found in section III.

The forms of the ablaut in NE., their origin, and the reasons why they were sometimes abandoned have been treated in detail.

Section II. The Germanic Ablaut.

The ablaut is classified according to the vowel of the present stem. There are four proper ablaut classes, with the present vowels in Indo-European: a^1, a^1i, a^1u, a^2. There is in OE. a fifth class, but this was in OG. a reduplicating class, and got its OE. ablaut by contraction of the reduplication with the root-syllable. The OG. presents, corresponding to these Indo-Europeans vowels, have *e, ei, eu, a.* The preterit has in the singular a darker sound in the first three classes, and in the fourth, where this was impracticable, its place was taken by lengthening; the preterit singular then was *a, ai, au, ō.* The preterit plural, on the contrary, owing to the accent, took the lightest possible form, which in class I. was nothing or

"schwa;" in II., *i;* in III., *u;* in IV. the plural follows the analogy of the singular and has *ō*, though this can be explained as a contraction (Scherer, *Deutsche Sprache,* 257). Where the vowel had vanished in I., if but a single consonant followed, the preceding reduplication, united with the root and the resulting vowel, was *ā;* thus *bhar* would have in the preterit *babr-um* = *bārum;* but where a double consonant followed, such contraction was impossible, and the place of the vowel was taken by an *u*-swarabhakti; thus, ***bhandh*** becomes *babndum* = ***bundum*** in the preterit. The vowels of the preterit plural are then *ā* (*u*), *i, u, ō*. The participle has also, owing to the accent, the lightest possible forms; but here there was no reduplication, and so in class I. the "schwa" took the form *e* before single mutes or fricatives, and elsewhere *o*. In IV. the vowel of the present was retained. The vowels of the participle are then *e* (*o*), *i, u, a*.

The four ablaut classes have therefore in OG. the following forms: Ia. (before single mutes or fricatives), *e, a, ā, e;* Ib. (before single nasals or liquids), *e, a, ā, o;* Ic. (before two consonants), *e, a, u, o;* II., *ei, ai, i, i;* III., *eu, au, u, u;* IV., *a, ō, ō, a.* From these ablaut classes all strong verbs in Germanic are developed according to regular phonetic laws.

The number of strong verbs in the various Germanic dialects varies with the extent of the literature. There are in Gothic, 138; in ON., according to Vimmer, 194, but this number is not complete; in OHG., 237; in OE., 253, together with a large number of uncertain verbs. In these numbers, preterito-presentia and verbs of class V. are excluded. We may regard a verb as OG. if it is common both to G. or ON., and to OE., OS., or OHG., that is, to East and West Germanic; many verbs, however, are confined to a single dialect, and of these there are 19 in Gothic, 35 in OHG., and 39 in OE.; others are found only in the East Germanic group or in the West Germanic group, but are not common to both; of such there are 2 in Gothic, 52 in OHG., and 53 in OE.; of verbs which are certainly OG., the Gothic has 107; OHG., 150; OE., 161. The number of distinct verbal stems with ablaut in all the dialects is about 400. The OE. has the fullest and truest picture of the ablaut. In the detailed examination which follows, in each class the OG. verbs are placed first, then the WG., and finally those confined to OE. The abbreviations which follow the verb indicate its subsequent history. Notes at the end of section III. explain anomalies and defend the classification wherever it seems doubtful.

SECTION III. THE OLD ENGLISH ABLAUT.

Class Ia. OG. ablaut **e, a, ā, e.**

The regular OE. ablaut is *e, æ, ǣ, e;* but this is subject to the following modifications.

1. Initial *g* changes the ablaut to *ié* (*y*), *ed*, *eā*, *ié* (*y*). For example, *giéfan*, *gedf*, *geāfon*, *giéfen*.

2. When the vowel is initial, it coalesces with the reduplication in the preterit singular to *ǣ*. For example, *etan* has *ǣt* in the preterit singular.

3. Preceding *r* has the same influence as following *r*, see Ib., in *troden* from *tredan*, and in *brocen* from *brecan*. The same irregularity occurs in G. *trudans* and *brukans*.

4. Following *h* breaks *e* to *éo* and *æ* to *éa*. Before a vowel the *h* may fall out and *éo* coalesce with the following vowel to *ēo*. For example, *séohan* (*sēon*), *séah*.

5. When the present stem ends in *ja*, *e* becomes *i* and the consonant following is doubled. The simple consonant reappears in the other forms. Examples are: *biddan*, *licgan*, *sittan*, *þicgan*.

6. Grammatic change of *s* to *t*, *ð* to *d*, and *h* to *g* in the preterit plural and participle, owing to the Indo-European accent, occurs in *wesan* (cf. NE. *was*, *were*), *cweðan*, *féon*, *plēon*, *sēon*.

This class contains 27 verbs. 20 are OG.; 4 are WG.; 3 are OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
biddan ME. NE.	biddan	bittan	biđja	bidjan
brecan ME. NE.	brekan	brecan	breka W.	brikan
cweđan ME. NE. W. note 1	quethan	quedan	kveđa	qiþan
drepan ME. +		trefan	drepa	
etan ME. NE.	etan	ezzan	eta	itan
giéfan ME. NE.	gebhan	geban	gefa	giban
giétan ME. NE.	getan	gezzan	geta	gitan
lesan ME. +	lesan	lesan	lesa	lisan
licgan ME. NE.	liggjan	liggan	liggja	ligan
metan ME. NE. W.		mezzan	meta	mitan
nesan.		nesan		nisan
recan ME.		rechen MHG.	?reka	rikan
sēon ME. NE.	sehan	sehan	siā	saíhvan
sittan ME. NE.	sittan	sizzan	sitja	sitan
tredan ME. NE.		tretan	trođa	trudan
þicgan ME. ?	þiggean W.	dikkan W.	þiggja	

OE.	OS.	OHG.	ON.	G.
wefan ME. NE.		weban	vefa	
wegan ME. NE. W.		wegan	vega	wigan
wesan ME. note 2.	wesan	wesan	vesa	wisan
wrecan ME. NE. W.	wrekan	rehhan	reka	wrikan

The WG. verbs are:

OE.	OS.	OHG.	
cnedan ME. NE. W.		cnetan	cf. ON. knoða W.
fēon		fehan	cf. ON. feginn
plēon	plegan	pflegan	
sprecan ME. NE.	sprecan	sprehhan	

OE. only are: fricgan, screpan, swefan. Sievers (AS. Grammatik) adds *fetan;* I do not know upon what evidence.

ME. are 21. 18 S.; 2 S. and W.; 1 present only.

NE. are 16. 11 S.; 5 W.

Class Ib. OG. ablaut **e, a, ā, o.**

The OE. ablaut before *l*, *r*, is *e*, *æ*, *ǣ*, *o;* before *m*, it is *i*, *a*, *ā*, *u*. Preceding *w* coalesces with the ablaut vowels to *u*, *o*, *ō*, *u*, in *cuman*, *com* (often written *coom* and *cōm*, but hardly long), *cōmon*, *cumen*.

The class contains 10 verbs 6 are OG.; 4 are WG.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
beran ME. NE.	beran	beran	bera	baíran
cuman ME. NE.	kuman	cuman	koma	qiman
niman ME.	niman	neman	nema	niman
sceran ME. NE.		sceran	skera	
stelan ME. NE.	stelan	stelan	stela	stilan
teran ME. NE.		zeran		taíran

The WG. verbs are:

OE.	OS.	OHG.
cwelan ME.	quelan	quelan
dwelan ME.?	dwelan	twelan
helan ME.	helan	helan
þweran note 3		dweran

ME. are 9. 8 S.; 1 present only.

NE. are 5, all S.

Class Ic. OG. ablaut **e, a, u, o.**

The OE. ablaut when undisturbed by consonant influence was *e*, *æ*, *u*, *o*. This occurred only in: *bregdan*, *brestan*, *stregdan*, *þrescan*,

for in all other cases a following *r*, *l*, *h*, or nasal, changed the vowels.

1. Before *r*+ consonant and *h*+ consonant the ablaut is *éo*, *éa*, *u*, *o*; before *l*+ consonant it is *e*, *éa*, *u*, *o*; a preceding *g* can change *e* to *ié*.

2. Before nasals the ablaut is *i*, *a*, *u*, *u*.

3. There are 3 peculiar presents; *frignan*, *murnan*, *spurnan*. In *frignan* the *i* is due to the *n*, otherwise the verb is like *brestan*; in *murnan*, *spurnan*, the *u* for *éo* may be compared to the *o* for *e* in *troden*, Ia. 3., and with the influence of *rn* in NE. (*fern*, *earn*, etc.). The other parts of these verbs are like those of *béorgan*.

4. Grammatic change of ð to *d*, and *h* to *g* occurs in the preterit plural and participle of *wéorðan*, *felhan*, and would occur in the questionable *séorðan*.

This class has 77 verbs. 39 are OG.; 22 WG.; 16 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
béorgan ME.	bergan	bergan	biarga	baírgan
brestan ME. NE. W.	brestan	brestan	bresta	
bindan ME. NE.	bindan	bintan	binda	bindan
bregdan ME. + NE. W.	bregdan	brettan	bregða	
bringan note 4	bringan	bringan		briggan
brinnan ME. NE. W.	brinnan	brinnan	brenna	brinnan
déorfan ME. W.	derven	derben MHG.	diarfa	
drincan ME. NE.	drinkan	trincan	drekka	drigkan
felhan ME. W.	felhan	felhan		filhan
findan ME. NE.	findan	fintan	finna	finþan
frignan ME. +	frignan		fregna	fraíhnan
giéldan ME. + NE. W.	geldan	geltan	gialda	gildan
giéllan ME. NE. W.		gellan	gialla	
-ginnan ME. NE.	-ginnan	-ginnan		-ginnan
helpan ME. NE. W.	helpan	helfan	hialpa	hilpan
hrindan			hrinda	
hwéorfan ME.	hwerbhan	hwerban	hverfa	hwaírban
linnan ME.		linnan	linna W.	linnan
rinnan ME. NE.	rinnan	rinnan	rinna	rinnan
sincan ME. NE.	sinkan	sincan	sökkva	sigqan
singan ME. NE.	singan	singan	singva	siggvan
slincan ME. NE.		cf. slīhhan	slinka Swed.	
slingan ME. NE.		slingan	slingva	
spinnan ME. NE.		spinnan	spinna	spinnan
springan ME. NE.	springan	springan	springa	
spurnan ME. W. NE. W.	spurnan	spurnan +	sperna +	
stincan ME. NE.		stincan	stökkva	stigqan
stingan ME. NE.			stinga	stiggan?

OE.	OS.	OHG.	ON.	G.
swelgan ME.		swelgan	svelga	
swellan ME. NE. Ws.		swellan	svella	
sweltan ME.	sweltan	swelzan	svelta	swiltan
swéorfan ME. NE. W.	swerbhan	swerban	sverfa	swaírban
swimman ME. NE.		swimman	svimma	
þrescan ME. NE. W.		drescan	þriska	þriscan
þringan ME.	þringan	dringan	þröngva	
wéorpan ME. NE. W.	werpan	werfan	verpa	waírpan
wéorđan ME. note 5	werthan	werdan	verđa	waírþan
windan ME. NE.	windan	wintan	vinda	windan
winnan ME. NE.	winnan	winnan	vinna	winnan

The WG. verbs are:

OE.	OS.	OHG.	
belgan ME.	belgan	belgan	cf. ON. bolginn
bellan ME. NE. W.		bellan	
céorfan ME. + NE. W.		kerven MLG.	cf. O. FRIS. kerva
climban ME. + NE. W.		chlimban	
clingan ME. NE.		chlingan	
crimman		chrimman	
delfan ME. + NE. W.	delbhan	telban	
féohtan ME. NE.		fehtan	cf. ON. fikta W.
grimman		grimmen MHG.	
hlimman		limman	
hrimpan		rimpfan	
limpan ME.		limpfan	
melcan		melcan	
scrincan ME. NE.		schrinken MLG.	
selcan		selken MG.	
sinnan		sinnan	
stéorfan ME. NE. W.	sterbhan	sterban	
sweorcan ME.	swerkan		
swindan ME.		swintan	
swingan ME. NE.	swingan	swingan	
þrintan		drinden MG.	
wringan		ringan	

OE. only are:

béorcan ME. + NE. W.	grindan ME. NE.	swincan ME.
cinnan	hwéorran	teldan ME. W.
cringan note 6	meltan ME. NE. Ws.	tingan
cwincan	murnan ME. W. NE. W.	þindan ME.
giélpan ME. NE. W.	stregdan	þingan ME.
géorran ME.		

Doubtful are: séorđan, scéorfan (Sievers).

ME. are 60. 48 S.; 7 S. and W.; 5 W.

NE. are 42. 22 S.; 20 W. 2 are Ws. See section V. C. δ.

Class II. OG. ablaut ei, ai, i, i.

The OE. ablaut is *ī, ā, i, i.*

1. Initial *g, sc* can change *ā* to *eā* (*geān, sceān*).

2. Following *h* is dropped between vowels and *ī* coalesces with the following vowel to *ēo*; hence arises a similarity with class III. which caused some confusion. See note 7.

3. Grammatic change of ð to *d* and *h* to *g* occurs in the preterit plural and participle of *līðan, mīðan, scrīðan, snīðan, tēon, þēon, wrēon.*

The class has 56 verbs. 35 are OG.; 11 are WG.; 10 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
bīdan ME. NE.	bīdan	bītan	bīđa	beidan
bītan ME. NE.	bītan	bīzan	bīta	beitan
blīcan ME. +	blīkan	blīchan	blīkja	
cīnan ME. +	kīnan	chīnan		keinan
clīfan ME.	klībhan	clīban	klīfa	
drīfan ME. + NE.	drībhan	trīban	drīfa	dreiban
gīnan		gīnan	gīna	
grīpan ME. + NE. W.	grīpan	grīfan	grīpa	greipan
hnīgan	hnīgan	hnīgan	hnīga	hneiwan
hnītan			hnīta	
hrīnan ME.?	hrīnan	hrīnan	hrīna	
līđan ME.	līþan	līdan	līđa	leiþan
-līfan ME.	lībhan	līban		leiban
lēon	līhan	līhan	līa W.	leihvan
mīgan ME. note 7			mīga	
rīdan ME. NE.		rītan	rīđa	
risan ME. NE.	rīsan	rīsan	rīsa	reisan
scīnan ME. NE.	skīnan	scīnan	skīna	skeinan
scītan ME. NE. W. note 8		scīzan	skīta	
scrīđan ME.	scrīdan	scrītan	skrīđa	
sīgan ME.	sīgan	sīgan	sīga	
slītan ME. + NE. W.	slītan	slīzan	slīta	
snīđan ME.	snīþan	snīdan	snīđa	sneiþan
spīwan ME. note 9	spīwan	spīwan	spȳja Cl. V.	speiwan
stīgan ME. note 7	stīgan	stīgan	stīga	steigan
strīdan ME. NE.		strītan	strīđa +	
swīcan ME.	swīcan	swīhhan	svīkja	
swīfan ME.?			svīfa	sweiban
tēon ME.?	tīhan	zīhan	tīa W.	teihan
þēon ME. note 7.	þīhan	dīhan		þeihan
wīcan ME.?	wīkan	wīhhan	vīkja	
-wītan ME. + NE. W.	wītan	wīzan	vīta W.	weitan
wlītan ME.			līta	
wrīđan ME. NE. W.			rīđa	
wrītan ME. NE.	wrītan	rīzan	rīta	

The WG. verbs are:

OE.	OS.	OHG.	
flītan ME.		flīzan	
glīdan ME. NE. W.	glīdan	glītan	
gnīdan ME.	gnīdan	gnītan	
hlīdan	hlīdan		
mīđan ME.?	mīđan	mīdan	
scrīfan ME. NE. Ws.	skrībhan	scrīban	cf. Lat. scribere
sēon ME. note 7		sīhan	ON. sīa W.
slīpan ME.?		slīfan	
smītan ME. NE.		smīzan	
strīcan ME. NE.		strīhhan	
wrēon ME. note 7		rīhan	

OE. only are:

dwīnan ME. +	rīnan ME. +	snīcan ME.? note 11
grīsan ME.	rīpan note 10	slīdan ME. NE.
nīpan	sīcan ME. W.	slīfan ME.?
		þwītan

Doubtful are: cīdan, cnīdan, cwīnan, wrīdan (Sievers).

ME. are 48. 31 are S.; 8 are S. and W.; 1 is W.; 8 are present only.

NE. are 18. 11 are S.; 7 are W. 1 is Ws.; and one strong verb has a strong participial adjective differing from the participle; see section V. C. δ.

Class III. OG. ablaut **eu, au, u, u.**

The OE. ablaut is *ēo, ēa, u, o.* Some OE. verbs have *ū* in the present; and this seems to have been OG. also, at least in some cases; its origin is uncertain. Cf. Schmidt *Vocalismus*, I. 140 ff.

1. Following *h* is elided between vowels; the present remains *ēo* however, being unchanged by the contraction.

2. Grammatic change of *s* to *r*, ð to *d*, and *h* to *g*, occurs in the preterit plural and participle of *cēosan*, *drēosan*, *flēosan*, *hrēosan*, *lēosan*, *hrēođan*, *lēođan*, *rēođan*, *sēođan*, *flēon*, *tēon*; it would have occurred also in the questionable *swēon*.

The class contains 52 verbs. 36 are OG.; 7 are WG.; 9 are OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
bēodan ME. note 12	biodan	biotan	biođa	biudan
brēotan		briezen MHG.	briota	

OE.	OS.	OHG.	ON.	G.
būgan ME. + NE. W.		biogan	biuga	biugan
cēosan ME. + NE.	kiosan	chiosan	kiosa	kiusan
clēofan ME. + NE. W.	kliobhan	clioban	kliufa	
crēopan ME. + NE. W.		cf. criochan	kriupa	
drēogan ME. +	driogan	triogan	drýgja W.	driugan
drēopan ME. W.	driopan	triufan	driupa	
drēosan ME.	driosan			driusan
flēogan ME. NE.		fliogan	fliuga	
flēon ME. NE. W.	fliohan	fliohan	flýja W.	þliuhan
flēotan ME. NE. W.	fliotan	fliozan	fliota	
frēosan ME. NE.		friosan	friosa	
gēotan ME.	giotan	giozan	giota	
hlēotan ME.	hliotan	hliozan	hliota	
hrēosan ME.			hriosa	
hrūtan ME. +		rūzan	hriota	
lēodan	liodan	liotan		liudan
lēogan ME. NE. W.	liogan	liogan	liuga	liugan
lēosan ME. NE. Ws.	liosan	liosan		liusan
lūcan ME.	lūkan	lūhhan	lūka	lūkan
lūtan ME. +		lūzēn W.	lūta	
nēotan	niotan	niozan	niota	niutan
rēocan		riuhhan	riuka	
rēodan			rioða	
rēofan ME. NE. note 13			riufa	
scēotan ME. NE.	skiotan	sciozan	skiota	
scūfan ME. NE. W.		scioban		skiuban
sēoðan ME. NE. Ws.		siodan	sioða	
slēopan ME.		sliofan		sliupan
smūgan		smiegen MHG.	smiuga	
sūgan		sūgan	sūga	
sūpan ME.		sūfan	sūpa	
tēon ME.	tiohan	ziohan	tiuga	tiuhan
þrēotan		driozan	þriota	þriutan
þūtan ME. W.		diozan	þiota	

The WG. verbs are:

OE.	OS.	OHG.	
brēowan ME. + NE. W.		briuwen MHG.	cf. ON. brugga W.
brūcan ME.? NE. W.	brūkan?	brūhhan W.	cf. O. FRIS. bruka S.
cēowan ME.? NE. W.		chiuwan	
grēotan	griotan		
hrēowan ME. + NE. W.	hreuuan	riuwan	cf. ON. hryggva W.
rēotan		riozan	
sprūtan ME.? NE. W.		spriezen MHG.	cf. O. FRIS. sprūta S.

OE. only are:

brēoðan ME.	grēosan	smeocan
crūdan ME. NE. W.	hēoðan	strūdan
dūfan ME.+	hrēoðan, cf. ON. part. hroðinn	sūcan ME. NE. W.

Doubtful are: gēopan, hēofan, spēoftan, swēon (Sievers).

ME. are 37. 22 are S.; 10 are S. and W.; 2 are W.; 3 are only in the present.

NE. are 21. 5 are S.; 16 are W. 2 are Ws. See section V. C. δ.

Class IV. OG. ablaut, **a, ō, ō, a.**

The OE. ablaut is *a, ō, ō, æ,* yet the participle often follows the analogy of the present and is written *a,* which before nasals is the regular form.

1. Initial *g, sc* may change the ablaut to *eá, eō, eō, eá.*

2. Between vowels *h* is elided and the vowels coalesce to *ēa;* so *slēan,* Gothic *slahan.* Following *x* (*hs*) changes *a* to *éa* in *wéaxan;* this gives the verb the appearance of Class Va., and accordingly we find in the preterit the form *wēox* for and with the regular *wōx.*

3. When the OG. present stem was *ja* the consonant following the root-vowel was doubled and the vowel was umlauted from *a* to *e; éa* to *ie; eá* to *ié.* Examples are: *steppan, hliehhan, sciéppan.* The double consonant and the umlaut are confined to the present. See Class Ia. 5.

4. *Standan* had *n* originally only in the present, but in OE. it has made its way into the participle also.

5. Grammatic change of *h* to *g* in the preterit plural and participle occurs in *flēan, hliehhan, lēan, slēan, þwēan.* The *bb* in *hebban* becomes *f* in the other forms.

This class contains 31 verbs. 25 are OG.; 5 are WG.; 1 is OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
acan ME. + NE. W.			aka	
alan			ala	alan
dafan ME.				daban
dragan ME. NE.	dragan	tragan	draga	dragan
faran ME. NE. W.	faran	faran	fara	faran
flēan ME. NE. W.			flā	
galan ME.		galan	gala	
gnagan ME. NE. W.		gnagan	gnaga	
grafan ME. NE. Ws.	grabhan	graban	grafa	graban
hebban ME. NE.	hebbjan	hefjan	hefja	hafjan
hladan ME. NE. Ws.	hladan	hladan	hlaða	hlaþan
hlíehhan ME. NE. W.	hlahhan	hlahhan	hlǣja	hlahjan
sacan ME. NE.	sakan	sachan		sakan

OE.	OS.	OHG.	ON.	G.
scacan ME. NÉ.	skakan		skaka	
scafan ME. + NE. Ws.		scaban	skafa	skaban
sciéđđan + note 14		scadōn W.	skađa W.	skaþjan
sciéppan ME. + NE. Ws.	skapan	scaphan	skepja +	skapjan
slēan ME. NE.	slahan	slahan	slā	slahan
standan ME. NE.	standan	stantan	standa	standan
sweran ME. NE.	swerjan	swerjan	sverja	swaran
tacan ME. NE. note 15			taka	cf. tēkan
þwēan	þwahan	dwahan	þvā	þwahan
wacan ME. NE.			vaka W.	wakan
wadan ME. NE. W.		watan	vađa	
wéaxan ME. NE. W.	wahsan	wahsan	vaxa	wahsjan

The WG. verbs are:

OE.	OS.	OHG.	ON.
bacan ME. + NE. W.		bachan	baka W.
lēan ME.?	lahan	lahan	
spanan ME.	spanan	spanan	spana W.
steppan ME. + NE. W.	steppan	stepfan W.	
wascan ME. NE. W.		wascan	vaska W.

OE. only is: rafan.

ME. are 27. 19 are S.; 7 are S. and W.; 1 only present.

ME. are 23. 9 are S.; 14 are W. 4 are Ws.; see section V. C. δ.

Class V.

The verbs of this class could not develop an ablaut in OG., and formed their preterits by reduplication only. They are classified according to the vowel of the OG. present. Va. has *a* followed by two consonants; Vb. *ā;* Vc. *ō;* Vd. *ai;* Ve. *au.* The last four can in no case develop an ablaut; the *a* in Va. is hindered by the two consonants from contracting with the reduplication in OG. (cf. Ic. in section I), and so is distinguished from class IV., which has *a* followed by one consonant, or an equivalent consonant combination.

In OE. the present in Va. becomes *éa* before liquids, *a* before nasals; when *nh* follows, the *n* coalesces with the *a* to *ō*, and the *h* is elided between vowels. In Vb. the present becomes *ǣ* before consonants, *ā* in *verbis puris.* In Vc. it remains *ō* except where a *ja* stem causes an umlaut to *ē.* In Vd. it is *ā*, which after *g* may become *eā.* In Ve. it is *ēa.*

The preterit retained the reduplication in Gothic, but in the other Germanic dialects traces only remain of the older form. In OE.

these are *dreord, leort, reord,* for and with *drēd, lēt, rēd* in Vb., and *heht, léolc,* for and with *hēt, lēc* in Vd. The regular preterit vowel is *ē* when the present has *ǣ, a*, or when the preterit shows traces of reduplication, but *ēo* when the present has *éa, ēa, ā, ō*. Occasionally we find *ēo* for *ē* by analogy. For the cases of grammatic change, see the participle.

The participle is always like the infinitive except where this has umlaut (*wēpan*) when the participle has the unumlauted form, and in *hōn, fōn*, where the participle retains the *n* and has grammatic change of *h* to *g* (*hangen, fangen*). The same occurs also in the preterit, singular and plural (*hēng, fēng*).

The class contains 56 verbs. 31 OG.; 10 WG.; 15 OE. only.

The OG. verbs are:

OE.	OS.	OHG.	ON.	G.
Va.				
blandan ME.	blandan	blantan	blanda	blandan
féaldan ME. NE. W.		faldan	falda	falþan
féallan ME. NE.	fallan	fallan	falla	
fōn ME.	fāhan	fāhan	fā	fahan
gangan ME. note 16	gangan	gangan	gagga	gaggan W.
héaldan ME. NE.	haldan	haldan	halda	haldan
hōn ME. NE.	hāhan	hāhan	hā	hahan
stéaldan				staldan
wéaldan ME. note 17	waldan	waltan	valda	waldan
Vb.				
blǣsan ME.? note 18		blāsan	blāsa	blēsan
grǣtan ME	grātan		grāta	grētan
lǣtan ME. + NE. W.	lātan	lāzan	lāta	lētan
māwan ME. NE. Ws.		mājan +	mā	
rǣdan ME. + NE. W.	rādan	rātan	rāþa	rēdan
sāwan ME. NE. Ws.	sāhan +	sājan W.	sā	saian
slǣpan + ME. + NE. W. note 19	slāpan	slāfan		slēpan
wāwan		wājan W.		waian
Vc.				
blōtan		blōzan +	blota +	blōtan
grōwan ME. NE.		gruoan W.	grōa	
hwōpan note 20				hwōpan
rōwan ME. NE. W.			rōa	
Vd.				
hātan ME. + note 21	hẹ̄tan	heizan	heita	haitan
lācan ME. W.			leika	laikan
sceādan ME. + NE. W.	skēđan	sceidan		skaidan
swāpan ME. + NE. W. note 24	swēpan	sweifan	sveipa +	

OE.	OS.	OHG.	ON.	G.
Ve.				
bēatan ME. + NE.		bōzan	banta +	
būan note 22.	buan W.	būwan +	būa	bauan +
ēacan	ōkan	ouhhōn W.	auka	aukan
ēadan	ōdan		auđa	
hēawan ME. NE. Ws.	hauuan	houwan	höggva	
hlēapan ME. + NE. W.	hlōpan	loufan	hlaupa	hlaupan

The WG. verbs are:

OE.	OS.	OHG.	ON.
Va.			
bannan ME. + NE. W.		bannan	banna W.
spannan ME. ? NE. W.		spannan	spanna W.
wéalcan ME. + NE. W.		walchan	vālka W.
wéallan ME.	wallan	wallan	cf. vella Ic., G. vulan?
Vb.			
blāwan ME. NE.		blājan +	
crāwan ME. NE.		crājan +	
drǣdan ME. + NE. W.	drādan	trātan	
þrāwan ME. NE.		drājan +	
Vc.			
hrōpan ME. ?	hrōpan	ruofan +	G. hrōpjan, ON. hrōpa W.
wēpan ME. + NE. W.	wōpan	wuofan +	G. wōpjan, ON. œpa W.

OE. only are:

Vb.
cnāwan ME. + NE.
Vc.
blōwan ME. + NE. Ws.
cnōdan
flōwan ME. + NE. W.
glōwan ME. + NE. W.
hlōwan ME. ? NE. W.
hwōsan
spōwan
swōgan ME. + note 23
Vd.
swāfan, note 24

Ve.
brēatan, note 25
dēagan
hēafan, note 25
hnēapan, note 25
sprēatan, note 25

ME. are 40. 18 are S.; 17 are S. and W.; 1 is W.; 4 are only in the present.
NE. are 29. 9 are S.; 20 W.; 4 are W. s. See section V. C. δ.

NOTES.

1. *Cweðan* is weak in NE., *bequeathe;* the isolated form *quoth* is strong.

2. *Wesan* in NE. only in *was, were.* This, with *sodden* and *forlorn*, is the only case of grammatic change in NE. It is also the only case of distinction between the preterit singular and plural.

3. *þweran* Ib. is classed as OG. because of ON. *þverra* Ic.

4. *Bringan.* The usual preterit *brōhte,* and the participle *brōht,* are from a weak **brengan* which occurs in OS. In ME. *bringen* is the only relic of the strong forms.

5. *Wéorðan* occurs in NE. only in the phrase, "woe worth the day."

6. *Cringan* cannot be the source of NE. *cringe*, which would in that case be strong. It is not ME.

7. *Mīgan, stīgan, sēon, þēon, wrēon* may take forms of III. throughout, owing to the analogy of the present.

8. *Scītan* is OG. and ME. NE. It does not occur in OE. Mss., but was certainly OE.

9. *Spīwan*. ME. NE. are from *spēowian* OE. W.

10. *Rīpan*, a corruption of OE. *rīepan* W. ME. has from the same source a strong verb of III. from which is derived the NE. *reap*. *Rīpan* is obsolete in ME.

11. *Snīcan* may be OG., cf. Danish *snigge* S. ON. is W. The NE. *sneak* corresponds neither in spelling nor pronunciation to this verb.

12. *Bēodan*. Many ME. and all NE. forms unite with those of *biddan*. The verb survives in *forbid*.

13. *Rēofan*. In ME (Cursor M. 7809), and in NE. *reeve*.

14. *Sciéððan*. ME. *scaðen* W. is from OE. *sceððan* W.

15. *Tacan* was probably borrowed from ON. It occurs but once in OE., in Aelfric's Grammar.

16. *Gangan* has in ME. no preterit. Its place is taken by OE *ēode*.

17. *Wéaldan*. NE. *wield* is from OE. *wíeldan* W.

18. *blǣsan* is OG. and ME. It does not occur in OE. Mss., but it is found in Lye's Glossary.

19. *Slǣpan* has weak forms frequently in late OE.

20. *Hwōpan*. NE. *whoop* is of recent origin.

21. *Hātan*. NE. only in the obsolete *hight*.

22. *Būan*. The OE. preterit is W., but the participle is S.

23. *Swōgan* is not OG., for Gothic *swōgan* is W.; but it may be WG., for OS. *swōgan* occurs only in the present.

24. *Swāfan*, *swāpan* are derived from Class II. Cf. OE. *swīfan*, ON. *sveipa*, and note 25.

25. *Brēatan*, *hēafan*, *hnēapan*, *sprēatan*, are derived from Class III. Cf. OE. *brēotan*, Gothic *hiufan*, *hniupan*, OE. *sprūtan*, and note 24.

The following table groups the statistics of the preceding section: —

Class.	Whole no. of OE. verbs.	OG.	WG.	OE. only.	Whole no. of ME. verbs.	S.	S. and W.	W.	Present only.	Whole no. of NE. verbs.	S.	W.	Ws.
Ia.	27	20	4	3	21	18	2	0	1	16	11	5	0
Ib.	10	6	4	0	9	8	0	0	1	5	5	0	0
Ic.	77	39	22	16	60	48	7	5	0	42	22	20	2
II.	56	35	11	10	48	31	8	1	8	18	11	7	2
III.	52	36	7	9	37	22	10	2	3	21	6	15	2
IV.	31	25	5	1	27	19	7	0	1	23	9	14	4
V.	56	31	10	15	40	18	17	1	4	29	9	20	4
Total.	309	192	63	54	242	164	51	9	18	154	73	81	14

Section IV. The Decay of the Ablaut in Middle English.

To what extent and for what causes was the ablaut abandoned in ME.?

The table has shown that more than one fourth of the OE. strong verbs which remain in ME. have sometimes weak forms, though but

nine are always weak. There were four causes which produced this result.

1. The ME. phonetic development would often make two verbs, which could be easily distinguished in OE., almost identical in sound. In this case the verbs could be most easily distinguished if one of them took weak forms. In the same way the phonetic development would make two or more ablaut vowels identical, and so make weak endings necessary to distinguish the tenses. To these considerations are due the weak forms of the following 25 verbs: —

Bannan. The *nn* caused confusion of the present and preterit.

Béorcan, céorfan, déorfan. The following *r* in some ME. dialects would make present and preterit identical, hence the weak forms. The preterito-presens *déarf* may also have affected *déorfan.*

Bēatan, drǣdan, rǣdan, lǣtan, hātan, sceādan, lost all phonetic distinction in the ablaut in ME. The final dental in the preterit also gave them the appearance of weak verbs. *Grǣtan* was kept strong only to save it from confusion with *Grētan* W. *Lācan, hlēapan, slǣpan,* though without the aid of the final dental, have yielded to the same influence.

Blōwan, brēowan, hrēowan, wéalcan, through the influence of the *w,* became identical in all ablaut forms, and so were weakened. In *blōwan* this was aided by the necessity of distinguishing it from *blāwan.*

Céorfan, see *béorcan.*

Cīnan is rarely weak, perhaps because in the preterit it might have been confused with *cann* preterito-presens. See *wītan.*

Delfan, geldan, teldan. The *l* like *r* in *béorcan.* Here would belong *féaldan, féallan,* but the weak forms of these verbs are doubtful and probably errors.

Déorfan, see *béorcan.* *Drǣdan,* see *bēatan.*

Drēopan, drepan, rare and weak, in different documents, to avoid confusion with one another.

Geldan, see *delfan.* *Hātan, hlēapan,* see *bēatan.*

Hrēowan, see *brēowan.* *Lācan, lǣcan, rǣdan,* see *bēatan.*

Sceādan, slǣpan, see *bēatan.*

Slītan, wītan, owing to the dental (cf. *bēatan*) had in the preterit plural the appearance of shortened weak forms, and these gradually asserted themselves elsewhere. *Wītan* was helped in this by the preterito-presens *wāt* (cf. *cīnan* and *cann, déorfan* and *déarf*).

Wéalcan, see *brēowan.* *Wītan,* see *slītan.*

All these words, except *bēatan,* so far as they occur, are weak in NE.

2. A weak verb of similar sound and allied meaning occasionally weakened a strong verb. Thus we have the following 5 cases: —

Felhan Ic. becomes first *felen* Ib., and then yields to the analogy of *fēlan* W.

Grīpan is confused in ME. with *grippen* W. which is derived from the OE. word.

Lesan is confused in ME. with *lēsan* W.

Rīnan is confused with OE. *rignan,* ME. *reinen* W.

Sīcan is confused with *sicettan* OE W. ME. W.

3. When the OE. present has a peculiar vowel so that it resembles weak rather than strong verbs we may expect weak forms. Thus are explained *hliehhan, scieppan, steppan, wēpan,* owing to the umlaut; *bregdan, frignan, swōgan,* owing to the absorbed *g,* which produced a diphthong otherwise unknown among strong verbs; *būgan, dūfan, hrūtan, lūtan, þūtan, murnan, spurnan,* for *ū, u* is elsewhere found only in weak verbs; *sceáfan* may also be placed here, for in this verb *eá* becomes *éa,* which is without analogy among the strong verbs. In all 15 verbs.

4. Where the ON. had weak forms corresponding to an OE. strong verb, the ME. occasionally followed this dialect. There are 5 cases.

bacan ON. baka.	dwīnan ON. dvīna.	swāpan ON. sōpa.
blīcan ON. blīka.	glōwan ON. glōa.	

5. Residua. *Acan* and *flōwan* are usually W. in ME. and always in NE. I know of no other reason for their weakening than the analogy of *bacan, blōwan.*

There are also 8 verbs which show sporadic weak forms in ME. and are for the most part strong in NE. These weak forms have little if any grammatical importance, and are rather to be looked upon as graphical errors. The verbs are: *cēosan, clēofan, climban, cnāwan, crēopan, drēogan, drīfan, hebban.*

6. The verbs which occur only in the present can now be classified according to the analogy of the others. Strong were: *dweólan, hrīnan, léan, mīðan, slīfan, swīfan, þicgan;* probably also *snīcan, wīcan,* for *strīcan, swīcan* were strong, though *blīcan, sīcan* were weak. *Tēon,* too, was strong, but with a change of class to III. See section III. note 7.

Strong and weak were: *blæsan, brūcan, ćeowan, hlōwan, hrōpan, slīpan, spannan, sprūtan.*

7. If we contrast the ME. with the MHG., we shall find the latter far more conservative in its ablaut, and more uniform in its development. This is due to the conservative character of the HG. vocalism, and to its freedom from foreign influence. But though the ME. is less tenacious of the ablaut than the MHG. we have here no completed process, but rather the beginnings of a change which is even now not completed, a prophecy which is being fulfilled. What the NE. will be is clearly foreshadowed in the scattered weak forms which are like the drops that tell of the coming shower. Still the persistency of the ME. ablaut in the midst of the far-reaching phonetic and inflectional changes which characterized this period is a cause of surprise when we turn to the next stage in the history of the language, the NE. of to-day.

Section V. The Ablaut in New English.

Less than one half of the OE. strong verbs remain in NE., and of these more than one half are weak. In place of 309 OE. verbs we have but 154, of which but 73 are strong; while of the OHG. 280, the NHG. has preserved the ablaut in 153. Even where the ablaut is retained it consists of but two or, at the most, three vowels, while the phonetic laws of ME. and NE. have caused wide divergence even among verbs of like class, crossing and confusing the sharply cut lines of the OE. ablaut.

In NE. the preterit singular and plural have the same vowel, except in *was*, *were;* grammatic change is abandoned, its only relics being *were* and the participial adjectives *sodden* and *forlorn*. The ablaut vowels are governed in sound by the following consonants; sometimes the vowel of the preterit is found in the participle, but more often the reverse is true.

In the following the present, preterit, and participle are treated in order, and the OE. classification retained. Where the NE. form does not correspond phonetically to the OE., notes are added. A list of strong verbs which have been added since the OE. time, and of strong participial adjectives corresponding to weak verbs, is appended.

A. The Present.

a. The present of the NE. strong verbs is from the OE. present in 71 cases.

Ia. Bid, break, eat, get, give, lie, see, sit, speak, tread, weave (11).

Ib. Bear, come, shear, steal, tear (5).

Ic. Bind, cling, drink, fight, find, begin, grind, run — note 1, shrink, sing, sink, sling, slink, spin, spring, sting, stink, swim, swing, win, wind, wring (22).

II. Bide, bite, drive, ride, rise, shine, slide, smite, strike, stride, write (11).

III. Choose — note 2, cleave, fly — note 3, freeze, reeve, shoot — note 4 (6).

IV. Draw, heave, forsake, shake, stand, swear, take, wake (8).

V. Beat, blow, crow, fall, grow, hold, know, throw (8).

β. In two cases the NE. present is from the participle; IV. *slay*, V. *hang*, are from *slægen*, *hangen*. The contracted OE. presents *slēan*, *hōn* were abandoned even in ME., and presents formed after the analogy of the other verbs of these classes from the participles.

γ. The following new strong verbs occur in NE. (11).

Ia. Spit, OE. spittan W.

Ib. Wear, OE. werian W.

Ic. Dig, OE. dīcjan W.
Ring, OE. hringan W.
Stick, OE. sticca, noun.
String, OE. streng, noun.

II. Chide, OE. cīdan W. (Sievers S.).
Hide, OE. hȳdan W.
Strive, O. FRENCH estriver.
Thrive, ON. þrīfa S.

IV. Stave, OE. noun nom. pl. stafas.

NOTES. 1. *Run* is from ME. *runnen* = *ronnen* = *urnen* = *ornen* = OE. *éornan* (*eó* for *éo*) = *rinnan*.

2. *Choose* from *cēosan* (*ēo* = *eō*), see note 4.

3. *Fly*. OE. *flēon* and *flēogan*, to avoid confusion with one another, received — the first, a dialectic present (*fly*); the second, weak forms.

4. *Shoot*, from OE. scēotan (eō for ēo). The preterit *shot* suggests *scotjan* OE. W., but is from the participle OE. *scoten*.

B. The Preterit.

The preterit corresponds to the OE. preterit singular in 40 cases; in 14 it is from the participle aided by the preterit plural; in 13 from the participle alone; in 6 cases it is due to a change of class. The causes of these variations from the regular development will be considered after the lists have been given.

a. From the preterit singular are:

Ia. Ate, bad, gave, got, lay, sat, saw (7).

Ib. Came (1).

Ic. Drank, began, ran, sang, sank, shrank, sprang, stank, swam, wón (10).

II. Abode, drove, rode, rose, shone, strode, smote, wrote (8).

IV. Shook, forsook, stood, took, woke (5).

V. Beat — note 1, blew, crew, fell, grew, held, hung — note 2, knew, threw (9).

β. From the participle and preterit plural are:

Ic. Bound, clung, fought, found, ground, slung, slunk, spun, stung, swung, wound, wrung (12).

II. Bit, slid (2).

It is to be noticed that in Ic. the tendency is to abandon the preterits in *a* and to form them in this way; so one often hears, though one seldom sees, the preterits *begun, drunk, sung;* see also V. B. ε.

γ. From the participle alone are:

Ia. Broke, spoke, trod, wove (4).

Ib. Bore, shore, stole, tore (4).

III. Chose, clove, froze, rove, shot; see V. A. note 4 (5).

The four verbs of Ia. followed in ME. the example set by OE. *tredan* (section III. Ia. 3) and, owing to the *r* and *w*, developed an *o* in the participle.

δ. The following have changed class:

Ib. *Hove*, *swore*, from OE. hōf, swōr, IV.; as in German, from the participle, as all verbs of Ib., owing to the umlaut in the present.

Ic. *Struck* from OE. *strāc* II. We find the regular *stroke* in Shakspere. The cause of the change is not clear.

V. *Flew*, *drew*, *slew*, from OE. flēah III., drōh IV., slōh IV. These verbs would have lost the ablaut entirely, see section VI., if they had not changed class.

ε. The later additions to the strong preterits follow the analogy of α. in the following; Ia. *spat;* Ic. *rang;* II. *strove, throve.* From the analogy of β. are: Ic. *dug, strung, stuck;* II. *chid, hid. Stove* follows the analogy of *hove,* — that is, it is from the analogy of participles of Ib.

NOTES. 1. *Beat* is phonetically the equivalent of both *bēatan* and *bēot;* orthographically it corresponds to *bēatan,* but the verb is nevertheless strong owing to the participle *beaten.*

2. *Hung,* ME. *hong* = *heŏng* = *hēong* = OE. hēng (*ēo* for *ē* in class V., see section III.; *ēo* = *eō* is common, see section V. A. note 2, 4).

Why did not all these verbs follow the OE. preterit singular? In Ia. the preceding *r, w,* in Ib. the following *r l,* would have acted on the OE. ablaut in such a way as to make present and preterit singular alike; to avoid this the participle is taken. In Ic. the OE. had beside the form in *a* a secondary form in *o* for the preterit singular before nasals; this was too near the *u* of the participle to resist its analogy. In II., *bit* and *slid,* owing to the dental, seemed like shortened weak preterits (cf. *chid, hid,* and section IV. 1 *slītan*) and so took the place of the regular forms. This similarity caused the dropping of the participial ending in *slid;* and in three cases *shit, slit, twit,* it got into the present also, making a wholly weak verb, see section VI. The irregularity in *struck* is not explained. In III. since OE. *ēo* and *ēa* are indistinguishable in NE., either the participle must be taken or the class changed. The shortening in *shot,* like that in *trod,* is due to the dental. In IV. the class is changed when unlaut, or absorbed *g* in the present, removed the verbs from the analogy of their associates.

C. The Participle.

The NE. past participle is regularly from the OE. form, but in 7 cases it is from the preterit, and in one case from a participial adjective; an attempt to explain these irregularities is made at the close of the section.

α. From the OE. participle are:

Ia. Bidden — note 1, broken — note 2, eaten, given, lain, spoken — note 2, trodden, woven — note 2 (8).

Ib. Borne, come, shorn, stolen, torn (5).

Ic. Bound, clung, drunk, fought, found, ground, begun, run, shrunk, slung, slunk, sprung, spun, stung, stunk, sung, sunk, swum, swung, won, wound, wrung (22.)

II. Bitten, driven, ridden, risen, slid or slidden, smitten, stridden, struck (see V. B. δ.), written (9).

III. Chosen, cloven, flown, frozen, shot (see V. A. note 4), rove (6).

IV. Drawn, forsaken, shaken, slain, taken, waken (and hove, sworn, see V. B. δ.) (8).

V. Beaten, blown, crown, fallen, grown, known, thrown (7).

β. From the preterit singular are:

Ia. Got and gotten, sat (2).

II. Abode, shone (2).

IV. Stood (1).

V. Held — note 3, hung (2).

γ. From a participial adjective is *seen*, OE. *gesīene.* It does not correspond to any OE. verbal form.

δ. Participial adjectives have sometimes preserved strong ablaut vowels which are lost in the verbs. These correspond in their vowel always to the OE. participle. They are: *blown* (of flowers, etc.), *forlorn*, *graven*, *hewn*, *laden*, *molten*, *mown*, *shapen*, *shaven*, *shriven*, *sodden*, *sown*, *swollen.* There is also a participial adjective with a strong ending from an OE. weak verb; this is *rotten*, OE. *rotjan*, W. The OE. *strīcan*, II. has in NE. gone over to Ic. in preterit and participle, see V. B. δ., but the adjective *stricken* preserves the old ablaut vowel.

ε. The new strong participles follow the analogy of α. in Ib. *worn;* Ic. *dug*, *rung*, *stuck*, *strung;* II. *chidden*, *hidden*, *striven*, *thriven;* IV. *stove*, but with a change of class to Ib., like *hove*, V. B. δ. The analogy of β. is followed in Ia. *spat.*

NOTES. 1. *Bidden* owes its vowel to the analogy of the present.

2. *Broken*, *spoken*, *woven*, see V. B. γ.

3. *Held.* There is an obsolete *holden* and a participial adjective *beholden* from the OE. participle.

Why did not all these words follow the OE. participle? In Ia. *got*, *sat*, *spat*, owing to the dental, were taken for weak preterits, and, as such, transferred to the participle. *Seen* is not explained. In II. *abode*, had it developed regularly, would have fallen together with the participle of *bid.* *Shone* is not clear. In IV. *stood*, owing to the dental and the peculiarity of the present, is treated like a weak preterit, and so transferred to the participle. In V. *hela* shows the same dental influence that we have seen in Ia. and IV. *Hung* follows the analogy of all other strong verbs with *u* in the preterit, and transfers this form to the participle.

In general, the NE. ablaut vowels correspond to the OE.; where they do not, the special and peculiar influences are not difficult to

see. Simplicity has been the aim of every change, practical common-sense has been the guiding power. We have now to see how far the verbs which have become weak in NE. owe the loss of the ablaut to the same causes which we have seen at work here.

SECTION VI. THE NEW ENGLISH WEAKENED VERBS.

There are 81 verbs which have become weak in NE. Here the present alone preserves an ablaut vowel, which is usually that of the OE. present, though in the following four cases the participle has been preferred: *flay*, OE. *flaegen; shit, slit, twit*, OE. *sciten, sliten, æt-witen.* See section V. A. β., and B. ad fin. In a few cases the phonetic development of the NE. present is slightly irregular, cf. for instance, *mourn* with *spurn*, but this belongs to the special history of the OE. sounds. The NE. weakened verbs are:

Ia. Knead, mete, bequeathe, weigh, wreak (5).

Ic. Bark, bell, braid, burn, burst, carve, climb, delve, help, melt, mourn, spurn, starve, swell, swerve, thrash, warp, yell, yelp, yield (20).

II. Glide, gripe, shit, shrive, slit, twit, writhe (7).

III. Bow, brew, brook, chew, creep, crowd, flee, fleet, lie, lose, rue, seethe, sprout, suck, shove (15).

IV. Ache, bake, fare, play, gnaw, grave, lade, laugh — note 1, shape, shave, step, wade, wash, wax (14).

V. Ban, blow (of flowers, etc.), dread, flow, fold, glow, hew, leap, let, low, mow, read, row, shed, sleep, sow, span, swoop, walk, weep (20).

NOTE 1. *Laugh* is not from *hliehhan*, but from the unumlauted *hlíahan*, which is not uncommon in OE.

The loss of ablaut is due to the character of the vowel in the present and the nature of the following consonant. The rules may be formulated as follows:

1. The verb is strong when the vowel is followed by *n* + consonant, *s*, and *c* (except after *ū*), and when the OE. present vowel is *i, e, ie, e, éo, ī*, except as provided in 2. This accounts for 60 strong verbs out of 73. It fails to account for Ia. *lie;* III. *cleave, fly, reeve, shoot;* IV. *draw, slay;* V. *beat, blow, crow, grow, know, throw.*

2. The verb is weak when the vowel is followed by liquid + consonant (except in case of *éa*), *m* + consonant, *g, w;* and usually when the present vowel is followed by a dental; further, whenever the vowel is *ēo, éa, ǣ, a, ā, ō, u, ū;* except as provided above. This accounts for 72 weak verbs out of 81. It fails to account for Ia. *bequeathe, wreck;* II. *gripe, shrive, writhe;* III. *lose;* IV. *ache, bake;* V. *fold.*

Exceptions to 1. *Lie*, Ia., is strong to distinguish it from *lie*, III.; it is often confused in speaking with *lay*, W. *Cleave*, *reeve*, have frequent weak forms, but they are still regularly strong. *Fly* has changed class, and is strong to distinguish it from *flee*. *Shoot* has the same forms that it would have were it weak. *Draw* and *slay* have changed class to preserve the ablaut. *Beat*, if it had shortened the preterit and participle, would have fallen together with these forms of *bet;* it retained, therefore, the long forms and the ending *en*. *Blow*, *crow*, *know*, *throw*, Vb., and *grow*, Vc. (by analogy of Vb.) are strong, though *mow*, *sow* in Vb. are Ws., and all other verbs in Vc. are W. Why Vb. and Vc. are treated differently in NE. is unexplained.

Exceptions to 2. *Bequeathe* owes its weak forms to its legal usage; cf. *hanged*, legal for *hung*. *Wreck* is W. because of OE. *wreccan*, NE. *wreck*. *Gripe* is unexplained. *Shrive*, owing to a consciousness of its foreign origin, and to its ecclesiastical use (cf. *bequeathe*) is Ws. A derivative with an ablaut vowel is *Shrovetuesday*. *Writhe* is unexplained. *Lose* is W. because of OE. *losjan*, W. *Ache*, *bake*, see IV. 4, 5. *Fold* is a denominative to *féald*, and not immediately from the verb.

The influence of following consonants on the verbs is to be thus explained.

The Nasals. Single nasals do not affect the vowel, but *m* + consonant so far lowers the present of Ic. as to prevent ablaut. In IV., V. *n* + nasal is accompanied with ablaut partly on account of the analogy of Ic., but more on account of the peculiarity of the verbs (*stand*, *hang*. See V. A. *β*., B. note 2, C. ad fin.).

The Liquids. Single liquids do not affect the ablaut, but liquid + consonant always prevents ablaut in Ic., and tends to preserve it in Va., for it lowers the vowel of the present, and so destroys the distinction between the ablaut vowels in Ic., while it magnifies it in Va. Note the exception, *fold*.

The dentals, traces of whose influence we have already seen in section V. B. C., often produce weak verbs, but by no means regularly. To their influence, aided at times by the analogy of likesounding weak verbs, we owe the weakening of Ia. *knead*, *mete;* II. *glide*, *shit*, *slit*, *twit*.

G and *g* + consonant unite in ME. with the preceding vowel to form a diphthong, which places these verbs out of the analogy of their class. Most of these become weak, a few change class, V. B. δ.; one only, *lie*, Ia., retains strong forms.

W, by coalescing with the preceding vowel, usually destroyed the ablaut. The peculiar exceptions are noted at the close of "Exceptions to 1."

S favors strong forms in III., except for *lose;* the cause is not clear.

C in IV. (NE. *k*) preserves the ablaut, and gives the OE. *ō* a short sound. I do not know the cause of either the shortening or the weakening.

Of the 81 NE. weakened verbs 41 only were always strong in ME.; 32 have strong and weak forms, 3 have only weak forms, and 5 are only in the present. Plainly, then, we have here only a continuation, or fulfilment of the ME. processes. There is nothing new here; no new elements, such as have affected the vocalism, have been at work; the old laws have only become more universal in their application. The desire for clearness and simplicity, the practical sense which surmounts every difficulty with sureness and readiness, has become more clearly marked, and so the English ablaut in its changing fortunes is a reflection of the mental characteristics of the race.

VI. — *General Considerations on the Indo-European Case-System.*

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THAT the whole system of declension in Indo-European language is, as compared with the system of verb-inflection, a matter of great and unsolved difficulty, will be generally admitted. No one of the three departments of expression involved in it — gender, number, case — has had even its main historical outlines laid down to the general satisfaction of scholars. The time, it would seem, has not yet come for dealing successfully with the subject. What is wanting, in order to put us in condition to do this, is (apart from the general improvement of linguistic philosophy), on the one hand, a better comprehension of the more modern and secondary declensional elements which have been produced here and there among the languages of our family; and, on the other

hand, a thorough study of the analogous but less systematic and shapely forms of expression in languages of lower structure. It is from the latter source, indeed, that important improvements in the theories of Indo-European form-history in all its parts are especially to be expected. But it is also, if I am not mistaken, possible to help the movement in some measure by a general review of the ground, and criticism of the methods and results of recent investigators: and that is what will be attempted, and for the case-system only, in the present paper.

A few points respecting the original value of the cases appear to be pretty well established; general opinion is fairly settled in regard to them, and they look as if likely to stand the test of further examination — which is, of course, in the present state of our knowledge, the most that can be claimed for anything in primitive language-history.

Thus, in the first place, the exceptional character of the genitive, as an adnominal or adjective case. The verbal constructions of the genitive appear to be secondary only; there is no difficulty about the satisfactory explanation of them as such. The formation of this case, then, falls into the general department of the derivation from noun-stems of secondary stems, signifying 'relating to or concerned with' what is expressed by the primitive — this being the fundamental sense of all secondary adjective-formations. The predominance of the sense 'belonging to,' which finally makes of the case an almost exclusively "possessive" one, is a matter of gradual development, analogous with that which has made the conspicuous body of possessive suffixes, and the class of possessive compounds, in Sanskrit. As to the affiliation of the earliest Indo-European genitive-endings with adjective-making suffixes actually in use as such, it has been, as is well known, repeatedly attempted, and with a degree of success; but the results reached are not regarded as certain. Frequent instances however occur, in the later history of the languages of our family, of interchange between genitive case-forms and derivative adjective-stems: familiar examples, among the pronouns, are the Sanskrit *asmāka* 'our' and *yuṣmāka* 'your,'

the Latin *noster* and *vester*, and the Germanic *mine* and *thine*, and so on. Opinion differs somewhat as to the direction of derivation here; and we perhaps even oftener see it stated that the adjectives are made from the case-forms; but this appears to me a false and indefensible view: we have in reality in such cases a repetition of the process by which the primitive genitives were made, by stereotyping a no longer inflected adjective-form into a case-form. This is as much in accordance with all the usual processes of derivation in our languages as the taking of a case-form and inflecting it adjectively would be opposed to them.

Again, in the second place, certain other of the cases appear clearly to have had originally the office of indicating local relations. These cases are three. The ablative indicates the relation of removal, or is the *from*-case. The instrumental indicates the relation of concomitance or adjacency, passing over into that of means or instrument: it is the *with*- or *by*-case, in the various senses of those prepositions. The locative indicates the relation of place where: it is the *at*- or *in*-case. These views, too, are so widely held that they may be said to have the general assent of linguistic scholars. There are, to be sure, those who oppose them. Thus, for example, Penka, in his monograph on the case-system,[1] holds that the partial use of the locative in Sanskrit as indicating the goal of motion and action, as a sort of *to*-case, is not less original than the other; and he even lays this assumed fact at the basis of his whole case-theory, claiming that if the locative includes two such irreconcilably diverse meanings as 'at' and 'to,' we must infer that no case-form was created to fill any single definable office: whence follows — and so on. Whereas, in truth, there is nothing in this Sanskrit use of the locative to cast any doubt upon its primitive unitary character; it is a thing evidently of secondary origin, entirely analogous with the transfer of English usage which has made it customary

[1] *Nominalflexion* etc., Vienna, 1878. It contains a convenient report and review of all the theories of explanation brought out up to that time, accompanied with a destructive criticism which one can mostly approve and enjoy; but the author's own theory, when he finally produces it, is at least as unacceptable as any of the rest.

for us to say "go there" and "come here" instead of "go thither" and "come hither," or with the transfer of Sanskrit usage which has made the genitive also to no small extent express the goal of action (as in 'give it his' instead of 'to him'). Again, Schleicher, finding traces of more than one form of the instrumental in earliest Indo-European speech, suggests that the one form may have been created to signify concomitance, and the other instrumentality. A most unfortunate and valueless intimation this; since the expression of instrumentality can only have been a development out of the expression of concomitancy, or of something kindred and equally external or physical: such a development as is seen in the prepositions *by* and *with* themselves, our present indicators of the means and instrument, though both of them not long ago were particles of adjacency only, and one (*by*) still retains in part that value.

This point is one of the highest importance in the theory of the case-system and its origin. It may be laid down as a universal truth that all designation, of the relations of objects as well as of objects themselves and their activities, begins with what is most physical, most directly apprehensible by the senses. The whole body of intellectual, moral, ideal, relational expression comes by processes of gradual adaptation from the expression of sensible acts and qualities and relations; such adaptation is all the time going on in the present history of the languages we use, and their past history is in great measure an exhibition of the same movement — the grandest and most pervasive movement which is to be seen in them. We have not succeeded in demonstrating the origin of any bit of expression until we have traced it up to its physical value; if we have to stop short of that, we must not fail to see and acknowledge that our quest has not reached its goal. Now among the relations of objects, those of place are obviously the most physical and sensible; and our languages are filled with results of the transfers of designation from local to more ideal relations. The whole class of pronouns, with all that has come by derivation from them, is founded on conceptions of relative place; the adverb-prepo-

sitions of locality and direction, whose origin goes back to a very early period of the development of our ancestral speech, have been ever since, and are still, the fertile source of expression for the most various conceptions: we have only to look into the history of present and past uses of words like *of, from, for, in, out,* in order to find abundant illustration. From particles of place come by a next transfer those of time; and those of manner, degree, and modality in general are at no difficult distance. Our general knowledge of language shows nothing more primitive and fundamental, as underlying the expression of place-relations; and we are therefore entitled to rest satisfied with the explanation found for the instrumental, ablative, and locative cases, and to regard their local values as the original ones, serving as basis to the whole variety of their other uses.

As regards, however, the other three cases, the matter is much less clear. There is, in the first place, the dative: however much, in later time, it may wear the aspect of a *to*-case, the students of early Indo-European speech do not feel authorized to assign it that office. Thus Delbrück, who had earlier (Kuhn's *Zeitschrift*, vol. xviii.) suggested as its fundamental meaning a "physical inclination towards something," at present, in his latest publication (*Synt. Forsch.*, iv. 53), assents to the view expressed by Hübschmann (*Zur Casuslehre*), that it is to be regarded rather as "a purely grammatical case," as designating "that which the predication concerns" (*welchem die Aussage gilt*). This is most unsatisfactory and unacceptable. To say that the origin of the dative is still involved in obscurity for us, and that we do not succeed in tracing its office back of the point at which it stands as secondary object of a verb, is to take intelligible and defensible ground; but to explain the case as *per se* the indicator of a grammatical relation, namely that of something affected by the predication, appears to me like a virtual confession of ignorance, made under cover of a claim of positive knowledge. There is no such thing in language as an originally grammatical case or form of any kind; this can only be the outcome of a series of adapting changes, passed upon something that

had once a sensible and definable value. One might as well explain the subjunctive as a purely grammatical mode, indicating contingency of action; or the passive as a voice created to signify recipience of action; or *of* as the sign of the grammatically adjective relation of one noun to another. Moreover, the form of statement of the dative meaning, as given by Delbrück, seems open to serious objection. There is no member of the sentence that is not truly concerned in the predication, and that is not sometimes, or in some languages, taken in, distinctly or impliedly, into the very structure of the verb, the essential predicating word. If the whole sentence is not to be called the predication, then this name and quality must be limited to the verb alone; and the first and most indispensable member "which the predication concerns" is the subject, from which the action proceeds; the next, in immediateness and frequency, is the object, to which it most directly addresses itself; then follow the other circumstances, of remoter object, means, place, and so on, in their various degrees of nearness and indispensability. For all these, our language, in the course of its gradual development of the membered sentence out of the original holophrastic word-sentence or root, has provided various distinct means of expression; among the rest the dative case, which has its own special degree and mode of concernment to designate, like all the others. And the question is in respect to all of them the same: namely, from what starting-point, and through what intermediate steps, the expression of that particular kind of concernment was arrived at. A dative relation (along with an accusative one) seems to be wrought into the structure of the Indo-European verb itself in the inflection of the middle voice; and the South-African languages have a special conjugation-form meaning 'to do for some one' (e. g. *bonela*, 'see for,' from *bona*, 'see'). In like manner, we may say, the English verb *kick* involves in itself the instrumental concernment, which in German has to be expressed by an instrumental phrase (*mit dem Fusse stossen*, 'thrust with the foot').

The circumstance pleaded by Delbrück, that "the genuine

dative is not construed with prepositions," cannot be allowed any considerable measure of force as against the primitive local value of the case, in view of the original absence of prepositional character in these simple words of direction, and their gradual change of office, accompanying the transformation and specialization of the cases. The capacity of acquiring prepositional construction might as easily be lost by an originally local dative, as gained by an originally adjectival genitive (or, according to Delbrück's view, by an originally "purely grammatical" accusative).

It seems better, then, to regard the primitive office of the dative as a matter thus far obscure, and to look for its elucidation hereafter, along with the general clearing-up of the subject of case-formation. The theory of an originally "grammatical" value is not one on which we have reason to repose even provisionally.

But the same claim, of an originally grammatical value, is made by Hübschmann and Delbrück for the accusative also. The latter scholar, indeed, appears clearly in connection with this case to violate his own fundamental rules for dealing with questions of origin. In his Introduction to the work already quoted, he expresses himself as follows, in opposition to the old method of arriving at the "fundamental idea" (*Grundbegriff*) of a form: "As fundamental ideas, have been hitherto often set up such general ideas as seemed to their authors best calculated to bind together in one comprehensive scheme the manifold uses of a form (so, for example, 'possibility' in the case of the subjunctive mode). In recent time, such attempts have been with good reason abandoned, because it was evident that they could lead to nothing that had historical value." In coming, now, to deal with the accusative, Delbrück first reports Hübschmann's general scheme of classification of its uses into "necessary" and "independent;" and then he recognizes as the only fundamental idea that can bind the two classes together into one comprehensive scheme the following: "The accusative denotes a complement or nearer definition of the verbal idea"! A more vague and shadowy generality than this, by way of substitute for a real primitive value, out of

which the other values should have historically developed, can hardly be conceived. Under it can, to be sure, be grouped without difficulty all the accusative uses; but also, unfortunately, and with equal facility, the uses of all the other four adverbial cases. "Complement or nearer definition of the verbal idea" is a definition that impartially fits accusative, dative, instrumental, locative, and ablative — one might say, like a mitten, but that a mitten does at least keep the thumb apart from the other four fingers. The accusative certainly has its own set of uses, separate from those of the other cases; and our quest should be after the use which lies historically at the basis of the rest; how we are furthered by the setting-up of a fundamental idea which includes the whole body of cases save the nominative, and does not really exclude even that (since to specify the actor is strictly to limit or define the otherwise indefiniteness of the action), it is not easy to see. Far better were it to make a frank confession of ignorance, saying that it is thus far possible only to state and classify the varieties of accusative use, since the starting-point of their development is not yet determined or determinable.

It may be questioned, however, whether we are reduced to the necessity of such a confession; whether it may not be found practicable to rank the accusative with the three cases treated of above, as also one of originally local value — namely, as the *to*-case, or that which denotes the immediate goal of motion or action. This seems to me so much more probable than any other of the explanations given of the case, that I am ready to adopt it, provisionally, or until some sound reason shall be brought against it, or some other theory placed upon a yet better foundation. We cannot, of course, in such a matter expect anything like a demonstration, excluding all possibility of an alternative theory; it is only a question of greater or less plausibility, on the one side and on the other. The evidences that make in favor of the proposed explanation are briefly these: first, the improbability that, in any scheme of designation of local relations, this simplest and most fundamental relation would be passed over; and this improbability is so strong that, if not here, we should seem called upon to

look for the expression of a *to*-relation in the dative. Then, second, and especially, the peculiar fitness of such an office to pass over into what has confessedly been, from the earliest traceable period of Indo-European speech, the leading office of the accusative: that of designating the direct object of the verb, the person or thing to or unto or upon which the action expressed by the verb directs or expends itself — for that is all that is really implied in the grammatical relation of direct object. The expression of this grammatical relation is thus with entire ease derivable from one of local relation; and, so far as I can perceive, in no other way. With those who appreciate the necessity of finding an underlying physical basis for all "purely grammatical" items in language, the argument here given will go a great way; and as the philosophy of language-history comes to be better understood, that necessity will be more clearly seen. In the third place, there are abundant indications in early Indo-European speech, especially in Sanskrit, of the actual use of the accusative as goal of motion after verbs; and this construction with prepositions endures down even to the latest times: the former as well as the latter is most acceptably viewed as the relic of an earlier more widely spread condition of things. We have no reason whatever to assume that the accusative was at the beginning any more restricted to use with verbs than were the other cases now called by us "adverbial" because of their predominantly adverbial constructions; each was employed wherever the local relation which it expressed was called for. Infinitives and participles are nouns and adjectives which, because of the inferior concretion in them, by usage, of the meaning of action, have retained the original capacity of "verbal" constructions shared by them with the proper verbal forms; and the Sanskrit shows how uncertain is the line of division between them and ordinary nouns, and how easily even a secondary and comparatively modern adjective derivative can pass over into the class of participles, or take on all the functions of such.

It is a matter of course that no mere study and classification of the uses of the accusative will ever bring us to a per-

emptory theory of their origin and mutual connections. The shifts and transfers, the extensions and restrictions, gradually brought about by usage, are too manifold and baffling for that. We might as well hope to draw out a unitary scheme of the Greek genitive uses, or the Latin ablative uses, without the help of historical study, which shows us of what diverse elements each of those cases is made up. What we have to do is to inquire of comparative grammar, and, if that fails us or renders an uncertain answer, of sound and sober linguistic theory, for a solution of the problem of origin, and then to let that govern our understanding and presentation of the particulars of usage. The variety of constructions of our infinitive with *to*, which is a rude analogue to the assumed original *to*-accusative, is wholly puzzling to one who does not hold fast to the historical clue. And the case is yet worse with the infinitives of Greek and Latin. Tell a classical grammarian of a couple of generations back that his much-studied infinitives were only derivative nouns in an oblique case, and he would have held you in derision. So with many at present, as regards the primary physical and local *to*-value of the accusative; but the question of its acceptance depends, after all, only upon whether, among the various not demonstrably impossible explanations of the case, this is the one that has most in its favor. Another theory worthy of mention and attention will be noticed a little further on.

There remains for discussion the nominative, which is also a case of much difficulty and difference of opinion. Not, indeed, as regards its office; this, so far as we can see, has been from the beginning that of designating the performer of the verbal action; but as regards how it came by its characteristic sign or signs: since we might naturally expect to find it the bare unaltered stem, and only in that way distinguished from the other cases, whose definable speciality of office entitled them to special modes of designation. The probability is decidedly greater here than anywhere else in the case-system that the ending is a mere repetitional demonstrative element, grown on to the stem, to which it was appended without definable office. Such appendages are frequent

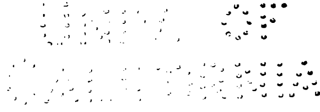
enough in a variety of languages; and even in our own modern tongues a repetitional pronoun is often vulgarly added after the proper subject (*this fellow* HE *says*, and the like). But we also ought not to leave out of view the possibility of a *quasi*-ablative origin for the nominative (suggested, I believe, by an English investigator): "from this, such and such action, to that," is not, in the inchoate period of sentence-development, an inconceivable first model for a simple three-membered clause, of subject, verb, and object.

If a repetitional demonstrative should come finally to be recognized as the most acceptable origin of the nominative-ending, the question would of course arise, whether the accusative-ending might not best be explained as of the same character. This would then involve a theory of the order of case-making like that of Curtius, who holds (in his *Chronologie*) that the accusative was for a period the only oblique case, until certain parts of its wide office were taken possession of by the three (or four) other cases, created to signify certain local relations. It would not at all necessarily imply any distinction of 'here' and 'there' between the nominative and accusative signs; since, except in forms of the first person, the actor is no nearer to the speaker than is the object; there would rather be a gradual separation in usage of two appended elements originally equivalent and interchangeable, with assignment to different offices. It would be like the distinction of secondary derivatives, originally signifying general appurtenance, into possessives, patronymics, gerundives, and so on.

As regards the genesis of the case-endings themselves, from what elements they come, and what the process of their reduction to their present form, little or nothing of importance has yet been made out. It is obviously useless to pick out a member or two from an extensive system, and claim to give a satisfactory explanation of them, while the other members remain obscure. Nothing can be called truly satisfactory that does not include a considerable part of the system. The recognition of pronominal stems in the *s* and *m* of the nominative and accusative singular is the item most confidently asserted and most widely accepted; but even this is beset

with too many doubts and difficulties to be taken for anything better than a plausible conjecture, to which future investigations may perhaps give a more substantial character. The same thing must be said of the speculations of A. Bergaigne (in the *Mém. Soc. Ling.*, ii. 358 ff.), who, with an excess of ingenuity, strives to demonstrate in the forms of cases (minus their most important elements, the final *s*, *m*, and *d*) a combination of various derivative suffixes, sometimes as many as three or four, with the stem. In the present condition of the general question, such work is of no assignable value; one and another item in it may finally be proved right, but it casts no light in the meantime upon the origin of cases; it deals only with the analysis of derivative suffixes. As has already been shown, a real connection appears to exist between general noun-derivation and genitive-formation; but, on the other hand, the connection of the other local or adverbial cases is with adverb-formation. This is a point of high importance, and its recognition seems to be an essential step of progress toward a true account of the cases. The relations, of form and function, between the cases and adverbs are so obvious as never to have escaped notice; and as we see interchanges between adjectives and genitives through the whole history of Indo-European speech, so we see the same between the other oblique cases and adverbs — from the φι or φιν of the Greek, and the Prākrit ablative in *do* (=the Sanskrit adverb in *tas*), down to such modern instances as the French *en* and *y*, and the Italian *vi* and *ci*. The truth here involved is apt to be put in the form of statement that an adverb is a stereotyped case-form; but that, though in part correct, is one-sided and incomplete: it does not include the numerous and distinct classes of adverbs made by special adverbial suffixes, separate from case-endings; and, especially, it does not apply to the earliest period of form-making. More accurately, there is no ultimate historical distinction between adverbs and case-forms — just as there is none between substantives and adjectives, and, still further back in our language-history, even between nouns and verbs. A case is ultimately an adverb, made alike from all noun-stems, and with varieties

(on what basis formed we do not yet know) adapted and appertaining to the various number-forms of each stem. Case-making, then (apart from the genitive), is one division of the wider department of adverb-making, and to be solved as such; and no theories of origin of the case-system and of case-endings will be likely to be successful, except as they take due account of this relation of the two subjects. We have, to be sure, to make with all probability the theoretical assumption of a yet earlier period in language-growth, when adjective-making and adverb-making were as yet undifferentiated processes; but the origin of the case-system lies hitherward from, or at least forms a part of, their differentiation.



APPENDIX.

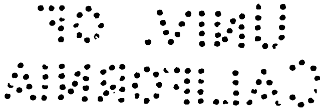
I. Proceedings of the Fourteenth Annual Session, Cambridge, 1882.

II. Treasurer's Report.

III. List of Officers and Members.

IV. Constitution of the Association.

V. Publications of the Association.



MEMBERS IN ATTENDANCE AT THE FOURTEENTH ANNUAL SESSION.

(From the Autograph Registry Slips.)

Frederic D. Allen, Harvard University, Cambridge, Mass.
William F. Allen, University of Wisconsin, Madison, Wis.
Cecil F. P. Bancroft, Phillips Academy, Andover, Mass.
Charles E. Bennett, Harvard University, Cambridge, Mass.
Charles J. Buckingham, Poughkeepsie, N. Y.
Lucius H. Buckingham, English High School, Boston, Mass.
Henry F. Burton, University of Rochester, N. Y.
William C. Cattell, Lafayette College, Easton, Pa.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
William W. Eaton, Andover, Mass.
Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Frank M. Gilley, Chelsea, Mass.
William Greenwood, Cambridge, Mass.
Isaac H. Hall, Philadelphia, Pa.
Samuel Hart, Trinity College, Hartford, Conn.
Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.
Hans C. G. Jagemann, Johns Hopkins University, Baltimore, Md.
John Norton Johnson, Harvard University, Cambridge, Mass.
Robert P. Keep, Williston Seminary, Easthampton, Mass.
Thaddeus D. Kenneson, Harvard University, Cambridge, Mass.
Charles R. Lanman, Harvard University, Cambridge, Mass.
Thomas B. Lindsay, Boston University, Boston, Mass.
Jules Luquiens, Institute of Technology, Boston, Mass.
Francis A. March, Lafayette College, Easton, Pa.
Philippe B. Marcou, Johns Hopkins University, Baltimore, Md.
Augustus C. Merriam, Columbia College, New York, N. Y.
C. K. Nelson, Brookeville Academy, Brookeville, Md.
W. B. Owen, Lafayette College, Easton, Pa.
Charles W. Park, Bombay, India.
Tracy Peck, Yale College, New Haven, Conn.
William T. Peck, High School, Providence, R. I.
B. Perrin, Western Reserve College, Cleveland, Ohio.
Edward D. Perry, Columbia College, New York, N. Y.
Samuel Porter, National Deaf-Mute College, Washington, D. C.
Henry Preble, Harvard University, Cambridge, Mass.
Charles P. G. Scott, Columbia College, New York, N. Y.
J. B. Sewall, Thayer Academy, South Braintree, Mass.
Thomas D. Seymour, Yale College, New Haven, Conn.
Clement L. Smith, Harvard University, Cambridge, Mass.
Frank Webster Smith, Lincoln, Mass.
William A. Stevens, Rochester Theological Seminary, Rochester, N. Y.
Frank B. Tarbell, Yale College, New Haven, Conn.
Edward M. Tomlinson, Alfred University, Alfred Centre, N. Y.
Crawford H. Toy, Harvard University, Cambridge, Mass.
James C. Van Benschoten, Wesleyan University, Middletown, Conn.
Henry C. Warren, Johns Hopkins University, Baltimore, Md.
Minton Warren, Johns Hopkins University, Baltimore, Md.
John H. Wheeler, University of Virginia.
John Williams White, Harvard University, Cambridge, Mass.
William D. Whitney, Yale College, New Haven, Conn.
Joseph Colver Wightman, Taunton, Mass.
John Henry Wright, Dartmouth College, Hanover, N. H. [Total, 52.]

AMERICAN PHILOLOGICAL ASSOCIATION.

CAMBRIDGE, MASS., Tuesday, July 11, 1882.

THE Fourteenth Annual Session was called to order at 3 P. M., in the Assembly Room of the Faculty of Harvard College (University Hall), by the President, Professor Frederic D. Allen of Harvard College, Cambridge, Mass.

The Treasurer, Mr. Charles J. Buckingham of Poughkeepsie, N. Y., presented his report. The summary of the year's income and expenses is as follows:

RECEIPTS.

Balance on hand, July 13, 1881		$418.46
Fees, assessments, and arrears paid in	$540.00	
Sales of Transactions	399.50	
Interest on deposits	17.25	
Total receipts for the year		956.75
		$1,375.21

EXPENDITURES.

Balance due on Printing for 1880 (vol. xi.)	365.40	
Plates for Proceedings for 1881 (vol. xii.)[1]	115.83	
600 copies of Proceedings for 1881, separate	29.30	
Plates for Transactions for 1881 (vol. xii.)[1]	222.22	
600 copies of vol. xii. (Tr. *and* Pr. together)[1]	103.50	
Reprints of separate articles for authors	37.00	
Postages	65.85	
Mailing, shipping, and expressages	35.05	
Job-printing	39.10	
Copying	2.60	
Sundries	14.23	
Total expenditures for the year[2]		1,030.08
Balance[3] on hand, July 10, 1882		345.13
		$1,375.21

[1] The sum of items 2, 4, and 5 gives the cost of composition, corrections, electrotyping, press-work, paper, binding, etc., for vol. xii., viz., $441.55.

[2] This sum really includes, besides the expenses of the last fiscal year, the great bulk of the expenses of the preceding.

[3] An oversight (involving an error against himself) was made by the Treasurer, in omitting to enter the *sum* of a bill for $65, the *items* of which he had already entered. A true voucher for this sum of $65 is in the Treasurer's hands. The reported balance of $410.13 is therefore here corrected.

The bond of the Connecticut Western Railroad Company, numbered 960, for $500, with 13 semi-annual and unpaid coupons of $17.50 each attached thereto, being the same lately held by the American Philological Association, was exchanged by its Treasurer, July 10, 1882, at Hartford, Ct., for certificate, No. 781, of three shares, of One Hundred dollars each, of the Hartford and Connecticut Western Railroad Company, made payable to C. J. Buckingham, Treasurer of the American Philological Association.

On motion, the Chair appointed Professor J. C. Van Benschoten and Professor Henry F. Burton a committee to audit the Treasurer's report.

The Secretary, Professor Charles R. Lanman of Harvard University, Cambridge, Mass., presented the following report of the Executive Committee:

a. The Committee had elected as members of the Association;

Rufus B. Richardson, Ph. D., Professor of Latin, Dartmouth College, Hanover, N. H.
John H. Wright, Professor of Greek, Dartmouth College, Hanover, N. H.
William H. Hawkes, M. D., Washington, D. C.
John Norton Johnson, A. M., Graduate Student, Harvard University, Cambridge, Mass.
Charles Darwin, Librarian of the Geological Survey, Washington, D. C.
W. S. Scarborough, Professor of Ancient Languages, Wilberforce University, Wilberforce, O.
James C. Mackenzie, Ph. D., Principal of Classical School, Wilkesbarre, Pa.
Ralph L. Goodrich, Clerk of U. S. Courts, Little Rock, Ark.
Henry Johnson, Professor of Modern Languages, Bowdoin College, Brunswick, Me.
Clement L. Smith, Professor of Latin, Harvard University, Cambridge, Mass.
James A. Harrison, Professor of English, Washington and Lee University, Lexington, Va.
Philippe B. Marcou, Instructor in French, Johns Hopkins University, Baltimore, Md.
William G. Hale, Professor of Latin, Cornell University, Ithaca, N. Y.
Jules Luquiens, Professor of Modern Languages, Institute of Technology, Boston, Mass.
Edward Delavan Perry, Tutor in Greek and Sanskrit, Columbia College, New York, N. Y.
John H. Wheeler, Professor of Greek, University of Virginia.
George M. Lane, Professor of Latin, Harvard University, Cambridge, Mass.
Frank M. Gilley, Teacher of Classics, High School of Chelsea, Mass.
John Avery, Professor of Greek, Bowdoin College, Brunswick, Me.
William H. Treadwell, Instructor in Yale College, New Haven, Conn.
Frank Webster Smith, Graduate Student, Harvard University, Cambridge, Mass.
S. E. D. Currier, Roxbury, Mass.

b. The Proceedings of the session of July, 1881, had been published November 17, 1881. The Transactions for the same year had been published February 13, 1882.

c. By advice and with consent of the Executive Committee the Secretary had distributed thirty-five complete sets of the Transactions among the principal foreign libraries and learned societies. They had been forwarded free from Washington to their several destinations by the Smithsonian Institution. The list is given on pages lviii, lix. The Secretary had also sent copies of the eleventh and twelfth volumes of the Transactions to fifty of the principal libraries of the United States, *gratis*, with a circular, offering to complete the set for twelve dollars (half the old price). As a result of these and other efforts, since about the beginning of 1881, he had sold publications of the Association to the amount of $530.50. The advantages of these sales were twofold: one of the fundamental objects of the Association, "the diffusion of philological knowledge," was thereby furthered, and the condition of the treasury was bettered. The libraries which thus become subscribers to the publications of the Association are given on pages lvii, lviii.

d. The bills against the Association, especially the printers' bills, had been paid early and promptly, and the balance of $345 in the treasury was therefore much more significant than usual, inasmuch as heretofore the bills for printing had often run over from one fiscal year to another. The Association had no debts save a few small current dues.

e. The Executive Committee had voted to continue the reduction in the price of *complete sets* of the Transactions. A complete set, accordingly, now costs $12, and will, upon the appearance of the thirteenth volume, cost $13. The price of volumes not sold in complete sets will be $1.50 apiece, to members and nonmembers alike; and no reduction will be made on this price, except, of course, that for orders for nine, ten, or eleven volumes not more than the price of a complete set will be charged.

f. The Committee gave their approval to the advertising of the publications of the Association in "The Publishers' Trade-List Annual," and directed the Secretary to continue the same.

g. The Committee recommended the adoption of the amendment to the Constitution which had been proposed in due form (see *Proceedings for* 1881, p. 15) at the previous meeting, and by which the annual assessment would be reduced from five dollars to three dollars.

The Committee proposed the following arrangement for the hours of the sessions: for Tuesday evening, from 8 o'clock until the close of the President's address; for Wednesday, from 9 A. M. to 1 P. M., and from 2 to 4; for Thursday, from 9 A. M. to 1 P. M., and from 2.15 to 6 if an afternoon session should be necessary. The arrangement was accepted without objection.

The proposed amendment to the Constitution was adopted.

The Secretary presented an invitation from Colonel Theodore Lyman, extending to the members of the Association the hospitalities of his home in Brookline. It was accepted with thanks.

Communications were then presented as follows:

1. The Written Alphabet of our Colonial Fathers, by Mr. J. B. Sewall, of Thayer Academy, South Braintree, Mass.

The earliest records of the town of Braintree, Mass., bear the date of 1643. The most interesting of its early documents is the original deed of Wampatuck, Sagamore, dated August 5, 1665, conveying the territory of the original town to its first inhabitants. This document is written in some degree ornamentally, but, for the most part, in a plain, careful hand. The letters of the alphabet differ very considerably from those of to-day. (Enlarged copies of the forms used in the deed were here exhibited.)

In the records, the Anglo-Saxon form of *e* occurs, and also the German form of *r*, and a form for *th*, which, curiously, does not occur in the deed, viz., the character *y*. Most striking is the general resemblance to the German written alphabet. Letters having the same or nearly the same form with the German are: capitals, *B*, *C*, *D*, *H*, *M*, *N*, *P*, *S*, *V*, *W*, *Y*; small, *a*, *c*, *d*, *f*, *h*, *i*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *u*, *v*, *y*, *z*. The similarity of capitals to the form of Old English printed capitals is also noticeable. In the diary of the Rev. Samuel Niles (the first pastor of the present First Church of Braintree), commencing November, 1697, the Anglo-Saxon form of *e* is frequent in the earlier part, but not in the later. A form for *c*, resembling a small written *t*, is frequent, but not invariable, as in *Massachusetts*. The question is suggested whether this fact has anything to do with the spelling *Massathusetts*, which is sometimes to be met with. For the letter *h*, besides the present form, there is a form resembling our capital *E* dropped one half or more below the line. In the Wampatuck deed this form is only final; in the Plymouth records its position does not seem to be limited.

The form for *th*, except in the deed, and in the Niles diary after 1721, is *y*. In the diary it appears in y^e and y^t; in the records, in y^e and y^n, and in the proper name *Bethiah*. In other documents, I have found also y^r (there), y^r (their), *y*ʳ*of*, *y*ʳ*by*, and *y*ʳ*abouts*. This character, as Mr. Earle has shown in his *Philology of the English Tongue*, is a relic of the rune þ (*thorn*), which may be readily seen by reference to Anglo-Saxon facsimiles, *e. g.* in the Early English Text Society's volumes. There it is still clearly distinct in form from the letter *y*. The letter *y* was at last written in place of the rune, but always retained, of course, the phonetic value of *thorn*, except indeed now-a-days, when it is often pronounced as *y* (in the article y^e, for example) by persons ignorant of the history of the matter when reading mock-antique or archaistic newspaper paragraphs. After the ambiguity in the value of the character *y* arose, and the true *thorn* had been given up, the sound of *thorn* came to be written with the digraph *th*. It is interesting to find so many relics of the Anglo-Saxon written alphabet at so late a date.

Professor John Williams White of Harvard University, as Chairman of the Committee appointed (see *Proceedings for* 1881, pp. 15, 16) to confer with the American Association for the Advancement of Science on the subject of granting the degree of Doctor of Philosophy *honoris causa*, reported as follows: —

The Committee, consisting originally of Professors White, Manatt, and Lanman, was subsequently enlarged to five by the addition of Professors Whitney and Gildersleeve. The Resolutions adopted by the American Philological Association at Cleveland, July, 1881 (see *Proceedings for* 1881, p. 4), were presented by the Chairman of the Committee to the American Association for the Ad-

vancement of Science, at Cincinnati, in August, 1881 (see *Proceedings of the American Association for the Advancement of Science*, vol. xxx. pp. 373-377), and action was taken thereon as is shown by the following extract from the volume last cited: —

"The following resolutions were reported to the Standing Committee by a sub-committee, with the recommendation that they be brought before the Association for action:

"'*Whereas*, Many colleges in the United States have in recent years conferred the degree of Doctor of Philosophy, not by examination, but *honoris causa:*

"'*Resolved*, 1. That this Association concurs with the American Philological Association in deprecating the removal of this degree from the class to which it belongs (viz.: B. D., LL. B., M. D., and Ph. D., degrees conferred after examination), and its transfer to the class of honorary degrees.

"'2. That a committee of six, including the President of the Association, be appointed by the Chair to co-operate with the Committee of the American Philological Association in addressing a memorial to the Boards of Trustees of all colleges in the United States empowered to confer degrees, stating the objections to conferring the degree of Doctor of Philosophy *honoris causa*, and praying them to discontinue the practice, if it exists in the colleges under their control.'

"The resolutions having been accepted by the Standing Committee, and the degree of Doctor of Science included in the recommendation, the report was submitted to the Association. The resolutions were thereupon, after discussion, unanimously adopted."

In May, 1882, the joint committee of the two associations sent the following Memorial to the Boards of Control of 430 colleges in the United States. The answers to this communication, with a single exception, heartily concurred with the views expressed in the Memorial.

TO THE BOARD OF CONTROL OF

GENTLEMEN, — The undersigned, a joint Committee of the American Philological Association and of the American Association for the Advancement of Science, respectfully present for your consideration the resolutions appended to this communication; and in obedience to their instructions they ask your attention to the following facts.

The degree of Doctor of Philosophy has been adopted by American colleges from the universities of Germany. The faculties in nearly all German universities are four in number, — theology, law, medicine, and philosophy. The last embraces the humanities and the mathematical and natural sciences. In all respects the degree conferred in the faculty of philosophy is of equal dignity with the degrees conferred in the other faculties. In order to obtain it the candidate — if a native — must first have pursued successfully the studies of the gymnasium or *real*-school; must have been in residence at a university for three years; must present a thesis, which at many universities is printed; and must pass an examination. In Germany, the degree of Doctor of Philosophy is as much a professional degree as that in Theology, Law, or Medicine.

When this degree was first transferred to this country, the conditions under which it was conferred abroad were rigidly maintained here. These conditions still exist in full force in the eight or ten universities which since that time have

provided courses of study in philosophy for Bachelors of Arts. But meanwhile the practice has been established of giving the degree *honoris causa;* and this practice has rapidly increased. The Reports of the United States Commissioner of Education at Washington for the years 1872–1879 inclusive prove that it has been transferred from the class of degrees given on examination to the class of honorary degrees. In these eight years the degree of Doctor of Philosophy was given *honoris causa* 170 times. The Commissioner's list includes 415 colleges, sixty-eight of which gave the degree *honoris causa.* The greatest number of times the degree was thus given by any one college is twelve; the smallest, one. It is a striking fact that in 75 per cent of these 170 cases the degree was given by colleges which had never conferred it by examination; whereas there are many distinguished colleges on the general list, which, having no provision for conferring the degree by examination, have abstained from giving it as a mere honor.

On the other hand, during these eight years the degree was conferred after examination 175 times, by twenty-four colleges. Thirteen of these at the same time gave it also *honoris causa.* Three of this number, however, gave it *honoris causa* each but once, and thereafter conferred it only by examination, the first nine, the second ten, and the third seventeen times. If we except these three colleges, the degree was conferred only seventeen times after examination by colleges which gave it also *honoris causa.* Eleven of the twenty-four colleges abstained altogether from giving the degree as a mere honor, and these eleven conferred it in all 122 times. This is about 70 per cent of the total number of 175 cases in which it was conferred after examination.

These statistics show that the degree of Doctor of Philosophy has been established in the United States as a professional degree; that at the same time it has been largely given as a purely honorary degree; but that in the great majority of instances this has been done by colleges which have not provided graduate courses of study in philosophy and have never conferred the degree after examination.

An inspection of the list of persons upon whom this degree has been conferred *honoris causa* by colleges in the United States leads the Committee to believe that a widespread misapprehension concerning its true intent and significance exists among Boards which possess the power of conferring academic honors. It has been regarded as a compliment to be bestowed on persons perhaps worthy of honorable distinction, but possessing no technical training in philosophy, and seems to have been considered an honor intermediate between the degrees of Master of Arts and Doctor of Laws. It has been conferred upon masters of high schools and principals of academies, whose capacity to manage such institutions, however conspicuous, is nevertheless not evidence of those professional acquirements which the degree of Doctor of Philosophy ought always to signify.

To confer the degree in this manner is to misuse it and ultimately to destroy its value; but all colleges are interested in maintaining it in its integrity. It is in a pre-eminent sense the appropriate degree for teachers, a large and growing class of persons in this country. Three colleges in the United States have within the last twenty years conferred this degree after examination upon 119 different persons, of whom 75 per cent have adopted the profession of teaching. It is reasonable to suppose that the number of colleges in the United States which within the next fifty years will establish graduate schools in philosophy will be

large. The degree which these schools will then confer will be that of Doctor of Philosophy, and it is for the interest of all alike that its significance should not be obscured. Looking at the degree in the light of its past and future significance, the impropriety of conferring it otherwise than by examination is obvious. There are no sufficient reasons for conferring this degree differently from the three other professional degrees, for example, from that of Doctor of Medicine, which is only rarely given *honoris causa* and which confers on its recipient peculiar professional privileges. Only six of the sixty-eight colleges mentioned above gave the degree of Doctor of Medicine *honoris causa* during the eight years covered by the Commissioner's reports. They so gave it eight times in all; but during the same time conferred it after examination 1546 times. Only one of these six institutions during the eight years conferred the degree of Doctor of Philosophy after examination.

The objections to conferring the degree of Doctor of Philosophy *honoris causa* apply equally to the degree of Doctor of Science. This degree is set apart for candidates in the general subject of philosophy who make special studies in the natural sciences; and the American Association for the Advancement of Science was led to include it in its resolutions from the fact that, although it is a degree which has only recently been conferred in the United States, it also has already been given *honoris causa*.

The Committee believe that a clear understanding of the facts on the part of the governing boards of colleges and universities will stay the evil so earnestly deprecated by the two Associations which they have the honor to represent. They believe also that it will be possible to maintain the significance of the degrees of Doctor of Philosophy and Doctor of Science only by a universal agreement on the part of colleges in the United States to abstain wholly from conferring them *honoris causa*. As the representatives, therefore, of their respective Associations, they pray you, if the practice of giving these degrees *honoris causa* has arisen in the college under your control, that it shall by your authority from this time be discontinued.

JOHN WILLIAMS WHITE (*Chairman*), Harvard University; WILLIAM D. WHITNEY, Yale College; BASIL L. GILDERSLEEVE, Johns Hopkins University; IRVING J. MANATT, Marietta College; CHARLES R. LANMAN, Harvard University.

For the American Philological Association.

GEORGE J. BRUSH (*Chairman*), Yale College; WILLIAM B. ROGERS, Mass. Institute of Technology; H. CARRINGTON BOLTON, Trinity College; F. A. P. BARNARD, Columbia College; J. P. LESLEY, University of Pennsylvania; F. W. CLARKE, University of Cincinnati.

For the American Association for the Advancement of Science.

MAY 10, 1882.

TABLE

Showing the manner of granting the Degree of Ph.D. by Seventy-nine Colleges during th
years 1872–1879.

The degree of Doctor of Philosophy was conferred	In 1872		1873		1874		1875		1876		1877		1878		1879		Total	
	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*hon.*	ex.	*ho*
By colleges (11 in number) conferring it only after examination ;	12	...	17	...	11	...	9	...	13	...	21	...	21	...	18	...	122	..
By colleges (55 in number) giving it only *honoris causa* ; . .	...	5	...	13	...	12	...	13	...	20	...	17	...	20	...	28	...	12
By colleges (13 in number) conferring it both after examination and	2	...	8	...	...	...	3	...	5	...	8	...	11	...	16	...	53	..
honoris causa. . .	...	2	...	4	...	3	...	6	...	6	...	2	...	12	...	7	...	4
Total.																		
After examination . .	14		25		11		12		18		29		32		34		175	
Honoris Causa . . .	...	7	...	17	...	15	...	19	...	26	...	19	...	32	...	35	...	17

For the conduct of further possible correspondence in regard to the subject of the above Memorial, the Committee was continued another year.

The reading of papers was resumed.

2. The Semitic Personal Pronouns, by Professor C. H. Toy of Harvard University, Cambridge, Mass.

The origin of most relational roots is unknown; that is, we are not able to say whether they came into existence in an independent way, or were derived from other parts of speech. Various attempts at such derivation have been made: it has been supposed, for example, that certain of the Semitic pronouns and prepositions could be traced to verbs; but nothing has come of these attempts, for which, indeed, there are now no sufficient data. We may, however, hope from an examination of the existing stems to reach the simplest primitive Semitic roots, a knowledge of which is in any case indispensable to inquiries into origin. On account of the original simple demonstrative character of all pronouns, it is better to treat them all together; but for convenience's sake this paper will be confined to the personal pronouns. There seems to be no reason why the suffixes should be regarded as abbreviations of the separate pronouns, and I shall accordingly treat them as independent stems. The third person, as the clearest in form and probably the earliest, may properly be considered first.

Third person. First, the suffix-forms. In masc. sing. we have *hu* (Arab.), *hū* (Heb., Eth., Sab.), *sū* (Ass., Min.), *hī* (Aram.), *h* (Aram., Heb.), *ū* (Heb.), *hum* (Sab.) (?), *m* (Phen.); from which it appears that the ground-forms are *hu* or *su*, and *hi*, the *ū* and *ī* being mere euphonic lengthenings of *u* and *i*, and not the result of composition with or absorption of another letter. Vowel or consonant may be dropped, leaving *h* or *u;* the latter, uniting with the final *a* of the noun-stem, produces *ō*. The demonstrative *m* (commonly appropriated to the plural) is sometimes added, and then, the *hu* being thrown away, remains as sing. masc.

sign. The *s*-stem probably preceded the *h*-stem. In the fem. sing. we need note only the forms ***ha, hā, h, sa, sī***, and observe that while *i* occurs in both genders, *u* has here been assigned to masc., and *a* to fem.; but we shall see that *a* was also masc. The plural and dual are made by the addition of *m* and *n* to the sing.: plu. masc., ***hum, hōmū, hūn, hēm;*** fem., ***hun.na, hōn, hēn;*** dual, ***humā***. The original plural ending is ***mu*** or ***nu*** for masc., and ***nu*** for fem.; to which was sometimes added a demonstrative ***ma*** or ***na*** for emphasis; in the dual appears ***ma*** instead of ***mu***. Heb. and Aram. have *ē* for original *u*. There was no original difference of gender between *m* and *n*, nor were these at first signs of number. There is no distinction of cases, except in Ethiopic, in what appears to be a later formation.

The separate or isolated forms are manifestly built up from the suffix forms. In masc. sing. we find *hu.wa* (Arab.), with which are identical *hū'* (Heb.) and *hū* (Aram.); further, *hau* (Aram.) = *ha.wa;* then *sū* (Ass.) = *su.wa*, and *we'etū* (Eth.) out of *tu* and *wa* to which is added *'a*. The feminine has the parallel forms *hi.ya, hī', hī, hai = ha.ya, sī = si.ya, ye'etī = ya'.a.ti*. In addition to the *s*- and *h*-stems we find here forms in *t*, which may be regarded as the earliest, though it seems likely that the three once existed side by side. The *ha* also is seen to be masc. as well as fem.; there is no original distinction of gender between the vowels. The *wa* and *ya* are demonstratives, occurring in other combinations not infrequently; from which also it appears that there is no inherent distinction of gender between them. The plural forms are mostly identical with the suffixes. Aram. adds an ***n**: masc.,* ***hēnūn = hu.nu.n*** for ***hu.nu.na;*** fem., ***hēnēn***, from the same. Eth. has a double set of plurals: *'emūntū, 'emāntū*, where well-known demonstratives are prefixed to the *tu*, and *we'etōmū, we'etōn*, where the *tu* is inflected like *hu* above.

Second person. Object-suffix (added to nouns and verbs): sing. masc., ***ka, kā, k;*** fem., ***ki, kī, k;*** plu. masc., ***kum, kemū, kūn, kem;*** fem., ***kunna, ken, kēn;*** dual, ***kumā***. The stem is ***ka, ki***, or ***ku***, the three being originally equivalent; *m* and *n* as above.

Subject-suffix (added to verbs): sing. masc., ***ta, tā, t, ka;*** fem., ***ti, t, kī;*** plu. masc., ***tum*** (for ***tu.mu***), ***tūn*** (for ***tu.nu***), ***tem*** (for ***tu.mu***), ***kemū*** (for ***ku.mu***); fem., ***tunna, tēn, ten, ken;*** dual, ***tumā***. The stem is prevailingly *t*, which acts like the *k* above. Ethiopic has *k* here as well as in object-suffix. There is no interchange here between *t* and *k*—they are originally distinct and independent stems; nor need we look for some compound form, as *ta.ka*, out of which both may have come. But why one language has chosen one, and others the other, does not appear.

Separate forms: made by prefixing ***an*** to the *t*-forms. The inflections are the same as those above described. The ***an*** is a common demonstrative.

First person. Object-suffix: sing., to nouns, *ya, ī, i*, where *ya* is the original, and the others probably come from its junction with the genitive case of the noun, as ***malkī*** from ***malki.ya*** (and the *i* is abbreviated from *ī*); to verbs, ***nī, ni, n***, which seems to have no connection with *ya;* this latter is identical with the same stem in the third person; plural, ***na, nā, nū, ni, n***, the vowels being mutually equivalent. This *n*-stem is found in the other persons, and abundantly elsewhere.

Subject-suffix: sing., ***tu, tī, t, ku***, where the relation between *t* and *k* is the same as in the second person; plu., ***na, nā, nū, n, nan***, where *i* does not appear (though it was probably once in use), and in one form (*nan*) the stem is doubled for emphasis.

Separate forms: sing., *ana, anā, anī, ānī, ēnō, anaku, ānōkī;* plu., *anū, ānū, naḥna, naḥnu, anaḥnu, anaḥni, ḥenan.* The base in the singular is *na, ni;* in the plural, *na, nu;* all three vowels were probably once in use for both numbers. In the singular this simple base has been strengthened sometimes by a prefix, and sometimes by a prefix and a postfix; the prefix is the demonstrative *a* (found elsewhere), which is lengthened into *ā*, and diphthongized into *ē* (in two cases the stem-vowel *ā* passes into *ō*, a change common in Hebrew and Aramaic); the postfix is *ku, ki,* identical with the suffix-form. The plural sometimes contents itself with the prefix *a*, using *nu* as stem; usually it adds the *k*, in the form of *ḥ*, and then further strengthens by addition of *na, ni,* or *nu.* Several dialects in this case omit the prefix, and Aramaic, further omitting the stem *na*, makes compensation by doubling the added *na*, thus: *ḥenan* = *ḥenana*, for *na.ḥe.na.*

The personal pronouns are thus common demonstrative stems, employed in simple form for suffixes, and combined in various ways for the separate forms. These latter are built up on the suffixes, and seem, therefore, to have followed them historically. Inasmuch as the simple forms do not appear as separate or isolated pronouns, it is possible that the personal pronoun first appeared as a suffix; that is, existing demonstratives, meaning 'this,' 'that,' were attached to nouns and verbs, acquired a personal sense, and then, on being isolated, were formally strengthened. This, however, would amount to no more than saying that the pronominal forms were strengthened as the pronominal idea acquired greater consistency. The same thing seems to have happened with the ordinary demonstratives and relatives.

Originally there was no difference of gender, number, or case between the different stems; usage gradually established certain distinctions. The distinction of person also was of gradual growth. The *s*- and *h*-stems were appropriated to the third person as the one nearest to the general demonstrative. The second person as object (and in one dialect as subject) was expressed by the *k*-stems, as subject and isolated by the *t*-forms (which last survived in one dialect in the third also). To the first person were assigned the *n*- and *y*-stems as object, the *t*-forms (in one dialect the *k*) as subject, and the strengthened *n* as isolated. We can hardly hazard a guess as to the reasons which determined this distribution of stems. Nor can we infer, from the fact that these stems are all found in Indo-European, the original identity of this family and the Semitic.

3. Further Words as to Surds and Sonants, and the Law of Economy as a Phonetic Force, by Professor W. D. Whitney of Yale College, New Haven, Conn.

Professor Whitney reminded the Association that he had read papers on these two subjects at the meeting of 1877, which were printed in the Transactions for that year (issued in 1878); and he asked permission to add at the present time a few remarks upon certain later discussions of them. Though the subjects may seem quite separate and diverse, they will yet be found to have a near practical connection with one another.

First, as to the distinction of surd and sonant alphabetic sounds: a well-worn theme, of which many perhaps are weary, but which cannot well be let alone until false views are thoroughly eradicated. These, to be sure, are dying out, and may be expected to disappear in another generation; but they die hard.

Founded, as they seem in the main to be, upon the peculiar usages of a part of Germany, they are especially current in that country, though by no means restricted to it. In their grossest form they are statable thus: "a *b* (for example) differs from a *p* simply by being a weaker utterance;" and this definition is even yet widely current. Then again, "a *b* is especially a weaker utterance than a *p*; but it is also, at least sometimes, characterized by sonancy." Once more, "the usual and normal *b* is sonant, but it is also a weaker utterance, being related to *p* as a *lenis* to a *fortis;* and the characteristic of sonancy not infrequently disappears, leaving behind only a difference of force." This last is a rough statement of Sievers's latest view, as laid down in his *Grundzüge der Phonetik* (Leipzig, 1881; the work is an altered and extended second edition of his *Lautphysiologie*): it is proposed to be here examined and criticised.

Our speaking involves a great variety in the force of utterance applied, under varying conditions. There is the difference, in innumerable degrees, of louder from softer delivery; the difference, less unrestricted, of the more emphatic from the less emphatic parts of one and the same sentence; and the difference, yet more restricted but still noteworthy, between the accented and unaccented parts of one and the same word, and even of one and the same syllable. These differences depend upon voluntary changes in the energy of expiration, of that muscular action by which a current of air is driven through the larynx and mouth. To the degree of energy of expiration, in each particular case, the action of the interfering and shaping organs of utterance adapts itself; they assume just that amount of stiffness and resistant force which the force of expulsion demands, in order to the production of the right sound. If one blows very hard, one compresses the lips accordingly, to make a *p* or *b*; violent compression without a corresponding pressure from behind would be artificial, a useless affectation.

Here is a real and primary distinction in regard to force of utterance, affecting all the constituents of speech; in virtue of it, our *p*'s and our *b*'s alike, along with every other element of our utterance, are now *fortis* and now *lenis.* Our natural continuous speaking involves a constantly alternating *crescendo* and *diminuendo* of force. An emphatic word is strengthened in every part; an accented syllable has more stress than an unaccented. The added force is mainly perceptible in the vowels of the word or syllable; but it also extends to the consonant surroundings of an emphasized or accented vowel, just as it extends to both vowels and consonants in louder general utterance. Thus, for example, the accented *b* of *biped* is stronger than its unaccented *p*, especially if a heavy accent be laid on the word. So also the consonant following a short accented vowel shares in the increased force of the latter, while one following a long accented vowel has the weaker quality of the unaccented syllable, since (as first pointed out by Mr. Sweet) a long vowel is a *diminuendo* utterance; and hence the *b* of *pebble* is stronger than the second *p* of *people;* and the initial *d* of such words as *doubt, dight, date, dote* is stronger than their final *t*.

But there is also another kind of difference of force which Sievers, to the detriment of his whole exposition of the subject, mixes up with this. To illustrate it, he has devised and describes (pp. 18–19) an ingenious bit of apparatus: a glass tube, namely, bent into the form of a U and partly filled with water, and having at one extremity a short rubber tube, the end of which is introduced into the mouth as far as behind the point of closure or approximation of the mouth-

organs by which any given pair of sounds, surd and sonant, is produced. If one utters upon this instrument a *p* and *b*, for example, one sees clearly that, with a given general force of expiration, the *p* depresses the column of water in the hither arm of the glass tube much more notably than the *b*. From this experiment Sievers teaches us to draw the conclusion that a *b* is in itself a weaker sound than a *p* — that a *b* is a *lenis* and a *p* a *fortis*.

It is, however, upon the least reflection evident that the difference here is only a secondary one, a mere result of the sonancy of the *b*. In uttering a sonant, one drives the air through a closed slit, formed by the stretched and approximated vocal chords; while in surd utterance no obstacle is interposed between the lung-bellows and the column of water in the tube. Just so, if one were to blow directly into a tube in the ordinary way, first with the orifice open, and then with an india-rubber membrane stretched tightly across it and slitted, he would find much more effort necessary to produce a given effect in the latter case than in the former. The result of the experiment, accurately reported, is then this: we see clearly that sonancy imparted to the current of breath so checks it or narrows it at one point that it has less pressure to exert at another; the muscular force is divided, a part going to produce the vibration of the vocal chords, and a part acting upon the organs of mute closure, and evoking from them a corresponding effort of resistance. There is nothing in it tending to show that a *b* is produced by a weaker effort than a *p*, or that, under circumstances, when both are contiguous to the same vowel, as in *biped* (or the *d* and *t* of *date*), the sonant may not be a stronger utterance than the *p* — and that, not only primarily, in virtue of the muscular effort involved, but even secondarily, as measured by the effect on the column of water.

It appears evident, therefore, that we have no right to give the name of *lenis* to a sonant, which is producible with any degree of effort, and may be made stronger than the corresponding surd in the same syllable without in the least altering or obscuring the distinctive character and relative value of the two, unless we carefully define the term *lenis* as having nothing to do with a less expenditure of effort in utterance, and apply to the latter some different name. The two kinds of *lenitas*, primary and secondary, have very different parts to play in the history of speech. As involving, by reason of its sonancy, a less degree of pressure at the lips, a *b* may break into a spirant more easily than a *p*, and this may be plausibly alleged as the reason why a sonant is in general less stable, when once generated, than a surd; but it does not in the least follow that a *b* is itself the product of a weakening action, or a *p* of a strengthening action; as between these, it is simply a question of adding or withdrawing the vibration of the vocal chords. In the German word *hieb*, for example, the final sonant is pronounced surd, because to the German organs (as to those of the ancient Sanskrit-speakers) it seems easier to stop the sonant vibration with the vowel, instead of prolonging it after the lip-closure; and the circumstances that the vowel is here long, and the following mute therefore (primarily) a *lenis*, and that the end of a word is the point above all others where in general a weakening action appears, do not in the least stand in the way of the effect. If we are to apply *fortis* and *lenis* to the secondary results of surdness and sonancy, we must call also the *h* of *ha* a *fortis*, and its *a* a *lenis*.

Further on in his work (p. 56), Sievers himself distinctly acknowledges that the *lenitas* of a *b* is solely a secondary consequence of its sonancy; but he labors

to belittle the importance of this difference, and involves himself, it appears to me, in certain unclearnesses and inconsistencies. The point of most consequence concerns the real character of those non-sonant sounds which in South German dialects have become substituted for the older Germanic *mediæ*. In the present edition of his work, Sievers for the first time fully admits that the original and proper characteristic of both Indo-European and Germanic *mediæ* is their sonancy, and that their surd utterance is a local corruption; but he finds no difficulty in supposing that, having been formerly sonant *lenes*, they have dropped the element of sonancy, and become *lenes* pure and simple. This however appears to be, on the contrary, an assumption of extreme difficulty. That the ordinary laws of *crescendo* and *diminuendo* effort, depending on emphasis and accent, should undergo momentary suspensions or violations from point to point in order that a single consonant sound may be distinguished by inferiority of force — that, for example, the accented *b* of *biped* should be weakened by a voluntary relaxation of effort below the degree of the unaccented *p*, and the *b* of *pebble* below the second *p* of *people* — has a most artificial and implausible aspect. Infinitely easier would it be to suppose that the original weakening action in the glottis had been in some way modified, so as to lose its sonantizing, without altogether losing its weakening, effect. Just this is the view of Brücke, who declares the South German weak *b* etc. to be whispered sounds — that is to say, sounds in whose utterance the vocal chords are not brought to full vibrating tension and closure, but, by being narrowed to the position of rustling, so obstruct still the stream of breath as to leave a chance to distinguish *b* from *p*, in that imperfect way in which it is distinguished in whispering. Sievers (p. 96) refers to the view, but bluntly pronounces it "false," and accuses those who hold it of "thoughtlessly copying" it from Brücke. It is, however, far from deserving such contemptuous treatment, and Sievers's attempts to refute it will hardly be pronounced satisfactory until he shall appear to appreciate more fully the general bearings of the case, and the great difficulties in the way of accepting his own opposing explanation. If the *b* of the South Germans were a mere weakened *p*, if the glottis were not involved in its utterance in some way that rendered sonancy impracticable, there would seem to be no reason why the despairing efforts one sometimes sees them make to utter an ordinary sonant *b* should so fail of success.

Sievers finally intimates (p. 96) that an unnecessary amount of zeal has been expended upon the discussion of this subject, and claims that it is a matter of indifference whether one speaks of surd *fortes* and *lenes*, or of strong and weak surds. He does not, however, consider that the contest began, and still in great part continues, against those who held and hold that "weakness" is *the* distinction of a *b* from a *p*; that he himself has only in this latest publication (in part, presumably, under pressure of criticism upon his former views) come so near to setting the matter upon its true basis; and that even his present view (besides the objections to which it has been shown above to be liable) is calculated to give aid and comfort to the holders of the old grossly erroneous opinions. It has been truly claimed that a false apprehension of the interchanges of surds and sonants as results of weakening and strengthening has worked more mischief in theoretic phonetics than any other single error. And its maleficent influence is not yet at an end, even in the mind of Sievers himself, as the second part of this paper will endeavor to show.

The conclusions arrived at in the former discussion of the law of economy as causing the phonetic changes of language were briefly these: 1. that the tendency to economy or convenience fully explained the great majority of such changes; 2. that no other law or tendency had been successfully shown to have anything to do with the matter; 3. that a true view of the forces concerned in the life of language and of their way of working appeared to suggest the possibility of no other; whence it was inferred; 4. that the residue of exceptional cases, not yet brought under the law, would in all probability, with the progress of phonetic science, be found to be also only results of its working. We have now to see whether any of these conclusions have been refuted by more recent investigation.

The subject of the causes of phonetic change it does not lie in Sievers's way to discuss with fulness; but he passes rapidly over it, intimating his opinions with sufficient clearness. After noticing (p. 196) the general reference of change to the law of economy, he directs attention to the numerous apparent exceptions — numerous enough when reviewed in detail, though extremely few when compared with the plain examples of the working of the law. And among them he includes the conversion of sonants to surds in the Germanic rotation of mutes! — a sufficient evidence, as intimated above, that too much stress has not yet been laid upon the fact that a sonant does not involve a weaker effort of utterance than a surd. Here, now, is the most important, or certainly the most often urged, apparent violation of the law, found to depend, after all, on an erroneous valuation of sounds: how many of the rest are to disappear in the same way we shall know better by and by. In view of such exceptions, Sievers pronounces the dogma that all phonetic change depends on the tendency to ease "decidedly false:" which is just about as far wrong on the one side as the dogma itself, *quâ* dogma, would be on the other. No one has the right to say that the tendency in question has explained everything; nor, again, that it will not some time explain everything: the question is still an undetermined one. Sievers also does not attempt to set up any other and rival principle. He points out that all sounds to which one is used are about equally easy, and only unaccustomed ones hard; he might have gone further, and said that the "strong" sounds are, if anything, easiest in isolation or in simplest combinations. He apparently fails to see that it is only the necessity of rapid transition from one position of utterance to another in continuous speaking which calls for a facilitation that issues in phonetic change — and that, in his processes of "spontaneous" change as well as the rest. He points out, justly enough, that all the initiatory essays of alteration are sporadic, individual, various; but he does not add that the only demonstrated (if not the only conceivable) general direction in which they should occur — and, yet more, in which they should secure imitation and general acceptance — is that of facilitation. To make a comparison of a kind now popular: these individual attempts at change are like the infinite slight variations of form and function among animals; while natural selection, by survival of the fittest, is shown in the ratification and adoption of those which make for convenience — a convenience which (as Sievers also sees) is of very relative character, varying everywhere with the habits of speech of different communities, and having intricacies which we are far from fully comprehending.

The same subject is treated by Delbrück, in his *Einleitung in das Sprachstudium* (p. 118 ff.), but after a fashion that calls for but brief notice from us, since

he does not take the trouble to discuss with seriousness any of the points involved. After stating in a general way what is claimed for the law of economy,[1] he brings against it, in the first place, the question whether, after all, we are authorized to assume that the tendency to ease plays such an exclusively dominating part in human society. This, however, no one has ever had any thought of assuming; the true question is whether, considering what we know of language as the instrumentality of communication and thought, and what we know of its mode of use, we can trace, or ought to be able to trace, in a certain department of its changes, the operation of any other tendency than that to ease. He goes on to suggest that, "on the contrary," the general endeavor would naturally be, when learning to speak, to imitate as closely as possible what one hears. But in this suggestion appears to be involved a curious misapprehension of the whole general question, which really involves as a premise what he here urges as an objection. What we are asking, namely, is this: when each generation learns to speak from its predecessors, and like them, having no intention to deviate from their speech, and no consciousness of doing so, how does it happen that the phonetic form of language is nevertheless all the time and everywhere changing? Then he further inquires (giving Benfey the credit of the hint) whether what is pleasing, quite as much as what is easy, might not be striven after (*erstrebt*). Certainly, if there were any "striving" at all in the case; but there is not; the whole is done in utter unconsciousness; no speaker is aware that his new way is easier, or even that it is a new way; he adopts it because it is easier, without knowing it. The tendency to ease is, as was said before, a hidden and insidious force, like gravitation, always pulling at what is above the surface, and drawing it down unless it be held up — the holding-up force in language being the imitation and retention of former modes of speech. To admit a tendency to what is pleasing would imply that the unreflective users of a language are aware of points in their utterance which they disapprove, and would fain amend — which, of course, is absurd. It would also imply a reversion to the old times of darkness, when "euphony" in language-history was supposed to lie in what pleased the ear, rather than in what is convenient to the organs of utterance. Delbrück thinks, then, that this tendency, along with others that might be conceived of (what they should be he does not go so far as to intimate), may perhaps work efficiently against the tendency to economy. Finally, he urges that the history of language shows numerous phenomena of change which are opposed to the assumed law, cases of strengthening instead of weakening. That is to say, he, like many others, is prepared already to pronounce all apparent exceptions forever irreconcilable with the law. But if ninety-nine hundredths, or even only nine tenths, of the phenomena fall plainly under it, while the remainder is diminishing with the improvement of phonetic science, and if no other concurrent law has been found, our true attitude at present would seem to be one of expectancy.

Delbrück's contribution to the discussion of the subject must be held, accordingly, to mark no advance in its comprehension, but rather in part a falling-back to points of view which might have been regarded as already left behind.

A few words, finally, as to a peculiar theory brought forward by Osthoff, at

[1] In part, in the words of the present writer; going back, however, to the latter's "Lectures" of 1867, while overlooking the later statements of his "Life and Growth of Language" of 1875, and his special and greatly expanded exposition of the subject, of 1878.

the Gera meeting, in 1878, of the German philologists and schoolmen.[1] This scholar, after maintaining that the laws of phonetic change work absolutely and without real exceptions (a dogma which is at least premature, and may perhaps be finally found undemonstrable), went on to determine the reason somewhat thus: the German rotation of mutes shows conversion of sonants to surds — that is (once more!), of weaker to stronger elements — as well as the contrary; hence, it is impossible to ascribe phonetic changes to economy; and we must assume that they are owing to physical alterations in the organs of utterance. That is to say, the old Germans said *that*, and the high Germans say *das*, instead of the original *tad*, because the muscular apparatus in their throats and mouths has in such a way grown different that the exertion which once made the one now makes one of the others! It is not well possible to conceive of anything more unfortunate, more at variance with the plainest truths of the science of language, than this. It ignores the fact that we all *learn* our modes of utterance, and that the infant, whether his ancestors have spoken French, English, or German, acquires with precisely the same ease either of those languages. It is the most striking recent exemplification of the fact that one may be an able and distinguished comparative philologist without being saved from falling into the most palpable errors in matters that concern the life and growth of language.

It may safely be claimed, then, that the discussion as to the law of economy remains where it was left by us five years ago: no one has succeeded in establishing any new law to stand by the side of this one; nor has any one, it is believed, changed essentially the aspect of any of the obstacles which were in the way of its universal acceptance. But the most formidable of these in effect is still, as formerly, the deeply-rooted error which regards the conversion of a surd to a sonant as the result of a weakening process.

The Association then adjourned until 8 P. M.

CAMBRIDGE, MASS., Tuesday, July 11, 1882.

EVENING SESSION.

The Association was called to order in Sever Hall at a few minutes after 8 P. M. by the Vice-President, Professor M. W. Humphreys of Vanderbilt University, Nashville, Tenn.

The Annual Address was delivered by the President, Professor Frederic D. Allen of Harvard University.

4. The University of Leyden in its relation to Classical Studies.

After speaking of the year just past, and the deaths of Professor Lyman Coleman, a member of the Association, Theodore Bergk, H. L. Ahrens, John Muir, and others, the President said that in the whole course of classical studies since Erasmus's time there might be easily discerned three turning-points, each marked

[1] The writer quotes from memory, having been present at that meeting; he has not had access to the complete publication of Osthoff's paper (as one of the *Wissenschaftliche Vorträge* series); and in the brief abstract of the Gera report this part of it is omitted.

by the appearance of a single man of pre-eminent genius; and that thus four periods might be distinguished. These men were Scaliger, Bentley, and Wolf. During two of these four periods, philological study centred in Leyden; hence the importance of this university for our studies.

It was especially fortunate for classical study, at the end of the sixteenth century, that the Dutch were able to take it up. The studies of the French, closely connected with the Huguenot movement, were coming to an end; there had been Budé, Turnèbe, Lambin, and later, Scaliger and Casaubon; but after them there was an immediate decline, as the influence of the Jesuits in the state prevailed. And in Germany and England the civil turmoils of the seventeenth century were necessarily unfavorable to all serious research. But classical studies found a refuge in Holland during the era of her material and intellectual greatness. The favorable conditions for philological study in Holland were pointed out — among them the absence of a national literature.

The foundation of the Leyden University, immediately after the memorable siege of 1574, was next described, and reasons given for its extraordinary prosperity. Leyden had the advantages which a fresh start, without hampering traditions, gave, at a time when the struggle between the new and the old educations — the classical and the scholastic, the "poets" and the "artists" — was not yet entirely ended. The number of foreign students was from the outset very large. The outer and inner appointments of the Academy were not in the least magnificent. There were eight professors at the beginning: throughout the next century the customary number was about twenty. The buildings were disused convents, most of the lectures being held, from 1581 on, in the old White-Nun Cloister, which was burned in 1614, and rebuilt without much change, and is now still in use.

There have usually been two chairs of instruction in classical literature at Leyden, called respectively those of "Greek" and "History," — the latter meaning practically Latin literature; but a good deal of *Lehrfreiheit* prevailed. The Greek chair has often been occupied by a Latinist who took but a perfunctory interest in his department.

After mention of Tiara and Vulcanius, the first professors of Greek, Justus Lipsius was named as the first Leyden teacher (1579–1591) of far-reaching reputation and influence, and as representing admirably the main features of the philology of the coming century. These characteristics, which were dwelt on at some length, were given as follows: (1) Latin literature was almost exclusively cultivated; Greek was looked on as a far-off language, somewhat as Sanskrit now is, and was more neglected in the seventeenth century than it had been in the sixteenth; (2) text-criticism was altogether a matter of individual acumen and divinatory power; the importance of manuscript investigation was not realized; (3) the main strength of this age of scholarship lay in interpretation, especially in *material* interpretation — explanation of the things spoken of, the matters treated of; and in this field wonders were accomplished; (4) these were the first attempts at supplying systematic treatises on history, geography, antiquities, literature, etc., — crude beginnings, taking the form of monographs, mainly important as collections of passages. The speaker mentioned Lipsius's work in each of these departments, with especial praise of his editions of Tacitus, Velleius, and the two Senecas.

Scaliger's connection with Leyden was a superficial one, as he held only a sort

of honorary professorship without teaching duties (1593–1609), and he spent only the last years of his life at Leyden; nevertheless he was an important factor of Leyden's greatness. Two chief characteristics of Scaliger's scholarship were pointed out, his unexampled skill in conjectural criticism, and the breadth and catholicity of his learning: as examples of these two respectively were described his edition of Festus, and his work on Chronology.

The chief lights during the next half-century were Daniel Heinsius, who taught uninterruptedly for fifty years, and with him successively Meursius, Vossius, and Salmasius, Salmasius's professorship being, like Scaliger's, a sinecure. These men were briefly described, and other lesser scholars named. Heinsius owed his great popularity to his talent at verse-making, and his eloquence and enthusiasm as a teacher. The speaker gave examples of the shallowness and puerility of his critical procedure. Meursius, the Greek antiquarian, had great diligence and some constructive power, and his monographs laid a good foundation for subsequent work. Vossius was much more than a philologist and only a part of his voluminous writings concern us. Specimens from his "Etymologicum" of the Latin language are *damnum* from δαπάνη, *aqua* from ἁ-χοά, 'pouring together,' *quatuor* from χἄτερον, 'and another,' etc. Salmasius, the last of the eminent French scholars, had little direct effect on Leyden philology, though his importance for science is considerable.

The time from 1655 (Heinsius's death) to 1741 comprises three generations: the first marked by J. F. Gronow, who ranks along with Lipsius as one of the two coryphaei of the Netherland Latinists. Gronow was a German by birth, a man of little brilliancy, and not in the least many-sided, but of solid learning and judgment, and one who exerted a steady influence in the direction of sound method. He did not a little work in the collation of manuscripts, though with nothing like the thoroughness which we now demand; yet one sees in him the beginnings of method in the diplomatic part of text-criticism. Other work of the same kind was done by his contemporary, Nicholas Heinsius, Daniel's son. But their example was not generally followed, and much of their knowledge died with them.

The next generation found at Leyden Jacob Gronow, son of the foregoing, and Jacob Voorbroek (Perizonius), who were succeeded in turn by Peter Burman the elder and Sigebert Havercamp. This era is remarkable for what we may call the cyclopaedic tendency, — a general striving to collect and mass together in big books the accumulated results of predecessors' labors, as if men had a feeling that there was to be a sort of winding up, and that philological activity was to be diverted into new channels. This found expression in two ways: first, in the vast collections of monographs, the chief of which are the "Thesaurus Antiquitatum Romanarum," edited by Graevius at Utrecht, and the "Thesaurus Antiquitatum Graecarum" of Jacob Gronow at Leyden, and secondly, the numberless "variorum" editions, with the collected commentaries of foregoing editors, the two Burmans and Havercamp being the great representatives of this compilatory kind of learning. Oudendorp, who was contemporary with Hemsterhuis, was the last of this series of Latinists.

The year 1741 marked a turning-point, and the advent of Hemsterhuis signalized at Leyden the *Greek revival*, which had already begun elsewhere. The speaker traced this new movement back to somewhat obscure beginnings in Germany and England, without being able to state definitely its causes. Hem-

sterhuis was at any rate the first to bring Greek studies conspicuously into notice again, and may be called the restorer of Greek. The new Greek philology had these features in marked contrast with former studies in Greek: it concerned itself first of all with the writings of the older "classical" period, and very much with the distinguishing of Attic from non-Attic usage; and in general, minute linguistic criticism was its chosen field. So the Greek grammarians were zealously studied, as auxiliaries in this research. Hemsterhuis's immense influence was exerted mainly by word of mouth; his printed works are few in number; but in fifty years of oral teaching he founded a school of Hellenists that has lasted in unbroken continuity till the present day. The speaker mentioned also the theory of the Greek language which was taught in Holland in the last century, and the derivation, by "analogy," of all its words from root-verbs, ΕΠΩ, ΛΑΒΩ, and the like. This system is known to have originated with Hemsterhuis, though he never put it into print himself.

Hemsterhuis's most distinguished pupils were, in the first generation, Valckenaer and Ruhnken, and in the second Wyttenbach. All these worked on in the same spirit. Ruhnken's interesting personal career was touched on, and the scholarship and labors of Ruhnken and Valckenaer compared. The years during which these Hellenists were together at Leyden (1766–1785) were the last years of the European importance of Leyden for philology. As early as the death of Valckenaer the prestige of Holland in these studies was impaired. Other countries were awakening; in particular, Heyne at Göttingen had given a fresh impulse and brought philological study to the front in Germany, and Wolf was just beginning his career at Halle. So the leadership quietly slipped away from Leyden and from Holland. The foreign students rapidly fell away, and Leyden, from a European university, became what she is now, simply a Dutch university.

The succession of teachers during the present century was noticed, and the connection traced between the school of Hemsterhuis and the present circle of Dutch philologists, of which Cobet is the head. In conclusion a comparison was drawn between the German philology of the present day and the Dutch philology of the seventeenth and eighteenth centuries, and besides other deficiencies of the latter, was noted the little sense for what the Germans call "higher criticism," — the detection of interpolations and spurious writings.

The Association adjourned to 9 o'clock Wednesday morning.

CAMBRIDGE, MASS., Wednesday, July 12, 1882.

MORNING SESSION.

The Association came to order at 9.30 A. M. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was then resumed.

5. The World of Beowulf, by Professor F. A. March of Lafayette College, Easton, Pa.

The world of Beowulf is a strange world. Its characters ar strange; the action goes on in the midst of a strange nature. Some explanation of its strange-

ness was attempted by examining the manner in which its effects on the different senses ar presented. The words wer collected which show the effect of objects on the sight, then those which represent sounds, smel, taste, etc. The use of descriptivs of sight is very abundant. It is the habit to giv the color of objects. But upon collecting the words they ar found to describe degrees of light and shade, rather than different qualities of color. Objects ar described as bright, white, grey (beorht, blâc, blonden, brûn, scîr, torht, hâr, græg), or as dark, murky, swart, wan (deorc, myrce, sweart, wan), or the like. Of red, orange, yellow, green, blue, indigo, violet, yellow is the only one that figures in this erly world. Yellow is common. The ocean, the roads, the horses ar yellow. It is the great expanse of a white and dark world in the far north, a monochromatic sketch of a world not yet tinted. Into the midst of this nature, however, man brings some specks of color. These ar carefully described as fâh, variegated, — peculiarly colord. Furniture and arms wrought with gold ar golde-fâh, or with jewels, sinc-fâh; and we hav bân-fâh, brûn-fâh, stân-fâh — the roads ar stân-fâh — but oftenest of all ar objects blōd-fâh, dreor-fâh, swât-fâh, wael-fâh. The blithesome raven is black of course; and horses of the chiefs ar glistening, *blanc;* in one splendid gift which Beowulf makes to his lord there ar four horses of apple-yellow (æppel-fealuwe). In this pale land is found no breth of fragrance. There is but one mention of smel. A dragon is said to smel or follow the scent of his enemy's footprints. Nor ar the flavors of taste distinguisht. There ar great feasts celebrated, but no solid food is mentiond. Beer, ale, wine, mead, *lith* and *wered* flow freely, but their taste is not described. Water is abundant, but it starts no suggestion of drinking. Cold and hot, hard and soft, occur.

But, perhaps, the most impressiv fact relates to the descriptivs of sound. So far as objects of nature ar concernd, there ar no such descriptivs. The inanimate world utters no sounds. Men talk, laugh, two or three times; they weep, roar with pain or grief, sing, play the harp, sound the trumpet, rattle their armor, make a din. Three or four times objects associated with men ar raisd to animation and utterance. A wepon sings, the ship and the funeral pile of Beowulf roar, the black raven, blithe of heart, announces the rising of the sun. But the great world surrounding man is silent, — a soundless as wel as a colorless world. In this world men, a few weak beings, liv their life, standing by each other, and fighting monsters. No man harms any other man in this story. Beowulf risks his life over and over to help others, and this is his simple nature; not a religion, not a duty even, — a simple matter of course. He has no ambition; does n't want to be a king, does n't seek adventures. He was neglected and overslaughd in his youth because he was not enterprising. He is good-natured thru and thru, and serenely wise; loyal above all to the king and his children, and to Hygd, the young queen. The later romances would hav been sure to make this Lancelot in love with this Guinevere. But Beowulf is not of that kind. He forms no ties. He is more like the lion of the romances who gards the Lady Una, and livs for nothing more than a tuch of her hand. This type of caracter that likes to lie in the sun, but rises to any emergency, is a favorit with all mankind. He is not, however, presented with any elaboration of caracter. The poet seems only interested in the story he is telling, not in the development of the caracter of his hero.

There ar some things in the poem which, in spite of its general rudeness and obscurity, suggest that the author had a cultured and even artificial love of the

picturesk. The opening of the poem is one of the most picturesk incidents to be found among the tales of erly man. The obsequies of the hero Scyld, by embarking him in his boat with his tresures and trofies, and his flag flying above him, and sending him out to sea to return whence he had come an infant, the story of Hiawatha, of the Kalewala, of Arthur and the rest, is the same in its picturesk effect as that of Tennyson's Ulysses.

> No one can say who receivd the load,

says the Beowulf.

> It may be that he reacht the happy isles,
> And saw the great Achilles.

This beginning, so striking in itself, has a certain artificial aspect, because it is not a part of the following story, but relates to the ancestor of the heroes of it. The conclusion is also in the same picturesk manner. A monument is wrought over Beowulf with striking ceremonies, on a hill high and broad, and seen afar by seafaring men. Ten days they built it, the best of funeral piles, that far-seeing men might find it most honorable and becoming. The same manner is shown in many particular descriptions, as in that of the region in which Grendel had his lair. Striking details ar here givn simply for picturesk effect. The author knew something of the Bible. He mentions God, the devil, hevn, and hel, very much as men do now. He puts the Bible monsters on the same footing as those of his own mythology, just as Milton does. But there is no Christ or any special Christian thought in the book. Several passages suggest an acquaintance with Homer or Virgil. But if the author had taste to decorate parts of his poem, he had not sustaind vigor of imagination to bring the whole of his material into an epic unity.

6. A Bibliographico-critical Sketch of the Greek New Testaments published in America; by Dr. Isaac H. Hall of Philadelphia, Pa.

Reasons exist, aside from mere curiosity, for an inquiry into the history and character of the Greek New Testament as published in America. These reasons mainly centre themselves in the varieties thus disclosed of the various representatives of the *textus receptus*, so called, and the habits of editors who have professed to issue it. The inquiry also discloses a generally unsuspected industry and enthusiasm of the early American editors. The whole ground, moreover, is new; O'Callaghan's *American Bibles* enumerates only sixteen editions of the Greek Testament, a mere fraction of those issued previous to 1860.

After a short sketch of the early supply, accessible before the Greek New Testament was printed in America, the author discussed the American editions in families, taking them in the order of appearance of the first representative of each respectively, and noting the character of the text as compared with its archetype.

The first Greek book printed in America was (probably) the *Enchiridion* of Epictetus, with a Latin translation, published at Philadelphia by Mathew Carey in 1792.

The first Greek Testament issued in America belonged to the Mill family, and was published by Isaiah Thomas at Worcester, Massachusetts, in 1800. The

differences of text from those of Mill were such as to disclose an independent editorship, with Beza or a late Elzevir as the source of the variations, though the title states that the book is an accurate reprint of Mill. Its immediate pattern, as to form and sundry minor details, was probably a Bowyer edition (1794) that has escaped the bibliographers. Other editions of the Mill family are: one by Thomas, Boston, 1814; the American Polymicrian (edited by Joseph P. Engles), a reprint of Bagster's Greenfield's Polymicrian, with sundry corrections; Spencer's, New York, Harpers, 1847, etc.; and the American Bible Union's first series, 1854, etc.

The next family were the Leusdens, a branch of the Elzevir family. These included the two printed by Bradford, Philadelphia, 1806, and one by George Long, New York, 1821. Strong's *Harmony*, New York, 1854, etc., also presents an Elzevir text. These four books are the only American representatives of the *textus receptus*, and not perfect at that.

Next followed the Griesbach editions. First of these was the reprint of Griesbach's *Manual*, and most elaborate text, issued at Cambridge by the University Press (Wells and Hilliard), in 1809. Other editions are the Gospels of the same, Boston, 1825; Moses Stuart's edition of Newcome's *Harmony*, Andover, 1814; Kneeland's Greek and Greek-English, Philadelphia, 1822, 1823; and the notorious *Emphatic Diaglott*, edited by Benjamin Wilson, 1863–1864, etc.

Next to appear were the Stephanic editions. The first of these was that of Peter Wilson, Hartford, Cooke, 1822 (not 1808, as stated in Reuss's *Bibliotheca*), and often since by various publishers. This is professedly a reprint of the edition of Robert Stephanus; but an examination shows abundant marks of independent editorship. This was followed by a Greek-Latin edition, the Greek from the same stereotype plates, patched here and there to accommodate the Latin, and the whole furnished with Leusden's title-page; published by Collins and Hannay, New York, 1824. Though a stupendous sham, and not Leusden's at all, but belonging to an altogether different family, this edition has had the largest circulation of any Greek Testament ever published in America, and is still in print from the same plates, being now issued by a firm in Philadelphia. Another — and the best — representative of the Stephanic family is the reprint of Scrivener's *Manual*, by Holt, New York, 1879.

Next follow the Knapp editions, first represented by Robinson's edition of Newcome's *Harmony*, Andover, 1834, and then by Patton's *The Student's New Testament*, New York, 1835, etc.

Of other families are the Bloomfields, starting in Boston in 1837, and running through at least fourteen editions; the Hahns, beginning with Robinson's, 1842, etc.; Tischendorf, in Gardiner's *Harmony*, 1871, etc.; Scholz, in reprints or in imported sheets of Bagster's publications; and the various reprints of Ellicott's Epistles.

In treating of the several families an account was given, as far as necessary, of the foreign sources of each, in addition to the descriptive and critical information which formed the bulk of the paper.

After a few comments on the foreign supply, the paper closed with a chronological list of the Greek Testaments published in America, including Harmonies of the Gospels and other portions of the text. The number was about eighty editions of the entire New Testament, and about fifty which contained only a part thereof.

7. Alien Intrusion between Article and Noun in Greek, by Professor A. C. Merriam of Columbia College, New York.

In most languages only attributive words or phrases are admitted between the article and its noun, and so strictly does this obtain that it may be regarded as a law founded in the very nature of simple and unaffected language, while any violation is either poetic or due to poetic influence in a highly rhetorical and elevated style. It appears to be in obedience to its early moulding under poetic influence that ancient Greek admits alien words and clauses of all kinds, especially the verb, between article and noun, but under the strict application of a law which had not been heretofore formulated, to the knowledge of the writer, except for the genitive of the personal pronouns, the demonstratives, and *τὶς*.

The Law: The alien element is admitted only when an attributive also stands after the article, and this must normally precede the alien element; as, *ἶξε δ' ὅθ' ὁ κλυτὸς ἦεν Ἀχιλλεύς*, Υ 320.

Rare, outside of the Epos, and poetic is the order of M 462, cited by an anonymous rhetorician (Spengel, iii. p. 136), under *ὑπερβατὸν καθ' ὑπέρθεσιν*:

ὁ δ' ἄρ' ἔκθορε φαίδιμος Ἕκτωρ.

Prevalence: Homer; idiom in various stages of advancement; cf. Φ 518, Λ 75, γ 363, ζ 176, π 133, Η 403, μ 113, 428, κ 436, β 403, Ε 321, Ψ 585, τ 483, π 334, λ 452, Λ 608, δ 71.—Hesiod, Theog. 872 (?).

Gnomic and Lyric fragments (Anthologia Lyrica, Bergk, Teubner text): Tyrtaeus, one instance; Archil., 3; Simon. Am., 1; Solon, 2; Sappho, 2; Erinna, 2; Anacr., 4; Simon. Ceos, 8; Theognis, 11.

Pindar: 182 pp. (the page of the Teubner texts is the standard throughout), 52 cases, or 1 in $3\frac{1}{2}$ pp. The adjunct regularly adheres to the article, but the inserted phrase may amount even to ten words, a characteristic feature.

Aeschylus: 257 pp., 84 cases, or 1 to 3 pp. The Prom. alone has 37 to 34 pp. Noticed and explained, Sept. 632, Prom. 289.

Sophocles: 347 pp., 237 cases, or 1 to $1\frac{1}{2}$ pp. Noticeable is the prominence of the possessive as adjunct; 97 times, adj. 90.

Euripides: 763 pp., 436 cases, or 1 to $1\frac{3}{4}$ pp. Possessive, as in Soph. Separation of noun from adjunct generally limited to four or five words, as in Aesch. and Soph.

Aristophanes: Clouds and Frogs, 115 pp., 23 cases, or 1 to 5 pp. In many particulars nearer the prose of this period.

Herodotus: 720 pp., 109 cases, or 1 in $6\frac{3}{5}$ pp.

Hippocrates: De Aere, one case.

Thucydides: First Bk., 97 pp., 11 cases, or 1 in 9 pp.; verb only 4 times.

Xenophon: Anab. first 4 Bks., 138 pp., 9 cases, or 1 in 15 pp.; verb thrice. Mem. 141 pp., 7 cases, or 1 in 20; verb 4 times.

Plato: Apol., Crito, Prot., Phaedr., Rep. first 3 Bks., 281 pp., 50 cases, 1 in $5\frac{5}{8}$ pp.; verb 31 times.

Gorgias: Helen, none; Palamedes, 17 pp., 2 cases.

Alcidamas: Sophistes, 11 pp., 4 cases; all verbs.

Antiphon: 87 pp., 8 cases, 1 in 11 pp.; verb 5 times.

Andocides: 63 pp., 4 cases, 1 in 16 pp.; verb thrice.

Lysias: the first 11 genuine orations, 89 pp., 5 cases, 1 in 18 pp.; 3 verbs.

Isocrates: Paneg., Dem., Euag., 76 pp., 6 cases, 1 in 12⅙ pp.; all verbs.

Isaeus: first 3 orations, 48 pp., 4 cases, 1 in 12 pp.; verb once.

Demosthenes: Three Olynth., First Phil., De Cor., 117 pp., 49 cases, 1 in 2½ pp.; verb 32 times.

Aeschines: Adv. Ctes., 78 pp., 30 cases, or 1 in 2⅗ pp.; verb 20 times.

Lycurgus: Leocrates, 41 pp., 6 cases, 1 in 7 pp.; verb 5 times.

Aristotle: Rhet., first 20 pp., 5 cases, 1 in 4 pp.; 4 verbs.

Polybius: first 30 pp., 15 cases, 1 in 2 pp.; all verbs.

Apollodorus: 30 pp., 9 cases, 1 in 3⅓ pp.; all verbs.

Dion. Hal.: De Comp., 20 pp., 14 cases, 1 in 1⅟₇ pp.; 13 verbs.

Longinus: 46 pp., 39 cases, 1 in 1⅕ pp.; 31 verbs.

Plutarch: Lycurg., 39 pp., 19 cases, 1 in 2 pp.; 16 verbs.

Lucian: first 190 pp., 45 cases, 1 in 4⅔ pp.; verbs 8, οὗτος 19, ἐκεῖνος 10 times; verb but once in the five best pieces, a return to early Attic simplicity.

Arrian: Anab., first Bk., 2 cases; neither a verb.

New Testament: Epist. to Heb., τὶς once, verb twice; 1 Cor., none; Matth., σοῦ twice; John, none.

Exceptions to the Law: (1) the well known particles μέν, etc.; to the most of these this position belonged by right of immemorial occupation; the rest have gained it by enlisting under the same standard; even ἄν, Eur. Phoen. (Paley) 511, Hdt. iv. 130. (2) in Ionic Greek, the enclitic pronouns inserted without attributive; as, B 217, Archil. 29, 97, Sappho 2, Erinna 6, Hippon. 62, Anacr. 81, Theognis 575, 813, 861, Hdt. οἱ 7 times, μοί twice, σφί thrice; cf. iii. 153, 74, i. 159, 166, vii. 160, i. 115, v. 46, Aesch. Prom. 289, Eur. Hip. 10; imitated sporadically in Attic; Plat. Phaedr. 236 D, Sympos. 177 A, Luc. Nigr. 2. With Hdt. iii. 65 (ὑμῖν), cf. Plat. Apol. 39 C. Similarly, the enclitic τὶς, 23 times in Hdt.; or if adjunct occurs, τὶς adheres to the article; as, i. 124, 187, 189, iii. 63. These Ionicisms are due to the strong gravitation of these pronouns towards the head of the clause in Hm. and Hdt., so as usually to assume the second or third position, especially after a conjunction.

The intrusion of the partitive genitive is almost entirely confined to cases where the participle or adjective is used without expressed subject, or the genitive forms a complex with an attributive word. In Hdt. i. 143, αὐτῶν is probably semi-reflexive.

Only apparent exceptions are the instances where an alien word or phrase appears within, but actually belonging to an extruded participle, adjective, or noun with which it forms a compound attributive; as, Thuc. iii. 56, Soph. O. C. 1514, Hdt. vii. 124.

If the verb is interposed between article and participle used without its noun, it must stand after one or more adjuncts of the participle; as, Hdt. i. 18, 103, vi. 75, vii. 111, 115, Aeschines iii. 31, 77. Similarly, if intruded between article and infinitive, it follows some adjunct of the latter; as, Soph. O. C. 769, Plato, Rep. 332 A, 339 C, 405 C; exception, Dem. Ol. ii. 3.

From the foregoing evidence the idiom is seen to originate in poetry and receive there its highest development, especially in the tragedians; Aristophanes, as in so much else, tends towards prose. Herodotus, dominated by the poets, almost meets Aristophanes; but the other early prose writers, both historians and orators, employ this hyperbaton charily, as becomes their simpler style. Demosthenes, in his earlier speeches, while still under the influence of the frugal

Isaeus, imitates his master's frugality; but in the full flow of his perfected rhetoric, in the Olynthiacs, Philippics, and De Corona, he surpasses even Pindar and Aeschylus in the richness of his usage, and in this he is rivaled by his opponent Aeschines, and even exceeded by Dionysius, by Longinus, by Plutarch, nay, by Polybius himself. In fact, for this later period, it had become a favorite artifice of language for all who made any pretence to rhetorical diction; when, however, we come close to the plain and natural language of the people, as in the Gospels and the Septuagint, we find the idiom has scarcely an existence, and the case is nearly the same in modern Greek.

8. The Eleventh Chapter of the First Book of Thucydides, by Professor Milton W. Humphreys of Vanderbilt University, Nashville, Tenn.

In this paper[1] were discussed, first, the expression *μάχῃ ἐκράτησαν* in § 1, and, secondly, the repetition of *εἷλον* in §§ 2-3.

I. It was proposed to read *ἐκρατήθησαν* for *ἐκράτησαν*.

(*a*.) If we retain *ἐκράτησαν*, the following difficulties present themselves:

1. Unless a reason for an event is cogent, a mere intimation of the reason is not allowable; whereas, in the present instance, the reason is not only not cogent, but is absolutely paradoxical.

2. As a fortification is needed more by a defeated army than a victorious one, the Greeks would have fortified before fighting, if they were going to fortify in case of victory. In this connection was discussed B 701-2.

3. The construction of entrenchments was merely incidental to their remaining in the country: if they could remain a single night, they could fortify. Why then should Thucydides single out this one evidence that the Greeks — *remained?*

4. The statement implies that a defeated army could not halt in the vicinity of the battle-field long enough to entrench itself; whereas Thucydides himself records instances of the contrary. Cf. v. 73, etc.

5. The emphatic *οὐδ' ἐνταῦθα*, 'not even under these circumstances,' just after mention of the supposed victory, implies that a victory would *naturally* have induced them to concentrate their forces, which is ridiculous.

6. As it was a war against a small city (B 122 ff.) and the object and confident expectation was the immediate conquest or destruction of Troy, it is absurd to suppose that the Greeks, after a victory, would halt to construct fortifications rather than press on to the city.

(*b*.) If on the other hand, we read *ἐκρατήθησαν*, all difficulties vanish.

1. The reason assigned for the conclusion that the Greeks were defeated is natural and satisfactory just as it stands, and is supported by H 337 ff., 436 ff.

2. The emphasis of *οὐδ' ἐνταῦθα* becomes quite appropriate.

3. The expression (*μάχῃ*) *κρατηθῆναι* is often used by Thucydides of a mere temporary defeat. Cf. vii. 49, 1; vii. 55, 2; vii. 60, 4, etc.

4. Krüger's objection that *μάχῃ κρατοῦντες* in § 2 refers to *μάχῃ ἐκράτησαν* in § 1 is strangely erroneous, as is shown below.

II. (*a*.) The difficulty which some commentators find with the repetition of *εἷλον* in §§ 1-2 is due to their overlooking the fact that two distinct modes of

[1] Published in full in the *American Journal of Philology*, vol. iii., no. 12.

capture are meant: first, by storm after a victory; secondly, by a siege, in case the Trojans declined a battle with the *entire* Greek army. It would be difficult to omit *εἶλον* in either place, without rendering the passage hopelessly obscure. Here Classen's explanation was criticised.

(*b.*) That *μάχῃ κρατοῦντες* does not refer to *μάχῃ ἐκράτησαν* in § 1, is shown by the following considerations:

1. The clause *οἳ γε καὶ οὐχ ἀθρόοι ἀλλὰ μέρει τῷ ἀεὶ παρατυχόντι ἀντεῖχον* would be wholly superfluous.

2. The aor. part. *κρατήσαντες* would have been used (as in viii. 1, 3; vii. 11, 1) of so remote an event.

3. If we take *μάχῃ κρατοῦντες* in close connection with *εἶλον*, all is in order. The pres. part. is often employed to describe means, manner, or immediate circumstances, even of a specific occurrence; and especially common is this use of *κρατῶν*. Cf. i. 116, 2; ii. 91, 1 (impf. = aor.), etc. For a striking illustration, compare § 6 with § 7 of Paus. i. 13.

III. The paper closed with a paraphrase of the chapter, incorporating these views.

9. The Form and Force of the Aorist Tense in Greek, by the Rev. J. Colver Wightman of Taunton, Mass.

The object of this paper was to ascertain the original significance of the first aorist tense by a study of its genesis and by a comparison of its formal characteristics — its sibilant tense-sign and the augment in its indicative — with similar elements in Ancient Egyptian.

The Association adjourned at 12.30 P. M.

CAMBRIDGE, MASS., Wednesday, July 12, 1882.

AFTERNOON SESSION.

The Association was called to order by the President, Professor Allen, at 2.20 P. M.

On motion, the Chair appointed a committee, consisting of Professors C. H. Toy, B. Perrin, and M. Warren, to nominate officers for the ensuing year.

On motion, Professors Van Benschoten, Tracy Peck, and Merriam were appointed a committee to recommend a suitable time and place for the next meeting, and the reading of papers was then resumed.

10. Notes on Latin Quantity, by Professor Tracy Peck of Yale College, New Haven, Conn.

The object of the paper was to consider the frequent assertion that in the time of utterance of long and short vowels in Latin a strict ratio of two to one was observed. While it was admitted that this exact system is at the basis of

the poetry of the classical period, and that as an ideal it was sometimes striven for in rhythmical prose, it was maintained that there is no evidence that such a system was practically realized in the ordinary uses of the language.

An examination of the best verse showed that, at the end and in the body of all kinds of words, long vowels were often treated as short, and short vowels as long, and that by apocope or syncope such vowels frequently disappeared altogether. The habit of ascribing this free treatment to the effect of the metrical ictus or to poetic license was characterized as indolent and unsatisfactory. Statements in the best authorities show that hiatus was avoided in conversation as well as in poetry. Cases of synizesis, of the resolution of a diphthong into its elements, of the vocalization of consonants and the consonantization of vowels, were adduced in support of the doctrine of the paper. Reference was made to the fact that in words borrowed from the Greek, the Greek quantities were not always preserved in Latin. The fact that the Romans regarded short vowels in certain positions as either long or short, and the absence of separate characters for long and short vowels, must have affected the utterance of vowels not standing before a mute and a liquid. It was suggested that the music of much Latin verse must have been impaired if vowels naturally long, but followed by more than one consonant, were uttered differently from short vowels. Passages in the best ancient authorities on Latin usage caution against an over-fastidious counting off of syllables in pronunciation; and other passages, which allude to discussions among the educated Romans as to the proper length of many vowels, show that great latitude and inconsistency must have prevailed among the people themselves.

Remarks upon this paper were made by Professor Humphreys.

11. The Influence of the Latin Syntax in the Anglo-Saxon Gospels, by Professor W. B. Owen of Lafayette College, Easton, Pa.

The Anglo-Saxon Gospels wer translated from the old Vulgate. The version is notable for its fidelity and care, and illustrates, even more than other translations in Anglo-Saxon literature, the influence of the Latin idiom upon the syntax of that language. The paper discust and illustrated several points in which the conformity to the Latin is most plainly seen.

First, in the use of participles: noting these under heds suggested by the forms in the Authorized Version, we find participle used for co-ordinate clause, relativ, temporal, conditional clauses, for relativ clause plus its antecedent, for the infinitiv, as a noun, as an adjectiv, used objectively, used to make the progressiv form. Nearly half the instances of the absolute construction found in Matthew and Mark ar copied in the Anglo-Saxon. There is a considerable interval in these respects between the Gospels and contemporary prose not imitativ.

The same interval may be seen too in the frequent use of synthetic forms. The dativ object, the dativ instrumental, the dativ of manner, of time, of the possessor, of likenes, after comparativs, after verbs meaning *please*, *serve*, *command*, *believe*, etc., ar a few of the constructions in which the influence of the Latin may be seen.

Prohibitions ar exprest by a perifrastic imperativ — 'nillan' with the infinitiv, in imitation of Latin *noli*, *nolite*. Conformity was also traced in the use of the infinitiv with subject accusativ, the use of the infinitiv to expres the purpos

of motion,—the usual form being the gerund,—in making intransitiv verbs transitiv, and in various omissions and repetitions.

Several verbal turns wer also referd to, resulting from the attempt to giv an exact translation, such as 'and' translating *et* in its stronger meanings—'also, even;' 'wurpon' for *injecerunt* in the passage, *illi manus injecerunt in eum*, where we might hav expected 'legdon'; 'onwurpadh' for *objiciuntur*, a literal turn of the word but not a characteristic expression of the idea. So often with *mittere*, a word of wider ranges of meaning than 'sendan,' its literal equivalent, etc., etc.

With reference to the introduction of Latin words, it has often been noted that whereas other versions adopt terms from the Hebrew, Greek, and Latin, it is a characteristic of the Anglo-Saxon to use nativ words, and, where words ar wanting, to form home-made compounds. It is in the arrangement of words, the syntactical forms, and idiomatic frases, that the influence of the Latin is mainly seen.

12. The Locutions "Two first" and "First two," by Professor F. A. March of Lafayette College, Easton, Pa.

When several attributiv adjectivs precede a substantiv, each prior adjectiv commonly describes or defines the complex notion exprest by the substantiv and intervening adjectivs. Descriptiv adjectivs denoting qualities residing in the object ar more closely related to it than definitivs, which giv the number, quantity, position, or other relations of the object. Descriptivs ar placed nearer the substantiv than definitivs. We say "two yellow flowers," not "yellow two flowers." The common order of thought is to combine the quality yellow with the flowers, then *two* enumerates the complex objects, *yellow flowers*. When two descriptivs or two definitivs ar used, the same principl generally determins their order. A class is made by combining one of the attributivs with the substantiv, and this class is further distinguisht or defined by prefixing the other attributiv.

We often make classes upon a cardinal number. We divide objects into *twos* or *threes*. If we enumerate these pairs or triplets, the ordinal is put first. We say "the first two, the second two, etc.," þâ formań twâ monna cynnes, the first pair of mankind, Caed. 12, 31; on þæm ôđrum þrîm dagum, in the second three days, Orosius, 1, 1, 13; first six, Spenser, Shep. Cal. August, first of a succession of sixes; the last hundred years, Trench, Eng. P. and P., 55. So we say "the first twenty-four hours," i. e. the first day. We speak of "the first ones," "the three first ones," but not the "first three ones."

We sometimes make classes characterized by an ordinal number. Books may be classified as first volumes, second volumes, and the like. Each college class has its first man. In parliament a class of speeches ar calld first speeches. "The best first speech that ever yet was made," Byron, D. Juan, 13, 90. In enumerating objects so classified the cardinal must precede the ordinal. "Send me two first volumes of Maetzner" must be writn, if one wants two copies of that volume.

We may also make a class of first objects from a single series; *first*, besides its definit denotation in counting, also has an indefinit denotation like other superlativs. We call a number of objects *first*, which ar at and near the beginning of a series. We say "four of the first years of a man's life" as we do "four of the ablest men." And so, including the whole of such a class, we say "the four first years," "the four ablest men," not "the ablest four men."

But often classes may be made either way. A preacher may divide his hymn into first verses and last verses, and say "sing two of the first verses," or "the two first verses;" or he may classify them by twos, and say "sing the first two and the last two verses." Nothing calls for one classification more than the other. In such cases is there any idiomatic habit which, in the absence of preference and reflection, leads to the use of one order rather than another?

I. The most far-reaching influence of this kind is the grammatical form of *first* and *last*. They ar superlativs, and superlativs ar prevailingly descriptivs and attach themselves closely to their nouns. This leads to a prevailing use of *two first, two last*, and the like. Thus in our lighter literature may be found: forty last years of his life, Addison, Works, 2, 283; two first, two last, same on Milton, 13, 14; the three first Dutch governors, Irving, Knick. N. York, 36, and Life, 1, 204, 138; two last nights, Fielding, Tom Jones, 277; two last speeches, Goldsmith, Vicar of Wakefield, 14, ch. v.; two first, Thackeray, Lect. 313; five last, same, 281; two last centuries, A. Trollope, B. Towers, ch. 22; two first, Hughes, Tom Brown at Oxford, 1, 139; two first cantos, H. Lytton Bulwer, Life of Byron, xix; three first, Clelia, 2, 59; two first, Sterne, Sent. Journ., 9; two last hours, Richardson, Clarissa, 1250; two first dances, Miss Austen, Pride and Prej., 1, 96; two first volumes, Gil Blas, Trans., 320; two eldest, Miss Evans, Mill on the Floss, 53; Don Quixote, Trans., 210.

From poets also, Thomas Phaer in 1558 publisht a book entitled The Seven First Bookes of the Eneidos of Virgill, and in 1562, The Nyne First Bookes. Shakespeare has two latter, Pericles, 5, 3; Milton, the two last years of Honorius, Prose Works, 2, 247; Cowper, the three or four first years, Southey's Life, 1, 17; Byron, the four first rhymes, D. Juan, 1, 222; the two last, Life, xv; D. Juan, 1, 217, and to Murray on D. Juan, Cant. II.; so J. G. Percival, Life, 487; Warton on Pope, 1, 132, 272, 359, 414. And from historians, Sir John Mandeville, if he may pass for a historian, has "the two best cities," 258; Hume, the two last books, Hist. Eng., 3, 348; Lingard, the six first centuries, Ang. Sax. Church, 1, 379; Macaulay, six first kings, Hist. Eng. 1, 14; 5, 107; Prescott, two last, Phil. II., 2, 352; Motley, two first, D. R. 1, 240; Tacitus, two former, Trans. Hist., 5, 12; Froude, two first, Hist. Eng., 7, 43; 3, 193; few last years, 1, 193; two last, 2, 97; three last, 4, 110; Bancroft, Hist. U. S., 6, preface; Carlyle, T., Fred. II., 2, 382.

The following ar references to essayists: Cotton, Translation of Montaigne, 57; Todd's Life of Milton; Burke, Works, 2, 2; 4, 56; 2, 58; 3, 210; Teignmouth, Life of Sir Wm. Jones, 2, 189; Halliwell, Fairy Myth, 229; Nursery R. 181; Wright, Thos., Lyrics Temp. Ed. I., V.; Masson, Milton, 2, 539; Craik, three last great sunbursts, Eng. Lit., 2, 453; Blair's Rhet., 38; Spedding's Bacon, eight last books, 2, 555, and often; Collins, Aristophanes; Morley, English writers, 1, 173; Schlegel, Dram. Lit., Trans., 82; Mandeville, Fable of Bees, Craik, 2, 256; E. Everett, on Byron, in Allibone; Carlyle, J. A., Dante, 15; J. Warton, in Todd's Milton, 3, 370; Warton's Pope, 2, 289; Walton's Lives, 157.

Here ar some references to filosofers: D. Stewart, works, 2, 269; 2, 286; 3, 360, and often; Wm. Hamilton, Lect., 450; Bacon, 1, 77; Berkeley, Principles of H. K., Introduction; three last, Hartley, on Man, 18; Tucker, Light of N., 1, 136; Morell, 447; Chalybaus, Trans., 334; Butler's Analogy, 1, 5; Whately Rhet., 270; Herbert Spencer, Psy., 261; Whewell, Phil. Ind. Sc., 2, 73; Aristotle, Organon, Trans., 1, 191.

II. This general analogy is often overcome by a large cardinal. Thus Burke, who has "two first," has "last forty," 3, 112; and Dugald Stewart changes to "first nine," "first seven," 2, 27; 358.

III. It is also overweighd by the habit of making frequent groups on particular cardinals. Our system of numbers makes frequent groups of tens, hundreds, and the like. So sevens hav always bin frequent groups. "The first ten," "the first seven," ar therefore prevailing expressions.

IV. In extemporaneous speech the order of words is often determind by the order of thought. A preacher, giving out a hymn, may hav determind to giv out some first verses, but not determind how many. He wil then say: "sing the first [after making up his mind] two verses."

V. Personal habits as to precision and other matters easily overweigh the grammatical analogy. Mathematicians and logicians and other very precise men prefer idioms in which the most precise meanings ar used; they do not like to speak of more than one first or last object. Some of them do, however. Day's Algebra, 183, and often, speaks of the *two first couplets;* so Davies's Analyt. Geom., 322; 341; and Sir W. R. Hamilton's Quaternions, 75 and elsewhere. Wedgewood, also known as a filologist, entitles one of his books "The Geometry of the Three First Books of Euclid." So in Mansell, Prol. Logica, 95; and old Pecock (Marsh, E. L., 476), "of the whiche thre proposicIouns the two first ben clepid premissis."

The scientists ar next in this kind of precision, but "two first," "two last," ar frequent in Darwin, Species, 222; Domest., 1, 327, 328, 329; on Man, 1, 170; so Agassiz, Classification, 107; 127; two first fingers, Wallace, Malay Archipel. 144.

The lawyers: the order "two first" is found in Bacon, 1, 77; 4, 15, v.; Blackstone, 1, 240; Wheaton, Laws of N., 496; Elliott's Debates, Va., 6; Th. Jefferson, Elliott's Deb., Va., 3, 4.

The filologists might be expected to be very precise, but their familiarity with grammatical analogies inclines them strongly to "two first," "two last." We find these in Bopp, Comp. Gram., Trans., 1, 202; two last vulgarisms, Bartlett, Americanisms, under *ought;* Bullions, Eng. Gram., 59; Crosby, Gk. Gram., 429; Ellis, Early Eng. Pronunciation, often; Evans, on Versification, 135 and often; Gibbs, Teutonic Etym., 3; 79; 80; Guest, Eng. Rhythms, 1, 14, 15; 354; Head, Shall and Will, 14; 69; Hodgson, in Bunsen, 1, 136; Knapp, Eng. Roots, 109; Mitford, Harmony of Lang., 10; Max Müller, Sc. of Lang., 179; 237 and elsewhere; Pickbourne, Eng. Verb, 18; Rask, Thorpe's Trans., 27; Skeat, Etym. Dict., under *andiron;* Thorpe, Caedm., iv.; Vernon, Ang. Sax. Guide, 27; two latter, Verstegan, Restitution, 172; Wilkins, Nat. Gram., 308 and often; Wilson, Mahabh. v; Sansk. Gram., 388; Hind. Theater, 1, lix; Whitney, Language and Study, 92; 133; 191.

Proof-readers incline to the definit form. They easily apprehend that there can be but one first.

Preachers exert the greatest influence on this idiom, because they use it so often before imitativ audiences in giving out hymns, and the like. As this is a definit numerical announcement it naturally inclines them to the definit idiom. But those who choose to say "two first verses" may support themselvs by the authority of Isaac Watts and many other good men, as well as our English Bible.

"I have not confined myself here to the sense of the Psalmist, but have taken occasion, from the *three first* verses, to write a short hymn on the Government of the Tongue." I. Watts, note to Psalm 39; "One thing needful, or serious meditations upon the *four last* things," Bunyan, title of a poem; Alford's Testament, 3 First Gospels, title; Thornwell, on Truth, 199, 200; Moses Stuart, on Romans, 347; Bishop Hall, in Warton's Spenser, 1, 187; Conybeare and Howson, Life of St. Paul, 83; Ælfric's Homilies, 1, 270, þâ *þreô forman* gebêdu, the *three first* prayers; *seven last* (plagues), English Bible, Rev. xx. 1, xxi. 9.

And finally there is one great authority for the Queen's English, the Queen herself. She says, in her Life in the Highlands, 46, "I read to Albert the *three first* cantos of the Lay of the Last Minstrel."

13. On Surds and Sonants, by Professor March.

If a sonant is emfasized, magnified for examination, we hear a voice murmur with it, or in whispering, a whisper rustl, *ŭbd́, d́bŭ, abŭba*.

If a surd is treated in the same way we hear an *h* with it, *p-hâ*.

English-speaking men use much murmur breth, and our fonetists incline to emfasize it and judge all consonants by its presence or absence.

Germans, on the contrary, use littl sonant breth and much aspirate. This is a most important peculiarity, the race trait which givs rise to the peculiar changes in Grimm's law. (See *American Philological Association Transactions*, vol. for 1873, pp. 101 ff.) The aspirate sounds ar with them the most prominent, and they study their positiv qualities and incline to judge all consonants by the presence or absence of aspiration.

Aspiration being understood to mean the peculiar sounds of breth blown thru open vowel cords, the German and English judgments amount to the same thing in clear and distinct articulations, but some obscure and weak sounds the English might call surds because no murmur can be herd with them, and the Germans call weak, i. e. sonant, because no aspiration is herd with them.

It is to be wisht that we coud clearly set forth the vibrations of air which strike the ear and produce sounds, that we had some fonograf to study them by.

Take *p* and *b*. They hav different vibrations produced at the vocal cords. But these vibrations in the breth at the vocal cords ar combined at the ear with new vibrations produced in its passing thru the mouth, and the distinctiv caracter of *b* resides in vibrations causd at the lips. It may be givn to common vowel sound as wel as to murmur. Ar the added vibrations from mouth and lips the same for *b* and *p?*

The closed vocal cords for *b* make a different sound from open cords, not only by vibrating, but also by changing the quantity and direction of the currents of breth, and so changing the rustls made in the mouth. The upper organs adjust themselvs to this difference of currents by slight changes in their form and tension, which sensibly affect their vibrations. Whether these differences ar of any practical importance in the classification and description of consonants is a question. They ar interesting to experimenters in fonology.

In making experiments it is desirabl to use the familiar fact that the sound made in closing to a mute is different from that made in opening from one, e. g. not to identify the sonancy of closing *b* in *ab* with the opening to a following murmur. The organs often cloze sonant and open surd, as in some German final sonants, and in dissimilated gemination, where the opening from a sonant is

made surd by assimilation with a following letter, as where the opening from *m* is changed to *p* by a following *t*, A. Sax. *emtig* becoming *empty*, *Northamton*, *Northampton*; cf. also *simper*, *imp*, *into*, *sent*, and Sanskrit *bh*, *dh*, etc. (See *American Philological Association Transactions*, vol. for 1877, p. 151.)

Experiments on surds and sonants with inspired breth ar interesting, and with whisper. Explain, for exampl, the sonancy of inspired whisper *bâ*, *dâ*, *gâ*.

The hour of four having arrived, about forty members of the Association, and several of their friends, proceeded in open carriages to the residence of Colonel Theodore Lyman in Brookline. The route was from the College Yard across the Brighton Bridge over the Charles to Allston, Longwood, and Brookline Centre, by High street over the hill to Jamaica Pond, and then through Rockwood and Warren streets to Mr. Lyman's home. Here the party was most kindly received and entertained by Mr. and Mrs. Lyman. The company took leave a little before dusk. Returning by way of Heath street, Chestnut Hill Reservoir, and Brighton Market, over the Charles by the Abattoir, and then between Mt. Auburn and the river, they reached the College at dark.

CAMBRIDGE, MASS., Thursday, July 13, 1882.

MORNING SESSION.

The Vice-President, Professor Humphreys, called the Associatioı to order at 9.15 A. M.

The minutes of Wednesday's sessions were read and accepted.

Remarks upon Professor March's paper (no. 13) were made by Professor Samuel Porter of the National Deaf-Mute College, Washington, D. C.

The reading of communications was resumed.

14. The Ablaut in English, by Dr. B. W. Wells, Friends' School, Providence, R. I.; read, in the author's absence, by Professor W. B. Owen.

The paper showed the origin and structure of the old Germanic ablaut and its development in Old English. Then, taking the Old English for a foundation, it traced the gradual decay of the ablaut in Middle and New English, and showed how the remnants of the ablaut manifested themselves, and under what conditions.

There were four classes of strong verbs in Old Germanic, the ablaut in each being as follows:

I.	e,	a,	schwa (or vanishing);
II.	ei,	ai,	i;
III.	eu,	au,	u;
IV.	a,	ō,	a.

In New English a fifth class was added, consisting of verbs which formed the preterit by reduplication in Old Germanic. The nature of the root-vowel fixed absolutely the class of ablaut.

In Old English the same laws that modified the vowels in other cases acted on the ablaut and so produced some variety, while the general lines were strictly adhered to. The ablaut here was:

I. *a.*	e,	ae,	āē,	e;
I. *b.*	e,	ae,	ǣ,	o;
I. *c.*	e,	éa,	u,	o; or, before nasals,
	i,	a,	u,	u;
II.	ī,	ā,	i;	
III.	ēo,	ēa,	u;	
IV.	a,	ō,	æ;	
V.	Various vowels in the present and the past formed with *ē* or *ēo,* with some relics of reduplication.			

Excluding class V., there were in Old English 255 strong verbs, of which 167 were Old Germanic, 49 West Germanic, and 39 found only in Old English. These data were compared with those for Old High German, which has 237 strong verbs, of which 150 are Old Germanic and 52 West Germanic, while 35 are peculiar to the Old High German. In Gothic there are 138 strong verbs, of which 107 are Old Germanic, 2 East Germanic, and 19 peculiar to the Gothic. Old Norse has about 200 strong verbs.

In Middle English the influence of the Old Norse through the Danish invasion led to giving up the ablaut, wholly or partially, in many cases. Many verbs also became obsolete in this time; but Middle English shows only the beginning of a process which at the present time is nearly completed; for in New English there remain of the Old English 311 strong verbs (including class V.) only 153; and of these 80 are weak.

The weak verbs are those which in Old English had *r* + consonant, *l* + consonant, *m* + consonant, *g*, or *w* after the root-vowel. While after *r, l, m, n, n* + consonant, *s* and *c*, we have usually strong forms. Further, verbs which had *i, ie, éo, ī,* in the Old English present, are strong in New English, unless disturbed by the consonants mentioned above; while those which had *a, ā, ō, u, ū, ēo,* or *āē,* are weak, unless followed by the consonants last mentioned.

When the ablaut is retained each member is phonetically derived from the corresponding Old English form, unless there be some good ground for deviation, in order to avoid confusion. Owing to the variety in the ablaut which the Old English phonetic laws produced, and the still greater variety produced by the New English laws acting on these already diversified forms, no classification in New English can have more than an historic value.

15. On οὐ μή with the Future in Prohibitions, by Professor C. D. Morris of the Johns Hopkins University, Baltimore, Md.; read, in the author's absence, by Professor Minton Warren.

It was assumed in this paper that the two *οὐ μή* constructions need not be explained in the same manner. The ordinary account of the use of the double negative in denials, that there is an ellipsis of some expression of *fear* between

the two, was accepted as sufficiently probable from the fact that such word of *fear* is not seldom actually found, and found even in cases where the notion of *fear* can be used only ironically; i. e. where it might be said that the notion not of *fear* but of *hope* was the one required by the context. Cf. Plat. Apol. 28 b: ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ᾕρηκεν, οἶμαι δὲ καὶ αἱρήσειν· οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ, 'the rule is in no danger of breaking down in my case.'

But it is a serious error to attempt, as Kühner does, to explain οὐ μή in prohibitions in this manner. His confusion is so great that he actually quotes Eur. Hipp. 606 οὐ μὴ προσοίσεις χεῖρα μηδ' ἅψει πέπλων as an example both of denial and of prohibition. Nor again is it consistent with a belief in the original difference of the two negatives to adopt Elmsley's explanation, e. g., of οὐ μὴ λαλήσεις, as if it were equivalent to 'will you not not-talk;' and the same consideration forbids us to suppose, with Professor Goodwin, that the μή merely reinforces the οὐ so that the two have the weight of a strong single negative in both constructions.

We get a hint at a more satisfactory explanation of the construction in question by considering such a line as Soph. Ai. 75 (Dind.) οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; The effect of this is: 'hold thy peace, and do not exhibit cowardice.' We have here two commands, the first positive, the second negative. The positive command is conveyed by the use of οὐ with the future taken interrogatively; and in this part of the line there can be no question about the interrogative character of it; for otherwise, instead of being a command to do something, it would assert that the thing desired will not come to pass. It is a recognized use of the 2nd person of the future to convey a command to do a thing, whether stated affirmatively, as in Ar. Nub. 1352 πάντως δὲ τοῦτο δράσεις, or stated interrogatively with οὐ, as οὐ τοῦτο δράσεις; In the latter case the negative οὐ has its regular force in asking questions; i. e., like the Latin *nonne*, anticipating an affirmative answer.

As then the former half of our line is explained perfectly by the regular use of οὐ with the 2nd person of the future taken interrogatively, why may not the second part also be explained in a corresponding manner? As οὐ in questions expects an affirmative reply, so μή expects a negative one. Aesch. P. V. 962: μή τι σοὶ δοκῶ ταρβεῖν; Xen. Mem. iv. 2, 10, ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; where the expected answer is given, οὔκουν ἔγωγ', ἔφη. Interpreting the second half of the line on this principle, μηδὲ δειλίαν ἀρεῖ; will be 'and *will* you exhibit cowardice?' the prohibition being contained in the circumstance that the speaker asks a question about a fact, the existence or continuance of which she deprecates, in a form which shows that she expects an answer declaring that the state of things objected to shall cease or not exist.

It is true that such expressions as μηδὲ δειλίαν ἀρεῖ, following a question with οὐ, are usually treated as if their explanation depended on the supposed previous existence of such phrases as οὐ μὴ ληρήσεις. The force of the οὐ, for example, before σῖγ' ἀνέξει is assumed in some way to hold over, so that after it has served to give to the former clause its indispensable negative, it has still some negative force left to supply an imagined want in the latter half of the line. But why, if this force of the negative οὐ is needed in the second member of such lines, is the negative itself never repeated, the prohibition being always introduced with καὶ μή or μηδέ? And yet the repetition of οὐ would, in many at least of the instances, have been quite easy. Why, in this case for example, might not Sophocles

have written *οὐδὲ μὴ δειλὸς φανεῖ?* So in O. T. 637 Sophocles might have written *κοὐ μή* as well as *καὶ μή*, and would, one may suppose, have done so, if he had felt that *οὐ* had anything to do with the prohibition.

It being shown that the notion of a prohibitive command may have connected itself naturally with *μή* and the future, and that the presence of an *οὐ* accompanying this *μή* is not essential to the prohibitive force of it, what is to be said about those cases where *οὐ μή* are used together with the future in a sense substantially the same? For example: Ar. Nub. 367: *ποῖος Ζεύς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεύς. τί λέγεις σύ;* Leaving out of view for the moment the question of punctuation, in regard to which Dindorf exhibits great inconsistency, and which is of comparatively slight importance,—as the matter now discussed is only the origin of the expression and not the way in which it affected the consciousness of those who used or heard it,—what are we to say about the presence of the *οὐ?* It has been shown that *μὴ ληρήσεις* ought to be able, on the recognized principles of the interrogative sentence, to convey the notion of a prohibition, and it appears in sentences like that quoted from the Aias to have this meaning. May not the *οὐ* be regarded in this construction as what Professor Gildersleeve has called it in another connection, a 'free' negative, i. e. one which, like our 'nay,' merely indicates that the attitude of the speaker's mind in regard to what has been said or proposed is one of negation.[1] The assumption of a 'free' *οὐκ*, with the implication suggested, is in accordance with the actual usage of the combination in question. For though the books are silent as to any limitation in the use of *οὐ μή* with the future as a form of prohibition, an examination of the passages where it occurs will show that it is employed only where the command is to break off and discontinue an action already begun or at least threatened; and the *οὐ*, which precedes the really prohibitive phrase, seems intended to deny the fitness under the circumstances of an existing state of things, as if it were *οὐ πρέπει τοῦτο, οὐ χρὴ τοῦτο ποιεῖν.* Two or three instances will elucidate this. In Ar. Nub. 297 (Dind.) *οὐ μὴ σκώψει μηδὲ ποιήσεις ἅπερ οἱ τρυγοδαίμονες οὗτοι* comes in with great propriety to stop the buffoonery of Strepsiades, who had just described his feelings in a way that threatened results which would interfere sadly with the decorum of the school. So in l. 367 of the same play *οὐ μὴ ληρήσεις* comes in just in time to cut short the simple confession of the old faith which Strepsiades had begun. In Ran. 200 Charon gives explicit directions to Dionysus where he is to sit, how he is to use his arms, etc.; but the god is evidently a wilful bungler, and accordingly Charon says to him *οὐ μὴ φλυαρήσεις ἔχων.* In Soph. Trach. 971 Hyllus enters and sees his father lying apparently dead, and begins to make loud lamentations. The old servant says: *σίγα, τέκνον, μὴ κινήσῃς ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος.* And when Hyllus begins again to speak the servant interrupts him with: *οὐ μὴ 'ξεγερεῖς τὸν ὕπνῳ κάτοχον.* There is one passage in which *οὐ μή* with the future appears not to have the required force. In Eur. El. 383 we find *οὐ μὴ φρονήσεθ' οἱ κενῶν δοξασμάτων πλήρεις πλανᾶσθε.* It occurs in a speech of Orestes in which he protests against the popular criteria of a man's merit—wealth, birth, military prowess, etc. It is

[1] Since the reading of this paper Professor Gildersleeve pointed out to the writer a note in his edition of Justin Martyr to this effect: "Perhaps it may be best to consider *οὐ* as 'nay,' and *μή* as an interrogative expecting a negative answer." This is of course a complete anticipation of the present theory.

translated in the Latin version of Fix 'nunquamne sapietis,' which would of course have been expressed by οὐ φρονήσετε; Paley felt the difficulty and introduced his own conjecture ἀφρονήσετε. But though this will give the required sense, it is not necessary if we interpret φρονήσετε in the sense 'adopt such wisdom as this' which has just been denounced. In this case also οὐ may be taken as summing up the several denials which Orestes has just uttered.

But if this is the origin of the combination οὐ μή in prohibitions, and it is essentially interrogative in character, there can be no doubt that it was felt and used as appropriate in particular circumstances without there being necessarily present any conscious memory or apprehension of its history. And accordingly there is no need for us to be continually reminding ourselves of it by punctuating with an interrogation point. Indeed there are some instances where it is combined with other imperative forms so closely that inconvenience would be felt if the attempt were made to separate them by punctuation or intonation. This fact is not indeed decisive, as is sometimes said, against the interrogative origin here attributed to the οὐ μή form of prohibition. Granting that it was felt as a simple prohibitive imperative there is no reason why it should not be combined directly with other imperative expressions. So in Eur. Bacch. 343 we have first the interrupting command (οὐ μὴ προσοίσεις χεῖρα), stopping Kadmus, who is approaching to put a bacchic wreath on the head of Pentheus; then a positive command expressed by the future (βακχεύσεις δ' ἰών), and then a further prohibition with μηδέ (μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί): and so the example from Ar. Nub. 296 quoted above is followed immediately by the imperative ἀλλ' εὐφήμει.

It seems to be a weighty objection to the theory that in both the οὐ μή constructions the combination οὐ μή has the force of a strong single negative (Goodwin, *M. T.* § 89), that, if that were true, whatever οὐ σωφρονήσεις taken interrogatively may mean, οὐ μὴ σωφρονήσεις, also taken interrogatively, ought to express the same meaning, only with added strength. But in fact the latter has just the opposite meaning to the former.

Remarks upon this paper were made by Professor Gildersleeve.

16. Report of the Committee on the Reform of English Spelling, by the Chairman, Professor F. A. March of Lafayette College, Easton, Pa.

The Philological Society of England has past a resolution requesting H. Sweet, Esq., to communicate with us in order to ascertain whether it is practicabl to effect a complete agreement with the American Philological Association, so that "a joint scheme miht be put forth under the authority of the two chief filological bodies of the English-speaking world."

Mr. Sweet has communicated with your Committee. This agreement on a joint scheme has been before this Association since 1875, and it is presumed that the Association wil stil regard it as desirabl. As to the manner of preparing the joint list of amended words, the Committee recommend that the work be intrusted to a committee of the Association, and since the meetings of the Association ar only annual, and successiv ratifications and amendments might delay the final agreement very long, that power to act be granted to the Committee within the limits of former accepted reports, and in accordance with such other instructions as may be givn at this meeting.

An open letter has been addrest to the Committee by T. R. Vickroy, Ph. D., of St. Louis, urging it to recommend to this Association a number of new types. The Committee does not see the way clear to any additional recommendations on the subject of new types.

On motion, the report was approved. The Committee was continued another year, and the names of Professor W. F. Allen of the University of Wisconsin, and of Professor Thomas R. Price of Columbia College, New York, were added, so that the Committee now consists of Messrs. March (Chairman), Allen, Child, Lounsbury, Price, Trumbull, and Whitney. The Committee was empowered to act within the limits imposed by their report as accepted by the American Philological Association.

The Secretary announced the election of the following new members:

Frank B. Tarbell, Professor of Greek, Yale College, New Haven, Conn.
Thaddeus D. Kenneson, Graduate Student, Harvard University, Cambridge, Mass.
Hans C. G. Jagemann, Johns Hopkins University, Baltimore, Md.
Henry Preble, Tutor in Latin, Harvard Univeristy, Cambridge, Mass.
William Wells Eaton, Andover, Mass.
Charles E. Bennett, Graduate Student, Harvard University, Cambridge, Mass.
Maurice Bloomfield, Professor of Sanskrit, Johns Hopkins University, Baltimore, Md.
E. M. Tomlinson, Professor of Greek, Alfred University, Alfred Centre, N. Y.

On behalf of the Auditing Committee, Professor Henry F. Burton reported that the accounts of the Treasurer had been examined and compared with the vouchers and found correct. The report was accepted.

Professor Toy, on behalf of the committee appointed to nominate officers for the year 1882–83, reported as follows:

For *President* — Professor Milton W. Humphreys, Vanderbilt University, Nashville, Tenn.
For *Vice-Presidents* — Professor M. L. D'Ooge, Michigan University, Ann Arbor, Mich.; Professor Thomas D. Seymour, Yale College, New Haven, Conn.
For *Secretary and Curator* — Professor Charles R. Lanman, Harvard University, Cambridge, Mass.
For *Treasurer* — Charles J. Buckingham, Esq., Poughkeepsie, N. Y.

For additional members of the *Executive Committee* —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Professor Francis A. March, Lafayette College, Easton, Pa.
Professor Thomas R. Price, Columbia College, New York, N. Y.
Dr. J. Hammond Trumbull, Hartford, Conn.
Professor William D. Whitney, Yale College, New Haven, Conn.

On motion, the report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

Professor Van Benschoten reported for the committee on time and place of meeting. It was recommended that the next session be held at Middletown, Conn. On motion, this part of the report was accepted. After considerable discussion, the determination of the precise time of the beginning of the meeting was left to the Executive Committee.

The reading of papers was resumed.

17. Emendation to Euripides's Cyclops, v. 507, by Professor T. D. Seymour of Yale College, New Haven, Conn.

In the second episode of the Cyclops of Euripides, Odysseus comes forth from the cave and tells the chorus of satyrs what had taken place within. Polyphemus had kindled his fire and milked his cows, and when the water boiled and the coals were ready, he killed two of the Greeks and roasted the rump and boiled their limbs. Then, sated with his feast, the monster reclined upon the ground. The Ithacan, according to a divine suggestion, then bore to the Cyclops a bowl of Maron's wine, with which he was pleased and of which he demanded another and another draught. Then he turned to song and (Odysseus tells the satyrs), delighted with this draught of Bacchus, desired to go for a revel to his brothers, (445) *ἐπὶ κῶμον ἕρπειν πρὸς κασιγνήτους θέλει | Κύκλωπας ἡσθεὶς τῷδε Βακχίου ποτῷ.* About sixty lines after this story of Odysseus, after the hero had made known his plan for revenge, the Cyclops appears on the scene with the following words: (503) *παπαπαῖ, πλέως μὲν οἴνου, | γάνυμαι δὲ δαιτὸς ἥβῃ, | σκάφος ὁλκὰς ὣς γεμισθεὶς | ποτὶ σέλμα γαστρὸς ἄκρας.* | (507) *ὑπάγει μ' ὁ χόρτος εὔφρων | ἐπὶ κῶμον ἦρος ὥραις, | ἐπὶ Κύκλωπας ἀδελφούς. | φέρε μοι, ξεῖνε, φέρ', ἀσκὸν ἔνδος μοι.*

It certainly is quite unexpected by us here that Polyphemus should speak of the grass, the herbage, as inviting him to go to his brothers. *ὁ χόρτος ἦρος ὥραις* cannot be a poetical expression for "the charming weather of spring." It cannot mean "the grass invites me to sit down here and drink," for v. 541 comes as a fresh and attractive thought, *καὶ μὴν λαχνῶδές γ' οὖδας ἀνθηρᾷ χλόῃ.* There for the first time he thinks of lying down and drinking before his own cave. That *ἐπὶ Κύκλωπας ἀδελφούς* is in apposition with and explanatory of *ἐπὶ κῶμον*, is shown by the other uses of *κῶμος* within a few lines; as v. 451, *κώμου μὲν αὐτὸν τοῦδ' ἀπαλλάξω*, where the emphasis is not upon *τοῦδε*, but it is taken for granted that if he has a *κῶμος* he will go to his brothers. So v. 534, *πυγμὰς ὁ κῶμος λοίδορόν τ' ἔριν φιλεῖ*, where *κῶμος* as usual implies companions in drinking, and is contrasted distinctly with remaining and drinking at home. We must remember also that in vs. 507 fg. we expect only the statement by the Cyclops of the wish which was reported by Odysseus in vs. 445 fg.

If we are dissatisfied with the present text we need have the less scruple in changing it, since the tradition of this play has been notoriously corrupt. Bernhardy calls attention to v. 397, *δίδου μαγείρῳ* carelessly written for *Ἅιδου μαγείρῳ*, v. 247, *ἱμεροσκόου* for *εἰμ' ὀρεσκόου*, v. 571, *σιγῶντα* for *σπῶντα*, v. 677, *κατέκλυσε*

for *κατέκαυσε*. If, then, we consider ourselves at liberty to change the text, I would propose to read v. 507 *ὑπάγει μ' ὁ φόρτος κτλ.* "I am full of wine and delight in the youthful beauty of the feast, laden to the top of my stomach like a merchant vessel with her hull filled to the deck. My *lading* leads me on to a revel in the time of spring, to go to my brothers, the Cyclopes. Come, stranger, give me the bottle." He is heavily laden, but is excited, not burdened, by the load.

18. On the Smile of Aphrodite, Theoc. I. 95, 96, by Professor T. D. Seymour.

Theocritus in general is surprisingly free from that affectation of curious learning which we are accustomed to call Alexandrian, from the antiquarian spirit of Callimachus and Apollonius of Rhodes. The scenes and characters of his idyls are pictured most distinctly in an apparently unconscious manner, which conceals all its art. But in the song of Thyrsis, in the first idyl, the fates have been sadly unpropitious to the MSS. and to us, or the poet took much less than his usual care to make the situation clear and present a picture with firmly drawn lines. Daphnis pines away contending against the might of love. For whom he pines we know not. Hermes comes from the mountain to comfort him, and asks him of whom he is so much enamored, but no reply is vouchsafed. The herdsmen come, Priapus comes; to these, too, Daphnis makes no reply. Then comes Aphrodite, sweet and smiling. But she upbraids and taunts Daphnis, who in turn mocks at her. Then he bids farewell to the rivers, trees, and beasts of Sicily, and dies. The story of Daphnis, more than anything else in Theocritus, has been the subject of discussion and conjecture. It seems to be pretty well agreed now that the Daphnis of the first idyl is to be treated alone, that his story can receive little light from the Daphnis of Stesichorus or from the Daphnis of the other idyls. We must acquiesce in our ignorance of the story. Upon one point, however, i. e., the attitude of Aphrodite toward Daphnis, perhaps more light may be thrown by the consideration of vs. 95, 96, *ἦνθέ γε μὰν ἁδεῖα καὶ ἁ Κύπρις γελάοισα, | λάθρια μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα.* In the second of these verses the MSS. are agreed in giving *λάθρια* or some collateral form, *λάθρα* or *λάθρῃ*. The phrase "secretly smiling," however, was thought to be offensive. It could hardly mean "laughing in her sleeve," for the tone of the goddess in addressing Daphnis is much rather that of open taunt and exultation. So it could hardly mean a "quiet laugh." Hence *ἁδέα* has been adopted by Hermann and Fritzsche, although it is easy to see how *ἁδέα* might have been written carelessly from the *ἁδεῖα* above; but it is impossible to believe that *λάθρια* should have displaced *ἁδέα* in all MSS. Ahrens proposed to read *λάδρα μὲν ἐκγελάωσα*, "scornfully laughing out at him." Wordsworth proposed *ἀθρῆν* (for *ἀθρεῖν*) from *ἀθρέω*, as accusative of specifica- "laughing at the sight." These emendations are uncertain if not improb- also seem unnecessary. We notice the meaning of *γελάω* in v. 36 of ', *ἀλλ' ὁκὰ μὲν τῆνον ποτιδέρκεται ἄνδρα γελᾶσα | ἄλλοκα δ' αὖ ποτὶ* "This maiden now *bestows her smiles* on one lover and again lends ther." Compare also VII. 156, *ἇς ἐπὶ σωρῷ | αὖτις ἐγὼ γελάσσαι | δράγματα καὶ μάκωνας ἐν ἀμφοτέραισιν ἔχοντες.* at such a harvest-home, may I fix the great winnowing in, and may the goddess of the grain *smile* upon me with

sheaves and poppies in her arms." In these smiles is nothing of scorn, nor contempt, nor mockery, nor amusement, nor simply pleasure and satisfaction; the principal element is good-will, favor. This meaning seems probable for v. 96, and this view is strengthened by vs. 138 fg. χὼ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' Ἀφροδίτα | ἤθελ' ἀνορθῶσαι. "As he said this he sank back and died, but *Aphrodite strove to raise him up.*" The goddess, then, does not come to insult and mock Daphnis, but with the hope that he at last will yield to her authority and be saved. She comes with the same good-will which filled the hearts of Hermes and the others who came before her. But her authority had been slighted and she pretends anger.

The signification of βαρὺν δ' ἀνὰ θυμὸν ἔχοισα demands more careful consideration. βαρύν seems to mean savage, cruel, angry, as four lines below we find Κύπρι βαρεῖα; II. 3, ὡς τὸν ἐμοὶ βαρὺν εὖντα φίλον καταδήσομαι ἄνδρα. In III. 15 Eros is βαρὺς θεός. ἀνέχοισα is more troublesome, but it is used literally of holding up a torch, and figuratively as in Eur. Cyclops, 203, ἄνεχε, πάρεχε, "show here, let 's see."

The whole passage thus considered gives us: "Next came Aphrodite sweet and smiling with favor; *secretly* smiling upon him, but pretending to be angry." This furnishes the contrast required by λάθρια μέν. It is nearly Milton's "Vaunting with rage but racked with deep despair." It receives the best possible illustration from a probable imitation by Nonnus, Dion. XXXIV. 303, εἶχε νόον γελόωντα, χόλον δ' ἀνέφηνε προσώπῳ, which Meineke quotes, but with the remark that Nonnus reversed the situation.

With this interpretation the reading of the MSS. can stand, and is to be preferred to any conjecture yet proposed.

So far as I know, Zetsche of Altenburg, in a program of 1865, was the first to call due attention to the fact that Aphrodite was not an enemy of Daphnis. He, however, thought the passage corrupt, and intended to propose a remedy in a program which I think has not yet appeared. After writing this I find some similar views in an inaugural dissertation by Krumbholz, Rostock, 1873. He, however, reads ἀμά for ἀνά, an emendation which seems not only unnecessary but inadmissible.

19. General Considerations on the Indo-European Case-system, by Professor W. D. Whitney of Yale College, New Haven, Conn.

Professor Whitney called attention to the great and hitherto unsolved difficulty of the Indo-European declension, in all its items, of number, gender, and case. The numerous attempts at explaining the case-system are conveniently reviewed and destructively criticised by Penka (Wien, 1878), whose own theory, however, is not less untenable than any of the rest; and the most recent investigations seem to be open to serious exception, in method or in results. It was intended in this paper simply to clear the ground a little, and mainly in a negative way.

A few things in regard to the formation and use of the cases are fairly well established. Thus, in the first place, the exceptional character of the genitive, as an adnominal case; the analogies of its use are with the adjectives, its more recent new forms are of adjective kindred, and the explanation of its origin constitutes a part of the general subject of secondary adjective-formation. In the second place, of the remaining cases, all adverbial in value, at least three are clearly

recognizable as made primarily to express local relations: the ablative is the *from*-case; the locative is the *in*- or *at*-case; the instrumental is the *by*- or *with*-case. There is no reason, in the present condition of our knowledge of language, why we should question this, or look for anything more ultimate. All sign-making, whether in the way of words or of forms, begins with the designation of what is most apprehensible by the senses, most physical; and no relations have more this character than relations of place; from their expressions, as is abundantly seen in the history of adverbs, come by figurative transfer expressions of time, of manner, of cause, and so on.

As regards now further the dative case, its primary value is hitherto disputed and questionable. To say, as one or two have lately done, that the dative expresses originally a grammatical relation (that of remoter object), and not a local one, is simply to make a confession of ignorance while trying to give it the aspect of positive knowledge. There is no such thing in language as a form originally expressive of a grammatical relation; this must always be the final outcome of something at first grosser and more physical. Nothing is gained by giving such an account of the case, and its explanation may be adjourned to a time of better knowledge.

The same objection applies to any alleged "explanation" of the accusative case as that denoting the grammatical relation of object of a verb (or, yet worse, denoting relation to a verb — as if all the other cases, except the genitive, had not that value). This, again, is only equivalent to saying that we are unable as yet to discover what lies behind the objective use of the accusative. But we are perhaps not reduced so far. There is nothing substantial in the way of our paralleling the accusative with the ablative etc., as a case of local relation, the *to*-case. In favor of this may be alleged the extreme improbability that in a scheme of designation of local relations the *to*-relation would be left out (if not here, we should be driven to seek it in the dative); and further, especially, the perfectly natural and easy way in which a *to*-case would be convertible to the case of the direct object. There are abundant signs in early Indo-European language of the use of the accusative also as goal of motion. We are not to expect a demonstration of this origin, or a classification of accusative uses which forces us back to the *to*-relation as the only possible fundamental one; things do not go that way in language. But the more the necessity is realized of seeking a physical relation underneath or behind a so-called grammatical one, the more, it is believed, will the explanation of the accusative as primarily the *to*-case commend itself to general acceptance.

The nominative remains, as a point of special difficulty, because we should naturally expect in it the bare stem. The probability is much greater here than anywhere else in the system of a mere repetitional demonstrative, grown on to the stem; although there are other possibilities; and the suggested quasi-ablative value is by no means to be discarded as absurd — "from this, action, to that" is a conceivable first model for a simple clause, with subject and object.

Notwithstanding the labor and ingenuity expended upon the matter, it can hardly be claimed that a successful beginning has been made of tracing the case-endings to the elements, pronominal or other, out of which they should have arisen. An isolated explanation, of more or less plausibility, for one or two elements out of a considerable system, while all the other elements remain obscure, is of no appreciable value. But a point of primary and fundamental importance

appears to be this: as the subject of formation of the genitive case is a part of the more general subject of secondary adjective-formation, so that of the other or adverbial cases belongs with adverb-formation, and must be solved along with that. There is no original historical distinction between an adverb and a case-form. Not that every adverb is primarily a case-form, any more than every case-form is primarily an adverb; the two formations simply run together in the past, like adjective and noun, or, later, adverb and preposition; and in the more recent history of our languages, down to modern time, adverbs and cases (other than genitives) exchange offices, as do adjectives and genitives. Doubtless there lies a stage yet further back, where adjective-formation and adverb-formation are as yet undifferentiated; but case-making lies hitherward from, or at least forms a part of, their differentiation.

20. On initial P in Gothic and Anglo-Saxon, by Charles P. G. Scott, Ph. D., of Columbia College, New York.

The paper was a contribution tu the atempt tu determin the extent of the apearance of initial *p* in Teutonic. All the words in Gothic and Anglosaxon having initial *p* wer colected, and each word was traced, as far as it cud be done with certainty, tu its original tung. Eliminating the words proved tu be of foren origin, and those due tu editorial errors, a few of the remaining words apeard tu be Teutonic, leaving a considerabl number which giv no satisfactory acount of themselves.

The etymologies wer traced out in ful detail. Only results can here be givn.

Marks: *s.* strong, *w.* weak, *m.*, *f.*, *n.* gender, *v.* verb, etc., † hápax-legómenon, ? doutful, referring to the word or mark *imediately* preceding. Variant forms in parenthesis; only 'regular' variants ar givn. Regular nativ derivativs and compounds ar not counted in the numbering, and ar generally omitted in the Anglosaxon list. Proper names ar reservd for special treatment.

GOTHIC.

A. WORDS OF LATIN ORIGIN.

I. DIRECTLY FROM LATIN:

1. † pund *sn.*

II. FROM LATIN THRU GREEK:

2. praitōria (praitauria) *sf.*
2a. praitōriaun *n.*

B. WORDS OF GREEK ORIGIN.

I. DIRECTLY FROM GREEK:

1. † paintekustē *wf.*
2. paraklētus *sm.*
3. paraskaiwē *wf.*
4. paurpura (paurpaura) *f.*
4a. paurpurōn *wv.*
5. † pistikeins *adj.*
6. praizbytairei (praizbyterei) *wf.*
6a. † praizbytairi *sn.*
7. praufētēs *sm.*
7a. praufētus *sm.*
7b. praufēteis *sf.*
7c. praufēti *sn.*
7d. praufētja *wm.*
7e. praufētjan *wv.*
8. psalma *sf.*
8a. † psalmō *wf.*

II. FROM GREEK THRU LATIN:

9. papa *wm.* (*perhaps directly from Greek*).

C. WORDS OF EASTERN ORIGIN.

FROM HEBREW:

1. paska (pasxa) *wm.*

D. WORDS OF SLAVIC ORIGIN.

1. plinsjan *wv.* (*and perhaps* plats: *see* F. 3).

E. WORDS OF TEUTONIC ORIGIN.

1. paida *sf.*
1a. ga-paidōn *wv.*
2. † ana-praggan *red. v.*
3. † puggs *sm.* (*or* pugg? *sn.*)

F. WORDS OF UNCERTAIN ORIGIN.

1. † peika (-bagms *sm.*)
2. † plapja *sf.* (Greek?)
3. plats *sm.* (Slavic? Teut.?)

ANGLOSAXON.

The names following certain words indicate that the word is found first or only in the authority cited: *Som.*, Somner; *Ben.*, Benson; *Bosw.*, Bosworth; *Ettm.*, Ettmüller; Lye; Leo; Earle; Skeat.

For the sake of brevity, definitions ar omitted in most cases; but they ar partly supplied by the direct Eng. derivativs of the Anglosaxon, which ar in small capitals.

A. WORDS OF LATIN ORIGIN.

I. DIRECTLY FROM LATIN, WITH ANGLOSAXON INFLECTION:

α. *Ecclesiastical terms.*

1. pāganisc *adj.* PAGANISH
2. pæll (pell) *sm.* PALL
3. predician *wv.*
4. prīm *sf.* PRIME
5. † pūr *adj.*

β. *Botanical terms.*

6. palm *sf.* PALM
7. papig (popig) *sn.?* POPPY
8. peru (pere) *sf.* (pera *wm.*) PEAR
9. peruince *sf.?* PERIWINKLE
10. pic *sm.?* PITCH
11. pirige (pyrige) *wm.*
12. pisa *wm.* (pise *wf.*) PEASE
13. pīn *sf.* (pinn?) PINE
14. plante *wf.* (plant? *sf.*) PLANT
15. † polenta *wm.* (polente? *wf.*)
16. polleion (polleian) *sn.*
17. porr *sn.?*
18. portlāca *wm.?*

γ. *Miscellaneous words.*

19. palant (palent) *sn.?*
20. paled *adj.*
21. pann (pan, pon) *sm.?*
22. papol (popol, papel) *sm.?* PEBBLE
23. papelan *wv.* (*Leo*)
24. pipligend (pipelgend, pypylgend, etc.) *pres. part.*
25. pāl *sm.* POLE
26. pærl (pearl) *sf.?* PEARL
27. penig (pending, etc.) *sm.* PENNY
28. † pihtin *sn.?* (*Leo*)
29. pinn *sf. pen, style,* PIN (*Som.*)
30. pen *sn.? inclosure,* PEN (*Leo*)
30a. on-pennan *wv.* UNPEN

31. pinsian *wv.*
32. pīl *smf.?* PILE, *stake*, etc.
33. pīl *smn.?* (pīla *wm.*) *mortar* (*Hence* pīlan *wv. pound*)
34. pīn *smf.?* (PINE *v.*)
35. plūm (-feđer *sm.*)
36. port *sm.* PORT, *haven*
37. port *sf.* (porte *wf?*) PORT, *gate*
38. portic *sm.*
39. posling *sm.*
40. post *smf.?* POST
41. prāfost *sm.*
42. profian *wv.* PROVE
43. pumic (-stān *sm.*) PUMICE
44. pund *sn.* POUND (weight, money)
45. punt *sn.?* PUNT
46. pylce (pilce) *wf.* PILCH
47. pyle *sn.?* PILLOW
48. *pyltan *wv.* PELT (*Skeat*)
49. pyngan *wv.* PING
50. pytt (pitt) *sm.* PIT

II. FROM LATIN UNCHANGED:

51. Pater-noster *smn.* PATER-NOSTER
52. † prīmus *adj.*
53. † priores *pl.* (*Lye*)
54. † proletarii (*Orosius*)

III. FROM LATIN THRU OLD FRENCH:

55. † pais *sub.* PEACE (*Chron.* 1135)
56. prisun *sub.* PRISON (*Chron.* 1112, 1137)
57. † priuilegie *sub.* PRIVILEGE (*Chron.* 1137)
58. pouerte *sub.* POVERTY (*Lye*)
59. poure *adj.* POOR (*Lye*)
60. poute? [piete?] *sub.* PIETY (*Lye*)
61. pynt *sub.* PINT (*Som.*, *Ben.*, *Lye*, *Bosw.*)

These ar not Anglosaxon, but Erly Middle English. There ar no references except as givn.

IV. FROM LATIN THRU CELTIC:

62. panne *wf.* PAN, *vessel* (Lat. *patina*)

B. WORDS OF GREEK ORIGIN.

I. FROM GREEK THRU LATIN, WITH ANGLOSAXON INFLEXION:

α. Ecclesiastical terms.

1. pāpa *wm.* POPE
2. pentecoste *wf.?* (pentecosten *sn.*) PENTECOST
3. pistol *sm.* PISTLE, *letter*
4. preōst *sm.* PRIEST
5. psalm (sealm, salm) *sm.* PSALM
6. psaltere (psalter?) *sn.?* PSALTER

β. Botanical terms.

7. peterselige (petersilie, -sylige, silige, -silium) *wf.?*
8. peonia *wm.?* (peonie *wf.*) PEONY
9. plūme *wf.?* PLUM
10. prutene *sn.?*

γ. Miscellaneous words.

11. † palistas *smpl.* (*Orosius*)
12. † pellican *sm.?* PELICAN
13. † philosoph *sm.*
14. plaster *sn.* PLASTER
15. platum *sn.*
16. purpur *sm.?* (purpura *wm.*, -e? *wf.*) PURPLE

II. FROM LATIN-GREEK UNCHANGED:

17. † pandher (*sic*: *Grein*) *sub.* PANTHER
18. paralysis *sub.* PARALYSIS
19. † prologus *sub.*
20. psalterium *sub.*
21. pepones *sub.*, *pl.* (*Bot.*)
22. polion *sub.* POLY (*Bot.*)

III. FROM LATIN-GREEK THRU OLD FRENCH:

23. per, pere *sub.* PIER, *Som.* (Gr. πέτρα)
Not Anglosaxon, but Erly Mid. Eng.

IV. FROM LATIN-GREEK THRU CELTIC:

24. prætt (præt) *sm.* (Gr. πρακτικ-ό-ς)
Hence prættig *adj.* = Eng. PRETTY.

24*a*. pæt *sm.?*
Hence pætig *adj.* — Same as preceding, with loss of *r;* cf. sprecan, specan.

C. WORDS OF EASTERN ORIGIN.

ALL THRU GREEK AND LATIN:

I. FROM OLD PERSIAN:

1. paradīse *sn.?* PARADISE
2. pard *sm.* PARD
3. pāwa (peā) *wm.* PEA-*cock*
4. persoc (persuc) *sm.* (*Bot.*)

II. FROM SANSKRIT:

5. pipor, pepor *sn.?* PEPPER (*Bot.*)

III. FROM HEBREW:

6. pascha *sn.* PASCH
7. pharisee (farisee) *sm.* PHARISEE

D. WORDS OF CELTIC ORIGIN.

I. DIRECTLY FROM CELTIC:

1. peac *sn.?* PEAK
2. pīc *sf.* PIKE
3. poc (pocc) *sm.?* POCK
4. poha (pohha) *wm.* *purse*
5. geposu *sf.* POSE
6. pot *sn.?* POT (*Leo*)
7. potian *wv.* PUT
8. pōl (pul?) *sm.* POOL
9. pund *sn.?* POUND, *fold, pen*

II. FROM CELTIC THRU SCANDINAVIAN:

10. ploh *sm.?* PLOUGH

E. WORDS OF TEUTONIC ORIGIN.

I. FROM SCANDINAVIAN:

1. pad *sn.?* padde *wf.?* PADD-*ock*
2. pǣran *wv.*
3. piga (pige?) *wf.*
4. posa, pusa *wm.* (pose, puse? *wf.*)

II. NATIV ANGLOSAXON:

5. pād *sf.*
6. pæð *sm.* PATH.
7. pearroc *sm.* PARK
8. peorð *sn.?* (Runic *þ*)
9. pleōn *sv.* (*Hence* pleoh *sn.*, pliht *sf.*, plihtan *wv.*)
10. pluccian *wv.* PLUCK
11. pricu *sf.* (prica *wm.*) PRICK
12. princ *sn.?*
13. pullian *wv.* PULL
14. pung *sm.?*
15. pīpe *wf.* PIPE (imitativ)

F. WORDS DUE TU MISTAKES.

I. Mistakes in translation:

1. † "Pernex, a swift, martin," *Bosw.; Riddle* 41, *l.* 66, *ed. Grein.*
   Due to orig. Latin *plus pernix aquilis*, where *pernix* is an *adj.*, '*swift*,' *rapid.*
2. "Pada . . . volucria quæ cadivis in prælio vescuntur," *Ben.*, *Appendix.*
   Due to comp. *salowig-pāda, wk. adj.*, applied to the raven.
3. † "Pila? a pile, heap," *Bosw.* after *Lye;* pīle *wf.*, *Leo; hence* pīlan *wv.* "to pile up," *Bosw.* after *Lye; Leo.*
   Due to a mistranslation of Exod. xvi. 14, *on pīlan gepīlod*, properly, *pounded in a mortar.* (*See* **A.** I. γ. 33.)

II. Mistakes in reading MSS.:

4. † "Pul-stæf, a pole-staff," *Bosw.* after *Lye; Leo.*
   A misreading of *Greg. Past. Care* 37.2 (*p.* 266, *ed. Sweet*), where the Hatton MS. has dat. *piil-stǣfe*, and the Cotton MS. *pil-stafe*, in the sense of *pestle.*
5. † "Proletarn, *proletarii*, Oros. 4. 1," *Lye.*
   Bosworth's careful edition gives (*Oros. Bk.* IV. *ch.* 1, § 2) the Latin form *proletarii* without variants. The Ags. undotted double *i* is easily mistaken for *u* or *n*.
6. "Pyrige, an, *f.*, pera, Cot. 217," *Ettm.*
   This cannot be the Lat. *pēra* from Greek πήρα, but is rather a Low Lat. variant of *pirus.* Ettm. gives the reg. "pirige, *pirus*" in its proper place.
7. "Perewes *Sapa*, R. 32," *Lye, Bosw.*
   For "pere wos [wōs] *sapa*," *Ben.* = pear's juice.

The next four instances ar due tu the common confusion of the Anglosaxon letter *wēn* with *p*.

8. "Plips *balbus*," *Ben.; Lye, Bosw.*
   For *wlips, wlisp*, LISP.
9. "Por-hana, a ruff, pheasant," *Bosw.; Lye, Leo.*
   For *wōr-hana*, 'moor-cock.'
10. "Pinpel, a pimple, *anabola*," etc., *Lye.*
    For *winpel*, Eng. WIMPLE, a cloak.
11. "Pig-telgode *diplois*," *Lye*, "pigtelgod *diplois*," *Ben.*
    For "wig-telgode *diplois*," *Lye*, 'a doublet, cloak,' *Bosw.*, who puts the word s. v. wīg, *war.*
    Similarly we find *wopig* in *Lye*, but with a reference to *popig.*
12. † "Posc *basis*," *Ben.*, followed in alfabetical order by "post, *postis, basis.*"
    For *post*, Anglosaxon *t* and *c* being easily confused.
13. † "Ped *adj. immaturus* (scheint verschrieben für *bed*, quod v.)," *Leo.*
    Cf. "bed, ped *adj. immaturus* Hpt. gl. 518," *Leo.*
14. † "anc-pælgnis? *naufragium* Hpt. gl. 421, ist wahrscheinlich ein Druckfehler," *Leo.*
    Perhaps for *an-swælgnis, for *and- (*or* on-) swelgendnis; cf. "swelgnysse i. q. swelgendnesse," *Lye;* "swelgendnysse, voracitas, deglutitio, *It.* vorago, gurges, charybdis, barathrum, Cot. 46," *Lye.*

G. WORDS OF UNCERTAIN ORIGIN.

The etymologists hav offerd explanations of most of these words; but in no case does the evidence presented apear tu be *conclusiv*. Where the evidence has seemd tu be strong enuf tu warrant it, the *probabl* origin is indicated.

I. WORDS WELL AUTHENTICATED, OCCURRING IN CRITICAL EDITIONS OF ANGLOSAXON TEXTS. EXCEPT *plega* AND ITS DERIVATIVS, THEY AR ALL RARE.

1. pæcan *wv.* (Teut.?)
2. piđa *wm.* PITH (Teut.?)
3. † pine (-wincle *wf.*) (Lat.?)
4. plæce *wf.?* (Teut.?)
5. plætte *sm.* PAT (Teut.?)
6. plega *wm.* PLAY (Teut. or Lat.)
7. plot *sm.* PLOT (Slavic? Teut.?)
8. † portian *wv.*
9. prass *sm.?* (Scand.? Lat.?)
10. preōne *sm.* (Scand.?)
11. prūt *adj.* PROUD.
12. punian *wv.* POUND. (*Hence also* PUN.)
13. † pūta *wm.* POUT, a fish.

II. WORDS OCCURRING ONLY OR CHIEFLY IN MS. GLOSSARIES OR IN THE ERLY PRINTED DICTIONARIES, OR OTHERWISE SO CIRCUMSTANCED AS TU CAUSE DOUT OF THEIR ORIGIN, SENSE, OR FORM.

1. palstre *Som.*, palster *Ettm.*, palstr *Lye.* (From pāl?)
2. "pang *toxicum*" *Som.*, *Ben.*
3. parian *wv.* (ā-parod, *Som.*)
4. pecg *sm.?* PIG? doutful: *Earle ap. Skeat.* (Scand.?)
5. "petraoleum, *petreleum*," *Ben.* (Greek?)
6. pēnung: "land-pēnung," *Lye.*
7. "peord, a peon in chess," *Bosw.*, ascribed tu *Lye*, but not found.
8. "peord, *vulva*," *Leo.* (Scand.?)
9. "pic-bred, *glans*," *Ben.*
10. pidele *sn.?* *Leo.*
11. pillsape *wf.?*
12. pince *sn.?* *Leo.* (Teut.?)
13. be-pincge *sn.?* (Teut.?)
14. † pinne *wf.?* *flask.*
15. pintel *sm.?* *Leo.* (Teut.?)
16. "pislefer-hūs *scriptorium*," *Lye.* (Greek?)
17. pīce? "pice *epistomium*," *Som.* (Celtic?)
18. pīlade? "pilade, pilede, *plumbatus*," *Som.* (Lat.?)
19. pīse, pīse? *adj.* (Lat.?)
20. "plegena *apricum*, Cot. 180," *Lye.*
21. "pletta *ovile*," *Ben.*, *Lye.* (Lat.?)
22. "plicit, *prora*; plicitere, *proreta*," *Leo.*
23. "pranga *caverna*," *Ben.*, *Lye.*
24. "præte *ornatus*, *excultus*," etc., *Som.* (*Prob. for* prætig: *see* **B.** 23.)
25. "prenan *nictare*," *Ben.*; "be-prenan, be-prewan... *nictare*," *Lye.* (Scand.?)
26. "preowst-hwile, *ictus oculi*, a moment," *Som.*; "preowt-hwīl, S.," *Bosw.*
27. "pritigan *pipare*," *Lye.*
28. "prot-bore *forum*," *Ben.*; "prod-bore," *Lye.*
29. "pucel *priapus*," *Leo.*

30. "pud(d) *m. sulcus*, gl. Prud. 787," *Leo.*
31. "puduc *m.* der Kropf, *struma*, gl. Prud. 597," *Leo.*
32. "pun *bicoca*," *Ben.*; "*bicoca*, hæferbleta *vel* pun," *Aelfr. gloss.*
33. "pund *talpa*, a mole or want [*sic*]," *Som.*; *Ben.*
34. pytan: *ūtāpytan*, *Numbers* xvi. 14; also *pycan ūt*, *Chron.* 796, *ed. Earle*, where Gibson and Thorpe print *pytan.* If *pycan* is right, it is connected with *pīc* (see **D.** 2), and so of Celtic origin. Cf. *potian* **D.** I. 7.
35. "pytlan *caus.* hohl ausarbeiten," *Leo*, from Kemble's charters. (Lat. ?)

SUMMARY.

	Goth.	Ags.
Words of Latin origin	2	62
" " Greek "	9	24
" " Eastern "	1	7
" " Slavic "	1	—
" " Celtic "	-	10
" " Teutonic "	-	—
{ Scand.	-	4
{ Nativ	3	11
" due tu mistakes	-	14
" of uncertain origin	3	48
Total	19	180

From the Anglosaxon total shud be deducted the words of Latin and Greek origin which hav bin transferd unchanged (10), or hav cum thru the Old French and ar rather Middle English (8); also the words due tu mistakes (14). We thus find the number of Anglosaxon words beginning with *þ* tu be 148, of which 48 stil await a conclusiv explanation. They offer a tempting challenge tu the etymologist.

21. The Wages of Schoolmasters in Ancient Rome, by Dr. R. F. Leighton of Brooklyn, N. Y.; read by title, by the Secretary.

On motion of Mr. L. H. Buckingham, it was

Resolved, That the following minute be put on the Records, and be communicated to the parties concerned:

The American Philological Association desires to express its hearty thanks to the President and Fellows of Harvard College for the use of their halls for the meetings of the Association, to Colonel Theodore Lyman for his kind hospitality in entertaining the members of the society at his residence in Brookline, and to the gentlemen by whose liberality the pleasant excursion of Wednesday evening was made possible.

On motion, the Association then adjourned.

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[Number of Foreign Institutions, 35.]

[Total, (221 + 44 + 35 =) 300.]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions:

1869-1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with *ὅπως* and *οὐ μή*.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A.: Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869). and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

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March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *άω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (x. 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optative modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.
Whitney, W. D.: Φύσει or θέσει — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

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Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.
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Proceedings of the seventh annual session, Newport, 1875.

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Trumbull, J. Hammond: On the Algonkin verb.
Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

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Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.
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Whitney, W. D.: On the principle of economy as a phonetic force.
Carter, F.: On the Kürenberg hypothesis.
March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.
Toy, C. H.: The Yoruban language.
Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.
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Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
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Humphreys, M. W.: On certain effects of elision.
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Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
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Whitney, W. D.: On inconsistency in views of language.
Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
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Proceedings of the thirteenth annual session, Cleveland, 1881.

1882. — Volume XIII.

Hall, I. H.: The Greek New Testament as published in America.
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Whitney, W. D.: General considerations on the Indo-European case-system.
Proceedings of the fourteenth annual session, Cambridge, 1882.

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TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1883.

VOLUME XIV.

Published by the Association.

CAMBRIDGE:
JOHN WILSON AND SON.
University Press.
1884.

CONTENTS OF VOL. XIV.

I. The Caesareum and the Worship of Augustus at Alexandria 5
By Professor AUGUSTUS C. MERRIAM.

II. The Varieties of Predication 36
By Professor WILLIAM D. WHITNEY.

III. On Southernisms 42
By Professor CHARLES F. SMITH.

IV. The Development of the Ablaut in Germanic 57
By Dr. BENJAMIN W. WELLS.

APPENDIX:—

Proceedings of the Fifteenth Annual Session, Middletown, 1883 iii

List of Officers and Members xxxii

Constitution of the Association xli

Publications of the Association xliii

TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION,

1883.

I. — *The Caesareum and the Worship of Augustus at Alexandria.*

BY AUGUSTUS C. MERRIAM,

PROFESSOR IN COLUMBIA COLLEGE.

WHEN Mr. Dixon, in 1877, was engaged in removing the fallen obelisk of Alexandria to London, he excavated about the base of its fellow, now standing in Central Park, New York, to ascertain the form of the original pedestal, and discovered upon the mutilated claw of one of the bronze crabs supporting the obelisk a Greek and a Latin inscription. These were dimmed by a thick rust, but after the removal of this by the aid of acids, they were read, and published in an Alexandrian paper, by Neroutsos, who also published them in the "Bulletin de Correspondance Hellénique," 1877 and 1878. Mommsen copied them from the Alexandrian paper, in his "Staatsrecht," 1877, and from the Bulletin, in the "Ephemeris Epigraphica," 1879, with a page of comment; while Lumbroso treated of them in the "Bullettino dell' Instituto" of Rome, 1878. Soon after the crabs were brought here by Commander Gorringe, the inscriptions were published by G. L. Feuardent, with some notes which were afterwards embodied by Commander Gorringe in his "Egyptian Obelisks." All of these editors accepted the original reading of Neroutsos as correct, in accordance with which Barbarus, Prefect of Egypt, was said to have erected the obelisk at Alexandria in the eighth year of Augustus, B. C. 23–22.

L ΙΗ ΚΑΙΣΑΡΣ
ΒΑΡΒΑΡΟΣΑΝΕΘΗΚΕ
ΑΡΧΙΤΕΚΤΟΝΟΥΝΤΟ
ΠΟΝΤΙΟΥ

L ΙΗ ΚΑΙΣΑΡ[Ο]Σ
ΒΑΡΒΑΡΟΣ ΑΝΕΘΗΚΕ
ΑΡΧΙΤΕΚΤΟΝΟΥΝΤΟ[Σ]
ΠΟΝΤΙΟΥ

A[N]NO [XV]III CAESARIS
BARBA[R]VS PRAEF
AEGYPTI POSVIT
[A]RCHITECTANTE PONTIO

Attention being called last winter to some discrepancies existing between the published readings of the inscriptions and their actual appearance on the bronze, I began an investigation of the matter, and proved from Strabo, Dio Cassius, and Josephus that the date 23-22 was historically impossible if Barbarus was Prefect,[1] and then discovered that L IH was the real reading of the Greek date, and ANNOXVIII that of the Latin, bringing the actual year of erection down to 13–12 B. C., a date wholly free from historical objections; furthermore, that Barbarus was at home in his native Casinum probably at the very time when the former reading had made him Prefect of Egypt. The full details of this investigation have been given in a monograph recently published,[2] and I wish here merely to put on record the correct form of the inscriptions in fac-simile, and restored.

Mommsen, after treating of the inscriptions themselves in the Ephemeris, proceeds to speak of the obelisks, and the temple before which they stood, as follows: "These inscriptions inform us by whom and when these obelisks were erected in Alexandria. The place where they stood is mentioned by Pliny (xxxvi. 14): *Duo (obelisci) sunt Alexandreae ad portum in Caesaris templo, quos excidit Mesphres rex, quadragenum binum cubitorum.* Strabo also speaks of this temple (794), and by him it is called *τὸ Καισάριον.* It is described more at length by Philo (Legatio ad Caium, 22), where he asserts that an imperial form of government is preferable to liberty, because, throughout the whole world, all temples are far surpassed by those of Caesar, and especially at Alexandria; *οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος οἷον τὸ λεγόμενον Σεβάστιον ἐπιβατηρίου Καίσαρος νεώς, κ. τ. λ.* But Neroutsos incorrectly assumes that this temple was built to Augustus. Rather, since it is called the temple of Caesar by Pliny, and the as-

[1] Since this was written I have learned that Herman Schiller had already arrived at the same conclusion (Geschichte der röm. Kaiserzeit, I. 1. 198, A 1), having rejected the authority of the earlier reading of the inscription on the ground of its irreconcilability with the evidence of the historians. See Berliner Philolog. Wochenschrift, Jan. 5, 1884.

[2] The Greek and Latin Inscriptions on the Obelisk-Crab in the Metropolitan Museum, New York, Harper and Brothers, 1883.

cription *Caesar Appulsor* suits best the father, Augustus must be thought to have consecrated the temple to his deified father, for he certainly would not, even in Egypt, have built it to himself. Surely, since he, in following his father's footsteps as it were, had himself also landed in Egypt, it is presumable that the worshippers of Augustus in Egypt offered sacred rites to him also in the same temple; and the more so that, according to the testimony of the Acta Arvalium, the temples of Caesar belonged to all the deified (*divi*). Hence, it is easily understood why the temple of Caesar was commonly called by the Alexandrians the Sebastion."

Some of these points deserve consideration. Not many words need be spent on the somewhat singular statement that Philo "asserts that an imperial form of government is preferable to liberty, *because*, throughout the whole world, all other temples are far surpassed by those of Caesar, and especially at Alexandria." If our editions of Philo presented any such inconsequent proposition, I incline to think that Mommsen would have been among the first to propose some emendation of the text. What Philo did say will be seen below.

Pliny's expression, *Caesaris templo*, tends to show that the temple was that of Julius and not of Augustus, Mommsen thinks. This resolves itself into a simple question of Pliny's usage of the word Caesar. A careful reading of the Natural History yields the following statistics: Caesar Dictator occurs 31 times; Caesar Augustus, 6 times; Tiberius Caesar, 21 times; C. or Caius Caesar, for Agrippa's son, 7 times, for Caligula, 8 times, for Julius, 3 times; Claudius Caesar, 32 times; Germanicus Caesar, 9 times; Drusus Caesar, 4 times; Nero Caesar, once; Vespasian Caesar, once; Titus, twice; Domitian, once; L. Julius, twice; Vopiscus, once.

Caesar alone refers plainly to Julius 38 times, either the title Dictator having been employed just before, or some other circumstance, fixing easily the allusion. All of these cases but 10 occur in the sections devoted to astronomical matters, where the calendar of Julius is followed, and the whole is introduced by *Caesar Dictator*. *Caesar* alone designates Augustus about 10 times, Claudius 3 times, Nero once.

These are in the main explicit enough from their attendant circumstances; so that the phrase in question is really to be compared only with such expressions as *in Caesaris piscinis* (ix. 78, x. 89), *in pluribus Caesaris villis* (xxxii. 7), *domus Caesaris in Palatio* (xxxv. 36), denominated *Palatinas domos Caesarum* at xxxvi. 4 (cf. *laurus, janitrix Caesarum*, xv. 39); in all, or the most of which, Augustus was the original possessor, but they belonged later to his successors. Quite similar is the expression *in forum Caesaris*, xvi. 86, and xxxv. 45, where one is probably the forum of Augustus, the other that of Julius. The conclusion is that no argument in the case can be based on Pliny's usage of Caesar, except that the context must in general determine who is referred to; and, following this, we should attribute the reference in the passage in question to Augustus rather than Julius, inasmuch as it is both preceded and followed by an allusion to the time of that Emperor.

Here, however, a fact must be taken into account which apparently has escaped the notice of Mommsen, as of many others who have touched the subject. This is a statement of Dio's (li. 15), that after the death of Antony, at Alexandria, his eldest son Antyllus, upon the entrance of the forces of Augustus into the city, fled to the Heroum of Julius which Cleopatra had built, and was there slain.[1] Suetonius, in recounting the circumstance, mentions only the image of the deified Julius;[2] Plutarch says nothing of either (Anton. 81). Here, then, we have positive evidence that there was at that time a building of some kind at Alexandria consecrated by Cleopatra to Julius, and containing his statue. The Heroum is usually a small chapel of indefinite size; but it is the same word which Dio uses many times of the temple erected by Augustus, in the Forum at Rome, to Julius, on the spot where the body of the Dictator was burned, and where a column and altar at first were placed. This structure is called *νεώς* by Appian (Bell.

[1] *Ἄντυλλος, καίτοι τήν τε τοῦ Καίσαρος θυγατέρα ἠγγυημένος καὶ ἐς τὸ τοῦ πατρὸς αὐτοῦ ἡρῷον, ὃ ἡ Κλεοπάτρα ἐπεποίηκει, καταφυγών, εὐθὺς ἐσφάγη.*

[2] Simulacro Divi Juli, ad quod post multas et irritas preces confugerat, abreptum interemit. Aug. 17.

Civil. ii. 148), and *aedes* by Vitruvius (iii.); while Pliny, speaking of Augustus, uses the phrases, *in templo Caesaris patris* (xxxv. 10), *in delubro patris Caesaris* (xxxv. 36), both in allusion to this shrine. Hence, the Heroum at Alexandria may possibly have been of some considerable size, but it cannot answer to Philo's description of the Sebastion in that particular. Of its situation we have no direct information.

Next in the order of time comes the statement of Strabo, who, in describing the city of Alexandria, proceeds from the Lochias, on the east, round the harbor to the Poseidion, from which Antony built out the mole where he constructed his Timonium, after the battle of Actium, remains of which are still to be seen. "Next," he says, "is the Caesareum;" but he vouchsafes no further information. Its site, however, is fixed by his description to be at least in the close vicinity of that where the obelisks were erected by Barbarus. The guesses at what Strabo meant by his *Καισάριον* have been numerous; my own opinion will be seen below.

Our main knowledge of the temple and its surroundings must be derived from the elaborate description of Philo Judaeus. This learned and eloquent Jew was a native of Alexandria; and as he was a man of advanced years when he was chosen to head the deputation sent by the Jews of his native city to Caligula at Rome, in A. D. 40, he must have been quite a lad when Barbarus erected the obelisks, and may have witnessed the very spectacle itself of this achievement of Pontius. At all events, he was perfectly familiar with the whole history of the temple and its worship. The occasion of his embassy to Rome, of which he has given us so vivid a picture, arose from the inordinate desire of the half-crazed Emperor, not only to be deemed a god, but to be actually worshipped as such in every quarter of his dominions. He had been quick to accept the honors paid him by the Alexandrians, who had placed images of his majesty even in the chapels of the Jews, a desecration which these had never before suffered from Roman emperor or Ptolemaic king, and which was now sought to be removed by the eloquent representations of these deputies. Their efforts were unsuccessful,

but the assassination of Caligula within a few months relieved them from the abhorred profanation. The account which Philo afterwards wrote of the affair has come down to us under the title *Legatio ad Caium,* Caligula being almost universally known to his contemporaries and the ancient historians as Caius. Philo's allusion to the Caesareum, or Sebastion as he styles it, is introduced in the course of a contrast which he draws between the unblushing insistence with which Caligula claimed that he was a god, and demanded corresponding worship, and the greater merits but greater moderation of his predecessors. "Why," he asks, "should the Alexandrians thrust the images of Caligula into the Jewish chapels with such eager devotion, when they had never done this in the days of the Ptolemies, although they were accustomed to believe these to be gods, and to inscribe and call them such? But worship of their kings was not surprising in them, when they filled their temples with ibises, and dogs, and wolves, and all manner of beasts, which they adored. Perhaps, however, they will now say what they would not have said then, (for they are accustomed to pay fulsome adulation to the prosperity of their rulers rather than to the rulers themselves,) that, as the Emperors are so much greater than the Ptolemies, so ought they to receive greater honors. But if so, why should Caius receive higher honors than Tiberius, so much his superior in every way? And what shall we say of him who transcended human nature in all virtues, who on account of the greatness of his autocratic sovereignty, as well as his nobility of character, was the first to receive the appellation of Sebastos, obtaining it, not through successive transmissions in the family, as some portion of an inheritance, but being himself the source of worshipful majesty to his successors? When the entire human race seemed destined to perish in internecine conflict, it was he that turned them to better ways, and deservedly won the appellation of Defender from Evil (*'Αλεξίκακος*). This is the Caesar who calmed the storms that had burst forth on every side, who healed the common maladies of Greeks and Barbarians, which had risen from the east and south, and spread to the north and the setting sun. This is

he who struck off, not merely loosed, the fetters which bound and galled the habitable world. This is he who delivered the sea from piratical craft and filled it with merchant marine. This is he who bestowed freedom upon all cities, who brought order out of chaos, who civilized and harmonized wild and bestial nations, who extended the limits of Hellas to include many Hellases, — the guardian of peace, the grantor of all rights, who hid nothing good or noble in all his life. But this unsurpassed benefactor, during all the three and forty years that he ruled over Egypt, they hid behind the veil in comparison, setting in our chapels neither statue nor image nor painting in his behoof. And yet,[1] if to any one novel and incomparable honors ought to have been decreed, to him were they becoming; not only because he was the very source of the family of the Augusti, nor merely because he was the first and greatest and universal benefactor, having proved himself such by transferring the helm of the ship of state to a single pilot wonderful in his directing wisdom, namely, himself, in place of the rule of the many, — for the (Homeric) saying,

'Ill fares the state where many masters rule,'

is opportune, since universal suffrage is productive of multifarious evils, — but *because the entire inhabited world decreed honors to him coequal with those of the Olympian gods. And proofs of this are to be found in the temples*, the propylaea, the

[1] Καὶ μὴν εἴ τινι καινὰς καὶ ἐξαιρέτους ἔδει ψηφίζεσθαι τιμάς, ἐκείνῳ προσῆκον ἦν, οὐ μόνον ὅτι τοῦ σεβαστίου γένους ἀρχή τις ἐγένετο καὶ πηγή, οὐδὲ ὅτι πρῶτος καὶ μέγιστος καὶ κοινὸς εὐεργέτης, ἀντὶ πολυαρχίας ἑνὶ κυβερνήτῃ παραδοὺς τὸ κοινὸν σκάφος οἰακονομεῖν, ἑαυτῷ, θαυμασίῳ τὴν ἡγεμονικὴν ἐπιστήμην — τὸ γὰρ "Οὐκ ἀγαθὸν πολυκοιρανίη" λέλεκται δεόντως, ἐπειδὴ πολυτρόπων αἰτίαι κακῶν αἱ πολυψηφίαι — ἀλλ' ὅτι καὶ πᾶσα ἡ οἰκουμένη τὰς ἰσολυμπίους αὐτῷ τιμὰς ἐψηφίσατο. Καὶ μαρτυροῦσι καὶ ναοί, προπύλαια, προτεμνίσματα, στοαί, ὥστε ὅσαι τῶν πόλεων, ἢ νέαι ἢ παλαιαί, ἔργα φέρουσι μεγαλοπρεπῆ, τῷ κάλλει καὶ μεγέθει τῶν Καισαρείων παρευημερεῖσθαι, καὶ μάλιστα κατὰ τὴν ἡμετέραν Ἀλεξάνδρειαν. Οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος, οἷον τὸ λεγόμενον Σεβάστιον, ἐπιβατηρίου Καίσαρος νεώς, ἀντικρὺ τῶν εὐορμοτάτων λιμένων μετέωρος ἵδρυται μέγιστος καὶ ἐπιφανέστατος, καὶ οἷος οὐχ ἑτέρωθι, κατάπλεως ἀναθημάτων, ἐν γραφαῖς καὶ ἀνδριάσι, καὶ ἀργύρῳ καὶ χρυσῷ περιβεβλημένος ἐν κύκλῳ, τέμενος εὐρύτατον, στοαῖς, βιβλιοθήκαις, ἀνδρῶσιν, ἄλσεσι, προπυλαίοις, εὐρυχωρίαις, ὑπαίθροις, ἅπασι τοῖς εἰς πολυτελέστατον κόσμον ἠσκημένον, ἐλπὶς καὶ ἀναγομένοις καὶ καταπλέουσι σωτήριος. Philo, Leg. ad Cai. 22.

vestibules, the porticos; so that the architectural splendors in every city, whether young or old, are surpassed in beauty and size by the temples of Caesar, and especially in our own Alexandria. For there is no such sanctuary as that called Sebastion, the temple of Caesar Epibaterios, which stands rearing aloft its stately front, face to face with the fairest of harbors, — the largest as well as the most conspicuous of objects, to which nothing is comparable elsewhere, crowded with offerings of paintings and statues, highly wrought with gold and silver on every side, its sacred enclosure of the most spacious dimensions, with its porticos, libraries, halls, groves, propylaea, open spaces, promenades, all adorned in the richest manner, — the saving hope of all who weigh anchor from the harbor or enter within its shelter. Accordingly, though possessed of such excellent reasons, though all men were everywhere acquiescent, they did not introduce any innovations touching our chapels, but the old customs of their fathers were still retained by each. Did they, then, omit any act of adoration that was owed to Caesar? Who in his senses would say that? Why, then, did they neglect this? I will tell you frankly, without reservation. They knew that his anxious solicitude was just as great to secure their patrial rights to each, as to the Romans themselves, and that he accepted honors of this kind, not because he blindly deceived himself in order to destroy the customs of the several nations, but because he deferred to the majesty of his autocratic power, which becomes more commanding and revered by such adoration. That he was never enslaved or puffed up by such extravagant honors is clearly proved by the fact that he never wished himself to be addressed as Master or God (Suet. Aug. 53), and was vexed if any one so named him."

In this argument of Philo's we have many points of interest to the question at issue. I do not see in his words a single hint of the slightest kind that this temple was the sanctuary of Julius. To Philo it is the worthy shrine of the greatest of human beings, Augustus, whose worship, though unbefitting a Jew, might well be forgiven and fittingly defended in a Gentile. Not only this, but it does not seem to enter the

thoughts of Philo that Julius ever had anything to do with this temple, which certainly appears strange if it were originally dedicated to him.

In the second place, we observe that Philo's language presents the divine honors paid to Augustus in Egypt under a somewhat different aspect from that of the Ptolemaic kings. When Alexander the Great conquered Egypt he gave out that he was the son of Ammon, and for motives of state policy he maintained this attitude there; because it had been the custom from ancient days, in this land of many gods, to build temples to their kings, and regard them as the divine emanation of the Sun, or some other deity. The Ptolemies pursued the same policy; and in the Rosetta Stone we find the reigning king, Epiphanes, called "the living image of Zeus, son of the Sun, Ptolemy the eternal, beloved of Phtha," "him that was born of the deities Philopatores, Ptolemy and Arsinoe," "the present god, born of a god and goddess, even as Horus, the son of Isis and Osiris, the defender of his father Osiris;" then his line is traced back through the gods Philopatores, the gods Euergetae, the gods Adelphi, and the gods Soteres.[1] Others of the royal family were also numbered among the deities, in addition to the reigning king and queen; and these ascriptions were continued down to the close of the dynasty, Cleopatra the famous being styled the New Goddess on some of her coins, and she assumed the title of the New Isis after the Armenian victories of Antony (Plut. Ant. 54). Antony himself claimed and received in Alexandria the veneration and worship of the Egyptians, as the fructifying Nile-god, Osiris. Hence, when Augustus became master of the known world, the people of Egypt were prepared as usual to accept him as the new ruler and new divinity. But Augustus was not a second Antony, nor indeed a second Julius, who had been prompt to welcome his own apotheosis, even at Rome, in his lifetime. As in Egypt, so in Western Asia, it had long been customary to deify their rulers, and Roman proconsuls had often received such honors. But at Rome, from the time of

[1] See C. I. G. 3834, where the Emperor Antoninus himself, in a letter to the people of Azani, names his predecessors in similar language.

Romulus to that of Julius Caesar, scarcely a case was known, though some ground for it was found in the worship paid to the Lares. Octavianus eagerly availed himself of the opportunity to deify Julius directly after his death, as a means of exalting himself in the eyes of the vulgar, as the adopted son of the *Divus.* But he saw clearly that it would be a mistake for him to proceed further at Rome, at least for the present. After his first burst of fury and revenge was over, and the assassins of Caesar were destroyed, his policy was henceforth one of peace, and consolidation of the power which Julius had won, but had lost too soon to render permanent. The fate of his father was ever before him, and he entered into a cool calculation as to the surest means of avoiding the perils which had confronted and destroyed the other. While retaining the reins of power firmly in his hands, he acted the part of a republican patriot with studied moderation. Unusual titles and royal prerogatives he studiously avoided in appearance, while he gradually assumed their realities without resistance, and without shock to the feelings of his subjects. In fact, he pursued a general policy of humility, which tended greatly to strengthen him in his delicate and difficult position amid the contending factions and secret conspiracies of his reign. Not only was this true in his relations to the state, but also in his attitude towards his own deification and worship. At Rome, he insisted unswervingly upon his refusal of the expressed wishes of many to erect temples to him within the city (Suet. Aug. 52), and Dio asserts (li. 20) that no one of any consideration ventured to engage in his worship within the borders of Italy; but this statement is to be accepted with considerable allowance. Inscriptions show that there existed both a *flamen Augustalis* and an Augusteum at Pisa in his lifetime, and a *flamen*, or *sacerdos*, and *ministri* in his worship occur in inscriptions from Pompeii and Praeneste, while the Salii named him among the other gods in their songs. His friend Vedius Pollio, who became noted especially from an uncanny habit of feeding his unlucky slaves to the *murenae* in his fish-ponds, and who left these ponds to Augustus when he died, B. C. 15 (Dio, liv. 23), cherished a Caesareum within his grounds

(Orelli, 2509). Such private worship, offered to him and his Lares and Genius, with altars at the firesides, and at numerous shrines about the city, became more and more common at Rome as year succeeded year, and he found that the time was ripe for it; while his deification in the lines of Virgil, Horace, Propertius, and Ovid is too familiar to need reference. In other words, while officially frowning upon open ascriptions as god, he actually regarded them with a lenient, if not a fostering eye; fully aware, as Philo says, how important a factor they formed in maintaining, when rightly wielded, the power which he had striven so hard to attain. In the distant provinces the case was different from that at Rome. The cities of Sicily placed him among their gods as early as 35 B. C. (App. Bel. Civ. v. 132). In the East he could permit their usual custom to be followed with more impunity, for the very reason that it accorded with the habits of the people, instead of contradicting them as at Rome. The victory of Actium made him master of the East as well as the West; and as their ruler he permitted the people of Pergamus and Nicomedia to erect temples in his honor, with the condition, however, that Roma should share in his worship. This goddess had long been the object of adoration in the provinces, and to place her side by side with himself in these temples was another stroke of policy, which exhibits the same astute mind in the definite pursuit of his settled aim. This condition he is said to have imposed upon all the provinces where temples were erected to him (Suet. Aug. 52), and we find it complied with at Ancyra (*θεῷ Σεβαστῷ καὶ Θεᾷ Ῥώμῃ*), and at the seaside Caesarea of Herod, where colossal statues were erected to both,—that of Augustus modelled after the Zeus at Olympia, and that of Roma after the Here of Argos (Joseph. Bel. Jud. i. 21). We find this community of the two deities also at Cyme, Mylasa, Nysa, and Cyzicus in Asia Minor, on the Acropolis at Athens, and at Pola in Istria. While Augustus was in Spain, B. C. 26–25, the people of Tarraco obtained permission to erect an altar to him there. Later, the temple of Olympian Zeus at Athens was completed and dedicated to his Genius, and Herod's zeal was so great that Josephus declares that he filled,

not only his own country, but all the regions dependent on him, with temples in honor of Caesar (Bel. Jud. i. 21).

What was the actual state of the case, then, in Egypt? From Philo we see that the Emperor's interdict against open ascription as god or master, *dominus*, δεσπότης, — the relation of master and slave — (Suet. Aug. 53), was known; but Philo bears equal testimony to the fact that "the whole inhabited world decreed him honors equal to the Olympian gods," that temples were built to him, especially the Sebastion, and that he accepted this worship for reasons of state. Upon the authority of Sharpe (Hist. Egypt, ii. p. 94) we have it distinctly asserted that "In the hieroglyphic inscriptions on these temples (Philae, Talmis, Tentyris) Augustus is called Autocrator Caesar, and is styled Son of the Sun, King of Upper and Lower Egypt, with the other titles which had always been given by the priests to the Ptolemies and their own native sovereigns for so many centuries. Thus the historians of Rome, who are almost deceived by the modest behavior of Augustus, and are in doubt whether he was sincere in begging the Senate every tenth year to allow him to lay aside the weight of empire, may have those doubts cleared up in Egypt; for there he had assumed the style and title of king within ten years after the death of Cleopatra." At Dabode, just above Philae, are to be seen the ruins of a temple whose sculptures were "mostly added by Augustus and Tiberius. The name of Augustus in one instance is followed by the expression 'God Philometor,' though in the other ovals he is the beloved of Pthah and Isis." (Wilk. Top. Thebes, p. 476.) Here, again, we find the titles of the reigning Ptolemies ascribed to Augustus, and his worship implied. The inscription of the temple at Philae consecrated under Barbarus, B. C. 13–12, has no title of divinity, but that of Tentyris, A. D. 1, under Octavius, a member of the Emperor's own gens, styles him Zeus Eleutherios. This is upon the propylon of the temple of Isis, which was built by the people of the town and Nome, and consecrated in behalf of Augustus. Likewise in the great temple at Philae, Catilius, in B. C. 8, offering his inscription of adoration, says, "Consecrated to Caesar,

ruler of the sea, a Zeus swaying limitless regions, son of Zeus, — (Caesar) the Deliverer, Master of Europe and Asia, Star of all Hellas, that rose as a mighty Zeus the Savior." Here, as before, we have the forbidden appellation of God, and that of Master besides. This is poetic, it is true; but when taken in connection with what has already been advanced, it may be accepted in its full sense, just as the "god Augustus" occurs in an inscription of Apamea (C. I. G. 4474), and in others from Cyme in Mysia (C. I. G. 3524), and Lesbos, and Delos, all belonging to the lifetime of the Emperor.

With such precedents, then, was no temple to be built and consecrated in his honor at Alexandria, the very hot-bed of adulation of rulers, — where, as Philo says, no readier tongues were to be found among either Greeks or barbarians to salute as god,[1] where this ascription was held in such awe that they bestowed it on ibises and serpents, and where they were accustomed to employ all the expressions which other nations address to their gods, not masked and veiled, but openly and unblushingly?[2] Mommsen assumes that Augustus would not have erected the temple to himself, which indeed is very likely; in fact, it was the people or rulers of the several places themselves who erected the temples in his honor, as in Asia Minor, Judea, Gaul, Spain, Greece, and in Egypt itself. Besides, if he had done anything of the kind himself there, it is likely the temple would have stood, not in Alexandria, but at the neighboring Nicopolis, where Augustus did direct the building, not only of a city, but of temples also, so that the temple of Serapis, in Alexandria, and other ancient shrines, were abandoned, so to speak, in consequence of the erection of those in Nicopolis (Strabo, 795). This statement of Strabo, together with his omission to give any description of the Caesareum, leads me to think that these passages at least refer to the period of his sojourn in Alexandria, at which time the Caesareum was merely

[1] *Οὐδένας εὗρεν* [Γάïος] *οὔτε Ἑλλήνων οὔτε βαρβάρων ἐπιτηδειοτέρους Ἀλεξανδρείων εἰς τὴν τῆς ἀμέτρου καὶ ὑπὲρ φύσιν ἀνθρωπίνην ἐπιθυμίας βεβαίωσιν.*

[2] *οὐ πλαγίως, ἀλλ' ἄντικρυς ἅπασιν ἐχρῶντο κατακόρως τοῖς ὀνόμασιν, ὅσα τοῖς ἄλλοις ἔθος ἐπιφημίζεσθαι θεοῖς.* Leg. ad Cai. 25. Cf. Suet. Nero, 20.

the Heroum of Julius, situated within the precinct where the Sebastion was erected a few years later, as a separate and distinct building, when the mushroom Nicopolis had shown the limits of its capabilities, and the people began to enjoy the great benefits accruing to the city from the policy of the Emperor in clearing the canals, and increasing so immensely the trade with Arabia and India, of which Alexandria possessed the monopoly. If we suppose, furthermore, that Strabo wrote, in later life, after he had been at Rome, the passage where he mentions the obelisks of Heliopolis, and adds that two were removed to Rome (805), we have a reasonable explanation for his omitting to speak of those which were transported to Alexandria in B. C. 13–12, after he left that city. It is possible that, in the Sebastion, Roma was made to share with the Emperor in the honors of consecration, but the language of Philo gives no hint of such association, nor does it occur at Philae and Tentyris, nor at Narbonne (Orelli, 2489).

In the inscription of Catilius at Philae we meet with the Poseidonian epithet *Ποντομέδοντι*, "Ruler of the Sea," applied to the Emperor; and this brings us to a consideration of the singular aspect under which he was regarded, according to Philo, in the Sebastion at Alexandria, "the temple of Caesar Epibaterios, the saving hope of all who weigh anchor from the harbor or enter within its shelter."

Mommsen coins the word *Appulsor* as a representative of Ἐπιβατήριος, and Yonge translates the phrase, "the temple erected in honor of the disembarkation of Caesar," while the old Latin translator renders, *templum Caesaris navigantium praesidis*. Since Mommsen and Yonge agree on the one hand, as opposed to the Latin version, in the initial idea of the epithet, it is worth while to consider which is right. Here the lexicons help us little. They cite the passage in Pausanias where the epithet is applied to Apollo, and Professor Sophocles in his Byzantine Lexicon adds this from Philo. Perhaps we shall arrive at its usage best by taking up a series of kindred words which relate to the sacrifices that were offered by mariners in harbor. Such sacrifices must have been

as early in their origin as men began to appreciate the dangers of the deep; and prayers would be offered for a safe voyage, at embarking, and thanks and vows would be paid for dangers passed, on landing. Nestor in the Third Odyssey tells of the sacrifices he offered in Tenedos after the fall of Troy, on his way homeward; and upon arriving at Geraestus in Euboea they offer many thighs of bullocks to Poseidon for having passed the mighty deep (γ 159, 179). For such sacrifices we have three classes of words, the most of them rather late as found in literature, notwithstanding the existence of the custom at so early a period.

First, those relating to embarkation, *τὰ ἐμβατήρια*. Philostratus (Vita Apol. Tyan. 227) speaks of sacrificing the *embateria* of the voyage,[1] and Heliodorus (4. 16) mentions some Phoenician merchants in the Greek seas, who are offering their *embaterion* because they expect to start in the morning for Libya, if the wind breathes favorably upon their design. This offering is made to the Tyrian Heracles. Elsewhere (5. 15) he alludes to *embateria* made to Dionysus,[2] as Philostratus (687) does, figuratively of a speech, where the prayer ascends to Protesilaus.[3] Plutarch in his treatise *De Solertia Animalium* (36) uses the word *ἀναβατήριον* for the same rite, and the sacrifice is probably to Apollo, whose dolphin had guided the ship out of storm into the harbor of Cirrha.[4]

Secondly, those relating to disembarkation, *ἐκβατήρια*. Himerius (Eclog. 13. 38) says that his words are struggling to anticipate the future, in their eagerness to unite the ode of embarkation with the songs of disembarkation.[5] Herodes Atticus on recovery from illness sacrifices his *ἐκβατήρια τῆς νόσου* (Philostr. 562). Synonymous with the *ἐκβατήρια* are the *ἀποβατήρια*. Teucer the Cyzicenian says that these were offered by Helenus on landing in Epirus from Troy[6] (Steph.

[1] *ἐμβατήρια πλοῦ θύσαντες.*

[2] *ἐμβατήρια τῳ Διονύσῳ καὶ ᾖδον καὶ ἔσπενδον.*

[3] *αἴρωμεν ἐξ Αὐλίδος . . . τὰ δ' ἐμβατήρια τοῦ λόγου τῷ Πρωτεσίλεῳ εὔχθω.*

[4] *τὸ πλοῖον εἰς Κίρραν κατέστησεν· ὅθεν ἀναβατήριον θύσαντες, κ. τ. λ.*

[5] *οἱ δέ μου λόγοι καὶ προλαβεῖν μικροῦ τὸ μέλλον ὠδίνουσι καὶ τοῖς ἐκβατηρίοις μέλεσι τὴν ᾠδὴν τὴν ἐπιβατήριον συνάψαι σπεύδουσιν.*

[6] *θύσαντι ἀποβατήρια ἐν Ἠπείρῳ.*

Byz. in voc. Buthrotum). According to Josephus (Antiq. Jud. i. 3), the place where Noah landed from the ark and offered sacrifice was called by the natives Apobaterion. When Crassus was to cross the Euphrates on his fatal expedition, the omens for departure, *ἀπόβαθρα*, were of the very worst[1] (Dio Cas. xl. 18).

Thirdly, the *ἐπιβατήρια* which may be sacrifices either at embarking or disembarking. The passage quoted above from Himerius represents the former, and the *ἐπίβαθρα* of Apollonius Rhodius (i. 421) is said by the scholiast to be its synonym. For its use in relation to disembarkation we have the reading of the Etymologicum Magnum, which, in quoting the story of Teucer of Cyzicus, instead of using, as Stephanus Byzantius does above, the form *ἐκβατήρια*, gives *ἐπιβατήρια*. The rhetorician Menander (Spengel, Rh. Gr. iii. 377) offers the formal skeleton of the *ἐπιβατήριος λόγος*, or speech to be delivered either upon one's arrival after absence in one's native land, or arrival in some other country, or in address to a governor just arrived to take charge of the city or province. Libanius is cited as authority for either meaning of *ἐπιβατήρια*.

Similar to these are the more familiar *διαβατήρια*, or sacrifices at crossing a river or boundary line, especially in vogue among the Spartans (Thuc. v. 54, 55, 116; Xen. Hel. iv. 7. 2). For Crassus the *diabateria* were bad at the Euphrates (Dio, xl. 18), and Lucullus sacrificed a bull to the same river as his *diabateria* (Plut. Lucul. 24). At rivers the offering is made to the river-god, as Herodotus describes Cleomenes as doing at the Erasinus; and, as the omens were not accepted by this god, Cleomenes marched away to the sea, to which he again sacrificed, and then passed over to Nauplia (Hdt. vi. 76). When starting out upon an expedition from Sparta, the kings first consulted Zeus Agetor, and if he was propitious they marched to the confines and there sacrificed to Zeus and to Athene. This is declared by Xenophon (Rep. Lac. xiii.) to be an institution of Lycurgus. With this custom we must apparently connect the statement of Polyaenus (i. 10. 1) that

[1] *καὶ τὰ διαβατήρια τά τε ἀπόβαθρά σφισι δυσχερέστατα ἐγένετο.*

when the Heracleidae, Proclus and Temenus, were marching upon Lacedaemon, at the mountains they offered sacrifices to Athene, which he calls *ὑπερβατήρια*.[1]

Next we have to consider the deities to whom the sacrifices were made, and the epithets applied to them. Thus far we have had incidental mention of Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, and Athene, as the object of such adoration, and the epithet of "the Leader" applied to Zeus. According to Ctesias (Pers. 17), Xerxes at the Hellespont sacrificed to Zeus *Diabaterios*, i. e. the god who extends his protection and safeguard to the venture. In like manner, when Alexander the Great crossed the Hellespont, he built altars, where he had started from Europe and where he landed in Asia, to Zeus *Apobaterios* and Athene and Heracles (Arr. An. i. 11. 7). Here again Zeus is the god who has given safe passage, and to whom thanks are due accordingly. When, then, we find an inscription from Hermione (C. I. G. 1213) in which the Emperor Hadrian is called the god, the son of a god, the Zeus *Embaterios*, what other meaning has this ascription than that Hadrian was there worshipped as the deity propitious to mariners who embark for sea? It corresponds exactly to Apollo *Embasios* in Apollonius Rhodius, i. 359, 404, a passage so instructive in this connection that it merits some consideration. When Jason and his companions have launched the Argo in the bay at Pagasae, they build an altar of stones upon the shore; and, standing with two bullocks beside it, Jason uplifts the barley and prays to his patrial Apollo: "Hearken, O king, who didst promise to me at Pytho to show a successful accomplishment of my journey, for thou art thyself the cause of my labors. Therefore do thou conduct our ship thither, and back to Hellas, with all my comrades safe. Then hereafter as many of us as shall return will place upon thy altar goodly sacrifices of bullocks, and others at Pytho, and others at Ortygia, boundless gifts. Now come and accept our sacrifice, which we offer to thee as the first fruits, the *epibathra*

[1] We may further compare the terms *εἰσιτήρια, εἰσηλύσια, κατιτήρια, ἐξιτήριος*.

of this ship. And may I loose, O king, through thy guidance, our anchor with happy fate, and may the wind breathe propitious, by means of which we shall pass the deep with the fair sky above us." Then the sacrifice is completed in due form, and the prophet Idmon interprets the excessive brightness of the altar-flame as the kindly response of the god. This picture presents the whole formula of the *embateria*, and the *epibateria* in one of its aspects, the sacrifice, the prayer, the vows, the expected protection and guidance. In this case the deity addressed is the patrial Apollo, who had been consulted as to the expedition. Pindar, in his Fourth Pythian Ode (194), represents Jason as offering the prayer to Zeus in similar language. In fact, the deity, as may be seen above, is variously chosen, according to the predilections of the individual. Poseidon was no doubt the usual object of the prayer, and the scholiast on the passage of Pindar tries to explain why Zeus was selected instead of the god of the sea.[1]

Again, when Jason and his companions land at Cyzicus and at Cius, they raise an altar on the shore to Apollo *Ekbasios*, and pay their dues to him (Ap. Rh. i. 966, 1186). Hesychius tells us that Artemis was called *Ekbateria* at Siphnos, and the connection of this goddess with the sea is seen from such epithets as *νηοσσόος* (Ap. Rh. i. 570), *Αἰγιναία* (Paus. iii. 14. 2), etc. Upon an Ephesian coin of the Emperor Antonine, Apollo is called the *Embasios* of the Ephesians (Eckhel, ii. 516, *Ἀπόλλων Ἐμβάσιος Ἐφεσίων*).

Now, upon arriving at our Apollo *Epibaterios* and Caesar *Epibaterios* we must needs view the ascription in the same light as those which have already been adduced. In describing the precinct of Hippolytus at Troezene, Pausanias (ii. 32. 2) says that, besides the temple of that hero, there is also a temple of Apollo *Epibaterios*, the offering of Diomed on having escaped the storm which fell upon the Greeks when returning from Ilium. Here the epithet corresponds precisely to *Ekbasios*, and represents the deity to whom the *ekbateria* were offered, the deity who, like the *epibates*, or armed hoplite

[1] Cf. Virg. Aen. v. 772–776; Hor. Epod. 10, etc.

on board a trireme, has battled with the enemy, the storm, and brought the sailor safe and victorious into harbor, as Philo represents Augustus guiding the ship of state safe out of the storms of civil war into the harbor of peace and prosperity. Hence, Caesar *Epibaterios* means the deity to whom the *epibateria*, the sacrifices at embarking and at disembarking, were offered, who rules the sea, and protects all sailors, exactly as the Latin translator viewed it. This too is one of the alternatives which Virgil advances in his First Georgic (29–31), when questioning what kind of a god the great Octavianus is destined to be, a passage which has been supposed to have been written soon after the battle of Actium, when temples had already been decreed to him in Asia, and the Senate was showering honors upon him approaching the same exaltation. The passage runs thus: "Or wilt thou appear as the god of the measureless deep, and sailors worship thy divinity alone, Ultima Thule be thy slave, and Tethys win thee as her son-in-law by the offer of all her waves." Somewhat similarly Propertius (iii. 11. 71), addressing the sailor, says: "Therefore, whether seeking or leaving the harbor, O sailor, be mindful of Caesar on the whole Ionian deep." And at Aegae in Cilicia occurs an inscription in which he is addressed as a god in conjunction with Poseidon the Preserver, and Aphrodite Euploia (C. I. G. 4443).[1] Under this aspect we also find an explanation for that inscription (C. I. G. 4352) from the seaport town of Side in Pamphylia, where a certain Tuesianus has instituted a festival called the Tuesianian Epibaterion in honor of Athene and Apollo.[2] This is explained by Franz, followed by Liddell and Scott, as the "festival to celebrate the advent of a god"; which does not seem to satisfy Professor Sophocles in his Lexicon, for he expounds it as "a feast in honor of the arrival of (the statue of) a god," and puts a query after it. All difficulties vanish, however, if we suppose it to be a regular maritime festival, where sacrifices on the part of the city were offered for success in their ventures

[1] Θεῶ Σεβαστῶ Καίσαρι καὶ Ποσειδῶνι Ἀσφαλείω καὶ Ἀφροδείτῃ Εὐπλοία.

[2] ἐπιτελοῦντος θέμιν Παμφυλιακὴν Τουησιανεῖον ἐπιβατήριον θεῶν Ἀθηνᾶς καὶ Ἀπόλλωνος.

upon the sea, and presented to Athene and Apollo as the deities who were there the object of prayer and worship by sailors. We have already seen Athene addressed in the *diabateria* and *hyperbateria*, and her connection with the sea is denoted on many coins by the accompanying symbol of the trident, and one story made her the daughter of Poseidon and Lake Tritonis (Paus. i. 14. 6). Athenian ships carried her statuettes at their prows, and it is probable that the *epibateria* were usually offered to her by Athenian sailors (Aristoph. Achar. 547, and Schol.; Ovid, Trist. i. 9. 1). Though the passage in Pausanias is a solitary instance of ἐπιβατήριος applied to Apollo, yet this deity appears often as the god of sailors under the epithet Delphinius, as early as the Homeric Hymn, and many temples in various quarters of the Greek world belonged to him as such. As we have seen, Apollonius says that Jason built an altar to Apollo *Ekbasios* (Argon. i. 966), and another to the same god as *Embasios* (Argon. i. 359, 404). A similar epithet is Aktios, as god of the sea-shore; and it was this god at Actium who cast aside his lyre, took his stand above the ship of Augustus, and flashed an unexpected light into the face of the enemy, while he grasped his bow and exhausted his quiver in defence of Rome and Augustus, as Propertius fondly declares (iv. 6). Upon this god the Roman conqueror never afterward wearied in lavishing his most splendid gifts, whether in his temple at Actium, on the Palatine Hill, where stood, as Propertius says (iv. 1. 3), the temple sacred to Phoebus of the Sea (*Navali Phoebo*), or elsewhere. The identification of Apollo with the Sun had been made in early days, and was now one of his chief phases; and as such he was also connected with seafarers, as the deity who put to flight the clouds and brought calm out of storm; as Philo again describes Augustus in the civil wars, and Philo is contrasting throughout the false Apollo, Caligula, with Augustus, to whom he ascribes all the qualities of the real god. And here it is interesting to compare the fact stated by Propertius (ii. 31. 11) that above the roof of the Palatine temple of the Naval Apollo was placed a chariot of the Sun in gold.

The close connection between Augustus and this Apollo-Phoebus meets us at every turn. Indeed, the story ran that he was the son of Apollo, that god in his own temple having appeared to the mother of the future Emperor in the form of the Aesculapian serpent. Before his birth, his father dreamed that the effulgence of the sun sprang from the womb of the mother that was to be. It is noticeable that Suetonius quotes this account from Asclepiades, of Mendes in Egypt, where the story may well have originated, and been fostered later at Rome. Dio and others repeat it in sober earnest. His father, while in Thrace soon after, consulted the oracle of Bacchus concerning his son, when the priests told him that certain prodigies were vouchsafed them which had never before occurred, except in the case of Alexander the Great, who also claimed descent from a god. On the following night he dreamed that his son appeared to him in more than mortal form, arrayed in the thunderbolt, sceptre, and arms of Jupiter Optimus Maximus, with a crown of Apollonian rays streaming from his head, and standing in a laureated chariot drawn by twelve horses of exceeding splendor. While still an infant, though left by his nurse at evening in his cradle, he was not to be found in the morning, until, after long search, he was discovered upon the topmost turret lying face to face with the rising sun. When entering the city, after the death of Julius, under a clear sky, the sun was suddenly encircled by a crown. Such stories must not be made light of; their influence upon his superstitious contemporaries and upon Augustus himself was extraordinary. While studying at Apollonia, he ascended with Agrippa to the observatory of the astrologer Theogenes, whom Agrippa had consulted before, and from whom he had received promises of the most exalted fortune. Augustus refused to disclose the day of his birth, through fear and shame lest his fortune should prove less exalted than that of his friend; but at last, when prevailed upon, the astrologer leaped from his seat, fell upon his knees before him, and offered his adorations as to a god. Augustus believed so thoroughly in his fortune that he even published his horoscope; and he wished it to be believed that

there was something of divine power in the peculiar brightness of his eyes, and was delighted if any one, under his concentrated gaze, dropped the eyes as if before the brilliancy of the sun (Suet. Aug. 79). He said in public that the comet which appeared soon after the death of Julius was believed by the people to show that the soul of Julius was received among the gods; but in his heart, as Pliny says (ii. 23), he rejoiced at the omen as produced for himself.

Having thus shown the intimate association inculcated between Augustus and Apollo, and especially the evident exertions to identify him as the son of that god, we may venture to adduce an Alexandrian coin (Feuardent, No. 541) bearing the naked head of Augustus on the obverse, with the legend *ΣΕΒΑΣΤΟ*, and on the reverse a temple with four columns and a prominent roof, with the legend *ΚΑΙΣΑ*. Between the two central columns rises an Aesculapiah staff entwined by a serpent. Now, we know how common it was to represent a famous temple, with some attributes of the deity, on the coins of a city, and especially if the temple had just been built. For instance, on the Roman coins of Augustus we see the Palatine temple with six columns, and Apollo holding his lyre (Cohen, No. 45), and likewise that of Jupiter Tonans with the same number of columns, and Jupiter holding his sceptre (Cohen, 158). Another represents the temple of Mars Ultor with four columns, and military ensigns in the middle (Cohen, 37). Hence it seems to me possible that the Alexandrian coin just adduced presents to us with the usual conventionality the Sebastion of that city as the temple of Augustus, with the attributes of Apollo's son Aesculapius.

The idea of attainment of divinity by man was based at Rome upon the achievement of deeds too great for ordinary human nature. Horace has expressed it in his famous ode beginning *Justum et tenacem propositi virum*, and proceeds:

> Hac arte Pollux et vagus Hercules
> Enisus arces attigit igneas,
> Quos inter Augustus recumbens
> Purpureo bibit ore nectar.

To this list of those who have attained the starry citadels by

such deeds, he adds Bacchus and Quirinus. It was the name of the last which Octavianus wished to assume, instead of Augustus, but was dissuaded by prudential reasons. The stages through which Caligula advanced, as described by Philo (Leg. ad Caium, 11–15), are significant in this connection. He began by likening himself to the demigods, Hercules, the Dioscuri, Bacchus, Trophonius, Amphiaraus, and Amphilochus; then he appeared dressed in the various guises of these, and carrying their attributes. Not content with this, he finally assumed the complete divinity of Apollo, Hermes, Mars. In the East it was usual to designate such divinities as the "New" so-and-so. We have seen how Cleopatra was denominated the New Isis; at Athens an inscription styles Caius, the adopted son of Augustus, the New Ares (C. I. G. 311); Caligula called himself the New Dionysos; Nero became the New Agathodaemon (C. I. G. 4699); Antinous, the New Iacchos and Pythios; Aurelius and Verus, the New Dioscuri (C. I. G. 1316); and some empress, the New Roman Here (C. I. G. 3956 b). In the language of the East, Augustus would have been the New Quirinus if he had followed his own inclination, and perhaps at Alexandria he may have been styled the New Aesculapius. Now Aesculapius is not only the Healer, as Philo denominated Augustus, but also the deliverer from the dangers of war, and the god of sailors. He is revealed in the second of these aspects by an inscription recently discovered on the site of the Asclepieion at Athens,[1] and in the last by inscriptions recovered from the island of Syra[2] (Bullet. Corresp. Hellénique, 1878, pp. 86, 87). Aristides also speaks of him as the god who saves from the deep and brings into a peaceful harbor (65), the one who leads and rules the universe, the savior of all, the helmsman of every ship (67). In the sanctuary of Aesculapius at Athens, Augustus is united with that god and Health in an inscription of adoration (Athenaion, v. p. 319); and in a similar precinct at Epidaurus, the great centre of Aesculapian worship, one inscription shows the people rendering their offerings to Livia,

[1] *σ]ωθεὶs ἐκ [τ]ῶμ πολέμων καὶ λυτρωθε[ί]s.*

[2] *εὐχαριστοῦμεν τῶ ['Ασκ]ληπιῶ οἱ ἐν τῶ μειλη[σιακῶ πλοίω.*

the wife of Augustus; and another declares that the goddess Drusilla, the daughter of Germanicus, had a priestess there (Athenaion, x. p. 528).

Other considerations also may have contributed to this assimilation. Horace tells us that under the reign of Augustus each man may spend his days upon his own hillside, training his vine as he will. Thence he returns to his wines, and when the dessert is placed upon the table he gladly addresses Augustus as god; with many a prayer, and with abundant wine poured from the patera, he beseeches him, joining his godhead with the Lares, like Hellas mindful of Castor and mighty Hercules (C. iv. 5. 29–36). The deity among the Greeks, to whom this libation was poured after the removal of the viands, was generally Agathodaemon (Athen. xv. 47, 48), the giver of all good, whose connection with Hygeia was acknowledged in the same rites. This Agathodaemon, or Good Genius, in Egypt, is sometimes Kneph, or Chnubis, with his emblem the snake, the god of Canopus, but assumes many Protean forms as the representative of the sun, — sometimes Osiris, sometimes Serapis, who is now called Aesculapius, now Jove, now Osiris, now Pluto (Tacitus, Hist. iv. 84). Again, according to Wilkinson (Ancient Egyptians, iii. 121 seq.), Horus, the son of Osiris, has the title and attributes of Hat, or Agathodaemon. His distinguishing title is the avenger, and the support and defender of his father (as Augustus proclaimed himself), and he was the type of legitimate succession in Egypt, the representative of royalty and divine majesty; and as such there would be an especial desire to identify Augustus with him, as Sharpe says was actually done in the inscriptions of Upper Egypt, where he was styled "the Son of the Sun." Horus was also "the director of the sacred boats," under which form was indicated "the governor of the world"; just as Chnubis was Canopus "the pilot," at the Canopic mouth of the Nile, just east of Alexandria.

With such numerous lines tending to ready union, and with the quickness of imagination with which the people of the cosmopolitan Alexandria availed themselves of such mythological combinations, it is not difficult to see why the phase

which the deification of Augustus assumed was that of the god who presided over the main industry of the port, commerce over seas, — the god who cleared the sea of pirates, and directed the merchants' ventures safely across the waters; to whom the *epibateria* should be fittingly sacrificed. It is this view which Philo has in mind throughout his description cited above, and in this there appears to have been a sort of transfer from the former dynasty of the Ptolemies. Alexander the Great commanded that Hephaestion, after his death, should be deified as a hero and worshipped as the god of mariners at the Pharos of Alexandria (Arr. An. vii. 23. 7; Lucian de Calumn. 17); but when the lighthouse on that island was built under Philadelphus, it was consecrated to the parents of this king, the first of the dynasty of the Ptolemies, and they became the saviors of seamen (Lucian, Quom. Hist. Conscrib. 62; Letronne, Recueil, ii. 528). Hence the Sebastion probably took the place of the Pharos as the centre of this cult.

That Augustus might be viewed under other phases, whether in Alexandria or elsewhere, is nowise surprising in that age, when complexity in unity and unity in complexity formed the prevailing idea in relation to the godhead. Zeus is the appellation which he receives in the inscription at Tentyris, and in that of Catilius at Philae; and it was as the Olympian Zeus that Herod represented him at Caesarea. Horace regards him as a terrestrial Zeus, in C. i. 12. 51, iii. 5. 2; and Ovid in his Tristia, iii. 1. 35, and Fasti, i. 608. On many coins, and in some inscriptions, he is supposed to be one with Apollo, as C. I. G. 2903, Orelli 1436, and the dazzling effulgence that streamed from the vessel of the leader at Actium, while ascribed to Apollo by Propertius as quoted above, is assigned by Virgil to Augustus himself (Aen. viii. 681). This no doubt was a favorite aspect under which he was regarded, and is one of the phases which we have found established at Alexandria, where his aspect was likely to be as Protean as the luminary which served as his physical symbol.

From all these combinations it becomes pretty clear that

the obelisks were erected before the temple in Alexandria, not merely as ornaments, but as consecrations to the deity of the temple and the deity of light, thus continuing the use to which they had originally been put by the Egyptians. It has already been suggested by G. L. Feuardent that a reason for the selection of the crab to form the support to these shafts may be found in the fact that the sea-crab was a frequent emblem of Apollo, and especially of maritime towns and those which received their name of Apollonia from that deity; a connection which, like that of the dolphin, is no doubt to be explained from the maritime side of the Apollonian worship. In the case of the Alexandrians, too, it is noticeable that the sun is in the zodiacal sign of the Crab at the period of the year when the Nile begins to rise and pour the blessed waters of increase and plenty over the land, and the country becomes a navigable sea. Then, too, the sun is Horus in the fullest vigor of his strength, and then his rays rest longest upon the earth; for it is the solstitial period, at whose close the sun begins to imitate, as Macrobius tells us (Sat. i. 17), the retrograde motion of the crab, and Cancer was therefore styled one of the two Gates of the Sun; and the Agathodaemon serpent is described by Hephaestion as one of the three Decani in Cancer. Even the obelisks which were conveyed to Rome, Augustus did not regard as mere ornaments or insignia of a conquered land. Both were consecrated by him to the Sun (*Soli donum dedit*), and one of them served for many years as a sun-dial.

Of this worship of Augustus as Epibaterios, in Alexandria, during his lifetime, we have, as I interpret it, some curious confirmatory evidence from Suetonius. During the last days of the Emperor's life he determined to accompany Tiberius, on his way to Illyricum, as far as Beneventum. Following his usual habit of journeying by sea wherever it was possible, he sailed down the coast of Latium, and, making a circuit about the Bay of Naples, stopped for four days at Capri, one of his favorite resorts. As he was passing by the Gulf of Puteoli on his way thither, it chanced that an Alexandrian ship had just put into port, and the passengers and sailors,

dressed in white and crowned with garlands, were offering up their *epibateria*, or thanks for a prosperous voyage, and burning frankincense, singing in thanksgiving to their deity, the Emperor, "Through him they lived, through him they voyaged the deep, through him they enjoyed both liberty and fortune."[1] It does not appear that they knew the object of their thanks and praises to be passing by; and Suetonius goes on to relate that the Emperor was so delighted with what he had heard that he bestowed forty gold pieces upon each of his companions, and exacted a promise from every one that he would spend the entire amount in the purchase of Alexandrian merchandise, while he remained himself in a high state of self-exaltation and of hilarity during the entire remainder of his stay. In significant contrast with the feelings excited in the breast of Augustus by this incident stands the story related by Quintilian (vi. 3. 77), that when the people of Tarraco sent deputies to announce that a palm had sprung up upon his altar in their city, he replied with keen sarcasm, "It is plain how frequently you have built your sacrificial fire upon it."

The hymn of the Alexandrian sailors has its analogue in Horace's ode (C. iv. 5) written a short time before the obelisks were erected in Alexandria, and begging Augustus to return again to the city from the North: "Give back its light to thy native land, O noble leader; for when thy countenance beams upon the people like the spring, more grateful glides the day and more brightly shines the sun. . . . . For the kine then roam the pastures in safety, Ceres and fostering Increase nurture the fields, and the sailors flit over a calm and peaceful sea." This idea we find again expressed in a somewhat different form on a coin struck in Asia, as early as 28 B.C. (Cohen, No. 39). On one side is the legend LIBERTATIS VINDEX; on the other, Peace holds a caduceus, and by her side rests a mystic coffer from which a serpent stands erect,—all encircled by a crown of laurel.

[1] Forte Puteolanum sinum praetervehenti vectores nautaeque de navi Alexandrina, quae tantum quod appulerat, candidati coronatique et tura libantes fausta omina et eximias laudes congesserant, *per illum se vivere, per illum navigare, libertate atque fortunis per illum frui.* Suet. Aug. 98.

Hence the evidence which seems to me to show conclusively that the temple, before which the obelisks were erected, was originally built and consecrated to Augustus by the Alexandrians, is, in the first place, the unmistakable testimony of Philo, and, in the second, the particular phase of his worship which is proved to have existed there during his lifetime. Finally, the size and splendor of the structure itself, as detailed by Philo, preclude the idea that it was the Heroum of Julius mentioned by Dio; while the erection of the obelisks before it proves that in B.C. 13–12 it was what Philo describes it, the most conspicuous sanctuary in the city. Much, too, may be attributed to the zeal of Barbarus in the Emperor's behalf, which is evinced by his inscription at Casinum some ten years earlier,[1] and by the consecration at Philae as well as at Alexandria in the same year, 13–12. That the temple in later days, as time passed on, should have become a common shrine of the Caesars, is natural enough, and Neroutsos discovered on its site in 1875 an inscription containing the adoration of the Decani of the pretorian cohort to the Caesars who were gods.[2] This is dated in the sixth year of Lucius Aurelius Verus, A. D. 166, at which time at least ten of the Caesars had been formally deified by decree of the Senate, besides a number of the females of the family; but that the temple was originally built and dedicated by Augustus to Julius, there does not seem to be a particle of evidence.

[1] See Obelisk-Crab Inscriptions, pp. 31–33.

[2] *Δεκανῶν τῶν ἐν στόλῳ πραιτορίῳ τὸ προσκύνημα Θεῶν Καισάρων ἐν τῇδε τῇ στήλῃ ἀναγέγραπται. Καίσαρος Λ. Αὐρηλίου Οὐήρου σεβαστοῦ ἕκτῳ ἔτει.* Bull. Cor. Hell., 1878, p. 177.

NOTE. — Some weeks after the foregoing paper was read before the Association, through Mr. Davidson's deservedly appreciative review in the American Journal of Philology (iv. 219–222), I first became aware of the existence of Professor Lumbroso's "L' Egitto al Tempo dei Greci e dei Romani" (Rome, 1882), and learned that he had there devoted a chapter to "The Temple and Hymn to Augustus." Though the book was ordered at once, it did not reach me until the last proofs of the foregoing pages had been returned to the printer. Professor Lumbroso's conclusions are at one with mine in many points, notably in relation to the dedication of the temple to Augustus, the explanation of Epibaterios, and the worship of the Emperor as the god of seamen, and the interpre-

tation of the passage from Suetonius, which he calls the hymn of the sailors. He adds the following citation from Suidas, who appends it without explanation to the word *ἡμίεργον*: *᾿Αντωνίῳ δὲ ᾠκοδόμει νεὼν μέγαν, ὅσπερ οὖν ἡμίεργος ἀπελείφθη. Τῷ Σεβαστῷ δὲ ἐτελέσθη.* With a proper acknowledgment of the provoking ambiguity of the reference here, Lumbroso conjectures that it relates to the Sebastion which was begun by Cleopatra for Antony, and completed by the Alexandrians for Augustus. In our ignorance of such matters in the wide empire of the East, we can say no more than that this conjecture is possible; but it deserves recording as a possible factor in the problem, pending the appearance of some new monumental evidence which may settle the question.

Another point worth noticing here is some testimony which I have recently met with, which proves conclusively that Augustus began to be worshipped as a god in Egypt immediately after the subjugation of the country. This testimony is from two Demotic Stelae in the British Museum, translated by Revillout in the Revue Égyptologique (1882, ii. 98–102). These stelae were originally from Memphis, where they were erected by the orders of Augustus in the seventh year of his reign. One is the memorial of Nofre-ho, wife of Pse-amen, the other, of the latter's brother, Imouth, members of the family of the high-priest of Memphis. Their father and mother are known through the hieroglyphic stelae translated by Dr. Birch in the Archaeologia, vol. xxxix. Imouth died in the last year of Cleopatra's reign, after a short incumbency of the high-priesthood, and his brother was appointed in his place by Augustus, "in the first year of the God, the son of the God, the great foreign God, Caesar Autocrator," and as "prophet of Caesar." These expressions are repeated in both memorials. It is noticeable that this family was especially devoted to Imouthos, the Egyptian Aesculapius, from whom Imouth received his name, from the fact that his mother, long childless, prayed to that deity for offspring, until he appeared to her in a dream and promised that her prayer should be fulfilled after the performance of certain rites. The attributes of this Aesculapius are very similar to those given by Philo to Augustus. See Birch, *loc. cit.*, p. 320, *seq.*

A. C. MERRIAM.

Columbia College, June 5, 1884.

II.—*The Varieties of Predication.*

By WILLIAM D. WHITNEY,
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The simplest complete sentence is composed of two members, each a single word: the subject noun and the predicate verb. For the noun as subject, there are various possible substitutes, but not for the verb as predicate; in languages like ours, there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. There is no other acceptable, or even tolerable, definition of a verb than as that part of speech which predicates. The point is one of no small consequence in grammar, in view of the long-standing currency of other and false definitions; and it may fairly be denied that one who is not right in regard to it can call himself a grammarian. What has confused men's minds respecting it is especially the inclusion of infinitives and participles in the verbal system, as the non-finite parts of the verb; while in fact they are merely nouns and adjectives, retaining that analogy with the verb in the treatment of their adjuncts which has been lost by the great body of ordinary nouns and adjectives; and the line that separates them from the latter is indistinct and variable.

The primary predicative relation, then, is that sustained by the verb to its subject. Its formal establishment, by setting apart certain combinations of elements to express it and it alone, appears to have been the first step in the development by our family of languages of the sentence out of those formless entities of expression which we are accustomed to call roots. Any other variety of predication is of later date and of secondary origin.

In the developing syntax of the language, namely, the adjuncts of the predicate verb gain in logical significance at

the cost of the verb itself; the latter forfeits more or less of its primary value, and becomes a "verb of incomplete predication": that is to say, in the actual usage of the language, it is not enough in itself to stand as a member of the sentence, but craves a complement; though still indispensable, it has lost its absoluteness and independence. In one direction of this development, the extreme is reached when certain verbs are attenuated in meaning to the value of a "copula," or assume the office of indicating merely the mental act of predicating, the whole logical significance of the predication lying in the added word or words, which, from being originally adjuncts of the verb, have now grown to be qualifiers of the subject of the sentence. Thus we come to have predicate nouns and adjectives; they are definable only as being by means of the copula made descriptive of the subject, or predicated of the subject through the instrumentality of a verb.

Then it comes to be possible to analyze every predicate verb into two parts: the copula, which expresses the act of predication, and a noun or adjective, which expresses the substance of what is predicated; as, *he is running*, for *he runs; he was a sufferer*, for *he suffered.* This analysis is a real one, and for certain purposes important; but it is mere artificiality and pedantry to impose it, as some systems do, upon every verb, in the description of the sentence. To do this is to do violence to the history of language. No tongue ever arrived at the possession of a copula by incorporating in a form-word the act of predication. Languages which have no verbs have no copula, as a matter of course; a word used predicatively is their substitute for a verb: a word capable of standing in a variety of uses, and pointed out as predicative in this particular case, either merely by the requirements of the sense as gathered from the totality of expression, or by its position relative to the other items of expression; or, it might possibly be, by a "particle" — which then has only to grow on to the predicatively used word in order to make a predicate form, or a verb. A copula verb is only made, as everything in language that is formal is without exception made, by the gradual wearing down to a formal value of verbs that originally had

material significance — the latest case close at hand being the reduction of Lat. *stabat* to Fr. *était;* this is but a single example of a most pervasive and characteristic mode of growth in language.

Since the grammatical structure of language is indeed a growth, and all its distinctions the product of gradual differentiation, grammar is everywhere full of imperfect classifications and transitional forms and constructions; and so it is also in the department of predication. The copula is, as we may say, a verb of extirpated predication, and the words that follow it are descriptive purely of the subject; others are verbs of more or less incomplete predication, with predicative complements, these latter being partly qualifiers of the subject, but partly also modifiers of the verb itself. Examples are, *he stands firm, she walks a queen, it tastes sour, they look weary.* Such constructions occasion much difficulty to mechanical analyzers of the sentence, and the difficulty is sought to be avoided in various ways. To see their true character, we must apply the definition already laid down: the noun or adjective is predicative so far as it is made through the verb descriptive of the subject; it is an adjunct to the verb, or adverbial, so far as it describes the action of the verb itself. Thus, *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen.' If it is worth while (and it seems to be so) to distinguish these transitional cases from the normal predicate, and to mark them by a name, nothing can so suitably express their double character as the term "adverbial predicate."

Yet another variety of predication comes into use, in connection with the object of the verb. A most important kind of incompleteness of mere verbs as predicates is shown by those which demand the complement of a direct object. This object originally (as seems altogether probable) denotes that to or at which the action expressed by the verb immediately directs itself; it finds incorporation in a special case, the accusative, which then becomes the most frequent and important of the oblique cases. Then verbs expressing certain actions come to be so usually followed by an expression

of the recipient of the action that they acquire the character of "transitive" verbs, and appear to lack something when no object is added. And the sentence-form subject-verb-object becomes as prevalent in our languages as the sentence-form subject-copula-predicate (noun, etc.).

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, for example, *I make him fall* means 'he falls, and I bring it about,' or 'I cause that he falls'; and *I see him fall*, or *I hear him fall*, and so on, are of the same character. Such phrases are not at the outset different in character from the equivalent ones, *I cause his fall*, *I see him falling*, and the like; but out of them grows in some languages an important and conspicuous construction, that of an infinitive with its subject-accusative (most used in Latin, of the languages familiar to us): a construction which is at first strictly limited to a governing verb, but gradually acquires a degree of independence, and becomes a new clause-form, and almost a new sentence-form. A sort of analogy to this, and a very instructive one, is seen in such English sentences (not elegant, nor strictly correct, yet common enough in familiar speech) as *for him to do so would be quite insufferable*, where the *him* has come to seem to us a virtual subject to *to do*, instead of object of the preposition *for*, which connects it with the adjective *insufferable*.

A case of kindred character, though not leading to so important results in the development of the sentence, is that by which a noun or adjective (or its equivalent) is made directly predicative to an object noun. Examples are, *I make him a ruler*, *I make it black*. That the logical value of the words *ruler* and *black* in these little sentences is that of predicates to *him* and *it* respectively, is past all question. The fact appears from every test that can be applied, in the way of transfer into other and equivalent forms of expression: 'I cause that *he* be a *ruler*' (change to a subordinate substantive clause with its regular subject and predicate); 'I cause *it* to be *black*' (change to accusative-subject with an infinitive

copula and following predicate); 'it is made black' (change to passive form, with object turned into subject, and the adjective etc. becoming an ordinary predicate to it as such); and so on. The predicate word is also often absorbable into the verb itself: thus, 'I blacken it'; which is analogous to 'I fell it,' i. e. 'make it fall' — one of the points of contact between denominative and causative formations. That is to say, *fell* is analyzable into *fall,* as the material part of the predication, and a copula of causation instead of the ordinary copula of existence; and *blacken,* in like manner, into the same copula with the adjective *black,* as the material part of the predication. And not only logically, but by fundamental definition, are the words of which we are treating predicates; since they are, like the other cases considered above, words which by and through the verb of the sentence are made descriptive of something: only this time of the object, instead of the subject. Here then we have one more kind of predicate, quite different from the rest; if we name it after its essential characteristic, we shall call it an "objective predicate," or "predicate of the object." It occurs oftenest and most plainly with the verb *make;* but there are many others with which it may appear: thus, verbs which virtually involve the idea of making, as "I *choose* him ruler," "they *appointed* him consul"; verbs of considering and the like, as "we *thought* him honest"; "men *call* her handsome"; and various less classifiable cases, instanced by "I *saw* her safe home," "we *heard* the water trickling," "he *keeps* his mouth shut"; and so on. The construction shades off into one in which the added adjective or noun is merely appositive, as in "they found him sleeping," and the like.

There is also in English, as in some other languages, the interesting case of a verb used factitively, or in the sense of causing or making by means of the action represented by it in its ordinary use, and necessarily accompanied by an objective predicate belonging to its object: thus, "he *wiped* his face *dry,*" "you will *walk* yourself *lame,*" "he *struck* his enemy *dead* at his feet," and so on. To trace the beginnings and development of this idiom in English, and to define its limits,

would be an interesting subject for a special study in the history of English constructions.

This last kind of predicate, the objective, calls for the more notice, inasmuch as it is apt to be either ignored, or indistinctly and inconsistently treated, in the grammars. I have not noticed that any English grammar (excepting, of course, my own) gives an account of the construction accordant with that above. Goold Brown, for example, after noting one or two cases, and the difficulties of other grammarians in disposing of them, says, "I pronounce them cases of apposition." K. F. Becker calls the noun or adjective thus used simply a "factitive": "The object is conceived as an effect of the action; this relation is called the relation of the *factitive.*" He does not, so far as I see, use the term "factitive object"; yet the language quoted, and his putting his treatment of it under the head of "the object," fairly justify those who have so called it after him and as if by his authority. This both ignores the essentially predicative character of the construction, and leaves out of sight the employment in it of an adjective; since no adjective can properly be called the object of a verb. But Kühner likewise, in both his Latin and Greek grammars, puts the case under the head of "two accusatives"; as if an accusative object with an adjective describing it could properly be so classified. He calls, to be sure, the second accusative an "accusative of the predicate," thus recognizing its real character; but it is not noticed under the head of predicative constructions. Even Madvig's account is open to criticism. He says that a verb may have, "besides its object, the accusative of a substantive or adjective, which constitutes a predicate of the object, and serves to complete the notion of the verb (strictly speaking, this accusative forms an apposition to the object)." The essential syntactical relation is here accurately defined in the first instance; but the definition is rather spoiled by the added parenthesis, which seems to imply that in a higher sense the relation is appositive rather than predicative. If Madvig had said, instead, that the construction is by its historical origin appositive, and still shades off into that, he would have been more nearly right.

III. — *On Southernisms.*

By CHARLES F. SMITH, Ph.D.,

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The South has not been, like the West, much given to the coining of new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, have made them particularly conservative in all respects. But for those things that we learned from negro nurses, and from which we rarely in after life entirely free ourselves, the South would be hardly second to New England in the preservation of pure English speech ; not exactly, it is true, of the English of the day, but of the English speech of fifty or a hundred years ago. Even the negroisms are rarely anything but survivals, or oftener corruptions, of old usage ; and indeed they are responsible for comparatively few of these corruptions, having simply preserved, not made them. This was to be expected, since the poorer classes in rural districts have invariably a very limited vocabulary, which they hand down, almost unchanged and unenlarged, from generation to generation. When we hear a common countryman or mountaineer use a word not familiar to us, we may be sure that in most cases it is not a new word, but belongs to the dialect of one or two hundred years ago. Some one, writing recently of a trip to some Southern mountains, said the dialect impressed him as if he had been suddenly transferred to Chaucer's time. I am sure that, if a careful observer were to spend some months in the rural and mountainous districts of some of the older Southern States, as Virginia, North Carolina, South Carolina, and Georgia, he would be well repaid by the stock of old words he would collect from the folk-speech.

Most of the peculiarities of pronunciation in the language of educated Southerners are simply, I think, the relics of a former usage, as for instance *hair*, pronounced on the seaboard of South Carolina often *hĕar* (cf. Spenser, who rhymes

heare with *appeare* and *deare*); and here again we see, perhaps, the source of the well-known Southern pronunciation of *dear, hear, near,* etc.; or *cyar, gyarden,* etc., in Virginia and South Carolina, which probably date from a very early period of the language and survive only here. I think a close observation of the language of fairly well educated people of the rural districts of the South would show both words and style to be in a greater degree archaic than is the case with the same class anywhere else; that many forms or sounds obsolete elsewhere would be current in their daily speech, and still more in their writing. On the other hand, I think the South has contributed fewer new terms than any other part of our country. This state of things finds its best explanation, I think, in addition to what has been mentioned above, in the reading of the class just referred to. I know a gentleman from one of the most retired districts of South Carolina, who is pretty well educated and is a great reader, but has few books. He has, I remember, Scott's novels, a collection of British poets, a copy of Shakespeare, a few medical works, and perhaps some other books, but not very many. His custom is to commence with the first volume of Scott, for instance, and read them all through, and, when he has finished the whole set, begin over again. Magazines and reviews he rarely sees, and the later poets and novelists he scarcely knows. It would not be strange if his language had a flavor of Scott.

W. H. Page, writing of "An Old Southern Borough," in the *Atlantic* for May, 1881, says concerning the class of which I have been speaking: "You will find old gentlemen who know Shakespeare and Milton, but not one in a thousand knows anything of Longfellow and Tennyson. Not unfrequently, much to your surprise, you may learn that one of these guardians of the post-office has read Byron and Burns annually for the last ten years, and he is perfectly familiar with every character in Scott. When he writes or makes a speech, he leaves his inert conversational tone entirely, and employs a diction and manner that have an antique Addisonian dignity and profusion."[1]

[1] Cf. "The Contributors' Club," *Atlantic*, September, 1880, and Prof. Schele De Vere, *Americanisms*, pp. 321, 511, 541.

I do not propose to discuss here such terms as *heap, mighty, pert, right, reckon, sick, slick*, etc., which are generally known to be in common use at the South, though not altogether peculiar to that section; I propose rather to record the terms which are at least not generally known in the signification here given, and most of which, if mentioned in the dictionaries, are marked obsolete. Many of these usages are of constant occurrence, and known to every Southerner; and in not a few cases it was a surprise to me to learn that the usage was not given in the dictionaries, and current everywhere. In the case of about half the words I give here, the usage is somewhat rare, and confined to certain localities. I have tried to guard against mistakes in bringing forward here usages which might be familiar to parts of the country with which I was not well acquainted, by submitting lists of the words to friends, professors in different parts of the New England, Middle, and Western States; and yet I expect, when this paper appears in print, to find some of the usages here presented more generally known in the North than I had anticipated.

The limits of the paper allow me to give only a part of my list of such usages. I hope, by means of personal observation, and by correspondence with those who I feel sure will be interested in the subject, that I can in course of time attain some valuable results. The time spent upon Southernisms now, as well as upon Southern usages in general, is not ill spent, because many of these idioms are already passing out of use; and as we travel more and trade more, and intercourse between all parts of the country becomes more general, that which is peculiar to us will, in large measure, die out.

1. *Bat the eyes,* 'to wink.' Quite common in the South. "'Purithy Emma,' se' she, 'you hol' your head high; don't you bat your eyes to please none of 'em,' se' she." J. C. Harris, *Century,* May, 1883, p. 146. Halliwell and Wright give *bat,* 'to wink,' from Derbyshire, and *batt,* 'to wink, or move the eyelids up and down,' from Cheshire. It is no doubt the same with the root of English *to beat.*

2. *Blink milk,* 'milk somewhat soured.' West Virginia. It is evidently a transfer of the term from *blinked-ale,* 'sharp *or* stale ale.'

3. *Brotus* (pronounced like *brought us*). According to Bartlett's *Dictionary of Americanisms* this is a word used exclusively by "Negro market women, itinerant street hucksters, and schoolboys in Charleston, S. C., and means the superfluity of a helping, the running over of a measure which has been heaped up and shaken down. It is the gratuitous surplusage which the vendor gives his customer for his patronage." The Creole word for the same thing in New Orleans is *lagniappe.* It is probably the same as *brotts,* 'fragments *or* leavings' (North of England), as given by Halliwell and Wright.

4. *Buck,* 'to bow *or* bend.' Professor Schele De Vere (*Americanisms,* 327) says, "The fact that players at Three Card Monte, as it is most commonly called, are said to *buck* at Monte, causes the familiar phrase of *bucking* at anything, in the sense of putting forth one's whole energy"; and he quotes the following from a San Antonio paper of 1870: "You'll have to *buck* at it like a whole team, gentlemen, or you won't hear the whistle near your diggings for many a year."

This explanation is not satisfactory, and I feel sure that the one phrase comes not from the other, but both from a common and very old source. In fact, in these phrases, and in the phrase *bucked and gagged,* as well as *to buck,*[1] used of a Texas horse, we have, I think, what remains of *buck,* the intermediate form between A. S. *bûgan* and the intransitive *buckle,*[2] 'to bend *or* buckle to a thing.' This *buckle* is derived, it is true, as some lexicographers say, from *bûgan,* but as a diminutive from *buck,* which bears the same relation to *bûgan* that *sich bücken,* Low German *bucken,* does to *biugan, biegen.* Compare *sich aufbuckeln* in Schmeller's *Bayrisches Wörterbuch.*

The evidence for the form *buck* in this sense in Old English is as follows. Halliwell gives *bucker,* "a bent piece of wood, especially that on which a slaughtered animal is suspended." He adds, "Hence the phrase *as bent as a bucker.* The term is applied also to a horse's hind leg. (Suffolk.)" He also gives *bowk* and *bowked,* 'bent, crooked' (North), and *bowk-iron,* 'a circular piece of iron which lines the interior of a cart or wagon-wheel' (West). Compare also *buxom,*

[1] To spring forward with quick, short, plunging leaps, and come down stiff-legged with the head between the forelegs, and as near the ground as possible.

[2] Compare: And as the wretch whose fever-weakened joints,
Like strengthless hinges, buckle under life. (Shakespeare.)
And, — Go, buckle to the law. (Dryden.)

earlier *bucksome*, Ger. *biegsam*. Further, also, Scotch *buckie*, 'a spiral shell,' which Jamieson connects with Ger. *bucken*, 'to bend.'

Now as *bucked* in the phrase *bucked and gagged* means clearly 'bowed *or* bent,' the exact equivalent of *gebückt;* as the phrase *to buck at*, quoted from the Texas paper, is precisely equivalent to our *buckle to* or *buckle down to*, namely, 'to bend down forward for the purpose of putting out one's whole energy in pushing or pulling a thing'; as the main idea in the *bucking* of the Texas horse seems to be 'bow *or* bend' (cf. the Bavarian *sich aufbuckeln*, 'to raise the back' like a cat); it seems to me pretty clear, considering also the similar uses of what seems to be the same form of the stem in old or provincial English, as given above, that we have in *buck* the form intermediate between *bûgan* and *buckle*. No etymologist seems to have taken this view.

5. *Carry*, 'to lead *or* escort.' This is common everywhere in the South. The president of a Southern university spoke recently of "a committee of two of the faculty authorized to *carry* around with them a man to estimate the damage done to the university property," and a professor in the same institution said he had "been *carried* all over —— College, from bottom to top, by the president." To *carry* a horse to water is a common performance. This usage seems to have Bible authority, for we read, Lev. iv. 21, "He shall *carry* forth the bullock without the camp and burn him"; and 2 Chr. xiv. 15, "They smote also the tents of cattle and *carried* away sheep and camels in abundance"; and again, Gedaliah's duty was "that he should *carry* Jeremiah home" (Jer. xxxix. 14).

6. *Coat*, 'a petticoat.' Still used in the South. So *undercoat* in the same sense. "Cousin Sally Dilliard and Mose, like genteel folks, they walked the log, but my wife, like a darned fool, hoisted her *coats* and waded through." Henry Watterson, *Oddities of Southern Life*, p. 478. Bailey and Johnson both give *coat* for a woman's petticoat. Halliwell says that it is so used in Cumberland, and adds that any gown was formerly called a coat. Cf. *Romaunt of the Rose:* "And she hadde on a cote of grene of cloth of Gaunt"; also Locke's "a child in coats." A friend writes me that the word was "so used a generation or two ago in seaboard Massachusetts."

7. *Collards* is, as Bartlett says, "a corruption of *colewort*, a kind of cabbage grown at the South, the leaves of which do not form a close head." Webster says *colewort* in this sense is obsolete; but in the South no word, as no dish, is better known among the poorer whites and negroes than collards or greens. Uncle Remus frequently

mentions *collards;* e. g. "Brer Rabbit make so free wid de man's *collard* patch dat de man tuk 'n sot a trap fer ole Brer Rabbit" (p. 123). Gilmore, *My Southern Friends*, p. 54, speaks of "the poor trash who scratched a bare subsistence from a sorry patch of beans and *collards*." Halliwell and Wright give *collard* for *colewort* in the East of England, and *collets* for young cabbages in Berkshire. Spenser speaks of "fat *colworts* and comforting perseline."

8. *Crope*, preterit and past participle of *creep*, is common among the negroes and poorer whites. It was once used by a pupil of mine. Uncle Remus (p. 55) says, "Brer Tarrypin he crope under de bed." Cf. Piers Plowman (Prol. 186 = 370), "We crope under benches." Halliwell quotes from Gower (MS. Soc. Antiq. 134), "This lady who was crope aside, As sche that wolde hireselven hide." "By that time the little thing had crope three or four miles off." South.

9. *Dansy*, says Prof. Schele De Vere, "is used in Pennsylvania of persons who are failing from old age." It is still used also in Virginia. Grose quotes *dansy-headed* (Norfolk and Suffolk) as 'giddy, thoughtless.' It is Scotch also; cf. Jamieson, *donsie* or *doncie*, meaning 'dull and dreary' (Hamilton), 'stupid' (Roxb.). The noun *dansie* or *dancie* means in Scotch 'a stupid, lubberly fellow,' and has perhaps the same origin as Engl. *dunce*, and from the noun comes, no doubt, the adjective with its easily derived meanings both of 'saucy' and 'stupid *or* dull.' The latter signification is the one nearest the Virginia usage, where it applies, I believe, only to a feeling of physical dulness or weariness or weakness.

10. *Ding* and *dinged*, moderate forms of an oath, about like *darn*, peculiar to the South, according to Prof. Schele De Vere and Bartlett. "If I ever takes another (thrashing) for her or any of 'em, may I be *dinged*, and then dug up and *dinged* over again." (Henry Watterson, *Oddities, etc.*, 338.) "Mr. Bill Williams said 'he 'd be *dinged* ef he had had a hot waffle, even when thar was waffles, sense that dad-blasted Yankee had moved up to old Miss Spouter's eend.'" (Ibid., 317.) Halliwell gives it as a moderated imprecation. It is doubtless a figurative use of the obsolete *ding*, 'to throw *or* dash with violence.' Cf. Middle English *dingen*, 'to knock,' Scotch *ding*, 'to beat.' The verb is not found in Anglo-Saxon. Cf. also Milton's "*ding* the book a coit's distance from him."

11. *Doted*, 'decayed inside,' of a tree. It is quite common in South Carolina and other Southern States. A correspondent in Ohio "has heard it, but not often." Halliwell gives *doated*, 'beginning to decay.' Johnson quotes Howell (1650), "And the *dotard* trees serve

for firing," where *dotard* is evidently the same as *doted.* I think that Nares makes a mistake in defining *doted* as 'stumpy' in the following passage: —

> Then beetles could not live | Upon the hony bees,
> But they the drones would drive | Unto the *doted* trees.

It must mean 'decayed *or* hollow.'

12. *Fill*, 'to draw.' This usage, derived from the old word *fills*, 'shafts,' is, so far as I know, confined to North Carolina. Bartlett mentions *fills* as "a common mispronunciation of *thills*"; but Shakespeare has (Tr. and Cr., iii. 2), "An you draw backward, we 'll put you i' the *fills*." So in the Merchant of Venice, ii. 2, the folio of 1623 reads, "Thou hast got more haire on thy chin then Dobbin, my *phil*-horse, has on his taile." Nares gives also these examples: "I will Give you the forehorse place, and I will be I' th' *fills*," from *Woman Never Vexed*, 1632; "Acquaint you with Jock, the forehorse, and Fibb, the *fil*-horse," from Heyward and Rowland, *Fortune by Sea and Land.* Johnson quotes the word from Mortimer's *Husbandry*, and Halliwell has *filler*, 'shaft-horse,' and *fill-bills*, 'the chain-tugs to the collar of a cart-horse by which he draws.'

13. *Forenent* or *Forenenst*, 'opposite to, gegenüber.' Used still in rural parts of the South not affected by immigration, so that it is certainly a relic of the speech brought over from the mother country. According to Prof. Schele De Vere, it is used in Pennsylvania. Webster says it is obsolete, quoting Fairfax, "The lands *forenenst* the Greekish shore." It is Scotch and Irish. Cf. Schele De Vere, and Benet's *Essay on Americanisms.* Halliwell gives it also from North of England.

14. *Frazle*, 'to unravel cloth'; used also of anything coming apart into strands. It is used everywhere in the South, and I was surprised to find that it was not in the dictionaries and in good use everywhere. We have also the expression *all frazled out*, figuratively used, about equivalent to 'used up.' Halliwell has *to frazle*, 'to unravel cloth,' and *frazlings*, 'threads of cloth torn or unravelled,' East.

15. *Fresh*, "used locally in Maryland for a stream distinct from the tide water, as 'Allen's Fresh.' The lands in Talbot County, Md., are divided into *freshes* and *salts*." (Bartlett.) Halliwell gives *fresh* as a Kentish word, meaning 'a little stream *or* river nigh the sea.' *Fresh* for 'freshet *or* overflow,' in which sense Johnson quotes it from Grose (North) and Crutwell (Lincolnshire), is still common among the lower classes of the South. Milton, as well as Shakespeare, uses it to denote a pool of fresh water: "I'll not show him where the

quick freshes are." Tempest. In Virginia it means also 'a small tributary of a larger river,' and Beverley (*History of Virginia*) already mentions "the *freshes* of Pawtomeck river." *Freshet* seems to have been once used in the sense in which *fresh* is now used in Maryland. Cf. "Now love the *freshet* and then love the sea." Browne, *Brit. Past.* (1613). So Milton: "All fish from sea or shore, *freshet* or purling brook." See Schele De Vere, p. 475.

16. *Frumenty, fromety,* or *furmity,* 'wheat boiled in milk, to which sugar and spice are added'; used in Maryland, Virginia, North Carolina, and other Southern States. It is given in the dictionaries, but I cannot find that it is now known anywhere in the North. Beverley (*History of Virginia*) defines *homony* as "Indian corn soaked, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours, to the consistency of *furmity.*" *Frumenty* is undoubtedly the original form, and derived from Latin *frumentum.* Dr. Gower (Todd's Johnson) says: "Frumenty makes the principal entertainment of all our country wakes. Our country people call it *firmity.*" Nares, who says it is still a favorite dish in the North of England, gives examples from 1585 down, with the various forms, — *furmenty, furmentie, furmity, furmety.*

17. *Galled.* Galled spots in a field are places where the soil has been washed away, or has been so exhausted that nothing will grow. The word is common in South Carolina, and perhaps generally in the South. Halliwell gives "*gauls,* 'spots where grass, corn, or trees have failed.' (South.)" Wright has "*galls,* 'springs or wet places in a field, and bare places in a crop.'" Nares quotes from Norden's *Surveiors Dialogue* (1610): "I see in some meddows *gaully* places, where litle or no grasse at all groweth, by reason (as I take it,) of the too long standing of the water." Johnson quotes from Ray, *On the Creation:* "If it should fall down in a continual stream like a river, it would *gall* the ground, wash away plants by the roots, &c." I think this usage is transferred from the ordinary one of *gall,* 'to wear away by friction, to break the skin by rubbing,' to a spot in a field where the soil has been worn away by constant tilling and the action of water; and after the meaning 'an unproductive spot' was once established, it was then applied to wet spots also.

18. *Holp,* the old preterit and past participle of *help,* is still used among the lower classes in many parts of the South, and from this they even form an infinitive *to holp* (hope), instead of *to help.* "Considerably *holp* up" is a phrase often heard; cf. "A man is well *holpe* vp that trusts to you." Com. of Err., iv. 1. Uncle Remus (p. 112)

says: "Brer Bar, he *hope* Miss Meadows bring de wood." "I *holped* him ter plow las' month," writes C. E. Craddock, *Atlantic,* May, 1883. "But it can't be *hoped,* and so I takes the responsibility." H. W., *Oddities, etc.,* 358. Cf. Macbeth i. 6: "But he rides well; and his great love, sharp as his spur, hath *holp* him to his home before us." Halliwell has *hoap,* 'helped,' from Essex. *Holpen,* the past participle, is found in the Bible, Bacon, Spenser, etc.

19. *Hone,* 'to pine *or* long for anything,' is not yet obsolete in the South, though perhaps rare. Uncle Remus (p. 198) says: "Sometimes w'en I git kotch wid emptiness in de pit er de stummuck, an' git ter fairly *honin'* arter sump'n w'at got substance in it, den it look like unto me dat I kin stan' flat-footed an' make more cle'r money eatin' pies dan I could, if I wuz ter sell de las' one twixt dis an' Chrismus." Johnson gives the following example from Burton's *Anatomy:* "His heart is still with her, to talk of her, admiring and commending her, lamenting, *honing,* wishing himself anything for her sake." Halliwell gives it as from Devonshire.

20. *Jag,* 'to prick *or* pierce with a thorn or any sharp-pointed thing.' Common in various parts of the South. So in South Carolina, a man in swimming was said to have been "*jagged* by a snag." It seems to be Scotch, for Jamieson gives *to jag,* 'to job *or* pierce,' and the noun *jag* or *jagg,* 'a prick with a sharp instrument.' "Affliction may gie him a *jagg* and let the wind out o' him, as out o' a cow that 's eaten wet clover." *Heart of Midlothian.* The form often heard in South Carolina and elsewhere is *jŏŏg* which means rather 'to punch,' and may be the same as *jag.*

21. *Joggle,* 'to shake up and down *or* move up and down on a plank suspended between supports at each end.' From this we have the word *joggling-board* to indicate the contrivance itself. *Joggling* is a favorite amusement of children in South Carolina, and the joggling-board on the front piazza is a common sight. As a large part of my childhood was spent on the joggling-board, I supposed, till I looked it up, that the word was in all the dictionaries. Halliwell has *to joggle,* 'to shake,' and *joggle* in our sense is perhaps a misapplication of this. The word in Webster for shaking up and down is *jiggle,* which we do not know in this sense in the South. *Joggle* seems to be the more correct form for shaking, or for any unsteady motion.

22. *Jower* or *jour,* quite common in the South in the sense of persistent quarrelling or scolding. It seems to be also an old Eastern Massachusetts usage, but is rare there, I hear, if still known. This I take to be the word used by C. E. Craddock in a dialect tale (*Atlan-*

tic, January, 1880): "But law, I can't stand hyar all day *jowin'* 'bout Rufus Chadd." Halliwell and Wright give *jouring*, 'a scolding,' (Devonshire), and Nares, who thinks it may have been coined from *juro*, quotes from Hayman's *Quodlibets* (1628):

> I pray that Lord that did you hither send,
> You may your cursings, swearings, *jourings*, end.

Wright, however, takes *jouring* here to mean 'scolding,' and no doubt correctly.

23. *Kink*, the old Scotch word, is still used in West Virginia, and perhaps elsewhere in the South, of a child's losing its breath by coughing especially, or crying, or laughing. It is so defined by Bailey and Halliwell. Cf. the old Dutch *kincken*, *kichen*, Germ. *keichen*; also the obsolete or provincial Eng. *kink-host*, Germ. *Keichhusten*. Todd's Johnson surmises, it seems to me probably enough, that *chin-cough*, 'whooping-cough,' is more properly *kin-cough*, which would be exactly equivalent to *kink-host*, Germ. *Keichhusten*.

24. *Mang* means in West Virginia the 'slush about a pig-sty.' Halliwell has *mang*, 'a mash of bran and malt,' from *mang*, A.S. *mengan*, 'to mix *or* mingle,' cf. *mang-corn*. The West Virginia usage has the same source as the word in Halliwell. A student of Vanderbilt University (from West Tennessee) was heard to say recently: "Well, if I fail on my examination, I 'll have the consolation that I am in the *mang* [i. e. 'the crowd'], as the old people in my country say," exactly Germ. *Menge*. Cf. Scotch *mix one's mang*, 'to join in anything.'

25. *Misery*, 'a pain'; universal among the negroes and lower classes in the South. A friend writes me that old people in the West use it so. "Mrs. Johns, sitting on the extreme edge of a chair and fanning herself with a pink calico sun-bonnet, talked about her husband and a *misery* in his side and in his back, and how he felt it a comin' on nigh on ter a week ago." C. E. Craddock, *Atlantic*, May, 1878. Halliwell gives *misery*, 'constant bodily pain' (East).

26. *Poor* is pronounced *pore* almost universally in the South; in fact, I should consider this pronounciation one of our shibboleths, and hence I give it, though one (and only one) of my correspondents (from Massachusetts) writes me that he is familiar with it. "Simon Burney air a mighty *pore* old man." C. E. Craddock, in the *Atlantic Monthly*. "And now they want to turn it all on my *pore* daughter." H. Watterson, *Oddities, etc.* It is at least as old as Piers Plowman (Prol. 83): "Pleyned hem to the bischope that hire parisshes were *pore*." So repeatedly, if not invariably, in Piers Plowman.

27. *Priminary*, 'a predicament *or* difficulty,' given by Bartlett, on

the authority of Sherwood's *Georgia,* as Southern. I am not acquainted with the usage, but it has old English, as well as Scotch authority. It is of course, as Johnson says, from *premunire* (Lat. *praemonere*), the old writ in the common law. Johnson gives as second meaning 'the penalty so incurred,' and third, 'a difficulty, a distress' ("a low ungrammatical word"). Halliwell gives, from the North, *priminery,* 'difficulty.' Jamieson has *primanaire.*

28. *Rip,* 'a lean horse,' not uncommon in South, though a low word. "There's an old *rip* down there in the stable; you may take him and ride him to hell, if you want to," said an irate Carolina farmer to a foraging party during the war. Johnson gives *rip,* 'refuse,' as "a rip of a horse." Wright gives it as 'a lean animal'; cf. Germ. *Gerippe.*

29. *Seepy* and *seepage.* Prof. Schele De Vere says that *seep* means, in New England, 'to run through fine pores or any very small openings'; but the adjective *seepy* and the noun *seepage,* common in West Virginia, Louisiana, Tennessee, &c., are not known to any of my correspondents in the North or West. Cable says, in one of his Creole tales: "When the Anglo-American flood that was presently to burst in a crevasse of immigration upon the Delta had thus far been felt as slippery *seepage,* which made the Creole tremble for his footing." *Seepy* land means in Virginia, Maryland, &c., land under cultivation, not well drained. It is no doubt the same as *sipe,* 'to drain *or* drip,' which Halliwell and Grose quote. Worcester, in his Supplement, gives *seepy* as "Scotch and U. S.," and quotes from Johnson "seapage and sewage." The root appears in the A.S. *sipen-ýge,* 'lippus, trief-äugig.'

30. *Servant* was the common Southern euphemism for 'slave' in the ante-bellum times. *Servant* (with the contrast "*hired* servant") and *bondman* are the Bible words; but in Jer. ii. 14 and Rev. xviii. 13 we have *slave.*

31. *Skew-bald,* same as 'piebald,' given as obsolete in Webster, is still sometimes used of a horse in the South. Nares says it is still used in that sense in Cheshire, and quotes from Cleaveland's Poems of 1651: "You shall find | Og the great commissary, and which is worse, | Th' apparatour upon his skew-bal'd horse."

32. *Slashes,* 'wet *or* swampy grounds overgrown with bushes.' The slashes of Hanover Co., Virginia, became famous as the birthplace of Henry Clay. Bartlett quotes from Beverley's *Virginia:* "Although the inner lands want the benefit of game (which, however, no pond or *slash* is without)," &c. It is of the same origin with Halliwell's *slashy,* 'wet and dirty,' and with the Scotch *slash,* 'to work in what is wet

and flaccid.' Doubtless the noun was used in England at the time of the settlement of Virginia, but I find no trace of it.

33. *Snack*, 'a luncheon *or* hasty repast,' is, I believe, despite the fact that one, and only one, of my correspondents (Massachusetts) knows it (and he has lived in the South), a Southern expression. "'You 'd better stay en take a snack wid me, Brer Fox,' sez Brer Rabbit, sez he." Uncle Remus, p. 99. Johnson gives it as common in this sense in various parts of the North of England. So Jamieson has both *snack* and *snatch* in this sense. It is the old English *snack*, 'to snatch.' The expression *to go snacks*, i. e. 'to go shares,' is the common one in the South, while *to go snucks* is the usual form in the North and West; though the former is still used in Massachusetts.

34. *Sobbed* or *sobby*, 'soaked *or* wet,' commonly applied to land, though also to other things, is the Southern word for *soggy*, which we never or seldom use, I think. "The high lands are *sobbed* and boggy." Charleston letter to *New York Herald*. "Cranberries will grow in *sobby* ground, where nothing else can be raised." *Norfolk Journal*. *Sobby* bears the same relation to *sob*, 'to sop *or* suck up' (which occurs in Mortimer's *Husbandry*, and seems now to be obsolete except in Suffolk), as *soggy* does to *soak*. Dickens has *soppy*. Halliwell gives *sobbed*, 'soaked with wet' (Warwick). Cf. Bartlett and Schele De Vere.

35. *Stob*, 'a small post *or* stake *or* stump of a shrub,' commonly so used in many, if not all, parts of the South. It is not elegant, however. Wright has *stob*, 'a post, a small stake'; so also Jamieson has both *stob* and *stab* in this sense; cf. Germ. *Stab*.

36. *Stile*. To stile a gun is to aim it, as a cannon, or to direct a small gun by putting it on supports. Halliwell has *to stile*, 'to direct, as a gun'; Jamieson, *stile*, 'to place *or* set'; to *stile* cannons, 'to plant them.'

37. *Strut*, 'to be over-full, to swell out.' One of my correspondents from New York marked this as common in that State; two others from there do not know it; nor do any others of my correspondents know it. It is not common, but still used at the South; so said a negro nurse recently. Webster quotes from Dryden: "The bellying canvas *strutted* with the gale." Again Dryden: "The goats with *strutting* dugs shall homeward speed." Cf. Germ. *strotzen*. Todd's Johnson quotes from Drayton: "That makes each udder *straut* abundantly with milke." Promptorium Parvulorum: "Strowtyn, or bocyn owt" ('to swell *or* bend out').

38. *Swash*. Bartlett says: "In the Southern States of America, a

name given to a narrow sound or channel of water lying within a sand-bank, or between that and the shore." In this sense, I think it is entirely Southern. "It is said they took refuge in the *swash* behind the house." *New Orleans Bee*, 1869 (De Vere). Wright gives *swash* (2), 'a crack *or* channel in the sand made by the sea.'

39. *Swingeing* or *swinging*, 'huge, great,' is quite common in the South; used generally by children. A "swinger" in the same sense is, I believe, common enough in the North. It is very old, as the examples cited by Todd's Johnson show: "I wote not who doth rule the winds and bear the *swinging* sway." Turberville, 1567. "A *swinging* storm will sing you such a lullaby." B. & Fl. Nares quotes from the *Hist. of Jack Horner*: "Quoth Jack, now let me live or die, | I'll fight this *swinging* boar."

40. *Such* or *so . . . as that*, instead of *such* or *so . . . that*. I venture to record this as a Southernism, because only one of my correspondents (from Massachusetts) knows it. "The Faculty are favorable to *such* a reduction of studies *as that* a man can do his work well." Chancellor of Vanderbilt University. "It is strictly a local measure, the bill being *so* drawn *as that* it applies only to Nashville." *Nashville American*, 1883. I recently heard the expression from three Southern college presidents and two professors. It occurs in the Life of Bunyan: "Wherefore I did labor *so* to speak *as that* thereby, if possible, the sin and the person guilty might be particularized." Cf. Maetzner's *Englische Grammatik*, iii. 2, 2d ed., pp. 505 and 419.

41. *Thoroughfare*. Bartlett gives this word, in the sense of a 'low gap between mountains,' as Southern, citing "Thoroughfare Gap" in Fauquier Co., Virginia; so "Thoroughfare Mountain." It is probably an application of the original and literal meaning of *thoroughfare*, and doubtless quite old in this sense.

42. *Trash*, in the phrase "poor white trash," so common among the negroes, though it may be here simply a usage coined from *trash* in the general sense of anything worthless, has classical authority. It is possibly the survival of the usage in Shakespeare, "I suspect this *trash* | To be a party in this injury." Othello v. 1. Again, Othello ii. 1: "If this poor *trash* of Venice, whom I trash | For his quick hunting, stand the putting on." Halliwell has *trash-bag*, 'a worthless fellow.' Children are called *trundle-bed trash*.

43. *Use*, 'to frequent, to inhabit.' The word in this sense is put down as obsolete already in Todd's Johnson; so Webster and Worcester; but it is still in daily use at the South. Uncle Remus (p. 68) says, "Der's an old gray rat w'at *uses* 'bout 'yer." It is by no means

a negroism, but common among almost all classes. "There's a cloud that *uses* around White Sides (mountain)," said a North Carolina mountaineer. (Benet.) Spenser (F. Q.) has, "In these strange ways where never foot did *use*." Milton, *Lycidas*: —

> Ye vallies low, where the mild whispers *use*
> Of shades and wanton winds, and gushing brooks.

B. Jonson: "He *useth* every day to a merchant's house, where I serve water." The noun *use* is frequently employed in conversation in the South in a very odd way, namely, *I have no use for him*, meaning, 'I do not like him,' about as strong as *ich mag ihn nicht*.

44. *Upping-block*, 'a horse-block,' in common use in West Virginia. Halliwell gives it as so used in various dialects in England.

45. *Wain*, 'a wagon,' Prof. Schele De Vere gives as "still in daily use in some parts of the United States, e. g. in the peninsula east of the Chesapeake, one of the first parts of Virginia and of North America that were colonized." Cf. Spenser: "There ancient night arriving, did alight | From her high weary wain." Halliwell gives it as still in use. The ordinary form *wagon* is borrowed from the Dutch.

46. *Wall the eyes*, that is, 'to roll the eyes so as to show the white.' I can remember this as a very common way among the little negroes in South Carolina of showing displeasure, and expressing impudence, when they did not dare say anything. It comes of course from the noun *wall-eye*, or the adjective *wall-eyed*.

47. *While*, for 'till.' Bartlett quotes the usage from Sherwood's *Georgia* as Southern; for instance, *stay while I come*, for 'stay till I come.' I understand it is so used in Tennessee. The dictionaries give it as obsolete. Cf. Shakespeare's Macbeth, iii. 1: "*While* then, God be with you." Beaumont and Fletcher: "I'll lie under your bed *while* midnight." Halliwell gives it in this sense from Yorkshire.

48. *Whommle*, 'to turn a trough, or any vessel, bottom upwards, so that it will drain well'; used in West Virginia. Halliwell gives *whommle*, 'to turn over' (various dialects). Jamieson has *whummil*, *whamble*, and *quhemle*, in the same sense.

49. *Wrack-heap*, as it probably should be spelled, or *rack-heap*, as it is spelled commonly, means in West Virginia 'a confused mass of logs and other rubbish, usually accumulated by high water.' Some one from West Virginia wrote once a letter to some Northern paper describing an immense rack-heap which floated down a river and carried away a bridge; but as the word was not known where the paper was published, the strange phenomenon was announced of a rock-heap floating down a river. I find from Jamieson that *wrak*, or *wrack*,

or ***wreck***, means, 1. 'whatever is thrown out by the sea, as broken pieces of wood, sea-weed, etc.'; and 4. 'refuse of any kind' (so Halliwell, ***rack***, 'weeds, refuse,' Suffolk); and here perhaps we find the origin of the expression. More probably we have here simply the old form of the word ***wreck*** preserved; cf. Milton's "A world devote to universal wrack."

50. *Year*, as a pronunciation of the word *ear*. I run the risk perhaps of being charged with maligning my people when I call this a Southernism; but while it is the universal pronunciation among the lower classes, it was not confined to them a few years ago. I recall two ladies of excellent family, both professors' wives, who regularly pronounced it *year*, or rather *yer*. When I was a boy at school, a common conundrum with us was, "Why is Tick's mouth like an overseer's wages?" And the answer was, "Because it runs from year to year." Tick was a German boy. Uncle Remus (p. 205) says: "Come yer, son, whar dey ain't no folks, an lemme drap some Jawjy (Georgia) intment in dem *years* er yone." "My gal baby keeps up sich a hollerin', I can't hear my own *years*." J. C. Harris (Uncle Remus) in the *Century*. This pronunciation seems to be very old, since Halliwell quotes from the Nominale manuscript:

> But sone thei cane away here hedes wrye,
> And to fayre speche lyttely thaire *yeres* close.

I might add that *earth* is quite commonly pronounced *yearth* or *yeath* among the lower classes at the South; so *hear* is pronounced *yer;* and *here*, which is usually, I think, pronounced *hyere* among the better classes, is pronounced *yere* among the lower. All these have, of course, old English or provincial English authority, and I suspect that they are common among the lower classes of the North as well as the South.

[NOTE. — Of these words the following are given in Bartlett, without any statement as to English usage, viz.: *bat*, *brotus*, *coat*, *ding*, *doted*, *fills*, *fresh*, *seepy*, *slashes*, *swash*, *thoroughfare*, *while*.]

IV. — *The Development of the Ablaut in Germanic.*

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In this paper I propose to speak of the strong verbs in Gothic, High German, English, Saxon, and Norse, with occasional reference to the Frisian. I shall first give a complete list of the strong verbs in each dialect, then examine the relations of the dialects to one another in the distribution of the verbs with Ablaut, and finally I shall examine the question how far these verbs are old, and how far they may be shown to be peculiar to the individual dialects. I shall try also to show the causes and general lines of the new developments in the Ablaut. The phonetic development of the Ablaut vowels I shall not touch upon here.

Section I.

Lists of strong verbs have already been published. The first was by Grimm, in his Grammar. This was extended and improved by Amelung in his *Bildung der Tempusstämme*, 1871; but further investigation and study has shown even this later list to be so faulty that it seems necessary, in order to win a firm foundation for our work, to present the facts once more in the light which the last twelve years have shed upon them, before proceeding to examine their meaning.

The table of strong verbs which follows contains all the strong verbs which occur in Gothic and Old Norse (the East Germanic dialects), and in Old English, Old (and Middle) High German, and Old Saxon (the West Germanic dialects). These are arranged, according to the classification used in my paper on the English Ablaut in the *Transactions* for 1882, in parallel columns, and alphabetized according to Old Germanic "Stems" constructed to represent the simplest form of the root-vowel with the consonants that would have accompanied it in Old Germanic had the verb been present there. A uniform alphabet is thus attained for all the dialects, and the blank

spaces left by the absence of a verb in any dialect are filled by related forms in Italics, where such occur. The table includes the reduplicating verbs of Class V., and the preterito-presents. Where only participles occur, they are given in parentheses. Notes have been added, at the close of the list, to such verbs as seemed to demand any particular remark.

The abbreviations are as follows: OG. stands for Old Germanic; WG., for West Germanic; G., for Gothic; ON., for Old Norse; OHG., for Old High German; OS., for Old Saxon; OE., for Old English; ME., for Middle English; NE., for New English.

A mark of interrogation (?) *before* a word implies a doubt whether it should be placed where it is. The same mark *after* a verb implies that it is found only in the present tense. The sign + means that both strong and weak forms occur. W. stands for "weak," and S. for "strong"; A. for adjective, N. for noun.

I. a.

	Stem.	G.	ON.	OE.	OHG.	OS.
	at	itan	eta	etan	ezzan	etan
	bad	bidjan	biđja	biddan	bittan	biddan
	brak[1]	brikan	*breka* W.	brecan	brechan	brekan
	drap		drepa	drepan	trefan	
5	dav	divan	*deyja* IV.	*dēað* N.	*towjan* W.	*dōjan* W.
	fah	*fahēþs* N.	(feginn)	fēon	fehan	
	fat	fitan	feta	? fetan	fezan	
	frat		freta			
	fnah				fnehan	
10	frag			fricgan		
	fragn[2]	fraihnan	fregna	frignan		fregnan
	gab	giban	gefa	giéfan	geban	geban
	gat	gitan	geta	giétan	gezzan	getan
	hlaf	hlifan				
15	jah				jehan	gehan
	jas				jesan	
	jad				jetan	
	knag		knā *pret.-p.*	*cnāwan* V.	*cnāan* W.	*bi-knegan* ?
	knad		*knoða* W.	cnedan	cnetan	
20	kvaþ	qiþan	kveđa	cweđan	quedan	quethan
	lag	ligan	liggja	licgan	liggan	liggjan
	lak		leka	*leccan* W.	(lechen)	
	las	lisan	lesa	lesan	lesan	lesan
	mag	mag *pret.-p.*	mā	maeg	mac	mag
25	man	man *pret.-p.*	man	man	*man* N.	man
	mat	mitan	meta	metan	mezzan	
	nah	nah *pret.-p.*	*g-nōgr* A.	néah	nah	*gi-nōg* A.

	Stem.	G.	ON.	OE.	OHG.	OS.
	nas	nisan	*nest* N.	nesan	nesan	nesan
	naþ	niþan	*nāð* N.	*nēðan* W.	*ga-nāda* N.	*nātha* N.
30	plag			plēon	pflegan	plegan
	rag				regen MHG.	
	rak	rikan	reka ?	recan	rechen MHG.	
	sahv	saihvan	sjā	sēon	sehan	sehan
	sat	sitan	sitja	sittan	sizzan	sittan
35	skah		*skaga* W.	*scēon* W.	scehan	
	skrak				*schrecken* MHG.	
	skrap		*skrapa* W.	screpan	*scarbōn* W.	
	slak		(slokinn)	*sleác* A.	*slach* MHG. A.	
	sprak		*sprek* N.	sprecan	sprehhan	sprekan
40	snav	snivan	*snūa* V.	*snēowan* III.		
	stak	stik N.	*stikill* N.	*sticel* N.	stehhan	stekan
	straþ		streða	*stregdan* Ic.	stredan	
	svab		sofa	swefan	*swebjan* W.	*swebjan* W.
	svaþ[17]		*swīða* II.	*swaðre* N.	swedan	
45	svak			*swec* N.	swehhan	*swek* N.
	trad	trudan	troða	tredan	tretan	*trada* N.
	trag	*trigō* N.	trega	*tregjan* W.	*trāgi* A.	tregan
	trak				trehhan	
	þag		þiggja	þicgan	*dikkan* W.	*thiggean* W.
50	vab		vefa	wefan	weban	*webbi* N.
	vad	vidan	*vaðr* N.	*wǣd* N.	wetan	*wād* N.
	vag	vigan	vega	wegan	wegan	*weg* N.
	vas	visan	vesa	wesan	wesan	wesan
	vrak	vrikan	reka	wrecan	rehhan	wrekan

I. b.

55	bar	bairan	bera	beran	beran	beran
	bram		*brim* N.	*brim* N.	breman	*bremmja* N.
	dval	*dvals* A.	*dvöl* N.	dwelen	twelan	dwelan
	hal	*halja* N.	*hel* N.	helan	helan	helan
	kval		*kvelja* W.	cwelan	quelan	quelan
60	kvam	qiman	koma	cuman	kuman	kuman
	nam	niman	nema	niman	neman	niman
	skal	skal *pret.-p.*	skal	sceál	skal	skal
	skar		skera	sceran	sceran	*skard* A.
	stal	stilan	stela	stelan	stelan	stelan
65	swar				sweran	
	tam	timan	*tamr* A.	*tam* A.	zeman	
	tar	tairan		teran	zeran	*terjan* W.
	tram				tremen MHG.	
	þvar[8]	*þvairhs* A.	*þverra* Ic.	þweran	dweran	
70	val	vulan ?	*vella* Ic.	*wéallan* V.	*wallan* V.	*wallan* V.

I. c.

	Stem.	G.	ON.	OE.	OHG.	OS.
	ann	*ansts* N.	ann *pret.-p.*	an	an	
	balg	*balgs* N.	(bolginn)	belgan	belgan	belgan
	ball[4]		bella	bellan	bellan	*bil* N.
	band	bindan	binda	bindan	bintan	bindan
75	barg	bairgan	bjarga	béorgan	bergan	bergan
	bark		*berkja* W.	béorcan		
	blaggv	bliggvan		*blowe* ME. N.	*bliuwan* III.	
	braggv		(brugginn)	*brēowan* III.	*briuwan* III.	
	bragd		bregđa	bregdan	brettan	bregdan
80	bramm		*brim* N.	*brim* N.	brimmen MHG.	*bremmja* N.
	brang[5]	briggan		bringan	bringan	bringan
	brann	brinnan	brenna	béornan	brinnan	brinnan
	brast		bresta	brestan	brestan	brestan
	dalb	*draban* IV.		delfan	telban	delban
85	darb		*djarfa* W.	déorfan	derben MHG.	derven
	dars	dars *pret.-p.*	? *darr* N.	déar	tar	dar
	dant		detta	*dynt* N.		
	drank	drigkan	drekka	drincan	trinkan	drinkan
	faht			féohtan	fehtan	
90	falh	filhan	fela Ib.	felhan	felhan	felhan
	fand	finþan	finna	findan	fintan	findan
	flaht	*flahta* N.		*fléax* N.	flehtan	
	gall	*gōljan* W.	gella	giéllan	gellan	
	gald	gildan	gjalda	giéldan	geltan	geldan
95	galp		*gjalpa* W.	giélpan	gelfan	
	gann	ginnan		ginnan	ginnan	ginnan
	gard	gairdan				
	garr			géorran	*gurren* W. MHG.	
	glamm				glimmen MHG.	
100	gnest		gnęsta	*gnǣstan* W.		
	gnall		gnella			
	grann				grinnen MHG.	
	grand	*grundus* N.	*grannr* N.	grindan	grinden MG.	*grund* N.
	gramm	*grammjan* W.	*gramr* A.	grimman	grimmen MHG.	*gram* A.
105	hall				hellan	
	halp	hilpan	hjalpa	helpan	helfan	helpan
	hank		*hinka* W.		hinkan	
	hand	hinþan		*hūð* N.	*hunda* N.	
	hlamm	*hlamm* N.	*hlam* N.	hlimman	limman	
110	hnaggv		hnöggva	*hnēaw* A.	*ge-nau* A.	
	hramp			hrimpan	rimpfan	
	hrand		hrinda	hrindan		
	hrankv		hrökkva			
	hrasp				hrespan	
115	hvarr			hwéorran		
	hvarb	hvairban	hverfa	hwéorfan	hwerban	hwerban

	Stem.	G.	ON.	OE.	OHG.	OS.
	kann	kann *pret.-p.*	kann	cinnan cann *pret.-p.*	kan	kan
	karb			céorfan	kerven MG.	
	karr				cherran	
120	klamb		*klīfa* II.	climban	chlimban	
	klamp				klimpfen MHG.	
	klang[6]			clingan	chlingan	
	klankv		klökkva	*clokken* W.ME.		
	knall				cnellen MHG.	
125	krang			cringan		
	kramm		*kremja* W.	crimman	chrimman	
	kramp		(kroppinn)	*krampe* N. ME.	crimpfan	
	kvall				quellan	
	kvank			cwincan		
130	lang	*leihts* A.	*léttr* A.	*langre* A.	lingan	
	lann	linnan	*linna* W.	linnan	linnan	
	lamp			limpan	limpfan	
	lask				leskan	*leskjan* W.
	malk	*miluks* N.	*mjölk* N.	melcan	melcan	
135	marn	*maurnan* W.	*morna* W.	murnan	*mornēn* W.	*mornēn* W.
	nanþ	*nanþjan* W.	*nenna* W.	*nīðan* W.	nindan	*nāðian* W.
	rann	rinnan	renna	rinnan	rinnan	rinnan
	salk			selcan	selken MG.	
	sangv	siggvan	syngva	singan	singan	singan
140	sankv	sigqan	sökkva	sincan	sincan	sinkan
	sanþ	*sandjan* W.	*senda* W.	sinnan	sinnan	*sīð* N.
	sard		serða	serdan	serten MG.	
	skald				skeltan	
	skalf		skjālfa	*scelfan* W.		
145	skall	*skillings* N.	skella	*scilling* N.	skellan	*skilling* N.
	skanþ		*skinn* N.	*scinn* N.	schinden MHG.	
	skarr		*skera* Ib.	*sceran* Ib.	skerran	
	skranþ		skreppa		schrimpfen MHG.	
	skrand	*skreitan* II.			skrintan	
150	skrank			scrincan	schrinken MHG.	
	sland	slindan		*slītan* II.	slintan	
	slang		slyngja	slingan	slingan	
	slank		slinka Swed.	slincan	*slīhhan* II.	
	slamp		sleppa	*slīpan* II.	*slimm* A.	
155	small		smella			
	smalt[7]		*melta* W.	meltan	smelzan	*meltjan* W.
	smart			smerten ME.	smerzan	
	snark				snerhan	
	snarp		*snara* W.		snerfan	
160	snart		snerta			
	spann	spinnan	spinna	spinnan	spinnan	
	sparn		sperna	spurnan	spurnan	spurnan
	sprang		springa	springan	springan	springan

	Stem.	G.	ON.	OE.	OHG.	OS.
	sprant		spretta	(*sproten* III.)	sprinzan	
165	stang	stiggan	stinga	stingan	*stanga* N.	
	stankv	stigqan	stökkva	stincan	stinkan	
	starb		*starf* N.	stéorfan	sterban	sterban
	start				sterzen MHG.	
	stragd		*streða* Ia.	stregdan	*stredan* Ic.	
170	svalg		svelgja	swelgan	swelgan	
	svall		svella	swellan	swellan	swellan
	svalt	sviltan	svelta	sweltan	swelzan	sweltan
	svamm	*svumsl* N.	svimma	swimman	swimman	
	svand		*svinnr* A.	swindan	swintan	
175	svangv	*svaggvjan* W.	*svangr* A.	swingan	swingan	swingan
	svank		*svīkja* II.	swincan	*swīhhan* II.	*swīcan* II.
	svarb	svairban	sverfa	swéorfan	swerban	swerban
	svark		*svarkr* N.	swéorcan	*gi-swerc*	swerkan
	taggv		tyggva			
180	tald		*tiald* N.	teldan	*zelt* N.	
	tang		*tengja* W.	tingan	*zengi* A.	*tengi* A.
	tramp	trimpan				
	trann				trinnen MHG.	
	þahs			*þixl* N.	dehsen MHG.	
185	þamp		*dampi* N.	*dampen* W. ME.	dimpfen MHG.	
	þand			þindan		
	þang	*þeihan* II.	*þungr* A.	þingan	? *dāha* N.	
	þans	þinsan	þistill N.	*þistel* N.	dinsan	
	þarb	þarf *pret.-p.*	þarf	þéarf	darf	þarf
190	þars	þairsan	*þerra* W.	*þyr* A.	*derran* W.	
	þrand			þrindan	drinden MG.	
	þrangv	*þreihan* II.	þryngva	þringan	dringan	þringan
	þrask	þriskan	*þriskja* W.	þrescan	drescan	
	þvarr	*þvairhs* A.	þverra	*þveran* Ib.	*dweran* Ib.	
195	þvang		*þvīnga* W.	*þvang* N.	dwingan	þwingan
	vall	*vulan* Ib.	vella	*wéallan* V.	wellan	*wallan* V.
	valt	*valtjan* W.	velta	*wéaltan* V	*walzan* V.	
	valv	vilvan	*völva* N.			
	vand	vindan	vinda	windan	wintan	windan
200	vank			*wincjan* W.	winkan	*wankol* A.
	vann	vinnan	vinna	winnan	winnan	winnan
	varp	vairpan	verpa	wéorpan	werfan	werpan
	vars	*vairs* A.	*vörr* A.	*wíers* A.	werren	werren
	varþ	vairþan	verða	wéorðan	werdan	werðan
205	vrang	*vrungō* N.	vringa	wringan	ringan	

II.

Stem.	G.	ON.	OE.	OHG.	OS.
bid	beidan	bīða +	bīdan	bītan	bīdan
bit	beitan	bīta	bītan	bīzan	bītan

	Stem.	G.	ON.	OE.	OHG.	OS.
	blik		blīkja +	blīcan	blīchen	blīkan
	bris				(brisen MHG.)	
210	briþ				(briten MHG.)	
	dig	deigan	*deigr* N.	*dāg* N.	*teig* N.	
	dik				tīchen MHG.	
	drib	dreiban	drīfa	drīfan	trīban	drīban
	drit		drīta	drītan ?	drissen MG.	
215	dvin		*dvīna* W.	dwīnan		
	fis		fīsa		*fist* N. MHG.	
	flit		*flīt* N. Swed.	flītan	vlīzan	
	gin		gīna +	gīnan	*gīnēn* W.	
	glid[8]		*glaðr* A.	glīdan	glīten MHG.	glīdan
220	glip				(gliffen MHG.)	
	glit	*glitmunjan* W.	*glita* W.	*glitian* W.	glīzan	glītan
	gnid			gnīdan	gnītan	gnīdan
	gli				glīen MHG.	
	grin		*grīma* N.	*grinnian* W.	grīnan	
225	grip	greipan	grīpa	grīpan	grīfan	grīpan
	gris			grīsan		
	hlib	*hleibjan* W.	*hlīfa* W.		līpan	
	hlid		*hlīð* N.	hlīdan	*lit* N.	hlīdan
	hnigv	hneivan	hnīga	hnīgan	nīgen MHG.	hnīgan
230	hnip		(hnipinn)	*hnipian* W.		
	hnit		hnīta	hnītan	*niz* N. MHG.	
	hrin[9]		hrīna	hrīnan	hrīnan	hrīnan
	hrib		hrīfa	rīven ME.	rīban	
	hvin		hvīna	hwīnan ?		
235	ih[10]	aih *pret.-p.*	ā	āh	eih	ēh
	ki[11]	kijan	*kīð* N.	*cīnan* II.	*chīnan* II.	*kīnan* II.
	kid[26]			cīdan ?		
	knid[26]			cnīdan ?		
	kin[11]	*keinan* W.	*kind* N.	cīnan	chīnan	kīnan
240	klib		klīfa	clifan	chlīban	klīban
	klip		klīpa +	*clyppan* W.		
	krig				krīgen MG.	
	kvin	*qainōn* W.	*kveina* W.	cwīnan	*weinōn* W.	
	kviþ		kvīða +	*cwīðan* W.		
245	lib	leiban	*lifa* W.	līfan	līban	līban
	lihv	leihvan	*ljā* W.	lēon	līhan	līhan
	lik	*leikan* W.	*līka* W.	*līcjan* W.	(lichen MHG.)	*līkōn* W.
	lim		*līm* N.	*līm* N.	limen MHG.	
	liþ	leiþan	līða +	līðan	līdan	līðan
250	lis	leisan	*læra* W.	*læran* W.	*lērran* W.	*lērjan* W.
	mig		mīga	mīgan	mīgen NNG.	
	miþ	*maidjan* W.	*meiða* W.	mīðan	mīdan	mīðan
	niþ	*neiþ* N.	*nīð* N.	*nīð* N.	nīden MHG.	*nīð* N.
	nip	*ga-nipnan* W.		nīpan		
255	rid	*raids* A.	rīða	rīdan	rītan	

	Stem.	G.	ON.	OE.	OHG.	OS.
	rik				rīhan	
	rim				rīman	
	rin	*rignjan* W.	*regn* N.	rīnan +	*reganōn* W.	*regan* N.
	ris	reisan	rīsa	rīsan	rīsan	rīsan
260	rip	*raupjan* W.		rīpan	*roufan* W.	
	rist[12]	*vrits* N.	rīsta	*wrītan* II.	*rīzan* II.	*wrītan* II.
	sig		sīga	sīgan	sīgan	sīgan
	sih		*sjā* W.	sēon	sīhan	
	sik			sīcan		
265	siþ		sīđa +		*seid* N.	
	skib				schīben MHG.	
	skid		*skīð* N.	*scīd* N.	schīten MHG.	
	skin	skeinan	skīna	scīnan	skīnan	skīnan
	skit		skīta	schīten ME.	schīzan	
270	skiþ	*skaidan* V.	*skīð* N.	*scādan* V.	schīden MHG.	*skēðan* V.
	skri				skrīan	
	skrib			scrīfan	scrīban	skrīban
	skrid		skrīđa	scrīđan	scrītan	skrīdan
	skrit	skreitan			*schranz* N.	skrītan
275	slid[13]	sleidan	*slīðrar* N.	slīdan	slīten MHG.	
	slik		*slinka* Ic. Swed.	*slincan* Ic.	slīhhan	
	slip		*slipa* W. Icel.	slīpan	slīfan	
	slit		slīta	slītan	slīzan	slītan
	smit	smeitan	*smita* W.	smītan	smīzan	
280	snik		(snikinn)	snīcan	*snahhan* W.	
	sniþ	sneiþan	snīđa	snīđan	snīdan	snīđan
	sniv[14]		snīva	snīwen ME.	snīwan	
	spiv	speiwan	*spȳja* V.	spīwan	spīwan	spīwan
	sprit[15]		*spretta* Ic.	*split* NE. W.	sprīzen MG.	
285	stig	steigan	stīga	stīgan	stīgan	stīgan
	strid		*strīða* W.	strīden ME.	strītan	*strid* N.
	strik	*striks* N.	*striuka* III.	strīcan	strīchan	
	svib	sveiban	svīfa +	swīfan	*sweibōn* W.	
	svig				swīgen MHG. +	*swīgōn* W.
290	svik	*sviknS* A.	svīkja	swīcan	swīhhan	swīkan
	svin			*swintan* Ic.	swīnan	
	svip[16]	*sveipains*	svīpa		swāfen MHG.	swīpan ?
	sviþ[17]		svīđa +	*swaðul* N.	*swedan* Ia.	
	tih	teihan	*tjā* W.	*tēon*	zīhan	tīhan
295	þih	þeihan	*þjā* W.	þēon	dīhan	þīhan
	þrib		þrīfa	*þrāffan* W.		
	þrih	þreihan	*þryngva* Ic.	*þringan* Ic.	*drīhe* MHG. N.	þringan Ic.
	þvit		*þveita* W.	þwītan		
	vig	veihan	*vīg* N.	wīgan	wīhan	*wīg* N.
300	vik		vīkja	wīcan	wīhhan	wīkan
	vip	veipan		*wīpjan* W.	wīfan	
	vis				wīsan	
	vit	veitan	veit *pret.-p.*	wītan	wīzan	wītan

	Stem.	G.	ON.	OE.	OHG.	OS.
	vlit	*vlits* N.	līta	wlītan	litze MHG. N.	*wliti* N.
305	vrih			wrēon	rīhan	
	vrit	*vrits* N.	rīta	wrītan	rīzan	wrītan
	vriþ		rīþa	wrīđan	rīden MHG.	*wrēđjan* W.

III.

	Stem.	G.	ON.	OE.	OHG.	OS.
	bud	biudan	bjōđa	bēodan	biotan	biodan
	bug	biugan	bjūga	būgan	biogan	
310	but		*bauta* + v.	*bēatan* v.	biuzen MHG.	
	blu	*bliggvan* Ic.		blowe ME. N.	bliuwan	
	bru		*brugginn* Ic.	brēowan	briuwen MHG.	
	bruk	*brūkjan* W.	*brūka* W.	brūcan	*brūhhan* W.	brūkan ?
	brut		brjōta	brēotan	briezen MHG.	*brētōn* W.
315	bruþ			brēođan		
	dub	*dūbō* N.	*dūfa* N.	dūfan	*dūbo* N.	*dūfā* N.
	dug	daug *pret.-p.*	*duga* W.	dēah	toug	dōg
	drug	driugan	*drȳgja* W.	drēogan	triogan	driogan
	drup		drjūpa	drēopan	triufan	driopan
320	drus	driusan	*dreyri* N.	drēosan	*trōr* MHG. N.	driosan
	fuk		fjūka	*fog* NE.		
	flug		fljūga	flēogan	fliogan	
	fluh	þliuhan	*flȳja* W.	flēon	fliohan	fliohan
	flut	? *flauts* A.	fljōta	flēotan	fliozan	fliotan
325	frus		frjōsa +	frēosan	friosan	
	gup		*gaupn* N.	gēopan	*gauf* N.	
	gus		gjōsa			
	gut	giutan	gjōta	gēotan	giozan	giotan
	grus			grēosan	? *gruoz* MHG. N.	*gruri* N.
330	grut	*grētan* V.	*grāta* V.	grēotan	*grāzen* MHG. W.	griotan ?
	huf	hiufan	*hjūfa* W.	*hēofan* W.	*hiufan* W.	hiovan ?
	huþ			hēođan		
	hlut		hljōta	hlēotan	hliozan	hliotan
	hnup	hniupan	*hnupla* W.	*hnēapan* V.		
335	hnus		hnjōsa		niusan	
	hnuþ	*hnuþō* N.	hnjōđa	*hnossjan* W.	hniutan	
	hru		*hryggva* W.	hrēowan	hriuwan	hreuuan
	hrus		hrjōsa	hrēosan	? *roso* N.	
	hrut		hrjōta	hrūtan	rūzan ?	
340	hruþ[18]		hrjōđa	(hroden)		
	ku			cēowan	chiuwan	
	kus	kiusan	kjōsa +	cēosan	chiosan	kiosan
	klub		kljūfa	clēofan	chlioban	clioban
	krud			crūdan	crūden MNG.	
345	kruk				criochan	
	krup		krjūpa	crēopan	krūfen MG.	
	krust	kriustan			? *krīsten* MHG. W.	
	lub	*liubs* A.	*liufr* A.	lēofan	*liub* A.	*liof* A.

	Stem.	G.	ON.	OE.	OHG.	OS.
	lud	liudan	*lyðr* N.	lēodan	liotan	liodan
350	lug	liugan	ljūga	lēogan	liogan	liogan
	luk	lūkan	lūka +	lūcan	lūhhan	lūkan
	lus	liusan	*leysa* W.	lēosan	liosan	liosan
	lust	*lustus* N.	ljōsta	*lust* N.	*lust* N.	*lust* N.
	lut	*liuts* A.	lūta	lūtan	*lūzēn* W.	
355	nut	niutan	njōta	nēotan	niozan	niotan
	rub	*raubōn* W.	rjūfa	rēofan	*roubōn* W.	*rōvōn* W.
	rud	*rauds* A	rjōða	rēodan	*rōt* A	*rōd* A.
	ruk		rjūka	rēocan	riohhan	? riokan
	rut		rjōta	rēotan	riozan	*rōtōn* W.
360	sug[19]		sūga	sūgan	sūgan	
	suk	siukan	*sjūkr* N.	*sēoc* A.	*siuchen* W.	*suht* N.
	sup		sūpa	sūpan	sūfan	
	suþ	? *sauþs* N.	sjōða	sēoðan	siodan	
	skub	skiuban		scūfan	scioban	
365	skut	*skauts* N.	skjōta	scēotan	skiozan	skiotan
	slup	sliupan	*sleppa* Ic.	slēopan	sliofan	
	slut		slūta Swed.		sliozan	
	smug		smjūga	smūgan	smiegen MHG.	
	smuk			smēocan		
370	snu	*snivan* Ia.	*snūa* V.	snēowan		
	spuft[20]			spēoftan		
	sprut		*spretta* Ic.	(sproten)	spriozen MHG.	
	stub	*stubjus* N.			stiuban	
	stup		stūpa	*stūpjan* W.	? *stupf* N	stuypen O. [Dutch.
375	strud			strūdan	*strūtjan* W.	
	struk	*striks* N. See II.	strjūka	*strīcan* II.	*strīhhan* II.	
	svuh			swēon		
	tuh	tiuhan	(toginn)	tēon	ziohan	tiohan
	þut	*þuthaurn* N.	þjōta	þūtan	diozan	
380	þrut	þriutan	þrjōta	þrēotan	driozan	

IV.

	Stem.	G.	ON.	OE.	OHG.	OS.
	ag	ōg *pret.-p.*	*agi* N.	*ēgan* W.	*egi* N.	
	ak		aka	acan		
	al	alan	ala	alan	*alt* A	
	an	anan	*önd* N.	*anda* N.	*anado* N.	*ando* N.
385	bak		*baka* W.	bacan	bachan	
	dab	daban	*dafna* W.	(dafen)		
	dav	*divan* Ia.	deyja	*dēað* N.	*towjan* W.	*dōjan* W.
	drab	draban		*drēfan* W.	*truobjan* W.	*drōbjan* W.
	drag	dragan	draga	dragan	tragan	dragan
390	far	faran	fara	faran	faran	faran
	flah		flā	flēan	flān MHG.	
	fraþ	fraþjan	*frōðr* A.	*frōd* A.	*frōt* A.	*frōd* A.
	gal	*gōljan* W.	gala	galan	galan	

	Stem.	G.	ON.	OE.	OHG.	OS.
	gav		geyja			
395	grab	graban	grafa	grafan	graban	graban
	gnag		gnaga	gnagan	nagan	*nagal* N.
	hab	hafjan	hefja	hebban	hebban	hebbjan
	hlah	hlahjan	hlæja	hlíehhan	hlahhan	hlahan
	hlaþ	hlaþan	hlaða	hladan	hladan	hladan
400	hnaf		hnafa			
	kal	*kalds* A.	kala	*caljan* W.	*kalt* A.	*kald* A.
	klav		klā	*clāwu* N.	*chlāwa* N.	
	lah	*laian* V.	*lā* W.	lēan	lahan	lahan
	lap		*lepja* W.	*lapian* W.	laffan	
405	mal	malan	mala	*mealo* N.	malan	malan
	mat	mōt *pret.-p.*	*mōt* N.	mōt	muoz	mōt
	raþ	raþjan	*raða* W.	*ređjan* W.	*redjōn* W.	*ređjōn*
	raf[21]			rafan		
	sab			*sap* N.	seffan	sebbjan
410	sak	sakan	*sōk* N.	sacan	sahhan	sakan
	skab	skaban	skafa	scafan	skaban	
	skak		skaka	scacan		skakan
	skap	skapjan	skepja	sciéppan	skaffan	skapan
	skaþ	skaþjan	*skaða* W.	sciéđđan	*skadōn* W.	
415	slah	slahan	slā +	slēan	slahan	slahan
	span		*spenja* W.	spanan	spanan	spanan
	stand	standan	standa	standan	stantan	standan
	stap			steppan	*stepfan* W.	steppan
	svar	svaran	sverja	swerjan	swerjan	swerjan
420	tak	*tēkan* V.	taka	tacan		
	þvah	þvahan	þvā	þwēan	dwahan	þwahan
	vad		vaða	wadan	watan	
	vah				wahan	
	vahs	vahsjan	vaxa	wéaxan	wahsan	wahsan
425	vak	vakan	*vaka* W.	wacan	*wachēn* W.	*wakōn* W.
	vask		*vaska* W.	wascan	waskan	waskan

V. a.

	Stem.	G.	ON.	OE.	OHG.	OS.
	alþ	alþan	*elda-sk* W.	*éald* A.	*alt* A.	*ald* A.
	ar	arjan ?	*erja* W.	*erian* W.	erran·	
	bann		*banna* W.	bannan	bannan	*ban* N.
430	bland	blandan	blanda	blandan	blantan	blandan
	fanh	fāhan	fā	fōn	fāhan	fāhan
	fall		falla	féallan	fallan	fallan
	falþ	falþan	falda	féaldan	faltan	
	gang	gaggan +	ganga	gangan	gangan	gangan
435	hanh	hāhan	hanga +	hōn	hāhan	(hangen)
	hald	haldan	halda	héaldan	haltan	haldan
	hals	*hals* N.	*hālsa* W.	*héals* N.	halsen + MHG.	*helsjan* W.
	þrang	þraggan	*þranga* W.		*pfrengen* MHG. W.	

	Stem.	G.	ON.	OE.	OHG.	OS.
	salt	saltan	*salta* W.	séaltan	saltan	*salt* N.
440	skald				skaltan	skaldan ?
	spald	*spilda* N.	*speld* N.	*split* NE. W.	spaltan	
	spann		*spanna* W.	spannan	spannan	*spanan* IV.
	stald	staldan		stéaldan	*-stalt* A.	
	vald[22]	valdan	valda +	wéaldan	waltan	waldan
445	valk		*vālka* W.	wéalcan	walkan	
	vall	*vulan* Ib.	*vella* Ic.	wéallan	wallan	wallan
	valt	*valtjan* W.	*velta* W.	wéaltan +	walzan	

V. b.

	Stem.	G.	ON.	OE.	OHG.	OS.
	bāg		*bǣgja* W.		bāgan +	? bāgan
	blās[23]	blēsan	blāsa	blæsen ME.	blāsan	
450	brād		*brǣđ* N.	*brǣda* N.	brātan	
	drād			drǣdan	trātan	drādan
	grāt[23]	grētan	grāta	grǣtan	*grâzen* MHG. W.	grātan
	lāt[23]	lētan	lāta	lǣtan	lāzan	lātan
	rād[23]	rēdan	rāđa	rǣdan	rātan	rādan
455	slāp	slēpan	*sleppa* Ic.	slǣpan	slāfan	slāpan
	tāk[23]	tēkan	*taka* IV.	*tacan* IV.		
	vāt	*vaian* V.		*wǣwan* V.	wāzan	wātan
	blā		*blǣr* N.	blāwan	blāhan +	
	knā		*knega* Ia.	cnāwan	*knāhan* W.	*knēgan* W.
460	krā			crāwan	*krāhan* W.	
	lā[23]	laian	*lā* W.	*lēan* IV.	*lahan* IV.	*lahan* IV.
	mā		*mā* W.	māwan	*māhan* W.	
	sā[23]	saian	sā[22] +	sāwan	*sāhan* W.	sāhan +
	þrā			þrāwan	drǣn + MHG.	
465	wā[23]	vaian	? *vei !*	wāwan	*wāhan* W.	

V. c.

	Stem.	G.	ON.	OE.	OHG.	OS.
	blōt	blōtan	blōta +	blōtan	blōzan +	
	flōk	flōkan			fluohhan +	flōkan
	hrōp	*hrōpjan* W.	*hrōpa* W.	hrōpan	hruofan +	hrōpan
	hvōs			hwōsan		
470	hvōp	hvōpan		hwōpan		
	knōd			cnōdan		
	svōg	*svōgjan* W.		swōgan	*swēg* N.	*swōgan* W.
	vōp	*vōpjan* W.	*œpa* W.	wēpan	wuofan +	wōpan
	blō			blōwan	*bluohan* W.	*blōan* W.
475	flō	*flōdus* N.	*flōa* W.	flōwan	*fluoʒ* N.	*flōd* N.
	glō		*glōa* W.	glōwan	*gluohan* W.	
	grō[22]		grōa +	grōwan	*gruohan* W.	
	hlō		hlōa ?	hlōwan	*hlōjan* W.	
	rō[22]		rōa +	rōwan	*rüejen* W. MHG.	
480	spō			spōwan	*spuohan* W.	*spōt* N.

V. d.

	Stem.	G.	ON.	OE.	OHG.	OS.
	aik	aikan			*eihhōn* w.	
	aisk	cf. *aistan* w.	cf. *ēsta* w.	*āscian* w.	eischen MHG.	*ēskōn* w.
	frais	fraisan	*fraista* w.	*frāsjan* w.	*freisen* w. MHG.	
	hait	haitan	heita	hātan	heizan	hētan
485	hvais[24]		*hvǣsa* w.	hwǣsan		
	laik	laikan	leika	lācan	leichen + MHG.	
	mait	maitan	*meita* w.	*mīte* N.	meizan	
	naip[24]	*ganipnan* w.		nāpan		
	skaid	skaidan	*skeið* N.	scādan	skeidan	skēðan
490	svaif	*sveiban* II.	*svīfa* + II.	swāfan	*sweibōn* w.	
	svaip	*sveipains* N.	sveipa +	swāpan	sweifan	swēpan
	tais			*tǣsan* w.	zeisan	
	þlaih	þlaihan			*flēhjan* w.	

V. e.

	Stem.	G.	ON.	OE.	OHG.	OS.
	aud		(auðinn)	(ēaden)	*-ōt* N.	(ōdan)
495	auk	aukan	auka	(ēacen)	*ouhhōn* w.	(ōkan)
	aus		ausa			
	baut		bauta +	bēatan	bōzan	
	braut		*brjōta* III.	brēatan	*briezen* III. MHG.	*brētōn* w.
	daug			dēagan	*tougal* A.	
500	hauf	*hiufan* III.	*hjūfa* w.	hēafan	*hiufan* w.	*hiovan ?*
	hlaup	hlaupan	hlaupa	hlēapan	loufan	hlōpan
	hnaup	*hniupan* III.	*hnupla* w.	hnēapan		
	skraud		*skrūð* N.	*scrēadjan* w.	skrōtan	
	spraut		*spretta* Ic.	sprēatan	*spriozen* III. MHG.	
505	staut	stautan	*stuttr* A.		stōzan	stōtan
	bau[25]	bauan +	bua	buan +	*bouwen* w. MHG.	*bouan* w.
	hau	*havi* N.	höggva	hēawan	houwan	(hauwan)
	nau[22]	b-nauan	nūa +	*nēod* N.	nūan	*niod* N.
	sau		sōa +		? *sōna* N.	
510	snau[22]	*snivan* Ia.	snūa	*snēowan* III.		
	spau	*speivan* II.	spyja +	*spīwan* II.	*spīwan* II.	*spīwan* II.

NOTES TO THE LIST.

1. brak. The West Germanic dialects have participles according to Ib., but Frisian has Ia.

2. fragn. The *n* is only in the present in EG., but it makes its way occasionally into other forms in OE., and always in OS. The stem *frag* is an offshoot of this stem.

3. þvar. Fick, 3. 142, separates the WG. word from the EG. given here, and compares to the WG. ON. *þvara* N.

4. ball. ON. *bella* = hit, hurt; WG. *bellan* = to bell, with which compare ON. *belja* and *boli;* yet the meanings of the strong verbs can be reconciled, and they are from one stem.

5. brang. The pret. and part. are always weak in Gothic, and often in WG.

6. klang. OE. *clingan* = to contract; OHG. *chlingan* = to ring; yet they are from the same WG. stem.

7. smalt = malt. The two stems exist side by side in Germanic; outside of Germanic we find only *mald;* yet the related stem OG. *smart,* Indo-European *smard,* proves the *s* to be old. See Fick, 3. 236, 357; 1. 836, 721.

8. glid. ON. *glaðr* = OHG. *glat* is from an OG. stem *glad,* which appears as *gland* in HG. dialectic *glandern,* and with the absorbed nasal in *glid.*

9. hrin. The ON. *hrīna* means "squeal"; WG. means "touch."

10. ih. In OHG. and OS. the singular is not found. The infinitive is OHG. *eigan,* OS. *ēgan.*

11. ki and kin may be identical, and the *n* originally part of the present stem, as in *fragn* Ia. The G. verb occurs only in the participle *kijans.*

12. rist for *vrist* = *vrit-t.* So Scherer, *Deutsche Sprache,* 247. If this is so, the words from the older dialects are related to *rist,* else there are no words connected with it.

13. slid. This is shown to be Gothic by the Old French *eslider.* See Dietz, *Wörterbuch,* 575. See also Schade, *Wb.* 825.

14. sniv. The ME. is strong, rarely weak. The OE. is weak and rare.

15. split, and also *sprit,* is borrowed into HG. from LG., whence also English *split.* The stem is from *sprant,* Ic.

16. svip. The strong verb is found in ON. only in preterit; in MHG. only in present and preterit. OS. has only *forswēp,* which may be from *sweipan* V. All these forms are derived from a verb of class V., stem *svaip.* See Schade, *Wb.,* 914.

17. sviþ. On the relations of this stem to *svap* Ia. and *sup* III., see Schade, *Wb.,* 906, and Johannes Schmidt's *Vocalismus* I. 58.

18. hruþ. ON. *hrjoða* = "strip, disable, vomit forth," Vigfusson, Dict. 286; ON. *hroþinn,* OE. *hroden* are participial adjectives, corresponding in form to the verb, but meaning "dressed, painted, adorned." It is difficult to reconcile these meanings.

19. sug. The ON. has *sjūga* and *sūga,* the OE. *sūcan* and *sūgan.*

20. spuft. This stem is doubtful, owing to the double consonant. I find the word in Sievers's *Anglo-Saxon Grammar* given as Northumbrian.

21. raf. The OE. verb occurs only in Genesis 2078 *berōfan,* which may be miswritten for *rufon,* preterit plural of *rēofan* III., but this word corresponds with Latin *rapio.* Cf. Schmidt's *Vocalismus* II. 292, 465.

22. vald Ia. has in ON. a strong present and preterit and a weak preterit and participle; grō, rō of Vc. have in ON. weak preterits but strong participles. The same is also true in ON. of *sā* Vb. and *nau, snau* Ve. See Wimmer, *Grammar,* § 156.

23. The stems *blās, grāt, lāt, rād* have *ē* in the present and *ō* with reduplication in the past in Gothic. They therefore, and also *lā, sā, wā,* show both ablaut and reduplication. In other dialects they are regular members of class V. Like these in Gothic is *tēkan,* stem *tāk;* but here the other dialects have the stem *tak* IV.

24. hvais, naip. *Hwǣsan* is given by Sievers in his Grammar, p. 137, without citation; *nāpan* is placed here because of *genēop,* Exodus 475; but the form may be a mistake for *genāp* from *nīpan* II.

25. bau. The preterit is weak in G., OE.

26. kid, knid. OE. *cīdan* occurs in present in Aelfric's Homilies I. 96, II. 158, and in Walđere. It may be identical with the weak *cidan*. Sievers gives it as strong, *Grammar*, p. 130; *cnīdan* is found in Sievers, but Leo and Grein have not the word. I know no passage in which it occurs.

SECTION II. — ANALYSIS OF THE TABLE.

There are in all 511 stems. Of these, 54 belong to Ia., 16 to Ib., 135 to Ic., making 205 with a^1 as root-vowel. Class II. has 102 stems; here the Indo-European vowel was *ai*. Class III. has 73 stems; the root-vowel is *au*. Class IV., containing the verbs with a^2, has 46 stems. Class V. has 85 originally reduplicating verbs.

The following table shows the distribution of the verbs among the dialects according to classes: —

	I. a.	I. b.	I. c.	II.	III.	IV.	V.	Total.
G.	27	8	36	27	21	25	36	180
ON.	30	6	59	43	39	27	31	235
OE.	32	11	81	64	57	32	60	337
O. and MHG.	40	15	99	72	45	27	46	344
OS.	21	8	37	35	24	21	28	174
All Dialects	54	16	135	102	73	46	85	511

The next step in the investigation is to consider the relation of the dialects to one another, so that we may see how far each follows in the beaten track, how far it opens a path of its own, and whether a group of dialects can be distinguished from the others in any important particulars. I shall give first a list of those verbs which I have found in all the five dialects; then those found in four; then those found in East Germanic and West Germanic, though only in three or two dialects; then those found in West Germanic in three or two languages; and, finally, those which occur in one dialect only.

Common to all dialects are the stems: I. a. at, bad, gab, gat, kvađ, lag, las, mag, sahv, sat, vas, vrak (12). I. b. bar, kvam, nam, skal, stal (5). I. c. band, barg, brann, drank, falh, fand, gald, halp, hvarb, kann, rann, sangv, sankv, svalt, svarb, þarb, vand, vann, varp, varþ (20). II. bid, bit, drib, grip, hnigv, ih, liþ, ris, skin, sniþ, stig, vit (12). III. bud, gut, kus, lug, luk, nut, tuh (7). IV. drag, far, grab, hab, hlah, hlaþ, skap, slah, stand, svar, þvah, vahs (12). V. a. bland, fanh, gang, hanh, hald, vald; b. lāt, rād; d. hait; e. hlaup (10). Total, 78 stems.

The following 65 stems occur in four dialects: —

G. ON. OE. OHG. I. a. fat, mat, rak, trad, vag. I. c. spann, stankv. III. bug, þrut. IV. skab. V. a. fald; b. blās; c. blōt; d. laik; e. bau. Total, 15.

G. ON. OE. OS. I. a. man, fragn. V. b. grāt, sā; e. auk. Total, 5.

G. ON. OHG. OS. IV. mal. Total, 1.

G. OE. OHG. OS. I. a. brak, nas; I. c. brang, dars, gann. II. lib, lihv, spiv, tih, þih. III. dug, drug, fluh, lud, lus. IV. sak, mạt. V. b. slāp; d. skaid. Total, 19.

ON. OE. OHG. OS. I. c. balg, bragd, brast, sparn, sprang, svall, þrangv. II. blik, hrin, klib, sig, skrip, slit, svīk, vik, vrit. III. drup, flut, hlut, klub, ruk, skut. V. a. fall; d. svaip; e. hau. Total, 25.

Of the following, 77 stems occur in three, 97 in two, dialects. Of these, 74 are confined to the WG.

G. ON. OE. I. c. stang. II. svib. IV. al. Total, 3.

G. ON. OHG. V. e. nau. Total, 1.

G. OE. OHG. I. a. nah; I. b. tar; I. c. lann, þrask. II. slid, smit, vig. III. skub, slup. V. a. salt. Total, 10.

G. OE. OS. III. drus. Total, 1.

G. OHG. OS. V. c. flōk; e. staut. Total, 2.

ON. OE. OHG. I. a. drap, fah, vab; I. b. skar; I. c. ann, ball, gall, sard, slangv, svalg, svamm, vrang. II. drit, mig, rid, rif (hrif), skit, sniv, vriþ. III. brut, flug, frus, hrut, krup, rut, sug, sup, suþ, smug, þut. IV. flah, gal, gnag, vad. V. e. baut. Total, 35.

ON. OE. OS. IV. skak. V. e. auþ. Total, 2.

ON. OHG. OS. II. sviþ. Total, 1.

G. OE. IV. dab, skaþ, vak. V. a. stald; b. vā; c. hvōp. Total, 6.

G. OHG. I. a. vad; I. b. tam; I. c. sland, þans. II. vip. V. a. ar; d. mait. Total, 7.

G. OS. II. skrit. III. huf. Total, 2.

ON. OE. I. a. svab, þag; I. c. hrand, slank. II. gin, hnit, hvin, snik, vlit. III. hrus, hruþ, lut, rub, rud. IV. ak, tak. V. c. grō, hlọ, rō. Total, 19.

ON. OHG. I. a. straþ, lak; I. c. kramp, skall, sprant, skramp, vall. III. hnus, hnup, slut. Total, 10.

ON. OS. I. a. trag. III. stup. Total, 2.

OE. OHG. OS. I. a. plag, sprak; I. b. dval, hal, kval; I. c. dalb, darb, starb, svang. II. glid, gnid, kin, miþ, skrib. III. hru. IV. lah, span, vask. V. a. vall; b. drād; c. hrōp, vōp. Total, 22.

OE. OHG. I. a. knad; I. b. þvar; I. c. faht, galp, gramm, grand, hlamm, hramp, karb, klamb, klang, krimm, lamp, malk, salk, sann, skrank, malt (smalt), smart, svand, þrand. II. flit, sih, slip, strid,

strik, vrih. III. bru, ku, krud, sprut. IV. bak. V. a. bann, spann, valk, valt; b. blā, þrā. Total, 38.

OE. OS. I. c. svark. II. hlid. III. bruk, grut. IV. stap. Total, 5.

OHG. OS. I. a. jah, stak; I. c. þvang, varr. II. glit. IV. sab. V. a. skalt; b. bāg, vāt. Total, 9.

The following 193 are confined to one dialect: —

G. I. a. hlifan, niþan, divan, snivan; I. b. vulan; I. c. bliggvan, gairdan, hinþan, trimpan, þairsan, vilvan. II. deigan, kijan, leisan, þreihan. III. hniupan, kriustan, siukan. IV. ōg, anan, draban, fraþjan, raþjan. V. alþan, praggan, tēkan; laian, aikan, fraisan, þlaihan. Total, 30.

ON. I. a. freta, knā, (slokinn); I. c. bryggja, detta, gnesta, gnella, hnyggja, hrökkva, klökkva, skjalfa, slippa, smella, snerta, tyggja, þverra, velta. II. fīsa, (hnifinn,) klīpa, kvīþa, rīsta, sīþa, svīpa, þrīfa. III. fjūka, gjōsa, ljōsta, strjūka. IV. deyja, geyja, hnafa, kala, klā. V. ausa, spyja, sōa, snūa. Total, 38.

OE. I. a. fricgan, screpan; I. c. béorcan, géorran, hwéorran, cringan, cwincan, murnan, stregdan, swincan, teldan, tingan, þindan, þingan. II. dwīnan, grīsan, cīdan, cnīdan, cwīnan, nīpan, rīnan, rīpan, sīcan, þwītan. III. brēođan, dūfan, gēopan, grēosan, hēođan, lēofan, smēocan, snēowan, spēoftan, strūdan, swēon. IV. rafan. V. cnāwan, crāwan, māwan; hwōsan, cnōdan, swōgan, blōwan, flōwan, glōwan, spōwan; hwǣsan, nāpan, swāfan; brēatan, dēagan, hēafan, hnēapan, sprēatan. Total, 54.

OHG. I. a. fnehan, jesan, jetan, scehan, swehhan, swedan, rehhan; I. b. breman, sweran; I. c. flehtan, hellan, hinkan, hrespan, cherran, quellan, lingan, leskan, smidan, skeltan, skerran, scrintan, snerhan, snerfan, winkan. II. grīnan, līpan, rīhhan, rīman, scrīan, slīhhan, swīnan, wīsan. III. bliuwan, kriochan, stiuban. IV. leffan, wahan. V. spaltan, brātan, zeisan, skrōtan. Total, 41.

MHG. I. a. regen, schrecken; I. b. tremen; I. c. brimmen, glimmen, grinnen, klimpfen, cnellen, schinden, sterzen, trinnen, dehsen, dimpfen. II. (brisen), (briten), tīchen, (gliffen,) glīen, krīgen, (lichen,) līmen, nīden, schīben, schīten, schīden, splīzen, swīgen. III. biuzen. V. halsen, eischen. Total, 30. Total of OHG. and MHG., 71.

NOTE. The following 18 verbs have been added to OE. since ME. times: From the French, *arīven* + ME., *fīnen* + ME., *prove* + NE., *striven* + ME. NE.; from Norse weak verbs are *dingen* ME. NE. W., *flingen* ME. NE.; from a Norse strong verb is *thriven* ME. NE.; from OE. weak verbs are *dig* NE., *ringen* ME. +, NE. S., *rot* NE. +, *saw* NE. +,

show + NE., *spit* + NE., *stick* NE., *strow* + NE., *wear* NE.; from OE. nouns are *stave* + NE., *string* NE. None of these are to be considered as original. They are formed according to very obvious analogies, and are often sporadic in their appearance.

If we examine the lists just given, we shall find that the G. has 103 verbs in common with the ON; 137 in common with the OE.; 133 with OHG.; and 108 with OS. Further, the ON. has 182 in common with OE.; 166 with OHG.; and 114 with OS. The OE. has 242 verbs in common with OHG., and 157 with OS. The OHG., finally, has 157 in common with OS. It will thus be seen that OE. stands in closer relations to every other Germanic dialect than any others among themselves, except OHG. and OS., where the correspondence is equal. It may at first surprise us to find OE. so much more closely related to ON. than the G., but if we compare the number of verbs in each case with the number of coincidences we shall find that the *per cent* of coincidences between G. and ON. is 57, while that between OE. and ON. is 54. The closest relation between any two dialects exists between OE. and OHG., which share more than 70 per cent together.

These lists suggest many other subjects for comment; but I will pass immediately to the third division of my subject.

SECTION III. — THE GROWTH OF ABLAUT.

When we consider the scanty material which the early period of any language affords, it is obvious that many words must have existed that have not come down to us. The absence of a verb from a dialect is therefore no proof that it did not exist, and we must depend on other evidence to show whether verbs can be traced back to the common OG. source. If we examine the list given above, we find 243 verbs common to East and West Germanic, 74 verbs confined to West Germanic, and 194 to a single dialect. The question I propose to essay is, How many of these latter 268 are to be attributed to the OG.; how many are original to WG. or to the single dialects?

Wherever the Indo-European languages show strong verbs corresponding to the Germanic there can be no hesitation in pronouncing the latter to be old; but this is rarely the case. When the European derivatives of the root show ablaut-vowels, the chances are in favor of the age of the verb. So, too, when the East Germanic contains derivatives with ablaut of a West Germanic verb, and *vice versa*; yet in some cases the verb is the derivative of a noun, even when other dialects show ablaut. We have to consider the age of the manuscript in

which the verb appears, and also whether it may not have been formed by analogy. Space fails here to enter into all these details with every verb. I have limited myself to indicating as briefly as possible the nature and degree of evidence of age. This I have also pointed out even when I have classed the verb as new. Where I have given no reference I know of no more evidence of age than the related forms given in the main list; if there are no forms given there and no reference here, the verb is isolated. The references are to the third edition of Fick's *Wörterbuch* (Fick), to Schade's *Altdeutsches Wörterbuch*, second edition (Schade), and to Johannes Schmidt's *Vocalismus* (Schmidt, Voc.).

The following 59 verbs may with more or less certainty be pronounced OG.: —

I. a. *knad* OE. OHG. Cf. Dan. knede, ON. knoða; O. Prus. gnode, O. Slav. gneta.

sprak OE. OHG. OS. Ablaut derivatives in Lithuanian and Sansk. See Schade, Wb. 856; Fick, Wb. 3. 355.

stak OHG. OS. Ablaut deriv. in G. ON. and Slavic; Schade, 868.

hlaf G. Abl. der. in Grk. Lat. Stem is Slavic. Fick, 1. 541.

skrap OE. ON. OHG.; Lith. Lat. Grk. Schade, 780.

fnah OHG. Cf. πνεῖν, πνοή, πνεῦμα.

jas OHG. Grk. Skr. Fick, 1. 183.

skah OHG. Cf. OHG. schiht, and Slavic. Schade, 785.

trak OHG. Low G. Fris. Slavic. Schade, 952.

I. b. *dval* OE. OHG. OS. Cf. G. dvals, ON. dvöl; Lat. Grk. Fick, 1. 640.

hal OE. OHG. OS. Cf. G.; Slav. Grk. Lat. Schade, 384.

kval OE. OHG. OS. Cf. ON.; Slavic. Schade, 693.

I. c. *dalb* OE. OHG. OS. No EG. ablaut, but Slavic. Schade, 925.

malk OE. OHG. Cf. G. ON.; Slavic, Lat. Fick, 1. 174, 720.

sanþ OE. OHG. Cf. G. ON.; Lat. Slavic. Fick, 3. 318; Schade, 765.

smalt OE. OHG. Cf. G. ON.; Grk. Sansk. Fick, 1. 175; Schade, 587.

smart ME. OHG. Cf. Swed.; Lith. Lat. Sansk. Schade, 833.

starb OE. OHG. OS. Cf. ON. Lith.; but note the altered meaning. Schade, 869; Fick, 3. 347.

svangv OE. OHG. OS. Cf. G. ON.; Lith. Schade, 916; Fick, 2. 505.

þvang OHG. OS. Cf. ON. Slavic. Fick, 3. 142.

vars OHG. OS. Cf. G. ON.; Lat. Slav. Fick, 3. 295.

gard G. Cf. OHG. ON. OE.; Lith. Fick, 3. 102. Grk. Lat. Fick, 1. 580.
hanþ G. Cf. OE. OHG. Fick, 1. 545; Schade, 401.
þars G. Cf. ON. OE. OHG.; Sansk. Lat. Grk. Fick, 1. 600.
skalf ON. Cf. OE. scielfan, scéalfor, scylfor. Leo, AS. *Glos.* 247.
þang OE. Cf. ON. þungr, and *þih* II. Schmidt, Voc. 1. 52.
flaht OHG. Cf. Lat. Grk. Slavic. Fick, 1. 681; 3. 193.
hank OHG. Cf. ON. skakkr, Sansk. khanj. Fick, 1. 804.
karr OHG. Lith. Lat. Schade, 483; Fick, 1. 565.
nanþ OHG. Cf. *naþ* I. a. Fick, 3. 160; Schade, 651.
skrand OHG. Cf. *skrit* II. Schmidt, Voc. I. 172; Fick, 3. 339.
vank OHG. Cf. Lith. Schade, 1162.
þahs MHG. Cf. Sansk. Lat. Grk. Lith. Fick, 1. 86; 3. 128.

II. *glit* OHG. OS. Derivatives in G. ON. OE. OHG. Schade, 337, and Schmidt, Voc. 1. 57.
kin OE. OHG. OS. See Note 11.
miþ. OE. OHG. OS. Cf. G.; Lith. Grk. Lat. Sansk. Schade, 607; Fick, 1. 176.
sih OE. OHG. Cf. the stems *sig* and *sik*. Schmidt, Voc. 1. 63.
slip OE. OHG. Cf. ON.; Lett. Grk. Schmidt, Voc. 1. 162; Fick, 2. 504.
dig G. Cf. ON. OE. OHG; Grk. Lat. Sansk. Fick, 1. 118; 3. 147.
lis G. Cf. ON. and WG.; also Slavic and Lat. Schade, 543.
þrif ON. Cf. OE. þrāfjan, and Schmidt, Voc. 1. 53.
hnip ON. Cf. OE. hnipian, hnāpian.
rih OHG. Cf. Lith. Grk. Sansk. Schade, 714; Fick, 1. 195; 3. 253.

III. *bru* OE. OHG. Cf. ON. Grk. Lat. Fick, 1. 696.
hru OE. OHG. OS. Cf. ON.; Grk. Irish, Zend. Fick, 1. 539.
ku OE. OHG. Cf. Slavic. Fick, 2. 351.
suk G. Cf. OE. OHG. ON. Schade, 770.
struk ON. Cf. OHG.; Slavic, Grk. Schmidt, Voc. 1. 161.
smuk OE. Cf. Low G. Lith. Grk. Schade, 832; Fick, 1. 835.
snu OE. Cf. G. snivan I. a., and ON. snūa V. Schade, 839; Fick, 1. 829; 3. 351.
blu OHG. Cf. G. bliggvan I. a., and Schmidt, Voc. 1. 108; Fick, 1. 703.

IV. *bak* OE. OHG. Cf. Grk. Fick, 1. 678.
ag G. Cf. Fick, 3. 12; 1. 9.
drab G. Cf. OE. OHG.; Lith. Schmidt, Voc. 2. 22; Schade, 925; Leo, Angels.-Glos. 49.

fraþ G. Cf. OE. OHG. Fick, 3. 190; 1. 149; and OHG. *frad.*
kal ON. Cf. OE. OHG. G.; and Slavic, Lat. Fick, 3. 44.
vak OHG. Cf. Sansk. Latin, Grk. Schade, 1075; Fick, 1. 204.
V. *lā* G. Cf. O. Icel. *lā* w. Sansk. Grk. Lat. Fick, 1. 187, 747.
knā OE. Cf. ON. OHG.; Sansk. Lat. Grk. Fick, 1. 68, 559.

The total number of OG. verbs in each class is therefore, I. a. 40, I. b. 11, I. c. 73, II. 55, III. 52, IV. 33, V. 38; in all 302. The additions are, to I. a. 9, I. b. 3, I. c. 21, II. 10, III. 8, IV. 6, V. 2; in all 59.

The following verbs are certainly or probably peculiar to WG.: —

I. a. jah, plag (from Lat. *plīcāre*, Schade, Wb. 678); I. b. þvar; I. c. darb, faht (Fick, 1. 658), galp, grand, gramm, hlamm, hramp (Fick, 1. 523), karb (Fick, 1. 574), klamb, klang, kramm (Fick, 2. 352), lamp (Schade, 559), salk, skrank, svand, svark, þrand. II. flit, glid (Schmidt, Voc. 1. 58), gnid, hlid (Schmidt, Voc. 2. 251), skrib (from Lat. *scribere*), strid, strik (Schade, 879; Schmidt, Voc. 1. 54), vrih. III. bruk (Fick, 1. 703), grut (see V. b.), krud, sprut (see V. and I. c.; Schade, 858). IV. lah, sab (from Latin *sapa*), span (Fick, 1. 829, shows Grk. forms according to I. a.), stap (Fick, 1. 821; Scmidt, Voc. 1. 128, 155; I. E. stems stab I. a. and stamb I. c.), vask. V. bann, skald, spann, valk, vall (see I. b. and I. c.), valt (see I. c.), drād, vāt (Schade, 1105 f.), blā, þrā, hrōp (originally weak), vōp, svōg.

The number of WG. verbs in each class is therefore, I. a. 2, I. b. 1, I. c. 17, II. 8, III. 4, IV. 5, V. 13; in all 50.

The following verbs seem peculiar to the separate dialects: —

I. a. G. divan (see IV.), niþan, snivan (see III.); ON. freta, knega (analogy of *mā*), (slokinn); OE. fricgan (from *fragn*); OHG. jetan, swedan (Schade, 906), swehhan; MHG. regen, schrecken.

I. b. G. vulan (Fick, 1. 772); OHG. breman (from bremo; see Fick, 1. 702), sweran (Fick, 1. 257); MHG. treman.

I. c. G. bliggvan (see III.), trimpan, vilvan (EG.); ON. (brugginn) see III., detta (Fick, 3. 144), gnesta, gnella, hnöggva (Fick, 3. 81), hrökkva, klökkva, sleppa (cf. OHG. slimm), smella, snerta (Fick, 3. 350), tyggva, þverra (see I. b.), velta (see V.); OE. béorcan (Fick, 3. 206), géorran, hwéorran, cringan, cwincan, murnan (w. in EG., and usually in WG.), stregdan (analogy of bragd), swincan, teldan (Fick, 3. 120), tingan (Fick, 3. 116), þindan (Fick, 1. 88); OHG. hellan, hrespan, quellan (Schade, 694), lingan (Schade, 560; Fick, 1. 190), leskan, (usually weak), skeltan, skerran (see I. b.), snerhan, snerfan (Schade,

839); MHG. brimmen (see I. b.), glimmen (from glīmen MHG.), grinnen (from grīnen MHG.), klimpfen, knellen, schinden (usually weak), sterzen (usually weak), trinnen, dimpfen (from dampf, but cf. Schmidt, Voc. 1. 157).

II. G. kijan (see Note 11), þreihan (yet see Schmidt, Voc. 1. 53); ON. fīsa (Fick, 1. 833; 3. 186), klīpa (originally weak), kvīđa (originally weak), rīsta (or *vrīsta*), sīþa (from seiđr = Lith. saitas = MHG. seid), svīđa (Schmidt, Voc. 1. 58); OE. dwīnan, grīsan (see III.), cīdan, cnīdan, cwīnan (from cwānian, which is OG.), nīpan (Schmidt, Voc. 1. 59), rīnan (for rignan W.), rīpan (for rīepan W.), sīcan, þwītan; OHG. grīnan, hlīfan, rīman (for hrīnan), scrīan (Fick, 1. 812), slīhhan (Schmidt, Voc. 1. 54), swīnan, wīsan (Fick, 1. 220, 786); MHG. (brisen, from *brīse* N.), (briden), (gliffen, from weak *gliffen*), tīchen, glīen, krīgen, līchen (from OHG. *līchēn* W.), līmen (from *līm* N.), nīden (from *nīd* N.), schīben (from *schīben* weak), schīten (from *schīt* N.), schīden (from *scheiden* V. and *schīdōn* W.), splīten (also *sprīten* and *sprīzen*, Schmidt, Voc. 1. 58), swīgen (originally weak).

III. G. hniupan (cf. ON. and OE.; Schade, 409; Fick, 1. 807), kriustan; ON. fjūka, gjōsa, ljōsta; OE. brēođan, dūfan, gēopan (Schade, 344), grēosan, hēođan, lēofan (from *lēaf* and *lufu*), spēoftan, strūdan, swēon; OHG. criochan (cf. crēopan OE.), stiuban; MHG. biuzen (see V.).

IV. G. anan (Fick, 1. 12), raþjan (from *raþjō*); ON. deyja (see I. a. G. *divan* original ablaut III. Fick, 1. 119; Schade, 948), geyja, hnafa (Fick, 1. 807), klā (from *klō* N.); OE. rafan (yet cf. Schmidt, Voc. 2. 292, 465); OHG. laffan (Fick, 1. 751).

V. G. alþan (from *alþs*), praggan (from Slavic, Schade, 685), tāk (see IV.), aikan (Schmidt, Voc. 2. 474), fraisan, þlaihan (Schade, 204); ON. ausa, spȳja (see II.), sōa, snūa (see I. a. and III.); OE. crāwan, māwan, hwōsan (Fick, 3. 94; 1. 555), cnōdan, blōwan (Fick, 1. 703), flōwan (Fick, 1. 665), glōwan (Fick, 1. 578), hlōwan (Fick, 1. 529), spīwan (Fick, 1. 829), hwǣsan, nāpan (see II.), swāfan (see II.), brēatan (see III.), dēagan, hēafan (see III.), hnēapan (see III.), sprēatan (see III.); OHG. spaltan (Schade, 846), bāgan (originally weak), brātan (Fick, 3. 216), zeisan, skrōtan (Fick, 1. 818; 2. 491; 3. 339); MHG. halsen (OHG. is weak), eischen (OHG. is weak).

The number of isolated verbs in each class is therefore, I. a. 12, I. b. 4, I. c. 45, II. 39, III. 17, IV. 8, V. 34; in all 159.

This examination of these 268 verbs shows us that 59 can be proved to be OG., while 50 are WG., and 159 remain confined to a single dialect. A more detailed study of these would show that in most in-

stances they are differentiated forms of already existing stems, or are formed by analogy from nouns or weak verbs. There remains a small number which the existing material does not allow us to explain, though we cannot doubt their origin was the same as that of the great majority. Here I take leave of this subject, having shown that fully two fifths of the Germanic strong verbs have no claim to be regarded as the common heritage of the race, and that the ablaut in Germanic is a living force, not, as in the classical languages, a survival whose use and meaning is forgotten.

APPENDIX.

I. Proceedings of the Fifteenth Annual Session, Middletown, 1883.

II. Treasurer's Report (p. xiii).

III. List of Officers and Members (p. xxxii).

IV. Constitution of the Association (p. xli).

V. Publications of the Association (p. xliii).

MEMBERS IN ATTENDANCE AT THE FIFTEENTH ANNUAL SESSION.

Cyrus Adler, University of Pennsylvania, Philadelphia, Pa.
Joseph Anderson, Waterbury, Conn.
Charles J. Buckingham, Poughkeepsie, N. Y.
Oscar H. Cooper, Yale College, New Haven, Conn.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Thomas H. Eckfeldt, Wesleyan University, Middletown, Conn.
James M. Garnett, University of Virginia, Albemarle Co., Va.
Thomas D. Goodell, Public High School, Hartford, Conn.
Charles W. Haines, Sachs's Collegiate Institute, New York, N. Y.
Isaac H. Hall, Philadelphia, Pa.
Calvin S. Harrington, Wesleyan University, Middletown, Conn.
Karl P. Harrington, High School, Westfield, Mass.
Caskie Harrison, Brooklyn, N. Y.
W. T. Hewett, Cornell University, Ithaca, N. Y.
Milton W. Humphreys, University of Texas, Austin, Texas.
Edmund M. Hyde, Pennsylvania Military Academy, Chester, Pa.
Charles R. Lanman, Harvard College, Cambridge, Mass.
Francis A. March, Lafayette College, Easton, Pa.
Augustus C. Merriam, Columbia College, New York, N. Y.
Elmer T. Merrill, Wesleyan University, Middletown, Conn.
C. K. Nelson, Brookeville Academy, Montgomery Co., Md.
Tracy Peck, Yale College, New Haven, Conn.
B. Perrin, Adelbert College, Cleveland, Ohio.
William C. Poland, Brown University, Providence, R. I.
Samuel Porter, National Deaf Mute College, Washington, D. C.
Sylvester Primer, Charleston, S. C.
Rufus B. Richardson, Dartmouth College, Hanover, N. H.
Julius Sachs, Collegiate Institute, New York, N. Y.
Charles P. G. Scott, Columbia College, New York, N. Y.
Thomas D. Seymour, Yale College, New Haven, Conn.
Frederick Stengel, Columbia College, New York, N. Y.
Franklin Taylor, High School, Philadelphia, Pa.
James C. Van Benschoten, Wesleyan University, Middletown, Conn.
John B. Weston, Christian Biblical Institute, Stanfordville, N. Y.
William D. Whitney, Yale College, New Haven, Conn.
E. H. Wilson, Middletown, Conn. [Total, 36.]

AMERICAN PHILOLOGICAL ASSOCIATION.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

THE Fifteenth Annual Session was called to order at 3 P. M., in Judd Hall, on the grounds of Wesleyan University, by the President, Professor Milton W. Humphreys, of the University of Texas.

Communications were presented as follows: —

1. On American Editions of the New Testament in Greek, by Dr. Isaac H. Hall, of Philadelphia.

Dr. Hall's paper was supplementary to his article[1] on "The Greek New Testament as published in America" (*Transactions* for 1882, vol. xiii. pp. 5–34), correcting a few oversights and adding a great number of new facts. The matter presented was given, as nearly as possible, according to the order of the former article, so as to constitute a strict supplement. Much of the matter related to critical and bibliographic information, often respecting the European originals of certain American editions.

The corrections related chiefly to the following: (1.) Injustice done to Isaiah Thomas, or his editor, in remarks about the Latin form of his name given on the title-page of his New Testament of 1800. (2.) The erroneous account given of Joseph P. Engles, editor of the American Polymicrian, which had followed a common, but misleading authority. (3.) The account of the Polymicrian New Testament itself, in which was corrected a spreading mistake about the issues attributed to Leavitt, 1832, and Barnes, 1846. Both these are *English* New Testaments, with Greek titles for the whole New Testament and for each separate book. (4.) The account of the first Leusden Greek New Testament of 1675, and a Pseudo-Leusden from the same press the same year. (5.) The account of the publications of the American Bible Union. (6.) Sundry minor details about editions actually printed abroad, but heretofore supposed to be American reprints. Some of the mistakes thus corrected have been of long standing among the bibliographers; and the facts were arrived at only with difficulty. Other corrections are rather the resolving of doubts by fuller information than the rectification of any mistake.

[1] This article has in the mean time been revised and enlarged, and published as a separate volume by Messrs. Pickwick & Co., Philadelphia, 1883.

The additions proper fill many gaps throughout; but their principal items are the addition of unrecorded issues and the description of editions heretofore omitted. The latter include, — (1.) Macknight's Apostolical Epistles, Greek-English, 6 vols 8vo, Boston, W. Wells and T. B. Wait & Co., 1810; text nearly the Elzevir of 1678. (2.) Gospels, Acts, and Apocalypse, Greek-English, by L. H. Tafel, Philadelphia, also other firms in New York and London, not dated, 8vo. (3.) Harmonia Evangelica, by N. C. Brooks of Baltimore, published by Claxton, Remsen, & Haffelfinger, Philadelphia, 1871; a book which is only the plates of the author's Collectanea Evangelica, with new title-page and a few alterations in the plates to correspond. (4.) Buttz's Romans, New York, Nelson & Phillips, 1876, 8vo; text of Scrivener's R. Stephens of 1550. (5.) Shedd's Romans, New York, C. Scribner's Sons, 12mo, not dated, but issued in 1879; text nearly that of Lachmann.

Of unrecorded issues of editions already described, the supplementary list comprises 49 of the entire New Testament, and 39 of parts, or 88 in all. The former list, after deducting corrected items, numbered 90 editions of the entire New Testament, and 64 parts, or 154 in all. The total numbers, therefore, are 139 editions of the entire Greek New Testament, and 103 parts, or 242 in all. At the same time, it was to be seen that the issues which have eluded search must number at least about 30, and perhaps many more.

It appeared, also, that every year since 1832 has seen the issue of at least one Greek Testament in America, while one year, 1859, saw as many as eleven. None are recorded for the years 1801–1805, 1807, 1808, 1811–1813, 1815-1820, 1826, 1828, 1830, 1832; twenty blank years, though it is not at all certain that they all really were so.

During the sessions the following new members were elected: —

Dr. J. W. Abernethy, Professor of English, Adelphi Academy, Brooklyn, N. Y.
Cyrus Adler, 870 North Eighth Street, Philadelphia, Pa.
Wm. M. Baskerville, Ph. D., Professor of English, Vanderbilt University, Nashville, Tenn.
Miss Eva Channing, Forest Hills Street, Jamaica Plain, Mass.
Oscar H. Cooper, Tutor in Greek, Yale College, New Haven, Conn.
Thomas H. Eckfeldt, Tutor in Greek, Wesleyan University, Middletown, Conn.
L. H. Elwell, Instructor in Greek and Sanskrit, Amherst College, Amherst, Mass.
Thomas D. Goodell, Ph. D., Public High School, Hartford, Conn.
James M. Gregory, Howard University, Washington, D. C.
Francis B. Gummere, Swain Free School, New Bedford, Mass.
W. T. Hewett, Professor of German, Cornell University, Ithaca, N. Y.
Edward W. Hopkins, Ph. D., Instructor in Latin and Zend, Columbia College, New York, N. Y.
Edmund Morris Hyde, Instructor in Classics, Pennsylvania Military Academy, Chester, Pa.
Frederick Lutz, Professor of German, Harvard College, Cambridge, Mass.
Elmer T. Merrill, Tutor in Latin, Wesleyan University, Middletown, Conn.
Rev. George Prentice, Professor of Modern Languages, Wesleyan University, Middletown, Conn.
Dr. Sylvester Primer, Charleston, S. C.
Benjamin E. Smith, Union Square, New York, N. Y.

Charles Forster Smith, Ph. D., Professor of Greek, Vanderbilt University, Nashville, Tenn.
George C. S. Southworth, Professor of Belles-lettres, Kenyon College, Gambier, Ohio.
Rev. Wm. G. Spencer, D. D., Rector of Christ Church, New Haven, Conn.
Morris H. Stratton, State Board of Education, Salem, New Jersey.
Henry P. Wright, Professor of Latin, Yale College, New Haven, Conn.

2. Southernisms: Specimens of Old or Provincial English Words still current in the South of the United States, but obsolete elsewhere, by Professor Charles Forster Smith, of Vanderbilt University; read by the President, Professor Humphreys.

The South, unlike the North and West, has coined few new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, made them conservative. When we hear a common countryman or mountaineer use a word unfamiliar to us, it is generally safe to assume that it is not a new word, but a survival of a dialect of one or two hundred years ago. A careful observer who should spend some months in the rural and mountainous parts of some of the older Southern States, such as Virginia, North Carolina, South Carolina, and Georgia, would be able to collect from the folk-speech many items both interesting and valuable for the history of English.

It should be added that time devoted *now* to the study of Southernisms in speech, as well as to Southern usages in general, is well spent, inasmuch as the facilities for travel, trade, and intercourse between all parts of the United States are now increasing so rapidly that what is peculiar to the South will soon have died out entirely.

Professor Smith's paper discussed the usage, signification, and history of fifty words. These may be simply enumerated. They are: bat, blink-milk, brotus, buck, carry, coat, collards, crope, dansy, ding, doted, fill, forenent *or* forenenst, frazle, fresh, frumenty *or* fromety *or* furmity, galled, holp, hone, jag, joggle, jower, kink, mang, misery, poor, priminary, rip, seepy *and* seepage, servant, skew-bald, slashes, snack, sobbed *or* sobby, stob, stile, strut, swash, swingeing, such *or* so . . . as that, thoroughfare, trash, use, upping-block, wain, wall, while, whommle, wrack-heap, *and* year (as a pronunciation of *ear*).

Remarks on this paper were made by Messrs. Humphreys, Seymour, Hall, Poland, and others.

3. On the Development of the Ablaut in Germanic, by Dr. B. W. Wells, Friends' School, Providence, R. I.; read by Professor Lanman.

The paper treated of the distribution of the strong verbs in the Germanic dialects, and of the relation of the dialects to one another in this regard; and closed with an attempt to show to what extent, and why, new verbs with ablaut had sprung up in the dialects.

Though lists of strong verbs had been published by Grimm and Amelung, these needed so much revision and correction that a new list had been prepared

as the basis of this study. This contained 511 stems, of which 243 were shown to be Old Germanic, while 74 were confined to two or more of the West Germanic dialects, and 194 were found in one dialect only. Of these 72 are High German, 54 Old English, 38 Norse, and 30 Gothic.

The 511 verbs are divided into five classes (see *Proceedings* for 1882, page xxxv), containing I *a.* 54, I *b.* 16, I *c.* 135, II. 102, III. 73, IV. 46, V. 85 verbs. The distribution of the verbs of each class among the dialects is proportional to their number.

The Gothic has in all 184 verbs, sharing 103 with the Norse, 137 with the OE., 133 with OHG., and 108 with OS.

The Norse has 234 verbs, sharing 182 with the OE., 166 with OHG., and 114 with OS.

The OE. has 333 verbs (or if we add ME. and NE., 351), sharing 242 with the OHG., and 157 with the OS.

The HG. has 342 verbs, sharing 157 with the OS.

The OS. has 167 verbs.

From this it appears that the OE. stands in closer relation than any other dialect to each and all the Germanic dialects.

The question was then proposed whether the verbs which occurred only in West Germanic, or in a single dialect, were to be regarded as Old Germanic; and canons were laid down by which this could be determined from a comparison of the derivatives of the stem in Germanic and European languages. The application of these canons showed that 24 West Germanic stems and 35 isolated verbs were present in Old Germanic, while of those that remained many could be proved to be original to the dialect in which they occurred. These new forms were formed after the analogy of the old verbs, and were partly from nouns, partly from weak verbs, or from strong verbs of other classes. Some were borrowed from other languages, others were merely imitative of sounds.

The ablaut is, then, a living force in every Germanic dialect, not, as in the classical languages, a survival whose use and meaning are forgotten.

The phonetic development of the ablaut and its later history in the dialects was reserved for another occasion.

As Chairman of the Committee of Arrangements, Professor Van Benschoten, of Wesleyan University, made announcements concerning boarding-places and mail facilities.

The Secretary, Professor Lanman, of Harvard College, on behalf of the Executive Committee, made the following report: —

a. The Proceedings of the session of July, 1882, had been published in 750 copies, September 22, 1882. The Transactions for 1882, vol. xiii., had been published in 600 copies, December 23, 1882.

b. Twenty-one of the thirty-five foreign libraries and learned societies to which sets of Transactions had been sent have replied, leaving fourteen yet to be heard from. The forwarding of matter by the Smithsonian Institution is slow, but sure.

c. The list of American Public Libraries where complete sets of the Transactions may be found had been increased to the considerable number of 51.

d. The bills against the Association have all been paid, and there is no claim against the Association.

e. The Executive Committee had voted to continue the reduction in the price of complete sets of the Transactions (see last page of cover).

The Association then adjourned until 8 P. M.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

EVENING SESSION.

The Association assembled in Judd Hall, the Vice-President, Professor D'Ooge, of Michigan University, in the chair.

The Annual Address was delivered by the President, Professor Milton W. Humphreys, of the University of Texas.

4. Conservatism in Textual Criticism.

Conservatism is often misjudged; its opponents ignore the evils that it attempts to combat, and judge it absolutely; whereas, if the evils did not exist or did not need checking, those who are conservative would pursue a very different course. Conservatism in textual criticism consists merely in clinging to what is certain, and rejecting all doubtful or unnecessary emendations; but no absolute rules can be laid down for drawing the line between the certain and the doubtful. Much harm is done in all sciences, and especially in philology, by failing to distinguish between what we certainly know and what we think we know. Witness the numerous theories which have exploded, some of them in our day, and left us much to unlearn, which is more difficult than learning. Besides, the explosion of theories, or even of what have been recognized as "doctrines," brings any science into bad repute, and deters men from its prosecution. Moreover, the application of false methods, especially in textual criticism, may so impair the foundation on which others hereafter are to build, that it will be an arduous task to establish the truth, and scholars will be forced to keep constantly before them the manuscript readings. In fact, this has actually resulted in some instances from hasty emendations. Almost all the examples of violations of the Porsonic law excused by elision have been suppressed by emendation. The view entertained by some, that it is better for a dozen genuine verses to be taken from an author than for one spurious verse to be attributed to him, is extremely pernicious if put into practice. If the twelve genuine verses were removed accidentally in removing one spurious verse, the question might be debatable; but they will be removed because of some characteristic, which characteristic will thus be eliminated from the author's works.

All error in emending, therefore, and all that leads to error, must be avoided. Every one proposing to emend, except in special cases, must devote himself to a thorough study of the entire subject of textual criticism. It is always dangerous for any one to deal with a subject with which he is not familiar. There are many sad illustrations of this fact in a large number of our periodicals and books. Even so simple a subject as the Greek accentuation is not likely to be treated correctly by an editor who has not made himself familiar with it.

While Americans may claim to have as great aptitude for textual criticism as any other nation, our advantages are very far below those of most Europeans. We have not the manuscripts, and those which we possess in fac-simile certainly do not as yet supply us with adequate material. There are, moreover, various reasons why we cannot rely upon second-hand information in regard to diplomatic material. The science of palæography (especially Greek) is as yet in its infancy, and many errors have already been committed by editors of fac-simile manuscripts. Nor is it any better with collations and other information which those offer who have examined manuscripts. Some of the errors are due to the unsatisfactory state of the science of palæography, others are due to individual ignorance, others to carelessness, and others are entirely inexplicable. Ch. Graux was the first to point out, for instance, the fact that no *bombycini* are as old by some two centuries as was universally assumed. Gardthausen has made serious errors in regard to ink used in past ages. Some manuscripts, which seem to be dated, have been assigned to a wrong period; while the special errors in citing the readings of manuscripts are countless.

Some critics err as to the sufficiency of the grounds for emending. Among their errors may be mentioned the assumptions that ancient writers were infallible, that what is very rare or isolated must be spurious (while some commit the opposite error of needlessly introducing rare or doubtful expressions), that their own conception of an author's style is necessarily correct and perfect, that everything they do not understand is spurious, and that everything they do not like is an interpolation. There are critics also who overlook evident marks of genuineness, and others who forget that, if everything which happens to exhibit a certain characteristic is spurious, there must be vastly more spurious passages not happening to exhibit it. Many critics show a misconception of the causes which lead to errors in copying, and often attribute to the eye mistakes made by the mind and hand. Some, again, seem to forget the various stages through which the art of writing has passed, and fail to make corresponding discriminations. The war upon repetitions has been waged too vigorously. Many modern books contain more striking repetitions than some which have been removed from ancient works. Many who devote themselves to textual criticism make mistakes which justify us in charging them with unpardonable carelessness or great ignorance, or both combined. Even the simplest metrical laws, for instance, are often violated in emending the poets.

Seeing, then, how limited are the advantages of Americans, how immature the science of palæography, how untrustworthy second-hand information, and how slippery and full of pitfalls the field of textual criticism, we should adopt as our general rule the words of Madvig, *abstinere et aliorum proterviam arcere.*

The Association adjourned to Wednesday morning.

MIDDLETOWN, CONN., Wednesday, July 11, 1883.

MORNING SESSION.

The Association was called to order at 9.45 by the President. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was resumed.

5. The Force of Δίκη in the Greek Theosophy, by Dr. C. K. Nelson, of Brookeville Academy, Maryland.

The Δίκη of the Greeks was their highest metaphysical conception. It was purely ideal; it scorned all restraints of theophanies and incarnations; it was proud, arrogant, and defiant of all authority but its own. With its unseen vengeance it tracked the crimes of Oedipus and Orestes, and yet, after their purification through suffering, declared them innocent in the court of its own supreme arbitrament. Prometheus could bid defiance to Zeus, but was compelled to bow his head in meekest submission at the bare mention of Δίκη. The fact that the principle involved in the conception of Δίκη was not associated with any particular god may be illustrated by the Homeric distinction between δίκαιος and θεουδής. The omnipotence of Δίκη, its superiority even to Zeus, is abundantly exemplified by Plato and the tragedians.

6. The Caesareum and the Worship of Augustus at Alexandria, by Professor A. C. Merriam, of Columbia College, New York.

In the *Ephemeris Epigraphica* for 1879, Mommsen publishes Neroutsos's version of the Obelisk-Crab Inscriptions now in the Metropolitan Museum, New York, and adds his opinion regarding the temple before which our New York obelisk was erected in Alexandria. This opinion is that the temple was not built to Augustus, but by him to his father Julius, because Pliny calls it the temple of Caesar, because Philo Judaeus styles it the temple of Caesar Epibaterios, and because under the general policy of his reign Augustus would not have built the temple to himself even in Egypt. Philo calls the temple Sebastion, it is true; but this is to be explained by the union of the worship of Augustus with that of Julius in the same sanctuary, though Mommsen intimates by the use of the word *divus* that this did not take place till after the death of Augustus.

These points were discussed in detail by Professor Merriam. The carelessness with which Mommsen has treated his authorities might be seen from a single passage, where he makes Philo enunciate the singular proposition that "An imperial form of government is preferable to liberty, because throughout the whole world all other temples are far surpassed by those of Caesar, and especially at Alexandria," — a statement of which Philo is by no means the father. Pliny's usage of "Caesar" was so indiscriminate for any of the Emperors from Julius to Vespasian, that, when employed alone, the context must determine the particular individual intended, and in the passage in question this rule favored Augustus. Next, the passage of Philo was given where he describes the temple, and where the context proves that Philo was speaking of Augustus and Augustus alone as the god of the sanctuary, and as such in the lifetime of that Emperor. Hence, the Sebastion, the temple of Caesar Epibaterios, must be the temple of Augustus, with the ascription Epibaterios, which Mommsen translates Appulsor, and Yonge renders the phrase, "the temple erected in honor of the disembarkation of Caesar." This interpretation of the epithet was held to be incorrect; that it rather signifies the god who presides over the sea, to whom the sailor's sacrifices were offered upon landing and embarking. These sacrifices were designated by three classes of words: first, those relating to embarkation, τὰ ἐμβατήρια, as Philostr. 227, 687, Heliodorus, iv. 16, v. 15; or ἀναβατήρια, Plu-

tarch de Sol. An. 36. Secondly, those relating to disembarkation, ἐκβατήρια, as Himer. Ecl. xiii. 38, Philostr. 562; or ἀποβατήρια, Steph. Byz. in voc. Buthrotum, Joseph. Antiq. Jud. i. 3; or ἀπόβαθρα, Dio Cass. xl. 18. Thirdly, those relating either to embarking or to disembarking, ἐπιβατήρια, as Himer. Ecl. xiii. 38, Schol. Ap. Rhod. i. 421, Etymologicum Magnum, Libanius, Spengel Rhet. iii. p. 377. Similar to these are the διαβατήρια, Thuc. v. 54, 55, 116, Xen. Hel. iv. 7. 2, Dio Cass. xl. 18, Plut. Lucul. 24; cf. Hdt. vi. 76, Xen. Rep. Lac. xiii., Polyaenus, i. 10. 1 (ὑπερβατήρια), and the terms εἰσιτήρια, εἰσηλύσια, κατιτήρια, ἐξιτήριος.

The deities to whom these sacrifices were shown to have been offered were Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, Athene, Artemis; and among the ascriptions in this connection we have Zeus Apobaterios (Arr. An. i. 11. 7), Zeus Diabaterios (Ctesias, Pers. 17), Apollo Embasios (Ap. Rhod. i. 359, 404, an instructive passage, and on a coin of the Ephesians), Apollo Ekbasios (Ap. Rhod. i. 966, 1186), Artemis Ekbateria (Hesychius), Hadrian as Zeus Embaterios (C. I. G. 1213), and Apollo Epibaterios at Troezene, where this deity was worshipped with this epithet in a temple founded by Diomed as a thank-offering on having escaped the storm which befell the Greeks on their return from Troy. Accordingly, Caesar Epibaterios is to be explained in the same way, and this phase is one of the alternatives which Virgil had in view for the godhead of Augustus in the First Georgic (29–31), which is hinted at by Propertius (iii. 11. 71), is found in inscriptions (C. I. G. 4443), and shown from Suetonius to have been in existence at Alexandria during the lifetime of Augustus (Suet. 98). Although, on general principles of state, Augustus did banish public worship of himself from Rome, except of his Genius or Lares, he was privately worshipped there in his lifetime, and publicly in other parts of Italy, as proved by inscriptions; while in Asia temples were built to him as early as 29 B. C., where he was worshipped in conjunction with Roma, and this cult spread through the other provinces. According to Sharpe (Hist. Egypt, ii. 94), in the hieroglyphics of the temples in Upper Egypt, within ten years after the death of Cleopatra, Augustus was given the same ascriptions as the Ptolemies before him, who were regularly worshipped as gods, and his adoration in the province is likewise proved by Greek inscriptions. Hence, it was natural that the Alexandrians, who received more benefits by far from the administration of Augustus than the inhabitants of any other part of Egypt, should have erected a temple to him, and it was the people of the provinces who built the sanctuaries in his honor, not the Emperor himself. If built by him to Julius, it would rather have been in the adjacent Nicopolis, which he at first attempted to make a formidable rival to Alexandria. Dio states (li. 15) that an Heroum of Julius, built by Cleopatra, existed at Alexandria in 30 B. C., and it is probable that this Heroum was what Strabo, about 20 B. C., calls Kaisarion, and was situated within the precinct where the Sebastion was built a few years later, perhaps in part through the zeal of Barbarus in the Emperor's behalf. It was not unnatural that, when Augustus was deified by the Alexandrians, they should have made him the god presiding over the main industry of the port, commerce over seas, and he seems to have succeeded in this to the honors of Hephaestion and the first Ptolemy, who were so worshipped at the Pharos; but besides this, proof was adduced of an evident attempt to make him out the son of Apollo, and it was conjectured that he might have been regarded in Alexandria as a "New" Aesculapius, who, as well as Apollo, extended his functions to presiding over

the sea (*Bulletin Corresp. Hellénique*, 1879); while to the Egyptians proper this would assimilate him to Horus, the Sun-God and type of legitimate sovereignty. As such, the obelisks were fitting emblems to erect before his temple, even as the two which were brought to Rome three years later were consecrated to the Sun, the nearest approach to this idea which was ventured upon at Rome.

Remarks were made on this paper by Dr. Hall and Professor Merriam.

7. The Harmonies of Verse, by Professor F. A. March, of Lafayette College, Easton, Pa.

The elements of rhythm ar fixt in speech. The accented syllabls of words and the accented words of frases and sentences, the long and short syllabls and the pich ar determind by the habit of each language. One can tel in what language a crowd ar talking by the rhythm of the murmur, tho no singl sound can be distinguisht. Dialects may also be distinguisht. The American rhythm is different from the English. The American pulse and breathing ar quicker, the rise and fall of nervous energy more rapid. We make more frequent use of secondary accents, and so make the intervals between stress more nearly equal, and the average interval shorter.

In every speech, however, all sorts of combinations of the natural intervals may be made, and so a musical or an unmusical current of sound. The source of the music in musical prose is in great part the agreeabl succession of long and short intervals of stress and pich in the current of its spoken words.

Musical prose, then, may be characterized as having *melody*.

Poetry is characterized by *harmony;* its characteristic music is produced by the combination of different series of sounds.

Verses ar made acording to a pattern. To a schoolboy this may be known merely as a rule of prosody, but with the poet it works in the wil, and produces in his imagination a series of sounds coresponding to it, like the humming of a tune. In any verse two series of sounds ar implied: first, the words utterd with their natural accents to giv the thought; second, a rhythmic murmur in the imagination representing the pattern of the verse.

The musical merit of the verse depends in great part on the harmonies between these series.

There ar two extremes where the music disapears. (1.) The two series may run exactly together, so as to make the prose accent and the metrical stress coincide. This seldom ocurs thru any long sentence; but unskild readers often feign it by sing-song or cantilation, changing the natural pronunciation to that of the verse pattern.

(2.) The natural interval between the accents may be so much longer in the words than in the murmur that they cannot be givn in acordant time, or the accents of the two series may be otherwise so differently adjusted as to make a chord impossibl. In this case, whatever melody the series of words may hav, it is bad as verse; it runs over into prose.

Between these extremes, differences in the two series serv as the basis of harmonies. Slight differences of time between the beats, or of the time of particular syllabls, or of their number, or differences in amount and distribution of stress

or pich, giv charm to the rhythm where the chords ar perfect, and may produce a perpetual variety of harmonies.

Harmonies of this kind ar esential to verse; it may hav others. Thus true songs hav their proper tune in adition to the two esential series of sound in the verses, and it is often so like these series that it can run with them thru the mind and ad new harmonies to the verse. Composers of such songs sometimes tel us that the music, some old air perhaps, haunted them, running in their minds day and night, until thoughts and words at last came to them, which ran in harmony with it.

Something like these musical airs ar long-drawn combinations of cadences, running thru hole verses perhaps, such as hardly ocur in speech for utility, but ar the creations of imagination working upon sound, prior to words in the mind of the poet, and stimulating and guiding the composition of the verses by which they ar exprest. Later poets take up these cadences, and know them like tunes of music, and make new verses to them. And readers recognize them, as they read, as sources of peculiar harmonies; sometimes they stigmatize such verses as imitativ, insted of rejoicing in their beuty.

This way of analyzing the music of verse suggests some remarks.

1. In mere melody prose has the advantage of verse. It has a greater range of material and greater freedom of combination.

2. To apreciate poetry as such, to feel the harmonies of verse, it is necesary to be so familiar with its meter that a murmur of its rhythm may flow stedily thru the mind as one reads.

3. We see why new forms of verse fail of popular apreciation, if they ar of any complication.

4. It is a matter of curious inquiry how many persons realy perceiv the harmonies of elaborate poetry, and how many of those who delight in it perceiv only its melody as tho it wer prose.

5. We see why metrical prose and iregular meters ar so differently judgd. Persons who notice only melody may be pleasd with such composition, when those who notice harmonies wil hav pattern rhythms of verses continualy started by this and that metrical cadence, and started only to run into a tangl of discords. It is best to print metrical prose as prose.

6. The process may be seen by which a new poem in peculiar rhythm makes the rhythm popular. At first it pleases by its melody only. Then the cadences of striking frases and passages fit their tune in the memory, until gradualy the hole rhythm runs with the words.

7. There wil be a general acordance in every nation between the rhythms of its poetry and its prose. The peple wil not find plesure in poetry unless its melody is familiar. On the other hand, poetry reacts on prose. The erly English meters ran prevailingly in long feet; acordingly the rhythm of the Bible, Bunyan, and the like, is trisylabic. But in Milton, Irving, Dickens, it is dissylabic.

Remarks were made on this paper by Professor D'Ooge and Rev. Dr. Anderson.

The Treasurer, Mr. Charles J. Buckingham, of Poughkeepsie, N.Y., submitted the following summary of the accounts for the year 1882–83: —

RECEIPTS.

Balance on hand, July 10, 1882		$345.13
Fees, assessments, and arrears paid in	$417.00	
Sales of Transactions	387.00	
Interest on deposits	13.50	
Dividend on Conn. Western stock	4.50	
Total receipts for the year		822.00
		$1,167.13

EXPENDITURES.

Plates for vol. xiii. (1882)	$399.08	
750 copies of Proceedings for 1882, separate	44.60	
600 copies of vol. xiii. (Tr. *and* Pr. together)	127.50	
Reprints of separate articles for authors	35.75	
Postages	60.43	
Mailing,[1] shipping, and expressages	47.20	
Job-printing	20.35	
Sundries	15.10	
Advertising	17.50	
Expenses of memorial to U. S. Colleges (½)	33.74	
Total expenditures for the year		$801.25
Balance on hand, July 9, 1883		365.88
		$1,167.13

On motion, the President appointed as a Committee to audit the Treasurer's accounts, Professors J. M. Garnett and Caskie Harrison.

As Committee to recommend a time and place for the next meeting, the President appointed Professors Rufus B. Richardson, A. C. Merriam, and W. T. Hewett.

On motion, the Chair appointed as Committee to nominate officers for the ensuing year, Professor W. D. Whitney, Rev. Dr. Anderson, and Dr. Julius Sachs.

On behalf of Professor Rice, the Curator of the Museum, notice was given that the collections were open to such members of the Association as desired to see them.

An invitation was given to the Association to meet the Faculty of Wesleyan University at the Chapter House of the Eclectic Society, on Wednesday evening at 7 o'clock.

An adjournment was had at 12.30 P. M.

[1] "Mailing" includes wrappers, wrapping, and addressing.

MIDDLETOWN, CONN., Wednesday, July 11, 1883.

AFTERNOON SESSION.

The Association was called to order at 2.45 P. M., the Vice-President, Professor D'Ooge, in the chair.

8. The Mute Consonants, Sonant and Surd, by Professor Samuel Porter, of the National Deaf Mute College, Washington, D. C.

The design of the paper was to direct attention to the composite character of the surd and sonant mutes, — the so-called *tenues*, *p*, *t*, *k*, and *mediae*, *b*, *d*, hard *g*. They occur, (1.) as initial, before a vowel; (2.) final, after a vowel; (3.) initial, before *l* or *r*, or a *y* or *w* sound, in English, and other consonants besides these, in some languages; (4.) final, after a consonant; (5.) medial, before or after a consonant.

I. As initial to a vowel, what is distinctive in the surds is an interval of silence preparatory, and then an explosive utterance. The latter is, in part, actually in the vowel. A vowel can by itself be so uttered, by an abrupt opening of the glottis and larynx, with tone-vibration of the vocal cords. After a surd mute, the vowel explosion is co-instantaneous with the lip or tongue and palate parting. It involves a preceding momentary closure of the glottis. The vowel position is in some cases taken beforehand (*e. g.* 'pay,' 'pea'). When not so, it is yet reached so quickly as to be to all intents co-instantaneous with the breath explosion. This explosion of the vowel is a character that we ascribe to the consonant, but this does not distinguish one surd mute from another. What differs in them is not tone, but breath-sound attendant, — in the same way as *v*, *th* sonant, and *z* are differentiated, not by the tone, but by accompanying breath-sound. For the surd mutes, the breath-sound is explosive, — a puff, by breath accumulated within the elastic walls of the mouth-cavities and suddenly released. It is simultaneous with the vowel utterance, and is thus a lapping over of the consonant upon the vowel. It is recognizably different for *p*, *t*, *k*, severally. This is the usual and normal way in at least the English and the Romanic languages. Yet there are persons who, aiming at a finer or more soft enunciation, give the breath-explosion before the vowel; almost necessarily, however, with a more or less decided *h* sound, a rough breathing, and sometimes exaggerated in theatrical fashion: *e. g.* "P'ay me," "C'ome, p'ensive nun," "Who st'eals my p'urse," &c. This really turns the *tenues* into what, in Indo-European speech, was the original form of the *aspiratae*, out of which came the later spirants. In this style, the vowel starts with the glottis open beforehand, and, though still with abruptness, yet loses the proper explosive effect. Something of this general sort is a prevailing characteristic of German speech. This separation of the initial mute from the vowel tends to throw it back, as a final, upon a preceding syllable; as, 'cent-aur,' 'plac-ate,' 'cap-acious.'

The sonant mutes are so called because of the muffled sound from the glottis with the mouth organs in a closed condition. As the glottis is thus open and vibrating beforehand, it cannot pass directly to a proper vowel explosion: it can give a swell, but not a *staccato* or a *marcato*. Thus, the distinctive character of the sonants involves another character, viz. the absence of explosive tone

effect in the succeeding vowel. Moreover, the stream of vibrated breath is narrow and scanty, and the walls of the oral chamber are in a yielding state, and not in the tense condition which is fitter to give the puff — the breath explosion — of the surds. There is, indeed, breath expelled and lapping over upon the vowel, but not exploded.

The style that interjects an *h* sound tends to obscure the difference of surd and sonant. (*Cf.* 'b'ay,' 'p'ay').

II. In the surd mute as final after a vowel, we find another element. The closure of lips, or of tongue upon palate, preceding the interval of silence, gives a *percussive* sound, by the impact of the organs, unlike the explosive above noticed, except in the same general character of abruptness. It is more of the nature of a click than of a breath-sound. There is, besides, at the same instant, an abrupt ending of the vowel, but not distinguishing one surd mute from another. The percussive effect differs for all three. With this, a different resonance for each, as the organs approach to contact, contributes somewhat to the total effect.

In the sonants, the necessary lax condition of the oral walls precludes the percussive effect.

In a final surd mute, we have, ordinarily, the explosive effect added after the interval of silence; but not always. When followed in the next syllable by a sonant of the same organic position (either a mute or a nasal), this element is properly suppressed; as, 'cup-bearer,' 'cut down,' 'at noon,' 'accost,' 'midshipman,' 'Etna.' It may sometimes, when a sibilant or any spirant follows, or a nasal, or another surd mute, or an *l* or *r*, be almost, though not wholly, suppressed; as, 'excellent,' 'rhapsody,' 'cut-throat,' 'acknowledge,' 'Stepney,' 'cut-purse,' 'uprise.' When the same mute ends one syllable and begins the next, as 'scatter,' 'upper,' 'cat-tail,' we have the final element of the first syllable percussive, and the initial of the second explosive. Thus, if not doubled, the consonant is split into two. Whether — or how — to indicate this, is for the Committee on Spelling Reform to inquire.

[Under the heads III., IV., and V., the paper gave examples of various combinations employed in English, with remarks upon the resulting modifications of the qualities of the mutes.]

This analysis of the mutes, especially as initial, is strikingly confirmed by the case of Mr. Edwin Cowles, editor of *The Cleveland Leader*, Ohio, who, with otherwise perfect hearing, has never heard a note above, as he says, the sixth octave on the piano-forte, — which would be not higher than three octaves above the middle C, — and who is thus actually unable, not only to hear an *s* or an *f*, but cannot, by the ear, distinguish one mute consonant from another.[1]

In review, we see how the composite nature of these consonants, with the different modes of pronunciation in different languages and dialects, may have led to conflicting views. If the element of sonancy is reduced or obliterated in practice, it will be overlooked, and the definition be made to turn upon other features. The two sets will be described as "soft," or "weak," or "flat," on the one hand,

[1] In the cases observed by Dr. Wollaston (*Philosophical Transactions*, 1820), the lowest limit was higher than this by an octave plus a third, with nothing said about inability to distinguish spoken sounds.

and "hard," or "sharp," on the other, instead of sonant and surd, — as is so commonly done by German philologists, and by the English, following in their wake.

In whispered speech, it is indeed only by degrees of force and abruptness that we distinguish the two sets; but we make them suggest the outspoken sounds as sonant and surd.

This much may be taken for certain: since degrees of abruptness and force admit of no hard and fast line of division, the distinction originally indicated by separate alphabetic characters must have been that of sonant and non-sonant, of tone and of breath-sound. The other characteristics grow out of these, and are thus secondary to these as the primary, — precisely as tone primarily distinguishes *v*, *th* sonant, and *z*, from *f*, *th* surd, and *s*. The phenomena of assimilation find only in the primary a truly rational explanation. Whenever the sonant element falls away or becomes obscured, this is to be regarded as a manifest phenomenon of "phonetic decay," and as a real loss or impairment of capacity in the language.

9. On the Varieties of Predication, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

The simplest complete sentence is composed of two members, each a single word: the subject noun and the predicate verb. In languages like ours there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. Infinitives and participles, though usually included in the verbal system, are in fact merely nouns and adjectives, which retain a certain analogy with the verb in the treatment of their adjuncts.

The primary predicative relation is that sustained by the verb to its subject. The establishment of a form of expression for this relation appears to have been the first step in the development of the sentence in our family of languages.

Later, the adjuncts of the predicate verb gain in logical importance, at the cost of the verb itself; the latter becomes a "verb of incomplete predication." The extreme of this development is reached when certain verbs are attenuated in meaning to the value of a "copula," and the whole logical significance of the predication lies in the added word or words which now become qualifiers of the subject. These "predicate nouns and adjectives" are made descriptive of the subject only by means of the copula, or are predicated of the subject through the instrumentality of a verb.

It is of course possible to analyze every predicate verb into two parts: the copula, and the predicate noun or adjective; as, *he is running*, for *he runs; he was a sufferer*, for *he suffered*. This analysis is a real one, and useful for certain purposes; but because it can be imposed on the different varieties of predicate, we must not suppose that the copulative form is anything else than secondary. The copula-verb is always made by the wearing down to a formal value of verbs that originally had a material significance; an example is the reduction of Lat. *stabat* to Fr. *était*.

The copula is a verb of extirpated predication, and the words that follow it are descriptive purely of the subject. Others are verbs of more or less incomplete predication, with predicative complements, and these latter are partly

qualifiers of the subject, but partly also modifiers of the verb itself. Thus *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen'; that is, the noun is predicative so far as it is made through the verb descriptive of the subject, and is an adjunct of the verb, or adverbial, so far as it describes the action of the verb itself. This variety may be termed the "adverbial predicate."

Verbs expressing certain actions come to be so usually followed by an expression of that to or at which the action directs itself, as to appear to lack something when that expression is not added. This kind of incompleteness of the mere verb as predicate is so common that the sentence-form subject-verb-object becomes as prevalent as the sentence-form subject-copula-predicate.

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, *I make him fall* means 'he falls and I bring it about,' or 'I cause that he falls,' and is not at the outset essentially different in character from the equivalent one, *I cause his fall.* A conspicuous development of this kind is the construction of infinitive with subject-accusative.

Again, a noun or adjective is often made directly predicative to an object-noun. Thus, in the sentence, *I make it black*, the word *black* has the logical value of a predicate to *it,* as appears from the equivalents, "I cause it to be black," "it is made black," "I blacken it." The last of these shows how the predicate word may be absorbable into the verb itself, and illustrates one of the points of contact of the denominative and causative formations. We may name this the "objective predicate." It occurs oftenest with *make;* also with *choose, call, keep,* etc.

Interesting is the case where a verb is used factitively and is accompanied by an objective predicate belonging to its object; thus, "he *wiped* his face *dry,*" "you will *walk* yourself *lame,*" and so on. Here *lame* is a predicate of the object, and is made so by the action of the verb. This factitive objective predicate has been either ignored or else very unsatisfactorily treated by many eminent grammarians. The word *dry* or *lame* is neither a case of apposition, nor a factitive object, nor a second accusative; its essential syntactical relation is that of predicate to the object through the action of the verb.

Remarks upon this paper were made by Professors Weston, March, and Primer.

10. On a Greek Inscription from Larisa, by Dr. Julius Sachs, of New York.

After a brief account of the discovery of the now celebrated inscription, its importance as illustrated by the various publications on its contents was discussed; reference was made to its value for the elaboration of a phonetic scheme of the Thessalian dialect (cf. R. Meister, *Greek Dialects,* vol. i.), and more particularly to the increase in our knowledge of dialectic inflections.

By the aid of a partial reprint of the inscription there were discussed the genitive forms in *οι*, considered by Blass and others as locatives performing the functions of the genitive. Exception was taken to this opinion:—1. because

such an incrustation, limited to one case of one declension only, seemed illogical; 2. because of lack of sufficient evidence for the usurpation of the genitive function by the locative. The genitive ending was traced from original *οσιο* through various stages to *οο* and finally to *ο*, of which the *οι* is but a "graphic" representation.

A critical review of the pure verbs in Thessalian led to the conclusion that Robert's formula, "all pure verbs are conjugated in the Thessalian dialect according to the analogy of the verbs in *μι*," is inaccurate: there is no abandonment on the part of the former of their conjugation system; they simply give greater weight to the first or conjugational vowel.

In the diverging views of the various editors as to the forms *ποτ τός, ποκ κί, ἀτ τᾶς, ἐτ τοῖ*, the author of the paper inclines to consider each group one word rather than two, mainly because in inscriptions and manuscripts one of the two assimilated consonants is frequently omitted.

Comment on the strange accusative plurals like *τὸς ταγός* was followed by a query, whether in the anomalous *σύνκλειτος γενομένας* (line 10 of inscription), emended by Robert into *συγκλείτου*, there might not lurk a heteroclite formation; again, the frequency of the genitive absolute as a crystallized mode of concise enunciation with complete abandonment of its logical foundation was noted; finally, many of the peculiarities were explained on the assumption, that in this inscription, an official document, there is a conscious revival of the archaic, into which, however, many colloquial forms have crept.

The inscription was originally published by H. G. Lolling, *Mittheilungen des deutschen archäologischen Instituts in Athen*, vii. 61 ff.; cf. also Robert in *Hermes*, xvii. 467 ff.; Mommsen in *Hermes*, xvii. 477 ff.; and finally *Hermes*, xviii. 318.

11. Edward Wallace's Translation of Aristotle's Psychology, by Dr. C. K. Nelson.

This translation is a most successful interpretation of a very difficult book. Wallace gives a copious bibliography. His introduction is a complete exhibit of the Aristotelian philosophy, and points out the defects as well as the merits of the system. The rendering is as literal as the Greek of Aristotle admits, and is especially meritorious in supplying the links of thought, as, for instance, where some pregnant particle requires expansion to a brief clause or sentence.

12. The Guilt or Innocence of the Antigone of Sophocles, by Professor D'Ooge, of the University of Michigan, Ann Arbor.

This question was considered especially in its bearing upon the genuineness of Ant. 905–915. Boeckh and those who agree with him maintain that in this passage Antigone seeks to justify her conduct, and to reassure her own conscience under a sense of guilt incurred by disobeying the edict of Creon. The aim of the paper was to show that this passage, so far from being an attempt at exculpation, is a reiteration by the heroine of her sense of duty from a new and more imperative point of view. The writer goes on to show that Boeckh's view was inspired by the theory of Hegel, who supposed that the central idea of the *Antigone* is to set forth and harmonize the relations of the citizen to the state, and of the individual to the mandates of religion. From this point of view, the

play represents two transgressors, as well as two victims. This theory is ably refuted by M. Girard in an article contained in vol. cxxvii. of the *Revue des Deux Mondes*, entitled "La Critique Savante en Allemagne." It is there shown that no such conflict between the state and the family, between civil and religious duties, was ever entertained by the Greek, but that human must be in harmony with divine laws, to which indeed they owe their origin. The paper then sought to show that all those interpretations of the utterances of the Chorus that seem to condemn Antigone are due either to this false view of the attitude of the heroine towards human authority, or else to the false notions of the functions of the Chorus that are still so prevalent. The Chorus is not the invariable element in the play. The most absurd conclusions must follow from regarding the Chorus as "the impartial and judicial spectator," or, still worse, as the mouthpiece of the poet himself. In interpreting the words of the Chorus it is essential to inquire, first, who constitute the Chorus; and, second, in what situation it expresses any given sentiment. So in the *Antigone*, it is manifest that at the outset the Chorus is afraid of Creon, and speaks timidly or not at all. Only when it has become impressed with the dreadful warning and prediction of Tiresias, is it courageous enough to call in question the conduct of Creon. The περιπέτεια of the Chorus is almost as marked as that of Creon. This point was illustrated from other plays.

The statements of the Chorus in 853–856 and 872–875 were considered more particularly, because, as commonly interpreted, they are understood to be a condemnation of Antigone. But the Chorus as yet sees Antigone's conduct only from one point of view, viz. Creon's. Besides, the condemnation is partly softened by saying πατρῷον δ' ἐκτίνεις τιν' ἆθλον, and the whole passage is intended to excite the pity of the spectator. Taking into one connected view all that the Chorus says with reference to the deed of Antigone, we may be tempted to adopt the opinion of Langheld in his monograph on 905–915, that in its closing words, γήρᾳ τὸ φρονεῖν ἐδίδαξαν, the Chorus refers to itself as well as to Creon, and means to say that the experience of the king has taught it also a lesson of wisdom.

13. The New England Pronunciation of *o*, by Professor Edward S. Sheldon, of Harvard College, Cambridge.

The pronunciation meant is that heard in New England in such words as *stone*, *home*, *bone*. The following list represents for the most part my own natural pronunciation; in cases where I am no longer certain, I put a question-mark, as also for some words which have been given me by other persons. The list is probably pretty complete for the pronunciation in Bath and Waterville on the Kennebec River in Maine twenty years ago. Compounds and derivatives keep the same sound. I was born in Waterville, but lived in Bath till my twelfth year, when the family moved back to Waterville. I am the youngest of the family. Except where I have put two question-marks, or added a note to the contrary, I think every queried word belongs in the list.

Alone. (Almost certain; but not *lone*, *lonely*, *only*?)

Boat. (Noun and verb of course included; I give only the simple word.)

Bolster.
Bolt.
Bone.
Both.
Broke (preterit of *break*).
Broken (p.p. of *break*).
Choke; *also* choker ('a collar').
Cloak.
Clomb. (I should be tempted to pronounce so in reading; of course the word is only a book-word to me. The dialect form, I think, is *clum* [*u* as in *but*] or *clim.*)
Close. (?? If it belongs here it is only the adjective, never the verb, but even the adjective is doubtful.)
Coat.
Coax.
Colt (also *Colt*, proper name).
Comb. (Also in *catacomb*, though to call it a case of popular etymology might be misleading. In all apparent compounds *comb* keeps the same sound).
Dolt.
Extol. (? I think I have heard it so sometimes, and pronounced it so myself, though it was always a book-word to me.)
Folks.
Hoh! (Interjection of contempt, = 'nonsense'; cf. *pooh.*)
Hoax (?).
Holm. (? So pronounced in *holm-oak*, learned at school as a book-word, translating the Latin word *ilex*. The *l* was not silent.)
Holmes (the proper name).
Holster. (? Hardly a word belonging to my dialect, but I should naturally pronounce it like *bolster.*)
Holpen (not a word of the dialect; cf. *clomb* and *holster*).
Holt (? proper name).
Holt. (? Noun corresponding to *hold*, verb, which latter word never has the sound in question.)
Home.
Hope.
Jolt. (? I think I pronounced it so formerly.)
Load (?).
Lonely (?).
Molten. (? Rather a book-word to me.)
Most.
Moult.
Nobody. (? The first *o* is meant.)
None.
Open (?).
Only (?).
Poke. (But I have marked *poker* as a little doubtful. I think it belongs in the list.)
Polk (? the proper name).
Polka. (? It almost certainly belongs in the list.)
Pooh (cf. *Hoh*).
Poultice (?).
Poultry (?).
Revolt. (Cf. *extol;* of course an early learned book-word. But the adjective *revolting* always had, I think, the *o* as in *not.*)
Road.
Rope.
Rode. (?? Never, I think, natural to me. I doubt if it is ever so pronounced in Maine. My only authority for it thus far is from Massachusetts.)
Smoke.
Soak. (? I feel pretty sure it belongs in the list.)
Soap.
Spoke, spoken (from the verb *speak*, also *spokesman*).
Stone.
Suppose (?).
Swollen (? not now, if ever, natural to me).
Throat.
Toad.
Upholstery (cf. *holster*).
Woke *and* Awoke (?).
Wrote. (? I think I have heard it, but it is not natural to me.)
Whole *and* Wholesome.
Yolk. (? Rather a book-word to me. I never knew whether the *l* was silent or not.)
Yoke (??).

The Association adjourned till Thursday morning.

In the evening occurred a social meeting of the Faculty of the University, the members of the Association, ladies, and other invited guests. The company assembled at the house of the Eclectic Society, pleasantly overlooking the valley of the Connecticut, and spent the evening in agreeable intercourse and song.

MIDDLETOWN, CONN., Thursday, July 12, 1883.

MORNING SESSION.

The Association assembled at 8.50 A. M.

Professor Garnett reported for the Auditing Committee that the Treasurer's accounts had been examined and found correct. The report was accepted.

The minutes of Wednesday's sessions were read and approved.

Professor Richardson reported for the Committee on time and place of meeting. It was recommended that the next session be held at Dartmouth College, Hanover, N. H., on the second Tuesday in July, that is, July 8, 1884. After considerable discussion of a proposal to hold the meeting one week later (on the 15th), the proposal was rejected by the Association, and the original recommendation accepted without modification.

The Executive Committee has decided not to allow a discount to the Trade on the Transactions.

The formation of a library is not among the objects of the Association; nevertheless, the Committee has instructed the Secretary not to refuse such works as may be offered by way of gift or exchange.

The Committee appointed to nominate officers for the year 1883–84 reported as follows: —

For *President*, — Professor Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.

For *Vice-Presidents*, — Professor Tracy Peck, Yale College, New Haven, Conn.; Professor James C. Van Benschoten, Wesleyan University, Middletown, Conn.

For *Secretary and Curator*, — Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

For *Treasurer*, — Professor Edward S. Sheldon, Harvard College, Cambridge, Mass.

For additional members of the *Executive Committee*, —

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.
Professor Francis A. March, Lafayette College, Easton, Pa.
Professor Thomas R. Price, Columbia College, New York, N. Y.
Dr. J. Hammond Trumbull, Hartford, Conn.
Professor William D. Whitney, Yale College, New Haven, Conn.

On motion, the report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The reading of papers was resumed.

14. Hamlet's "Dram of Eale" and what it "Doth," by Dr. C. P. G. Scott, of Columbia College, New York.

The whole passage, Hamlet, i. 4. 17–38, "This heavy-headed revel, east and west," etc., is diffuse, involved, and repetitious, but to a careful reader it is clear enough, except the last three lines: —

> The dram of eale
> Doth all the noble substance of a doubt
> To his own scandal.

I. The first problem is to find the infinitive required by *doth*, and this must be concealed in *of a doubt*. The statement evidently intended is not true always, but it is true often. The qualification *oft* is therefore required, and should be read in place of *of*. *Oft* is used above in a statement, "so, oft it chances," of which the lines in dispute are a summarized repetition. Read *oft* rather than *often*, since the latter was a new word in Shakespeare's time, and less common than *oft*, even in prose.

What now is the infinitive disguised by *a doubt?* The following suggestions have been made: *doubt*, in the sense "throw doubt upon," but this meaning is unsupported; *dout*, in the sense "destroy," but this sense is not apposite, and *dout* does not have this sense, and is at best a very rare word, occurring in two passages of Shakespeare at most, and with the sense "do out, i. e. put out, extinguish"; *abate* is a conjecture of Hudson, but the sense assigned it, "depress," is not suitable; *attaint*, *debase*, and other conjectures, may be passed by. Dr. Scott suggests *corrupt*.

II. What is the thing that "corrupts the noble substance" of a man's reputation and character, and brings it into "scandal"? It is the "dram of eale," a "dram," i. e. "a little" of something bad. The quarto of 1611 and the undated quarto have *eafe*; the quarto of 1604 reads *eale*, and this is believed to be right as against *eafe*.

The reading *eafe* suggested Theobald's emendation *base;* but the use of the adjective without the definite article in place of the substantive is not at all frequent; *base* occurs 135 times in the plays in the sense "degraded, low, mean, ordinary," but never in the sense of "baseness." Similar objections militate against the emendation *vile*. The conjectural reading *bale* gives no good sense. *Ill* is a plausible conjecture, but, considering the frequency of the word, it is hard to see how it could be corrupted to *eale*.

I believe the right word is *evil*. *Evil*, in the exact sense here required, namely, a moral taint, a "vicious mole of nature," is common in Shakespeare and everywhere. In this and other shades of meaning the noun occurs sixty-one times in the plays, twenty-two times at the end of a verse, as in the line in question. As an adjective *evil* is found twenty-one times, as an adverb twice. But how came *evil* to be printed *eale?* The metre allows a final atonic syllable, but only, or usually, before a natural pause. There is no natural pause here, and so the atonic syllable may have been suppressed by contraction, leaving an accented monosyllable at the end, as required. That is, *evil* (or rather *euil*, as then spelt), pronounced *êvil* (*ê* as in *they*), was contracted to *êl*, spelt phonetically (but with the already conventional "silent" final *e*) *eale*; *ea* being then the recognized digraph for the *ê* sound, which digraph still survives with that sound in *break*, *great*, *yea*, in the "Irish" pronunciation of *speak*, *eat*, *meat*, *please*, *reason*, etc., and, with slight modifications since developed, in the modern *bear*, *tear*, *wear*, *head*, *dead*, *stead*, *bread*, *pleasant*, etc.

This pronunciation of *ea* gives the point to Falstaff's pun, which most readers fail to appreciate: "If reasons (pronounced *rêznz*, as if 'raisins,' cf. M. E. spelling *reisins*, Alisaunder 5193; also *raisins*, as now) were as plenty as blackberries, I would give no man a reason upon compulsion." 1 Hen. IV., ii. 4.

This contraction of *evil* (*euil*, *euel*, *eule*) to *eale* is paralleled by the very common contractions of *ever* (*euer*) to *e'er*, often spelt *ere* in Shakespeare (compare *or ever*, developed from *or ere*, supposed to be for *or e'er*), *never* (*neuer*) to *ne'er*, often spelt *nere*, *even* (*euen*) to *e'en*, often spelt *ene* (so *good even* contracts to *good den* and *godden*). So *devil* (*deuil*, *deuel*) contracts to Middle-English *del* (an occasional form), Scottish *deil*, *deel*, provincial English *deel*, *deele*, *dewle*, and *dule*. The Devil is simply invaluable to dramatists. The word occurs 280 times in Shakespeare's plays, 123 times in prose, and 157 times in verse. The metre often requires it to be a monosyllable, but I have not taken the trouble to examine all the instances in the original editions to find out whether it is ever printed as an obvious monosyllable. Such contractions, however, occur much earlier than Shakespeare's time: —

In *Instructions for Parish Priests by John Myrc*, written about A. D. 1400 (ed. Edw. Peacock, London, 1868), *del* and *el* rhyme (lines 360–365): —

> Wychecrafte and telynge,
> Forbede thou hem for any thynge;
> For whoso be-leueth in the fay
> Mote be-leue thus by any way,
> That hyt ys a sleghthe of the *del*,
> That maketh a body to cache *el*.

The editor notes: "*del* or *de(ue)l*; *el* or *e(ue)l*."

In *Specimens of Lyric Poetry* (ed. T. Wright, London, 1842) *del* again occurs (p. 111): —

> The *del* hym to-drawe.

In Halliwell's *Dictionary of Archaic and Provincial Words* (9th ed., London 1878) appears the entry: —

> *Eile*, Evil. Nominale MS.

In the *Ancren Riwle*, written about A. D. 1200 (ed. J. Morton, London, 1853), occurs a word spelt variously *eile*, *eil*, *el*: —

The blake deth lesse *eile* to then eien (p. 50).

Mid gode riht muwen eithurles beon ihoten *eil*-thurles, vor heo habbeth idon muchel *eil* to moni on ancre (p. 62).

Theo thet on eni *uvel* doth (var. *eil;* p. 186).

Uvele iheowed (var. *el;* p. 368).

But may not *eile*, *eil*, *el*, in these passages, be the M. E. substantive in the sense of "pain, harm," associated with M. E. *eile*, *eil*, "painful, troublesome," from A. S. *egle*, cognate with Gothic *aglus*, δύσκολος? It may be. Note, however, that this alleged M. E. substantive occurs only in these passages, if it occurs anywhere, and that there is no corresponding A. S. substantive *eglu*, associated with *egle*, though there is a Gothic substantive *aglo*, "trouble, θλίψις." Note, also, that in two of the passages from the Ancren Riwle *eil* or *el* actually occurs as a variant of *uvel* (= *euel*), in one of the two (p. 368) as an *adverb*. There is no M. E. or A. S. adverb associated with *eile* or *egle*, "troublesome." (The verb is very common: A. S. *eglian*, M. E. *eilen*, E. *ail*.) Still, the loss of *u* (= *v*), between two vowels is so rare at this early period that, while one may consider *eil*, *eile*, in the passages cited, or in some of them, to be the same *word* as *euel*, the influence of the other *eile*, *eil*, "troublesome," upon the *form* must be admitted. Finally, we are not to ignore the influence of M. E. *ille* (E. *ill*), from Icel. *illr*, earlier *ïllr*, Swed. *illa*, *ill-*, Dan. *ilde*, originally identical with *euel*.

Whether the view here set forth as to the reason why *euel* (*euil*, *evil*) appears as *eale* can be sustained or not, I have no doubt that *evil* is the word intended. The lines in dispute, as thus emended, are not particularly brilliant or original; but they will do. They have caused more controversy than they are worth *per se*. But they are not *per se*. They are a part of "Hamlet."

This paper may be found printed *in extenso* in *Shakespeariana* for November, 1883.

Remarks were made upon this paper by Prof. F. A. March.

He said that he had been accustomed to think that the errors in this passage were from misreading rather than mishearing. The main mistake in *eale* was reading *a* for *u*, which was of course Shakespeare's way of writing the *v* of the *evil; eule* is one of the spellings of *evil* in early English (see Morris's *Specimens*, Vol. I., s. v.), and Shakespeare may have written it here; but whether he wrote *eule*, *euel*, *euil*, the *ductus literarum* is easy — for a printer who has a *dram of ale* in his head. Reading *a* for *u* probably occurs also in Julius Cæsar, ii. 1. 83: —

For if thou path thy native semblance on.

Path for *putte*.

The great trouble in the passage has been with *of a doubt*. The meaning is, however, fairly certain. It must be, as Prof. Scott says, "The little evil corrupts the whole substance," and probably by pervading, "o'erleavening" it. But Shakespeare uses *subdue* in this sense: —

My nature is *subdu'd*
To what it works in, like the dyer's hand. — Sonn. cxi.
His face *subdu'd*
To penetrative shame. — Ant. and Cleo., iv. 14. 74.
My heart's *subdu'd*
Euen *to* the very quality of my lord. — Othello, i. 3. 251.

Read then,

> The dram of evil
> Doth all the noble substance oft *subdue*
> *To* his own scandal.

And you have a striking Shakespearian figure, and a characteristic rhythmical repetition to boot. I had cherished this reading as my own, — the Cambridge collators do not give it, — but Mr. Furness has found it in *Chambers's Household Shakespeare*, to the editors of which it was suggested, it seems, by Mr. Swynfen Jervis.

15. On Slighted Vowels in English Unaccented Syllables, by Professor W. D. Whitney.

Hardly any language goes so far as ours in not only lightening the force and quantity of its unaccented vowels, but also effacing their distinctive character, and reducing them toward or to the so-called neutral vowel-sound, or utterance in the position of breathing. The various kinds and degrees of this reduction were illustrated in the paper, and the methods of their successful notation were discussed.

Remarks on this paper were made by Messrs. Taylor, March, Seymour, Whitney, Hewett, and Weston.

16. On so-called Tmesis, by Professor Thomas D. Seymour, of Yale College, New Haven, Conn.

Τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελὲς ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. The grammatical term *tmesis* is pernicious. It suggests to the better students a surgical operation, the severing of a preposition from the verb to which it rightly belongs. It is evident that the term was originally used in accordance with this view. As in all other grammatical matters, Attic prose usage was the norm; all deviations from that were considered irregularities. Ennius doubtless thought that he was doing only what Homer had done before him when he wrote "saxo *cere* comminuit *brum*"; he did not see why verbs alone should be dissected and the *disiecta membra* scattered in the sentence where convenience prompted. Most American philologists feel first a wrench and then an emotion of triumph when they overcome their inherited tendency to say that "the preposition is separated from the verb by tmesis." But the burden of proof still seems to be thrown upon those who say that the position of the preposition was originally as free as that of any adverb or modifying particle; that its use was simply directive, to explain the relation between the verb and its case, or to modify the verb alone; and that what is called anastrophe gives us the original accent of the preposition unchanged by the later more intimate connection between the preposition and the noun or verb.

Perhaps it would be more rational to separate preposition and verb in Homer, unless there is distinct evidence that they were considered as one word. Such evidence might be found in the meaning of the compound verb when it differs from the meaning of the simple verb plus the preposition. More distinct evidence is found in the change of quantity of the initial vowel of **ἀπονέοντο**. The **α** was

lengthened, not by the poet because of the exigencies of the metre, but by the Greek people themselves, who disliked the too frequent recurrence of short syllables. The practice of Demosthenes is well known. This may be illustrated by *'ᾱθάνατος κ. τ. λ.*, which are found in the scenic poets, and thus settled as the pronunciation of the people. Still more familiar is the rule for the comparison of adjectives, which gives us *σοφώτερος*, but *πιστότερος*, a rule which was not firmly fixed in Homer's time. In ψ 361 we read *σοὶ δὲ γύναι τόδ' ἐπῑτέλλω πινύτῃ περ ἐούσῃ*. In order to justify the *ἐπῑ* by the analogy of μ 209, *οὐ μὲν δὴ τόδε μεῖζον ἐπῑ κακὸν κ. τ. λ.*, we have to separate the *ἐπί* from the verb, and explain the *ῑ* as justified by the caesura. A stronger case is that of *ἀποαιρεῖσθαι*, A 230, 275. The hiatus is justified best by its place in the verse; in the one verse *ἀπο* comes before the diaeresis after the first foot; in the other, it comes before the bucolic diaeresis.

We seem thus to find two words in which in our texts the preposition is wrongly attached to the verb. This removes the presumption that the two are to be considered as a compound whenever this is possible. Some authorities think that *ἀπό* is never adverbial in Homer, but we have seen two probable examples. But if the two have not become one word when the preposition immediately precedes the verb and modifies it, the presumption is much stronger that, if the preposition in Homer is separated from the verb, it simply modifies it, and we are not to say that it is "an example of tmesis."

17. The Personal Element in Dactylic Hexameters, by Professor F. A. March, of Lafayette College, Easton, Pa.

In the so-calld dactylic hexameter, so much freedom is alowd in the use of dactyls or spondees, and of different kinds of dactyls as classified by the position of the prose accents, and in the management of the caesuras, that it is next to impossibl that any maker of many verses should fail to show his personal preferences for particular cadences or combinations of feet.

In 1879, at the Newport meeting of the Asociation, when a paper was red on Geddes's view of the Composition of the Iliad, Professor March suggested that a study of the meter would show its truth or falsity. The facts of the present paper ar givn to enforce this suggestion upon our Grecians, and no pretence is made that they ar thoro inductions.

The following tabl shows the number and distribution of the spondees in a hundred lines of Longfellow (Evangeline, Prelude; I. 1. 1–40; II. v. 1–40), Goethe (Hermann und Dor. I. 1–100), Vergil (Aeneid I. 1–20; II. 1–60; IX. 431–450), Ovid (Met. I. 1–20; XI. 591–610, 621–640; XV. 96–115, 810–829), Theocritus (Idyl. I. 1–40, 101–120; II. 1–20; VIII. 1–20), Hesiod (Works and Days, I. 1–100), Odyssey (I. 1–100), Iliad (I. 1–100).

Foot.	1st.	2d.	3d.	4th.	5th.	Total.
Longfellow,	20	44	45	45		154
Goethe,	60	22	54	52		188
Vergil,	44	37	46	51		178
Ovid,	15	52	61	45		173
Theocritus,	36	51	36	11	1	134 + 1
Hesiod,	30	43	11	25	6	109 + 6
Odyssey,	33	42	16	22	4	113 + 4
Iliad,	45	35	18	31	4	129 + 4

These counts wer made in sections of twenty lines each. The general type of verse givn by these totals is also givn in most of the selections by the totals of each section. Thus, in Longfellow the sections giv the following tabl: —

Foot.	1st.	2d.	3d.	4th.	5th.
Prelude,	3	6	5	5	
I. I. 1–20,	3	8	11	8	
I. I. 21–40,	4	10	8	9	
II. V. 1–20,	5	12	10	12	
II. V. 21–40,	5	8	11	11	
Total,	20	44	45	45	

In Goethe: —

Foot.	1st.	2d.	3d.	4th.	5th.
H. & D. 1–20,	15	5	9	15	
H. & D. 21–40,	13	4	14	12	
H. & D. 41–60,	10	3	9	12	
H. & D. 61–80,	12	5	11	6	
H. & D. 81–100,	10	5	11	7	
Total,	60	22	54	52	

Plain differences ar seen even in this simpl counting of the feet. The beginning of the verses shows the personal element best. Longfellow begins with a dactyl by preference, and lets spondees come in the three following places with nearly equal frequency. Goethe begins with a spondee followd by a dactyl, then two spondees. To indicate that the difference is a personal matter and not a result of the different languages, the following sections ar givn of Voss's dedication of his translation of the Iliad into German: —

Foot.	1st.	2d.	3d.	4th.	5th.
Lines 1–20,	6	6	6	4	1
Lines 21–40,	5	6	9	7	
Lines 41–60,	5	6	7	3	
Lines 61–80,	9	4	11	8	1
Lines 80–92,	5	2	6	4	

Vergil is more like Goethe, and Ovid like Longfellow, in the beginning of the verse; but in Ovid there is a characteristic predominance of the spondee in the third foot. Theocritus begins somewhat like Longfellow, but his third foot is like his first, and the verse takes a run of dactyls in the fourth and fifth places. The verses of Hesiod, the Odyssey, and the Iliad, as givn in the tabl, show the same type of verse, as markt by the hole number of spondees, and by the third place, where the verse is divided, which is prevailingly a dactyl: sections of twenty verses ar not infrequent without a singl spondee in the third place, or with fewer spondees in the third than the fifth. There ar more dactyls in the fourth place than in the first or second. But the first hundred lines of the Odyssey agree with Hesiod in the relation of the first to the second place ($30 < 43$ and $33 < 42$), while the corresponding lines of the Iliad invert the relation ($45 > 35$). We may take these as the ancient Achillean type and the Odyssean type. The Iliad wil then be found to be Achillean in some parts, Odyssean in others.

The Catalog is Achillean. Beginning with II. 500, the hundreds run

46	40	24	33	10
42	39	27	30	16
43	41	18	42	7
40	31	17	27	14

None of the sections of twenty lines vary much from the type; 540–560 has 8...10 in the first two places; 620–640 and 700–720 both hav 7...8. The ninth book, the Embasy, is also Achillean; only one of the hundred lines makes an average of the other type, and that contains a talk of Ulysses, the beginning of which is in a section counting up 5...12. Other sections vary somewhat.

The parting of Hector and Andromache, on the other hand, is Odyssean: the hundreds run, beginning VI. 230,

36	50	10	39	4
30	38	13	20	11
35	37	14	34	2

The tenth book, Doloneia, is Achillean in the introductory councils, but at line 140 where Ulysses comes in, the meter changes; 140–160 sum up,

4	10	6	2	1

The hundreds are: —

44	37	14	19	10
40	40	16	24	1
35	41	22	28	5
41	47	17	29	7
36	42	18	26	2
38	40	14	17	3

In book eighteenth, Hoplopoiia, the hundreds ar: —

27	37	13	21	4
33	41	11	37	4
27	40	18	28	10
36	38	14	28	4
48 >	38	14	27	7
39	46	17	25	7

The encounter of Thetis and Vulcan, 380–420, the making of the shield and the description of its war scenes, 460–540, ar in Achillean, and explain the condition of 400–500.

The numbers of the hundred of the second book ar: —

43	33	18	34	2
44	32	23	38	8
38 <	44	9	38	4
43	38	16	36	9
38 <	42	15	41	4

The third hundred includes the Thersites affair; the fifth includes the ornate description of sacrifices, and the series of similes describing the advancing army. And so with the other books. The eighth has for the first two feet of its hundreds 47 | 43, 49 | 41, 37 < 42, 39 < 44, 48 | 40, 30 | 29. The third book has

40 | 40, 39 | 31, 42 | 42, 31 < 49, 23 < 25. The twenty-third has 35 < 38, 30 < 34, 43 | 37, 46 | 43, 45 | 40, 41 | 40, 39 < 42, 30 < 41, 41 | 37. The twenty-fourth has 42 < 45, 38 | 30, 35 | 27, 33 < 36, 43 < 46, 40 < 45, 45 | 38, 41 | 40. Whether these variations indicate any change of authorship, or merely change of theme and motiv, is not to be decided without a comprehensiv study of both the Iliad and Odyssey. They ar found also in the Odyssey.

Remarks were made on this paper by Professor Hewett.

The conclusiveness or even the probability of the results attained by any such investigation as this depends, of course, upon the completeness of the examinations of authors. In the case of Goethe, it would be highly desirable to compare the metre of *Hermann und Dorothea* with that of Voss's *Luise*. It is certain that we should not have had *Hermann und Dorothea* in its present form had not Voss's charming idyl preceded it. Similarly Voss's translation of Homer should have been compared; for by it the hexameter was first naturalized in German, and Goethe admired it greatly. In like manner I should look for the sources of Longfellow's metres in the German and Scandinavian authors (especially Tegnér) rather than in the classical poets, and should seek the sources of the *Hiawatha* in the Finnish epic *Kalevala*.

18. Report of the Comittee on the Reform of English Spelling, by the Chairman, Professor F. A. March, of Lafayette College, Easton, Pa.

In the exercise of the power to act which was givn to the Comittee at the last meeting in response to the comunication of the Philological Society of England, inquiring whether it was practicabl to efect a complete agreement upon amendments of spelling, so that "a joint scheme miht be put forth under the authority of the two chief filological bodies of the English-speaking world," the Comittee submitted to the Philological Society of England, as a basis for the joint scheme, the lists of amended words and the rules for amendment containd in their report for 1881, as interpreted by the pamflet on "Partial Corections" issued by the Philological Society in 1881.

At a meeting of the Philological Society, April 20, 1883, it was voted unanimously to omit certain of the corections formerly recomended, so as to bring about an agreement between the two societies in acordance with the proposal of your Comittee. The following scheme of partial reform is now jointly aproved by the Philological Society of England and the American Philological Asociation, and is recomended for imediate use.

1. e. — Drop silent *e* when foneticaly useless, as in *live, vineyard, believe, bronze, single, engine, granite, eaten, rained,* etc.
2. ea. — Drop *a* from *ea* having the sound of ĕ, as in *feather, leather, jealous,* etc.
   Drop *e* from *ea* having the sound of a, as in *heart, hearken.*
3. eau. — For *beauty* uze the old *beuty.*
4. eo. — Drop *o* from *eo* having the sound of ĕ, as in *jeopardy, leopard.*
   For *yeoman* write *yoman.*
5. i. — Drop *i* of *parliament.*

6. o. — For *o* having the sound of ŭ in *but*, write *u* in *above* (abuv), *dozen*, *some* (sum), *tongue* (tung), and the like.
   For *women* restore *wimen*.
7. ou. — Drop *o* from *ou* having the sound of ŭ, as in *journal*, *nourish*, *trouble*, *rough* (ruf), *tough* (tuf), and the like.
8. u. — Drop silent *u* after *g* before *a*, and in nativ English words, as *guarantee*, *guard*, *guess*, *guest*, *guild*, *guilt*.
9. ue. — Drop final *ue* in *apologue*, *catalogue*, etc.; *demagogue*, *pedagogue*, etc.; *league*, *colleague*, *harangue*, *tongue* (tung).
10. y. — Spel *rhyme* rime.

11. Dubl consonants may be simplified: —
    Final *b, d, g, n, r, t, f, l, z*, as *ebb*, *add*, *egg*, *inn*, *purr*, *butt*, *bailiff*, *dull*, *buzz* (not *all*, *hall*).
    Medial before another consonant, as *battle*, *ripple*, *written* (writn).
    Initial unaccented prefixes, and other unaccented syllabls, as in *abbreviate*, *accuse*, *affair*, etc., *curvetting*, *traveller*, etc.
12. b. — Drop silent *b* in *bomb*, *crumb*, *debt*, *doubt*, *dumb*, *lamb*, *limb*, *numb*, *plumb*, *subtle*, *succumb*, *thumb*.
13. c. — Change *c* back to *s* in *cinder*, *expence*, *fierce*, *hence*, *once*, *pence*, *scarce*, *since*, *source*, *thence*, *tierce*, *whence*.
14. ch. — Drop the *h* of *ch* in *chamomile*, *choler*, *cholera*, *melancholy*, *school*, *stomach*.
    Change to *k* in *ache* (ake), *anchor* (anker).
15. d. — Change *d* and *ed* final to *t* when so pronounced, as in *crossed* (crost), *looked* (lookt), etc., unless the *e* afects the preceding sound, as in *chafed*, *chanced*.
16. g. — Drop *g* in *feign*, *foreign*, *sovereign*.
17. gh. — Drop *h* in *aghast*, *burgh*, *ghost*.
    Drop *gh* in *haughty*, *though* (tho), *through* (thru).
    Change *gh* to *f* where it has that sound, as in *cough*, *enough*, *laughter*, *tough*, etc.
18. l. — Drop *l* in *could*.
19. p. — Drop *p* in *receipt*.
20. s. — Drop *s* in *aisle*, *demesne*, *island*.
    Change *s* to *z* in distinctiv words, as in *abuse* verb, *house* verb, *rise* verb, etc.
21. sc. — Drop *c* in *scent*, *scythe* (sithe).
22. tch. — Drop *t*, as in *catch*, *pitch*, *witch*, etc.
23. w. — Drop *w* in *whole*.
24. ph. — Write *f* for *ph*, as in *philosophy*, *sphere*, etc.

On motion, the Report was aproved, and the comittee apointed in 1875 was continued for another year. It now consists of March (Chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion of Professor Whitney, it was voted that the following minutes be placed on the printed records: —

The American Philological Association desires to express its deep and grateful sense of obligation to Mr. Charles J. Buckingham, of Poughkeepsie, N. Y., for his faithful services to the Association in performing through a period of seven years the duties of Treasurer, and its sincere regret that the condition of his health prevents him from longer retaining the office he has filled so well.

It was also voted that

The American Philological Association returns its hearty thanks to Wesleyan University for the use of its halls for the meetings of the Association, and to the Faculty of the University and the gentlemen of the Eclectic Society for the pleasant reception at the Society's Chapter House.

On motion, the Association then adjourned.

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[Number of foreign Institutions, 35.]

[Total, (232 + 55 + 35 =) 322.]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV.—MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V.—SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI.—AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions:

1869–1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with *ὅπως* and *οὐ μή*.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

VanName, A.: Contributions to Creole grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869). and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *άω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (x. 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optative modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.
Whitney, W. D.: Φύσει or θέσει — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875. — Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.
Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove*.
Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.
Morris, C. D.: On some forms of Greek conditional sentences.
Williams, A.: On verb-reduplication as a means of expressing completed action.
Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876. — Volume VII.

Gildersleeve, B. L.: On εἰ with the future indicative and ἐάν with the subjunctive in the tragic poets.
Packard, L. R.: On Grote's theory of the structure of the Iliad.
Humphreys, M. W.: On negative commands in Greek.
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Whitney, W. D.: A botanico-philological problem.
Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.
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Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877. — Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.
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Whitney, W. D.: On the principle of economy as a phonetic force.
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March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.
Toy, C. H.: The Yoruban language.
Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.
Sachs, J.: Observations on Plato's Cratylus.
Seymour, T. D.: On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
Humphreys, M. W.: On the nature of cæsura.
Humphreys, M. W.: On certain effects of elision.
Cook, A S.: Studies in the Heliand.
Harkness, A.: On the development of the Latin subjunctive in principal clauses.
D'Ooge, M. L.: The original recension of the De Corona.
Peck, T.: The authorship of the Dialogus de Oratoribus.
Seymour, T. D.: On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
Sachs, J.: Observations on Lucian.
Sihler, E. G.: Virgil and Plato.
Allen, W. F.: The battle of Mons Graupius.
Whitney, W. D.: On inconsistency in views of language.
Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
March, F. A.: Report of the committee on the reform of English spelling.
Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.
Seymour, T. D.: The use of the aorist participle in Greek.
Sihler, E. G.: The use of abstract verbal nouns in -*σις* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

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