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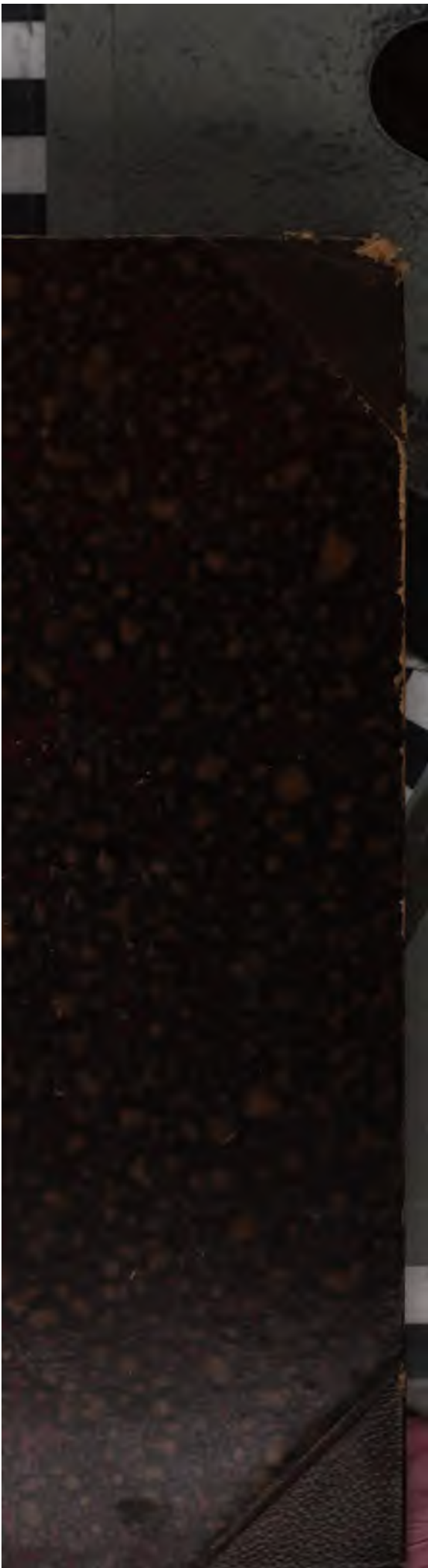
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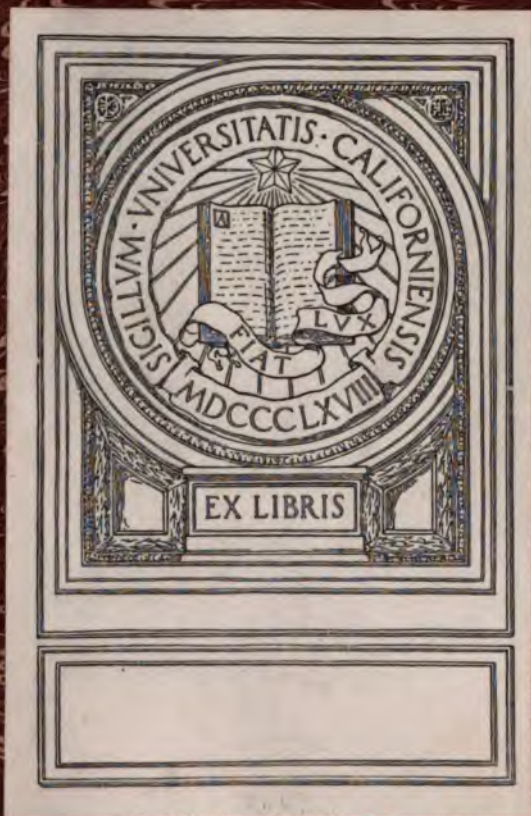
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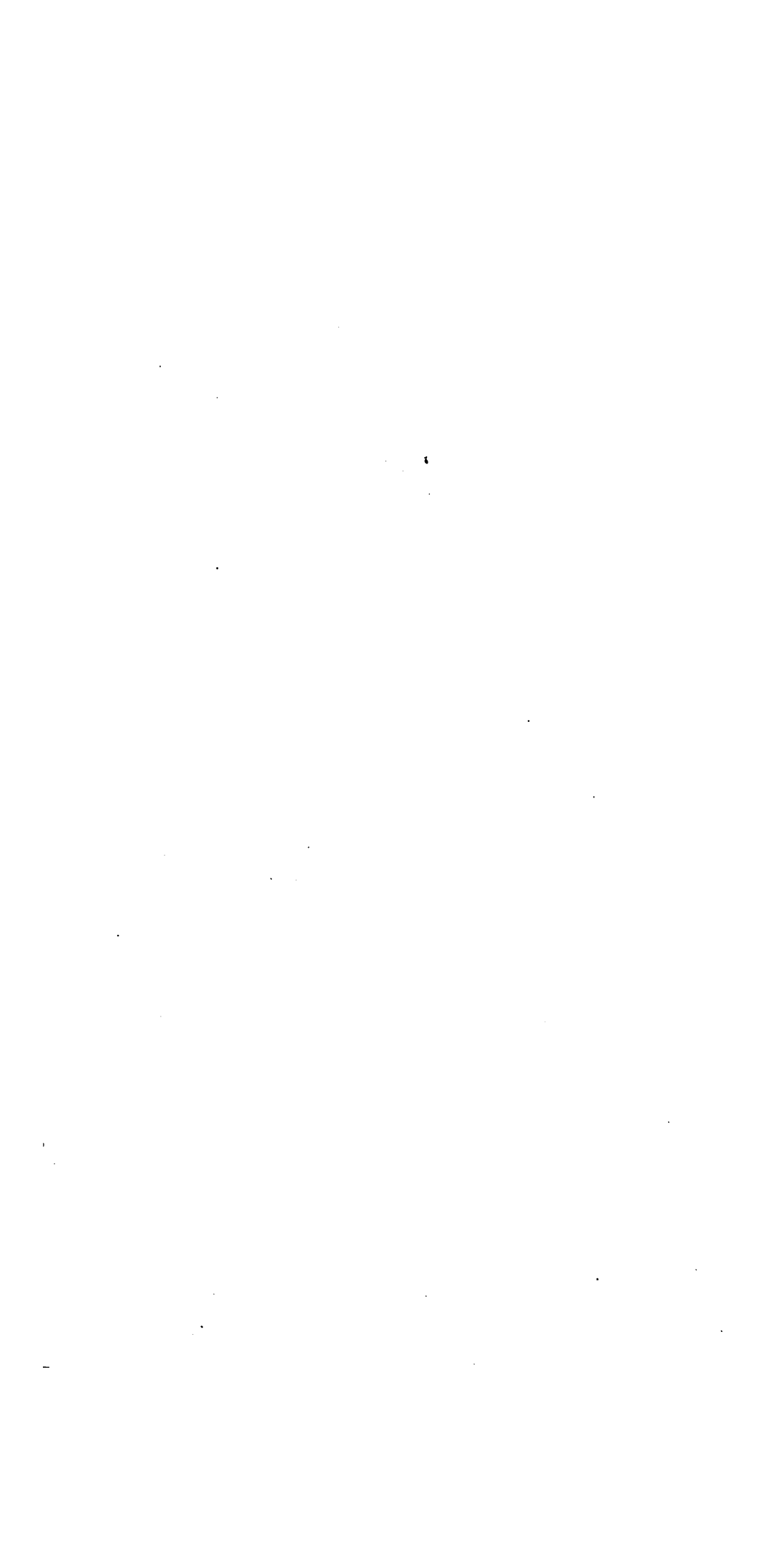




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CALIFORNIA

TRANSACTIONS

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1886.

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I.—*Phonetic Law.*

By FRANK B. TARBELL,

PROFESSOR IN YALE UNIVERSITY.

*"Phonetic laws admit of no exceptions."* Ten years have passed since Leskien first enunciated this principle and flung it into the arena of discussion. Under hostile criticism the interpretation and defence of the formula have been variously modified, but the formula itself is still held as vital truth by many of the most eminent, and justly eminent, of living philologists. It is in fact the chief battle-cry of the so-called neo-grammarians. In the view of these men, to deny or to doubt the unfailing uniformity of phonetic laws is to be guilty of grave laxity in scientific method, if not altogether to rob linguistic study of its scientific character. At the same time, distinguished voices have been raised in protest. The year 1885 was prolific in important contributions to the subject. Georg Curtius' pamphlet, *Zur Kritik der neuesten Sprachforschung*, in which the new dogma of phonetic uniformity was a main object of attack, evoked prompt replies from Brugmann and Delbrück, entitled respectively, *Zum heutigen Stand der Sprachwissenschaft* and *Die neueste Sprachforschung*. Schuchardt's short but weighty tract, *Ueber die Lautgesetze*, directed against the neo-grammarians, was published before the end of the year. Numerous notices of these essays have, of course, appeared in the philo-

logical periodicals, and the echoes of the discussion thus raised have not yet wholly died away. Nothing so considerable, however, as a critical review of the literature of the subject of phonetic law is to be here attempted. It is the more modest purpose of the present paper to define with precision, if that be possible, what for convenience' sake will be called the neo-grammarians doctrine, and to estimate the value of the arguments on which its supporters now rely.

What then is a 'phonetic law'? It is important to banish from our minds all associations connected with the word 'law' in its mandatory sense. A scientific law does not 'govern' facts; facts do not 'obey' the law. These expressions, harmless as they are when properly understood, carry with them dangerous suggestions. A scientific law, it must always be remembered, is simply a uniformity existing in facts. But there are uniformities and uniformities. In strictness of speech, a law is an absolute uniformity which prevails throughout time and space. Yet even physical science has its 'empirical laws' which pretend to no such permanence and indefeasibility; while in mental and social science we are perhaps still more ready to dignify limited and approximate regularities with the name of laws. Nowhere else, however, I think, has it been customary to apply the term to uniformities so local and temporary as in phonetic science. The historian of architecture would hardly call it a 'law' that the style of English Gothic changed in the latter half of the thirteenth century from Early English to Decorated; the zoölogist would hardly call it a 'law' that the dodo disappeared from Mauritius between the sixteenth and nineteenth centuries. Yet a 'phonetic law' is a no less limited truth than these. When precisely ascertained, it is expressed in the following form: In a certain dialect, and at a certain time, the sound  $n$  changed under the phonetic conditions  $x, y, z$ , to  $n'$ .<sup>1</sup> The

<sup>1</sup> It is all-important to bear in mind that the parties to this discussion understand by 'phonetic conditions,' elements of speech. The  $x, y, z$ , of the formula belong to the same order of things as the  $n$ . In order to meet the neo-grammarians on terms the most favorable to them, I shall leave out of account in what follows certain forms of phonetic change, such as metathesis, assimilation, dissipation between non-contiguous sounds (see, for these, Paul, *Principien der*

wide distinction between such a rule as this and a true law of nature is now emphatically recognized by some and perhaps all of the neo-grammarians themselves. On this understanding, nothing further need be said about the use of the term 'phonetic laws,' except that it must not be allowed to prejudice the question as to whether these laws admit of exceptions.

This question, at first sight, looks simple and definite, but it is far from being so. I waive, as of minor consequence to my immediate purpose, the difficulty which might be raised over the word 'dialect.' Whether we accept Delbrück's important concession,<sup>2</sup> that exact laws of phonetic change are to be found only in the speech of the individual, or assume, for argument's sake, the existence of practically homogeneous linguistic communities, the words, *Phonetic laws admit of no exceptions*, suggest a plain meaning. That meaning is,—to resort to our typical formula,—that the sound *n* did actually change to *n'*, within certain limits of time and place, in every case where the phonetic conditions, *x, y, z*, occurred. Now this, though the only meaning that the words ought to bear, is of course inconsistent with facts.<sup>3</sup> It is imagined, however, that the principle may be saved by saying that phonetic laws *as such (an sich)* admit of no exceptions, but that they are liable to 'counteraction from extraneous (i. e. non-phonetic) forces.' This language betrays a serious confusion of thought. *Causes* may be counteracted, *laws*, never. This is so, whether we regard a law as the uniformity itself or the expression of that uniformity in words. An expressed law is an assertion that things are uniformly

*Sprachgeschichte*, 2d ed. pp. 59–60), and also accent-shifting, although a literal interpretation of the phonetic law principle would include these classes of cases.

<sup>2</sup> Einleitung in das Sprachstudium, 1st ed., p. 129.

<sup>3</sup> According to Paul (op. cit. p. 63) and Brugmann (op. cit. p. 52) the process of phonetic change does in every such case actually begin. After it has made more or less progress, it may be arrested in one or more words, say by the action of analogy, and the original sound restored. This makes the phonetic change absolutely uniform at the outset; but it must not be overlooked that the retrograde movement would itself be a phonetic change not statable in terms of phonetic law.



so and so. If there are facts non-conformable to this assertion, it is nonsense to talk of the law's being counteracted. Unless the so-called law is merely an approximate generalization, it must be imperfectly stated or wholly false.<sup>4</sup> And even were it granted that laws of causation may without impropriety, like causes themselves, be spoken of as liable to counteraction, still this would not mend matters in our case. For a phonetic law is not itself a law of causation, nor is it even a guarantee of a law of causation. This is a pivotal point in the whole discussion and needs to be considered with extreme care. That a phonetic law is not itself a law of causation is evidenced by its limitation in place and time, for a law of causation is of universal validity. But neither is a phonetic law a *guarantee* of a law of causation. What I mean can be best brought out by an example. At a certain period, and in certain Greek dialects, original *-ti*, when not preceded immediately by *s*, changed to *-σi*. Now, inasmuch as this change of *t* to *σ* did not take place in other situations,<sup>5</sup> we are justified in supposing that the following *i* had some influence in bringing about the change. What the whole cause was, we cannot tell; probably it would require a highly complex expression to set it forth. But we suppose that any complete account of it would include some reference to the position of the organs of articulation necessary to the production of *i*. That, however, is as far as we can safely go. We cannot assume *a priori* that wherever the combination *-ti* occurred, the sum total of conditions necessary to the development of *t* into *σ* was present. That would be like

<sup>4</sup> Brugmann says, in Iwan Müller's Handbuch (II, p. 7): "nur durch ausserhalb stehende, mit der Veränderungsneigung selbst nicht zusammenhängende Faktoren kann der Verlauf der Bewegung in einer mehr or minder grossen Anzahl von Formen gehemmt und durchkreuzt werden, und man dürfte hier, streng genommen, ebenso wenig von 'Ausnahmen' sprechen als man etwa die Erhitzung des Wassers unter starkem Drucke auf über 100° eine Ausnahme von dem Gesetz nennen wird, das Wasser sich bei 100° in Dampf verwandelt." Of course the truth is that there is no such law. It would be hard to find a more striking instance of the mischief that comes from importing half understood principles of physical science into a different order of inquiries.

<sup>5</sup> This is not quite true, but I have not wished to complicate the statement unnecessarily. See Brugmann in Iwan Müller's Handbuch, §§ 37, 38.

assuming that whenever water is heated to 100° C. it will be changed to steam, forgetting that another condition, viz., a certain amount of atmospheric pressure, is necessary, and that this condition may or may not be present. What I mean then by saying that a phonetic law is not a guarantee of a law of causation is that the presence of a set of uniform phonetic conditions affords no assurance of the constant presence of those other unknown conditions which complete the cause. Hence, although a phonetic law does not stand quite on a par with a rule of grammar, inasmuch as the former does contain — at least, sometimes — a reference to what are presumably among the determining conditions of an event, yet I submit, in view of the considerations given, that a phonetic law resembles a rule of grammar much more closely than it does a law of physical science. If we were to say that it is a 'law' (i. e. uniform custom) of English speech that a verb agrees with its subject in number, but that this law is occasionally counteracted by extraneous, non-grammatical forces, such as ignorance or inattention, the unphilosophical nature of the remark would, it is to be hoped, be immediately apparent. Yet this would be a good deal like the language whose meaning I am seeking to define.

How then shall the neo-grammarians doctrine be expressed in clear and appropriate terms? The best I can make of it is this: A certain proportion (generally held to be a very large proportion) of phonetic changes are due to purely mechanical causes. In explaining these changes, human beings may be thought of as automata, and each word may be regarded as if it were the only word in the language. All such cases conform to unfailing phonetic laws. But there are certain mental facts, most or all of which go under the name of analogy,<sup>6</sup> which accompany other cases of phonetic change (or constancy), and whose presence is attended often, though not always, by exceptions to phonetic laws. So far the state-

<sup>6</sup> Analogy signifies the conscious or sub-conscious tie which binds together different words or forms of kindred meaning; or, more broadly, any felt connexion between one word and another or others. And so far as any other 'extraneous forces' are recognized by neo-grammarians, e. g. fashion, they prove on examination to be mental in their nature.

ment of the principle. But really we have gained little by this way of putting it, unless it be a clearer insight into its essentially unphilosophical character. Mechanical causes and mental causes are not two coördinate and complementary classes of things. On the one hand it seems to me highly questionable whether phonetic changes are ever so divorced from mental associations as the above theory seems to imply; and, in any case, it will hardly be denied that the effects of analogy are sometimes blended with those which belong to the domain of phonetic law.<sup>7</sup> And, on the other hand, every phonetic change, whether analogy be supposed to be involved in it or not, is a physical event, and, as such, must have an adequate physical cause. The ideal of phonetic science, as conceived by the neo-grammarians, seems to be to 'explain' similar phonetic changes by phonetic laws, and then to 'explain' the exceptions as due to analogy and the like. The true ideal would be to explain all phonetic changes by stating their causes. The causes might be given in physical or in psychical terms, or in a combination of both; but the treatment ought to be homogeneous throughout. This would be a truly scientific mode of explanation. As it is, we have a juxtaposition of two incongruous modes of explanation, which are not mutually exclusive, but invade one another's territory. Furthermore, and I ask especial attention to this, if the possibility be admitted of an indefinite number of causes capable of 'counteracting' phonetic laws,<sup>8</sup> the neo-grammarian doctrine sinks to the merest truism. It comes down to saying that exceptions to phonetic laws do not occur without a sufficient reason. But this no one would think of denying. There is a reason, no doubt, for everything that happens and for everything that fails to happen. This is an axiom. The assertion of it does not supply matter for discussion. The most, I think, that can reasonably be claimed is, that when the 'counteracting causes' are

<sup>7</sup> See, for example, Sievers in the *Encyclopædia Britannica* (XVIII, p. 782): "They [i. e. phonetic variation and formation by analogy] generally work in turns, and *often* in opposition to one another." I have italicized the 'often.'

<sup>8</sup> See Delbrück, *Die neueste Sprachforschung*, p. 16.

reduced to some small number of specified mental conditions, we then get an arguable thesis of this form: Phonetic laws are approximately uniform; an exception indicates the presence of some one of the conditions A, B, C. This, although for the reasons given I regard it as being, from the philosophical point of view, a lame sort of principle, is at least intelligible and may be practically valuable. Naturally, however, the arguments of the neo-grammarians do not conceive their thesis in precisely this form. Rather, they seem designed to prove a literally absolute phonetic uniformity. This being so, I might, if I have been right thus far, consider myself exonerated from criticising the arguments at all. But as they involve some logical and scientific questions of real importance, I now proceed briefly to examine them.

I. Although the neo-grammarians have been forced to admit that phonetic laws are not laws of nature, the notion still seems to be rife among them that the axiom of the uniformity of nature, which lies at the basis of all modern scientific thought, includes and guarantees the doctrine of uniformity in phonetic change. Now spoken words are physical events, and science will unhesitatingly assume that here, as in other physical provinces, the sequence of antecedents and consequents is strictly regular. If it be objected that in human utterance there is no recurrence of precisely similar cases, the answer is that the same may be said of many if not all other physical phenomena, but that the axiom of uniform sequence, in the hypothetical form which is alone appropriate to it,<sup>9</sup> is not therefore less true and important. Nevertheless, the truth of the universal postulate is quite compatible with phonetic irregularities. We believe that every difference between the pronunciation of a word by an individual speaker at one moment and the pronunciation of the same word by the same or any other speaker at another moment, is definitely related to some other facts, which occurring the said difference would always occur. But, as explained above, these essential, causal facts, whatever they may be, are not identical with the essential

<sup>9</sup> See Venn, *The Logic of Chance*, p. 232.

phonetic conditions specified in a phonetic law. If the neo-grammarians are to make good their doctrine, it must be by proofs special to the case.

II. Professor Bloomfield has argued<sup>10</sup> that the hypothesis of uniform phonetic law is needed to 'explain the origin of regular phonetic change on a large scale.' Now as any juxtaposition of one event with other similar events constitutes a mode of explanation, we may say that an individual case of phonetic change is explained after a fashion when it is shown to be an instance of a phonetic law. But the law cannot possibly be said to explain these changes as a whole. The law is not something standing over the facts and compelling them to happen. The law is simply the sum of the facts. Trying to make phonetic law explain regular phonetic change is trying to explain a thing by itself. The explanation is worth just as much and just as little if there are exceptions to phonetic laws as if there are not. Or, if what is intended is that a phonetic law gives us assurance of the existence of some mechanical cause, some unknown  $x$ , which must produce the same change wherever the same essential phonetic conditions present themselves, then, for reasons given above, I do not think this position tenable.

III. The eminence of the name of Sievers is the only thing which gives importance to the cursory treatment of our subject in the last edition of the *Encyclopædia Britannica*.<sup>11</sup> We there read: "Pronunciation — that is, the use of certain sounds in certain combinations — is perfectly unconscious in natural, unstudied speech, and every speaker or generation of speakers has only one way of utterance for individual sounds or their combinations. If, therefore, a given sound was once changed into another under given circumstances, the new sound must necessarily and unconsciously replace its predecessor in every word which falls under the same rules, because the older sound ceases to be practised and therefore disappears from the language." I will not stop to question the truth of the statements in the first

<sup>10</sup> *American Journal of Philology*, Vol. V, p. 179.

<sup>11</sup> Vol. XVIII, p. 782.

of the foregoing sentences. I am only concerned to point out that the last clause of the second sentence, which is ostensibly a proof of the principle of phonetic uniformity, is in reality nothing but a *petitio principii*. The gist of the sentence is that the new sound must come in uniformly, because the old one goes out uniformly; and this, with the tacit assumption that the old sound cannot be replaced by different substitutes in different words, completely begs the question; the thing must be so, because it must. There is, then, nothing here deserving to be called an argument. Nor is the principle to which Sievers declares his allegiance 'self-evident,' as he claims it to be. If, for instance, the Italians changed Latin *t* to *d* between a vowel and *r* in *padre, madre, cedro*, but retained it in a host of other situations, how is it self-evident that they, the same linguistic group and at the same period, would not continue to say *atro, teatro*?

IV. The discussion as to the uniformity of phonetic law leads to an important question touching the origin and propagation of phonetic change. The question is this: Do changes begin with individual words, and spread from these until whole classes of words are affected, or do they attack simultaneously all words in which the same essential phonetic conditions occur? The latter alternative must almost necessarily be adopted by the believers in strict phonetic uniformity, and the admission of it is obviously tantamount to an admission in full of the soundness of their doctrine. According to Delbrück<sup>12</sup> this alternative is proved by the observation of popular dialects. This may be questioned. For example, let any one who is familiar with the vernacular of different parts of New England consider the distribution of the peculiar New England *ð*. Reference is not now made so much to the seeming impossibility of framing a phonetic law which should set on one side words like *stðne, clðak, mðst, tðad*, and on the other words like *cðne, jðke, bðast, gðat*, as to the fact that in hardly any two localities do we find this *ð* pronounced in the same list of words. Thus, to take one example out of many,

<sup>12</sup> Einleitung in das Sprachstudium, p. 124.



the pronunciation *bdat*, which is given by Professor Sheldon<sup>18</sup> as current in Bath and Waterville, Me., is or was foreign to the neighborhood (Groton, Middlesex Co., Mass.) where I grew up. Differences such as this strongly suggest that the reduction of *ō* to New England *ɔ* has not, in the speech of any individual, attacked simultaneously a number of words constituting a single class by virtue of the presence of identical phonetic conditions, but has progressed, differently in different places, from word to word.

However, the neo-grammarians will be ready with an answer. They may remind us that the appearance of non-conformity to law may be due to an insufficient supply of facts or to insufficient penetration on the part of the observer, and they may see in dialectic difference and dialectic intermixture a satisfactory means of reconciling the above mentioned variations of usage with their fundamental principle. These considerations, while they do not convince me, make me ready to listen without prejudice to any strong *a priori* proof that phonetic changes necessarily begin with whole classes of words. Such a proof is to be found, if anywhere, in chapter III of Paul's *Principien*. It is impossible to do justice in a few moments to this acute and valuable discussion, but Paul's account of the matter is substantially this: The process of learning to speak a language consists in learning to make certain complex muscular adjustments. When we have mastered a sound, there remains with us a memory, a mental image, of the necessary movements, and this image it is—coupled, in the case of persons not deaf, with a sound-image, or memory of the sound heard—which guides us in subsequent reproductions of the sound. Furthermore—and this is the critical point—we do not retain an independent image for each individual word. On the contrary, one such image binds indissolubly together the occurrences of the same 'element' in different words, so that any modification of an 'element' and consequently of the mental image for one word carries with it the same modification in

<sup>18</sup> Proceedings of the American Philological Association, 1883, pp. xix-xx.

every other word. So far Paul. Now of course the ability to pronounce a given sound in one word facilitates the formation of the same sound in another word. The child that has learned to say *man* and *cat* finds it easier than before to say *mat*. And no doubt the mechanism of speech is such as to forbid a chaotic lawlessness in our changes of pronunciation. But what proof is there that the connection between different words containing the same 'element' is so intimate and compulsory as Paul would have us believe? So far as I can discover, the assertion of such a connection is mere unsupported assumption, nor do I see how it can be reconciled with the most familiar facts. If by 'element' in Paul's statement we are to understand the sound of a single letter, then it is notorious that the same element is often differently treated in different combinations. On the other hand, if the 'element' were some group of sounds, we should expect such integral sound-groups to be the same at different epochs and in different dialects; whereas a comparison of different phonetic laws shows the contrary. The phonetic conditions essential to the change of *n* to *n'* are *x* and *y* in one case, *x*, *y*, and *z* in another. That is, *z* is a member of the sound-group in one case, and not in the other. Is not then the assumption of a complex 'element,' if I may use the expression, which must perforce 'move altogether, if it move at all,' too arbitrary and improbable? It seems so to me, and I therefore remain unconvinced.

If the foregoing positions have been well taken, it follows that the interest felt by friends and foes in Leskien's famous principle has been much misplaced. Disputable and important questions in plenty do indeed beset the path of the discussion, but the principle itself, on close scrutiny, is seen to be nugatory. True it is that phonetic laws have been shown to prevail widely, far more widely than any one could have expected *a priori*. And we have every reason to believe that as the study of languages becomes more thorough, more and more cases of phonetic change will be found capable of being marshalled under such general rules. But that these

rules can ever be so stated as to eliminate every exception is not believed by any one. And when the doctrine of unfailling phonetic uniformity is duly qualified and explained, it becomes so harmless that no one need fear to yield it his assent.

II. — *Notes on Homeric Zoology.*

BY JULIUS SACHS, PH. D.,

NEW YORK, N. Y.

A RECENT examination of Buchholz's extensive work, *Homerische Realien*, and especially of the second part of the first volume, entitled *Homerische Zoologie*, led me to take issue with the author on the main points of his argument. Buchholz would have us assume that a very complete picture of the animal-world in the era of the Homeric poems can be elaborated from the poems themselves, — our only source of information. He has collated every reference, has classified the animals definitely known, has made a plausible classification of those comparatively unknown; but his lists, which are to stand for so much of the animal-types, their life and habits, as was known in the Homeric age, appear to me to present neither a complete nor an undistorted picture of Homeric zoology.

For various reasons, which will presently appear, and some of which are inherent in the very nature of the poems, there is a strong probability (1) that animal-life at that period must have been more varied and comprehensive than the testimony of the poems allows us to assume; (2) that the absence of any well-marked species from the text of the poems cannot in itself be accepted as proof of the non-existence of the species on Greek soil at that period; and (3) that reference to an animal-species in the poems does not of necessity argue such frequent occurrence of said species as would indicate considerable familiarity with it.

There occur altogether 62 different names of specific animals in the *Iliad* and *Odyssey*; in this enumeration certain names are allowed to count individually, though they represent one and the same animal, as *ἡμίονος* and *οὐρέυς*, *λαγῶς* and *πτῶξ*, while on the other hand the various terms *πρόγονοι*, *μέτασσαί*, and *ἔρσαι* are embraced in the generic

term *δῖς*. Of these 62 animal-names there are 38 that occur but *once* or *twice* in the two great poems. From the remaining list of 24 names that occur more than *twice*, several might be stricken as doubtful; thus the *generic* name ἰχθυς has been allowed in this list, so that there might not be an omission of this entire class, seeing that the eel (ἔγγχελος) is not considered by many reputable critics as part of the ἰχθυς-group; again, neither μέλισσα nor χήν would belong to this list of 24, if in either case we separate the wild and the domesticated species, which are as radically different as οὖς κάπρος and οὖς ἀυλιζομένη. It is furthermore an open question with many commentators, whether the vague references to the ἀρνευτήρ permit us to consider it a bird, the diver, or whether the passages refer to a human diver; I cannot, for my own part, escape the conviction that the context everywhere points clearly to a *man* diving (note especially the verb: ἀρνευτήρι εἰοικὼς κάππεσ' ἀπ' ἰκριόφιν (μ 413), ἀπὸ πύργου (M 385), ἀπὸ δίφρου (Π 742). An elimination of these 4 doubtful types would leave but 20 animal-names that occur more than *twice* in the 28,000 lines of the two poems. If we should advance a step further, and set aside the names belonging to pronounced domesticated types (βοῦς, ἵππος, δῖς, αἶξ, κύων), reference to the one or the other of which is unavoidable either in the peaceful pastoral scenes of the Odyssey or in the martial setting of the Iliad, it might appear that that portion of the animal-world with which in its *state of freedom* the Homeric poet is particularly familiar, if reasonable frequency of reference and finer gradation of attributes can be considered an indication of familiarity, were actually limited to some 15 species. A conclusion more erroneous than this it would be difficult to conceive.

The scanty introduction of animals is due, as has already been indicated, to the nature of the Epic poems. The deeds of heroes and their relations to the gods are pivotal themes; to these all others are subordinated. Opportunities for descriptions of natural scenery are not wanting in the framework of the poems, yet are not enlarged upon; the artifice of elaborate word-painting in picturing a scene is contrary to

the Epic directness of narrative and incident. The Iliad is in this respect more chary of scenic effects than the Odyssey; the latter admits in several instances a couple of lines where a statement of the accessories of landscape is essential to the clearness of the narrative, as in *ε* 63 ff., where the description of the grotto of Calypso is plainly intended to complete the picture of the enchantress; the Epic poet treats it as an instrument by which she holds Odysseus spell-bound: 'at its sight even a deathless god who came thither might wonder and be glad at heart.' As with the objects of inanimate nature, so, too, the references to animals are subordinated to the overpowering interest that men and gods excite, except in those cases to which we must now turn.

It is in a general way familiar to all how prominently animals figure in the Homeric comparisons; in aiming at more definite conclusions, I have endeavored to combine into a primary group all those passages, in which the deeds or sufferings of animals constitute part of the immediate and actual economy of the poems (thus Iliad A *αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν οἰωνοῖσι τε πᾶσι* and *οὐρήας μὲν πρῶτον ἐπέφετο καὶ κύνας ἀργούς*. A secondary group will then embrace (1) those cases where animals are introduced in comparisons, and (2) where they are introduced as *symbols* of divinities, as tokens, miracles, etc. No one can fail to recognize that in the celebrated passage B 308, *ἔνθ' ἐφάνη μέγα σῆμα δράκων ἐπὶ νῶτα δαφεινός κ. τ. λ.* the introduction of the serpent serves a different purpose than in the strictly narrative character of B 721 (*Φιλοκτήτην*) *μοχθίζοντα κακῶ ὀλοόφρονος ὕδρου*, that the *δράκων* and its peculiarities are quoted as data of the divine miracle; similarly in M 200 the bird of Zeus drops from its talons the writhing snake into the throng of the Trojans, *Διὸς τέρας αἰγιόχοιο*; symbolical, too, is the reference in A 26 to the dark-blue snakes wrought on the breast-plate of Agamemnon, 'like rainbows that the son of Kronos hath set in the clouds, a marvel of mortals.' Again in B 311 ff. occurs in the account of the miracle the only Homeric reference to the *στρουθός*, though from the characteristic description of its motherly instincts it must



have been accurately known to the poet; and in the Doloneia (K 274) the one mention of the night-heron (*έρωδιός*) as a bird of omen, though the heron must have been a well-known bird on the Trojan plain. With the exception of four passages in which the wild-pigeon (*πελεία*) is introduced in comparisons, every other reference to it may be designated as symbolical; in *Odyssey*  $\mu$  62, in *Iliad*  $\Psi$  857, and in  $\Lambda$  633, where on the embossed goblet of Nestor are represented two golden doves, symbolical of his prophetic foresight. Of seven cases in which the *γύψ* (vulture) is mentioned, at least three are distinctly symbolical. In *Odyssey*  $\chi$  30 the threat of the suitors addressed to Odysseus: *τῷ σ' ἐνθάδε γύπες ἔδονται* is but a repetition in another form of what immediately preceded: *νῦν τοι σῶς αἰπὺς ὄλεθρος*; so, too, in *Iliad*  $\Pi$  386 and  $\Delta$  236. The important part that the eagle plays in prophecies in Homer is attested by the following references: *Iliad*  $\Omega$  310 Priam prays for his appearance on the right as bird of omen and messenger of Zeus; to the Trojans he appears on the left,  $M$  200; to Telemachus, about to set sail for Sparta, on the right ( $\sigma$  160); on the left to the suitors planning the death of Telemachus ( $\nu$  242). In the scoffing words of the suitor Eurymachus (*οὐδὲ πάντες ὄρνιθες ἐναΐσιμοι*) the belief in the eagle's prophetic agency is involuntarily admitted. As symbol of propitiation at religious ceremonials appears the wild boar in *Iliad*  $T$  266, and *Odyssey*  $\psi$  276. The lion, too, notwithstanding frequent mention, never occurs as an actual participant in the events of the poems; and *Iliad*  $\Sigma$  583 evidently refers to a symbolical representation of attacking lions, elaborated by Hephaistos on the shield of Achilles. Finally, the introduction of the dolphin into the poems partakes of a symbolical nature. In *Odyssey*  $\mu$  95, where Scylla is mentioned as consuming dolphins or sea-dogs 'whereof the deep-voiced Amphitrite feeds countless flocks' there seems to lie a peculiar significance in the connection with Amphitrite, a divinity vaguely outlined in the Homeric theogony. Void of a definitely marked personality, she is hardly more in the Homeric writings than an allegory of the restless, roaring flood. In view

of the later legendary elaboration of the Amphitrite-myth, of her friendly relations to the dolphin that brings her from the obscure recesses of Oceanos back to Poseidon, and of her jealousy of the nymph Scylla whom she converts by magic herbs into a monster, it is well to bear this passage of the Odyssey in mind; may not the symbolical character of this narrative have been the starting-point for the highly wrought myths of the later writers? To the examples already quoted might be added the two instances in Iliad  $\Phi$ , where the term *κυνόμυια* is applied as an insulting epithet, indicative of impudence and effrontery; here, however, Buchholz in assuming the existence of the dog-fly in the Homeric zoology, has apparently been misled by an erroneous application of a reading in Hesychius. The latter (ed. Moritz Schmidt) says: *κυνόμυια· ἀναιδής, ἰταμή, καὶ θρασεία. ὁ μὲν γὰρ κύων ἀναιδής· ἡ δὲ μυῖα θρασεία.* He is evidently corroborating his definition in detail, showing how the characteristics of the two animals constitute the basis for the composition of the term; the *κυνόμυια* is therefore in all probability like the *ἀρνευτήρ*,—no animal at all.

From the consideration of the allegorical and symbolical references to animals in Iliad and Odyssey, we pass to the cases where animals are introduced in comparisons; for our purposes it is however immaterial whether the *outward* form of the simile, as recognized by the Greek rhetoricians, is adhered to, or not; the essentials of a comparison are as evident in Iliad N 819, *ἀρήση Διὶ θάσσονας ἱρήκων ἔμναι καλλιπρίχας ἵππους*, as in the more formal description of Hector, eager for the fray, *ὡς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ ἑλέοντος ἄπτηται κατόπισθε.*

In this wider acceptance of the term simile, then, we find that there are at least 31 animal-species *never* mentioned, except in comparison, and *seven* others, every reference to which is *either* in a simile, or else symbolical; even of the remainder, quite a number but for a single reference would swell the list of those species mentioned in comparisons only; thus the *μύια*, but for Iliad T 23, and *λαγῶς*, except for Odyssey  $\rho$  294. Four species are never mentioned in

comparisons, three of which, *κυνοραιοστής*, *ἴψ*, and *σκώψ*, are *ἄπαξ λεγόμενα*, and the fourth, *φώκαι*, presents in the one most striking attribute that the poet dwells upon in three distinct passages, in the *ὀλωτάτος ὀδμή*, no inviting element of comparison. — A cursory glance at the points that are serviceable for comparison will reveal that certain *activities* of the animal-world furnish the most frequent basis of comparison; next in frequency rank the references to *qualities*, as courage, obstinacy, cruelty, insolence, timidity, maternal instinct, and least numerous are those that refer to local bodily characteristics, as *σφήκες μέσον αἰόλοι*. Again, we cannot fail to discern in the mention of certain types a very close knowledge of the animal-world; besides the earth-worm, *σκώληξ*, there are mentioned three species of sea-mews, *κορώνη*, *αἶθουα*, and *λάρος*, so closely akin that ancient commentators, like Hesychius and Arrian, as well as modern ornithologists, are at a loss definitely to discriminate them; similarly the *αἰετός*, with its two kindred species, *φήνη* and *δρυς ἀνοπαῖα*, the latter difficult of identification ever since Aristarchus and Eustathius.

In view of such specialized acquaintance with animal-types that are not exceptionally frequent on the shores of the Ægean, there can be but one mode of accounting for the absence of other familiar types from the Homeric poems, viz., that occasion for reference to them and their characteristics did not naturally suggest itself. From these types it will of course be necessary to exclude those groups of animals whose introduction into Greece in later historic times admits of positive proof, as in the cases of the *ἀλεκτρούων*, the peacock, and the cat (V. Hehn, *Kulturpflanzen und Hausthiere*). In all other cases the burden of proof should rest upon those who claim late or foreign origin for the species not mentioned in the Homeric poems. For though in several instances we can trace in the names of animals their Indo-germanic prototypes, yet we can detect in the development of the Greek form the evidence that the name has come into the language as part of the original Indo-germanic possessions, and has undergone such changes as correspond

to the spirit of the language,—has in a word not been grafted upon it as an exotic at a later period; thus in ὄρνυξ, Sanskr. *vartaka*, the traces of the old digamma appear in the Hesychian gloss γόρνυξ ὄρνυξ, and in the old genitive-form quoted by the grammarians, ὄρνυκος, instead of ὄρνυγος. Finally, in proof of the accidents that determine our acquaintance with the Homeric world, it may be added that, but for the adjective forms φασσοφόνος, κτίδεος, πολύρρην, we should not have been able to add to our Homeric list of animals φάσσα, the ring-dove, ικτίς (marten), and ῥήν = ἀρήν. It may therefore in view of the preceding discussion be urged that the unerring accuracy of description and epithet in Iliad and Odyssey points to a fulness of information on the animal-world quite beyond the limits usually allotted, and that the species on record in these poems cannot possibly exhaust the knowledge of the animal-world possessed at that period.

### III.—*The Sources of Seneca de Beneficiis.*

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THE study of Greek philosophy has long been regarded as one of the most interesting and profitable branches of philological research, and has attracted to itself many of the most able scholars of the present century. Prominent among these stands Eduard Zeller, whose history of Greek Philosophy embodies the results of his own accurate study based upon the previous investigations of others. But it cannot be expected that a history of Greek Philosophy, even so admirable a history as that of Zeller, should give in every particular the last attainable result, especially in regard to those philosophers whose works have been lost, and whose doctrines are preserved only in the writings of later admirers or opponents who not infrequently avoided all mention of the authors from whose works their own were compiled. The voluminous *Untersuchungen zu Ciceros philosophischen Schriften* by Rudolph Hirzel have shown, among other things, how many questions concerning Cicero's philosophical writings still remain unsolved, the solution of which will throw much light upon the philosophy of the first and second centuries before Christ. But while many questions in regard to Cicero remain unsolved, his works have been thoroughly and carefully investigated, and our knowledge of the sources of his compilations is constantly increasing.

This is true of Seneca to a much less degree. For the most part the investigations into the sources of his writings have been embodied as subordinate parts in works treating of other subjects.<sup>1</sup> This is partly because Cicero is much

<sup>1</sup> An exception is Guilelmus Allers, *de L. A. Senecae librorum de ira fontibus diss. inaug.* Gotting. 1881. The author adopts (p. 18) the exploded opinion of Heine and Bake (vide P. Corssen *de Posidonio Rhodio M. Tullii Ciceronis in lib. I Tusc. disp. cet. auctore*, Bonn, 1878 and *Rhein. Mus.* XXXVI, p. 506, and Zeller, *Phil. d. Griechen III*, 1, p. 563, 1 ed. iii) that Cicero followed Chrysippus

more generally read than Seneca, but partly, too, because Seneca is comparatively free in his treatment of his sources, and rarely mentions his authority for any theory or opinion, so that his sources, especially when he follows authors of whom we know but little, are exceedingly difficult to discover. The books *de Beneficiis* offer, however, certain indications, which, if properly utilized, enable us to determine to some extent the source from which these, at least, are drawn. There is much the origin of which is still uncertain, but I hope that the following investigation will disclose the source of at least the greater part of the books in question.<sup>2</sup>

As Seneca always considers himself a Stoic, we should naturally expect him to keep the books of some Stoic philosopher at hand rather than those of a follower of any other doctrines, and we should also, judging from the analogy of Cicero and, to some extent, of Plutarch, expect him to follow not so much the founder of the sect as some of its later members. Still, as Seneca did not confine his studies to the writings of the Stoics, but was more or less intimately acquainted with the doctrines of other sects, and even, as appears from many passages of the epistles, an admirer of some of the Epicurean tenets, we must not take it for granted that he always follows Stoic authorities, though he does so for the most part.

One of the first things that strike the reader of the books *de Beneficiis* is, that the whole work is divided into three parts. The first four books are closely connected with one another, and treat of benefits in general, how they should be bestowed, and how received. Book V begins the second part with the words "In prioribus libris videbar consummasse

in the fourth book of the *Tusculan Disputations*. Consequently he considers (p. 75) Chrysippus one of the chief sources of *Seneca de Ira*. Whether we agree with Hirzel (*Unters.*, II, pp. 342-392) that Cicero took the substance of the *Tusculan Disputations* from Philo, or not, we cannot believe without further proof that Seneca took as his chief authority an author as old as Chrysippus. Perhaps we should ascribe a more prominent part to Sotion (cf. Allers, pp. 10 and 75).

<sup>2</sup> Part of the present article is, in substance, contained in my dissertation *Panaetii et Hecatonis Librorum Fragmenta*, Bonn, 1885, pp. 24-28.

propositum, cum tractassem, quemadmodum dandum esset beneficium, quemadmodum accipiendum. hi enim sunt huius officii fines: quicquid ultra moror, non servio materiae, sed indulgeo, quae quo ducit sequenda est, non quo inuitat." In this and the following book various special points are discussed and illustrated by examples. Of the seventh book Seneca says: "Reliqua hic liber cogit et exhausta materia circumspicio non quid dicam, sed quid non dixerim." This is the third and last part of the whole work.

This division into three parts was evidently intended by Seneca, though we cannot at once tell whether it originated with him or was adopted from the plan of the work or works which he employed. At any rate, we must treat the three parts separately.

The first two sections of the first book offer no indication of their origin. To be sure, the Stoic paradox "reddit enim beneficium qui libenter debet" (I, 1) is repeated II, xxx and IV, xxi, but that is at best but a doubtful indication of Seneca's indebtedness to the same authority in different portions of his work, without helping us to find out who that authority is.<sup>3</sup>

From section iii we derive more information. Seneca exhorts us to overwhelm the ungrateful with benefits. "Beneficiis tuis illum cinge, quorum quae uis quaeue proprietatis sit dicam, si prius illa, quae ad rem non pertinent, transsilire mihi permiseris: quare tres Gratiae et quare sorores sint," etc. The discussion of these questions concerning the Graces does not, as Seneca admits, pertain to the question. Yet he does not omit it. The natural inference from this is, that he found this discussion in the book from which he took what precedes, and the opening words of section v<sup>4</sup> seem to show that the same author is followed in the succeeding sections. Section iii, 9 we are told who this author is; for after mentioning Chrysispos as one who filled his books with such

<sup>3</sup> Cicero de Off. II, xx, 69 gives the same paradox in a somewhat different form.

<sup>4</sup> Sed quemadmodum superuacua transcurram, ita exponam necesse est hoc primum nobis esse discendum, etc.

useless questions, Seneca goes on: "Nam praeter ista, quae Hekaton transscribit tres Chrysippus Gratias ait Iouis et Eurynomes filias esse," etc. This evidently means: up to this point I have followed Hekaton, but add a little from Chrysippos.<sup>5</sup> Accordingly Chrysippos is quoted and criticised until (section v) Seneca returns with the words above cited to Hekaton. How much of what follows belongs to Hekaton does not immediately appear, inasmuch as there is no place where a new authority appears to be introduced. Section viii contains an anecdote about Socrates and his follower Aeschines which would certainly be likely to occur in a book by a collector of *Xpeîai* like Hekaton.<sup>6</sup> This might lead us to believe that Hekaton is followed at least to section ix, and if so, then somewhat further, though as such anecdotes were very common, not much importance is to be attached to them. The anecdote does not prove that Hekaton is the source of these sections, but adds a little to the probability that he who was followed a few sections before is not yet deserted.

The whole first book treats of the manner of conferring benefits, and the same subject is continued through the first seventeen sections of book II. Before II, xviii we meet with no clear indication of the author followed by Seneca, but a few hints point still to Hekaton. The story told II, x, of Arkesilaos who secretly put a purse under the pillow of a needy friend is also told by Laertios Diogenes (IV, vi, § 37), Plutarch (de adul. et amic. xxii) and the emperor Julian (Or. III, p. 103 D). Laertios not infrequently<sup>7</sup> cites the *Xpeîai* of Hekaton, and it is not improbable that the other two authors took the story, directly or indirectly, from that work, for Hekaton was one of the first and most noted collectors of such anecdotes, and it is certainly probable that Hekaton

<sup>5</sup> Apparently Chrys. *περὶ Χαρῶν*, cf. Philodem. de piet. col. XIV, 5 = Gercke Chrysippea fr. X. Hermes with the Graces mentioned also Plut. de r. r. audiendi XIII, p. 44 E and conj. praec. p. 138 C.

<sup>6</sup> On the life and writings of Hekaton see Panaetii et Hecatonis librorum fragmenta, pp. 18-29.

<sup>7</sup> VI, 32; VI, 95; VII, 26; VI, 4; VII, 172.



garnished his other works with the anecdotes he collected.<sup>8</sup> The beginning of section xiv, "Sunt quaedam nocitura impetrantibus, quae non dare, sed negare beneficium est: aestimabimus itaque utilitatem potius quam voluntatem petentium," may be compared with Cicero's words de Off. I, xiv, 42, "Videndum est enim primum ne obsit benignitas et iis ipsis quibus benigne uidebitur fieri . . . nam et qui gratificantur cuiquam quod obsit illi cui prodesse uelle uideantur, non benefici neque liberales sed perniciosi assentatores iudicandi sunt." The similarity of these passages becomes significant when we remember that Cicero is confessedly following Panaitios,<sup>9</sup> and that Hekaton was a pupil of Panaitios.<sup>10</sup> Seneca II, xv, 3 also reminds us of Cicero de Off. I, xiv, 42, 44, but we will recur to this point later.

Hekaton is again cited, II, xviii, as saying that those duties which imply reciprocity of action are difficult to regulate. But this cannot be separated from the following words, "omne enim honestum in arduo est," nor is there any break before section xix. That section and the next are evidently not derived from any Greek source, and were probably expressly intended by Seneca to make his work more popular with Roman readers by reference to matters with which they were familiar. In section xxi Hekaton is again cited by name, and Seneca censures him in these words: "Ineptum et frivolum hoc Hekaton ponit exemplum Arcesilai," etc. Seneca has no reason to disagree with Hekaton upon this point of detail unless he has been agreeing with him in what precedes, and the choice of the word *ponit* also seems to show that Hekaton put this inappropriate illustration at this point of the discussion and that Seneca objects to it largely on account of its position. So here, again, it seems that a passage of some length must be derived from Hekaton, and we must assign to him at least from xviii, 2 to xxi, 4 inclusive, with the exception, of course, of sections xix and xx.

<sup>8</sup> II, xvi contains a story about Alexander, and II, xvii one about Antigonos and a Cynic. This last is told also Plut. reg. et imp. apophth. Antig. XV and de vit. pud. VII.

<sup>9</sup> Cic. Ep. ad Att. xvi, 11, 2; de Off. III, ii, 7.

<sup>10</sup> Cic. de Off. III, xv, 63.

It has been already remarked by Zeller<sup>11</sup> that what we read III, xviii–xxviii about receiving benefits from slaves, with the exception of the illustrations in sections xxiii–xxvii, is derived from Hekaton. It would be natural enough for Hekaton to believe that a master could receive benefits or favors from a slave, for we find his teacher Panaitios treating justice toward slaves as a duty. Cicero following Panaitios says (de Off. I, xiii, 41), “meminerimus autem etiam aduersus infimos iustitiam esse seruandam, est autem infima condicio et fortuna seruorum, quibus non male praecipunt<sup>12</sup> qui ita iubent uti ut mercenariis, operam exigendam, iusta praebenda.” If justice toward slaves is worth advocating, it can only be because injustice is possible, so that the doctrine of Panaitios just cited is a negative statement of the doctrine that a master can receive benefits from his slave. As Seneca (III, xxii, 3) expresses it: “inter se contraria sunt beneficium et iniuria; potest dare beneficium domino si a domino iniuriam accipere.”<sup>13</sup> The doctrine advanced by Seneca coincides, then, with that of Panaitios, but it cannot be derived directly from him, for if it were, Seneca could not say (xviii, 1), “quamquam quaesitur a quibusdam *sicut ab Hecatone* an beneficium dare seruus domino possit.” The mention of Hekaton by name makes it certain that this whole discussion is to be attributed to him.

In the fourth book Hekaton is not once mentioned, nor is any other author except Epicurus (ii) and Plato (xxxiii) once each, and Zeno twice (xxxix), and these in such a way as to show that they are not the authors chiefly consulted, even if it were not, as it is, highly improbable that Seneca consulted them directly at all. On the other hand, there are sufficient indications that Hekaton is the chief authority followed in this book, as in the first three. This book continues those which precede it, both in matter and manner, so that we should not be justified in separating it from them. This is

<sup>11</sup> Phil. d. Griech. III, 1, p. 300, 2 ed. iii.

<sup>12</sup> That Chrysippos is referred to we learn from Sen. de Ben. III, xxii, 1, “Seruus ut placet Chrysippo perpetuus mercenarius est.”

<sup>13</sup> Cf. IV, xv, 1: “numquid dubium est, quin contraria sit beneficio iniuria?”

a negative argument for Hekaton, but there are also positive arguments. The influence of Panaitios becomes manifest by comparison of section xviii and following with Cic. de Off. I, iv, 11 and following, and section xxxiv and following with Cic. de Off. III, xxiv, 92 and following. This last passage of Cicero has been ascribed by Hirzel<sup>14</sup> to Hekaton, but his arguments do not seem to me conclusive.<sup>15</sup> Still, if Hekaton is not Cicero's authority at this point, Posidonios is, and he also was a pupil of Panaitios.

A comparison of Sen. de Ben. II, xv, 3 with Cic. de Off. I, 14 is instructive.

SENECA: Respiciendae sunt cuique facultates suae uiresque ne aut plus praestemus quam possumus aut minus. aestimanda est eius persona cui damus; quaedam enim minora sunt quam ut exire a magnis uiris debeant, quaedam accipiente maiora sunt. utriusque itaque personam confer et ipsum inter illas quod donabis examina, num quid aut danti graue sit aut parum, num quid rursus qui accepturus est aut fastidiat aut non capiat.

CICERO: Alter locus erat cautionis ne benignitas maior esset quam facultates, quod qui benigniores uolunt esse quam res patitur primum in eo peccant quod iniuriosi sunt in proximos; quas enim copias his et suppeditari aequius est et relinqui, eas transferunt ad alienos . . . 45 tertium est propositum ut in beneficentia dilectus esset dignitatis, etc.

The general similarity of the two passages is evident, but there is also a difference; Cicero (Panaitios) warns us against conferring benefits beyond our means, because by so doing we may injure others who have a just claim upon us. Seneca (Hekaton) does not touch upon this point. He says we should examine ourselves and the person we desire to benefit, and after due consideration should allot to each that which is most fitting, — we should regard the matter as if we were not personally concerned, and strike a balance between the needs and deserts of the persons interested. The same mode of action is elsewhere advocated by Hekaton, Sen. de Ben. II, xvii, 2: “adspicienda ergo non minus sua cuique persona est quam eius de quo iuuando quis cogitat. uolo Chryssippi nostri uti similitudine de pilae lusu;”<sup>16</sup> quam cadere non est

<sup>14</sup> Untersuchungen zu Ciceros philosophischen Schriften, II, p. 726.

<sup>15</sup> See Panaetii et Hecatonis fragmenta, p. 7 sq.

<sup>16</sup> Cf. II, xxxii, 1.

dubium aut mittentis uitio aut excipientis," and Cic. de Off. III, xxiii, 90: "quid? si una tabula sit, duo naufragi eique sapientes, sibine uterque rapiat an alter cedat alteri? cedat uero, sed ei cuius magis intersit uel sua uel rei publicae causa uiuere," and a similar tendency is evident in all the passages of Hekaton which Cicero cites.<sup>17</sup> This spirit is very noticeable in Seneca's fourth book de Beneficiis, especially in those sections which treat of the permissible and proper non-fulfilment of promises (xxxiv sqq.). For instance xxxvi, 2: "est aliquid, in eo quod promiseris perseuerare. est rursus multum in eo, ne indigno beneficium des. hoc tamen quantum est? si leue coniuicemus. si uero magno mihi aut detrimento aut rubori futurum, malo semel excusare, quare negaverim, quam semper, quare dederim," and xxxix, 3: "ad cenam quia promisi ibo etiam si frigus erit; non quidem si niues cadunt. surgam ad sponsalia quia promisi, quamuis non concoxerim; sed non si febricitauero. sponsum descendam quia promisi; sed non si spondere me incertum iubebis, si fisco obligabis."

So it seems to me certain that Seneca followed Hekaton in the fourth as well as the first three books; that is, throughout the first of the three parts into which the work is divided.

The second part of the work (books V and VI) contains little from which any conclusions as to its sources can be drawn. The questions discussed are, as Seneca says (V, i), connexa, non cohaerentia. Possibly, from the references to Kleantes (V, xiv, 1; VI, xi, 1; VI, xii, 2), who is not mentioned at all in the preceding books, we might infer that one of Kleantes' contemporaries or immediate successors furnished Seneca with material; but this is very uncertain. Probably Hekaton is followed here as in the first part. The questions discussed are such as might naturally have interested the Hekaton of Cic. de Off. III, xxiii, 89 sqq., as, for instance, the questions whether one can confer a favor upon one's self, and whether one ought to return thanks to one's self (V, vii

<sup>17</sup> De Off. III, xii, 49 sqq.; III, xv, 63; III, xxiii, 89 sqq.; and also in III, xxiv, 92 sqq., which gives additional strength to Hirzel's hypothesis that this passage is taken from Hekaton.

sqq.), and whether one should be grateful to those who have benefited him unwillingly or unwittingly (VI, vii sqq.). The passage (VI, xx sqq.) in which our indebtedness to the powers of nature (and the gods) is discussed, coincides in doctrine with the passage on the same subject in book IV (v sqq.), but elsewhere (VI, vii) it is taken for granted that no one need be grateful for the advantages derived from nature. Still, as this last passage represents rather a popular belief than a philosophical doctrine, the inconsistency is only apparent. Hekaton is cited once (VI, xxxvii) as authority for an anecdote, and this may perhaps indicate that his authority is followed in other matters as well, but for this there is no strong evidence. On the whole, however, as Hekaton is certainly the chief source of the first part, it is not improbable that he was also largely consulted for the second.

Book VII begins, after a few words of introduction, with the citation of a new authority, — Demetrius the Cynic,<sup>18</sup> for whom Seneca expresses the greatest admiration, saying that he is “uir meo iudicio magnus, etiamsi maximis comparetur.” He is here quoted as saying that it is better to have a few precepts of wisdom always at hand than to know many things and be unable to use them. This doctrine is elaborated through section i, and section ii begins with the words: “Haec Demetrius noster utraque manu tenere proficientem iubet.” It seems, then, that Seneca must be following Demetrius at least through the first section and part of the second.<sup>19</sup> Yet if this is the case, Demetrius cannot easily be distinguished from many other writers. Certainly section i, 7 shows a marked resemblance to Cic. de Off. I, vii, 22. The doctrines of section ii, “nec malum esse ullum nisi turpe nec bonum nisi honestum,” are common to Cynics and Stoics alike. Where Demetrius is mentioned again (section viii) it is rather as a brilliant example of cynicism in his practical life than as a writer, and Zeller is certainly

<sup>18</sup> Zeller, *Phil. d. Griech.* III, i, p. 687 sq. ed. ii.

<sup>19</sup> Zeller l. c. thinks not. Little is known of Demetrius' writings, and though he is cited several times by Seneca, it does not appear that his writings are referred to so much as verbal communications.

right in saying that the following sections are not dependent upon him. Section xiv discusses the question whether one who has tried to return a favor is freed from obligation even though his efforts have met with no success. This point has already been touched upon (II, xvii; III, ii. sqq.). So the passage in section xxxi in which the various degrees of ingratitude of mankind toward the gods are mentioned reminds us of the passages referred to above (IV, v sqq.; VI, vii and xxii sq.) which treat of the same subject, and the advice given in this section, that we continue our beneficence in spite of ingratitude, brings us back to the "beneficiis tuis illum cinge" of I, iii. In short, though there is nothing in this book which points clearly to any one author, it agrees so well in every way with the previous books,<sup>20</sup> that I am inclined to believe that this also is mainly derived from Hekaton. If this is the case, the division of the whole work into three parts was probably found by Seneca in the work of Hekaton.

No work of Hekaton is known corresponding in title to that of Seneca, but we know from Cicero<sup>21</sup> that Hekaton wrote a work *περὶ καθήκοντος* (de officiis) which contained at least six books. It is very probable that the "beneficia" were treated at length in this work,<sup>22</sup> and that this is the main source of Seneca de Beneficiis.

<sup>20</sup> The paradox of Bion in section vii reminds us of similar paradoxes in V, xii and xiv.

<sup>21</sup> De Off. III, xv, 63; III, xxiii, 89.

<sup>22</sup> Cicero treats of this subject cursorily, De Off. I, xiv, 42 sqq.; II, xv, 52 sqq.

IV. — *On Southernisms.*

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It is perhaps not entirely proper to give this paper the title "Southernisms," for, though it was intended originally to discuss only usages peculiar to the South, it has been ascertained by much correspondence, that there are few Southern expressions that are not known in some parts of the West also. It is as natural that one should hear "Southernisms" in Ohio, Indiana, and Illinois, as "Yankeeisms" in Michigan, Minnesota, and Wisconsin. One of my correspondents, a professor, now living in Ohio, went as a little boy from North Carolina to the Northwest. His wife is from Wisconsin, but descended from a New England family. The professor often remarks on some word: "My wife says she never heard this from anybody but me." He suspects naturally and rightly that the expressions have clung to him from his boyhood associations in North Carolina. Doubtless, too, the fact that for several years during the Civil War so many thousands of Union soldiers were quartered in southern States had its effect in the propagation of Southern provincialisms in the Northwest.

A gentleman from Ohio, who is a close observer and fond of collecting peculiar idioms, has attempted to indicate for me the words that were imported during or after the war from the South into Southern Ohio. He says the word *powerful* (very, exceedingly) was heard infrequently before the war in Ohio, but since then, among the laboring classes, especially among the descendants of refugees from Virginia, Kentucky, and Tennessee, it is used every day. So *whindle* (to whine) is coming into use and *driver* (overseer) is beginning to be used even by intelligent people. *Long sweetening* (molasses), he says, came to them from Virginia, and is still used in remote districts. He mentions as recently imported

*goobers* (peanuts), *pickaninny* (negro child), *tote* (carry), *tote fair* (deal squarely), "*like all wrath*," *sandhillers* (inhabitants of sandy districts), *season* (shower of rain), *savigrous* (savage), *plumb* (entirely). This gentleman has heard in Ohio most of the words which I shall discuss as having old English or provincial English authority, and not a few of those which are, so far as I know, without such authority. It would be easy, of course, to err in ascribing a Southern origin to usages of this kind that prevail in the West. For the words in my list that have old English or provincial English authority were once used — many, if not most, of them — in New England and the old Middle States, and may in many cases have been carried to the West from those States, rather than from the South. But wherever a word is still used in the South, and there seems good reason to suppose that, if used in the West, it was borrowed from the South, it has been included in the following list.

The same plan has been pursued in preparing this paper that was followed in the former paper on the same subject (Transactions for 1883, Vol. XIV), namely, to send to acquaintances in different States lists of words for criticism. Of course, however, no one knows all the dialect of his State or section, and hence it cannot be hoped that the list of words is more than measurably correct.

Of one thing I am sure: the subject of provincialisms, and of Southern provincialisms especially, is worthy of investigation. And now is the time to collect these peculiarities, before the great change which is going on in the South shall have swept away most of them, or spread them abroad over the country without label of parentage or original home. But the only safe method in making such a collection would be for observers who are fond of dialect study to make glossaries of provincialisms current in limited sections. A comparison of such glossaries would give safe results. I have on hand a large mass of such material for Tennessee, especially for the mountain districts, and may at some time attempt to compile such a glossary for my adopted State.

The discussion is here confined to words that have old



English or provincial English authority, but appended is a list of some of the most common Southern expressions — very many of them only vulgarisms — that have not, so far as I know, such authority.

1. To *battle* clothes, 'to beat' them, in washing. I presume that it is a diminutive of the word *bat* (noun and verb) 'to strike,' which Halliwell mentions as used in the North of England, and Jamieson (Scottish Dictionary) gives for Scotland. Etymologically it is the same, too, with *bat*, 'to wink' the eyes, used still in the South and Southwest. The French *battre*; Goth. *batt-a* (?). It is very common in the retired parts of the South. In my boyhood in South Carolina I rarely saw washing done in any other way than as follows: the clothes were boiled, then scrubbed with the hands in cold water, then laid on a flat surface and *battled*, i. e. 'beaten with a heavy paddle' called a *battling-stick*, and finally rinsed. But as washboards come into use *battling* goes out; and so the word is becoming obsolete.

2. *Battling-stick* is the name of the 'paddle or mallet' with which the clothes are *battled*. Dr. Johnson defined *batlet* as "a square piece of wood with a handle used in beating linen when taken out of the buck." The thing was well known in English dialects. Wright (Provincial Dictionary) gives the following terms for it: *batler*, *batlet*, *battling-staff*, *batstaff*, and *batleton* (Shropshire). Halliwell quotes Hollyband, Dictionarie, 1593: "a *beetle*, which laundrers do use to wash their buck and clothes." The fact that according to Halliwell *batler* was also the term for "a small bat to play at ball with" would indicate the origin of the word, if it was not clear of itself. Halliwell gives also "*battling-stone*, a large smooth-faced stone, set in a sloping position by the side of a stream, on which washerwomen beat their linen to clean it." Nares (Glossary) quotes the following, among other examples of its use: —

"And I remember kissing of her *batlet*, and the cow's dugs that her pretty chopped hands had milked." (Shakespeare, As You Like It, ii. 4.)

3. *Biddable*, "obedient, tractable, North," Halliwell defines it, and Jamieson says "obedient, pliable in temper, as a *biddable bairn*, a child that cheerfully does what is desired." He gives also "*biddableness*, disposition to obey; *biddable*, obediently." I have been familiar with the word in this sense in South Carolina all my life, and it is so used in East Tennessee, Georgia, and no doubt elsewhere

(Ohio). "But they're *biddable* little creeters an' 'pear like goin' to be industr'ous." R. M. Johnston. If I mistake not, it is applied to a servant, as well as to a child, and to a horse.

4. *Bealing*, a 'boil or sore.' Very common in East Tennessee, and known also in the West. It is said to be Irish also. Jamieson gives "*beilin*, a suppuration." Hall. has *beal*, 'to suppurate,' and *beal*, 'a boil, a hot, inflamed tumor,' and quotes from Cotgrave, "*bealing*, matter." A figurative use of the same word is evidently "*bealing*, big with child." Kennett, Ms. Lansd. 1033 (quoted by Halliwell). Etymologically it is the same with *bile* and *boil*.

5. *To cacky*, '*album exonerare*.' Webster gives to *cack* in this sense from Pope. It may still be heard in East Tennessee. Jamieson has *cackie* in this sense (generally used in regard to children). He has also "cacks and cackies, human ordure" and "kacky, to befoul with human ordure." He states that the word has been of almost universal use among Western natives; e. g. C. B. *cack-u*; Ir. Gael. *cac-am*; Teut. *kacken*; Icel. *kuck-a*; Ital. *cac-are*, O. E. *cacke*; A. S. *cac*; O. Fr. *cac-a cac-ai*; Span. *cac-a*. A. S. *cac-hus* and Teut. *kackhuys* = *latrina*. The Greek is *κακκίω*.

*Hockie* is used in East Tennessee among little children, which may be connected with the original word "cacky," as also the exclamation of disgust used by an older person to a child that has befouled itself.

6. *Comb* of a house, i. e. 'apex of the roof,' the ridge. It is very common in the South, and known in the West. Halliwell gives it as "a sharp ridge, North." Jamieson says in Ayrshire it is "the crest of a hill." Our use is merely an application of the provincial English and Scotch. An old gentleman in Massachusetts has heard the term *comb* of a hatch (nautical).

7. *To contrary*, 'to oppose.' Still used in the Cumberland Mountains in Tennessee, and elsewhere in East Tennessee perhaps. A typical expression there would be "quit contraryin' that child." Halliwell gives it "to vex, to oppose"; Jamieson, "*contrare*, to oppose, thwart." Chaucer (Merchant's Tale, 14654) says, —

"Let us namoore wordes heer-of make,  
For sothe I wol no lenger you *contrarie*."

Todd's Johnson gives some good examples: "When I came to court I was advised not to *contrary* the King." (Latimer.) "Finding in time the force of it, he would no further *contrary* it, but employ all

his service to medicine it." (Sidney.) "You must *contrary* me." Shakespeare, Rom. & Jul., i. 5. "If they could have *contraried* him for any falsity." Donne, Hist. of the Sept., p. 217. "I will not *contrary* your majesty; for time must wear out that love hath wrought." Lyly, Alex. and Comp., iii. 4.

It may be said by the way that the pronunciation of the adjective *contrary* which appears at least four times in Shakespeare, as well as in Spenser and Chaucer, is by no means obsolete. Even the adj. *contrarisome*, which Jamieson gives, may be heard.

8. *Endurable*, for 'durable,' may still be heard in some parts of Tennessee, and no doubt elsewhere (Ohio). I heard myself last summer a "foot-washing" Baptist preacher in Craddock's Great Smoky Mountains say, "Stone is the most *lastiest*, the most *endurablest* material there is"; and I heard a negro at Fisk University a year ago translate *perennius aere*, "more *endurable* than brass."

9. *Cymbling* or *simlin*, a 'variety of squash.' This and not squash is the universal name for the fruit in the South, as a professor at Vanderbilt University, from New York, found out when he ordered a *squash* and failed utterly to make the huckster understand. "The line runs right acrost my *simblin'* patch," said one of Joel Chandler Harris's characters in the *Century* (April, '83), and one of Craddock's (*Atlantic*, Jan., 1880) says, "I'll break that empty *cymlin* head of yourn." Beverly (Hist. of Va., p. 124) derives the name, with the approval of Bartlett and Prof. Schele De Vere, from the *cymnells* or lenten cakes, which the fruit is said to resemble somewhat. In Somerset the term is *simlin*. The fruit seems to have been formerly called *cimnel* in New England, for Prof. Schele De Vere (*Americanisms*) quotes from the New England Crisis, 1675:—

"When *cimnells* were accounted noble blood  
Among the tribes of common herbage food."

10. To *fair* off or *fair* up, for 'clear off' or clear up, is marked Southwestern in Bartlett. It is very common, it is true, in the South, but was evidently imported from Scotland. Jamieson gives "to *fair*, to clear up, applied to the atmosphere in reference to preceding rain." And Mrs. Carlyle in one of her letters (No. 218) writes: "A thousand thanks for the primrose roots, which I shall plant as soon as it *fairs*."

11. To *feaze*, Webster says is obsolete, in the sense harass, worry or tease (Halliwell); but in the South it is still used intrans., meaning to be worried, fret, fume = to be in a feaze. Prof. Schele De Vere quotes from Chaucer:—

"And thereat came a rage and such a *vese*,  
That it madd all the gates for to rese";

and from Wicliffe "water that gaderid togider having no *fysse*." "It comes," he says, "from the A. S. *fysan*, used to denote the rapid and noisy movement of water." It once had as strong a meaning as 'put an end to'; e. g. :—

"H' as given me my 'quietus est'; I felt him  
In my small guts; I'm sure he has *feezed* me." (Beaum. and Fl.)

Nares gives to *pheeze* in the sense of beat, humble, chastise.

It is also used trans. in the South in a sense close akin to disturb, as the following example will show. A professor in Vanderbilt University speaking recently of a teacher in Kentucky, said "nothing *fazes* him."

12. *Fice* (fyce or phyce) is the name used everywhere in the South, and in some parts of the West, for a small worthless cur. "You've seen these little *fices* a-runnin' around, growlin' and snappin' when two big dogs cum together. They are just as keen to get up a row and see a big dog fite as a store-clerk or a shoemaker, and seem to enjoy it as much." Bill Arp. Prof. Schele De Vere is no doubt right when he says: "It is evidently the last remnant of the old English foisting-cur, quoted as foisting hound in Wright's Prov. Dict. Nares gives nearly the whole process of gradual corruption: *foisting, foisty, foist, fyst, fyce*."

13. *Haffen* for half, which Craddock uses so much, as a "haffen pone of bread," has been criticised as not used in East Tennessee. Whether it is or not, it has the authority of Chaucer:—

"I wole and comaunde thee,  
That in oo place thou sette, alle hoole,  
Thyn herte, without *halfen*-doole  
Fro trecherie and fro sikernesse."

14. *Ill*, 'vicious,' is common in East Tennessee, and according to Bartlett, also in Texas, where they ask, "Is your dog *ill*?" meaning vicious. Prof. Schele De Vere says, too, that in Texas "an *ill* fellow" means a man of bad habits. I heard a man in the Smoky Mountains say, "Some rattlesnakes are *iller'n* others"; and another said that "black rattlesnakes are the *illest*." Jamieson gives "*ill for*, having a vicious propensity to anything" (Aberdeen), which is very nearly the sense given above. Close akin to this is also the following from Bacon's Essays: "Neither is it ill air only that maketh an ill seat, but ill ways, ill markets, and *ill* neighbors."

15. *Lasty*, 'lasting, durable,' as this is "a lasty piece of goods." (See example under *endurable*). It is known in Ohio. Halliwell gives it as = lasting (North). Jamieson says "*lastie*, durable," and quotes a proverb, "If you be hasty, you'll never be *lasty*" (said ironically to lazy people). He gives also "*last*, durability, lastingness."

*Lef' be*, for 'let be,' or 'let alone,' as "Ef Vander air *lef' be*," is used in Virginia, and perhaps also in East Tennessee. Close akin to it are Sut Lovin'good's expressions, "*lef' alone*," "*lef' loose, lef' out*." Thackeray has somewhere the expression, "*Leave go my 'and*," and Chaucer "*lefte her lye*."

16. *List*, 'a bed,' and *to list*, 'to make a bed' (of a cotton row). It is common in South Carolina. Bartlett quotes from the U. S. Gov. Report from that State: "The next thing is *listing*, done with the hoe and making the bed where the alleys were at the previous raising of the crop, and the alleys being made where the beds were before." I know no direct precedent for this in old English; but the most natural explanation seems to me to be that listing meant originally marking off in rows, in the sense of *list*, a boundary, *to list*, set the bounds to, mark off, e. g. to list a field for a tournament. From the sense of marking off rows, it could be easily transferred to making the rows, i. e. hilling them up.

17. *Low*, 'short,' as "a low chunky man," is still very common in the South, and known in West. "Mr. Cleveland is a reformer of the boldest sort; he is for reforming the tariff, as Mr. Randall is, but he would no more reform it by a horizontal reduction than he would cut off the heads of tall and *low* men to equalize the tariff." Nashville *American* editorial, March 4, 1885. Cf. Creech (in Johnson), "And *low*-built bodies are the growth of Spain." George Eliot (Daniel Deronda, i. 192) speaks of "a girl hardly more than eighteen, of *low*, slim figure." Cf. Ezek. xvii. 6, "And it grew, and became a spreading vine of *low* stature."

18. *To norate*, 'to rumor,' 'to spread by report,' is a vulgarism not uncommon in the South. "We deputize Rob and Lincoln to '*norate*' it round that we are on the hunt for gayety." Sunny Side of the Cumberlands. "Purty soon it was *norated* around that Ike was going to banter me for a rassel and shure enuff he did." Bill Arp. Halliwell has "*noration*, rumor, speech." Var. Dial. The word is probably a corruption of narrate, or possibly of orate.

19. *Outen*, 'strange, queer,' is a Southern vulgarism. "Brek Rabbit wuz de *out'nes'* man." Uncle Remus. Halliwell gives it as

"strange, foreign"; and "*outener*, a non-resident, a foreigner. Linc." Uncle Remus's use of the word is evidently derived from that given in Halliwell. It may be added that the vulgar Southern pronunciation of the preposition *out* is *outen*. "A Suggs to be humbugged! His own Jack to be taken *outen* his hand." Simon Suggs.

20. *Piggin*, "a small wooden vessel with an erect handle, used as a dipper." So Webster defines correctly, but says nothing of the locality in which the word is used. It is still common in country districts all over the South. An old gentleman from Massachusetts informs me that he has heard it used in the sense of a large wooden dipper; another that he has heard the form *biggin* in New England. Wright (Prov. Dict.) defines *piggins* as "small wooden vessels, like half-barrels, with one stave longer than the rest to serve as a handle." Jamieson also mentions it as "a small wooden or earthen vessel," used in Dumfries. Todd (Johnson) says that it is an old word, and quotes from Sherwood's Dictionary, "Of drinking cups divers sorts we have: some of elm—broad-mouthed dishes, noskins, whiskins, *piggins*."

21. *Pomped*, for pampered, I heard from a herder in the Great Smoky Mountains last summer, who spoke of a certain cow as "*pomped up*." Halliwell gives the word in this sense.

22. *Punk* seems to be still used for prostitute among the older generation in Virginia. It was common enough in Shakespeare's time. Nares says it was growing obsolete in his time, but mentions its use by Butler, Dryden, and other later writers. *Punk*, at least in a certain Virginia college, is used as the name of a box of good things from home.

23. *Queer*, as "I feel *queer*," i. e. 'sickish or bad.' Prof. Schele De Vere says that the word has not in America—as it has in England—"the sensation of sudden illness or serious injury." But in the remark (which he quotes) of the countryman to the newly arrived English medical professor at the University of Virginia: "Look here, Doctor, you haven't by chance any salts about you? I feel sorter *queer*," the word evidently refers to sickness. I have found by inquiry that *queer* in this sense is not uncommon in the South.

24. To *red* or *red up*, as "red up a room," i. e. 'to make ready,' is still common in East Tennessee, and I have found one example in a New England Sunday-school book. It is not unknown in Ohio. It is the same stem with *rid*, doubtless, being used in Scotland (acc. to Jamieson) as verb, adjective, and noun. The primary meaning

seems to be 'to *clear*,' then 'to clean up,' 'to put in order'; then that which is cleared or cleaned up (clearance, rubbish, "the red o' my plate"). Jamieson gives abundance of examples in all these senses. Halliwell quotes from Robin Hood, "E'er any of them could *red* their een." He gives *redine* in the same sense, quoting from Morte Arthure: —

" Whene he thys rewmes hade *redyne*, and rewlyde the pople,  
There rystede that ryalle, and helde the rounde tabylle."

Jamieson gives another use of *red*, as "to red the head or hair, to comb out the hair," and Halliwell and Wright have it in the same sense. A woman in East Tennessee to-day speaks of *redding* up her hair of a morning, when it needs combing.

25. *Redding*-comb, or *reddying*-comb, that is, the comb used to clear out the hair when tangled and long, as "Where's the reddin'-comb? I want to do up my hair." It is the opposite of *tuck*-comb. It is used in East Tennessee. Wright gives it from Lancashire as "Reddying-comb, a large tooth comb, the teeth of which are wide apart."

26. To *reluctate*, 'be reluctant,' is marked obsolete in Webster, but I have heard it within the past year from one of the Southern Methodist bishops: "You *reluctate* at giving up the good opinion men have of you." He told me that he got it from his old Scotch-Irish professor, who died a few years ago at the age of ninety or more. Cf. *Decay of Piety*: "Men devise colors to delude their *reluctating* consciences."

27. *Ridgling* or *ridgil*, defined by Webster as "the male of any beast half gelt." Dryden has it: "And ware the Libyan *ridgil's* butting head." H. Tooke says (Todd's Johnson) it is from "Sax. *rig*, the back, *quasi* righold, *quia* *testiculi* (*sive* *alter testiculus*) *intra dorsum retinentur, neque in scrotum descendunt*." It is still used in Tennessee and the West in the sense given by Webster, but has been corrupted into *riginal*, and would-be correct people say *original*. I think it has sometimes in the Southwest also the second meaning. Wright gives *ridgil*, *riggot*; Jamieson, *riglan*, *rigland*.

28. *Ridiculous*, 'outrageous.' Halliwell says, *sub voce*, "This is used in a very different sense in some countries from its original meaning. Something very indecent and improper is understood by it; as any violent attack on a woman's chastity is called very ridiculous behaviour; a very disorderly and ill-conducted house is also called a *ridiculous* one." Jamieson speaks of unseasonable weather as

"ridiculous weather." In the South we often say, "That's a *ridiculous* affair," when we really mean outrageous. It seems to be so used sometimes in the North.

29. *Sashararer*, a corruption of *certiorari*. In "Sut Lovin'good's Yarns" (East Tennessee) occurs this sentence: "Arter I got dun work, I tuck me a four finger dost óve bumble-bee whiskey, went up into the lof' and fell asleep a thinkin' 'bout bein' a rale *sashararer* lawyer, hoss, saddil bags, an' books." Halliwell gives it in the sense here mentioned. Nares says the word was commonly pronounced *siserara*, but quotes the following example of *sasarara*: "They cannot so much as pray, but in law, that their sins may be removed with a writ of error, and their souls fetched up to heaven with a *sasarara*." Revenger's Trag. O. Pl., iv. 379. He mentions a passage also where it is spelt *sesarara* (Puritan, iii. 3). The word occurs in the Vicar of Wakefield (ch. 21): "'Consider, my dear,' cried the husband, 'she is a gentlewoman, and deserves more respect.' 'As for the matter of that,' returned the hostess, 'gentle or simple, out she shall pack with a *sassarara*.'"

30. *Smidgen*, 'a small bit, a grain,' as "a *smidgen* of meal," is common in East Tennessee. "He broke it all to *smidgens*" is a common expression. It is doubtless only a corruption of the provincial English *smithen*, which Halliwell says is used as a verb in the North of England, meaning to "scatter meal on the board before baking oat-cakes." It is probably close akin to *smitch*, *smithers*, *smithereens*, which are used in the United States, as well as in England.

31. *Soon*, for 'early,' and *vice versa*, is a misuse common in the South and perhaps West. I should have supposed that the above was well-nigh universal, if all my Northern correspondents, except two from the West, had not disclaimed knowledge of it. Bartlett says it is Southern. An example sent me from East Tennessee is, "You must get up *soon*, or the corn won't grow." "*Soon* in the morning" is very common all over the South. It occurs even in Mr. Maurice Thompson's "A Tallahassee Girl." An example of the opposite misuse is the following taken from a shop window in Nashville: "This whole stock must be closed out as *early* as possible." *Soon* is even used as an adjective, but this is confined to the illiterate, e. g. "Brer Rabbit wuz a monstus *soon* beas'." "Ned were a *soon* boy, you bet." Southern sketch in *The Current*.

Webster gives *soon* for *early*, but quotes only an example from the Bible (Ex. ii. 18), "How is it that you are come so *soon* to-day?" I



have been surprised to find so many examples of the misuse in the earlier English, e. g. Roderick Random (p. 336): "At what hour does he commonly rise?" "Sometimes *sooner*, sometimes later," said he. Chaucer (Rom. of the Rose, 23) says: "I wente *soon* to bed, as I was wont to doon, and fast I slept." From Sidney we get an example of its use as an adjective: "—after these wars, of which they hope for a *soon* and prosperous issue." Shakespeare, too, says, "Make your *soonest* haste" (Ant. and Cleop., iii. 4); "and the gentlest gamester is the *soonest* winner" (Henry VIII., 6, 120).

See, further, the use of *early* for soon in Ps. xlvii. 5, "God shall help her and that right *early*"; Ps. ci. 8, "I will *early* destroy all the wicked of the land"; Ps. xc. 14, "O, satisfy us *early* with thy mercy."

32. *Stinted*, 'in foal.' The word was printed, in this sense, in a catalogue of live-stock for sale at Nashville a year or two ago. Halliwell and Wright give it as an adjective, meaning in foal, used in the West of England.

33. *Sudden*, 'hasty' or 'quick-tempered.' Craddock makes one of her characters say, "He is a mighty *suddint* man." This use of the word in East Tennessee has been doubted, but it is well authenticated in some other sections. Halliwell gives *sudden*, 'abrupt', as used in the South of England. Chaucer speaks of "this *sodeyn* Diomede" (Tr. and Cr., v. 192). Shakespeare uses it several times in this sense.

Another use of the word which still obtains in the West, I am informed, is "Be mighty *sudden* (i. e. 'quick') about it." This, too, has Shakesperian authority, e. g. "Let us both be *sudden*" (Tempest, ii. 1); "Therefore I will be *sudden* and despatch" (John, iv. 1).

34. *Sweltry*, for 'sultry,' is common in Texas and Tennessee; and is doubtless not unknown in the North. Halliwell gives it as "overpoweringly sultry," and quotes from Honours Academie (1610), i. 18: "But as we see the sunne oft times, through over *sweltrie* heate | Changing the weather faire, great storms and thundercraks doth threat." It is of course the regular formation from *sweller* (swelt, sweltan, A. S.), and sultry is the corruption.

35. *Swipe*, 'a blow,' as "Jack made a *swipe* at him with his knife," though not very elegant, is not uncommon in some parts of the South, and doubtless West also. Jamieson defines the verb, "to give a stroke in a semicircular or elliptical form, as when one uses a scythe in cutting down grass"; and the noun as "a stroke fetched by a circular motion." A vulgar but strong expression in the South

for a severe beating is, "He *swiped* up the very earth with him," or "He *swiped* the whole thing out"—in these cases meaning about the same as sweep. The etymology is evidently the same as that of sweep.

36. *Usen*, 'accustomed.' A negro would say, "I ain't *usen* ter dat." It is vulgar, but not confined to the negroes. "*Usened* to dodge" occurs in one of R. M. Johnston's stories. Halliwell has *usaunt* = "using, accustomed," and Chaucer has *usaunt* (of which *usen* is a corruption) :—

"A thief he was of corn and eek of mele,  
And that a sly, and *usaunt* for to stele." (Reeve's T., 3940);

and again : "He that is *usaunt* to this synne of glotonye, he ne may no synne withstonde." (Parson's Tale.)

37. *Weddiner*, according to Prof. Schele De Vere, "designates in Virginia the persons in attendance on the bridegroom." He quotes from a poem in the Cumberland dialect : "The *weddiners* just took gluts apiece." Halliwell and Wright give the word with exactly this meaning.

38. To *whindle* or *whinnel*, 'to cry peevishly, to whimper' (used of a child), is very common in East Tennessee. Wright has *whindle*, *whingel*, and *whinnel*, all meaning to whine ; so Halliwell *whinnel*.

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List of common Southern expressions—many of them vulgarisms—that have not, so far as I know, either old English or provincial English authority.

*And all* ("It seemed so sorter lonesome *an' all* roun' home, with jes me and Pap"); *what and all*; *ambia* or *ambeer* (tobacco-juice); *banquette* or *bankit* (sidewalk in New Orleans); *boy* (negro man, often so styled in South before the war); *branch* (brooklet); *break* (a sale of tobacco at opening of hogsheads in Virginia); *bright* (used of color of light mulatto); *buck-ra* (for boss or master in South Carolina); *by sun* (an hour by sun = before sunset); *cavort* (curvet, of a horse); *chiravari* (pron. chivaree, sort of horn-serenade); *court-house* (county-town in Virginia and South Carolina); *cracker* (poor white); *deedies* (young fowls); *differ* (difference); *do don't* (please don't); *disfurnish* (deprive); *draught* (valley of any stream smaller than a creek); *driver* (negro overseer); *element* (sense, as "He's got sich er *element* in him"); *evening* (afternoon); to *flinder* (go fast); *freeze* (frosty weather); to *fraggel* (to rob); to

*go by* ("Won't you *go by* and stop"); *goobers* (peanuts; called also ground-nuts, ground-peas, goober-peas); *gumbo* (kind of soup); *hopping-john* (stew of rice and peas); *how come* (= how, or why); to *house-keep* (for *keep house*); *infaire* (groom's wedding dinner); to *kick* (to reject a suitor); *lie* down (go to bed); *light-bread* (loaf bread); *light-wood* (pine kindling); *long sweetening* (molasses); *short sweetening* (sugar); *look over* (overlook); *master* (excellent); *may-pop* (may apple); *marsh-tackey* (marsh pony); *oodles* or *oodlins* (large quantity); *paddies* (pantalets); *passage* (hall); *pick-aninny* (negro child); to *pitch* (college term = English "pluck"); *plumb* (entirely); to *pon'* (pledge); *pone* (small loaf of corn-bread); *pretty* day, *pretty* weather; to *projeck* (to experiment); *prong* (fork or branch of a river); *punchcon* floor (one made of roughly hewn logs); *put past* ("I wouldn't *put it past* him"; insinuation of guilt); *quile* (coil); *rank* (as "Haunts was mighty *rank 'bout* dar"); *reverent* (undiluted, of liquor); *roanoke* (Indian shell money); *roughness* (fodder, etc.); *sandhillers* (poor whites of sandy districts); *school-butter* (challenge to country school); *scuttler* or *streakfield* (striped lizard); *season* (shower of rain); *savigrous* (for vulgar *savagerous*); to *sick* (to set dogs on); *smacked* (ground—as *smacked* corn); *sooi* (call to frighten hogs); *spi't* (as "He's he ve'y *spi't* (spirit) an' image"); *strapped* (out of money); *suit* of hair (head of hair); *suke* (call to cow); *sure-enough* (adj. genuine); *switched* (as "I'll be *switched* if I do"); *tacky* (common), *ticky* in Kentucky; *tote* (to carry); *tote fair* (deal fairly); little *tricks* (little ornaments); *trot-line* (line, with fish-hooks attached, stretched across a stream); *use* (as "I have no *use* for him"—don't like him); *woodoo* (negro-conjurer); *watch-out* (look out); *we-all* and *you-all*; *which* (among common people, a polite way of saying, "I don't understand"); *like all wrath*.

[NOTE.—The writer of this paper will be glad to receive from any quarter suggestions and corrections as to the use of words discussed. He takes this opportunity to express his obligations especially to Dr. N. V. Speece, Quincy, Ohio, Professor T. C. Karns, Knoxville, Tenn., and Professor E. Alexander, Chapel Hill, N. C.]

V.—*The Sounds o and u in English.*

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In this paper I propose to examine the history and development of the short sounds of lower pitch than *a*. In Old Germanic these may be supposed to be *o* and *u*; in OE. they are *o*, *eó*, *u*, and *y*; in NE. they are represented by the sounds heard in *not*, *nut*, *worth*; but I shall consider together with these the sounds *O<sup>a</sup>*, *O*, *U*, *I*, and the diphthongs *ai* and *au* in order to complete in this paper the history of NE. sounds begun in 1881 and continued in the paper published in the Transactions for 1885. For the same reason all NE. letters, not there treated, will be treated in this place. These are, *o*, *oa*, *oe*, *oo*, *ou*, *u*, *ue*. There will then only remain, to complete the history of OE. vowel sounds, to examine the development of the OE. long vowels and the history of long vowels in OG.

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No OE. words that can be traced to roots with the vowel *a* in Indo-European are regarded as having developed an *i* or *u* in OG. Words from *a*-roots therefore, whether they show in OE. *o*, *u*, *y*, *ū*, or *ȳ*, are regarded as derived from OG. words with *a*. This is justified by the cognate dialects. On the other hand, all words from Indo-European *u*-roots are regarded as retaining that vowel in OG., whatever sound they may assume in OE. This also is justified by the cognate dialects. We have then first to consider the development of Indo-European *a* = OG. *o*.

SECTION I. — OLD GERMANIC VOWELS.<sup>1</sup>

A. — OG. *o* = OE. *o*. OG. *o* is retained in OE. before liquids, mutes, and fricatives. In some cases, however, *o* before liquids becomes *u* (see § I, B), and in all *-i* and *-ja* stems it undergoes umlaut to *y* (see § I, C).

bolla, ON. bolli : cp. OHG. botōn and ON. ballo, böllr, Gr. φάλλος ;  
F. 209.

bolster, ON. bōlstr, from the same root ; F. 209.

bolt, ON. bolti, OHG. bolt, from the same root ; F. 209.

bord, G. baurd, ON. borð, from beran, I, b ; F. 203.

brodr (breord, briord, brerd), ON. broddr, OHG. brort and prart :

cp. ἀφλαστον, fastigium, and Skr. bhr̥shti ; F. 207, Schade 85.

cnotta, ON. knūttr, OHG. chnodo, Lat. nōdus, Skr. gaṇḍa ; F. 49.

col, ON. kol, OHG. kols : cp. Root gvar ? F. 48.

dor, ON. dyrr, G. daur, OHG. tor, Lat. foras, Skr. dvāra ; F. 151.

dolg, ON. dōlg, OHG. tolc (G. dulgs ?) ; F. 152.

fol, ON. foli, G. fula, OHG. folo, Gr. πῶλος ; IE. R. pal ; F. 181.

Lat. pullus is another word.

folc, ON. fōlk, OHG. folc, R. par ; Schade 210, F. 189.

folgian, ON. fylgia, OHG. folgōn, R. park ; Schade 210, F. 182.

folm, OHG. folma, Lat. palmus, Gr. παλάμη ; F. 181.

for, ON. for, OHG. fora, Lat. proe, Skr. pra ; F. 176.

forma, ON. frum, OS. formo, Gr. προμος, Skr. parama ; F. 177.

OE. also fruma, see I, B, and *fēorma*, Leo, Glossar, 537.

frox, ON. froskr, OHG. frosc : cp. OE. froga, frocga ; F. 192.

god, ON. G. guð, OHG. got ; F. 107, Schade 342.

gold, G. gulp, ON. gull, goll, OHG. gold, Old Bulg. zlato ; F. 103.

gor, ON. gor, OHG. gor, Lat. haru-spex, Gr. χαλαξ ; F. 102.

hoga, ON. hugr. G. hugo, Lat. cunctari, Skr. çank ; Schade 428, F. 77.

hol, ON. holr, OHG. hol, from OG. helan, I, b ; F. 70.

holm, ON. hōlmr, OS. holm, Lat. culmen, Gr. κολωνός, R. kal ;  
Schade 414, F. 71.

<sup>1</sup> In the list which follows, and in all others in this paper, the cognate words are given from the other Germanic dialects only so far as is necessary to fix the OG. form, and other related words are added from the other languages to fix the primitive root. Further details may be found in the places referred to at the close of each series of words, where F. stands for the third volume of Fick's *Vergleichendes Wörterbuch* and Schade for his *Alt-deutsches Wörterbuch*, 2d edition. No words, not Old Germanic, have been admitted, so that many familiar words do not appear in the lists, which are, however, intended to be complete.

- holt, ON. holt, OHG. holz, Gr. κλάδος; F. 72.  
 horn, ON. horn, OHG. horn, Lat. cornu, R. kar, Skr. çar; F. 67.  
 hors, ON. hross, OS. hros, OHG. ros: cp. Lat. curro, Skr. car; Schade 426, F. 66.  
 horsc, ON. horskr, OHG. horsc: cp. Lat. coruscus and OE. hors; F. 66.  
 hose, ON. hosa, OHG. hosā, Old Bulg. košulja; F. 80.  
 molde, G. mulda: cp. Lat. molere; Schade 619, F. 235.  
 morgen, ON. morginn, G. maurgins: cp. Lith. merkti; Schade 620, F. 243.  
 norð, ON. norð, OHG. nord, Lith. nerti: cp. ON. Niörðr; Schade 656, F. 166.  
 ofen, ON. ofn, OHG. ofen: cp. G. auhns; F. 32.  
 ortgéard, G. aurtigards, ON. urti: cp. wyr, I, C; F. 35.  
 oter, ON. otr, OHG. ottir, Lith. udra, Skr. udra: cp. OE. waeter; F. 33.  
 scort, sceórt, ON. skortr, OHG. skurz; F. 338.  
 spor, ON. spor, OHG. spor: cp. Lat. speonere, Gr. σπαιρω, R. spar; F. 353.  
 spora, OH. spori, OHG. sporo: cp. OE. spor; F. 353.  
 stocc, ON. stokkr, OHG. stoc, from OG. stekan, I, a; F. 343.  
 storm, ON. stormr, OHG. sturm, R. star; Schade 888, F. 346.  
 top, ON. toppr, OHG. zoph: cp. OHG. zapho, zepho; Schade 1294, F. 117.  
 þolian, ON. þola, G. þulan, OHG. dolēn, R. tal; F. 133, and also I. 94, 601, II. 105.  
 þorp, ON. þorp, G. þaurp, Lith. troba, O. Irish a-treb; F. 138.  
 þorn, ON. þorn, OHG. dorn; F. 131, Schade 197.  
 þroht, ON. þrōht: cp. OE. þracian and Gr. Τάριβος, Skr. tarj; F. 138.  
 word, ON. orð, G. waurd, OHG. wort, Lith. vardas, Lat. verbum: cp. Gr. ἐρέω; Schade 1200, E. 307.

To these must be added the past participles of verbs of Class I, before liquids (*þoren*, *ðwolen*, *scoren*, *stolen*, *toren*, *þworen*, of I, b, and *bolgen*, *bollen*, *borgen*, *borccn*, *bornen*, *bors-ten*, *corfen*, *dolfen*, *dorfen*, *fohten*, *folgen*, *gollen*, *golden*, *golpen*, *gorren*, *holpen*, *hworrn*, *hworfen*, *molcen*, *molten*, *mornen*, *solcen*, *sorden*, *spornen*, *storfen*, *swolgen*, *swollen*, *swolten*, *sworfen*, *sworccn*, *tolden*, *worpen*, *worden*, of I, c), and also *broccn*, *trodén*, I, a; *broden*, *strodén*, *þroscén*, I, c. The pre-

terits of *scéal* and *déar*, *scolde* and *dorste* are to be named here, though these are not properly from og. *o*. See *durran*, *sculan*, in § I, B.

Absorbed *w* has produced *o* in og. in *dor*, *ortgéard*, *oter*, just as later on it produces *o* in *comon*, G. *qiman* and *corðor* OHG. *quartar*; Schade 692. *W* is also absorbed in *hund*, *sund*, § I, B, 1, and in *dyn*, *dynnan*, § I, c.

When final, this *o* becomes *ō*. Hence we have:—

tō, OHG. *zuo*, G. *du*, Lith. *da*, Gr. -δε; Schade 1221.

B. — og. *o* becomes *u* before nasals (except where umlaut takes place), and exceptionally in other words. In a few cases *on* becomes *ū*. Under this head come past participles of I; c (*bunden*, *druncen*, *funden*, *gunnen*, *grundcn*, *grummen*, *hlummen*, *hrumpen*, *hrunden*, *cunnen*, *clumben*, *clungen*, *crungen*, *crummen*, *cwuncen*, *lunnen*, *lumpen*, *runnen*, *sungen*, *sun-cen*, *sunnen*, *scruncen*, *slungen*, *sluncen*, *spunnen*, *sprungen*, *stungen*, *stuncen*, *swummen*, *swunden*, *swungen*, *swuncen*, *tungen*, *þunden*, *þungen*, *þrunden*, *þrungen*, *wunden*, *wunnen*, *wrungen*) and *numen*, *cumen* of I, b. But the preterit plural of verbs of I, c and the preterit presents *mugan*, *munan*, *sculan*, *durran*, *cunnan*, are not from any Indo-European vowel, but developed from svarabhakti. See Transactions, Vol. XIII, p. 67. They are however mentioned here as cases of OE. *u* in words whose roots have *a* in Indo-European.

Other cases of og. *o* = OE. *u* are as follows:—

1. Before nasals.

*bruna*, *burna*, ON. *brunnr*, OHG. *brunns*, from og. *brennan*, I, c; F. 206.

*dung*, OHG. *tunga*: cp. OE. *dyng*, ON. *dyngja*, Lith. *deñkti*, R. *dang*; Schade 970, F. 149.

*grund*, ON. *grunnr*, OHG. *grunt*: cp. OE. *grindan*; F. 111.

*guma*, ON. *gumi*, OHG. *gomo*, Lat. *homo*; Schade 341, F. 108.

*hund-red*, ON. *hundrað*, OHG. *hundert*, Lat. *centum*, Gr. *ἑκατόν*, Skr. *çatám*; F. 79.

*hund*, G. *hunds*, OHG. *hunt*, Lat. *canis*, Skr. *çvan*; Schade 431, F. 78.

*hunig*, ON. *hunāng*, OHG. *honag*: cp. Gr. *κόμης*, Skr. *kaṇa*; F. 78.

See also Schade 415 for another etymology.



lunge, ON. lunga, OHG. lungā, R. langh; Schade 345, F. 264.  
mund, ON. mond, OHG. munt: cp. Lat. manus; Schade 626, F.

231.

stund, ON. stund, OHG. stunt, from OG. stengan, I, c; F. 344.

stunian, ON. stynja: cp. OHG. stunod, and OE. gestun, Gr. *στόνος*,

Skr. -sṭana, R. stan; Schade 887, F. 344.

sumor, ON. sumar, Skr. samā; F. 326, Schade 891.

sund, ON. sund, OHG. sunt: cp. OHG. sunft. All from OG. swem-  
man, OE. swimman; F. 362.

tunge, ON. tunga, G. tuggō, OHG. zungā, Lat. lingua, R. daugh; F.  
123, Schade 1301.

tungol, G. tuggl, ON. tungl, OHG. zungal: cp. OE. tunge; F. 123.

junian: cp. OE. þunor. Not elsewhere in Germanic, but identical  
with Lat. tonāre, Skr. tanyatā; F. 130.

þunor, ON. þōrr, OHG. donar, see junian; F. 130.

under, ON. undir, G. undar, Lat. inferus, Skr. adhara; Schade. 1048,  
F. 38.

undern, ON. undurn, OHG. untorn: cp. under; Schade 1051, F.  
34.

wund, ON. und, OHG. wunta, from OE. winnan, I, c; F. 287-8.

wundor, ON. undr, OHG. wuntar, R. van; Schade 213, F. 306; or  
perhaps from the Keltish. Leo, Glossar, 184.

## 2. Before an absorbed nasal, producing *ū*.

fūs, ON. fúss, OHG. funs: cp. OE. findan, I, c; F. 173.

gūð, ON. gunnr, OHG. gund-: cp. Skr. ghāta; F. 99.

mūð, ON. munnr, OHG. munt, Lat. mentum; F. 231.

þūhte, preterit of þyncan, I, c; F. 128.

## 3. Before liquids we find *u* for the regular *o* in the follow- ing:—

burg, *also* byrig, G. baurgs, OHG. burch: cp. OE. béorgan, I, c; F.  
207.

duru, G. daurō, OHG. turi, Skr. dvara; F. 151.

full, ON. fullr, OHG. vol: cp. Lat. plenus, R. par; Schade 231; F.  
179.

full, ON. full, OS. ful, from the preceding; F. 179.

torf, ON. torf, OHG. zurba, Skr. darbhás, R. darbh; F. 119. Cp.  
OE. torfjan, but torf is not found.

þurst *and* þyrst, ON. þyrstr, OHG. durst, R. tars: cp. Lat. torreo, Gr.  
*τάρος*, Skr. tarsh.

wulf, ON. ulfr, OHG. wolf, Lat. lupus, Skr. वृक्र, R. vark ; F. 307.  
wull, ON. ull, OHG. wolla, Lat. vella, R. var ; Schade 1197, F. 298.

To these may be added : *buluca*, from \**boīa*, ON. *boli*, from OE. *bellan*, I, c, F. 208, and *clucge*, ON. *klukka*, OHG. *kloccā*, from the Keltish *clog* and *cloch* ; F. 53.

C. — OG. *o* = OE. *y*. This occurs in *-i* and *-ja* stems, whether the vowel would have been *o* or *u* in OE. If the vowel would have been *ū*, I, B, 2, the umlaut is *ȳ*. The *i* or *j* which causes the umlaut is sometimes confined to the OE., as will appear by the following examples.

1. Before nasals : —

cynn, ON. kyn, G. kunja-, OHG. chunni, Lat. genius, R. kan ; F. 39.  
cynig, ON. konungr ; from the preceding ; F. 39.  
dyng, dyngung, OHG. tunc, tungunga ; presupposed by ON. dyngja :  
cp. Lith. deñgti, R. dang ; Schade 970, F. 149.  
dynt, ON. dyntr, from OG. dentan, I, c ; F. 144.  
gryn, ON. grunr, OHG. grunnī ; Schade 354, F. 111.  
-mynd, G. -munds, Lat. mens, R. man ; F. 229, Schade 625, Skeat,  
Etym. Dict. 368.  
tynder, ON. tundr, OHG. zunterā : cp. G. tandjan ; Schade 1284, F.  
117.  
þyna, ON. þunnr, OHG. dunni : cp. G. þanjan ; F. 130.  
þyncan, G. þugkjan, OHG. dunchan ; F. 128.  
ymbē, ON. umb, OS. umbi, Gr. ἀμφί, Lat. ambi ; F. 38.

2. OG. *on* becomes *ȳ* in the following : —

fȳsan, ON. fȳsa, from fūs, B, 2 ; F. 173.  
fȳst, OHG. fūst, Lat. pugnus, Gr. πύξ, O. Bulg. pęsti ; Schade 236,  
F. 187, J. Schmidt, Vocalismus, 167.

3. Before liquids, fricatives, and mutes : —

blys *and* blysan, ON. blȳs ; F. 219.  
brycg, ON. bryggja, OHG. brukka : cp. Gaelic briva ; F. 218.  
bryrdan, ON. brydda, OHG. brortjan, from OE. brord ; F. 208.  
byrig *and* burg, ON. borg, OHG. burg, G. baurgi-, from bergan, I, c ;  
F. 207.  
byrðen, G. baurpei, ON. byrðr, from beran, I, b ; F. 203.  
byrne, ON. brynja, G. brunjō, OHG. brunja, from béornan, I, c ; F. 205.  
byrst, ON. burst, OHG. borst, Lat. fastigium, Skr. bhr̥shti ; F. 207.

- ge-dyrst, OHG. ga-turst, Skr. dhṛṣhti, from OE. déarr, R. dhars; F. 146.
- fyllan, ON. fylla, G. fulljan, from full, R. par; F. 179.
- fylce; ON. fylki, from OE. folc; F. 189.
- fylcgan, fylgian, fyligan, and folgian, see § I, A, ON. fylgja, OHG. folgōn, R. park; Schade 210, F. 182.
- fyrst, ON. fyrstr, OHG. furist, from for, § I, A; F. 177.
- gylden, ON. gullin, OHG. guldin, from gold, § I, A; F. 104.
- gyrdan, ON. gyrða, OHG. gurtan: cp. OE. géard, Lat. hortus, Gr. *χόπος*; F. 102.
- hyge *and* hycgan, ON. hygr and hyggja, OHG. hugu: cp. Lat. cune-tari, Skr. çank, Schade 428, F. 77.
- hnyt, ON. hnot, OHG. hnuz, R. kand; F. 81.
- myrce, ON. myrkr, OS. mirki: cp. Lat. margo, Skr. marj; Schade 612, F. 234.
- scyld, ON. skuld, OHG. skuld, R. skal; F. 334.
- stycce, ON. stykki, OHG. stucchi, from stecan, I, A; F. 343.
- swylt, G. svulta, from sweltan, I, c; F. 363.
- þyrnen, G. þaurneins, from þorn; F. 131.
- þyrr, ON. þurr, OHG. durri; F. 132, from OG. þersan, I, c.
- þyrs, ON. þurs, OHG. duris, from OG. þersan, I, c; F. 132.
- þyrst, see þurst, § I, b.
- þyrstan, ON. þyrsta, MHG. dürsten, R. tars, from OG. þersan, I, c; F. 133.
- wyrd (wurd, wird), ON. woðr, OS. wurt, from wéorðan, I, c; F. 295, Schade 1218.
- ge-wyrht, G. vaurhti-, OS. giwurht, R. varg; Schade 1122, F. 293.
- wyrm, ON. ormr, G. vaurmi-, Lat. vermis; Schade 1217, F. 307.
- wyrt, G. vaurti-, OHG. wurz-, Lat. rādx; F. 294.

D.—OG. *u* is always derived from Indo-European *u* and becomes *o* in OE., except when followed by a nasal or low-pitched vowel, *ā*, *o*, *u*, where it remains *u*, or when umlaut changes either of these vowels to *y*. If *u* is absorbed after *u* the product is *ū*.

I. OG. *u* = OE. *u*. In the preterit plural of all verbs of Class III. The list has been given in Vol. XIII, p. 73 f. of the Transactions, and may be omitted here. Also in the preterit-present, *dugan*. The case is different with *cuman*, *durran*, *mugan*, *sculan*, *þurfan*, *unnan*, which are preterit-

presents of Class I, where the *u* is due to svarabhakti. See I, B, and Transactions, XIV, pp. 58 f.

The examples are :—

- bucca, ON. bokki, OHG. boch, Skr. bukṛa; F. 212. An exception.  
 dugan, G. dugan, ON. duga, Skr. duh; Schade 965, F. 149.  
 dugoð, OHG. tugund, from dugan; F. 149.  
 dumb, ON. dumbr, OHG. tumb; F. 150.  
 dust, ON. dust, OHG. tunst, R. dhu; Schade 970, F. 149.  
 fugol, ON. fuḡl, G. fugls: cp. Skeat, Etym. Dict. (fowl); Schade 230, F. 187.  
 hruse, OHG. rosā, O. Bulg. krūcha, from OE. hrēosan, III; F. 84.  
 hungor, ON. hungr, G. huhrus, Skr. kuṛc; Schade 430, F. 78.  
 lufu, G. lubō, OHG. luba, from OE. lēofan, III, R. lubhh; F. 277.  
 pung, ON. pūngr, G. puggs: cp. Gr. βύκτης, Lat. bucinum, Skr. buk-kāra; Schade 688, F. 167.  
 snuðian, ON. snudda, from snēowan, III; F. 351.  
 studu, MHG. stud; presupposed in ON. styðja, OHG. studjan: cp. Gr. στῦω, Skr. sthū-nā; Schade 886, F. 342.  
 sufl, sufol, sufal, ON. sufl, OHG. sufil, from sūfran, III; F. 326.  
 sunae, G. sunnō; Schade 894, F. 324.  
 sunnu, G. sunus; Schade 896, F. 323.  
 þuma, ON. þumall, OHG. dūmō: cp. Lat. tumeo; F. 135.

2. When *u* is absorbed, *u* becomes *ū*.

- hūsl, G. hunsla-, ON. hūsl; F. 79.  
 scūdan, ON. skynda, OHG. skuntan, OE. also scyndan; F. 338.  
 sūð and sūða, ON. sunnar, OHG. sund, from OE. sunne; F. 324.  
 ūs, G. OHG. uns, ON. ōss; F. 33.

Add the preterits *cūðe* from *cunnan* and *ūðe* from *unnan*, both preterit-presents. Also *gcoḡuð*, OHG. *jugund*, from *gcoḡ*, § I, E.

E. — OG. *u* = OE. *o*, which may become *eó* after *g*, *c*, *sc*. The examples include all past participles of Class III, of which a list is given in Transactions, XIII, p. 73 f., and *dohte* from *dugan*; also such preterits as *bolhte* from *bycgan*, but not properly *scolde* (*sceólde*) from *sculan*, *dorste* from *durran*, or *þorfte* from *þurfan*; see § II, A, 1.

Other examples are:—

- bod *and* boda, ON. *boð*, *boði*, from OE. *bēodan*, III; F. 214.  
 boga, ON. *bogi*, from OE. *bēogan*; F. 213.  
 botn, ON. *botn*, Lat. *fundus*, Skr. *budhna*: cp. OE. *bēotan*; F. 214.  
 broð, ON. *broð*, from OE. *brēowan*, III, Gr. *βρῦρον*; F. 217.  
 coss *and* cyss, ON. *koss*, OHG. *cus*, from OE. *cēosan*, III, Lat. *gustum*; F. 48.  
 cosp *and* cysp, ON. *kosp*, Skr. *gumphati*; F. 48. See *cysp*.  
 dohtor, G. *dauhtar*, ON. *dóttir*, Skr. *duhitar*; Schade 943, F. 149.  
 dropa, ON. *dropi*, from OE. *drēopan*, III; F. 155.  
 flota, ON. *floti*, from OE. *flēotan*, III; F. 195.  
 forst, ON. *frost*, OHG. *frost*, from *frēosan*, III; F. 192.  
 geóc, G. *juk*, OHG. *joh*, Lat. *jugum*, Skr. *juga*; F. 244.  
 geóng, G. *juggs*, Lat. *juvenis*, Skr. *juvan*; F. 244. The *o* is exceptional here for *u*. See Schade 466.  
 heretoga, ON. *hertogi*, from OE. *tēon*, III; F. 65.  
 hlot *and* hlyt, ON. *hluti*, from OE. *hlēotan*, III; F. 90.  
 hofer, OHG. *hovar*, Lith. *kupra*; Schade 410, F. 77.  
 -hoga, ON. *hugi*, G. *hugs*: cp. OE. *hyge*; F. 77.  
 hoppan, ON. *hoppa*: cp. Lat. *cupis*, Gr. *κύπτω*, Skr. *kup*; F. 77.  
 hord, ON. *hodd*, G. *huzda*, OHG. *hort*, Lat. *custos*: cp. OE. *hūs*, ON. *hauss*; Schade 419, F. 79.  
 loc, loca, locc, ON. *lok*, *loka*, *lokkr*, from OE. *lūcan*; F. 274.  
 loða, ON. *loði*, OHG. *ludo and lodo*: cp. Gr. *λύω*, Skr. *lū*; Schade 573, F. 273.  
 lofian, ON. *lofa*, OHG. *lobōn*, Lat. *lubet*, R. *lubb*; F. 279.  
 ofer, ON. *yfir*, G. *ufar*, OHG. *ubar*, Gr. *ὑπέρ*, Lat. *supra*, Skr. *upari*; F. 34.  
 rocettan, not elsewhere in Germanic, but cp. Lith. *raugmi*, O. Bulg. *rygatise*, Gr. *ἐρυγή*, Lat. *erugere*; F. 256.  
 sceót, OHG. *scoz*, from *sciotan*, III; F. 337.  
 ge-sceót, ON. *skot*, OHG. *skuz and skoz*, from *scēotan*; F. 337.  
 stofe, ON. *stofā*, OHG. *stubā*. The only *-ā* stem that has *o* for OG.  
*u*. Origin uncertain. Schade 885, F. 348.  
 trog, ON. OHG. *trog*, Gr. *δρῦς*, Skr. *dru*; F. 118.  
 pofta, ON. *þöfta*, OHG. *gidofto*: cp. Lith. *tupti*; F. 137.

F. — OG. *u* = OE. *y*. This is due to umlaut caused by an *i* or *j* in the following syllable. As the examples will show, these *-i* and *-ja* stems are not always OG. or even West Germanic. Where OG. *uu* became *ū*, § II, A, 2, the umlaut was *ȳ*.

Examples are:—

- brytta, bryttian, ON. bryti, brytja, from brēotan, III; F. 219.  
 bycgan, G. bugjan, R. bhugh. Skeat, Etym. Dict. 86.  
 cnyssan, ON. knosa, OHG. chnusian? G. knussjan; F. 49.  
 cyssan, ON. kyssa: CP. COSS, § II, B; F. 48.  
 cysp *and* cosp, ON. kosp: CP. SKR. gumphati; F. 48.  
 cyte, ON. kyta, OHG. chuti, MG. kote; Schade 508, F. 47.  
 dryht, dryhten, ON. drött, dröttinn, from OE. drēogan, III; F. 154.  
 dyn, dynnan, ON. dynr, dynja, SKR. dhunaya; F. 149.  
 flyht, flyge, ON. flotti, flug, from OE. flēogan, III; F. 194.  
 grytt, OHG. gruzi, Lith. grudas, Lat. rudis; F. 110.  
 hlust, ON. hlust, OS. hlust, SKR. çrushti; F. 90.  
 hlyt, ON. hlutr, OHG. hluz, from hlēotan, III; F. 90.  
 hyp, ON. huppr, G. hupi-; CP. Lat. cupio, Gr. κύπτα, SKR. kup; F. 77.  
 lyft, G. luftus, ON. lopt; Schade 573, F. 277.  
 lyt, OHG. in luzig, luzil, from OE. lūtan, III: CP. OE. lot, lytegian, Slavic luditi; Schade 580, F. 276.  
 ryge, ON. rūgr, OHG. roggo, Lith. rugys; Schade 721, F. 256.  
 scyndan, ON. skynda, OHG. skuntan: CP. OE. scūdan, § II, A, 2, SKR. çcut, R. skund; Skeat, Etym. Dict. 535, Schade 815 (scutjan), F. 338.  
 scytel, ON. skutill, from OE. scēotan, III; F. 337.  
 ? syll, sylle, OHG. sola, G. sulja, probably from Lat. solea; F. 327.  
 synn, G. sunja, ON. syn, OHG. sunna; Schade 894, F. 326.  
 þrym, ON. þrymr, Lat. turma, Gr. τύρβα; F. 142.  
 ysle, ON. usli, OHG. usile: CP. Lat. uro, R. us; F. 35.  
 yfese, G. ubizva, OHG. obasa, ON. ups: CP. G. uf, Lat. sub, Gr. ὑπό, SKR. upa; F. 35.

The only case of OG. *un* = OE. *ȳ* is —

ȳð, ON. unnr, OHG. undja; Schade 1013.

G. — OG. *u* at the close of a syllable or before *w* is lengthened to *ū*. Hence we find:—

- scūa, G. skuggva, ON. skyggi, OHG. scūo and scuwo, as well as the corresponding verb scūwan, ON. skyggja, OHG. scūjan; F. 336.  
 snūt, from snēowan, III; F. 351. •  
 þū, G. þu, Lat. tu, Gr. σὺ, Vedic tu-am; F. 134.

SECTION II. — THE ORIGIN OF OE. *o*, *u*, *y*.

A. — OE. *o* is the regular representative of OE. *o* and *u* except where umlaut changes it to *y*, or where nasals or *w* produce *u* and *ū*, or when final. The examples have already been given in § I, A and I, E. Only the OE. words are repeated here.

1. OE. *o* for OG. *o* in *bolla*, *bolster*, *bolt*, *bord*, *brord*, *cnotta*, *col*, *dor*, *dolg*, *fola*, *folc*, *folgian*, *folm*, *for*, *forma*, *frox*, *god*, *gold*, *gor*, *hoga*, *hol*, *holm*, *holt*, *horn*, *hors*, *horsc*, *hose*, *molde*, *morgen*, *norð*, *ofen*, *ortgæard*, *oter*, *scort* (*scórt*), *spor*, *spora*, *stoca*, *storm*, *top*, *þolian*, *þorp*, *þorn*, *þroht*, *word*, and in past participles of verbs of Class I, before liquids, and in *broccn*, *troden*, *broden*, *stroden*, *þroscen*.

2. OE. *o* for OG. *u* in *bod*, *boda*, *boga*, *botm*, *broð*, *coss*, *cosp*, *dohlor*, *dropa*, *flota*, *forst*, *gcóc*, *gcóng*, *-toga*, *lilot*, *hofer*, *-hoga*, *hoppan*, *hord*, *loc*, *loca*, *locc*, *loða*, *lofian*, *ofer*, *rocettan*, *stofe*, *trog*, *scóbl*, *scóbt*, *þofsta*, and in past participles of Class III and in *dohhte*, *bohhte*.

3. OE. *o* can take the place of *a* before nasals, and is also found for OG. *a* in *oc*, *of*, *nosu*, *rodor*. See Transactions, XII, 73.

4. In *scolde* (*scéblde*), *dorste*, the *o* is derived from a *u* which was perhaps present in OG. but represents no Indo-European vowel. See § I, B.

5. When initial *w* precedes any short vowel, it may change it to *o* and sometimes to *u* in OE. So we have *worpan*, for *wéorpan*, *worold* for *wéorold*, and many other cases; but this is never regular. This change was begun in OG., as may be seen in such words as *dor*, *ortgæard*, *oter*.

6. After *g*, *c*, *sc* an *e* is inserted before *o* in some words, but not regularly except when *g* stands for OG. *j* (*gcóc*, *gcóng*). This may be compared to *cá* and *ié*, which have been spoken of in previous papers, and to *iē*, *eā*, *cō* among the long vowels.

B. — OE. *u* is regular for OG. *o* and *u* before nasals and for *u* when followed by *ā*, *o*, or *u* in the next syllable. It is used exceptionally for *o* before liquids in eight words. Medial *w* coalesces with a following vowel to form *u*, and initial *w*

changes a following vowel to *u* in several cases. The umlaut of this *u*, from whatever sources it comes, is *y*.

*u* in OE. is also the product of svarabhakti, as explained in Vol. XIII, p. 67, of the Transactions. This covers all preterit plurals of Class I, c and the preterit-presents of Class I, a list of which is given in § I, B.

1. OE. *u* = OG. *o*, § I, B. Examples are the past participles of Class I, b, c, before nasals, and the following words: *bruna*, *dung*, *grund*, *guma*, *hundred*, *hund*, *hunig*, *hunge*, *mund*, *stund*, *stuman*, *sumor*, *sund*, *tunge*, *tungol*, *punian*, *punor*, *under*, *undern*, *wund*, *wundor*; and where we should expect *o* before liquids, in *burg*, *duru*, *full*, *full*, *turf*, *þurst*, *wulf*, *wull*.

2. OE. *u* = OG. *u* in the preterit plural of all verbs of Class III and the preterit-present *dugan*; also in the following words: *bucca*, *dugoð*, *dumb*, *dust*, *fugol*, *hrusc*, *hungor*, *lufu*, *þung*, *snuðian*, *studu*, *sust*, *sunne*, *sunu*, *þuma*.

NOTE. — *un* is contracted to *ū* in *fūs*, *gūð*, *mūð*, *þūhte*; *hūs*, *scūdan*, *sūð*, *sūða*, *ūs*. See § I, B, 2 and D, 2.

3. Medial and initial *w* always produces *u* in *cuman*, G. *qiman*, and nearly always in *wucu*, G. *vicō*, *wudu*, ON. *vīðr*; less regularly in *cuc*, *cwic*; *sur*, *swéor*; *tua*, *turha*; *suster*, *swéostcr*.

Initial *w* exerts this influence in the course of time over a constantly widening number of words. The change had begun in OG. in such words as *duru*, *sund*, *hund*.

C. — OE. *y* is the umlaut of *o* and *u*, and has properly no other use. It is found, however, very frequently for the umlaut of *éa* and *éo*, which is more exactly written *íc*, and occasionally for *ié*, *i*, and *u*, though not regularly in any word or manuscript.

1. *y* is the umlaut of OE. *o* in the following cases given in § I, C: *Blys*, *blysan*, *brycg*, *bryrdan*, *byrig*, *byrðen*, *byrne*, *byrst*, *gedyrst*, *fyllan*, *fylce*, *fylcgan*, *fyrst*, *gylden*, *gyrdan*, *hyge*, *hycgan*, *hnyt*, *myrce*, *scyld*, *stycce*, *swylt*, *þyrnen*, *þyrr*, *þyrs*, *þyrstan*, *wyrd*, *wyrm*, *gewyrht*, *wyrt*; *cyun*, *cyning*, *dyng*, *dyngung*, *dynt*, *gryn*, *-mynd*, *tynder*, *þynn*, *þynca*, *ymbé*.



2. *y* is the umlaut of OG. *u* in these words given in § I, F: *Brytta, bryttian, bycgan, cnyssan, cyssan, cysp, cytc, drylit, dyn, dynnan, flylt, flyge, grytt, llyst, hlyt, lyp, lyft, lyt, ryge, scyndan, scytel, ?syll, synn, þrym, yslc, yfese.*

NOTE. — The umlaut of the long *ū* from OG. *un* and *on*, § I, C, F, is *ȳ*, and occurs in *fȳst, fȳsan*, and *ȳð*. The 2d and 3d sing. pres. ind. *cymest, cymeð*, are the umlaut of *y* from OG. *we*. See § II, B, 3.

### SECTION III. — DEVELOPMENT OF OE. *o, eó, u, y*, IN NE.

A. — OE. *o* and *eó* are found in NE. with the sound *o* fifty-three times, with the sound *O* thirty-four, with *O<sup>a</sup>* twenty-nine times, *o<sup>e</sup>* seven, *u* twice, *e<sup>a</sup>* once.

I. OE. *o* = NE. *o*. This is the regular sound before mutes, fricatives, nasals, and *h*. It is used also before *lg* and *rg*, where this *g* has become *ow* in New English. Exceptions are, however, numerous, as will be seen below. The examples are: —

Before mutes: —

cropp, crop.	soden, sodden.	croca, crock.
coppa, cob-web.	troden, trod.	frocg, frog.
dropa, drop.	botm, bottom.	flock, flock.
hoppian, hop.	cot, cot.	locck, lock.
loppestre, lobster.	cnotta, knot.	socck, sock.
sop, sop.	hlot, lot.	smocck, smock.
stoppian, stop.	rotian, rot.	stocck, stock.
topp, top.	Scotland, Scotland.	fox, fox.
bodig, body.	ge-scot (sceót), shot.	ox, ox.
codd, cod.	cocck, cock.	
God, God.	coccel, coccle.	

Before nasals and fricatives: —

of, of.	oft, oft.	moððe, moth.
of, off.	frost, frost.	on, on.
offrian, offer.		

Add also these cases where OE. *o* is for an older *a*. Cp. Transactions, XII, p. 73. The NE. sound comes from the OE. forms with *o*, not from the older and equally common forms with *a*.

bond, bond.	strong, strong.	tonge, tongs.
from, from.	ʔswon, swan.	ʔwonn, wan.
long, long.	þong, thong.	ʔwondrian, wander.
song, song.	þrong, throng.	wrong, wrong.

Before *h* and *lg*, *rg* when the *g* is vocalized in NE.

cohhettan, cough.	holegn, holly.	morgen, morrow.
folgian, follow.	borgian, borrow.	sorg, sorrow.
holh, hollow.		

The sound *o* fails to occur in the words mentioned in 2, ii, and in *broth*, *trough*, owing to the *r*, see 3; also in *oven*, *shovel*, see 4, in *womb*, see 5.

2. OE. *o* = NE. *O*. This is the regular sound before *l* and *l* + consonant, except when *g* is absorbed into the vowel sound *ow*. See A, 1, iii. We find it also exceptionally before mutes and fricatives where we should expect *o*, and this sound is actually used for *O* in these words by many people.

i. Before *l* and *l* + consonant; see 6 and 7 for exceptions.

bolla, bowl.	fola, foal.	stolen, stolen.
bolster, bolster.	folc, folk.	swollen, swollen.
bolt, bolt.	gold, gold.	toll, toll.
colt, colt.	hol, hōle.	þol, thole.
col, coal.	molde, mould.	
cnoll, knoll.	scolu, shoal.	

ii. Before absorbed *g*, and other mutes and fricatives:—

boga, bow.	flotjan, float.	smoca, smoke.
flogen, flown.	mot, mote.	spocen, spoken.
hopian, hope.	þrotu, throat.	clofen, cloven.
open, open.	brocen, broken.	ofer, over.
bodian, bode.	geóc, yoke.	coren, chosen.
frozen, frozen.	hose, hose.	nosu, nose.

If we examine these exceptions we shall see that they are due to the presence of a following *en* in *open*, *spoken*, *broken*, *cloven*, *chosen*, and *frozen*, with which compare *sodden* below. To the ending of a weak infinitive in *hopian*, *bodian*, *flotian*, against which we have *hoppian* and *stoppian*, producing *o* on account of the double *pp*. *Bow* and *flown* are due to the absorbed *g*, as has already been said. *Mote*, *throat*, *yoke*, *smoke*, *over*, *hose*, and *nose*, are without explanation unless

one wish to see such in the *u* of *þrotu* and *nosu*, a view which the ME. will not sustain.

The sound O fails to occur in *dull*. See 4.

3. OE. *o* becomes O<sup>a</sup> before *r*, and *h* and *r* + consonant. Occasionally after *r*, where we should expect *o* (*broth*, *trough*).

Examples are:—

beforan, before.	norð, north.	sworen, sworn.
borian, bore.	hors, horse.	toren, torn.
for, for.	forma, former.	þorn, thorn.
bord, board.	storm, storm.	bohte, bought.
ford, ford.	boren, born.	dohtor, daughter.
hord, hoard.	corn, corn.	wrohte, wrought.
port, port.	forlorn, forlorn.	broð, broth.
sceórt, short.	horn, horn.	trog, trough.
storc, stork.	morgening, morning.	
forð, forth.	scoren, shorn.	

This sound fails to occur in *murder*, *durst*, *burst*, *word*. See 4.

4. OE. *o* = NE. *o*<sup>e</sup> only exceptionally. In *among*, *monger*, *oven*, *shovel*, we expect *o*; in *dull*, O; in the other cases, O<sup>a</sup>. The examples are:—

ofen, oven.	mongere, monger.	dorste, durst.
scofel, shovel.	dol, dull.	borste, burst.
gemong, among.	morðor, murder.	word, word.

5. OE. *o* becomes U in *womb*, *womb*, when we should expect *o*. This is due to the *w*.

6. OE. *o* becomes *u* in *sceólde*, *should*, *wolde*, *would*, owing to the absorbed *l*.

7. OE. *o* becomes *e*<sup>a</sup> in *wolcnu*, *welkin*. The change from *o* through *a* to *e* is Middle English.

8. The NE. letter for OE. *o*, with the sounds *o*, O, O<sup>a</sup>, *o*<sup>e</sup>, is regularly *o*; but *oa* occurs in *coal*, *foal*, *shoal*, *float*, *throat*; *board*, *hoard*; *ow* in *bow*, *bowl*, *flown*; *ou* in *cough*, *mould*, *trough*, *bought*, *wrought*; *should*, *would*; *u* in *burst*, *durst*, *murder*, *dull*. In the wholly isolated *welkin* we have the regular spelling for the sound *e*<sup>a</sup>. In *wan*, *wander*, *swan*, the *a* may be from the OE. form with *a*, or is perhaps retained to distinguish these words from *won*, *wonder*. The only regular deviation from *o* is where a following *g*, *h*, or *l* has been absorbed when the invariable spelling is *ow* or *ou*.

B. — OE. *u* becomes *o* in NE. regularly. Where *g* is absorbed after OE. *u* the result is *au*, which a preceding *r* will change to U. *Au* is also regular before *nd* in monosyllables. Before *r* and *m* we find *O*<sup>a</sup>; before *ld* the sound is *O*; before *ll*, and sometimes after *w*, we have *u*. The sounds *i* and *o* occur only in *knock* and *high*.

I. OE. *u* = NE. *o* before mutes, fricatives, nasals, and liquids, except as above, and in *groom*, *knock*, both words of doubtful history. The examples are :—

cuppa, cup.	tusc, tusk.	dunn, dun.
upp, up.	þus, thus.	druncen, drunk.
buttere, butter.	cuman, come.	hundred, hundred.
gutt, gut.	crume, crumb.	hungor, hunger.
hnutu, nut.	dumb, dumb.	hunig, honey.
bucca, buck.	slumerian, slumber.	huntian, hunt.
cnucl, knuckle.	sum, some.	munuc, monk.
pluccian, pluck.	sumor, summer.	under, under.
lufu, love.	spunnen, spun.	wrunge, rung.
dust, dust.	stunt, stunt.	wundor, wonder.
nunne, nun.	sunu, son.	ge-wunnen, won.
scunian, shun.	tunge, tongue.	burg, burough.
suncen, sunk.	tunne, tun.	curs, curse.
sungen, sung.	þunod, thunder.	furh, furrow.
sundor, sunder.	þunresdae, Thursday.	furðor, further.
sunne, sun.	swummen, swum.	turf, turf.
lust, lust.	clungen, clung.	þurh, thorough.
rust, rust.	cunnen, cunning.	

2. OE. *u* = NE. *au* before *nd* and absorbed *g*, also in *mount*, where we should expect *o*, by the analogy of *mount*. The examples are :—

bounde, bound.	hund, hound.	mun, mountain.
founden, found.	pund, pound.	sugu, sow.
grund, ground.	ge-sund, sound.	fugol, fowl.
grunden, ground.	ge-wunden, wound.	

Note the words *thorough* and *through* from OE. *þurh* = *þruh*, when from analogy we should expect *au*, but have actually *o* and U. See 1 and 4; also *wound* (noun), see 4.

3. OE. *u* becomes U before *ll*, and sometimes after *u*; exceptionally also in *-groom*. Examples are :—

bulluca, bullock.	wull, wool.	wulf, wolf.
full, full.	wudu, wood.	guma, bridegroom.

4. OE. *u* becomes U in the three following words, which are exceptional: *guma*, *groom*, *purh*, *through*, *wund*, *wound*.

5. OE. *u* = NE. O<sup>a</sup> before *r* and *rn* in *dura*, *door*, *murnan*, *mourn*; no other cases occur.

6. OE. *u* = NE. O before *ld*. There is but one example, *shoulder*, OE. *sculdor*, but this was probably regular. Compare the influence of *ld* in *cold*.

7. OE. *u* = NE. *i* and *o* in *hup*, *hip*, and *cnuccian*, *knock*, which are wholly isolated.

8. OE. *u* is spelled *u* in NE. when pronounced *o*, and also in *bullock* and *full*. The spelling fails to occur in *come*, *some*, *son*, *love*, *monk*, *honey*, *tongue*, *wonder*, *won*, *thorough*. The spelling *o* occurs with the sound *o* exceptionally in the ten words just given, and also in *wolf*. The spelling *ou* is used for the sound *au* (*ow* in *sow*, *fowl*), and for U except in *groom*. Also for O and for O<sup>a</sup> in *mourn*. The spelling *oo* is found in *groom*, *wood*, *wool*, *door*.

C. — OE. *y*, excluding those cases where *y* is miswritten for *te* and *ie*, produces in NE. regularly the sound *i* before mutes, fricatives, nasals, and *l*; where this sound is lengthened as it is before *nd*, *ht*, and *g* (absorbed), the result is *ai*; before *r* and *r* + consonant the sound is *o*, and this sound occurs in six other words for the regular *i*. The sound *e* is exceptional in *fledged* for *i*, in *bury* for *o*.

1. OE. *y* = NE. *i*. There are 38 cases. The list was given in last year's Transactions, p. 158. The NE. words only are given here. These are: *clip*, *dip*, *did*, *knit*, *litter*, *spit*, *pit*, *bridge*, *ridge*, *midge*, *chicken*, *kitchen*, *thick*, *vixen*, *lift*, *busy*, *kiss*, *list*, *build*, *fill*, *guilt*, *gild*, *hill*, *mill*, *sill*, *thrill*, *din*, *dirt*, *inch*, *kin*, *king*, *minster*, *mint*, *sin*, *thin*, *think*, *tinder*, *trim*.

2. OE. *y* = NE. *ai* in the following words: —

ge-cynde, kind.	flyht, flight.	bycgan, buy.
ge-mynd, mind.	wryhta, wright.	lyge, lie.
lyht, light.	dryge, dry.	ryge, rye.

3. OE. *y* becomes *o* before *r* and *r* + consonant and in six words where the ME. spelling *u* prevailed over the more usual *i*. The examples are: —

byrden, burden.	myrc, murky.	wyrm, worm.
ge-byrð, birth.	styrian, stir.	byndel, bundle.
byrig, -burg.	styrne, stern.	clystre, cluster.
cyrice, church.	þyrstan, thirst.	cymlic, comely.
cyrnel, kernel.	wyrcan, work.	crycc, crutch.
fyr, furze.	wyrs, worse.	scytel, shuttle.
fyrsta, first.	wyrt, wort.	scyttan, shut.

4. OE. *y* becomes *e<sup>a</sup>* in *flycge*, *fledged*, *bebyrgan*, *bury*, in place of the regular *i* and *o<sup>e</sup>*. See 1 and 3.

5. OE. *y* becomes *I* in *yfel*, *evil*, and *wyrd*, *weird*, where we should have expected *i* and *o<sup>e</sup>*.

6. OE. *y* when pronounced *i* is spelled *i* except in *busy*, and *build*. *Guilt* is not to be regarded as an exception, as the *u* in this case is only a sign of the sound of *g*. When pronounced *ai*, the spelling when medial is still *i*, when final *ie* in *lie*, *y* in *dry*, *uy* in *buy*,<sup>1</sup> *ye* in *rye*. When the sound is *o<sup>e</sup>*, the spelling is *u* except after *w*, where it is *o*, and in the following cases: *comely*; *birth*, *first*, *stir*, *thirst*; *kerncl*, *stern*. When OE. *y* is exceptionally sounded *e<sup>a</sup>*, it is spelled *e* in *fleaged*, *ei* in *weird*, *u* in *bury*.

#### SECTION IV. — THE NEW ENGLISH SOUNDS.

The ME. sounds to be treated in this section are O<sup>a</sup>, O, o, o<sup>e</sup>, U, u, and the diphthong *au*, to which are added the sounds *I* and *ai*, in order to complete in this paper the account of NE. sounds. The letters to be spoken of here are *au*, *aw*, *o*, *oa*, *oe*, *oo*, *ou*, *u*, *ue*, *ui*, *uy*.

A. — *Au* is used: 1. For OE. *ū* regularly in monosyllables. The list with exceptions and comments is given in *Anglia*, VII, 215. The NE. words are: *brow*, *cow*, *how*, *now*, *thou*, *bower*, *shower*, *sour*, *our*, *foul*, *owl*, *brown*, *down*, *town*, *mouth*, *south*, *house*, *louse*, *mouse*, *thousand*, *cloud*, *crowd*, *loud*, *shroud*, *clout*, *lout*, *proud*, *out*, *bow* (verb) (29).

2. For OE. *u*, see III, B, 2, before *nd* and absorbed *g*.

3. For OE. *ō* in *bough*, *plough*. See *Anglia*, VII, 214, 3.

<sup>1</sup> *Buy*: the ME. forms are *buiē*, *beie*, *bien*, *biggen*, OE. *bycg-an*; hence it appears that the *y* which is now the vowel is historically the consonant *cg*.

4. The spelling of this sound is *ou*, and when final, *ow*. *ow* occurs medially in *bower*, *shower*, *owl*, *brown*, *down*, *town*, *crowd*, *fowl*; and *ou* is final in *thou*.

B. — O<sup>a</sup> is used for OE. *a* 13 times, *éa* 19, *éd* 2, *æ* 2, *éo* 2, *q* 28, *u* 2, *ǣ* 1, *ā* 20, *ēa* 2, *eā* 1, *ēo* 4, *ō* 7.

1. OE. *a* = O<sup>a</sup>. See Transactions, XII, 82. The ME. words are *dawn*, *draw*, *gnaw*, *haw*, *law*, *marw*, *saw*, *saw*, *hawk*, *awl*. In all cases before absorbed *g*, *f*, or *w*.

2. OE. *éa* = O<sup>a</sup>. See Transactions, XVI, p. 154. The NE. words are *saw*, *fought*, *all*, *hall*, *stall*, *wall*, *fall*, *gall*, *balm*, *stalk*, *walk*, *balk*, *alderman*, *chalk*, *warn*, *warm*, *word*, *swarm*, *swarthy*.

3. OE. *éd*, which changed its accent to *éa*, produced O<sup>a</sup> in *chalk*, *gall*, already given in the list in 2.

4. OE. *æ* became O<sup>a</sup> in *small*, *water*. See Transactions, XVI, p. 157.

5. OE. *éo* = O<sup>a</sup> in *dwarf*, *sword*. See Transactions, XVI, p. 153.

6. OE. *o* = O<sup>a</sup> in 28 words. See § III, A, 3.

7. OE. *u* = O<sup>a</sup> in *door*, *mourn*. See § III, B, 5.

8. OE. *ǣ* = O<sup>a</sup> only in *taught*. See Anglia, VII, 210, 211.

9. OE. *ā* = O<sup>a</sup>. See Anglia, VII, 212, 3. The NE. words are *boar*, *gore*, *hoar*, *love*, *more*, *oar*, *ore*, *roar*, *sore*, *your*, *hoarse*, *lord*, *or*, *cloth*, *wroth*, *broad*, *aught*, *ought*, *lo!* (also pronounced O), *thaw*.

10. OE. *ēa* is sounded O<sup>a</sup> in *raw*, *straw*. Anglia, VII, 207, 3.

11. OE. *eā* = O<sup>a</sup> in *yore*. Anglia, VII, 213.

12. OE. *ēo* = O<sup>a</sup> in *four*, *forty*, *fourteen*, *fourth*. Anglia, VII, 209, 3.

13. OE. *ō* = O<sup>a</sup> in *floor*, *whore*, *swore*, *brought*, *sought*, *thought*. Anglia, VII, 214, 3. To the words given there add *awc*, OE. *ōga*. See Skeat, Etym. Dict., 45. We find this sound then before *r* and *r* + consonant 49 times; after *r*, 6 times; before *ll*, *ld*, and *l* + cons., where *l* is absorbed, 13 times; before an absorbed *h*, *g*, *w*, or *f*, 21 times; beside which we find the sound irregularly for O as final in *la!* *thaw*, and medially in *awc*, *cloth*; and for the sound *o* or perhaps *æ* in *water*.

14. The spelling of O<sup>a</sup> is *aw* (medial *au*) when a consonant is absorbed after OE. *éa*, *a*, *æ*, *ā*, *ēa*, *ēo* (except *forty*), and this occurs also in *daughter* and *awc*; but when the consonant is absorbed after *o* or *ō*, the spelling is *ow* (*ou*) except in *daughter*. The spelling *a* is used with the sound O<sup>a</sup> for OE. *éa*, *æ*, and *éo* except in *sword*. The spelling *o* is used for *o*, *ā*, *ō* and for *ēow* in *forty* and for *éo* in *sword*. This letter fails to occur however in *board*, *hoard*, *boar*, *hoar*, *oar*, *roar*, *hoarse*, which are the only cases of *oa*, and in *floor*, which with *door* for OE. *u* is the only case of *oo* with this sound.

C. — O is used for OE. *éu* 7 times, *æ* 1, *ā* 62, *éu* = *có* 1, *ēa* 2, *ēo* 1, *u* 1, *o* 34, *ō* 7. It is spelled *o* 65 times, *oa* 23, *oe* 6, *ou* (*ow*) 29, *ew* 1.

1. OE. *éa* is sounded O in NE. before *ld*. See Transactions, XVI, p. 154, except in the dissyllable *alderman*. The NE. words are *bold*, *cold*, *fold*, *hold*, *old*, *sold*, *told*.

2. OE. *æ* = O only in *clover*. Transactions, XVI, p. 157.

3. OE. *ā* becomes O always except before *ht*, *r*. For exceptions and comments, see Anglia, VII, 211. The NE. words only are given here: *doc*, *fro*, *go*, *no*, *lo*, *roc*, *sloc*, *so*, *toe*, *woc*, *dole*, *whole*, *mole*, *foam*, *home*, *loam*, *bone*, *groan*, *moan*, *only*, *shone*, *stonc*, *blow*, *know*, *crow*, *mow*, *row*, *snow*, *slow* (OE. *cā*), *throw*, *soul*, *drove*, *loaf*, *oath*, *clothe*, *loathe*, *rose*, *thosc*, *ghost*, *gropc*, *pope*, *rope*, *soap*, *bode*, *goad*, *loadstone*, *road*, *toad*, *woad*, *oats*, *boat*, *goat*, *wrote*, *owc*, *own*, *dough*, *foe*, *low*, *oak*, *spoke*, *stroke*, *token*.

4. OE. *éo* changes its accent to *éó*, and is pronounced O in *yolk*. See Transactions, XVI, p. 153.

5. OE. *ēa* = O in *though*, *show* (OE. *scēawian*). See Anglia, VII, 207, 6. Both are exceptions.

6. *ēo* occurs with this sound in NE. only in *sew*, OE. *sēowjan*, compare 5. This *ēo* and *ēa* before *w* are certainly long in OE. This pronunciation is an isolated exception. See Anglia, VII, 208, 2.

7. OE. *u* = O in *shoulder*. See § III, B, 6.

8. OE. *o* = O in 34 cases. See § III, A, 2.

9. OE. *ō* = O in *blow*, *flow*, *grow*, *low*, *row*, *hove*, *awoke*. See Anglia, VII, 214, 2.



10. The usual spelling when medial is *o*, and where *h*, *w*, *g*, has been absorbed *ou* (*ow*). When final, we have *o* or *oe*, and when a consonant has been absorbed, *ow*. *oa* is used for *o* (medial) in *oath*, *loathe*, *loaf*, *groan*, *loam*, *foam*, *oak*, *road*, *loadstone*, *woad*, *goad*, *toad*, *oats*, *goat*, *boat*, *soap*, *coal*, *foal*, *shoal*, *float*, *throat*. *ou*, *ow* for *o* (medial) in *mould*, *bowl*, and where *gh* or *w* has been absorbed in *soul*, *sown*, *thrown*, *known*, *owe*, *dough*, *own*, *flown*. OE. *i* is used for *o* (final) in *roe*, *sloe*, *woc*, *doc*, *toc*, and for *o* (final) where *g* is absorbed and we expect *ow* in *foe*.

D. — *o*, as in *hot*, is used for OE. *a* 4 times, *éa* 5, *æ* 3, *ā* 9, *e* 2, *éo* 1, *u* 1, *o* 54, *ō* 7.

1. OE. *a*, *æ*, *e* are sounded *o* after *w*, but not regularly so. Cp. Transactions, XII, p. 82, and XVI, pp. 157, 151. The NE. words are *swan*, *wan*, *wander*, *wash*, *was*, *what*, *watch*, *swallow* (noun), *wasp*.

2. OE. *éa* has this sound in NE. always before *lt* and sometimes after *w*. The NE. words are *halt*, *malt*, *salt*, *swallow* (verb), *wallow*.

3. OE. *éo* has this sound only in *beyond* where *éo* has become *éó* in ME., if indeed *éó* were not the original sound, in which case all would be regular.

4. OE. *u* has this sound only in the isolated *knock*. See § III, B, 7.

5. OE. *o* has this sound regularly, as stated in § III, A, 1. The NE. words are *cough*, *follow*, *hollow*, *holly*, *borrow*, *morrow*, *sorrow*, *bond*, *from*, *long*, *song*, *strong*, *thong*, *throng*, *tongs*, *wrong*, *of*, *off*, *offer*, *oft*, *frost*, *moth*, *on*, *crop*, *cobweb*, *drop*, *hop*, *lobster*, *sop*, *stop*, *top*, *body*, *cod*, *god*, *sodden*, *trod*, *bottom*, *cot*, *knot*, *lot*, *rot*, *Scotland*, *shot*, *cock*, *coccle*, *crock*, *frog*, *flock*, *lock*, *sock*, *smock*, *stock*, *ox*, *fox*.

6. OE. *ā* becomes *o* in *anon*, *gone*, *hot*, *holiday*, *knowledge*, *not*, *shone*, *wot*. See Anglia, VII, 212, 5, 6.

7. OE. *ō* becomes *o* in *blossom*, *foster*, *gosling*, *soft*, *fodder*, *shod*, *rod*. See Anglia, VII, 214, 5.

8. The regular spelling for this sound is *o*, except where it stands for OE. *e*, *ea*, *æ*, or *a*, when the spelling is *a*. The only exception is *cough*, where the *u* is due to the absorbed *h*.

E. — *o* is found for OE. *i* 8 times, *e* 1, *eo* 17, *te* 3, *ea* 2, *a* 1, *o* 10, *u* 53, *y* 22, *eo* 1, *iē* 2, *ā* 2, *ā* 1, *ō* 15, *ū* 14, and is spelled *i* 12 times, *e* 10, *ea* 9, *a* 1, *o* 35, *oo* 2, *ou* 5, *u* 76.

1. OE. *i* becomes *o* before *r* and *r* + consonant and under peculiar conditions in three other words. See Transactions, XVI, p. 148. The NE. words are: *bird*, *her*, *mirth*, *much*, *run*, *shepherd*, *such*, *third*.

2. OE. *e* has this sound only in the slurred pronunciation of *the* before a consonant.

3. OE. *te* = *o* before *r* + consonant in *girdle*, *girt*, *smirk*. See Transactions, XVI, p. 151.

4. OE. *eo* = *o* before *r* + consonant in *birch*, *burn*, *burst*, *churl*, *earl*, *earth*, *earnest*, *hearth*, *iceberg*, *learn*, *spurn*, *swerve*, *work*, *world*, *worth*, *year*, and exceptionally in *young*. See Transactions, XVI, p. 153.

5. OE. *ea* = *o* in *earn*, *fern*. Transactions, XVI, p. 155.

6. OE. *a* = *o* in *rather*, which is also given the sound *a*. Transactions, XII, 86.

7. OE. *o* = *o* in *among*, *monger*, *oven*, *shovel*, *dull*, *murder*, *durst*, *burst*, *word*. See § III, A, 4.

8. OE. *u* gives *o* in NE. in all cases except as noticed in § III, B, 1, where the 53 examples are given.

9. OE. *y* = *o* in 22 cases mentioned in § III, C, 3, before *r* and *r* + consonant, and in words which in ME. have commonly *u* in place of the more usual *i*.

10. OE. *eo* = *o* in *thirteen*. See Anglia, VII, 209.

11. OE. *ā* = *o* in *heard*, *dearth*. Anglia, VII, 206, 6.

12. OE. *ā* = *o* in *erst*, *were*. Anglia, VII, 211.

13. OE. *ā* = *o* in *nothing*, OE. *nānþing*. Anglia, VII, 213.

14. OE. *ō* = *o* regularly in *chough*, *enough*, *tough*, and also in *brother*, *mother*, *other*, and *Monday*, *month*, *gum*, *doth*, *done*, *glove*, *blood*, *flood*, *most*. See Anglia, VII, 214, 3, 5, where *geōng* is also placed, though in this paper I have treated it as *geōng*.

15. OE. *ū* = *o* in *scum*, *thumb*, *dove*, *above*, *rough*, *us*, *husband*, *udder*, *but*, *utterly*, *suck*, *neighbor*. See Anglia, VII, 216.

16. This frequent sound is one of the most irregular in its

uses, as is 'manifest from what has preceded. It is regular for *u*, and is the usual sound for *ō* and *ū* when these are shortened. Its use for vowels from *i* to *a* is chiefly where *r* or *r* + consonant follows. The other cases are hardly more than isolated exceptions. The spelling is hardly more regular, for though *u* occurs in the majority of cases, yet it is only for OE. *u*, *ū*, and *y*, that it predominates, and the other spellings are used with little regularity.

The letter *i* is used with the sound *o* for OE. *i* 3 times, *y* 4, *eo* 1, *ie* 3, *ēo* 1, in all 12 times. The letter *e* is used for OE. *ea* 1, *i* 2, *y* 2, *e* 1, *eo* 2, *ē* 2, in all 10 times. The letters *ea* are used for *ea* 1, *eo* 6, *ie* 2, in all 9 times. The letter *a* is used only in *rather*. The letter *o* is used for OE. *ā* 1, *y* 5, *eo* 3, *u* 10, *ū* 4, *o* 4, *ō* 8, in all 35 times. The letters *oo* are used only in *blood*, *flood*, for OE. *ō*. The letters *ou* are used for *eo* in *young* and for *ū* in *rough* and for *ō* in *chough*, *enough*, *tough*. The letter *u* is used for OE. *i* 3, *y* 11, *eo* 4, *o* 4, *u* 43, *ō* 2, *ū* 9, in all 76 times.

F.—The sound U is used for OE. *o* once, *u* three times, *ē* 1, *ā* 4, *ēa* 7, *ēo* 23, *ō* 31, *ū* 4, and is spelled *ew* 22 times, *o* 10, *oe* 1, *oo* 31, *ou* 5, *u* 3, *ue* 4.

1. OE. *ō*, *ē*, *ā*, *ēa*, *ēo*, receive this sound under the influence of *w*. The cases for *o*, *womb*; for *ē*, *lewd*; for *ā*, *who*, *whose*, *whom*, *two*; for *ēa*, *few*, *hew*, *shrew*, *strew*, *threw*, to which add *few*, where, however, the *w* for OE. *g* does not appear till the ME. period; for *ēo*, *blew*, *brew*, *chew*, *clew*, *crew*, *ewe*, *grew*, *hue*, *knew*, *new*, *ruth*, *spew*, *steward*, *Tuesday*, *truth*, *yew*, *you*. See Anglia, VII, 217, and also 207, 208, 210, and § III, A, 5. This sound is also found for *ēo* in *lose*, *choose*, *shoot*, *yule*; but in these cases the ME. shows us that the accent was changed from *ēo* to *eō*, and these words are therefore only cases of *ō* = NE. U, which, as will appear below, is the regular development.

2. OE. *u* = U in *groom*, *through*, *wound*. See § III, B, 4.

3. OE. *ō* = U except before *w*, *r*, *c*; and in dissyllables. It occurs also in other cases, and there are many exceptions. The subject is fully treated in Anglia, VII, 213 f. The examples (including the cases of *ēo* = *eō*; see § IV, F, 1)

are *do, shoe* (noun), *shoe* (verb), *to, cool, yule, stool, tool, hoof, behove, roof, groove, smooth, sooth, tooth, choose, goose, lose, roost, bloom, broom, doom, gloom, moon, noon, soon, drcw, youth, slcw, woo, brood, food, mood, rood, boot, shoot, moor.*

4. OE.  $\bar{u}$  = U in *boor, brook, room, uncouth*. See Anglia, VII, 216, 3.

5. The spelling when medial is *oo* regularly, but *ou* occurs in *through, wound, uncouth*, and *youth*; *o* in *womb, behove, lose*, and also in *whose, whom*, following the spelling of *who*; *yule* has *u*, which is not found elsewhere except where *w* has been absorbed as in *ruth, truth*; but absorbed *w* gives also *ue* in *Tuesday* and *cw* in *lewd, steward*. When final, the spelling, if a *w* followed in OE., is *cw*, except in *you, hue, rue*, and this occurs also by analogy in *dr cw* and *slcw*; otherwise *o* is the regular spelling, though *oo* is found in *woo* and *oe* in *shoe*.

G. — The sound *u*, as in *look*, occurs for OE. *o* twice, *u* 6 times,  $\bar{i}$  1,  $\bar{e}$  1,  $\bar{a}$  1,  $\bar{o}$  14,  $\bar{u}$  2, and is spelled *oo* except before *ld*, where we have *ou* (*could, should, would*), and in *full, bullock*, where the OE. *u* is preserved as it would be in *wolf* if *wu* were a possible initial spelling in NE. A further exception is *hung*. In dissyllables we have *o* (*woman, bosom*), which letter is found also in *wolf*.

1. OE. *o* produces *u* before absorbed *l + d* in *should, would*. The analogy of these words is kept in the spelling and pronunciation of *could*, OE. *cūðe*. See § III, A, 6.

2. OE. *u* produces *u* before *ll*, sometimes after *w*, and in *bridegroom*, though *groom* has the regular sound U. The words are *bullock, full, wool, wood, wolf, bridegroom*. See § III, B, 3.

3. OE.  $\bar{i}$ ,  $\bar{e}$ ,  $\bar{a}$ , have this sound exceptionally in one word each, *woman, hung*, and the suffix *-hood*. See Anglia, VII, 204, 206, 212.

4. OE.  $\bar{o}$  produces this sound in *brook* (noun), *book, cook, hook, rook, look, shook, took, good, hood, stood, foot, bosom*. See Anglia, VII, 214, 5.

5. OE.  $\bar{u}$  has this sound in *could* (see 1) and *brook* (verb), which is also pronounced U. See Anglia, VII, 216.

H. — The sound I is used for OE. *i* 3 times, *iē* 3, *e* 26, *eo* 2, *ea* 2, *æ* 2, *y* 2, *ē* 33, *īe* 19, *ēa* 28, *ēo* 33, *ā* 41. It is spelled *ee* 78 times, *ea* 60, *e* 8, *ie* 7, *ey* 1.

1. OE. *i* = I in *these*, *weevil*, *week*. See Transactions, XVI, p. 147.

2. OE. *iē* = I in *yeast*, *yield*, *shield*. See Transactions, XVI, p. 151.

3. OE. *e* = I in *heave*, *eat*, *meat*, *knead*, *bead*, *mead*, *leak*, *speak*, *bequeathe*, *weasel*, *even*, *eaves*, *fever*, *weave*, *ear*, *mere*, *shear*, *smear*, *spear*, *weir*, *field*, *meal*, *steal*, *weal*, *gucan*, *wean*. See Transactions, XVI, p. 150.

4. OE. *eo* = I in *beneath*, *seal*, *beaver*. Transactions, XVI, p. 152.

5. OE. *ea* = I in *beard*, *year*. Transactions, XVI, p. 154.

6. OE. *æ* = I in *either*, *least*. Transactions, XVI, p. 155.

7. OE. *y* = I in *evil*, *weird*. See § III, C, 5.

8. OE. *ē* produces this sound in *ye*, *he*, *me*, *thec*, *we*, *here*, *wear*, *feel*, *heel*, *teeth*, *deem*, *seem*, *been*, *queen*, *green*, *wren*, *wcep*, *bleed*, *brecd*, *creed*, *fecd*, *gleed*, *meed*, *weed*, *speed*, *steed*, *feet*, *greet*, *meet*, *sweet*, *becch*, *brecch*, *seek* (33).

9. OE. *īe* is sounded I in *hear*, *shear*, *steel*, *believe*, *sleeve*, *fleece*, *biestings*, *dream*, *teem*, *shecn*, *-teen*, *keep*, *rcap*, *steeple*, *heed*, *bettle*, *sheet*, *eke*, *reek* (19).

10. OE. *ēa* is sounded I in *flea*, *bean*, *beam*, *dream*, *gleam*, *seam*, *steam*, *stream*, *team*, *car*, *near*, *sear*, *tear*, *bercave*, *leaf*, *sheaf*, *east*, *Easter*, *hcap*, *leap*, *slecp*, *cheap*, *beat*, *neat*, *cheek*, *leek*, *reck*, *beacon* (28).

11. OE. *ēo* is sounded I in *bee*, *knee*, *fee*, *free*, *glee*, *lea*, *sea*, *tree*, *three*, *beer*, *dcer*, *dcar*, *leer*, *drary*, *keel*, *wheel*, *be*, *flee*, *see*, *between*, *fiend*, *cleave*, *licf*, *thief*, *seethe*, *freeze*, *priest*, *creep*, *deep*, *reed*, *wced*, *bect*, *flcet* (33).

12. OE. *ā* is sounded I in *sea*, *bier*, *fear*, *rear*, *ecl*, *dcal*, *heal*, *meal*, *clean*, *lean*, *mean* (noun), *mean* (verb), *even*, *leave*, *breathe*, *sheath*, *wreath*, *heathen*, *cheese*, *tease*, *slecp*, *sweep*, *dced*, *lead*, *needle*, *read*, *sced*, *greedy*, *weed*, *blcat*, *heat*, *wheat*, *street*, *key*, *bleak*, *bleech*, *each*, *leach*, *reach*, *teach*, *speech* (41).

13. The details and limitations of the use of I for these long vowels have been stated in *Anglia*, VII, 205, 207, 208, 210, and need not be repeated here.

14. The sound I is usually spelled *ee* or *ea*; but *e*, *ie*, and *ey* also occur. It is not possible to explain these variations, but it may be noted that *ee* is used chiefly for OE.  $\bar{e}$ ,  $\bar{i}e$ ,  $\bar{e}o$  (62 times out of 85), other spellings being *e* seven times, of which five are final, the two others being *eke*, *here*; *ea* ten times, twice final, elsewhere before or after *r*, except in *cleave*; *ie* six times, always medial.

For OE.  $\bar{e}a$  and  $\bar{a}$ , on the contrary, the regular spelling is *ea* (50 times out of 69). Other spellings are *ee* 16 times, always medial except in *eel*, *ie* in *bier*, *e* in *eccn*, and *ey* for OE.  $\bar{a}g$  in *key*.

I. — The sound *ai* is the regular representative of  $\bar{i}$  and  $\bar{y}$ , but is used also for *i*, *y*,  $\acute{e}o$  and for  $\bar{e}a$ ,  $\bar{e}o$ ,  $\bar{i}e$ .

1. For short vowels. OE. *i* is sounded *ai* as stated in vowels *e* and *i*, § III, A, 4. The NE. words are: *I*, *ivy*, *bright*, *knight*, *might*, *night*, *plight*, *right*, *sight*, *child*, *mild*, *wild*; *bind*, *blind*, *find*, *grind*, *hind*, *hindermost*, *rind*, *wind*, *lie*, *hie*, *Friday*, *nine*, *tile*; *Christ*, *climb*; *shire*(?) (28).

OE. *y* is sounded *ai* in *kind*, *mind*, *bight*, *flight*, *wright*, *dry*, *buy*, *lie*, *rye* (9). See § III, C, 2.

OE.  $\acute{e}o$  becomes *ai* in *fight*. See Transactions, XVI, p. 152.

By comparing the OE. words it will be seen that *ai* is found for short vowels where *g*, *h* have been absorbed or before *ld*, *nd*. The only other cases are the initial *ivy* and *I* which follow the analogy of  $\bar{i}$ , and *Christ*, *climb*, and the doubtful *shire*.

2. For long vowels. OE.  $\bar{i}$  gives *ai* regularly. See Anglia, VII, 204. The NE. words are *by*, *alight*, *Ireland*, *iron*, *wire*, *file*, *while*, *mile*, *wile*, *rimc*, *line*, *rhyme*, *shine*, *time*, *whine*, *mine*, *pine*, *shine*, *shrine*, *swine*, *twine*, *thine*, *wine*, *knife*, *drive*, *five*, *live*, *strive*, *wife*, *blithe*, *lithe*, *writhe*, *ice*, *rise*, *wise*, *gripe*, *ripe*, *bide*, *bridle*, *chide*, *glide*, *idle*, *ride*, *side*, *slide*, *tide*, *wide*, *bite*, *white*, *smite*, *write*, *stye*, *stile*, *dyke*, *like*, *sigh*, *strike* (57).

OE.  $\bar{y}$  gives *ai* regularly before single consonants and where final. See Anglia, VII, 205. Cases are: *why*, *firç*, *hire*, *defile*, *-hithe*, *dive*, *lice*, *mice*, *kine*, *hide*, *hide*, *bide*, *bride*, *pride* (13).

OE. *ēa*, *ēo*, *īc*, when followed by *g* produce *ai* in NE. See Anglia, VII, 206, 4; 207, 4; 209, 4. The NE. words are, for OE. *ēo*: *fly*, *lie*, *light*, *thigh*; for OE. *ēa*: *eye*, *dye*, *high*, *nigh*; for OE. *īc*: *tie*, *tie*, *island*, *height*, *light* (13).

3. The spelling of the sound *ai* is *i* when initial or medial. The only exceptions are *rhyme*, *dyke*, *height*, *eye*. When final, the usual spelling is *ie*, 6 times, but *y* occurs 4 times, *ye* thrice. The word *buy* is peculiar. The *y* stands for OE. *cg* and the silent *u* for the original vowel. OE. *bycgan*, ME. *biggen*, *beggen*, *buggen*, *buil*, *bien*, *beien*. Cp. III, C, 6 and Stratmann Dict., 99.

#### SECTION V.—THE NEW ENGLISH LETTERS.

A. — The letters *au*, *aw* are used in NE. words of OE. origin, as follows always where *h*, *g*, or *w* follows in OE.

For OE. *ēah* in *laugh*, *laughter*, *saw* (verb).

For OE. *aw*, *awl*, *claw*; OE. *af*, *hawke*; OE. *ag*, *dawn*, *draw*, *drawn*, *haw*, *gnaw*, *law*, *maw*, *saw* (tool), *saw* (saying).

For OE. *oh* in *daughter*.

For OE. *ēaw* in *raw*, *straw*.

For OE. *āh* in *taught*.

For OE. *āw* in *aught* (*naught*), *thaw*.

For OE. *ōg* in *awe*.

Except in *laugh* and *laughter* it is always sounded O<sup>a</sup>.

B. — The letter *o* is used for the OE. vowels *īc*, *ēo*, *ēa*, *æ*, *o*, *u*, *y*, *ī*, *ēo*, *eā*, *ā*, *ō*, *ū*, and is pronounced *i*, A, O<sup>a</sup>, O, *o*, *o*<sup>e</sup>, U, *u*.

For OE. *īc* in *worse*, *work* (verb).

For OE. *ēo* in *sword*, *yolk*, *beyond*; *worth*, *work*, *wor<sup>l</sup>d*.

For OE. *ēa* in *bold*, *cold*, *fold*, *hold*, *old*, *sold*, *told*, *begot*.

For OE. *æ* in *clover*.

For OE. *o* in *bore*, *born*, *broth*, *before*, *corn*, *for*, *ford*, *former*, *forth*, *forlorn*, *horn*, *horse*, *morning*, *north*, *port*, *shorn*, *short*, *stork*, *storm*, *sworn*, *thorn*, *torn*; *bode*, *bolster*, *bolt*, *broken*, *chosen*, *cloven*, *colt*, *comb*, *folk*, *frozen*, *gold*, *holc*, *hope*, *hose*, *knoll*, *mote*, *nose*, *open*, *over*, *smoke*, *spoken*, *stolen*, *swollen*, *thole*, *toll*, *yoke*; *body*, *bond*, *borrow*, *bottom*, *cock*, *cockle*, *cod*, *cot*, *crockery*, *flock*, *follow*, *fox*, *frog*, *from*, *frost*, *god*, *hollow*,

*holly, knot, lock, long, lot, morrow, moth, of, off, offer, oft, on, ox, rot, Scotland, shot, smock, sock, sodden, song, sorrow, stock, strong, thong, throng, tongs, trodden, wrong; among, monger; oven, shovel, word; womb.*

For OE. *u* in *knock; come, honey, love, monk, some, son, thorough, tongue, won, wonder; wolf.*

For OE. *y* in *comely, worm, wort.*

For OE. *ī* in *women; woman.*

For OE. *ēo*, changed in ME. to *eō*, in *lose.*

For OE. *ā* (*eā*) in *cloth, gore, lo, lord, lore, more, or, ore, sore, wroth, yore; abode, arose, bone, clothe, dole, drove, fro, ghost, go, grope, home, mole, no, only, pope, rope, so, spoke, stone, stroke, those, token, whole, wrote; anon, gone, holiday, hot, knowledge, not, shone, wedlock, wot; nothing; two, who, whom.*

For OE. *ō* in *swore, whore; awoke, hove; blossom, fodder, foster, gosling, rod, shod, soft; brother, done, doth, glove, Monday, month, mother, other; behove, bosom, do, to.*

For OE. *ū* in *above, dove, neighbor, shove.*

C. — The letters *oa* are used for *ā* and *o*, and have before *r* the sound O<sup>a</sup>, elsewhere the sound O.

For OE. *ā* in *boar, board, hoar, hoarse, oar, roar; boat, foam, goad, goat, groan, loadstone, loaf, loathe, loam, moan, oak, oath, oats, road, soap, toad, woad.* See Anglia, VII, 213.

For OE. *o* in *board, hoard; coal, float, foal, shoal, throat.* See § III, A, 2, 3, and 8.\*

D. — The letters *oe* occur only when final, with the sound O for OE. *ā*, and the sound U for OE. *ō*.

For OE. *ā* in *doe, foe, roe, sloe, toe, woe.* Anglia, VII, 213.

For OE. *ō* (*eō*) in *shoe*, noun and verb. Anglia, VII, 215.

E. — The letters *oo* are used for OE. *u*, *ēo* (= *eō*), *ā*, *ō*, *ū*; with the sounds O<sup>a</sup>, O<sup>s</sup>, U, *u*. It is common, however, only for *ō*; all other uses are exceptional.

For OE. *u* in *door; groom; wool, wood, and bridegroom.* See § III, B, 8.

For OE. *ā* in the suffix *-hood.* Anglia, VII, 212, 6.

For OE. *ēo* in *choose, shoot.* Here OE. *ēo* = *eō* = *ō*.

For OE. *ō* in *floor; blood, flood; bloom, boor, boot, brood,*



*brook, broom, cool, doom, food, gloom, goose, groove, hoof, mood, moon, moor, noon, rood, roof, roost, smooth, soon, sooth, stool, tool, tooth, woo; book, brook, cook, crook, foot, good, hood, hook, look, rook, shook, stood, took.*

For OE. *ū* in *room; brook* (verb).

F. — The letters *ou* and *ow* are medial and final signs for the same sounds; *ow* occurs medially also in *fowl, shower, bower, owl, brown, down, town, crowd, own*, and in participles such as *sown, blown, shown, flown*. *ou*-final occurs in *thou, you*. The two digraphs will be treated together. They stand for OE. *éa, a* (= *o*), *éó, o, u, ēa, ēo, ā, and ō*; and are pronounced *au, O<sup>a</sup>, O, o, o<sup>a</sup>, U, u*. The usual sound is *au*, 44 times, but *O* occurs 29 times, *o<sup>a</sup>* 13; *o<sup>a</sup>* and *U* 5 each, *u* 3, and *o* once.

For OE. *éa* in *fought*.

For OE. *o, a = o* before nasals, and *éó* in *bound, wound; brought, trough, wrought; bow* (noun), *bowl, flown, mould; cough; young; should, would*.

For OE. *u* in *bound, fowl, found, ground, hound, mount, pound, sound, sow* (noun), *wound* (verb); *mourn; shoulder; through, wound* (noun).

For OE. *ēa* in *show, though*.

For OE. *ēo* in *four, fourth, fourteen; you*.

For OE. *ā (eā)* in *ought; blow, crow, dough, know, known, low, mow, owe, own, row, slow, snow, soul, sow, sown, throw, thrown*. See *Anglia*, VII, 213.

For OE. *ō (eō)* in *bough, plough; brought, sought, thought; blow, flow, grow, low, row; chough, tough, enough; youth*.

For OE. *ū* in *bow, bower, brow, brown, cloud, clout, cow, crowd, down, foul, house, bow, loud, louse, lout, mouse, mouth, now, our, out, owl, proud, shower, shroud, sour, south, thou, thousand, town; rough; uncouth; could*.

G. — The letter *u*<sup>1</sup> is used for OE. *u* 45 times, *y* 11, *éó* 4,

<sup>1</sup> The combinations *ua* and *ui* (*uy*) are not vowel groups, but in these cases the *u* is either a consonant, as before *y* in French words, e.g., *quart*, or a phonetic sign as in *guild*, or extraneous and redundant as in *build*. All such words are regarded as having *a* and *i*, and are classed among those words. On *buy*, cp. § IV, I, 3.

o 4, i 3, ū 8, ēo 2, ð 3, ē 1, and is pronounced o<sup>e</sup> in all cases except *bury*; *ruth*, *truth*, *yule*; *full*, *bullock*. See e<sup>a</sup>, U, u. Transactions, XVI, p. 159, and § IV, F, 5, G, ad init., and E, 16.

For OE. *i* in *much*, *run*, *such*.

For OE. *éo* in *burn*, *burst*, *churl*, *spurn*.

For OE. *o* in *burst* (participle), *dull*, *durst*, *murder*.

For OE. *u* in *buck*, *borough*, *butter*, *clung*, *crumb*, *cunning*, *cup*, *curse*, *drunk*, *dumb*, *dun*, *dust*, *furrow*, *further*, *gut*, *hundred*, *hunger*, *hunt*, *lust*, *knuckle*, *run*, *nut*, *pluck*, *rung*, *rust*, *shun*, *slumber*, *spun*, *stunt*, *summer*, *sun*, *sunder*, *sung*, *sunk*, *swum*, *thunder*, *Thursday*, *thus*, *tun*, *turf*, *tusk*, *under*, *up*; *bullock*, *full*. See § III, B, 8.

For OE. *y* in *bury*; *bundle*, *burden*, *bury*, *church*, *cluster*, *crutch*, *furze*, *murky*, *shut*, *shuttle*. See § III, C, 5.

For OE. *ē* in *hung*. See Anglia, VII, 206, 6.

For OE. *ēo* in *ruth*, *truth*. See Anglia, VII, 209, 11.

For OE. *ō* and *eō* in *gum*, *must*; *yule*. See Anglia, VII, 215.

For OE. *ū* in *but*, *husband*, *scum*, *suck*, *thumb*, *udder*, *us*, *utterly*. See Anglia, VII, 216.

H.—The letters *ue* are used for OE. *ēow*, and have the sound U. The more usual spelling is *ew*. See Anglia, VII, 208, 2. The NE. words are *hue*, *rue*, *true*, *Tuesday*.

VI.—*The Dative Case in Sophokles.*

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THE Greek dative, as presented in many of our grammars, seems to be a complex collection of disconnected uses. To get a truer understanding of the case, it must be studied in its historical development. No single writer will furnish the knowledge sought, but the uses and peculiarities of each writer must be discussed and tabulated, in order to furnish the material for comparative and historical study. In studying the dative case in Sophokles, I have attempted to form a classification based on the antecedents of the Greek dative, and have made this as accurate and comprehensive as possible. Each dative has been examined by itself, and classified in its relations to others, in the hope that this might lead to a better understanding of Sophokles, as well as of the dative case. There are some objections to such an analytic study, especially in the examination of a writer in whose hands language was so mobile as it was in the hands of Sophokles; and we can by no means be sure that our classifications are genetically correct. But even a provisional classification, made—as in physical sciences—upon recognized lines, must be of service to the student, and may prepare the way for final results.

Any attempted classification of the Greek dative without some reference to its historical antecedents is at present of little value. With all due allowance to the constant change in language, it seems sufficiently established that the Greek

dative represents three cases in the Indo-European parent speech,—the pure dative, the locative, and the instrumental (including the sociative). Two considerations have been sufficient to prove this: (1) The readiness with which the dative may be separated into these three divisions; (2) the fact that some of the forms of the other cases remain as the Greek dative. In the third declension an old locative form does service as the dative singular. In the other declensions the dative singular of most dialects is an old dative form, but in the Elean, Arkadian, and Cypriote, a locative form is used instead.<sup>1</sup> It is easy to account for such a combination of these cases into one, for even in Sanskrit the uses often overlap. In Greek, the three cases are more sharply defined than in the later European languages, and the Greek dative may best be discussed as (A) the pure dative, (B) the locative dative, and (C) the instrumental dative. In Sophokles this division is usually very distinct,—so distinct that there are only four or five per cent of the datives the origin of which does not seem quite apparent. These datives, which may be regarded as connecting links between the three main uses, will be treated later.<sup>2</sup>

<sup>1</sup> For further examples, cf. Delbrück, *Syn. Forsch.*, IV, p. 52, on which this paragraph is based.

<sup>2</sup> The edition of the plays used is Dindorf's sixth edition, revised by S. Mekler, Leipzig, 1885. The fragments are quoted from Dindorf's *Poetae Scenici*, Oxford.

The following abbreviations hardly need explanation: *Αἴας*, Ai.; *Ἑλέκτρα*, El.; *Οἰδίπους Τύραννος*, O. T.; *Οἰδίπους ἐν Κολώνῃ*, O. K.; *Ἀντιγόνη*, Ant.; *Τραχίνιαί*, Tr.; *Φιλοκτήτης*, Ph.; Fragments, Fr. Lyrical passages are indicated by the use of heavy-faced type.

Books more frequently referred to: Whitney, *Sanskrit Grammar*, Leipzig, 1879 (Whitney, *Sans. Gr.*); Delbrück, *Ablativ, Localis, und Instrumentalis in Altindischen u. s. w.*, Berlin, 1867 (Del., A. L. I.), and *Syntaktische Forschungen*, IV (Die Grundlagen der griechischen Syntax), Halle, 1879 (Del., S. F., IV); Hübschmann, *zur Casuslehre*, München, 1875 (Hübsch., *Casusl.*); *Monro, Homeric Grammar*, Oxford, 1882 (Monro, H. G.).

The arrangement of the passages cited in each section has usually been alphabetical, either by the datives, or, when these seemed more important, by the words which the datives limit. In order to bring words from the same root together, prefixed prepositions have generally been disregarded and the words have been arranged according to the simple form.

## CLASSIFICATION.

A. — *The pure dative.*

## I. Dative of immediate reference.

## 1. Dative of "indirect object" : —

- a.* With verbs of ( $\alpha$ ) saying, and ( $\beta$ ) similar ideas.
- b.* With verbs of showing, appearing.
- c.* With verbs of ( $\alpha$ ) giving, ( $\beta$ ) allotting, ( $\gamma$ ) yielding.
- d.* With verbs meaning ( $\alpha$ ) 'due to,' ( $\beta$ ) 'sacrificing to,' etc.

## 2. Dative with verbs which do not take a direct object : —

- a.* With impersonal verbs.
- b.* With verbs meaning ( $\alpha$ ) 'to help,' ( $\beta$ ) 'serve,' ( $\gamma$ ) 'please,' ( $\delta$ ) 'obey,' and their contraries.
- c.* Dative ( $\alpha$ ) with verbs, or ( $\beta$ ) with other words denoting disposition.

## 3. Dative with substantive verbs.

## II. Dative of remote reference.

## 1. Dative expressing advantage or disadvantage : —

- a.* With verbs meaning ( $\alpha$ ) 'to insult,' 'blame,' ( $\beta$ ) 'to plot against,' 'laugh at,' ( $\gamma$ ) 'to curse,' ( $\delta$ ) with other verbs.
- b.* With certain nouns and adjectives.

## 2. Dative of the person concerned : —

- a.* With verb and infinitive : ( $\alpha$ ) with impersonal verb, ( $\beta$ ) with substantive verb and adjective, and ( $\gamma$ ) with substantive verb and noun.
- b.* Without following infinitive : ( $\alpha$ ) proleptic use, ( $\beta$ ) with verbs, ( $\gamma$ ) with adjectives, ( $\delta$ ) with nouns, ( $\epsilon$ ) miscellaneous.
- c.* Dative denoting 'in the opinion of.'
- d.* Dative in interjections.

## 3. Ethical dative : —

- a.* With precative force.
- b.* Other uses, classified by the form.

## 4. Datives used with nouns, somewhat as genitives : —

- a.* In attributive position.
- b.* Other uses.

B. — *Locative dative.*

## I. Locative denoting place where.

## 1. Position in space, or sphere of action : —

- a. Simple locatives of place, ( $\alpha$ ) in which, at which, ( $\beta$ ) on which, ( $\gamma$ ) among whom, ( $\delta$ ) with defining prepositions.
- b. Locative denoting condition or sphere of action: ( $\alpha$ ) expressing subjective emotion; ( $\beta$ ) condition; ( $\gamma$ ) some adverbial forms; ( $\delta$ ) expressing sphere of action.
- c. Locative of specification, ( $\alpha$ ) in respect to speech, opinion, ( $\beta$ ) miscellaneous, ( $\gamma$ ) locative absolute.
- 2. Locative with certain verbs:—
  - a. Meaning 'to rule.'
  - b. Meaning 'to rejoice.'
- 3. Locative denoting position in time.
- II. Locative expressing the goal of an action.
  - 1. Denoting place to which:—
    - a. With verbs meaning 'to arrive at.'
    - b. With verbs meaning 'to send to.'
    - c. With verbs meaning 'to throw at,' 'fall to.'
  - 2. Locative denoting time to which.

C. — *The instrumental dative.*

- I. Sociative use.
  - 1. The simple sociative of persons and things.
  - 2. The sociative with prepositions,  $\sigmaύν$ ,  $ἄμα$ ,  $ὁμοῦ$ .
  - 3. With words (mostly verbs) compounded with a sociative preposition.
  - 4. With verbs or adjectives containing a sociative idea:—
    - a. Verbs meaning 'to follow.'
    - b. Verbs meaning 'to yoke with,' 'mingle with.'
    - c. Verbs meaning 'to fight with.'
    - d. Words denoting neighborhood and approach.
    - e. Words denoting similarity, equality, identity.
- II. Instrumental use.
  - 1. Datives clearly instrumental in origin.
    - a. Pure instrumental, ( $\alpha$ ) cases like sociative, ( $\beta$ ) denoting 'by a weapon,' ( $\gamma$ ) 'by part of the body,' ( $\delta$ ) other uses.
    - b. Instrumental of means, ( $\alpha$ ) use with verbs, ( $\beta$ ) expressing subjective emotion, ( $\gamma$ ) other uses.
    - c. Instrumental denoting manner, ( $\alpha$ ) cases like sociative, ( $\beta$ ) with idea of instrument or means, ( $\gamma$ ) with interrogative adjective, ( $\delta$ ) cognate dative of manner, ( $\epsilon$ ) other uses.

- d.* Instrumental denoting cause or reason, ( $\alpha$ ) with idea of motive cause, ( $\beta$ ) expressing subjective emotion, ( $\gamma$ ) denoting 'on account of,' ( $\delta$ ) adverbial uses.
2. Instrumental expressing the agent.
- a.* With verbals in *-ρός* and *-τέος*.
- b.* With aorist passive.
- c.* With other passive forms.
3. Dative expressing degree of difference.

#### A. — THE PURE DATIVE.

The dative expresses the person or thing chiefly affected by the action of the verb or sentence. It is often called the case of the indirect object, because it indicates that for which the action of the verb and object takes place. It is the case "des Gegenstandes dem die Aussage gilt";<sup>8</sup> it is often the logical subject of the sentence. The fundamental idea of the dative is clearest in the dative of interest and the ethical dative. The pure dative is not used with prepositions. About 34 per cent of the datives in Sophokles may be classed as pure datives. The case may be conveniently divided into uses in close connection with verbs, and uses less closely connected.

##### A. I. Dative of immediate reference.

1. Dative of "indirect object," with verbs of 'saying,' 'giving,' etc., transitive verbs. 350; 11.5 per cent lyrical.

*a.* Dative with verbs of 'saying,' and similar ideas.

(*a*) With verbs of 'saying to,' 'heralding to,' etc.

*ἀγγέλλω*, Ai. 849, 1226, 1376, El. 41, 1443, O. T. 604, O. K. 302, 1511, Tr. 1110; *ἐξαγγέλλω*, O. K. 1394. Perhaps cf. *ἄγγελος πάρειμί σοι*, Ph. 564, but *σοι* may be locative with *πάρειμι*; *ἀγοράομαι*, Tr. 601; *ἀπύω*, Ai. 879; *αὐδάω*, Ant. 227, O. K. 25; *ἀνταυδάω*, El. 1478; *προσαυδάω*, O. T. 353; *βοάζω*, El. 1067; *γέγωνα*, Ph. 238; *εἶπον*, El. 678, O. T. 157, O. K. 1115, Ant. 534, 446, Tr. 184, 320, 456, O. K. 1036, 1006, Ant. 734, Tr. 438, Fr. 153; *ἀπέειπον*, O. K. 1760; *ἐξεῖπον*, El. 1033, O. K. 1528, Tr. 343, 344, Fr. 673, El. 378, O. T.

<sup>8</sup> Hübschmann, Casuslehre, p. 214.

800; *ἐννέπω*, El. 1253, 1367, Tr. 59, Ph. 142; *ἐρμηνεύω*, O. K. 398; *θεσπίζω*, Ph. 610; *θροέω*, Ai. 67, 864, O. K. 1425, Tr. 532; *κηρύσσω*, Ai. 1240, O. T. 737, Ant. 31, 32, 87, 193, 450; *ἐκκηρύσσω*, Ant. 27, 203; *προκηρύσσω*, Ant. 33; *λέγω*, Ai. 332, 532, 569, 591, El. 311, 376, 413, 558, 560, 688, 892, O. T. 342, 360, 449, 755, 772, 945, 1066, O. K. 78, 87, 268, 840, 935, 1161, 1291, Ant. 245, 305, 1031, 1289, Tr. 393, 732, Ph. 150, 152, 938, 1073, 1257, 1418, Fr. 26, 778; *προλέγω*, O. T. 973; *σκιά τιμι* | *λόγους ἀνέσπα*, Ai. 301; *μυθέομαι*, Ai. 865; *σημαίνω*, Ai. 688, O. T. 79, 226, 957, O. K. 1531, Ant. 1208; *φημί*, O. K. 1164, Ph. 1073; *φάσκω*, Tr. 1169; *φράζω*, Ai. 29, 94, 1140, 1265, El. 643, 1103, O. T. 548, O. K. 783, 1522, Ant. 238, Tr. 158, 349, 456, 468, 474, 554, 928, Ph. 137, 332, 551, 573, 1415; *φωνέω*, Ai. 543, O. T. 1121, O. K. 1402, 1485; *προφωνέω*, Ai. 1089, El. 109, O. T. 223; *χράω*, El. 35.

(β) Verbs with idea similar to that of 'saying.'

*αἰνέω*, Ph. 1398; *παραινέω*, O. T. 1512, O. K. 464, Ph. 121, 621, 1351, 1433; *συναινέω*, El. 402, Ph. 1367, Fr. 337; *διδάσκω*, Tr. 64; *παρεγγυάω*, O. K. 94; *κελεύω*, Ph. 544; *κιθαρίζω*, Fr. 18; *ἀνακλαίομαι*, Ph. 938; *ὀμοκλέω*, El. 712; *προξενέω*, O. K. 465, cf. O. T. 1482, A, II, 2, *a* (*a*); *πρόρρητος* [Tr. 684]; *ἐφυμνέω*, Ant. 1305. This last may be considered a dative of disadvantage, as with verbs of cursing, A, II, 1, *a*, (*γ*).

(γ) Verbs meaning 'to pray' take the dative of the person addressed, as well as the dative of the person for whom the prayer is made. For the latter, see A, II, 1, *a*, (*γ*). *ἀράομαι*, Ai. 509, O. K. 1445, Tr. 48; *εὐχομαι*, Ai. 685, Ph. 1077; *ἐπέυχομαι*, O. K. 1024, Ph. 1470, Fr. 383; *σοὶ προστροπαίους . . . λιτὰς ἔχων*, O. K. 1309; *ἀνακτι τῷδε . . . | εὐχὰς ἀνάσχω*, El. 635; *προσπίτνομέν σοι*, O. K. 1754.

*b.* Verbs of 'showing' and 'appearing.'

*δείκνυμι*, Ai. 66, 569, 1196, El. 424, 1366, 1382, O. T. 1258, 1294, 1393, O. K. 1532, Ant. 253, 300, Tr. 609, 1250, Ph. 492, 609, Fr. 470; *ἀναδείκνυμι*, El. 1459; *δηλόω*, Ai. 283, 462, 471, 734, O. T. 792, 1288, O. K. 556, Ph. 616; *ἀνευρίσκω*, Fr. 658: compare the dative with *εὐρίσκω*, A, II, 1, *a*, (*δ*). *προμηνύω*, Ant. 84; *φαίνω*, El. 23, 153, 1274, O. T. 710, 1484, O. K.



724, 1121, 1543, Ant. 325, 1329, Tr. 612, Ph. 525, 944; *ἐκφαίνω*, O. T. 243; *προφαίνω*, El. 752, O. T. 163, O. K. 1505, Ant. 1151; *ἐμφανής*, Ph. 531; *πρόφαντος*, Tr. 1159; *ἐχθροῖς ἄστρον ὡς λάμψειν*, El. 66. This last may be classified under A, II, 2, *b*, (δ).

*c.* Verbs of 'giving,' 'yielding to,' etc.

(*a*) Of giving.

*δίδωμι*, Ai. 362, 483, 538, 1303, 1354, El. 30, 451, 538, 645, 656, 1348, 1349, O. T. 583, 1025, 1142, 1156, 1173, O. K. 101, 577, 640, 642, 776, 855, 1100, 1287, 1435, 1490, 1632, Ant. 718, Tr. 820, 1066, 1117, 1216, Ph. 63, 84, 316, 369, 663, 668, 775, 972, 1230; *ἀποδίδωμι*, Ph. 924; *ἐκδίδωμι*, O. T. 1040, Ph. 1386; *παραδίδωμι*, Ph. 64; *δωρέω*, Ai. 1029; *δώρημα*, Tr. 603, 668; *δῶρον*, O. K. 431; *πορεῖν*, El. 209, O. T. 921, O. K. 1087, 1124. El. 355 perhaps belongs here, — *τῷ τεθνηκότι | τιμὰς προσάπτειν*. Compare Il. Ω, 110, Pind. N, 8, 62, Plato, Soph. 231, A. Two other datives with this verb, El. 432 and O. K. 236, seem to preserve more clearly an original locative force; see B, I, 1, *a*, (β). The simple verb *ἄπτω* occasionally takes a dative of the person concerned, as Pind. P, 10, 28, instead of the usual genitive. It seems simplest, however, to treat the examples first cited as datives after the analogy of verbs of giving.

(β) Verbs of 'allotting,' 'adjudging to.'

*κρίνω*, Ai. 443, *νέμω*, Ai. 28, 513, 1201, 1351, 1371, El. 176, O. K. 1396, Tr. 162, 1238, Ph. 1020, 1062, Fr. 499, 782; *τάσσω*, Ph. 1180. Compare *προστάσσω*, B, I, 1, *a*, (β).

(γ) Verbs of 'yielding,' 'dismissing to.'

*εἰκάθω*, El. 396, 1014, O. T. 650, O. K. 1178, 1329; *εἶκω*, Ai. 666, O. K. 1201, Ant. 472, 1029, Ph. 465; *παρεῖκω*, Ph. 1048; *ὑπέικω*, O. K. 1184, Ph. 1046; *ἀνίημι*, Fr. 501; *ἀφίημι*, O. T. 1177, Ph. 98; *μεθίημι*, El. 628, 647, Ant. 654, Ph. 772, 975 (Ai. 250, belongs under A, II, 2, *b*, (β)); *παρίημι*, El. 1482, Ph. 132; *παρέχω*, Ai. 1146, O. T. 53, 1306, O. K. 1182, 1283, Tr. 708; *λείπω*, Ai. 972, O. T. 1248, 1504, Ant. 143, Tr. 46, 76, Ph. 653; *λύω*, El. 1005; *ὀρέγω*, O. K. 1130, Ph. 1203; *πιπράσκω*, Tr. 252; *μετατίθημι*, Ph. 513; *γῆ . . . κάμολ δασμόν . . . τίνει*, O. K. 635; *ἐμοί . . . δωρητόν, οὐκ αἰτητόν εἰσεχει*

ρῖσεν, O. T. 383 (perhaps better classified under C, II, 2), ἐκχωρέω, Ai. 671.

d. With other verbs.

(a) Verbs meaning 'due to.'

ὀφείλω [El. 1173], Ant. 331, 552, 560, Ph. 1421; ὀφειλέτης, Ai. 589; ὀφείλος . . . | σοι, Ph. 1384.

(β) Meaning 'sacrificing to,' etc.

ἀγίζω, O. K. 1494; βουθουτέω, O. K. 887; θυμηπολέω, Fr. 132; θύω, El. 532; μηλοσφαγέω, El. 281; ὀρίζω βώμους, Tr. 238, 753; θύματα ῥέξει . . . Ζηνί, Tr. 288.

(γ) Miscellaneous. οἱ αὐτοῖς τύχοι, Ph. 275; τίκτειν σ' ἄταν ἄταις, El. 235. Cf. πόνος πόνῳ πόνου φέρει, Ai. 866. τῇ πολυαρμάτῳ ἀντιχαρείσα Θήβῃ, Ant. 149.

2. The dative is also used with many verbs which in English are intransitive, or take only a direct object. In the preceding section, datives expressing the person affected by the action of verb and object are discussed. Here are classed datives with verbs, the action of which is complete without a direct object. 224; 12 + per cent are lyrical.

a. Datives with impersonal verbs, 'it seems,' 'it is befitting,' etc. Here the person interested, the real subject of the sentence, is in the dative. No line can be drawn between the dative and infinitive with *δοκεῖ*, which is classed here, and the dative and infinitive with *ἔξεστι* or *καλόν ἐστι*. The first becomes as truly a dative of interest as the second. But the first use of the dative with *δοκεῖ*, as with *πρέπει* and *προσῆκει*, seems to be very closely connected with the idea of the verb itself. For convenience, all the datives with these verbs will be classed together here, as is usually done.<sup>4</sup>

ἀρκεῖ, Ai. 80, O. K. 295, Ph. 339; ἐξαρκεῖ, O. K. 7, 1116; ἀρμόζει, Ant. 570, El. 1293, O. T. 903, O. K. 198, cf. 908, C, II, 1, b, γ. ἦκει, O. K. 738; προσῆκει, El. 909, 1213, Fr. 206. δοκεῖ, Ai. 489, 594, 1050, 1157, El. 255, 410, 442, 550, 614, 617, 804, 1041, 1049, 1055, 1364, O. T. 282, 346, 401, 404, 435, O. K. 1034, 1431, 1666, Ant. 71, 98, 178, 323, 469, 557, 577, 623, 681, 914, 1251, Tr. 369, 1180, Ph. 126, 551, 888, 990, 1075, 1274, Fr. 325, 572. Sophokles occasionally

<sup>4</sup> Hadley-Allen, Greek Grammar, § 764, 2.

uses a dative with *ὡς*, a construction often explained by an ellipsis of *δοκεῖ*. Such cases are Ai. 395, O. K. 20, 76, Ant. 1161. *προσέοικα*, El. 618; *πρέπει*, Tr. 384, Fr. 62, 81.

δ. Dative with verbs meaning 'to help,' 'serve,' 'please,' 'trust,' 'obey,' and their contraries. Such verbs take an objective case in modern English, but the so-called object is the person for whom the action of the verb takes place. We often say, "do service for one," "do something pleasing to one." The Greek *πίστευέ μοι*, Ev. Joh. 4:21, becomes "Gelyf me" (dative) in the Anglo-Saxon version of King Alfred, and "Beleue thou to me," in Wycliffe's Bible, so that "Believe me" (objective) is a comparatively recent use in English.

(α) Verbs and other words meaning 'to help,' 'injure,' etc.

*ἄρωγός*, El. 454, 462, 1381, Ph. 1216; *ἄρκέω*, Ai. 823, 1242, El. 322, O. T. 1209, Ant. 308, Ph. 339; *ἐξαρκέω*, Ph. 459; *ἐπαρκέω*, Fr. 66; *προσαρκέω*, O. T. 141; *ἐπίκουρος*, O. T. 495; *παρίστημι*, Fr. 288; *συλλαμβάνω*, Ph. 282; *τέλη | λύη φρονούντι*, O. T. 317; *ξυμφέρω*, El. 1465, O. K. 1186, Ph. 659, O. K. 1635; *σύμφορος*, Ph. 287; *πρόσφορος*, O. K. 1774; *ξυνωφελέω*, Ph. 871; *ἐπωφελέω*, O. K. 442; *σοὶ πῆμα οὐδέν, . . . σὺ σοί*, O. T. 379; *πημονὴν αὐτῷ*, El. 966; *τοῖς ἐμοῖς γονεῦσιν . . . σφῶν . . . δηλήματα*, O. T. 1495.

(β) Verbs meaning 'to serve.'

*δουλεύω*, El. 1192, Fr. 447; *λατρεύω*, Tr. 35, O. K. 105; *λάτριον πονεῖν*, Tr. 70; *ὑπηρετέω*, El. 1306, O. T. 217, O. K. 283, Ph. 1024; *ὑπουργέω*, El. 461, Ph. 143.

(γ) Verbs meaning 'to please.'

*ἄνδάνω*, Ant. 504; *ἄφανδάνω*, Ant. 501; *ἀρέσκω*, Ai. 1243, El. 409, O. T. 273, Ant. 75, 89, 211, 499; *ἀρεστός*, O. T. 1097; *ἐπίηρα φέροντα τοῖς . . . τυράννοις*, O. T. 1095; *χαρμονή*, Ai. 559; *χαρτός*, El. 1457.

(δ) Verbs meaning 'to obey,' 'trust in.' These may be classed under the following division, *c*, as denoting a disposition or feeling of trust in the person of the following dative, but the idea is not prominent. The thing on which faith is based may have been expressed by an instrumental use, rather than by the pure dative. (Compare the Latin dative of the person or ablative of the thing with *confidere*, etc.<sup>5</sup>)

<sup>5</sup> Roby, Latin Grammar, Pt. II, §§ 1134 and 1228.

*πειθομαι*, El. 429, 938, 974, 1207, O. T. 321, 525, O. K. 756, Ant. 67, 992, Tr. 470, Ph. 1226, 1252, 1269. Four times the phrase *πιθοῦ μοι* is used, in which *μοι* may be an ethical dative with precatory force, A, II, 3, *a*; O. T. 1064, 1434, O. K. 1181, 1441. *πιστεύω*, El. 886, O. K. 174, Tr. 67, 1228, 1251, Ph. 1374; *ἀπιστέω*, Ant. 382, Tr. 1183, 1224, 1229, 1240, Ph. 1350; *ἀπιθέω*, Ph. 1447; *πειθαρχέω*, Tr. 1178; *πιστός*, O. K. 1031, Tr. 286, 541; *πίστιν ἔχω*, O. K. 950.

*c.* Dative with words denoting disposition, 'to be angry with,' 'favor,' 'be kind to.' This is a common use in Sanskrit,<sup>6</sup> Latin, and cognate languages. It is found in Anglo-Saxon (as, "gemiltsa minum suná," Ev. Matt. 17:15), but in English is replaced by the objective with or without a preposition.

(*a*) Verbs and kindred words expressing disposition.

*ἐχθαίρομαι*, Ai. 457, El. 177; *ἐχθρός*, Ai. 78, 1021, O. T. 416, Ant. 94, Ai. 1383, 1336; *θυμέομαι*, El. 1279, Tr. 544, 1230; *λυσσαίνω*, Ant. 633; *μελετάω*, O. K. 171; *μηνίω*, Ant. 1177; *εὐνοέω*, Ai. 689; *εὐνοος*, Ant. 209, O. K. 772; *δύσνοος*, Ant. 212; *φρονῶ*, El. 334; *εὐφρων*, Ai. 420; *χολόω*, Ant. 1235; *χόλος*, Ai. 744.

(*β*) Adjectives (and two nouns) expressing disposition (not distinctly connected with verbal roots).

*ἀγαθός*, O. T. 934; *λῶν*, Ph. 1079; *κακός*, El. 395, Ant. 571, Tr. 3, 448; *βαρύς*, O. T. 546, O. K. 402, Tr. 730, Fr. 90, 671; (*βάρος*, O. K. 409;) *γλυκύς*, Ai. 966; *ἀγνώμων*, O. K. 86; *ἥπιος*, Ph. 737; *ἐνάντιος*, Ph. 642, 643; *πολέμιος*, Ai. 1133. (Compare comitative with *μάχομαι*, C, I, 4, *c.*) *καλός*, Tr. 816; *εὐμενής*, Ant. 212; *δυσμενής*, Ph. 585, O. T. 546; *πικρός*, Ai. 966, El. 1504, O. K. 614, Ph. 254; (*σέβας*, Ph. 401;) *δυσσεβής*, Ant. 514; *στυγνός*, El. 918; *εὐτυχής*, El. 999, O. K. 308; *φίλος*, Ai. 1038, 1400, El. 316, 1301, O. T. 862, 1102, O. K. 250 [614], 770, 964, 1108, 1205, Ant. 99, 188, 548, 634, Ph. 390, 886, 1178; *φίλτατος*, Ai. 14, El. 1233; *προσφιλής*, Ant. 898, O. T. 322, Ph. 224, 587; *ἀφίλητος*, O. K. 1702; *δυσχερής*, Ai. 1395, El. 929; *χρηστός*, Ant. 635; *ὠμόφρων*, Ai. 931; *ὠραῖος*, Fr. 446.

<sup>6</sup> Whitney, Sans. Gr. § 286, *c* and *d*.

3. Dative with substantive verbs. The dative is used in Sanskrit,<sup>7</sup> Greek, Latin, etc., with substantive verbs, to denote the person for whom something exists. This frequently has a possessive force, so that it may be called the possessive dative. 73; 14 per cent lyrical.

*εἰμί.* The dative occurs several times with this verb as a paroxytone, emphasizing the fact of existence or possibility; the only place where it seems to have the latter meaning (*ἔξεστι*) is O. K. 787, *ἔστι σοι ταῦτα. ἔστι* emphasizing existence, Tr. 1144, 1146, Ant. 1338, Ai. 514, O. K. 1612, Fr. 684. *ἐστί* and other forms. Ai. 682, 972, 1212, 1238, El. 539, 574, 847, 891, 949, 1505, O. T. 103, 242, 296, 836, 1356, O. K. 47, 367, 1332, 1432, Ant. 268, 558, 909, 1000, Tr. 9, 555, 575, Ph. 490, 554, 1000, 1034, 1089, 1337, Fr. 103, 132, 377, 612, 719. *ἐστί* is occasionally omitted, and leaves a dative much like the possessive genitive, but in a predicate use. *μοί . . . πόθος | φέροντι*, O. T. 518. Also El. 525, Tr. 1019(?), Ph. 304, 892. *γίγνεται*, Ai. 518, 570, 1264, El. 352, 1489, O. K. 608, 1408, Ph. 658, 779, 1360, Fr. 195; *πέλει*, Ant. 989. With compounds of these verbs. *τίς μοι | τέρψις ἐπέσται*, Ai. 1215; *μέτεστι*, Ant. 48, 1072, O. T. 630, O. K. 568; *πάρεστι*, El. 810, Ph. 649, Fr. 109; *ὄτῳ . . . νοῦς . . . πάρα*, O. K. 810. Here the antecedent involved in *ὄτῳ* would be a dative of interest "in whose judgment." A, II, 2, c. For other uses of *πάρεστι* and *ἔξεστι*, v. A, II, 2, a and b, (β). *πρόσεστι*, El. 653. For other uses of this verb and *προσγίγνεται*, v. B, I, 1. *ὑπεστι*, El. 479; *ὑπάρχει*, Ant. 931.

## II. Dative of remote reference.

These datives are not so closely bound up with the idea of the verb, but rather limit the general idea of the sentence. This is the simplest use of the pure dative, expressing the person for whom the action of the sentence takes place. It is often called the dative of interest, a name which really includes all uses of the pure dative. The classification is based on slight differences in meaning which are not very distinct,

<sup>7</sup> Delbrück, Syn. Forsch. IV, p. 54.

except in the more marked forms. Twenty-five per cent of these datives occur in lyrical passages as against twelve per cent in the preceding division. This may indicate some hesitation in ordinarily using such loose constructions, and a tendency to associate the dative more closely with some special word. The prevalence of the personal pronouns, *μοί*, *σοί*, etc., should also be noticed.

1. Dative expressing advantage or disadvantage. 114; 20+ per cent lyrical. These datives are arranged according to the verb or adjective with which they may be somewhat associated.

a. Dative of advantage with verbs.

(α) Verbs meaning 'to insult,' 'blame,' etc.

*ὄνειδίζω*, Ai. 1298, O. T. 372, O. K. 971; *ἐξονειδίζω*, O. K. 989; (*ὄνειδος*, O. K. 984, Ph. 968;) *ἐφυβρίζω*, Ai. 1385; *καθυβρίζω*, Ai. 153; *μεταιτιᾶ*, Tr. 447; *ἐγκαλέω*, El. 778; *ἔχω ἔγκλημα*, Ph. 323; *μέμφομαι*, Tr. 471; (*μεμπτός*, Tr. 445;) *ψοφέω*, Fr. 58.

(β) Verbs meaning 'to plot against,' 'laugh at,' — mostly compounded with *ἐπί*.

*βουλεύω*, Ai. 1055, O. T. 701, Tr. 807; (*ἐπιβουλευτής*, Ai. 726;) *γελάω*, Ai. 955, 1042 (cf. B, I, 1, b, (β)); *ἐγγελάω*, El. 277; *ἐπεγγελάω*, Ai. 988; *ἐπαπειλέω*, Ai. 312; *ἐφορμάω*, Fr. 611; *ἐπισκήπτω*, Ai. 566, O. T. 252, 1446.

(γ) Verbs meaning 'to curse.'

*ἀράομαι*, O. T. 251, Ant. 428; *ἀράομαι ἀράς*, O. K. 951; *ἀράς . . . ἐξανήκα*, O. K. 1375; *ἀράς . . . καλοῦμαι*, O. K. 1385; *εὐχομαι*, O. T. 269, Ai. 392, Ph. 1019; *κατεύχομαι*, O. K. 1577. (*εὐχομαι* also takes the dative of the gods prayed to. A, I, 1, α, β).

(δ) With other verbs.

*ἄνω-μοί*, O. K. 454; *μοί-ἐξανύω*, O. T. 155; *προβαίνω-μοί*, O. K. 843; *μοί-βάλλω*, Ph. 289; *μοί-ὑποδύω*, Ph. 1111; *ἐμοί-εἰμί*, El. 363, 468; *εἶργω-σοί*, Tr. 1257; *σοί-ἐξείργω*, El. 1292.

*εὐρίσκω-ἡμῖν*, O. T. 42; *φίλοις-*, Ai. 615; *ἀνθρώποισιν-*, Fr. 109; *ἐφευρίσκω-στρατῶ*, Fr. 379; *ποιμαντήρσιν-*, Fr. 379. 9; *ἐξευρίσκω-ἐμοί*, O. K. 966; *μοι-*, Tr. 25. *ἐφευρίσκω*, and possi-

bly *εύρίσκω*, may be interpreted like *ἀνευρίσκω*, 'to discover to,' in which cases the datives would be classified under A, I, 1, *δ*.

*σοί-κείμαι*, El. 361; *τῷ-*, O. T. 487; *-πόλει*, O. K. 1519; *βρότοις-*, Ph. 502; *ἀνδρί-πρόσκειμαι*, Ant. 1243; *ζητέω-παιδί*, O. T. 267; *μοί-δίημι*, O. K. 962; *ἴστημι-αὐτῷ*, Tr. 656; *σοί-ἐξίστημι*, Ph. 1053. Datives with *ἴστημι* and *κείμαι* hardly differ from the simple dative of person concerned. A, II, 2.

*μοί-καλέω*, El. 1473; *ἐμοί-*, O. K. 1010; *-μοί*, Tr. 1147; *κτίζω-τῷ π.*, Ant. 1101; *μαρτυρέω-ἐμοί*, Tr. 899; *ἀνθρώποισι-μηχανάω*, Ai. 1037; *ἡμῖν-ὀρθόω*, O. T. 39; *πονέω*, Ai. 1366, 1367, 1380, 1415, O. K. 508; *πονός*, O. K. 460; *οἷς-σείω*, Ant. 584; *σκεδάζω-τῷδε*, Tr. 990; *μοί-κατασπείρω*, Ai. 1005; *αὐτῇ-σώζω*, El. 438; *πόλει-σωτήρα*, O. K. 459.

*τελέω*, O. K. 630, 648, 1435 [1436], Tr. 826, Ant. 3; *τιθηνέω θνατοῖσιν*, O. K. 1051; *μοί-φέρω*, O. T. 520; *ὕμῖν-*, O. T. 991; *σοί-φυλάττω*, El. 1012; *φύλαξ-κυναγία*, Ai. 37; *πατρί-τιμωρέω*, El. 349, 399; *τιμωρόν*, El. 14; *πατρί | δίκας ἀροίμην*, El. 33; *τῷ φέρεις*, El. 405; *χώννυμι-ἀδελφῷ*, Ant. 81; *πατρί-χοάς*, El. 406, 407; *τῷ-ἐπιστέφω*, El. 441; *κάπετόν τιν' ἰδεῖν | τῷδ'*, Ai. 1165.

*δ*. This dative appears in connection with nouns and adjectives.

*αἶνον-ματροπόλει*, O. K. 707; *σοί-ἀλκήν*, O. K. 1524; *πολλοῖς-ἀπάτα*, Ant. 617; *ἄτην-τοῖς πέμψασιν*, O. K. 93; [*ἀνδρί-γυναικί-κακά*], O. T. 1281; *κέρδη-τοῖς δεδεγμένοις*, O. K. 92; *αὐτῷ-κτῆμα-θεοῖς*, Tr. 245; *λυτήρια-αὐτῇ*, El. 447; *αὐτοῖσιν-ἐκλυτήριον*, O. T. 392; *σοί-μοχλός*, Fr. 699; *ὄμμα-ἐμοί*, Tr. 203; *πᾶσι-θαύμα*, Ant. 254. These last two may be placed under A, II, 2, *c*. *πολλοῖς-ὄνασις*, Ant. 616; *χῶρα-πύργος*, O. T. 1201; *ὄρνεσι-φορβή*, Ai. 1065; *γαστρί-φορβάν*, Ph. 711; *οἶωνοῖς-θησαυρόν*, Ant. 30; *πλαστός-πατρί*, O. T. 780.

2. Dative of the person concerned. 350; 30 per cent lyrical. This may be translated, 'In relation to,' or 'so far as concerns,' instead of simply "for." No sharp line appears between this division and the last, but the idea of advantage

or disadvantage fades out, and leaves simply a dative of the person concerned.

*a.* Dative with a verb, often impersonal, followed by the infinitive. This dative expresses the person which is the subject of the infinitive. Some expressions belonging here have been classified above, A, I, 2, *a*, for the sake of convenience.

(*a*) With verbs mostly impersonal, i. e. having the infinitive as their subject.

ἔστι, Ai. 942, **1418**, O. T. 824, 849, O. K. 573, 600, 789, 1344, **1670**, Ant. 692, Tr. **1022**, Ph. 69, 1316, Fr. 501; ἔνεστι, Tr. 296; ἔξεστι, Ai. 346, 1100, 1328, 1373, El. 2, 911, O. T. 817, Ant. 507, Ph. 1032, Fr. 65; μέτεστι, El. 536; πάρεστι, Ai. 432, 1010, 1160, El. 959, Ant. 213, Tr. **223**, Ph. 8, 364, 667. For many datives with the compounds of εἰμί, see under A, I, 3, the dative with substantive verbs. El. 264, μοῖ | λαβεῖν . . . πέλει might be placed with them, rather than here. ἄλλω . . . ἢ ἐμοὶ χρῆ . . . ἄρχειν, Ant. 736; κατήνεσεν τάδε . . . δράσειν ξένω, O. K. 1637; ἐξίσταται . . . | τῇ . . . φέγγος ἡμέρα φλέγειν, Ai. 673. These last two datives with expegetical infinitives seem to be an echo of the common use of the dative and infinitive with the impersonal verb. With them may be placed the following, κείνοις . . . δειν' ἐπερρώσθη λέγειν, O. K. 661; ὑμῖν ὦδ' ὀράν | . . . προῦσέλησαν [v. l. προῦξένησαν], O. T. 1482 (cf. A, I, 1, *a*, (*β*), O. K. 465), though it may be simpler to place them under A, I, 1.

(*β*) Dative and infinitive with adjective and substantive verb.

ἄμεινον, El. 1015; λῶστον, Fr. 185; αἰσχρόν, El. 989; αἰσχιστον, Ai. 1161; ἄλγιστος, O. T. **675**; ἀξύμβλητος, Tr. 694; ἄλις, O. T. **688**; βραχύς, O. K. 570; γλυκύς, O. T. **1335**; δυνατός, Ai. 1006; εὔνους, Ai. 822; ἐφίμερος, O. T. 1376; ἡδύς, O. K. 638; Fr. 358; O. T. 592; εὔκαιρον, O. K. 31; ἀποκαίριον, Ph. **154**; κακός, O. T. 1431; καλός, Ai. 1310, O. K. 590, 1003, Ant. 72, 687, Tr. 454; κοινόν, Ant. 1023; λυπηρός, O. K. 1176; οἶος, O. K. 1135; ὄσιος, El. 434; ῥαδίων, Fr. 99; ῥᾶστος, Ph. 1395.

(*γ*) Dative and infinitive with noun and substantive verb.

θέμις, El. **127**, **432**, O. K. **1556**, Ant. **877**, Fr. 683. Without



infinitive, El. 494, O. K. 644, Ph. 661, Fr. 678. 14; ὑμῖν-καιρός, O. K. 826; κέρδος-έμοί, Ph. 112; φθιμένῳ-ἀκούσαι, Ant. 836; μοῖρα-ἀνδρί, O. K. 1546; τῷ-σχολή, Ai. 816; μοί-τέρψις, O. K. 766; τέρψις-σοί, Ai. 114; σοί-χρέος, El. 73.

δ. Dative of the person concerned without infinitive following.

(a) Proleptic use, referring in advance to a person whose connection with the statement may appear later.

σφῶν . . . σφέ, O. K. 342; σοί . . . [σε?] . . . τελούντι, O. K. 648; μοί . . . | (μοί) ξυνών, Ai. 699. Two other examples show a more independent use of this dative. τῷ . . . ἄσημα περιβαίνει βοῆς | ἔρποντι, Ant. 1209; καλῶς ἔλεξεν εὐλαβουμένῳ, O. T. 616. Examples in other authors are Pindar, O. 8, 60, εἰδῶτι; P. 10, 67, πειρώντι; Demosthenes, IV, § 7, συνελόντι. These might be classified with the locative, B, I, 1, c, γ, corresponding to the Sanskrit locative of condition or circumstance,<sup>8</sup> although the absolute construction is developed no further in Greek than these examples indicate.

(β) General use with verbs.

ὄτῳ-ἄγω, Ant. 623; ἀρκέω-σοί, Ai. 1123; ἐχθροῖς-ἀφειδέω, El. 979; βαίνω-πόλει, O. K. 613; μεταναγιγνώσκω-Ἀτρείδαις, Ai. 718; ἐμοί-δεῖ, El. 612; τῷ-τιμωμένῳ, Fr. 675; ὑμῖν-δράω, Ai. 1282; -ὑμῖν, O. T. 1402; ἐπί-σοί, Ai. 39; -σοί, σοί-, O. T. 370; ἔνεστιν-ἀμφοῖν, El. 370; cf. αὐτοῖσι-, O. T. 598, B, I, 1, a, a; σοί-πάρα, Ph. 747; ὑμῖν-ἐπάνειμι, Tr. 640; οἶν-ἐργάζομαι, O. T. 1373. Jebb compares Hom. ξ 289, and similar uses with ποιέω, Plat. Apol. 30, A, Xen. Anab. 5, 8, 24; μοί-καλῶς ἔχει, El. 816; -πόλει, O. T. 880; οὕτως-σοί, El. 938; -μοί, O. K. 599; -σοί, Ant. 37; πῶς-μοί, El. 1339; ἔχει δέ μοι πρὸς δίκας, O. K. 545; ἔχει κατὰ νοῦν κείνῳ, O. K. 1768; τοῖσιν ἐμπείροισι-ζώσας, O. T. 44; θνήσκω-θεοῖς-κείνοισιν, Ai. 970; σοί-, El. 289; -ὑμῖν, Ph. 1030; ποντοπόρῳ ναὶ μεθεῖναι, 'let go for the ship,' Ai. 250. This single use of a noun not a person is peculiar, but even here the ship is personified by a natural figure. ᾧ-κρατέω, O. T. 977; κρίνω-σοί, O. K. 79; κτάομαι-αὐτῷ, Ai. 968; κυρέω-έμοί, O. K. 1290; ἐμοί-μέλει, Ai. 701; τῷδε-, Ai. 1184; -έμοί, El. 1436;

<sup>8</sup> Whitney, Sans. Gr. § 303, a and δ.

ἐκείνῳ-, El. 459; σοί-, El. 1446; φ-, O. T. 377; μοί-, O. T. 443; μοί-, O. T. 1466; τοῖσδε-, O. K. 653; ὄτῳ-, Ant. 873; ὅποισι-, Ant. 1335; θεοῖσιν-, Ph. 1036; ἐμοί-, Ph. 1121; μένει-βροτοῖσιν, Tr. 133; μῶρῳ-ὀφλισκάνῳ, Ant. 470; αὐτῷ-διεκπεραίνῳ, Fr. 572; σοί-πράσσω, Tr. 600; φωτί- | , Ai. 445; μοί-ἀναστενάζω, Ai. 929; ἡμῖν-ἀπορρέω, El. 1000; σφί . . . | ἔριν κατασβέσειαν, O. K. 421; ποιμνίοις-ἐπιστατέω, O. T. 1028; ἀνδράσιν-ἐπιστάτης, El. 75; ἐκπίοντι-τρίβῳ, Fr. 429; μοί-τρήχῳ, O. T. 665; αὐτῷ-πόνους | φῦσαι, Ant. 646; θνατοῖς, El. 860; αὐτοῖς, Tr. 440, cp. B, I, 2, b.

(γ) Use with adjectives.

σοί-μοί-λῶστα, Ph. 1381; σοί-αἰσχρός-γένει, Ai. 505; -ἐκείνοις, Tr. 1272; γυναιξίν-, Fr. 609; σοί-ἀλγεινός, El. 761; -ἐμοί, Ant. 857; ἐμοί | ἄλγιστος, Ai. 992; ἐμοί-ἀρνήσιμον, Ph. 74; ἐμοί-βιωτός, O. K. 1690; μοί-βιώσιμον, Ant. 566; τέκνοισι-ἄβουλος, Tr. 140; σοί-μοί-βραχύ, O. K. 1118; ὑμῖν-ἀνέλιπτον, Tr. 673; ἦ-ἔχθιστος, El. 261; ἐμοί-ἠδέως, Ant. 436; ἠδιστος ἐμοί, El. 1360; ἐμοί-, O. K. 324; -μοί, O. K. 436; ἐμοί-, O. K. 802; -ὄτῳ, Fr. 326; ἐμοί-σοί-καλός, Ph. 1304; δύσκριτος-ἐμοί, Tr. 949; ἐμοί-σοί-πιστός, Ph. 70; βροτῷ-, Fr. 583; σοί-πολύπουνος, Ph. 777; ἄπρακτος-ὑμῖν, Ant. 1035; Μυσία-προσήγορος, Fr. 360 (v. l. Μυσία). With this reading Μυσία is personified, and is classified here. τί σοι . . . ἐστὶ προσφιλές, Ph. 469; μοί-σαφής, O. T. 1011; χαλεπός-τῷ-ὑπέχοντι, Tr. 1274; βροτοῖσιν-ἀπώμοτος, Ant. 388.

Other datives with some of these adjectives are to be found under A, I, 2, c, β, also under A, II, 2, c.

(δ) Use with nouns.

ἄγαλμα-πατρί, Ant. 704; τέκνοις, Ant. 703; σοφοῖς-αἰνικτήρα, Fr. 707; οἷς . . . αἰών, Ant. 582, Ph. 179; φίλοισιν, ἐμοί-ἄχος, O. T. 1355; γέλωτος-ξένῳ, O. K. 903; ἐχθροῖσιν, Ant. 647; διδάσκαλος-σκαίοις, Fr. 707; Φινείδαις-ἔλκος, Ant. 971; ἡμαρ-μοί, Ph. 354; σοί-μιάστωρ, El. 603; μόχθου-μοί, O. K. 328; πᾶσι-νόμος, O. K. 168; ὄνειδος-δράσαντι, Ph. 477; ἡμῖν-οὐδὲν-λόγων, El. 1372; πότμος . . . Λαβδακίδαισιν, Ant. 861; Ὀρηξί-σέλας, Fr. 523; τύχη-αὐτῇ, Tr. 328; κείνῳ γενός | δυστύχησεν, O. T. 261; ἵπποισιν-χαλινός, O. K. 714.

(ε) Miscellaneous. ὁ μὲν χρόνος . . . προὔβαινέ μοι, Ph. 285;

ἦν δ' ἡμαρ . . . δεύτερον πλέοντί μοι, Ph. 354; χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς, O. T. 735, 'time . . . passed since these things.' The use with reference to persons occasionally passed to a similar use with regard to things; v. Jebb's note.<sup>9</sup>

Here most writers place the dative with δέχομαι:<sup>10</sup> χειρὶ ἐδεξάμην, Ai. 661; αὐτῇ δέξεσθαι, El. 442; δόμοις δέχεσθαι, O. T. 818; σπανιστοῖς δέξεται δωρήμασι, O. K. 4; χαλκίοισι κάδοις δέχεται, Fr. 479. This use is common in Homer. Cf. Hom. B 186; N 710; O 282. Compare with this καπνοῦ . . . πριαίμην ἀνδρί, Ant. 1170. Here might be placed the dative with ὡς, which was classified under A, I, 2, a, on the supposition that δοκεῖ was to be supplied. ὡς may be regarded as simply implying an ellipsis of another dative of the person concerned.

c. Dative denoting 'in the opinion of.' This use of the dative is not often distinguished, but in Sophokles it is quite marked.

ἐτίμησα-τοῖς φρονούσιν, Ant. 904; βροτοῖς-αείμνηστον, Ai. 1166; ἐπαρκούντως-ἐμοί, El. 354; δεινὸν ἀνδρί, Ant. 690; Ἑλλησι-ἐνδίκους, Ai. 1363; τοῖσι γενναίοισι-ἐχθρόν, Ph. 475; ἐμοί-ἐχθιστος, Ai. 1336; ἐμοί-, Ai. 1372; -μοί, El. 202; -ἐμοί, El. 815; θεοῖς-, O. T. 1345; θεοῖς-, O. T. 1519; -πατρί, O. K. 1177; θεοῖς-, Ph. 1031; -ἐμοί, Ph. 631. ἦσσω-ἐμοί, Ant. 440; θαυμαστὸν ἐμοί, Ph. 191; κράτιστον πᾶσιν, O. T. 40; πολλοῖσιν οἰκτρόν, Tr. 1071; -ὑμῖν, Tr. 1271; ἡμῖν-ὀκνήρα, O. T. 834; ἐμοί στυγεράν, Ph. 1174; ἐμοί-τιμιώτερον, Ant. 701; πᾶσιν περίφαντος, Ai. 599; φίλτατος-ἐμοί, El. 1126; χειρὸς-δεκτα-βροτοῖς, O. T. 902; σοὶ | χωλός, Ph. 1031; ὄτφ | παρ' οὐδέν ἐστι, O. T. 982; θνητοῖσι τᾶλλα δεύτερ', Fr. 325; πᾶσι τοῖς ἐκεῖ σέβας, El. 685.

About half of these datives follow the word whose meaning they limit, showing that the idea of the person often appeared as an afterthought.

d. Dative in interjections.

(a) οἶμοι, Ai. 229, 354, 587, 791, 800, 809, 920, 944, 1002, 1024, El. 788, 883, 926, 930, 1108, 1143, 1160, 1162, 1179,

<sup>9</sup> Jebb, Oed. Tyr. l. 735, note, p. 141.

<sup>10</sup> Monro, Homeric Grammar, § 143, n. 2, p. 98.

1409, 1475, 1479, O. T. 744, 1033, 1169, 1316, 1317, 1419, O. K. 820, 828, 1254, 1399, 1400, 1427, Ant. 49, 82, 86, 320, 554, 838, 933, 1105, 1270, 1271, 1275, 1294, Tr. 375, 741, 971, 972, 973, 986, 1133, 1145, 1203, 1206, 1230, Ph. 332, 363, 416, 426, 622, 788, 917, 969, 976, 978, 995, 1063, 1123, 1350.

(β) ὦμοι, ἰώ μοι, Ai. 233, 333, 336, 340, 367, 385, 610, 891, 900, 901, 909, 937, 939, 946, 974, 980, 1205, El. 77, 1415, 1416, O. K. 199, 203, 214, 216, 518, 529, 982, Ant. 1265, 1317, 1341, Tr. 1241, Ph. 796, 934, 1086, 1229, 1265.

Over 70 per cent of these are lyrical passages, as against 20 + per cent of the passages in which οἶμοι occurs.

3. Ethical dative. 47; 28 per cent lyrical. The dative of the personal pronouns is often used with a sentence expressing a sort of personal interest or feeling which it is difficult to reproduce in English.

a. It often has a precatory force.

αὐτό μοι . . . λαβών, Ai. 574; ποῦ μοι . . . κυρεῖ, Ai. 984; τι μοι-ἐφίει, El. 144; θάρσει μοι, El. 173; ἐς τί μοι | βλέψασα, El. 887; κατὰ μοι βράσσον, El. 1066; ζώης μοι, El. 1090; ἔδρας . . . μοι θαάζετε, O. T. 2; ποῦ μοί . . . ναίει, O. K. 137; ποῦ . . . εἶ μοι, O. K. 844; δός μοι, O. K. 1632; πόθι μοι . . . ναίει, Tr. 96; πῶς μοι, Ph. 834; μοί . . . ἐξιδού, Ph. 850; ταῦτά μοι πρᾶξον, Ph. 1399.

About 60 per cent of these datives occur in lyrical passages. They are all in the first person by the necessity of the case.

b. Other cases of the ethical dative, classified by the form of the pronoun. (α) Singular, first person. ὥς μοι | φῶδᾶς . . . ἦσθου, El. 87; μοι τῶνδε αἰτία, El. 295; τίς μοι φανεῖται, O. T. 1420; παίδων τῶν . . . μοί, O. T. 1459; ἐμοί ποῦ ταῦτ' ἐστίν, O. K. 263; ἐκδραμόντα μοι, O. K. 438; μοι κείνα συγκομίζεται, O. K. 585; σύ . . . μοι χαῖρε, O. K. 1137; εἶ μοί τι τόξων, Ph. 652; ἀλλά μοι . . . ἐλών, Ph. 762. (β) Dual and plural, first person. ὡς νῶν . . . ἀπώλετο, Ant. 50; ἡμῖν ὁ . . . Αἴας, Ai. 216; ἡμῖν Αἴας ποῦ 'στιν, Ai. 733; Αἴας-ἡμῖν κείται, Ai. 898; ἡμῖν-σέλας | κινεῖ, El. 17; τὸν αὐτοέντην ἡμῖν, El. 272; σὺ δ' ἡμῖν, El. 357; ἔχει μὴ ποθ' ἡμῖν, El. 496; βέβηκεν ἡμῖν ὁ ξένος, O. K. 81; ἡμῖν-ὀδοιπορεῖ, O. K. 1249.

(γ) Second person singular. *ποῦ σοι τύχης ἔστηκεν*, Ai. 102; *τὰ σοί-σωτήρια*, El. 924; *σοὶ | βρότειον*, O. T. 708; *σοὶ ταῦτ' ἐστίν*, O. K. 62; *ἄ σοι | γήρως*, O. K. 1518; *σοὶ δ' ὑπὶ λουσιν στόμα*, Ant. 509; *εἴμ' ἐγὼ σοι κείνος*, Ph. 261; *ἦν . . . σοὶ | Πάτροκλος*, Ph. 433; *ὁ κλεινός σοι Φιλοκτήτης*, Ph. 575; *στεύχων ἂν ἦ σοι*, Ph. 1219; *τί σοί*, Ph. 753; *τί δ' ἔστι σοι*, O. K. 1169.

4. Datives used with nouns, somewhat as a genitive, 40; 15 per cent lyrical.

a. Attributive position. *μεγάλην δὲ θεοῖς ἀγνωμοσύνην*, Tr. 1266; *χθόνια βροτοῖσι φάμα*, El. 1066; *τὸ πᾶν δὴ δεσποταῖσι τοῖς πάλαι | . . . γένος*, El. 764; *τοῖν μοι φίλῳ*, O. T. 1472; *δάμαρτ' . . . Ἡρακλεῖ ταύτην*, Tr. 428; *ἦδε μοι | δξεία . . .*, Ph. 807; *τάσδε . . . ἔμαντῶ τρόφους*, O. K. 1365; *ἀ δὲ οἱ φίλη δάμαρ*, Tr. 650. Compare *ἦ . . . ἡμῖν τέχνη*, Plato, Theaet. 210 b.

b. Other positions nearer the general use. *μοὶ φοῖνοι . . . | αἶμα*, Ph. 783; *σφίσιν | ἀρχηγόν*, O. K. 59; *βωμοὶ γὰρ ἡμῖν ἐσχάροι*, Ant. 1016; *τί μοι γνώμα*, O. K. 1075; *μοὶ . . . γόοις*, Ph. 1401; *μοὶ καὶ δέος*, Ai. 1084; *οὐ σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία*, O. T. 410; *ἔμαντῶ θρέμμα*, O. T. 1143; *μοὶ θυμός*, El. 286; *σοὶ θυμός*, El. 1319; *ἐπὶ κρατὶ μοι*, Ant. 1345; *λόγος σοι . . . ὄδε*, Ant. 748; *ἐγὼ σοι μάντις*, El. 1499; *μοὶ μητρί*, Tr. 1233; *μοὶ μοῖραν*, Ant. 896; *σοὶ τὰ μὰ νουθητήματα*, El. 343, where *σοὶ* is evidently possessive, as correlative with *ἐμά*. *ἐμοί . . . ὄλεθρον*, O. T. 658; *γενοῦ μοι παῖς*, Tr. 1064; *παῖδοι σοί*, O. K. 818; *ἐμοὶ πατήρ*, O. T. 774; *μοὶ πατρίδ'*, Ai. 515; *πόλις δέ σοι*, O. K. 785; *πόσις μοι*, Ant. 906; *πρόσπολοί τε σοὶ εὐδαίμονες*, O. K. 1553; *ἄλλο σοὶ πρόσχημα*, El. 525; *ρόπή βίου μοι*, O. K. 1508; *μοὶ-στόλος*, O. T. 169; *συμφοραῖσί μοι*, El. 1230; *ἐμοὶ | . . . ἡ ξύνοια*, Ant. 278; *σοὶ τέρψις*, Tr. 291; *τροφῆς ἐμοί*, Ai. 863; *μοὶ φθογγά*, O. T. 1309; *μοὶ | φίλος*, Ph. 585; *μοὶ | ψυχῆ*, El. 902.

The datives are all pronouns; about 70 per cent are of the first person; 75 per cent of them precede the noun with which they are associated.

## B. — THE LOCATIVE DATIVE.

The dative is used in Greek to denote position in space or time. This use corresponds to the Sanskrit locative. In Latin a few locative forms have survived in the singular, although the ablative with prepositions usually serves this purpose. In Greek, as in German, it has been merged with the dative, although the locative form survives in the "dative" plural and third declension singular. In Sanskrit<sup>11</sup> the locative denotes place where, also sphere of action, condition, and accompanying circumstance. It denotes position in space and in time, also the place of the end of an action in space or in time, the goal of motion (or action or feeling).<sup>12</sup>

These uses reappear in Greek more or less clearly. In Sophokles the case has a wide range. It is naturally divided into the simple locatives of place, and the locatives denoting the place of the end of an action; and each of these will be subdivided into locatives of place and time. The prepositions *ἐν*, *ἐπί*, *παρά*, *πρός*, *μετά*, *ὑπό*, *περί*, *ἀμφί* are frequently used with the locative dative.

## I. Locative denoting place where.

1. Position in space or sphere of action. With prepositions, 586; 27 + per cent lyrical.

a. Simple locatives of place. Without prepositions the ideas of place 'in which,' 'on which,' 'among whom,' may be expressed; and with prepositions, the idea of the locative may be made still more definite.

## (a) Place 'in which.'

In heaven. *μεγὰς οὐρανῷ Ζεὺς*, El. 174; *ἐν αἰθέρι*, Ant. 415.  
 In the house. *δόμοις*, O. T. 422, 1291, Ant. 1079, Tr. 578, 842, 895, 950; *ἐν δόμοις*, Ai. 80, El. 1332, 1424, O. T. 757, O. K. 769, 1338, 1342, Ant. 600, 642, 651, 1279, Tr. 6, 156, 625, 689, Fr. 819; *εἰν Ἄιδου δόμοις*, Ant. 1241; *ἐν Ἄιδου*, Ai. 865, El. 463; *δώμασιν*, El. 262; *ἐν οἰκοισιν*, O. T. 249; [*οἴκοι*, O. T. 1123, O. K. 352, 759, 1037, Tr. 730. This is a distinctively

<sup>11</sup> Whit. Sans. Gr. § 301, 303 a.<sup>12</sup> Whit. Sans. Gr. § 304.

locative form]; *ἐν αὐλαῖς, στέγῃ*, etc., Ant. 983, 786, 945, Tr. 901, Ph. 954, Ant. 946, 1294, Tr. 686, Ph. 272, El. 382, Ant. 888. In a tomb. *τάφῳ*, Ai. 1040, 1063; Ant. 28, 196, 203, 1039, Fr. 501; *ἐν τάφῳ*, El. 151, Ant. 503, 1069, El. 443, O. T. 942, O. K. 1410; *τύμβῳ*, Ant. 886; *ἐν τυμβεύματι*, Ant. 1220; *πνοαῖσιν ἢ . . . κόνει | κρύψον*, El. 435; *τῆδε κρυφθῆναι χθονί*, O. K. 1546; *ἐν κατώρυχι*, Ant. 774. In the city, *πόλει*, O. T. 165, O. K. 949, Ant. 657, Fr. 132; *ἐν πόλει*, Ai. 851,<sup>18</sup> 1073, El.<sup>12</sup> 982, O. T. 521, O. K. 456, Ant. 36, 662; Fr. 204, 606. In the country. *ἀγροῖσι*, El. 313; *χώρα*, O. K. 637, 700; *ἀγοραῖσι*, O. T. 20; *ἐν γῆ, λείμωνι, τόποις*, etc.; Tr. 423, Ph. 1017, Ai. 198, 819, Ant. 1202, Fr. 298, 587.5, Tr. 188, O. K. 156, Fr. 300, Tr. 362, O. K. 1020, 1523, O. T. 798, O. K. 52, Tr. 145; *ἐν ξένα*, Ph. 135. In the body, or a part of it. *γένυσσιν*, Ant. 120; *μηροῖς*, Fr. 312; *πλευραῖς*, Ant. 1236; *χεροῖν*, Tr. 265, Ph. 748, 1150; *ἐν χειρί, ἐν χεροῖν*, Ai. 1173, O. T. 912, O. K. 1699, Ant. 1345, Fr. 162, 761; *ἐν χερσί*, El. 1138, 1141, Ant. 1297; cf. C, II, 1, a, (β); *ἐν χρῶ*, Ai. 786; *ἐν ὄμμασιν*, Tr. 241, 746; *ἐν ὀφθαλμοῖς*, Ant. 764. In the mind. *φρενί*, Ai. 16, 525, 585, 799, O. K. 1488, 1640, Tr. 103, Fr. 14; *φροντίδι*, Ph. 861; *θυμῶ*, Fr. 704 (cf. also locative of condition, B, I, 1, b, (a)); *καρδίᾳ*, Ant. 1254; *ψυχᾷ*, El. 219; *ἐν ψυχῇ*, Ant. 317. In a person. *μένει νοῦς . . . σοί*, Ant. 565; *τοῖς . . . πράσσουσιν*, Ant. 564; *ἐν ἐμοί*, Ai. 1136, 1315, O. T. 537, 1239, O. K. 151, 422, 1214; *ἐν σοί*, Ai. 519, O. T. 314, 770, O. K. 392, Ant. 551, Tr. 621, Ph. 963, Fr. 155; *ἐν σαντῶ*, Ant. 705, Ph. 950; *ἐν ὑμῖν*, Ai. 43, O. K. 247; *ἐν τινί, ἐν οἷς*, etc., Ant. 1229, El. 1496, Fr. 93, Ph. 1078, El. 142, Tr. 929, Fr. 688; *ἐν θεῶ*, etc., Ai. 614; O. K. 1443; O. T. 215, 1445, O. K. 247, Ant. 925, Fr. 678.5, Ant. 661, O. T. 80. Miscellaneous. *ἐν δεσμῶ*, etc., Ant. 957, Fr. 60, 27, 382, 670; *ἐσθήμασιν*, Fr. 706; *ἐν πεπλώματι*, Tr. 613; *λαίφεσιν νεώς*, Tr. 561; *ἐν σκάφει*, Tr. 803; *θάμνοις*, El. 55; *λέβητι*, Tr. 556; *κοίλῳ*, Tr. 692; *πανσαγία*, Ant. 107; *ἐν πύλαισι*, O. K. 1569, Fr. 342. *ἐν* with other words, El. 758, 861, 899, 1476, O. K. 1592, Ant. 1066, 1121, Fr. 69, 518. With verbs containing *ἐν* in composition. Personal. Ai. 1144, El. 527, 1031, 1311, O. T. 298, 598, 739, O. K. 1113, Fr. 678.7;

<sup>18</sup> Two cases with adjectives limiting *πόλει*.

λόγοις | ἔνεστι, El. 369; ἐνὴν . . . ὀλαῖς, Fr. 464. Cf. ἔνεστι, A, II, 2, b, β.

Place 'at which.'

Θήβα, Ant. 101; Θήβαις, O. K. 616; Ἀβαῖσι, O. T. 900; Ἄϊδα, Ph. 861; Ἀργεῖ, Fr. 230; ἄθλοισι Πυθ., El. 49; Τιρύνθι, Tr. 1152; βωμῶ, O. K. 1158; βωμοῖσι, O. T. 16, Ant. 1006, Tr. 904; δειπνοῖς, Tr. 268; ἐσχατιαῖς, Ph. 144; θύρασι, O. K. 401; σταθμοῖσι, El. 1331; τάφοις, O. K. 411; ἐν ἀμαξιτοῖς, O. T. 716; ἐν . . . ὁδοῖς, O. T. 1399; ἐν δειπνοῖς, O. T. 779; ἐν τίνι, El. 238; ἐν ῥοπή, Tr. 82; ἐπ' ἐξόδῳ, El. 1322, Tr. 532; ἐπὶ πῶλει, Tr. 246; ἐπὶ πύλαις, Ai. 49, Ant. 141; ἐπὶ σκηναῖς, Ai. 3; ἐπὶ . . . καιρῶ, Ph. 151; ἐπὶ λυτροῖσιν, El. 445. Names of places with ἐν. O. K. 337, Fr. 153, 339, El. 564, O. T. 1380; O. K. 1355; El. 180, Tr. 7, Ph. 1368, Tr. 39; ἐν Τροία, Ai. 1021, El. 1; ἐπὶ Τροία, Ph. 197, 353, 611.

(β) Place 'on which.'

On a mountain. ὄρεσιν, O. T. 1451; τῷ Κιβ. τόπῳ, O. T. 1134; τῷ Δημιῶ . . . πυρί, Ph. 800. On the earth. γῆ, O. T. 1266; χθονί, Tr. 698, O. K. 605; δισσαῖσιν ἀπειροῖς . . . , Tr. 101; ἐπὶ γᾶ, χθονί, etc., Ant. 134, Fr. 357, Tr. 1100, 811; ἐν γῆ, νάσῳ, πόντῳ, etc., O. T. 110, 112, Fr. 35, O. K. 696, Ph. 296, Tr. 115, 1011, Ai. 906, O. T. 97. On the body, or a part of it. χροί, Tr. 605; χρωτί, Tr. 767; γόνασι, Ph. 485; κρατί, O. K. 313, 1260; ὄμμασι, Ph. 830; παρειᾶ, Ant. 1239; ἐπὶ γλώσσᾳ, ὄμμασι, etc., O. K. 1052, Ant. 1346, Ai. 1319, 51, O. K. 1684, Tr. 768, 564, Ant. 246; ἐν κάρᾳ, etc., O. K. 564, Ant. 1272, 783, 1327. Cf. ἐν φρενὸς δελτοῖσι, Fr. 535. On a road. εὐτυχοῦντα ταῖς ὁδοῖς, El. 68; ὁδοῖς κυκλῶν, Ant. 226; μέσῳ πόρῳ, Tr. 564; ταῖσδε . . . ἀγυιαῖς, O. K. 715; ὁδοῖς | ἐν ταῖσδε, O. K. 553; ἐν ἀγ. ὁδοῖς, Ant. 1274; ἐν καθαρῶ βῆναι, O. K. 1575. These examples are much like the prosecutive use of the Sanskrit instrumental,<sup>14</sup> but it is said that this does not really occur in Greek<sup>15</sup> unless in the genitive. On a seat. θρόνοις, El. 267, O. K. 1293; ἐν θρόνοισι, Fr. 150. On a couch. κλισίαις, Ai. 192; εὐναῖς, Tr. 110; ἐν κοίταις, etc., Tr. 918, El. 194, 272, Tr. 922; βαθμοῖς, Fr. 708.

<sup>14</sup> Whit. Sans. Gr. § 281, c.

<sup>15</sup> Delbr. S. F. IV, 58.



Miscellaneous. *κρυφαίῳ φασγάνῳ περιπτυχῆς*, Ai. 899; *κίονι δήσας*, Ai. 240. Many datives with the preposition *ἐπί* are best classed here, though the original meaning may have been much obscured. (See also the other sections of B, I, for datives with *ἐπί* falling definitely under other parts of the classification.) Personal: simple 'on,' O. T. 508, O. K. 1620, Ant. 986, Tr. 130, 585, 981, Ph. 806, O. K. 1611; 'against,' Ai. 451, 772, O. T. 820, Ph. 1120, O. K. 1472, Ant. 139, Ph. 1139, Ant. 110; 'in respect to,' 'for,' El. 237, 333, O. T. 569, 829, O. K. 414, Ph. 1384, Ai. 18, 345, 1295, Tr. 356, 995, El. 1431; 'in the power of,' Tr. 1012; Ph. 1003. Things 'on,' Ai. 308, O. T. 21, Ant. 1007, O. K. 66, Ph. 891, Tr. 564, 1252, Fr. 499; 'in addition to,' Ant. 595, 1291; 'in respect to,' Ai. 377, O. K. 1268, Ph. 50, Fr. 194; 'on condition of,' O. T. 1517; 'on what ground,' Ai. 797. Uses approaching instrumental. Of means, El. 360; of manner, O. K. 1562, 1563; of cause, 'for the sake of,' O. T. 1029, O. K. 148, 1459, Ant. 322, 1061; 'on account of,' El. 1298, Ph. 174. With certain verbs. *πυλαῖς ἐνήλατο*, O. T. 1261; *ἐφάπτω*, O. K. 859; *καθάπτω*, Tr. 1051; *προσάπτω*, El. 355, 432, O. T. 666, O. K. 236, Fr. 69, cf. A, I, 1, c, (a); *προσεμβαίνω*, Ai. 1348; *ἐπεμβαίνω*, El. 456; *ἐφήμι*, Ai. 112, 116, 495, 990, 1297, El. 554, 631, 1110, Ph. 619; *ἐφίστημι*, Ai. 945, O. T. 776, Ant. 1160, Tr. 1170; *κοσμέω*, Ai. 1103; *κείμαι*, Ant. 485; *τίθημι*, Ai. 573, El. 580, O. T. 1452, 1512, O. K. 483, 1505, Ant. 7, Fr. 482; *προτίθημι*, Ai. 1294, El. 1198, 1488, Ant. 216, 1249, Tr. 1049, Ph. 273; *προστίθημι*, El. 47, O. K. 767, 1332, Fr. 321; *ἐπιστρέφω*, Ant. 1111; *ἐπιτάσσω*, Ant. 664; *προστάσσω*, O. K. 1018; *ἐπιχωρέω*, Ant. 219; *ἐπιτρέπω*, Ant. 1107.

(γ) Place 'among whom.'

*φίλοισι . . . σέβας*, Ai. 405; *ἄτιμος Ἀργείοισιν*, Ai. 440; *ἀνθρώποις κακόν*, Ai. 486; *κυδάζεται . . . Ἀργείοις*, Ai. 722; *βροτοῖς | χάρις*, Ai. 1266; *αὐτοῖς . . . | χθόνιον*, O. K. 947; *τοῖς ἐνεργεν ἔντιμον νεκροῖς*, Ant. 25; *οὐδέν . . . ἀνθρώποισιν*, Ant. 295; *ἀνθρώποις φρένας*, Ant. 683; *μέτοικος οὐ ζῶσιν οὐ θανούσιν*, Ant. 852; *βροτοῖς | τὴν γλῶσσαν*, Ph. 98; *ἴσος ὦν ἴσοις*, Ph. 685; *θανάτοις εὐποτμότατε*, Fr. 146; *βροτοῖσι κλεινὴν*, Fr. 782.

Some of these might be classified under A, II, 2, *b* or C, I, 1. With *ἐπί*, Ai. 44, Ant. 1125, Fr. 740. With *ἐν* [arrangement alphabetical], Ant. 259, O. K. 612, Fr. 209, O. T. 1408, Ant. 452, 1242, Tr. 421, Ph. 630, 1064, O. T. 287, O. T. 752, Ai. 324, 453, 374, 836, Ant. 851, Fr. 679, El. 1243, 223, Tr. 588, Fr. 228, Ai. 557, El. 815, Ph. 1444, 1017, Ai. 1092, Ant. 459, Fr. 678. 11, O. T. 1203, Ai. 366, O. K. 336, Ai. 267, Tr. 248, Fr. 587, O. T. 892, Ph. 1243, El. 1444, Fr. 705, El. 703, 1343, O. T. 677, 872, Ant. 39, Ai. 300, El. 688, Tr. 423, O. T. 1026, Fr. 637, Tr. 795, Ph. 420, El. 307, 990, 1338, Tr. 315, El. 638, 263, Fr. 24.

(δ) Simple locatives with other prepositions.

*ἀμφ' ἐμοί*, El. 1180, O. K. 1614, Ph. 1354; *σοι*, Ai. 340, 562, El. 1144, O. T. 155, O. K. 492. Other words, Ai. 1277, Fr. 147, Ai. 303, O. K. 365, Ant. 1223, Ai. 684, Tr. 727, Fr. 403; *μετά*, Ph. 343, 1110, 1134; *παρά* with pronouns, El. 1329, O. T. 612, O. K. 633, Tr. 589, Ph. 1057, 1333, O. K. 1159, Ph. 692, 139, El. 665, O. T. 382, O. K. 1126, Ph. 743; *παρά* with nouns, Ai. 635, O. K. 1572, Tr. 40, Ph. 1263, O. K. 928, Ai. 621, 653, 924, Tr. 987, O. T. 780, Tr. 524, Ai. 985, Ant. 712; *περί*, Fr. 147, Ant. 1240, Ai. 828; *πρός*, Tr. 372, Ant. 825, O. K. 1048, Tr. 1217, 45, O. K. 10, O. T. 730, Fr. 289, Ai. 97, O. T. 1169, O. K. 10, Ant. 1189, O. T. 1233, Tr. 885, El. 351, O. K. 595, Tr. 330, Ph. 1266, O. T. 1302, 21, Ph. 1339, O. K. 867, 1048, El. 1377, O. T. 180, Ai. 582, O. T. 130, El. 818, Ai. 95, O. K. 1268, Ai. 195, O. T. 1126; *ὑπό*, Ant. 976, O. K. 673, Ph. 1200, Ant. 291, O. T. 202, Ant. 336, Tr. 356, Ant. 831, Ai. 754, Ph. 286, Fr. 563, Ant. 976.

With words compounded with *παρά*. *παραβάλλω*, O. K. 231; *πάρεμι*, El. 634, 877, 882, 1032, O. T. 648, O. K. 549, Ant. 276, Ph. 649; v. also A, I, 3 and A, II, 2, *b*, (*β*); *παρέστιος*, Ant. 374; *παρίστημι*, O. T. 911, O. K. 490, 1111, Ant. 1215; *παραστατέω*, El. 916, O. T. 399.

With words compounded with *πρός*. *προσάδω*, Ph. 405; *προσάπτω*, cf. B, I, 1, *a*, (*β*); *προσγίγνομαι*, El. 771, Tr. 1173; *προσείδον*, O. T. 175; *πρόσειμι*, Ai. 520, 1079, Fr. 721; *προσκειμαι*, Ai. 406, El. 240, 1040; *προσμίγνυμι*, Tr. 822; *προστεινω*, Tr. 837; *προστίθημι*, cf. B, I, 1, *a*, (*β*).

*b.* Locative denoting condition or sphere of action [modal dative]. This is a common use of the Sanskrit locative,<sup>16</sup> and, from analogy, some cases are placed here, which might otherwise be classified with the instrumental. The percentage of lyrical uses is larger than in the previous division, as might be expected.

(*a*) Locative of condition expressing subjective emotion.

ξήλω, O. T. 1526; ἄδονᾶ, O. T. 1339; ἡδοναῖς, Tr. 147; ἐπ' ἡδοναῖς, Fr. 665; θυμῶ, O. K. 659, Ant. 1085(?), Tr. 1118, (Ph. 324,) Fr. 704, cf. B, I, 1, a, (δ); λύπη, O. K. 326; δκνω, El. 321; ὄργῃ, Ph. 368, O. T. 405, Ai. 640; ὄργαῖς, Ant. 956; φιλότῃτι, Ai. 1359, 1410; φόβῳ, Ant. 270; ἐμπέδοις φρονήμασιν, Ant. 169; ἐν ἐλπίσιν, Ant. 897; ἐπ' ἐλπίσιν, Tr. 951; ἐν ἡσύχῳ, O. K. 82, ἐν πόθῳ, O. K. 1678.

(*β*) Locative of condition in general.

In evils, etc. κακοῖς, Ai. 433, 474, El. 768, Ph. 1387; ἐν κακοῖς, Ai. 272, 532, 1118, 1151, El. 308, 335, 1056, 1287, 1329, O. T. 127, 1031, O. K. 592, Ant. 463, 495, 540, 1076, 1326, Ph. 312, 471, 1015, Fr. 514, 581, 667, 689; ἐν κακῶ, Ai. 1144, Ph. 741; ἐπὶ κακοῖς, El. 879; ἐπὶ κακῶ, O. T. 1457; ἐν αἰκίαις, El. 486; ἄτα, O. K. 526; ἄταις, O. T. 1205; βλάβαις, Ph. 1318; ἐν δεινοῖς, El. 26; διαίτα, El. 1071, O. K. 751; ἐπὶ δυσκλεία, Ai. 143; ἐν δυσμενεία, El. 1124; λῶβαις, Ai. 1392; ἐπὶ λῶβα, Ant. 792; μόχθῳ . . . ἔντροφον, O. K. 1362; νόσῳ, O. T. 303; ἐν νόσῳ, Ai. 271, Ph. 847; ἐπὶ νόσῳ, O. K. 544; ἐν ὀδυναῖς, Tr. 959, Ph. 185; ἐν πένθει, El. 290, 847; ἐν πήμασιν, O. T. 1319; ἐν πόνῳ, O. K. 1358; ἐν πόνοις, Ai. 1007, 1306, O. T. 694, 1205; ἐν πυμάτῳ, O. K. 1675; ἐν φοναῖς, Ant. 696, 1003, 1314; ἐν φόνῳ, El. 1352; οἷα χείματι, Ph. 293; ἐν χειμῶνι, Ant. 670; ἐν ψύχει, Ph. 17; ἐπὶ ψυχροῖσι, Ant. 88. In justice, in honor, in want, etc. ἐν αἰτία, O. T. 656; ἀρχαῖς τε καὶ νόμοισιν ἐντριβής, Ant. 177; ἀσφαλεία, O. T. 51; ἐν ἀφροσύνη, Ant. 383; δίκη, El. 1255, Ai. 1248, El. 70, 1212, O. K. 760, Ant. 94, Ph. 1234; ἐν δίκη, Tr. 1069, Fr. 789; δικαίοις, O. K. 880; δόξῃ, Fr. 225; εὐνοία, El. 233, Ph. 1322; εὐνομία, Ai. 712; ἐπ' εὐπραξία, O. K. 1554; ἐν καιρῶ, O. K. 809; κύτει, Tr. 12; ἐν κύτει, El. 1142; λόγῳ, El. 891; λόγοις, Fr. 237; μοίρα,

<sup>16</sup> Whit. Sans. Gr. § 303.

O. K. 278; *ἐν μοίρα*, El. 1093; *μόρφ*, Ai. 1059; *ἐν μόρφ*, O. K. 1682; *ἐν νόμοις*, Ai. 548; *ἐν ξυμφοραῖς*, El. 1230, O. T. 33, 515; *ἐν ξυναλλῆ*, Ai. 732, (plur.) O. T. 33; *ἐπί συντυχίαις*, Ant. 157; *τιμῆ*, O. K. 381, (plur.) O. T. 909; *ἐν τιμαῖς*, Fr. 718; *ἐν . . . τύχη*, Ai. 323; *ἐν οἷς [θρήνων]*, O. K. 1751; *οἰμωγῆ*, Tr. 783, 790; *ὑπνω*, O. T. 65, Tr. 978; *ἐν αὔραις*, Ph. 1160; *σκότω*, Tr. 596; *ἐν σκότω*, O. T. 1273, Ant. 494, Fr. 508; *ἐν φάει*, Ph. 415, 1212; *ἐν κέρδεσιν*, O. T. 388; *ἐν πλούτῳ*, Ai. 488; *ἐν πολυπληθία*, Fr. 583; *χλιδῆ*, Fr. 679; *χλιδαῖς*, El. 452; *χρεία*, O. K. 1280; *ἐν χρεία*, Ai. 963, Ph. 1004, (plur.) Fr. 742. In secret, in silence, etc. Some of these are often printed without the iota subscript as adverbial forms (instrumental in origin), *λάθρα*, *κρυφῆ*. I have preferred to treat them here, after the analogy of other forms, and of the Sanskrit use referred to above.<sup>17</sup> *διπλῆ*, Ant. 725; *κοινῆ*, O. T. 606, O. K. 1339; *κρυφῆ*, Ant. 85, 291, 1254, Tr. 689; *λάθρα*, Ai. 1137, El. 1155, O. T. 386, 618, 787, O. K. 354, Tr. 533, Ph. 850, 1272; *σιγῆ*, Ai. 171, O. T. 341, Tr. 319, 989; *σχόλη*, Ant. 231, 390, O. T. 434; *ἐν σχόλη*, O. T. 1286; *κύκλω*, Ai. 56, El. 895, Ant. 118, 241, Tr. 194; *ἐν κύκλω*, Ai. 723, Ph. 356; *ἐν τέλει*, Ai. 1352, Ph. 385, 925; *ἐν βραχεῖ*, El. 673, 1114, O. K. 586, 1581, Fr. 707; *ἐν δεινῶ*, Ant. 1097; *ἐν ἰσχάτῳ*, Fr. 759; *ἐν καλῶ*, El. 384; *ἐν μέσῳ*, El. 733, 1364, O. K. 583, Tr. 514; *ἐν σμικρῶ*, Ph. 498; *ἐν τάχει*, Ai. 804, El. 16, 387, O. T. 765, 1131, O. K. 500.

(γ) Some other adverbial forms seem to belong here.

These adverbial forms are perhaps locative in origin, though many of them are used with instrumental force. *ἦ*, locative, Ai. 815, Tr. 573, 779, 924, 1135; instrumental of manner, El. 338, 947, 1435, Ant. 444, Tr. 679; *τῆδε*, locative, O. T. 857, 1128, 1336, Tr. 553, 1024, O. K. 1547, Fr. 239; instrumental of manner, Ai. 950, Ph. 204, 1336; *ταύτη*, locative, Ant. 936, Ph. 1331, Fr. 517; instrumental of manner, Ant. 722, Ph. 1448, O. K. 1300. The locative meaning here may have arisen from an ellipsis of *ὀδῶ*. *ἄλλῃ*, Ant. 138, Tr. 907, Ph. 23, 701; *χάτέρα*, O. K. 1444; *θάτέρα*, Tr. 272; *παντᾶ*, Tr. 648; *πανταχῆ*, Ai. 1369, O. K. 123, Ant. 634; *παλλαχῆ*, O. K. 1626;

<sup>17</sup> Whit. Sans. Gr. § 303.

μηδαμῆ, Ph. 789; οὐδαμῆ, Ant. 874; ὅπη, Ant. 1344, Ph. 481, 851; πῆ, Ai. 867, O. T. 1310, Tr. 965, 1006. Adverbs with definitely locative form. οἱ (cf. El. 8, B, II, 1, a), 1035, Ant. 228, 892; οἴπερ, El. 404; ποῖ, Ai. 403, 1006, 1290, El. 405, 812, 958, 995, 1174, O. T. 1308, O. K. 170, 227, 310 (335), 476, 828, 1738, 1748, Tr. 705, 984, 1006, Ph. 814, 816, 834, 896, 1211; ποί, O. K. 26, Tr. 304; ὅποι, Ai. 690, El. 922, 1384, O. K. 23, 227, Ph. 302, 482, 529, 780, 897; ὅποιπερ, Ai. 810, O. T. 1458; ἐκεῖ, Ai. 295, 855, 1372, El. 356, 685, O. T. 776, 940, O. K. 339, 389, 787, 1019, 1582, Ant. 76, 249, 777.

(δ) Locatives of condition expressing sphere of action.

In life, in old age. αἰῶνι, El. 852; βίῳ, El. 951, O. T. 381, 1523; ἐν βίῳ, Ph. 182, 1188; γήρᾳ, O. K. 702, 805, Ant. 1353, Fr. 238, 500; ἐν-γήρᾳ, Ai. 506, 1017, O. T. 1113; ἐν ἡβᾷ, El. 159. In speech. ἄχει, Ai. 948; ἐμμίξει βοᾷ, O. K. 1057; ἐν . . . γάμοισιν, O. K. 988; κηρύγματι ἐμμένειν, O. T. 350; ἐμμένοντες . . . νόμῳ, Ai. 350; νόμῳ, Ant. 24, 191, 913; νόμοις, El. 1043, O. K. 1382, Ant. 848; ἐν . . . μάχαις, Ai. 365; φροντίδος πλάνοις, O. T. 67; ὄρκων οἴσιν ἦν ἐνώμοτος, Ai. 1113; ἐν τῷ, El. 1186; ἐν φῶ, O. K. 645, 646, 1239; ἐν οἷς, O. K. 764, Tr. 1118, 1122; ἐν ὄτοις, Tr. 1119; ἐν τῷ πράγματι, Ai. 314; φυγᾷ πόδα νωμᾶν, O. T. 468.

c. The dative of specification in some of our grammars is rather an anomalous combination. The examples often include some instances denoting the person concerned, which must be classed under the dative of interest, in addition to phrases like λόγῳ καὶ ἔργῳ, and ἀρετῇ πρώτος. The former have already been discussed under this head. The latter, and similar phrases, I would call an extension of the locative of condition, following the analogy of a similar locative use, not uncommon in Sanskrit.

(a) 'In respect to speech,' 'opinion,' etc. λόγῳ, El. 63, 357, 769, 1453, O. T. 452, 1395, O. K. 369, Tr. 1046, Ph. 896, Fr. 190; λόγοισι, El. 21, 287, Ph. 521; ἐν λόγῳ, El. 1088, O. K. 569, 801, 1655, Ph. 435; ἐν λόγοις, Ai. 1096, El. 761, Ant. 556, Ph. 319, 1307, 1393, Fr. 737. 'Word and deed.' El. 59, O. T. 517, 883, O. K. 782, 873, El. 358. γνώμῳ, Ai. 1374, O. T. 527, O. K. 1253; γνώμοισι, Ai. 965; ἐν γνώμῳ, Ai. 1038;

δόξῃ, Tr. 718; ἐπιστήμη, O. T. 1115, cf. C, II, 1, c; ἐν εὐχαΐσι, O. T. 239; ἔπη-ἐν οἷς, O. K. 625; ἐφημοσύνα, Ph. 1144; ἐπὶ κωκυτῶ, El. 108; μαντικῇ, O. T. 462; ἐν ὄρκῳ, O. T. 652; ἐπὶ προφάσει, Tr. 662; ἐπὶ ψόγοισι, Ant. 759; ἐν . . . τῷ λέγειν, O. K. 795; ἐν . . . τῷ μαθεῖν, O. K. 115; ἐν | τῷ μήτε σώκειν μήθ' ὀράν, O. K. 496; ἐν τῷ φρονεῖν, Ai. 553.

(β) Miscellaneous. γλώσση, O. K. 806, Ph. 440, Fr. 109. 10, 649; ἐν γλώσση, Fr. 186; ἐν . . . γλώσσαις, Ant. 961; ὄμματι, O. T. 81; σώματι, Ph. 51; χειρί, El. 998; χειρί καὶ πλούτῳ, El. 1091; ἀρετῇ . . . πρώτος, Ph. 1425; ἐν . . . βάσει, O. K. 198; βουλευμάτι, O. T. 557; ἐν . . . βουλευμασιν, Tr. 725; γένει, Fr. 148; ἐν γένει, O. T. 1016, 1430; γενεᾷ, Ant. 949; γονῇ, O. T. 1469, O. K. 1294; γοναῖσιν, Ai. 1094; ἐν γονῇ, Fr. 678. 10; σπορᾷ, Ant. 1164; φύσει, Ai. 1301; ἐν δόλῳ, Ph. 102; ἐλπίσιν, O. T. 486; ἐν θεσφάτοις, El. 500; κάλυξιν . . . ἀγέλαις . . . τόκοισι, O. T. 25; ἐν κένους, Ai. 971; μορφῇ, Tr. 699; ἐν μορφῇ, Fr. 713. 4, (plur.) Tr. 10; ἐν ὀνείροις, El. 500; ἐν ὀνείρασιν, O. T. 981; ἐν οἷς, Ph. 907; ἐν ὄψει, Fr. 421; τοῖς πῖλαι, O. T. 916; σθένει πινικείῳ, O. K. 1088; ἐν τῇ τέχνῃ, O. T. 562; τοιαῦτ' . . . οἷς, O. T. 441; τῷ, Tr. 670; ἐν τομῇ, Tr. 700, 886; ἐν τρόπῃ, Ai. 1275; ἐν . . . τροχῶ, Fr. 713. 2; ὥραις, Fr. 519. Two peculiar datives may perhaps be included here: ἐν παρέργῳ τοῦ με, Ph. 473; ἐν εὐχερεῖ ἔθου, Ph. 875.

(γ) Locative absolute. In a single instance in Sophokles another Indo-European use, found in Sanskrit,<sup>18</sup> reappears, — the locative absolute, περιτελλομένοις ὥραις, O. T. 156. This might be placed with the nearly independent use of the dative of reference, by personifying ὥραις, or perhaps might be included under the locative denoting time. Delbrück,<sup>19</sup> after discussing its relation to the genitive absolute, and to the Latin and Sanskrit uses, places it by itself as a locative, but gives no further examples.

2. Locative dative with certain verbs. 17; none lyrical.

a. With verbs meaning 'to rule.'

πρεσβεύων-γύαις-πάγοις, Fr. 256; ἡγήσει σὺ νῶν, El. 1038;

<sup>18</sup> Whit. Sans. Gr. § 303, δ.

<sup>19</sup> Delbr. A. L. I, pp. 42-44.

ἡγήσασαίτο νῶν; Ph. 133; ἐμοί . . . οὗτος ἡγεμῶν, ἄλλοις δ' ἐγώ, Ant. 1014; ἐξηγεί σύ μοι, O. K. 1284; ἡμῖν πᾶσιν ἐξηγούμενος, O. K. 1589. These last two can only be placed here on the supposition that they follow the analogy of the simple verb, and indeed all but the first might be placed under A, II, 2, *b*, (ε). For the sake of comparison with other writers, they are placed here.

*b*. Verbs meaning 'to rejoice.'

ἡσθήσεται | τῇ ξυμφορᾷ, O. T. 454; ξυνήδομαι σοι, O. K. 1397; τέρπομαι, O. K. 1140, Ph. 460; οἷς . . . τέρψει κλύων, Ant. 691; χαίρω, Ai. 1349; O. T. 596, 1070, Tr. 294, 440 (cf. A, II, 2, *b*, β), 764; ἐπιχαίρω, Ai. 961.

3. The locative dative by an old and natural extension of meaning denotes position in time as well as in space. With prepositions, 20; without prepositions, 34; none lyrical. ἡμέρα, Ai. 497, 756, 778, 1362; El. 280, 783, 1134, 1314, O. T. 438, 782, 1157, 1283, Ant. 14, Tr. 609; ἐν ἡμέρα, El. 674, 1149, 1363, O. T. 615, O. K. 1612, Tr. 740, (plur.) O. K. 619; ἡμέραν ἐν ᾗ, El. 278; ἐπ' ἡματι, O. K. 688; νυκτί, El. 644; ἐν νυκτί, Ant. 16, Tr. 149; χρόνῳ (usually with some limiting word, and clearly denoting a point of time), El. 1293, Ant. 608, Tr. 174, 323, 599, 1169, Ph. 199, 769; χρόνῳ (in a more indefinite use, which may perhaps be classified under the comitative,<sup>20</sup> C, I, 1, *c*), O. K. 374, 437, Ant. 303, 681, Fr. 742; ἐν-χρόνῳ (always with limiting phrase), El. 1446, O. T. 564, 1030, O. K. 551, 614, 1660, Tr. 18, Ph. 1224, Fr. 572; ἐν θέρει, Ph. 18; δειλῆ, Fr. 239; καιρῳ, O. T. 1516; νόστοις, El. 193; τέλει, O. T. 197; ὑστέρω, Tr. 92; χειμῶνι, O. T. 1138.

II. The locative dative often expresses the goal of an action, the place where an action ceases. So far as these datives refer to persons, they might be explained as an extension of the dative of interest, but this can hardly explain the general usage. The corresponding use of the locative in Sanskrit,<sup>21</sup> is more extensive than in Greek.

<sup>20</sup> Delbr. A. L. I, p. 53.

<sup>21</sup> Whit. Sans. Gr. § 304 *a*.

1. Locative of place to which. With preposition, 110; 22 per cent lyrical. Without preposition, 4; 75 per cent lyrical.

a. Verbs meaning 'to arrive at.'

ἄγω, O. T. 784, 1069, O. K. 183, 353, 910, Tr. 183, Fr. 323; ἐπάγω, Ai. 1189; εἰσβαίνω, Tr. 298; τοῖς ἐν τέλει βεβῶσι, Ant. 67; εἶμι, O. T. 324, 1007, O. K. 1772, Ph. 832, Fr. 435; εἶσειμι, El. 1052; πρόσειμι, Fr. 435; ἔρπω, Ant. 618; προσέρπω, Ai. 1255; ἔρχομαι, Ai. 233, 1138, El. 169, O. T. 711, O. K. 723, 975, 1420, 1448, Ant. 197, Tr. 18, Ph. 828; εἰσέρχομαι, O. K. 372; Fr. 678; ἐπέρχομαι, Tr. 135; προσέρχομαι, El. 774, O. K. 1104; συνέρχομαι, Tr. 618; ἦκω, O. K. 396, 451, 1265; ἐξήκω, El. 1318; προσήκω, O. K. 34; ἰκάνω, El. 8; ἰκνέομαι, El. 1316, O. K. 969, Ant. 11, Tr. 756; ἀφικνέομαι, O. T. 833; κομίζω, Ai. 530; μολεῖν, El. 163, 507, O. T. 765, O. K. 70, 1095, Ant. 234; ἐπινωμάω, Ph. 167; ὀρμάω, Ai. 1224; πορεύω, O. K. 1475, 1601; στείχω, O. T. 631, Ant. 186; φέρω, Ai. 293, 781, 790, 802, 827, 866, El. 359, 666, 735, O. T. 86, O. K. 288, 357, 1480, Tr. 602; ἀναφέρω, Ant. 273; προσφέρω, O. K. 781, Fr. 445, 702; προσχωρέω, Ph. 964.

b. Verb meaning 'to send to.'

ἀνίημι, O. T. 270; πέμπω, Ai. 826, El. 118, 460, O. T. 1474, Ph. 845, 1265, 1430, 1445; ἀντιπέμπω, O. T. 306; παραπέμπω, Ph. 1459; προπέμπω, El. 1154, 1158, Ant. 1286; προσπέμπω, O. K. 1101, 1349; πόμπιμος, Tr. 872; στέλλω, Ai. 1045.

c. Verbs meaning 'to throw at,' 'fall to.'

ἀράσσω, Ant. 974; βάλλω, Tr. 915, Ph. 67; ἐμβάλλω, Tr. 1181, O. K. 1392; ἐπιβάλλω, Tr. 128; προβάλλω, Tr. 810; προσβάλλω, El. 974, Tr. 41, 255; ἐμπαίω, El. 903; ἐπεισκύπτω, Fr. 257; πίπτω, El. 429, 747, Ph. 1002; ἐμπίπτω, O. T. 1262, O. K. 1150, Ph. 965; ἐπεμπίπτω, Ai. 42; ἐν στέρνοισι πεσοῦνται, Ai. 633; ἐν πλεύμοσι πίπτοις, Ant. 782; ἐν ποιμναῖς πίτνων, Ai. 185; ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ, Ai. 830, cf. A, II, 1, b; χθονί | ῥίπτων, Tr. 789.

2. Locative denoting time to which. With prepositions, 7; none lyrical. Without prepositions, 19; 21 per cent lyrical.

πλήθει . . . μηνῶν, Ph. 722. The following examples of χρόνῳ seem to belong here. Ai. 925, 1026, 1082, El. 1013, 1273, 1464, O. K. 112, 580, 852, 1321, 1648, Tr. 166, 227, 470,



Ph. 360, 598, 715, 1041; ἐν χρόνῳ, El. 330, O. T. 613, O. K. 88, Ant. 422, Tr. 69, Ph. 235, 306.

### C. — THE INSTRUMENTAL DATIVE.

The Sanskrit instrumental contains three quite distinct ideas, the prosecutive and sociative, as well as the pure instrumental. Hübschmann<sup>22</sup> offers the simple explanation that three cases may have combined under the instrumental form. Delbrück,<sup>23</sup> however, suggests that the fundamental idea is association, and that from this the other uses were derived. "Der Instrumentalis bezeichnet 1) mehrere Personen oder andere selbstständige gedachte Wesen, welche mit einer Hauptperson verbunden sind; 2) die Umstände, welche eine Handlung begleiten oder die Eigenschaften welche an einem Dinge haften; diejenigen Theile des Raumes, oder der Zeit über welche einer Handlung ununterbrochen erstreckt." In this discussion the sociative use has been placed first, as that from which the instrumental may perhaps have arisen. Some few examples placed under B, I, 1, a, (β), are the only traces of a use corresponding to the Sanskrit prosecutive.

I. Sociative uses of the instrumental dative.

1. The simple sociative. 22; 41 per cent lyrical.

a. Pronouns.

ἔθνες . . . μοί, O. K. 1715; ναυβάτης | ἡμῖν, Ph. 247; ἡμῖν . . . | μίμνε; O. K. 1038.

b. Persons.

θεαῖς ἀμφιπολῶν τιθήναις, O. K. 680; κατά . . . | ἔλοι . . . πατρί, O. K. 1689.

c. Other nouns. A use passing into the instrumental, εὐρίσκομεν | αὐτοῖς . . . ἐπιστάταις, Ai. 27. This is the only instance of αὐτός with this dative—a use so common in Homer.

φονῶσαισιν ἀμφιχανῶν . . . λόγχαις, Ant. 119; ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνί, O. T. 1135; ποδί, Ph. 1376, O. T. 479; ἐπελθὼν . . . σθένει, Ai. 438; στόλῳ, Ph. 244, 270, 547, 561; ὑπεροπλίαις. Ant. 130.

<sup>22</sup> Hübschmann, Casuslehre, p. 254.

<sup>23</sup> Delbrück, S. F. pp. 57, 58.

2. Sociative with prepositions. 103; 15+ per cent lyrical.  
a. *σύν*, expressing accompaniment.

(a) Of persons.

*σὺν ἐμοί*, Ai. 1410, Ph. 1335; *σὺν σοί*, El. 1150, 1166, 1168, Ant. 545, Ph. 920; *σὺν σφῶν*, O. K. 1257; *σὺν θεῶ*, Ai. 383, 765, 779, O. T. 146, Fr. 380; *σὺν ἀνδρὶ, γυναικί*, etc., El. 956, O. T. 55, Ph. 1423, Tr. 257, Fr. 609, El. 302, 273, Ant. 1139, Ai. 499, Tr. 257, O. K. 1646; *σὺν τῷ δικαίῳ, τοῖσδε*, etc., Ph. 543, Ai. 1125, O. T. 1184, Tr. 1194, O. K. 1306, 334, O. T. 366.

(β) Of things.

*σὺν κακῷ*, El. 430, 1485, Ant. 565, Ph. 1022; *σὺν χρόνῳ*, Ai. 306, O. K. 1341, 1602, 1653, Tr. 201, 395, cf. C, I, 3, *συμμετρέω σὺν χρόνῳ*; *σὺν ἐσθῆτι*, etc., O. K. 1258, El. 191, Tr. 496. Other phrases (arranged in alphabetical order), El. 641, 1284, Ph. 1251, O. T. 920, Ant. 116, 172, 1266, Ph. 268, O. T. 929, O. K. 690, Tr. 720, Ant. 135, O. T. 207, Ai. 932, O. K. 1106, El. 1122, Ph. 1335, 775, El. 641, Ph. 842.

b. *σύν*, with some instrumental force.

(a) Instrument *ξὺν ἀργύρῳ, δορί, χερὶ*, O. T. 124, Fr. 374b, O. K. 1311, Ai. 30, Ant. 43, O. T. 123.

(β) Means.

*σὺν δόλῳ, κράτει, λόγῳ*, Ai. 1245, El. 61, O. T. 595, Tr. 186, O. T. 657, 643.

(γ) Manner.

*σὺν δίκῃ*, El. 610, 1041, Tr. 279, [Ant. 23]; *σὺν τάχει*, Ai. 853, El. 872, 1491, O. K. 885, 904, Fr. 761; *σὺν φόβῳ, χάρα*, etc.; O. K. 1288, 817, O. K. 1341, Ai. 833, Ph. 1223, O. T. 585, El. 934, 1336.

(δ) Cause.

*σὺν γήρᾳ βαρεῖς*, O. T. 17; *σὺν νόσοις ἀλγεινός*, O. K. 1663.

c. (a) *ἄμα*, expressing accompaniment.

*ἄμ' αὐτοῖς*, Ph. 983, 1026; *ἄμα κραταιᾷ περμοσύνα βίου*, Fr. 658.

(β) *ὁμοῦ*, expressing accompaniment.

*Αἰγίσθῳ . . . ὁμοῦ*, El. 1416; *ὁμοῦ . . . θεαῖς*, O. K. 458; *πλευροῖς ὁμοῦ*, Tr. 1225; *σοὶ δ' ὁμοῦ*, O. T. 337.

3. Sociative with words compounded with *σύν*, mostly verbs. 107; 25 per cent lyrical.

*ξύναιμον*, Ai. 977, El. 156; *ξυμπαινεύω*, Fr. 14; *συναλλάσσω*, Ai. 493; *συναντάω*, Ph. 719; *ξυναντιάζω*, O. T. 802; *ξύνναυλος*, Ai. 611; *συμβαίνω*, Ai. 1281, Tr. 1164; *συγγενής*, O. T. 814, O. K. 1156; *συγγνωμή*, Ai. 1322, cf. Tr. 1264; *ξύνεδρος*, O. K. 1382; *σύνειμι*, Ai. 609, 705, El. 275, 358, 562, 599, 652, O. T. 273, 457, 863, O. K. 945, Ant. 370, 765, Tr. 198, Ph. 1356, 1357, Fr. 688; *ξυνέργω*, Tr. 82; *ξυνεργάτης*, Ph. 93; *ξυνέρχομαι*, O. T. 572; *ξυνεύδω*, El. 587; *ξυνευιάζω*, O. T. 982; cf. also C, I, 4, *b*; *ξυνηγορέω*, Tr. 814, 1165; *ξυνηρετέω*, Ai. 1329; *σύνθακος*, O. K. 1267; *συνθησκω*, Tr. 798, Ph. 1443, Fr. 690; *ξυνίστημι*, O. K. 513, Tr. 27; *ξυμπαρίστημι*, O. K. 1340; *ξυνίστωρ*, Ph. 1293; *συγκάμνω*, El. 987; *συγκεράννυμι*, Ai. 895, Ant. 1311, Tr. 661; *σύνκληρος*, Ant. 836; *συγκοιμάω*, El. 274; *συγκυρέω*, O. K. 1404; *αντικυρέω*, O. K. 99, 1679; *ξυλλαμβάνω*, Fr. 666; *ξυμμαρτυρέω*, Ph. 438; *συμμαχεύω*, Ant. 740, Ph. 1365; *σύμμαχος*, Ai. 117, 1053, 1098, El. 991, O. T. 136, 245, O. K. 1376, Tr. 1175, Fr. 302, 667; *συμμετρέω*, O. T. 73, 963; *σύμμετρος*, Ant. 387, O. T. 1113; *συνναίω*, Tr. 1237, Ph. 892; *συνναυστολέω*, Ph. 550; *συννοίδα*, Ant. 266, Ph. 1085, Fr. 669; *ξυνοικέω*, Tr. 545; *ξύνοικος*, El. 785, O. T. 1206, O. K. 1133; *συγκατοικέω*, O. K. 1259; *συμπαίζω*, O. T. 1109; *συμπίπτω*, Ai. 429, O. T. 113; *συμπλέκω*, Fr. 548; *συμπονέω*, El. 986; *συντρέχω*, O. K. 160, Tr. 295, 879; *σύντροφος*, Ai. 623, El. 1190, 1192; *συντυγχάνω*, Ph. 682; *συμφέρω*, O. K. 641; *ξύμφημι*, Ai. 278, O. T. 553; *ξύμφουρος*, Ph. 1452; *ξυνωμότης*, O. K. 1303.

4. Sociative with verbs or adjectives containing a sociative idea. 101; 14+ per cent lyrical.

a. Verbs meaning 'to follow.'

*ἔπομαι*, El. 253, Ant. 1196, Tr. 615, 1074, Fr. 674; *ἐφέπομαι*, El. 967, 1037, Ant. 636; *μεθέπομαι*, El. 1052; *συνέπομαι*, O. T. 1125, 1523; *ἔρπω*, Ant. 614.

b. Verbs meaning 'to yoke with,' 'mingle with.'

*ζεύγνυμι*, O. T. 825, Ph. 1025; *ἐγκαταζεύγνυμι*, Ai. 736; *συγκαταζεύγνυμι*, Ai. 123; *ὑποζεύγνυμι*, Ai. 24; *μίγνυμι*, O. T. 791, 995; *προσμίγνυμι*, Ph. 106; *μίσγω*, Fr. 265; *εὐνάζω*, Tr.

1042; κοιμήματά τ' αὐτογέννητ', Ant. 865, cf. ἐγγενής, C, I, 4, e, (γ); νυμφεύω, Ant. 816 (pure dative?).

c. Verbs meaning 'to fight with.'

ἐριστά, El. 219; ἀντανίστημι, Tr. 441; μάχομαι, El. 1370, O. K. 837, Ph. 1253, Fr. 205, 337; δυσμαχέω, Tr. 492, Ant. 1106; προσμάχομαι, Tr. 1053; ὑπερμάχομαι, Ai. 1346; νικάω, Fr. 194, συμπαίω, El. 727; συμπίπτω, Ai. 467, Tr. 20; πολεμέω, O. K. 191; διὰ δίκης ἰων πατρί, Ant. 742.

d. Words denoting neighborhood and approach.

ἀντάω, Ai. 533, Tr. 902, cf. C, I, 3; θαμίχομαι, Fr. 446; ὄμαυλος, Fr. 19; προσομιλέω, Tr. 591; πελάω, El. 497; πελάζω, O. T. 215, Ph. 301; ἐμπελάζω, Tr. 748; πέλας, Ai. 774, O. K. 29; πλήσιος, El. 640, Ant. 761, 762; πλάθω, Ph. 727; παρθένω προσπτύσσεται, Ant. 1237.

e. Words denoting similarity, etc.

(α) Words denoting likeness.

κατεικάζω, O. K. 337; ἔοικα, Ant. 393; ὅμοιος, Ai. 1152, Ant. 831, Ph. 997, 1372; ὡς, El. 862; ὡσαύτως, Tr. 372.

(β) Words denoting equality.

ἰσώω, El. 686, O. T. 31, 581; ἐξισώω, El. 1194, O. T. 425, 1507; ἴσος, Ai. 214, El. 532, O. T. 579, 845, O. K. 810, 918, Ant. 520, Ph. 318, Fr. 108, 311, 701; ἐξ ἰσοῦ, O. T. 1019, Ant. 516, 644.

(γ) Words denoting identity with, etc.

ἀδελφά, O. K. 1262; ὁμαίμων, Ant. 487; αὐτός, Ai. 687, El. 269, 300, O. T. 284, 840, O. K. 1359; ἐγγενής, O. K. 1167, Ant. 659, cf. C, I, 3; σοὶ Πόλυβος οὐδὲν ἐν γένει, O. T. 1016; ἔμπολις, O. K. 1156; ἐπώνυμος, Ai. 431, Fr. 408; κοινός, Ai. 577, O. T. 605, O. K. 632, Ant. 546.

II. The instrumental proper. The relation of the sociative and instrumental needs no further comment. The use with the sociative preposition σύν, C, I, 2, b, and some other cases classified above, C, I, 1, c, approach the instrumental. Section C, II, 1, a, (α), contains cases of the instrumental scarcely differing from the sociative. If these were two separate cases originally, it is no wonder that they coalesced.

Four divisions of the instrumental proper are recognized, uses denoting instrument, means, manner, cause.

1. Datives clearly instrumental in origin. 513; 20+ per cent lyrical.

a. Pure instrumental.

(a) Cases approaching the sociative.

ὄδον | χαλχοῖς βάρθοισι . . . ἐρριζωμένον, O. K. 1591; ἰπ-  
πέϊφ γένει πολεύων, Ant. 340; πῶλοισιν ἢ ῥιμφαρμάτοις φεύ-  
γοντες ἀμίλλαις, O. K. 1063; πῶλοις, El. 738; ἵπποισιν ἢ  
κύμβαισι ναυστολεῖς, Fr. 129; φυγάδα πρόδομον ὄξυτέρω . . .  
χαλινῶ, Ant. 108.

(β) Instrumental, denoting 'by a weapon.' Lyrical.

αἰχμᾶ, Tr. 860; βροντᾶς ἀνγαῖς, Ph. 1199; βέλεσι, Ph. 1406;  
δῶρει, Ai. 515, 764, 1056, 1270, O. K. 620, 1304, 1314, 1386,  
Ant. 195, Tr. 478; δούρατι, Ph. 721; ἔγχος φ, O. T. 171;  
θηγάνη, Ai. 820; ἰοῖς, Ph. 167, 711; κέστρα, Fr. 21; ξίφει,  
Ai. 231, Ant. 1309; ὄπλοις, Ph. 1064, Fr. 168, 781; πελέκει,  
El. 99; πυρὶ καὶ στεροπαῖς (ἔνοπλος), O. T. 470, cf. πυρὶ, C, II, I,  
b, (γ); σιδήρῳ, Ai. 147; σκάλμῃ, Fr. 549; τοξεύμασι, Fr. 376;  
τόξοις, Ph. 956, 1303, 1427, 1440; φασιγάνῳ, Ai. 834, Tr. 930.

(γ) Instrumental, denoting 'by a part of the body.' Cf. B,  
I, 1, a, (a). With the mind. φρενί, Tr. 264, 763, Fr. 563; νῶ,  
O. K. 936. With the head or part of it, cf. B, I, 1, a, (a), p. 98.  
κάρᾳ, El. 445; προσώπῳ, El. 1297, Ant. 1232, Fr. 720; ὄμ-  
μασι, O. T. 1371, 1385, O. K. 147, 245, Ph. 536; ὄσσοισι, Ant.  
1231; ὀφθαλμοῖς, Ai. 84, 993, O. T. 1377; γλώσσῃ, Ai. 199,  
1142, Ph. 408; ὀδόντι, Fr. 777; στόμασιν, Tr. 938. With  
the hand, foot, etc. χερὶ, Ai. 35, 130, 230, 310, 373, 409, 905,  
El. 126, 1378, O. T. 107, 140, 1510, O. K. 703, 1387, Ant. 14,  
52, Tr. 923, Ph. 324, 1059, 1207, 1125, Fr. 587; χεροῖν, Ai.  
729, 1047, El. 54, 206, 430, 476, 712, 1129, 1132, 1350, O. T.  
1466, O. K. 838, Ant. 57, 264, 1109, Tr. 488, 566, 1066, 1214,  
Ph. 655, Fr. 162, 432; χερσί, Ai. 542, 1069, 1384, 1404, El.  
458, 905, 1195, 1196, 1226, O. T. 348, 465, 719, 996, 1469,  
O. K. 716, 1639, Ant. 429, Tr. 534, 560, 565, 573, 1047, Fr.  
606. σπῶσ' ἀμφιδεξίους ἀκμαῖς, O. T. 1243; ἄμοις, Fr. 404;  
οὐραίοισι, Fr. 700; πτέρυγι, Ant. 114; ποδί, El. 456, Ant.  
1142; ποδοῖν, Ai. 246, El. 567.

(δ) Other cases of the simple instrumental.

ἀρτάναισι, Ant. 54; βασάνῳ, O. T. 492, 509; βρόχῳ μιτώδει, Ant. 1222; δεσμοῖς, Ai. 62, 72; δρεπάνοις, Fr. 479; δρυσι καὶ πλεκτοῖς, Fr. 480; πλεκταῖς ἑώραις, O. T. 1264; ζωστήρι, Ai. 1030; θαλλοῖσιν ἢ κρόκαισιν, O. K. 474; θαλλὸν ῶ, El. 422; ἰμάσι, El. 747; κακοῖς βαλεῖτε, Ai. 1244; κινῶν-κακοῖσιν, Ant. 413; κέντροισι, O. T. 809; κημοῖσι πλεκτοῖς, Fr. 49<sup>b</sup>; κλάδοισιν, O. T. 3; κρωσσοῖς, O. K. 478; κώπαις, Tr. 561; λίκνοισι, Fr. 724; μακέλλη, Fr. 767; μαλλῶ, O. K. 475, Tr. 690; [οἰός ῶ, Tr. 696;] μαστίγι, Ai. 110, 242; ὀλκοῖς, El. 864; ὄριθι, O. T. 52; πέδη, Tr. 1057; περόνας . . . αἶς, O. T. 1269; πέτροισι, Ai. 728, O. K. 435; πόκῳ, Tr. 675; πλήκτροις, Fr. 151; ῥυτήρι, Fr. 938; σκίπτρῳ, O. T. 456, 811; σπείραισι, Ant. 346; τροχοῖσιν, Ant. 252; φύλλοις, Ph. 698; . . . ῶ, Ph. 649; χαλινῶ, Ant. 477; ἐσθῆτι, O. K. 1602; χιτῶνι, Tr. 612; φάρει, Ai. 916, Fr. 331.

(ε) Cases in which the instrumental approaches the dative denoting means, cf. C, II, 1, *δ*.

ἄστροις, O. T. 795; ἔρκεσι, El. 837; κόνει, O. K. 406; λαφύροις, Ai. 93; λόχοις, El. 490; πέμφιγι, Fr. 483; πλήθει, O. T. 542; πομποῖσιν . . . ἔστειλα, Ant. 164; τοῖς ἰγμένοις | ἔστειλλον, Ph. 494; ῥιπαῖς . . . ἀνέμων, Ant. 137; φίλτρῳ, Tr. 1142; φίλτροις . . . καὶ θέλκτροισι, Tr. 584.

*δ*. Instrumental, denoting means. This simple extension of the last use cannot be exactly divided from it. If the pure instrumental grew out of the sociative, this and other classes of the instrumental, probably came from same source, rather than from the simple instrumental.

(a) The instrumental of means is commonly used with certain verbs.

χράῳ . . . χειρί, Ai. 115; ποδί, O. T. 878; λόγῳ, El. 44, 371; ἀνδρὶ, λόγοις, Tr. 60; σοι, Ph. 1132; οἷς, Tr. 906; εὐμαρείᾳ, Tr. 193; νόμῳ, Ant. 213; ὄργῃ, O. T. 1241. Part of these datives belong here, and others under C, II, 1, *a*; this shows that these distinctions are not intrinsic, but merely for convenience. πίμπλημι . . . χαρᾷ, El. 906; ξυνουσία, Ph. 520; μέθῃ . . . ὑπερπίμπλημι, O. T. 779; παισί . . . πληθύεις, Tr. 54; πλουτίζομαι . . . στεναγμοῖς, O. T. 30. Many other

verbs might be included here with the following. *ἀλγέω*, El. 1201, O. K. 744; *ἀλγύνομαι*, Ant. 468; *βαρύνομαι* . . . [*κακοῖσιν, οἷς*, Tr. 152], *κακῇ ὄσμῃ*, Ph. 891, cf. Ai. 41, included under (β); *βαρύς* . . . *νόσφ*, Tr. 235; cf. use with *σύν*, C, I, 2, b, (δ), and *νόσφ* under (γ); *ἄμβροισ ἡλίον τε καύμασιν | μοχθοῦσα*, O. K. 350.

(β) Instrumental of means, expressing subjective emotion, cf. B, I, 1, b, (α).

*ἐλπίσιν*, Ai. 478, Ant. 1246; *ἡδονῇ*, El. 1272, Tr. 629; Fr. 508; *λυπῇ*, Ai. 275, O. T. 915, Ph. 1195; *ὀργῇ* . . . *βιασθέν*, O. T. 524; *πόθῳ*, Tr. 368; *χόλῳ βαρυνθείς*, Ai. 41.

(γ) Other uses of the instrumental denoting means.

*αἵματι* . . . *μιανθείς*, O. K. 1373; *ἀμφίβληστρον φῶ*, Tr. 1052; *ἀλαλαγαῖς*, Tr. 205; *ἀπάταις*, El. 125, Ph. 1228; *ἀπειλαῖς αἰς*, Ant. 391; *ἄτη πατάξαι*, Ant. 1097; *αὐδῇ*, O. K. 323; *αὔραις*, Fr. 24; *ἄχος φῶ*, Tr. 1035, *βαφῇ*, Ai. 651; *βουλαῖς*, Ph. 1247; *γνώμη*, O. T. 398, O. K. 403, Tr. 53, Ph. 1192; *δάκρυσιν μυδαλέα*, El. 166; *δακρύοις*, Fr. 501; *δειλία*, Ai. 1014; *δεινοῖς ἡναγκάσθην*, El. 221; *δικαίῳ*, O. K. 1027; *δόλῳ*, Ai. 1015, El. 37, 649, O. T. 539, 960, O. K. 1026, Tr. 277, Ph. 91, 101, 107, 948, 1228, 1282; *δρόσοις τεγγόμενος*, Ai. 1208; *δυσφημίαις*, Ph. 10; *ἐπφοδαῖς*, O. K. 1194; *ἔργῳ*, Ph. 532, cf. B, I, 1, c, (α); *εὐφορβία*, Fr. 727; *θακήματι*, O. K. 1160; *καθαρμῶ*, O. T. 1228; *κακῶν οἷς*, Ph. 252; *κακοῖς*, Ant. 643, Fr. 98, cf. C, II, 1, a and B, I, 1, b, (β); *καλύμμασι*, Ai. 245; *κηρύγματι πέμψας*, Ant. 162; *κουραῖς*, Fr. 587; *λιταῖς*, O. K. 1011, 1557; *λόγῳ*, Ai. 813, El. 56, 1217, O. T. 1041, O. K. 68, 463, 651, 1188, 1296, 1526, Tr. 292, Ph. 49, 593, 612, 676, Fr. 89; *λόγοις*, Ai. 330, 500, 776, 1020, 1160, 1382, El. 1353, 1360, O. K. 62, 293, 1128, 1143, Ant. 543, Tr. 385, 482, Ph. 55, 307, 388, 579, 629, 1271, 1388, Fr. 307, cf. B, I, 1, c, (α); *λουτροῖς*, El. 1139; *μανία ἀλούς*, Ai. 216; *μηχαναῖς*, El. 1228, Ant. 348, Ai. 181; *μισθοῖσιν*, Ant. 294; *μόρῳ*, O. K. 1656; *νεφέλα*, Tr. 831; *νόμους* . . . *τούτοισι*, O. K. 908; *νόμοισι*, Ant. 191, 913; *νόσφ*, Ai. 509, Ant. 732, 819, Tr. 445, Ph. 7, cf. C, II, 1, b, (α); *ὄδῳ*, El. 1295; *ὄρκοισι*, Fr. 670; *ορμῇ*, El. 1510; *πνεύμασιν*, Ai. 558; *πληγαῖσι*, Ph. 1457; *πόνῳ*, El. 1145, Fr. 400; *προμηθία*, El. 1350; *προσθήκη*, O. T. 38; *πυρί*, El. 888, Ant. 131, 619, 200, Ph. 728, Fr. 340, cf. C, II,

1, *a*; πυρᾶ, El. 757; ῥώμῃ, O. T. 123; σίτοισι, Fr. 579; σκότῳ, El. 1396; σοφία, O. T. 502; σόφισμα τῷ, Ph. 14; συμφορὰς οἴαις, Tr. 1045; ξυνουσία, Fr. 12; τεκμηρίῳ, O. K. 1510; τέχνῃ, Ai. 752; τῷ (= τινί), O. K. 1474; τόκοισιν, O. T. 173; τόλμαις . . . καὶ θράσει, Ai. 46; φαρμάκῳ, Fr. 733; φόνῳ, O. T. 100, Ai. 43; φυγαΐσιν, Ant. 1234, φωνῇ, O. K. 138; χαράγματι, Ph. 267; χειρώματι, O. T. 560; χρόνῳ, Ai. 605, O. K. 804, cf. B, I, 3, C, I, 2, *a*, (β), C, II, 1, *d*, (γ); χοαῖσι, Ant. 431; θέσφατον . . . χρησμοῖσιν, O. K. 970; πολλοῖς, Fr. 585.

*c*. Instrumental dative, denoting manner. Many datives expressing manner seem to belong under the locative of condition, following the analogy of the Sanskrit use. Only those have been classified here which show some trace of the sociative or instrumental idea.

(*a*) Examples in which a sociative idea appears.

δυστάνοις αἰκίαις | ἐκριφθεῖς, El. 511; ζῶσαν ἀβλαβεῖ βίῳ, El. 650; [ζῆν ἀλυπήτῳ βίῳ], Tr. 168; οὐρίῳ . . . πελάσαι δρόμῳ, Ai. 889; πέλασσον | εὐνοία πάσα, Ph. 1164; τοιοῖσδ' ἐπαίνοις . . . δεξιῶσεται, El. 976; μ' εὐπλοία πέμψον, Ph. 1465; πολλοῖσι θρήνοις δυσφορεῖν, El. 255; ἐπέο . . . ἀμαυρῷ | κῶλῳ, O. K. 183; οὐρίῳ πλάτῃ | κατηγομήν, Ph. 355; σοφία . . . ἔπος πέφανται, Ant. 620; μολόντ' οὐλίσαισι συναλλαγαῖς, Tr. 845; ὑπίοις | . . . σέλμασιν ναυτίλλεται, Ant. 717; χοροῖς | παννυχίοις . . . ἐπέλθωμεν, Ant. 153.

(*β*) Examples in which an idea of instrument or means appears.

κακᾶ μ' εὐνᾶ | . . . ἐνέδησεν, O. K. 525; ὄλωλε θανασίμῳ πεσήματι, Ai. 1033; τῷ πότμῳ τῷ νῦν φθερεῖσθαι, O. T. 271; πολλῷ σάλῳ σείσαντες, Ant. 163; λάμπρᾶ . . . στεροπᾶ φλεγέθων, Tr. 99; μ' ἀπλῆ κτάνης | ψήφῳ, διπλῆ δέ, O. T. 607. Here might also be placed many of the datives classified under *a* and *b* above. When the adjective idea is the prominent one, they belong here. The adjective is often interrogative.

(*γ*) Examples with interrogative adjective.

ποιῶ καθάρμῳ, O. T. 99; μόρῳ δὲ ποιῶ, Ant. 772, O. K. 1656; ποιῶ νόμῳ, El. 579; ποιῶ τρόπῳ, Ant. 1314, O. K. 468, 474; ποιῶ, O. K. 581; τίνι τρόπῳ, O. T. 10, Tr. 878.



(δ) Cognate dative of manner.<sup>24</sup> Cf. Eur. Bacch. 143, Hom. χ 149.

ἤρασον κακοῖς, Ph. 374; ὀνειδέσιν, Ai. 724; ὄκνω | δείσαντες, Ph. 225; φόβω, O. K. 1625; χειμῶνι νοσήσας, Ai. 206; νόσῳ, Tr. 544; τοῖσιν . . . κακοῖς, O. K. 765; παλαιᾷ κηρί, Ph. 42; ὑβρίσῃ . . . λωβαῖς, Ai. 561; στάζων ἰδρώτι, Ai. 10.

(ε) Other uses.

αὐλίσκοις . . . ἀλλ' φύσαισι, Fr. 753; βία, Ai. 498, 1176, El. 620, 725, 1192, O. T. 670, O. K. 815, 867, 874, 903, 916, 922, 935, 943, 1343, Tr. 1094, Ph. 644, 983, 988, 998, 1297, Fr. 26, 701; βία with genitive, O. K. 854, Ant. 59, 79, 907. These uses of βία might perhaps be classified under B, I, 1, β, (β), or C, II, 1, β, (γ). γόοισιν οὐτ' ἄνταις, El. 139, γόοις, Ant. 427, Ph. 1401; νόμῳ, Ant. 24; ῥεύματι προσνισσομένου, Ant. 129; στόνῳ βρέμουσι, Ant. 592; τρόπῳ, El. 33, 679, Ant. 401, Ph. 128; τύχῃ, O. K. 1585, Ant. 1182.

(ζ) It is possible that the following adverbs should be included in a discussion of the dative.

ἀνοιμοκτί, Ai. 1227; ἀστακτί, O. K. 1251, 1646; Ἀργολιστί, Fr. 411; Σκυθιστί, Fr. 420.

d. Instrumental, denoting cause or reason. This use also is closely connected with the general idea of instrument, and bears the same relation to the sociative as do the preceding special instrumental uses. It is a one-sided if not a false view to hold with Campbell<sup>25</sup> that this is "a generalized use of the dative of manner."

(a) Cases in which the idea of motive cause is clear.

χειμερίῳ νότῳ | χωρεῖ, Ant. 335; Ἐρησσαῖσιν | . . . ἐπιδράμη πνοαῖς, Ant. 588, cf. 586; γνώμῃ δ' ἀδήλω μὴ . . . αἰτιῶ, O. T. 608; δεσπότην κελεύσασιν | ἠθροῦμεν, Ant. 1219; θεῶν μελέτη . . . (πονεῖ), Ph. 196; κλάζοντες οἴστρω, Ant. 1002.

(β) Cases expressing subjective emotion.

πτήσσοσαν αἰσχύναισιν, Fr. 587; δείματι πάλλων, O. T. 153; ἐλπίσιν . . . ἐξήρετο, El. 1460; ἔφριξ' ἔρωτι, Ai. 693; φερόμεναν . . . | εὐσεβείᾳ, El. 1097; ἰμέρῳ, Ph. 350; ὄκνω, Ai. 82, O. T. 1175; πόθῳ, O. T. 969; O. K. 333; Tr. 431, 755; προ-

<sup>24</sup> Delbr., S. F., p. 60.

<sup>25</sup> Campbell, Essay on Language of Sophocles, p. 21.

μηθία, O. K. 332; φόβω, Ai. 431, O. T. 118, 974, Ant. 1308, Tr. 24, 176; χαρῆ, El. 1312; Fr. 768. It will be noticed that this division is relatively much larger here than elsewhere.

(γ) Other instrumentals, denoting "on account of."

αἰτία . . . κακῆ, Tr. 940; ἀνάγκη, Ph. 538; ἀπειλαῖς, Ant. 391; γέλωτι, El. 1310; γένει, O. K. 738; γήρα, Ai. 624; γλωχίνῃ, Tr. 681; δυσβουλίαις, Ant. 1269; δυσπραξίαις, Ai. 759; δώροις, Ai. 178; ἐρειπίοις, Fr. 400; τοῖς . . . ἡμαρτημένοις, Tr. 1127, 1128; κακοῖς, Ai. 332; λόγοις, Ant. 691, O. T. 90; μαντεύμασιν, O. K. 387, 388; μόχθῳ, Ph. 1103; νοσήμασιν, Ai. 338; νόσῳ, O. T. 962, Ph. 266; ὄδοις, O. K. 1397, cf. B, I, 1, a, (ἀ); οἷς πονεῖτον, O. K. 1412; τοῖς παροῦσιν, Ph. 970; τοῖς πεπραγμένοις, El. 549; πλιγμάσιν, Ant. 1283; σοῖ . . . τίθηγκα, El. 1152; σπασμοῖσι, Tr. 805; σφηκώματι, Fr. 314; τῷ φιλεῖν, Tr. 463. For the other uses of the dative infinitive with the article, v. B, I, 1, c, (a). χρεία, Ph. 162; χρόνῳ βραδύς, O. K. 875; γήρα τε καὶ χρόνῳ μακρῷ | γνῶσι, El. 42.

(δ) Uses with pronouns, which might become adverbial.

τούτοις ἐπαυχεῖν, Ant. 483; οἷς . . . ἐξήμαρτεν, Ph. 1012; τῷ | . . . ὀφλήσει κακίαν, O. T. 510. Jebb<sup>26</sup> compares Hom. A 418, and H 352. τῷδε δ' οἴχομαι, Ai. 1128.

2. Instrumental dative, expressing the agent of an action. 36; 8 per cent lyrical.

The dative of agent is frequently classified with the dative of interest. In Sanskrit,<sup>27</sup> in all periods of the language, the instrumental is used with forms of the passive verb and participle to denote the agent. It seems to me more natural that the instrumental should be slightly extended, so as to apply to persons, in certain connections, than that an entirely new and restricted idea should be acquired by the dative of interest. Ai. 767, θεοῖς . . . | κράτος κατακτήσαιο, 'by the aid of the gods,' seems to be an intermediate example, showing a personal instrumental, not yet closely connected with the verb. In Greek it is used most commonly with verbals in -τός and -τέος, although in poetry it is found with all passive forms.

<sup>26</sup> Jebb, Oed. Tyr., p. 106, note *ad loc.*

<sup>27</sup> Whit. Sans. Gr. §§ 280, 282. The dat. is also used with the so-called fut. pass., and in Zend with the part. in -ta. Delbr., S. F., p. 60.

a. With verbals in *-τός* and *-τέος*. The verbal idea is fading out of some of these, but as adjectives they retain a passive signification. Some datives with passive adjectives, classified under A, II, 2, b, (*γ*), are to be compared with these.

*μοί*, with *βλεπτόν*, O. T. 1337; *γνώτά, κοῦκ ἀγνώτα*, O. T. 58; *ἀγνώτ'*, Ph. 1008; *δραστέον*, El. 1019; *ὀδωτά*, O. K. 495; *οἰστέα*, O. K. 1360; *ρήτά*, O. T. 1289; *στερκτόν*, O. T. 1337; *τολμητά*, Ph. 633; *ἡμῖν-ἐχθαρτέος*, Ai. 679; *συγχωρητέα*, O. K. 1426; *σοί-ἀκουστά*, Fr. 327; *βαδιστέον*, El. 1502; *φυλακτέα*, O. K. 1180; *οἰ-πηκτόν*, Ai. 906; *ἐκείνω-λεκτά*, Ph. 633; *τοῖς κ.-ἀμυντέα*, Ant. 677; *τοῖς α.-ζητητόν*, O. K. 389; *στιπτή-τῶ*, Ph. 33; *βροτοῖς-ἄστιπτος*, Ph. 2.

b. Uses with aorist passive.

*σοί-ἠύρέθη*, Ai. 119; *βροτοῖς-ἐκλήθην*, O. T. 1359; *ἐμοί-λεχθέν*, Tr. 1187; *ἐμοί-μισεθέντος*, Ai. 817; *μοί-πεισθήναι*, O. K. 1414; *αὐτοῖν-ἐπέμφθην*, O. K. 430.

c. Other passive forms.

*ἐμοί-ἀξιώσεται*, Ant. 637; *ὑμῖν-δρώμενα*, El. 1332; *αἰσχροῖς . . . ἐκδιδάσκειται*, El. 621; *ἐμοί-εἰργασμένα*, O. T. 1373; *-εἰρημένα*, O. T. 768; *σοί-ἐξείρητο*, O. T. 984; *ἀνείται-δαίμονι*, Ai. 1214; *πατρί-παρεῖτο*, El. 544; *κέκλητο-αὐτῶ*, Fr. 624; *μοί κεκρυμμένου*, El. 55; *πᾶσι-καλούμενος*, O. T. 8; *σκαιοῖσι-διόλλυται*, Fr. 660; *μοί-πεπραγμένα*, Tr. 664; *θεοῖς-σεσωσμένος*, Ai. 1129; *ἀτιμάζοιτο-σοί*, Ai. 1342; *προσπόλοις-φυλάσεται*, Ai. 539. About three-fourths of these datives are pronouns, and about 40 per cent pronouns of the *first* person.

3. Dative expressing degree of difference. 10; 10 per cent lyrical.

This is not very closely connected with the sociative or instrumental, but was perhaps instrumental in origin. The fact that this idea is expressed by the ablative in Latin might support this classification. *ὄσω, ὄσωπερ*, with comparatives, O. K. 743, 792; with superlatives, Ant. 59, 1050, 1051, 1243, Tr. 313; *πόλλω*, with comparatives, O. T. 1159, O. K. 792; with superlative, Ant. 1347; *μακρῶ*, with superlative, Ant. 895.

#### STATISTICS.

The results of the preceding discussion and classification have been gathered in the following tables, showing the

number of datives in the iambic and lyric passages of each play for each general division. The percentage of lyrical passages has been added in a final column. For the normal per cent of lyrical passages, there might be some reason for taking the lowest figure found, 12.0+ per cent, on the ground that this would be least affected by peculiar lyric uses. It is well to bear in mind also the general average, 20.6+ per cent, for the datives; 20.0— per cent for the genitives of Sophokles.<sup>28</sup> 26.9+ per cent of the lines of the plays are lyrical, but the lyrical lines are on the whole very much shorter than the others.

The three general divisions divide these datives not unequally, the first two comprising almost the same number, and the third about three-fourths as many. The connecting links between various parts of the classification will be referred to later, but it is interesting to notice here that so large a percentage of the Greek datives may be referred definitely to cases which long since assumed the dative form.

The largest per cent of lyrical uses occur in the second division of the pure dative, the dative of reference, not closely connected with a verb, and in some divisions of the locative dative. Both of these are places in the classification where the uses have been freely and poetically generalized, extended beyond their literal signification. The presence and absence of such extension of use accounts for the remarkable difference of lyrical percentage between A, II, and A, I.

Under A, II, the most striking contrast, for which no reason is apparent, is between 2, *d*, (*a*), and 2, *d*, (*β*), *οἱμοι*, 26.9+ per cent lyrical, *ᾤμοι*, 72.2+ per cent lyrical.

Under B, we notice that the number without prepositions, 575, is just larger than the number with prepositions, 564. This would not be so for the literal uses, but the figurative use is more free without the preposition.

The sociative use without preposition, or some sociative idea in the verb, is perhaps the rarest, but there are numerous plain cases of this, C, I, 1, 40.9+ per cent lyrical. It will be seen that the *Antigone* has the largest percentage of lyrical datives, the *Aias* standing next.

<sup>28</sup> Trans. Am. Phil. Assoc. Vol. XV (1884), p. 35.

TABLES.

## A, I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	20	1	20	3	19	1	27	4	16	2	23	0	18	6	7	143	17	10.6+
b	6	1	7	2	8	1	6	1	4	2	4	0	6	0	2	41	7	12.5+
c	15	2	14	2	13	2	20	2	5	0	12	0	22	3	3	101	11	9.8+
d	1	0	2	1	0	0	1	2	3	1	3	0	3	0	1	13	4	23.5+
1	42	4	43	8	40	4	54	9	28	5	42	0	49	9	13	298	39	11.5+
2, a	5	1	13	0	5	1	9	0	12	1	3	0	7	0	5	54	3	5.2+
b	4	0	15	0	10	3	10	2	9	1	12	0	12	3	3	72	9	11.1+
c	11	2	8	3	5	1	9	4	14	0	6	0	8	4	3	61	14	18.6+
2	20	3	36	3	20	5	28	6	35	2	21	0	27	7	11	187	26	12.2+
3	7	2	9	2	6	1	10	0	7	2	5	1	11	1	9	55	9	14.0+
Tot.	69	9	88	13	66	10	92	15	70	9	68	1	87	17	33	540	74	12.0+

## A, II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	13	6	15	0	11	2	17	3	5	1	8	4	6	1	4	75	17	18.4+
b	1	0	1	0	3	1	3	1	2	2	2	0	0	1	1	12	5	29.9+
1	14	6	16	0	14	3	20	4	7	3	10	4	6	2	5	87	22	20.1+
2, a	14	2	11	1	6	3	17	2	7	2	3	2	9	1	7	67	13	16.2+
b	10	5	16	3	14	3	15	5	14	7	5	4	12	2	11	86	29	25.2+
c	2	3	4	1	3	3	1	0	4	0	1	1	2	4	1	17	12	41.3+
d (a)	7	3	10	2	4	2	6	0	6	6	7	4	12	2	0	52	19	26.9
(B)	3	14	3	0	0	0	1	6	0	3	1	0	2	3	0	10	26	72.2+
2	36	27	44	7	27	11	40	13	31	18	17	11	37	12	19	232	99	29.9+
3	4	2	6	6	4	0	10	2	2	0	0	1	8	2	0	34	13	27.6+
4	3	0	9	1	5	2	5	1	5	1	4	0	3	1	0	34	6	15.0
Tot.	57	35	75	14	50	16	75	20	45	22	31	16	54	97	24	387	140	26.7+

## B. I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	20	7	18	2	15	3	24	4	26	5	18	5	8	6	18	119	32	19.8+
b	25	6	33	11	30	6	21	16	27	24	35	8	18	7	30	189	78	29.8+
(a)(b)	14	5	13	0	10	3	15	4	6	6	8	5	10	5	6	76	28	26.9+
b	17	8	22	5	22	3	25	12	22	9	22	8	20	7	9	150	52	25.7+
*	19	2	18	6	12	3	16	5	11	4	4	3	12	5	11	92	28	23.3+
c	4	0	9	1	11	2	6	2	1	1	3	0	5	0	5	39	6	13.3+
*	5	0	1	4	6	2	7	0	2	1	3	2	ε	1	6	32	10	23.8+
I	41	15	49	8	48	8	55	18	49	15	43	13	33	13	32	318	90	22.0+
*	63	13	65	21	58	14	59	25	46	35	50	18	48	18	53	389	144	27.0+
2, a	0	0	1	0	0	0	2	0	1	0	0	0	1	0	1	5	0	0
b	2	0	0	0	2	0	2	0	1	0	3	0	1	0	0	11	0	0
3	4	0	6	1	6	1	2	0	4	0	6	0	1	1	2	29	3	9.3+
*	0	0	5	0	3	0	5	0	1	0	4	0	2	0	0	20	0	0
Totals.	47	15	56	9	56	9	61	18	55	15	49	13	36	14	36	363	93	20.3+
*	65	13	70	21	61	14	64	25	47	35	54	18	50	18	53	409	144	26.0+

## B. II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	9	2	5	2	9	0	16	5	5+1	1	6	1	1	3	6	51+1	14	19.8+
b	2	0	2	1	3	0	2	0	0	1	0	1	2	3	0	11	6	35.2+
c	1	0	4	0	1	0	2	0	0	1	5	1	3	0	4	16	5	23.8+
*	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	0	3	100
I	12	2	11	3	13	0	20	5	5	3	11	3	6	6	10	78	22	22
*	0	2	0	0	0	0	0	0	1	1	0	0	0	0	0	1	3	75
2	2	1	2	1	0	0	5	0	0	0	3	0	3	2	0	15	4	21.0+
*	0	0	1	0	1	0	1	0	1	0	1	0	2	0	0	7	0	0
Totals.	14	3	13	4	13	0	25	5	5	3	14	3	9	8	10	93	26	21.9+
*	0	2	1	0	1	0	1	0	2	1	1	0	2	0	0	8	3	27.2+

\* With prepositions.

## C. I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1	5	0	0	0	2	2	0	4	0	3	0	0	6	0	0	13	9	40.9+
2 <sup>a,c</sup>	5	2	11	3	6	2	10	1	3	4	7	0	19	2	3	53	14	22.3+
*b	4	0	7	0	7	0	7	1	3	0	2	0	1	0	1	31	1	3.1+
2	9	2	18	3	13	2	17	2	6	4	9	0	12	2	4	84	15	15.1+
3	11	5	14	1	13	3	12	3	4	3	10	4	9	5	8	73	24	24.7+
4, a	0	0	3	1	1	1	0	0	2	1	2	0	0	0	1	8	3	27.2+
b	3	0	0	0	3	0	0	0	1	1	0	1	2	0	1	9	2	18.1+
c	2	0	2	0	0	0	0	0	2	2	0	4	0	1	0	11	2	15.3+
d	2	0	1	1	0	1	1	0	3	0	3	0	1	1	2	11	3	21.5+
e	4	1	5	1	11	0	8	0	7	1	1	0	3	0	4	39	3	7.1+
4	11	1	11	3	15	2	9	2	15	3	10	1	7	1	10	78	13	14.3+
Tot.	36	8	43	7	43	9	38	11	25	13	29	5	34	8	22	164 *84	46 15	21.9+ 15.2+

## C. II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	27	8	19	7	21	5	14	6	14	8	26	1	13	7	22	134	42	23.9+
b	19	5	18	5	14	3	26	3	12	5	17	3	26	5	14	132	29	13.0+
c	6	2	9	2	5	0	17	2	11	3	4	2	11	2	5	63	13	17.1+
d	6	3	6	1	6	1	4	0	6	4	10	0	6	2	4	44	11	20
1	58	18	52	15	46	9	61	11	43	20	57	6	56	16	45	373	95	20.3+
2	7	1	6	0	7	2	7	0	2	0	3	0	4	0	3	36	3	7.6+
3	0	0	0	0	1	0	2	0	5	1	1	0	0	0	0	9	1	10
Tot.	65	19	58	15	54	11	70	11	50	21	61	6	60	16	48	418	99	19.1+

\* With prepositions.

## SUMMARY.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr. Iam.		Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
A, I	69	9	88	13	66	10	92	15	70	9	68	1	87	17	33	540	94	12.0+
II	57	35	75	14	50	16	75	20	45	22	31	16	54	17	24	387	140	26.7+
B, I	47	15	56	9	56	9	61	18	55	15	49	13	36	14	36	363	93	20.3+
*	63	13	70	21	61	14	64	25	47	35	54	18	50	18	53	409	144	26.0+
II	14	3	13	4	13	0	25	5	5	3	14	3	9	8	10	73	26	21.9+
*	0	2	1	0	1	0	1	0	2	1	1	0	2	0	0	8	3	27.2+
C, I	36	8	43	7	43	9	38	11	25	13	29	5	34	8	22	164	46	21.9+
																*84	15	15.2+
II	65	19	58	15	54	11	70	11	50	21	61	6	60	16	48	418	99	19.1+
																1965	478	19.5+
																*501	162	24.4+
	351	104	404	83	344	66	426	105	299	119	307	62	312	98	226			
	Totals															2466	640	20.6+
	3332																	

## REMARKS ON THE CLASSIFICATION.

Distinct as the three primary divisions of the dative generally are, at several points the divisions approach each other and seem to overlap. An examination will show how few datives this really concerns.

(1) The locative expressing condition, and the instrumental expressing manner, run into each other. The frequent use of *ἐν* with *φόβῳ*, *κακοῖς*, *δίκῃ*, *γῆρα* gives us a clue to the origin and real meaning of such datives. The following examples are as clearly instrumental in origin. Ant. 717, *ὑπτίοις* . . . *σέλμασιν ναυτίλλεται*; O. K. 1625, *φόβῳ δείσαντες*. Between these clear cases are various forms which might have come from either source.

(2) The locative expressing the goal of an action, when personal, is allied with the dative of interest, and in all its forms it approaches the dative of indirect object. The locative with *ἄγω* and *ἰκνέομαι* differs little from the dative with *δίδωμι*, and with *ἵημι* and its compounds the two uses meet.

\* With prepositions.



So also with *βάλλω*, or *πέμπω*, the dative might easily be interpreted to mean the person with reference to whom the action takes place, and often this is the most natural interpretation.

(3) More important than these difficulties which stand in the way of any classification and show that language is a growth, not a system, is the position of the dative of agent. It is frequently considered one of the various offshoots, particularizations of the dative of interest. In support of this the Latin parallel<sup>29</sup> is adduced, and the more important fact that the dative with adjectives shows all gradations, from the simple dative of interest to the dative of the agent. The dative with *ἐχθρός*, for instance, sometimes does not differ essentially from the dative with *ἐχθαρτέος*. On the other hand, the simplicity of the extension of the impersonal use of the instrumental to the personal is greatly in favor of that supposition, and it has what support is to be gained from the Sanskrit parallel.<sup>30</sup>

These are the most important links in Sophokles between the three divisions of the dative, and they can only have reference to at most three or four per cent of the datives. Considering them, it is not hard to see how the three cases should have been merged in one; and yet the fact that there are so few doubtful cases shows the necessity of the threefold study of the dative.

It is not to be expected that the classification will continue as natural and logical as it becomes more minute. The two general divisions of the pure dative are merely for convenience, and overlap conspicuously in the matter of impersonal verbs. The second division of the locative is an outgrowth of the first, including uses much less common. The relations of the two divisions of the instrumental have already been discussed (page 109).

<sup>29</sup> Roby, Pt. 2, § 1146. Cf. use of ablative (instrumental?) with *ab*, § 1147.

<sup>30</sup> Whit. Sans. Gr. § 282.

## NOTE ON A FEW PASSAGES.

Some passages are here cited on which light may be thrown by a comparison of dative uses: Ai. 149, *εις ὅτα φέρει πάντων Ὀδυσσεύς*. The reading *πᾶσιν* is supported by A, II, 2, *β*, (*δ*), or, like other datives with *φέρει*, by B, II, 1, *α*. Ai. 283, *δήλωσον ἡμῖν τοῖς ξυναλοῦσιν τύχας*. The reading *τύχαις* would follow the verb with *σύν* in composition, leaving *δήλωσαν* without an object. Ai. 496, *ἦ γὰρ θάνης . . . | ταύτη νόμιζε . . . τῆ τόθ' ἡμέρῃ*. *ἦ* for the common reading *ει* corresponds with *ταύτη* of the next line, and falls under B, I, 3. Ai. 572, *ἀγωνάρχαι τινὲς | θήσουσ' Ἀχαιοῖς*. *Ἀχαιοῖς* is usually read for *Ἀχαιούς*, and has been classed under B, I, 1, *α*, (*β*). Ai. 726, *τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατῶ | ζύναμιον*. The dative with the verbal idea of *ἐπιβουλευτοῦ* (A, II, 1, *α*, (*β*)) is more forcible than the simple genitive with the substantive. Ai. 756, *τῆδε θῆμέρα*. Variant reading with *ἐν*. Of these datives denoting time, only about 37 per cent have the preposition *ἐν*.

El. 55, *δ . . . οἰσθά μοι κεκρυμμένον*. *ποῦ* is a variant with *μοί*. *μοί* is to be classed under C, II, 2, *α*, or A, II, 2, *β*, (*β*). El. 108, *ἐπὶ κοκυτῶ . . . | . . . ἤχῳ πᾶσι προφωνεῖν*. Variant, *κοκυτῶν*. With the text compare *ἐπὶ ψόγοισι*, Ant. 759, B, I, 1, *α*, (*α*). El. 174, (*ἐν*) *οὐρανῶ | Ζεὺς*. *ἐν* doubtful. No parallel weighing either way nearer than *ἐν αἰθέρι*, Ant. 415, B, I, 1, *α*, (*α*). El. 221, (*ἐν*) *δεινοῖς ἠναγκάσθη*. *ἐν* may have arisen from *ἐν γὰρ δεινοῖς* two lines below. *δεινοῖς* is much better taken alone as dative of means, C, II, 1, *β*, (*γ*). El. 405, *ποῖ δ' ἐμπορεύει; τῶ φέρεις τὰδ' ἐμπυρα*. Parallels for *τῶ*, instead of the repetition of *ποῖ*, are found under B, II, 1, *α*. El. 445, *ἐπὶ λουτροῖσιν κάρῃ | κηλίδας ἐξέμαζεν*. Variant nom., *κάρᾱ*. *κάρᾱ* is instrumental, C, II, 1, *α*. *ἐκμάσσω* is not found elsewhere in Sophokles, nor is the simple verb except in Fr. 149. El. 556, *εἰ δε μ' ὦδ' ἀει λόγους | ἐξήρχες*. *λόγοις* would be an instrumental, C, II, 1, *α*, as *ἐξάρχω* only takes a personal dative. El. 595, *νουθετεῖν ἐξεστὶ σε*. *σοί* would be a dative of interest, A, II, 2, *α*, (*α*). El. 902, *ἐμπαίει τί μοί | ψυχῇ σύνθηες ὕμμα*. *μοί* has many parallels under A, II, 4, *β*, but is more difficult than *μού*. Separated from *ψυχῆ* by the line division, it may be considered in partitive apposition with it. El. 973, *λόγων . . . εὐκλειαν οὐχ ὄρῃς θσην*. *λόγῳ* would be classed under B, I, 1, *α*, (*α*). El. 1148, *ἐγὼ δ' ἀδελφῆ σὴ προσηυδώμην*. *σοί* has parallels under A, II, 4, *β*, or might be placed under C, I, 4, *α*. El. 1312, *ἐκλήξω χαρᾶ | θακρυροῦσα χαρᾶς* following. *ἐκλήξω* would be ambiguous. Parallels for *χαρᾶ* are under C, II, 1, *α*, (*β*).

O. T. 284, *ἔνακτ' ἔνακτι ταῦθ' ὄρωντα*. *ταῦθ'* leaves no connection for *ἔνακτι*. For the dative with *αὐτός*, v. C, I, 4, *α*. O. T. 337, *ὄργην . . . τὴν ἐμὴν, τὴν σοὶ δ' ὀμοῦ | ναίουσαν οὐ κατείδες*. The variant *σὴν* leaves *ὀμοῦ* absolute. *ὀμοῦ* usually follows its dative in Sophokles, C, I, 2, *α*. The change from *σοί* to *σὴν* to correspond with *ἐμὴν* is an easy one. O. T. 366, *φημι σύν τοῖς φίλτατοῖς | . . . ὀμιλοῦντ'*. With reference to Nauck's reading, *τοῖσι* for *σύν τοῖς*, it may be said that elsewhere, with the exception of O. T. 1184, the dative without *σύν* follows *ὀμιλέω*. O. T. 814, *λαῖον τι συγγενές*. Variant, *λαῖφ*. The dative is the common construction with *ἐγγενής*, *συγγενής*, C, I, 4, *α*, (*γ*), and C, I, 3. O. T. 977, *φῆ τὰ τῆς τύχης | κρατεῖ*. *κρατεῖ* would take the genitive *οὔ*, but we may have the

more independent dative, A, II, 2, *b*, (*β*), or B, I, 2, *b*. O. T. 1100, Πανὸς ὄρεσσι-βάτα πατρὸς πελασθεῖσ'. πελάζω usually takes the dative (C, I, 4, *d*) here, Πανί; but compare Ph. 1407, L, for the genitive.

O. K. 9, θάκησιν εἴ τινα βλέπεις | ἢ πρὸς βεβήλοισ ἦ . . . The manuscript reading θάκοισιν may be explained as dative of place at which (v. p. 99) repeated with preposition in the next line. Compare a similar construction in O. T. 20, 21. O. K. 182, ἔπειο μάν, ἔπει' ὦδ' ἀμαυρῶ | κῶλφ. The variant μοί (for μάν) would be classed under C, I, 4, *a*. O. K. 333, καὶ λόγων γ' αὐτάγγελος. The manuscript reading λόγοισι may be a dative of cause corresponding to the preceding πόθοισι, or a dative of accompaniment, C, I, 1, *c*, expressing part of the idea of αὐτάγγελος. 'I come with statements, myself bringing tidings.' O. K. 336, δεῖνὰ τὰν κείνοισ ταυόν. δ' ἐκείνοισ of dative of reference, A, II, 2, *b*, (*γ*), would be rather simpler. O. K. 632, ὅτφ . . . ἢ δορύξενος | κοινῆ παρ' ἡμῖν αἰέν ἔστιν ἔστια. Variant, ὅτου. The dative construed with κοινῆ or with ἔστιν, A, I, 3, or A, II, 2, *b*, (*β*), may be the more forcible. O. K. 721, νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη, cf. Ph. 1165. In each case the manuscripts read σοί. The dative may be locative, with perhaps παρέστι supplied, or possessive, A, I, 3. O. K. 1355, δ σὸς ξύναιμος. The dative σοί, L, may be sociative, C, I, 3, cf. Ai. 977, El. 156, or dative used for genitive, A, II, 4, *a*. O. K. 1444, σφῶ δ' οὖν ἐγὼ | θεοῖς ἀρώμαι μὴ ποτ' ἀντήσαι κακῶν. The manuscript reading σφῶν is *in this position* much the more forcible. A dative frequently anticipates the subject of the infinitive in other Greek, as in Sophokles; v. A, II, 2, *a*.

Ant. 125, τοῖος . . . ἐτάθη | παταγὸς Ἄρεος, ἀντιπάλου δυσχείρωμα δράκοντος. ἀντιπάλφ . . . δράκοντι, L, may be dative of agent with ἐτάθη, or a use more like the genitive, a dative of reference, A, II, 2, *b*, (*δ*). Ant. 688, σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν. σοῦ, genitive of source, may be the more natural reading, but the variant σοί, 'in your interest,' is the more emphatic and expressive reading. The dative of advantage, A, II, 1, often has this introductory position. Ant. 718, ἀλλ' εἶπε καὶ θυμῷ μετάστασιν δίδου. The variant θυμοῦ is sometimes preferred, and it has been stated as the objection to the locative θυμῷ that it is an epic usage. The locative φρενί, B, I, 1, *a*, (*α*), however, occurs some eight times in Sophokles, and in the following passage we have a similar use of θυμῷ, Fr. 704, θυμῷ δ' ὅστις . . . χορεύει τάρβους.

VII. — *List of Amended Spellings*

RECOMMENDED BY THE PHILOLOGICAL SOCIETY OF LONDON  
AND THE AMERICAN PHILOLOGICAL ASSOCIATION.

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THE Philological Society of England and the American Philological Association took joint action on the amendment of English spelling in 1883, and on the basis of it twenty-four joint rules were printed in the Proceedings of the American Association for that year. It was known that the application of these rules was difficult, and that an alphabetic list of amended words must be made. A pamphlet of the English Society and a paper in the Transactions of the American Association for 1881 are official contexts for interpretation. The purpose of the Associations is practical. The corrections are in the interest of etymological and historical truth, and are to be confined to words which the changes do not much disguise from general readers.

In the following list, as in the twenty-four rules, many amendable words have been omitted for reasons such as these:— (1) The changed word would not be easily recognized, as *nee* for *knee*; or, (2), letters are left in strange positions, as in *edg* for *edge*, *casq* for *casque*. (3) The word is of frequent use. Final *g* = *j*, *v*, *q*, *z*, and syllabic *l* and *n*, are strange to our print but abundant in our speech. Many of them are in the list: *hav*, *freez*, *singl*, *catn*, etc.; but *iz* for *is*, *ov* for *of*, and many other words, as well as the final *z* = *s* of inflections, are omitted. (4) The wrong sound is suggested, as in *vag* for *vague*, *acer* for *acre*. (5) A valuable distinction is lost: *casque* to *cash*, *dost* to *dust*. (6) The derivation is obscured: *nun* for *none*, *dun* for *done*, *munth* for *month*. (7) The change leads in the wrong direction.

Webster's Academic Dictionary is the basis of the list, but unusual words having a familiar change of ending, as *-lc* to *-l*,

and simpl derivativs and inflections, ar often omitted. Words doubtful in pronunciation or etymology, and words undecided by the Associations, however amendabl, ar omitted. Inflections ar printed in italics.

The so-cald Twenty-four Joint Rules ar many of them lists of words. The rules proper ar as follows:—

## TEN RULES.

1. e.— Drop silent *e* when fonetically useless, writing *-er* for *-re*, as in *live*, *single*, *eaten*, *rained*, *theatre*, etc.
2. ea.— Drop *a* from *ea* having the sound of *e*, as in *feather*, *leather*, etc.
3. o.— For *o* having the sound of *u* in *but* write *u* in *above* (*abuv*), *tongue* (*tung*), and the like.
4. ou.— Drop *o* from *ou* having the sound of *u* in *but* in *trouble*, *rough* (*ruf*), and the like; for *-our* unaccented write *-or*, as in *honour*.
5. u, ue.— Drop silent *u* after *g* before *a*, and in nativ English words, and drop final *ue*: *guard*, *guess*, *catalogue*, *league*, etc.
6.     Dubl consonants may be simplified when fonetically useless: *bailiff*, (not *hall*, etc.), *battle* (*batl*), *written* (*writn*), *traveller*, etc.
7. d.— Change *d* and *ed* final to *t* when so pronounced, as in *looked* (*lookt*), etc., unless the *e* affects the preceding sound, as in *chafed*, etc.
8. gh, ph.— Change *gh* and *ph* to *f* when so sounded: *enough* (*enuf*), *laughter* (*lafter*), etc.; *phonetic* (*fonetic*), etc.
9. s.— Change *s* to *z* when so sounded, especially in distinctiv words and in *-ise*: *abuse*, verb (*abuze*), *advertise* (*advertize*), etc.
10. t.— Drop *t* in *tch*: *catch*, *pitch*, etc.

The following is a synopsis of all the changes:—

au: a.	: o.	-ive: iv.	sc: s.
b dropt.	ff: f.	l dropt.	: c.
bb: b.	g dropt	-ll: l.	: sk.
c: s.	gg: g.	-le: l.	-se: s.
ch: c.	gh: g.	-nn: n.	: ze, z.
: k.	gh dropt.	o: u.	-some: sum.
dd: d.	gh: ck.	: i.	-tt: t.
d: t.	gh: f.	ou: u.	tch: ch.
e dropt.	h dropt.	: o.	u dropt.
ea: e.	i dropt.	p dropt.	ue dropt.
: a.	ie: i.	ph: f.	: u.
eau: eu.	: e.	: v.	-ve: v.
-ed: d, t.	-ine: in.	-rr: r.	w dropt.
ei: i.	-ise: is.	-re: er.	y: i.
en: n.	: ize.	s dropt.	-zx: z.
eo: e.	-ite: it.	: z.	ze: z.

## AMENDED SPELLINGS.

<i>abandoned</i> : <i>abandon</i>	adjustable: <i>adjustabl</i>	<i>alloyed</i> : <i>alloyd</i>
<i>abashed</i> : <i>abashd</i>	admeasure: <i>admesure</i>	allusive: <i>allusiv</i>
<i>abhorred</i> : <i>abhor</i>	<i>administered</i> : <i>adminis- terd</i>	alpha: <i>alfa</i>
ablative: <i>ablativ</i>	administrative: <i>adminis- trativ</i>	alphabet: <i>alfabet</i>
-able, <i>unaccented</i> : -abl	admirable: <i>admirabl</i>	already: <i>alredy</i>
abolishable: <i>abolishabl</i>	admissible: <i>admissibl</i>	alterable: <i>alterabl</i>
<i>abolished</i> : <i>abolisht</i>	<i>admixed</i> : <i>admixt</i>	<i>altered</i> : <i>alterd</i>
abominable: <i>abominabl</i>	<i>admonished</i> : <i>admonisht</i>	alterative: <i>alterativ</i>
abortive: <i>abortiv</i>	admonitive: <i>admonitiv</i>	alternative: <i>alternativ</i>
above: <i>abuv</i>	adoptive: <i>adoptiv</i>	although: <i>altho</i>
abreast: <i>abrest</i>	adorable: <i>adorabl</i>	alumine, alumin: <i>alumin</i>
absolve: <i>absolv</i>	<i>adorned</i> : <i>adornd</i>	amaranthine: <i>amaranthin</i>
<i>absolved</i> : <i>absolvd</i>	adulterine: <i>adulterin</i>	<i>amassed</i> : <i>amast</i>
<i>absorbed</i> : <i>absorb</i>	adventuresome: <i>advent- uresum</i>	amative: <i>amativ</i>
absorbable: <i>absorbabl</i>	adversative: <i>adversativ</i>	amble: <i>ambl</i>
absorptive: <i>absorptiv</i>	advertise, -ize: <i>advertize</i>	<i>amblcd</i> : <i>ambl</i>
<i>abstained</i> : <i>abstaind</i>	advertisement: <i>advertize- ment, advertizment</i>	<i>ambushed</i> : <i>ambusht</i>
abstractive: <i>abstractiv</i>	advisable: <i>advizabl</i>	amenable: <i>amenabl</i>
abuse, <i>v.</i> : <i>abuze</i>	advise: <i>advize</i>	amethystine: <i>amethystin</i>
abusive: <i>abusiv</i>	advisement: <i>advizement</i>	amiable: <i>amiabl</i>
accelerative: <i>accelerativ</i>	advisory: <i>advizory</i>	amicable: <i>amicabl</i>
acceptable: <i>acceptabl</i>	adze, <i>adz</i> : <i>adz</i>	amorphous: <i>amorfous</i>
accessible: <i>accessibl</i>	affable: <i>affabl</i>	amphibia: <i>amfibia</i>
accommodative: <i>accommo- dativ</i>	effective: <i>effectiv</i>	amphibian: <i>amfibian</i>
accompaniment: <i>accum- paniment</i>	<i>affirmed</i> : <i>affirmd</i>	amphibious: <i>amfibious</i>
accompany: <i>accompany</i>	affirmable: <i>affirmabl</i>	amphibrach: <i>amfibrach</i>
accomplished: <i>accomplisht</i>	affirmative: <i>affirmativ</i>	amphitheater, -tre: <i>amfi- theater</i>
accountable: <i>accountabl</i>	<i>affixed</i> : <i>affixt</i>	ample: <i>ampl</i>
accumulative: <i>accumulativ</i>	afflictive: <i>afflictiv</i>	amplificative: <i>amplificativ</i>
<i>accursed</i> : <i>accurs-ed, ac- curs</i>	affront: <i>affrunt</i>	amusive: <i>amusiv</i>
accusative: <i>accusativ</i>	afront, <i>adv.</i> : <i>afrunt</i>	anaglyph: <i>anaglyf</i>
<i>accustomed</i> : <i>accustomd</i>	agglutinative: <i>agglutina- tiv</i>	analogue: <i>analog</i>
acephalous: <i>acefalous</i>	aggressive: <i>aggressiv</i>	analyze, analyse: <i>analyze</i>
ache, <i>ake</i> : <i>ake</i>	aggrieve: <i>aggriev</i>	anapest, anapæst: <i>anapest</i>
achievable: <i>achievable</i>	<i>aggrieved</i> : <i>aggrievd</i>	anchor: <i>anker</i>
achieve: <i>achiev</i>	aghost: <i>agast</i>	anchorage: <i>ankerage</i>
<i>achieved</i> : <i>achiev</i>	agile: <i>agil</i>	<i>anchored</i> : <i>ankerd</i>
acquirable: <i>acquirabl</i>	agreeable: <i>agreeabl</i>	<i>angered</i> : <i>angerd</i>
acquisitive: <i>acquisitiv</i>	ahead: <i>ahed</i>	angle: <i>angl</i>
actionable: <i>actionabl</i>	<i>ailed</i> : <i>aild</i>	<i>angled</i> : <i>angld</i>
active: <i>activ</i>	<i>aimed</i> : <i>aimd</i>	anguished: <i>anguisht</i>
adaptable: <i>adaptabl</i>	<i>aired</i> : <i>aird</i>	anise: <i>anis</i>
adaptive: <i>adaptiv</i>	aisle: <i>aile</i>	ankle: <i>ankl</i>
add: <i>ad</i>	alarmed: <i>alarmd</i>	<i>annealed</i> : <i>anneald</i>
addle: <i>adl</i>	alienable: <i>alienabl</i>	<i>annexed</i> : <i>annext</i>
<i>addled</i> : <i>adld</i>	alimentiveness: <i>alimen- tiveness</i>	<i>annoyed</i> : <i>annoyd</i>
<i>addressed</i> : <i>adrest</i>	<i>allayed</i> : <i>allayd</i>	<i>annulled</i> : <i>annuld</i>
adhesive: <i>adhesiv</i>	alliterative: <i>alliterativ</i>	<i>answered</i> : <i>ansverd</i>
adjective: <i>adjectiv</i>	<i>allowed</i> : <i>allowd</i>	anthropophagy: <i>anthro- pofagy</i>
<i>adjoined</i> : <i>adjoind</i>	allowable: <i>allowabl</i>	anticipative: <i>anticipativ</i>
adjourn: <i>adjurn</i>		antiphony: <i>antifony</i>
<i>adjourned</i> : <i>adjurnd</i>		antiphrasis: <i>antifrasis</i>
adjunctive: <i>adjunctiv</i>		antistrophe: <i>antistrofe</i>
		aphyllous: <i>afyllous</i>

apocalypse: apocalyps  
 apocrypha: apocryfa  
 apocryphal: apocryfal  
 apologue: apolog  
 apostle: apostl  
 apostrophe: apostrofe  
 apostrophize: apostrofize  
 appalled: *appalld*  
 appareled, -elled: *appareld*  
 appealable: appealabl  
 appealed: *appeald*  
 appeared: *appeard*  
 appeasable: apeasabl  
 appellative: appellativ  
 appertained: *appertaind*  
 apple: apl  
 applicable: applicabl  
 applicative: applicativ  
 appointive: appointiv  
 apportioned: apportiond  
 appreciable: appreciabl  
 appreciative: appreciativ  
 apprehensible: apprehensibl  
 apprehensive: apprehensiv  
 approachable: approachabl  
 approached: *approacht*  
 approvable: approvabl  
 approximative: approximativ  
 aquiline: aquilin, -ine  
 arable: arabl  
 arbitrable: arbitrabl  
 arbor, arbour: arbor  
 arched: *archit*  
 ardor, arduour: ardor  
 are: ar  
 argumentative: argumentativ  
 arise: arize  
 arisen: arizn  
 armor, armour: armor  
 armored, armoured: *armord*  
 arose: aroze  
 arraigned: *arraignd*  
 arrayed: *arrayd*  
 article: articl  
 artisan, artizan: artizan  
 asbestine: asbestin  
 ascendable: ascendabl  
 ascertained: *ascertaind*  
 ascertainable: ascertainabl  
 ascribable: ascribabl  
 asphalt: asfalt  
 asphyxia: asfyxia  
 assailable: assailabl  
 assailed: *assaild*  
 assayed: *assayd*

assemble: assembl  
 assembled: *assembld*  
 assertive: assertiv  
 assessed: *assest*  
 assigned: *assignd*  
 assignable: assignabl  
 assimilative: assimilativ  
 associable: associabl  
 associative: associativ  
 assumptive: assumptiv  
 astonished: *astonisht*  
 atmosphere: atmosfere  
 atmospheric: atmosferic  
 atrophy: atrofy  
 attached: *attacht*  
 attacked: *attackt*  
 attainable: attainabl  
 attained: *attaind*  
 attempered: *attemperd*  
 attentive: attentiv  
 attractive: attractiv  
 attributable: attributabl  
 attributive: attributiv  
 audible: audibl  
 augmentative: augmentativ  
 auricle: auricl  
 authoritative: autoritativ  
 autobiographer: autobiografer  
 autobiography: autobiograpfy  
 autograph: autograf  
 available: availabl  
 availed: *availd*  
 avalanche: avalanch  
 averred: *averd*  
 avoidable: avoidabl  
 avouched: *avoucht*  
 avowed: *avowd*  
 awakened: *awakend*  
 awe: aw  
 awed: awd  
 awesome, awesome: awsum  
 ax, axe: ax  
 axle: axl  
 ay, aye: ay  
 babble: babl  
 babbled: *babld*  
 backed: *backt*  
 backslidden: *backslidn*  
 bad, bade, pret.: *bad*  
 baffle: baff  
 baffled: *baffd*  
 bagatelle: bagatel  
 bailable: bailabl  
 bailed: *baild*  
 bailiff: bailif  
 baize: baiz

balked: *balkt*  
 balked: *balld*  
 banged: *bangd*  
 banished: *banisht*  
 bankable: bankabl  
 banked: *bankt*  
 bantered: *banterd*  
 barbed: *barbd*  
 bareheaded: bareheded  
 bargained: *bargaind*  
 barnacle: barnacl  
 barreled, -elled: *barreld*  
 barreling, -elling: *barreling*  
 bartered: *barterd*  
 basked: *baskt*  
 batch: bach  
 battered: *batterd*  
 battle: batl  
 battled: *batld*  
 bauble: baubl  
 bawled: *bawld*  
 bayoneted, -elled: *bayoneted*  
 beadle: beadl  
 beagle: beagl  
 beaked: *beakt*  
 beamed: *beamd*  
 bearable: bearabl  
 beaten: *beatn*  
 beauteous: beuteous  
 beautify: beutify  
 beautiful, beutiful  
 beauty: beuty  
 becalmed: *becalmd*  
 beckoned: *beckond*  
 become: becum  
 becoming: *becuming*  
 bedabble: bedabl  
 bedabbled: *bedabld*  
 bedecked: *bedeckt*  
 bedeviled, -illed: *bedevild*  
 bedewed: *bedewd*  
 bedimmed: *bedimd*  
 bedraggle: *bedragl*  
 bedraggled: *bedragld*  
 bedrenched: *bedrencht*  
 bedridden: *bedridn*  
 bedropped: *bedroft*  
 bedstead: bedsted  
 beetle: beetl  
 beevcs: beevs  
 befallen: *befalln*  
 befell: *befel*  
 befooled: *befoold*  
 befouled: *befould*  
 befriend: befrend  
 begged: *begd*  
 begone: begon  
 begotten: *begotn*

behavior, -our: behavior	binocle: binocl	bombshell: bomshel
behead: behed	biographer: biografer	<i>booked: bookt</i>
belabor, labour: belabor	biography: biografy	bookworm: bookwurm
<i>belabored, belaboured: belabord</i>	bissextile: bissextil	<i>boomed: boomd</i>
<i>belayed: belayd</i>	bister, bistré: bister	booze, boose: booz
<i>belched: belcht</i>	<i>bitten: bitn</i>	boozy, boosy: boozy
beldam, beldame: beldam	bivalve: bivalv	<i>bordered: borderd</i>
beleaguer: beleager	<i>blabbed: blabd</i>	<i>borrowed: borrowd</i>
<i>beleaguered: beleagerd</i>	<i>blackballed: blackballd</i>	<i>bossed: bossd</i>
believable: believabl	<i>blacked: blackt</i>	botch: boch
believe: believ	blacken: blackn	<i>botched: bocht</i>
<i>believed: believd</i>	<i>blackened: blacknd</i>	<i>bothered: botherd</i>
belittle: belitl	blackguard: blackgard	bots, botts: bots
<i>belittled: belittld</i>	black-lead: black-led	bottle: botl
bell: bel	<i>blackmailed: blackmaild</i>	<i>bottled: bottld</i>
<i>belled: beld</i>	blamable: blamabl	<i>bowed: bowd</i>
<i>belonged belongd</i>	blameworthy: blame-wurthy	bowline: bowlin
beloved: beluv-ed, beluvd	<i>blanched: blancht</i>	<i>boxed: boxt</i>
bemoaned: bemoand	<i>blandished: blandisht</i>	<i>boxhauled: boxhauld</i>
bemocked: bemockt	blaspheme: blasfeme	brachygraphy: brachygr- fy
benumb: benum	blasphemous: blasfemous	<i>bragged: bragd</i>
<i>benumbed: benumd</i>	blasphemy: blasfemy	<i>brained: braind</i>
<i>bequeathed: bequeathd</i>	<i>bleached: bleacht</i>	bramble: brambl
bereave: bereav	<i>bleared: bleard</i>	<i>branched: branchd</i>
<i>bereaved: bereavd</i>	<i>blemished: blemisht</i>	brangle: brangl
berhyme, berime: berime	<i>blenched: blencht</i>	<i>brangled: brangld</i>
<i>beseemed: beseemd</i>	blende: blend	<i>brawled: brawld</i>
<i>besmeared: besmeard</i>	<i>blessed, blest: bless-ed, blest.</i>	<i>brayed: brayd</i>
bespangle: bespangl	blindworm: blindwurm	<i>breached: breacht</i>
<i>bespangled: bespangld</i>	<i>blinked: blinkt</i>	bread: bred
<i>bespattered: bespatterd</i>	<i>blistered: blisterd</i>	breadth: bredth
bespread: bespred	blithesome: bliithesum	breakfast: brekfast
besprinkle: besprinkl	<i>blocked: blockt</i>	breast: brest
<i>besprinkled: besprinkld</i>	blockhead: blockhed	breath: breth
<i>bestirred: bestird</i>	blond, blonde: blond	breathable: breathabl
<i>bestowed: bestovd</i>	<i>bloomed: bloomd</i>	<i>breathed: breathd</i>
bestraddle: bestradl	<i>blossomed: blossomd</i>	<i>breached: breecht</i>
<i>bestraddled: bestradld</i>	blotch: bloch	breeze (wind): breez
<i>betrotthed: betrotht</i>	<i>blotched: blocht</i>	brewed: brewd
<i>bettered: betterd</i>	blubbered: blubberd	<i>bricked: brickt</i>
<i>beveled, bevelled: beveld</i>	blue: blu	bridewell: bridewel
<i>beveling, bevelling: beveling</i>	bluff: bluf	<i>briefed: brieft</i>
<i>bewailed: bewaild</i>	<i>bluffed: bluft</i>	brighten: brightn
<i>bewildered: bewilderd</i>	<i>blundered: blunderd</i>	<i>brightened: brightnd</i>
bewitch: bewich	blunderhead: blunderhed	brindle: brindl
<i>bewitched: bewicht</i>	<i>blurred: blurd</i>	<i>brindled: brindld</i>
<i>bewrayed: bewrayd</i>	<i>blushed: blusht</i>	bristled: bristld
<i>biased, biassed: biast</i>	<i>blustered: blusterd</i>	brittle: britl
bibliographer: bibliografer	boatable: boatabl	<i>broached: broacht</i>
bibliography: bibliografy	<i>bobbed: bobd</i>	broaden: broadn
bicephalous: bicefalous	bobtailed: bobtaild	<i>broadened: broadnd</i>
<i>bickered: bickerd</i>	bodyguard: bodygard	broiled: broild
<i>bicolored, bicoloured: biculord</i>	boggle: bogl	bromine, bromin: bromin
<i>bilked: bilkt</i>	<i>bogged: bogld</i>	bronze: bronz
bill: bil	<i>boiled: boild</i>	<i>browned: brownd</i>
<i>billed: bild</i>	bolthead: bolthed	browse, browze, v.: browz
binnacle: binnacl	bomb: bom	browse, n.: browse
	bombazine, -sine: bomba-zine	<i>brushed: brusht</i>
		bubble: bubl



*bubbled: bubld*  
*bucked: buckt*  
*buckle: buckl*  
*buckled: buckld*  
*buff: buf*  
*build, bild: bild*  
*building: bilding*  
*built: bilt*  
*bull: bul*  
*bumble: bumbl*  
*bumped: bump*  
*bunched: buncht*  
*bundle: bundl*  
*bundled: bundld*  
*bungle: bungl*  
*bungled: bungld*  
*bur, burr: bur*  
*burden: burdn*  
*burdened: burdnd*  
*burdensome: burdensum*  
*burg, burgh: burg*  
*burger, burgher: burger*  
*burled: burld*  
*burnished: burnisht*  
*burrowed: burrowd*  
*burthen: burthn*  
*burthened: burthnd*  
*bushed: bushd*  
*buskined: buskind*  
*bussed: bust*  
*bustle: bustl*  
*bustled: bustld*  
*but, butt: but*  
*but-end, butt-end: but-end*  
*battered: batterd*  
*buttoned: buttond*  
*buttressed: buttrest*  
*buxom: buxum*  
*buzz: buz*  
*buzzed: buzzd*  
*by, bye, n.: by*  
*bygone: bygon*  
  
*caballed: cabald*  
*cabined: cabind*  
*cackie: cackl*  
*cackled: cackld*  
*cacography: cacografy*  
*cacophony: cacofony*  
*caitiff: caitif*  
*calculable: calculabl*  
*calendered: calenderd*  
*caliber, -bre: caliber*  
*calif, caliph, kalif, kaliph,*  
*etc.: calif or kalif*  
*calked: calkt*  
*called: calld*  
*caligraphy: caligrafy*  
*calve: calv*  
*calved: calvd*

*camomile, cham-: camo-*  
*mile*  
*camped: camp*  
*camphene: camfene*  
*camphor: camfor*  
*canalled: canald*  
*canceled, -elled: canceld*  
*canceling, -elling: cancel-*  
*ing*  
*cancellation: cancelation*  
*candle: candl*  
*candor, candour: candor*  
*cankered: cankerd*  
*cantered: canterd*  
*canticle: canticl*  
*capered: caperd*  
*captive: captiv*  
*carbuncle: carbuncl*  
*careened: careend*  
*careered: careerd*  
*caressed: carest*  
*carminative: carminativ*  
*caroled, -olled: carold*  
*caroling, -olling: caroling*  
*carped: carpt*  
*caruncle: caruncl*  
*carve: carv*  
*carved: carvd*  
*casheried: cashierd*  
*caste: cast*  
*castle: castl*  
*catalogue: catalog*  
*catalogued: catalogd*  
*cataloguer: cataloger*  
*catastrophe: catastrofe*  
*catch: cach*  
*catechise: catechize*  
*catered: caterd*  
*caterwauled: caterwauld*  
*cattle: catl*  
*caucused, -ussed: caucust*  
*caucusing, -ussing: cau-*  
*cusing*  
*caudle: caudl*  
*causative: causativ*  
*cauterise, -ize: cauterize*  
*caviled, -illed: cavild*  
*caviling, -illing: caviling*  
*carved: carvd*  
*cayenne: cayen*  
*ceased: ceast*  
*cedrine: cedrin*  
*ceiled: ceild*  
*cell: cel*  
*celled: celd*  
*cenotaph: cenotaf*  
*censurable: censurabl*  
*centre, center: center*  
*centred: centerd*  
*centuple: centupl*

*cephalic: cefalic*  
*cephalopod: cefalopod*  
*cerography: cerografy*  
*cess-pool, see sess-pool*  
*chaff: chaf*  
*chaffed: chaft*  
*chained: chaind*  
*chaired: chaird*  
*chalcography: chalcografy*  
*chalked: chalkt*  
*chambered: chamberd*  
*chamois: see shammy*  
*championed: championd*  
*changeable: changeabl*  
*channeled, -elled: chan-*  
*neld*  
*channeling, -elling: chan-*  
*neling*  
*chapped: chapt*  
*charrd: chard*  
*chargeable: chargeabl*  
*charitable: charitabl*  
*charmed: charmd*  
*chastened: chastend*  
*chastise: chastize*  
*chastizement: chastizment*  
*chasuble: chasubl*  
*chattered: chatterd*  
*cheapen: cheapn*  
*cheapened: cheapnd*  
*checked: checkt*  
*cheered: cheerd*  
*cherished: cherisht*  
*chewed: chewd*  
*chidden: chidn*  
*chill: chil*  
*chilled: chilld*  
*chincough: chincof*  
*chipped: chipt*  
*chirograph: chirograf*  
*chirography: chirografy*  
*chirped: chirpt*  
*chirruped: chirrupt*  
*chiseled, -elled: chiseld*  
*chiseling, -elling: chiseling*  
*chloride: chlorid*  
*chlorine: chlorin*  
*cholera: coler*  
*cholera: colera*  
*choleric: coleric*  
*chopped: chopt*  
*chorography: chorografy*  
*chose: choze*  
*chosen: chozen*  
*chough: chuf*  
*chronicle: chronicl*  
*chronicled: chronicld*  
*chronograph: chronograf*  
*chucked: chuckt*  
*chuckle: chuckl*

*chuckled*: *chuckld*  
*chummed*: *chumd*  
*churched*: *churcht*  
*churned*: *churnd*  
*cimitar*: *see scimitar*  
*cinder*: *sinder*  
*cipher*: *cifer*  
*cipherd*: *ciferd*  
*circle*: *circl*  
*circled*: *circld*  
*circumcise*: *circumcize*  
*circumvolve*: *circumvolv*  
*citrine, citrin*: *citrin*  
*ciissors*, *see scissors*  
*clacked*: *clackt*  
*claimed*: *claimd*  
*clambered*: *clamberd*  
*clamored*: *clamord*  
*clanked*: *clankt*  
*clapped*: *clapt*  
*clashed*: *clast*  
*clasped*: *claspt*  
*classed*: *clast*  
*clattered*: *clatterd*  
*clavicle*: *clavicl*  
*clawed*: *clawd*  
*cleaned*: *cleand*  
*cleanliness*: *clenliness*  
*cleanly*: *clenly*  
*cleanse*: *clenz*  
*cleansed*: *cleand*  
*cleared*: *cleard*  
*cleave*: *cleav*  
*cleaved*: *cleavd*  
*clerked*: *clerkt*  
*clicked*: *clickt*  
*climbed*: *climbd*  
*clinched*: *clincht*  
*clinked*: *clinkt*  
*clipped*: *clipt*  
*cloaked*: *cloakt*  
*cloistered*: *cloisterd*  
*close, v.*: *cloze*  
*closet*: *clozet*  
*closure*: *clozure*  
*clough*: *cluf*  
*cloyed*: *cloyd*  
*clubbed*: *clubd*  
*clucked*: *cluckt*  
*clustered*: *clusterd*  
*clutched*: *clucht*  
*cluttered*: *clutterd*  
*coached*: *coacht*  
*coactive*: *coactiv*  
*coaled*: *coald*  
*coaxed*: *coaxt*  
*cobble*: *cobl*  
*cobbled*: *cobld*  
*cocked*: *cockt*  
*cockle*: *cockl*

*coddle*: *codl*  
*coddled*: *codld*  
*coercive*: *coerciv*  
*cogitative*: *cogitativ*  
*cohesive*: *cohesiv*  
*coined*: *coind*  
*collapse*: *collaps*  
*collapsed*: *collapst*  
*collared*: *collard*  
*colleague*: *colleag*  
*collective*: *collectiv*  
*collusive*: *collusiv*  
*color*: *culor*  
*colored*: *culord*  
*colorable*: *culorabl*  
*coltered*: *colterd*  
*combed*: *combd*  
*combative*: *combativ*  
*combustible*: *combustibl*  
*come*: *cum, cums*  
*comeliness*: *cueliness*  
*comely*: *cumly*  
*comfit*: *cumfit*  
*comfort*: *cumfort*  
*comfortable*: *cumfortabl*  
*comforter*: *cumforter*  
*coming*: *cuming*  
*commendable*: *commendabl*  
*commensurable*: *commensurabl*  
*commingle*: *commingl*  
*commingled*: *commingld*  
*commixed*: *commixt*  
*communicative*: *communicativ*  
*companion*: *cumpanion*  
*companionable*: *cumpanionabl*  
*companionship*: *cumpanionship*  
*company*: *cumpany*  
*comparable*: *comparabl*  
*comparative*: *comparativ*  
*compass*: *cumpass*  
*compassed*: *cumpast*  
*compatible*: *compatibl*  
*compelled*: *compeld*  
*competitive*: *competitiv*  
*complained*: *complaind*  
*comportable*: *comportabl*  
*composite*: *composit*  
*comprehensive*: *comprehensiv*  
*compressed*: *comprest*  
*compressible*: *compressibl*  
*compressive*: *compressiv*  
*compulsive*: *compulsiv*  
*computable*: *computabl*

*concealed*: *conceald*  
*conceivable*: *conceivabl*  
*conceive*: *conceiv*  
*conceived*: *conceivd*  
*conceptive*: *conceptiv*  
*concerned*: *concernd*  
*concessive*: *concessiv*  
*conclusive*: *conclusiv*  
*concoctive*: *concoctiv*  
*concurrred*: *concurd*  
*concussive*: *concussiv*  
*condensed*: *condensd*  
*conducive*: *conduciv*  
*confederative*: *confederativ*  
*conferred*: *conferd*  
*confessed*: *confest*  
*confirmed*: *confirmd*  
*confirmable*: *confirmabl*  
*confiscable*: *confiscabl*  
*conformed*: *conformd*  
*confront*: *confrunt*  
*congealed*: *congeald*  
*congealable*: *congealabl*  
*conglutinative*: *conglutinativ*  
*conjoined*: *conjoind*  
*conjunctive*: *conjunctiv*  
*connective*: *connectiv*  
*consecutive*: *consecutiv*  
*conservative*: *conservativ*  
*conserve*: *conserv*  
*considered*: *considerd*  
*considerable*: *considerabl*  
*consigned*: *consignd*  
*consolable*: *consolabl*  
*constable*: *cunstabl*  
*constitutive*: *constitutiv*  
*constrainable*: *constrainabl*  
*constrained*: *constraind*  
*constructive*: *constructiv*  
*contemplative*: *contemplativ*  
*contemptible*: *contemptibl*  
*contractible*: *contractibl*  
*contractile*: *contractil*  
*contributive*: *contributiv*  
*controlled*: *controld*  
*controllable*: *controllabl*  
*conversed*: *converst*  
*conveyed*: *conveyd*  
*convincible*: *convincibl*  
*convoyed*: *convoyd*  
*convulsive*: *convulsiv*  
*cooed*: *cood*  
*cooked*: *cookt*  
*cooled*: *coold*  
*coopd*: *coopd*  
*copse*: *cops*

copulative: copulativ  
*corked*: *corkt*  
*corned*: *cornd*  
 corrective: correctiv  
 correlative: correlativ  
 corroborative: corroborativ  
 corrosive: corrosiv  
 costive: costiv  
 cosy, cozy: *cozy*  
*couched*: *coucht*  
 cough: *cof*  
*coughed*: *coft*  
*could*: *coud*  
 councilor, councillor: councilor  
 counselor, counsellor: counselor  
*counter-marched*: *-marcht*  
*countersigned*: *counter-signd*  
 country: *cuntry*  
 couple: *cupl, cupls*  
*coupled*: *cupld*  
 couplet: *cuplet*  
 coupling: *cupling*  
 courage: *curage*  
 courageous: *curageous*  
 courteous: *curteous*  
 courtesan: *curtesan*  
 courtesy: *curtesy*  
 cousin: *cuzin*  
 covenant: *cuvenant*  
 cover: *cuver*  
 covered: *cuverd*  
 covert: *cuvert*  
 covering: *cuvering*  
 coverlet: *cuverlet*  
 coverture: *cuverture*  
 covet: *cuvet*  
 covetous: *cuvetous*  
 covey: *cuvey*  
*cowed*: *cowd*  
*covered*: *cowerd*  
*cowled*: *cowld*  
 cozen: *cuzen*  
 cozenage: *cuzenage*  
 cosy, cozy: *cozy*  
*cracked*: *crackt*  
 crackle: *crackl*  
*crackled*: *crackld*  
*crammed*: *cramd*  
*cramped*: *crampd*  
*crashed*: *crasht*  
*crawled*: *crawld*  
*creaked*: *creakt*  
*creamed*: *creamd*  
*creased*: *creast*  
 creative: *creativ*  
 credible: *credibl*

*crimped*: *crimpt*  
 crimple: *crimpl*  
*crimped*: *crimpld*  
 crinkle: *crinkl*  
*crinkled*: *crinkl d*  
 cripple: *cripl*  
*crippled*: *cripld*  
*crisped*: *crispt*  
 criticise: *criticize*  
*croaked*: *croakt*  
 crooked: *crook-ed, crookt*  
*crossed*: *crost*  
*croched*: *crocht*  
*crouched*: *croucht*  
 crumb: *crum*  
*crumbed*: *crumd*  
 crumble: *crumbl*  
*crumbled*: *crumbl d*  
 crumple: *crumpl*  
*crumpled*: *crumpl d*  
*crushed*: *crusht*  
 crutch: *cruch*  
*crutched*: *crucht*  
 cuff: *cuf*  
*cuffed*: *cuft*  
*culled*: *culd*  
 culpable: *culpabl*  
 cultivable: *cultivabl*  
*cumbered*: *cumberd*  
 cumbersome: *cumbersum*  
 cumulative: *cumulativ*  
*cupped*: *cupd*  
 curable: *curabl*  
 curative: *curativ*  
*curbed*: *curbd*  
 curled: *curld*  
 cursed: *curs-ed, curst*  
 cursive: *cursiv*  
 curve: *curv*  
*curved*: *curvd*  
 curvetting: *curveting*  
 cuticle: *cuticl*  
 cuttle-fish: *cutl-fish*

*dabbed*: *dabd*  
 dabble: *dabl*  
*dabbled*: *dabl d*  
 dactyle: *dactyl*  
 daggle: *dagl*  
*dagged*: *dagld*  
*dammed*: *damd*  
 damnable: *damnabl*  
*damped*: *dampd*  
 dandle: *dandl*  
*dandled*: *dandld*  
 dandruff, dandriff: *dand-  
 druf, dandrif*  
 dangle: *dangl*  
*dangled*: *dangld*  
 dapple: *dapl*

*dappled*: *dapld*  
*darkened*: *darkend*  
 darksome: *darksum*  
*darned*: *darn d*  
*dashed*: *dasht*  
 dative: *dativ*  
*daubed*: *daubd*  
 dauphin: *daufin*  
*dawned*: *dawnd*  
 dazzle: *dazl*  
*dazzled*: *dazld*  
 dead: *ded*  
*deadened*: *dedend*  
*deadening*: *dedening*  
 deadly: *dedly*  
 deaf: *def or deaf*  
*deafened*: *defend*  
*deafening*: *defening*  
 deafness: *defness*  
*dealt*: *delt*  
 dearth: *derth*  
 death: *deth*  
*debarred*: *debard*  
*debarred*: *debarkt*  
 debatable: *debatabl*  
*debauched*: *debaucht*  
 debt: *det*  
 debtor: *detter*  
 decalogue: *decalog*  
*decamped*: *decampd*  
 decayed: *decayd*  
 deceased: *deceast*  
 deceive: *deceiv*  
*deceived*: *deceivd*  
 deceptive: *deceptiv*  
 decipher: *decifer*  
*deciphered*: *deciferd*  
 decisive: *decisiv*  
*decked*: *deckt*  
*declaimed*: *declaimd*  
 declarative: *declarativ*  
 decolor: *decolor*  
 decolorize: *decolorize*  
 decorative: *decorativ*  
*decoyed*: *decoyd*  
*decreased*: *decreast*  
 decursive: *decursiv*  
 deducible: *deducibl*  
 deductive: *deductiv*  
*deemed*: *deemd*  
*deepened*: *deepend*  
 defeasible: *defeasibl*  
 defective: *defectiv*  
 defense, defence: *defense*  
 defensive: *defensiv*  
 definite: *definit*  
 definitive: *definitiv*  
 deformed: *deformd*  
*defrayed*: *defrayd*  
 deleble: *delebl*

delectable: delectabl	diaphragm: diafragm	<i>disfavored, disfavoured:</i> <i>disfavor</i>
deliberative: deliberativ	dicephalous: dicefalous	<i>disguise: disguise</i>
delight: delite	difiuse, <i>v.</i> : diffuze	<i>dished: dish</i>
<i>delighted: delited</i>	diffu-ible: diffuzibl	<i>dishearten: dishartn</i>
<i>delivered: deliverd</i>	diffusive: diffusiv	<i>dishheartened: dishartnd</i>
dell: del	digestible: digestibl	<i>disheveled: disheveld</i>
delusive: delusiv	digraph: digraf	<i>dishonored, dishonoured:</i> <i>dishonord</i>
demagogue: demagog	digressive: digressiv	<i>disinterred: disinterd</i>
demandable: demandabl	<i>dimmed: dimd</i>	<i>disjunctive: disjunctiv</i>
<i>demeaned: demcand</i>	<i>diminished: diminisht</i>	<i>dismantle: dismantl</i>
demeanor, demeanour: demeanor	diminutive: diminutiv	<i>dismantled: dismantld</i>
demesne: demene	dimple: dimpl	<i>dismembered: dismemberd</i>
<i>demolished: demolisht</i>	dimpled: dimpld	<i>dismissed: dismiss</i>
demonstrable: demon- strabl	dingle: dingl	<i>dismissive: dismissiv</i>
demonstrative: demon- strativ	<i>dinned: dind</i>	<i>dispatch: dispatch</i>
denominative: denomina- tiv	<i>dipped: dipt</i>	<i>dispelled: dispeld</i>
deplorable: deplorabl	directive: directiv	<i>dispensable: dispensabl</i>
<i>deployed: deployd</i>	disabuse: disabuze	<i>dispensed: dispenst</i>
<i>depressed: deprest</i>	disagreeable: disagreeabl	<i>dispersive: dispersiv</i>
depressive: depressiv	<i>disappeared: disappear</i>	<i>displayed: displayd</i>
derisive: derisiv	<i>disarrayed: disarrayd</i>	<i>displeasure: displezure</i>
derivative: derivativ	<i>disavored: disavorod</i>	<i>disposive: disposiv</i>
descriptive: descriptiv	disbelieve: disbelief	<i>dispossessed: dispossesst</i>
deserve: deserv	<i>disbelieved: disbeliefd</i>	<i>disputable: disputabl</i>
<i>designed: designd</i>	disburden: disburdn	<i>disreputable: disreputabl</i>
designable: designabl	<i>disburdened: disburdend</i>	<i>dissemble: dissembl</i>
desirable: desirabl	<i>disbursed: disburst</i>	<i>dissembled: dissembl</i>
<i>despaired: despaird</i>	discernible: discernibl	<i>dissoluble: dissolubl</i>
despatch: despach	<i>discerned: discern</i>	<i>dissolvable: dissolvabl</i>
despicable: despicabl	discipline: disciplin	<i>dissolve: dissolv</i>
<i>despoiled: despoild</i>	<i>disclaimed: disclaimd</i>	<i>dissuasive: dissuasiv</i>
<i>destroyed: destroyd</i>	disclose: discloze	<i>dissyllable: dissyllabl</i>
destructive: destructiv	disclosure: disclozure	<i>distaff: distaf</i>
<i>detached: detachd</i>	discolor: discolor	<i>distained: distaind</i>
<i>detailed: detaild</i>	discolored, -oured: dis- colord	<i>distempered: distemperd</i>
<i>detained: detain</i>	discomfit: discumfit	<i>distensible: distensibl</i>
detective: detectiv	discomfort: discumfort	<i>distill, distil: distil</i>
determinable: determi- nabl	discourage: discourag	<i>distilled: distild</i>
determine: determin	discourteous: discourteous	<i>distinctive: distinctiv</i>
<i>determined: determind</i>	discourtesy: discourtesy	<i>distinguishable: distin- guishabl</i>
detersive: detersiv	discover: discover	<i>distinguished: distin- guisht</i>
develop, develop: de- velop	<i>discovered: discoverd</i>	<i>distractive: distractiv</i>
<i>developed: developd</i>	discovery: discovery	<i>distrained: distrust</i>
devisable: devizabl	dis-creditable: discreditabl	<i>distressed: distrust</i>
devise: devize	discriminative: discrimi- nativ	<i>distributive: distributiv</i>
devolve: devolv	discursive: discursiv	<i>disturbed: disturbd</i>
<i>devolved: devolvd</i>	<i>discussed: discuss</i>	<i>disuse, v.</i> : disuze
<i>dewed: dewd</i>	discussive: discussiv	<i>dit:ched: dicht</i>
<i>diald, dialled: diald</i>	<i>disdained: disdaind</i>	divisible: divisibl
dialist, diallist: dialist	<i>disembarked: disembarkt</i>	docile: docil
dialing, dialling: dialing	<i>disembarrassed: disembar- rast</i>	<i>docked: dockt</i>
dialogue: dialog	<i>disemboweled: disemboweld</i>	doctrine: doctrin
diaphanous: diafanous	disentangle: disentangl	doff: dof
diaphoretic: diaforetic	<i>disentangled: disentangld</i>	<i>doffed: dofft</i>
	<i>disesteemed: disesteemd</i>	doll: dol
	disfavor, disfavor: dis- favor	

dolphin: dolfin  
 domicile: domicil  
*domiciled: domicild*  
 donative: donativ  
 double: dubl, *dubls*  
*doubled: dubld*  
 doublet: dublet  
 doubloon: dubloon  
 doubt: dout  
 doubtful: doutful  
 dove: duv  
*dowered: dowerd*  
 dozen: duzn  
 drabble: drabl  
 draff: draf  
 draft, draught: draft  
*dragged: dragd*  
 drabble: dragl  
*dragged: dragld*  
 dragoon: dragoond  
 draught, draft: draft  
 dread: dred  
 dreadful: dredful  
*dreamed: dreamd*  
*dreamt: dremt*  
*dredged: dredgd*  
*drenched: drencht*  
 dressed: drest  
 dribble: dribl  
*dribbled: dribld*  
 dribble, dribble: driblet  
 drill: dril  
*drilled: drild*  
*dripped: dript*  
 driven: drivn  
 drizzle: drizl  
*drizzled: drizld*  
 dropped: dropt  
 drowned: dround  
*drugged: drugd*  
*drummed: drumd*  
*ducked: duckt*  
 ductile: ductil  
 duelist, duellist: duelist  
 dull: dul, *duls*  
*dulled: duld*  
 dumb: dum  
 durable: durabl  
 dutiable: dutiabl  
*dwarfed: dwarft*  
 dwell: dwel  
*dwelled, dwelt: dweltd*  
 dwindle: dwindl  
*dwinded: dwindld*

eagle: eagl  
*eared: card*  
 earl: erl  
 early: erly  
 earn: ern

*earned: ernd*  
 earnest: earnest  
 earnings: ernings  
 earth: erth  
 earthen: erthen  
 earthing: erthling  
 earthly: erthly  
 eatable: eatabl  
*caten: catn*  
 ebb: eb  
*ebbed: ebd*  
 eclipse: eclips  
*eclipsed: eclipsd*  
 eclogue: eclog  
 -ed = d: d  
 -ed = t: t  
 edged: edgd  
 effable: effabl  
 effective: effectiv  
 effectual: effectual  
 effrontery: effruntary  
 effuse: effuze  
 effusive: effusiv  
 egg: eg  
*egged: egd*  
 elapse: elaps  
*elapsed: elapst*  
 elective: electiv  
 electrifiable: electrifiabl  
 eleven: elevn  
 eligible: eligibl  
 ellipse: ellips  
 elusive: elusiv  
*embarked: embarkt*  
*embarrassed: embarrast*  
*embellished: embellisht*  
 embezzle: embezl  
*embezzled: embezld*  
 embossed: embost  
*embowled, embowelled: emboweld*  
*embowered: embowerd*  
*embroidered: embroiderd*  
*embroiled: embroild*  
 emphasis: emfasis  
 emphasize: emfasize  
 emphatic: emfatic  
*employed: employd*  
 empurple: empurpl  
 emulsive: emulsiv  
 enactive: enactiv  
*enameled, enamelled: enameld*  
*encamped: encampt*  
 encircle: encircel  
*encircled: encircld*  
 encompass: encumpas  
*encompassed: encumpast*  
*encountered: encounterd*  
 encourage: encourage

*encroached: encroacht*  
*encumbered: encumberd*  
*endeared: endeard*  
 endeavor, endeavour: en-  
 devor  
*endeavored, endeavoured: endeavord*  
*endowed: endowd*  
 endurable: endurabl  
 enfeeble: enfeabl  
*enfeebled: enfeebld*  
*enfeoff: enfeof*  
*enfeoffed: enfeofst*  
*engendered: engenderd*  
 engine: engin  
 enginery: enginry  
*engrained: engraind*  
*engulfed: engulfst*  
*enjoyed: enjoyd*  
 enkindle: enkindl  
 enough: enuf  
*enraptured: enravisht*  
*enriched: enricht*  
 enroll, enrol: enrol  
*enrolled: enrolld*  
 ensanguine: ensanguin  
*ensealed: enseald*  
*entailed: entaild*  
 entangle: entangl  
*entangled: entangld*  
*entered: enterd*  
*entertained: entertaind*  
 entrance, v.: entrans  
*entranced: entransd*  
*entrapped: entrapt*  
 enunciative: enunciativ  
*enveloped: envelopt*  
*envenomed: envenomd*  
 epaulet, epaulette: epaulet  
 ephemera: efemera  
 ephemeral: efemeral  
 epigraph: epigraf  
 epilogue: epilog  
 epitaph: epitaf  
 equable: equabl  
*equaled, equalled: equald*  
*equipped: equipt*  
 equitable: equitabl  
 erasable: erasabl  
 ermine: ermin  
 erosive: erosiv  
 err: er  
 erred: erd  
 eruptive: eruptiv  
 eschewed: eschewd  
*established: establishd*  
 estimable: estimabl  
 etch: ech  
 etched: echt  
 euphemism: eufemism

euphemistic: eufemistic  
 euphonic: eufonic  
 euphony: eufony  
 euphuism: eufuism  
 evasive: evasiv  
 evincive: evinciv  
 evitable: evitabl  
 evolve: evolv  
*evolved: evolvd*  
 examine: examin  
*examined: examinđ*  
 exceptionable: exceptionabl  
 excessive: excessiv  
 excitable: excitabl  
 exclusive: exclusiv  
 excretive: excretiv  
 excursive: excursiv  
 excusable: excuzabl  
 excuse, *v.*: excuze  
 execrable: execrabl  
 executive: executiv  
 exercise: exercize  
 exhaustible: exhaustibl  
 exorcise: exorcize  
 expandible: expansibl  
 expansive: expansiv  
*expelled: expeld*  
 expensive: expensiv  
 expiable: expiabl  
 explainable: explainabl  
*explained: explainđ*  
 expletive: expletiv  
 explicative: explicativ  
 explosive: explosiv  
*expressed: exprest*  
 expressive: expresiv  
 expugnable: expugnabl  
 expulsive: expulsiv  
 exquisite: exquisit  
 extensible: extensibl  
 extensive: extensiv  
*extinguished: extinguisht*  
*extolled: extold*  
 extractive: extractiv  
 extricable: extricabl  
 eye: ey  
 factitive: factitiv  
*fagged: fagd*  
*failed: failđ*  
 fallible: fallibl  
*fallered: fallerd*  
 famine: famin  
*famished: famisht*  
 farewell: farewel  
*farmed: farmđ*  
 fascicle: fascicl  
*fashioned: fashionđ*  
 fashionable: fashionabl

*fastened: fastend*  
*fathered: fatherd*  
*fathomed: fathomđ*  
 fathomable: fathomabl  
*fattened: futend*  
 favor, favour: favor  
*favored: favord*  
 favorite: favorit  
*favoned: fawnd*  
*feared: feard*  
 feasible: feasibl  
 feather: fether  
*feathered: fetherđ*  
 feathery: fethery  
 febrile: febril  
 federative: federativ  
 feeble: feebl  
 feign: fein  
 feigned: feind  
 feminine: feminin  
 fence: fense  
 fermentative: fermentativ  
 fertile: fertil  
 festive: festiv  
 fetch: fech  
 fetched: fecht  
 fevered: feverd  
 fiber, fibre: fiber  
 fibered: fiberđ  
 fibrine: fibrin  
 fickle: fickl  
 fiddle: fidl  
*fiddled: fiddđ*  
*fidgetting: fidgeting*  
 fierce: fierse  
*filched: filcht*  
 fill: fil  
*filled: fild*  
*filliped: fillipt*  
*filtered: filterđ*  
*fingered: fingerđ*  
*finished: finisht*  
 fished: fisht  
 fissile: fissil  
*fixed: fixđ*  
 lizz: fiz  
*fizzed: fizđ*  
*flagged: flagđ*  
*flapped: flapđ*  
*flashed: flasht*  
*flattened: flattend*  
*flattered: flatterđ*  
 flavor, flavour: flavor  
*flavored, flavoured: flavord*  
*flawed: flawđ*  
*fledged: fledgđ*  
*fleered: fleerd*  
*fleshed: flesht*  
 flexible: flexibl

flexile: flexil  
*flinched: flincht*  
*flogged: flogđ*  
*floored: floord*  
*flounded: flounderđ*  
 flourish: flurish  
*flourished: flurisht*  
*flushed: flusht*  
*flustered: flusterđ*  
*fluttered: flutterđ*  
*fluxed: fluxđ*  
 fluxible: fluxibl  
 foaled: foald  
*foamed: foamd*  
*fobbed: fobđ*  
*focused: focust*  
 foible: foibl  
*foiled: foild*  
*followed: followđ*  
 fondle: fondl  
*fondled: fondld*  
*fooled: foolđ*  
*forbade: forbad*  
 forbidden: forbidn  
 forcible: forcibl  
*foregone: foregon*  
 forehead: forhed  
 foreign: foren  
 foreigner: forener  
*forewarned: forewarnđ*  
 forgive: forgiv  
 forgiveness: forgivness  
*forgone: sorgon*  
*formed: formđ*  
 formative: formativ  
 formidable: formidabl  
 fosse, foss: foss  
*fostered: fosterđ*  
*fouled: foulđ*  
*founded: founderd*  
*foxed: foxđ*  
 fragile: fragil  
 freckle: freckl  
*freckled: freckld*  
 freeze: freez  
 freshened: freshend  
 fribble: fribble  
 friend: frend  
 frieze: friez  
*frightened: frightend*  
 frill: fril  
*frilled: frild*  
*frisked: friskt*  
*frittered: fritterđ*  
 frizz: friz  
*fripped: frippđ*  
 frizzle: frizl  
*fizzled: frizld*  
*frolicked: frolickđ*  
 frolicsome: frolicsum

front: frunt  
*frowned: frownd*  
 fugitive: fugitiv  
 fulfill, fulfil: fulfil  
*fulfilled: fulfilled*  
 full: ful  
*fulled: fuld*  
 fulsome: fulsum  
 fumble: fumbl  
*fumbled: fumbld*  
*furbished: furbisht*  
*furled: furld*  
 furlough: furlo  
*furloighed: furloed*  
*furnished: furnisht*  
*furthered: furtherd*  
 furtive: furtiv  
 furze: furz  
 fuse: fuze  
 fusible: fuzibl  
 fusion: fuzion  
*fused: fust*  
 futile: futil  
 fuzz: fuz

*gabbed: gabd*  
 gabble: gabl  
*gabbled: gabbl'd*  
 gaff: gaf  
 gaffe: gaf  
*gagged: gagd*  
*gained: gaind*  
*galled: gall'd*  
 gamble: gambl  
*gambled: gambld*  
 gamesome: gamesum  
 garble: garbl  
*garbled: garbl'd*  
*gardened: gardend*  
 gargle: gargl  
*gargled: gargld*  
*garnered: garnerd*  
*gashed: gasht*  
*gasp'd: gaspt*  
 gauze: gauz  
 gazelle, gazel: gazel  
 gazette: gazet  
 gelatine, gelatin: gelatin  
*gendered: genderd*  
 genitive: genitiv  
 gentle: gentl  
 gentleman: gentlman  
 genuine: genuin  
 geographer: geografer  
 geographic: geografic  
 geography: geografafy  
 ghastriness: gashtriness  
 ghastly: gastly  
 ghost: gost  
 giggle: gigl

gill: gil  
 girdle: girdl  
*girdled: girdld*  
 give: giv  
*given: givn*  
 gladsome: gladsum  
*gleamed: gleamd*  
*gleaned: gleand*  
 glimpse: glimps  
*glimpsed: glimps't*  
*glistered: glisterd*  
*glittered: glitterd*  
*gloomed: gloom'd*  
 glycerine, glycerin: glyce-  
 rin  
 glyph: glyf  
*gnarled: gnarld*  
*gnawed: gnawd*  
 gobble: gobl  
*gobbled: gobld*  
 godhead: godhed  
 goggle: gogl  
*goggled: gogld*  
 goiter, goitre: goiter  
*gone: gon*  
 good-by, good-bye: good-  
 by  
*gotten: gotn*  
 govern: guvern  
*governed: guvern'd*  
 governess: governess  
 government: government  
 governor: guvernor  
*grabbed: grabd*  
 graff: graf  
*grained: graind*  
 granite: granit  
*grasped: graspt*  
 grease, *v.*: greaz, grease  
 greased: greazd, greast  
 griddle: gridl  
 grieve: griev  
*grieved: griev'd*  
 grill: gril  
*grilled: grild*  
*gripped: gript*  
 grizzle: grizl  
*grizzled: grizld*  
*groomed: groom'd*  
 groove: groov  
*grooved: groov'd*  
*grouped: group't*  
*groveled: grovel'd*  
*growled: growld*  
*grubbed: grub'd*  
*grudged: grudgd*  
 grumble: grumbl  
*grumbled: grumbl'd*  
 guarantee: garantee  
 guaranty: garanty

guard: gard  
 guardian: gardian  
 guess: gess  
 guessed: gest  
 guest: gest  
 guild: gild  
 guilt: gilt  
 guilty: gilt  
 guise: guize  
*gulfed: gulft*  
*gulped: gulpt*  
 gurgle: gurgl  
*gurgled: gurgld*  
*gushed: gusht*  
 guzzle: guzl  
*guzzled: guzld*

habitable: habitabl  
*hacked: hackt*  
 hackle: hackl  
*hackled: hackld*  
 haggel: hagl  
*haggled: hagld*  
*hailed: haild*  
*hallowed: hallow'd*  
*haltered: halter'd*  
 halve: halv, halv's  
*halved: halv'd*  
*hampered: hamper'd*  
 handcuff: handcuf  
*handcuffed: handcuf't*  
 handsome: handsum  
*hanged: hang'd*  
 happed: hapt  
*happened: happend*  
 harangue: harang  
*harangued: harang'd*  
 harassed: harast  
 harbor, harbour: harbor  
*harbored, harboured: har-  
 bord*  
*harked: harkt*  
*harmed: harm'd*  
 harnessed: harnest  
*harped: harpt*  
*harrowed: harrow'd*  
*hashed: hasht*  
 hatch: hach  
*hatched: hacht*  
 hatchment: hachment  
 haughty: hauty  
*hauled: haul'd*  
 have: hav  
 havoc, havoc: havoc  
*havocted: havoc't*  
*hawked: hawk't*  
 head: hed  
 headache: hedake  
 headland: hedland  
 headlong: hedlong

<i>healed</i> : <i>heald</i>	<i>horsed</i> : <i>horst</i>	<i>inclose</i> : <i>incloze</i>
<i>health</i> : <i>helth</i>	<i>hortative</i> : <i>hortativ</i>	<i>inclusive</i> : <i>inclusiv</i>
<i>healthy</i> : <i>helthy</i>	<i>hospitable</i> : <i>hospitabl</i>	<i>increased</i> : <i>increast</i>
<i>heaped</i> : <i>heapt</i>	<i>hough, hock</i> : <i>hock</i>	<i>incurred</i> : <i>incurd</i>
<i>heard</i> : <i>herd</i>	<i>house, v.</i> : <i>houz</i>	<i>indexed</i> : <i>indext</i>
<i>hearken</i> : <i>harken</i>	<i>housed</i> : <i>houzd</i>	<i>indicative</i> : <i>indicativ</i>
<i>hearkened</i> : <i>harkend</i>	<i>housing</i> : <i>houzing</i>	<i>indorsed</i> : <i>indorst</i>
<i>hearse</i> : <i>herse</i>	<i>howled</i> : <i>howld</i>	<i>inferred</i> : <i>inferd</i>
<i>hearsed</i> : <i>herst</i>	<i>huff</i> : <i>huf</i>	<i>infinite</i> : <i>infinyt</i>
<i>heart</i> : <i>hart</i>	<i>huffed</i> : <i>hust</i>	<i>infixed</i> : <i>infixt</i>
<i>hearth</i> : <i>harth</i>	<i>hugged</i> : <i>hugd</i>	<i>inflective</i> : <i>inflectiv</i>
<i>hearty</i> : <i>harty</i>	<i>humble</i> : <i>humbl</i>	<i>inflexive</i> : <i>inflexiv</i>
<i>heather</i> : <i>hether</i>	<i>humbl</i> : <i>humbl</i>	<i>informed</i> : <i>informd</i>
<i>heave</i> : <i>heav</i>	<i>humor, humour</i> : <i>humor</i>	<i>infuse</i> : <i>infuze</i>
<i>heaved</i> : <i>heavd</i>	<i>humored, humoured</i> : <i>humord</i>	<i>inked</i> : <i>inkt</i>
<i>heaven</i> : <i>heavn</i>	<i>humped</i> : <i>humpt</i>	<i>inn</i> : <i>in</i>
<i>heaves</i> : <i>heavs</i>	<i>husked</i> : <i>huskt</i>	<i>inned</i> : <i>ind</i>
<i>heavy</i> : <i>hevy</i>	<i>hustle</i> : <i>hustl</i>	<i>inquisitive</i> : <i>inquisitiv</i>
<i>hedged</i> : <i>hedgd</i>	<i>hustled</i> : <i>hustld</i>	<i>installed</i> : <i>instald</i>
<i>heeled</i> : <i>heeld</i>	<i>hutch</i> : <i>huch</i>	<i>instead</i> : <i>insted</i>
<i>heifer</i> : <i>hefer</i>	<i>hatched</i> : <i>hucht</i>	<i>instinctive</i> : <i>instinctiv</i>
<i>heightened</i> : <i>heightend</i>	<i>hydrography</i> : <i>hydrografy</i>	<i>instructive</i> : <i>instructiv</i>
<i>hell</i> : <i>hel</i>	<i>hydrophobia</i> : <i>hydrofobia</i>	<i>intelligible</i> : <i>intelligibl</i>
<i>helped</i> : <i>helpt</i>	<i>hyphen</i> : <i>hyfen</i>	<i>interleave</i> : <i>interleav</i>
<i>helve</i> : <i>helv</i>	<i>hyphened</i> : <i>hyfend</i>	<i>interleaved</i> : <i>interleavd</i>
<i>hence</i> : <i>hense</i>	<i>hypocrite</i> : <i>hypocrit</i>	<i>interlinked</i> : <i>interlinkt</i>
<i>hermaphrodite</i> : <i>hermafrodite</i>		<i>intermeddle</i> : <i>intermedl</i>
<i>hiccup</i> : <i>hiccup</i>	<i>icicle</i> : <i>icicl</i>	<i>interrogative</i> : <i>interrogativ</i>
<i>hiccupped</i> : <i>hiccupped</i>	<i>ill</i> : <i>il</i>	<i>interspersed</i> : <i>intersperst</i>
<i>hiccupped</i> : <i>hiccupped</i>	<i>illative</i> : <i>illativ</i>	<i>intestine</i> : <i>intestin</i>
<i>hidden</i> : <i>hidn</i>	<i>illness</i> : <i>illness</i>	<i>introduction</i> : <i>introduction</i>
<i>hill</i> : <i>hil</i>	<i>illusiv</i> : <i>illusiv</i>	<i>intrusive</i> : <i>intrusiv</i>
<i>hilled</i> : <i>hild</i>	<i>illustrative</i> : <i>illustrativ</i>	<i>inurned</i> : <i>inurnd</i>
<i>hindered</i> : <i>hinderd</i>	<i>imaginable</i> : <i>imaginabl</i>	<i>invective</i> : <i>invectiv</i>
<i>hipped</i> : <i>hipt</i>	<i>imaginative</i> : <i>imaginativ</i>	<i>inventive</i> : <i>inventiv</i>
<i>hissed</i> : <i>hist</i>	<i>imagine</i> : <i>imagin</i>	<i>involve</i> : <i>involv</i>
<i>hitch</i> : <i>hich</i>	<i>imagined</i> : <i>imagind</i>	<i>involved</i> : <i>involv</i>
<i>hitched</i> : <i>hicht</i>	<i>imbecile</i> : <i>imbecil</i>	<i>inweave</i> : <i>inweav</i>
<i>hobble</i> : <i>hobl</i>	<i>imbittered</i> : <i>imbitterd</i>	<i>inwrapped</i> : <i>inwrapt</i>
<i>homestead</i> : <i>homestead</i>	<i>imbrowned</i> : <i>imbrownd</i>	<i>iodine</i> : <i>iodin</i>
<i>honey</i> : <i>huney</i>	<i>imitative</i> : <i>imitativ</i>	<i>irksome</i> : <i>irksum</i>
<i>honeyed</i> : <i>huneyd</i>	<i>immeasurable</i> : <i>immezurabl</i>	<i>irritative</i> : <i>irritativ</i>
<i>honied</i> : <i>hunied</i>	<i>impaired</i> : <i>impaird</i>	<i>island</i> : <i>iland</i>
<i>honor, honour</i> : <i>honor</i>	<i>impassive</i> : <i>impassiv</i>	<i>isle</i> : <i>ile</i>
<i>honored, honoured</i> : <i>honor</i>	<i>impeached</i> : <i>impeacht</i>	<i>islet</i> : <i>ilet</i>
<i>honorable, honourable</i> : <i>honorabl</i>	<i>impelled</i> : <i>impeld</i>	<i>itch</i> : <i>ich</i>
<i>hoodwinked</i> : <i>hoodwinkt</i>	<i>imperative</i> : <i>imperativ</i>	<i>itched</i> : <i>icht</i>
<i>hoofed</i> : <i>hoof</i>	<i>imperilled</i> : <i>imperild</i>	<i>iterative</i> : <i>iterativ</i>
<i>hooked</i> : <i>hookt</i>	<i>implacable</i> : <i>implacabl</i>	<i>jabbered</i> : <i>jabberd</i>
<i>hooped</i> : <i>hooft</i>	<i>impossible</i> : <i>impossibl</i>	<i>jail, gaol</i> : <i>jail</i>
<i>hooping-cough</i> : <i>hooping-cough</i>	<i>impoverished</i> : <i>impoverisht</i>	<i>jailed</i> : <i>jaild</i>
<i>hopped</i> : <i>hopt</i>	<i>impressed</i> : <i>impresst</i>	<i>jammed</i> : <i>jamd</i>
<i>horned</i> : <i>hornd</i>	<i>impressive</i> : <i>impressiv</i>	<i>jarred</i> : <i>jar</i>
<i>horography</i> : <i>horografy</i>	<i>impulsive</i> : <i>impulsiv</i>	<i>jasmine</i> : <i>jasmin</i>
<i>horrible</i> : <i>horribl</i>	<i>inaccessible</i> : <i>inaccessibl</i>	<i>jessamine</i> : <i>jessamin</i>
	<i>inactive</i> : <i>inactiv</i>	<i>jealous</i> : <i>jelous</i>
	<i>incensed</i> : <i>incenst</i>	<i>jealousy</i> : <i>jelousy</i>
	<i>incentive</i> : <i>incentiv</i>	<i>jeered</i> : <i>jeerd</i>
	<i>inceptive</i> : <i>inceptiv</i>	<i>jeopard</i> : <i>jepard</i>



jeopardy: jepardy  
 *jerked: jerkt*  
 *jibbed: jibd*  
 joggle: jogl  
 *joggled: jogld*  
 *joined: joind*  
 jostle: jostl  
 *jostled: jostld*  
 journal: jurnal  
 journalism: jurnalism  
 journalist: jurnalist  
 journey: jurney  
 *journeyed: journeyd*  
 joust, just: just  
 judicative: judicativ  
 juggle: jugl  
 *juggled: jugld*  
 jumble: jumb  
 *jumbled: jumbld*  
 jungle: jungl  
 justifiable: justifiabl  
 juvenile: juvenil

*keelhauled: keelhauld*  
 kettle: ketyl  
 key, quay: key  
 *kidnapped: kidnapd*  
 kill: kil  
 *killed: kild*  
 kindle: kindl  
 *kindled: kindld*  
 *kissed: kist*  
 kitchen: kichen  
 knell: knel  
 knuckle: knuckl  
 *knuckled: knuckld*

labor, labour: labor  
 *labored, laboured: labor d*  
 *lacked: lackt*  
 lamb: lam  
 *lanced: lancht*  
 *languished: languisht*  
 lapse: laps  
 *lapsed: lapst*  
 *lashed: lasht*  
 latch: lach  
 *latched: lacht*  
 *lathered: latherd*  
 laudable: laudabl  
 laugh: laf  
 *laughed: laft*  
 laughable: lafabl  
 laughter: lafter  
 *launched: launcht*  
 laxative: laxativ  
 lead (metal): led  
 lead (pret.): led  
 leaden: leden  
 league: leag

*leagued: leagd*  
 *leaked: leakt*  
 *leaned: leand, lent*  
 *leaped, leapt: leapt, lept*  
 learn: lern  
 learned: lern-ed, lern d  
 learning: lerning  
 *learnt: lern t*  
 *leased: leas t*  
 leather: lether  
 leathern: lethern  
 leave: leav  
 leaven: leven  
 *leavened: levend*  
 *leered: leerd*  
 legible: legibl  
 legislative: legislativ  
 lenitive: lenitiv  
 leopard: lepard  
 *lessened: lessend*  
 *leveled, levelled: level d*  
 leveling, levelling: level-  
 ing  
 lexicographer: lexicog-  
 rafer  
 lexicography: lexicografy  
 liable: liabl  
 *libeled, libelled: libeld*  
 libertine: libertin  
 *licensed: libent*  
 lighten: lightn  
 *lightened: lightnd*  
 limb: lim  
 lipped: lipt  
 *lisped: lispt*  
 *limped: limpt*  
 *listened: listend*  
 lithograph: lithograf  
 *lithographed: lithograft*  
 lithographer: iithografer  
 lithography: lithografy  
 little: litl  
 live: liv  
 *lived: livd*  
 livelong: livlong  
 loathsome: loathsum  
 *locked: lockt*  
 *loitered: loiterd*  
 *looked: lookt*  
 *loomed: loom d*  
 *looped: loopt*  
 *loosed: loost*  
 *loosened: loosend*  
 *lopped: lopt*  
 lovable: luvabl  
 love: luv  
 *loved: luvd*  
 lovely: luvly  
 lucrative: lucrativ  
 luff: luf

*luffed: luff t*  
 lull: lul  
 *lulled: luld*  
 *lumped: lumpt*  
 lustre, luster: luster  
 lymph: lymf  
 lymphatic: lymfatic  
 *lynched: lyncht*

*mailed: maild*  
 *maimed: maim d*  
 *maintained: maintain d*  
 maize: maiz  
 *malled: mall d*  
 malleable: malleabl  
 manacle: manacl  
 maneuver, manœuvre:  
 maneuver  
 *maneuvered, manœuvred:*  
 *maneuver d*  
 *marched: march t*  
 *marked: markt*  
 *marveled, marvelled:*  
 *marvel d*  
 marvelous, marvellous:  
 marvelous  
 masculine: masculin  
 *masked: maskt*  
 massive: massiv  
 *mastered: master d*  
 match: mach  
 *matched: macht*  
 materialise, materialize:  
 materialize  
 meadow: medow  
 meager, meagre: meager  
 *meant: ment*  
 measles: measls  
 measurable: mezurabl  
 measure: mezure  
 *measured: mezured*  
 meddle: medl  
 *meddled: medld*  
 meddlesome: medlsum  
 medicine: medicin  
 meditative: meditativ  
 melancholy: melancoly  
 memorable: memorabl  
 memorialise, memorialize:  
 memorialize  
 mephitic: meftic  
 mephitis: meftis  
 mercantile: mercantil  
 merchandise: merchan-  
 dize  
 merchantable: merchant-  
 abl  
 *merged: merg d*  
 *meshed: mesht*  
 *messed: mest*

metamorphose: metamor- fose	naphtha: naphtha, naftha.	ophthalmic: ofthalmic
metamorphosis: metamor- fosis	narrative: narrativ	ophthalmny: ofthalmy
metaphysics: metafysics	narrowed: narrowd	opposite: opposit
metre, meter: meter	native: nativ	oppressed: opprest
mettle: metl	neared: neard	oppressive: oppressiv
mettled: metld	needle: needl	optative: optativ
mettlesome: metlsum	negative: negativ	oracle: orac
mewed: mewld	nephew: newew, nefew	orbed: orbd
middle: midl	nephritic: nefritic	ordered: orderd
middling: midling	nerve: nerv	organise, organize: organ- ize
mildewed: mildewd	nerved: nervd	orphan: orfan
mill: mil	nestle: nestl	orthographer: orthografer
milled: mild	nestled: nestld	orthographic: orthografic
mimicked: mimickt	nettle: netl	orthography: orthografy
miracle: miracl	neutralise: neutralize	ostracise, ostracize: ostra- cize
misbecome: misbecum	newfangled: newfangld	outlive: outliv
miserable: miserabl	newfashioned: newfash- iond	outspread: outspred
misgive: misgiv	nibble: nibl	outstretch: outstrech
missile: missil	nibbled: nibld	outstretched: outstrecht
missive: missiv	nicked: nickt	outwalked: outwalkt
mistletoe: mistltoe	nipple: nipl	overawe: overaw
misuse, v.: misuze	nitre, niter: niter	overawed: overawd
mitre, miter: miter	noddle: nodl	overpassed: overpast
mocked: mockt	nominative: nominativ	overspread: overspred
money: munev	notable: notabl	owe: ow
monitive: monitiv	notch: noch	owed: owd
monk: munk	notched: nocht	owned: ownd
monkey: munkey	nourish: nurish	oxide, oxid: oxid
monkish: munkish	nourished: nurisht	
monograph: monograp	nozzle, nosle: nozl	packed: packt
monologue: monolog	nubile: nubil	pack-thread: pack-thred
monosyllable: monosyllabl	null: nul	paddle: padl
moored: moord	numb: num	padded: paddd
mossed: most	numskull: numskul	padlocked: padlockt
motive: motiv	nursed: nursd	pained: paind
mouse, v.: mouz	nutritive: nutritiv	paired: paird
mouser: mouzer	nuzzle: nuzl	palatable: palatabl
movable: movabl	nymph: nymf	palatine: palatin
moved: movd		palaeography: palæografy
muddle: mudl	oaken: oaken	palled: palld
muff: muf	objective: objectiv	palliative: palliativ
muffed: must	observable: observabl	palpable: palpabl
muffle: muf	observe: observ	palmed: palmd
muffed: mustd	observed: observd	pattered: pattered
mulched: mulcht	obtained: obtaind	pampered: pamperd
mumble: mumbl	obtainable: obtainabl	pamphlet: pamphlet
mumbled: mumbld	obtrusive: obtrusiv	pandered: panderd
munched: muncht	occurred: occurd	paneled, panelled: pan- eld
murdered: murderd	odd: od	panic: panicl
murmured: murmurd	offence, offense: offense	panicked: panicld
muscle: muscl	offensive: offensiv	pantograph: pantograf
mutable: mutabl	offered: offerd	papered: paperd
muzzle: muzl	ogre, oger: oger	parable: parabl
muzzled: muzld	olive: oliv	paragraph: paragraf
myrtle: myrtl	once: onse	paragraphed: paragraft
	ooze: ooz	paralleled: paralleld
	oozed: oozd	paranymph: paranymf
nabbed: nabd	opened: opend	
nailed: naild	ophidian: ofidian	

paraphernalia: paraferna- lia	<i>peppered: pepperd</i>	philanthropic: filanthropic
paraphrase: parafrase	perceivable: perceivabl	philanthropist: filantro- pist
paraphrast: parafrast	perceive: perceiv	philanthropy: filanthropy
parboiled: <i>parboild</i>	<i>perceived: perceivd</i>	philharmonic: filharmonic
<i>parcelled, parcelled: par- celd</i>	perceptible: perceptibl	philippic: filippic
<i>parched: parcht</i>	perceptive: perceptiv	philologer: filologer
<i>pardoned: pardond</i>	<i>perched: percht</i>	philological: filological
pardonable: pardonabl	perfectible: perfectibl	philologist: filologist
<i>parleyed: parleyd</i>	perfective: perfectiv	philology: filology
parliament: parlament	perforative: perforativ	philomel: filomel
<i>parsed: parst</i>	<i>performed: performd</i>	philopena: filopena
partible: partibl	performable: performabl	philosopher: filosofer
participle: participl	<i>perilled, periled: perild</i>	philosophic: filosofic
particle: particl	periphery: perifery	philosophize: filosofize
partitive: partitiv	periphphrase: perifrased	philosophy: filosofy
<i>passed, past: past</i>	periphrastric: perifrastric	phlebotomy: flebotomy
passable: passabl	<i>perished: perisht</i>	phlegm: flegm
passive: passiv	perishable: perishabl	phlegmatic: flegmatic
patch: pach	<i>periwigged: periwiggd</i>	phlox: flox
<i>patched: pacht</i>	periwinkle: periwinkl	phoenix, phenix: foenix, fenix
<i>patrolled: patrolld</i>	<i>perked: perkt</i>	phonetic: fonetic
<i>patterned: patternnd</i>	permeable: permeabl	phonetist: fonetist
<i>pavilioned: pavilionnd</i>	permissible: permissibl	phonic: fonic
<i>parved: pawd</i>	permissive: permissiv	phonograph: fonograf
<i>pawned: pawnd</i>	perplexed: perplext	phonographer: fonografer
payable: payabl	perquisite: perquisit	phonographic: fonografic
peaceable: peaceabl	personable: personabl	phonography: fonografy
<i>peached: peacht</i>	perspective: perspectiv	phonologic: fonologic
<i>pealed: peald</i>	perspirable: perspirabl	phonologist: fonologist
pearl: perl	persuadable: persuadabl	phonology: fonology
peasant: pezant	persuasive: persuasiv	phonotypy: fonotypy
peasantry: pezantry	<i>pertained: pertainnd</i>	phosphate: fosfate
pease, peas: peas	<i>perturbed: perturbd</i>	phosphoric: fosforic
pebble: pebl	pervasive: pervasiv	phosphoric: fosforic
peccable: peccabl	perversive: perversiv	phosphorus: fosforus
<i>pecked: peckt</i>	pervertible: pervertibl	photograph: fotograf
pedagogue: pedagog	<i>pestered: pesterd</i>	<i>photographed: fotograft</i>
peddle: pedl	pestle: pestl	photographer: fotografer
<i>peddled: pedld</i>	petit, petty: petty	photographic: fotografic
peddler: pedler	<i>petitioned: petitionnd</i>	photography: fotografy
peduncle: peduncul	petrifactive: petrifactiv	photometer: fotometer
<i>peeled: peeld</i>	ph: f	photometry: fotometry
<i>peeped: peept</i>	phaeton: faeton	phrase: frase
<i>peered: peerd</i>	phalansterian: falanste- rian	phraseology: fraseology
<i>pegged: pegd</i>	phalanstery: falanstery	phrenologist: frenologist
pell: pel	phalanx: falanx	phrenology: frenology
pellicle: pellicl	phantasm: fantasm	phrensy, frenzy: frenzy
pell-mell: pel-mel	phantasmagoria: fantas- magoria	phthisic: see tistic
<i>penned: pend</i>	phantom: fantom	phylactery: fylactery
pence: pense	pharmacy: farmacy	physic: fysic
<i>pencilled, penciled: pen- cild</i>	pharynx: farynx	physical: fysical
penetrable: penetrabl	phase: fase	<i>physicked: fysickt</i>
penetrative: penetrativ	pheasant: fezant	physician: fysician
penstile: pensil	phenix: fenix	physicist: fysicist
<i>pensioned: pensionnd</i>	phenomenal: fenomenal	physics: fysics
pensive: pensiv	phenomenon: fenomenon	physiognomist: fysogno- mist
people: peple	phial, vial: fial, vial	physiognomy: fysyognomy
	philander: filander	physiologic: fysyologic

physiologist: <i>physiologist</i>	<i>poisoned: poisond</i>	<i>premised: premized</i>
physiology: <i>physiology</i>	<i>polished: polisht</i>	<i>preordained: preordaind</i>
phytography: <i>fytografy</i>	polygraph: <i>polygraf</i>	preparative: <i>preparativ</i>
phytology: <i>fytology</i>	polygraphy: <i>polygrafy</i>	prepositive: <i>prepositiv</i>
<i>picked: pickt</i>	polysyllable: <i>polysyllabl</i>	<i>prepossessed: prepossesst</i>
pickle: <i>pickl</i>	pommel, pummel: <i>pummel</i>	prerequisite: <i>prequisit</i>
<i>pickled: pickld</i>	<i>pommel'd: pummeld</i>	prerogative: <i>prerogativ</i>
<i>picnicked: picnickt</i>	<i>pondered: ponderd</i>	prescriptive: <i>prescriptiv</i>
<i>pilfered: pilferd</i>	ponderable: <i>ponderabl</i>	presentable: <i>presentabl</i>
pill: <i>pil</i>	pontiff: <i>pontif</i>	preservative: <i>preservativ</i>
<i>pillowed: pillowd</i>	pooodle: <i>poodl</i>	preserve: <i>preserv</i>
<i>pimped: pimpt</i>	<i>popped: popt</i>	<i>preserved: preserved</i>
pimple: <i>pimpl</i>	porphyritic: <i>porfyritic</i>	<i>pressed: prest</i>
<i>pimpled: pimpld</i>	porphyry: <i>porfyr</i>	presumable: <i>presumabl</i>
<i>pinched: pinct</i>	portable: <i>portabl</i>	presumptive: <i>presumptiv</i>
<i>pinioned: piniond</i>	<i>portioned: portiond</i>	pretense, pretence: <i>pre- tense</i>
<i>pinked: pinkt</i>	portrayed: <i>portrayd</i>	preterit, preterite: <i>preterit</i>
<i>pinnacl: pinnact</i>	positive: <i>positiv</i>	<i>prevailed: prevaild</i>
pintle: <i>pintl</i>	<i>possessed: possesst</i>	preventable: <i>preventabl</i>
<i>pioneered: pioneerd</i>	possessive: <i>possessiv</i>	preventive: <i>preventiv</i>
<i>pished: pisht</i>	possible: <i>possibl</i>	<i>preyed: pryed</i>
pitch: <i>pich</i>	potable: <i>potabl</i>	<i>pricked: prickt</i>
<i>pitched: picht</i>	pottle: <i>potl</i>	prickle: <i>prickl</i>
pitcher: <i>picher</i>	<i>pouched: poucht</i>	primitive: <i>primitiv</i>
pitchy: <i>pichy</i>	<i>poured: pourd</i>	principle: <i>principl</i>
pitiableness: <i>pitiabl</i>	<i>powdered: powderd</i>	<i>principled: principld</i>
placable: <i>placabl</i>	practicable: <i>practicabl</i>	<i>prinked: prinkt</i>
<i>plained: plaind</i>	practise: <i>practis</i>	prisoned: <i>prisond</i>
plaintiff: <i>plaintif</i>	<i>practised: practist</i>	pristine: <i>pristin</i>
plaintive: <i>plaintiv</i>	<i>pranked: prankt</i>	privative: <i>privativ</i>
<i>planned: pland</i>	prattle: <i>pratll</i>	probable: <i>probabl</i>
<i>planked: flankt</i>	<i>prattled: pratld</i>	probative: <i>probativ</i>
<i>plashed: plashd</i>	prattler: <i>pratler</i>	procreative: <i>procreativ</i>
<i>plastered: plasterd</i>	<i>prayed: prayd</i>	procurable: <i>procurabl</i>
<i>plausible: plausibl</i>	<i>preached: preacht</i>	producible: <i>producibl</i>
plausible: <i>plausiv</i>	preamble: <i>preambl</i>	productive: <i>productiv</i>
played: <i>playd</i>	precativ: <i>precativ</i>	productiveness: <i>productiv- ness</i>
pleasant: <i>plezant</i>	preceptive: <i>preceptiv</i>	<i>professed: profest</i>
pleasurable: <i>plezurabl</i>	preclusive: <i>preclusiv</i>	<i>proffered: profferd</i>
pleasure: <i>plezure</i>	preconceive: <i>preconceiv</i>	profitable: <i>profitabl</i>
<i>pledged: pledgd</i>	precurse: <i>precurziv</i>	<i>progressed: progressd</i>
pliable: <i>pliabl</i>	predestine: <i>predestin</i>	progressive: <i>progressiv</i>
plough: <i>see plow</i>	<i>predestined: predestind</i>	prohibitive: <i>prohibitiv</i>
plover: <i>pluver</i>	predetermine: <i>predeter- min</i>	projectile: <i>projectil</i>
plow: <i>see plough</i>	<i>predetermined: predeter- mind</i>	prologue: <i>prolog</i>
<i>plowed: plowd</i>	predicable: <i>predicabl</i>	<i>prolonged: prolongd</i>
plowable: <i>plowabl</i>	predictive: <i>predictiv</i>	promise: <i>promis</i>
<i>plucked: pluckt</i>	<i>preened: preend</i>	<i>promised: promist</i>
<i>plugged: plugd</i>	<i>pre-established: pre-estab- lishd</i>	promotive: <i>promotiv</i>
plumb: <i>plum</i>	<i>preferred: preferd</i>	<i>propelled: propeld</i>
<i>plumbed: plumd</i>	preferable: <i>preferabl</i>	prophecy: <i>profecy</i>
plumber, plummer: <i>plum- mer</i>	prefigurative: <i>prefigurativ</i>	prophecy: <i>profesy</i>
plumbing, plumbing: plumbing	<i>prefixed: prefixt</i>	prophet: <i>profet</i>
plumb-line: <i>plum-line</i>	prehensile: <i>prehensil</i>	prophetess: <i>profetess</i>
<i>plumped: plumpt</i>	prelusive: <i>preluziv</i>	prophetic: <i>profetic</i>
<i>plundered: plunderd</i>	premise, premiss: <i>premis</i>	prophylactic: <i>profylactic</i>
poached: <i>poacht</i>	premise, <i>v.</i> : <i>premise</i>	

<i>proportioned</i> : <i>proportiond</i>	quarrelsome: quarrelsum	reductive: reductiv
proportionable: proportionabl	quay, key: key	<i>reefed</i> : <i>reeft</i>
propulsive: propulsiv	quell: quel	<i>reeked</i> : <i>reekt</i>
proscriptive: proscriptiv	<i>quelled</i> : <i>queld</i>	<i>reeled</i> : <i>reeld</i>
prospective: prospectiv	<i>quenched</i> : <i>quenchd</i>	<i>referred</i> : <i>referd</i>
<i>prosperd</i> : <i>prosperd</i>	queue, cue: cue	reflective: reflectiv
protective: protectiv	quibble: quibl	reflexive: reflexiv
protractive: protractiv	<i>quibbled</i> : <i>quibld</i>	reformed: reformd
protrusive: protrusiv	<i>quicken'd</i> : <i>quickend</i>	reformativ: reformativ
provable: provabl	quiddle: quidl	<i>refreshed</i> : <i>refreshd</i>
provocative: provocativ	quill: quil	refusal: refusaz
<i>prouled</i> : <i>prould</i>	<i>quivered</i> : <i>quiverd</i>	refuse, v.: refuse
<i>published</i> : <i>publisht</i>		regressive: regressiv
<i>puckered</i> : <i>puckerd</i>	<i>racked</i> : <i>rackt</i>	rehearse: rehearse
puddle: pudl	raffle: rafh	<i>rehears'd</i> : <i>rehearsd</i>
<i>puddled</i> : <i>puddld</i>	<i>raffled</i> : <i>rafsd</i>	<i>reined</i> : <i>reind</i>
puddling: puddling	<i>railed</i> : <i>raild</i>	<i>rejoined</i> : <i>rejoind</i>
puerile: pueril	<i>rained</i> : <i>raind</i>	relapse: relaps
puff: puf	raise: raiz	<i>relaps'd</i> : <i>relapst</i>
<i>puffed</i> : <i>pust</i>	<i>raised</i> : <i>raisd</i>	relative: relativ
pull: pul	<i>rammed</i> : <i>ramd</i>	<i>relaxed</i> : <i>relaxt</i>
<i>pulled</i> : <i>puld</i>	ramble: rambl	released: releast
pulsatile: pulsatil	<i>rambled</i> : <i>rambl'd</i>	relieve: reliev
pulsative: pulsativ	<i>ramped</i> : <i>rampt</i>	<i>relieved</i> : <i>reliev'd</i>
<i>puls'd</i> : <i>pulst</i>	rancour, rancor: rancor	<i>relinquish'd</i> : <i>relinquisht</i>
pulverable: pulverabl	<i>rank'd</i> : <i>rankt</i>	<i>relish'd</i> : <i>relishd</i>
<i>pumped</i> : <i>pump't</i>	rankle: rankl	<i>remained</i> : <i>remaind</i>
<i>punned</i> : <i>pund</i>	<i>rankled</i> : <i>rankld</i>	remarked: remarkt
<i>punched</i> : <i>puncht</i>	<i>ransacked</i> : <i>ransackt</i>	remarkable: remarkabl
<i>punished</i> : <i>punisht</i>	<i>ransomed</i> : <i>ransom'd</i>	remembered: rememberd
punishable: punishabl	<i>rapped, rapt</i> : <i>rapt</i>	remissible: remissibl
punitive: punitiv	<i>rasped</i> : <i>raspt</i>	remunerative: remunerativ
purr: pur	rattle: ratl	<i>rendered</i> : <i>renderd</i>
<i>purred</i> : <i>pur'd</i>	<i>rattled</i> : <i>ratld</i>	renowned: renown'd
purchasable: purchasabl	<i>raveled, ravelled</i> : <i>ravel'd</i>	<i>repaired</i> : <i>repair'd</i>
purgative: purgativ	raveling, ravelling: raveling	reparable: reparabl
<i>purled</i> : <i>purld</i>	<i>ravened</i> : <i>ravend</i>	reparative: reparativ
purline, purlin: purlin	<i>ravished</i> : <i>ravisht</i>	<i>repelled</i> : <i>repeld</i>
<i>purloined</i> : <i>purloind</i>	<i>reached</i> : <i>reacht</i>	<i>replenish'd</i> : <i>replenisht</i>
purple: purpl	<i>read</i> : <i>red</i>	representative: representativ
purpled: purpld	ready: redy	<i>repressed</i> : <i>represt</i>
<i>pursed</i> : <i>purst</i>	realm: relm	reprieve: repriev
<i>purvey'd</i> : <i>purveyd</i>	<i>reaped</i> : <i>reapt</i>	<i>reprieved</i> : <i>repriev'd</i>
<i>push'd</i> : <i>pusht</i>	<i>reared</i> : <i>reard</i>	<i>reproach'd</i> : <i>reproacht</i>
putative: putativ	reasonable: reasonabl	reproductive: reproductiv
putrefactive: putrefactiv	<i>reasoned</i> : <i>reason'd</i>	reptile: reptil
<i>puttered</i> : <i>putter'd</i>	<i>rebelled</i> : <i>rebel'd</i>	<i>republish'd</i> : <i>republish't</i>
puzzle: puzl	receipt: receit	repulsive: repulsiv
<i>puzzled</i> : <i>puzld</i>	receivable: receivabl	requisite: requisit
	receive: receiv	resemble: resembl
<i>quacked</i> : <i>quackt</i>	<i>received</i> : <i>receiv'd</i>	<i>resembled</i> : <i>resembl'd</i>
quadruple: quadrupl	receptive: receptiv	reserve: reserv
quaff: quaf	<i>recoiled</i> : <i>recoild</i>	<i>reserved</i> : <i>reserv'd</i>
<i>quaff'd</i> : <i>quaft</i>	recover: recover	resistible: resistibl
<i>quailed</i> : <i>quaild</i>	<i>recovered</i> : <i>recuver'd</i>	resolve: resolv
qualitative: qualitativ	rectangle: rectangl	<i>resolved</i> : <i>resolv'd</i>
quantitative: quantitativ	<i>reddened</i> : <i>reddend</i>	receptive: receptiv
<i>quarreled, quarrelled</i> : <i>quarrel'd</i>	redoubt: redout	respite: respit
	redressive: redressiv	responsible: responsibl

responsive: responsiv	roughen: rufen	scrambled: <i>scrambl</i> d
restive: restiv	<i>roughened</i> : <i>rufend</i>	scratch: <i>scrach</i>
<i>restrained</i> : <i>restrain</i> d	<i>roughening</i> : <i>rufening</i>	<i>scratched</i> : <i>scracht</i>
restrictive: restrictiv	<i>rowed</i> : <i>rowd</i>	<i>screamed</i> : <i>scream</i> d
<i>retailed</i> : <i>retail</i> d	ruff: ruf	<i>screech</i> : <i>screecht</i>
<i>retained</i> : <i>retain</i> d	<i>ruffed</i> : <i>ruf</i> t	<i>screened</i> : <i>screen</i> d
retaliative: retaliativ	ruffle: ruf	<i>screwed</i> : <i>screw</i> d
retentive: retentiv	rundle: rund	scribble: scribl
retouch: retuch	<i>rushed</i> : <i>rusht</i>	<i>scribbled</i> : <i>scribld</i>
<i>retouched</i> : <i>retucht</i>	rustle: rustl	<i>scrawled</i> : <i>scrawld</i>
<i>retrenched</i> : <i>retrecht</i>	<i>rustled</i> : <i>rustld</i>	scrubbed: <i>scrub</i> d
retributive: retributiv	saber, sabre: <i>saber</i>	scuffle: scuf
retrievable: retrievabl	<i>sabered</i> : <i>saber</i> d	<i>scuffled</i> : <i>scufld</i>
retrieve: retriev	<i>sacked</i> : <i>sackt</i>	scull: scul
<i>retrieved</i> : <i>retrievd</i>	<i>saddened</i> : <i>sadend</i>	<i>sculled</i> : <i>sculd</i>
retrospective: retrospectiv	saddle: sadl	<i>scummed</i> : <i>scumd</i>
<i>returned</i> : <i>returnd</i>	<i>saddled</i> : <i>sadld</i>	scurrile: <i>scurril</i>
<i>reveled</i> , <i>revelled</i> : <i>reveld</i>	<i>sagged</i> : <i>sagd</i>	scuttle: scutl
reveling, revelling: <i>revel-</i> <i>ing</i>	<i>sailed</i> : <i>saild</i>	<i>scuttled</i> : <i>scutld</i>
reversed: <i>revert</i>	saltpetre, -peter: <i>saltpeter</i>	scythe, sithe: <i>sithe</i>
reversible: <i>reversibl</i>	salve: <i>salv</i>	<i>sealed</i> : <i>seald</i>
<i>reviewed</i> : <i>review</i> d	<i>salved</i> : <i>salvd</i>	<i>seamed</i> : <i>seamd</i>
revise: <i>revize</i>	samphire: <i>samfire</i>	search: <i>serch</i>
revolve: <i>revolv</i>	sanative: <i>sanativ</i>	<i>searched</i> : <i>sercht</i>
<i>revolved</i> : <i>revolv</i> d	sandaled: <i>sandald</i>	<i>sear</i> d: <i>seard</i>
revulsive: <i>revulsiv</i>	sanguine: <i>sanguin</i>	seasonable: <i>seasonabl</i>
rhyme, rime: <i>rime</i>	sapphire: <i>saffire</i>	seclusive: <i>seclusiv</i>
rhymers, rimer: <i>rimer</i>	sardine: <i>sardin</i>	secretive: <i>secretiv</i>
<i>ridden</i> : <i>ridn</i>	<i>sashed</i> : <i>sasht</i>	sedative: <i>sedativ</i>
riddle: <i>ridl</i>	<i>sauntered</i> : <i>saunterd</i>	seductive: <i>seductiv</i>
<i>riddled</i> : <i>ridld</i>	savior, saviour: <i>savior</i>	<i>seemed</i> : <i>seemd</i>
rifraff: <i>rifraf</i>	savor, savour: <i>savor</i>	<i>seesawed</i> : <i>seesawd</i>
<i>rigged</i> : <i>rigd</i>	<i>savored</i> , <i>savoured</i> : <i>savord</i>	seize: <i>seiz</i>
rigor, rigour: <i>rigor</i>	<i>scalped</i> : <i>scalpt</i>	<i>seized</i> : <i>seizd</i>
rill: <i>ril</i>	<i>scanned</i> : <i>scand</i>	sell: <i>sel</i>
rime, rhyme: <i>rime</i>	<i>scarred</i> : <i>scard</i>	<i>selves</i> : <i>selvs</i>
rimple: <i>rimpl</i>	scarce: <i>scarse</i>	<i>sensed</i> : <i>senst</i>
<i>rinsed</i> : <i>rinst</i>	scarcity: <i>scarsity</i>	sensible: <i>sensibl</i>
<i>ripened</i> : <i>ripend</i>	<i>scarfed</i> : <i>scarft</i>	sensitive: <i>sensitiv</i>
ripple: <i>ripl</i>	scattered: <i>scatterd</i>	separable: <i>separabl</i>
<i>rippled</i> : <i>ripld</i>	scent, sent: <i>sent</i>	separative: <i>separativ</i>
rise, <i>v.</i> : <i>rize</i>	sceptic, skeptic: <i>skeptic</i>	sepulcher, sepulchre: <i>sep-</i> <i>ulcher</i>
risen: <i>rizen</i>	sceptre, sceptor: <i>sceptor</i>	<i>sepulchered</i> , <i>sepulchred</i> : <i>sepulcherd</i>
risible: <i>risibl</i>	sceptered, <i>sceptred</i> : <i>scep-</i> <i>terd</i>	<i>sequestered</i> : <i>sequesterd</i>
<i>risked</i> : <i>riskt</i>	scholar: <i>scolar</i>	seraph: <i>seraf</i>
<i>rival</i> d, <i>rivalled</i> : <i>rivald</i>	scholastic: <i>scolastic</i>	seraphic: <i>serafic</i>
<i>riven</i> : <i>riwn</i>	school: <i>scool</i>	seraphim: <i>serafim</i>
<i>riveted</i> , <i>rivetted</i> : <i>riveted</i>	schooner: <i>scooner</i>	serve: <i>serv</i>
<i>roared</i> : <i>roard</i>	scimitar, cimitar: <i>cimitar</i>	<i>served</i> : <i>servd</i>
<i>robbed</i> : <i>robd</i>	scissors: <i>cissors</i>	serviceable: <i>serviceabl</i>
<i>rocked</i> : <i>rockt</i>	scoff: <i>scof</i>	servile: <i>servil</i>
<i>roiled</i> : <i>roild</i>	<i>scoffed</i> : <i>scoft</i>	sessile: <i>sessil</i>
<i>rolled</i> : <i>rold</i>	<i>scooped</i> : <i>scoopt</i>	settle: <i>setl</i>
<i>romped</i> : <i>rompt</i>	<i>scorned</i> : <i>scornd</i>	<i>settled</i> : <i>setld</i>
<i>roofed</i> : <i>rooft</i>	<i>scoured</i> : <i>scourd</i>	settlement: <i>setlment</i>
<i>roomed</i> : <i>roomd</i>	scourge: <i>scurge</i>	<i>sewed</i> : <i>sewd</i>
<i>rose</i> : <i>rose</i>	scrabble: <i>scrabl</i>	sextile: <i>sextil</i>
rotten: <i>rotn</i>	scramble: <i>scrambl</i>	shackle: <i>shackl</i>
rough: <i>ruf</i>		

*shackled*: *shackld*  
*shadowed*: *shadowd*  
*shall*: *shal*  
*shambles*: *shambls*  
*sharpened*: *sharpend*  
*sheared*: *sheard*  
*sheaves*: *sheavs*  
*shell*: *shel*  
*shelled*: *sheld*  
*sheltered*: *shelterd*  
*shelve*: *shelv, shelus*  
*shelved*: *shelvd*  
*sheriff*: *sharif*  
*shingle*: *shingl*  
*shingled*: *shingld*  
*shingles*: *shingls*  
*shipped*: *shipt*  
*shirked*: *shirkt*  
*shivered*: *shiverd*  
*shocked*: *shockt*  
*shopped*: *shopt*  
*shortened*: *shortend*  
*shove*: *shuv*  
*shoved*: *shovd*  
*shoving*: *shuvng*  
*shovel*: *shuvel*  
*shoveled*: *shoveld*  
*showed*: *showd*  
*shrieked*: *shriekt*  
*shrill*: *shril*  
*shrugged*: *shrugd*  
*shuffle*: *shuffl*  
*shuffled*: *shuffld*  
*shuttle*: *shuttl*  
*siccative*: *siccativ*  
*sickened*: *sickend*  
*sieve*: *siv*  
*sighed*: *sighd*  
*signed*: *signd*  
*significant*: *significativ*  
*sill*: *sil*  
*silvered*: *silverd*  
*simple*: *simpl*  
*since*: *sinse*  
*single*: *singl*  
*singled*: *singld*  
*sipped*: *sipt*  
*siphon*: *sifon*  
*sithe*, *see* *scythe*  
*sizable*: *sizabl*  
*sketch*: *skech*  
*sketched*: *skecht*  
*skiff*: *skif*  
*skill*: *skil*  
*skilled*: *skild*  
*skimmed*: *skimd*  
*skinned*: *skind*  
*skipped*: *skipt*  
*skull*: *skul*  
*skulled*: *skuld*

*slacked*: *slackt*  
*slackened*: *slackend*  
*slammed*: *slamd*  
*slapped*: *slapt*  
*slaughter*: *slauter*  
*slaughtered*: *slauterd*  
*sleeve*: *sleev*  
*sleeved*: *sleevd*  
*slidden*: *slidn*  
*slipped*: *slipt*  
*slivered*: *sliverd*  
*slouched*: *sloucht*  
*slough*: *sluf*  
*sloughed*: *sluft*  
*slumbered*: *slumberd*  
*slurred*: *slurd*  
*smacked*: *smackt*  
*smashed*: *smasht*  
*smear*: *smear*  
*smell*: *smel*  
*smelled*: *smeld, smelt*  
*smirked*: *smirkt*  
*smoothed*: *smoothd*  
*smuggle*: *smugl*  
*smuggled*: *smugld*  
*snaffle*: *snafi*  
*snapped*: *snapt*  
*snarled*: *snarl*  
*snatch*: *snach*  
*snatched*: *snacht*  
*sneaked*: *sneakt*  
*sneered*: *sneerd*  
*sneeze*: *sneez*  
*sneezed*: *sneezd*  
*sniff*: *snif*  
*sniffed*: *snift*  
*snivel*: *snivel*  
*sniveled, snivelled*: *sniveld*  
*snooze*: *snooz*  
*snoozed*: *snoozd*  
*snowed*: *snowd*  
*snubbed*: *snubd*  
*snuff*: *snuf*  
*snuffed*: *snuft*  
*snuffle*: *snuff*  
*snuffed*: *snuffld*  
*snuggle*: *snugl*  
*snuggled*: *snugld*  
*soaked*: *soakt*  
*soaped*: *soapt*  
*soared*: *soard*  
*sobbed*: *sobd*  
*sobered*: *soberd*  
*sodden*: *sodn*  
*softened*: *softend*  
*soiled*: *soild*  
*sojourn*: *sojurn*  
*sojourned*: *sojurnd*  
*sojourner*: *sojurner*  
*soldered*: *solderd*

*soluble*: *solubl*  
*solutive*: *solutiv*  
*solve*: *solv*  
*solved*: *solvd*  
*sombre, somber*: *somber*  
*some*: *sum*  
*-some*: *-sum*  
*somebody*: *sumbody*  
*somersault, summersault*:  
*sumersault*  
*somerset*: *sumerset*  
*somehow*: *sumhow*  
*something*: *sumthing*  
*son*: *sun*  
*sophism*: *sofism*  
*sophist*: *sofist*  
*sophisticate*: *sofisticate*  
*sophistry*: *sofistry*  
*sophomore*: *sofomore*  
*sophomoric*: *sofomoric*  
*soured*: *sourd*  
*source*: *source*  
*southerly*: *sutherly*  
*southern*: *suthern*  
*southron*: *suthron*  
*sovereign*: *soveren*  
*sovereignty*: *soverenty*  
*sowed*: *sowd*  
*spanned*: *spand*  
*spangle*: *spangl*  
*spangled*: *spangld*  
*spanked*: *spankt*  
*sparred*: *spar*  
*sparkle*: *sparkl*  
*sparkled*: *sparkld*  
*spattered*: *spatterd*  
*spear*: *speard*  
*specked*: *speckt*  
*speckle*: *speckl*  
*speckled*: *speckld*  
*spectacle*: *spectacl*  
*spectacles*: *spectacls*  
*specter, spectre*: *specter*  
*spell*: *spel*  
*spelled*: *speld*  
*spewed*: *spewd*  
*sphenoid*: *sfenoid*  
*sphere*: *sfere*  
*spherical*: *sferical*  
*spherics*: *sferics*  
*spheroid*: *sferoid*  
*spherule*: *sferule*  
*sphinx*: *sfinx*  
*spill*: *spil*  
*spilled*: *spild, spilt*  
*spindle*: *spindl*  
*spindled*: *spindld*  
*spittle*: *spittl*  
*splashed*: *splasht*  
*spoiled*: *spoild, spoilt*

sponge: spunge	stowed: stowd	surveyed: surveyd
sprained: spraind	straddle: stradl	swaddle: swaddl
sprawled: sprawld	straddled: straddl	swagged: swagd
spread: spred	straggle: stragl	swallowed: swallowd
spright: sprite	straggled: stragld	swamped: swampd
sprightly: spritley	strained: straind	swayed: swayd
spurred: spurd	strangle: strangl	sweat: swet
spurned: spurnd	strangled: strangld	sweetened: sweetend
sputtered: sputterd	strapped: strapt	swell: swel
squawl: squawl	streaked: streakt, streak-	swelled: sweld
squandered: squanderd	ed, a.	sweltered: swelterd
squeaked: squeakt	strengthened: strengthend	swerve: swerv
squealed: squeald	stretch: strech	swerved: swervd
squeeze: squeez	stretched: stretcht	swollen, swoln: swoln
squeezed: squeeze	stricken: strickn	swooned: swoond
stackt: stackt	stripped: stript	syph: sylph
staff: staf	striven: strivn	synagogue: synagog
stained: staind	stroll: strol	tabernacle: tabernacl
stalled: stalld	strolled: strolld, strolld	tacked: tackt
stammered: stammerd	stubble: stubl	tackle: tackl
stampd: stampd	stuff: stuf, stufs	tackled: tackld
stanchd: stancht	stuffed: stuft	tactile: tactil
starred: stard	stumped: stumpd	tagged: tagd
startle: startl	stuttered: stutlerd	talked: talkt
startled: startld	subjective: subjectiv	talkative: talkativ
starve: starv	subjunctive: subjunctiv	tanned: tand
starved: starvd	submissive: submissiv	tangible: tangibl
stayed: stayd	subtile: subtil	tapped: tapt
stead: sted	subtle: sutil	tapered: taperd
steadfast: stedfast	subtly: sutly	tarred: tard
steady: stedy	subversive: subversiv	tariff: tarif
stealth: stelth	successive: successiv	tasked: taskt
steamed: steamd	succor, succour: succor	tasseled: tasseld
steeped: steepd	succored, succoured: succ-	tattered: tatterd
steeples: steepl	cord	tattle: tatl
steered: steerd	succumb: succum	tattled: tattld
stemmed: stemd	succumbed: succumd	taxed: taxt
stenographic: stenografic	sucked: suckt	taxable: taxabl
stenographer: stenografer	suckle: suckl	teachable: teachabl
stenography: stenografy	suckled: suckld	teamed: teamd
stepped: stept	suffered: sufferd	telegraph: telegraf
sterile: steril	suffixed: suffixt	telegraphed: telegrapt
stewed: stewd	suffuse: sufluze	telegraphic: telegrafic
stickle: stickl	suggestive: suggestiv	telegraphy: telegrafy
stickled: stickld	suitable: suitabl	telephone: telefon
stiff: stif	sulphate: sulfate	telephonic: telefonic
stiffened: stiffend	sulphur: sulfur	tell: tel
still: stil	sulphurate: sulfurate	tempered: temperd
stilled: stild	sulphuret: sulfuret	temple: templ
stirred: stird	sulphuric: sulfuric	tenable: tenabl
stitch: stich	sulphurous: sulfurous	tendered: tenderd
stitched: sticht	summed: sumd	termed: termd
stocked: stockt	sundered: sunderd	terrible: terribl
stomach: stumac	superlative: superlativ	thanked: thankt
stomached: stumact	supple: supl	thawed: thawd
stomachic: stumachic	suppressed: suppressd	theater, theatre: theater
stooped: stoopt	suppurative: suppurativ	themselves: themselvs
stopped: stopd	surcingle: surcingl	thence: thense
stopple: stopl	surpassed: surpast	thickened: thickend
stormed: stormd	surprise: surprize	



thief: thiev  
*thieved: thiev'd*  
 thimble: thimbl  
*thinned: thind*  
 thistle: thistl  
 thorough: thuro  
 though, tho': tho  
 thrashed: thrasht  
 thread: thred  
 threat: thret  
 threaten: threten  
*threatened: thretnd*  
 thrill: thril  
*thrilled: thrild*  
*throbbed: throbd*  
*thronged: throngd*  
 throttle: throtl  
*throttled: throtd*  
 through, thro': thru  
 throughout: thruout  
*thrummed: thrumd*  
 thumb: thum  
*thumbed: thumd*  
*thumped: thumpt*  
*thundered: thunderd*  
*thwacked: thwackt*  
*ticked: tickt*  
 tickle: tickl  
*tickled: tickld*  
 tierce: tierse  
 till: til  
 tillable: tillabl  
*tilled: til'd*  
*tinned: tind*  
 tingle: tingl  
*tingled: tingld*  
*tinkered: tinkerd*  
 inkle: tinkl  
*tinkled: tinkld*  
*tipped: tipt*  
 tipple: tipl  
*tipped: tipld*  
 tipstaff: tipstaf  
 tiresome: tiresum  
 tistic: see phthisic  
*tittered: titterd*  
 tittle: titl  
*toiled: toild*  
 toilsome: toilsum  
 tolerable: tolerabl  
*toll'd: toll'd, told*  
 ton: tun  
 tongue: tung  
 tongued: tungd  
*toothed: tootht*  
 toothache: toothake  
 topple: topl  
*toppled: topld*  
 topographer: topografer  
 topography: topografy

*tossed, tost: tost*  
*tottered: totterd*  
 touch: tuch  
*touched: tucht*  
 touchy: tuchy  
 tough: tuf  
 toughen: tufen  
*toughened: tufend*  
*towed: tow'd*  
*toyed: toyd*  
 traceable: traceabl  
*tracked: trackt*  
 tractable: tractabl  
*trafficked: traffickt*  
*trailed: trail'd*  
*trained: traind*  
*tramped: trampt*  
 trample: traml  
*trampled: trampld*  
 trance: transe  
 tranquilize, tranquillise:  
   tranquilize  
*transferred: transferd*  
*transformed: transformd*  
 transfuse: transfuze  
 transmissive: transmissiv  
*trapped: trapt*  
 trapanned: trapand  
 traveled, travelled: traveld  
 traveler, traveller: traveler  
 treacherous: trecherous  
 treachery: trechery  
 treacle: treacl  
 tread: tred  
 treadle: tredl  
 treatise: treatis  
 treasure: trezure  
 treasurer: trezurer  
 treasury: trezury  
 treble: trebl  
 tremble: trembl  
*trembled: trembl'd*  
*trenched: trencht*  
*trepanned: trepand*  
*trespassed: trespast*  
 trestle: trestl, tressel  
*tricked: trickt*  
 trickle: trickl  
*trickled: trickld*  
 triglyph: triglyf  
 trill: tril  
*trilled: trild*  
*trimmed: trimd*  
*tripped: tript*  
 triple: tripl  
*tripled: tripld*  
 triumph: triumf  
*triumphed: triumft*  
 triumphal: triumfal  
 triumphant: triumfant

*trodden: trodn*  
*trooped: troop*  
 trouble: trubl  
*troubled: trubld*  
 troublesome: trublsum  
 troublous: trublous  
 trough: trof  
*trucked: truckt*  
 truckle: truckl  
*trucked: truckld*  
*trumped: trump*  
*tucked: tuckt*  
*tugged: tugd*  
 tumble: tumbl  
*tumbled: tumbl'd*  
 turned: turnd  
 turtle: turtl  
 twaddle: twaddl  
*twanged: twangd*  
*tweaked: tweakt*  
 twelve: twelv  
 twill: twil  
*twilled: twild*  
 twinkle: twinkl  
*twinkled: twinkld*  
*twirled: twirld*  
 twitch: twich  
 twitched: twicht  
*twittered: twitterd*  
 typographer: typografer  
 typographical: typografical  
 typography: typografy  
  
 un-: negativ prefix: see  
   the simpl forms.  
 uncle: uncl  
 unwonted: unwunted  
 use, v.: uze  
 usual: uzual  
 uterine: uterin

vaccine: vaccin  
 valuable: valuabl  
 valve: valv  
*vamped: vamt*  
*vanished: vanisht*  
*vanquished: vanquisht*  
 vapor, vapour: vapor  
*vapored, vapoured: vapord*  
 variable: variabl  
 vegetable: vegetabl  
 vegetative: vegetativ  
 vehicle: vehicl  
 veil: veil  
*veiled: veild*  
*veined: veind*  
*venerated: voneerd*  
 ventricle: ventricl  
 veritable: veritabl  
*versed: versd*

versicle: versicl  
vesicle: vesicl  
viewed: viewd  
vigor, vigour: vigor  
vindictive: vindictiv  
vineyard: vinyard  
visible: visibl  
vocative: vocativ  
volatile: volatil  
vouched: voucht

wafered: waferd  
wagged: wagd  
wagered: wagerd  
waggle: wagl  
waggled: waggld  
wailed: waıld  
waive: waiv  
waived: waivd  
walked: walkt  
warred: ward  
warble: warbl  
warbled: warblđ  
warmed: warmđ  
washed: washt  
watch: wach  
watched: wachđ  
watered: waterd  
waxed: waxt  
weakened: weakend  
wealth: welth  
wealthy: welthy  
weaned: weand  
weapon: wepon  
weather: wether  
weathered: wetherđ  
weave: weav  
webbed: webđ  
weened: weend  
welcome: welcum  
welcomed: welcumđ  
well: wel  
welled: weld  
were: wer

wheeled: wheeld  
wheeze: wheez  
wheezed: wheezđ  
whence: whense  
whimpered: whimperđ  
whipped: whipt  
whir, whirr: whir  
whirred: whird  
whirled: whird  
whisked: whiskt  
whispered: whisperđ  
whistle: whistl  
whistled: whistld  
whizzed: whizđ  
whole: hole  
wholesale: holesale  
wholesome: holesum  
wholly: holely  
whooped: whoopt  
will: wil  
willed: willđ, wild  
willful, wilful: wilful  
wimble: wimbl  
winged: wingđ  
winked: winkt  
winnowed: winnowđ  
wintered: winterđ  
wished: wisht  
witch: wich  
witched: wicht  
withered: witherd  
withholden: withholdn  
women: wimen  
won: wun  
wonder: wunder  
wondered: wunderđ  
wonderful: wunderful  
wondrous: wundrous  
wont: wunt  
wonted: wunted  
wooden: wooden  
worm: wurm  
wormed: wurmđ  
worry: wurry

worse: wurse  
worship: wurship  
worshiped, worshipped: wurshipt  
worst: wurst  
worth: wurth  
worthless: wurthless  
worthy: wurthy  
wrangle: wrangl  
wrangled: wrangld  
wrapped: wrapt  
wreaked: wreakt  
wrenched: wrencht  
wrestle: wrestl  
wrestled: wrestld  
wretch: wrech  
wretched: wreched  
wriggle: wrigl  
wriggled: wrigld  
wrinkle: wrinkl  
wrinkled: wrinklđ  
written: writn

xanthine: xanthin  
xylography: xylografy

yawned: yawnd  
yeaned: yeand  
yearn: yern  
yearned: yernd  
yell: yel  
yelled: yeld  
yeoman: yoman  
yerked: yerkt  
young: yung

zealot: zelot  
zealous: zelous  
zephyr: zefyr  
zincography: zincografy  
zoography: zoografy



## APPENDIX.

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- I. PROCEEDINGS OF THE EIGHTEENTH ANNUAL SESSION,  
ITHACA, 1886.
- II. TREASURER'S REPORT (p. xxv).
- III. LIST OF OFFICERS AND MEMBERS (p. xlii).
- IV. CONSTITUTION OF THE ASSOCIATION (p. liii).
- V. PUBLICATIONS OF THE ASSOCIATION (p. lv).

MEMBERS IN ATTENDANCE AT THE EIGHTEENTH  
ANNUAL SESSION.

Cyrus Adler, Johns Hopkins University, Baltimore, Md.  
N. L. Andrews, Madison University, Hamilton, N. Y.  
James Black, University of Missouri, Columbia, Mo.  
James S. Blackwell, University of Missouri, Columbia, Mo.  
Charles J. Buckingham, Poughkeepsie, N. Y.  
Edward B. Clapp, Illinois College, Jacksonville, Ill.  
Arthur Fairbanks, Dartmouth College, Hanover, N. H.  
O. M. Fernald, Williams College, Williamstown, Mass.  
Mrs. G. W. Field, Brooklyn, N. Y.  
Isaac Flagg, Cornell University, Ithaca, N. Y.  
Harold N. Fowler, Harvard University, Cambridge, Mass.  
B. L. Gildersleeve, Johns Hopkins University, Baltimore, Md.  
James B. Greenough, Harvard University, Cambridge, Mass.  
William Gardner Hale, Cornell University, Ithaca, N. Y.  
Isaac H. Hall, Metropolitan Museum, New York, N. Y.  
William McDowell Halsey, New York, N. Y.  
James A. Harrison, Washington and Lee University, Lexington, Va.  
Samuel Hart, Trinity College, Hartford, Conn.  
William T. Hewett, Cornell University, Ithaca, N. Y.  
Horace A. Hoffman, Indiana University, Bloomington, Ind.  
Morris Jastrow, Jr., University of Pennsylvania, Pa.  
Francis A. March, Lafayette College, Easton, Pa.  
James M. Milne, Cortland Normal School, Cortland, N. Y.  
Edward P. Morris, Williams College, Williamstown, Mass.  
Francis Philip Nash, Hobart College, Geneva, N. Y.  
C. K. Nelson, Brookville Academy, Brookville, Md.  
James King Newton, Oberlin College, Oberlin, O.  
Tracy Peck, Yale College, New Haven, Conn.  
Julius Sachs, New York, N. Y.  
W. S. Scarborough, Wilberforce University, Wilberforce, O.  
C. P. G. Scott, Washington, D. C.  
Charles Forster Smith, Vanderbilt University, Nashville, Tenn.  
Herbert Weir Smyth, Johns Hopkins University, Baltimore, Md.  
William E. Waters, Yale College, New Haven, Conn.  
Benjamin I. Wheeler, Cornell University, Ithaca, N. Y.  
Andrew C. White, Cornell University, Ithaca, N. Y.  
William Dwight Whitney, Yale College, New Haven, Conn.  
John Henry Wright, Johns Hopkins University, Baltimore, Md.

[Total, 38.]

# AMERICAN PHILOLOGICAL ASSOCIATION.

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ITHACA, N. Y., Tuesday, July 13, 1886.

THE Eighteenth Annual Session was called to order at 3.15 P. M., in the Botanical Lecture-Room of Sage College, Cornell University, by the President of the Association, Professor Tracy Peck, of Yale College.

The Secretary, Professor John H. Wright, of Johns Hopkins University, presented the following report of the Executive Committee : —

*a.* The Committee had elected as members of the Association :<sup>1</sup>

F. F. Abbott, Tutor in Latin, Yale College, New Haven, Conn.  
George W. Bingham, Principal of Pinkerton Academy, Derry, N. H.  
James Black, Assistant Professor of Modern Languages, University of Missouri, Columbia, Mo.  
R. E. Blackwell, Professor of English and French, Randolph-Macon College, Ashland, Va.  
R. W. Boodle, Montreal, P. Q.  
Charles F. Bradley, Professor in Garrett Biblical Institute, Evanston, Ill.  
George P. Bristol, Assistant Professor of Greek, Hamilton College, Clinton, N. Y.  
Matthew H. Buckham, President of the University of Vermont, Burlington, Vt.  
Henry C. Cameron, Professor of Greek, College of New Jersey, Princeton, N. J.  
Frank A. Christie, Fellow of Johns Hopkins University, Baltimore, Md.  
Edward B. Clapp, Professor of Greek, Illinois College, Jacksonville, Ill.  
Samuel Ives Curtiss, Professor in Chicago Theological Seminary, Chicago, Ill.  
Manuel J. Drennan, Professor of English, Vassar College, Poughkeepsie, N. Y.  
S. F. Emerson, Professor of Greek and German, University of Vermont, Burlington, Vt.  
Arthur Fairbanks, Tutor in Greek, Dartmouth College, Hanover, N. H.  
William Gallagher, Principal of Williston Seminary, Easthampton, Mass.  
Albert Eugene George, South Groveland, Essex Co., Mass.  
J. E. Goodrich, Professor of Latin, University of Vermont, Burlington, Vt.  
Lee L. Grumbine, Lebanon, Pa.  
Arthur P. Hall, Professor of Latin, Drury College, Springfield, Mo.

<sup>1</sup> In this list are included the names of all persons elected at the Eighteenth Annual Session of the Association.

William McD. Halsey, New York, N. Y.

John H. Hewitt, Professor of Greek and Latin, Williams College, Williamstown, Mass.

Horace A. Hoffman, Professor of Greek, Indiana University, Bloomington, Ind.

C. F. Johnson, Professor of English, Trinity College, Hartford, Conn.

Morris Jastrow, Jr., Professor in the University of Pennsylvania, Philadelphia, Penn.

Alexander Kerr, Professor of Greek, University of Wisconsin, Madison, Wis.

J. J. McCook, Professor of Modern Languages, Trinity College, Hartford, Conn.

William A. Merrill, Professor of Latin and Greek, Belmont College, College Hill, O.

James M. Milne, Professor of Latin and Greek, Cortland Normal School, Cortland, N. Y.

Edward P. Morris, Professor of Latin, Williams College, Williamstown, Mass.

James King Newton, Professor of Modern Languages, Oberlin College, Oberlin, O.

S. Stanhope Orris, Professor of Greek, College of New Jersey, Princeton, N. J.

Edwin Post, Professor of Latin, De Pauw University, Greencastle, Ind.

Herbert Weir Smyth, Fellow-by-Courtesy of Johns Hopkins University, Baltimore, Md.

John Phelps Taylor, Professor in Andover Theological Seminary, Andover, Mass.

George M. Wahl, Thayer Academy, Braintree, Mass.

Andrew F. West, Professor of Latin, College of New Jersey, Princeton, N. J.

S. Ross Winans, Professor of Greek, College of New Jersey, Princeton, N. J.

Andrew C. White, Instructor in Latin and Greek, Cornell University, Ithaca, N. Y.

6. The Proceedings for the Seventeenth Annual Session, July, 1885, and the Transactions for the same year (Vol. XVI.) were published on the day of making the report (July 13, 1886).

At 3.20 P. M., the reading of communications was begun. At this time there were about thirty members present; at subsequent meetings the number of persons averaged forty.

1. Hebrew Words in the Latin Glossary Codex Sangallensis 912, by Mr. Cyrus Adler, of Johns Hopkins University, Baltimore, Md.

In the introduction to his paper on Latin Glossaries, with especial reference to the Codex Sangallensis 912 (Transactions of the American Philological Association, Vol. XV., pp. 124-228), Dr. Minton Warren remarks (p. 126): "Most of the words are Latin; not a few Hebrew words and proper names, however, occur, due to ecclesiastical sources." This remark led me to a study of these Hebrew words and names. So small a list can, of course, furnish but little basis for the pronunciation of Hebrew, or its transcription in Latin; yet such a collection may be valuable, and is certainly interesting for etymology and pronunciation of both Hebrew and Latin.<sup>1</sup>

<sup>1</sup> Compare, for instance, Carl Siegfried, *Die Aussprache des Hebräischen bei Hieronymus* (Zeitschrift für die Alttestamentliche Wissenschaft, 1884, pp. 34-83).

A. 1. Abba: pater. אבא, Aramean form. 107. Adonai: dominus significans. אדני. 132. Aelam: porticum. Hebrew אולם, written also defectively אַלם: a porch, especially the temple (cf. I Kings 6: 3, 7: 6; Joel 2: 17; II Chronicles 15: 8, אולם יהוה). Jerome transcribes this word in the same way (cf. Siegfried, p. 36). 134. Aeden: dilitias. This is the later use of אֵדן, and is, of course, secondary; *edinu*, in Babylonian, means simply 'field.' 226 and 227. Alma: virgo sancta, Hebreum est; aalma: virgo. The note on these words is as follows: "Neubauer says *aalma* is a mere repetition of the previous Hebrew word. The double *a* he thinks is introduced on account of the guttural sound of the *a*' (Ellis)." It seems much more likely, however, that the glosses are transposed; that *aalma* is for העלמה, with the article, and should be explained by virgo sancta; while *alma* is for עלמה, and means simply virgo. The transliteration of the article preceding an initial guttural by *aa* is not uncommon. Thus Jerome renders האדם by *aadam*, האגב by *aagab* (cf. Siegfried, p. 36).

B. 22. Babil: confusio. This, of course, follows the punning etymology in Genesis 11: 9, from בבל. Bab-ili means 'gate of God.' We have it written in the non-Shemitic Babylonian texts, *ka dingira*. 47. Bartholomeus: filius scs pendentes aquas. Note: "Bartholomaeus filius suspendentis aquas. Cf. Ball. MS., Bartholomaeus filius suspendentis aquas vel filius suspendentis me. Syrum est non Hebreum." This is quite correct; the name is Syriac, and not Hebrew. The name is not found in the Old Testament, and has usually been explained by 'son of Tholmai.' The name Talmi occurs in Numbers 13: 22. But *telim* (תלים) also occurs in Samaritan and in Aramean. The passage in Genesis 49: 5, שמעון ולי אחים, 'Simeon and Levi are brothers,' is rendered by the Targuns אחין תלמין. As Simeon and Levi were both sons of Leah, most translators render 'own brothers,' 'leibliche Brüder.' Levy, in his dictionary of the Targumin, renders 'kühn, muthig,' and derives it from Gr. *τολμηρός, τολμηεις*. Assyriologists, as a rule, acquiesced in the former translation (cf. Delitzsch in Smith's Chaldaische Genesis, p. 272; Haupt, Sumerische Familiengesetze, p. 24, note; Akkadische Sprache, XXXIV.). Recently, however, a passage has been pointed out to me which may throw some doubt on this translation. In the barrel-inscription of Aššurbanipal, found at Abou Habbah (VR 62: 11), Šamaš-šum-ukīn, his brother, who was governor of Babylon, and who is generally called *ahu nakru*, usually translated 'the hostile or rebellious brother,' is there called *ahu talimu*. So that it is not impossible that *talimu* is a variant of *nakru*, and may perhaps mean 'step-brother' or 'foster-brother.' At all events, a good deal, if not all, the material for an understanding of this name is now in. The curious meaning, filius suspendentis aquas, is false, and is gained by dividing it up into בר תל מי. 57. Belzebul: vir muscorum. בעל זבוב. 66. Belfecor: simulacrum Priapi. Note: Beelphegor simulacrum = ? בעל פגור?

C. 8. Cannon: regula. Assyr. *ganú*, 'reed.' 588. Corsam: divinans "Bod. cossam = divinans Amplon. 288, 165, cossam. Loewe, Prod. 342, proposes cossens = consens: divinas, but the word is Hebrew. Cf. Cosam, which DeVit Onomasticon derives from Hebrew Kasam, h. e. divinavit ut divinantem significet." Demner = קָסָם; lot = קָסָם. It has occurred to me that *corsam* might be a good Syriac form. In Semetic, double D or N is sometimes resolved to *rs* or *rn*; for instance, כסא for כורסא, 'throne,' and *arnabu* for *annabu*, 'hare.'



D. 11. Dabir: oraculum. This is, of course, דביר, one of the most sacred parts of the temple. Jerome gives the same transcription.

E. 14. Effeta: adaperire. Cf. Loewe, G. N. 151, "efficia: adaperire (*effeta* glossae 'asbestos' quod non dubito quin verum sit, cum in interpretamento latere videatur *pariendi* vocabulum), but Hildebrand E 31 n. had already recognized in *effeta* the Hebrew *epheta*, which Du Cange explains by *adaperire*." I would add that this supposed Hebrew word must, of course, be referred to Mark 7: 34. "And looking up to heaven he sighed, and saith unto him, ἐφφαθά; that is, be opened." Jerome gives *ephphetha*, and refers to this passage. Kautzsch (*Grammatik des Biblisch-Aramäischen*. Leipzig, 1884, p. 10) explains this as an Ethpe'el form, i. e. for אֶתְפַתֵּחַ. 109. Ephot: אֶפְתוֹר. See Glossary, for definition.

F. 65. Farisei: divisi. from פָּרַשׁ, 'to separate.'

G. 2. Gabrihel: fortitudo dei. Jerome does not insert the *h*.

H. 10. Hato: mendax. Note: "Hebrew hato, 'a sinner,' suggested through Ellis by Neubauer." I consider this doubtful. 61. Hebrei: transgressores. עֵבֶר. 96. Hierosolisma: visis pacis (cf. 101). This etymology presupposes the derivation of the first part of ירושלים from the stem רָאָה. The name Jerusalem occurs in Assyrian as Ur-sa-li-im-mu, and the *ur* may be the Akkadian word for 'city,' also found in Ur Kasdim.

I. 8. Iabin: intellectus. יָבִין. 13. Iacobus: subplantator. יַעֲקֹב.

L. 100. Libani: potentes seculi et fortes. I consider the note on this word very doubtful.

M. 47. Maranathema: in adventum domini (cf. Kautzsch, 12) Aramean. 58. Messias: unctus id est christus. מָשִׁיחַ. 109. Mihahel: qui sicut deus מִיחָאֵל. (So Jerome.)

N. 9. Nazareus: sanctus. נָזִיר. 10. Nablum: quod Graece spalateriu. This is probably the Hebrew נבל, a musical instrument frequently mentioned in the Psalms. Gr. *νάβλα*, *ναῦλα*. 25. Nardum: pisticum. נָרד.

O. 184. Osanna: salvificat vel salvum facit. הוֹשִׁיעָה נָא.

P. 62. Pharisei: divisi, separati. פָּרַשׁ. 208. Pellex: succuba, quae lo alterius nubet. פֶּלְגֵשׁ?

R. 13. Rama: excelsa. רָמָה. This is a correct etymology of the Palestinian city Ramah. 15. Raphahel: nuntius dei. רַפְחָאֵל. 16. Rabbi: magister syre. רַבִּי. 22. Racha: inanis, vacuus, vanus = *ῥακῆ*. Matt. 5: 22. רִיק. (Cf. Kautzsch.) 23. Sambucistra: qui in cythara rustica canit. 24. Sambucus: saltatur. 25. Sambuce: genus symphoniarium in musicis. For all these compare Heb. סַמְבוּכִין. 34. Sabbatum: requies. שַׁבָּת. 40. Satan: adversarius, transgressor. שָׂטָן. 50. Satum: modium semis. See the note. 55. Saducei: justificati. צַדִּיקִים. 56. Sabaoth: exercituum sive virtutum. צְבָאוֹת. (Cf. Siegfried, p. 50.) 57. Saulus: temptatio vel scuritas. שָׂאוּל. 58. Samaritae: custodes. שַׁמְרִיין. 97. Scelet: untae pondus est. שַׁקֵּל. 176. Stephanus: norma vestra. כִּשְׁפֶט, a kind of metathesis for שַׁפֶּט. See the note. 189. Sidonia: clamide syriae. צִידוֹן (Hunting, i. e. Fishing city). 223. Zion: specula. This gloss furnishes a very good etymology for the name Zion. It evidently is the word צִיָּן, found in plural in Jer. 31: 21, meaning 'mark.' Jerome transcribes the form in Jeremiah, *Sionim*; and it is, accordingly, not impossible that this word and the name Zion are identical. We may

infer, therefore, either that שׁיׁ is an incorrect vocalization, or else that the difference in the vowel is to be explained as the result of dialectical influence.

235. Simon: pene meore vel obediens. שׁמע שׁמען.

U. 203. Ur: incendium. אור.

Remarks were made upon the paper by Dr. Isaac H. Hall.

2. The Birds of Aristophanes: a Theory of Interpretation, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, O.

After briefly portraying some of the features of the old Attic Comedy, and of the earlier works of Aristophanes, the speaker presented several of the theories, current among scholars, in explanation of the object of the Birds (K. O. Müller, Schlegel, Köchly, Süvern, Clark, Kennedy, Green, Felton, Symonds, Mahaffy). The theory of Süvern was defended with certain modifications suggested, — as to location of kind, and identification of the *dramatis personae*. The character of Alcibiades, and the state of affairs at the time of the Sicilian expedition were discussed. The speaker maintained that the poet desired to reprove the people of Athens for their inordinate ambition, to condemn their litigious spirit and their schemes of universal empire. The purpose of this play is as specific as that of any other work of Aristophanes, though less clearly and fully set forth. The conditions of the time demanded vagueness in treatment, and a concealment of the real intent of the piece.

3. The Word *Election* in American Politics, by Professor Fisk P. Brewer, of Grinnell, Iowa; read, in the author's absence, by the Secretary.

*Election*, in a political sense, was formerly limited to 'the act of choosing a person to fill an office or employment.' The new sense, not yet recognized in dictionaries, is a voting at the polls to ratify or reject a proposed measure. The first known example of its use is in the Constitution of Delaware, 1831. It is found in the more recent Constitutions and laws of several of the United States (Tennessee constitutional convention, 1834; Ohio, 1851), and is now used freely in regard to voting on such matters as farm-fencing, public libraries, issuing of bonds and prohibiting of saloons.

The usage is not yet familiar in England. An English writer in the *Quarterly Review*, Oct. 1884, is consequently led into a mistake in speaking of constitutional amendments in America. The language of the New Jersey Constitution of 1844, "the people, at a special election to be held for that purpose only, shall ratify and approve," he interprets as implying that for ratification there is to be "a special legislature specially elected for the purpose of giving or refusing it." There is no special legislature: the people vote directly "yes" or "no."

4. Contributions to the Grammar of the Cypriote Inscriptions, by Professor Isaac H. Hall, of the Metropolitan Museum, New York, N. Y.

The speaker presented a specimen of the *Formenlehre* of the Cypriote inscriptions, the whole subject to be embodied in a paper nearly completed. The specimens included the personal pronouns, with a few adjective pronouns. Since the presentation of the specimen, however, other inscriptions have been discovered; and it seems best to withhold the paper until the new material can be worked up.

Remarks upon the paper were made by Dr. H. W. Smyth, and in reply by Professor Hall.

5. Ashtôreth, the Canaanitish Goddess; a New Etymology proposed, by Professor James S. Blackwell, of the University of Missouri, Columbia, Mo.

The revisers of the Old Testament have ejected from the English version the word "grove" or "groves," and retained the Hebrew 'Ashêrâ and 'Ashêrtm, adding the cautious conjecture: "Probably the wooden symbols of a goddess Asherah." The etymology of 'Ashêrâ and 'Ashtôreth has given rise to many attempts at solution. The LXX has rendered 'Ashêrâ by 'Αστάρη (II Chron. 15:16). Schlottman (Riehm's Handwörterb. des bibl. Alterth., 1884, s. v. Ashtoreth) says: "Astarte und Aschera [sind] die beiden im A. T. gewöhnlichen Namen der grossen kanaanitischen Göttin." Canon Rawlinson (note on Ex. 34:13, Ellicott's Commentaries), believes "the very name *Asherah* was a modification of Ashtoreth or Astarte." The original identity of the two names is all but universally admitted. Frequent mention of 'Ashtôreth (Ishtar) is found in the Assyrian (Schrader, Keilinschr. und das A. T., p. 176<sup>2</sup>), and it cannot be doubted that the name came westward from the Tigris (Lenormant, Origines de l'Histoire, p. 89). The symbol of 'Ashtôreth was a mass of wood, like a tree, planted in the ground (Jud. 6:26; II Kings 7:10; Deut. 6:21); that is, the trunk of a tree without root so planted. Various interpretations have been given of the meaning of these symbols. Schlottmann regards her as a *dea multiformis*, representing the receptive, bearing principle, in opposition to Ba'al, the active, producing principle. Rawlinson thinks the symbols as "probably emblematic of the productive powers of nature." Gesenius regards 'Ashêrâ as the Goddess of Fortune. In the Assyrian inscriptions Ishtar is called the Ruler of the Battle, the Princess of the Gods, the Mother of the Gods (*um ili*), etc.

Considered etymologically, Gesenius derives 'Ashtôreth from the Persian, an opinion shared by Movers, Fürst, Gotch in Smith's Bible Dict., and many others. Nicholson (Alexander's Kitto's Cyclop.) calls it the "best etymology." Lenormant makes it cognate with 'Ashshûr. Gesenius takes אֲשֶׁר ('to be prosperous') as the origin of 'Ashêrâ. Schlottmann makes 'Ashêrâ and 'Ashtôreth doublets from אֲשֶׁר ('to unite') "mit Beziehung sowol auf die Zeugung, als auf die das ganze Weltall zusammenbindende Macht." Schrader says that 'Ashtôreth is hardly a Semitic divinity, and that no satisfactory derivation can be found in the Semitic languages. On account of the termination *tar*, he would refer the word to the Turanian family. Now, I venture the conjecture that 'Ashtôreth (Aramized from 'Ashtâreth, cf. Ishtar and 'Αστάρη) is explainable as an example of false popular etymology. The Assyrian *Ish-tar-at*, on its introduction into the west, was to the Canaanites an unmeaning sound. In the homogeneous Hebrew

the intrusion of a rootless word was insufferable. If a name was not significant, it was referred to a significant root (*cf.* Bâbel, Mōshe, etc.). Words, like Chedorlaomer, which belonged to the annalist alone, were left undisturbed in the written record. But 'Ashtōreth was a popular divinity, whose rites were even confounded with those of Yahveh. The popular etymologist explained *Ish-tar-at* עֵץ-שֶׁרֶת ('wood of service'), a compound, which, by the laws controlling sibilants, would shift to 'Ashtāreth. Tree-worship preceded Yahveh-worship. The root שֶׁרֶת is used of Yahveh-worship especially, and the first revelation of Yahveh was in a burning-bush. Many things led to a syncretistic stage of worship. We see a natural explanation of the "groves" set up, in default of natural groves, of wooden *stelae*, wherever the goddess was worshipped. As to 'Ashêrâ, this is the Semitic form, from the root אָשַׁר ('to go before'), found in Arabic and Assyrian; we hence see the fitness of her appellations, the Princess of the Gods, the God of the Morning Star, etc. (*cf.* Jer. 7: 18). In the oldest records Ishtar has no gender. If אָשַׁר ('to precede') be a Semitic translation of Ishtar, we may here have a name for the Supreme Divinity long prior to the anthropomorphic attribution of gender, when the deity was both father and mother, as in the prayers of Theodore Parker, and also in the Elohist account of the creation (Gen. 1: 27): "And God created man *in his own image . . . male and female created he them.*"

Remarks were made upon this paper by Professor M. Jastrow, Jr., and by Mr. C. Adler.

6. The Sources of Seneca's *De Beneficiis*, by Harold N. Fowler, Ph.D., of Harvard University, Cambridge, Mass.

The sources of Seneca's philosophical writings are difficult to discover, because he does not follow his authorities as closely as Cicero does. The books *de Beneficiis* naturally fall into three divisions: the first, books I.-IV., the second, books V. and VI., the third, book VII. The first of these divisions is shown by internal evidence and comparison with passages in Cicero *de Officiis*, to be based upon a work of Hekaton. The second division is less evidently the work of the same mind; but it shows such plain evidence of being derived from the school of Panaitios, and in those cases in which any disagreement with Panaitios appears, the very disagreement points so directly to Hekaton, that this division must also be attributed to him. The third division (Bk. VII.) agrees so well in all respects with what precedes, that it would be needless, not to say unscientific, to suppose that Seneca drew this part of the work from any other source than that from which the rest was derived. The division into three parts was, then, probably not original with Seneca. The work of Hekaton from which Seneca took his material was probably the one entitled *περὶ καθήκοντος*.

The Association adjourned to 8 P.M.

ITHACA, N. Y., Tuesday, July 13, 1886.

EVENING SESSION.

The Association was called to order by the President at 8.15 P. M.

Through Professor W. T. Hewett, of Cornell University, Chairman of the local committee of arrangements, the Association was invited, on the part of Messrs. Henry Morgan and other citizens of Aurora, N. Y., to attend a reception to be given to the members on Wednesday afternoon, July 14. It was also announced that the various buildings, and collections of Cornell University, would be open to the Association during the session.

The President, after a tribute to the memory of the late Professor Charles D. Morris, made a brief address of congratulation, in which he took occasion to explain the omission of the usual Annual Address, caused by his ill-health.

The reading of papers was then continued.

7. The Vowels *o* and *u* in English, by Benjamin W. Wells, Ph. D., of the Friends' School, Providence, R. I.; read, in the author's absence, by Dr. C. P. G. Scott, of Washington, D. C.

The paper began with an account of the development of Old Germanic *o* and *u* in English. The word-lists were said to show that no Indo-Germanic *a* became *u*, and no Indo-Germanic *u* became *o* in Old Germanic. All Old Germanic *o* were regarded as from Indo-Germanic *a*, and all Old Germanic *u* from Indo-Germanic *u*. The development of these two sounds in English was nearly identical; both were represented in OE. by *o*, unless followed by a nasal, when both became *u*, or unless unclaut changed either to *y*. Before an *ā*, *o*, *u* in a following syllable, however, *u* was not changed to *o*. To these rules there were found but eight exceptions.

The point of view was then changed, and OE. *o*, *u*, *y* were examined, and the origin of each shown in detail; and in a third section their development in New English was examined. The sounds in New English were taken as the basis of comparison, and the letters noticed subordinately. Old English *o* was shown to produce seven sounds in New English, as may be heard in the words *not*, *hole*, *storm*, *word*, *womb*, *should*, *welkin*. These sounds were spelled *o*, *oa*, *ou*, *ow*, *u*, *e*, with small regard to the pronunciation. OE. *u* and *y* were treated in the same manner.

In the fourth section the NE. sounds were examined. Those of lower pitch than *a*, which alone were treated in this paper, were heard in *all*, *hole*, *tool*, and the diphthong *owl*. The OE. sounds from which they proceeded, and the conditions of their development, were shown. Thus the sound heard in *all* was found to be used for OE. *a*, *ā*, *o*, *ā*, often; and less commonly for *ae*, *eo*, *u*, *ae*, *ēa*, *ēo*, *ō*. In almost every case, 99 out of 104, the sound was found before or after *r* or *e*, or where *g* or *w* had been absorbed into the vowel. The spelling of the sound

was usually *ou* (*ov*), *au* (*aw*), but *o*, *oa*, *oo* also occurred. The other sounds were treated in the same manner.

In the fifth section the source of the New English letters was shown. The letters considered were *au*, *aw*, *o*, *oa*, *oe*, *oo*, *ou*, *ow*, *u*, *ue*. They were treated in the same manner as the sounds.

In this paper, and in the author's papers previously published (Transactions, Vols. XII. and XVI.; *Anglia*, Vol. VII.), every Old English word with a New English equivalent, and every New English word that can be traced to an Old English source, has been classified, both in its sound and its spelling. There may have been omissions, but the intention has been in every case to make the word-lists complete, and so to afford a complete apparatus for the further study of English vowels.

Dr. Scott made a few remarks upon the paper.

#### 8. A Translation of the Kāṭha Upanishad, by Professor William D. Whitney, of Yale College, New Haven, Conn.

The speaker laid before the meeting a new version of the Upanishad; but, instead of reading it through, he remarked upon the Upanishad literature in general, in its relation to the history of religious thought in India, and set forth briefly the grounds of special importance of the Kāṭha. The work, namely, professes to contain a solution of the problem of death, coming from the mouth of Death himself; and hence it cannot help giving interesting indications as to the state of opinion on that subject, as prevailing at its period; and particularly as to the doctrine of transmigration of souls, a doctrine wholly unknown to the Vedic hymns, and only developing itself during the Upanishad period. Such indications have to be culled out and put together, since they exist in the little treatise only in a scattered and indefinite form; of definite statement and connected exposition or argument, there is nothing whatever. Moreover, it is altogether probable that the text, as we have it, is composite, and of different age, the Upanishad part of it having been added to a story originally intended to explain a certain ceremony (the *trinaciketa*) to be performed by one desiring to secure heaven. Setting aside minor inconsistencies, the doctrine of the treatise was, by a quotation of all its passages bearing upon the several points, shown to be substantially as follows: that those who have a satisfactory record in this life go, after death, to a world of happiness, in which they enjoy immortality; while those of a contrary character are condemned to fall again and again under the power of Death, or to undergo a round of successive existences, in both living and lifeless forms. That is to say, the old Vedic heaven remains, to be tenanted by the worthy; there is no hell; but the retribution of the unworthy is beginning to be seen in an exclusion from heaven involving the renewal of life on the earth. The criterion of worthiness or unworthiness, it should be added, is rather right knowledge than right conduct. The differences between this doctrine and the fully worked-out later metempsychosis are obvious. It appears impossible to regard the element of metempsychosis itself as having a popular origin, as developing by any natural process out of the older forms of Hindu religion; it must have been, as it here exhibits itself, rather the product of a school of religious

philosophy — though winning afterward a general currency and acceptance, as is testified by its underlying the later systems of philosophy, including the philosophy of Buddhism.

9. Provincialisms of the "Dutch" Districts of Pennsylvania, by Lee L. Grumbine, Esq., of Lebanon, Pa.; read, in the author's absence, by the Secretary.

The locality which this list of local words and expressions represents is that portion of Pennsylvania geographically marked out by the Delaware River and the Allegheny Mountains, Mason and Dixon's line on the south, and the tier of counties bordering on New York on the north. Of course within this territory there are exceptional communities; those, namely, in which the Scotch-Irish and the Quaker elements prevail, as also some of the larger cities. The writer attempted no more than to gather together a number of the colloquial expressions that are common among the common people of this district. Most of these expressions, as might be supposed by one who knows the history of this part of the country, have their origin in the German language. Thus "Spritz," from *spritzen*, to 'spatter' or 'squirt,' was bodily incorporated by the Pennsylvania schoolboy into his English vocabulary.

"Snitz," from *Schnitz*, a 'slice,' is a word so common that the village grocer would be surprised to have a customer ask him for dried apples; while "snitz un'knöp" (from *Knopf*, a 'knob' or 'button'), as well the name as the thing, is a legacy which the Teutonic settlers of this region bequeathed to their heirs and assigns forever. The word "knöp" denotes a sort of dumpling, whose principal ingredients are eggs, milk, flour, and yeast, which, with a complement of sliced sweet-apples, and a piece of ham or fresh pork, by way of seasoning, forms an *olla podrida* by no means to be despised. It is still a favorite dish, and its name is one of general adoption, only second in extent of usage to the now cosmopolitan sour-kraut itself.

"Speck" is the hybrid offspring of English pronunciation and German *Speck* (pronounced *schpeck*), the generic term applied to all kinds of fat meat.

"Spook," from *Spük*, a 'ghost' or 'hobgoblin,' although used by Bulwer in this sense, is, in this region, confined for the most part to the descendants of the Pennsylvania Germans.

"Cellar-neck" (*Keller-hals*) is frequently heard for cellar-way; and "stove-plate" (*Ofen-platte*) for what is called stove-hearth in New England.

Kerosene is always "coal-oil," and "sulphur" signifies, not the mineral which is known as brimstone, but the gas which escapes from a coal fire.

In the third person, the title of a clergyman is used in the same direct way as that of a physician. It is not Mr. Dunbar, nor the Rev. Mr. Schautz, but "Rev. Dunbar" and "Rev. Schautz."

"Dumb," from *dumm*, is used altogether in the sense of 'stupid' or 'ignorant.' To speak of a "dumb" lawyer is not a contradiction of terms.

"So" signifies without. Mrs. Krause tells her neighbor, Mrs. Strause, that her hired girl left her this morning (Mrs. K. says her "maid"), and that she will try to get along "so" for a time.

"Wait on" is almost universally used instead of 'wait for.' The shopping lady

is obliged to "wait on" the clerk who is occupied with a prior customer, in order to be waited on in turn by him.

Pennsylvania horses never draw a load, they "haul" it; probably from *holen*, to 'fetch' or 'bring.'

The word "smart" attributes to a young person the quality of moral regularity, conveying precisely the same idea that the word "steady" does in many localities. When used in connection with an elderly person, it implies unusual activity.

The next to the last of anything is designated as "second last." The day of the week on which a certain event takes place is put in the plural form, e. g. Christmas comes on Saturdays this year. "Give" largely retains the meaning of *geben*, 'to yield,' as "give a good crop," and in connection with the weather it is not uncommon to hear "give rain" or "give snow."

In "leave" there probably lingers a trace of the Saxon *lefan*, the word being used for 'permit'; and probably for the same reason, or by a mere sound resemblance "left" has acquired the sense of let. Very often a bell "goes" when it should ring. "Piece-way" of course signifies a part of the way, and "what for" a thing is supposed to be equivalent to what kind of a thing.

"Ain't" is the common corruption of "it is not," or "it isn't," wherever the English language is spoken; but when it is used interrogatively, or by way of introducing a sentence, implying "isn't it so?" or when it assumes the still more barbarous form of "ain't not?" persuasively entreating another's concession to the views of the person speaking, some sectional peculiarity may be claimed for it.

But among all the expressions that are indigenous to this territory, and used by people who never dream that they are speaking German with English words, perhaps the most curious specimens are afforded by the singular use of the words "once," "still," "all," and "already." A remark in the nature of a request or an invitation always ends with the word "once," e. g. "Let me see 'once,'" "John, come here 'once,'" etc. This is simply the German idiom, *ein Mal*, anglicized. "Still" expresses habit. When young Miss Society tells young Miss Accomplishments that she practises her piano lesson in the morning "still," she does not mean to say that she still continues to do so, implying a knowledge on the part of her friend, but simply that it is her habit to perform that task at that time. "Already" is a sort of auxiliary supposed to be necessary to complete the idea of the past tense. "I came this morning 'already.'" It has its equivalent in the German *schon*, as "all" has in *alle* — all gone. "The funds got all" would signify that the treasury was exhausted. It would be as difficult for the ordinary native to realize that *all* is not fully equivalent to *all gone*, as it would be to believe that half of a thing is the whole. The writer knew a temporary coldness to spring up between two most estimable ladies (one a native, and the other a "foreigner from New Jersey"), which is mentioned simply to show the peculiar use of this word, even among the intelligent and educated. Miss A. and Miss B. were teachers in the same boarding-school, and were in the habit of sharing their good things to eat. "Are your peaches all?" asked the native one day. "All what?" very naturally asked the foreigner. "Why, *all*; are they all?" expecting if they were "all," to send more. "Really, Miss A., I do not understand you; I have some yet." And it was well she had, for she received no more from Miss B. But they speak to each other again.



Remarks were made upon the paper, and upon the topic suggested, by Professor C. F. Smith, Mr. Cyrus Adler, Professor S. Hart, and Professor E. B. Clapp.

10. Notes on Homeric Zoölogy, by Julius Sachs, Ph. D., of New York, N. Y.

It was the aim of the paper to show that Buchholz, in that section of his *Homerische Realien* entitled "Homerische Zoölogie," has presented neither a complete nor an undistorted picture of animal-life in the Homeric age. It is as unfair to assume the non-existence of certain animal-types in the Homeric age from their absence in the text of the poems, as it is injudicious to presuppose great familiarity with other types, mention of which occurs several times. For from the very nature of epic poetry the interest in the animal-world is subordinated to the overpowering interest that men and gods excite. Hence they constitute but a passing element in the actual economy of the poems, whereas they are prominently employed (1) in comparisons, and (2) as symbols of divinities, as tokens, miracles, etc. Some of the statistical results attained may be summarized as follows: Of 62 animal-names recorded in the *Iliad* and *Odyssey*, but 20 (eliminating doubtful cases) occur more than twice; again, 31 of the 62 species are never mentioned, except in comparisons. So detailed a knowledge of the animal-world, however, is obvious in connection with various rare and unusual species that the omission of reference to numerous other well-known types on the shores of the Aegean must be due to accident; an occasion to refer to their characteristics did not suggest itself.

Remarks were made on the paper by Professor Morris Jastrow, Jr.  
The Association adjourned to 9 A. M., Wednesday, July 14.

ITHACA, N. Y., Wednesday, July 14, 1886.

MORNING SESSION.

The President called the Association to order, and the reading of communications was at once resumed, at 9.20 A. M.

11. The Interrelations of the Dialects of Northern Greece, by Herbert Weir Smyth, Ph. D., of Johns Hopkins University, Baltimore, Md.<sup>1</sup>

This abstract is limited to a presentation of the chief peculiarities of each cantonal idiom, and to a brief statement of the results attained on the basis of this material: —

I. DIALECT OF THESSALY.

A. Peculiarities which belong specifically to Thessaly.

1.  $\epsilon$  for  $\alpha$  in  $\delta\iota\epsilon$ . 2.  $ou$  for  $\omega$ ;  $\omega$  has ceased to exist. 3.  $\kappa$  for  $\tau$  in  $\kappa\iota\varsigma$ . 4.  $\phi$  for  $\theta$  in  $\phi\epsilon\lambda\rho$ . 5.  $\tau\theta$  for  $\phi\theta$  in  $\text{'Ατθόβειτος}$ . 6.  $\delta\delta$  for  $\delta$  in  $\iota\delta\delta\iota\alpha\nu$ . 7. Gen. sing.  $\omega$  decl. in  $-oi$ .<sup>2</sup> 8. Demonstr. pron.  $\delta\upsilon\epsilon$ . 9. Infin. pass. in  $-\sigma\theta\epsilon\iota\nu$ . 10. 3 pl.

<sup>1</sup> Printed in full in the *American Journal of Philology*, Vol. VII., pp. 421-445.

<sup>2</sup> In the Pharsalian inscr. the gen. ends in  $-\omega$ .

pass. in *-νθειν*. 11. Infin. aor. act. in *-σειν*. 12. *μά* for *δέ*. 13. *δαύχρα* for *δάφνη* in *ἀρχιδαύχραφορείσας*. 13. *σσ* for *ζ* in *ἐμφανίσσοεν*. 14. *-εν* in 3 pl. impf. aorist (*ἐδούκαεμμά*).

B. Points of agreement with the dialect of Boeotia.

1. *ε* for *α* in *θέρσος* (*θάρσος* also in Boeot.). 2. *ε* for *η*. 3. A labial for a dental: Thess. *Πετθαλός* = Boeot. *Φετταλός*. 4. A dental surd and aspirate in Thess. = a double dental in Boeot. = *σσ* in Attic. See example under 3. 5. *θ* for *τ*; *ἐγένονθο*, *ἐφαγγρένθειν* Thess., *παργινύωνθη*, *ἐποείσανθο* Boeot. 6. *ἐροτός* for *ἐρατός*. 7. *Ϝ = υ* in the middle of a word. 8. *μικκός* = *μικρός* (gramm.). 9. *γίνυμαι* for *γίγνομαι* from the analogy of the *-νυμι* verbs. The change must have taken place after the withdrawal of the Asiatic Aeolians. 10. Dat. pl. cons. stems in *-εσσι* (also Lesbian). 11. Inf. in *-εμεν* (not Pharsalian), Lesbian *-μεναι* and *-εν*. 12. Part. perf. Thess. *-ουν*, Boeot., Lesb. *-ων*. This is one of the proofs that these dialects sprang from a common source. 13. *ἐς = ἐξ* before a cons. Thess., Boeot.; *ἐσς* in B. before a vowel (in Lesbian *ἐκ* before a cons., *ἐξ* before a vowel). 14. *έν* for *εις*. 15. Patronymics in *-ειος*, *ιος*. 16. *βελ* in B. *βειλόμενος*, Thess. *βέλλεται*; B. also *βολ* in *βωλά*, Locrian *δειλομαι*. 17. *ποτί* B., Aeolic *πρός*, *πρές*. 18. Doubling of *σ* before *τ*, *κ*, *χ*. 19. Absence of *ψίλωσις*. 20. *τ* for *σ* before vowels. 21. Absence of *ν* *ἐφελκ.* in the prose inscriptions.

C. The Thessalian dialect has these points of similarity with Asiatic-Aeolic:—

1. *ε* for *α* in *θέρσος*. 2. *ι* for *ε* (*ει*) as in *λίθιος*. 3. *ο* for *α* in *ἔν = ἀνά*. 4. *υ* for *ο* in *ἀπύ*. 5. Assimilation of a liquid with a spirant, *ἐμμί*. 6. *σσ* for *σ* between vowels, *ἔσσεσθειν*. 7. Dat. plur. conson. decl. in *-εσσι*. 8. Personal pronoun *ἄμμε*, *ἄμμέουν*; Lesb. *ἄμμε*, *ἄμμένων*. 9. Contract verbs are treated as *-μι* verbs; not in Boeotian inscriptions. 10. Part. perf. act. in *-ουν*, Lesb. *-ων*. 11. Part. of the substantive verb in *έούν = έών*, Lesb. and Boeot. 12. Article *οί*, *αί*. 13. *γα* for Doric and Ionic *μία*; cf. Goth. *si*, or *αἷνι οίγη*. The feminine of *εἷς* is not found in any Boeotian literary or epigraphic monument. 14. *κέ* for *ἄν*. 15. The name of the father is indicated by a patronymic adjective in *-ιος*. 16. *μικκός* = *μικρός* (gramm.). 17. *Διδόνυσος* = Aeolic *Ζόνυσος*. 18. *αἰν* (the accent is uncertain); cf. Lesbian *αἰν*, *αἰν* and Boeot. *ήί*, *αί*. 19. *Ϝ = υ* in the middle of a word. 20. Absence of *ν* *ἐφελκ.* in non-*κοινή* inscriptions.

## II. THE DIALECT OF BOEOTIA.

A. The Boeotian dialect is akin to that of Lesbos and Aeolis herein:—

1. *ε* for *α*, *θέρσος*, Boeot. also *θράσος*. 2. *Βελφοί*, Aeol. *Βέλφοι*. 3. *ο* for *α*; *στροτός*,<sup>1</sup> Boeot. also *σπρατός*. 4. *πάρνωψ* for *πάρνωψ*, Aeol. *Πορνοπίων*. 5. *υ* for *ο*; *ἔνυμα* (but *ἀπό*). 6. *ἄτερος* (gramm.). 7. *ο + ο = ω*. 8. *ο + α = ᾶ*. 9. Gen. *ο* decl. in *-ω*. 10. *-εω* verbs treated as *-μι* verbs, according to the grammarians, and at least at the time of Aristophanes (*Achar.* 914). 11. Name of the father is expressed by a patronymic adjective. 12. *Πειλεστροτίδας* B., *πήλι* Lesb. for *τηλόσε*. 13. *μικκός* = *μικρός* (gramm.). 14. *Ϝ = υ* in the middle of a word (*Ϝ* is also preserved in B.). 15. *ζά = δια*. Corinna *δᾶ*. 16. Absence of *ν* *ἐφελκ.* in the prose inscriptions.

B. The following are the chief peculiarities of the dialect of Boeotia, and

<sup>1</sup> This word is one of the few examples in which the relationship of Boeotian and Aeolic is proved without the concurrence of Thessalian.

not found either in Thessaly or in Lesbos. (Many later peculiarities are here included.)

1. *a* for *ε* in *ιέρως*, Thessal. *ιέρων*, Aeol. *ίρος* < *ίρος* or \**ίρος*. 2. *ι* for *ε* throughout. 3. Accus. pl. *ο* decl. in *-ως*, Aeol. *-οις*, Thessal. *-ος*. 4. *ω* from compens. length. This transformation of *ο* vs occurred after the separation of the three dialects. 5. *ου* for *υ*, *ιου* after *λ*, *ν* and dentals. 6. *ου* for *ο* in *Διουσκορίδαν*. 7. *οι* is written *οε*, *υ*, *ει*. 8. *η* for *αι*. 9. *γ* for *β* in *πρισγογείες*. 10. *ττ* for *σσ*. 11. *ττ* from *στ*. 12. *ἀπό*, Thessal., Lesbian *ἀπό*. 13. *Βανδ* for *γυνή*. *γυναικί* is, however, also Boeot. 14. *εἶμεν* = *ἔμμεν*. 15. Inflection *θέμιτι*; Lesb., Thess. *θέμιστος*.

C. Divergences between Boeotian and Asiatic-Aeolic: —

1. Prep. *ἄν*; Aeol., Thessal. *ῥν* alone; *ἄν* is the only form in Boeot. and Doric. 2. *πέτταρες*; Aeol. *πέσσυρες*, *πέσυρες*. 3. *κράτος*, also Thessal.; Aeol. *κρέτος*. 4. *κά*, Aeol. *κέ*; *Ἄρταμις*, Aeol. *Ἄρτεμις*. 5. *ει* for *η* throughout. The solitary example of *ει* in Lesbic is *ποιέμενος*. 6. *ι* for *ε* throughout. 7. *ω* from compensatory length.: *βωλά*, *Δωρίμαχε*; accus. pl. *σουγγράφως*; fem. part. *θέλωσα*. 8. *ου* for *υ*; *ιου* after *λ*, *ν* and dentals. 9. *ου* for *υ*. 10. *οε*, *υ*, *ει* for *οι*. 11. *η* for *αι*. 12. *ι* before vowels = *ι*, *ει*. 13. Gen. pl. *-ών*, Lesb. *-ων*. 14. *ε + ε* = Boeot. *ει*, Lesb. *η*. 15. *καλ + ε* = Boeot. *η*, Lesb. *ᾶ* seldom *η*. 16. Aeolic *ψίλωσις* is not found in Boeot. 17. Aeolic *βαρυτόνησις*. 18. Aeolic *σδ*, Boeot. *δ*, *δδ* = *ζ*; cf. the Elean *ζ*, which is Doric, not Aeolic. 19. *ξς* for *ξξ*. 20. *ω*-verbs inf.: Boeot. *-μεν*, Lesb. *-ην*, *-εν*. 21. *ἴως*, *ἴς* for Aeol. *ἔως*. The latter has been attributed to Ionic influence. 22. Imperative *-νθω*, Lesbic *-ντω*. The Boeotian form is, of course, a later development. 23. Boeot. *πέντε*, Aeol. *πέμπε*. 24. Absence of *ψίλωσις*.

D. The dialect of Boeotia differs from that of Thessaly herein. (Many later peculiarities of B. are here included.)

1. *ιάρως* B., *ιέρως* Thess., with the exception of C.<sup>2</sup> 400, 25 Crannon. 2. *ῥν*, Thess. *ῥν*. 3. Thessal. change to *ε* in *διέ*, *φεκίδαμος*; Boeot. *α*. 4. B. *στροτός* and *στρατός*, Thess. *στρατός*. 5. Boeot. *ω*, Thess. *ου*. 6. *ει* in Boeot. = *ι*, Thess. *ει*. 7. *αι* in Boeot. = *η*, Thess. *αι* or *ει* in the ending *-τει*. 8. *υ* in Boeot. = *ου*, *ιου*, Thess. *υ*. 9. *οι* = Boeot. *οε*, *υ*, *ει* = Thess. *οι*. 10. *ε* before vowels = Boeot. *ε*, *ι*, *ει* = Thessal. *ε*, *ι*. 11. *α + ο* = Boeot. *αο*, *αν*, *ᾶ* = Thessal. *ᾶ*. 12. *εο* = Boeot. *ις* = Thess. *εο*. 13. *ο + ο* = Boeot. *ω* = Thess. *ο + ο* in *-νο(φ)ος*. 14. Thess. *σσ* between vowels (*ἔσσεσθαι*) = Boeot. *σ*. 15. Thessal. *φ* for *χ* in *ἀρχιδανχυαφορείας*. 16. Thessal. has no *ν* *ἑφελκυστικόν*. 17. Thess. gemination of nasals and liquids. 18. *ανς*, *ονς* = Boeot. *ᾶς*, *ως* = Thess. *ᾶς*, *ος*. 19. *ζ* = Boeot. *δ*, *δδ* = Thess. *ζ*, *σσ*. 20. *σσ* = Boeot. *ττ* = Thess. *τθ*; *φετταλός*, *Πετταλός*. 21. *κ* for *τ* in Thess. *κίς*. 22. Gen. sing. *-ο* decl. = Boeot. *ω*, Thessal. *οι*. 23. Boeot. *τισάτω* = Thess. *πεισάτων*. 24. Boeot. *κά* = Thess. *κέ*.

### III. POINTS OF SIMILARITY BETWEEN THE DIALECTS OF THESSALY, BOEOTIA, AND LESBOS.

1. *ε* for *α* in *θέρσος*. 2. Formation of patronymics. 3. Termination of the perf. act. part. (*-ων*). 4. Participle of the substantive verb *ἔών*. 5. Termination *εσσι* in consonantal declension. 6. *Ϝ* in the middle of a word = *υ*. 7. Absence of *ν* *ἑφελκ.* in the non-*κοινή* prose inscriptions.

IV. The following table presents the chief characteristics of the dialects of Epirus, Acarnania, Aetolia, of the Aenianes and of Phthiotis:<sup>1</sup>—

1. *a* for *ε* in *ἱεροφυλάκων* Aetol. *ἱερός* is also Aetolian and Acarnanian. There is no trace of *Ἄρταμης*. 2. *έν* < *ένφ* in *ξένος*, etc. *ἐνήκοντα* Oetaea. 3. *Ἄπελ-λαῖος* Oetaea. 4. *ο* in *θεοκολλέω* Aetol.; cf. *θεοπολλέω* (Plato, *Leges*). 5. There is no trace of *ι* for *ε* in *ἔστια*. 6. *υ* in *ἕνυμα* Aetol., *ἕνομα* in all the other dialects of this group; *ἕνυμα* is also Aetolian. 7. *ᾶ*, as in Peloponnesian Doric and Aeolic. *θεᾶρός* and *θεωρός* Aetol. *Πατροκλέας* is a form declined according to the analogy of the *ᾶ* decl. 8. Hellenic *η* is everywhere preserved, with the exception of *ἐγκτασιν*, Epirus, and (probably) *εἶράνα*, found in all these dialects. The ingression of *η* from the *κοινή* is comparatively rare. 9. The genuine diphthong *ει* appears as *ε* in *Διοπέθης* (Epirus), *Διοπεί[θεος]* Acarn.; *εἶν* has the form *εἶν* (Epirus). *Ποσειδῶνι* is the South-Thessalian form. 10. Spurious *ει* and not spurious *η* is the result of compensatory lengthening of *ε* before *νς*. *ενφ* is reduced to *εν*. 11. Spurious *ου* from *ους*; *ορφ* = *ορ* except in *Δωρίμαχος* Acarn. Aetol. 12. *-οι* is either (1) preserved, or (2) reduced to *-ω* or *-οι* (or *οι* may be regarded as the loc.). 13. *ηι* has frequently lost the *iota* adscriptum. 14. Contraction of vowels? *εα* uncontracted or contracted to *η*; *εε* contracted to *ει*; *εη* contracted to *η* in *-κλήης*; *εο* uncontracted or contracted to *ου*, *ευ*; *αο* uncontracted or contracted to *ω*; *αα* uncontracted or contracted to *ᾶ*; *οο* uncontracted or contracted to *ου*, *ω* in *Ἄριστῶς*; *αε* uncontracted; *οε* contracted to *ου*; *αω* contracted to *ᾶ*; *εω* uncontracted. 15. *φ* in but two examples, *φεῖδης*, *φαττί-δας* (both Epirotic).<sup>2</sup> 16. *ν* for *νν* (?) in *ἐνήκοντα* Oetaea. *κόνρωψ* = *πάρνωψ* Oet. Cf. Strabo XIII 1, 64. 17. *ξ* for *σ* once. 18. Declension: (1) *ᾶ* decl. gen. sing. *-ᾶς*, *-ᾶ*; gen. pl. *-ᾶν*. (2) *ο* decl. gen. sing. *-ου*; dat. sing. *-οι*, *-οι*, *-ω*; accus. pl. *-ους*. (3) *-ες* decl. gen. sing. *-εος*, *-ος* once; *-ους* in *Σωκράτους* Aetol., *-εους* in *Νεκροκρατέους* Phth.; dat. sing. *-ει*; accus. sing. *-εα*, *-η*. (4) *-εως* decl. gen. *-εος* (*-εως* late); dat. *ει*, *Δί* and *Δί*; accus. *-εα*, *-η*; gen. pl. *-έων*. (5) *-ις* decl. gen. sing. *-ιος*; dat. sing. *-ι*, *ει*; nom. pl. *-ιες*. (6) *-ω* decl. gen. *-ῶς* and *ῶς*. 19. *-οις* occurs in the consonantal decl.; there is no trace of *-εσσι*. 20. Pronouns: *τίνοις*, *αὐτοσσαντόν*; cf. Boeot. *ὑπὲρ αὐτὸς αὐτῶ*. 21. Verbals: *-ητι*, *-οντι*, *-ωντι*; *ξ* in aor. of *-ζω* verbs; *-εω* verbs do not generally contract *-εο*; inf. *-ειν* for *-ω* verbs; *-μεν* for *μι* verbs. 22. Prepositions: *ἄν*, *πάρ*, *ποτί*, *έν* accus. and dat. 23. Adverbs, etc.; *εἰ*, *κά*, *γέν* once (Epir.); *καθώς* is very common.

V. DIALECT OF LOCRIS.

1. *a* for *ε* before *ρ* in *ἄμρα*, *ρεσπάριος*, *πατράρα*. 2. Contractions *α + ε = η*; *α + ο = ᾶ*; *α + ω = ᾶ*, *ω*; *ε + ε = ει*; *ο + ο = ω*; *ο + ε = ω*; *ε + ο* and *ε + η* do not suffer contraction, and *ε + α* in neut. pl. of *-ες*-stems (nom. *ος*) is uncontracted. 3. The frequency of the use of *φ* and *ψ* (*φῶτι* *φέκαστος*). 4. *στ* for *σ*, found also in Thessaly, Boeotia, and Elis; e.g. *ἀρίσται*, *ἐλέστω*, *χρήσται*. 5. The position of the dialect between the *ψιλωταί* and the *δασυντικοί*; e.g. *ὀ*, *ᾶ*, *οἰ*, *ὄθωρ*; *ἄγειν*. 6. *ο* decl.: gen. sing. in *-ω* (traces of this in Delphic are very

<sup>1</sup> I have included in this table certain Oetaean forms of interest. We possess, unfortunately, no inscription from Doris, the metropolis of the Laconians and Messenians.

<sup>2</sup> Meister, I, p. 106, quotes as Acarn. the form *ρυνιάδαι*, which does not occur in the inscriptions.

doubtful), accus. pl. in *ous*. 7. *ει, ου* not *η, ω* by compensatory lengthening. 8. The flexion of the *-εω* verbs as *-μι* verbs in *ἐγκαλείμενος*. 9. *ξ* in the fut. and aorist of *-ζω* verbs. 10. Prepositions *ἐν* for *εἰς*; *πό, ποί*; *πέρ*; *ἐ = ἐκ*. 11. Dat. pl. consonantal decl. in *-οις*; e.g. *μειόνοις, Χαλειόις*.

## VI. DIALECT OF DELPHI.

It is stated when the other Phocian monuments register actual differences.

1. *α* in *κά*; there are but few cases of *ᾶ*, these occurring after the birth of Christ. *αι* in the oracle Hdt. IV 157 and C.<sup>2</sup> 204; all later inscriptions have *εἰ*. *ιάρος* and *ιερός* in the oldest Delphic inscription. *Ἄρτάμιτος, διακᾶτιοι*. 2. *ε*. adj. termination in *-εος*, which is contracted about 200. *Ἄπελλαῖος*; cf. Loc. *Ἀπόλλων*; *ε* for *ο* is Delphic alone in *ἰβδεμήκοντα, ὀδελός* (also Megarian), *πέλετρον*. *-εω* for *-ω* in *σλέω, ἐπιτιμέω*. 3. *ο*; *τέτορες* to the third century B.C. *ποί* in *Ποιτρόπιος*. 4. *υ*; *ἕνυμα, ἔνδυσ*. 5. *ᾱ*; *ῆς*, though *ῆως* is more common; *θεαρο-* and *θεωρο-*; *ἔνκτασις*. 6. *η*, from *ε + η*; in *Σωσικράτηα, ἱερήια*, etc. 7. *ω*; *ἄς ᾠτᾶς, τετράκοντα*. 8. Contractions: *ε + ε = εἰ*; *α + ο = αο* and *ᾱ (ᾶς)*; *α + η = αη*; *ε + α = εα* and *η* in neut. pl. of *-ος* nouns (except *ἔταα*); *ε + η = η* (one example of *εη*); *α + ω = ᾶ*, *ω*; *ε + ο = εο*, later *ευ, ου*; *ε + ω = εω*, later *ω*; *ο + ο = ω* (in nouns in *-ώ*) and *ου*. 9. Spiritus asper in *ἐφιργεῖν, ἐφακέισθω, ἴδιος* Delphic alone. 10. Spurious *ει* and *ου* from comp. length. 11. Consonants: *ὀδελός, δειλομαι*; *π* for *τ* in *Πηλεκκίας; ἦνθον*. 12. Declension: gen. sing. *-ου*, accus. pl. *-ους* (the forms in *ο* and *ος*, in C.<sup>2</sup> 204 are doubtless mere inaccuracies); dat. in *-οι* (about 30 cases); *-οις* and *-εσσι* in conson. decl. in Delphic. I find no case of *-εσσι* in the rest of Phocis; *-ηυ* stems have gen. *-εος*. 13. Conjugation: verbs in *-ωω, -ηω*; *-ζω* and *-ξα* from *-ζω* verbs (*-σέω* fut. is a peculiarity of the older Delphic); *-εω* verbs conjugated according to *-μι* inflection. Optative in *-οιεν, -οιν, -οισαν*. Imperative *-ντων* in the oldest inscr., later *-ντω* and *-σαν*. Infin. in *-εν, φέρεν, ἐνοικέν* D., Phocis *-ειν* or *-ην* (*συλῆν, ἐπιτιμῆν* D.) *εἰμεν, ἀποδόμεν*. Participle: *μαστιγῶν σολήοντες, ποιεῖμενος χρεῖμενος*. 14. Prep., etc.: *κά, πέρ* in *πέρδος, ποί, ἐν cum accus.*; *εἰ, οἷς* 'whither' D.; elision is more frequent in D. than in Locrian.

The results of this investigation may now be briefly stated:—

I. The eastern part of North Greece was originally the abode of an Aeolic race whose dialect survived in Thessaly; and in Boeotia, but with less tenacity. In Boeotia the incursion of a foreign Doric element was not so successfully resisted as in the case of Thessaly, and it is to the influence of this foreign element that we owe, both in Thessaly and Boeotia, the existence of Doric forms, though thereby the possibility of later accessions is not denied.

II. The dialect of the extreme western part of North Greece is pure North Doric, and absolutely free from the contamination of Aeolisms.

III. The dialects of Central North Greece are substantially North Doric in character; the Aeolisms which they contain are not survivals of an Aeolo-Doric period, but are purely adventitious, and their appearance is traceable up to certain definite limits.

12. Assyrian, in its Relation to Hebrew and Arabic, by Professor Morris Jastrow, Jr., of the University of Pennsylvania, Philadelphia.

Accepting the proposition now generally entertained by Assyriologists, that Assyrian stands in a closer relation to Hebrew than to Arabic, this paper aimed to show more precisely of what nature the relation was in which Assyrian stands to the two sister tongues, and on what grounds a closer relation in favor of Hebrew could be predicated. After a general introduction on the advanced state which our knowledge of Assyrian has reached, thus rendering the treatment of questions which involve the application of critical philological methods possible, and after setting forth the vacillating opinions of scholars until a short time ago as to the precise relation in which the language of the third species of cuneiform writing stood to Hebrew and Arabic, the writer endeavored to demonstrate that neither by an appeal to phonology nor to morphology could the question whether Assyrian bore a closer relation to Hebrew or to Arabic be satisfactorily answered, because of the many points of resemblance it offered to each of the other two. It was shown that, in general, the phonology or morphology of any of the Semitic languages does not affect, materially at least, the question as to the closer relation of any two of them to the exclusion of others, because the divergence which the languages manifest in this respect is due to the different *stages* of development in which the various Semitic languages, through their literatures, lie before us, and not due to different *courses* of development pursued by them. The writer then turned his attention to the vocabulary or word-stock of the Assyrian in comparison with that of the Hebrew and Arabic. Here alone, it was claimed, could a safe guide for a classification of Semitic languages be found. The general trilateral character of Semitic stems, those of more than three being not only comparatively rare, but in most cases only amplifications of trilaterals, brings it about that the stems themselves are pretty nearly the same in all Semitic languages; and even of *any* stem, it cannot be said that it does not exist in this or that language, but only that it does not occur in the literary products of that language, which are known to us.<sup>1</sup> But in the development which common stems have taken in the various languages in the significations which in consequence they have acquired, there exists the very greatest divergence among some Semitic languages, but also great similarity among others. It was then shown, by taking up a number of stems, that their development in Assyrian agreed closely with Hebrew, and differed widely from Arabic; and as a further proof, numerous examples of words for *common* terms, and therefore in *common* use, were adduced, in which Assyrian coincided with Hebrew to the exclusion of Arabic, which employed for these terms words derived from *totally* different stems. On this ground of greater or less agreement in the development of the signification of stems, it was furthermore claimed, a broad distinction could be drawn between Northern and Southern Semitic languages, of which Hebrew and Arabic are respectively the chief representatives, — a distinction which points to a close relation among the nations speaking the languages thus grouped under the two heads. In relegating Assyrian, accordingly, to a place in the Northern branch, conclusions will be seen to follow of an historical and not merely of a philological nature.

<sup>1</sup> An exception must be made in the case of modern Arabic, the only one of the Semitic languages which may be called in the full sense of the word a living one, and where, therefore, the non-occurrence of a stem allows us to assert its non-existence.

The President, on leaving the room, surrendered the chair to Professor Isaac H. Hall, one of the Vice-Presidents.

13. On Roots, by Professor William D. Whitney, of Yale College.

The use of the term "root," in speaking of any language, implies the existence there of groups of words of kindred significance containing a recognizable common element, which is the evident bearer of their common substantial meaning; this common element, deprived of all recognizable formative elements, is the root. There is no other acceptable definition of a root than this. How extensive the group of words must be to authorize the setting up of a root; whether there must be a verb in it—these and their like are minor questions, to be answered according to the circumstances of each case and the habits of the language to which it belongs.

But we must beware of pushing the figure involved in "root" to the extent of regarding roots thus set up as the elements out of which the language containing them has grown. A given root may be more modern than certain or than all of the formative elements with which it is combined. This is clearly seen in those languages of which we are able to trace the history for a certain distance back. In a tongue of so widely and intimately mixed character as English, for example, the age and character of the radical elements is extremely heterogeneous; and such ancient formative elements as the *s* of 3d sing. and the *ing* of pres. pple. are found affixed to roots of every period, from those of Indo-European age, like *bind* and *sing*, down to borrowed fusions like *count* (*computare*) and *cull* (*colligere*), and even the latest creations of science and of slang. But also in a comparatively pure tongue, like the French, *bénir* (*benedicere*) assumes just as simple and original an aspect as *finir* (*finire*), *blâmer* (*blasphemare*) and *colter* (*constare*) and *monter* (denom. of *montem*) as *aimer* (*amare*), *rendre* (*reddere*) and *vendre* (from *venum dare*) as *fendre* (*fendere*), and so on. If such things have come to pass during the historical periods of a language, then of course also during the unhistorical. Every period shows the possession of roots that were wanting in preceding periods. The processes of linguistic growth are all the time bringing new materials into radical form. A certain body of roots we know to be of general Germanic value; but by no means all of them are Indo-European. A certain considerable body are plainly Indo-European; but how they attained that value we do not know; not one of them is necessarily other than the final result of processes of combination and fusion, like those illustrated above; the possibilities are as unlimited as our ignorance, which is incapable of being ever removed. The recognized Indo-European roots are doubtless so immensely later than the actual beginnings of human speech that the name of "modern" really belongs to them hardly perceptibly less than to the roots of French and of English language. When, therefore, we have anywhere demonstrated a root, we have reached no finality; we have taken only one step backward in the history of expression: a step to be followed by others if we find ourselves able to take them. The claim that roots are the beginnings of speech does not refer to any particular body of roots, known or ever to be known; it means only that the first spoken signs contained no formative elements, were destitute of grammatical character, any sign of such character being possible only as the result of growth.

It may be open to question whether the term "root," when stripped of the false value it originally possessed, and which even now in no small measure clings to it, is worth retaining in linguistic phraseology. That, however, is a matter of minor importance; the essential thing is that whoever uses it should be well aware of how much and how little it implies. If duly employed, it has its usefulness; and it is by no means likely to be abandoned.

14. Analogy and the Scope of its Application in Language, by Professor B. I. Wheeler, of Cornell University.

The paper essayed a classification of the generally accepted though scattered material illustrative of the operation of analogy in language, discussed the principles underlying its action, the scope of its application and the practical limitations of its use in the explanations of forms; and finally, with the help of a classified bibliography, reviewed the history of its recent methodological employment in determining the nature of linguistic growth.

As a collection of spoken symbols, language is physiologically conditioned; as a collection of sound-pictures stored away beneath the levels of consciousness, it is psychologically conditioned; and in the investigation of linguistic phenomena a rigid discrimination between the operation of the physiological and of the psychological factors, i. e. between the operation of phonetic laws and of the principles of analogy, is indispensable. Any given phonetic law holds only for a restricted dialectic community, whereas psychological laws, being based upon universal principles of the human mind, are of universal application, and their action in the particular case is determined solely by the relations existing in the storehouse of memory between the various word-pictures or sentence-pictures. Again, a given law of sound has application to the entire like-conditioned material of a given language, whereas the intervention of a *possible* analogy is never *necessary*. Thirdly, the operation of the laws of sound is unconscious and gradual, so that, except through mixture of dialect, the old form cannot survive alongside the new, whereas the products of analogy do not necessarily displace the older forms; thus Germ. *gediegen* survives in a special use beside the newer *gediehen*.

The phenomena of analogy are ultimately referable to the unconscious effort of the mind, in its quest for unity, to reduce the apparently incongruous elements of speech to systems and groups. The folk-mind is no etymologist, and knows forms only in their *present* relations. The establishment of these groups takes place upon the basis of likeness of function, similarity of signification coupled with general likeness of function, similarity of form coupled with general likeness of function, and likeness of signification.

I. *Likeness of function*. This applies to certain significant elements of words unlike in form and signification. 1. Grouping of like cases from different stems. The establishment of system around two axes of arrangement is generally involved; a partial accord of two inflectional systems mediates the levelling of other parts; *Ἰακάρτην* (for *Ἰακάρτη*): *Θουκυδίδην*: *Ἰακάρτης*: *Θουκυδίδης*; so "Chinese" (for *Chinese*): *tree* (etc.): *Chinese* (pl.): *trees* (etc.). 2. Corresponding forms from different verbs; Engl. *shaped, swelled, swept*, replace *shope, swell, wēp*, under the proselyting influence of the weak conjugation. 3. Like elements



in composition; τιμοκρατία (τιμή), παιδοτριβής (παιδ-) follow the fashionable type of θεογονία, σποαμέτρης, etc. 4. Like suffixal inflections attach to like inflections of idea. (a) Formation of new words; e. g. the suffix *-able* is at home in Romance words like *agreeable*, but is secondarily applied in others like *readable*. (b) Modification of existing words (growth of suffixes); *τρίτ-ατος* (for *τρίτ-τος*) followed *δέκα-τος*, etc.

II. *Similarity of signification coupled with likeness of function.* The line of division between this and the preceding category is of varying distinctness. 1. Word-pairs of contrasted signification; Lat. *senexter* (= *sinister*): *dexter*; Engl. *female* (for *\*femelle*): *male*; μη-κ-έτι: οὐκέτι; *ἐκυρός* (for *\*εκυρος*): *ἐκυρδ*. 2. Series of names; e. g. the numerals, cf. M. H. G. *elf* (for *eilf*): *zwelf*; *ἰῶτα* (for *\*ἰῶδα*): *ἦτα*, *θῆτα*. 3. Approximately synonymous words partially harmonized; Span. *estrella* has its *-r-* from *astro*. 4. Unlike names of members of a category partially harmonized; Fr. *été* (masc.) has its gender from *hiver*, *printemps*. 5. Learned, though often unconscious, comparison; e. g. *fault* (for *faute*) under the influence of *fallere* or its derivatives; *throne* (for *trone*) through influence of *θρόνος*.

III. *Similarity of form coupled with general likeness of function.* Identity replaces similarity of form; *surgery* (for *\*sirurgy*) accepts the modish cut of names of activities like *sorcery*, *thievery*.

IV. *Identity in signification* (of various forms of same stem or base). To this is largely due the so-called regularity of inflectional systems. 1. Different cases of same stem. (a) Nominative follows oblique cases; Lat. *honor* (= *honos*) from *honorem*, etc. Germ. *rauh* (for *rauch*, cf. *rauchwaaren*). (b) Nomin. sing. less frequently influences other cases; Eng. *wharfs* (*wharves*), *roofs*, etc. (c) Oblique cases levelled; *πδλεσι*, for *πδλισι* (Ion.). 2. Different persons of same tense; Germ. *stiegt* for *fleugt*; Engl. "says I" like *says he*. 3. Different "parts" of same verb; *βέβλεφα* for *\*βέβλοφα*, cf. *κέκλοφα*. 4. Derivative and primitive; *nātion* (for *nātionā*) from *nātion*; or Lesb. *πέμπε* from *πέμπτος*.

*Proportional or relative analogy.* A large part of the phenomena involved in the above considerations is referable to a tendency toward forming not alone harmonizing series, but parallel systems of harmonious series, i. e. toward establishing order around two axes of arrangement. The form of a proportion may therefore be sought; thus *\*habūtus* (for *habitus*) upon which is based Ital. *avuto*, Fr. *eu*, etc.; *tribui*: *tribūtus*: *habui*: *\*habūtus*.

After a consideration of the merely "graphic" analogies (*could* like *would*, etc.), and a discussion of the importance of "isolated" forms and of the various conditions for their preservation, there followed a summarized statement of the principles governing the application of analogy to language and limiting its practical use as a factor in linguistic investigations. A chronologically classified bibliography of over 75 titles furnished a basis for a brief history of the recently increasing recognition of this element in the growth of language, and of its more extended employment in the explanation of forms. Though sporadically recognized by the earlier writers, Bopp, Pott, Benfey, general statements of principle were first made by Curtius and Whitney, and their extended practical application in investigations dates from the year 1876.

The chair was taken by the President.

15. Southernisms, by Professor Charles Forster Smith, Vanderbilt University, Nashville, Tenn.

This paper was prefaced by the statement that the title "Southernisms" was, strictly speaking, a misnomer; for, though it had been originally intended to discuss only usages peculiar to the South, it had been ascertained by much correspondence that most of those here treated are known to some extent in the West also. The reason for this, in cases where the words seem to have been borrowed from the South, was probably mainly emigration from the Southern States to Ohio, Indiana, and Illinois especially, aided by the fact that so many thousands of Union soldiers were quartered for a longer or shorter time in the South during the Civil War. Some of these words, which are survivals of Old English, or Provincial English usage, were doubtless once as common in New England and the Middle States as in the South, and may be rather survivals among Western descendants of Eastern emigrants than importations from the South.

The plan pursued in preparing this paper was the same as that followed in getting material for the former paper on the same subject (Transactions, Vol. XIV., 1883), namely, to submit lists of words supposed to be "Southernisms" to acquaintances in various parts of the North and Northwest.

But the only perfectly safe method of making such a collection would be for persons who are fond of dialect studies to make glossaries of provincialisms current in limited sections. A comparison of these glossaries from various sections would then determine what is Southern, etc.

The discussion is here confined to such words as have Old or Provincial English authority, and appended is a list of some of the commonest Southern expressions that have not such authority:—

To **battle** (beat) clothes in washing; **battling-stick**; **biddable** (obedient); **bealing** (boil or sore); to **cacky** (*alvum exonerare*); **comb** (ridge, of a house); to **contrary**; **cymbling** or **simlin** (squash); **endurable** (durable); to **fair** off (clear off); to **feaze** (to fret); **fice** (small dog); **haffen** (half); **ill** (vicious); **lef be** (let be); **less** (shorter of stature); to **list** (to make bed of cotton-row); **low** (short); to **norate** (to spread a report); **pigglin** (small pail); **pomped** (pampered); **punk** (a prostitute); **queer** (sickish); to **red** or **red** up (to make ready); **redding-comb** (opp. to tuck-comb); to **reluctate** (to be reluctant); **ridgling** or **rigil** (half gelt beast); **ridiculous** (outrageous); **sashararer** (corruption of *certiorari*); **smidgen** (small bit, grain of meal); **soon** (early); **stinted** (in foal); **sudden** (hasty or quick-tempered); **sweltry** (sultry); **swipe** (a blow); **usen** (usaunt); **weddiner** (wedding-guest); to **whindle** (to cry peevishly).

The following words and expressions have not Old English or Provincial authority:—

**And all, what and all**; **ambia** or **ambur** (tobacco-juice); **ambition** (grudge or spite); **banquette** or **bankit** (sidewalk in New Orleans); **boy** (negro-man); **branch** (brooklet); **break** (a sale of tobacco at opening of the hogsheds, Va.); **bright** (color of light mulatto); **buckra** (boss, negro term, S. C.); **by sun** (before sunset); **cavort** (curvet); **chiravari** (pron. chivaree, sort of horn serenade); **court-house** (county town, Va. and S. C.); **cracker** (poor white); **deedle** (little chicken or turkey); **differ** (difference); **do don't**

(please don't); **disfurnish** (deprive); **draught** (valley of a stream smaller than a creek); **driver** (negro overseer); **element** (sense); **evening** (afternoon); to **flinder** (go fast); **freeze** (frosty weather); to **fraggle** (to rob); **go by** (call); **goobers** (peanuts); **gumbo** (soup); **hopping-john** (stew of rice and peas); **how-come** (why); **house-keep** (keep house); **infares** (groom's wedding dinner); to **kiok** (reject a suitor); to **lie down** (go to bed); **light-bread** (loaf-bread); **light-wood** (pine kindling); **long-sweetening** (molasses); **short-sweetening** (sugar); **look-over** (overlook); **master** (excellent); **may-pop** (passion flower); **marsh-tackey** (pony); **oodles** or **oodlins** (large quantity); **paddies** (pantalets); **passage** (hall); **pickanniny** (negro-child); to **pitch** (to "pluck" in examination); **plumb** (entirely); to **pon'** (pledge); **pone** (small loaf of corn bread); **powerful** (very); **pretty weather**; to **project** (to experiment); **prong** (branch of river); to **put past** (as "I wouldn't put it past him"—insinuation of guilt); **quile** (coil); **puncheon** floor (made of roughly-hewn logs); **reverent** (undiluted, of whiskey); **roanoke** (Indian shell money); **roughness** (fodder, etc.); **sand-hillers** (poor whites of sandy regions); **school-butter** (challenge to country school); **scuttler** or **streakfield** (striped lizard); **savigrous** (savage); **season** (shower of rain); to **sick** (set dogs on); **smacked** (ground) corn; **sooi** (call to frighten hogs); **spit** ("He's he ve'y spit an' image"); **strapped** (out of money); **suit** of hair (head of hair); **suke** (call to cow); **sure-enough** (adj., genuine); **switched** ("I'll be switched if I do"); **tacky**, in Ky. **ticky** (common); to **tote** (to carry); to **tote 'fair** (deal squarely); (**little**) **tricks** (little ornaments); **trot-line** (line stretched across stream, to which fish-hooks are attached); **use** (as "I have no use for (don't like) him"); **voodoo** (negro conjuror); **watch-out** (look out); **we-all** and **you-all**; **which** (= "I don't understand"); **like all wrath**.

In accordance with votes of instruction, the following Committees were then announced by the President of the Association:—

Committee to nominate Officers for 1886-87, Professors F. A. March, B. L. Gildersleeve, and O. M. Fernald.

Committee to determine Time and Place of next Meeting, Professors W. D. Whitney and S. Hart, and Dr. C. P. G. Scott.

At 1 P. M., in view of the threatening weather, it was voted to postpone the Aurora excursion until Thursday, and to adjourn to 2.30 P. M. Before this hour had arrived, however, the skies suddenly cleared; the Local Committee gathered the members of the Association, who, with invited guests, citizens of Ithaca, proceeded to the steamer "T. D. Willcox." The party was conducted down Cayuga Lake to Aurora, where, after viewing the village, a reception was attended at Wells College. At 6 o'clock P. M. ninety-seven persons sat down at the table provided by the bounty of Messrs. Morgan, Frisbie, Jones, and others. The party returned by the steamer in the evening, and after a delightful sail arrived at Ithaca at 10.30 P. M.

ITHACA, N. Y., Thursday, July 15, 1886.

MORNING SESSION.

The Association was called to order by the President at 9.15 A. M.

The report of the Treasurer for the year ending July 12, 1886, was then presented by Professor John H. Wright, Secretary and Treasurer. The summary of accounts for 1885-86 is as follows:—

RECEIPTS.

Balance on hand, July 6, 1885 . . . . .	\$712.60
Fees, assessments, and arrears paid in . . . . .	\$660.00
Sales of Transactions and of Reprints . . . . .	147.98
Total receipts for the year . . . . .	<u>807.98</u>
	\$1520.58

EXPENDITURES.

For Transactions, Vol. XV. (1884 <sup>1</sup> ), including plates, printing, mailing, expressages, job printing, and postages from Cambridge . . . . .	\$1068.63
For postages, advertising, clerk hire, cost of collecting checks, job printing (notices, bill-blanks, etc.) from Hanover . . . . .	67.81
Cash advanced on Proceedings for 1885, and on Transactions, Vol. XVI. (1885 <sup>2</sup> ) . . . . .	<u>300.00</u>
Total expenditures for the year . . . . .	\$1436.44
Balance on hand, July 12, 1886 . . . . .	84.14
	<u>\$1520.58</u>

The Chair appointed as Committee to audit the report, C. J. Buckingham, Esq., and Dr. Julius Sachs.

16. The Dative Case in Sophokles, by Mr. Arthur Fairbanks, of Dartmouth College, Hanover, N. H.

The datives in Sophokles' plays and fragments were collected and classified, in order to determine definitely the Sophoklean usage. Such a collection may be useful in detecting corrupt readings, and in throwing light on the state of the language at this time, as well as in furnishing some material for a more exact study of the dative case. With this latter aim, the classification has been made as full and exact as possible.

The Greek dative is easily divided into the three cases which it historically represents; viz., the pure dative, the locative, and the instrumental.

<sup>1</sup> The account for the Proceedings for 1884 was settled in the preceding financial year; see Proceedings for 1885, p. xxx.

<sup>2</sup> The bill for Proceedings and Transactions (Vol. XVI.) for 1885, this day rendered, is \$975.77; the balance to be paid in the next financial year is, therefore, \$675.77.

A. The pure dative expresses the person (rarely the thing) affected by the action of the sentence. In the dative of advantage, or in the ethical dative, this is most clearly seen. 1148 cases, 17% lyrical.

This rubric includes 37% of all the datives. These may be divided into the datives in close connection with verbs, and those more independently used.

- |  |  |
|--|--|
| I. 1. Datives with verbs meaning 'to say,' etc., 'to give,'<br>'to show to,' etc.,   | 338, 11.5% lyrical.                    |
| 2. Datives with impersonal verbs, with verbs meaning 'to<br>help,' 'serve,' 'trust,' etc., and with verbs and other<br>words expressing disposition, | 212, 12% lyrical.                      |
| 3. Dative with substantive verbs,  | 64, 14% lyrical.                       |
| II. The dative in more independent use, dative of interest.  |  |
| 1. Dative denoting advantage or disadvantage,  | 106, 20% lyrical.                      |
| 2. Dative of interest without such idea of advantage,<br>Dative with interjections, <i>ᾠμοι</i> (mostly lyrical) and <i>ᾄμοι</i> ,                   | 231, 28% lyrical.<br>110, 69% lyrical. |
| 3. Ethical dative,   | 47, 38% lyrical.                       |
| 4. Dative in close connection with nouns,  | 40, 21% lyrical.                       |

Under (2) is included the peculiar dative denoting 'in the opinion of' (40% lyrical), the dative with *δέχομαι*, and such cases as the following: OT. 735, *χρόνος τοῖσδ' ἐστὶν οὐξελληλυθῶς*; Ph. 285, *ὁ μὲν χρόνος . . . προῦβαινέ μοι*. Of the ethical datives, 33% may be classified as precative (60% lyrical). As a striking example of the use with nouns may be cited El. 343, *σοὶ τὰ μὰ νουθετήματα*.

B. The Locative Dative. The dative is used to denote position in space, in condition, or in time; also to denote the place of the end of an action, the goal of motion. 1135 cases (564 with prepositions), 23% lyrical.

I. Locative denoting 'where.'

1. Position in space (*α*), or in condition (*β*).

- |  |                   |
|--|-------------------|
| <i>α</i> . Place in or at which, 'in a house,' etc., | 78, 29% lyrical.  |
| With preposition ( <i>ἐν</i> ),                      | 186, 16% lyrical. |
| Place on which, 'on a road,' etc.,                   | 65, 15% lyrical.  |
| With prepositions ( <i>ἐπί</i> ),                    | 89, 26% lyrical.  |
| <i>β</i> . Condition, 'in honor,' etc.,              | 71, 16% lyrical.  |
| With preposition,                                    | 160, 22% lyrical. |
| Sphere of action, 'in old age,' etc.,                | 16, 44% lyrical.  |
| With prepositions,                                   | 22, 27% lyrical.  |

Various adverbial forms, *ποῖ*, *ἐκεῖ*, and *ταύτη*, etc., may be included here for convenience.

*α*. The locative of specification, carefully excluding all datives denoting the person concerned, includes such phrases as *λόγῳ καὶ ἔργῳ*, *ἀρετῇ πρῶτος*, 46, 11% lyrical. With *ἐν*, 2. A single instance is found in Sophokles of another early use appearing in Sanskrit, — the locative absolute: OT. 156, *ἢ περιβαλλομέναις ᾠραις . . . ἐξανύσεις χρόνος*.

2. The locative dative is used with certain verbs. The six datives in Sophokles with verbs of ruling, seem to belong rather under the dative of interest. There are 11 datives, none lyrical, with verbs meaning 'to rejoice in.'

3. Position in time, 32, 19% lyrical.  
With preposition (*ἐν* and *ἐπι*), 20, none lyrical.

II. The locative is extended to express the place where an action ceases.

1. In place. With verbs like *ἄγω*, *φέρω* (one with *ἐν*), 79, 22% lyrical.  
With *πέμπω*, and the like, 17, 42% lyrical.  
With *βάλλω*, *πίπτω*, and the like (3 with *ἐν*), 25, 23% lyrical.

The occasional use of *ἐν* points to the locative origin.

2. In time (7 with *ἐν*), 25, 16% lyrical.

C. The instrumental dative includes two quite distinct uses, the sociative, and the instrumental proper, 854 (with prep. 98), 27% lyrical.

I. The sociative is treated first as perhaps the earlier use, 332 (with prep. 98), 22% lyrical.

1. The simple idea of association is usually expressed by a preposition, even in poetry. There are, however, in Sophokles, 9 cases, 6 lyrical, referring to persons, and 10 cases, 2 lyrical, referring to things, without the preposition. For example, Ph. 647, *ναυβάτης ἡμῖν*. Only one case has the accompanying *αὐτός* so common in Homer; Ai. 27, *αὐτοῖς ἐπιστάτοισ*. With *σύν* there are 26 datives, 18% lyrical, referring to persons, and 69, 12% lyrical, referring to things.

2. With words compounded with *σύν*, 97, 25% lyrical.

3. The sociative is used with verbs indicating 'to follow,' 11, 27% lyrical.  
With *μίγνυμι*, *ζεύγνυμι*, etc., 11, 27% lyrical.  
With *μάχομαι*, and the like, 14, 35% lyrical.  
With *πελάζω*, *πλήσιον*, etc., 12, 25% lyrical.  
With words denoting likeness, 8, 25% lyrical.  
Denoting equality, 17, 5.6% lyrical.  
Denoting identity with, 14, none lyrical.

II. The instrumental idea is closely connected with the sociative, so closely that the sociative preposition *σύν* is often used to express instrument; Ai. 30, *ξὺν ξίφει*. 522, 22% lyrical.

1. Datives clearly instrumental in origin: —

a. Instrumental proper, including 32 cases denoting 'by a weapon,' and 90 cases denoting 'by a part of the body.' 175, 24% lyrical.

b. Instrumental denoting means, including 22 cases, with verbs, as *πέμπλημι*, 161, 20% lyrical.

c. Instrumental denoting manner. Compare locative of condition. 14 cases have a trace of the sociative idea, Tr. 845, *μολόντ' οὐλῆσι συναλλαγῆς*; 6 cases an idea of means; 10 cases with cognate verbs, Ph. 225, *δκνη δεισαντες*; 79.

d. Instrumental denoting cause, 58, 21% lyrical.

2. The dative expressing agent is placed here rather than with the dative of interest. Such an extension of the instrumental, so as to apply to persons, an extension which takes place in Sanskrit, seems more natural than a restriction of the dative of interest.

a. With verbals in *-τός* and *-τέος*, 17, 12% lyrical.  
b. With aorist passive, 9, 11% lyrical.  
c. With other passive forms, 13, 8% lyrical.

## 3. Dative expressing degree of difference. 10, 10% lyrical.

There are some connecting links in Sophokles' uses between the three divisions of the dative.

*a.* The locative expressing condition is not definitely separated from the instrumental denoting manner.

*b.* The locative expressing the goal of an action is sometimes similar to the dative of interest; more often to the dative of indirect object.

*c.* The connection between the two uses of the instrumental is evident.

*d.* The dative of agent with passives is closely allied to the pure dative with adjectives. The dative with *ἐχθρός* does not differ essentially from the dative with *ἐχθραπτός*. These doubtful sections include only 4% or 5% of all the datives.

Remarks were made upon the paper by Professors B. L. Gildersleeve and J. H. Wright.

17. The Sequences of Tenses in Latin,<sup>1</sup> by Professor William Gardner Hale, of Cornell University, Ithaca, N. Y.

It was shown that the doctrine of the sequence is honeycombed with exceptions in nearly all the constructions of the language, — consecutive clauses after *ut*, consecutive relative clauses, causal sentences, concessive sentences, the indirect discourse, conditions, conclusions and the like, final clauses. In the case of each one of these exceptions, the explanation given by the adherents of the doctrine of the sequence was that the *meaning* of the tense was so and so. But if it were granted that the tense had a certain meaning after a certain main verb, it was unreasonable, without express evidence, to postulate the loss of that meaning after other main verbs.

Under these circumstances, it was sound procedure to set up for examination the hypothesis to which the results so far led, namely, that *the dependent subjunctive always had temporal expressiveness*. Against this view six objections might be brought, all of which, however, disappeared under examination: 1) The fact that the phenomena were mostly in accordance with the supposed rule, arose from the fact that the ideas naturally arising in the mind were mostly such as would necessarily be expressed by tenses dealing with the same point of view, namely, that of the speaker's present, or that of some already past time. 2) The fact that exceptions did not occur in the *antequam* group was due to the very nature of the mode, which expressed a *thought* of an actor in the main sentence, and so necessarily had to lie at the same time with the act of that sentence. 3) The imperfect, used commonly in clauses of result attached to causes lying in the past, was shown to have been originally an independent subjunctive, looking forward from a connection with a past point of view (and so expressing tendency), and still retaining the power, not held by the aorist, of throwing the result into the same group with the act of the main verb. 4) The occasional use of the imperfect and pluperfect in expressing facts recognized as generally outside of the context, was

<sup>1</sup> Printed in full in the *American Journal of Philology*, Vol. VII., No. 28, and Vol. VIII., No. 29.

shown to represent such a general fact as existing at the time of, and felt in connection with, the main fact on which it bore. 5) The use of the imperfect and pluperfect in similar clauses depending on conditions or conclusions contrary to fact was shown not to be mechanical, but to proceed from a delicate modal feeling, partly familiar in English, existing consistently in the main idea, and in subordinate ideas that formed an integral part of it. 6) The explanation of the common use of the forms *-turus, fuerit*, etc., in *ut*- and *quin*-clauses was shown to proceed from a special fondness for this form of expression, since here, too, Cicero uses the simple secondary form with some freedom, even after primary tenses.

The sound doctrine, therefore, was that the tenses of the subjunctive everywhere conveyed temporal ideas.

The position that might possibly be taken, that the tenses of the subjunctive had temporal expressiveness where they were used in violation of the supposed law of the sequence, that is, in unusual combinations, but were used as mere *speech-types* in the usual combinations, was shown to be untenable on account of certain specific indications of the temporal expressiveness of the tense even where there was no violation of the supposed law.

The meaning of each tense of the indicative and subjunctive, original and acquired, was then given, and suggestions were made for the treatment of the matter in dealing with beginners. In conclusion, the history of the doctrine advocated in the paper was sketched, and indications pointed out of the probable future of opinion upon the subject.

18. The Survival of Gender in *this* and *that*,<sup>1</sup> by Professor Lemuel S. Potwin, of Adelbert College, Cleveland, Ohio; read by title.

When "this" or "that" is used substantively, without definition or qualification, it means this or that *thing*, never this or that *person*. What is this but a silent survival of the Anglo-Saxon neuters *þis* and *þæt*?

That here is a genuine neuter bias is confirmed by the fact that, in the plural, where the Anglo-Saxon shows no distinction of gender, "these" and "those" are now applied substantively to both persons and things.

This neuter is the more noteworthy because it is maintained at considerable inconvenience. To say always "this man," "this woman," "this child," instead of simply "this," is laborious, — seems directly in the teeth of the principle of least effort.

This persistence is illustrated in a different way by seeing how early the neuter came to be used *adjectively* for all genders, "that" being so used in the Ormulum, and "this" not much later. Still more striking is the Anglo-Saxon use of *þis* and *þæt* with substantives not neuter in assertions with the verb to be, as "*þis is seô eorðe*." These cases show how near the usage could come to the loss of gender-distinction, and yet not lose it; for, after all, we cannot to-day say simply "this" and "that" without reaffirming the ancient gender-inflection.

<sup>1</sup> The Wyclif Bible has "this" for "this man"; e. g. "*This* was with Jhesu of Nazareth." Matt. 26: 71. Cf. Shaks., Mid. Sum. N. D. I. i. 28. "*This* hath bewitched the bosom of my child."



19. On Once-used Words in Shakespeare, by Professor F. A. March, of Lafayette College, Easton, Pa.

It has been claimed that the number of once-used words in the Shakespeare Concordance is so extraordinary as to show that the plays from which the Concordance is made must be by different authors. I have had the words in a couple of letters counted and compared with those in Milton, Pope, Tennyson, and the Bible. The Shakespeare counts are from Clarke, Furness, and Schmidt's Lexicon; the Milton from Prendergast; the Pope from Abbott; the Tennyson from Brightwell (1869); the Bible from Cruden.

The different forms of a verb or noun are united in one word in Schmidt, but counted separately in the others.

	Once-used in A.	Whole number in A.	Once-used in M.	Whole number in M.	Percent in A.	Percent in M.
Shakespeare, plays, Clarke . . .	421	1135	423	1041	.370	.400
“ poems, Furness . . .	147	320	113	266	.459	.424
“ complete, Schmidt, . . .	295	1066	317	1009	.275	.314
Milton . . . . .	386	816	258	538	.473	.479
Pope . . . . .	245	514	154	372	.476	.419
Tennyson . . . . .	322	534	314	511	.600	.610
Bible . . . . .	73	389	94	384	.187	.245

These tables are rude material for any minute investigations, but may serve to show that the number of once-used words in Shakespeare is not extraordinary, that there is no need of help from Jonson, or Bacon, or Beaumont, or Camden to accumulate them.

Various relations between the numbers and percentages were pointed out.

As to the nature of the once-used words, it was said that they were not for the most part coinages to express striking original thought, but the less frequently used grammatical forms or derivatives of familiar words, or compounds with living affixes, such as *all-* and *mis-*, variations of spelling, and names of objects which happen to be mentioned,—plants, utensils, and the like. In Tennyson a considerable number of new compounds occur, which embody some new fancy or other shade of poetic thought.

The secret of Shakespeare's power is not to be found in these words, nor in twice or thrice used words, but in his use of the hundred or thousand times used words. It is the second rate or third rate authors who use the greatest floods of words. The first-rates work with select materials. “The compulsive power of a limited vocabulary” was discussed.

20. On Consonant Notation and Vowel Definition, by Professor Francis A. March, of Lafayette College, Easton, Pa.

The sound commonly thought of as belonging to a consonant has three parts: (1) the sound made while the organs are closing, (2) the sound or rest while they are at closure, (3) the sound made while opening. In English spelling a printed letter sometimes represents only one of these sounds, sometimes two, rarely all three. It is desirable to have scientific notation to distinguish them. We may use figures 1, 2, 3, or accents / - \, as follows:

- A. Sounded while closing only: 'p or 'p in u'pmost, to'pmost, ha'pn.
- B. While closing and at closure: <sup>1.2</sup>m or 'm in a<sup>1.2</sup>mple, a<sup>1.2</sup>mber, te'mper, co'mpose, ca'ndy, u'nto, u'ndone.
- C. At closure only: fat<sup>2</sup>n or fat'n, eat'n, writ<sup>2</sup>n, e<sup>1.2</sup>mbold<sup>2</sup>n.
- D. At closure and opening: m'a or m<sup>2.3</sup>a, m'ost, n<sup>2.3</sup>ew.
- E. While opening only: p and t in p<sup>3</sup>o-t<sup>3</sup>a-t<sup>3</sup>o, a<sup>1.2</sup>mp<sup>3</sup>le, te'm p'er, t<sup>3</sup>o<sup>1.2</sup>n-t<sup>3</sup>ine.
- F. Sound closing with sound or rest at closure and sound at opening, is almost always printed with two letters: u<sup>1.2</sup>nn<sup>2.3</sup>oticed, sou'll'ess, fou'll'y, ou't t'ravel.

Pronouncing vocabularies hav indicated these distinctions to some extent by separating words into syllabls, and doubling the consonant when the opening and closing ar both herd. A hyphen after a consonant indicates the closing sound: bar-on-ess; before it, the opening sound: allow-ness; gemination, both sounds: bar-ren-ness. This notation is but rudely applied, however; especially in gemination, and Dr. Murray in the Historical Dictionary rejects all division of syllabls. This leavs these consonant distinctions without direct notation, to be inferd from the adjacent letters.

A direct notation would help to a more perfect knowledge of our habits of articulation, and perhaps to improvement of those habits.

As far as we can judge from Dr. Murray's notation the English habits ar different from the American in a large number of words, especially in initial and final unaccented syllabls. Words, for exampl, beginning with prefixes from Latin *ad-*: *attune*, *attract*, *acquire*, ar pronounced a'tt'üne, a<sup>1.2</sup>t<sup>3</sup>ract, a<sup>1.2</sup>cq<sup>3</sup>uire. But Dr. Murray, I conjecture, pronounces at<sup>3</sup>üne, at<sup>3</sup>ract, ac<sup>3</sup>uire. More notation is needed especially with *r* and *l*. When London fonetists write *intrest*, *difrent*, do they mean *intr<sup>3</sup>est*, *difr<sup>3</sup>ent*, or *intr<sup>2.3</sup>est*, *difr<sup>2.3</sup>ent*, or *intr<sup>1.2.3</sup>est*, *difr<sup>1.2.3</sup>ent*, *di<sup>1</sup>f-rent*, or *di<sup>3</sup>f-rent*? Does their *gravly* for *gravelly* mean *grav<sup>3</sup>ly* or *grav<sup>1.2.3</sup>ly* or *grav<sup>1.2.3</sup>y*? "Is not the final *r* which they represent by the neutral vowel, really 'r'? It is with me. The neutral vowel may be made with the organs in many positions; in *father* = f<sup>2</sup>a th<sup>3</sup>e'r the tung is raised to the r-position. Why do Londoners say 'my idea'r' is'?"

#### VOWEL DEFINITION.

What is really needed for vowel definition is the vibrations of the sound at the ear. For accurate definition by means of description of the vocal organs curvs of the resonance chamber on a fine scale of decimals are needed.

21. The Authorship of the Epistle to the Hebrews, by Rev. Dr. C. K. Nelson, of Brookeville Academy, Brookeville, Md.

The arguments on this subject are classified under two general heads: external and internal evidence. The traditional argument has so long dominated public opinion, or rather, public sentiment, that it is difficult to obtain a hearing for the philological. The tradition of the Pauline authorship of the epistle rests on a weak foundation: while a tradition, to be trustworthy, must have its origin about the time of the alleged facts, this tradition cannot be traced to a period earlier than the third century A.D., or at least 130 years after the epistle was written. Anything like a general acquiescence in the tradition is not to be found until

some 200 years later. The negative tradition, however (that the epistle is not the work of St. Paul), is found in the earliest church writers whose works are authenticated, and is confirmed almost unanimously by the sounder criticism of the age following the Renaissance. The internal evidence, based mainly on linguistic grounds, is still stronger against the Pauline claim: 1) The inscription of the codices is simply Πρὸς Ἐβραίους. 2) The mode of citing from the Old Testament is different from that followed by St. Paul. 3) The citations are from the LXX, and when St. Paul cites from the LXX he uses a different codex. 4) The doctrinal teaching differs in many particulars, especially in the use of theological terms. 5) St. Paul, in each of his accepted epistles, avouches the epistle to be his. 6) Certain inaccuracies in the Textus Receptus have contributed to the impression that the work is St. Paul's. 7) The style of the epistle differs from that of St. Paul, (α) in the greater purity of the Greek, (β) in vocabulary, (γ) in particles of transition and in grammatical forms. 8) There are equally marked differences in logic and dialectic.

22. The Derivation of *meridie*,<sup>1</sup> by Professor Minton Warren, of Johns Hopkins University, Baltimore, Md.; read, in the author's absence, by Professor W. G. Hale.

A recent attempt has been made by Stowasser (*Archiv für lateinische Lexikographie und Grammatik*, Erster Jahrgang, pp. 273-277) to discard the long received etymology of *meridie* from *medi-die*, and to derive it from *meri-die* = 'in bright daylight.' This view has been referred to with approval by Stolz, Osthoff, Wilhelm Meyer. The analogies of the Skt. *madhyadina*, Gk. μεσημβρία, German *mittag*, our *midday*, speak in favor of the old derivation. To deny it, is to impeach the credibility of Varro, not as an etymologist, but as an eye-witness. Compare De L. L. VI, 4 *D antiqui non R in hoc dicebant ut Praeneste incisum in solario vidi*. Stowasser's reason for doubting Varro is simply this: D between vowels, in Latin, never passes into R. Stowasser has overlooked Donatus Comm. to Terence Adolph. V, 3, 62, *Meridiem dixerunt veteres, quasi medidiam r pro d posita propter cognationem inter se literarum*. — Examples were cited from the Umbrian of *d* becoming *r* (rs), from modern Greek of *δ* becoming *ρ*, and in the Romance languages, of Spanish *lampara* = *lampada*, Neapolitan *pere* = Italian *piède*. Neap. *rureci* = *duodecim*, Italian *mirolla* = *medulla*, where we have the same *d* of *medius*. In Latin, not to speak of *Ladinum* and *Larinum*, where the priority of *Ladinum* may be disputed, we have in inscriptions *Irus* for *Idus*, *Ferveles* for *Fidelis*, both cited by Seelman (*Die Aussprache des Latein*, p. 311); *mareidus* for *madidus*, Loewe, *Prodromus*, p. 353, and *monerula* for *monedula* in Captivi 999, and *Asin*. 694.

Moreover, the kinship of *r* and *d* is distinctly recognized in Isidorus XII, 7, 69 *merula antiquitus medula vocabatur eo quod moduletur*, and in the equally absurd etymology of Servius Comm. on Aen. VIII, 138 *Alii Mercurium quasi medicurrium a Latinis dictum volunt*. — Isidorus alone supports the derivation from *meri* + *die*, while Cic. Or. 47, 157, Quintilian I, 6, 30, Nonius Marcellus, pp. 60, 451, Priscian IV, 34, Velius Longus K. VII, 71, follow Varro.

<sup>1</sup> Printed in full in the *American Journal of Philology*, Vol. VII. pp. 228-231.

As *meri die* was originally a locative, it was probably not for some time declined. Perhaps it was first used in the accusative after *ante* and *post*, and this led to the formation of a nom. There is some evidence to show that Plautus treated it as indeclinable in *Most.* 579, 582, and 651, and in *Pseud.* 1174. — In Terence it occurs but once, *Adelph.* 848, where Donatus says of *meridie ipso*, et nomen fecit de adverbio. A few instances were cited of the nom. *meridies* in Varro *L. L.* 6, 4; *Caes. B. G.* 7, 83; *Censorinus*, c. 24; *Pliny, N. H.* VII, 212, XVIII, 326; and in the Grammarians.

*Postmeridiem* and *antemeridiem* are given as adverbs by Charisius, 187, 34, and Georges remarks that the *Notae Tironianae*, 74, give *antemeridie* and *postmeridie*. Some examples of *postmeridie* are also found in the MSS. of Vegetius.

Remarks were made upon the paper by Professor B. I. Wheeler.

23. Phonetic Law, by Professor F. B. Tarbell, of Yale College, New Haven, Conn.; read, in the author's absence, by Mr. W. E. Waters.

The Neo-Grammarian doctrine that phonetic laws admit of no exceptions ought to mean that every phonetic change is so related to certain elements in the pronunciation of the word or sentence, that wherever these elements or essential phonetic conditions occur, the said change unflinchingly occurs, within the same dialect and the same period. In fact, however, all that is meant is that such a connexion obtains *except where there is a sufficient reason for the contrary*. Thus, although the subject of the mechanism and causation of phonetic changes is full of disputable questions, the bare principle of phonetic uniformity, when duly qualified and explained, sinks into a mere truism.

24. The Method of Phonetic Change in Language, by Professor William D. Whitney, Yale College, New Haven, Conn.

To deduce empirically the laws of phonetic change in a given language or body of languages is one thing; to determine their underlying cause or causes is another and very different thing. The former calls for a wide and accurate knowledge of individual language facts, together with acuteness in their comparison and combination, and with power of logical deduction; the latter requires in addition a true understanding of the nature of language, a thoroughly sound linguistic philosophy; and this is too often wanting, even among professed students of human speech. It is especially a misappreciation of the physical element in language, a treating of this as if it were the whole of language, that leads to false views and conclusions. Language, we are told, is a physical product; utterance is a physical event. That is true in just the same way and to the same extent of spoken language as of written language; not a jot more. The uttered word *three*, for example, is made by the action of physical organs, communicated through a physical medium to other physical organs; but precisely the same thing is true of the written word *three*, or of its substitute, the sign 3. In so far, they are like the noise produced by a stone in rolling from a declivity, or the mark left by its track. But the difference is that, in the former case, each of the products is also a human act; it is something brought about by a human will, acting — through physical media, indeed, since capable of producing external

effects only by means of such — in a particular way for a particular purpose. It is a human act not less than is the making of a gesture, a clapping of the hands, the pulling of a bell, the working of a magneto-electric machine. The utterer has the intent to produce a certain audible sign, just as much as the writer a certain visible sign. It is the habit of both alike to produce that sign when they desire to signify a certain conception. Each habit was formed by them after the example of other utterers and writers, whom they imitated. It has been for some time the habit of a certain great community to make these signs for this particular conception, in order to a mutual understanding between person and person. No such sign has value except within the limits of a community, who agree in the habit of its use. The utterance is as meaningless to the ear of one who has not learned to associate the given meaning with it as the written or printed marks to the eye of one who has not learned to make and understand them. In other communities, other uttered and written signs, in immense variety, are used and made significant instead of these. No human being has any knowledge of how the utterance *three* came originally to be used for the purpose it serves; there are only conjectures about it, known to few, credited by fewer. The same is practically the case with the two written signs; what ground they are, with more or less uncertainty, believed to have is at any rate known to very few, and the ultimate element has nothing more necessary about it than a human habit.

Since every other item of human speech is accordant in character with the one we have taken as illustration, it follows that any given language is a body of human habits, possessed and practised in common by a body of human beings. This is its essential nature. This is what needs to be considered when we come to discuss the modes and courses of its changes, of whatever kind. So far as concerns the written (or printed) sign *three*, or 3, no one would think of claiming that the series of alterations which have wrought the separate elements of the one out of their Phœnician originals (not to attempt to go further back), or of the other out of the three parallel strokes with which it doubtless started, were brought about otherwise than by the action of human wills, under inducements suited to each case, and capable of being at least in the main understood. Their present form is the result of a series of motivated changes of human habits. But precisely the same thing is true of the uttered sign *three*, in respect both to its form and to its meaning. A certain combination of sounds having once become current as representative of a certain sense, nothing can alter it in either particular save inducements addressed to the wills of its users. There can be no question here, as among things purely physical, of such a law as "like causes produce like effects"; because we have not to do with physical causes, but with causers, human beings, no one of whom is like any other, in any such manner and degree as should compel accordant action in changing the uttered signs of a language, or their meanings.

If these principles in regard to language are well-founded — and their refutation is confidently challenged — then the inquiry after the causes of phonetic change resolves itself into this: what inducements are of a nature to alter human habits, the common habits of a human community, in this particular kind? To put the inquiry in any form which is not either explicitly or implicitly this, is to fail of an answer or to insure a false answer. All physical facts, such as the

position and movements, single or combined, of the organs of utterance, fall into their proper place as secondary causes, helping to determine the preferences of the utterers, having to be reckoned with as motives to the utterers' acts — determining, in the main if not alone, the ways in which habits already formed shall give way in the direction of greater convenience.

Since change of uttered form, like change of significance, consists in a modification of habit on the part of a whole community, it can obviously take place only by degrees. There is no conceivable inducement that can move simultaneously and uniformly all the members of the community. At any given time, while certain changes of recent origin have established themselves in general usage, there must be others which have only partially won acceptance, and yet others which are beginning to show themselves as candidates for acceptance. Even in the most homogeneous communities, the diversities of pronunciation are endless, appearing in minor localities, in classes, in groups, in individuals. There is not one of ourselves who does not have his private peculiarities of utterance — in such matters as the flattening of *a*, the shortening of *o* in *home* and *whole* and their like, the pronunciation of long *u* with or without the prefixed *y*-sound, the mode of production of the sibilants, and so on. Parallel with such diversities, and variously combined with them, are diversities in all the other departments of linguistic usage, as vocabulary, meaning, phrase-making, construction. Every secondary line of division in a community, whether of locality or of class or occupation, encloses a certain number of these diversities, and so is a line also of dialectic division, fainter or more distinct. Where there is no established literary dialect, to which all feel called upon to conform, the intricacy of overlapping and interlacing dialectic usage is extreme; and those who have to do with it are sometimes seduced into all sorts of unsound theories as to the facts and their relations and causes.

As for those movements of phonetic change by which one sound of an alphabet undergoes general conversion into another sound, there is nothing to distinguish them in their causes and methods from the other alterations of speech. They, like the rest, are and can be only shifts of human habit under due inducement. They too are dialectic; they show themselves within the limits of a community, often of a subdivision of a former more extensive community, being unshared by other subdivisions, often of only a class in a community; they have spread so far as the channels of communication carry them, and no further. To introduce any element of necessity into such processes, like the necessities that connect cause and effect in the physical world, is a regrettable error. The "necessity" of a dialectic change in general lies simply in this: that a certain item of change is pretty sure, and is the surer according as its importance is greater and more conspicuous, to become at last current throughout the whole body of a community. In like manner, the invariability of a given change of utterance of an alphabetic element, in the mouth of an individual and then of a community, means only that such a shift of pronunciation is pretty sure, and the surer according to its importance and conspicuousness, to spread finally through the whole body of occurrences of the element in question. But to set up the necessity and invariability of phonetic change as a fundamental rule seems equivalent to putting a *dictum*, a *machtspruch*, in the place of a demonstrated principle.

Professor March said : —

That there is a body of fonetic facts, the working forces in which can be defined scientifically, so as to be used for deduction and discovery, is manifest. That these forces as human does not rule them out of science. The forces by which we see a world of three dimensions, act as regularly as the forces of growth; they act behind our purposes. So when alfabetic sounds change without culture<sup>1</sup> the reason is found behind the motivs, such as the desire of communication, in a change of the concept which guides the vocal organs, or of the power that works them. These ar changed mainly by hebetude, perfervidness and new hearing.

Hebetude: (1) concept and motiv unchanged, insufficient power is applied to work the organs, — the law of least effort; (2) a blurd, ill-formd concept is formd. Perfervidness in accent and pitch works strengthenings.<sup>2</sup>

New Hearing: the concept is changed. For exampl, when from movement of populations a new generation hears a different total of articulations from that heard by their parents, the concepts of the new generation will be different.

A main difference between fysical and psychical forces is, that atoms ar constant, while mind changes. Formulae for human action apply to defined persons and periods. Dialects afford natural segregations of persons and periods, for which fonetic forces may be taken as constant. To call the formulae for these forces laws is convenient, and opens the way for a good many convenient frases. There can be no great danger of misunderstanding it, at this time of day. The existence of fonetic laws, good for givn dialects, is thus affirmd. This implies a doctrin of resultants, Grimm's law and Verner's work for *d* in *cweden*. It implies the possibility of deductiv discovery. It implies a scientific doctrin of dialects.

The affirmation that these laws hav no exceptions is a working hypothesis. It must be understood of the operation of powers, not of the appearance of phenomena. Insistence on this hypothesis has led to great results: to the rejection of a great number of plausibl etymologies, to the establishing a great number of obscure etymologies, to the extension of known changes into litl known fields, to the discovery of new laws, to the use of new caution and the attainment of greater precision in definition and reasoning. It has also led to a considerabl development of the doctrins of conformation and analogy. This has been the most interesting part of the new movement to the great body of workers. The establishment of formulae for the working of the laws of association in language by induction from changes in words is a fascinating work, and may lead to laws as good as the best "fonetic laws."

As to absolute inviolability as a matter of fact, it may be further said, that the working hypothesis affirms it only for establisht dialects, not for periods of formation or decay. The possibility of personal intervention is also reservd in all laws of human action. A man may spel or speak queerly for whim or sport. Such interventions ar like miracls in nature, set aside as anecdotes, and not included in the materials for science. And we should not be very redy to believ that a fenomenon is caused in that way. To defend the inviolability of these fonetic laws as a fact of induction is inept. It has led to hedging and defining law and dialect til all the practical force of the working hypothesis is taken out of it.

<sup>1</sup> For cultured changes, see Proceedings for 1884, pp. xxxv+.

<sup>2</sup> See Transactions for 1877, pp. 147+.

The following papers were read only by title : —

25. Horace *vs.* his Scholiast (De Arte Poet. 175, 176), by Professor Lemuel S. Potwin, Adelbert College, Cleveland, Ohio.

*Multa ferunt anni venientes commoda secum, multa recedentes adimunt.*

The interpretation of this passage seems to have suffered from undue deference to the Scholiasts. See particularly Orelli (1844) and Schütz (1882). The opinions of the Scholiasts are, of course, valuable — sometimes even for their garrulousness; but if we must choose between them and Horace, give us Horace by all means. In this case they seem determined to rob the poet both of his originality and his Latinity; his originality by implying that in characterizing the years he merely uses a common epithet; his Latinity by implying that *venientes* is used adjectively, instead of being a strict participle.

It was no new thought that youth brings *commoda*, and that old age takes them away. It was not new to use *anni* as equivalent to *senectus*. Horace himself says : —

*Singula de nobis anni praedantur euntes.* Ep. II. 2, 55.

The new turn of expression seems to have been to make *anni* represent *both* youth and age, the years coming with their burden of good, as well as going with their burden of stolen treasures.

26. Munda, by Professor William I. Knapp, of Yale College, New Haven, Conn.

The paper discussed the location of Munda in Hispania Antiqua, involving an outline of the civil war carried to that country after the African campaign; the progress of Caesar and Gn. Pompey from Corduba and Attegua to Hispalis and the plains of Munda, with a description of the conditions of that plain as suggested by the ancient writers, especially by Hirtius; the situation of the fortress on one of a series of hills stretching from below Hispalis to Gades; the marshes that ran to the south and west towards the town of Nebrissa and the Baetis, — marshes still called in the native patois *bujeros*, i. e. *agujeros*, 'holes'; the time required to reach it from Attegua, near Corduba (Téba la Vieja, Old Teba) compared with the account of Hirtius and the early itineraries; its relation to Carteia (Melcarteia or Heraclea); mediaeval journeys by the same route; the names of places according to the Arabian geographer Edrisi; the impossibility of all the locations cited at the present day for such a battle, requiring a plain five miles in extent, running along a range of hills, and spreading out in front of one of them. Surely this is not the case with Ronda, Monda, or any other place between Corduba and Malaga, as the writer knows by personal examination, and does tally in every respect with the plains and hills near Nebrija or Lebrija. That the true site is near the still marshy and now malariaous plain by Nebrissa, on the old highway, from Seville to Medina Sidonia and Xerez. The particular bluff or *cerro* (cirrus) is now called Gibalbin, but Edrisi (Dozy's ed.) gives it as Gibal-mint or munt, the Hill of Munt or Mont. It was shown that Mint is by softening of the vowel *dhamma* into *kesra* through Spanish influences like *frente* from *fronte-m* through the old form *fruenta*, — Munda, Muenda. Menda, — and that this is indeed Gibal Munda, the Hill Munda. The arroyo that cut the plain in Caesar's time is still there, and is now called Romanina, the Roman ~~canal~~



according to the usual force of the Spanish ending *-ina* when attached to proper names — la Sarracina. The jasper stones found there, as mentioned by Pliny, are still abundant at Gíbalbin, and the old Latin epithets applied to the surrounding towns connected with some triumph of Caesar are found only here, not between Córdoba or Seville and Málaga: Nebrissa *Veneria* (Venus, Caesar's favorite deity); Asta *Regia*, in honor of the African King Bogud, who turned the tide of victory by attacking the rear of Labienus, where the impedimenta were; Iulia Gaditana, Iulia Traducta, Asido Caesariana, Castrum Iulium, or Castrum Caesaris Salutariensis, "the salvation of Caesar," applied to Urgia.

27. Aristophanes and Low Comedy, by Alfred Emerson, Ph.D., of Milford, Neb.

The critical principle of Aristarchos, "*Homerum ex Homero*," has not been sufficiently followed out in the case of Aristophanes. No attempt has been made to collect and classify the passages which express his views of stage proprieties and the dramatic art, somewhat as Hamlet's advice to the players expresses Shakespeare's. Yet the number of such passages in Aristophanes is so large, owing to the unparalleled degree of direct intercourse between author and audience that obtained in the Old Attic Comedy, that a very clear perception of the poet's conscious comic ideal may be gained from this source. The collection and classification of these passages is the necessary preliminary to such a dissection of the eleven extant plays and the fragments of the twenty-nine lost ones, as shall determine how much or how little coincidence can be traced between the playwright's principles and his practice.

It will be found, on examination, that every passage of this nature to be found in Aristophanes bears on the distinction it pleased that writer to draw between high and low comedy, the vulgar manner which was that of certain among his predecessors and rivals, and the grand style which is his own. It is only when his pertinent utterances are studied collectively, however, that the comprehensiveness of the two cardinal categories becomes evident.

The common designation of all that serves as a foil to his own manner, with Aristophanes, is *φόρτος*, ή *φορτική κωμωδία* (e. g. Pax 748, Plutus 796, Vespae 66). The farcical writers are *ἄνδρες φορτικοί*, or *οἱ τρυγοδαίμονες οἷτοι* (Nubes 296, 524). Phrynichos, Lykis, and Ameipsias were signal examples of the class (Ranae 13, 14). Phrynichos was the patron saint of the indecent dance *κόρδαξ* (Vespae 1490); from him Eupolis stole this feature, together with the old woman that introduced it in his Marikas (Nubes 553-556). Ameipsias is again branded as an *ἄνηρ φορτικός* in the Clouds, in company with the great Kratinos, who, galled by taunts in the Knights, had aroused himself to administer a signal defeat to the Clouds on its first performance (Clouds, Argument V.). If it seem a puzzle that the author's two greatest contemporaries should come under this stigma, it must be remembered that flings of this sort were distributed on the comic stage with little regard to truth, and also that Aristophanes frequently checks his own characters, humorously, from disgracing him with outbreaks the like of which are allowed to pass unchallenged elsewhere. Actually, some allusions to things characterized as inadmissible on the ground of pertaining to the *φορτική κωμωδία* would be unintelligible but for the excellent examples in illustration furnished by the comedies of the author himself. One can only be amused

at Kock's taking this inconsistent genius seriously (see the notes to the prologue of the *Frogs*, in his edition of the play).

The scattered references may be classified as follows: —

1. Plain statements of what is right and wrong in drama and comedy. *E.g.* What is wrong should be hid by an author.

He should not by any means drag into light or put on the boards what is wicked;  
For teachers of children are all who explain, while poets are teachers of grown folk.  
And hence we are bound to tell only the good. — *Ranae* 1053–1058.

For it is not meet in the author of a play  
To throw to his spectators figs and sweets,  
Making them laugh at this. — *Plutus* 797–799.

2. Self-glorifications. *E.g.* His play comes on the stage, not with all manner of farcical tricks, but

Reliant on itself alone and what it may have said,  
And yet a poet such as I keeps still his level head,  
And never seeks to swindle you rehashing twice and thrice;  
For every play that I produce brings something new and nice. — *Nubes* 544–8.

3. Censure of predecessors and rivals. In this, praise of himself is always implied, often expressed, whether he alludes to the wretchedly careless mounting of early comedy in the *Danaids*: —

ὁ χορὸς δ' ὄρχεῖτ' ἂν ἐναψάμενος δάπιδας καὶ στρωματόδεσμα,  
διαμασχαλίσας αὐτὸν σχελίσειν καὶ φύσκαῖς καὶ ῥαφανίσιν. — *Fr.* 253 (*Kock*).

οὕτως αὐτοῖς ἀταλαιπύρωσ ἢ ποιήσις διέκειτο. — *Fr.* 254.

or accuses a contemporary of plagiarism in the Eupolidean verse: —

ἐκ δὲ τῆς ἐμῆς χλανίδος τρεῖς ἀπληγίδας ποιῶν. — *Fr.* 54.

4. Commendation of kindred spirits. *E.g.*

Again he remembers *Kratinos*, whose flow in the pride of his praise  
Came down as a flood on the valley, up-tearing the trees from their base,  
And bearing his foes with the oaks and the poplars adrift on its face. — *Eq.* 526–8.

His praise, indeed, has sometimes an ironical or patronizing cast, whether *Magnes* is celebrated for the abundance of his resources in operatic stagecraft (*Equites* 520–525), or *Krates* for his cheap wit (*Equites* 537–539 and *Fr.* 333 from *Thesmoph.* II.; compare *Fr.* 29 of *Krates* himself).

*Aristophanes* defines the office of the poet as that of a popular teacher (*Ranae* 1008–1098). His ideal is the *σπουδαίουτης* of *Aristotle*, the high seriousness of *Matthew Arnold*. The verse —

ἀνάγκη  
μεγάλων γνῶμῶν καὶ διανοῶν ἴσα καὶ τὰ ῥήματα τίκτειν. — *Ranae* 1058–9.

seems a condensation of *Arnold's* thought.<sup>1</sup> Even the physical degeneracy of the *jeunesse dorée* of Athens is traced to the influence of bad poetry (*Ranae* 1076–1098; comp. *Nubes* 1002–1014: 1015–1023). The doctrine of *Aristophanes*, his

<sup>1</sup> "The superior character of truth and seriousness, in the matter and substance of the best poetry, is inseparable from the superiority of diction and movement marking its style and manner. The two superiorities are closely related, and are in steadfast proportion one to the other." — *Matthew Arnold*, in his *Introduction to Ward's English Poets*.

policy, is best set forth in the parabasis proper of the *Acharnians* (vv. 628-653). Numerous lines characterize his manner of promulgating it. The principal passages are Ach. 300, 301, 659-664; *Vesp.* 1029-1059, 1284-1291; Pax 748-752 and 752-759 = *Vesp.* 1030-1036; Ran. 354-358.

But the claim advanced is based mainly on his pretended freedom from the tricks of the farcical playwrights whose chief method of provoking laughter was the constant and wearisome employment of stock scenes and properties, such as rags and lice, slaves who cheat their masters, and are chased and beaten, then brought in blubbering to serve as butts for wrought jokes, the *Epicharmian* figure of Herakles gorging himself and wagging his ears, or ravenously hungry (Pax 738-747); such as ridicule of the poor Megarians, the scattering of nuts among the audience by a brace of slaves, Herakles choused of his dinner, endless repetitions of one satirical attack (*Vesp.* 54-66; comp. *Plut.* 789-796); such as slaves grumbling under their load with forbidden words and inarticulate sounds (Ran. 1-18); such as poor jokes, beatings, hideous howls, torches, the survival of the old-time phallos, obscene dances, and fun poked at the baldheads (*Nubes* 537-544). The condemnation of *torches* here and in *Lysistr.* 1216-1221 is rendered intelligible only by the laughable buffoonery of an Aristophanic scene, the singeing of Mnesilochos in the *Thesmophoriazusae* (236-248). It would be easy, in a similar fashion, to cull illustrations of each mentioned feature of low comedy from Aristophanes; but that his reputation was not dependent on these matters of "stage business," is proved by his readableness. Hence he could truly say:—

λόγῳ γὰρ ἠγῶν ἐξέμεσθ', ἔργοισι δ' οὐ. — Fr. 529 (Bergk's reading).

The report of the Committee to nominate Officers for the ensuing year was presented by Professor F. A. March. In accordance with the recommendations of the Committee, the officers for 1886-87 were elected as follows:—

*President*, Professor A. C. Merriam, Columbia College, New York, N. Y.

*Vice-Presidents*, Professor Isaac H. Hall, New York, N. Y., and Professor T. D. Seymour, Yale College, New Haven, Conn.

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*Treasurer*, Professor John H. Wright.

Additional members of the *Executive Committee*,—

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

Professor Francis A. March, Lafayette College, Easton, Penn.

Professor Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

Professor William D. Whitney, Yale College, New Haven, Conn.

The Committee on time and place of next meeting, through Professor W. D. Whitney, recommended that the Association should next meet at Burlington, Vt., on Tuesday, July 12, 1887, unless otherwise ordered by the Executive Committee.

The report was accepted, and the recommendations adopted.

Mr. C. J. Buckingham reported, on behalf of the Auditing Committee, that the Treasurer's accounts had been examined and found correct. The report was accepted.

Professor March, as Chairman of the Committee on the Reform of English Spelling, presented an alphabetical list of words to which the joint rules apply which were recommended by the Association and the Philological Society of London in 1883. The Committee think such a list will be useful. There is new interest in the reform among the teachers of English in Germany, France, and Denmark. A society of them has been formed with headquarters at Paris, and they issue a monthly "Fonetik Títcer."

On motion the report was accepted, and the Committee appointed in 1875 was continued for another year. It now consists of Messrs. March (chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion a resolution was adopted as follows :—

The American Philological Association desires to express, to the Trustees and Faculty of Cornell University, its hearty thanks for the use of the Botanical Lecture Room as the place of meeting, for entertainment in Sage College, for kind attention in giving the members access to the buildings and various collections of Cornell University; further, to acknowledge its grateful appreciation of the liberality of the citizens of Ithaca who provided the pleasant excursion on Lake Cayuga, and of the courtesy and hospitality of which the members of the Association were the recipients at Aurora, and in particular at Wells College.

A communication from Professor Albert S. Cook, of the University of California, dated Oxford, England, June 25, 1887, presenting the claims upon Americans of the great English dictionary now issuing, under the editorship of Dr. J. A. H. Murray, was referred to the Executive Committee, with powers.

The Association then adjourned.

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1886-87.

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<sup>1</sup> This list has been corrected up to May 20, 1887. Names where the residence is left blank are of members who either are in Europe, or whose addresses are not known to the Secretary.

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[Number of foreign Institutions, 35.]

[Total, (301 + 59 + 35 =) 395.]

CONSTITUTION  
OF THE  
AMERICAN PHILOLOGICAL ASSOCIATION.

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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.

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## PUBLICATIONS OF THE ASSOCIATION.

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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 decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first seventeen volumes of Transactions: —

### 1869-1870. — Volume I.

- Hadley, J.: On the nature and theory of the Greek accent.  
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Goodwin, W. W.: On the aorist subjunctive and future indicative with  $\epsilon\tau\omega\varsigma$  and  $\omicron\upsilon\ \mu\eta$ .  
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.  
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Van Name, 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.  
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- Trumbull, J. Hammond: On Algonkin names for man.  
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 Proceedings of the third annual session, New Haven, 1871.

**1872. — Volume III.**

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 Proceedings of the fourth annual session, Providence, 1872.

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 Proceedings of the fifth annual session, Easton, 1873.

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 Proceedings of the sixth annual session, Hartford, 1874.

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 Proceedings of the thirteenth annual session, Cleveland, 1881.

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Proceedings of the fifteenth annual session, Middletown, 1883.

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Proceedings of the sixteenth annual session, Hanover, 1884.

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Proceedings of the seventeenth annual session, New Haven, 1885.

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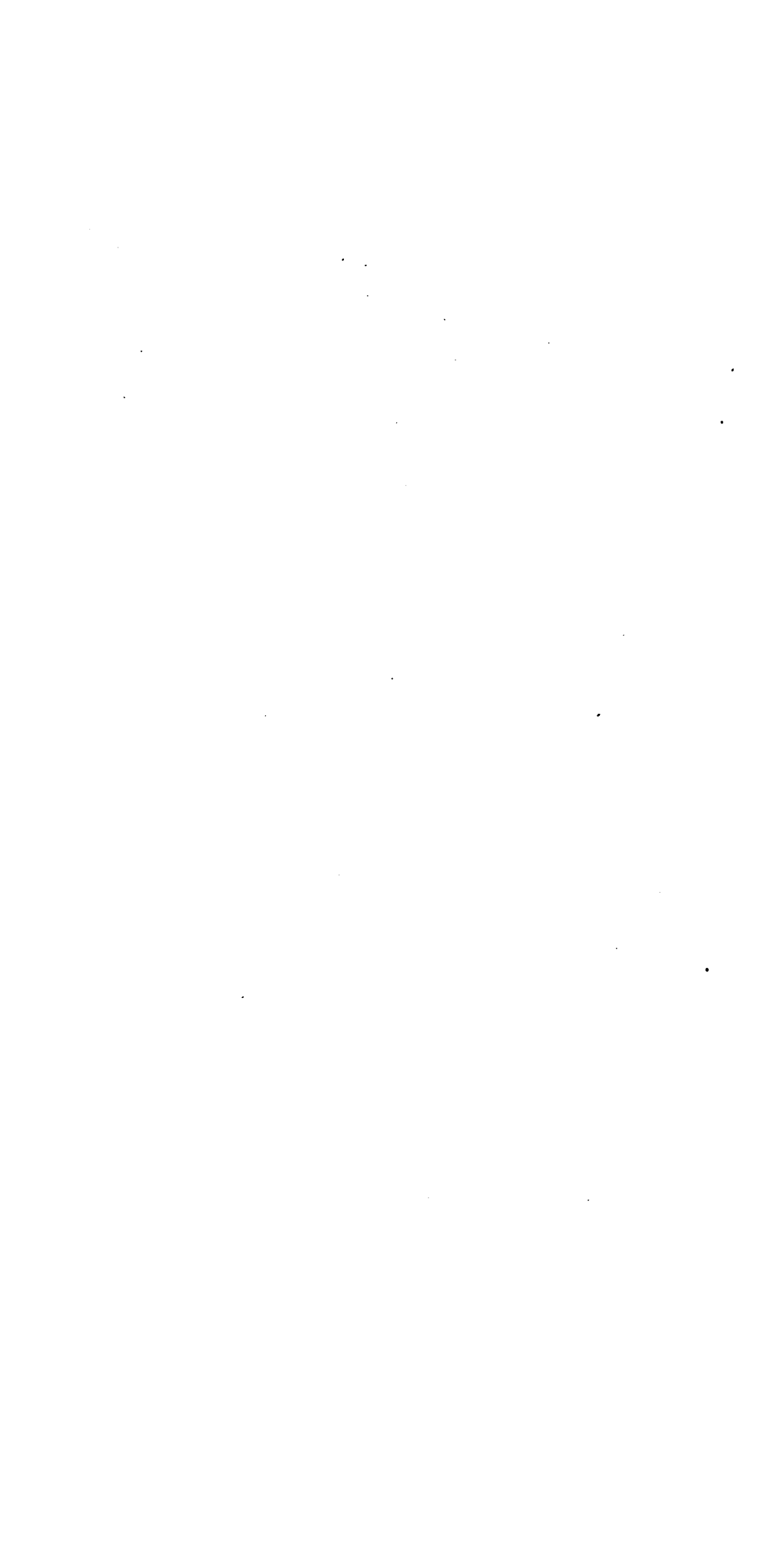
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