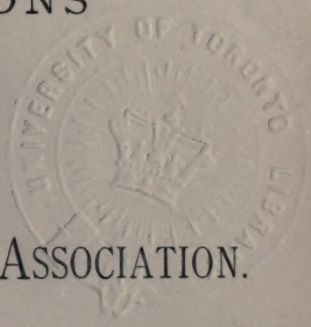


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TRANSACTIONS
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION.



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CONTENTS OF VOL. XV.

I. The Genitive Case in Sophokles	5
By THOMAS D. GOODELL, Ph.D.	
II. Greek Ideas as to the Effect of Burial on the Future of the Soul	36
By Professor FRANK B. TARBELL.	
III. The Crastinus Episode at Palaepharsalus	46
By Professor B. PERRIN.	
IV. Alliteration in Latin	58
By Professor TRACY PECK.	
V. On the Relation of the Anglo-Norman Vowel System to the Norman Words in English	66
By Professor HANS C. G. VON JAGEMANN.	
VI. The Ablaut in High German	88
By BENJAMIN W. WELLS, Ph.D.	
VII. On Combination and Adaptation, as illustrated by the Exchanges of Primary and Secondary Suffixes	111
By Professor W. D. WHITNEY.	
VIII. On Latin Glossaries, with especial reference to the Codex Sangallensis 912	124
By Professor MINTON WARREN.	

APPENDIX:—

Proceedings of the Sixteenth Annual Session, Hanover, 1884.	
Treasurer's Report	iii
List of Officers and Members	xlv
Constitution of the Association	lvi
Publications of the Association	lviii

TRANSACTIONS
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I. — *The Genitive Case in Sophokles.*

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I.

ON pedagogical as well as on other grounds the uses of the Greek genitive need to be more thoroughly understood, and more clearly presented in the elementary grammars; for no department of Greek syntax is more productive of confusion of thought in young pupils. The grammars most in use differ greatly in their classification and in the statement of principles. Here, as elsewhere, categories based originally on mistaken notions are still retained, for the supposed comfort of the learner, after their reason for existence has long been recognized as illusory. Careful statement, with accompanying statistics, of the actual usage of the case, from Homer down, is urgently needed. It is the aim of this paper to give such a statement with reference to Sophokles. The classification employed will be different in some respects from others which have been widely adopted; and will be more or less superior to them, it is hoped, because according more closely with the historical development of the case. And, in particular, the ablative uses of the genitive will be shown to be more numerous, and in some directions more clearly defined, in Sophokles at least, than the grammars would lead one to suppose.

Before proceeding farther, a word may be said in regard to certain restrictions adhered to in this paper, and in regard to the method of recording the facts observed. In the first

place, the fragments are not included in this survey, except incidentally. And this for two reasons: chiefly because they offer nothing which would materially affect the conclusions derived from the rest of Sophokles, but also because to include them would require an entirely disproportionate amount of textual discussion. What we are seeking now is primarily the general proportions of Sophoklean usage. The entire plays give these sufficiently, even if the text of the fragments did not present special difficulties. But the ratio of doubtful or corrupt lines to sound ones in the fragments is of course much the greater; and it would not be worth while to make elaborate studies of the text of the worst lines in an author—especially when the investigator's decisions would carry with them no weight unless accompanied by a full account of his reasoning—merely in order to determine whether a given construction, common everywhere, occurs, say, three hundred or three hundred and one times. A few points of special interest in the fragments will be mentioned in their natural connection. In the entire plays, also, variations in text are not touched upon, except where the usage is peculiar, or where a single example would affect statistics considerably. The text followed is that of Schneidewin as revised by Nauck, and references are made to the following editions of the separate plays: *Ai.*, 7th ed., 1877; *O. T.*, 7th ed., 1876; *O. K.*, 7th ed., 1878; *Ant.*, 8th ed., 1880; *El.*, 5th ed., 1877; *Tr.*, 5th ed., 1880; *Phil.*, 7th ed., 1876. Lyric references—that is, to all lines not in trimeter or tetrameter dialogue—are distinguished by heavy-faced numerals. Further, the genitives themselves are counted, not the governing words; a word attracted into the genitive is counted and assigned to the governing word on which the attracting genitive depends; but appositives are not counted.

In any study of the Greek genitive we must constantly recognize the fact that a part of the Indo-European ablative has become identical with it in form. So far as can be done with certainty, or with a high degree of probability, these cases should be separated, and treated as two. It is true, before the language reached that stage which appears in Homer

the union had become, in some common constructions, so complete that the line of demarcation is obliterated. Or, more fully, we may say that, even in Homer, there occur side by side, contemporaneously, survivals from all along the line of development from Indo-European separateness in form and usage to complete coalescence in form and confusion of usage. But an accidental identity in form should not lead us to confound constructions totally different in origin and nature. Accordingly, the genitives in Sophokles will be here divided into three classes, to be taken up in their order: first, true genitives; secondly, ablatival genitives; thirdly, genitives whose origin and development cannot at present be traced with certainty, or a high degree of probability. However, it is not to be overlooked that the first two classes run into the third perplexingly,—indeed, the third is in part a sort of catch-all for the remnants,—and that any two observers may differ here and there as to which way the fluctuating line of probability inclines. Furthermore, the prepositions, which occur with each class of genitives, will most conveniently be treated last.

II.

The true genitive is originally adnominal; that is, its primary function is to limit the meaning of a substantive. Its other functions have grown out of this by one extension after another, sometimes traceable, sometimes not. The case-ending may be said to denote merely that some relation exists between the genitive and its noun; the nature of that relation is in no sense expressed by the case-ending, but is determined wholly by the context and by the nature of the two things named. All this merely paraphrases the statement of Whitney (*Sanskrit Gr.*, § 294): “The proper value of the genitive is adjectival; it belongs to and qualifies a noun, designating something belonging to the latter in a manner which the nature of the case, or the connection, defines more nearly.”

In Sophokles, as elsewhere, this original adnominal genitive constitutes a very large and a fairly distinct class. When, however, we attempt to subdivide this class into genitives

subjective, objective, partitive, genitives of possession, material, specification, etc., we at once stumble upon perplexities. Let any one take a hundred consecutive examples from any writer and try to put each one in its appropriate pigeon-hole. The partitions have to come out immediately. Many examples belong in two or three at once; more still will not fit any. The simple experiment proves the impossibility of making such subdivisions. The reason is that the relations actually subsisting between things connected in the genitive construction include about all the relations which ever subsist between separate entities. At any rate, those relations are so "flexible, changeable, vague, and multiform and doubtful," — to make a special application of Clough's words, — that any complete subdivision of the adnominal genitive on this basis is impracticable. All the varieties to which the grammars give separate names appear frequently in Sophokles, but statistics cannot be given. Nor, if possible, would such subdivision be of much profit. It would add nothing to our understanding of the nature of the case, little to our knowledge of the history of the case, nothing to our understanding of the thought of a Greek author. As to the last assertion let us examine illustrations in our own language. For nearly all the categories of the adnominal genitive laid down in the grammars may be perfectly illustrated by Shakespearian and other good English usage. Very brief search and consideration furnish the following examples.

Subjective genitive: "*Night's* predominance"; "*ruin's* wasteful entrance"; "without *my* stir"; "*his* present death"; "the *sun's* return." Objective genitive: "Fought against *my* captivity"; "every one did bear *thy* praises in his *kingdom's* great defence"; "labored in his *country's* wreck"; "in our *country's* purge"; "thy personal venture in the *rebels'* fight." Genitive of measure or value: "Grief of an *hour's* age"; "an *hour's* delay"; "a *fortnight's* space"; "a *moment's* hesitation"; "a *year's* time." Genitive of the whole: "The *house's* top"; "a tale *whose* lightest word"; "my *heart's* core." Genitive of specification: "*Sinai's* mount"; "*Nebo's* lonely mountain." Genitive of connection,

in family, state, etc.: "The *Norways'* king"; "*Bellona's* bridegroom"; "*John's* father, son," etc.

These and similar lists might be almost indefinitely extended, and the genitive of possession is too common to need mention. There are also an endless number of genitives which elude classification as absolutely as many in Greek. Note, for example, the following: "A *summer's* cloud"; "*heaven's* breath"; "this *night's* great business"; "each *day's* life"; "*life's* feast"; "my *sceptre's* awe." True, some of these and others like them may be forced into various categories; but such forcing is not classification. Surely, so far as pupils are concerned, no practical and sufficient end would be served by requiring them to attempt or think of any such dissection of the adnominal genitive in Shakespeare.¹ Then why in Sophokles? At most the terms "subjective," etc. can be useful only occasionally, in case of real ambiguity, as a convenient mode of indicating the actual meaning of the passage.

Under this simplest type of genitive, depending on a noun or pronoun, are included 46.3+ per cent of all the genitives in Sophokles, and 86.3+ per cent of the true genitives. The extensions and offshoots of this type, familiar as most of them are, common in all writers, and in great part pro-ethnic in origin, are thus seen to be comparatively infrequent.

We should expect in poetry some combinations of nouns in the genitive construction which would be strange in prose. The poet's preference for a concise mode of expression may lead him to select a genitive instead of a prepositional phrase or a clause. And in particular Sophokles's fondness for a somewhat artificial style, for a new and artistic rather than a familiar turn of words, tends to variations from prose usage. Hence we find examples like these: κλέπτῃς αὐτοῦ ψηφοποιός, *Ai.* 1135; τόλμῃς πρόσωπον, *O. T.* 533; σχολῇ κακοῦ, *O. T.* 1286; λυγρῶν πόνων ἰκετῆρες, *O. T.* 185; ἄρρητ'

¹ Of course, in giving English genitives, *of* has not been regarded as a genitive sign, any more than *ἀπό* or any other preposition would be so regarded in Greek.

ἀρρήτων, O. T. 465; δόκησις λόγων, O. T. 681; μῆνιν πράγμα-
τος, O. T. 699; θανάτων πύργος, O. T. 1199; ἔδρας γῆς;
O. K. 45; ὁ Θήβας ἐλελίχθων, Ant. 153 (in which example
the peculiarity lies merely in the fact that the participle is
made a substantive); νόσων φυγὰς, Ant. 364; μῦθος φίλων
(‘talk about friends’), Ant. 11; θρήνων ᾠδὰς, El. 88; στέρ-
νων πληγὰς, El. 90; φάσμα νυκτός, El. 501; τὰ κείνου σωτήρια
(‘means of safety proceeding from him’), El. 924; ᾠδῖνας αὐ-
τοῦ (‘about him’), Tr. 42; εὐμάρεια πόρου, Phil. 704.

Sometimes the noun with which the genitive is connected
is omitted, or is continued from a preceding phrase, to which
the genitive is joined by some conjunction, most often ὡς:
e. g. φρενός, Ai. 482; θεοῦ, Ai. 998; κώδωνος, Ai. 17;
φεύγοντος, Ant. 256. (It may be said here that this use of
ὡς, ὡσπερ, εὔπερ appears several times in Sophokles connect-
ing similar constructions under other classes of genitives.)

Sometimes, as in prose, the genitive is put alongside of a
possessive adjective, as if agreeing with a genitive implied in
that possessive: as, θανόντος, Ai. 1016; μόνης, Tr. 775.

Then there are many occurrences of the genitive depend-
ent on a pronoun, as τίς, τις, οὐδείς, μηδείς, ὅστις, some form
of the article followed by μέν or δέ, or even on the article
alone in some survivals of its earlier pronominal use, or even,
finally, on a pronoun understood. Most of these are simple
enough, and common in prose and poetry of all periods.
Examples are: ἐν τῷ πράγματος, Ai. 314; ἐν τῷ συμ-
φορᾶς, Ant. 1229; ὅστις ὑμῶν, O. T. 224; θεῶν του, O. T.
42; ἐς τοσοῦτον ἐλπίδων, O. T. 771; τοῦκείθεν ἄλλους,
O. K. 505.

A noun or pronoun, with a genitive dependent on it, may
have an adjective in the superlative degree connected with
it, either directly, as an attributive, or through a verb, as a
predicate adjective, to denote that one individual or cer-
tain individuals of a class possess a quality in a higher de-
gree than any others of the class. We may call this the
genitive with superlatives; but it evidently belongs prima-
rily with the noun or pronoun; and this even when the
superlative itself, by omission of its noun, becomes a sub-

stantive. Examples of this sort, then, are to be classed as adnominal; and the case is the same with genitives accompanying a superlative adverb, the genitive depending on a noun or pronoun, expressed or understood, and the adverb belonging to a verb, adjective, or other adverb. The reason for here separating these examples from those just considered is that the grammars so separate them; and in fact the presence of the superlative marks the examples distinctly enough to justify the practice. In its nature prosaic, this construction appears but eighty-three times in the seven plays (2.0+ per cent of all, 3.8— per cent of true genitives), and lyric lines furnish less than their quota. Indeed, the genitive with a superlative adverb nowhere occurs in lyric metre. A few examples are cited: *στρατοῦ*, Ai. 502; *πημονῶν*, O. T. 1230; *τῶνδε*, Tr. 312. In two instances the genitive with superlatives is probably to be regarded as ablatival, of the same nature as the genitive with comparatives, and is counted under that head. The examples are *τῶν προτέρων*, Ant. 100 ff.; *τῶν ἐντόπων*, Phil. 1171.

A number of common adverbs retain enough of their earlier force as nouns to admit, in dependence on them, a genitive of the whole. There occur in Sophokles thirty-four adnominal genitives of this description (0.8+ per cent of all, 1.6— per cent of true genitives) with the adverbs *ἄλλῃ*, *ἐνθα*, *ἐνθάδε*, *ἴνα*, *μηδαμοῦ* (?), *οἷ*, *οἰπερ*, *ὅποι*, *ποῖ*, *ποῦ*, *πού*, *ὡς*. E. g., with *ἄλλῃ*, Tr. 906; with *ἐνθα*, Ai. 659; with *ἐνθάδε*, Phil. 899; with *ἴνα*, O. T. 367 and 413; with *μηδαμοῦ*, [Phil. 256]; with *οἷ*, El. 1035; with *οἰπερ*, El. 404; with *ὅποι*, El. 922; with *ποῖ*, O. T. 1309; with *ποῦ*, Ai. 102; with *πού*, Phil. 1124; with *ὡς*, O. T. 345.

The adnominal genitive is used by Sophokles in the predicate with the verbs *εἶμί*, *γίγνομαι*, *νομίζομαι*, *ὀνομάζομαι*, *ἐπονομάζομαι*, *φαίνομαι*, *γράφομαι*, *καλοῦμαι*, *ἐπακούω*, *ποιούμαι*, *κυρῶ*, *ὄπωπα*, *εἶπον*, *ὑπάρχει* (?), *αὐδῶμαι*. Of these *εἶμί*, as everywhere, is the most common. The following are the examples with the other verbs: *ὁ νοῦς ὅταν* | *αὐτοῦ γένηται*, O. K. 660; *πατρός* | *ἄλλου γενοῦ του*, Tr. 1205. In Phil. 305 f., *πολλὰ γὰρ τάδε* | *ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων*

χρόνῳ, ἀνθρώπων is commonly taken with *χρόνῳ*. But the objection of Blaydes, quoted with approval by Nauck, that with ἀνθρώπων we should expect βίῳ rather than *χρόνῳ* is well founded; and in reading ἀνθρώπῳ Blaydes at least gives the meaning of the passage, which is, 'Many events of this sort might in the long stretch of time fall to the lot of men.' But why not retain ἀνθρώπων as a predicate genitive after γένοιτο, which stands close beside it? Although the idea is ordinarily expressed by γίγνομαι with the dative, yet the predicate genitive is not unnatural in itself, and is no more unparalleled than ὅταν αὐτοῦ γένηται, O. K. 660, in the sense of 'become master of itself,' or 'come to itself.' It is certainly less hard to explain thus than to put ἀνθρώπων with *χρόνῳ*. τοῦ θεῶν νομίζεται, O. K. 38; οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται, Ant. 738; ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος, Tr. 1105; πατὴρ | τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην, El. 283; ὡς οὐκέτ' ὄντος γὰρ συμβόλαιά σου | ἐφαίνετο, Phil. 884; τὸν ἐκ θεῶν | φανέντ' ἀναγνον καὶ γένους [τοῦ Λαΐου], O. T. 1383. This example is not included in the count, for the text cannot possibly be right, whatever be the true correction. οὐ Κρέοντος προστάτου γεγράψομαι, O. T. 411; Παλλάδος καλούμεναι | Ἀθῆναι, O. K. 107; καλοῦ τῆς μητρὸς, El. 367; οἶον ἐγὼ γὰς Ἀσίας οὐκ ἐπακούω, O. K. 695; ποιῶ σεαυτῆς, Ant. 547; ἀδελφῆς . . . | κυρεῖ, Ant. 486; ὁποῖον οὐ | τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν, Ant. 6; ποίας ὑμᾶς πατρίδος ἢ γένους εἰπών, Phil. 222; σχῆμα Ἑλλάδος | [στολῆς ὑπάρχει], Phil. 223; οἶσθα γὰρ ὦν αὐδῶμαι, Phil. 852.

There are in addition nine passages, furnishing fourteen genitives, which require fuller consideration. The genitives are certainly adnominal in origin, and may best be treated in connection with the predicate genitive. The passages are as follows: ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα; | ποῦ βάντος ἢ ποῦ σάντος οὐπερ οὐκ ἐγὼ; Ai. 1236 f.; ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην; O. T. 102; μαντεῖα | ἅ τοῦδ' ἐχρήσθη σώματος, O. K. 355; κεί δειν' ἐπερρώσθη λέγειν | τῆς σῆς ἀρωγῆς, O. K. 662; τοῦ κασιγνήτου τί φῆς, | ἤξοντος ἢ μέλλοντος; El. 317; τοῦ με τήνδ' ἐφίστασαι βᾶσιν; Tr. 339; τῷ παιδί φράζω τῆς τεχνωμένης τάδε, Tr. 928;

τῆς μητρὸς ἦκω τῆς ἐμῆς φράσεων ἐν οἷς | νῦν ἔστιν, Tr. 1122; Φ. ἀναξίου μὲν φωτὸς ἐξερήσομαι, | γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. N. ποίου δὲ τούτου πλήν γ' Ὀδυσσεως ἐρεῖς; Phil. 439 ff.

^ In all these except Tr. 339 the meaning is just about what would be expressed were *περί* used; but no one would now explain them by saying *λείπει περί*, or, in Tr. 339, *λείπει ἔνεκα*. Nor is it quite satisfactory to say that *ποίου ἀνδρός*, for instance, depends directly on *ὑπέρφρονα*, still less on *κέκραγας*. Is not a clue to the right explanation to be found in such varieties of the predicate genitive as *πατρίδος*, Phil. 222; *κακῶν*, Ant. 6; *γάς*, O. K. 695, quoted above? Then compare with these such expressions as *τί τόδε λέγεις*; or *οἶόν τι ποτὸν τόδε νηῦς ἐκεκεύθει*, Hom. ι 348, showing a not infrequent predicate accusative. In the nine passages above quoted, the genitive is to be regarded as a development of the predicate genitive; and the force of Ai. 1236 may be roughly given thus: 'What sort of a man is he with whose name you clamorously connect such haughty words?' So O. T. 102 might be rendered, 'Whose does he, by his announcement, declare this fate to be?' So O. K. 355, 'Prophecies which were, by utterance of the oracle, declared as mine,' i.e. 'as having reference to me.' In like manner the other passages might be rendered. In each instance, except Tr. 339, we have a verb of declaring, a direct object (or with the passive a subject), and a genitive, which in several instances does not stand very near the object. In O. K. 355, and in some others, the genitive might perhaps be regarded as connected directly with the noun or pronoun; but in Ai. 1236 and O. T. 102 the genitive cannot be so construed; and the examples all seem to belong together. The most doubtful ones are Tr. 1122 and Phil. 439, where it is difficult to say with certainty that the genitive does not depend directly on the indirect question. Then in Tr. 339 it is difficult to say whether a still further extension of the idiom has taken place, in that the verb of declaring is only implied, or the genitive should be taken to modify the rest of the sentence as a whole. This genitive seems to be a good deal like the geni-

tive of price, which also is probably a development of the predicate genitive. And besides, in most of the passages under consideration the genitive has come to have the aspect of an adverbial modifier of the predicate, and from being so regarded may well have been used in connections which completely obscured the origin of the locution. In other words, we may have here instances of the beginnings of a distinct function of the genitive.

With these apparently belong seven examples of the genitive with verbs of hearing and learning (i. e. having something told one), where the genitive is to be translated *about*. They are: *τούτων ἀκούσαι*, O. K. 485; *κλύων σοῦ*, O. K. 307; *κλύουσαν | ὄνειράτων*, El. 481; *κλύουσα παιδός*, Ant. 1182; *ἔραμαι πυθέσθαι . . . τᾶς δειλαίας . . . | ἀλγηδόνας*, O. K. 514; *ὦν πύσει*, El. 35; *σὲ πατὴρ οὕτω δαρὸν ἐξενομένον | τὸ μὴ πυθέσθαι ποῦ ἔστιν αἰσχύνην φέρειν*, Tr. 65. This genitive is certainly more nearly akin to those discussed immediately above, than it is to the common genitive of the thing heard with these and like verbs.

Another special development of the predicate adnominal genitive is the genitive denoting the place or time within the limits of which an action takes place. These idioms evidently belong together, and are to be compared with Homeric *ἐσπέριοι ἀφίκοντο*, *εὐδον παννύχιοι*, *παλινόροσος ἀπέστη*, *ἄψοροι ἀπονέοντο*, etc. The type is marked by Delbrück¹ as pro-ethnic, and it throws light on the idioms discussed immediately above. The Sophoklean examples are: *νυκτός*, Ai. 21, 141, 285, El. 780, Phil. 606; *χρόνου*, O. K. 397, 821, El. 477, 817, Tr. 173; *ἡμέρας*, El. 698; *θέρους*, Phil. 1340; *χειμῶνος*, Ai. 1143; *πεδίῳ*, O. K. 689; *τοῦ προσωτάτω*, Ai. 731; *ἐρκέων*, Ai. 1274; *πυρᾶς*, El. 901. Among these seventeen examples, then, appear five expressions of time and four of place, although *νυκτός* and *χρόνου* are most frequent. In El. 901 *πυρᾶς* illustrates very clearly the predicative origin of the construction. No account has been taken of the common adverbs in *-ου*, which undoubtedly belong in the same category, case-forms petrified into adverbs.

¹ Syntakt. Forschungen, iv. p. 45.

The genitive absolute has advanced a step farther along the line of these predicate genitives; or rather, in most instances of the genitive absolute this farther step has been taken. For we may distinguish three stages: First, the genitive is so closely and directly connected with a noun that one might hesitate whether to call it adnominal or to call it absolute. For example, οὐ δῆτα ποικίλως αὐδωμένου | δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων, Phil. 130 f. Secondly, it has the aspect of a predicate genitive similar to those of time and

TRUE GENITIVE.

	Al.	O.T.	O.K.	Ant.	El.	Tr.	Phil.	Total.	Total.	
With substantives and pronouns,	Dial.	158	220	280	167	211	203	186	1,425	} 1,895
	Lyr.	69	49	67	103	55	60	67	470	
With superlative adjectives,	Dial.	10	9	9	4	12	6	12	62	} 75
	Lyr.	1	2	3	4	1	2	0	13	
With superlative adverbs,	Dial.	2	2	1	0	2	1	0	8	} 8
	Lyr.	0	0	0	0	0	0	0	0	
With adverbs of time, etc.,	Dial.	4	5	1	1	9	6	2	28	} 34
	Lyr.	0	1	1	0	0	1	3	6	
In predicate,	Dial.	1	9	8	8	11	8	8	53	} 60
	Lyr.	0	0	3	0	0	0	4	7	
Predicate Genitive translated 'about' or 'because of,'	Dial.	3	1	4	1	4	3	2	18	} 20
	Lyr.	0	0	1	0	1	0	0	2	
Genitive of place and time,	Dial.	5	0	2	0	4	1	2	14	} 17
	Lyr.	1	0	1	0	1	0	0	3	
Genitive Absolute,	Dial.	11	16	11	6	10	14	6	74	} 84
	Lyr.	3	1	0	2	2	1	1	10	
Total,	Dial.	194	262	316	187	263	242	218	1,682	} 2,193
	Lyr.	74	53	76	109	60	64	75	511	
Total,		268	315	392	296	323	306	293	2,193	
23.3+ per cent are lyric.										

place, as in El. 101 f., οὐδείς τούτων οἶκτος φέρεται | σοῦ, πάτερ, οὕτως | . . . θανόντος. Thirdly, this predicate genitive appears to modify the action as a whole, or the verb itself, giving vaguely a cause, condition, etc. of the main action. This last stage is that of most genitives absolute, and may be compared with Tr. 339, τοῦ με τήνδ' ἐφίστασαι βάσιν; The usage of Sophokles presents little that is peculiar or especially noteworthy. A few examples occur of a participle standing alone in the absolute construction; as, τελουμένων, El. 1344; κατανότος, Ant. 909.

The synopsis on the preceding page indicates the numbers and distribution of the classes of genitives thus far discussed.

III.

The Homeric uses of the ablatival genitive are nearly all retained by Sophokles, and still others are added. How far his peculiarities in this respect are due to his own invention, extending deliberately the range of certain types, and how far to fastidious choice of phrases from predecessors, cannot now be determined. Nor can we decide, without the statistics for other writers and periods, just how the usage of Sophokles compares with that of his contemporaries and predecessors. But certain it is that we find the ablatival genitive surprisingly well defined and numerous illustrated in his surviving plays. This genitive occurs mostly with verbs, to a considerable extent with verbs compounded with prepositions; but the preposition is seldom the essential governing element. The most convenient classification of the examples for our purpose will be, first, the genitive of separation; second, of source; third, of agent; fourth, of cause; fifth, of comparison; sixth, with compounds of *πρό*. As grammatical categories go, these are tolerably distinct, although connected as closely as the various meanings of the English *from*. Taking them up in order, the genitive of separation (including under that term departure, deprivation, failure, and the like) occurs with the following words and in the places noted. A few variations from the strict alphabetical order,

with compounds under their simple verbs when these latter occur, have been allowed for etymological reasons.

ἄγω, Phil. 613, 630; αἶρω, Ant. 417; ἄλυσκω, Ant. 489, El. 626; ἄμαρτάνω, El. 1320, Phil. 231 (two; here the meaning is, virtually, 'to fail to receive from'); ἀμπλακεῖν, Ant. 554, 910, 1234; ἀμύνω, O. T. 894; ἀνακουφίζω, O. T. 24; ἀναπνέω, Ai. 274 (cf. ἐκπνέω, and also Frag. 147 Dind., οὐ μύρου πνέου); ἀνατίθημι, Ai. 476 (articular inf.); ἀνίημι (cf. ἀφίημι, μεθίημι, παρίημι), O. T. 264, 265; ἀπαῖσσω, Ai. 448; ἀπαλλάσσω (cf. ἐναλλάσσω, καταλλάσσω), O. K. 786, Ant. 400, 769, El. 783, 1335, 1336; ἀπαράσσω, Tr. 1016; ἀπατάω, Ai. 807; ἀπαυδάω, O. T. 236; ἄπειμι (εἶμι), Ant. 1170, Tr. 165; ἄπειμι (εἶμι, cf. also ἔξειμι, βαίνω, μολεῖν, etc.), O. T. 229, 431 (where ἀποστραφεῖς is added); ἀπορέω, Phil. 898; ἀποσκεδάμνυμι, O. T. 138; ἀποβλάπτω, Ai. 941; ἀποσπᾶω, Ai. 1025, 1176, O. T. 1432, O. K. 895, El. 809; ἀποστάζω, Ant. 959 (cf. Frag. 342 Dind., κεραυνίου | νότου καταστάζοντα φάρος, 'letting slip down, droop, from'); ἀποστατέω, O. T. 743, Ant. 993; ἀποστέλλω, El. 71; ἀποσυλάω, see ἐξωθέω; ἀπωθέω (cf. ἐξωθέω), Ai. 446, O. T. 233, 234, 641, 670, El. 1325; ἀφίημι (cf. ἀνίημι, etc.), O. T. 1521, Ant. 1085 (the last passage is variously construed, some editors, with the Scholiast, explaining καρδίας as = κατὰ καρδίας, others putting καρδίας with τοξεύματα; Nauck makes it ablative); ἐξαφίημι, Tr. 72; ἀφορμάομαι, O. K. 1401; ἀτιμάζω, O. K. 50, Ant. 21 (cf. ἄτιμος, O. T. 789).

βαίνω (cf. μολεῖν and ἔρχομαι), O. T. 152, O. K. 226 (with ἔξω πόρσω added); ἀποβαίνω, O. K. 167; ἐκβαίνω, Ai. 892; ἐπιβαίνω, Phil. 194; βάλλω, O. T. 622 (with ἔξω added). In regard to this and similar examples, where ἔξω is added, it is not easy to say whether the genitive is "governed" by the verb or by ἔξω. In their origin, of course, the prototypes of such phrases contained an ablative modifying the verb; the question now is, with which the poet, in thought, would have connected the genitive. From the freedom with which Sophokles uses the ablative genitive with simple verbs of motion, it appears on the whole more probable that ἔξω was secondary in his mind. ἐκβάλλω, Ai. 808, O. K. 1307, El. 648.

δεῖ, O. T. 394, 406, Ant. 1098, El. 612, 1494, Phil. 647, 1049, 1060; δεῖται, O. T. 1148, 1292 (two), O. K. 1170 (two); δέχομαι, O. T. 1163, 1164.

ἐκβιάζω, Phil. 1129; ἔκκειμαι, Ant. 1011; ἐκκυλίνδω, O. T. 812; ἐκπλέω, Phil. 1375; ἐκπνέω (cf. ἀναπνέω), Ai. 1148; ἐκραίνω (?), Tr. 781; ἐκρίπτω, O. T. 1410 (?) (with ἔξω added, cf. what is said under βάλλω, above), El. 510; ἔκτοπος (cf. compounds of *alpha privative*), O. K. 232; ἐκτρέπομαι, O. T. 851; ἐξαιτέω, Tr. 10; ἔξειμι (εἶμι, cf. ἄπειμι), O. K. 909; ἐξοδοιπορέω, El. 20; ἐξωθέω (cf. ἀπωθέω), O. K. 428, 1296, 1330 (κάπεσύλησεν is added); εἶργω, O. K. 836, Ant. 48; ἀπειργώ, Ai. 51; ἐλαύνω, O. T. 97; ἀπελαύνω, O. K. 599; ἐξελαύνω, O. K. 356, 376, 823; ἐλεῖν (cf. λαμβάνω), O. T. 1522; ἀνελεῖν, O. T. 1035, El. 1139; ἐξελεῖν, O. K. 541; ἐναλλάσσω (cf. ἀπαλλάσσω and καταλλάσσω), Ai. 208; ἔρημος, O. T. 57, 1509, O. K. 1719, El. 1405; ἐρύκω, Tr. 131; ἐρυστός, Ai. 730; (ἔρχομαι, Frag. 675 Dind., μικροῦ δ' ἀγῶνος οὐ μέγ' ἔρχεται κλέος; cf. O. K. 572, γῆς ὁποίας ἦλθον, which is not counted because of the proximity of ἀπό in the previous line, although perhaps it should have been;) ἀπέρχομαι, O. K. 1165; ἐξέρχομαι, O. K. 45, El. 777; ἔχω, El. 375 (O. K. 1618, an example which, like that in O. K. 572, is not counted, because of ἔξ in the previous line); ἀνέχω, O. T. 174.

ἴστημι, O. T. 142; ἀφίστημι, El. 776 (two), 912, Phil. 865; ἐξανίστημι, Ant. 297; ἐξίστημι, Ant. 1105; μεθίστημι, Phil. 463.

καταλλάσσω (cf. ἀπαλλάσσω and ἐναλλάσσω), Ai. 744; κενός, O. K. 931, Ant. 756, El. 403; κηκίω, Phil. 696 (cf. 784 f. ἐκ βυθοῦ | κηκίων); κομίζω, O. T. 580, O. K. 1412; κρεμαστός (αὐχένος), Ant. 1221; κτάομαι, Phil. 1371; κυρέω, O. K. 1290 (two; ἀπό, line 1289, would be still in the listener's mind); κύρω, O. K. 1082 (?).

λαμβάνω, O. T. 1004, 1012, 1349; λείπω, Ai. 543, Ant. 548, El. 474, Tr. 266, 936; ἀπολείπω, El. 1169; λοιπός, El. 1127; λήγω, (Ai. 274, counted under ἀναπνέω,) O. K. 346, 1722, El. 104 (two), 353, 379, Tr. 911, Phil. 1395; λύω, Tr. 181; ἐκλύω, O. T. 1002; λωφάω, Ai. 61.

μαλάσσω, Phil. 1334; μεθήμι (cf. ἀνήμι, etc.), Ai. 372,

O. K. 838 ; μεταγιγνώσκω, Ai. 717 (two) ; μολεῖν, El. 908 ;
μόνος, Ai. 511, μῦνος, O. K. 1250.

νοσφίζω, Phil. 1427 ; ἀπονοσφίζω, Phil. 979.

ὀρίζω, Phil. 636 ; ὀρφανός, Ant. 425 ; ὀρφανίζω, Tr. 942.

παρίημι (cf. ἀνίημι, etc.), O. K. 1212 ; παύω, Ai. 788, El. 798,
Phil. 1379, 1424 ; ἀναπαύω, O. K. 1114 ; ἀποπαύω, Ai. 1205 ;
πέμπω, O. T. 1518 (ἀποικον perhaps has some influence) ;
ἐκπέμπω, O. T. 309, 951, El. 1130 (?) ; πίπτω, Phil. 1002
(Schol. ἄνωθεν πεσὼν ἀπὸ πέτρας ; Wecklein-Wunder also
connect πέτρας directly with πεσὼν) ; ἐκπίπτω, Ai. 1177,
O. K. 766, El. 750 ; περάω, O. T. 674. (πνέω, Frag. 147
Dind., οὐ μύρον πνέον.)

ρίζω, O. K. 1591 (with γῆθεν).

(σπένδω, Frag. 49 Dind., ἔσπεισα βαιᾶς κύλικος) ; στείχω,
Ant. 10. After observing the use of the ablative genitive
with μολεῖν, ἔρχομαι, ἐλθεῖν, βαίνω, there seems no just
ground for objecting to the same syntax with στείχω. στε-
ρέω, Ai. 511, O. K. 857, 1443, Ant. 13, 574, 890, El. 1210,
Tr. 177 ; ἀποστερέω, O. T. 1379, El. 813, 814 ; ἀποστερίσκω,
O. K. 375 ; σφάλλω, Tr. 1113 ; σῶζω, Ant. 1162, Phil. 919 ;
ἀνασῶζω, El. 1133 ; ἀποσῶζω, Phil. 1379.

τήκομαι, Ant. 1008 ; τητάομαι, O. K. 1200, 1618, El. 1326,
Phil. 228, 383 ; τυγχάνω, O. K. 1168, Phil. 1315.

(ὑφαιρέω, Frag. 34 Dind., ὑφηρέθη σοῦ κάλαμος ὡσπερὶ
λύρας.)

φέρω, El. 324 ; φεύγω, O. K. 1024, Phil. 1044 ; φυλάσσω,
O. K. 161.

ψεύδω, Ai. 1382, Tr. 713.

Here belong also a number of genitives with adjectives hav-
ing *alpha privative* as their first and most important element.
In these cases the compound is a more picturesque or more
suggestive substitute for an adjective of want, and is con-
strued accordingly. As the second element is more or less
prominent the construction shades off into the ablative geni-
tive of agent, or into the "objective" genitive with adjectives
containing more or less of verbal force. Of the following,
which are here classed under this head of separation, a few
might perhaps be put under the genitive of agent. It is not

important to fix the exact dividing line between two classes which shade into each other so naturally. In none of this list does it seem necessary to consider the genitive "objective."

ἄγευστος κακῶν, Ant. 582; ἀκραιφνεῖς τῶν κατηπειλημένων, O. K. 1147; ἀλαμπές ἡλίου, Tr. 691; ἄλυπος ἄτης, El. 1002, γήρως, O. K. 1519; ἄμμορος πάντων, Phil. 182; ἄμοιρος ταφῆς, Ai. 1326, τῶν θεῶν, Ant. 1070; ἄνατος κακῶν, O. K. 786; ἀνήλιον | ἀνήμερόν τε | χειμώνων, O. K. 678; ἀπάτωρ ἐμοῦ, O. K. 1383 (cf. ἄπαις ἔρσεως γόνου, Hdt., etc.); ἄπειρος κακῶν, Ant. 1191, γνώμης, Ant. 1250, τῶνδε, Tr. 309; (in O. T. 1094 f. the infinitives αὔξειν and χορεύεσθαι depend on ἄπειρος in 1088, but are not counted here, because without the article;) ἄποπτος ἄστεως, O. T. 762, ἡμῶν, El. 1489; ἄπυρον ἀκτινός τ' αἰὲ | θερμῆς ἄθικτον, Tr. 685; γόων οὐκ ἀσήμονες φθόγγοι, O. K. 1668; ἄσκενον ἀσπίδων τε καὶ στρατοῦ, El. 36; ἄτιμος τοῦ τεθνηκότος, El. 1214, οὐδενός, El. 1215, ὧν μὲν ἰκόμην | ἄτιμον, O. T. 788; ἄχαλκος ἀσπίδων, O. T. 190; ἀψόφητος κωκυμάτων, Ai. 321.

We must add to these the following examples, wherein one cannot say to which of two words the genitive belongs; it rather belongs to both, or to the phrase as a whole. κυνῆς ἄλμα κουφιεῖν, Ai. 1287; ἀπωστός γῆς ἀπορριφθήσομαι, Ai. 1019; ἀφορμος ἐμᾶς χθονὸς ἔκθορε, O. K. 233; δράμημα νωτίσαι πάτρας | ἄπουρον, O. T. 192; ἔλαμψε γὰρ τοῦ νιφόντος ἀρτίως φανεῖσα | φάμα Παρνασοῦ, O. T. 475; ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὐ πράξαιμί τι, O. T. 1006. This is said by the ἄγγελος with evident reference to the words of Oedipus two lines above, χάριν λάβοις ἐμοῦ; hence σοῦ is to be taken as ablatival, with the idea of receiving a present in the euphemism εὐ πράξαιμί τι. So Wecklein-Wunder also, as appears from the comment, "Bene Ed. Oxon. 'ut a te beneficii aliquid consequeretur.'" For a somewhat similar turn of words see Tr. 191, πρὸς σοῦ τι κερδάναιμι.

Several interesting facts are brought out by these lists of examples. In general, the freedom with which this genitive of separation is used with all sorts of words and expressions denoting removal, issue, deprivation, distinction, separation, receiving, is surprising. No one word occurs many times with

it; the number is not swelled by a few frequent phrases. Apparently Sophokles felt free to indicate these relations by the genitive with almost any word; so that, although many compounds of *ἀπό* and *ἐξ* appear in the lists, especially with verbs of motion, yet enough simple verbs of motion are so construed to show that the poet scarcely felt it necessary to help out such phrases with *ἀπό* or *ἐξ*, or any other preposition. Metre or euphony often seems to determine whether simple or compound shall be used. See e. g. under *λείπω*. Accordingly, where the only objection to a MS. reading is the presence of an ablatival genitive of separation, that reading should without hesitation be retained. Passages to be considered with this principle in view are *ἔλη μου*, O. T. 1522, and *ἀνδρῶν μῶνος*, O. K. 1250, where the genitive offers no difficulty.

Obviously some of the examples enumerated above—namely, those with verbs of receiving—might with some propriety be classed under the head of source; but without strongly objecting to such disposal of them, it seems better for our purpose to reserve the term “genitive of source” to include the genitive with two classes of verbs: first, those of hearing and learning; secondly, verbs denoting birth. These verbs, with references, are the following:—

(a.) *ἀκούω*, O. T. 42, 547, 729, 841, O. K. 33, 452, 551, 1171, 1352, El. 926, 927, Tr. 431; *εἰσακούω*, Ai. 318, Tr. 424.

κλύω, Ai. 1072, O. T. 235, 305, O. K. 412, 413, 792, 1117, 1350, 1766 (possibly adnominal; here classed as ablatival, first, because so far from *ταῦτα*, secondly, because with these verbs the genitive usually denotes source when referring to persons, if the accusative of the thing accompanies it), El. 293, 424, 877, Tr. 189, Phil. 1273.

μανθάνω, Ai. 800, 801, O. T. 546, 574, 575, O. K. 593, Ant. 723, 725, 1032, El. 565, 889, Tr. 187, 408; *ἐκμανθάνω*, O. T. 1438 (not governed by *ἐκ*, cf. 1443), O. K. 114.

εἰδέναι, El. 668. Possibly this genitive goes with *χρηζῶ*; but, first, the order indicates otherwise; secondly, compare O. K. 1149, *ἃ γ' εἶσει καὐτὸς ἐκ ταῦταιν*; finally, when this verb means ‘to learn,’ as here and in El. 40, and else-

where not infrequently, why should it not be construed like *μανθάνω*?

πυνθάνομαι, O. T. 333, Tr. 387.

(*b.*) *γίγνομαι*, O. T. 1168, El. 775, Phil. 181, 1284.

φύω, O. T. 1015, 1082, O. K. 1378, Ant. 38, 144, 145, 866, El. 1171 (also Frag. 470 Dind., *θνητῆς φύς*); *ἐκφύω*, Ai. 487, 488, 1295, O. T. 1499.

φυτεύω, O. K. 1324.

βλαστάνω, Tr. 403 (also Frag. 518 Dind.); *ἀποβλαστάνω*, O. K. 534.

O. T. 1063 may be added, *οὐδ' ἐὰν τρίτης ἐγὼ | μητρὸς φανῶ τριδουλος*, where the case seems to hover between the adnominal and ablatival genitive, with the idea of source the more prominent.

Under this head belong also a few examples in which the genitive of source, without a preposition, is employed to denote the agent. The following appear in Sophokles: *ἄφαρκτος φίλων*, Ai. 910; *τῶν φίλων νικώμενος*, Ai. 1353; *ἄθικτος ἡγητήρος*, O. K. 1521; *κακῶν | δυσάλωτος*, O. K. 1722; *φίλων ἄκλαντος*, Ant. 848; *μαντικῆς ἄπρακτος*, Ant. 1034; *κείνης διδακτά*, El. 344; *ἐκδιδαχθεὶς τῶν κατ' οἶκον* [Tr. 934]; *κρατίστου πατρὸς τραφεῖς*, Phil. 3 (cf. *οἶος ἐξ οἴου ἐτράφης*, Ai. 557; also *τραφεῖς μητρὸς εὐγενοῦς ἄπο*, Ai. 1229, and *μητέρων τεθραμμένοι*, Aesch. Sept. 792); *ἐλπίδων | ἄπιστον*, Phil. 867; *φωνῆς | προσφθεγκτός*, Phil. 1066.

As already remarked, some few of those placed under the genitive of separation with compounds of *alpha privative* may perhaps belong here instead. Thus Wunder, for example, agrees with Brunck in so disposing of *γῆρως*, O. K. 1519.

The genitive is used to denote cause in exclamations in the following passages: with *οἶμοι*, Ai. 367, 900, 908, 980, O. K. 202, 982, 1399 (two), 1400, Ant. 82, 1265, El. 1143 (with *τάλαινα*), 1179, 1209 (with *τάλαινα*), Tr. 971, 972; with *ἐγὼ*, O. K. 149; with *φεῦ*, El. 920, 1183.

With other words the genitive of cause is difficult to separate from genitives wholly doubtful in character. The following, however, seem to belong here: (*βαρυνθήσεσθε*, Frag. 627 Dind.); *ἐντρέπομαι*, Ai. 90, O. T. 724, 1226, El. 520; *κῆδο-*

μαι, Ai. 204, O. T. 1060, El. 1059, 1327; προκήδομαι, Ant. 741, Tr. 965; ὀνίναμαι, Tr. 570; ἀπονίναμαι, El. 211; αὔξω, O. K. 1565; δειλαιος, O. T. 1347 (two); ἐπιμέφομαι, Tr. 112; εὐδαιμονίζω, O. K. 144 (?); ζηλῶ, El. 1027; ἥδομαι, Phil. 715. In this passage the genitive of cause appears instead of the more usual instrumental dative, which is seen, e. g., in O. T. 454. κλαίω, El. 1117; σωτήρα κλήζει, O. T. 48; μηνίζω, Ant. 1177 (?); πορεύω, Tr. 560; στρέφομαι, Ai. 1116; στυγῶ, El. 1027. In O. T. 1478 the genitive τῆσδε τῆς ὁδοῦ gives the cause of the entire wish expressed in the next line. In O. K. 1506, on the other hand, τῆσδε τῆς ὁδοῦ is decidedly better construed with τύχην, as Nauck explains.

Better in this connection than elsewhere may be enumerated the occurrences of the genitive with compounds of πρό, in which the preposition really determines the case. These genitives are ablative in origin, and somewhat like those of cause. The verbs, with references, are the following: προέχω, Ant. 208, O. T. 1115, Phil. 138; προϊσθημι, Ai. 803, El. 980; προκάμνω, Ai. 1269; πρόκειμαι, Tr. 925; προκηραίνω, Tr. 29; προσκοπέω, Ant. 688; προταρβέω, Ant. 83; προτίθημι, O. K. 419.

Lastly, the genitive of comparison with adjectives in the comparative degree is so common in prose, and in Sophokles presents so little that is peculiar, that few words need be added to the statistics of the table. In El. 155, however, περισσά takes the genitive like a comparative, as does also ἀλλοκότῳ in Phil. 1191 f.; in Ant. 678, ἡσσητέα, as in prose, is construed like its primitive, ἡσσω. So ἡσσωῶνται τέκνων, Frag. 674 a Dind. In Ai. 1357 the genitive is used because of the comparative idea in the phrase νικᾷ πολὺ, and there seems to be no ground for suspecting the text. With this should be compared Phil. 1100, τοῦ λῶνος δαίμονος εἴλου τὸ κάκιον αἰνεῖν, where τοῦ λῶνος depends on the comparative idea in εἴλου. Here also are to be counted the two genitives with superlatives mentioned above: τὸ κάλ-|λιστον . . . | τῶν προτέρων φάος, Ant. 100 ff.; λῶστε τῶν πρὶν ἐντόπων, Phil. 1171.

The following table gives a summary.

ABLATIVAL GENITIVE.

	Al.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total.	Total.	
Genitive of Separation,	{ Dial.	24	44	39	29	40	14	26	216	} 252
	{ Lyr.	6	6	12	2	4	2	4	36	
Genitive of Source,	{ Dial.	7	16	14	4	10	7	2	60	} 66
	{ Lyr.	0	0	2	3	0	0	1	6	
Genitive of Agent,	{ Dial.	1	0	1	1	1	[1]	3	8	} 11
	{ Lyr.	1	0	1	1	0	0	0	3	
Genitive of Cause,	{ Dial.	3	7	4	3	10	1	0	28	} 44
	{ Lyr.	4	0	4	1	2	4	1	16	
With compounds of <i>πρό,</i>	{ Dial.	2	1	1	3	1	2	0	10	} 11
	{ Lyr.	0	0	0	0	0	0	1	1	
Genitive of Compari- son,	{ Dial.	7	12	5	14	10	2	6	56	} 72
	{ Lyr.	[1]	4	1	2	3	0	5	16	
Total,	{ Dial.	44	80	64	54	72	27	37	378	} 456
	{ Lyr.	12	10	20	9	9	6	12	78	
Total,		56	90	84	63	81	33	49	456	
17.1+ per cent Lyric.										

IV.

No attempt is here made to trace or discuss the true nature of the genitives brought forward in this chapter. Many of them are pretty certainly adnominal in origin, most of the remainder are probably so. But the history of most of them is obscure, extending back to pre-Homeric, and in some cases to pro-ethnic times. The endeavor to trace their development would therefore lead far, and would probably produce results of little positive value. Without a wide acquaintance with early Indo-European speech, such an endeavor would be well-nigh wasted. And finally, notwithstanding the space required to describe them in the grammars, the actual number of these genitives is comparatively small, — less than that of genitives

adnominal, ablatival, or with prepositions. The purpose of this paper is primarily to present a clear view of the Sophoklean usage; to this end the classification of the revised Hadley's Grammar will be followed, with some modifications made necessary by the classification adopted in the other chapters of this essay.

A. The genitive is used as object with the following classes of verbs:—

a. Verbs of sharing, under the general head of verbs whose action affects the object only in part (Hadley, 736, 737).

κοινώω, Tr. 546; *μέτεστι*, O. T. 630, O. K. 568, Ant. 1072; *μετέχω*, O. T. 1465, Ant. 534, El. 1168, Phil. 248; *ἔχω*, O. T. 709 (where *ἔχον* is about equivalent to *μέτεχον*, as Wunder points out, yet Ellendt approves Hermann's interpretation, "ex vatum arte pendere," making it ablatival); *συλλαμβάνω*, Phil. 281; *ξυμμετίσχω*, Ant. 537. (*δοῦσα* with partitive genitive occurs in Frag. 531 Dind.)

b. Verbs of touching, taking hold of, beginning (H. 738).

ἄπτομαι, O. K. 830 (two), 955 (?), 1550, Ant. 179, Tr. 1010; *ἀνθάπτομαι*, Tr. 778; *ἐθάπτομαι*, Ai. 1172, O. K. 859; *ἄρχω*, Ai. 935, Tr. 871 (cf. verbs of ruling); *κατάρχω*, O. K. 1019, Tr. 1135; *δράσσομαι*, Ant. 235; *ἐμβαίνω*, O. K. 400; *ἐπεμβαίνω*, O. K. 924; *ἐμβατεύω*, O. T. 825; *ἐπιβαίνω*, O. K. 189, Phil. 1463. If it is hard to separate this from compounds of *ἐπί*, it seems even harder to separate it from the three preceding words. *ἔχομαι*, O. T. 891 (?), O. K. 424 (cf. Frag. 325 Dind., *τοῦ κερδαίνειν | ἔχονται*, where Ellendt translates *ἔχονται* by *in-haerere*; also Frag. 26 Dind., *τοῦ δὲ κερδαίνειν ἔχον*); *θιγγάνω*, Ai. 1409, O. T. 760, 1413, O. K. 328, 1133, Tr. 715, Phil. 407, 408, 762, 1398; *προσθιγγάνω*, O. K. 173, Phil. 8 (two); *λαμβάνομαι*, O. K. 373 (two); *μάρπτω*, Tr. 779; *πελάζω*, Ai. 710, 889, O. T. 1100, Phil. 1327; *ἐμπελάζω*, Tr. 17; *ψαύω*, O. T. 1464, O. K. 863, 1639, Ant. 857 (?), Tr. 904, 1007; *ἐπιψαύω*, Ai. 1394, Phil. 669, 1255.

c. Verbs of aiming, reaching, attaining (H. 739).

ἀντάω, O. K. 1445; *ἀντιάω*, El. 869, 870; *ἴημι*, Ai. 154, Tr. 514 (*ἰέμενοι*); *ἀφίημι*, Ant. 1084; *ἐφίεμαι*, El. 143; *κιχάνω*,

O. K. 1487; *κυρέω*, O. T. 1513, Ant. 870, El. 849; *κύρω*, O. K. 247, 1082; [*λαγχάνω*, O. K. 450; see *τυγχάνω*]; *πειράομαι*, El. 468; *τοξεύω*, Ant. 1033, 1034; *τυγχάνω*, Ai. 527, 924, 967, O. T. 423, 677, 1435, 1449, 1450, O. K. 450 (MSS. give *λάχωσι*), 482, 780, 1482, Ant. 465, 669, 699, El. 31, 364, 583, 963, 971, 992, 1469, 1488, Tr. 728, 1116, Phil. 618, 1091, 1315; *προστυγχάνω*, El. 1463 (two), Phil. 552; *συντυγχάνω*, Phil. 321 (three).

d. Verbs of ruling and leading (H. 741).

ἀνάσσειν, Ai. 1100, 1101, 1102, O. T. 1104; *ἄρχω*, Ai. 935, 1068, 1107, O. T. 54, 579, O. K. 66, Ant. 525, 736, Tr. 443 (444 spurious), Phil. 860 (three); [*δεσπόζειν*, Tr. 363]; *ἡγοῦμαι*, Ai. 1106, El. 1038 (? *νῶν*); *κραίνω*, Ai. 1050, O. K. 296, 862, 926; *κρατέω*, Ai. 484, 1067, 1099, 1102, 1337, O. T. 55, 409, 1197, O. K. 400, 405, 408, 646, 1207, 1385, Ant. 350, El. 1175, Phil. 922, 989, 1048, 1292; *κρατύνω*, O. T. 14, Phil. 365, 1059, 1161; *π्रेसβεύων*, Ai. 1389; *στρατηγέω*, Ai. 1100; *τυραννεύω*, O. K. 449.

e. Verbs denoting an action of the senses or mind, — hear, taste, smell, remember, forget, care for, neglect, spare, desire (H. 742). Under this head, —

(1.) The following verbs of hearing.

αἰσθάνομαι, El. 78, 683; *ἐπισθάνομαι*, O. K. 1351, Ant. 1183, Phil. 1295; *ἀίω*, O. K. 304 (?), Phil. 1410; *ἀκούω*, Ai. 335, 1070, O. T. 952, O. K. 418, 1187, El. 793, Phil. 225, 596; *ἀπακούω*, El. 81; *εἰσακούω*, Ai. 789, O. K. 1645, Tr. 351; *ἐπακούω*, O. T. 708, Phil. 1417; *κλύω*, Ai. 291, 1162, 1352, O. T. 1472, O. K. 493, 740, 1173, 1176, 1406, 1642, Ant. 1206, El. 675, 1376, 1377, Tr. 414, 864, 1115, 1244, Phil. 632, 688, 925, 976, 977.

Of these verbs, *ἀκούω*, *εἰσακούω*, and *κλύω*, as mentioned above, take also the genitive of source; and *ἀκούω* and *κλύω* appear with the genitive translated 'about,' classed as a development of the predicate adnominal. Furthermore, they are all construed, in Sophokles or elsewhere, with the accusative in precisely the same sense.

(2.) Two verbs of tasting.

γεύομαι, Ant. 1005, Tr. 1101; *πατέομαι*, Ant. 201.

(3.) Verbs of remembering and forgetting.

μιμνήσκω, O. T. 49, 564, 1401, O. K. 1361, 1555, El. 1252, Tr. 1223; ἐπιμιμνήσκω, Phil. 1407; παραμιμνήσκω, Tr. 1125; λανθάνομαι, El. 146, 167, 168, 342, 1287; ἐκλανθάνομαι, O. K. 1005.

(4.) Verbs of caring for, neglecting, and sparing.

μέλω, Ai. 689, 990, 1184, O. T. 1462, 1466, O. K. 1137, Ant. 1335, El. 342, Phil. 1036; ἀκηδέω, or, according to MSS., ἀφειδέω, Ant. 414; ἀφειδέω, El. 980; φείδω, Ai. 844, El. 716, Phil. 749.

(5.) Verbs of desiring.

ἐπαιτέω (ὄν ἐπαιτεῖς, 'what thou askest'), O. T. 1424; ἐρῶ, Ai. 686, Ant. 90, 1336, Tr. 551 (?); κεχρημένοι, Phil. 1264; μαιμάω, Ai. 50; προσπίτνω, O. K. 1755; χρῆζω, Ai. 473, O. T. 597, 932, O. K. 1211; προσχρῆζω, Phil. 1055.

f. Verbs of plenty (H. 743).

βρύω, O. K. 17 (three); γέμω, O. T. 4, 5 (two), Phil. 876 (two); κορέννυμι, Phil. 1157; μεστόω, Ant. 280, El. 713; πίμπλημι, O. K. 480, 481 (two), Ant. 121, El. 730, 906; ὑπερπίμπλημι, O. T. 874; στάζω, El. 1423 (? θυηλαῖς).

g. With two verbs of exchanging occurs the genitive of price. μεταβάλλομαι, El. 1262; πρίασθαι, Ai. 477.

h. ἐπαιτιόμαι with the genitive of the charge, Ant. 490.

i. ἀξιώω, the use of which with the genitive proceeds, of course, from that of ἄξιος with the same case (see ἄξιος, below), Phil. 62. γελάω, Phil. 1125; Wunder, on Ai. 745, remarks the frequent use of simple instead of compound verbs, with the cases commonly taken by the compounds; as here, γελαῖ for καταγελαῖ.

j. Compounds in which the preposition governs the case. (Among these the genitive with compounds of πρό is evidently a development from the ablative-genitive with simple πρό; these compounds have already been given.)

ἀντέχω, O. K. 1651; διαῖσσω, Tr. 1083; διαρροϊζέω, Tr. 568; διελθεῖν, Tr. 717; διήμι, O. K. 963; ἐπιστρέφομαι, O. T. 728, Phil. 598; καθικέσθαι, O. T. 809; καθυβρίζω, O. K. 960, 961 (two); κατάφημι, O. T. 505; κατηγορέω, O. T. 514, 529; ὑπερ-αλγέω, Ant. 628; ὑπερδέδοικα, Ant. 82; ὑπερίστημι, El. 188;

ὑπερμάχομαι, Ai. 1346, O. T. 258 (two); *ὑπερπονέομαι*, Ai. 1310; *ὑπερφέρω*, O. T. 380.

k. In O. K. 436, *ἔρωτος τοῦδε ὠφελῶν* is too strange to be regarded as certainly what Sophokles wrote; Tr. 170 is probably not genuine; and *ὄν* in Tr. 548 is very doubtful. None of these are counted.

The following table gives a summary, without showing in detail the distribution of the examples, since the detailed numbers appear to have no special significance.

GENITIVE, NOT ABLATIVAL, WITH VERBS.

	Ai.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total.	Total.
{ In Dialogue	35	40	59	25	30	23	39	251	} 299
{ Lyric	5	5	7	5	10	4	12	48	
Total	40	45	66	30	40	27	51	299	

16.1— per cent Lyric.

B. With adjectives — and a few adverbs derived from them — the genitive is used in various relations which are as difficult to classify as those of the adnominal genitive. A few of the adjectives thus accompanied in Sophokles are common elsewhere, and so perfectly familiar. But taking all the examples together, no classification appears to have much significance, either logical or historical; convenience of description and reference is all that is aimed at in setting them forth in the following four groups.

a. *αἴτιος*, O. K. 1298, El. 295, Tr. 773, Phil. 590, 1426; *μεταίτιος*, Tr. 261, 448 (two); *ἄξιος*, O. T. 778, 972, O. K. 905, El. 797; *ἀνάξιος*, Phil. 1009; *κατάξιος*, Phil. 1009; *ἀξίως*, El. 800, 801; *καταξίως*, O. K. 911 f. (three). (Cf. *ἀξιώω*.)

b. Adjectives of plenty and fulness. *ἀνάριθμος*, Ai. 601, O. T. 179, El. 232, Tr. 247; *περιστεφής*, El. 896; *πλέως*, Ai. 745, 1112, 1150, O. K. 1162, Ant. 721, El. 607, 1405, Phil. 39, 1074; *πλήρης*, Ai. 307, O. K. 778, Ant. 1017, 1052, Phil. 1088; *πολυστεφής*, O. T. 83.

c. Adjectives which have in common the possession of

more or less of verbal force, so that the genitive stands to the adjective as the object, in genitive, dative, or accusative, to a verb. Sometimes it is the first part of a compound, as in *σύμφωνος*, with which the genitive is most closely connected logically; sometimes the first part, as *αλφα privative*, *ἐξ*, or *ἀπό*, negatives the phrase. *ἀδαής*, Phil. 827 (two); *ἀκόλουθος*, O. K. 719; *ἄοκνος*, Ai. 563, Tr. 841; *ἄπαρνος*, Ant. 435; *ἄρωγός*, Ai. 357; *ἀταρβής*, Tr. 23; *ἀφόβητος*, O. T. 885; *ἄφωνος*, O. K. 865; *ἄφαστος*, O. T. 969; *διάδοχος*, Phil. 867; *ἔκτιμος*, El. 241; *ἐπήβολος*, Ant. 492; *ἐπίσκοπος*, Ai. 976 (?); *ἐπίσκιος*, O. K. 1650; *ἠθάς*, El. 373; *ἴδρις*, El. 608; *λυτήριος*, El. 447, 636; *μετάδρομος*, El. 1387; *νομάς*, O. K. 687 (?); *ὀμόστολος*, O. T. 212; *πανστήριος*, O. T. 150; *πρέπον*, Ai. 534; *πρόθυμος*, El. 3; *προμηθής*, El. 1078; *προσήγορος*, O. T. 1437; *σύμφωνος*, O. T. 420.

d. Miscellaneous. *ἀμοιβός*, Ant. 1067; *ἀντίλυρος*, Tr. 643; *ἔγκληρος*, O. K. 751, Ant. 813; *ἐγκρατής*, Phil. 75; *ἐνάντιος*, Ai. 1283; *ἐπικαιρος*, Ai. 1405; *ἐπώνυμος*, O. T. 210, O. K. 65, 1322; *ἰσόμοιρος*, El. 87; *κύριος*, O. K. 1041; *λαθίπονος* (*ὀδυνᾶν*), Tr. 1021; *ὑπαρχος*, Ai. 1105 (genitive of comparison?); *ὑπαυλος* (*σκηνῆς*), Ai. 796 (cf. *ὑπόστεγος*); *ὑπερτελής*, Tr. 36; *ὑπόστεγος* (*δωμάτων*), El. 1386 (cf. *ὑπαυλος*); *ὑπουλος* (*κάλλος κακῶν ὑπουλον*), O. T. 1396 (?); *φερέγγυος*, El. 942.

The adjectives *αἴτιος* and *ἄξιος*, with their compounds, chance not to occur in lyric lines. Adjectives of plenty constitute a fairly well-defined class, with which the genitive is frequent in all periods. But this class must certainly be separated from adjectives of want, with which the case is ablatival. In groups *c* and *d*, some of the constructions are bold extensions of ordinary or not rare usage. Such boldness in syntax is most likely to occur in lyric passages, and gives in these groups slightly more than the ordinary proportion of lyric references. The number of adjectives occurring but once with the genitive is noticeable. In these two latter groups also appear some adjectives which may perhaps equally well be taken as substantives. Thus El. 87, *γῆς ἰσόμοιρ' ἀήρ*, is best understood as equivalent to 'air, earth's equally sharing partner in space,' and so 'coextensive with the earth.' In *λαθίπονος ὀδυνᾶν*, Tr. 1021, *ὑπαυλος σκηνῆς*, Ai. 796, and *ὑπό-*

στεγος δαμάτων, El. 1386, we find a compound of which the second member is a noun, followed by a genitive repeating the meaning of the noun. These are similar to some of the compounds of *alpha privative*, enumerated under the genitive of separation; yet in those the second element seems less prominent than in these three. The table gives a summary.

GENITIVE, NOT ABLATIVAL, WITH ADJECTIVES.

	Al.	O. T.	O.K.	Ant.	El	Tr.	Phil.	Total.	Total.
{ In Dialogue	10	9	14	6	13	7	8	67	} 87
{ Lyric	3	3	1	1	6	3	3	20	
Total	13	12	15	7	19	10	11	87	
23.0 per cent Lyric.									

V.

There remain for consideration the genitives which occur with prepositions, proper and improper. Of those adverbs which, from their use with verbs, are strictly entitled to the name of prepositions, *ἀπό*, *ἐξ*, *παρά*, and *πρός*, when used with the genitive, can be clearly shown to express some *from*-relation. The genitive with them is distinctly ablatival. To these must be added *πρό*, whose variations in meaning all go back to *forth from* or *forward from*. The genitive with *κατά* in the phrase *κατ' ἄκρας*, which occurs thrice, is ablatival. This is the only phrase in Sophokles in which this preposition means *down from*. The character of other genitives with *κατά* is doubtful. As for *ὑπό*, there is no instance in Sophokles of its meaning *from under*, in the literal, local sense. When it denotes agency, the genitive is probably, but not demonstrably, ablatival; but it shades off perplexingly into the meanings *because of*, *under the influence of*, *accompanied by*, and locally *under*. It seems best, therefore, not to count it as governing the ablativ-genitive.

In regard to most of the so-called improper prepositions it is difficult to decide with certainty which are construed with the genitive primarily because of some shade of *from*-relation,

and which are construed with the genitive merely because, when they came into familiar use, the genitive had already become the regular case to put with such adverbs. Nevertheless, it seems best to treat as governing an ablatival genitive *ἀνευ*, *ἄπωθεν*, *ἄτερ*, *ἄτερθε*, *δίχα*, *ἐκτός*, *ἐκποδών*, *ἔξω*, *ἔξωθεν*, *λάθρα*, *πάρος*, *πάρουθε*, *πέρα* (*πέραν*), *πλήν* (originally a comparative), *πρόσθεν*, *χωρίς*. It is possible that *ἔξω* belongs with *εἴσω*, and should not be placed in the ablatival list; but it seems better to separate them as is here done, for the reason that *ἔξω* often occurs where actual motion *away from* or *out from* is indicated, and all its senses can be easily brought back to these, whereas all indications of an ablative with *εἴσω* are obliterated in Sophokles, if indeed they are to be found anywhere.

The following tables indicate the distribution and the total number of occurrences of the examples:—

ABLATIVAL GENITIVE WITH PREPOSITIONS.

		Ai.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total.	Total.
<i>ἀπό</i>	{ Dial.	10	21	19	7	10	11	6	84	} 114
	{ Lyr.	5	6	4	0	2	6	7	30	
<i>ἐξ</i>	{ Dial.	22	47	39	37	47	40	40	272	} 306
	{ Lyr.	5	4	5	6	8	1	5	34	
<i>παρά</i>	{ Dial.	4	10	4	3	5	6	1	33	} 37
	{ Lyr.	0	0	1	2	1	0	0	4	
<i>πρό</i>	{ Dial.	0	2	4	2	0	0	1	9	} 14
	{ Lyr.	0	0	0	1	2	2	0	5	
<i>πρός</i>	{ Dial.	22	32	12	9	21	17	17	130	} 142
	{ Lyr.	0	3	3	2	1	0	3	12	
<i>κατ' ἄκρας</i>	{ Dial.	0	0	0	1	0	1	0	2	} 3
	{ Lyr.	0	0	1	0	0	0	0	1	
Total,	{ Dial.	58	112	78	59	83	75	65	530	} 616
	{ Lyr.	10	13	14	11	14	9	15	86	
Total,		68	125	92	70	97	84	80	616	

14.0— per cent Lyric.

ABLATIVAL GENITIVE WITH ADVERBS.

	Al.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total	Total.
ἀνευ	{ Dial. Lyr.	1 0	4 0	9 1	0 0	1 1	1 0	17 2	} 19
ἀπωθεν	{ Dial. Lyr.	0 0	0 0	0 0	0 0	1 0	0 0	1 0	} 1
ἄτερ	{ Dial. Lyr.	2 1	0 0	0 0	1 0	1 1	3 1	8 3	} 11
ἄτερθε	{ Dial. Lyr.	0 1	0 0	0 0	0 0	0 0	0 0	0 1	} 1
δίχα	{ Dial. Lyr.	1 0	0 0	2 1	0 0	2 0	1 2	6 3	} 9
ἐκτός	{ Dial. Lyr.	0 0	0 0	0 0	3 2	2 0	1 0	8 2	} 10
ἐκποδών	{ Dial. Lyr.	0 0	0 0	1 0	0 0	0 0	0 0	1 0	} 1
ἐξω	{ Dial. Lyr.	0 0	2 0	0 1	2 1	0 0	1 0	5 2	} 7
ἐξωθεν	{ Dial. Lyr.	0 0	0 0	0 0	0 0	1 0	0 0	1 0	} 1
λάθρα	{ Dial. Lyr.	0 0	2 0	1 0	0 0	1 0	0 0	4 0	} 4
πάρος	{ Dial. Lyr.	1 0	0 0	0 0	0 0	0 0	1 0	2 0	} 2
πάραιθεν	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	1 0	1 0	} 1
πέρα(ν)	{ Dial. Lyr.	0 0	1 0	1 0	0 1	2 0	1 0	5 1	} 6
πλήν	{ Dial. Lyr.	2 1	1 0	1 0	0 0	3 0	0 0	9 1	} 10
πρόσθεν	{ Dial. Lyr.	0 0	0 0	0 0	1 0	0 0	1 0	2 0	} 2
χωρίς	{ Dial. Lyr.	1 2	2 0	0 0	1 0	1 0	3 0	8 3	} 11
Total,	{ Dial. Lyr.	8 4	12 0	15 3	8 5	14 2	8 1	78 18	} 96
Total,		12	12	18	13	16	9	16	96

18.5+ per cent are Lyric.

With other prepositions or quasi-prepositions the genitive is in its origin either adnominal or doubtful. Here more than

elsewhere the genitive and ablative have really coalesced, in some usages, into a single case.

The following tables exhibit the statistics, first for the true prepositions, secondly for the improper prepositions, used by Sophokles. It will be seen that several of these latter are Sophoklean ἄπαξ λεγόμενα; also that ἀμφί probably occurs but once with the genitive (Phil. 554). περί, except in Ai. 151, always follows its case, and stands at the end of the line. κατά, μετά, and ὑπέρ do not occur in the Trachiniaiæ.

GENITIVE WITH PREPOSITIONS, NOT ABLATIVAL.

		AI.	O. T.	O.K.	Ant.	El.	Tr.	Phil.	Total.	Total.
ἀμφί	{ Dial.	0	0	0	0	0	0	1	1	} 1
	{ Lyr.	0	0	0	0	0	0	0	0	
ἀντί	{ Dial.	6	7	12	4	5	6	3	43	} 43
	{ Lyr.	0	0	0	0	0	0	0	0	
διά	{ Dial.	4	6	5	7	3	3	5	33	} 37
	{ Lyr.	1	0	0	0	1	1	1	4	
ἐπί	{ Dial.	2	4	9	2	2	1	3	23	} 33
	{ Lyr.	1	1	4	2	1	0	1	10	
κατά	{ Dial.	5	1	1	1	2	0	2	12	} 19
	{ Lyr.	2	0	2	1	2	0	0	7	
μετά	{ Dial.	1	5	3	3	2	0	6	20	} 25
	{ Lyr.	2	0	0	1	0	0	2	5	
περί	{ Dial.	2	3	1	4	3	2	2	17	} 19
	{ Lyr.	2	0	0	0	0	0	0	2	
ὑπέρ	{ Dial.	3	8	2	3	2	0	2	20	} 32
	{ Lyr.	1	2	1	7	0	0	1	12	
ὑπό [ὑπαί]	{ Dial.	9	6	10	10	8	8	6	57	} 67
	{ Lyr.	4	0	1	0	1	1	3	10	
Total,	{ Dial.	32	40	43	34	27	20	30	226	} 276
	{ Lyr.	13	3	8	11	5	2	8	50	
Total,		45	43	51	45	32	22	38	276	

18+ per cent are Lyric.

GENITIVE WITH ADVERBS, NOT ABLATIVAL.

	Ai.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total.	Total.	
ἄγχι (ἄσσον)	{ Dial. Lyr.	0 0	0 0	2 0	0 0	1 0	0 0	0 0	3 0	} 3
ἀντίον	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	1 0	0 0	1 0	} 1
διαμπερές	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	0 1	1 0	1 0	} 1
ἐγγυτέρω ἐγγυτάτω	{ Dial. Lyr.	0 0	0 0	-τέρω 1	-τάτω 1	0 0	0 0	0 0	0 2	} 2
εἵνεκα	{ Dial. Lyr.	5 0	7 0	3 0	3 0	6 0	1 0	2 0	27 0	} 27
ἔνδον	{ Dial. Lyr.	0 1	0 0	0 0	0 0	1 0	0 0	0 0	1 1	} 2
ἐνδοθεν	{ Dial. Lyr.	1 0	0 0	0 0	0 0	0 0	0 0	0 0	1 0	} 1
εἴσω ἔσω	{ Dial. Lyr.	1 0	2 1	0 0	0 0	1 0	3 0	1 0	8 1	} 9
ἑκατι	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	2 0	1 0	3 0	} 3
ἐναντίον	{ Dial. Lyr.	0 0	0 0	1 0	0 0	0 0	0 0	0 0	1 0	} 1
ἐνερθεν	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	0 0	1 0	1 0	} 1
καθύπερθεν	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 1	0 0	0 0	0 1	} 1
κάτω	{ Dial. Lyr.	0 0	1 0	0 0	0 0	0 1	0 0	0 0	1 1	} 2
μεταξύ	{ Dial. Lyr.	0 0	0 0	1 0	0 0	0 0	0 0	0 0	1 0	} 1
[μέχρις]	{ Dial. Lyr.	1 0	0 0	0 0	0 0	0 0	0 0	0 0	1 0	} 1
ὀπισθεν	{ Dial. Lyr.	0 0	0 0	0 0	1 0	0 0	0 0	0 0	1 0	} 1
πέλας	{ Dial. Lyr.	0 0	3 0	3 0	1 0	1 0	0 0	0 0	8 0	} 8
πλησίον	{ Dial. Lyr.	0 0	0 0	0 0	0 0	0 0	1 0	0 0	1 0	} 1
Total,	{ Dial. Lyr.	8 1	13 1	10 1	5 1	10 2	8 0	6 0	60 6	} 66
Total,		9	14	11	6	12	8	6	66	

9.0+ per cent are Lyric.

VI.

Summing up the preceding tables, we obtain these figures:—

	Al.	O. T.	O. K.	Ant.	El.	Tr.	Phil.	Total.
Total in Dialogue,	389	568	599	378	512	410	416	3272
Total in Lyric,	122	88	130	152	108	89	128	817
Total,	511	656	729	530	620	499	544	4089
Per cent in Lyric,	23.9—	13.4+	17.8+	28.7—	17.4+	17.8+	23.5+	20.0—

We find also the following facts: 53.6+ per cent are true genitives, 28.6 per cent are ablatival genitives, while only 17.8— per cent are to be classed as doubtful. And even if the reader insists on making some changes in the assignment to various classes, lessening somewhat the ablatival division, still the figures cannot be changed very greatly. That so large a proportion of ablatival constructions should survive the confusion of forms, is interesting, and even surprising. Certainly the grammars would never lead one to suspect the fact. The 28.6 per cent of ablatival genitives in Sophokles are made up of 2.4— with quasi-prepositions, 15.0+ per cent with true prepositions, and 11.2— per cent with verbs and adjectives, some of which contain a preposition which more or less influences the case. On the other hand, of the 17.8— per cent classed as doubtful, 1.6+ per cent are found with quasi-prepositions; 6.7+ per cent with true prepositions; 2.1+ per cent with adjectives; and 7.3— per cent with verbs. 21.8 per cent, therefore, of the whole number of genitives occur with prepositions proper, and 4.0 per cent with quasi-prepositions.

What other conclusions may be drawn from the statistics given in this paper must remain uncertain until these statistics can be compared with like figures for other writers and other periods. Those figures, so far as is known to the writer, are entirely wanting.

II. — *Greek Ideas as to the Effect of Burial on the Future of the Soul.*

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IF the familiar modern authorities on classical antiquities are to be believed, it was an article of old Greek faith that the souls of the unburied dead were shut out from the place of final rest. But although these authorities generally formulate the doctrine without qualification, their formulas exhibit not altogether trivial differences. Some limit themselves to the statement above given. Thus Teuffel writes in Pauly's Real-Encyclopädie s. v. *Inferi*: "Die Seele kann nicht in die Unterwelt, so lange der Leib noch physisch vorhanden, d. h. nicht bestattet ist." Similarly Schömann, in his Griechische Alterthümer, ii. p. 565: "Die Seele des Verstorbenen fand keine Stätte im Reich der Todten, so lange der Leib nicht bestattet war." De Coulanges would seem to go farther, and commit himself to the more definite view that the neglected soul was thought of as remaining on earth among living men. He says (*Ancient City*, p. 18): "In order that the soul might be confined to this subterranean abode, . . . it was necessary that the body to which it remained attached should be covered with earth. The soul that had no tomb . . . must wander forever under the form of a *larva* or phantom." Finally, a more prevalent form of this general idea is expressed by E. B. Tylor (*Primitive Culture*, ii. p. 28) in these words: "In classic antiquity . . . it was the most sacred of duties to give the body its funeral rites, that the shade should not flit moaning near the gates of Hades, nor wander in the dismal crowd along the banks of Acheron."

That there is truth in all the foregoing quotations is not denied; but it is the object of the present paper to show that Greek belief on this subject was far less positive and self-consistent than is usually represented. Ideas about the future

life are, in fact, among all peoples, hazy and self-contradictory. Not only do different persons think differently, but, with the rarest exceptions, no one person maintains in his own mind a vivid, detailed, and persistent picture of that life. Casual allusions to it are made with a minimum of realization of their meaning; and even circumstantial statements about it cannot be interpreted like a man's testimony about the town he lives in. Bearing this in mind, we may proceed to consider the occasional appearance in Greek literature of the idea that the souls of the unburied dead were not admitted to Hades.

The subject will be best approached by considering for a moment the genesis of the idea of soul. The earliest conception of a soul is that of an attenuated duplicate of the body, capable of detachment from the body, yet generally resident in it. Probably this conception is generated by cases of apparent detachment, — cases, in other words, of dreams and apparitions; yet, when this dualism is once firmly established, the union of soul and body seems to savage reflection to be in general intimate and persistent. As a rule, the body, so long as present to the eyes and the thoughts, is inhabited by the soul; only now and then does the soul leave its tenement and wander abroad. The association of ideas between body and soul is consequently so powerful that the sight of even a corpse — yes, of even a heap of human bones — calls up the idea of the soul by which the body was tenanted during lifetime. If there are few persons even among the most enlightened races who are entirely emancipated from this association of ideas, among races in the lower stages of culture it is irresistible. But with uncultured man, imagining is believing. When, then, a dead body, instead of being put out of sight and out of mind, remains where human eyes may see it, the notion that the spirit is somehow present too is likely to spring up. Evidence of the wide diffusion of this notion may be seen in Tylor's *Primitive Culture*, ii. pp. 27 f.; and that its origin is what has just been suggested can hardly be doubted by any one who accepts the general theory of Animism advanced in that work. True, the importance which comes to be attached to the ceremonial accompaniments of burial may

lead men to think and speak as if it were the deprivation of these which keeps the ghost from its proper destination ; yet the true source of the superstition is betrayed by the fact that the ghost continues to be regarded as occupying its former body or haunting the immediate neighborhood. This is, at any rate, the form in which the idea of exclusion from Hades most often meets us among the Greeks. It may be seen in the words with which Teiresias rebukes Kreon in the *Antigone* (1070 f.) :

ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν
ἄμοιρον ἀκτέριστον ἀνόσιον νέκυν,

where, in the word *νέκυν*, the notions of soul and body seem confusedly blended. Some ghost stories of later date — as one told by Pliny (Ep. vii. 27), of which the scene is at Athens, and one by Lucian (*Philopseudes* 31) — illustrate the same belief. From this it is but a step to the vaguer language of Euripides (*Troades* 1081 ff.) :

ὦ φίλος ὦ πόσι μοι,
σὺ μὲν φθίμενος ἀλαίνεις
ἄθαπτος ἄνδρος.

And this passage may serve as a transition to another form of the doctrine under examination.

In Hom. *Ψ* 71 ff., the spirit of the unburied Patroklos says to Achilles :

θάπτε με ὅτι τάχιστα, πύλας Ἄϊδαο περήσω.
τῆλέ μ' ἔργουσι ψυχαί, εἶδωλα καμόντων,
οὐδέ μέ πω μίσησθαι ὑπὲρ ποταμοῖο ἐώσω,
ἀλλ' αὐτως ἀλάημαι ἀν' εὐρυπυλὲς Ἄϊδος δῶ.

The topography implied here is highly indistinct, for Patroklos in one breath represents himself as without and within the gates of Hades. Still, in spite of haziness of detail, the main thought is plain : Patroklos is kept on the confines of the underworld. Now this is *prima facie* a different idea from the one previously illustrated. Haunting the neighborhood of the unburied body is not quite the same thing as wandering on the margin of the underworld ; though no doubt, if a Greek had had the discrepancy brought to his attention, he

could have explained it away. Moreover, I believe that the former idea is earlier in time, in spite of its appearing later in Greek literature. It is wholly unsafe to assume without question, as is so often done, that beliefs and customs which meet us first in post-Homeric authors are of post-Homeric origin. Such an assumption must be tested by a wide survey of the development of human thought and institutions. Now the fancy expressed in Hom. Ψ, regarded as the initial form of the exclusion-idea, finds no very plausible explanation in primitive ways of thinking; whereas it is easy to see how it might have been developed as an offshoot from the simple natural notion that the unburied walk the earth, coupled with the belief in Hades as the proper home of the dead. Be that as it may, it is noteworthy that the idea of Hom. Ψ does not reappear in classical Greek literature, unless it be in Hom. λ. Here, after telling how Odysseus, having reached the appointed spot on the edge of Hades, dug a trench, and filled it with the blood which was to reanimate for a time the νεκύων ἀμενηνὰ κάρηνα, the poem proceeds (51 ff.):

πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.

The commentators, ancient and modern,¹ say in substance: "Elpenor appeared first, because, his corpse having remained unburied, he could not go down δόμον "Αἴδος εἶσω." (Merry.) But, in spite of this unanimity, I venture to doubt whether the poet had any such thought in mind. If one reads the whole episode through without prejudice, he will be struck by the absence of any explicit reference to Elpenor's being excluded from the society of the other shades. Even the suppliant himself, in his entreaty to Odysseus for burial, hints at nothing of the sort. And if his being the first to have speech with Odysseus must be accounted for, his own

¹ Faesi is apparently an exception. See his note on Ψ 72 (edition of 1865). Ameis and Koch, in their notes on ω 187, virtually unsay what they have said on λ 51.

eagerness to be heard would furnish a plausible enough reason. True, this ghost, unlike the rest, seems able to hold converse without drinking of the dark blood; and for this there is the old explanation that, not being yet admitted to the interior of Hades, he has not yet tasted of the water of Lethe. But, not to dwell on the fact that Homer appears to know nothing of Lethe, this explanation seems to me a case of treating "literature" like "dogma,"—an unwarrantable attempt to make a poetical picture square with a supposed doctrinal formula. The inconsistency is best left as the poem leaves it, unexplained; especially as the whole passage (lines 51–83) is open to strong suspicion of being interpolated. The idea, then, embodied in Hom. Ψ , that the soul of an unburied corpse is doomed to wander on the hither margin of the underworld, seems more like the fancy of an individual poet than an article of popular faith. The popularity of the Homeric poems must of course have made this fancy familiar to the Greek world, and Vergil elaborates it in the sixth book of the *Aeneid*; but if we may judge by the silence of post-Homeric Greek authors, it struck no deep root in the Greek mind, while at the most it was crowded and overshadowed by other conflicting ideas.

For it is now time to point out that entrance into Hades was commonly thought of as taking place at the moment of death, and that whether burial was to follow or not. The wide-spread belief in a subterranean realm of shades probably grows out of the custom of burial. "Hell," as M. Guyau puts it, "is nothing but an extended tomb." (*Morale d'Épicure*, p. 106.) But the Greeks, at the stage where we first meet them, were no longer distinctly conscious of this. Hades had come to be the proper home of all disembodied spirits: to it the spirit took its flight when life expired. Thus, to take a typical instance, we read (*A* 262 f.):

ἔνθ' Ἀνήνορος νῆες ἵπ' Ἀτρεΐδῃ βασιλῆι
 πτόμμον ἀναπλήσαντες ἔδυν δόμον Ἄϊδος εἶσω.

More striking are the cases where the descent to Hades is mentioned in immediate connection with the fact of non-burial. Thus Achilles (*X* 344 ff.) refuses to the dying

Hector the rites of burial; but immediately after we read (361 f.):

ὡς ἄρα μιν εἰπόντα τέλος θανάτου κάλυψεν,
ψυχὴ δ' ἐκ ρεθέων πταμένη Ἄϊδόςδε βεβήκει.

See also *H* 327 ff., and the familiar lines which begin the *Iliad*. But passages like these, though inconsistent with the notion of the soul's lingering in or near the unburied body, are reconcilable, it may be urged, with the language of Patroklos in *Ψ*. It is admitted that, standing by themselves, they would not prove much. But then they do not stand by themselves. The twenty-fourth book of the *Odyssey* is more circumstantial, and treats the presence of unburied men in Hades as a matter of course. Here the shades of the suitors are conducted by Hermes to the lower world. Their destination is left in no manner of doubt (11 ff.):

παρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
ἦδὲ παρ' Ἡελίοιο πύλας καὶ δῆμον Ὀυείρων
ἦσαν· αἴψα δ' ἴκοντο κατ' ἀσφοδελὸν λειμῶνα,
ἐνθα τε ναίουσι ψυχαί, εἶδωλα καμόντων.
εὔρον δὲ ψυχὴν Πηληιάδεω Ἀχιλλῆος
καὶ Πατροκλήος, κ. τ. λ.

And when one of their number has told to Agamemnon the story of their slaughter, he ends by saying (186 ff.):

ὡς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὧν ἔτι καὶ νῦν
σώματ' ἀκηδέα κείται ἐνὶ μεγάροις Ὀδυσῆος·
οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἑκάστου,
οἳ κ' ἀπονίσψαντες μέλανα βρότον ἐξ ὠτειλέων
καθήμενοι γοοίεν· ὃ γὰρ γέρας ἐστὶ θανόντων.

Post-Homeric literature supplies illustrations of the same way of thinking.

κείται δὲ νεκρὸς περὶ νεκρῶ, τὰ νυμφικὰ
τέλη λαχὼν δεῖλαιος ἔν γ' Ἄιδου δόμοις,

says the messenger in the *Antigone* (1240 f.), while the bodies of Haemon and Antigone still lie where they had just fallen. Alkestis, in Euripides's drama, when about to die, sees Charon and Pluto waiting impatient (252 ff.):

ὄρῳ δίκωπον ὄρῳ σκάφος,
νεκῶν δὲ πορθμεὺς

ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἦδη καλεῖ· τί μέλλεις;
ἐπείγου· σὺ κατείργεις.

ἄγει μ' ἄγει μέ τις, οὐχ ὄρῃς;
νεκύων ἔς αὐτάν

ὑπ' ὀφρύσι κυαναγέσι βλέπων πτερωτὸς Ἄιδας.

Later, after her death, but before her burial, the chorus sing (435 ff.):

ὦ Πελίου θύγατερ,
χαίρουσά μοι εἶν Ἄϊδα δόμοισιν
τὸν ἀνάλιον οἶκον οἰκετεύοις.
ἴστω δ' Ἄϊδας ὁ μελαγχαίτας θεὸς ὅς τ' ἐπὶ κόπῃ
πηδάλιφ τε γέρων
νεκροπομπὸς ἴζει,
πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν
λίμναν Ἀχερωντίαν πορεύ-
σας ἐλάτῃ δικώπῳ,

where the second sentence seems most naturally to imply that the passage in Charon's ferry-boat has already taken place. Again, Lucian suggests (*De Luctu*, 16) that, while a father is engaged in frantic funeral laments over the body of his son, the son might get leave of Aeakos and Pluto to slip out from his nether prison and remonstrate against this ill-judged grief. The soul, then, according to this, is already established in Hades before the funeral rites are performed. Still more to the present purpose is the story told in a scholium on Pindar, *Ol. i. 97*. According to this authority, Sisyphus, being near death, gave orders to his wife to leave him unburied. She obeyed; but he, descending to Pluto, accused his wife of neglect, and obtained permission to revisit the earth and punish her.

The evidence quoted in the two foregoing pages shows, not only that the Greeks were in the habit of speaking conventionally and thoughtlessly of the soul as departing to Hades immediately after death, but that this idea might be dwelt upon and developed into a picture or story, which, for the time being at least, seemed real. There is surely just as much reason, and just as little, for extracting from the twenty-fourth book of the *Odyssey* as from the twenty-third book of the *Iliad* a dogma, and representing it as *the* belief of the

Greeks. To complete our picture of the Greek state of mind on the matter, it remains only to show how easily and unconsciously the transition could be made by one and the same mind from one of the main ideas above considered to another contradictory one. Thus, although in Hom. Ψ the soul of the unburied Patroklos is repeatedly spoken of as in or on the confines of Hades, yet Achilles in the funeral procession "was conducting a blameless comrade to the house of Hades" (137). A much more striking and instructive example of the confusion and self-contradiction possible on the subject is afforded by the prologue of the Hecuba of Euripides. Here Polydoros begins by announcing:

ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπὼν, ἵν' Ἄιδης χωρὶς ᾤκιστα θεῶν.

But a few lines later, after telling how he had been killed and thrown into the sea, he says (28 ff.):

κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντον σάλω
πολλοῖς διαύλοις κυμάτων φορούμενος,
ἄκλαυτος ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης
Ἐκάβης αἴισσω, σῶμ' ἐρημώσας ἐμόν.

Here, then, in the space of thirty lines, are two inconsistent statements. Being a spirit, Polydoros belongs, as a matter of course, in Hades; but when the attention of the poet comes to be fixed on the unburied body, the first conception is gone, and a different one makes its appearance. Once more, the previously quoted lines of the Antigone (1070 f.), where Polyneikes is spoken of as τῶν κάτωθεν θεῶν ἄμοιρος, are contradicted by Antigone's hope (898 f.),

φίλη μὲν ἦξευ πατρὶ, προσφίλης δὲ σοί,
μητέρα, φίλη δὲ σοί, κασιγνήτην κἄρα,

if the brother intended here is Polyneikes. Everything points to him rather than Eteokles, except the supposed necessity of harmonizing the words with a Greek belief in the exclusion from Hades of the unburied dead,—a consideration the weakness of which is now sufficiently apparent. Does not, in fact, this whole tragedy bear witness to the feeble hold which the belief in question had on the mind of Sophokles? If the

poet had believed in any vivid way that the admission of Polyneikes's soul to Hades depended on his burial, would he have represented the burial rites as performed a second and a third time? If the first burial carried Polyneikes across Acheron, what happened, one might ask, when the dust was brushed from his body? Was the soul haled back again, and was Charon kept busy through the day in ferrying him back and forth? But such a question is out of place. It was not raised at all by Sophokles nor by his audience. They were quite ready to entertain at any moment the thought that neglect of burial somehow kept the soul from reaching the new home toward which it yearned; but this thought was as far as possible from being an abiding and potent article of belief.

If an objection to this last statement should be based on the custom of putting an obol in the mouth of a corpse to pay the fare demanded by Charon, it might be answered that this custom was not universal (see Schömann, *Griech. Alt.*, ii. p. 567, Anm. 1); but, apart from this, the literary evidence given above is sufficient proof that the interpretation of the custom by those who practised it could not have been clear-cut and authoritative.

But, in spite of all this, the feeling may still linger that the extreme importance attached by the Greeks to burial cannot be accounted for without allowing more weight to the exclusion-idea than I have done. To do justice to this objection would require an extended discussion; nor could the point be adequately treated apart from the development of religious customs generally. Briefly, the theory to which I adhere is, that burial, originating, like lustration, as a sanitary measure, came, like lustration, to be sanctioned by all the authority of immemorial usage and of religion. It was these factors which mainly determined the importance of the rite, though undoubtedly the exclusion-idea, in so far as it prevailed, contributed something in the same direction. With this view of the matter, Greek literature is well in accord. The subject of burial is treated there with remarkable frequency and fulness; as witness, e. g., the Funeral Oration attributed to Lysias, the

Aias and the Antigone of Sophokles, the Supplices of Euripides, and, in a lesser degree, the Seven against Thebes of Aeschylus, the Oedipus at Kolonos of Sophokles, the Phoenissae, the Helena, and the Hecuba of Euripides, not to speak of scattered passages in the historians and elsewhere. All this mass of evidence shows how strong in the Greek mind was the sentiment of the importance of burial ; but it shows also, that in the maintenance of that sentiment the notion of the exclusion of the unburied from Hades had no commanding place. The expression of such a notion, considering the opportunities for it, is extremely rare. For the most part, Greeks accepted the importance of burial, like other matters of religious custom, without question ; and when they did try to account for it, they were generally content to say that both the dead themselves and the infernal gods claimed this ceremony as their due.

III. — *The Crastinus Episode at Palaeopharsalus.*

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THIS episode is told by Caesar himself as follows (B. C. iii. 91): "Erat Crastinus evocatus in exercitu Caesaris, qui superiore anno apud eum primum pilum in legione x duxerat, vir singulari virtute. Hic signo dato, 'Sequimini me,' inquit, 'manipulares mei qui fuistis, et vestro imperatori quam constituistis operam date. Unum hoc proelium superest; quo confecto et ille suam dignitatem et nos nostram libertatem recuperabimus.' Simul, respiciens Caesarem, 'Faciam,' inquit, 'hodie, imperator, ut aut vivo mihi aut mortuo gratias agas.' Haec cum dixisset, primus ex dextro cornu procucurrit, atque eum electi milites circiter cxx voluntarii eiusdem centuriae sunt prosecuti."

Whatever this deed of Crastinus was, it certainly received Caesar's heartiest approval, for he says, in stating his losses (c. 99. 2, 3): "Interfectus est etiam fortissime pugnans Crastinus, cuius mentionem supra fecimus, gladio in os adversum coniecto. Neque id fuit falsum, quod ille in pugnam proficiscens dixerat. Sic enim Caesar existimabat, eo proelio excellentissimam virtutem Crastini fuisse, optimeque eum de se meritum iudicabat."

Caesar's object in giving the Crastinus episode seems to have been, judging from the immediate context,¹ an illustration of the fiery zeal of his soldiers. Consequently he leaves us quite in the dark as to the precise nature, from a military standpoint, of the exploit which wins such praise from him, and subsequent writers throw no light upon it.

Lucan (Phars. vii. 470-473) makes Crastinus hurl the first weapon, shed the first blood, and so break the spell under

¹ Cf. c. 90, *fin.*: "Hac habita oratione exposcentibus militibus et studio pugnae ardentibus tuba signum dedit."

which the opposing armies stand when they realize the horrors which must follow their onset :

“Di tibi non mortem, quae cunctis poena paratur,
sed sensum post fata tuae dent, Crastine, morti,
cuius torta manu commisit lancea bellum,
primaque Thessaliam Romano sanguine tinxit.”

Florus also (ii. 13 [= iv. 2], 46), who probably gives the general impression of the whole episode which he got from Livy, makes Crastinus open the battle, and considers the strangeness of the wound of which he died significant of the frenzy with which he fought: “Adnotatum quoque committentis aciem Crastini pilum, qui mox adacto in os gladio, sic inter cadavera repertus est; libidinem ac rabiem qua pugnaverat ipsa novitate volneris praeferebat.”

Plutarch gives two distinct accounts of the episode, an earlier one in *Caes.* 44, a later one in *Pomp.* 71. These may be put side by side for closer comparison:—

CAES. 44.

... Αὐτὸς δὲ κινεῖν τὴν φάλαγγα μέλλων καὶ προῖν ἐπ’ ἔργον ἤδη πρῶτον ὄρᾶ τῶν ταξιάρχων ἄνδρα πιστὸν αὐτῷ καὶ πολέμων ἐμπειρὸν ἐπιταρσύνοντα τοὺς ὑφ’ αὐτῷ καὶ προκαλούμενον εἰς ἄμιλλαν ἀλικῆς. Τοῦτον ὀνομαστὶ προσαγορεύσας, “Τί ἐλπίζομεν,” εἶπεν, “ὦ Γάϊε Κρασσίνιε, καὶ πῶς τι θάρσους ἔχομεν;” Ὁ δὲ Κρασσίνιος ἐκτείνας τὴν δεξιὰν καὶ μέγα βοήσας, “Νικήσομεν,” ἔφη, “λαμπρῶς, ὦ Καῖσαρ· ἐμὲ δὲ ἢ ζῶντα τήμερον ἢ τεθνηκότα ἐπαινήσεις.” Ταῦτα εἰπὼν πρῶτος ἐμβάλλει τοῖς πολεμίοις ὄρομφ, συνεπισπασάμενος τοὺς περὶ ἑαυτὸν ἑκατὸν καὶ εἴκοσι στρατιώτας. Διακόψας δὲ τοὺς πρῶτους καὶ πρόσω χωρῶν φόνῳ πολλῷ καὶ βιαζόμενος ἀνακόπτεται ἔλφει πληγῆς διὰ τοῦ στόματος, ὥστε καὶ τὴν αἰχμὴν ὑπὲρ τὸ ἰνὸν ἀνασχεῖν.

POMP. 71.

‘Ὡς δ’ οὖν τὸ Φαρσάλιον πεδίον ἀνδρῶν καὶ ἵππων καὶ ὄπλων ἀνεπέληστο καὶ μάχης ἤρθη παρ’ ἀμφοτέρων σημεῖα, πρῶτος ἐκ τῆς Καίσαρος φάλαγγος ἐξέδραμε Γάϊος Κρασσιανός, ἀνδρῶν ἑκατὸν εἴκοσι λοχαγῶν, μεγάλην ἀποδιδοὺς ὑπόσχεσιν Καίσαρι. Πρῶτον γὰρ αὐτὸν ἐξιὼν τοῦ χάρακος εἶδε καὶ προσαγορεύσας ἤρετο, πῶς φρονοίη περὶ τῆς μάχης. Ὁ δὲ τὴν δεξιὰν προτείνας ἀνεβόησε, “Νικήσεις λαμπρῶς, ὦ Καῖσαρ· ἐμὲ δὲ ἢ ζῶντα τήμερον ἢ νεκρὸν ἐπαινήσεις.” Τοῦτων τῶν λόγων μεμνημένος ἐξώρμησε καὶ συνεπεσπάσατο πολλοὺς καὶ προσέβαλε κατὰ μέσους τοὺς πολεμίους. Γενομένου δὲ τοῦ ἀγῶνος εὐθὺς ἐν ἔλφει καὶ πολλῶν φονευομένων, βιαζόμενον πρόσω καὶ διακόπτοντα τοὺς πρῶτους ὑποστάς τις ὠθεῖ διὰ τοῦ στόματος τὸ ξίφος, ὥστε τὴν αἰχμὴν περᾶσαν ἀνασχεῖν κατὰ τὸ ἰνόν.

The essential identity of these two accounts must be seen at once. The variation of the second from the first is no greater than a writer with Plutarch’s aims would freely allow

himself in rewriting the episode, possibly from memory, or from brief notes and collections. The name of the veteran is Gaius Krassianus in the second version, Gaius Krassinius in the first. The colloquy between him and Caesar takes place as they are leaving the camp, according to the second version; but according to the first, just before the order to charge upon the enemy is given. In both versions the colloquy is virtually the same, in both Crastinus is commander of a hundred and twenty men, and in both his charge and death are described in the same way. The two versions are, moreover, of the same length. Indeed chapters 44-72 in the Pompeius, comprising the account of the first triumvirate and of the civil war down to the battle of Palaepharsalus, are not essentially different in spirit or incident from the account of the same period in the Caesar.¹

Nor are the variations of Plutarch's first version from that of Caesar himself worthy of any emphasis. Plutarch makes the colloquy between Caesar and Crastinus occur just before the battle signal is given; Caesar says nothing of any appeal of his own to Crastinus, and makes the latter's speech to his comrades and vow to his general follow the battle signal. On the other hand, Plutarch's *ἐπιθαρσύνοντα τοὺς ὑφ' αὐτῷ καὶ προκαλούμενον εἰς ἄμιλλαν ἀλκῆς* may very well represent Caesar's "Sequimini me, manipulares mei qui fuistis," etc., the vow which the veteran makes his general is practically the same in Plutarch and in Caesar, and the general features of the charge and death of Crastinus are the same in both. Plutarch's addition of Caesar's address and question to Crastinus,—the *τί ἐλπίζομεν, ὦ Γάϊε Κρασσίνιε, καὶ πῶς τι θάρσους ἔχομεν*; of the earlier version, and the indirect *πῶς φρονοίη περὶ τῆς μάχης* of the later,—together with the corresponding answer of Crastinus to the question,—the *Νικήσομεν (Νικήσεις) λαμπρῶς, ὦ Καίσαρ*,—may be embellishments of Plutarch's own, or items which he found in the account given by Asinius Pollio, to which he at least had access, if he did not make it his sole authority.²

¹ Cf. H. Peter, Die Quellen Plutarchs in den Biographien der Römer (Halle, 1865), pp. 117, 118.

² H. Peter, *ibid.*, pp. 123-126.

The fact is worthy of emphasis, however, that Plutarch, with a probable command of that Pollio who was an eye-witness of the battle and a censor of certain inexactnesses in Caesar's Commentaries,¹ makes Crastinus commander of a troop of one hundred and twenty men. This fact ought to be decisive against Göler's arbitrary alteration of Caesar's words, and therefore against his explanation of the whole episode, resting so largely as this does upon his reconstructed text.²

To these accounts of the Crastinus episode may be added, more to make the list complete than for any new features which it gives us, that of Appian (Bell. Civ. ii. 82): *Τοῦτο τέλος ἦν τῆς αἰοιδίμου περὶ Φάρσαλον μάχης. Ἀριστεία δ' ὁ μὲν Καῖσαρ αὐτὸς καὶ πρῶτα καὶ δεύτερα ἐκ πάντων ἐφέρετο, ὁμολογούμενος ἀριστεύσαι, καὶ σὺν αὐτῷ τὸ τέλος τὸ δέκατον· τὰ δὲ τρίτα Κρασσίνιος λοχαγός, ὃν Καῖσαρ μὲν ἐξιὼν ἐπὶ τὴν μάχην ἤρετο ὃ τι προσδοκῆ, ὃ δὲ λαμπρῶς ἀνεβόησε, "Νικῆσομεν, ὦ Καῖσαρ, καὶ μὲ τῆμερον ἢ ζῶντα ἢ νεκρὸν ἀποδέξῃ."* Ἡ στρατιὰ δ' ἐμαρτύρει, καθάπερ ἔνθουν ἐς ἐκάστην τάξιν μεταθέοντα πολλὰ καὶ λαμπρὰ δρᾶσαι. Ἐπεὶ δὲ ζητούμενος ἐν τοῖς νεκροῖς ἠύρέθη, τὰ ἀριστεία ὁ Καῖσαρ αὐτῷ περιέθηκε καὶ συνέθαψε, καὶ τάφον ἐξαίρετον ἀνέστησεν ἐγγὺς τοῦ πολυανδρίου. Peculiar to this version of the episode are the repeated stress laid on the ἀριστεία or prizes of valor in the battle, the complete indefiniteness in describing the actual exploit of Crastinus, and the statement that he received separate burial. The version otherwise agrees minutely with the first of Plutarch, so minutely as to justify the belief, strengthened by many verbal coincidences elsewhere,³ that the two historians took the episode from a common source, probably Pollio.⁴

It must be confessed now that we have not the necessary

¹ The *locus classicus* is Suet. D. Iul. 56.

² Caesar's Gallischer Krieg und Theile seines Bürgerkriegs,² ii. p. 176.

³ Cf. H. Peter, *ibid.*, p. 125.

⁴ That Appian did not use Plutarch is shown by Wijnne, *De Fide et Auctoritate Appiani* (Groningae, 1855), p. 53 f.; and by Wichmann, *De Plutarchi in Vitis Bruti et Antonii Fontibus* (Diss. Bonn., 1874), p. 9. Thouret, in *Leipzig Stud.*, i. p. 333 ff., argues that neither Appian nor Plutarch used Pollio directly, but a Greek excerpt of his history of the civil war between Pompey and Caesar. This view is controverted by Basiner, *Quaestiones Caesarianae* (Diss. Dorpat., 1883), Pars I. p. 5 ff.

data for deciding definitely upon all the variations in these different accounts, but, remembering that in their general features all the accounts substantially agree, we may consider the following as the most probable outline-sketch of the Crastinus episode. On leaving the camp Caesar hailed a certain centurion, Crastinus by name, and asked what he thought of the prospects. Crastinus replied, "We shall conquer gloriously, Caesar, and to-day, alive or dead, I shall win your praise." Just as Caesar gave the battle signal, therefore, Crastinus made a stirring appeal to his fellow soldiers, charged foremost upon the enemy, followed by a large company, and died in the thick of the fight, with a sword run through his mouth and neck.

It is not improbable that Caesar, in his own account of the affair, whether consciously or not, transposed the centurion's vow from the colloquy at the leaving of the camp (which he does not give at all), and joined it to the appeal to the soldiers just after the battle signal (which appeal he alone gives in full); while Plutarch, finding the colloquy in Pollio put at its proper time, and wishing possibly to unite the details given by Pollio and Caesar,¹ did so in his first version by transferring both colloquy and vow, as given by Pollio, from the time of leaving the camp to the moment before the charge, and by making the hortatory speech of Crastinus, as given by Caesar, the immediate occasion of the colloquy, but returned in his second version to the chronology of Pollio, omitting all notice whatever of the hortatory speech. Still, however much might be said in support of this view, the conclusion, from the nature of the evidence, can never be a certain one.

To this outline-sketch of the episode, uniting the main features of all the accounts, I wish to add several specific features, which may fairly be deduced from Caesar's words, but about which there has been either uncertainty, vague statement, or wide diversity of opinion.²

¹ It is highly improbable that Plutarch did not at least consult the Commentaries of Caesar, whether he made them his chief authority or not.

² Cf. Rüstow, *Heerwesen und Kriegführung Caesars*² (Nordhausen, 1862), p. 30; Göler, *op. cit.* ii. p. 176 f.; Marquardt, *Römische Staatsverwaltung*, ii. p. 376;

Caesar told the episode, as has already been said, merely to illustrate the spirit which filled his troops, and did not try to describe just what Crastinus was, just what commission he had received, or just what his exploit actually was; and yet all these points can be decided by a careful study of Caesar's words.

1. What was Crastinus?

"Erat Crastinus evocatus in exercitu Caesaris";—there was, in the army of Caesar thus sent by the battle signal against the enemy, Crastinus, an *evocatus*. The distinction between the three classes of veteran soldiers, *beneficiarii*, *evocati*, and *voluntarii*, has been stated by no one better than by Göler.¹ All soldiers who had seen service, whether their time was up or not, were called *veterani*, in distinction from *tirones*, or raw recruits. All veteran soldiers were *beneficiarii*, if they enjoyed any special privileges or immunities in the service. Of the *beneficiarii* whose terms had expired, those who had accepted lands as a special reward for service could be called out (*evocati*) for new campaigns, and were under obligations to answer the call; those who did not receive such lands, when called anew into service could respond to the call or not, and if they did, were *voluntarii*. The *voluntarii*, then, were a special class of *evocati*. A *voluntarius* was an *evocatus*, but not every *evocatus* was a *voluntarius*.

When Caesar began his military career in Gaul, Pompey was already a general of many and long campaigns, and the matter of lands to give his veteran soldiers was important enough to become a political question. He was not then so vain, after all, when he boasted, just before the outbreak of the civil war, that wherever in Italy he should stamp upon the ground, armies would rise up for him (Plut. Pomp. 57, *fin.*). Caesar says (B. C. i. 3. 2): "Multi undique ex veteribus

the Kraner-Hofmann edition of Caesar's Civil War, *ad loc.*; Johannes Schmidt, *Hermes*, xiv. pp. 332 f., 348; Drumann, *Geschichte Roms*, iii. p. 513 f.; Merivale, *History of the Romans*, ii. p. 232; Long, *Decline of the Roman Republic*, v. p. 205; Willmann, *Adnotationes quaedam ad C. Julii Caesaris Relationem Pugnae Pharsalicae* (Halberstadii, 1875), p. 6 f. The statements of Rüstow are by far the most satisfactory.

¹ *Op. cit.*, ii. p. 237 f.

Pompei exercitibus spe praemiorum atque ordinum evocantur, . . . completur urbs veteranis,¹ comitium tribunis, centurionibus, evocatis." At the battle of Palaepharsalus, according to the same authority, Pompey's *evocati* numbered about two thousand (B. C. iii. 88. 5): "Haec erant milia XLV, evocatorum circiter duo, quae ex beneficiariis superiorum exercituum ad eum convenerant; quae tota acie disperserat." So numerous were they that Pompey hoped to give firmness to his line by stationing them along its whole length. Caesar's military career, on the other hand, had not been long enough for the growth of any large body of *evocati*, if of any, in the strictest sense of the word. His men were all veterans, but there had been no interval in his campaigns during which they could enjoy farms and homes. He may well have had, however, *voluntarii*, veterans whose terms of service had expired, but who, without going home to enjoy their rewards, accepted of their own accord their general's invitation to remain in his service. Such an *evocatus* was Crastinus, and Caesar uses this word instead of *voluntarius*, either because he felt no need of making the distinction with the purpose which he had in mind in relating the episode, or because *evocatus* was more freely used in the singular than *voluntarius*.²

2. What commission had Crastinus received?

The year before he had been *primipilus* in the tenth legion, i. e. head centurion of Caesar's pet legion, the one which was now stationed on the right wing, over against Pompey and the flower of his soldiers, where the fate of the day was to be decided. Crastinus had therefore reached the topmost round of promotion in the career of the common soldier when his term of service expired. As head centurion of the tenth legion he had commanded directly the whole maniple of the Pilani,

¹ The reading suggested for the corrupt *et ius* of the Mss. by Schenkl, *Philol.* 28, p. 115.

² The lines of distinction between these words were probably not yet sharply drawn. *Evocati* is used technically only once in Caesar's B. G., vii. 65. 5, and the soldiers designated can hardly have been other than *emeriti*, *voluntarii*. For the introduction in Caesar's time of this technical use of the word *evocati*, to meet a new feature in military service, see Schmidt, *Hermes*, xiv. pp. 328 f., 352. It is found only six times in Caesar's B. C.

the body forming the front and right of the first cohort in the front line of battle.¹ His hortatory speech, beginning, "Sequitur mihi, manipulares mei qui fuistis," was addressed to this body of soldiers on the extreme right of the front line of battle, who stood nearest him, but no longer directly under his command. Their courageous advance was sure to be closely imitated by the whole cohort, legion, and line.

But Crastinus, at the extreme right of the first line of battle, was not alone, nor acting under any mere roving commission. His charge was not a hastily conceived and impulsive deed, but one which Caesar had, in all probability, commissioned him to make. The hundred and twenty picked soldiers (*electi milites*) who immediately followed him as he dashed forward from the right wing (*primus ex dextro cornu procucurrit*), were not his old manipulars. This would have thrown the whole battle array of the tenth legion into confusion, and produced a straggling skirmish attack; whereas we know that Caesar's whole line advanced evenly, halted midway to take breath when Pompey's lines were seen to remain stationary, and then renewed the charge (Caes. B. C. iii. 93. 1). Caesar had long surmised that Pompey would make the struggle depend on his ability to turn his enemy's right wing with his enormous body of cavalry. Caesar had therefore taken special precautions to strengthen this right wing. Two of these precautions he mentions. One was to re-enforce his own small body of cavalry with picked infantrymen (c. 84. 3-5). A second was to put his best legion, the tenth, where Pompey's special attack was to fall (c. 89. 1). A third precaution he does not specifically mention, but our episode shows what it was. Next to the extreme front and right cohort of the tenth legion he had commissioned Crastinus to stand, at the head of a hundred and twenty *voluntarii* like himself (*voluntarii eiusdem centuriae*), and had ordered him, as soon as the battle signal should be given, to lead these veterans in a special charge before the regular line of battle, to inspire thus the whole line to make a bolder attack, and to throw the enemy's extreme left into some confusion before the tenth

¹ Gölér, *op. cit.*, ii. p. 228, § 27.

legion should reach and rout it. Even if Pompey's cavalry had succeeded, then, in overwhelming Caesar's smaller troop of horsemen, they would have been recalled from any attempt to follow up their advantage and turn Caesar's flank, by the discomfiture of the left wing of Pompey's infantry. This third precaution may well have been determined upon some days before the battle, during the preliminary manoeuvres described in c. 84. The fact that Crastinus had received this special commission, whose tactical importance he would perfectly understand, makes the colloquy between him and his general, as the army drew out of camp, and Caesar's question how the prospects appeared to him, perfectly natural, as well as the vow of the veteran that his general's confidence should not appear to have been misplaced. Caesar omits to mention this colloquy, as foreign to the purpose with which he gives the episode, and possibly transfers the vow which immediately followed it to the close of the centurion's harangue to those soldiers of the tenth legion standing nearest him. The words *voluntarii eiusdem centuriae*, then, are added to explain specifically the indefinite *electi milites*,¹ and are to be rendered "*voluntarii of the same troop*," i. e. of the same troop as Crastinus, the troop which he now specially commanded, in distinction from his old manipulars of the tenth legion, whom he calls upon to follow him. They were to follow, not in the forlorn-hope charge of the *voluntarii (prosecuti)*, but in the regular advance of the whole line, and could feel sure of finding gaps in the front of the enemy's left when they got there.

This interpretation calls for a brief comment on the use of the word *centuria*. It no longer denoted, except in very rare cases,² one of the two platoons of the manipule. For this the technical term was *ordo*.³ *Centuria*, like our *troop* or *company*, could still be used of any considerable body of men

¹ Willmann, *op. cit.*, considers "*electi milites*" a special technical designation, like *voluntarii*, or *evocati*. This is certainly not Caesar's usage even of *electi* alone.

² B. C. i. 64. 4, 76. 3, and this passage, exhaust the possible cases in Caesar, and even in the first two the word may be used in a general rather than a technical sense. See Willmann, and cf. Marquardt, *op. cit.*, ii. p. 334.

³ Rüstow, *op. cit.*, p. 5.

outside the regular legion formation of about the size of a maniple (*circiter* cxx), and is probably so used here. That this *centuria* contained no more than one hundred and twenty men cannot be positively decided from the language of Caesar (*voluntarii eiusdem centuriae*). Bearing in mind, however, the shortness of Caesar's military career (p. 52), and also the fact that his legionaries numbered hardly half those of Pompey, viz. twenty-two thousand to forty-five thousand (cc. 88, 89), one hundred and twenty need not seem altogether improbable as representing the whole number of Caesar's *evocati* (*voluntarii*), even over against Pompey's two thousand. Besides, we have the repeated testimony of Plutarch that Crastinus commanded one hundred and twenty men (p. 47). But it does not necessarily follow that Caesar massed all his *evocati* (*voluntarii*) under Crastinus. Such an inference from his so prominently mentioning the fact that Pompey scattered his own *evocati* all along his line of battle (c. 88. 5) is at best uncertain.

The bearing of this view of the commission of Crastinus on the question what the *antesignani* were, is negative, but important. Caesar does not call the troop which Crastinus commanded *antesignani*, but *voluntarii*. So the author of the *Bellum Africanum*, in a passage cited¹ to uphold the old view that the *antesignani* were a special detached corps in each legion,² speaks not of *antesignani*, but of *expediti*, a word of as general meaning as *electi*. The new view that the *antesignani* were the four front cohorts in the legion's usual line of battle is so well upheld by Göler,³ that it is strange to find him, in his impossible interpretation of the Crastinus episode, neglecting to compare it with the exploit of the *antesignani* at Ilerda (B. C. i. 43).

3. What was the exploit of Crastinus?

It was to set an inspiring example to Caesar's whole line of battle, and especially to the tenth legion, on whose suc-

¹ Jähns, in Bursian's Jahresbericht, 1881, ii. p. 208. See also, *ibid.*, the summary of Planer's "Caesars Antesignanen."

² Marquardt, *op. cit.*, ii. p. 343.

³ *Op. cit.*, ii. p. 37, note 4.

cess the fate of the day had been made to depend, by leading a large body of re-enlisted veterans in such a fierce charge upon the enemy's extreme left that it was thrown into some confusion, and would have been easily driven back when the shock of the onset of the regular line came, had not Crastinus fallen. Caesar had planned the movement as one of three precautionary measures which should frustrate Pompey's known design of turning his right wing. These measures would probably all have proved in vain, had it not been for a fourth precaution, which seems to have flashed into Caesar's mind at the last moment. Pompey concentrated even more strength upon his left wing than Caesar had anticipated (c. 88, *fin.*). Fearing then the certain defeat of his own cavalry in spite of the fact that they had been strengthened by infantrymen, in which case everything would have depended upon the success of Crastinus and the tenth legion, Caesar formed the famous *quarta acies*, which, in concert with his cavalry, crushed so utterly the hopes of Pompey (c. 89, 4; 93, 5-8). But even when this *quarta acies*, after routing the cavalry of Pompey, had fallen in one and the same charge (*eodem impetu*) upon the rear of his infantry left, this was still holding its ground bravely against the tenth legion (*pugnantibus etiam tum ac resistentibus*). Crastinus had fallen. Pompey's left had fought better than Caesar had thought they could against his favorite tenth legion, even after a path had been opened up for it into the enemy's ranks by the *voluntarii*; but when the cavalry of Pompey scurried off to the hills, and Caesar's *quarta acies* fell upon the rear of Pompey's left wing, the death of Crastinus and the failure of his exploit to accomplish all that had been intended by it were more than made good. Pompey's left wing broke and fled; and now Caesar ordered up his reserves, the *tertia acies*, when Pompey's whole line followed the shattered left wing. Caesar had not merely foiled the tactics of his enemy, but turned them back upon him with complete success. As Florus so well puts it (ii. 13 [= iv. 2], 47): "Sed nec minus admirabilior illius exitus belli. Quippe cum Pompeius adeo equitum copia abundaret, ut facile circumventurus sibi Caesarem videretur, circumventus ipse est."

Very discriminating is Caesar's estimate of his obligations for this victory; first and foremost, the *quarta acies*: "Neque vero Caesarem fefellit quin ab iis cohortibus quae contra equitatum in quarta acie collocatae essent initium victoriae oriretur" (c. 94. 3). But to Crastinus, even though only partially successful, he gives that praise for which the veteran was willing to die: "Sic enim Caesar existimabat, eo proelio excellentissimam virtutem Crastini fuisse, optimeque eum de se meritum iudicabat."

IV. — *Alliteration in Latin.*¹

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THE Latin language shares with other languages a disposition to emphasize an idea by some form of repetition, as by the reduplication of the root, the iteration of the same word or words, anaphora, the *figura etymologica*, assonances in any part of a word, puns, and rhyme: but in the manifold uses of *alliteration* the Latin probably goes far beyond any other cultivated speech. Alliteration is here used in its narrowest sense, the recurrence, namely, of the same initial letter (or its phonetic equivalent) in two or more contiguous words. There are abundant indications of its existence in the popular language, and in religious and legal phraseology, even before the rise of any regular literature. It is especially prominent in the earlier writers of the Republic: it obtrudes itself with over-frequency in Ennius and Plautus, — the former often playing with it as with a newly acquired toy, the latter employing it for merely comical effects; in Terence it so far fades away as to escape observation unless it is sought for; in Lucilius, who protested against the devices and mannerisms of rhetoricians and grammarians, it is comparatively though not altogether ignored; in the fragments of Pacuvius, and, still more, of Accius, it again becomes very conspicuous; in every book of Lucretius there are hundreds of palpable instances; it again declines in the poets of the Augustan age, except in Vergil, whose verse is full of illustrations, though here as elsewhere the imperial laureate shows his exquisite taste by treating alliteration strictly as a means to higher ends. Though there

¹ Free use has been made of these works: — Naeke, *De Allitteratione Sermonis Latini*, Rhein. Mus., 1829; Machly, *Ueber Alliteration*, Neues Schweiz. Mus., 1864; Jordan, *Beiträge zur Geschichte der latein. Sprache*, Berlin, 1879; Kvičala, *Beiträge zur Erklärung der Aeneis*, Prag, 1881; and, especially, Wölflin, *Die Allitterierenden Verbindungen der latein. Sprache*, München, 1881.

are many cases of conscious alliteration in all the great prose writers of Rome, it can hardly be called a peculiarity of any but Cicero and Sallust, and perhaps Tacitus, and then, through a kind of renaissance, of Fronto and Apuleius. In all these writers, and in its sporadic appearance elsewhere, alliteration is found much more frequently with consonants than with vowels, and in poetry its favorite place is at the end of the verse. Thus Lucretius and Vergil are very fond of throwing the fifth and sixth feet of the hexameter into detached and alliterative words. Kvíčala counts 277 instances of this movement in the Aeneid; in the fifth book of Lucretius it certainly occurs more than fifty times.

It might fairly be asked if the decline of alliteration, and its displacement in verse by rhyme, — like the displacement of quantity by accent, — have not been a loss to literature. Less obtrusive and less inevitable than rhyme, less amenable to laws of position and recurrence, very often much less mechanical, it seems to me to contribute an æsthetic enjoyment of a higher and more delicate order.

Though the word *alliteration* seems to have been invented by Pontanus in the fifteenth century, the Romans were certainly aware that the device was in use among themselves. Thus the author of the *Rhetorica ad Herennium* (iv. 12) calls it “*eiusdem litterae nimia assiduitas.*” Donatus remarks on the *solus Sannio servat* of Terence (*Eun.* 780), “*Haec figura παρόμοιον dicitur.*” In connection with Vergil’s *casus Cassandra canebat* (*A.* iii. 183) Servius says: “*Haec compositio iam vitiosa est, quae maioribus placuit, ut Anchisen agnoscit amicum* (*A.* iii. 82), *et sale saxa sonabant* (*A.* v. 866).” Significant, too, is the dictum of Martianus Capella (*De Arte Rhet.* 33): “*Compositionis vitium maximum est non vitare cuiuslibet litterae assiduitatem in odium repetitam.*” Spartianus, in his *Life of the Emperor Geta* (5), says: “*Habebat etiam istam consuetudinem ut convivia et maxime prandia per singulas litteras iuberet scientibus servis, velut in quo erat anser, apruna, anas, item pullus, perdix, pavus, porcellus, piscis, perna, et quae in eam litteram genera edulium caderent; et item fasianus, far-rata, ficus, et talia.*”

Those who to-day doubt, as Lachmann doubted,¹ the presence of alliteration as a characteristic in Latin diction, should in this particular compare such contemporary and fairly comparable writers as Lucretius and Catullus, Cicero and Caesar, Vergil and Horace. And it is difficult to see how any one can deny this large presence who comes upon such passages as these from representative writers:—

“O Tite tute Tati tibi tanta tyranne tulisti.” Enn. Ann.

“Africa terribili tremit horrida terra tumultu.” Ibid.

“At tuba terribili sonitu taratantara dixit.” Ibid.

“Maior mihi moles, maius miscendumst malum.” Accius, Atr.

“Non potuit paucis plura plane proloqui.” Plaut. Men. 252.

“Quanta pernis pestis veniet, quanta labes larido,
quanta sumini absumedo, quanta callo calamitas,
quanta laniis lassitudo.” Id. Capt. 900.

“Viva videns vivo sepeliri viscera busto.” Lucr. v. 993.

“Neu patriae validas in viscera vertite vires.” Verg. A. vi. 833.

“Ita sensim sine sensu actas senescit.” Cic. de Sen. xi.

The grammarian Diomedes gives this line, which is probably a cento from the second Aeneid:—

“Machina multa minax minitatur maxima muris.”

Less on the surface than in the above extracts, but very effective and artistically very beautiful, is the alliteration in this descriptive passage from Ennius:—

“Incedunt arbusta per alta, securibus caedunt,
percellunt magnas quercus, exciditur ilex,
fraxinus frangitur atque abies consternitur alta,
pinus proceras pervertunt: omne sonabat
arbustum fremitu silvai frondosai.”

Vergil's (A. vi. 179–182) imitation of the last passage well illustrates the different management of the same peculiarity by the two poets.

Of course a distinction must be made between accidental alliteration and that which is clearly premeditated, and statistics and theories are worthless which are based upon the natural and almost unavoidable juxtaposition of alliterative

¹ *Alliteration*, in Ersch und Gruber's Encyclopädie.

words. It should be said, too, that to quite an exceptional extent the Latin contains words of the same initial letter which naturally often appear together. Among such common phrases are *virtutes vitia, longus latus, publicus privatus, maximus minimus, plebs populusque, populus et patres, doceo disco, toga tunica, victus vestisque, flumina fontes, prope procul, ager aedes, aequo animo, aurum argentum, fundo fugo, aes alienum, septem sapientes*. Caesar's "*Veni vidi vici*" (Suet. J. C. 37) seems as natural in form as it is comprehensive in content, though Plutarch (Caes. 50) appears to have noticed only its rhyme, not its alliteration. Nor does one see how Christ's description of himself (John xiv. 6) was to go into Latin except with alliteration: "*Ego sum via et veritas et vita.*"

The common impression that alliteration in Latin originated in poetry seems clearly a mistake. It is hardly to be found in the extant fragments of the oldest verse, as in the hymns of the Arval brethren and of the Salii; but it is found in many very ancient phrases and formulae of a popular and priestly and juridical character. These are some of the alliterative proverbial expressions, many of which demonstrably antedate the appearance of formal Latin poetry:—*Vivus vidensque* (Ter. Eun., Lucr. iii., Cic. Sest.), *oleum et operam perdere* (Plaut. Poen., Cic. passim), *nec vola nec vestigium* (Varro), *sex septem, acus aciacque* (Titinius, Petron. 76), *inter os et offam* (Cato), *inter manum et mentum* (Id.), *inter sacrum saxumque* (Plaut. Capt., Apul.), *vitio vertere, semel saepius, cave canem, ad carceres a calce* (Varro, Sat., Cic. de Sen., Id. de Am.), *sine fuco ac fallaciis* (Cic. Att. i. 1), *cras credo* (Varro), *est modus matulae* (Id.), *mutuum muli scabunt* (Id.), *fortes fortuna* (Ter., Cic., et al.), *sucus et sanguis* (Cic. Br. Att. iv. 16), *sudor et sanguis* (Enn., Cic., Plin. Ep., Tac. G.), *ad restim res redit* (Caecil., Ter. Ph.), *satis superque, viva vox, a vestigio ad verticem* (Plin. N. H. vii. 77), *albus an ater, nec vas nec vestimentum* (Ter. Heaut., Cato, Sall. C.). In Aulus Gellius (xiv. 2) *vox viva* is set proverbially against *muti magistri* (books), while Cicero (de Leg. iii. 1) defines *magistratus* as *lex loquens*, and *lex* as *mutus magistratus*.

Here are some alliterative religious and legal expressions of

great antiquity: — *Di duint, felix faustum fortunatumque, sit salvus sator salva sint sata* (Cato), *ius iudiciumque, manus et mancipium, tabulae testesque, sane sarteque, purus putus* (Aul. Gell. vii. 5), *arae et altaria, tecta templa, templa tesca, per lancem liciumque, pater patratus, sacro-sanctus*. The directors of the mint were called *triumviri auro argento aeri flando feriundo* (Orelli, Insc. 569); sellers of swine guaranteed that their wares were free *a febris et a foria* (Varro, R. R. ii. 4); the praetor solemnly uttered his *do dico addico*; of the Senate it was reported *censuit consensit conscivit* (Liv. i. 32). Rome's faithful allies were called *fortes fideles* (Liv. passim), her enemies were often described as *fusi fugati*, and to her foreign envoys and public guests were assigned *loca lautia*. The traditional epithets of several divinities attest the great antiquity of alliteration; as, *Dea dia, mater matuta, bona* (once *duona*) *Dea, Venus victrix, Iuno iuga, Fors Fortuna*. Observe, also, *Venus volgivaga* (Lucr. iv.), and such combinations of gods and heroes as *Iuppiter Iuno, Vulcanus Vesta, Romulus Remus, Titus Tatius, Semo Sancus, Picumnus Pitumnus*. Among the marriage divinities was a *Deus domiducus* (August. C. D. vi. 9).

Noteworthy in the cases of alliteration, amounting almost to a law in the earliest instances, is the frequency of asyndeton.

But the object of this paper is rather to present some philological aspects of alliteration than to treat it on its rhetorical or historical sides.

The argument in regard to the guttural sound of *c* before all vowels is amply confirmed by alliteration; indeed, were we without other guides as to the ancient pronunciation of this letter, this guide alone would be almost conclusive. Of abundant examples in all periods and styles, these may suffice: — *quae cava corpore caeruleo cortina receptat* (Enn.), *cava caerulea candent* (Id.), *claudus caecus mutus mancus* (Plaut. Merc.), *cito cursim* (Id. Poen.), *cedo calidum consilium cito* (Id. Mil.), *crispus crassus caesius* (Ter. Hec.), *carmina cantu concelebrare* (Lucr. v.), *cymbala circum concava* (Id. ii.), *caeca caligo* (Lucr., Verg.), *cum caedes cum civium cruor cum cinis* (Cic. pro Sulla), *caedes incendia* (Cic., Tac., passim), *certus clarus* (Ter., Cic., Hor., Liv.), *comitia consulum cum candidatis civiliter celebrans* (Tac. H. ii. 91).

Even among progressive Latinists there is some tendency to approximate the sound of *o*, in many positions, to that of *a*. The tendency seems to me to be a vicious one from every point of view, and to be against the teaching of such evidently alliterative and frequently occurring combinations as *oro obsecroque, ora oculique, oleum et operam perdere, opera aut otium, ope atque opera*. Equally valuable is the negative evidence from the apparent absence of examples of *o* and *a* in alliteration. Had the two vowels sometimes been uttered alike, we should expect to find them brought together. Thus, we do find *au* combined with *o* in the plebeian or colloquial speech; as, from Plautus, *aurum orichalcum, ope auxiliumque, aurata ornata, omen auspicium*. More frequently, however, *au* is found in conjunction with its first element; as, *agenda audendaque, alit auget, aluit auxit armavit* (Cic. Att. viii. 3), *auctor actor, adiuvant augent amant* (Plaut. Men.), *altas aëris auras* (Lucr. iii.), *attentas aures animumque* (Id. vi.), *animus atque aures avent avide* (Enn. Trag.).

The seemingly studied juxtaposition of initial *ae* and *a*, and the apparent lack of examples of *ae* and *e*, are of some weight against the theory that *ae* was pronounced like *e*, or approximately like it. Thus, *anni aetas vox vires* (Cato contra Galb.), *agere aetatem, agere aevum, aequo animo, aes alienum, ager aedes, aeris acervus et auri* (Hor. Ep. i. 1), *animo acgra amore saevo saucia* (Enn. Trag.). This does not affect the evidence that early among the peasants, and much later quite generally, *ae* and *e* were practically identified.

It is well known that a Latin *l* is sometimes the representative of *d*, and that *du* sometimes sank to a *b*. Having the testimony of Roman grammarians that *lacrima* was once *dacrima*, as well as the forms of the word in cognate languages, we do not hesitate to read *dacrima* in Ennius's Epitaph, which is otherwise rich in alliteration: —

“Nemo me dacrimis decoret nec funera fletu
faxit: cur? volito vivus per ora virum.”

The combinations *domi bellique* and *bona Dca* in all probability had their origin in a fondness for alliteration in the days when *belli* and *bona* were *duelli* and *duona*.

The alliterative union of vocalic and consonantal *u* has been denied, as by Wölfflin¹: but there is certainly some support for a different view, and *pro tanto* an argument for the proper pronunciation of consonantal *u*, in such expressions as *transversum unguem, ab unguibus usque ad verticem* (Cic. Rosc. Com.), *qui vobis universis et populo placent* (Ter. Ad. prol.), *utilius vequ in sulco quam gravis galea in proelio* (Syrus); Horace's *quid valeant umeri* (A. P. 40) is certainly in an alliterative neighborhood, and Lucretius appears to have wished to fill with the *u* sound this line, — *ventorum validis fervescunt viribus undae* (iii. 493). It should here be borne in mind that vowels were employed alliteratively much less often than consonants.

In the sequence of alliterative words, if but one contains the vowel *a*, it usually follows, — certainly in the classical period. This principle naturally holds in prose more than in poetry, and it has been already said that in the dactylic hexameter there is a fondness for throwing the alliterative words into the last two feet of the verse. In illustration of this general rule, I give *ferro flammaque, longe lateque, colles campique, silvae saltusque* (Lucr., Verg., Tac.), *multi et magni, potus atque pastus* (Cic. Div. i. 60), *plebs patresque, mitis et mansues* (Aul. Gell. v. 14), *membra manusque, mundus magnus* (Lucr. passim), *moles magna* (Acc., Verg.), *lepidus et lautus* (Plaut., Ter.), *gloria et gratia, fundere fugare, fides fama, crispus crassus caesius* (Ter. Hec.), *video et valeo, certus clarusque, nec cor nec caput, vince et vale*.

If the words in alliteration are unequal in length, the shorter one usually precedes. Thus, *aurum argentum, acer acutus, bonus benignus, cursus certamenque* (Plin. Ep. viii. 20), *cura custodiaque* (Ibid. vii. 19, Cic. Fam. xv. 2), *gerrae germanae, ferus ferreus, fortis fidelis, vincitus verberatus, verba verbera, cor corpusque, fama fortuna, pudor pudicitia, damnum dedecus, fons fundamentum, dat dicat dedicat, nec vas nec vestimentum, vietus vetus veterosus* (Ter. E. 688), *porro penitus penetrata* (Lucr. i.), *male monita memoria* (Caecil.), *magistratus lex est loquens, lex autem mutus magistratus* (Cic. de Leg. iii. 1).

¹ *Ueber d. allit. Verbindungen der lat. Sprache*, p. 4.

In textual criticism and in exegesis some help has been derived from alliteration, and this legitimate source is likely to be more and more resorted to. In Cicero's quotation¹ (T. D. i. 16) from some ancient poet the manuscripts differ between *falso sanguine* and *salso sanguine*. As sense and tradition hesitate between the readings, alliteration may well decide in favor of *salso*. Kvičala² avails himself of this aid in trying to settle the text and meaning of more than three hundred places in the Aeneid, though probably very few will assent to all his conclusions. From his examples I select a few. In iv. 460, *voces* rather than *gemitus* is almost required by the alliterative context:

“Hinc exaudiri voces et verba vocantis
visa viri.”

If nothing else can decide between *ciet manes* and *movet manes* (iv. 490), alliteration may pronounce for the latter. The very effective and varied repetition of sounds in vi. 683,

“Fataque fortunasque virum moresque manusque,”

seems conclusive against Peerlkamp's change of *manus* to *animos*. It has been a question from the early Roman commentators to the latest American editors³ whether, at vi. 806, Vergil wrote *virtutem extendere factis*, or, as is favored by the resulting alliteration, *virtute extendere vires*. And perhaps by Vergil's undeniable fondness for alliteration we may best explain his use of *mores* in *mores et moenia* (i. 264), where we might look for *leges* or *iura*, and his odd phrase *pubes tuorum* in *puppisque tuae pubesque tuorum* (i. 399),⁴ and his bold expression *auri aura* (vi. 204), and his puzzling employment of *secat* in *quam quisque secat spem* (x. 107).

¹ See J. Maehly, Neues Schweiz. Mus., 1864, p. 229.

² Neue Beiträge zur Erklär. der Aeneis, pp. 387-415.

³ Greenough (1881) v. e. v; Frieze (1883) v. e. f.

⁴ Quint. ix. 3. 75: “Verbum verbo non dissimile valde quaeritur.”

V.—*On the Relation of the Anglo-Norman Vowel System to the Norman Words in English.*

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THE introduction of Latin elements into the English language is due to four principal causes: the occupation of Britain by the Romans, the conversion of the Britons to the Christian Church, the conquest of England by the Normans, and the revival of classical learning in the sixteenth century. We are therefore accustomed to speak of these elements respectively as Latin of the first, second, third, and fourth period.

This division is not altogether satisfactory. It accounts, for instance, for *leal* and *loyal* on the one hand, and *legal* on the other, the first two being Latin of the third period, the third Latin of the fourth period; but it fails to explain the doublet *leal* and *loyal*. A similar group is *peer*, *pair*, and *par*, and others will be mentioned in the course of this investigation. Again, there is a class of words, a fair specimen of which is *require*, which is decidedly classical Latin in form, and which we should therefore suppose to belong to the Latin of the fourth period; yet it is found in Chaucer. Subdivisions of the above classes are therefore needed, if we wish to account for the various forms in which Latin words appear in English.

The words belonging to the first two classes are so well known and so few in number that we need not dwell upon them. The third class, however, is the most important one, the words belonging to it being very numerous, and next to the Anglo-Saxon constituting the most important element in the English language.

At the time of the Norman conquest there was no French language in the modern sense of this word, but instead of it

we have a number of dialects, the principal ones being the Wallonian, the Norman, the Picard, the Burgundian, and that of the Île-de-France. The last-named dialect, of which the Modern French is the direct descendant, possessed during the eleventh century no pre-eminence whatever over the other dialects, but, considering both its literary productions and its territorial extent, it was perhaps the least important of them all. These four dialects must be regarded as independent developments of the Low Latin, and not as having grown out of a common French type.

The French words which were introduced into English during the first centuries following the Norman conquest came of course directly from the Norman dialect, or rather from that particular species of it known as the Anglo-Norman, which was the original Franco-Norman transplanted on English soil and left there to independent development. In consideration now of the great differences which existed between the phonetic system of the Anglo-Norman dialect and that of the Old French proper, it would certainly be a great mistake to look in the Old French for the original types of this class of Romance words in English. We have to go to the Anglo-Norman dialect. This seems so perfectly plain and self-evident that it is strange it should ever have been overlooked. Nevertheless, works on English etymology pay, as a rule, no attention to it. Mr. Skeat in his Dictionary constantly derives English words from their Old French (Île-de-France) cognates, without troubling himself to account for the strange changes which their pronunciation and orthography must have undergone were they to be derived in that fashion, — changes which cannot be explained by phonetic laws known to have worked on English soil, and which Mr. Skeat occasionally disposes of by using the very convenient, but rather unscientific, term "corruption." (Compare the article on *mister*.) A knowledge of the peculiar forms which these words had in Anglo-Norman will at once reveal the fact, not only that no corruption has taken place, but that the original Anglo-Norman forms have in many cases been remarkably well preserved, making allowance, of course, for

the changes which the English phonetic system in general has undergone since the Norman conquest, particularly by the mutation of vowel sounds.

This may be illustrated by the following example. The earliest and most common Middle-English form of *hour* is *ure*, Ancren Riwle, pp. 6, 8, 20, etc. Mr. Skeat refers us to OF. *hore*, *heure*; he pays no attention to the ME. *ure*, but gives us only the later Chaucerian *houre*. The matter is very simple: the Norman dialect has a preference for *u*, and substitutes it, as a rule, for Latin *ō* where we have *ou* or *eu* in the French proper. Hence we get from Latin *hōra* the Anglo-Norman *ure*, Set Dormanz, l. 767, Petit Plet, ll. 168, 548, etc. This gives us the ME. *ure* mentioned above, which then passes into the MOD.E. *hour*, just as most other ME. *ū*'s pass into MOD.E. *ou*; viz. ME. *hūs* > MOD.E. *house*, ME. *tūt* > MOD.E. *out*, etc. Were we now to derive our word, as Mr. Skeat does, from the OF. *hore*, we should have *hor(e)* in ME. and *hoor(e)* in MOD.E.; for as a rule ME. *ō* passes into MOD.E. *oo*; for instance, ME. *bone* > MOD.E. *boon*, ME. *lome* > MOD.E. *loom*, ME. *mone* > MOD.E. *moon*, etc. Here is, then, a clear case of Modern English pronunciation and spelling being directly traceable to the Anglo-Norman vowel system.

In the following pages I propose to show how far the influence of the Anglo-Norman vowel system extends; but before doing so it would be well to state that we cannot expect to find perfect regularity, and give the reason why.

In the first place, there existed dialectic differences within the Anglo-Norman itself, which future investigations may classify according to time and locality. Then again, while it is right to assume that every Englishman acquiring the use of a new Norman word endeavored to pronounce it to the best of his sense of hearing and his capacity of reproducing, it is equally natural to suppose that his attempts to pronounce the new sounds exactly as the Normans pronounced them were as a rule unsuccessful. As far as the English side is concerned, it would thus be useless to go into the niceties of Anglo-Norman phonetics. It is impossible to suppose that the English distinguished in hearing and in pronunciation

the five or six *e* sounds which Chardry never mixes in his rhymes. (Vid. Koch, *Einleitung*, pp. 25, 26.) Again, the preference of any given English dialect for its own peculiar sounds must in each case have influenced the pronunciation of Norman words, and it is hence perfectly natural that the same word was pronounced and spelt in different fashions by English writers living in different localities. A thorough treatment of this subject should therefore be based on a complete glossary of all Norman words occurring in Middle-English classified according to time and locality. Unfortunately, such a glossary does not exist. Attempts toward such a collection have indeed been made, but what has been produced is untrustworthy.¹ Mr. Skeat's work is an invaluable help, to be sure, since the Middle English references are numerous and generally exact; but of course not all the Middle English forms are given, and the author, misled by Modern English spelling, which is largely influenced by Modern French, is apt to give us exceptional forms rather than the more regular ones.²

This brings up another point, which will go far toward

¹ I refer particularly to the collection given in Morris's "Outlines of English Accidence." By a comparison with my own glossary, I find, for instance, that out of a total of 92 Romance words occurring in "King Horn" Mr. Morris has omitted 20, or about 22 per cent; viz. *arme* (840), *cheres* (403, 1063), *age* (1324), *wicket* (1074), *still* (and horn let the tires *stille*, 676), *sire* (805, etc.), *seint* (665), *rivere* (230), *rive* (132), *pris* (898), *preie* (763), *lay* (1477), *joye* (1346), *ile* (1318), *heirs* (897), *geaunt* (802), *fine* (262), *feste* (477), *faillie* (638), *dute* (344). The compiler evidently did not go through the text, but simply glanced through Lumby's very incomplete glossary, as will be seen from the fact that *denie* is mentioned as a French word, being evidently taken for the ME. *deny*, while the passage where it occurs reads, "al þe curt gan *denie*," meaning, of course, "the whole court resounded," *denie* being the AS. *dynnan*, MOD.E. to *din*. By a similar mistake, *pure* is counted as a Norman word, but the passage where it occurs reads, "Aþulf was in the ture — abute for to pure," meaning, in order to "peer" about; *peer* is a good Anglo-Saxon word.

² Mr. Skeat depends for his Old French forms largely on Burguy's Glossary in the "Grammaire de la Langue d'Oil," and from among the abundance of Old French dialectic forms that are given there he does not always select those peculiar to the Norman, which are most likely to explain English pronunciation, English orthography being largely under the influence of the French proper. Often he gives us a whole set of Old French forms which are in no way important for English. Comp. the article on *juggler*.

explaining many irregularities, namely, the influence which spelling and pronunciation of one set of Romance words in English have exercised upon spelling and pronunciation of another. If the English were ever conscious of the Anglo-Norman as a dialect distinct from, but equally legitimate with, the French proper, it seems that they had lost this consciousness very soon; for while in the earliest Middle-English Norman words are found in precisely the same form which they have in the dialect, later writers are found to be more and more under French influence. Thus only the most striking characteristics of the Anglo-Norman were preserved in English; minor peculiarities were lost. Many words which in the earliest Middle-English appear in a pure Anglo-Norman garb, are later refashioned after a French model. Sometimes, however, the Anglo-Norman word had gotten a hold on the popular language, and in that case it was preserved by the side of its French cognate. Still later, both forms were subject to being remodelled after a Latin fashion to suit the etymologizing tendency of the period of the Renaissance; sometimes the older forms would stand, and a third or Latin form would be added to form a triplet.

More correct, then, than the division cited above would be the following classification of Latin elements introduced into English later than the Norman conquest:—

1. Norman words: *leal*, ME. *real*, *feeble*, *peer*, *mister*, *leisure*, *defeat*, *grief*, *dainty*, *frail*, *conquer*, ME. *acqueren*, etc.

2. French words: *loyal*, *royal*, *foible*, *pair*, *master*, *poise*, *coy*, etc.

3. Latin words: *legal*, *regal*, *par*, *magister*, *defect*, *grave*, *dignity*, *fragile*, *acquire*, *quiet*.

A word may therefore belong either to one of these classes, like *leisure*, *poise*, or to two, like *defeat* and *defect*, *coy* and *quiet*, or to all three, like *leal*, *loyal*, and *legal*. On the other hand, it may belong to one class at a certain period, and to another class at another period, like ME. *acqueren* and MOD.E. *acquire*. In the following pages I propose to show the relation of the first class to the other two, as far as the vowel system is concerned.

I. THE VOWELS *e* AND *i*.A. *ê* and *ï*.

The vowels *ê* and *ï* of the Classical Latin passed in Low Latin into one sound, which was undoubtedly that of an *ê fermé*. (Comp. Romania, x. p. 36.) This sound passed in the common Old French into *ei*, and later, probably through the influence of the Eastern dialects, into *oi*. In Norman it was preserved as *ei*, but especially in the later Anglo-Norman it is subject to contraction. Thus we have:—

- Lat. *rêgem* > AN. *rei*, SD. 223, F. *roi*.
 “ *lêgem* > “ *lei*, SD. 224, F. *loi*.
 “ *fîdem* > “ *fei*, Jos. 73, F. *foi*.
 “ *quîd* > “ *quai*, Jos. 40, F. *quoi*, etc.

In English words of Norman origin this peculiarity of the Anglo-Norman dialect is very well preserved; for although in Modern English the original *ei* is graphically represented in many different ways, yet it has regularly an *e* or *i* sound; the French *oi* is found only exceptionally.

a. LATIN TONIC *ē* AND *ī* IN OPEN SYLLABLES (*ē* and *ī* “libre”).

- feeble.** Lat. *flēbilis* > AN. *feble*, SD. 155, Jos. 1115 > ME. *feble*, AR. pp. 54, 56, 136, etc. > MOD.E. *feeble*.—The OF. form *foible* (MF. *faible*) gives us the doublet *foible*.
- faith.** Lat. *fîdem* > AN. *fei*, SD. 234 > ME. *fey*, Havelock 255, later with E. suffix > *feith*, *feyth*, *faith*. OF. *foi*, *foit*.
- veil.** Lat. *vêlum* > AN. *veil* > ME. *veil*, AR. p. 420. F. *voile*.
- parish.** Lat. *parēcia* (*paroecia*) > ME. *parische*, Chaucer. F. *paroisse*. Derivative: *parēcianum* > ME. *parishen* > MOD.E. *parishion-er*.
- heir.** Lat. *hēres* > A.N. *heir*, PP. 1101 > ME. *eir*, *eyre*, *heire*, *heyre*, Chaucer, William of Pal. F. *hoir*.
- beverage.** **bīb(ē)rat(i)cum* > *beverage*, Shak. W. T. i. 2. 346. According to its vocalism, the word must have been used before Shakespeare's time. OF. *boivre*, hence *boivrage*, *bovrage*. MF. *breuvage*.
- ME. curteys.** Lat. *cortēsis* (for *cortensis*) > AN. *curteis*, PP. 1215 > ME. *cortey*s, *curtey*s, William of Pal.; corrupted > MOD.E. *courteous*. Derivative: AN. *curteisie*, PP. 281, *curtesie*, SD. 1223, PP. 1012 > ME. *kurteisie*, *kurtesie*, AR. pp. 70, 416. F. *courtois*, *courtoisie*.

- eyre.** Lat. *iter* > N. *cire*: "le *cire* des feluns perirat," Bartsch, Chrestomathie Franç. 53. 20, in a Norman translation of the Psalms. The OF. form is *oire* or *err*.
- prey.** Lat. *prēda* > N. *preie*, Bartsch, Quatre Livres des Rois 59. 2 > ME. *preie*, *preye*, Rob. of Gl. F. *proie*.
- trey.** Lat. *trēs* > N. *treis*, Chanson de Roland 275, 995 > ME. *trey*, Chaucer. F. *trois*.
- money.** Lat. *monēta* > AN. *munee*, SD. 532 > ME. *muneie*, *moncie*, Chaucer. OF. *monnaie*, MF. *monnaie*.
- lamprey.** Low Lat. *lamprēta* > ME. *laumprei*, *laumpree*, Havelock. F. *lamproie*.
- array.** Low Lat. *arrēdium* > N. *arreie* > ME. *arraie*, *arraien*. OF. *arrōi*, *arroier*.
- fair.** Lat. *fēriæ* > N. *feire* > ME. *feyre*, *feire*. F. *foire*.
- ME. secree.** Lat. *secrētum* > AN. *secrei*, *segrei*, Jos. 826 > ME. *secree*, *secree*, Chaucer, Piers Plowm. OF. *secroi*, but under Lat. influence both MOD.E. and MF. *secret*. The correct Middle English form is preserved in *de-cree*, ME. *decre*, *decree*, Robert of Brunne, Chaucer, while we have a combination of the two in *discreet*, ME. *discret*, Piers Plowm.
- receive.** Lat. *recipere* > AN. *receivre*, *recevre*, Jos. 817 > ME. *receiven*, *receyuen*, Piers Plowm. OF. *reçoivre*, MF. *recevoir*. Likewise *decipere* > AN. *deceivre*, Jos. 958, 963, *decevre*, PP. 1636 > E. *deceive*, *decēpit* > AN. *deceit*, SD. 1878; also *conceive*, *perceive*; *conceit*, *receipt*.
- ceil, ceiling.** Lat. *cēlum* > ME. *syll*, *cyll*, *seile*, a canopy > MOD.E. *ceil*, *ceiling*. This is the only French word in which Lat. *ē* is represented by *ie*, for the *ie* in the two other words given by Brachet, *cimetière* and *chantier*, is due to metathesis.
- manor.** Lat. *manēre* > ME. *mancir*, *manere*, Piers Plowm., changed under French influence (F. *manoir*) > MOD.E. *manor*.
- purpess.** This spelling is etymologically more correct than *porpoise*. Lat. *porcus piscis* gives in AN. *purpeis*, or *purpes*, comp. *peissun* (*piscis*), SD. 396, ME. *purpeys*, Prompt. Parvulorum. F. *poisson*.

In all these words the Norman *ei* (Lat. *ē* or *ī*) is rendered in English by an *e* or *i* sound. We come now to the consideration of some real or apparent exceptions.

void. Lat. *vīduus*. This is only an apparent exception. Lat. *vīduus* gives us in Old French two forms: (1) *void*, by the

regular diphthongization of *i* = *fīdem* > *foid*, *foit*; (2) *vuid*, by a transposition of the *u*. The E. *void* may come either from *void*, for the latter is found in Norman (Chanson de Roland, CXIII.), or from *vuid*, just as *destroy* from *destruire*, *annoy* from *ennuyer*. The MF. *vide* is a "mot savant."

coy. Lat. *quietum*. This is a more difficult case. *coy* is a decidedly French form; the Norman form is *quei*: "Icels d'Alverne . . . se cuntiennent plus *quei*," Chanson de Rol. 3797. The English form should therefore be *quei* or *quay*.

Before nasals Lat. *ē* becomes *ei* in common Old French and remains so in Modern French; e. g. *vēna*, F. *veine*, E. *vein*; *rēnes*, F. *rein*, E. *reins*, etc.

b. LATIN PRETONIC *ē* AND *ĭ* IN OPEN SYLLABLES.

Generally the same rule holds good as for *tonic ē* and *ĭ*.

convey. Lat. *convēā're* > AN. *conveier*, *conveer* (*enveier*, *enveer* occur in Jos. 988, SD. 367) > ME. *conveien*, and under French influence *convoien*, hence MOD.E. *convoy* and *envoy*.

leisure. Lat. *licē're* > AN. *leisir*, PP. 703 > ME. *leyser*, *leysere*. OF. and MF. *loisir*.

purvey. Lat. *provīdē're* > AN. *purveier*, *purveer*, SD. 439, 1427 > ME. *purveien* > MOD.E. *purvey*, doublet *provide*. Derivative: AN. *purveance*, PP. 941 > E. *purveyance*, doublet *providence*. AN. *purveieur* > E. *purveyor*. Thus also *survey*, *super-vīdere*.

covet. Lat. *cupīā're* (Skeat's *cupiditare* is an impossibility) > AN. *cuveier*, *cuveter*, SD. 1861, PP. 1412 > ME. *coueiten*, *cuveten*. Derivative: AN. *cuveitus*, PP. 35 > E. *covetous*. OF. *co(n)voiter*, MF. *convoiter*.

tourney. Lat. **tornīare* > AN. *turneier*, *turneer* > ME. *turneyen*. Derivative: *tournament* (for *turnement*, AR. p. 390). OF. *tournoi*, *tournoiement*, *tournoyer*.

ME. **viage**, Chaucer; *veage*, Rob. of Gl. Lat. *vīdīcum*, AN. *veage*, Jos. 2856. The etymologically correct ME. form has been crowded out by the F. form *voyage*.

ME. **real.** Lat. *rēgā'lem* > ME. *real*, Chaucer, C. T. 1020. Crowded out by the F. *royal*, probably to avoid confusion with E. *real*, from L. *realis*, but survives in the derivative *realm*, L. *rēgālimen*, F. *royaume*, doublet *real*, a Spanish coin. Thus also L. *rēgā'lem* > E. *leal*, doublet *loyal*.

The Latin infinitive termination *-īare* becomes *-y* in English: *variā're* > *vary*, **studīā're* > *study*, etc.

Only one word in this class has a decidedly French form, viz. :—

poise. Lat. *pēsā're* (for *pensare*). The Norman form is *peiser*: “d’Oliver li *peiset* mult forment,” Chanson de Roland, 2514; and *peison* actually occurs in Piers Plowm. Hence, if no French influence had been brought to bear on it, the Middle English form would be *peise* (or *peese, pease*).

Just as the common Old French *ei* resulting from Lat. *ē* or *ī* becomes *oi* in the French proper, and remains *ei* in Norman, so does the *ei* coming from other sources change to *oi* in French proper, but remains *ei* in Norman. The other most important source of *ei* is a Latin *e* attracting a following *i* or a guttural or palatal vocalized to *i*; e. g. L. *mēdiā'num* > N. *meien, meen*, OF. *moien*, MF. *moyen*. The Norman form gives us the English *mean*.

Other examples :—

ME. peitrel. Lat. *pectorale* > ME. *peitrel, petrel*, Chaucer. The F. form *poitrel* is also found.

bennet (proper name and botany *Geum Urbanum*). Lat. *benedictum* > AN. *beneit, benet* Jos. 406, SD. 1688, PP. 406 > E. *bennet*. OF. *benoit*, MF. *benoît*. Derivative: *beneiçun, beneisun*, Jos. 1588, PP. 54, 1535 > ME. *beneisun*, Havelock > ME. *benison*.

pray. Lat. *prēcā'ri* > AN. *preier, preer* Jos. 2647, but also *prier* SD. 1716 > ME. *preien, preyen*, KH. 769, 1200 > MOD.E. *pray*. OF. proper *proier*, but also (under Norman influence?) *preier*, contracted > *prier*. Derivative: AN. *preere*, Jos. 1382, SD. 1720, 1841 > ME. *preiere, preyere*, Chaucer > MOD.E. *prayer*.

praise. Lat. *prēliā're* > AN. *preisier*, SD. 1084, PP. 898 > ME. *preisen*, AR. pp. 64, 74, 144, etc. > MOD.E. *praise*.

defeat. Lat. *disfectum* > AN. *defeit, defet* > ME. *defeiten, defeten*, Chaucer. Likewise *discomfit, discomfiture*.

strait. Lat. *strictum* > *strectum* > N. *estreit, streit*, Chanson de Roland, 1001, 2202 > ME. *streit*, Lay. 22270 > MOD.E. *strait*. OF. *estroit*, MF. *étroit*.

dean. Lat. *dēcā'num* > AN. *deien, deen* > ME. *den, deen, dene*, Piers Plowm. > MOD.E. *dean*. OF. *doien*, MF. *doyen*.

The diphthong *oi* is found only in words of decidedly later introduction,—for instance, *adroit*, according to the Dictionary of the English Philological Society first used by Evelyn, A. D. 1652. Had the word been introduced during the Anglo-Norman period, it would be *adreit*, comp. Jos. 3: “la dreite veie de salu.”

The terminations *-erium* and *-eria* which appear in French as *-ier* and *-ière* are in Norman regularly represented by *-er* and *-ere*, and in this form they also appear in English:—

manner. Lat. **maneria* > AN. *manere*, SD. 79 > ME. *manere*, Lay. b, II. 373, AR. 6, 136 > MOD.E. *manner*. F. *manière*.

matter. Lat. *materia* > AN. *matere* > E. *matter*. F. *matière*.

mystery, or mistery, (a trade,) corrupted from ME. *mester*. Lat. *ministerium* > AN. *mester*, Jos. 302, 1827, PP. 1125 > ME. *meister*, AR. 70, 212, *mester*, AR. 72, 210, etc., *mistere*, Chaucer. The later form *mystery* may have been brought about by confusion with AN. *mestrie*, Jos. 768, 2191, SD. 1224, which comes from L. *magisteria*.

The "terminaison savante" *-erie* is occasionally found, e. g. *materie*, AR. p. 270, and it survives in a few Modern English words of later introduction, as in *cemetery*, F. *cimetière*.

B. Latin *ě* in Open Syllables (*ě* "libre").

a. TONIC.

Latin *ě*, which in common Old French is usually diphthongized, is as a rule retained in Anglo-Norman as a simple vowel; e. g. *br̄ef*, SD. 475, *sege*, SD. 1871, etc. Middle English orthography generally agrees with the Anglo-Norman; but in Modern English *ie* is often written, although it is pronounced as a simple vowel. We give some examples:—

brief. Lat. *br̄evem* > AN. *br̄ef*, SD. 475 > ME. *br̄ef*, *br̄eef*, Piers Plowm., AR. p. 344, etc. > MOD.E. *brief*. Compound: ME. *embreven*, AR. p. 344.

siege. Lat. **s̄edium* > AN. *sege*, SD. 1871 > ME. *sege* = seat, throne, AR. p. 238 > MOD.E. *siege*. F. *siège*.

rear. Lat. *r̄etro* > AN. *rere* (*arere*, SD. 1484, PP. 200) > ME. (*ar*)*rere*, Piers Plowm. F. *arrière*.

fierce. *f̄erus* > AN. *fers* (adv. *ferement*, SD. 951) > ME. *fers*, Chaucer, C. T. 1598 > MOD.E. *fierce*. F. *fier*.—This is a very curious word, in that it is the only Norman adjective which has been taken into the English language in its nominative form, *fierce* standing of course for *fier-s*; and this is the more remarkable because it exists in French as an original accusative.

piece. Low Lat. *p̄etium* > AN. *pece*, SD. 1504 > ME. *pece*, Robert of Gl. > MOD.E. *piece*. F. *pièce*, etc.

b. PRETONIC.

Latin pretonic *ĕ* in open syllables is usually preserved in French as well as in Anglo-Norman and English:—

tenant. Lat. *tenentem* > N. *tenant*. F. id.

precious. Lat. *prĕtiosum* > AN. *precious*, Jos. 720 > ME. *precious*, *precious*, Piers Plowm. F. *prĕcieux*.

congeal. Lat. *congĕlā're* > ME. *congelen*, Gower, etc.

In one case the pretonic *ĕ* has become *i*: *ĕbōrea* > ME. *ivorij*, *ivorie*, also *every* (Prov. *evori*, Bartsch, 33. 22). F. *ivoire*.

Latin pretonic *ĕ* and *ĭ*, if accented in English, are treated like *ē*: *ordĭnā're* > AN. *ordener* > ME. *ordeynen*, Piers Plowm. > MOD.E. *ordain*. Likewise all the compounds with *tĕnĕ're*: AN. *meintenir*, Jos. 1730, SD. 16 > ME. *maintainen*, *maintenen*, King Alisaunder; *contain*, *obtain*, *sustain*, *abstain*, *retain*, *entertain*.

C. Latin *ī* in Open Syllables (*ī* "libre").

Preserved in French as well as in Anglo-Norman and English: Lat. *pīca* > F. *pie*, E. *pie*; Lat. *diffīdā're* > F. *dĕfier*, E. *defy*, etc. The termination *-ī'a* is always unaccented in English: *phantasī'a* > ME. *fantasie*, Chaucer, C. T. 6098 > MOD.E. *fancy*.

D. Latin *e* and *i* *entravé*.

A vowel is called *entravé* when it is followed by any two consonants, except (1.) *pr*, *br*, *tr*, *dr*, in which cases it is considered to stand in open syllables; and (2.) *cr*, *gr*, *pl*, *bl*, or any consonant + a palatal, in which cases it is called variable. (Romania, x. p. 37.) In common Old French, and also in Norman, every *i* *entravé* becomes *e*; e. g. *firmum* > *ferme*, *mittere* > *mettre*, etc. Hence for our purpose *i* *entravé* and *e* *entravé* amount to the same thing, and may be treated under one head. As a rule, the *e* *entravé* of the common Old French and of the Norman remains in Middle English, but in later English it is subject to the same change of pronunciation as every other ME. *e*. Hence:—

beast. Lat. *bestia* > OF. *beste* > ME. *best*, AR. pp. 120, 128, 134, etc. > MOD.E. *beast*. MF. *bête*.

feast. Lat. *festa* > OF. *feste* > ME. *feste*, AR. p. 22, etc. > MOD.E. *feast*. MF. *fête*.

seal. Lat. *sigillum* > *sigillum* > OF. *seel* > ME. *seel* > MOD.E. *seal*. MF. *sceau*.

search. Lat. *circare* > AN. *cercher*, PP. 1334 > ME. *serchen*, *cerchen* > MOD.E. *search*, *research*, etc. F. *chercher*.

preach. Lat. *prædicare* > AN. *precher*, SD. 87, 1824 > ME. *prechen*, AR. pp. 70, 260. Likewise Lat. **impredicare* > ME. *empechen*, *apechen*, > MOD.E. *impeach*, etc.

conquer. Lat. *conquĕrere* > AN. *cunquerre*, Jos. 2249, PP. 404 > ME. *cunqueren*, *cunqueren*, Rob. of Gl. > MOD.E. *conquer*. MF. *conquĕrir*.

acquire and require are treated in Anglo-Norman and in Middle English just like the preceding; e. g. AN. *requerre*, Jos. 1021, ME. *requeren*, Chaucer, C. T. 6634, etc.; but they were afterwards remodelled after the Latin; *acquire*, according to the Dictionary of the E. P. S., about 1600 (Shakespeare's Hamlet).

The Latin combinations *ng* and *gn* are represented in Norman by a single or double nasal; e. g. *feinnez*, Jos. 1484 (2d plur. pres. from *feindre*, L. *fingerē*), F. *feignez*; *cumpainnie*, *cumpainnun*, Jos. 317, 2346, SD. 277, 443, etc. The *e* and *i* are then treated as usually before nasals. In Middle English the Anglo-Norman model is followed, but in Modern English orthography the original *g* is often restored, though it is never pronounced. Thus we have *dignare*, N. *deinen*, ME. *deinen*, Gower, Rob. of Gl., MOD.E. *deign*, but *disdain*, F. *deigner*. Similarly: *reign* (L. *regnare*), *feign* (L. *fingerē*), but p. part. *faint*, *attain* (L. *attingere*), *restrain* (L. *restringere*), *taint* (p. part. L. *tingere*), *paint* (p. part. formed by analogy to *taint*), *refrain* (L. *refringere*, perhaps confused with *refrenare*), etc.

The word *sue*, which belongs to this class, is rather troublesome, but no more so than in French itself. Lat. **sequere* gives us in OF. *sevre*, *sivre*, and, probably by a double influence of the *v*, *sivre*. In ME. we have *sewen*, *siwen*, *suwen*, Lay. b, I. 59, II. 264, AR. p. 208. It is not impossible that the noun *suite* may have influenced the English verb; *suite* comes of course from *secuta*, *s'cuta*, not from *secta*, as Skeat absurdly proposes. The latter would have given us *seat* in English, just as *dissectum* gives us *defeat*.

There was a tendency in the Anglo-Norman dialect, as well as in the Old French proper, to change the sound of *e* before *r* + consonant into *a*. This was probably due to the nature of the *r*, but the greatest irregularity prevails. Thus we have in French: *par* (L. *per*), *lézard* (L. *lacerta*), *lucarne* (L. *lucerna*), *parchemin* (L. *pergamentum*), *marchand* (L. *mercatorum*), *appartenir* (L. *appertinere*), etc.; but on the other hand: *personne* (L. *persona*), *clerc* (L. *clericum*), *aper-*

cevoir (L. *ad* + *percipere*), etc. In Anglo-Norman we find the same inconsistency: *sarmuner*, PP. 182 (L. **sermonare*), *aparcevre*, Jos. 2471, PP. 428, 435, etc., *marchant*, *marchandise*, Jos. 697, 713, etc., *parfit*, PP. 513, etc.; but on the other hand: *rehercer*, Jos. 941, *mervillus*, SD. 1235, *certein*, PP. 32, etc. In English this phonetic tendency has left many traces, and the best evidence of the irregularity with which it works is the fact that sometimes those words which in Anglo-Norman and French appear with *a* have *e* in English, and *vice versa*; e. g., N. and F. *marchand*, E. *merchant*; F. *merveilleux*, N. *mervillus*, E. *marvellous*; E. *parsley*, F. *persil*; E. *partridge*, F. *perdrix*. Other examples of *-ar-* in English are *parson* (doublet of *person*), *garland*, *war*, *parrot*, *garner*, *tarnish*, *varnish*, *quarrel*, etc. There are certainly many more words occasionally pronounced with *-ar-* instead of *-er-*, and *-ar-* is often written in proper names, e. g. *Sargent*, *Clark*, etc.

II. THE VOWEL *a*.

A. In Open Syllables (except before *n*).

In French the Latin *d*, whether long or short, is usually represented by an *e* sound, written *e* or *ai*, in a few cases also by *ie*: *căput* > F. *chef*; *năsum* > F. *nez*; *măre* > F. *mer*; *amărum* > *amèr*; *tălem* > F. *tel*; *cărurum* > F. *cher*; *clărurum* > F. *clair*; *păr* > F. *pair*; *cănem* > F. *chien*; *grăvem* > F. *grief*. The Anglo-Norman dialect prefers as a rule simple vowels to diphthongs; hence we find: *per* (L. *păr*): "truver ne pout l'em sun *per*," Jos. 170, 2935, SD. 323, PP. 1424, etc.; *cler* (L. *clărurum*), PP. 58. In Middle English we find *e* in most cases, but in Modern English some differences in pronunciation and spelling exist. Thus we have:—

- peer.** Lat. *păr* > AN. *per* (cited above) > ME. *pere*, Chaucer > MOD.E. *peer*. Doublets: *pair*, a French form, and *par*, a Latin form. With irregular change of vowel: *non* + *par* (meaning impartial) > ME. (*n*)*umpere*, (*n*)*ompere* > MOD.E. *umpire*.
- cheer.** Lat. *cara* > *chere*, Jos. 1502 > ME. *chere*, AR. pp. 88, 192, 212, etc.; Lay. *b*, II. 371, "pat al sculen pine *cheres*—iwurden swulc þes eorles" > MOD.E. *cheer*, F. *chère*: "fair *chère* lie."
- friar.** Lat. *frătrem* > N. *frere*, Chanson de Roland, 1214, etc. > ME. *frere*, Chaucer > MOD.E. *friar*, probably through *frère*.
- clef.** Lat. *clăvem* > E. *clef*, formerly also *cliff*.
- degree.** Lat. *de* + *grădum* > ME. *degre*, *degree*, Chaucer.

- die.** Lat. *dātum* > ME. *dee*, *die*, Chaucer > MOD.E. *die*, *dice*. The E. form *die* looks as though it were due to an OF. form *diet* instead of *det*; but it may also be nothing but an irregular vowel change, just like *umpire* for *umpceer*, above.
- agree.** Lat. *ad* + *grātum* > AN. *a gre*, Jos. 2561, v. *agreer* > ME. *agreën*, Chaucer. Etc.

In the case of suffixes the language is of course more regular.

- tātem** gives us in AN. regularly *-te*, the same in ME., and *-ty* in MOD.E.: Lat. *pīctatem* > AN. *pīte*, SD. 360 > ME. *pīte*, AR. p. 368 > MOD.E. *pīty*, MF. *pītiè*; *civītātem* > AN. *cīte*, SD. 85 > ME. *cīte*, AR. p. 228; *amicītātem* > E. *amity*, F. *amitiè*.
- ā'lem** occurs in AN. both as *-al* and *-el*: par *igal*, SD. 897, *communal*, PP. 722, are found by the side of *mortel*, Jos. 2007, *ostel*, Jos. 2067. Both terminations occur in ME.; but in MOD.E. — doubtless under the influence of the many words in *-al* belonging to the period of the revival of learning — the termination *-el* has been superseded by *-al*, although pronunciation could hardly distinguish between them.
- ā'ta** is usually *-ee* or *-eie* in AN., the same in ME., and *-ey* or *-y* in MOD.E.: L. *diurnā'ta** > AN. *journee*, Jos. 292 > ME. *journeie*, AR. p. 352 > MOD.E. *journey*; similarly L. *gelā'ta* > E. *jelly*; *armā'ta* > E. *army*; *caminata* > E. *chimney*. To this class belongs *galley*, ME. *galeie*, KH. 185, 1020, OF. *galie*, which is generally supposed to go back to L. *galea*, although the termination seems to have caused trouble. Vid. Burguy, Grammaire de la Langue d'Oïl, III. p. 178. The OF. form *galic* might perhaps be considered as the contract feminine of the participle *galiè* (comp. F. "faire chère *lie*" = *lacta*), standing thus for *navis galiata*, *galeata*.

Latin pretonic *a* is subject to weakening: *cāballārium* > AN. *chevalier*, Jos. 279, PP. 1268 > ME. *chivalr(ie)*, King Alis. > MOD.E. *chivaltry*; L. *cāminā'ta* > E. *chimney*; *lūcerta* > E. *lizard*; *canī'le* > E. *kennel*; *salī're* > E. *sally*. In English this cannot of course be the case whenever the word becomes an oxytonon: L. *dilatā're* > E. *delay*; *tradī're* (for *tradē're*, for *trādere*) > E. *(be)tray*, etc.

Just as the Anglo-Norman shows a preference for *ei* over against the *oi* of the French proper, so it has a decided predilection for *ei* over against the French *ai*, from whatever source the last may come; *ai* occurs indeed, but the general tendency is decidedly

in favor of *ei*, which is then often contracted into *e*. The Middle English forms agree in the majority of cases with the Anglo-Norman.

- feat.** Lat. *factum* > AN. *feit, fet*, SD. 420 (F. *fait*) > ME. *feite, fete* > MOD.E. *feat*. Similarly: *factura* > AN. *feiture*, Jos. 29, SD. 353 > ME. *feture* > MOD.E. *feature*; **foris-factum* > AN. *forfet*, Jos. 467 > E. *forfeit*; also *counterfeit, surfeit, feasible*, etc.; over against which we have with the French diphthong *ai* only *affair*, which according to the D. E. Th. S. is spelt *affere* until Shakespeare's time.
- plead.** Lat. **placitare* > AN. *pleider, pleder*, Jos. 1003 > ME. *pleden*, Piers Plowm. > MOD.E. *plead*. OF. *plaidier*.
- lease.** Lat. *lacsare (laxare)* > AN. *lessor*, Jos. 2514, PP. 1419 > ME. *lessen* > MOD.E. *lease*. Derivative: *lessor, lessee*. OF. *luissier*, etc.
- treat.** Lat. *tractare* > AN. *treiter, treter* > ME. *treten* > MOD.E. *treat*. Derivatives: AN. *tretiz*, PP. 12 > ME. *tretis* > MOD.E. *treatise*. Similarly, E. *treatment, treaty*. F. *traiter*.
- peace.** Lat. *pacs (pax)* > AN. *peis, pes*, Jos. 902 > ME. *peis*, AR. 22, 166, 172, etc. > MOD.E. *peace*. F. *paix*. Compound: ME. *apeisen, apesen* > MOD.E. *appease*. F. *apaiser*.
- please.** Lat. *placere* > AN. *pleisir*, PP. 267, 523 > ME. *plesen*, Piers Plowm. > MOD.E. *please*. F. *plaisir*. Verbal noun *pleasure*, ME. *plesure*, just as *leisure*, from *leisir*.
- seize.** OHG. *sazjan* (> LL. **sacire*) > AN. *seiser, sesir*, Jos. 2340 > ME. *seysen*, Havelock > MOD.E. *seize*. F. *saisir*. Derivatives: *seizure*, etc.; also *seizin*, a law term, ME. *seizine*.
- eager.** Lat. *acrem* > AN. *eigre, egre* > ME. *egre*, Chaucer > MOD.E. *eager*. F. *aigre*.
- meager.** Lat. *macrum* > AN. *meigre*, Jos. 858 > ME. *meigre*, Piers Plowm. > MOD.E. *meagre*. F. *maigre*.
- heinous.** AN. *heinus* > ME. *heinous, heinus*, Chaucer. OF. *hainous*.
- reason.** Lat. *rationem* > AN. *resun*, SD. 230 > ME. *reisun, resun*, AR. 78, 112, 156, etc. > MOD.E. *reason*. F. *raison*.
- season.** Lat. *sationem* > AN. *sesun*, PP. 138 > ME. *seysun, sesoun*, etc., Chaucer > MOD.E. *season*. F. *saison*.
- treason.** Lat. *tra(d)itionem* > AN. *treisun, tresun* > ME. *treisun, tresun*, AR. 56, 220, etc. > MOD.E. *treason*.
- orison.** Lat. *orationem* > AN. *ureisun, uresun*, Jos. 1357, SD. 228 > ME. *oreisun, ureisun*, AR. pp. 16, 22, 36, etc. Doublet: Lat. *oration*, F. *oraison*. Similarly other nouns in *-ationem*: *comparison*, F. *comparaison*; *venison*, F. *venaison*, etc.

Those words which become oxytona in English usually preserve the original *ai* with the same sound as in *ray*:—

aid. Lat. *adjutare* > AN. *eider*, SD. 316 > ME. *aiden*, MOD.E. *aid*.

flail. Lat. *flagellum* > ME. *flail*, Piers Plowm.

frail. Lat. *fragilem* > ME. *frail*, *freel*, Chaucer. Similarly: *abbatia* > E. *abbey*; *badium* > *bay* (= brown); *bacca* > *bay* (laurel tree); *laicus* > *lay*; *radium* > *ray*, etc. The only exception seems to be *sagēna* > *seine* or *sean*, MF. *seine*.

This peculiarity of the Anglo-Norman of running Lat. *a + i* (F. *ai*) into *ei* and then contracting it into simple *e* accounts for the doublet *master* and *mister*, which seems to have given Mr. Skeat some trouble. He says: "It is difficult to trace the first use of *mister*, but it does not appear to be at all of early use, and is certainly nothing but a corruption of *master* or *maister*, due to the corresponding title of *mistress*." It seems to me that in this case Mr. Skeat should tell us how we get *mistress*, and why we do not say *mastress*. The explanation is not difficult. According to the rule stated above, *magistrum* has to become *maister* in Old French proper, but *meister* or *mester* in Anglo-Norman; and the latter form is found in Jos. 448, 1386, 2835, etc. The form *maister* does not occur in any of Chardry's poems. Besides *mester*, we have the abstract noun *mestrie* in Jos. 768, 2191, SD. 1224, etc. The Middle English form must then be *meister*, found in AR. pp. 56, 64, 182, etc., which in accordance with the above cited Anglo-Norman form may be contracted into *mester*, found in the abstract noun *mesterie*, AR. p. 108. To get from this ME. *mester* the MOD.E. *mister* is surely not difficult: we have precisely the same change in the case of Lat. *ministerium* > AN. *mester*, Jos. 302, 1827 > ME. *meister*, AR. pp. 70, 212, *mester*, Ib. pp. 72, 549 > MOD.E. *mister*(*y*), *myster*(*y*), (q. v. in Skeat, p. 386). By the side of the properly AN. form *mester* we find in later ME. — doubtless under French influence — *maister*, KH. 621, 642, etc.; and our conclusion is then that the MOD.E. *mister* is not only no "corruption," as Mr. Skeat calls it, but the regular AN. > ME. development of the word, while *master* is a rather "frenchified" form of it (comp. *cash* from F. *caisse*).

B. *Entravé* (except before *Nasals*).

Latin *a entravé* is usually preserved in French as well as in Norman and English, best of all before *r + consonant*: *partem* > *part*; *artem* > *art*. Similarly: *marble*, *alarm*, etc.; Lat. *damnaticum* >

damage; *mansionem* > *mansion*, etc. If not protected by surrounding consonants, the ME. *a* follows the usual mutation of pronunciation common to most English words; hence MOD.E. *āgent*, *nāture*, *chāste*, etc.

In a few words Lat. *a* *entravé* becomes *ai* in Old French and in Norman, and hence in English: *captivum* > OF. *caitif* > E. *caitiff*; *aquīla* > F. *aigle* > ME. *egle*, Chaucer > MOD.E. *eagle*.

In Anglo-Norman Lat. *-al* before consonants becomes *-au*, just as in French, and many English words give evidence of it; e. g. Lat. *alburnum* > ME. *awburn*, *auburn*, Prompt. Parv. > MOD.E. *auburn*; *calciata* (sc. *via*) > ME. *cawsee*, *causee*, Barbour's Bruce > MOD.E. *causeway*, etc. In a few cases, however, we find double forms in ME.; e. g. Lat. *altare* > ME. *auter*, *alter* > MOD.E. *altar*, doubtless under Latin influence. There must also have existed in Anglo-Norman a tendency to drop the *l* before consonants entirely; e. g. *mut*, PP. 739, for *mult*, etc. This tendency produced such English words as *save* from *salvare*, F. *sauver*; *chafe* from *cal'fare** (for *caleficare**), F. *chauffer*, etc.

C. Before Nasals.

Latin *a* before simple *n* becomes in French either *ai*, for instance, *manum* > *main*, *romanum* > *romain*, *nanum* > *nain*; or *e*, for instance, *christianum* > *chrétien*, *paganum* > *païen*, etc. In AN. *a* before *n* or *m* becomes *ei*; e. g. *plānum* > *plein*, Jos. 1266; *clamare* > *cleimer*, SD. 1119. In ME. we find as a rule *ei* as in AN., but in MOD.E. *ai* is usually written. Thus we have ME. *plein*, *pleyn*, *plain* > MOD.E. *plain*; ME. *vein*, *veyn*, Chaucer > MOD.E. *vain*. Similarly, MOD.E. *claim*, *exclaim*, *proclaim*, *grain*, etc. In unaccented syllables we sometimes find the old *ei* contracted into *e* and so written in MOD.E.: AN. *sudein*, PP. 1081 > ME. *sodein*, *sudein*, Chaucer > MOD.E. *sudden*, F. *soudain*. Similarly, MOD.E. *mittens*, F. *mitaine*, etc. But as a rule the French spelling prevails in English; e. g. *villain* (AN. *vilein*, SD. 186), *certain* (AN. *certein*, SD. 2, PP. 32, etc.), *fountain*, *chaplain*, *captain*, *chieftain* (AN. *chevetein*, SD. 1855), etc. Popular etymology has curiously changed the orthography of *foreign* and *sovereign*, making them appear as though they were connected with *reign* (Lat. *regnum*), while their true Latin types are *superanum** and *foranum**.

Before a fortified nasal (*n* or *m* + consonant) *a* must have had in Anglo-Norman a decidedly nasal pronunciation. This appears from its peculiar graphic representation by *-aun-* common with Anglo-

Norman and English writers, and preserved in some words up to the present time. This representation gives us a clue to the phonetic nature of the nasalization: *aun* must have been pronounced somewhat like the Portuguese *ão*, which is an *a* sound followed by a nasal, and not like the French *an*, which is an *a* sound itself nasalized. In later English the original sound gradually wore down to a simple long *a*, as in MOD.E. *vaunt*; but in most words even this pronunciation, and with it its peculiar graphic representation, had to give away to such sounds as we have in *change*, *chance*, etc. Oxytona show themselves of course more conservative than other words; hence we have still *aunt* (L. *amita*), *vaunt* (L. *vanitare*), *avaunt* (L. *ab-ante*), *haunt* (OF. *hanter*), *daunt* (OF. *danter*, L. *domitare*). Similarly, *haunch*, *launch*, *paunch*, *staunch*, etc. On the other hand, we have *grange*, *strange*, *ample*, *grant*, *chant*, etc., all of which are found in ME. with *aun*. The only non-oxytonon which has preserved the *aun* is *gauntlet*; all others have *an*: *giant*, *servant*, *tyrant*, *substance*, *advance*, *enhance*, etc., ME. *geaunt*, *servaunt*, *tiraunt*, *substaunce*, *avaunce*, *enhaunsen*, etc.

III. THE VOWELS *o* AND *u*.

A. Latin *ō* and *ū* ("libres").

Latin *ō* and *ū* pass in Low Latin into one sound, generally denoted by *ó* (*o fermé*), and believed to have been the same as the French *o* in *côte*, *pot*, etc. If *libre*, this sound then passes in French proper into *eu*; e. g., L. *hōra* > F. *heure*; if *entravé*, it passes into *ou*; e. g., L. *currit* > *court*. The Norman shows in both cases a preference for *u*. In Middle English we have likewise *u* as a rule, but this soon passes into *ou* or *ow*. Hence we have:—

hour. Lat. *hōra* > AN. *ure*, PP. 548 > ME. *ure*, AR. pp. 6, 8, 20, etc., later *houre*, Chaucer > MOD.E. *hour*. F. *heure*.

flour, flower. Lat. *flōrem* > AN. *flur*, PP. 64, SD. 1554 > ME. *flur*, AR. p. 340, KH. 14 > MOD.E. *flower*. F. *fleur*.

crown. Lat. *corōna* > AN. *corune*, *curune* > ME. *crune*, Lay. 4252, etc., KH. 475, etc., AR. p. 40, etc.; *croune* only in Lay. Ms. *b* > MOD.E. *crown*. F. *couronne*.

spouse. Lat. *spōsus* (for *sponsus*) > AN. *espus(e)*, PP. 1183 > ME. *spus*, AR. pp. 2, 10, etc., *spus-bruche* = *adultery*, AR. 56 > MOD.E. *spouse*. Derivative v. ME. *spusen*, *i-spused*, KH. 1050, etc. > MOD.E. *to espouse*. F. *époux*, *épouser*.

Several suffixes with *ō* are of importance :—

- ō*'rem gives us regularly *ur* in AN. : *valur* SD. 429, *vigur* 939, *culur* 947, etc. In later AN. we find *our* and *or* by the side of *ur* ; e. g. Vie de S. Gr. *amor* 327, *amour* 1741, *labor* 9, *colour* 705, etc., probably either under French or under Latin influence. In the earliest Modern English we find *ur*, e. g. *culur*, KH. 16 ; later also *our*, and under Latin influence *-or* ; hence MOD.E. *valour* (*valor*), *honour* (*honor*), *vigor*, *conqueror*, etc ; F. *valeur*, *honneur*, *rigueur*, etc.
- ō*'sum is treated very similarly. AN. *-us* : *vigerus* PP. 576, *precious* Jos. 720, *mervillus* SD. 678, 1235, etc. ; later *amorous* Vie de S. Gr. 86, *desirous* 122, *merveilleuse* 639, *vigrous* 65, etc., and *pretioses* 219. ME. *-us* : *gracius*, AR. 366, etc. ; later *-ous* as in MOD.E. *gracious*, *vicious*, *marvellous*, etc. F. *-eux* : *gracieux*, *merveilleux*, etc.
- ō*'nem. AN. *passiun* SD. 372, 1717, *garisun* Jos. 270, *peissun* SD. 396, etc. ; ME. *passiun* AR. 116, 188, etc., *devociun* 286, 368, *contemplaciun* 142 ; but MOD.E. *-on*.

In unaccented syllables *u* is also common in Anglo-Norman ; e. g. *curage*, SD. 43, *cuardement*, 1031, *uresun*, 228, Jos. 1357, etc. ; and the same is found in Middle English, but later the change of the English accent brings about differentiation ; hence MOD.E. *courage*, *solemn*, *orison*, but *endow*, *coward*, etc. Modern English is here so whimsical that it is absolutely impossible to formulate any rule ; e. g. *ōdō*'rem > *odour*, *cōtō*'rem > *colour*, etc.

B. *Entravés* (except before Nasals).

Latin *o* *entravé* is usually preserved in French as well as in Norman ; hence L. *cotta* > E. *coat* ; L. *costa* > E. *coast* ; L. *tosta* > E. *toast* ; L. *concha* > E. *coach* ; L. *appropriare** > E. *approach* ; L. *repropiare* > E. *reproach*, etc. All of these are spelled with simple *o* in Middle English.

Latin *u* *entravé* generally becomes *o* in Old French, and later *ou* ; e. g. L. *turrem* > OF. *tor*, later *tour*, MF. *tour*. The Norman, having a predilection for *u*, retains it, of course, and as such it passes into Middle English, where it later follows the regular mutation to *ou* ; e. g. AN. *tur*, Jos. 261 > ME. *tur*, Lay. *a*, *b*, I. 258, AR. p. 226, KH. 1103 > MOD.E. *tower* ; L. *dubitare* > AN. *duter*, SD. 950 > ME. *duten*, AR. 244, KH. 344 ; L. *gutta* > E. *gout*, etc. Before *r*, however, this change to the *ou* pronunciation does not take place, although

it is sometimes written : L. *diurnā'ta* > E. *journey* ; L. *incurrere* > E. *incur* ; L. *nutricem* > E. *nurse* ; L. *cohortem* > E. *court* (AN. *curt*, DS. 223, ME. *curt*, *kurt*, AR. 210, 212, etc., KH. 245).

C. Latin *ö*, tonic.

Latin *ö* in the tonic syllable is regularly diphthongized to *oe* in Anglo-Norman ; e. g. *quoer*, *foer*, *hoem*, *proeve*, *moert*, *voelent*, etc. This *oe* must be supposed to represent some kind of an *o* *umlaut*. In Middle English it is at first represented by an *e* or *ee*, sometimes *oe*, which is then subject to the regular mutation of pronunciation ; hence, ME. *retreven* > MOD.E. *retrieve*, and in two words at least, viz. *choir* and *contrive*, the mutation has gone one step further yet. The words belonging to this class are : —

beef. Lat. *bövem* > N. *boef*, Kelham > ME. *beef*, Chaucer. F. *bœuf*.

people. Lat. *pöpulum* > N. *poeple* > ME. *peple*, *poeple*, Piers Plowm. > MOD.E. *people*. F. *peuple*. (Comp. the Rhaetian *pievel*.)

jeopardy. Lat. *jöcum-partitum* > ME. *jeopardy*, *jepardy*, *jopardy*, *jupartie*, etc., Chaucer. Possibly at various times confounded with *jeu perdu* and *j'ai perdu*.

affeer. Lat. *ad* + *förum* > AN. *afeoren*, Kelham > ME. *aferen* > MOD.E. *affeer*, preserved in legal language = to reduce or assess, as an arbitrary penalty or amercement, to a precise sum ; to reduce to a sum certain, according to the circumstances of the case. Blackstone. MF. "au *fur* et à mesure."

proof, prove. Lat. *pröbā're* > AN. *pruver*, SD. 1250, but as tonic syllable, 3d pers. plur. *provent*, SD. 1394 > ME. *preoven*, *preven*, AR. p. 390, Piers Plowm. In Modern English the vowel has been changed under Latin influence, but it is preserved in the compound *reprieve*, ME. *repreven*, a doublet of *reprove*.

retrieve. AN. *truver*, SD. 1269, but accented *trö've*, SD. 1857 > ME. (*re*)*treven* > MOD.E. *retrieve*. Similarly, we should have *contrieve*, but for some unknown reason the vowel has here shifted once more to *contrive*, just as in

choir. Lat. *chörus* ; it should be *queer*, which form is actually found in Barbour's Bruce, xx. 293, and in the Prompt. Parv. p. 420, *queere* = *chorus*.

move. Lat. *mövä're* > ME. *moeven*, *meven*, Piers Plowm. and Chaucer, changed through Latin or French influence to MOD.E. *move*. Similarly, ME. *remeven*, *ameven*.

This treatment of Latin *ö* in Anglo-Norman and Middle English,

illustrated by the above examples, will clear up the etymology of *inveigle*, which Mr. Skeat considers doubtful. He would like to take it from *in-ab-ocul-are**, which indeed looks reasonable enough, but he objects to this etymology on account of the "spelling." English orthography is of course altogether below scientific criticism; hence it must be the pronunciation, and particularly that of the tonic syllable, which gives the trouble. Mr. Skeat cannot account for the *i* (Continental) sound arising from a Latin *o*. The matter is easy enough: Latin *ö* gives us, according to the rule cited above, *oe* or *eo* in Anglo-Norman; hence the form *enveogler* cited in Kelham's Norman Glossary; *enveogler* gives us the ME. *enveglen*, which then takes part in the regular mutation of vowel sounds, *ei* being chosen to represent the *i* sound. This matter of spelling is indeed non-essential, for in Richardson's Dictionary we find a number of other spellings of this same word, but all representing the same sound, which is the essential point.

D. Latin *ū*, tonic.

Latin *ū* in accented syllables is preserved in French as a *u* *umlaut*. In Norman it is always *u*, but its Modern English pronunciation shows that even in Norman it must have partaken of the *umlaut* sound. We have L. *pūrum* > E. *pure*; L. *mūtum* > E. *mute*; L. *ūsum* > E. *use*; L. **adventura* > E. *adventure*, etc.

As a pretonic we have it in L. *glūfī're* > E. *glut*, which has doubtless been influenced by *glutton*.

E. Latin *o*, *u* + *i*, or palatal.

In French a Latin *o* unites with a following *i* or a palatalized guttural to form *oi*, and this is later changed to *ui*; e. g. *noctem* > *noit* > *nuit*; *oleum* > *oile* > *huile*, etc. On the other hand, *u* under the same circumstances becomes *oi*, and does not change again; e. g. *fusionem* > *foison*. In Anglo-Norman the same process takes place, except that the *oi* never changes to *ui*; thus *oi* is also the rule for Middle English, and likewise for Modern English. Hence L. *jungēre* > E. *join*, F. *joindre*; L. *junctum* > E. *joint*; *punctum* > *point*; *fusionem* > *foison*, etc.; L. *oleum* > E. *oil*, F. *huile*; L. *molliare** > E. *moil*, F. *mouiller*; *spoliare* > *spoil*, F. *(de)pouiller*; L. *inodiare** > E. *annoy*, F. *ennuyer*, etc.

F. Before Nasals.

Before nasals Latin *o* is retained in French; e. g. *nomen* > *nom*, *montem* > *mont*; Lat. *u* becomes *o* before a fortified nasal; e. g. *fundum* > *fond*, *abundare* > *abonder*. In Norman we have in both cases *u*, likewise in the early Middle English, later in the accented syllables *ou*. Hence L. *nomen* > AN. *nun*, SD. 208 > ME. *nun*, *num* > MOD.E. *noun*; L. *otundum* > AN. *rund*, PP. 1334 > ME. *rund*, *round*, MOD.E. *round*. Similarly: L. *montem* > E. *mount*; L. *comitem* > E. *count*; L. *computare* > E. *count*; L. *fundere* > E. *found*; L. *componere* > E. *compound*; L. *consilium* > E. *counsel*; L. *adnuntiare* > E. *announce*, *renounce*, *pronounce*, but in the unaccented syllable of course *-nunciation*, etc. In French we have simple *o*; e. g. *rond*, *nom*, *mont*, *conter*, *prononcer*, etc.

CONCLUSION.

It will be seen that in a general way the phonology of the Norman words in English can be traced back to that of the Anglo-Norman dialect. Irregularities are mostly due to the influence which was exercised by Romance words introduced at other times, and belonging to other stages of linguistic development.

ANGLO-NORMAN TEXTS.

- Jos. Josaphaz } All by Chardry (twelfth century), edited by John Koch,
 SD. Set Dormanz } Förster's Altfranzösische Bibliothek, Vol. I., Heilbronn,
 PP. Petit Plet } Henninger, 1879.
 Vie de S. Gr. — La Vie de S. Grégoire, par Frère Angier (beginning of the
 thirteenth century), edited by P. Meyer, Romania, xii. p. 145.

MIDDLE-ENGLISH TEXTS.

- Lay. Layamon's Brut. ed. F. Madden, London, 1847, 3 vols.
 Text *a*, about A. D. 1205.
 Text *b*, about A. D. 1255.
 AR. The Ancren Riwe, ed. Morton: about A. D. 1200.
 KH. The Romance of King Horn in Morris's Specimens: about A. D. 1300.

Other Middle English texts cited after Skeat's Dictionary.

VI.— *The Ablaut in High German.*

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CONTENTS.

	Page		Page
Introduction.		Section II. (continued.)	
Scope of the Essay	88	Origin	103
Section I.		Isolated Forms	103
The Old Strong Verbs	89	Analytic List	104
Class I. a.	89	Section III.	
Class I. b.	91	The Weakened Verbs	107
Class I. c.	92	In MHG.	107
Class II.	95	In NHG.	108
Class III.	98	Lists	108
Class IV.	100	Section IV.	
Class V.	101	The Obsolete Verbs	109
Section II.		Statistical Table	109
The New Strong Verbs	103	Table of the Ablaut	110

THERE is hardly a modern language which presents so faithful a picture of its former state as the German. Both consonants and vowels are preserved with infrequent, and in great part unimportant changes, and both the inflexional and ablaut systems have suffered less than in the older Germanic dialects. The article, the adjective, the pronoun, and the noun retain their earlier declension with few alterations; the verb has preserved many of its personal endings; and the ablaut, which has survived in barely a quarter of the Old English verbs, and even in these with such irregularities as to make the study fruitless, except from an historical point of view, is found in German in one half the older verbs, and with a fulness and a regularity in its formation that are hardly paralleled.

In a study of the strong verbs, what questions present themselves to be solved, and how should our work be divided? We must first classify them. This has been sufficiently spoken of in previous papers. Within each class the growth and decay of the ablaut must be shown during the

three periods which make up historical High German, — the old, the middle, and the new periods; the first extending up to about 1100, the second to 1500, and the third to our own day. Here, however, a difficulty presents itself; for in OHG. almost every document has a different system of spelling, and the MHG. is by no means uniform, even in the same district and century. It would be impossible in the limits of this essay to give every form, and therefore the normal and usual forms have as a rule alone been given, though others have been noticed wherever they possessed any historic value. This analysis of the ablaut is accompanied by complete lists of all verbs belonging to it at each stage of the language. But the study of these lists suggests several other questions. Whence come the additions that appear first in MHG., and even in NHG.? The history of these intruders must be examined, and their source discovered. And we find also many that have become wholly or partially weak. We ask ourselves when and why these verbs became so; and when this question is disposed of, there remains the long list of verbs that have fallen from the ranks in MHG. and NHG., and we ask when and why they were discarded.

Such is the scope of this study. Tabulated results have been added, and summarize the scattered details. Frequent comparisons with the history of the English ablaut, taken from my paper in the Transactions of 1882, will show some interesting results for the comparative grammar of these languages.

SECTION I. — THE STRONG VERBS.

Class I. a.

The Old Germanic ablaut was *e, a, ā, e*; and this remained unchanged in OHG., though this class, which originally comprised all verbs whose stems contained *a* followed by a mute, has in OHG. suffered considerable loss to Class I. b., where the past participle is with the vowel *o*. This change embraces all stems ending in *hh* (*brehhan, rehhan, sprehhan, stehhan, trehhan, swehhan*), and *trefan*; but *swehhan* has occasionally

a participle in *e*. These verbs therefore appear under I. b. This change from I. a. to I. b. goes still further in MHG., occurring sometimes in *lesen*, *kneten*, *pflegen*, *stechen*, *wegen*, *weben*, and always in *rachen*, *schrecken*, which two are therefore listed under I. b. NHG. adds to the list *weben*, *wegen*, and *gären*, while *pflegen* vacillates between I. a. and I. b.

Grammatical change of *s* to *r*, *d* to *t*, and *h* to *g*, occurs after the third and fourth ablaut vowels regularly in OHG. In MHG. it is less common, and in NHG. survives only in the defective *war*: *gewesen*, and in *gären*, where it has got into the present also.

The present vowel *e* becomes *i* in OHG. in the *ja* stems (*bittan*, *liggan*, *sizzan*), which is retained in MHG. and in NHG. (*bitten*, *liegen*, *sitzen*). *E* is also changed to *i* in the indic. sing. present (*sihu*, *sihst*, *siht*, from *sehan*). This change becomes irregular in MHG., and is now confined to the 2d and 3d pers. sing. of verbs with the ablaut *e*, *a*, *e*, while those with *e*, *o*, *o* have no change. In NHG., however, the *i* becomes *ie* before sonants, e. g. *liest*, *geschieht*, *giebt*, *liegt*.

In MHG. the regular ablaut undergoes no change. The passing of verbs to I. b. has been noted above. Isolated peculiarities are *ō* for *ue*, and *ū* for *ui*, in OHG. *quedan* (*kōden*, *kūde*), and *wuog* for *wag*, as a past to *wegan*, by the analogy of Class IV.

In NHG. the regular ablaut is *e*, *a*, *e*. The *a* of the singular finds its way into the plural. Four verbs have forms like I. b., *e*, *o*, *o*; *weben*, *bewegen*, *pflegen*, *gären*. Of these *pflegen* is sometimes weak, and has sometimes *e*, *a*, *e*; *wegen* appears also as *wägen* and *wiegen*, and *gären* is often weak. The *ä* for *e* is due to the *r*; see I. b. *bären* or *bähren*.

The verbs belonging to this class are:—

OHG.	MHG.	NHG.
bittan, <i>bid</i>	bitten	bitten
	brehen, <i>shine</i>	
ezzan (frezzan), <i>eat</i>	ezzen	essen
fehan, <i>rejoice</i>		
geban, <i>give</i>	geben	geben
gezzan, <i>get</i>	gezzen	ver-gessen
jehan, <i>say</i>	jehan, s. and w.	

OHG.	MHG.	NHG.
jesan, <i>ferment</i>	jesan, <i>geren</i>	gären, gähren, <i>o, o,</i> and <i>w.</i>
jetan, <i>weed</i>	jeten	gäten, <i>w.</i>
knetan, <i>knead</i>	kneten	kneten, <i>w.</i>
lechan, <i>lick</i>	lechen	lechen, <i>w.</i>
kresan, <i>creep</i>	kresen	
lesan, <i>read, pick</i>	lesen	lesen
liggan, <i>lie</i>	liggen	liegen
mezzan, <i>mete</i>	mezzen	messen
nesan, <i>recover</i>	nesen	ge-nesen
pflegan, <i>care for</i>	pflegen, <i>s. and w.</i>	pflegen, <i>a, e; o, o;</i> and <i>w.</i>
quedan, <i>speak</i>	queden, <i>köden</i>	
redan, <i>sift</i>	reden	
	regen, <i>rise</i>	
schan, <i>happen</i>	schehen, <i>s. and w.</i>	ge-schehen
sehan, <i>see</i>	sehen	sehen
sizzan, <i>sit</i>	sizzen	sitzen
stredan, <i>glow</i>	streden	
swedan, <i>burn</i>		
treten, <i>step</i>	treten	treten
weban, <i>weave</i>	weben	weben, <i>o, o</i>
wegan, <i>move</i>	wegen	be-wegen, wägen, wiegen; <i>o, o,</i> and <i>w.</i>
wesan, <i>be</i>	wesen	*wesen, war, gewesen
wetan, <i>bind</i>	weten	

SUMMARY.—Strong in OHG., 28; MHG., 28; NHG., 17. Weakened in MHG., always none, sometimes 3; in NHG., always 3, sometimes 3. Absent from OHG., 2; MHG., 2; NHG., 10. Total number of stems, 30.

Class I. b.

The Old Germanic ablaut was *e, a, ā, o*. Originally confined to stems with *a* followed by *l, m, n, r*, this class contained many additions from I. a. in OHG., and still more in MHG., as well as some from I. c.; the *ā* taking the place of *u* always in *dehsen* and *lesken*, which are therefore listed here, and often in *bresten*, *flechten*, *fechten*. *Vice versa*, we have *e* for the regular *o* in the past participles of *stemen*, *zemen*, but not regularly. See Class I. a. and I. c.

In MHG. the ablaut is preserved intact.

In NHG. the regular ablaut is *e, a, o; e, o, o* occurs in *scheren*, *rächen*. Before, and sometimes after *r*, *ä* is used for *e*, as in *gären* I. a.; e.g. *bären*. The *ö* for *e* in *löschen* and *schwören*

is irregular and unexplained. The *ue* in *queman* becomes *o* usually in MHG., and always in NHG. Two verbs of Class IV. have come to have the ablaut *e, o, o* in NHG., *heben* and *schwören*. We find, however, the older pasts *hub, schwur*, and also the adj. *erhaben*.

The verbs belonging to this class are:—

OHG.	MHG.	NHG.
beran, <i>bear</i>	beren	bären, bähren
brehhan, <i>break</i>	brehhen	brechen
breman, <i>hum</i>	bremen	
	dehsen, <i>beat</i>	
dweran, <i>twirl</i>	dweren	
helan, <i>conceal</i>	helen	ver-hehlen, w.
leskan, <i>extinguish</i>	leschen	löschen, <i>o, o</i> , and w.
neman, <i>take</i>	nemen	nehmen
quelan, <i>kill</i>	quelen	quälen, w.
queman, koman, <i>come</i>	komen, s. and w.	kommen
	rechen, <i>gather</i>	
rehhan, <i>avenge</i>	rehhen	rächen, <i>o, o</i> , and w.
sceran, <i>cut</i>	scheren	scheren, <i>o, o</i>
	schrecken, <i>frighten</i>	schrecken
sprehhan, <i>speak</i>	sprehhen	sprechen
stehhan, <i>prick</i>	stehhen	stechen
	stemen, <i>hinder</i>	
stelan, <i>steal</i>	stelen	stelen, stehlen
sweran, <i>hurt</i>	sweren	schwären, -schweren, w.
swehhan, <i>gush</i>	swehhen	
trehhan, <i>push</i>	trehhen	
trefan, <i>meet</i>	trefen	treffen
	tremen, <i>endure</i>	
twelan, <i>be stiff</i>	twelen	
zeman, <i>benefit</i>	zemen	
zeran, <i>tear</i>	zeren	zären, -zehren, w.

SUMMARY.—Strong in OHG., 21; in MHG., 26; in NHG., 12. Weakened in MHG., always none, sometimes 1; in NHG., always 4, sometimes 2. Absent from OHG., 5; from MHG., none; from NHG., 10. Total number of stems, 26.

Class I. c.

In old Germanic the ablaut was *e, a, u, o*. In OHG. this remains, except before nasals, where it becomes *e, a, u, u*. In the indic. sing. present *e* becomes *i* in OHG.; this becomes

irregular in MHG., and in NHG. is confined to 2d and 3d persons; e. g. *wird*, O. M. NHG. 3d. sing. of *werden*.

MHG. loses a few verbs from this class to I. b.; which see. Here also the *a* and *o* sometimes become *u*. In NHG. *a* occasionally appears as *u*, but *o* never does.

In NHG. the regular *ablaut* is *e, a, o*, or *e, o, o*, except before nasals. Before *n* + mute, the *ablaut* is *i, a, u*; before *nn*, *i, a, o*; before *mm*, *i, o, o*; and in *schwimmen*, usually *i, a, o*. *Werden* alone has preserved the original four vowels; *u* is regular in the past plural and subjunctive (as *ü*), and sometimes in the past singular, *werden, ward* (*wurde*), *wurden, worden*. Occasionally *u* appears for *a* in the singular indic., and oftener as *ü* in the subjunctive; examples are *dung, rung, schund, schwund, stunk, trunk, klünge*. In the verbs with *e, a, o*, we find *ö* sometimes in the past subjunctive, e. g. *böre, gölte, schölte*; and sometimes *ü*, e. g. *bürge, hülfe, stürbe, verdürbe*. In verbs with *i, a, o*, we find *ö* in the subj. in *begönne, gewönne, rönne, sönne, spönne*. Isolated is the present *schallen* strong and weak, for **schellen*; this form is from a MHG. weak *schallen*, but the remainder of the verb is the old strong one.

With *e, a, o*: *bersten, bergen, verderben, dreschen, fehlen, gelten, helfen, schelten, sterben, werben, werden, werfen* (12).

With *e, o, o*: *flechten, flechten, melken, quellen, schallen, schmelzen, schwellen* (7).

With *i, a, o*: *beginnen, rinnen, sinnen, spinnen, schwimmen, zwinnen* (6).

With *i, o, o*: *glimmen, klimmen*; rarely *schwimmen* (2).

With *i, a, u*: *binden, dingen, dringen, finden, klingen, gelingen, ringen, singen, sinken, slingen, springen, stinken, schwinden, schwingen, trinken, winden, zwingen* (17).

With *i, u, u*: *schinden*, and rarely *schwinden, ringen, dingen* (1).

The verbs belonging to this class are:—

OHG.	MHG.	NHG.
belgan, <i>swell</i>	belgen	
bellan, <i>bell</i>	bellan	bellan, w.
berstan, <i>burst</i>	bersten, bresten	bersten, a, o, and w.

OHG.	MHG.	NHG.
bergan, <i>hide</i>	bergen	bergen, <i>a, o</i>
bindan, <i>bind</i>	binden	binden, <i>a, u</i>
brettan, <i>bind</i>	bretten	
	brimmen, <i>hum</i>	
brinnan, <i>burn</i>	brinnen	
	delhen, <i>delve</i>	
	derben, <i>spoil</i>	ver-derben, <i>a, o, and w.</i>
	dimpfen, <i>smoke</i>	
		dingen, <i>a, u; u, u; and w.,</i> [<i>hire.</i>]
dinsan, <i>pull</i>	dinsen	
	drellen, <i>turn</i>	
drescan, <i>thresh</i>	dreschen	dreschen, <i>a, o, and w.</i>
	drinden, <i>swell</i>	
dringan, <i>push</i>	dringen	dringen, <i>a, u</i>
dwingan, <i>compel</i>	twingen	zwingen, <i>a, u</i>
fehthan, <i>fight</i>	fehten	fechten, <i>o, o</i>
flehtan, <i>braid</i>	flehten	flechten, <i>o, o</i>
felhan, <i>conceal</i>	felhen s. and w.	fehlen, w., empfehlen, <i>a, o</i>
ferzan, L. <i>pedere</i>	ferzen	ferzen, w.
findan, <i>find</i>	finden	finden, <i>a, u</i>
	gelfen, <i>boast</i>	
gellan, <i>yell</i>	gellen	
geltan, <i>be worth</i>	gelten	gelten, <i>a, o</i>
ginnan, <i>begin</i>	ginnen	be-ginnen, <i>a, o</i>
	glimmen, <i>glimmer</i>	glimmen, <i>o, o and w.</i>
helfan, <i>help</i>	helfen	helfen, <i>a, o</i>
hellan, <i>sound</i>	hellen	
hinkan, <i>limp</i>	hinken	hinken, w.
hrespan, <i>pluck</i>		
kerran, <i>cry</i>	kerren	
klimman, <i>climb</i>	klimmen	klimmen, <i>o, o, and w.</i>
	klimpfen, <i>squeeze</i>	
klingan, <i>clink</i>	klingen	klingen, <i>a, u, and w.</i>
klinnan, <i>smear</i>		
	knellen, <i>ring</i>	
krimman, <i>press</i>	grimmen, grinnen	
krimpfan, <i>crumple</i>	krimpfen	
limman, <i>snavl</i>	limmen	
limpfan, <i>befit</i>	limpfen	
lingan, <i>attain</i>	lingen	gelingen, <i>a, u</i>
linnan, <i>yield</i>		
melkan, <i>milk</i>	melken	melken, <i>o, o, and w.</i>
nindan, <i>dare</i>		
quellan, <i>gush</i>	quellen	quellen, <i>o, o, and w.</i>
rimpfan, <i>wrinkle</i>	rimpfen	
ringan, <i>fight</i>	ringen	ringen, <i>a, u, and u, u</i>
rinnan (trinnan), <i>run</i>	rinnen	rinnen, <i>a, o</i>
scellan, <i>sound</i>	schellen	schallen, <i>a, o, and w.</i>

OHG.	MHG.	NHG.
sceltan, <i>scold</i>	schelten	schelten, <i>a, o</i>
scerran, <i>scratch</i>	scherren	
	schinden, <i>s. and w., skin</i>	schinden, <i>u, u</i>
scrandan, <i>crack</i>	schrinden	
	selken, <i>drip</i>	
singan, <i>sing</i>	singen	singen, <i>a, u</i>
sinkan, <i>sink</i>	sinken	sinken, <i>a, u</i>
sinnan, <i>think</i>	sinnen, <i>s. and w.</i>	sinnen, <i>a, o</i>
slindan, <i>devour</i>	slinden	= <i>schlingen</i>
smelzan, <i>melt</i>	smelzen	schmelzen, <i>o, o, and w.</i>
slingan, <i>devour</i>	slingen	schlingen, <i>a, u</i>
spinnan, <i>spin</i>	spinnen	spinnen, <i>a, o</i>
smerzan, <i>hurt</i>	smerzen, <i>s. and w.</i>	schmerzen, <i>w.</i>
springan, <i>spring</i>	springen	springen, <i>a, u</i>
snerfan, <i>pull together</i>	snerfen	
snerhan, <i>tie</i>	snerhen	
sterban, <i>die</i>	sterben	sterben, <i>a, o</i>
	sterzen, <i>project</i>	
stinkan, <i>stink</i>	stinken	stinken, <i>a, u</i>
swelhan, <i>swallow</i>	swelhen	schwelgen, <i>w.</i>
swellan, <i>swell</i>	swellen	schwellen, <i>o, o, and w.</i>
swelzan, <i>be consumed</i>	swelzen	
swerban, <i>hover</i>	swerben	
swimman, <i>swim</i>	swimmen	schwimmen, <i>a, o</i>
swindan, <i>vanish</i>	swinden	schwinden, <i>a, u, and u, u</i>
swingan, <i>swing</i>	swingen	schwingen, <i>a, u</i>
telban, <i>dig</i>	telben	
trinkan, <i>drink</i>	trinken	trinken, <i>a, u</i>
wellan, <i>roll</i>	wellen	
werban, <i>obtain</i>	werben	werben, <i>a, o</i>
werdan, <i>become</i>	werden	werden, <i>a, u, o</i>
werfan, <i>throw</i>	werfen	werfen, <i>a, o</i>
werran, <i>confuse</i>	werren	wirren, <i>w.</i>
windan, <i>wind</i>	winden	winden, <i>a, u</i>
winkan, <i>wink</i>	winken	winken, <i>w.</i>
winnan, <i>win</i>	winnen	ge-winnen, <i>a, o</i>

SUMMARY.—Strong in OHG., 73; MHG., 82; NHG., 45. Weakened in MHG., always none, sometimes 4; in NHG., always 7, sometimes 13. Absent from OHG., 14; from MHG., 5; from NHG., 35. Total number of stems, 87.

Class II.

The Old Germanic ablaut was *ei, ai, i, i*, which in OHG. became *ī, ei, i, i*; and, before *h, ī, ē, i, i*.

In OHG. grammatic change substituted *t* for *d*, *r* for *s*, and

g for *h*, after the third and fourth ablaut vowels. In MHG. this change was also regular; but in NHG. it occurs only in *leiden*, *schneiden*.

In MHG. the ablaut is unaltered; *e* occurs sometimes for *i*, and *ei* for *ē*. In stems ending in a vowel or *w*, *scrīen*, *spīwen*, *glīen*, and in *līhen* (Gothic *leihvan*), we have *ei* or *ē* in the past sing.; and in the plural, for *iw*, either *iww* or *ūw*; thus, *scriwen*, *scriuwen*, *schrūwen*; *spūen*, *lūwen*, are not uncommon forms. Occasionally we find *r* for *w*, as for instance in *spīrn*, *schīrn*, especially in Bavaria. Gradually the *e* of the past plural and participle begins to appear in the singular also. The earliest example is in Schonebek, Das Hohe Lied, which is dated by Weinhold A. D. 1276.

In NHG. the ablaut is *ei*, *i*, *i*, before surds, and *ei*, *ie*, *ie*, before sonants. This change of *i* to *ie* before sonants occurs also in I. a. in 2d and 3d singular pres. indic. *Leiden*, *schneiden*, have *i*, *i*, owing to the change of *d* to *t* in the past and participle.

With *ei*, *i*, *i*: *beissen*, *bleichen*, *befleissen*, *gleichen*, *gleiten*, *greifen*, *keifen*, *kneifen*, *kneipen*, *leiden*, *pfeifen*, *reissen*, *reiten*, *scheissen*, *schleichen*, *schleifen*, *schleissen*, *schmeissen*, *schneiden*, *schreiten*, *spleissen*, *streichen*, *streiten*, *weichen* (24). Final consonants, *ch*, *f*, *p*, *ss*, *t*, and *d = t*.

With *ei*, *ie*, *ie*: *bleiben*, *gedeihen*, *leihen*, *meiden*, *preisen*, *reiben*, *scheiden*, *scheinen*, *schreiben*, *schreien*, *schweigen*, *speien*, *steigen*, *treiben*, *weisen*, *zeihen* (16). Final consonants, *b*, *d*, *g*, *h*, *n*, *s*, and final vowel.

The verbs belonging to this class are:—

OHG.	MHG.	NHG.
bītan, <i>bite</i>	bīten, s. and w.	
bīzan, <i>bite</i>	bīzen	beissen, <i>i</i> , <i>i</i>
blican, <i>pale</i>	blichen	bleichen, <i>i</i> , <i>i</i> , and w.
	brīsen, <i>tie</i>	
	brīten, <i>weave</i>	
dīhan, <i>flourish</i>	dīhen	ge-deihen, <i>ie</i> , <i>ie</i>
fīzan, <i>be zealous</i>	fīzen, s. and w.	be-fleissen, <i>i</i> , <i>i</i>
	glīfen, <i>slant</i>	
	glīen, <i>cry</i>	
	glīten, <i>slip</i>	gleiten, <i>i</i> , <i>i</i> , and w.
glīzan, <i>glisten</i>	glīzen	gleissen, w.
gnītan, <i>rub</i>		
grīfan, <i>gripe</i>	grīfen	greifen, <i>i</i> , <i>i</i>

OHG.	MHG.	NHG.
grīnan, <i>grin</i>	grīnen	greinen, w. keifen, <i>i, i</i> , and w., <i>chide</i>
kīnan, <i>bud</i> klīban, <i>cling</i>	kīnen, chīnen chliben	kneifen, <i>i, i</i> , and w., <i>nip</i> kneipen, <i>i, i</i> , and w., <i>nip</i>
līban, <i>leave</i> līdan, <i>suffer</i> līhan, <i>lend</i>	krīgen, s. and w., <i>get</i> līben līden līhen līchen, s. and w., <i>be like</i> līmen, <i>snare</i>	kriegen, w. b-leiben, <i>ie, ie</i> leiden, litt, litten leihen, <i>ie, ie</i> g-leichen, <i>i, i</i> , and w.
mīdan, <i>avoid</i>	mīden nīden, s. and w., <i>envy</i>	meiden, <i>ie, ie</i> be-neiden, w.
nīgan, <i>bend</i> pfīfan, <i>pipe</i>	nīgen pfīfen, s. and w.	neigen, w. pfeifen, <i>i, i</i> preisen, <i>ie, ie, praise</i> reiben, <i>ie, ie</i>
rīban, <i>rub</i> rīdan, <i>twist</i> rīhhan, <i>rule</i> rīhan, <i>set in order</i> rīnan, <i>touch</i> rīsan, <i>rise</i> rītan, <i>ride</i> rīzan, <i>tear</i> scīnan, <i>shine</i> scīzan, L. <i>caicare</i> scriban, <i>write</i> scriān, <i>cry</i> scriān, <i>stride</i> sīgan, <i>sag</i> sīhan, <i>sift</i>	rīben rīden rīhen rīsen rīten rīzen schīnen schīzen schrīben schrīen, s. and w. schrīten sīgen sīhen schīben, <i>roll</i> schīden, <i>divide</i> schīten, s. and w., <i>split</i>	reiten, <i>i, i</i> reißen, <i>i, i</i> scheinen, <i>ie, ie</i> scheissen, <i>i, i</i> schreiben, <i>ie, ie</i> schreien, <i>ie, ie</i> schreiten, <i>i, i</i>
slīcan, <i>crawl</i> slīfan, <i>drag</i> slītan, <i>slide</i> slīzan, <i>slit</i> smīzan, <i>smite</i> snīdan, <i>cut</i> spīwan, <i>spew</i>	slīchen slīfen slīten slīzen smīzen snīden spīwen, s. and w. splīzen, <i>split</i> sprīten, <i>bend</i>	scheiden, <i>ie, ie</i> , and w. schleichen, <i>i, i</i> schleifen, <i>i, i</i> , and w. schleissen, <i>i, i</i> schmeissen, <i>i, i</i> schneiden, <i>ie, ie</i> speien, <i>ie, ie</i> , and w. splessen, <i>i, i</i> , and w.
sprīzan, <i>split</i> stīgan, <i>mount</i> strīhhan, <i>stroke</i> strītan, <i>quarrel</i>	stīgen strīchen strīten	steigen, <i>ie, ie</i> streichen, <i>i, i</i> streiten, <i>i, i</i>

OHG.	MHG.	NHG.
	swīfen, <i>rove</i>	schweifen, <i>w.</i>
	swīgen, <i>s. and w., be still</i>	schweigen, <i>ie, ie</i>
swīhhan, <i>deceive</i>	swīchen	
swīnan, <i>vanish</i>	swīnen	
	tīchen, <i>try</i>	
tīban, <i>drive</i>	trīben	treiben, <i>ie, ie</i>
wīhhan, <i>yield</i>	wīchen	weichen, <i>i, i</i>
wīfan, <i>wind</i>	wīfen	
wīhan, <i>fight</i>	wīhen, <i>s. and w.</i>	
wīzan, <i>show</i>	wīzen	weisen, <i>ie, ie</i>
zīhan, <i>accuse</i>	zīhen, <i>s. and w.</i>	zeihen, <i>ie, ie</i>

SUMMARY. — Strong OHG., 51; MHG., 64; NHG., 40. Strong and weak in MHG., 12, always weak, none; in NHG., always 6, sometimes 11. Absent from OHG., 21; from MHG., 8; from NHG., 26. Total number of stems, 72.

Class III.

In Old Germanic the ablaut was *eu, au, u, u*, which in OHG. becomes regularly *io, ou, u, o*; but before *w*, and always in the indic. sing. present, we have *iu* for *io*. A few verbs had *ū* for *eu* in Old Germanic; these retain *ū* in OHG. See Schmidt, *Vocalismus*, I. 140 ff. In the past, *ō* occurs for *ou* before the dentals *t, s, z*, and *h*. The third vowel, *u*, is retained, but in the participle *u* becomes *o*.

In MHG. *io* becomes *ie*; *iu* and *ū* remain, though in MG. we find *ū* sometimes for *iu*. Gradually *ie* takes the place of *iu*, especially in the first person sing. In the past, MHG. sometimes uses *ou* for *ō* before *h*, but usually keeps the OHG. forms. In late MHG. *o* appears in the singular, coming from MG., where *o* is regular in the plural. The oldest example is in Jeroshin, A. D. 1340. In the past plural, *u* is usually retained, but before *w* we find *ū, iu, ou*; e. g. from *fliohan* we find *flūwen, flouwen, flūn*. Compare the effect of *w* in Class II. In MG. *o* regularly takes the place of *u*, and this appears in late MHG., and is now regular. From the plural *o* made its way into the singular, especially in verbs which had *ō* in the singular, and this *ō* appears also in the plural. The participle in MHG. is always *o* except before *w*, where *u, ō, iu, ou* occur.

In NHG. the ablaut is *ie, o, o*. For *ū* we have *au*, and in

2nd and 3d pres. ind. sing. *eu* for OHG. *iu* occurs rarely. Two verbs have *ü* in the present (*lügen, küren*), perhaps by metathesis of *iu* to *ui* = *ü*.

Grammatical change of *d* to *t*, *h* to *g*, and *s* to *r*, is regular after the third and fourth ablaut vowels in OHG. and MHG. In NHG. this is confined to *sieden* : *sott*; *ziehen* : *zog*. *Fliegen* : *floh*, *kiesen* : *kos*, retain the present consonants, while *küren* : *kor*, *frieren* : *fror*, *verlieren* : *verlor*, bring the *r* into the present also.

The verbs belonging to this class are :—

OHG.	MHG.	NHG.
biogan, <i>bow</i>	biegen	biegen
biotan, <i>offer</i>	bieten	bieten
bliuwan, <i>blow</i>	bliuwen	bläuen, w.
	briezen, <i>burst out</i>	
briuwan, <i>brew</i>	briuwen, s. and w.	brauen, w.
diozan, <i>roar</i>	diezen	
driozan, <i>annoy</i>	driezen	ver-driessen
fiogan, <i>flee</i>	fliegen	fliegen
fiohan, <i>fly</i>	fliehen	fliehen
fiozan, <i>flow</i>	fliezen	fiessen
friozan, <i>freeze</i>	friezen	frieren
giozan, <i>pour</i>	giezen	giessen
hliozan, <i>cast lots</i>	liezen	
hniotan, <i>fasten</i>		
kiosan, <i>choose</i>	kiesen	kiesen, küren, s. and w.
kiuwan, <i>chew</i>	kiuwen, s. and w.	kauen, w.
klioban, <i>cleave</i>	klieben	klieben
kriochan, <i>creep</i>	kriechen	kriechen
liogan, <i>lie</i>	liegen	lügen
liosan, <i>lose</i>	liesen	ver-lieren
liotan, <i>grow</i>		
lühhan, s. and w., <i>lock</i>	lühhen	
niosan, <i>sneeze</i>	niesen	niesen, w.
niozan, <i>enjoy</i>	niezen	ge-niessen
niuwan, <i>renew</i>	niuwen	
riohhan, <i>smell</i>	riechen	riechen, s. and w.
riozan, <i>drip</i>	riezen	
riuwan, <i>repent</i>	riuwen	reuen, w.
scioban, <i>shove</i>	schieben	schieben
sciozan, <i>shoot</i>	schiezen	schiessen
		schrauben, s. and w., <i>screw</i>
siodan, <i>seethe</i>	sieden	sieden, s. and w.
sliofan, <i>glide</i>	sliefen	schlafen
sliozan, <i>shut</i>	sliezen	schliessen
	smiegen, <i>bend</i>	schmiegen, w.

OHG.	MHG.	NHG.
	spriezen, <i>sprout</i>	spriessen
	snüfen, <i>snort</i>	schnaufen, schnauben, s.
stioban, <i>fly about</i>	stieben	stieben [and w.
sūfan, <i>drink</i>	sūfen	saufen
sūgan, <i>suck</i>	sūgen	saugen, s. and w.
triofan, <i>betray</i>	triegen	betriegen, s., betriegen, w.
triofan, <i>drip</i>	triefen	triefen, s. and w.
ziohan, <i>draw</i>	ziehen	ziehen

SUMMARY. — Strong in OHG., 38 ; in MHG., 40 ; in NHG., 29. Weakened in MHG., always none, sometimes 2 ; in NHG., always 6, sometimes 8. Absent from OHG., 5 ; from MHG., 3 ; from NHG., 8. Total number of stems, 43.

Class IV.

In Old Germanic the ablaut was *a, ô, ð, a*, which in OHG. became *a, uo, uo, a*. Verbs that had *ja-* stems take umlaut of *a* to *e* in the present in late OHG. and MHG., which change usually occurs also in 2d and 3d pres. indic. sing. of all verbs of this class ; in NHG. this is written *ä* (*fährt, mählt, &c.*).

MHG. keeps the ablaut unchanged ; MG. has *û* and *ô* for *uo*. Occasionally we find irregular pasts of this class in verbs of other classes ; thus *swuor, swûr*, from *swern*, I. b. ; *wuoc, wûc*, from *wegen*, I. a. ; *bluonden*, from *blanden*, v. Rarely in MHG. *a* becomes *o* in the participle ; e. g. *sworn* for *swarn*, from *swern*. This causes a change in NHG. to I. b. in *schwören* and *heben*.

In NHG. the ablaut is *a, u, a*, except in *heben, schwören*, I. b.

Grammatical change of *h* to *g* is regular in OHG. and later. In MG. *h* is elided between vowels ; e. g. *slān, twān*.

Stān is anomalous ; the forms are : OHG. *stān* (*standan*), *stuont* (*stōnt*), *standen* (*stān*) ; MHG. *stān* (*stēn, standen*), *stuont* (*stünt, stōnt, stuot*), *standen* (*stan*) ; NHG. *stehen, stand, standen*.

The verbs belonging to this class are : —

OHG.	MHG.	NHG.
bachan, <i>bake</i>	bachen	backen
	blappen (participle)	
dwahan, <i>wash</i>	twahen	
faran, <i>fare</i>	faren	faren, fahren

OHG.	MHG.	NHG.
		fragen, s. and w., <i>ask</i>
galan, <i>sing</i>		
graban, <i>dig</i>	graben	graben
hefjan, <i>lift</i>	hebban, s. and w.	heben, <i>o, o</i> . See I. b.
hladan, <i>load</i>	laden, s. and w.	laden, s. and w.
hlahhan, <i>laugh</i>	lahhen, w.	lachen, w.
laffan, <i>lick</i>	laffen	
lahan, <i>blame</i>		
malan, <i>grind</i>	malen	malen, mahlen, s. and w.
nagan, <i>gnaw</i>	nagen	nagen, w.
sahhan, <i>quarrel</i>	sachen, w.	
scafan, <i>make</i>	schaffen, s. and w.	schaffen, s. and w.
scaban, <i>shave</i>	schaben	schaben, w.
sebban, <i>notice</i>	sebben	
slahan, <i>slay</i>	slahen	schlagen
spanan, <i>stretch</i>	spanen	
stān (irr.), <i>stand</i>	stan (irr.)	stehen (irr.)
sweran, <i>swear</i>	swern	swören, <i>o, o</i> . See I. b.
tragan, <i>bear</i>	tragen	tragen
wahan, <i>call</i>	wahen	
wahsan, <i>wax</i>	wahsen	wachsen
waskan, <i>wash</i>	wasken	waschen
watan, <i>wade</i>	waten	waten, w.

SUMMARY. — Strong in OHG., 25 ; in MHG., 22 ; in NHG., 14. Weakened in MHG., always 2, sometimes 3 ; in NHG., always 4, sometimes 4. Absent from OHG., 2 ; from MHG., 3 ; from NHG., 9. Total number of stems, 27.

Class V.

In Old Germanic the preterit was formed by reduplication, but in OHG. the reduplication coalesced with the stem syllable, and, where this had *a*, produced *ia* or *ē* ; where the stem had *ā*, *ei*, the result was *ia* (*ea*) ; where it was *uo*, *ou* (*ō*), the contraction gave *io* (*eo*). All these became *ie* in MHG. except where final, when we have *iu*. In NHG. *ie* is invariable, though sometimes contracted to *i* before *ng* ; e. g. *hing* or *hieng*. Umlaut of *a*, *ā* to *e*, *ē*, occurs in 2d and 3d pres. indic. sing. in late OHG. and MHG. There are five subclasses. In V. a. the OHG. ablaut is *a*, *ia* (*ē*), *a* ; in V. b. *ā*, *ia* (*ea*), *ā* ; in V. d. *ei*, *ia* (*ea*), *ei* ; in V. c. *uo* (*ua*, *oa*, *ō*), *io* (*eo*, *ia*), *uo* (*ua*, *oa*, *ō*) ; V. e. *ou* (*ō*, *au*, *oa*, *ū*), *io* (*ia*, *ie*, *iu*, *eu*, *eo*), *ou* (*ō*, *au*, *oa*, *ū*). Beside these

we find in V. c. e. forms with euphonic *r* between the vowels of the past; e. g. *steroz*, V. e.; *pleruz*, V. c. Anomalous forms are *ern*, V. a., with umlaut in the present; *fāhan*, *hāhan*, V. a., with *ā* for *an*, and past and participle with *ng* (*hēng*, *fēng*, *hangen*, *fangen*).

In MHG. the ablaut is in the main the same. All pasts have become *ie* except in V. e. before *w*, where we find *iu*, *eu*, and *i*. MG. has *ī*, *ē* in these cases. In the present and participle MHG. has often *ū* for *ou* and *ō* in V. e. Elisions are more common in MHG. than in OHG. We have *hie*, *fie*, for *hieng*, *fieng*, and in MG. *hān*, *fān*, for *hahan*, *fahan*. *Lāzan* became *lān* in late OHG., and here has the past *lie*, by analogy of which is formed *hie* for *hiez*; *hissen*, MG. from the same verb, is by analogy of Class II. OHG. *gangan* has a secondary stem *gān*, whence come a great variety of forms in MHG. Many verbs of V. c. show a tendency to Class III.; e. g. *hiurwen*, *hou*, *gehūwen*; *loffen*, *luffen*; *gebūwen*; *biozan*; and others.

In NHG. the ablaut is *a* (*ei*, *u*, *au*, *o*), *ie* (*i*), *a* (*ei*, *u*, *au*, *o*). *Gehen* has a present from a different stem; otherwise it is regular. *Hangen*, *fangen*, have taken the *ng* of the other forms into the present also.

The verbs belonging to this class are:—

OHG.	MHG.	NHG.
V.a. bannan, <i>banish</i>	bannen	bannen, w.
blandan, <i>mix</i>	blanden	
ern, <i>plough</i>	ern, s. and w.	
fāhan, <i>catch</i>	fahen, fān	fangen
fallan, <i>fall</i>	fallen	fallen
faltan, <i>fold</i>	falten	falten, w.
gān (irr.), <i>go</i>	gangan, gān (irr.)	gehen (irr.)
hāhan, <i>hang</i>	hāhan, hān	hangen
	halsen, s. and w., <i>embrace</i>	halsen, w.
haltan, <i>hold</i>	halten	halten
halzan, s. and w., <i>limp</i>	halzen, w.	
salzan, <i>salt</i>	salzen	salzen, w.
scaltan, <i>dispose</i>	schalten	schalten, w.
spaltan, <i>split</i>	spalten	spalten, w., Part. s.
spannan, <i>stretch</i>	spannen	spannen, w.
walkan, <i>full, walk</i>	walken	walken, w.
waltan, <i>rule</i>	walten, s. and w.	walten, w.
walzan, <i>roll</i>	walzen	walzen, w.

OHG.	MHG.	NHG.
V.b. <i>bāgan, fight</i>	<i>bāgen, w.</i>	
<i>blāhan, s. and w., blow</i>	<i>blājen, w., Part. s.</i>	<i>blāhen, w.</i>
<i>blāsan, blow</i>	<i>blāsen</i>	<i>blasen</i>
<i>brātan, roast</i>	<i>brāten</i>	<i>braten, s. and w.</i>
<i>lāzan, let</i>	<i>lāzan, lān</i>	<i>lassen</i>
<i>rātan, advise</i>	<i>rāten</i>	<i>raten</i>
<i>slāfan, sleep</i>	<i>slāfen</i>	<i>schlafen</i>
<i>trātan, dread</i>	<i>trāten</i>	
<i>wāzan, blow</i>	<i>wāzen</i>	
V.d.	<i>eischen, s. and w., ask</i>	<i>heischen, w.</i>
<i>heizan, be called</i>	<i>heizen</i>	<i>heissen</i>
	<i>leichen, s. and w., dance</i>	
<i>meizan, cut</i>	<i>meizen</i>	
<i>sceidan, divide</i>	<i>scheiden</i>	<i>= scheiden, II.</i>
<i>sweifan, roam</i>	<i>sweifen</i>	<i>schweifen, w.</i>
<i>zeisan, tease</i>	<i>zeisen, s. and w.</i>	
<i>blōzan, s. and w., sacrifice</i>		
V.c. <i>ruofan, s. and w., call</i>	<i>ruofen, s. and w.</i>	<i>rufen</i>
<i>fluohhan, s. and w., curse</i>	<i>fluochōn, w.</i>	<i>fluchen, w.</i>
<i>wuofan, s. and w., weep</i>	<i>wuofen, s. and w.</i>	
V.e. <i>bōzan, s. and w., beat</i>	<i>bōzen, s. and w.</i>	
<i>bouwan, s. and w., dwell</i>	<i>bouwen, s. and w.</i>	<i>bauen, w.</i>
<i>houwan, hew</i>	<i>houwen, s. and w.</i>	<i>hauen, s. and w.</i>
<i>loufan, run</i>	<i>loufen, s. and w.</i>	<i>laufen</i>
<i>scrōtan, bruise</i>	<i>schrōten</i>	<i>schroten, w.</i>
<i>stōzan, push</i>	<i>stōzen</i>	<i>stossen</i>

SUMMARY. — Strong in OHG., 41; in MHG., 39; in NHG., 15. Weakened in MHG., always 4, sometimes 12; in NHG., always 16, sometimes 2. Absent from OHG., 3; MHG., 1; NHG., 13. Total number of stems, 44.

SECTION II. — THE NEW STRONG VERBS.

There are 45 additions to the strong verbs in MHG., and 7 in NHG. Some of these verbs are from Old Germanic strong verbs, for they have strong verbs corresponding to them in other Germanic dialects, and were doubtless present in OHG., though they fail to occur there in Mss.; others have probably the same origin, for we find ablaut derivatives in Germanic and other European dialects. Several, however, are produced from older weak verbs, and some appear without any related forms in the older dialects by which we can trace their

origin. Others are derived from foreign languages, or owe their present ablaut to a change of class. The analogy of words with similar sound has been often the cause of the change, and sometimes a sort of imitation of the meaning of the word by the sound seems to have been sought, as in our *kling, klang; ding, dong*.

There are a number of strong forms sporadically developed from weak verbs in MHG. to meet the exigencies of rhyme. These are merely personal idiosyncrasies, and I have passed them over hitherto. I will notice here those cases which are known to me, with citations according to Lexer's abbreviations:—

- I. c. fürchten : forchten, Nib. 1723. 4, and elsewhere.
 können : kunnen (part.), Kindh. 70 and elsewhere.
 wurchen : worchen, Lieds. 8. 74.
 schenken : schank, Heldenbuch 547. 34.
- II. glichen : gleich, glichen, Virg. 289. 10, Wolfd. D. V. 59. 4.
 kritzen : kreis, Koditz 78. 17.
 prisēn : preis, prisēn, Wolfd. 301. 4, Virg. 886. 3.
- III. drouwen : drouwen, (part.), Fol. 158. 19; but see Schade
 Altdeutsches Wörterbuch, 2d ed., p. 960.
- IV. jagen : jagen (part.), Karlem 206. 8.
 laben : laben (part.), Boner. 54. 40.
 laden : luot, Myst. I. 241, Otack. 363.
 machen : machen (part.), Hugo v. Montf.
 schaden : schuod, Ad. Eva 1289, Zimmersche Kr. IV. 225,
 31, 35.
 schamen : schamen (part.), Weinhold's MHG. Grammar.
- V. begrāben : begrāben (part.), Teichner.
 denen : dannen, Mart. 37. 60.
 drāgen : drān, Weinhold's Allem. Grammar.
 pfenden : pfenden (part.), Teichner.
 salben : sielb, Gundack. 751.
 weln : wiel, Schonebek 7097.
 welben : wielb, Anzeiger 8. 481.

A reference to the list in Section I. will show that, of the MHG. 45 new strong verbs, NHG. keeps 11, weakens 6, and discards 28; NHG. adds 7, and has therefore 18 strong verbs not OHG.

The following 11 MHG. verbs are old, though not found in OHG. The arrangement is by classes :—

- dehsen : cp. Lat. *texo*, Gk. *τέκτω*, Skr. *taksh* ; Fick 3. 129.
 rechnen, Gothic *rikan*, I. a. ; cp. also Fick 3. 249.
 dimpfen : cp. OHG. *dampf*, *dumpf*, OE. *damp*, and Kluge, Wörterbuch 46.
 drinden, OE. *Prindan*.
 gelfen, OE. *gíelpan*, ON. *gjalpa*.
 selken, OE. *seólcán*.
 gliten, OE. *glidan*.
 briezen, OE. *brēotan*, OS. *brētan* ; Schade, Wb. 84.
 smiegen, OE. *smūgan*, ON. *sniuga* ; Schade, Wb. 832.
 spriezen, OE. *sprēotan* ; derivatives in OHG.
 leichen, ON. *leika*, G. *leikan*, OE. *lācan*.

The following 15 are from older weak verbs :—

- MHG. schrecken, OHG. *scricchen*, *screcchōn*, *screcken w.*
 stemen, OHG. *stemmen w.* All derivatives have *mm* ; e. g. *stammeln*, *stumm*.
 delhen, OHG. *delhan w.* : cp. Scherer, *Deutsche Spr.* 241.
 schinden, OHG. *scintan w.* : cp. ON. *skinn* ; stem **skinþa*.
 sterzen, OHG. *starzen w.* : *e* is here umlaut of *a*.
 lichen, OHG. *lichan*, *lichēn w.*, OE. *licjan w.*, G. *leikan w.*
 nīden, OHG. *nīden*, *nīdōn w.*, from OHG. *nīd*.
 schiben, OHG. *sciben w.*
 sprīten, OHG. *spreitan w.*, OE. *sprædan w.* See Kluge, Wörterb. 324, but note the irregularity in the vowels ; OHG. *ei* remains unchanged in MHG.
 swīgen, OHG. *swīgēn*, OE. *swīgian w.*
 halsen, OHG. *halsēn*, *halsōn*, *halsan*, *halsen w.*
 eischen, OHG. *eiscōn w.*, OE. *āscian w.*
 NHG. dīngen, MHG. *dingen w.*, OHG. *dingōn w.*, OE. *þingian w.*
 preisen, MHG. *preisen w.*, from O. French *priser*.
 fragen, MHG. *vragen w.*, OHG. *fragēn w.* ; cp. OE. *frignan*, Ic.

The following 5 are from nouns :—

- MHG. brīsen, from MHG. *brīse*. The stem is isolated in MHG.
 krīgen, kriegen MG. strong and weak, but LG. strong. From *kriec*, *war*.

limen, from MHG. lim ; cp. OHG. limjan w.
schiten, from MHG. schit, OHG. scit, MG. schiten w.

NHG. schrauben, from NHG. schraube, MHG. schrube.

The following 4 are from strong verbs of other classes :

MHG. brimmen I. c. is from OHG. breman I. b., as is also MHG. brummen w.

glimmen I. c. is from OHG. gliman II. All old forms have *m*, but modern developments have *m* and *mm*. See Kluge, Wb. 110.

schiden II., from OHG. sceidan V., and scidōn w.

swifen II., from OHG. sweifan V. See Schade, Wb. 914.

The following 5 are borrowed from the LG. : —

MHG. splizen, from LG. splitan for an older *splintan I. c. ; cp. OHG. sprizan. Here, as often, *l* = *r*.

snüfen, snüben, from LG. snüven. NHG. schnaufen, schnauben, and schnupfen w. The stem is not found elsewhere.

NHG. keifen, from LG. kiven II. ; cp. ON. kifa, s. and w.

kneifen is originally identical with kneipen, from LG. knipen II. : cp. ME. nipen w.

There remain 12 isolated developments in MHG., the origin of which is still more or less doubtful.

MHG. brehen (to sparkle) : cp. G. braho (twinkling), 1 Cor. 15. 52. No connection with ON. brā. See Fick 3. 216.

regen : cp. MHG. regen w., regen w., but no forms are older than MHG.

tremen : Schade, Wb. 952. Hardly to cp. trimz MHG.

derben : confined to MHG., NHG. The root is the same as that of sterben ; starbh = starb and þarb.

drellen, from drājen : cp. Scherer, Deutsche Spr. 241.

klimpfen, from krimpfen. All Germanic and Slavic derivatives have *r*. This stem is isolated.

knellen. An onomatopoeic word ; cp. OE. cnfell.

briten. Perhaps cp. brüttel. Else wholly alone.

glifen stands alone.

glien stands alone.

tichen stands alone.

blappen occurs only in Frauenl. 447. 20, and stands alone.

It will be observed that, of the 45 MHG. new strong verbs, but 11 remain strong in NHG., while 6 are weak, and 28 wholly discarded. This, when compared with the OHG. verbs, shows clearly that these new verbs rarely obtained a secure footing in the language. They remained strange to the popular ear, and usually soon fell into disuse.

SECTION III.—THE WEAKENED VERBS.

Many verbs which were strong in Old Germanic had become weak in OHG. These were noted in my paper in the Transactions of last year. The tendency grew in force in the MHG. and NHG. periods, though now it is greatly checked. Usually those verbs developed weak forms in MHG. which by the action of regular phonetic laws got a peculiar vowel in the present, which thus became more like a weak verb, and so followed their analogy. Verbs of Classes IV. and V. are peculiarly susceptible. Thus may be explained the regular weak forms of *lachen, sachen; halzen, bāgen, blājen, fluochōn*; and the occasional weak forms of *komen; briuwen, kiuwen; heben, laden, schaffen; ern, halsen, walten, eischen, leichen, zeisen, ruofen, wuofen, bözen, bouwen, houwen, loufen*. There remain, however, to be explained the occasional weak forms in the following: *jchen, schehen, pflegen; felhen, schinden, sinnen, smerzen; bīten, flīzen, krīgen, līchen, nīden, pfīfen, schrīen, schwīgen, schūten, spīwen, wīhen, zīhen*. Of these *schinden, līchen, nīden, swīgen*, were originally weak, which accounts for their weak forms. It will be seen also that the semivowels *h, w*, and a vocalic stem, favor weak forms, but several verbs still remain unaccounted for.

The verbs sometimes weak are distributed as follows: I. a. 3; I. b. 1; I. c. 4; II. 12; III. 2; IV. 3; V. 12. Always weak are 2 of IV., and 4 of V. In all, 37 sometimes, and 6 always, weak.

In NHG. the verbs which are weak in MHG. are either weak or obsolete; but of those sometimes weak in MHG., 9 are obsolete; 9 are always weak (*schmerzen; kriegen, neiden; brauen, kauen; walten, bauen, halsen, heischen*); 6 are strong and weak (*pflegen; -fehlen; speien; laden, schaffen; hauen*); and the remaining 13 are always strong; and yet NHG. has far more wholly and partially weak verbs than MHG. The weakening must therefore have been guided by other motives than in MHG. Though peculiar presents will account for a considerable number, many seem to become weak for the lack of derivatives, that by their various vowels might keep alive the consciousness of the ablaut. As long as *binde, band,* and *bund* remain in common use as nouns, the verb *binden* will be strong, while *hinken* with no such sustaining words may become weak.

Forty-six verbs are always weakened in NHG. They are: *gäten, kneten, lechen; hehlen, quälen, schwären, zehren; bellen, ferzen, hinken, schwelgen, schmerzen, winken, wirren; gleissen, greinen, neigen, sweifen, kriegen, neiden; brauen, bläuen, kauen, niesen, reuen, smiegen; lachen, nagen, schaben, waten; bannen, falten, salzen, schalten, spalten, spannen, walken, walten, walzen, blähen, sweifen, halsen, heischen; fluchen, bauen, schroten.* I. a. 3; I. b. 4; I. c. 7; II. 6; III. 6; IV. 4; V. 16. In all, 46.

Forty-two verbs are sometimes found with weak forms in NHG., though they are originally strong. These are: *gären, pflegen; rächen, löschen; bersten, derben, dängen, dreschen, -fehlen, glimmen, klimmen, klingen, melken, quellen, schallen, schnellen, schmelzen; bleichen, gleichen, gleiten, scheiden, schleifen, speien, spleissen, weichen, keifen, kneifen, kneipen; kiesen (küren), sieden, riechen, saugen, schnauben, schrauben, triefen, -trägen (-triegen); fragen, laden, mahlen, schaffen; braten; hauen.* I. a. 2; I. b. 2; I. c. 13; II. 11; III. 8; IV. 4; V. 2. In all, 42.

If we contrast these results with those in English, we find that ME. has 51 sometimes, and 9 always, weak, against 37 sometimes, and 6 always, weak in MHG.; while NE. has 81 always weak, and 14 weak with strong participial adjectives, against 45 always, and 42 sometimes, weak in NHG.

SECTION IV.—THE OBSOLETE VERBS.

Only a few words need be added in regard to the verbs that have dropped by the wayside. There seems no other cause for their passing away than that they were not needed and grew unfamiliar, because they had no group of derivatives to rely upon for support. This could be shown in detail by an examination of the obsolete verbs as they appear in the lists in Section I. From these lists it appears that 15 OHG. verbs have disappeared in MHG. These are divided among the classes as follows: I. a. 2; I. c. 4; II. 4; III. 2; IV. 2; V. 1. Beside these 15, the NHG. loses 69 OHG. verbs and 28 of the MHG. additions, making in all 111, distributed as follows: I. a. 10; I. b. 10; I. c. 35; II. 26; III. 8; IV. 9; V. 13.

Here too, though NHG. has lost more than a third, the NE. is more surprising in its changes. Out of 309 verbs, NE. has lost 155, or more than half; while ME. has lost 67, more than four times as many as MHG.

The numerical results of the foregoing study may be summarized in the annexed table. The first column contains the total number of stems which occur during the period covered; the second, those which are found in OHG. The third contains the number of MHG. verbs, while in the following column may be seen the number of those that are not found in OHG. but occur first at the MHG. stage. The next column shows how many of the MHG. strong verbs are found also with weak forms, and the following column gives the number of the OHG. strong verbs which are always weak in MHG. The same arrangement is preserved in the NHG. division of the table.

CLASS	Total strong stems.	OHG strong.	MHG strong.	MHG additions.	MHG strong and weak.	MHG weak.	MHG absent.	NHG strong.	NHG additions.	NHG strong and weak.	NHG weak.	NHG absent.	CLASS.
I. a.	30	28	28	2	3	0	2	17	0	2	3	10	I. a.
I. b.	26	21	26	5	1	0	0	12	0	2	4	10	I. b.
I. c.	87	73	82	13	4	0	0	45	1	13	7	35	I. c.
II.	72	51	64	17	12	0	0	40	4	1	8	26	II.
III.	43	38	40	4	2	0	3	29	1	8	6	8	III.
IV.	27	25	22	3	3	2	3	14	1	4	4	9	IV.
V. a, b, d.	34	31	31	1	0	3	0	11	0	1	13	10	V. a, b, d.
V. c. e.	10	10	8	0	6	1	1	4	0	1	3	3	V. c, e.
Total,	339	277	301	45	37	6	22	172	7	42	46	111	Total.

The following table summarizes the regular phonetic development of the ablaut. The first vowel is that of the present stem; the second is the vowel of the 1st and 3d person of the present singular; the third is the vowel of the 2d person singular and the plural of the present; the fourth is the vowel of the passive participle. The vowels placed in parentheses are modifications of those that precede, due to consonant influence. Where the NHG. ablaut has dropped one of the OHG. series, the gap is indicated by an x.

	OHG.	MHG.	NHG.		OHG.	MHG.	NHG.
I. a. 1st	e (i)	e (i)	e (i)	III. 1st	io (iu, ū)	ie (iu, ū)	ie (au, ū)
2d	a	a	a (o)	2d	ou (ō)	uo, (ō, o)	o
3d	ā	ā	x	3d	u	u (o)	x
4th	e	e	e (o)	4th	o	o	o
I. b. 1st	e	e	e (ā)	IV. 1st	a	a (e)	a (e)
2d	a	a	a (o)	2d, 3d	uo	uo	u
3d	ā	ā	x	4th	a	a (o)	a (o)
4th	o	o	o	V. a, a, b. 1st, 4th	a, ā, ei	a, ā, ei	a, ei
I. c. 1st	e (i)	e (i)	e (i)	2d, 3d	ia (ea, ē)	ie (iu)	ie (i)
2d	a	a (u)	a (u, o)	V. c, e. 1st, 4th	uo, ō, ou	uo ō, ou	u, o, au
3d	u	u	x	2d, 3d	io (ia)	ie	ie
4th	o (u)	o (u)	o (u)				
II. 1st	i	i	ei				
2d	ei (ē)	ei (ē, i)	i (ie)				
3d	i	i	x				
4th	i	i	i (ie)				

VII. — *On Combination and Adaptation, as illustrated by the Exchanges of Primary and Secondary Suffixes.*

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ALL building-up of grammatical structure in language, all production of forms, or of words having a radical part and a formative part, is carried on by the joint means of combination and adaptation. The beginnings of human speech are roots, or elements possessing no grammatical character—not being one part of speech more than another, nor exhibiting any of those distinctions of office which we mark by inflectional and derivative endings; and this absence of grammatical character is all that makes a root, in the view of the historian of language. No advance beyond the root-condition is, then, possible except by combination: unless, indeed, we are to regard formative endings as having sprouted out from roots; and this involves a theory of language so grossly physical that it may be simply set aside as absurd by those who refuse such a theory. It is also flatly opposed to all observation of the growth of linguistic forms during the recorded periods of language-history. These show by abundant examples how a word originally independent can enter into combination with another word, and finally become a mere modifying element in the structure of the latter; and they do not show that words win new elements of structure in any other way. It ought to be clearly seen and acknowledged, therefore, that those who reject this explanation of structural growth do it in virtue of denying the scientific principle that, in a continuous history of development, the earlier steps of development are to be explained by studying the later and observable steps, and reasoning back from these, with due caution and allowance for the difference of conditions, into the obscurer past. All real progress in linguistic science, however, seems plainly enough dependent on

the acceptance of this principle and its rigorous application. If it be abandoned, one man's guess in matters of language is as good as another's, and the pet theories of one period may be succeeded by those of a following one, without any prospect of an end.

But while there can be no form-making without combination and adaptation working together, their co-operation does not necessarily and always issue in forms. The combinations of roots may still be roots, modified or differentiated in meaning, increasing the vocabulary of a language, but not enriching its grammar, or giving it even the beginnings of a grammar, if it have had none before. In order to make a form, the process of combination must have a peculiar history. There must be a word of specially adaptable meaning, added to and combined with a whole body of other words, and impressing upon the latter an identical and apprehensible modification of meaning; then there is created the possibility that this common added element will retain its separateness while losing its independence, and so will assume the *status* of a formative affix, making a class of words or of inflectional forms to which it gives a common grammatical character. This is the plainly traceable process by which have been made in later times the most recent accessions to the stock of formative elements, in languages of which we can follow the history: familiar and especially accessible examples are our English *-ly* (adverb), the French *-ai* (future) and *-ment* (adverb), the Germanic *-d* (preterit), and so on. And our own languages offer abundant examples of processes of combination and adaptation that seem on the way to suffix-making, without actually reaching that end. No one would suspect the word *road* of any formative capabilities, in however many compound words it may be used — as *railroad*, *tramroad*, and so on; the almost equivalent *way*, however, comes perceptibly nearer to a formative office, in *straightway*, *alway*, *lengthways*, etc., as does *wise* in *likewise*, *otherwise*, *crosswise*, *nowise*, etc.: either of these last might be said to have had antecedently a better chance of becoming an adverbial suffix than the adjective *like*, out of which our *ly* is actually made; but the chances of lin-

guistic history did not so bring it about. Moreover, out of the different combinations of the same element may be illustrated both the suffix-making and the non-suffix-making processes of combination. Our *like* is formative in words like *manly* and *friendly*, and in words like *truly* and *ably*; but in *such* and *which* (from *so-like* and *who-like*) it is present without any formative value. So *pre* is an English formative, in such words as *pre-existence*, *prejudice*, *pre-adamitic*, and *con* in *conjoin*, *conjuror*, and the like; but they have no shadow of formative force in *preach* (*pre-dicare*), *cost* (*con-stare*), *count* (*con-putare*), of which they are equally a part. Words like *such* and *which* and *preach* and *cost* are, in the proper sense of the term, radical in English speech, just as much as *this* and *mine* and *speak* and *love*; for the fact that our historical knowledge chances to put it within our power to analyze the former set one stage further back, pointing out the last process of combination and fusion they have undergone, makes no essential difference; no reasonable person will hold that the other set go back as roots to the ultimate period of human speech-history, or that they too are not the products of a combination, only of one that lies too far in the past for us to trace out. Many (perhaps even most) linguistic scholars appear to be under the impression that, when they have dissected out and demonstrated the roots of a given language, they have come to the foundation, and established something really original. But that is far enough from being the case. In all probability, there lies behind us in the history of language such an immeasurable unknown past, that between the roots of English and the Indo-European roots there is but a trifling difference in point of originality. In every language, new roots are constantly being wrought out or brought in, and invested with just that amount of formal variation (if any) which the language has at the moment at its disposal; the new material is assimilated to the old; and, after a time, no one can tell which is new and which is old.

Indistinct views upon such points as these lead to serious errors in regard to linguistic history. For example: a philologist of high rank and great achievements (Lepsius), some

years ago, recalled and urged attention to the fact, not unknown before, that evidence preserved in the literature and dialects of Chinese proved the monosyllabic root-words (as they had been generally viewed) of that language to have once had a fuller phonetic form, showing plentiful signs of final consonants where now there are none, which final consonants might perhaps be the relics of second syllables; and he proceeded at once to draw the inference that the Chinese is not a root-language, that it has behind it a career of grammatical development, and that its words of one syllable are only worn-out forms, like those, for example, of which the English is so largely made up. And these conclusions have been taken up and pressed since by other scholars, some of whom have even appeared to think that in them lay the final and irrecoverable overthrow of the root-theory of language. Yet nothing can be plainer than that they find no sufficient support in the facts on which they profess to be founded. To give them any substantial value, it must be shown, first, that there are no languages having final vowels or even second syllables to their roots while yet destitute of grammatical structure; or, secondly, that the Chinese finals have a demonstrable formative value; or, thirdly, that the grammatical character and use of Chinese monosyllables is so closely analogous with that of English monosyllables as to compel us to postulate behind the former a formal development such as we know to have preceded the latter. Those who comfortably accept and repeat the Lepsian theory without concerning themselves about these three difficulties that lie in its way, or trying to remove them, cannot expect that their advocacy will count for much in its favor. Any real and seriously conducted argument to show that the Chinese was not always so jejune as it now appears, but once possessed a system, however scanty, of formally expressed grammatical distinctions, will be received with respect and a hearty welcome by all who are interested in the history of language; I am not aware that any one has ever attempted such an argument. Of a language possessing in its roots final consonants and second syllables in which no grammatical value has been found traceable, we could not well have a more

striking and more dignified example than the ancient Egyptian, the language of the hieroglyphs; if nevertheless they are roots, why should the Chinese elements of similar phonetic constitution be assumed, in anticipation of any proof to that effect, to be grammatical forms? There are very fair phonetic reasons for holding the theory that all dissyllabic roots, or roots even with final consonants only, are and must be the result of combination; the theory may be some day raised to the value of an established principle; but it will then still remain to be determined in any particular case, by evidence, whether the combination was or was not of a grammatical nature.

Again, while adaptation is a necessary aid to combination in the process of form-making, since mere agglutination can never make forms, it is by no means limited to this department of action. On the contrary, it is an element of universal presence and efficiency in all language-history, in languages of every period and grade of development, and in every part and parcel of their material. Accompanying combination, it sometimes leads to the possession of forms; acting by itself, it sometimes provides means of another kind by which the purposes of forms are answered. The same element, meaning 'set' or 'make,' which in combination yields the *d* of *loved*, in independent adaptation becomes the *did* of *did love*; the same element, meaning 'seize' and 'possess,' which in combination becomes the *ai* of *monterai*, 'shall mount,' in independent adaptation takes the two very diverse offices instanced in *ai à monter*, 'have to mount,' and *ai monté*, 'have mounted.' The whole store of auxiliaries and form-words is won in no other way than this, whether used, as in our family of languages, to supplement the resources of formal expression, or, as in some other families, to supply their place. Grammatical classes of words are thus made, which may rise, and in fact not seldom do rise, to the value of "parts of speech." Thus certain demonstratives and numerals (either with the fortuitous aid of phonetic divarication of form, as in English, or without it, as in French and German) are turned into "articles"; thus interrogatives and demonstratives become "relatives"; thus adverbs either add or substitute the value of

“prepositions”; thus “conjunctions” are made, out of materials of no small variety—and so on through a long catalogue. The same adaptation is seen in phrase-making, of every period, from what is obsolescently formal, like *come to pass*, down to colloquialisms and slang, like *knock under* and *give away*; it is seen in the elaboration of a moral and intellectual vocabulary out of the physical; it is seen in the whole refining process by which a language is made throughout capable of other, higher, and more varied uses. Its possibility rests on the fundamental character of language as a body of conventional signs, which can be indefinitely turned to new purposes by its users, and which must be so turned, if its users have any new purposes to serve. It is inseparable from the life of all language, and is the most pervading and intimate expression of that life. In a language without structure, like the Chinese, it gives the distinction of “full” and “empty” words (which is what in Chinese comes nearest to the distinctions of inflective speech), and it supplies the immense variety of meaning and application out of which the general make-up of the sentence allows the intended meaning in the given case to be selected by the quickly apprehending mind.

To imagine that, because adaptation thus performs an important part along with combination in developing the structure of an inflective language, and because in a structureless language it produces a sort of *succedaneum* for structure, it therefore is by itself capable of producing structure—so that, for example, the question can be raised whether “agglutination or adaptation” is the efficient principle in Indo-European development—is wholly wrong, and argues a most imperfect comprehension of the facts of language. Form-making by simple adaptation is an absurdity; adaptation can only assign the products of combination to new and further differentiated uses, even as it exercises this power over the radical elements themselves in such cases as that just referred to. It is easy to sketch the main features of its action to this effect in Indo-European language-history. The earliest probable example is the distinction of pronominal from so-called verbal roots; this appears to have been the result of a gradual attenuation

and dissimilation of meaning, prior to all formal development, and analogous with the Chinese distinction of "empty" from "full" words. Of much later examples, one of especial importance is the gradual differentiation of the noun into noun-substantive and noun-adjective, or noun and adjective; for their distinction has no formal foundation, and is posterior to the complete establishment of noun-inflection. Hence comes the "concord" of the adjective with its substantive; this is no result of a specially delicate "sense of form" in Indo-European speakers — as, indeed, any such explanation of language-facts is mere sentimental fancy; there is always something concrete and palpable at the base of them. Another example is the distinction of adverbs from case-forms (as explained by the author before the Association two years ago: see the Transactions for 1882). Others are the distinction of infinitives and participles from ordinary nouns and adjectives, and those already referred to above, of conjunctions, of articles, of relatives, and the like. When these are subtracted, there remains of the formal structure of the languages of our family only verb-inflection, noun-inflection, and the apparatus of stem-making suffixes. Original identities and gradual differentiations by usage are to be suspected here also, and even back to the very beginning, when predicative forms or verbs were first made. The difference even of noun and verb, the most fundamentally important in Indo-European grammar, may be a matter of differentiated use, in combinations of originally identical value: as in some languages of less developed structure, like Egyptian and Turkish, in one and the same combination, the pronominal ending is now possessive, conditioning a noun, and now subjective, making a verb. Nor is it at all improbable that the earliest suffixes of derivation and of inflection were the same thing, with two faces or aspects of value, little as we may be able to do in the way of proving it. Upon all such points, light is to be expected rather from the study of ruder tongues than from any perfecting of the processes of historical analysis as applied to our own tongues; because, in the latter, original processes are too much covered up under later accretions.

When the roots of a language have once been clothed throughout with formative elements, or made into forms, no further provision of formative elements is possible except by additions to such forms — that is to say, all new endings will be of secondary character. Thus, for example, such a form as *monterai* can be made only by combining the auxiliary *ai* with the form *monter*, not with the root itself; and here, throughout the whole formation, the infinitive *r* happens to remain, to betray the origin of the tense. A like thing is unquestionably true of the combination with *did* which makes *love-d*, though even in the earliest Germanic nothing is left to show clearly what the form was to which the auxiliary was added. But *monterai* has come to seem to the users of the language as direct a formation from the root *mont*, with added tense-sign and endings, as, for example, *montasse* — which, indeed, is in all probability by origin another case of the same kind, only so much older that the historical student of language can no longer trace its genesis with anything like the same confidence. When the secondary character of a combination is lost sight of, the combination becomes to all intents and purposes primary, and may be propagated as such. In this way, reduction to primary value becomes possible in formative, as well as in radical elements; and the semblance of root and immediately added ending, both made out of material of later date, is kept up throughout the whole history of a language. Hence it appears that the distinction of primary and secondary suffixes, however well marked in the main, is after all of the same doubtful and changeable character, dependent on shifting usage, which belongs to grammatical distinctions in general, as abundantly instanced above. This point admits of interesting illustration by a series of secondary formations in Sanskrit, which have won the aspect of primary formations, and are so used in the later or classical Sanskrit.

The most prominent example is that of the gerundives, or future passive participles, corresponding in use quite closely with the Latin formation in *-ndus*. The native Hindu grammar, with its usual carelessness of historical accuracy, describes them as made directly from the root, with the suffixes *anīya*,

tavya, and *ya*, and gives rules for the treatment of the root before them : thus, from root *kr*, 'do or make,' come *kar-anīya*, *kar-tavyà*, and *kār-yà*, all alike meaning 'faciendus.' But such forms as *karanīya* are entirely wanting in the oldest Sanskrit, that of the Rig-Veda ; they begin to appear, but sparingly, in the second period, that of the Brāhmaṇas (there are two rather doubtful cases in the Atharva-Veda), and grow somewhat more common later, without ever attaining real frequency — although, taking the whole literature together, a respectable list of them can be quoted. And at the start they are palpably and undeniably a secondary formation from the extremely common *nomen actionis* in *ana*, with the added adjective suffix *īya*, making adjectives that signify general pertinence or concernment. Such is the value of no small part of them throughout ; and the line between the gerundival and the more ordinary adjective use is in other cases not always easy to draw. Beyond all question, *karanīya* is properly to be divided *karaṇ-īya*. The history of the gerundive in *tavyà* is nearly parallel with this : it is unknown in the Rig-Veda, begins with two examples in the Atharva-Veda, and then gains rapidly in frequency, becoming much more common than the formation in *anīya* ; it differs from this also in never having any other than a gerundival meaning. It is really made from the verbal noun in *tu* (the same from which comes also the ordinary infinitive in *tum*), by addition of the secondary suffix *ya*, before which the final *u* of *tu* is strengthened to *o* (*āu*), and this converted to *av*, as is usual with that final : compare the ordinary adjectives *hanavyà* from *hānu*, *madhavyà* from *mādhu*, *paçavyà* from *paçú*, and the like. The accent *tavyà* (all the examples accented *tāvya* in the Petersburg lexicons, larger and smaller, are errors) shows that the real form of the secondary suffix is *īa* ; and it is, in fact, in all probability originally identical with the *īya* (or, as it appears in other formations, *īya*) which makes *karanīya* etc. In the Rig-Veda, which (as already noticed) lacks both these formations, their place is in good measure taken by similar secondary derivatives with simple *a* from the same *nomen actionis* in *tu* from which the words in *tavya* come : thus, *kártva*

(i. e. *kārtu-a*, and, in fact, requiring so to be pronounced in Rig-Veda verse) = *kartavyà*, 'faciendus.'

The case of the gerundives in *ya* is not so clear, and I have treated it as doubtful in my Sanskrit Grammar; but I am more and more inclined to believe that, as this suffix is palpably secondary in character in the great body of words made by it, so it is also in the rest; and that even where it has most of a primary aspect, this is only illusive. To classify and discuss here its diversified uses is unnecessary; the other examples are enough to establish the point desired to be made: that the gerundive formation in Sanskrit is in the main, if not wholly, a secondary one, and of comparatively recent development. In the later or classical language, however, these endings of compound and secondary origin are treated as primary; and derivatives with *anīya* and *tavya*¹ are made directly from the root, as much as those in *ya*, which have a less demonstrably secondary character, or as those in *ana* and *tu*, which perhaps are after all equally secondary, could we only trace out their history a little further.

Another notable example is that of the suffix *in*. This is, through the whole history of the Sanskrit language, one of the commonest secondary adjective suffixes, signifying possession: thus, *bala*, 'strength,' *balin*, 'possessing strength, strong'; *pucha*, 'tail,' *puchin*, 'having a tail, tailed.' Like several other conspicuous suffixes, and like the great class of possessive compounds, it has won this particular meaning doubtless by specialization from the more general sense of appurtenance. But there is also a considerable class of words made with it, and that even from the earliest period, which are reckoned as primary, and have that aspect, being the grammatical equivalents of present participles, and governing participially an accusative: e. g. *kāmin*, 'loving,' *kānksin*, 'desiring,' *abhibhāsin*, 'addressing,' *satya-vādin*, 'truth-speaking.' But it is entirely evident that the suffix is the same in both uses, and that *kāmin*, for example, really means 'having love,'

¹ Of course it follows that Sanskrit derivatives in *tavya* are not to be compared with Greek verbals in *τεος*, as if they were an Indo-European formation—unless, indeed, a like development can be demonstrated for the words in *τεος*.

being made from *kāma*, 'love'; that it admits a participial construction is in accordance with numerous facts in the Sanskrit language, where the distinction between ordinary adjectives and verbal adjectives or participles is much less marked than in most of its kindred, and words of the former class are constantly stepping over into the other. The derivatives *kāmin* and *vādin* and their like can be made, artificially, to come directly from the roots *kam* and *vad*, with suffix *in* and second-grade strengthening of the radical vowel; and in later Sanskrit they are actually so made, because to the users of the language they seem so; the suffix has won a primary value and application; but there are numerous instances in the older language to which that explanation will not apply: for example, *viḡhanin*, 'slaying,' which can come from the root *han* only through the derivative noun *ghana*; and *garbhīn*, 'pregnant with' (also governing an accusative), from *garbha*, 'foetus.'

Again, a well-defined and much-used *nomen agentis* in later Sanskrit is made with the suffix *aka*: thus, *kār-aka*, 'a doer or maker,' from the same root *kr*, 'make,' which has been used in illustration above; it, too, occasionally has an accusative object, like a participle: for example, *mithilām avarodhakas*, 'besieging Mithilā.' But here, again, the formation is altogether wanting in the older language; and as it makes its appearance, one sees clearly that it is produced by adding the general (secondary) adjective-suffix *ka* to a derivative noun in *a*: that is to say, *kāraka* is not *kār-aka*, but *kāra-ka*, 'concerned with making'; and *avarodhaka* is *avarodha-ka*, 'concerned with siege.'¹

Another case quite analogous with the last is presented by the nearly equivalent suffix *uka*. This is, however, peculiar in regard to its range in the history of the language. Wanting in the earliest period (there is a single example of it in the Atharva-Veda), it is also quite rare in the later language, while it is a frequent and characteristic formation of the in-

¹ Hence is seen the worthlessness of Müller's explanation of the Germanic word *king* etc. as the correspondent of Sanskrit *jan-aka*, 'father': as if *aka*, which is not even so old as early Sanskrit, could be dealt with as an Indo-European suffix! The anachronism it involves is so palpable, that the etymology can only be called a blunder.

intermediate or Brāhmaṇa literature, being made from over sixty roots there, and not at all infrequent of occurrence, with the value of a present participle. That it is, however, of secondary and compound structure, is not to be questioned; it comes by addition of *ka* (the same as seen in *aka*) to a derivative in *u*. Adjectives in *u*, with the same participial value, are made in Sanskrit in considerable numbers; but, by a peculiar limitation of use, they come in the main from secondary conjugation-stems, especially desiderative; whereas the words in *uka* are made from the base of primary conjugation, and those in *u* from which they are made can only in a few instances be pointed out in independent use.

Other examples of the same kind could be brought forward, yet less clear and instructive than these— which, then, may suffice for their purpose. They show that the analysis of suffixes into simpler elements, in which comparative philologists often indulge, has a historical basis and justification; they show, also, in what way compound suffixes are made: by the addition, namely, of one suffix to a form already ending in another, and then the fusion of the two into one.

Since the general tendency in language is toward fusion and the disguise and loss of original value, it is much easier to illustrate the conversion of secondary suffixes into primary than that of primary into secondary. Yet there are instances of the latter conversion also, more or less completely carried out. In Sanskrit, the suffixes *īyas* and *īṣṭha* make directly from roots comparative and superlative adjectives which have in general no connection except that of association of meaning with any positives; and the agreement in this respect with the corresponding Greek *ιωv* and *ιωτος* shows that the restriction was a pre-historic one. Yet, as the one of these has become in Latin the ordinary comparative ending, making secondary derivatives from adjectives of every kind, so there are beginnings of such use in Sanskrit also— which might have ended in the same way, if another pair of equivalent endings, *tara* and *tama*, had not by their growing popularity crowded the *īyas* and *īṣṭha* quite out of use as means of making new words.

Another case is that of the suffix *ta*, forming past or passive participles through the whole history of Indo-European language; in later Sanskrit it may be added as secondary suffix to almost any noun or adjective, making derivatives meaning 'possessed of, affected by,' and the like: thus, *gharmita*, 'heated' (*gharma*, 'warmth'); *durbalita*, 'weakened' (*durbala*, 'of little strength'), etc. This use is precisely analogous to that of our own participial suffix *ed* in such words as *blear-eyed*, *four-sided*, *three-tined*; and it has plainly come, in the one case as in the other, through the medium of a much used denominative-verb formation, especially common in its participles, which then have made it seem that any noun-stem may be turned into participial form, whether there be or be not a denominative verb made from that particular stem. But the suggestion of a possible denominative formation lies so near that the conversion to secondary value can hardly be regarded as complete. Such examples merely help to show the uncertain and shifting nature of the distinction between primary and secondary suffixes, as of so many other of the grammatical distinctions of language, all growing together out of the nature of the material of which language itself is composed, as arbitrary and conventional sign-material, ever convertible to new purposes under the exigencies and in obedience to the suggestions of practical use. This is an instance of minor consequence, but it illustrates a truth of widest and deepest significance in the history of human speech.

VIII. — *On Latin Glossaries, with especial reference to the Codex Sangallensis 912.*

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DURING the past ten years there has been a marked increase of attention paid in Germany and elsewhere to the problems of Latin lexicography. In this connection the old Latin glossaries have assumed a fresh importance, as containing a mine of new and old words not yet sufficiently explored. This renewed interest is largely due to the efforts of the late Dr. Gustav Loewe, who published in 1876 his masterly *Prodromus Corporis Glossariorum Latinorum*, and up to the time of his death was diligently engaged in collecting materials for a grand corpus. These collections have now passed into the hands of Loewe's colleague, Prof. Georg Goetz of Jena; and the Königliche Sächsische Gesellschaft der Wissenschaften is to furnish the means for the further prosecution of the undertaking.

One of the most remarkable features in the history of Roman literature is the surprising activity with which grammatical studies were carried on in the last century of the republic and the first two centuries of the empire. When Verrius Flaccus composed his work, *De Verborum Significatu*, he must already have had a large stock of material to draw from, and his alphabetical lexicon doubtless resembled in its fulness an encyclopædia rather than a common dictionary. Upon this work later writers drew when they wished to make a show of learning. Nettleship¹ has shown the dependence of Aulus Gellius, Nonius Marcellus, Macrobius, and Servius upon Verrius, and has done much to indicate the lines upon which a partial reconstruction of the work of Verrius must proceed. The relation of the Placidus glosses to Verrius has been pointed out by Loewe; and they have been well edited by Deuerling,² although

¹ Cf. *American Journal of Philology*, Vol. II. pp. 253-270, Vol. III. pp. 1-17, 170-192.

² *Luctatii Placidi Grammatici Glossae, rec. et illust.* A. Deuerling, Leipsic, 1875, and *Glossae quae Placido non adscribuntur nisi in Libro Glossarum*, A. Deuerling, Munich, 1876.

many still remain to be reclaimed from the older glossaries. Loewe shows that where Paulus in his epitome of Festus gives only the nominative of a substantive, or the first person singular of a verb, Placidus often gives the exact form used ; so that, in the collection of the fragments of early authors, much more weight must be attached to the testimony of Placidus than has been the case hitherto. E. g. Varro L. L., V. 153 says, "In circo *carceres* unde emittuntur equi, nunc dicuntur *carceres*. Naevius *oppidum* appellat." Placidus p. 57 gives *iuxta oppidum : prope carceres*. Hence we may be almost certain that Naevius wrote *iuxta oppidum*. So where Paulus 89 says that Cato used *futare* in the sense of *saepius fuisse*, Placidus has 44 and 45 *futavit : fuit, futavere : fuere*, which definite forms may doubtless be referred to Cato.¹ So nearly all glossaries compiled from different sources contain oblique cases of substantives, or verb-forms not in the first pers. sing. of the present indicative or in the present infinitive, which we may be certain actually occurred ; and although we may not be able to assign them to any definite author, they have their value for the study of forms.

For example, Georges cites for the use of *abstare* Horace, Ars P. 362 (*abstes*) and Plaut. Trin. 264 (*abstandus*). Loewe, Glossae Nominum, p. 204, cites glosses containing the forms *abstat, apstant, and absto*. To these must be added from the Sangallensis 912 *abstans : distans* A 44. Vergil, Æn. IV. 606, uses the form *extinxem*. So we find E. 255 *extixe : extinxisse*, which would prove the existence of the form *extinxē*, unless indeed we suppose that the gloss originally referred to the Vergilian passage, and that the final *m*, as frequently, has been lost.

Nearly every large library in Europe has its old Latin glossaries. They range in date from the seventh century down to the fourteenth and fifteenth. The Bibliothèque Nationale in Paris is especially rich in manuscripts of this sort, many of which I have examined. In the Vatican, at Leyden, Munich, Milan, St. Gall, Berne, Vienna, and elsewhere are found valuable glossaries, most of which have never been edited, although in some cases large excerpts have been made. The character of the results which may be expected from a careful editing of the more important of these glossaries I hope to illustrate by some remarks upon the Codex Sangallensis 912, which I afterwards print in full. Of this codex Loewe, Prodrömus, p. 139, says: "Cum codicibus Vaticano (3320, saec. IX.) Vindobonensique (2404) consentit etiam codicis Sangallensis 912 praecipua glossa-

¹ Cf. Loewe, Glossae Nominum, p. 95 ff.

rum materia. Sangallensis praeter Vaticanum 332¹ omnium codicum quotquot hac usque noti sunt vetustissimus." It belongs to the latter part of the seventh or the beginning of the eighth century. In form duodecimo it contains three hundred and twenty pages (of which pp. 1-3, 159, 160, 196, 230 are left blank), with an average of about sixteen glosses to the page. Altogether it has about five thousand one hundred and fifty glosses, of which the largest number for any one letter (six hundred and twenty-two) fall to C, while P has five hundred and twenty-six and S four hundred and fifty-seven. Most of the words are Latin. Not a few Hebrew words and proper names, however, occur, due to ecclesiastical sources; and there are numerous Greek words in Latin transliteration. Singularly enough, one Gothic word is found. B 38 *baltha: audax*. *Gothice* is written on the margin. The glossary begins with *abba: pater*, and closes with *Ziphcrus: ventus* EXPL. ERMENEUMATA DŌ GRATIAS AMEN.

The orthography of the Codex deserves our careful consideration; for it throws light upon the pronunciation and phonetic changes of a comparatively late period, and has a value for the student of the Romance languages.

Moreover, a conspectus of the bad spellings which are common is often helpful for the emendation of difficult glosses. There is, of course, danger of referring to a phonetic cause mistakes which are purely palæographical in their origin, as the confusion of *c* and *t*, of *c* and *g*, of *s* and *r*, of *a* and *u*, etc., due to a resemblance in the form of the letters; but where a bad spelling is constant or frequently repeated, it usually has a phonetic significance. I can only give here comparatively few instances under each head; but the examples given by Schuchardt in his *Vokalismus des Vulgärlateins* might be largely increased from this codex.

CONSONANTS.

d for *t*, very frequent: ¹ *aboditur* A 40, *abscondida* 58,² *amicidia* 62, *padior* 173, *nodrix* 267, *appedit* 320, *putridum* C 195, *consuedudo* 553, *penades* P 212, *odiosi* R 96, *scadit* S 60, *solidudo* 291, *todidem* T 164, *aequides* 178.

t for *d*,³ much less frequent: *innotata* A 122, *multitudo* 189, *stopite*

¹ Cf. Schuchardt, I. 124; Seelmann, *Die Aussprache des Latein*, 309.

² Where no letter is added, the word occurs under the same letter as the word preceding.

³ Cf. Schuchardt, II. 257; Seelmann, 309.

B 53, *canditi* 60, *bipetalis* 118, *complutere* C 430, *metriatrix* I 360, *Atriatiki* L 102, *splenditum* 139, *sorditum* 175, *sorditus* O 43, *palutamenta* P 30, *cupitidas* S 3.

g for *c*:¹ *agonita* A 203, *praefugat* = *praefocat* 283, *simulagra* 347, *belligusa* B 73, *belligare* = *vellicare* D 84, *verrugas* M 96, *mulgatores* 143, *negromantia* N 54, *pupligatum* P 438, *progatia* 439, *trages* T 32, *truges* 208. One of the earliest examples of this change of surd to sonant, which was persistent, is furnished by *negotium*; so, too, *neglegens*. The proximity of *l* or *r* favors it; as G. 71 *gremia* for *cremia*, although Mommsen, Ulp. dig. 32, 55, 4, retains *gremia*. Compare also *sagrarium* B 9 (cf. It. *sagramento*). Interesting is *grotalus* O 121 (cf. It. *agrotto*, Sp. *ocroto*, both derived from *onocrotalus* by G. Baist, Romanische Forschungen, I. 445).

c for *g*. These cases are to be received with caution, as it is often difficult to decide whether the Ms. has *c* or *g*. *G* being differentiated from *c* only by a slight stroke, some of these cases may be due to the carelessness of scribes. It is probable, however, that as *c* was often pronounced *g*, so *c* was often written for *g*, but pronounced *g* ("Umgekehrte Schreibweise"). Schuchardt, II. 413, says, "Die Verwandlung des *g* in *c* ist zwischen Vokalen unmöglich." *abiucassere* A 16, *abgreco* 50, *agacula* 192, *navicio* 220, *antacónista* 279, *locobris* 397, *clanco* C 148, *coaculatum* 467, *elivicata* E 46, *prodicus* P 442, *repacula* R 91, *propaco* S 265, *tecula* T 28.

b for *p*:² *aborreas* A 27, *abricum* 67, *crebindia* C 263, *crebido* 265, *scabum* S 64, *obtima* 217.

p for *b*:³ infrequent: *publica* A 444, *pupligatum* P 438, *publice* 467. Cf. *Publicus* in inscriptions, *opproprium* O 149, *vipurna* V 105.

b for *v*:⁴ The vulgar confusion of *b* and *v*, from the second century on, is well known. Examples very numerous. *Ababus* A 2, *abita* = *avida* A 24, *flubius* 80, *bispillus* B 106, *bobinatores* 130, *obserba* C 122, *silbas* 222, *fabor* F 1, *serbus* M 42, *prelibabimus* P 129, *quibi* Q 30.

v for *b*: *duvium* A 61, *acevitas* = *acerbitas* 73, *duvianti* 218, *cavallares* 253, *sivi* 269, *vaccae* B 43, *cavallus* C 7, *cavallarius* P 356, *bivendum* S 191, *lividinantes* 362.

ti for *ci*:⁵ *dilitias* A 133, *apitiosus* 301, *sotius* C 369, 382, 431, 544, *commertio* 394, *sotietate* 427, *caltiamentum* 589, *untias* D 242, *homuntio* H 133, *mendatium* I 212, *sautio* M 179, *fallatia* P 118, *audatia* 439, *sautius* S 52.

ci for *ti*: *precium*, O 127.

c dropped before *t*:⁶ *autionarius* A 433, *autio* 444, *contratus* C

¹ Cf. Corssen, I. 77; Schuchardt, I. 124 ff.; Seelmann, 346.

² Cf. Schuchardt, I. 124, 127, 144 ff.; Seelmann, 299.

³ Cf. Seelmann, 299.

⁴ Cf. Schuchardt, I. 131; Seelmann, 239 f.

⁵ Cf. Seelmann, 323.

⁶ Cf. Seelmann, 278, 348.

542, *defunturium* D 119, *funtio* F 240, *iunturi* R 148, *coniuntum* S 38.

n dropped before *t*:¹ *cantates* A 163, *ardetes* 353, *hydromates* H 66, *laterna*² L 18, *fulgetes* 27.

n dropped before *d*:³ *compedium* C 545.

Perhaps in D 68 *depenendi*: *reddendi*, *n* is for *nn* = *nd dependendi*. Compare *dispennite distennite*, Plaut. Mil. 1407.⁴

ss for *ns*: *condessat* A 84.

ns for *ss*: *consensus* C 133, *defensus* D 83.

n inserted before *s*:⁵ *pertensum* P 300.

n dropped before final *s*:⁶ *freques* C 198, S 91, 98, *flagras* F 82, *ingeminas* I 227, *obnites* O 56, *loques* 166.

s for final *x*: *arupes* A 348, *senes* D 6, G 65, *mermis* M 76.

s for *sc*:⁷ *resiscere* R 103.

Dropping of final *m*, frequent: *aliena* A 14, *lege* 58, *aliena terra* 102, *arcu* F 198, *ad ira* P 486, *pala* V 159.

Dropping of final *t*: *aberunca* A 9, *tolle* = *tollit* 14, *demitti* M 105, *peiera* P 199. So often in verb-forms.

H is very frequently omitted or falsely added: *abitudo* A 15, *actenus* 81, *achademia* 86.

f for *ph* is very frequent. Cf. F 23, 58, 65, etc.

l for *d* is found in *apoliterium* A 317.⁸

g for *i* = *j* in *degerat*⁹ D 150.

g dropped between vowels¹⁰ in *frius* H 113. Cf. *panorum* for *pagano-*
rum P 55.

Worthy of mention is G 53 *gneumon*: *dicitur pulmo*, which may be accounted for in this way. The scribe found *neumon* for *pneumon*, just as in Pliny, N. H. XIX. 60, certain Mss. have *neumaticis*. Having a consciousness of some silent letter, he prefixed *g*, after the analogy of *gnatus*, *gnavus*, *gnosco*, and *gnomon*. Compare the "Umgekehrte Schreibung," cited by Schuchardt, I. 144, *pturmae* for *turmae*, from an inscription of about 200 A. D.

VOWELS.

o for *ū*:¹¹ *aboditur* A 40, *nodrix* 267, *degostat* D 156, *fofiles* F 187, *gostata* H 9.

o for *ŭ*, very frequent:¹² *colmine* (cf. *columen*) A 103, *intolit* 108, *oc-*

¹ Cf. Seelmann, 283.

² Cf. Saalfeld, Tensaurus Italograecus for *lanterna*.

³ Cf. Seelmann, 283.

⁴ Cf. Seelmann, 312.

⁵ Cf. Seelmann, 285; Corssen, I. 255.

⁶ Cf. Seelmann, 284.

⁷ Cf. Schuchardt, I. 145; III. 75.

⁸ Cf. Seelmann, 310.

⁹ Cf. Schuchardt, I. 72.

¹⁰ Cf. Seelmann, 349.

¹¹ Cf. Schuchardt, II. 181 ff.

¹² Cf. Seelmann, 216; Schuchardt, II. 149 ff.

corro 114, *aemolo* 134, *locrum* 140, *aercolus* 162, *volocres* 228, *stopite* B 53, *copidus* 75, *oxore* C 206, *foturum* F 189, *iovenalis* I 178, *doplans* 227, *orbanitas* S 15, *simolat* 207, *sporca* 319.¹

u for *ō*:² *furmula* D 297, *cupiosus* F 102, *ferux* 113, *futa* 172, *verbustitas* G 11, *custudia* 13, *nubeli* 69, *murio* H 35, *flurritum* 112, *puacula* I 369, *immobilis* O 53, *cognuscere* R 103, *suspis* S 442, *lurica* T 169.

u for *ō*:³ *accula* A 102, *cognitur* C 574, *curtina* 596, *superinspectur* E 106, *interpulavit* I 342, *balneatur* M 78, 79. So frequently nouns in *-tor*, which Schuchardt claims had *ō* "vulgärlateinisch." *obturpuit* O 49, *pulluta* P 427.

i for *ē*: *acidia* A 91, *vinditio* vindunt 429. (Schuchardt⁴ compares wal. *vinde*, sizil. *vinniri*) *bisteis* B 69 (cf. It. *biscia*), *biluae* 99, and P 239, *deliuit* D 108, *disperatus* 183, *disidem* 185, *fistinanter* P 135, *felicitas* 494, *criscet* 364, *signities* S 193, *signes* 196.

i for *ē*:⁵ *inergumina* I 169,⁶ *innomirum*, *innomirabilem* 282, *numirus* M 20, *nimpe* N 92, *quatinus* Q 2, Cf. Festus 258, *quatenus significat qua fine, at quatinus quoniam*.

e for *ī*:⁷ *fermandi* Q 43 (cf. Fr. *fermer*) *ceccum* C 217. Gröber, Archiv für Lat. Lex., I. 545, shows that Span. *chico*, Fr. *chiche*, It. *cica*, prove the *i* to be long.

e for *ī*:⁸ *proicet* A 13, *tollet* 25, *abluet* 51, and so frequently in the 3d pers. sing.: *addedit* 108, *adepiscitur* 110, *semile* 144, *vectimae* 198, *vicesim* 216, *aletus* 237, *engens* B 122 (cf. Fr. *engen* < *ingenium*), *minester* C 40, P 43, S 53, *spessavit* C 266 (cf. It. *spesso*) *sinester* S 114, *pegritia* 198.

Prosthetic *i*⁹ is seen in I 407 *istromates* and 416 *istromatheas* = *stromateus*. I inserted L 133 *linchine*¹⁰ = *lychni*.

Examples of *ae* for *e*, and *e* or *ē* for *ae* will be found on every page.

a for *au*:¹¹ *agusta*, *agustum*, *agustorum*, *agustus* A 184-187, *actius* A 96, *cadices* C 119, *ladis* F 1, *lade* H 63. Cf. *latomus* L 61, and Saalfeld, Tensaurus *lautumiae*. Perhaps *caudalocus* = *catalogus* C 62 may be regarded as an instance of "Umgekehrte Schreibung."

Other phonetic peculiarities will be touched upon in the notes. I will only mention here as deserving attention, if my reading is correct, a single case of *ie* for *ē* for *ī*:¹² *biviera* for *bivira* B 101. In Plautus Mss. *veri* and

¹ Cf. Schuchardt, II. 355; Isid. Or. XII. 1, 25: "*porcus* quasi *sporcus* (Var. *sporcus*).

² Cf. Seelmann, 214; Schuchardt, II. 91 ff.

³ Cf. Seelmann, 211 f.; Schuchardt, II. 101.

⁴ Cf. Schuchardt, I. 343 f.; Seelmann, 189 f.

⁵ Cf. Seelmann, 183, 186.

⁶ Cf. Schuchardt, III. 140.

⁷ Cf. Seelmann, 191.

⁸ Cf. Seelmann, 200.

⁹ Cf. Seelmann, 317.

¹⁰ Cf. Schuchardt, II. 410, and Saalfeld, Tensaurus.

¹¹ Cf. Schuchardt, II. 306-320; Seelmann, 223.

¹² Cf. Schuchardt, II. 332 f.

vero are frequently found for *vir*i and *viro* (cf. Loewe, Prod., p. 75). Compare Fr. *fier*, *miel*, *fiel*, from *ferum*, *mel*, *fel*.

To inspire respect for the miscellaneous contents of these glossaries, it is only necessary to show that many of the unusual words and forms found in them go back to the most excellent sources. This I shall endeavor to do by a few illustrations taken from the Sangallensis.

nis : *nobis* N 86. Neither Loewe nor De Vit in his Glossarium cites this gloss, although doubtless it will be found in other glossaries. The only other evidence for the existence of a form *nis* is a remark of Paulus under the word *calim* 47, "Antiqui dicebant pro *clam*, ut *nis* pro *nobis*, *sam* pro *suam*, *im* pro *eum*."

anxati : *vocati nominati* A 276. Compare with this Paulus 8, *axare* : *nominare*. *Axare* seems to be required by *axamenta* Paulus 3, and the derivation from the root seen in *negare*, *adagium*. But, as Mueller remarks, the alphabetical order seems to require *anxare*, standing, as it does, between *antarium* and *antipagmenta*. See also Gloss. Labb. *anaxant* : *ὀνομάζουσιν*. De Vit gives a gloss *anxiati* : *nominatim vocati*.

exanclare : *exaurire* E 287. Compare Paulus 80, *exanclare* : *exaurire*. Placidus 38, *exanclare*, *exaurire*, a *Graeco veniens, quod quidem verbum Plautus, saecularis poeta comicus posuit in Sticho* : "ne iste edepol vinum poculo pauxillulo saepe exanclavit."

oppidanus : *civis ex oppida nam oppidaneus Latinum est, apud antiquos oppida dicta sunt quod opem dare (nt)* O 131. Paulus 203, *oppidum dictum est quod opem praebet*. The *dare*, however, is as much a part of the etymology as *opem*; and so Festus 202, quoting from Cicero de Gloria, has "quod *opem* darent." This is lost in the *praebet* of Paulus. Other explanations are given by Varro, L. L., V. 32, and Servius ad *Æn.* IX. 608.

remilus : *repando* R 73. Compare Paulus 276, *remillum dicitur quasi repandum*.

sarissa : *genus teli Macidonici* S 36. Festus 318, *Sarissa est hastae Macedonicae genus*.

sucerda : *stercus uvile* S 378. Paulus 303, *Sucerda stercus suillum*, etc. To make sense, *uvile* should be emended to *suillum* (*suile*?) An easier emendation, however, is *ovile* (*u* for *o*, cf. *opilio* and *upilio*). And as, according to the conjecture of Mueller, Festus 302, Verrius Flaccus must have treated of *ovicerda* = *stercus ovile* in the same connection, *ovile* may have arisen from some confusion of two glosses.

tagax : *forunculus* T 3. Festus 359 *Tagax furunculus a tangendo cuius vocabuli Lucilius meminit* "et mutonis manum perscribere posse tagem." (*tagacem* Paulus). Goetz Rheinisches Museum Bd. XL. p. 327 cites from Vaticanus (1469) "*tagax* : *fugax*" where *furax* is to be written. Cf. Loewe Prod. p. 317.

nusciosus : *qui plus vepere videt* N 133, is a corrupt remnant of what

is found in Paulus 171. *Nusciosus, qui parum videt propter vitium oculorum, quique plus videt vesperi, quam meridie.* From the fuller statement of Festus 173, we learn that Aelius Stilo explained the word thus, *qui plus videret vesperi, quam meridie, nec cognosceret, nisi quod usque ad oculos admovisset.* Cf. Loewe Prod. pp. 17 and 121.

lixa: aqua dicebant antiqui unde elixare dicitur L 148. Compare Nonius Marcellus p. 62, *lixam namque aquam veteres vocaverunt, unde elixum dicimus aqua coctum*; and p. 48, *elixum quicquid ex aqua molli-tur vel decoquitur nam lixem aquam veteres dixerunt.* In the latter passage Quicherat reads *lixem* with the Mss., but in the former against the Mss. corrects *lixam* to *lixem*. The evidence of the glossaries, as Loewe points out (Prod. p. 404), would rather favor the correction of *lixem* to *lixam*. The gloss, while not derived from Nonius directly, may go back to the same source.

alcitellus: alie evocatus A 256, *altellus: terra nutritus* 258 (not *terrae*, as Loewe reads Prod. p. 12, where other forms of this gloss are given). *Altellus* as a surname of Romulus is known to us only from Paulus 7. Whether the form *alcitellus* is anything more than a corruption, it would be difficult to say. It has some support in *acitella*, Frag. Vindob. 2404 (Loewe l. c.).

exaustant: exauriunt E 234, confirms Paulus 82, *exhaustant: effe-runt.* Although the lexica furnish no example of this verb, we may be sure that this exact form occurred.

taura: sterilis T 17, is an example of a gloss reduced to its lowest terms. Compare Paulus 353. *Taurus vaccas steriles dici existimatur hac de causa, quod non magis pariant quam tauri*, see also Festus 352.

aeneatores: corno vel calamo cantates A 163, contains, with slight emendation, the same information as Paulus 20, *aeneatores: cornicines dicuntur, id est cornu canentes.*

ceccum: cortex malignanati C 217. Paulus 42, *Cicum membrana tenuis malorum punicorum.* For a full discussion of this gloss see Loewe Prod. p. 274.

bibinare: inquinare sanguine muliebri minstruum B 154. The alphabetic order requires *bubinare*. Paulus 32, *Bubinare est menstruo mulierum sanguine inquinari.* Lucilius: "Haec" inquit "te imbubinat, at contra te imbulbitat." Placidus p. 13, *bibinare, sanguine inquinare.* *Inquinare* should be read in Paulus, cf. Loewe Prod. pp. 250 and 313 f.

campae: equi marini C 17. Paulus 44, *Cappas marinos equos Graeci a flexu posteriorum partium appellant.* If we compare *Hippocampi, equi marini, a flexu caudarum, quae piscosae sunt*, Nonius p. 120, we can hardly doubt that *campas* should be read for *cappas*.

carisa: faba C 69. Paulus 44, *Carissam apud Lucilium vafram significat.* Hence for *faba* we must read *vafra*. According to Loewe Glossae Nominum, p. 150, Codex Casinensis 439⁵ has *carissa: paba*. For fuller glosses of this word see Prod. p. 304.

For other glosses which go back to equally good ancient sources, see the notes on *abellum* A 11, *acerlis* 82, *alux* 224, *arceria* 361, *bispillus* B 106, *boa* 121, *camuribus* C 22, *cannar* 116 and 44, *ceritus* 234, *cocula* 341, *compertens* 402, *gentiunt* G 49, *hostit* H 124, *hostimentum* 128, *intercapito* I 352, *investis* 384, *macilentus* M 30, *mapalia* 33, *metacastor* 80, *lapite* L 60, *opnibarum* O 154, *saccella* S 12, *taxat* T 7, *trabica* 23, *transtres* 24, *tragula* 27, *tesqua* 88, *tybicines* 112, *vola* V 146.

Sometimes it is possible to refer a word glossed with more or less probability to a definite author.

Thus A 287 and 288, *anfracta: intertortuosa, anfracta: et difficilia* undoubtedly refer to a passage quoted by Varro, L. L. VII. 15, and after him more fully by Nonius, p. 192, from the Eurysaces of Attius, —

*Super Oceani stagna alta patris
Terrarum anfracta revisam.*

Varro's explanation is somewhat different, *anfractum est flexum, ab origine duplici dictum, ab ambitu et frangendo.*

A 157, *aetatula: aetate modica*, shows that the gloss refers to some passage where the word occurred in the ablative. Such a passage is quoted by Aulus Gellius II. 23, 10, from Caecilius, *Quis vestrarum fuit integra aetatula?*

C 93, *caliotur: fallit*, corrupt for *calvitur*, which may go back to the Laws of the XII. Tables. "Si calvitur pedemve struit manum endoia-cito," quoted by Festus 313. Placidus, p. 25, has *Calvitur, frustratur. decipit*, which more resembles the explanation of Nonius, p. 6. *Calvitur dictum est frustratur; tractum a calvis mimicis, quod sint omnibus frustratui.* Plautus in *Casina* (II. 2, 3)

Nam ubi domi sola sum
Sopor manus calvitur.

It is better, therefore, to refer the gloss to this passage. It is worthy of notice that Servius ad *Æn.* I. 720, explains *calvio* by *fallo*, "Alii *calviam*, quod corda amantum *calviam* id est *fallat* atque eludat." For other glosses see Prod. p. 366.

C 316, *circumfundimur: circumdamur.* No one can doubt that the reference here is to Verg. *Æn.* II. 383, —

Inruimus, densis et circumfundimur armis.

A 380, *ast ego: ego autem* probably refers to *Æn.* I. 46, —

Ast ego, quae divom incedo regina, Iovisque (cf. VII. 308),

in commenting on which Servius compares Sallust's use of *vos autem*.

A 220, *allabi: navigio duci* refers, I think, to *Æn.* III. 131, —

Et tandem antiquis Curetum adlabimur oris.

The form *adlabi* occurs *Æn.* X. 269.

A 248, *allavitur* : *leviter decurrit* may refer to Æn. X. 292, —

Sed mare inoffensum crescenti adlabitur aestu.

C 382, *compotrix* : *sotia ad bibendum*, may refer to Terence, And. 232,

Quia compotrix eius est. di, date facultatem obsecro.

A 244, *aliorsum* : *altera in parte* may refer to Ter. Eun. I. 2, 2, where Donatus explains it *in aliam partem*. In a Terence glossary found in Cod. Vaticanus 1471, recently edited by Goetz, occurs *aliorsum* : *aliter dicit*.

Many other cases of this sort will be found in the notes. I will only call attention to *bobinadores* B 130, *bucones* 153, *catax* C 34, *cassibus* 52, *carinantes* 114, *calcitriones* 135, *conbibiones* 543, *consuetio* 553, *discerniculum* D 227, *libare* L 99, *perpexa* P 307, *persolla* 310, *senta* S 106, *serpit* 150, *semicem* 157, *subtemine* 353, *suffecet* 398, *tresoli* T 83, *tumulus* 196, *undantia* U 189.

Now, a good source having been established for so many of these glosses, it stands to reason that other rare and difficult words go back to equally good sources, although we may not be able to appeal to any ancient authority for their use. While the evidence of a glossary as corrupt in its orthography as the Sangallensis may be regarded as insufficient to establish a form or word otherwise unknown, the comparison of several related glossaries may enable us to arrive at the true form, and to assign to it its right meaning; and words thus established, if supported by good analogies, ought to be looked upon as the property of the language, and received into our dictionaries. A few examples will illustrate this.

helitores : *ortolani* (= *hortulani*) H 40. Loewe Prod., p. 339, cites four other glosses in support of *helitores*. Doubtless the word was contained in the fuller discussion of Verrius Flaccus, from which Paulus 100 has preserved "*Helus et helusa antiqui dicebant, quod nunc holus et holera.*" In this case, therefore, we are not only certain of the form, but we can assign it to a very early period of the language. Plaut. Trin. 407, already uses *holitores*, and Placidus, p. 51, gives *Holitores, holerum distractores*.

dilargus : *multum donans* D 172. *Dilargus*, which according to Loewe Prod., p. 382, and Hildebrand, p. 105, is found in several glossaries, has already been received into the dictionaries of De Vit and Du Cange. It is supported by the use of *dilargiri*, although after the analogy of *deparcus* (Suetonius) we might rather have expected *delargus* as its opposite.

exumptuavi : *pauper factus sum* E 236 (cf. Hildebrand, p. 136, and Loewe Prod., p. 425, who also gives *exsumptuavit* : *pauperavit*). Both De Vit and Du Cange give *exsumptuare*, and the latter cites Baldricus

lib. I. Chr. Camerac, cap. 120, *Domesticos sane exsumptuabat locupletabat alienigenas*. Before assigning the word, however, to a late period, it will be well to remember that Lucilius uses *deargentare*, and Plautus has *expeculiatus*.

aequalentiae: *semile (similis) divisio* A 144. This word is doubtless of late origin. Du Cange defines it as "Divisio hereditatis vel bonorum per aequales partes," and gives several examples of its use.

baulat: *latrat* B 14, we might be inclined to emend to *baubat*. *Baubantur* occurs in Lucretius V. 1070, and Isidorus Diff., I. 607, gives *canis baubat vel latrat*, while Codex Casinensis 439 has *baubantur catuli* (cf. Loewe Glossae Nominum, p. 249); but in an onomatopoetic word the termination may easily vary. We may well compare the English *bawl*, of which the *baw* is the essential part, and Gr. βαύζω. According to Du Cange, Ugutio, in giving the names for the cries of different animals, has "Canum latrare seu baulare." Du Cange and Diefenbach both recognize *baulare*.

abiuga: *a iugo semota vel dissociata* A 18 seems to prove the existence of an adjective *abiugus*. De Vit cites a gloss *Abiugus*: θυσία, ζώγαι, which must be compared with *abiuges hostiae*: *iugum non expertae* also given by Du Cange. So we have both *biugus* and *biugis*, *quadriugus* and *quadriugis*. Vergil speaks of such *hostiae* in Georg. IV. 540, as *intacta cervice iuvenças*. Cf. Ovid Met. III. 12, *bos—nullum passa iugum*.

omnopere: *omni virtute* O 111, also found in Ambr. B 31 (cf. Loewe Glossae Nominum, p. 168). *Omnopere* is formed regularly after the analogy of *tantopere*, *magnopere*.

elapidavit: *distruxit* E 40. Pliny uses *elapidatus* = freed from stones. Hildebrand, p. 134, gives this gloss, *expilat, occulte exterminat vel elapidat*. *Dilapidet* in Terence Phorm. v. 8, 4, is explained by Donatus as *disperdat*.

bidendo: *fodio* B 94 (cf. Du Cange under *bidendare* and *bidentare*). The substantive *bidentatio* shows that there must have been a verb *bidento*, although it seems not to occur in any author.

cinnus: *tortio oris, unde dictus est cincinnus* C 327. Loewe gives in addition the following glosses, Prod., p. 393: *cinnus*: *torti oris*; *cinnus*: *tortio oris*; *cinus*: *torciores inde cinnus*; *cinus*: *tortiones indecentes* (corruption for *cinnus*: *tortio oris*; *inde cincinnus*). He conjectures that the full gloss once read *cinnus*: *tortio oris, inde dictus est cincinnus* [*tortus capillus*], and that we may explain *Cinna* as *homo torti oris*. Furthermore he cites *cinnus*: *nulus*; *cinnus*: *νεύμα* (gloss. Philoxeni, p. 38, 29); *nulu*: *voluntate sive cinno vel aspectu*; *nictare*: *cinnum facere, id est oculo annuere*; *cinnavit*: *innuit promisit*. Nothing could illustrate better the assistance to be derived from a comparison of many glossaries. No one can doubt the existence of *cinnus*, at least in vulgar Latin,—and Gröber Archiv I. 545, without referring to the proof of Loewe,

posits *cinnum* in sense of "Stirnrunzeln, Winken nach: span. *ceño*, aspan. *aceñar* winken, port. *cenho*, prov. *cenn-ar*, winken, afrz. *cener*, *acener*, rät. *cin*, Wink, ital. *cenno*, *acennare*."

For other new, rare, or difficult words, some of which still wait for a satisfactory explanation, see the following glosses with their notes:—

acrore A 94, *recertatur* 279, *intertortuosa* 287, *belligeratores* B 71, *castalitati* C 43, *carpacus* 75, *canier* 115, *recrastinatio* 395, *conlibiscet* 480, *conclasare* 504, *abinvicem* 623, *desitescere* D 48, *verruculatus* D 132, *divale* 190, *discipulati* 210, *dispernit* 244, *diplumatararius* 249, *extestinum* E 286, *eloquus* F 2, *fussiloquax* 18, *famicus* 48, *favisio* 62, *furfuraculum* 241, *gastromargia* G 15, *grumat* 82, *glevo* 87, *hestispicus* H 36, *heculaneus* 51, *iacturarius* I 10, *impopulavile* 66, *insuetare* 307, *interminia* 360, *daemoniosa* L 5, *leptopyria* 90, *manicat* M 23, *mermis* 76, *minsare* 95, *monachosmum* 127, *musitanter* 173, *musia* 174, *mutturci* 181, *olitana* O 105, *gravosum* 124, *ovidurius* 166, *factorium* P 7, *parasituli* 33, *panera* 67, *prestigiaverunt* 139, *deambulatorium* 238, *imaginarie* 253, *pergenuat* 270, *persum* 271, *clustellum* 312, *ramen* R 18, *refoculat* 52, *ronannis* 168, *rustu*, 192, *sarga* S 35, *saures* 45, *sconna* 311, *scrupulatur* 388, *superaria* 415, *taria* T 6, *pertusorium* V 74, *vicissitur* 97, *unicuba* 197, *ypinx* Y 8.

Finally, I wish to illustrate by a few examples the value which these glossaries have for the student of late and vulgar Latin. In the interpretations one may find many words which were unknown in the classical period, or which were used in a different sense. In some cases it may be assumed that the correct classical word had fallen into disuse, and that the word used in the interpretation was ordinarily employed in its place. Compare with C 175 *cliens*: *susceptus*, what Servius says, ad Æn. VI. 609, "*clientium* quos nunc *susceptos* vocamus."

Rönsch, *Itala and Vulgata*, p. 334, gives a great many instances of *modicus* = "klein, gering, unbedeutend," and says "*modicus* in dieser Bedeutung ist ein fast nie fehlendes Characteristicum der Itala und Volkssprache welches nur hier und da durch *pusillus* sich ersetzt findet." Loewe *Prod.*, p. 414, ff. gives twenty-seven examples from glossaries, only one of which is cited from the Sangallensis, although some from the Cod. Amplonianus are identical with those found in our glossary. I have collected twenty examples.

- A 157 *aetatula*: *aetate modica*.
- A 233 *allec*: *pisciculus modicus*.
- C 221 *cercilus*: *navicula modica*.
- C 613 *cumba*: *navicula modica*.
- E 75 *emuniles*: *modice eminentibus*.

- F 202 *frusta*: *particula modica*.
 L 137 *linter*: *navicula modica*.
 M 62 *meliusculum*: *modicum meliorem*.
 M 160 *munusculum*: *modica donatio*.
 N 55 *nequiquam*: *nec modicum*.
 P 14 *pauxillum*: *paulolum modicum*.
 P 87 *papiliones*: *tenturia modica*.
 P 167 *prelus*: *modicus*.
 P 326 *pixides*: *vasa modica*, etc.
 Q 7 *quantolum*: *modicum*.
 Q 42 *quiddam*: *modicum aliquid*.
 Q 47 *quippiam*: *aliquid modicum*.
 S 73 *scafa*: *navicula modica*.
 S 140 *sensim*: *paulatim modice*.
 V 129 *virguncula*: *virgo modica*.

The frequent use of *minutus* for *parvus* in Cassius Felix has been noticed by Wölfflin. Cf. "Ueber die Latinität des Afrikaners Cassius Felix," *Berichte d. bayer. Akad. der Wissenschaften*, 1880, p. 403. I have noted the following instances of *minutus* thus used:—

- C 210 *caementum*: *minidorum lapidum congregatio*.
 D 270 *dispicatis*: *minutis partibus*.
 L 90 *leptopyria*: *minute febris*.
 M 107 *migma*: *palea minutarum*.
 Q 45 *quisquillas*: *paleas minutissimas*.
 V 105 *vipurna*: *silva minuta*.
 V 110 *viecta*: *loca quaevis sint in agris arboribus minutis frondentibus*.
 V 114 *virgulta*: *silva minuta*.

Summitas, according to Krebs-Allgayer, *Antibarbarus*, is late Latin for *altitudo*, *cacumen*, *fastigium*. De Vit cites several passages from the Vulgate. Compare the following glosses:—

- C 82 *cacumen*: *summitas*.
 C 265 *crebido*: *rima summita*.
 C 594 *culmmen*: *summitas*.
 C 612 *cuspsis*: *summitas aste*.
 D 77 *de vertice*: *de summitate*.
 I 24 *iuga*: *capita et summitatis montium*.
 S 64 *scabum*: *summitas cacumen*.
 V 79 *vertex*: *summitas capitis et cacumen montis*.

Of *circumquaque* the *Antibarbarus* says "spät Latein und nur einmal kommt *circumquaque* vor für *circum*." Other examples, however, will be found in Georges and in Paucker, *Supplementum Lexicorum Latinorum*. Compare C 300, *circumquaque*: *undique*, and C 500, *conlustrare*: *cir-*

cumquaque conspiciens. The word occurs in a Latin hymn of the eleventh century. (Cf. *Mélanges Lat. et bas-Latins*, par A. Boucherie, Montpellier, 1875, p. 34),—

Salve tu, inclita,
Circumquaque septa
Clusione mirifica! Deus.

The fact that in the Romance languages *ferre* was supplanted by *portare* makes the following glosses significant:—

A 372 *armiger: armiportatur.*

B 106 *bispillus: ubi mortuos portant* (Paulus 369 *efferrunt*)

D 115 *devectus: deportatus.*

E 144 *evehit: transportat.*

F 111 *ferunt: portant.*

F 112 *feretrum: lectus in quo mortui portantur.*

(Cf. Varro L. L. v. 167, *ubi lectus mortui fertur*, and Servius ad *Æn.*

XI. 64, *locus ubi mortui feruntur.*)

F 179 *fosforus: lucem portans.*

G 46 *gestat: portat.*

I 392 *invehit: infert portat.*

I 397 *invectus: inportatus.*

L 35 *latur: portatur.*

L 44 *laurigeris: laurum portantes.*

L 71 *lectica: qua consoles portantur.*

R 65 *relatum: reportatum.*

R 67 *regerit: reportat.*

R 126 *revehit: reportat.*

R 135 *revicta: reportata.*

S 32 *sandapila: ubi portantur gladiatoris.*

S 190 *signifer: qui signum portat in bello.*

V 36 *vectitat: frequenter portat.*

V 41 *vehiculum: iumentum, carrum vel omnem quod a portandum utilem est.*

V 42 *vehit: portat.*

V 45 *vectus: portatus.*

S 279 *stricto pugione (pugione): evaginato glatio (gladio).* The same gloss is given by Loewe Prod., p. 106, from Cod. Leidensis 67 F¹. Suetonius uses *strictis pugionibus*, Julius Cæsar c. 82. *Evaginare* seems to be vulgar and late. *Evaginato gladio* is found in the Vulgate, Mark xiv. 47, Acts xvi. 27. See Georges and Rönsch p. 190. Add Hegesippus I. 28, 3, IV. 30, and Ambrosius de fide III. 125. (Cf. *Romanische Forschungen* I. 271 and 415.)

G 12 *garrit: verbosatur.* The verb *verbosari* belongs to ecclesiastical Latin. See examples in Rönsch *Itala und Vulgata*, p. 171, and compare

especially Augustin. Serm. 251, "in ecclesia *garriunt*, ita *verbosantur* ut lectiones divinas nec ipsae audiant."

D 140 *deverticulum*: ubi *camsatur*. Compare D 250 *diverticulum*: quod brevi loco *divertitur*. The verb *camsare* in the one gloss takes the place of *dē-* = *devertere* in the other. Ennius wrote *Leucatam campsant* (cf. Priscian K. I. p. 541, where DH have *camsant*) in place of which Cicero ad Att. V. 9, uses *Leucatem flecte. e.* The word, however, seems to have continued in the vulgar idiom. I quote Du Cange. "*Camsare, Flectere iter* in Glossar. Vatican. sec. XI. ap. Maium Classic. auct. tom. 7, p. 534; *plectere iter* in cod. reg. 7644; *Item flectere* in Papiæ cod. 7609. Regula Magistri c. 56, 'Cum fratres spiritales sine laico ambulant iuncti ad se, *campantes* modice de via, flectant genua.' Hinc *camsare* pro *cedere, locum dare, flectere, deflectere*, apud Dantem Infer. can. 12, in Purgat. can. 15, et Matth. Villaneum lib. 1, c. 1."

L 58 *latibulum*: *defensaculum*, — Neither Harpers' nor De Vit gives *defensaculum*; but it is used by Servius ad Verg. ecl. VII. 6; Augustinus ep. 102, 35, and ps. 67, 21, umbra ista *defensaculum* intelligitur, etc. Vulgar forms in *-aculum* must have been very common. See Rönsch p. 37 f.

To the examples of *pos* given by Loewe Glossæ Nominum p. 210 f. and Prod. p. 137, may be added —

D 105 *denique*: *pos modum, deinde*.

P 263 *perendie*: *pus cras*.

R 129 *revinxit*: *pos tergum ligavit*.

For the use of *sero* in sense of *vesper* (cf. fr. *soir*, it. *sera*) we have interesting testimony in H 62 *hesperus*: *stella quæ primos sero apparit*. See Wölfflin, ueber die Latinität des Cassius Felix p. 396.

In the same article Wölfflin, p. 410, says: "*Saepe*, welches in den romanischen Sprachen verloren gegangen und in Italiänischen durch *sovente* (*subinde*, frnz. *souvent*), *spesso*, *frequentemente* ersetzt worden ist, findet sich zwar bei Caelius ziemlich häufig, verhältnissmässig selten dagegen bei Cassius, nämlich nur 179, 16 und in den Formeln *saepe memoratus* 37, 8, und *ut saepe dixi* 38, 7, wogegen sich die längern Formen *saepius* und *saepissime* leichter behauptet haben. Das absterbende *saepe* wird bei Cassius mehr als unterstützt durch das etwa 70 mal gebrauchte *frequenter*, ein Missverhältniss, welches um so mehr auffällt, wenn man sich erinnert dass *frequenter* ein von Cäsar, Sallust und mehreren andern Autoren der guten Zeit nicht verwendetes Wort ist," etc., (cf. Archiv. I. p. 4). From this point of view the following glosses will be found interesting: —

C 264 *crebo* (= *crebro*): *spissum, subinde*.

C 124 *capessere*: *capere, invadere frequenter* (Servius ad Æn. I. 77, *saepe capere*).

- D 203 *dictitat*: *frequenter dicit*.
 F 8 *factitat*: *frequenter facio*.
 F 12 *facesso*: — *frequenter facio*.
 I 10 *iacturarius*: *qui frequenter patitur damnum*, etc.
 I 105 *imperitat*: *frequenter imperat*.
 I 370 *interdum*: *frequenter*.
 M 103 *missitat*: *frequenter mittit*.
 M 177 *musitat*: *frequenter murmurat*.
 P 43 *parentat*: *umbris vel tumultis mortuorum frequenter paret*, etc.
 P 257 *perpesilius*: *qui frequenter aliquem patitur*.
 P 379 *potitur*: *frequenter utitur vel fruitur*.
 V 16 *valetuderiis*: *qui frequenter egrotat*.
 V 36 *vectitat*: *frequenter portat*.

The positive *saepe* occurs only once, P 146; *pressant*: *sepe precedunt*; *saepius* occurs four times, —

- C 159 *clamitat*: *saepe clamat*.
 M 95 *minsare*: *saepe mingere*.
 O 82 *occursat*: *saepe occurrit*.
 R 156 *rogitat*: *saepe rogat*.

Assidue occurs M 88 *minitatur*: *assidue minatur*.

One would suppose that in the definition of “*verba frequentativa*” a writer might be tempted by the etymology to use *frequenter*, even if elsewhere he used *saepe*. It is worthy of notice, therefore, that of the Grammarians included by Keil, who treat of frequentatives, *saepe* is used by Servius (IV. 413), Pompeius (V. 220), Macrobius (V. 626), and Sergius (Anecd. Hel. 152); *saepius* by Charisius (I. 255), and Diomedes (I. 344); *frequenter* by Cleonius (V. 16), and Augustinus (V. 516); while the Commentum Einsiedlense has, p. 207, *saepe lego*; p. 253, *quod crebro fit ut lectito, saepe lego*; and on the same page, *volitat, frequenter volat*. Verrius Flaccus undoubtedly used *saepe* in conformity with the usage of his time, and this is preserved in Festus and Paulus. See under *adnictat*, *abnutare*, *auditavi*, *futare* (here *saepius*), *mantare*, *meritavere*, *obsonitavere*, *ostentas*, *occisitantur*, *quassare*.

A profitable treatment of syntactical usage could hardly be based on a single glossary, and I shall not undertake it here. Many mistakes that appear are doubtless due to the sheer carelessness of scribes. Others represent laxity of usage in the language as actually spoken at the time when the glossary was written, or even at some earlier period. Thus we find *sine dubium* P 440, N 94, and Q 46; *sine consilium* E 201; *sine spem* E 241; *sine sensum* F 32; *sine barbas* I 62; *de adulterium* N 111; *ex intervallum* E 195; *ex*

totum P 306; *ex matrem nubilem* S 428; *de quo scribitur* S 257 (instrumental for the simple ablative; cf. Rönsch *Itala und Vulgata* p. 393); *cum ventum* N 78; *cum III pedes* T 129; *per manu* M 23; *per otio* U 23; *ad pugna* M 28; *ad gloria* P 63; *ante sole* A 435; *ante luce* L 170; *post captivitate* P 394; *in unum volumine* C 525; *qui in provintia proficiscunt* P 43; *circa uva* T 153; *sine arma* I 164; *sine effectum* I 401; *incircumscriptus: terminum carens* I 133. Compare Rönsch *Itala und Vulgata*, pp. 406-412 and 414.

Enough illustrations have I trust been given to show the extreme value of these glossaries for the study of Latin in its earlier and later periods. Many others under each category will be found in the notes. Romance scholars will doubtless find many forms and orthographical peculiarities of interest on which I have failed to comment. A very interesting example is furnished by V 82, *Ver-num: prima vir (= ver)*. We have here apparently a forerunner of the Italian *primavera*. Not until, however, a great many of these glossaries have been edited can the best results be realized, and the gain may be expected to be almost as great for the Romance languages as for the study of Latin.

AN OLD LATIN GLOSSARY.

CODEX SANGALLENSIS 912.

- P. 4. Abba: pater
 ababus: tritavi pater
 abacta: immolata
 abactus: ab acto remotus
 5 abantes: mortui
 abaso: infirma domus
 abest: deest
 abit: discedit
 aberunca: abstirpat
 10 abemcat: eradicat
 abellum: agnus recens natus
 abiiit: discessit
 abicit: proicet, minat
 abigeius: qui tolleremaliena
 15 P. 5. abitudo: abitus corporis vel
 vestitus
 abiucassere: disiungere
 abiungere: dissociare
 abiuga: a iugo semota vel dissociata
 abissus: profundum
 20 abiungit: seiungit
 abincursu: ab inpugnationē
 abingruentis: abinmittentis
 abijurat: negat
 abita: insatiata
 25 abolet: tollet
 abolere: dememoria excludere
 aborreas: manatio
 abonat: repudiat
 aboris: a finibus vel ab initiis
 30 abolitio: res semota et oblivione per-
 ducta
 P. 6. aborsus: ab eo quod est ordior
 abortus: ex eo quod est orior
 aborrit: dissonat, discrepat
 abunde: satis
 35 abunda: panici et millei follicoli
 abusive: abuso tracta
 abusi: male usi
 abluta: diligenter lota
 abusitatus: minus instructus scientia
 40 aboditur: recusat
 abdixit: ammovit
 abligurire: plurima consumere id sus-
 pensis degitis leviascebum tangere
 abnegat: plusquam negat
 abstans: distans
 45 abrepticus: furiosus
 P. 7. absono: non simili sono
 abdicat: a re alienat
 ablutum: absconsum
 abdidit: occultavit
 50 abgreco: reparo et egrego
 abluet: emundat
 ablegatur: condemnatur
 abnuit: rennuat
 abniso: nolo, veto
 55 abnenepus: qui nascitur de pronepote
 abrogans: humiles
 abrogare: lege tollere
 abstrusa: abscondida
 abstemius: sobrius
 60 abstistit: loqe est
 P. 8. absurdum: turpe, duuium
 absque foedere: sine amicitia
 abstote: recedite, abite
 absedet: longe sedeto
 65 abtra: folia vitae
 abricum: locus temperativus sine
 rigore
 abset: longe
 acapis: caritas
 acapitus: dilectus
 70 acathe: genus lapidis
 acantes: genus floris quo vestes infi-
 ciuntur
 acentus: sonu vocis coreptae vel
 productae
 P. 9. acevitas: crudelitas
 acervuus: tumulus
 75 acerbum: immaturum
 acceptatur: auctor, conscriptur
 accersit: vocat
 acer: durus
 acertio: vocatio
 80 acero: flubius apud inferus
 atenus: usque nunc
 acerlis: securis quam flaminei subpon-
 tificis habebant
 acersa: arculatoreania
 accevat: condessat, constipat, quoad-
 unat
 85 achademicus: phylsophus
 achademia: locus ubi Plato tractavit
 P. 10. acrimonia: sevitia
 acidiatur: stomachatur
 acie: turba
 90 aciem: ocolorum aut vim ferri
 acidia: tedium animi
 accitur: advocatur
 accito: evocato
 acidus: ab acrore
 95 acepitrem: acceptore
 actius: amplius quam
 aconito: genus veneni
 acononitus: qui nulli communicat
 acrocera: ligatura articolorum
 100 hic acinus: et huacini generis masculi
 P. 11. acuum: diathema
 accula: qui aliena terra colit
 a colmine: ab alto
 actutum est: statim, confestim
 105 actuarius: acta qui facit
 adeas: accedas

- adonai : dominus significans
 addedit : intoliti
 adeptus : consecutus
 110 adeptiscitur : conseqnitur
 adest : presto est
 adesto : auxiliare
 addida : adiucta
 adero : auxiliabor vel occorro
 115 P. 12. adulta : matura
 adnectens : nodans vel ligans
 adserens : disputans, adfirmã
 adsertio : disputatio
 adsertor : confirmator
 120 adseverat : adfirmat
 adminiculum : auxilium, adiutorium
 adnixa : innotata, adiuncta
 adtonitus : intentus
 adstipulatus : adiuuctus
 125 adstipulatos : idoneus testes
 adstipulatio : professio
 adstipulatione : adspensione
 adfinis : proximus
 P. 13. adluricum : res ad lumen
 apta
 130 ad summum : ad novissimum aut ad
 primum
 aephyphama : apparatus, ostensio
 aelam : porticum
 aeden : dilitias
 aemolo : invido
 135 aemolus : imitatur
 aemola : imitatrix seu adversa
 aemolatio : zelus, contentio, invidia
 aestuat : anxiat
 aestus : calor
 140 aemolumentum : locrum vel quæstum
 equiperat : equant, compensant, semi-
 lant
 equargentus : am
 P. 14. aequae : iustae
 aequalentiae : semiledivisio
 145 aequora : maria ab aequalitate
 aequora : campi
 aestus : calor
 aevum : aestas vel tempus
 aevo gravis : sexus vel aetate infirmus
 150 aevitas : aetas
 aeternum : perenne, perpetuo
 aer : inter caelum et terra
 aerarium : tesaurum
 aestu : turbatione, calore
 155 aethra : rota cæli
 aethon : aquila
 aetatula : aetate modica
 aenenitores : tui cenes
 aeneade : coniuratio
 160 aequuevus : unius ætatis
 P. 15. aethera cælestia vel possessio
 caeliigneæ
 aercolus : genus arboris
 aeneatores : corno vel calamo cantates
 Aeneades : Romam vel Troiam
 165 aeviterum : aeternum
 æfunne : aestimationis
 aerumna : labori nopia
 aes : eramentum
 aeneum : aereum
 170 aepos : versus
 aedituus : custos domorum et templo-
 rum
 afrodin : spumam sanguinis gerante
 afficior : tedium padior
 a factum : studium
 175 adfectio : voluntas
 affatim : abundanter
 aphthas : oris ulceratio
 P. 16. affatibus : allocutionibus
 affuit : defuit
 180 affluentia : habundantia
 aformas : occasionis
 agios : sanctus scs
 agaso : domesticus
 agusta : pulchra vel sancta
 185 agustum : amplificum
 agustorum : sanctorum
 agustius : magnificentius
 agrestis : rusticus vel fergus
 agmen : multitudo
 190 agone : pugna, certamen
 agutus : velox, agilis
 agacula : lenocinatur
 agricola : colonus
 agason : minester officialis
 195 agaron : qui negotia aliena anteambolat
 P. 17. Agrippa : qui in pedibus nas-
 citur
 agnati : liberi qui per adoptione veni-
 unt in tantum ð cognati, adfinis
 agoniae : hostiae, vectimae
 agonitheta : qui ipse est in bello
 200 agonia : alacritas, amor vel vigor
 Agracas : nomen montis in Sicilia
 agiographa : sancta scriptura
 agonita : herba venenaria
 aggeres : terre congeries
 205 aggerat : congregat
 agon : certamen
 ait : dicit
 ais : dicis
 aio : dico
 210 aisti : dixisti
 ain : ergo
 Alcides : Hercules a virtute appella-
 tus, alce grece virtus dicit
 alioquin : nam si non
 P. 18. alacer : laetus, gaudens, ex-
 pedĩ
 215 algor : frigus
 alternantim : vicissim
 alternanti : duvitant
 alabastrum : genus marmoris pretioso
 allabione : inundatione aquarum
 220 allabi : navicio duci
 alogia : convivium grece

- allicula : genus vestis
 alucinatio : lucis alienatio
 alux : pollex in pede
- 225 alfeus : deus marinus
 alma : virgo sancta, Hebreum est
 aalma : virgo
 alites : volocres
 altilia : studiosaginata
- 230 altilia : volatilia
 alatis : pinnatis
 altercatu : litigat, obiurgat
*altec : pisciculus ex mare modicus ap-
 tusatum liquoribus*
 P. 19. alveus : profundus vel torrens
- 235 alvus : venter
 aletus : nutritus
 aliendum : nutriendu
 alleluia : laudate dominum
 alias : aliter
- 240 altricem . nutricem
 allectu : electum
 alienigena : alterius generis
 alumnus : quem quis aluit, id est nu-
 tritus
 aliorsum : altera in parte
- 245 alea : ludum, tabulae a quodam mago
 alea nomine qui hoc adinvenit lu-
 sum
 alimentum : nutrimentum
 alnum : lignum agnetano idest vernum
 allavitur : leviter decurrit
 alligorit : aliud pro aliud significans
 similitudo id est
- 250 altrinsecus : abinvicem, hinc et inde
 aliquantisper : aliquandiu
 ala : pars multitudinis exercitus
 alacres : cavallares
 alebre : polchrum, bene educatum,
- 255 *allubione : quae ripis aquarum p̄e . . . ex
 alia parte aderiscent arenas*
 P. 20. alcitellus : alte evocatus
 altibuans : in alto, ex alto sonans
 altellus : terra nutritus
 albet : splendit
- 260 alacrimonia : laetitia
 alteruter : alter et ambo
 allectat : spectat .
 alit : nutrit
 alimonia : aesca
- 265 alsosus : frigorosus
 albus praetoris : ubi sunt conscripti
 qui recitandi sunt, tabū ē in albis
 litteris
 altrix : nodrix
 alvearia : vasa apium
 alluvium : quotiens flumen alium sivi
 meatu facit
- 270 allapsus : sensim veniens
 altematur : variator
 Amen : fiat vel sive fideliter
 ambrosiae : divinae pulchre
 amoenum : dilectivile, iocundum
- 275 P. 21. anquirit : inquirit
 anxati : vocati, nominati
 anxilites : aves volocres
 ancurata : genus furiae
 antaconista : recertatur
- 280 anethematus : abuminatus, perditus
 anxiferis : misteficis
 antra : obscura loca
 anget : praefugat, sollicitat, stimulat
 annuus : anniversarius
- 285 anniculus : unius anni
 anquisit : valde scrutat vel quir??
 anfracta : intertortuosa
 anfracta : et difficilia
 anasceve : adstructio
- 290 anathema : abuminatio
 anarscis : mansionis, gr̄e
 antecellet : antecedit, praecellit
 anethema : maranatha, prodicio in ad-
 vento domini
 P. 22. antitheta : aposita vel contra-
 posita
- 295 annales : libri qui totius anni ordine
 continet
 aoma : Rediaterria
 aonii : populi
 aona : circuitus, tractus, clima
 apostolus : missus
- 300 apostata : refuga
 apitiosus : calbus
 aptet : impleat
 aptam : congruam
 aptamus : adiungimus
- 305 apex : distinctio notę aut summa pars
 teli vel cuiuscumque re
 aperet : ostendit
 apostrofata : transitum facit
 apostesis : constantes, animosi
 aplistia : saturitas, crapulata
- 310 apocalypsis : revelatio
 apodixen : ostensio, provatio vel exem-
 plum
 aperetos : sine febre
 P. 23. apocrifa : recundita vel oc-
 culta
- aplustria : navis ornamenta
- 315 apiternus : qui his rebus caret
 apocrisis : depulso
 apoliterium : ubi ponuntur res laban-
 tio
- appolit : vetat, proiget
 apostrofa : conversio quando ad alias
 rem subito commutatione facit
- 320 appedit : desiderat
 arcanum : secretum
 arcarius : dispensatur
 arces : aedificia summa vel palata
 arcis : luca summa muntium
- 325 arcitectus : qui domum tegit vel cope-
 rit
 arbata : modiatrea
 arcet : vetat, prohibet

- arcire: repellere
 arctus: stellae septemtrionalis vel situs in caelo
- 330 artus: membra, degita, noda
 P. 24. arta: stricta, angusta
 artat: stringet
 arrogantes: aelatę
 arrogantia: iactantia
- 335 arduus: altus, grevis
 ara: altares
 arva: terra, agrs et semenibus apta
 arbiter: iudex aduobus electus
 arvina: adeps vel axungia
- 340 arundine: canna vera vel calamum
 arguet: increpat vel docet
 artutum: membrati
 arthemeticus: numerarius
 aruntius: nomen stellae
- 345 Arcivi: Greci vel Mędi
 ardalio: glutto
 argi: simulagra
 arupes: qui adara sacrificat
 ariolu: vatis qui et fariolus
- 350 P. 25. area: ubi granum triturratur
 argumentum: quod rei fidem dat
 ardens: flagrans
 ardetes: festinantes
 aries: genus machinae ad expugnationemurorum
- 355 arpet: adpreendi
 ariopagita: curialis
 aripus: gladius falcatus
 Arar: flubius Germanię
 arbusta: vineae fructuosae rei
- 360 Argus: civitas Gręciae quilevis
 arceria: vas vinarium cum quo vinum ad aras ferebat
 arx: emementissimus locus
 arcera: plaustrum
 arcessit: incusatus
- 365 aruspices: qui intendunt signa corporis
 arbitrerium: collegio arbitratorum multorum id est ipsa consensio ipsorum.
 arguit: accusat
 P. 26. armonia: conpetens coniunctio vel ex multis vocabolis aptę modolatio aut duplex sonus
- Argolica: Greganiga
- 370 aridum: siccum
 arentia: siccantia
 armiger: armiportatur
 arida: terra sicca vel sterelis
 arcum: secretum vel incurvum aliquid
- 375 (a)quilicum: ventriculum
 aquilum: fuscum, nigrum
 astra: stellae
 astrologus: aestimatur siderum et lunae cursus
 ascemo: inonestus
- 380 astego: ego autem
 asper: durus
- aspernatur: contempnit, dispicet
 astarium: ubi venduntur bona
 asilum: locus confugientium
- 385 P. 27. asparagus: quia virgas habet asperas
 asotus: luxuriosus
 assem: quod unum dicimus
 aspectare: voluptose intueri
 aspirat: aflat
- 390 atnenses: ianitores
 athomi: tenuissimi pulveris qui in radiis apparet solis et dividi non possunt
 atra: nigra, tenebrosa
 ater: niger
 atrocę: amarus
- 395 atrox: crudelis, amarus, pessimus
 atavus: proavi pater
 atratus: locobris
 athomus: indivisio
atrox: orrvilis
- 400 P. 28. atlum, athla: unumquoque opus palestricum quod ad victoria pertinet
 atria: aedes
 attollit: aggerat
 atnepus: abnepotis filius, pronepotis nepus
 atquin: adque ideo
- 405 aula: domus grecia
 aulice: minster regis
 auspicia: somnia
 auspiceis sunt: consecuti sunt
 aucupat: capit
- 410 aucupatur: venatur
 audet: ausus est
 audacter: audaciter
 audenter: confidenter
 autumant: dicunt, aestimant
- 415 austri: nymbae, venti
 P. 29. avitus: anticus
 austeritas: amaritudo
 avidus: avarus, copidus
 augus: qui aves colligit
- 420 avia: extra via
 avium: secretum avia
 avellit: tollit
 avulsa: subtracta
 austa: putta
- 425 ausat: gustavat
 aureax: neque solitarius
 austrare: humidum facere
 auctoritas: meritis aliquibus confirmata persona
 aucturatio: vindictio, nam subauctoñ est qui rem vindunt
- 430 auctoramentum: ipsa res vinditionis
 auspicio: in avis nuntium quod in aves aspiciatur
 augurium: signa avium volantium
 P. 30. autonarius: qui emet
 aurifodina: metallum

- 435 aurora : nubes rosea ante sole
 auleum et aulea : straclum genus cor-
 tine regalis
 augustum venerabilisancto
 avidium : antiquitus vel ababibus re-
 lictum
 augustrius : sanctius, pulcrius
 440 ausim : audeo
 aucta : superposita
 aurire : sumere, implere
 auspicare : somnia inquirere
 autio : puplica vindictio
 445 auceps : avium venatur
 avuncolus : frater matris
 aunculus : magnus frater aviae
 auriga : agitur

B.

Bachum : vinum pro eo quia inventus
 est
 bacht : sacrificat

- P. 31. bachi : antiqui
 bacatum : gemmis ornatum in modo
 bacarum
 5 bacchatur : discurrit
 batis : nomen serpentis
 batus : aurora
 bacchar : floris genus
 baccanal : quod paganis agrarium Li-
 beris patris dicebant
 10 bacerus : baro factus
 baligera : stulta vel bruda
 Baccanalia : vacationis fures
 bace : genus mulierum
 baulat : latrat
 15 bacapulus : in quo mortui efferuntur
 bassas : oves
 basum : non altum
 basileus : rex
 basilea : regina
 20 P. 32. basilica : regula
 basilicus : regolus
 babil : confusio
 bardus : stultus
 babigera : stulta
 25 bargine : peregrine
 blasto : cucularius
 baccilatix : vinum
 bacchatio : discursio, furor
 baxem : quas buccellas dicunt
 30 baratrum : gurgugite, fovea vel terre
 hiatus
 basilicus : serpens
 balantes : oves
 babtismum : lavacrum
 barbitus : lyra maior sonus ut orcumum
 35 bautride : vaccae
 barduni : neptuniani
 barbarostomus : homo qui barbarismis

- plenum profert verba
 baltha : audax. Gothice
 barcus : tardus, sine lingua
 40 barriton : genus organi
 P. 33. barnicum : aelefanti vox
 balista : genus machinae unde excu-
 tiuntur sagitte
 bassarides : vaccae
 beat : beatum facit
 45 beabo : beatum faciat
 bariona : filius colombe
 Bartholomeus : filius scs pendentes
 aquas
 bravium : palma id est manus victoriae
 bracata : caleata
 50 brabeuta : qui palmas dat
 blax : stupidus, insipiens
 blattet : perstupite loquitur
 blapere : stopite et sine causa loqui
 blatta : genus porpore
 55 beati : filices
 beatitas : beatitudo
 belzebub : vir muscarum
 benificus : benefactor
 P. 34. *benivolus : benignus*
 60 berillus : genus lapidis canditi
 bellum : pugna
 belligerat : pugnat
 belliger : bellator
 bellum civile : bellum domesticum
 quando una civitas inter se pugnat
 65 betere : vade, proficiscere
 Belfecor : simulacru Priapi
 bellum navale : pugna in navibus mari
 beto : avesq in auspicio servatus
 beluuri : bisteis marinis
 70 Belide : abillo patre
 Bessi : homines Tracie belligeratores
 bestiarius : venatur bestiarum
 Bellona : belligusa dea, belli dea infe-
 riori
 belos : gratosus
 75 bellicosus : pugnandi copidus est locus
 bellicosus
 P. 35. beluae : bestiae
 benivolentia : bona voluntas
 brefotrofium : locus venerabilis in quo
 infantes alontur
 blenones : pudedi autercosi
 80 blesus : qui aliosono corrupit litteras
 benignus : satis bonus
 bibliothica : ubi libri reconduntur
 bibliopula : qui codicem vendit
 bivulus : valde bevitur
 85 biblum : funes denave ex buda facta
 bialcis : nomen gigantis
 biceps : duorum capitum
 bicipiti : duplici
 bicamus : qui duas habuit vel havit
 oxores
 90 bicliniom : duas habet cellas
 bicellium : quasi duas habet cellas

- biblioticarius: qui codices resecat
 bifarius: bilinguis
 P. 36. bidendo: fodio
 95 bidentum: biforme
 bipertitum: duabus partibus partitus
 bidentis: oves
 bilis: ira, comutio
 biluae: bestiae marinae
 100 bissui: sirico torto
 biviera: secunda coniux vel quod
 duos habuit maritus
 bifores: duplices ianuae
 bilis: fel
 bitire: ire
 105 bigene: e duobus gentibus natum
 bispillus: ubi mortuos portant
 bimalcus: liber pater
 bithalassum: peculum duarum navium
 bimembres: centauri
 110 Bitemon: nomen gigantes
 P. 37. bisulcum: divisum ut ungu-
 lae
 bivium: via duplex
 bitet: vadit
 bissam: corjūm bubulūm
 115 Briareus: gigans tentimanus
 biti: proficisci
 bimatur: doplatur
 bipetalis: duorum pedum
 bipertit: duobus erogat
 120 bipennis: securis amazonica penum
 dicebant antiqui bis acuto
 boa: sopor vehimens
 boas: serpens engens et tumor in cru-
 ore suffusio sanguine
 boriro: rubus, niger
 Boreas: ventus Aquilo
 125 borre: (*rasura*)
 boare: damare, sonare, mugire
 bona caduca: pecunia sine erodem
 Borforus: transitus maris ponte in
 Asia
 Bromius: Liber pater
 130 bobinators: inconstanter
 P. 38. bomus: sonus aut vox tu-
 midus
 brocca: labrosa
 bolus: iactus
 Boetes: Septemtrionalis stella comis
 135 bombus: sonus
 boatus: sonus vocis
 boantes: strepentes, sonantes
 boves Lucaniae: elefanti
 buda: stonia
 140 bucula: vaccula
 bumbum: sorbillum
 busta: ignis
 bumboso: sonoro furibudum
 bustum: ubi homines comburuntur ad
 sepulturam mortuorum
 145 buceta: pascua
 bursa: cloaca

- bucerum: pecus bubulum
 buceria: armenta
 bunde: sonus tympani
 150 bullonium: luto quod lacerarii salsa-
 mentum dixerunt
 butrus: uva
 buxus: tibiole et genus ligni
 bucones: stulti, rustici
 P. 39. bibinare: inquinare sangui-
 ne muliebri minstruum
 155 bustuarii: qui corpora humana cre-
 mant
 bubo: nomen aves nocturne
 bruma: tempus hiemis
 bruda: solida
 burgus: castra
 160 burrum: rufum
 busticeta: sepultura in agro
 bullantes: bullas emittentes
 budus: incipiens
 brutus: stultus

C.

- catholicus: rectus
 calumnia: falsa accusatio
 catholica: universalis
 cassiculum: reticulum
 5 caticuminus: instructus vel audiens
 catazizat: edocit, redarguit
 cabo: cavallus
 cannon: regula
 P. 40. cacinnus: ridiculum, inutile
 10 caplosus: inlilus
 callere: scire, intellegere
 caudex: rubor vel radix
 capido: spatium inter parietes
 cathecorias: adscriptionis
 15 calathis: canistris
 calestir: ubi vespe nascuntur
 campae: equi marini
 catasta: genus supplicii egolio simile
 Causten: flubius Tracie
 20 calleo: novi, intellego
 calip: fornax ferri
 camuribus: brevibus cornibus
 cautris: cordis
 calce: fine
 25 carcesia: genus pucoli
 cavillum: locum, convitio
 carptus: discessus
 P. 41. caleon: quasi humiles leo
 catapota: genus calicis
 30 canamala: canna de qua canetur
 caritius: marmor
 canditus: veste regia
 caries: vetustas
 catax: clodus a coxa
 35 cartarinum: velanterior
 calos: ovus, avis
 catasceue: destructio

- capite census: qui de capitebis sub corona vel sub asta vindibatur
 carcer: locus inclusionis
 40 calator: minester sacrorom
 caducarius: heres qui in alterius bona succedit
 calamalarius: ipse qui de canna canet
 castalitati: de elocutione
 P. 42. *caseresescaptiugene ex captivo nate*
 45 casu: eventum pro eventum
 casus: pericula
 cancalum: dubium
 cassa: vana
 canamala: lanugine habente id est cidonia
 50 caterva: multitudo
 cassabundus: instavilis
 cassibus: retibus vel telas araneorum
 cartallum: canistrum
 caterva: multitudo
 55 catirvatum: multepliciter
 carpit: detrait, fruitur
 calculus: gladius lapideus et victoria id est iudicu
 caule: ovile
 calcolum: numerum
 60 carmen: canticum
 caupo: qui vinum vindit
 caudalocus: ordo, series
 caupones: stabularii vel tabernarii
 cantabrum: cantare
 65 P. 43. *catuceum: virga Mercuri clandestina: latentia*
 capidinis: eo quod manu capit
 cano: canto
 carisa: faba
 70 caulae: ubi sunt avocati
 cathaplum: conventus navium vel adventus
 canora: cantu grua vel suavia
 cana: vetusta, antiqua
 callidus: durus, malitiosus
 75 carpacus: pistor
 catus: sacer
 carisma: donum spiritalem
 carismata: dona spiritalia divine gratie
 calabris: ventis siccis
 80 P. 44. *cataclismum: dilubium*
 careo: nolo
 cacumen: summitas
 cados: anfora semis
 capacitas: amplitudo
 85 cancer: forceps
 carcire: abicere
 calico: tenebre
 capit: accepit
 cacule: servae militum
 90 cacula: ligna arida
 capax: continens memoria
 cataver: corpus mortuum a cadendo
 caliotur: fallit
 capissat: tenit, liventer accepit
 95 catmea: vitorie non bone
 P. 45. *cavillatur: locatur, deridet, sed non simplici corde, et calumnia facit*
 caminus: fornax
 capillacis: capillis proricus
 capite census: taxatio possessionum vel qui in capite tegerint corona
 100 captura: detentio
 calimbium: ferrum
 capitulinus: capitulum serviens
 caducus: demuniacus, inanis, deiectus
 cancri: cancelli
 105 candit: splendit
 capite solutus: capite periculo liberatus
 castimonium: sanctimonium
 capes: galeae militum
 caristia: dies festus inter cognatos
 110 catulum: ubi mortui feruntur
 candes: vasa fictilia
 capulum: manubrium gladii, id est spatia
 caperata: contracta rugosa
 P. 46. *carinantes: inludentes*
 115 canier: leno
 cannar: senes
 calamischos: calamos
 cariscos: quasi in modo nocis formatus
 cadices: arborum radices
 120 cauponalia: tabernaria
 calamistratus: capillosus, compositus vel crispus
 cave: obserba
 canacem: gladium
 capessere: capere, invadere frequenter
 125 cautes (ras.) pula et saxa in mare latentia
 callidus: astutia
 cautus: sulecius
 cavillatio: derisio vel calumnia
 canicularius: medio aestatis vel hiemis
 130 P. 47. *camene: musae*
 character: signum vel nota
 cauteriata: sucensa
 cavea: consensus spectaculi
 caduca: peritura
 135 calcitrones: qui infestant calcibus
 casnomia: musca venenosa
 caris: nomen saxi
 calone: calearii militum
 cantus: cantellena
 140 caule: cavellum ante iudicem
 cameleon: quasi humiles leo
 capparis: fructecti genus est lintis co-semile
 calta: genus floris
 clanculum: mane
 145 claudies: claudi

- classicus : celeuma navis
 P. 48. classica : navigia militum
 clanco : sonus tubarum
 clam : occultae
 150 casu : titixi
 clandire : cladicare
 clanculum : diminutive
 classicat : tuba sonat
 chaus : profundum vel confusio rerum
 155 crappulat : aebrietas
 claricatio : clara actio
 cladis : pestis vel calamitas
 claustra : portę aut serratur[ę]
 clamitat : sepius clamat
 160 amicum ton filon
 clausula : finitio, conclusio, firmi sermones
 kaiper : super que
 claba : fustis
 clancule : oculatissime
 165 clandestina : latentia
 P. 49. chelis : cithara
 clericus : sors dei
 clerimonus : heres
 clemens : pius
 170 clepit : rapit
 clementia : pietas
 cliscet : crescet
 clypeum : scutum
 clanicus : paraliticus
 175 cliens : susceptus
 clivus : ascensus
 chirogus : funibus
 cloes : pluvia
 clepsedra : per quo ore colleguntur
 180 clientella : officium clientis
 clunes : coxae
 clivanus : formus vel festus
 chirografum : cautio propria manu scripta
 clues : polles
 185 clivanar : quasi tunica ferrea
 climactera : tractus vel spatium mundi
 clima : circuitus tractus vel aona
 clupeum : ubi imagines proponuntur
 P. 50. caeleps : virgo vel vir sine semine
 190 caelitus : calestis
 cęrine : aqua, nymfa
 caelibem : solitarium
 cęlata : sculpta
 caelotes : voloce
 195 cęnum : stercus pudridum
 caelonites : caelestis
 cęroleus : viridis
 caeleber : freques
 cęcunia : noctua
 200 caeleber : sanctus
 cęsaries : capilli
 caelebre : solemne
 cęlebritas : solemnitas
 cęleberimus : venerabilis
 205 cęlebritas : solemnitas, vel conventus
 caelibatus : sine oxore eo quod caelus sit dignus
 caerates : serpens cornutus
 caeles : qui et caelicolae
 caeronomio : sacrum deorum
 210 caementum : minidorum lapidum congregatio
 chamaneus : possidens sive possessio
 ita autem dictus simo navicocharia
 P. 51. celsa : excelsa, sublimis
 celsus : altus
 cerula : nigra
 215 censura : discriptio, sententia
 ceruleus : bista marina
 cecum : cortex malignanati
 cei : iudicatores
 cere : frumentum
 220 celidon : erundo, grę
 cercilus : navicula modica
 cemerias : silbas obscuras
 cenum : loti voragum
 certiscar : certior fiat
 225 Cecropide : Atheniensis
 cetron : tenebre
 Cea : nomen insule
 cerealia : arma pistoria
 ceram : tabula vel imaginem
 230 census : facultates
 censetur : statuitur
 P. 52. cerata : cornuta
 ceraster : serpens cornuta
 ceritus : subinsanus ex comutione cęribri
 235 censura : sententia
 censet : statuit, iovet
 censor : iudex
 ceu : axi, quasi
 cecennit : cantavit
 240 cernet : videt
 crevit : vidit
 censeo : iudico, statuo
 censuet : deliberabit
 cerebrosus : qui in cerebrum vitium abet
 245 celidrus : serpens aquaticus
 cernuus : in capite ruens
 cenodoxus : vane glorię cupidus
 certatim : stutiosim
 cenodoxia : vana gloria
 250 cedit : concedit vel socubet
 P. 53. cessit : victus est
 cespis : frutex
 celer : velox
 cementum : mendatium, cogitatum
 255 celebrat : frequentat
 celoces : navicolę
 celox : navicula
 ceterum : alia fabula
 crateras : vasa vinaria
 260 crapulam : inibriatet nausia oppotum
 crabro : vespa longa

- cretus: generatus
 crebindia: signa vel indicia
 crebo: spissum subinde
 265 crebido: rima summita
 crebruit: spessavit
 creat: gerat
 crepere: in corpore dubitare
 crepusculum: finem noctis et initio diei
 270 P. 54. creperum: dubium
 CRISTVS: unctus
 crispans: concutiens, vibrans
 crisma: unctio
 crismatus: galeatus
 275 crinidior: crine prolixior
 crucchitus: clamor corvi
 crura: ossa tibiae anterioris
 Crustumenus: populus
 Crustumia: regio
 280 cigneum: album
 citam: velocem
 Cintia: luna
 citato tramite: curso veloci
 cis vel citra: id est de ista parte
 285 circumspectus: circumcinctus
 circumpletus: circumdatus
 civica: civem facit
 circiter: plus minusve
 P. 55. Cilix: pirata
 290 cirsus: carpentum
 circumscriptet: concluset, in praeiudicio misit
 ciroxere: circumdare
 citaxus: similes taxo
 cirsus: vehiculi genus
 295 ciparissus: cypressus
 citissum: fructectum
 citimum: citra omnia, proximum
 circumlectus: circumventus
 cymbia: poculorum genera
 300 circumquaque: undique
 cicatrice: vestigium vulneris
 ciliarcus: tribunus qui mille contribus ulibus
 cieni: poete dicti a suavitate canticorum
 circumvallat: circumdat
 305 civitas: a conversatione multorum dictaest, quia multos continet in una vita
 P. 56. ciet: citat, vocat. voco
 cicor: prudens, mansuetus
 cicurare: militare, exorare, mansuefacere
 citro: proximo
 310 civivica: corona
 citra: extra
 Cillinius: Mercurius
 circumvenit: fallit, deceptit
 circiae: radiis solis
 315 circumvolat: circumdat
 circumfundimur: circumdamur
 citroque: et ulterius
 citerius: exterius
 citorior: exterior
 320 cymera: bestia
 circuitus: girus
 ciere: concitare
 citreus: pomerius
 civita: ut frequentia maior
 325 civis patricius: senatus
 P. 57. circus: girus
 cinnus: tortio oris, unde dictus est cincinnus
 Cymbri: Galli
 citro: hunc adnos
 330 circopeticus: animallest semile simie caudati
 ciritat: populum adloquitur
 cinici: philosophi sunt a canibus vita ducentes
 cinus: canis, Gre
 chidaris: pallius sacerdotalis ex bisso hunc Greci et nostrithiarum vocant
 335 cynocephalus: ipsi sunt homines qui capita canina habent
 copolo: coniungo
 copola: coniunctio
 coævum: coætaneum
 coturnum: superbum
 340 cosmum: summa potestas
 P. 58. cocula: ligna arida vel vasa ęrea
 coibet: conpescit, continet
 coercet: refrenat
 coacerbat: colliget
 345 conpescit: ponit
 cognati: a fines sed per feminas
 cogiorum: donatio imperatoris
 coalescit: conglutinat
 coacti: provocati, compulsi
 350 coetus: collectio multitudinis
 coit: convenit, ambulat
 coiit: ambulabit
 coitus: concubitus, commextio maris et feminae
 coitio: genitura
 355 coiit: concubuit
 coepit: inchoavit, initiabit
 coepti: incoati, initiati
 P. 59. cooritur: simul nascitur
 coeunt: conveniunt
 360 coarto: constringo
 coerco: conpesco
 chors: militum castra
 coalescet: simul nutritus vel crescit
 chor: multitudo rusticorum
 365 collegium: conventus, societas
 columes: salvus
 collatio: conferentia
 colaphus: pugnis
 colega: sotius
 370 calapisat: pugno cedit
 coloni: incolae, inquilini

- colluvio: commixtio
(c)oline: coquine
coltax: clodus a coxa
- 375 colus: virga q' per cochea vulvitur
comit: ordinat, ornat, componit
comptus: conpositus, ornatus
comis: ornatus, subtilis
P. 60. compus: consimilis, magnanimis
- 380 commentum: argumentum, similitudo
compotem: participem, semile
compotrix: sotia adbibendum
compilat: spoliat
complosus: havisus
- 385 comoratio: haviatio
comedia: historia comidi, grec.
comperi: cognovi
compages: coniunctionis
commolatus: uberius, amplius
- 390 commessatio: conviviumeretrico
complus mentis: desiderii sui completur
comminus: prope, iuxta, et simul in se
commessatio: commextio
commertio: mutatio
- 395 comprehensio: recrastinatio vel dilatio
commeat: iter agit
commeare: iter agere
P. 61. comat: frondet
commeat: simul ambulat
- 400 comiter: benigne
commessat: manducat
comprensus: qui infestant callidibus
commessatio: commestio
commissatur: turpiter convivatur
- 405 commode: honeste
commedius: utelius
commentario: expositio vel adinventio
commentarias: adinventitias
commeatum: viaticum aut commite in teneris id est oratione et gradia
- 410 commentator: praecipuus disputator
comitium: tempora onorum quando dantur
comidium: locus ubi dantur honores
comitate: benignitate vel umanitate
P. 62. competa: fines, bivia, triviva, quatrivia
- 415 comparat: adsimilat
comulcat: conculcat
componet: ordinat
comenta: fraudes
comma: brevis dictio
- 420 comminiscit: mentitur, simulat
commentatus est: mentitus est
comminiscitur: commemorat
commodat: ad tempus prestat
commentum: commune mendatio et librorum expositio
- 425 competitur: amicus
compulit: coegit
- comitatum: sotietate
complectitur: continet
commode: utilis
- 430 complutere: repercutere
comes: sotius in via vel onos vel honor
comedia: signifigidio morum
P. 63. singulorum cum detractus quis fit in cerco
commulcat: conculcat, conturbat
consercrat: sanctificat
- 435 contuitus: contemplatus
contuimur: conspicimus
conpescere: pariter comedere
conpertum: conlatum, plenum
contumax: contemptor
- 440 confit: perfecit
conitio: aestimatio
condedit: edeficavit
connectit: coniungit
conplectit: comprehendit
- 445 consultum: iudicio senodale
conicit: consimulavit
contritio: mota plaga
consitum: contextum
conditus: sepultus
- 450 P. 64. confestim: mox, continu- statim
condet: servat, reponet.
conicita: coniectura, argumentum
convulsa: eradicata
congesta: coadunata
- 455 coniestio: collectio
conixae: coniuncte
conbentia: conspiratio vel consensio
contribuli: consanguinei quasi ex una tribu participes
contagio: morbum
- 460 contigus: proximus
contio: conventus populi
contitionatur: aloquitur
consulat: consilio dat
consoluit: consilium petivit
- 465 condensata: secreta
constipata: repleta
concretum: cummixtum, coaculatum
P. 65. conubi: coniugia
confertum: contextum
- 470 confutatus: convictus
conticuit: tacuit
convexa: declinata et cumportata
contaminatum: inquinatum
coniectore: arbitratore
- 475 coniectura: ingenium, argumentum
contemplatio: consideratio
concentus: simul in unum convocatus
concinnaverunt: ficta locuti sunt
concilia: amicum facit
- 480 conlibiscet: conplacet, delectatur
condiarium: domus stipendii
consuet facit: consuescere facit
conticure: tacuere, tacuerunt
conspicuous: pulcher, altus

- 485 conibentibus: faventibus, consentientibus
 consternatus: prostratus, abstupescens et territus
 confligit: luctatur, certat
 P. 66. consulte: provide
 consors: particeps
- 490 consultus: in consilio abitus
 contabiscet: exsiccat
 conversa: mutata
 controversa: iurgium, lis vel causa
 concinent: consonat a cantandum
- 495 concrepant: concinunt, resonant
 convoli: concordēs
 conflagravit: concremavit, exuset
 conditio: potestas, lex inposita
 conpilavit: furatus est
- 500 conglutinauit: copolavit, convinxit
 conlustrare: circumquaque conspiciens
 conclave: interior cubiculus
 conlutione: confectionim sordium
 conclasare: adiungere classem
- 505 conviciū: sermo iniuriæ
 conpatior: misereor
 colivium: genus pecuniæ
 P. 67. confectus: debilitatus, maceratus
 conserar: conpungar
- 510 conserit: interponit
 conlabuntur: corruunt
 cor: consentanens
 consumimus: expendimus
 consumpta: trasacta, expensa
- 515 concors: unius concordia
 coierat: simul cum ceteris iurat
 conari: temptari
 conatus: temtatus, adgressus
 consistorium: rupis alta
- 520 conpacta: coniuncta, composita
 continuatur: periuratur, congregator
 condensati: consiti in uno
 conlocati: collecti
 constipati: collecti, condensati
- 525 conglobati: in unum volumine densi
 conspirati: unianimes coniurati
 conseremor: per ordinem facimus
 P. 68. congeriaria: quod in populo erogatur
 concticuus: coniunctus, proximus
- 530 conum: summa pars galeæ
 confusa: conturbata
 confundit: conmiscit
 concilium: conventum
 conlapsa: dibilia
- 535 contraimus: collegimus
 convia: declivis
 confore: futurum esse
 concrepuit: sonuit
 confieri: effici
- 540 concidit: simul cecidit
 conlinati: mensurati
- contratus: cauto placitus
 conbibiones: a bibendo dicti
 conplices: sotti
- 545 conpedium: locrum
 conticinium: primum tempus noctis
 com omnia quiescunt
 conticescere: quiescere
 consumat: finet, explicat, complet
 conpertum: conportatum, plenum
- 550 conpertum: cognitum
 P. 69. conperi: cognovi
 conpererant: cognoverant
 consueto: consuedudo
 confuse: permixte
- 555 coniector: interpres
 confossus: vulneratus
 coniectus: in vinculis missus, impulsus
 congeries: congregatio
 congerit: congregat
- 560 conserere: conferere
 contactus: inquinatus
 contra fas: contra ius, damnum
 contra nefas: scelus contra
 conclivum: crematum
- 565 concitus: festinans
 congruit: convenit
 contagies: contactu in culturis
 confixerunt: concertati sunt
 convexo litore: rotundo
- 570 conlibuit: conplacuit
 conspicatur: intendunt
 constans: animum firmus
 constantia: animi firmitas
 P. 70. cognitur: curiosus
- 575 conpanipularis: conscius, collega
 consubirini: qui ex duobus sororebus procreantur
 contumelia: iniuria clamoris
 consciscunt: coniungunt, consonant
 chornus: tempus
- 580 corda: animus
 color:
 coram: presentibus
 corilus: avellanas
 corpulentus: corpore plenus
- 585 cornua: fortia vel potentia significans
 cornipides: equos
 corax: corvus
 corsam: divinans
 corturnum: caltiamentum
- 590 corscum: crispum
 corimbata: nabis
 coruscatio: speldor
 culpam: infama, vitoperat
 culmmen: summitas
- 595 cunabulis: initiis vel ab infantis
 curta: respunsum
 cruor: sanguis
 P. 71. curriculum: cuncti temporis cursum
 curio: pronuntiat populum

- 600 cuncur: densus populus turma hominum
 cunctatio: dubitatio
 cudit: sculpit
 culix: zinzala
 cur: quare
- 605 cudiantur: impellitur, percutitur
 cuiuspiam: cuiuscumque
 cudere: studiose agere, facere, scalpere
 curalisella: ubi consules sedent
 cultur: vestitus, ornatus
- 610 cunctanter: difficulter
 cupido: amor, cupiditas
 cuspis: summitas aste
 cumba: navicula modica
 culmus: calamus frumentorum
- 615 curvato gurgite: ericto fluctuo
 P. 72. cursi: citius
 culmen: gilionibus
 cuniculum: degestio aquarum
 culmo: arista gillone
- 620 cuinam: interrogatio de persona
 cuidam: cuiquam, alicui
 celeus: tunica ex partu in modo eronis facta qua liniaebantur pice et bitumine, et in ea includebantur umicidę cum simia serpentę et uno capone, ac insuta mittibantur in mari, contendentibus se animalibus quo ire se dicuntur abinvicem homo maioribus poenis aficiebatur
- D.
- danus: feneratur
 danista: feveratus
 Danai: Greci
 Dardani: Troiani
- 5 P. 73. draconia: gemma ex cerebro piscium
 Davus: senes discinctus
 dapsilis: largus dapibus
 dapes: epule
 damare: capere
- 10 dat venum: vendit
 davir: draculum
 damma: genus capree similis
 decalocum: dece verba legis
 decus: gloria
- 15 dedecus: crimen
 dilibo: immolo
 deluit: labit
 delibutus: untus, perfusus
 delinquet: peccat
- 20 delituit: latuit
 delitescet: latet
 deliquum: defectum
 delitescere: diu latere
 delinitus: depagatus, unctus
- 25 delicat: probat
 delata: in longo ducta
- delubra: templum, ara, idolon
 delusit: circumvenit
 debella: ex pugna
- 30 delabunt: deficiunt
 P. 74. delicum: defectio
 devotus: dicatus
 delictum: peccatum
 dedicatus: promissus
- 35 delęberat: cogitat
 densitas: spissitudo
 deiscens: aperiens, ianuis patefaciens
 dedunt: tradunt
 denique: postremo
- 40 degit: habitat, vivit, agit
 dedicat: consecrat
 devotio: distenatio
 devota: distanata
 defene: vindidavit
- 45 devinctissimo: inseperavilem
 demum: postremum
 deinceps: deinde, postea
 desitescere: negligenter agere, contemnere
 dependere: pro alio solvere
- 50 decenturios: ingeniosus
 P. 75. deterremum: de malo peiore
 depromunt: proferunt
 decipula: laqueus
 depromuerunt: protulerunt
- 55 deviat: errat
 depopulatus: devastatus
 dedicius: qui de sua provintia ad alia se tradet
 declivis: inclitus locus
 deflat: inridet, dedignat
- 60 dedegit: denutat, manifestat, provedit
 devium: extra via
 dedo: trado
 deditus: traditus, sublectus
 dedita: opera valde data
- 65 dedas: tradas, des
 devito: divertio
 deserta: direlecta, disoluta
 depenendi: reddendi
 decuria: numerus decem hominum
- 70 decretum: definitum, statutum
 depeculato: defurto puplico, deo demptato
 P. 76. decrepitos: valde sōnis
 deriguit: ob̄ stipuit
 deflet: lugit
- 75 demicat: pugnat
 detestabilis: abuminabilis, pessimus
 devertice: de summitate
 desipiens: amens
 dementicus: insanus, amenticus
- 80 desistere: desinere, cessare
 dementia: insaniam, amentiam
 devinctus: legatus
 defensus: fatigatus
 deglubere: belligare
- 85 dependit: reddit

- dextrum : prosperum
derogans : detraens, vitoperat
detracta : valde detractat, contemnit
detractare : recusare
90 demolitur : exterminatur
deflunt : cadunt
P. 77. depascet : comedet, non consumet sed degestat
defreta : desperata
deplet : evacuat
95 defunctus : mortuus
deplene : de pleno docere
depalata : manifestè divulgata
debellio : bellatur
desidia : pegritia
100 demiror : dispicio
denus : nomen pecuniae unde et numerus denarius dicitur
demet : tollet
degenerat : a genere suo dissimulat
detectus : nudatus, deopertus
105 denique : pos modum, deinde
detrusus : expulsus
devorat : glottit
demsit : tollit, delivit
desivit : cessavi
110 decedit : cecedit
decernunt : statunt
depositum : creditum
denodat : detrahit
degener : ignobilis
115 P. 78. devectus : deportatus
deicet : deturbat
de more : ex consuetudine
degladiando : pugnando
defunturium : transitorium
120 derivatum : sparsum
demedat : praeceda
debellet : rumpit
devitat : spernit
devinxit : conlegavit
125 delegit : eligit
desciscere : deficere
depudiscente : inpuidentem
desēvit : ad iracundia lenitur
deposcit : vade rogat
130 dedecet : non dedecet
dedecus : ingloriosus
delictus : veruclatum quem dicunt defecatum : liquidum, purum, extersum
delubra : templa ideo quia in in gressu lacus aque fiebant ubi [P. 79.] se sacerdotes sacrificaturi purificabant et ad diluendum id est labandum delubra dicta sunt
135 derelictus : dimissus
decens : pulcher
deformis : fede formē
desuetus : inconusuetus
deiscet : os aperet
140 deverticulum : ubi camsatur
decrevit : ordinavit
deprovatum : deformatum
depraces : genus serpentis
deses : ignarus, piger
145 devulgat : publicat
destituunt : relinunt
dedocere : de doctrina evacuare
despectat : despiciet
demum : iterum, secundum
150 degerat : per deum iurat, male iurat
despirat : spiritum tollet
P. 80. deflectit : deviat
deunce : dece untiarum
defitiscit : defricet, fatigat
155 delictum : peccatum
delivat : precepit, degostat
debaccatur : provagatur
defruet : minuet
desecto : inciso
160 delirat : cessat
destitus : relictus
detrimentum : dispendium
deditio : sui traditio
destitutus : derelectus, desertus
165 despiciatis : patefactis
decumbit : infirmatur
decidium : qui cito decedet
delationis : prodiones factorum
deuteronomia ; quasi secunda lex
170 dialogus : disputatio
dialecticus : disputatur
P. 81. dilargus : multum donans
dispectus : cumtemtus
dia : potestas
175 diathece : testamenta
dilatus : aductus
diaria : actio sed unius diei
distraxit : abstraxit
dicat : dedicat
180 discernit : deiudicat
distinat : disponit
difficulter : tarde
difusus : desperatus
dilectum : electum
185 disidem : pigrum, ignarum
disipet : sapere desine
discidium : separatio
dirimit : dividit
diripiunt : auferunt
190 divale : divinum
dilucolum : ante mane
distentus : satis plenus
dirivitorium : loci contubernii
divalis : princeps, imperator qui quasi deus habebatur
195 dissectus : divisus
P. 82. divortium : repudium
dilectus : carus
discerpsit : diripuit
dierni : turpis
200 dimicat : pugnat
discolor : dissimilis
dispectabilis : contemptibilis

- dictitat : frequenter dicit
 disto : dissimilo, differo
 205 distitet : cessabit
 disceptat : disputat
 discrimen : periculum
 dispendium : damnum
 disceptatur : litigat
 210 discipulati : edocti
 dilubium : lavacrum
 dirus : crudelis
 diversum : consentiens
 discretu : divisum
 215 dispalatum : dificatium
 dielmi : turpis
 dimolire : dissipare
 dipsas : serpens
 diverberat : disiungit
 220 diurnum : unius diei
 diapsalma : spiritus pausat
 dicatio : conscratio
 dessidet : discordat
 discors : dissimilis cordis
 225 diurnum : multi temporis
 P. 83. dypnoicos : difficultas spirandi
 discerniculum : ornamentum capiti mulieri
 dictator : imperator qui dictat erdinat exercitum
 derivat : a suo curso convertit
 230 direptus : praedatus
 digegitur : dissipatur
 diribere : dinumerare
 dirimire : separare
 dispertit : patitur
 235 discidium : separatio per vim facta
 disetatines : disputationes
 dis manibus : dis inferorum
 diutinum : diurnum
 dissertum : expositum
 240 distinctum : apertum, manifestum
 distractum : venundatum
 diuncem : undicem untias
 discolus : difficilis
 dispernit : contempnit
 245 discidio : dispositio vel subligentia
 distentus; cibo plenus aut virgas extensus
 diplomum : duplicatum
 P. 84. disserit : disponit, narrat
 diplomatarius : duplicatur
 250 diverticolum : quod brevi loco divertitur
 distinctio : separatio
 diutinum : diurnum
 diditus : divulgatus
 dipulit : dispersit
 255 divexum : inclinatum
 displosa : divisa
 divaricatus : satis separans
 divesupu : locuples
 diversurium : hospicium a divertendo
- 260 dicto citius : quam dici potes
 discrepat : dissentit
 dispares : dissemi
 diruit : eiecit, evertit
 dialis : cottitianus
 265 dissecere : dissipare et in diversas secare
 diriguit : rigitus et frigitus est
 digressus est : abiit
 disparile : dissimile
 disidentes : discordantes
 270 dispicatis : minutis partibus
 didior : dividior, doctus
 P. 85. discrevit : separavit
 dissinso : discordia
 dipsas : nomen serpentis
 275 docitat : frequenter dicit
 dilata : in longo ducta
 divinitus : quod ex divinitate fit
 dogma : doctrina
 dolus : fraus
 280 dorcades : quadrupes capreo similis
 documentum : exemplum
 dorcas : caprea
 dolabra : securis vel asciae Iapetaria
 dolones : tela abscondita
 285 Dolopes : milites fini condotati per manus
 Densa : nomen insule
 documentum : alterius exemplum
 domata : moenia dicuntur vel certe superioris domus
 dubium : incertum
 290 dumtaxant : praecipue, sine dubio
 duces : ductores
 dum : spine
 dumeta : loca silvestria, spinosa
 duellium : secundum bellum
- 295 P. 86. dulcia : iocunda
 dumus : spina
 duca : formula
 duella : ? viii
 duellius : aversarius
 300 duellum : bellum duorum hominum
- E.
- Evangilium : Bona adnuntiatio
 . . . citas : multitudo
 edax : comissatus
 etacitas : voracitas
 5 edito : proditio
 edictum : future decisio
 etacitas : multitudo comessionis
 educat : nutrit
 effabilis : docilis
 10 edemitat : dentes secludit
 efatur : loquitur
 eflagitat : repositit
 efferetur : funus dicitur

- effeta: adaperire
 15 effemeris: cottitiana res
 effrenati: immoderatus vel abruptus
 effeminati: mollis eviratus enervatus
tamquam femina mollis
 P. 87. *effeminatus: stupratus*
 effecit: effecet
 20 efferiebamur: superbievamur
 efficit: sufficit
 efflavit: exalavit
 efugium: locus refugii
 effetanda: disputanda
 25 effeta: sine fetu
 effeminat: in femina convertit
 efferus: ferox, inmansuetus
 effivi: aduliscentes
 effebus: inverbis
 30 egerimus: tollimus
 egrate: exegrate
 egerit: excutit, foris mittit
 egre: moleste
 egestio: curatio
 35 eger animo: dicitur
 egestio: purgatio
 elatus: superbus
 P. 88. *elavi: evadere*
 eloboro: sitro
 40 elapidavit: distruxit
 elegantia: pulcritudo
 Elisei: Cartaginensis quando et ilisica:
 dicta est
 elchere: evocare
 elementum: celum, terra, sol, ignes,
 natura
 45 elapsa: discussa
 elivicata: purificata, deplanata
 Elisius: pagani beatus nuncupavit cam-
 pos
 elinguis: mutus, nullius lingue
 elogia: pars carminis
 50 eluxit: luctum deposuit
 ecclesia: congregatio
 elues: ligor quidāde quod aliquid eluitur
 elogium: titulum cuilibrici
 elatus: ambiciosus, superbus
 55 eliciens: producens suadendo, traens
 P. 89. *ecudit: excudit vel producit*
 eculeus: genus turmenti in quo stans
 extenditur homo
 emax: emptor
 emaces: emptores
 60 emacitas: emendi aviditas
 emeritus: milis vetera
 em: admiratio
 emereor: conplaceor, numquid iam
 conplevit malitia
 emicuit: repulsit
 65 emerita: arma victricia
 emolumentum: locrum
 emeritum: furiarum
 eminet: exta taltum est
 eminens: excellens, altus
 70 emolus: invidus
 empurius: locus supemare
 emblema: ornamenta vasorum
 emfaticum: audax increpatur
 empesū: empos, impatiens, amens
 75 emuniles: modice eminentibus
 P. 90. *ensilo: insertum*
enervat: castrat
enervatus: mollis, efeminatus
 enitor: conor
 80 encrypias: subcineritios vel occultus
 panis
 enixa: conata
 enisi: conati
 enormis: sine mensura
 enotat: explicat
 85 enixius: instantius
 enixe: sedule, inpense
 ensicium: a secundo
 enodis: sine nodis
 enormia: grandia
 90 enucleatim: clare, manifeste
 enucleo: perpendo, expono
 Eolus: rex ventorum
 eo minus: tantum minus
 epiphania: aparatio, ostensio, mane-
 festatio
 95 epithoma: abbreviatio
 epithomarius: abrevicatur
 P. 91. *epicrama: abbreviatio*
 epimiris: diurnis
 epilogon: narrationes et ratione
 100 epithapium: carmen mortuorum
 epilogus: extrema pars libri
 epitalamum: carmen nuptiarum
 epifora: lippitudo oculorum
 epistula: scribula
 105 epus: lux
 episcopus: superinspector
 epotat: ebebit
 epulum: convibium
 ephot: quod est super humerales
 sine cucullo vestis sacerdotalis ca-
 sulle cuius vestis duo sunt genera
 unum lineum et simplex quod sa-
 cerdotis habebant, aliut diversis
 coloribus et auro gemmisq̄ contexta
 que solis pontificis utibantur
 110 P. 92. *epichrimata: conamina*
 equidem: ego quidem
 equiperant: equidem facit
 equos pegassus. alatus
 ergata: vicinus vel operatur
 115 eragine: e contra
 era: domina
 Erinis: Furia, ira magna
 ermana: calamitas
 ermula: statua sine manibus
 120 erisibe: erugo q̄ tribicommisso
 erga illum: circa illum
 erciscende: dividende
 eruditus: doctus

- erumna : miseria
 125 ergastulum : operibus duris
 ergastulum : locus ubi damnati mar-
 moris secant nam grece metallum
 dicitur
 P. 93. esedum : veicolum
 estrita : caput
 esidat : comedet
 130 esu : esca
 esedarius : mulio veicoli
 ethesia : venti in certo tempore
 essentia : subsistentia id est uniuscui-
 que persone
 Etrusci : Tusci
 135 ethica : moralis sed proprietates
 ethicon : proprium
 Etruria : Tusca
 ethnicus : gentilis
 etymologia : paratum verbum
 140 eugenis : nubilis
 evoma : effundat
 eugenia : humelitas
 evum : tempus
 evehit : transportat
 145 evirat : castrat
 evo : seculo
 evitat : declinat
 eventus : successus
 evolvit : exponit
 50 eviscerato : exempto
 P. 94. eonas : secula
 evulsit : expoliavit
 evanuit : aufugit
 eulilogi : versiculi
 155 euychias : dilitias
 eu : *laudantis est vox*
 evelantur : spoliantur
 evidentur : manifeste
 eurus : ventus subsolanus
 160 evelatus : spoliatus
 evidens : aperta
 evatatur : flagitat
 evantes : fugentes
 evistigio : statim
 165 evetatus : pertritus actu privatus vel
 ocisus
 Euterpe : nomen musae
 euripus : piscina longa
 evertit : funditus movit
 Eumendum : Furiarum
 170 euebaristia : gratia
 eus : vox inclamantis
 P. 95. exta : interanea ostiarum
 extat : emminet
 exalat : spirat
 175 exaditat : excludit ab aditis
 exaustis : exacuat
 exsanguis : sine sanguine
 examussi : ingredi diligenter
 examinat : inquirat, discutit
 180 exitus : excessio, mors
 exorsus : incipit loqui
 excedit : errat
 exomologismum : preces vel confes-
 sionis
 extimus : extremus, extraneus
 185 expiat : purgat, mundat
 exerat : aruminat
 exploratores : inquisitores
 P. 96. excurat : vigilat, observat
 extimuit : satis timuit
 190 exprobrat : inproperat
 exor : sine sorte, eretidades
 extat : supereminet
 exultat : exilet
 exesum : cummistum
 195 ex intervallum : ex inposito tempore
 excidium : expugnatio
 exemit : produxit, abstoluit
 exubite : spoliaque, ociso oste tolluntur
 exertum : apertum
 200 exilis : gracilis, macer
 expers : sine consilium alens
 exitiale : mortifirum, periculorum
 experrexi : evegilavi
 expertus : probatus
 205 exequia : mortuorum obsequia
 P. 97. exolitus : dissolutus
 extulit : elavavit
 explodit : expellit, vitoperat
 extrinsicus : a foris visceribus et ex-
 terius
 210 exuti : spoliati
 extinctum : interfectum
 exestimatio : cretulitas
 exosus : odiosus
 exorit : aperit
 215 exanimis : sine anima
 extimplo : statim, mox, continuo
 exedent : comedent, devorant
 expergefactus : a somno surgens
 exordiaris : ludus theatri
 220 excellens : nubilis, eminens ceteris
 exitum : calumnias, periculum
 exulcerat : verbis asperis vulnerat
 exaustis : vacuis defectis
 P. 98. exedra : hoc subselliorum id
 est absida salutaria
 225 exortus : natus
 explodita : exclusa
 exorie : nascentie
 excivit : excitavit
 exciturum : excitaturum
 230 expromimus : exponimus
 exeremus : proferemus
 expilandi : nudandi, praedandi
 expelatores : aliene creditatis subtrac-
 tores
 exaustant : exauriunt
 235 exestuat : fluctuat, fervet
 exumtuavi : pauper factus sum
 expergifica : suscitabilis
 explodam : evertam
 exomnis : vigilans

- 240 *experiendum*: *experimentandum*
exspes: sine spem
excors: sine corde
expectorator: extra pectus elci
expephebis: a pueritia
- 245 P. 99. *extorris*: *exterminatus extra terminos*
experientia: prudentia
expergiscor: excutior
expediam: explicet, liberet
experire: cognoscere
- 250 *exoptatum*: *disideratum*
exulto: gaudeo
extrusi: *expuli*
extruso: expello, recludo
expiabilis: (*rasura*) *inmundus*
- 255 *extixe*: *extincsisse*
excitur: *evocatur*
exfretat: *navigat*
expertia: *aliena*
exagerat: *provocat, explorat*
- 260 *experiar*: *cognoscar*
experta: *docta*
 P. 100. *eximietas*: *sublimitas*
exuberant: *profluunt, habundant*
exolescit: *defecet*
- 265 *exuit*: *deposuit*
exolevit: *in oblivionem venit*
exemplum: *formam*
explet: *perfectet*
exuret: *cremat*
- 270 *exerti*: *evocati*
expositus: *in medio positus*
exempla: *sublata*
exemptum: *explicatum*
existite: *perdurate*
- 275 *exemplaria*: *similia*
exere: *producere*
ex coniectura: *ex arbitrio*
excanduit: *in iracundia exilibi*
exodus: *exitus, egressus*
- 280 *exolidus*: *dissolutus*
exorabilis: *placabilis*
exormis: *inmanis*
exitie: *poene sententię*
expressit: *explanavit*
- 285 P. 101. *excautus*: *intentus*
extestinum: *extraneum*
exanclare: *exaurire*
ex tasin: *mentis excessum*
expediunt: *educunt, proferunt*
- 290 *exvito*: *diverto, divido*
extespices: *aruspices*
exidium: *divortium, repudium*
exinuat: *exemplat, exaperit*
exlex: *extralege*
- 295 *excedendus*: *devorandus*
exercita: *miserabiliter sollicita*
exete: *evidenter, perspicue*
exemptis: *sublitis, conclicitis*
experimentum: *usum*
- 300 *exaurit*: *evacuat*

- exerti*: *nudi*
exintervallum: *exintermisso tempore*
excidium: *eversio urbium, separatio*
expuncta: *finita*
- 305 P. 102. *eximius*: *praeclarus, sublimis*
exporrectus: *extinctus*
extorris: *exiliatus*
extorrem: *extra terra propria expulsus*
experita: *parva, vacua*
- 310 *extudit*: *dtundendo extorsitum*
excluit: *propiam expulsus*

F.

- fabor*: *testimonium ladis*
facitus: *elegans, iocosus, eloquus*
fabre: *perfecte, arteficioso*
facundus: *abilis, graciosus, eloquens*
- 5 *facitia*: *iocus, elegantia*
facesie: *eliganter*
fatiscet: *aperitur*
factitat: *frequenter facit*
facinorosus: *scelestus*
- 10 *facilitas*: *possibilitas, licentia*
facitior: *hilarior, graciosus*
 P. 103. *facesso*: *duo significat, facit*
facesset et *frequenter facio*
faustus: *festus*
fautor: *qui fuit et consentit*
- 15 *facinus*: *scelus, factum*
factus: *superbus, contemptor*
facinora: *crimina scelestia*
fas est: *ius est vel ratio*
facinnat: *quando laudando decepet*
- 20 *falanx*: *legio, lingua macido*
faces: *facule*
fandi: *loquendi*
falerare: *ornare*
fatus: *locutus*
- 25 *fanum*: *templum*
fatur: *loquitur*
fando: *loquendo*
fassiloquax: *mendax*
familiaris: *domesticus amicus*
- 30 *falaria*: *lancea magna vel genus teli magni*
farcire: *fulcire, implere*
fatuus: *stultus, sine sensum*
fallet: *decepit*
fax: *facula*
- 35 P. 104. *Fascenninas*: *clausebiles vallationis*
favisor: *consentaneus*
fanaticus: *aspectus honorosus*
fanatici: *ministri templorum*
falernum: *vinum*
- 40 *faxo*: *in^oendo*
faxo: *faciat, tempus futurum*
famereas: *mortiferas*
fartores: *saginatores*

- fameticum : a fama vel esurientem
 45 farra : frumenta
 fana : illicita sacrificia
 fassus : confessus
 famicus : locus in urbe
 fatidici : fata canente
 50 fauces : angusta claustra
 falcidia : quarta pars
 faleras : atolator averba
 fatiscunt : ferierendē dissipantur
 fatiosus : fallax, deceptur
 55 P. 105. fariolus : vatus
 factio : coniuratio
 fascinant : gravant
 farus : turres speculatoria
 faustus : felix, laudavilis, benignus
 60 facultas : conditio, possessio
 fastus et fausti : libri sunt ubi sunt
 nomina consolum
 favisio : suffragium
 fatidicus : divinus
 fasta : honores
 65 farisei : divisi
 faxit : fecit
 fastes : honores
 fastigium : culmen
 faemina : a femore
 70 faetivus : letus, compositus
 faemor : quod super geniculu est
 fastidum : superbia, contemptus
 fateor : confiteor
 fa :
 75 flagitat : postulat, expetit
 flagris : flagellis
 P. 106. flabii : fabulosi, ventosi
 flabris : ventisicci
 flagitiosus : crimenosus
 80 flagitium : adulterium livitum vitium
 fragrantia : ardentia, suavitas odoris
 fragras : ardens, fulgens
 flamina : venti
 flamea : virginitas
 85 flammigena : de flamma natus
 flammonius : honor pontificales aput
 gentiles
 flamen dialis : sacerdos Iovis
 flagra : incendia
 flavum : rureum
 90 flammeo : irato
 fluvidus : inpetuosus
 flabra : fysimata vel venti
 fluxerunt : ceciderunt
 fluxa : resoluta
 95 fluidum : mollem
 fluit : deducit, currit
 fluxum : vanum
 fluctuat : vacillat, dubitat
 P. 107. flammen Martiales : sacerdos
 Martis
 100 flamen yrnalis : sacerdos Cyrini. Cy-
 rynus enim aput Romanos deus fuit
 fertilis : fructuosus
 fecundus : cupiosus, fertilis
 fecunda : fructifer
 fere : prope, pene, forte
 105 ferme : circiter, prope, propter
 ferales : mortales
 fer : tolle
 fercula : missoria
 fervidus : turpis, iracundus
 110 fertur : dicitur
 ferunt : portant, dicunt
 feretrum : lectus in quo mortui portan-
 tur
 ferux : crudelis, stevus
 Fenices : Carthaginensis
 115 fedant : inquinant
 festivus : feriatus
 P. 108. *fefellit : elusus vel inluset vel
 frustratus sive concisus*
 ferascit : efferum facit
 fessus : fatigatus
 120 Feronia : dea agrorum
 feriae : cessationes ab opere
 ferisne : poteris ergo ferre
 fletus : lamentatio, luctus
 fenus : usura
 125 fenicum : coccinum
 fenerat : mutuat, inpromutat
 femor : duplicitur dicitur, dicitur ab eo
 quod est femor femor, facit ab eo
 quod est ab hoc femine facit femine
 et declinatur quomodo carmen
 flebile : lamentabile
 fiduciaris : qui re aliquam fiducia ac-
 cepit
 130 finum : stercus animalium
 fio : effior
 fistulor : sibilor
 fibras : figata, pulmones, iocinora
 fibucus : corde cithare
 135 P. 109. figolus : fictor
 finxit : composuit
 ficti : pravi, falsi, simulatores
 fidicula : cetharedi
 filargyria : avaritia, amor pecunię
 140 fidicula : genera tormentorum sicut
 lamine
 fibea : luna
 finctus : formatus
 fidicina : citharista
 figmentum : similitudo
 145 finitimi : vicini, confines
 finget : simulat
 fidiculę : corde
 fibula : ligamenta
 figmenta : compositionis adinventiones
 150 fragor : sonitus, strepitus
 fragosus : torrens
 fremit : rugit, furet
 frendit : dentibus stridet
 P. 110. fretus : confisus, fiducia ha-
 vens
 155 fratruelis : matertere filius

- fratria : fratris uxor
 fribula : vasa fictilia
 fragores : tonitrua
 framea : asta, gladius bis acutus
 160 freta : maria
 fretum : mare angustum
 frenat : conpescit
 fremunt : strepitum facit
 fribous : levis, mendax
 165 fribula : imaginaria, caduca
 fociat : refecit
 fomes : nutrimentum
 fomis : lignum aridum
 fomites : initia, incitamenta
 170 fotus : recreatus
 fovit : nutrit, studet
 P. 111. futa : nutrita, plena
 fors : fortuna, casus
 forenses : qui in foro sunt
 175 fores : ianuę eo quod fores ponuntur
 formidor : timor
 format : figurat, creat
 fortunatus : felix, beatus
 fosforus : lucem portans
 180 fomidines : pinę, licivę in sagittis
 foederati : amicati
 fornex : camera
 foeda : turpia, inquinata
 foebes . sol
 185 focas : vitulus marinus
 forceps : forcipes fabri
 fotiles : inanem, vacuum
 forsan : fortasse
 forex : foturum esse
 190 fortuitus : subitus eventus et casus
 fortuita : subita vel repentina
 fortuna : felicitas
 P. 112. foliatum : curvatum
 foedus : amicitie pactus, iusiurandum
 195 forceps : clusum carcer
 formidans : timens
 formidolosus : timidus
 fornem : arcutiumpalę plateę
 frugalis : abstinentia, parcitas, passi-
 monia, ubertas
 200 frutecta : ramorum densitas
 frustratus : deceptus, exinanitus
 frustra : particula modica
 fructus : usus consecutus
 frugi : magnanimis vel continens sub-
 stantia
 205 frutices : ramos
 frustra : inanem, sine causa
 fructutus : fruiturus
 fruges : frumenta
 fucata : tincta, colorata
 210 P. 113. fucatus : tinctus, dolosus
 fuco : dolo
 fucus : vermicolus
 fufae : interiectio mali odoris
 funditus : a fundamentis
 215 fungit : agit

- fultus : auxiliatus
 futo : amplexo
 fulci : manit, firmat
 funeture : funeris instrumentum
 220 fulcitus : sublevat
 fulvum : rubicundum
 fulciat : adiuvet, auxiliat
 fulmen : fulgo, iacula
 fusus : fugatus
 225 fusi : iacentes
 fulcitrat : fulmen præemit
 fulgidum : splenditum
 fumidu : fumosa
 functus : ministrans
 230 fulva : rura
 fundi : praedia, campi
 fuma : terra
 funesta : scelesta
 funus : deductio mortui
 235 P. 114. (f)unera : luctus mortis
 fungitur : agitur, obsequitur
 funus imaginarium : tumultum sine ca-
 tavere
 funestum : perniciosum
 funzione : misteria
 240 funtio : tribulatiõ exolutio
 furfuraculum : tenebras
 futilis : levis et inconstans
 fungimur : utimur, solvimur
 furor : iracundia, temeritas
 245 fundandus : rusticus qui fundicolit
 furia : ira magna
 furebundus : valde iratus
 furiata : dolore concitata
 furva : obscura, nigra

G.

- galerum : pylleum pastorem de iun-
 co factum
 P. 115. Gabrihel : fortitudo dei
 Gallilei : volubilis
 galerus : calamaucus
 5 ganeo : gulosus, tabernio, propinatur
 ganea : taberna
 gannit : muttit
 galibare : mortuorum condita corpora
 ganeus : luxuriosus
 10 garrula : versa
 garrulitas : verbositas
 garrit : verbosatur
 gazofilacium : dividiarum et tésaurcus-
 tudia
 gaza : divitie, lingua persa
 15 gastromargia : ventris ingluvies
 galbanus : genus medica menti id est
 gamus : nuptie
 garon : liquamen
 ganimen : tabernarius
 20 gausicum : genus pallii
 P. 116. genealogia : linea genera-
 tionis

- generalis: universalis
 generaliter: universaliter
 genitura: seculi posteritas
 25 gentale: originale
 gessit: egit
 genesis: factum, discretum
 geometria: mensura terre
 gestum: motus corporis
 30 gestatu: potatum
 genitalia: sexus virilis et femine
 genimina: generationis
 generosita: nobilitas
 gelidum: frigidum
 35 Getoli: Afri
 gersa: notrix, conpotrix
 germina: semina
 genium: virgo
 germen: initium floris
 40 genalis: lectus qui in nuptiis sternuntur
 P. 117. genuinum: initium necis et nature id est insertum
 geniculationibus: adrationibus
 geometra: suppodandi arte peritus
 gerolu: baiolus
 45 gerit: agit
 gestat: portat
 Gete: Gothi et Trace
 gentica: gentilis
 gentiunt: anseris
 50 geniatus: gratus
 gene: mala in facie id est sub oculis
 gerotochomium: locum venerabilem, in quo pauperi set propter senectute sola infirmi hominis curantur vel pascuntur
 gneumon: dicitur pulmo
 gymnasium: et palestra et adiutorium magistrorum unum dicitur anuditate et alterum ab ext?
 55 gymnasiarces: qui princeps est in gymnasia
 gymnside: lavacrum, balneum
 gymnos: nudus
 gorstus: faretra
 gignit: genera nascitur praeluim
 60 gymnasta: exercitatio est palestra ipse locus agon vel ubi unguuntur palestres luctatores
 P. 118. gylbus: malbum et nigrum, medius color
 gratia: donum
 gretissimus: iocundissimus
 gramma: littera
 65 grandevus: senis
 grassare: invadere, predare
 gradatum: paulatim
 gratitur: ambulat
 grandenato: ex nubeli natus
 70 gremium: sinus et praefectura sedes
 gremia: sicamina lignorum
 gripes: alites ferē

- grus: grues
 grumuli: tumuli
 75 gramen: genus erbe
 gratis: gratia impensa sine merito
 gratatur: gratulatur
 grassatur: invasor
 grumus: ageratum
 80 gratutum: gratu habitum
 gratificus: gratis faciens
 grumat: diriget, aequat
 gregariis: vulgaribus
 gnuus: fortis, agilis
 85 gnarus: doctus, perfectus
 P. 119. glauco: viridi, presso
 glevo: rusticus, arator
 gleva: cispis durus
 glovus: vertices
 90 glaber: calvus
 glomerat: convolvit, nectit
 glaucoma: offusio oculorum id est nebula
 glosa: congregatio sermonum
 globus: rotunditas, condensa volumine
 95 gloria: magestas, laus
 globat: acerbat
 glosia: veri soror
 gnsia: terra gl
 gurgustum: tegurium umile et tenebroso
 100 gurgustia: loca tabernorum tenebrosa ubi convivia turpia fiunt
 gurgus: altum in fluminibus et profundi locus

H.

- harundo: canna, kalamus
 haurit: implet, bivet
 haustum: epotatum
 haut procul: non longe
 5 hasce: as autem
 P. 120. haut frustra: non sine causa
 habilis: aptus, opportunus
 halat: oscitur
 hausta: gostata
 10 hato: mendax
 hamatum: uncis circumdatum
 halantes: redolentes
 habitudo: compositio corporis
 hausit: bivit, implevit
 15 haut secus: non aliter
 haecine: ita vero
 havene: frena equorum lorarum tenacula
 hanelat: spirat
 habitus: qualitas corporis
 20 herus: vir fortis vel domnus
 herei: domini
 here: habe
 hevenum: genus ligni indici

- hera: donmina
 25 heliotropoli: nomen gemmę et herba
 solis equiām
 P. 121. hebitudo: fatuitas
 heres: filius
 hesitat: dubitat
 hedor: aqua
 30 hersutum: asperum, vellosum
 herugo: sanguisuga
 heroes: viri fortes
 heroes: dicuntur qui dum vivunt et
 virtute nubile sunt et post mortem
 gloriam dimittunt
 hecui: alicui
 35 hebes: murio
 hestispicus: aruspix
 Herebi: inferni
 heruum: anticorum
 heremum: desertum
 40 helitores: ortolani
 herbedum: herbosum
 hemenum: novum nuptus
 herenicās: antiquitas
 Heumenia: Thesalia
 45 herma: castratio
 heu: gemitus
 herit: fixum est
 hebitant: stupiscunt
 helluo: glutto
 50 hilaritas: lętitia
 heculaneus: eunucus
 heulatus: ululatus, he
 hereses: sectę
 heus: ingemiscentes est
 55 Hermes: Mercurius
 hermaphroditus: castratus
 Hercle: vere iuratio est
 P. 122. hermafroditus: nec vir nec
 mulier
 helluantes: avide comidentes
 60 hespirias: occidentales partes
 hebrei: transgressores
 hesperus: stella quę primos sero ap-
 parit
 hymnum: carmen in laude dei
 hymnum: laudem cantici
 65 hymen: nuptię vel carmen nuptię
 hydromates: qui ex aqua divinant
 hypocrita: simulatur
 hylidrus: seu ytri, serpentes aquatici
 hydroplasmus: cantio quia organum
 componit
 70 hiantes: os aperientes
 hiliis: intestinis
 hiulcus: pastor
 hiacintum: flos porporeae
 hianiā: margarita pretiosa
 75 hirti: anni grassi
 hirta: aspera
hippecus: navis
 P. 123. hictirici: ydropici
 Hiberia: Spania
 80 hispida: spinosa
 Hisperia: Italia
 hiscor: os aperior, loquor
 hirtus: asper, setosus
 hir: q̄ i p̄ts vigil
 85 hirta: fetosa, plena, grassa
 hispidum: asperum, orredum, pilosum
 histrio: mimo scenicus
 himeus: nuptias
 hiultum: patens, aperens, apertum,
 ians
 90 hippus: navis ium^{en} taria
 hiscit: apertus incidit
 hiñtes: ampliātes
 histriones: praepositi meretricum
 hircus: caper
 95 hiscitur: dividitur
 Hiersolima: visio pacis
 Hyades: stelļes (*ras.*) quinque in modo
 quinque littere in fronte tauri posite
 hiscine: ipsis autem
 historia: fabula
 100 hircus: stupeo, miro
hiersolima: quasi usolo mone accepit
nomen hierisalomonia
 P. 124. historiografofus: discriptur
 fabularum
 histrix: quadrupes spinosum
 hiat: aperit
 105 hincine: hinc vero
 hirsutus: asper, vellosus
 hiverna: loca callida propter hieme
 facta
 historia: rei praeteritae memoriali
 hirudinis: sanguisugę
 110 hiena: epicenon est gens belugę
 hiatus: spissura, vorago
 hibleus: flos vel flurum
 hiemis: frius, tempestas
 hiscere: desinere
 115 hostia: victima
 holocaustum: totum incensum
 honos: honor
 hospitalustra: hospida, peregrina
 horror: timor, pallor
 120 horridus: timidus
 horrificum: expaviscendum
 P. 125. horne: huius anni
 horno: hoc anno
 hostis: aequat, planat
 125 heletor: orti vel olerum cultur
 hortatur: suadet
 hortor: suadeor
 hostimentum: aquamentum
 hoscitans: flans, spiritu alans
 130 horonia: inrisiva dictio ut ea vitope-
 rare intellegas
 hoscine: hos vero
 hocine: hoc verum
 homuntio: non grandis forma
 hononorat: honore munerat
 135 homulus: non grandis forma

humus : terra
humatus : sepultus
humana : motalia

I.

ianuam : ostium, porta
ianitor : ostiarius, custos
iaspis : genus gemmę
iacturam : damno
5 iamdudum : iam ante
P. 126. iacula : missilia tela, id est lancea vel sagitta
iactantia : superbia
Iabin : intellectus
iacit : mittit, iacta
10 iacturarius : qui frequenter patitur
damnum aut mortalitate
iactus : iactatus
iapix : velox vel ventus
Iacobus : subplantator
ieiuna : sterelis, infructuosa
15 iecor : interanea, ficatum
ieraticas : sacerdotalis litera aput
Egyptos
Iohannes : domini gratia
iocinora : viscera
Ioram : diaconus
20 iubar : speldor vel luciferq' ante solis
orto apparet
iugalem : coniugem
iubilare : strepite, cantate
iuba : crista, galea
iuga : capita et summitatis montium
25 P. 127. iurisperitus : legis doctor
iugiter : asidue
iurgium : litigium
iusiurandum : foedus, id est pacis iuramentum
iuglandas : noces maiores
30 iustitium : locus puplicum
iugium : fervitates, captivitates
ictus : percussus
iconisma : imago, figura sine pectore a caput
ideo : idcirco
35 idem : iterum atque iterum
(*rasura*) identide : ipsum per ipsum
idem : et de uno dicitur et de pluribus,
ut idem mihi dixit et idem mihi dixerunt
ïdiota : imperitus litterarum
idioma : prophetae sermonis
40 id ipsum : hoc ipsum
idolom : ex dolo nomen accepit, id est dolo diabuli adinventum
P. 128. ignovit : venia veniam dedit
ignavus : stultus, imprudens
ignarus : inscius
45 ignumina : infamia
ignovili vulgo : ignota turba

igitur : ergo
ignavia : pigritia, dementia
ignobilis : plebeius
50 ignita : igne accensa
ignominiosus : qui damnatur et de exilio revocatur
ignipotens : Vulcanus
ilico : mox, continuo, statim
Iliaci : Troiani
55 ilex : genus arboris
ilicet : ire licet, scilicet
illinc : de isto loco
imbres : pluvie
imbicelles : dibiles
60 P. 129. immane : acervum, crudele
immanitas : ferocitas, acervitas
impubes : pueri sine barbas
impruntum : in presentia
inpulsor : concitatur
65 imperium : regalis potestas
impopulavile : inlesum
impune : sine vindicta
impendum : erogatio
impolitus : ineroditus
70 impos : pusillanimus
impiare : inquinare
immolo : victimo
immotum : firmum
imburio : incurvatio
75 immensus : sine mensura
imbutus : plenus, institutus
imus : summus, altus
P. 130. immania : ingentia, aspera
immutilata : incontaminata, inconcussa
80 impendit : erogat
impulit : adegit, percussit
impar : inaequalis
impotens animi : elatus prosperitate
impertio : tribuo, dono
85 improcinctu : ex apparatu
impenetrabile : in interiore et inaccessiblei
immolat : sacrificat
improbos : inportunus et inconsideratus, impurus
immitus : inexorabilis
90 immo : potius et quod prius est
immurice : in saxo acuto
immerens : non merito
immoderatus : praeceptus
impraecelsum : inexcelsum
95 impraeceps : in imo profundo
P. 131. imperat : accipit
implex : innexa, incorporalia
improcinctu : in expiditione
imprecor : intente precor
100 impensius : largius, uberius
imperitus : indoctus
impubis : investmentibus
imploro : rogo, invoco
improvitus : qui non providet
105 imperitat : frequenter imperat

- inadibilis: inaccessibilis
 inanimis: qui numquam habuit animam
 inbutus: institutus
 incompti: inconpositi
 110 incula: peregrinus
 incolomis: salvus
 incunabula: initia infantie
 incommoda: inutilia, damna
 incolatus: peregrinatio
 115 incursationis: impetu
 incrementum: nutrimentum, augmentum initium
 inclemens: iracundus, impius
 P. 132. incertum: illicitus coitus
 incestat: contaminat, violat
 120 inconstans: mutabilis
 incomitatus: sine comitibus
 increpitans: cum ioco minatur
 incessere: accusare, provocare
 incubuit: appetivit, tenuit
 125 inconsultando: in consilio habendo
 incidit: incurrit
 incidet: peccat
 incutet: inicit
 incessant: accusant, provocant
 130 inauspicatum: sine requisitione
 in animum: in mente
 inbelles: qui pugnare non possunt
 incircumscribitus: terminum carens
 incunctanter: sine dubitatione
 135 inclitum: nubilem
 P. 133. incassum: supervacuum inanem
 incentesores: irritatores
 incelebre: deserto
 increbuit: diffamatum est
 140 incubat: res alienas tenet
 incessere: perficere, ambulare
 inconsulti: sine consilio
 incendor: stimulatur
 inconditus: inornatus
 145 incedit: ambulat, praecedit
 inconclavi: in secreto, in penetrabili
 inconvulsa: incommutabilis
 incuria: negligentia
 in coniectura: in similitudine
 150 incessum: gressum ambulandi
 indeptus: adeptus, auctor adsecutus
 indefessa: infatigabili
 indigna: habitatur, civis
 P. 134. indemnis: sine damno
 155 indix: significatur
 indagine: inquisitione
 indicia: signa, testimonia
 indutiae: dilationis
 indoles: ingenium, natura, mores
 160 individuum: inseparabile
 indubies: pax bello manente
 indagatio: inquisitio
 ineluctabilis: invincibilis
 inermis: sine arma
 165 ineres: piger, sine arte
 ineptia: insipientia, stultitia
 inexcita: invocata
 incumbet: insistet
 inergumina: demuniaca
 170 in excessum: in pavore
 inedia: fastidium
 incentiva: irritamenta, aculei vitiorum, cupiditas
 P. 135. insequenter: inrationabiliter
 in cenoleis: in conviviis
 175 incursatione: ininpeto
 industria: doctrina, studium
 indedit: inseruit, inmisit
 indoles: etas iovenalis qui dolore nescit
 indens: inserens, indicans
 180 indocilis: qui docere non potest
 inductio: persuasio
 indiis: mendaciis
 indiferens: paratus sine dubitatione
 indigestum: inconpositum, imperfectum
 185 induviae: indumenta
 inexorabilis: incapabilis
 indoles: certe spei vel progenies incrementum
 inergia: pigritia
 inexpertum: non probatum
 190 ineffabilia: quae non place loqui
 P. 136. inexplibilis: insatiabilis
 inedia: famis, gerinia
 inextasi: in excessu
 inenodabile: insolubile
 195 incominus: in simul
 infauta: inflicia
 infastis: in ore positus
 inffit: incipit, dicit, dixit
 inffitur: negat, non fatetur
 200 infidus: infidelis, incertus
 infimus: inferior
 infestus: iratus, inruens
 infetaces: infructuose
 infrenis: in reverens
 205 infrendimus stringimus
 infersisti: intulesti
 infulfor: pervasor
 infolis: dignitatibus
 P. 137. infulae: vite sacerdotalis
 210 infanda: nec dicenda, *crimina*
 infamis: male fame
 infitias: mendatium
 infitiare: crimen inferre vel negare
 inficit: tinguit et colore inmutat
 215 infensus: inportunus
 infectum: non factum vel tinctum, fofatum, coloratum
 inferie: sacrificia mortuorum
 infertat: inportat, minestrat
 infrequens: inofficiosus
 220 informitas: inconpositio

- informamur : instruimur
 in furia : in furore
 inclubie : gyla
 initum : pactum
 225 ingenium : naturalis sullicitudo
 ingens : magnus
 P. 138. ingeminas : iterans, doplans
 ingruit : inruit inminet
 inlucivies : voragine, sordes
 230 ingemit : vordigne ferit
 ingentia : grandia
 incruentes : imminentes, incumbentes
 ingerit : infert
 inglorius : sine gloria
 235 inhospita : inhabitabilis
 inhians : atton^tus animum ut tentus
 inhihet : prohibet, coibet
 inhiantes : desiderantes
 iniet : coepit, inchoabit
 240 inimica : aversaria
 inicet : imittet
 iniurium est : iniustum est
 iniecit : inmisit
 initum : pactum
 245 P. 139. inlex : seductor
 inlicet : seducet, suadit
 inlucivies : morbus, sordes, squalor
 inlivata : intacta, invololata
 inlustrare : illuminare
 250 inletabilis : tristis
 inliberalis : malignus
 inlustrat : clarificat
 inliunt : inlicita persuadēt
 inlepidum : insuave
 255 innox : innoxius
 inexa : amplexa
 insuba : que nulli nubet
 innectitur : inligatur
 innocuus : qui nulli nocet
 260 innitens : incumbens, confidens
 inops : pauper, plus debet quod possidet
 P. 140. inopinata : subita, inspirata
 inormis : inmensus
 inperit : erogat uni
 265 inquilinus : peregrinus
 inquam : dixi
 inquilini : coloni, conditionis
 inlexit : suasit
 inlabere : descendere, influere
 270 inlecebra : inlicitas voluntas, blanditia, dolus
 inlicita : prohibita
 inlustra/es : nobilis, gloriosi
 inludet : irridet
 inlectus : seductus
 275 inlicitant : quod supra
 inluxit : lumen apparuit
 innoxius : innocens
 inni : conati
 innupta : incognita vero
 280 innixus : incumbens
- innomirum : innotabilem
 P. 141. innuit : natibus indicat
 inopia : famis, paupertas
 inolevit : crevit, innotuit
 285 inoromata : visione
 inquoio : dico
 inpendio : erogatio
 inquis : sine quiete
 insignis : nobilis, magnus, ornatus
 290 instar : similitudo, magnitudo
 insolens : inportunus
 instigat : incendit, inmittit
 insons : innocens
 insedit : obtenuit
 295 insitio : insertio
 instipat : congerit
 instimulat : invistigat
 insolentia : stultitia
 insolescit : mutatur
 300 insitum : infixum, inherens
 insinuat : indicat, nuntiat
 P. 142. instantia : vigilantia
 insultat : inridat
 inscendit : descendit
 305 insudandum : sudore querendum
 insigne pietate : valde pium
 insuetare : insolenter evadere
 insignit : ornat, exultat
 insuescit : extra consuetudinem efficitur
 310 insquitia : rusticitas, inperitia
 insolevit : invaluit, inhesit
 insigniri : insignem fieri
 insolitus : inconsuetus
 insolenter : inportune
 315 insitus : insertus
 insertaba : inserebam
 insticnto dei : inspiratione dei
 insomnis : pervigilans
 instinctu : impulsu
 320 P. 143. instruit : preparat, ornat
 insectatus : persecutus
 instaurat : reparat, rennovat
 insimulat : accusat, fingit
 instat : insistit, vigilat
 325 instituta : exempla dispositionis precepta
 insolescere : supervivere
 insignior : sublimior, nobilior
 inspicare : defendere et in modo spicarum concidere
 intrinsicus : inferius
 330 intestinum : domesticum
 intempesta nox : media nox
 interpola : revocata
 intercalare : interponere
 interit : perit
 335 intrinsicus : inferius
 intrivera : minuverat, contriverat
 intemerata : intacta, integra, incorrupta
 P. 144. intuitur : vidit, aspicit
 interritus : sine pavore

- 340 internusci : cognusci
intimus : interior
interpulavit : interrumpit
interlitus : interlinitus
interiit : periit
- 345 intenti : atoniti
integratio : untio
interceptio : deceptio, fraus
in tempore : in oportunitate
intima : pretiosa
- 350 intersecta : interclusa
intimabo : insinuabo
intercapito : interiectio
intestabile : sine fede testium
intiger : sanguinem plenus
- 355 interfabor : interlogor
interpolatus : corruptus varièq; maculatus vel fuscatus
intepant : inferunt
intendant : intendunt, minatur
interpellante : reluctantem vel inpediente
- 360 P. 145. interminia : innuntia, obiectus metriatrix
intimat : nodum facit
interfata : interlocuta
intempetivo : non suo tempore
interrex : designatus rex
- 365 interpalor : varigare
intendendo : conto da intendo, aimminandenus quando interse obliteratur
interlunium : inter prima novissimè lunà
internuntii : qui inter partes nuntium portant
inter pucula : interepulas
- 370 interdum : frequenter
intonuit : insonuit
intrio : infundo
interpres : conlectur
intemperantia : iciuna set inmoderata audacia
- 375 interdiu : per diem
interrecta : interclusa
P. 146. intertrimentum : si aliqua species in medio teratur
interlocutio : iudicium
introrsus : introversus
- 380 internitione : mortem, interitum
interna : interiora cordis
interlitus : intercisio verbi
inultum : iniudicatum
investis : sine barbis
- 385 invergit : perfundit
invia : difficilior via ubi non est
invisus : qui non videtur
invenus : turpis, ingratus
inumbratur : occultatur
- 390 invalidus : infirmus
investibolo : in ingresso
invehit : infert, portat
invisere : visitare

- P. 147. invisit : ingreditur
- 395 invisor : invidus
inuret : incendit
invectus : inportatus
invisant : inspiciunt
invium : sine via quod adire non potest
- 400 inviolatus : intiger, intactus
itritum : vanum, sine effectum
iris : arcus in nube
irritat : provocat, simulat
ironia : dirisio
- 405 istuc : huc
ite dacus : Danubius
istromates : commentarius scientiè [um
Isaurum : Danubium Isterum Danubitidem : aduerbium est temporis quasi iterum
- 410 itemque : iterumque
itidentidem : iteruat iterum
itero : repeto
iterum : item
iter : iteneris
- 415 Itureus : populus
P. 148. istromatheas : opus variuse ulaciniona et varia diversitate contexto

K.

- kalendae : initium mensium vel a calendo dictè
kalibem : ferrum
kalyps : forca poenalis
Karybdis : vertigo maris
- 5 kalnes : galeè militum
karitrius : genus avis et est albam et pinnae ius non exurit

L.

- Latio : Italia
Latini : Romani
lar : focolar intra domum
larva : malificus, incantatur
- 5 larvalis : daemoniosa
lacerum : stola, vestis
lavitur : cadit
labus : labor
Laverna : dea furum
- 10 P. 149. lanista : macellarius qui carnis ferro laniat et magister gladiatorum
lata : prolata, praedicta
laqueare : camera laqueata
lapicidina : locus ubi ceduntur
latrina : recessus
- 15 labe : sorde
lacerum : laniatus, dibilem
laquearia : domorum tignaria
lacunculae : laterna id est vasa lucernè fictilia

- labentes : cadentes
 20 lactat : decepti leniter
 late : passim, ubique
 lapsantem : servantem
 Latio : Latinorum
 lavefactare : subvertere
 25 latebra : locus absconditus a latendo
 laceratis : musculis brachiorum aut genus piscium
 lampene : stelle fulgetes
 lactasis : metaphoras ab infantibus
 P. 150. lampas : facula
 30 lamnas : animal similis pardo
 latex : aqua quę latet et inveniuntur
 lautumia : custodia carceris
 laccessit : lacerat, provocat
 lanugo : prima barba in similitudine
 35 latur : portatur
 lascivia : voluptas animi
 laberna : ferramenta latronum vel qui filius alienus seducet
 latura : datura
 laverna : homo qui filius alienus seducet id est latro
 40 lacunę : fosse
 lacit : captat suadet
 lacinosum : pannosum
 lacunaria : pendentia luminaria
 laurigeris : laurum portantes
 45 lacunaria : camere
 lautitie : munditię
 Latium : autem dictum est locus in partes Italię quo Aeneas Tornus
 P. 151. lancis : missurias
 larve : umb simulacrum
 50 lavillis : lubricus
 lascivus : luxuriosus
 larantes : arantes
 lascive : fervide
 laicus : popularis
 55 laris : genus avis guida
 laqueare : vincire, alligare
 lavitur : solvitur aut cadet
 latibulum : defensaculum
 lances : pondera, mensurę
 60 lapite : cruciat, sollicitat doliter
 latomus : lapidu cesor
 legio : numerus sex milium hominum
 legunt : colligunt
 legale : legitimum
 65 legitima : iudicia, praecepta
 legata : testamenta, donata
 legomartia : nimirum militum quasi Marti consecratus
 legatum : donatio defuncti
 legatus : internuntius
 70 Leofilus : leonis filius
 P. 152. lectica : qua consoles portantur
 lebetas : caccavoseneos
 lectores : apparitores
 lecticalis : qui lectulum facit
 75 lebissata : genus marmoris
 lena : vitiorum seductrix
 lenta : flexibilis
 lenocinia : seductionis, persuasionis
 lentetur : otiose fiat
 80 lepus : blandus
 leno : seductor et praepositus meretricum
 lentus : tardus, lenis
 lenit : pacat, blandit
 lenocinium : uxoris meretricatio mariti consensu
 85 lepus : blandus
 lepidum : pulchrum, unestum
 leporem : blanditiem, dulcidine, decore
 lepidum : pulchrum, honestum
 lepidus : tener, mollis, delicatus
 90 leptopyria : minute febris
 P. 153. Lerna : paludes aquę ubi fuit ydra serpens, qui multa capita habuit
 Lerneus : ut anguis in Lernatus
 leargus : vitium quo conpremtur egriad falsum somnum
 lenicavis : lenivis, dealbabis
 95 Lebbeus : circulus id est a corde ipse est deus ipse est et Iudas Iacubi
 libo : sacrificio, offero
 Lilibeus : promunturius
 libertas : ingenuitas
 libare : est aliquid libeter
 100 Libani : potentes seculi et fortes
 Liburnus : grandis navis
 Liburne : accule Atriatici maris
 libumina : sacrificia, incensa
 libavit : degustavit, sacrificavit
 105 libitina : lectus mortuorum
 libat : fundit, sicile
 P. 154. libralis : munificus, largus
 librat : pensant, equant
 libetima : arca ubi mortui condiuntur
 110 liberalitas : donatio quę fit a divitibus
 liberaliter : humaniter
 lictores : qui fasces ante iudices ferunt
 licitatio : proposita vindictio
 licessere : licere
 115 licitacio : quotiens aliquis vinditur, et emptores super se augmentum faciunt
 licetur : de praedio contenditur
 lictor : apparatio
 licentiosa : maiorum mancipia quomulta licet
 licitatio : promessio, sponsio
 120 licenter : licite
 lienum : vinum
 ligula : arguta, loquax
 Liguria : provintia Italię in qua est Mediolanus
 ligones : rastrı, bidentes

- 125 P. 155. *ligustra*: genus floris croco-
coloris
limis: finisterminus
limitata: terminata
limat: mulcet
limpido: puro
- 130 limnis: strabo et oblicus oculis
lymphaticus: fantasticus qui quasi ex
aqua divinant
lymbus: circuitus quousque rei, ut ora
maris
linchine: candelae
linquet: relinquet, deserit
- 135 linquantur: defluunt
lincis: bestia varii coloris
linter: navicula modica
linquit: peccat, dimittit
liquidum: splenditum, lucidum
- 140 liquet: patet, claret
lyra: genus cithare
litat: sacrificat
litargus: somnulentus
lita: imitat
- 145 litaus: tuba longa
litigium: scandalum
litigatio: causatio
P. 156. *lixa*: aqua dicebant antiqui,
unde elixare dicitur
- lotus: libatus
- 150 loquacitas: multa locutio
locavit: collocavit
longiturni: longevi
longo limite: longo ordine
logium: quod est rationale, pannus ex-
iguus ex auro gemmis coloribusque
variis qui super humerale contra
pectus pontificis utebatur
- 155 logica: rationalis
logisticum: cogitabilem
luculentum: luce plenum
lucus: eo quod nemine luceat
luctum: planctum
- 160 lucar: in urbe Roma et rogatio que
solebant in lucis fieri et vectigal
lupanar: habitatio meretricum
ludificat: inludit
P. 157. *Luperci*: pastores qui sacra
incubi nudi colebant
- lumina: oculi
- 165 lustrum: quinqueniū
lustrat: circuit, peragrat
luis: persolvit poenas
lutenes:
Lucelleum: genus marmoris albi
- 170 lucifer: stella que ante luce apparit
ludibrium: dedicus et quod inluditur
vanitas
lubricus: elavescens
lupanaria: cella meretricum
Lupercalia: gentium cultura id est
sacra panis qui ipse dicitur
- 175 luridum: sorditum, pallidum

- lues: pestis, morbus, dilubius
lurconum: devoratorum, gluttonum
luscina: aves que bene canit
luxus: pompa regia et luxuria
- 180 P. 158. *lumine turvo*: diro hae trul-
culentum vultum
ludicrum: ludibrium turpe
Lucas: ipse consurgens, sibe ipse li-
bans

M.

- macte: magis aut tam magis
macies: exiguitas corporis
Maceti: Macedones
magalia: loca pastorum
- 5 madet: humet
magnanimus: fortis
magnites: lapis qui ferrum rapit
maius: plus, amplius
malum punici: mala granata
- 10 mallatia: mollities, gre
malagrama: herba venenosa
maialis: porcus pinguis eo quod de
his Maie sacrificantur
pp. 159 and 160 left vacant
P. 161. *mancipat*: manum mittit et
sociat
manua: manipula
- 15 mansa: comista, manducata
mandemus: cometimus
mania: furor, insania
mane: persevera
manes: inferorum anime vel sepulcra
- 20 manipulus: nimirum militum brevis
manipulus: unde et mapuli dicti fasces
gremiorum quod manu capinantur
manuale: orarium
manicat: mane surget, per manu tenet
mansuevit: mansuetus factus est
- 25 manubię: preda de hostibus
manūcapta: id est spolia
mandavi: tradedi
Maburtia: res que ad pugna pertinet
machinatur: parat, instruit
- 30 macilentus: macer
maior natu: senior
P. 162. *maculosus*: pullutus
mapalia: ex se pastorum
madefactus: humefactus
- 35 magnificus: magna faciens
magnanimitas: fortitudo banimi
maleatur: faber ferri
machinationis: commenta a studii
Maria: in luminatrix vel domina
- 40 marsupium: sacellum
margine: extrema parte livere
mastia: malus serbus, serbus nequam
matertera: matri soror
mavis: magis vis
- 45 Maurusia: Mauritania
mavens: durans, perseverans

- maranathema : in adventum domini
 P. 163. maiurolit : xii. signa mathe-
 matici asserunt
 marcet : languet
 50 martirium : testimonium
 marrina : potio divina
 mastigie : taurie flagella
 mattus : trisus
 matrinus : matri frater
 55 matertera : magna soror aviae
 mavisse : magis volo esse
 marcus : excelsus, mandatus
 Messias : unctus id est Christus
 melus : dolcis sonus
 60 meditulum : medius locus in campo
 melotes : pelles ovinas simplex qua
 monachi uduntur ex uno latere
 P. 164. meliusculum : modicum me-
 liorem
 metatur : habriatur, locatur
 Melopeus : quasi carminis facitor
 65 mensum : mensuratum
 meat : manat, decorrit, ambulat
 menstrum : subaudis tempus unius
 mensis
 Menalias : pastoralis
 meritoria : loca tabernaro ubi adulteria
 comminantur
 70 mero hanima : simplici, sincero
 mersat : merget
 metiri : mensurari
 mercimonia : cummertia, negutiationis
 Menedes : Balię pars
 75 mergitis : fatię utspinarum
 P. 165. mermis : formica
 melicus : poeta carminum lyricorum
 mediastinus : balneatur
 medustinus : balneatur
 80 metacastor : ita mihi propitius set cas-
 tus
 messala : agricola, messor
 melops : bonus cantor
 mensis commodus : September mensis
 mergi : fus es quibus messis colligunt
 85 melopeum : dulcem, compositum
 mercedarius : qui mercedes dat pro la-
 bore
 Micepsa : vivit Numidarum
 minitatur : asidue minatur
 minax : minas tendens
 90 minicius : ericius
 mimologus : qui mimos docet
 P. 166. Milesiae : amatorię geste
 minas : altitutinis propugnaculum
 mitra : corona et amictus capillorum
 95 minsare : sepius mingere
 myrmiceas : verrugas corporis
 mysterium : occultum praefigurado
 mitis : mansuetus
 missele : telum quod mittitur
 100 miscelluneum : cumixtitium
 miscentur : praeturbantu.
- Minotaurus : monstrum qui capite tau-
 rino et cetera partis corporis homo
 fuit, a Minoe rege et a tauro, quia
 ex utraque mater fertur semina sus-
 cipisse
 P. 167. missitat : frequenter mittit
 missicius : qui militia exhibit
 105 missos nos facit : demitti nos
 miseranda : misera, inflex
 migma : palea minutarum
 mioparon : naviculas cava pyratarum
 Mihabel : qui sicut deus
 110 modifica : modolata temperata
 modolatio : dolcideo vocis
 modestus : moderatus, rectus
 modestia : verecundia
 moechia : adulterium et omne inlicito
 concubito
 115 modus : mensura, ordo
 modolatur : formatur
 P. 168. modolant : librant
 moderatio : temperantia
 molis : magnitudo, vastitas
 120 mollit : mitigat, placit
 molosi : canis magni
 molimina : artificia cogitationis
 molles : vani
 molior : dispono, excogito
 125 molitur : disponit, agit
 monachus : solitarius
 P. 169. monachosmum : genus ve-
 hiculi quod ab uno iumentum du-
 catur
 monogamus : unius uxori vir
 monarchus : singularis rex
 130 monomentis : memoriis litterarum
 mons Tarpeius : Capitulum
 momentum : stilus in comenta
 monumentum : memoria
 monilia : ornamentum in capite molie-
 rum vel pectore quorum
 135 monopolium : ut ubi una res venditur
 monarchia : principatus singularis
 monstrum : deformitas membrorum et
 prodigium adversum
 P. 170. monoceron : quadrupis uni-
 cornuus
 monimenta : auxilia
 140 monadem : unitatem
 mulcet : dilectat, blanditur
 mulcra : vasa ubi lac mulgitur
 mulgatores : peremptores
 mulosus : canis rusticus
 145 mulcat : pugnis vel calcibus cedit
 multatio : damnum pecunię
 multatus : condemnatus
 multifarie : multiloque multi sermo-
 nus
 mulcero : limo, plano, mitigo
 150 Mulciver : Vulcanus
 Mulciver : ignis dicitur eo quod omnia
 mulcatur

- P. 171. munifex : munera distribu-
ens
munimen : defensio
munera : officia, bellorum tributa, fir-
mitas
- 155 munificus : honorificus
mundus : celum vel terram
municipium : mansio q̄ muros
murex : regalis porpora
municeps : unicus qui accepti muneri-
bus edificatur vel princeps primus
- 160 munusculum : modica donatio
munitabitur : munitur
munificentia : libertas libera
munimenta : testimonia murorum
munituria : precinüturia
- 165 *munium : quasi manufactum sic et muri
a monicione*
P. 172. municipium : quod iam ac-
cipiat munera id est officia
murice : coclea marina
munia : munera qui militibus dantur
murice : frutices virgultę et saxa acuta
in montibus
- 170 mussim : lente
museleu : monumentum
mussat : silentium marmurat, dubitat
muisitanter : leniter
musia : nidi suricum
- 175 muscepula : temptatio, laqueum
murquiso : marmuratur, fallax
musitat : frequenter marmurat
mutilat : placitum violat
mutilo : inmino, violo, sautio, frango
- 180 P. 173. mutilum : truncatum
mutturci : stulti, inertes

N.

- nabo : rescendo
nabat : natabat
nanciscitur : potitus, inventus
nare : natare
- 5 navarcus : navi magister
navilia : loca in qua nabis educantur
nando : natando
naviter : strenue, stutiose, fortiter, ute-
liter
Nazareus : sanctus
- 10 nablum : quod Graece spalateriū
nanctus : adeptus, inventus
nant : natant
P. 174. navale proelium : natica
pugna
nauta : nauta · naus · obsequens
- 15 navales res : ad nave pertinentis
navus : vigelans, celer, industrius,
celer
navit : strenuit agit
napeus : navium magister
navare : strenue officio facere

- 20 nativum : genetivum
navatoperat : datoperat
natrix : serpens
nat : natat
natrice : non est
- 25 nardum : pysticum
nardum : fitelem, id est sine fraude
narrat : nuntiat
P. 175. nectar : sapor vel odor sum-
mae suavitatis, vel potio deorum
et vitam
nectarius : odorifer
- 30 nebulo : latro, mendax
necopinans : nec sperans
necessitudo : dilectio, amicitie
nectere : immittere
nefas : scelus invitia
- 35 necromanticus : evocatur umbrarum,
aut mortuorum divinatio
nenia as : vilissimas fabulas
nequa : malus
nequivit : non potuit
nefastus : nefarius, nequissimus
- 40 P. 176. Neomenia : novellionium,
Kalendę
neophitus : novella plantatio
neunt : colligunt
nentes : fila torquentes
nexus : nodus, ligatura
- 45 neutrum : nec illum nec hoc
nepa : vipera
necnon : sedet
nevum : macula
necne : vel non
- 50 nebris : corium cervi
nectit : alligat
nefastus : scelere pollutus
nefarius : scleratus
negromantia : quotiens hanimam ab
inferis revocatur vel divinatio mon-
strorum
- 55 P. 177. nequiquam : nec modicum
nequeo : non possum
ne quarta : crudelis in loquendo
nēquaqua : nullo modum
nemus : silva
- 60 ne : ergo
nepos : prodignus eversor
neotrici : novicii, minores
neuter : medius
neve : ne forte
- 65 neque : non
Nereis : nympa marina
neerant : flaverant
nempe : certe, utique
nevet : filat
- 70 neto : torto
nex : mors a necandi
P. 178. nectari : oculorum frequen-
tia aperiri
necti corax : noctua avis
nenia : carmen funebre

- 75 nepa: prius in sideribus
nibarus: splendidus
nictit: canis cum acute gannit
nimbus: tempestas, pluvia cum ventum
nimbo: tempestuoso
- 80 nixe: munite
nidor: splendor
nimphaticus: arreptitius
niveus: candidus
ni: nisi, non
- 85 nidores: odores
nis: nobis
nimborum: nubium
nidor: odor
ninnarus: murio cuius uxor adulterat
et ipse tacet
- 90 P. 179. nititur: pugnat, conatur, temptat
nimpe: nonne, utique
nissus: conatus
nigelli: nigri
nimirum: sine dubium, certe
- 95 Nicolaum: stultum
nectura: genitura
Nilicula: Aegyptius
nimpha: virgo celestis vel numina
nitens: incumbens et splendidus
- 100 nitelle: nitores parvi
niquid: nisi quid
nymphæum: silanum
nisuper: proxime
nimpha: dea aquarum
- 105 nixus: incumbens, curvus
nitet: splendet, lucet
P. 180. nosochomium: locum venerabilem in quo infirmi homines curantur
nostratum: nostrorum
nonnulli: aliquanti
- 110 Noti: venti
nothus: spurius de adulterium natus vel incertus
norat: sciebat
nos satius: nil hominus, tanto magis
noxa: culpa, peccati rea
- 115 nocticula: luna
noxius: nocens
norma: mensura, regula
noxius: tergiversatur
nox umada: tempestas cum pluvia
- 120 non potative: non dubium
nomenclatur: nomen officii
num: numquid
P. 181. nutu: voluntate
nutatio: irae minatio
- 125 nuncupat: nomen vocat
nuper: modo, ante tempus
nutans: vacillans, pendens, titubans
numen: potestas, magestas
nugas: inutilis, vilis
- 130 nugacitas: vanitas, insania
- nuit: annuit, promisit
nurus: uxor filii
nusciosus: qui plus veperere videt
nutibus: gestibus
- 135 numquis: numquid aliquis
nummolaris: nummorum praerogatur
P. 182. numisma: nummi percussor, id est donarius
nundinationis: mercationis
nundina: mercatum
- 140 nuberca: matrea id est matrima
- O.
- obediens: dicto parens
obsecunda: obtempora
obitus: mors
obiit: mortuus est
- 5 obeuntia: circumdantia
obelo: linea
obice: repelle
obices: oppositionis
obverto: in alia parte verto
- 10 obessus: pinguis carnibus
obolum: dimidium, scripulum
obici: repelli
P. 183. *obici: rep*
obet: moritur
- 15 obeundi: exequendi
obicio: oppono
ob: propter
obest: contra est
obans: gaudens
- 20 obiurgat: oppugna, castigat, increpa
obdat: opponet, praeligat
oblicus: non rectus vel transversus
obliteratus: oblivione obscurum
oblminat: limpidat
- 25 oblectat: dilectatione infundit
oblata: offerta
obliterat: oblita
oblustrans: circumspiciens
obliteratio: oblivio dilata
- 30 P. 184. obnixus: humiles, incumbens
obnixus: subiectus
obnixii: subditi, rei
obnubet: obteget
obnueret: obtexerat
- 35 obortis: subito ortis
obsinatiomēntis: duritia vel intentio
obstipium: contrapositum
obstupita: mente turbata
obsolitatus: inquinatur
- 40 obstructum: preclusum
obsecrat: deprecatur, rogatur
obstinatus: desperatus, inrevocabilis, obduratus
obsilitus: sorditus
P. 185. obsecunda, obsequitur

- 45 obscenum : feđessimum, turpem
obsessus : circumdatus
obtestatur : adiurat
obtusa : praecessa
obturpuit : infrigitavi, obstipuit
- 50 obtunsus : obcecatu, clusus
obtundentes : abscondentes
obtuicuit : ommutuit
obtus : aspectu inmutabilis
obvallatum : undique munitum
- 55 obluctor : contra luctor
obnites : reluctans
obnuit : operuit, obtexit
P. 186. obnix : intente
obnuit : aperit
- 60 obnatus veste : circumdatus veste
obnuto : obluto, obterito
obnectere : conligere
obstrepit : inpetit
obsita : obtecta, circumdata
- 65 obsillagis : marsus
obstat : contra dicit
obstipum : oblicum, inaequalem
obsunt : contra sunt
obserat : claudit
- 70 obsessit : subripuit
obsistit : obviat
P. 187. obturat : obcludit oppilat
obstetrix obstetricis : quę parturientibus praecerant
obtrunco : interficio
- 75 obtrectans : resistens
obtundere : prohibere
occipit : incipit
obsistet : obviat
occubuit : interiit, mortuus est
- 80 ocior : velocior
occasus : finis
occurrat : sepius occurrit
occulit : abscondit, occultat
ocreas : tibialia
- 85 occipitium : posterior pars capitis
occentare : contra cantare
occuluit : occultavit
P. 188. odas : cantatio
odeporicum : itinerarium viatorum
- 90 odeum : a cantu
ode : dicitur cantatio
oe : compellatio personę
oeconomia : dispensatio
oestrum, genus tavanı quod boves habent
- 95 officium : obsequium, minnesterium
offa : pars frusti rotundu
officit : obstat, nocet, tinguet
olli : illi
olus : olera
- 100 oletores : ortolani
olfacere : odorare
olim : aliquando, antiquitus
olimat : limpidat
olores : gigni
- 105 olitana : vetusta
olor : gigni
olympum : caelum et nomen montis
odas : cantatio
P. 189. olografum : totum praescriptum
- 110 omelia : popularis tractatus, grę
omnopere : omni virtute
o : auguria
ommitto : pretereo, dimitto
omousion : unius substantiä
- 115 omoeusion : similis substantia
omentum : mappa ventris
omen : quod homo somniatur, auspiciu, auguria maiora
onera : sarcina
onestum : graviosum
- 120 onix : gens marmoris
ongriforum : lucta ferens
onocrotolus : genus avis est quod facie gerat asini nam stulta facie, sed obducta grotalus dicitur
P. 190. onicinum : genus lapidis
onustum : gravosum
- 125 opacus : umbrosus
opem : auxilium
opere precium : necessarium
operiens : expectans
oppedum : castrum vel civitas sine muris
- 130 oppetere : occumbere, mori
oppidanus : civis ex oppida nam oppidaneus Latinum est, apud antiquos oppida dicta sunt quod opem dare operit : celat, vetat
opifex : operis factor, artifex
opimus : fertilis, saginatus
- 135 opitulatur : adiubatur
opido : valde, vehementer, oportune, omnino
P. 191. optimatus : optimarum artium auctor vel princeps
opinor : existimo
opter : propter
- 140 opinatores : existimatores
opilio : minor pastorum pecorarius
opobalsamum : lacrima balsami
optio : electio, potestas, arbitrio
opacant : obumbrant
- 145 appetit : obiit
opes : divitie
operosa : ingentia certamina
opessulatum : clavem observatum
oproprium : malum crimen
- 150 opima : ampla, magna
opitulantia : suffragia
oppidum : mansio sine curia vicina
opiter : natus avo paternon vivo post patris morte natus
P. 192. opnifarum : beatum, opulentum
- 155 oppilat : obturat, obcludit

- opitis : genus marmoris
 opinatissimum : nominatissimum
 oportunus : necessarius
 opulentus : divis
- 160 optigit : sorte evenit
 oro : rogo, peto
 orator : eloquens
 orditor : incipit
 ortus : natus
- 165 orbitas : amissio filiorum
 oridurius : aspere loques
 oroma : visio somnii
 orbita : vistigia rotarum instrata
 oris : finibus regionis
- 170 P. 193. orsa : cepta, locuta
 oracula : responsa, precepta
 orba : sine parentibus
 orbatus : filiorum amittens
 ora : finis, vultus, et extrema vestis
- 175 oriundus : natus, ortus
 orei : regionum finis
 orgia : misteria secreta
 Ortosegia : dolus insula
 ortigo metrum : cuturnix
- 180 ortho doxus : rictus gloriae
 ortigometra : coturnices
 oroscopos : circulus signorum
 oreagra : fuscina gre.
 P. 194. osanna : salvificat vel sul-
 vum facit
- 185 ostentatum : monstratum
 ostentum : signum quod ostenditur
 osurum : oditurum
 os : orii
 osor : inimicus ab odio dictus
- 190 ostentat : ostendit
 os : ossis
 osus : odiosus
 oscine : aves quod cantando auspicia
 faciunt
 ostentatura : ostensio insolita veluti
 sifant in nocte repentina lux
- P.
- pasciscit : pactum facit
 pactum : decretum
 pacus : collegio curiae
 pabulator : pastor
- 5 *phalax : acies militum*
 P. 195. pactio : conibentia
 pactorium : plantatorum
 paganitius : ut cultus
 pagmat : desiterat
- 10 pagus : possessio est ampla sed sine
 alique iure unde et paganos dicimus
 alienus a iure vel sacris constitutus
 pagi : memoris sine idolis
 pagmentes : desiderantes
 pauxillum : paulolum, modicum

- palestra : exercitatio ubi athlete se ex-
 ercebant
- 15 palmatus : coronatus
 paliurus : spina vel genus palatemas
 secari carum cardi spinosi
 P. 196 left vacant
 P. 197. palpat : fovet, blanditur
 palteum : murum, fastidium
 paululum : aliquantulum
- 20 Palea : dea qui pastores colebant
 palantes : fugientes in diviso
 palla : Minerva et amiotō muliebri
 palmola : extrema pars navis
 palare : errare
- 25 pala : puplice, coram
 palabundi : errantes
 palmas : victorias
 pallantes : gaudentes
 paulisper : aliquantisper, paulatim
- 30 palutamenta : ornamenta (cf. p. 199)
 P. 198. parilitas : aequalitas
 parma : scutum parvum
 parasituli : bucellarii
 pacus : cupidus, abstinens
- 35 parastus : paratus iniuria facere et pati
 parpata : copidus
 parasitus : qui iocos facit ut ventrem
 impleat
 parumper : per parum
 paraclitum : consolatorem
- 40 pari : similem
 paradigma : similitudo, fabula
 parentia : oboedientia aperiendo
 parentat : umbris vel tumulis mortuo-
 rum frequenter paret id est obsequit-
 ur aut ministrat
 P. 199. militum unde hii qui in pro-
 vintia proficiscunt paludani vo-
 cantur
 palpidat : temptat
- 45 palantur : vagantur
 paralyppuminon : relicto, quod restat
 parsimonia : frugalitas, abstinencia,
 parcitas
 parabula : similitudo
 parasceue : preparatio gr̄c
- 50 parta : inventa
 parata : quesita
 parsurus : parcurus
 parumpendet : nihil iudicat
 parmucupula : medicamenti vinditur
- 55 parentalta : dies festi panorum
 particus : necutiatur ipse
 Paradis iudicium : quod in tres deos
 P. 200. iononem, venerem, minerva
 Paris pastor damalo aureo iudi-
 cavit
 parris : lapidis canditus
 pariliter : aequaliter
- 60 parricida : qui parentes uo occidit
 paracya : adiacens vel incolatus
 Pharisei : divisi, separati

- paradoxus : qui se ad gloria parat
parce : exugue, continenter
- 65 parochia : adiacens id est didomus
pantomimus : summus iocularis qui
omnes ludus novit
panera : rapina
pansa : aperta
pantera : ritia
- 70 panicinum : genus vestis
pantheus : quasi omnium deus deorum
P. 201. pandictes : omnia ferens et
veterum et novorum testamento-
rum
pangunt : disponunt carmina vel con-
iungunt
Pan : ingibus
- 75 paniceum : roseum
panigerici : adolutores
panseus : qui pedibus in diverso ten-
detibus alat
pastoforium : atrium templi et sacra-
rium
pastinantes : plantantes
- 80 patrius : paternus
patibulum : crucis passio
patula : aperta, expansa
patera : fyla a patendo
patravit : perfectit aut commisit
- 85 patologia : passionis ratio
P. 202. *Fratruus : frater patris*
papiliones : tenturia modica
patogomo : genus morbi
pascha : transcensus
- 90 patruiles : filii frater
patruus magnus : frater avi
paulus : mirabilis
papilla : summa pars mamille
placito : tranquillo
- 95 plausum : risum stultum
platea : via spatiosa
plastrografis : falsis scriptis
plancus : pedibus latis
plagiatores : seductores
- 100 plagat : mitigat, sedat
plaustra : carra
plagiarius : qui peculim aut manci-
pium alienum seducendum distrahit
P. 203. plantasia : orto vel pom-
aria
plaudete : iubilare
- 105 plaudit : manibus sonum facit
placenta : dulcia
plectitur : punitur, percutitur
plebicula : amans civis
plexus : percussus, truncatus
- 110 plerique : aliquanti
plebescitat : plebem adloquitur
pleades : stelle
plectrum : percussorium cythare
plerique : alicotiens
- 115 plebeiu : popularis ominis sine aliqua
dignitate
- P. 204. *prefertat : preportat, ante la-
tat*
plethora : plenitudo
prestigia : fallatia
prestolat : expectat
- 120 preffata : antedicta
presagus : prescius
previligium : quod iure devetur et pri-
mus honor seu lex non poplica sed
privata
presagium : signum quod antea deus
postea venit
precordia : cor est
- 125 predignus : ante natus
pretervolo : volociter praetereor
preconium : praedicatio alicuius rei
P. 205. et laus antecedens
prerogativum : beneficium ante obla-
tum
prelibabimus : aliqua contolimus, ali-
qua diximus
- 130 preclerant : antecedit
presagium : divinatio futurorum
pre se tulit : plusquam oportuit tulit
prepedit : impedit
prepetes : aves quae volantes auspicia
faciunt
- 135 prepopere : inordinate et fistinanter
prescriptum : paesti tumi
prepos : percussor velox
pre foribus : ante ostium
prestigiaverunt : ludificaverunt
- 140 P. 206. presidium : auxilium
preses : iudex a presidendo
prenta : anteposita
precauit : antecavit
prelibundo : pregustando
- 145 pretervehor : transnavigor
pressant : sepe praecedunt
predia : fundi, villae
prevertitur : antecedit
pretextit : celat, coperit
- 150 previgignus : filiaster
praefatio : prae alocutio
prestantior : melior
praeterea : extra haec
presul : princeps cuntis praepositis
- 155 P. 207. prediti : instructi, antepo-
siti, potentes
prepes : aquila
pretores : secundi sunt consolibus
presertim : quam maxime
preus : antecedens
- 160 prerogans : ante inpendens
pres : fede iussor
preperum : antea factum quod erat
postea faciendum
prelo : torcular
precipitat : ab alto deicet
- 165 precox : prematurus
predes : fidi iussores
prelus : modicus

- prærepit : ante rapit
 P. 208. prepostera : perversa, in posterum quod ante debuit
 170 præstruxit : præordinavit
 præcipuus : perpinguis
 prærogativa : excellentia meritorum
 præpollit : eminet, supersplendet
 præquoqua : celere maturans
 175 præcipue : maxime, ante omnia
 præsidarius : auxilium præbens
 prærupto : elevato, alto
 præceps : festinus, temerarius
 prætestatus : infans qui de prætestato patre nascitur
 180 præpes : præevolans
 prælati : antepositi
 præpetibus : antepetentibus
 P. 209. pectet : pectinat
 pecua : armenta et pecora
 185 peculatus : qui pecunia publica furat
 pecudarius : pastor
 pecudes : oves
 pedor : odor gravis
 pedora : aurium sordes
 190 pedagogus : eroditor puerorum
 pellecti : inlecebrati, seducti
 pellexit : in fraude induxit
 pelica : concubina
 pellectum : suasum
 195 Pelorum : promunturiorum
 pellax : pervera loques
 pegaso : homo iocularis
 P. 210. pecuratus : habundantia pecoribus
 peiera : falsum iurat
 200 pelagu : carina, navigium amnicum
 pecuosus : qui multa pecura habet
 pedatum : carcere
 pedidatus : propagato filiorum vel nepotum
 pedore : foedore
 205 pelicet : illicite circumvenit
 pellace : dolosus, mendace
 pellector : persuasor
 pellex : succuba, quae lo alterius nubet
 pelusit : distulit
 210 peltat : scutum amagonicum parvum
 penum : cellarium, promtuarium
 penades : domus vel focus
 P. 211. pendolus : elavatus
 penes arbitros : apud iudices
 215 penula : lacerna, stola
 pendeo : fabeo, blandior
 pentamerum : versus quinque pedum
 penis : natura, pudenda
 penitralia : interiora, secreta
 220 pedere : existimare
 penetrat : inrumpet intra, pertransit
 pene moti : cito egressi
 pentomen : circumcisio
 penuceo : rubeo
 225 pene : prope, iuxta, secus
 pensio : præcii persulutio
 penate : imago pulcerrima
 pepulit : expulit, inpolit
 P. 212. pepegit : pactuatus est
 230 peplum : stola, vestis muliebri
 pepo : melone
 peplus : vestis simplex qua Minerve simulacrum velatum est
 pepones : melone
 pernix : agilis, velox, celer
 235 perpetes : aves, volantes
 pernicibus : velocibus
 permulcit : lenit
 perpetimur : patimur
 peribulum : deambulatorium vel bilua marina
 240 percensit : considerat
 peculit : perturbavit, adicit, percussit
 P. 213. perpetitur : patitur
 perplexus : involutus, timidus
 pertemptat : perquiret
 245 perstans : præeverans
 perduellio : rebellatur
 perpolit : coegit
 permotus : turbatus, excitatus
 percunctatur : perquiret, interrogat
 250 perbabitur : decurrit
 perniciosus : a pernitendo qui dat operam, opera a perdendo aliquem et pernicies dicitur
 permultatum : in omnium notitia intimata
 perfunctorie : imaginarie, transitorie
 petros : agnoscens
 255 pernicitas : velocitas
 P. 214. perpetrat : pe agit committit
 perpositus : qui frequenter aliquem patitur
 perper : perpetuo
 peremptus : interfectus
 260 persistet : perseverat
 perpende : perpensa, equat
 periti : docti
 perendie : pus cras
 perfunctus : transactus
 265 perniciter : velociter
 perhibet : pernuntiat
 peresum : comestum
 pertulit : perturbavit, perstrabit
 perlustrat : pervidet
 270 pergenuat : genibus pergit
 persum : deorsum precipitatum
 P. 215. perimet : interficit
 percrebuit : personavit, publicatus est
 perspicuum : manifestum, splendidum, pulchrum
 275 perfidus : qui fidem rupit semel
 perfidiosus : qui semper
peripsima : humillima atque subiecta
 perduellis : rebellionibus
 perosum : odiosum
 280 pertinax : perseverans

- perfugium : locus refugii
 pervicax : valde verbosus, intentione
 durus et contumax
 percitus : provocatus
 perpetim : prolixum, continuum
 285 pernoscere : tractare
 perc^ulum : experimentum
 pereronia : per inrisione
 P. 216. perdocilis : valde docilis
 perennis : aeternus
 290 perlata : tolerata
 periscelide : crurum ornamenta apud
 feminas
 percellet : pervertit, evellit
 perspicace : vigilant . . rem
 pertinacia : duritia
 295 per . . . : transitus
 peripsima : purgame . . m
 persulto : vocifero
 perfruitur : utitur
 pernox : pernoctans pervigilans
 300 pertensum : tediosum, permodestum
 perfungitur : officium unius complet
 peragrat : circuit, curat
 perstromata : tignina acubitus
 persuma : praecipita vel confecta
 305 P. 217. perfluxum : difficile
 persentisca¹ : ex totum sentiat
 perpexa : perligata
 Pergamum : Illium et hili
 perpera : prave, perverse
 310 persolla : persona minor
 pessum : violenter oppressum
 pessolum : clustellum
 pestilentia : interitum
 pestis : pernicies
 315 petalum : area lammina tenuissima
 pia : religiosa
 piare : solvere
 piaculum : scelus et peccatum impie
 commissum
 pignera : filiorum sunt
 320 pilant : battunt confirmat
 P. 218. pitidine : id est prostituta-
 tum
 pipa : vicitatus, q̄ritat passer
 pituita : flegma
 piceo : nigro
 325 piniculum : spongia
 pixides : vasa modica argentea vel lig-
 nea quas vulgus buxides dicunt
 piraticus : subaudiens ut carcer
 Philippus : os lampadarum
 pyrada : latro marinus
 330 piabunt : placabunt
 piacula : placationis mortuorum
 pilo : asta rimana
 pilarius : sepulcra egyptiorum
 pinna : fastidium templi, muri
 335 P. 219. Pyra : ara lignis altioribus
 composita quae, cum adhuc non
 ardet, rogos dicitur, cum vero ar-
 de, pyra dicitur Greci pyr igne
 pistrix : genus bystie marī
 piacularis : hostia quae offertur pro
 peccatum
 pictae : quibus raduntur capita et te-
 gunt se corium crudum
 pignora : creditoribus danter
 340 privignus : filius uxoris alterius
 primilium : numerus militiē primo pro-
 batus
 pristinum : priorem, antiqua
 privat : subtrahit
 primor : prior
 345 primores : p̄iores
 privis : singulis, privatis
 P. 220. pridiae : heri
 pospridiē : odiē
 primoperum : genus officii
 350 priviligium : privata est lex quae ad te
 pertinet tantum
 prisca : antiqua
 prima quies : primum somnum
 primignus : primogenitus
 pridem : antea, dudum
 355 primordium : initium
 primivirgius : cavallarius quod prima
 est militia ipsius in visgis
 poa : genus herbe ubi vestimenta la-
 bantur
 polum : caelum
 poederes : sacerdotalis linea
 360 pollulat : germinat
 P. 221. polluit : inquinavit
 polenta : genus est leguminis
 pollinctus : ultimum honore affectus,
 id est honoratus
 pollit : criscet
 365 pollens : crescens, florens vige^{ps}
 polinton : ubi kadavera ponuntur
 poema : carmen poeticum
 poenates : dii quasi domestici
 populatus : p̄datus, vastatus
 370 poplites : genicula concavum
 portentum : signum futurarum adnun-
 tius
 porrecta : undique extensa
 porro tenus : usque porro
 posteritas : propagatio filiorum
 375 posthabita : postposita
 P. 222. postridie : cras
 postulatus : petitor rogatarius
 poesi : materia totius carmi in qua po-
 eta versatur
 potitur : frequenter utitur vel fruitur
 380 potius : melius, magis
 pothochotropis : locus in quo pauperes
 et infirmi homines pascuntur
 pomet : statuit
 pollicetur : promittitur
 pompulentus : pompa plenus
 385 ponetergum : pos dorsum

- pollinctores: qui mortuos sepeliunt
 popularitas: multitudo populi
 poples: geniculum generis masculini
*podix vel podice: facedenica id est anum
 vel culum*
- 390 P. 223. porro: postea, utique
 portendit: significavit, longe ante ostendit
 poetria: femina poeta
 postulat: petit
 postilinium: qui post captivitate reversus iuraque admiserat recipit
- 395 pomarium: ubi poma ponuntur
 pomerium: locus proximus mari
 poeticus: canticus
 potitus: adeptus, consecutus
 petior: fruor et potentior
- 400 potissimum: meliorem
 potiri: adipisci
 potor: bibitur
pondo: libras xii
 P. 224. prope: bene
- 405 probrum: turpitudine vel malum crimen
 probrosum: turpia
 probitas: iustitia, bonitas
 problema: propositio
 proba: manifesta, optima provata
- 410 proci: petitores uxorum
 proculus: qui patre longius peregrinante nascitur
 procax: inportunus, improbus
 procerum: altum pro longum
 procul: non longe
- 415 procas: qui post morte patris nascitur
 proclivi: facere parati
procliventibus: pro sociis
 P. 225. proceritas: altitudo, longitudo
 procella: tempestas, venti subitu
- 420 proceres: primati, nobilis
 proclima: adclina
 proclivio: humiliando adcumbet
 proemium: prefatio
 prodigia: signa cęlestia mala pronuntia
- 425 prodi: exi
 profecto: vere, nimis, aut sine dubio
 profana: pulluta, violata
 profugatus: perditus
 profatus: proloquitur
- 430 profundo: alto
 profitetur: praedicat, divulgat
 proles: filius, progenies
 P. 226. prolapsus est: ruit
 proelium: pugna
- 435 prolemis: preoccupatio cum antea fit
 quod post te debuit
 promis: promisit: foras produxit
 promulgatum: pupligatum
 progatia: temeritas, audacia
- 440 procul dubium: sine dubium
- procrastinat: differit
 prodicus: nimis largus, devorat
 prodigiosus: astrologus
 profusus: largus
- 445 proficiscitur: vadit
 P. 227. profanus: qui sacrum pollut alienisano
 profugus: longe fugatus, exul
 profectus: egressus
 profixit: prostravit
- 450 profuit: multum fluit
 proluxa: longa promunt, proferunt
 proletarius: milis capite census, milis inutilis bello relictus
 promit: ostendit, loquitur
 promulgare: foras praeferre, restatuere
- 455 promeritus: bene meritus
 promunturium: eminens mons in mare
 promisit: locutus est
 pronuba: para nympha
 P. 228. pronus: incurvus, humilis
- 460 pronepus: filius nepotis
 propheta: praedicatur
 propius: propinquuus
 propendens: eminens
 pro matertera: soror aviae
- 465 pronus: inclinus
 properum: proximum
 propulat: valde puplice
 prona: inclina
 propono ordino
- 470 pro nefari: plusquam illicitum
 propago: linia, origo, extensio
 propatruus: frater pravię
 prore: prout res exegit
 P. 229. properat: fistinat
- 475 propensius:
 prorigitur: ante erigitur
 prosapia: origo, generatio
 propere: prope, celeriter
 prostituta: meretrix
- 480 prosa: prior pars navis
 prorsus: specialiter, certe
 prospiciens: prospiciens
 prosiquitur: verbis profitetur
 propitiatio: misericordia
 P. 230 left vacant
- 485 P. 231. proscriptio: bonorum admissio
 proritat: ad ira provocat
 protinus: mox, continuo, statim
 protilat: prolongat
 prosa: verba sine metro
- 490 proveor: transporto
 prostituun: proponunt
 pronas: carbones vivi
 prosilitus: adiunctivus de aliena gente
 prosperitas: filicitas
- 495 prosperare: recte agere
 prospice: in ante aspicere
 proto plaustrum: primum plasmatum

- protervus : supervus, inrevocabilis, vi-
tiosus
P. 232. provexit : in maius levavit
500 prudens : providens
promptuaria : cellaria
puniatur : uccitatur
puplites : genua suffraginis
pubat : crescit, incrementa
505 puberes : adulti iuvenis
pubetenus : usque ad inguina
pubertas : adulescentia
pubescentes : gene barbamittentes
pube : virilia, verenda
510 pubiscit : barbis et testes
pudicus : castus
pudor : verecundia
P. 233. pugillare : tabulam
pugillum : pugno
515 pulvinar : locus ubi stat vastant
pululat : germinat, oritor
puerperium : cum puer inascitur
puerpera : mulier quae primo parto
puero parit
pullum : nigrum
520 pugiles : certatores
pugio : gladius parvus
pudicitia : castitas, integritas
pugna : certamen
pulvinaria : arę mortuorum
525 puerperum : primo genito
putamen : testa de ovo

Q.

- P. 234. quatio : concutio
quatinus : qua ratione et qualiter
quandam : aliquam
quassatum : confrat ??
5 quandoquidem : tunc omnino
quantocius : quam citius, celerius
quantolum : modicum
quadrifium : quadrifarię fissum
quamquam : quamvis
10 quęso : rogo
quaestuarii : mercennarii
quaerella : culpę accusatio
quaerito : sepius rogo
quaestum : lucrum, aquesitio
15 questio : disceptatio difficilis, explica-
tio, examinatio
P. 235. quaestus est : accusavit
quaestor : iudex ad requirendo
quęrolus : frequenter querellas ferens
et acusator
queverint : poterint
20 questuaria : qui quaestucocorporis vi-
vit
quemquam : aliquem
quemcumque : quempia
quemadmodum : quomodo, sicut
queo : valeo, posso

- 25 quemdam : aliquem, quempiam
quempia : quemcumque
queror : iniurias meas iudico
quęstor : consiliarius et qui pecunia
puplica pręrogant
queun : possunt
30 P. 236. quibi : potui consensi
quidnam : aliquid et quid
quidve : vel quid
quin immo : magis aetiam vel potius
quispiam : aliquis
35 qui sciam : unde sciam
quiete : silentium
quiquantus : quam magnus
quin aetiam : si aetiam magis aemagis
quid stuit : quid cogitat
40 quinam : qui vero
quidni : hoc magis et quare non
quiddam : modicum aliquid
quinni : etiam, adverbium fernandi
quiverunt : potuerunt
45 P. 237. quisquilias : paleas minutis-
simas
quippe : re vera, sine dubium
quippiam : aliquid modicum
quisitor : iudex
quirites : populus Romanus
50 quies : pax, silentium
Quirinus : Romulus
quousque : quamdiu
quondam : olim
quopiam : alicubi
55 quo numine : qua potestatem
quorsum : in qua parte
quodpiam : quoddam
quonam : aliquo
quoque : dinuo
60 quominus : aliter
quorundam : aliquorum
P. 238. quocirca : quapropter
quodam : quocumque
quoquam : ubicumque
65 quorsus : qua ratione qo modo

R.

- ratum : certum, firmum, validum
ratus : arbitratus
rates : naves
ramnum : genus herbe spinose
5 racemum : butrionem, uvam
rapacem : violentum
raptim : cursim, subito
randum : arbitrandum
raptati : tracti, separati
10 rapidus : velox
rabies : furor, insania
P. 239. rabula : rabidam
Rama : excelsa
rancor : in via dolor
15 Raphahel : nuntius dei

- Rabbi : magister syr̄
 radiatus : inluminatus
 ramen : pulvis qui raditur de aliqua
 sp̄tie
 randus : velox, celex
 20 radicitus : funditus
 Ramensis : tribus a Romolo constituta
 Racha : inanis, vacuus, vanus
 ratri : ligones
 rava : rauca vel clausa
 25 rabitere : redire
 radiat : splendit
 P. 240. redemitus : coronatus, orna-
 tus
 reticuit : tacuit
 ridimicula : retinacula
 30 redivivum : avetustate renovatus
 redarguit : convincit et de re arguit
 redibet : impensa sibi gratia rediet
 redigitur : revocatur
 redactus : perductus
 35 redolet : bene olet
 redibutionem : retributione
 reductum : retroductum
 rediviva : renascentia
 redamat : amantes et mutuo diligentes
 40 reduvias : reliquias
 reducus : salvus, incolumis, reversus
 P. 241. redintegrat : integrum re-
 stituit
 recludit : aperiter, recludit
 recensat : recitat, recognoscit
 45 recubat : adcumbet
 reciprocatur : reconsiderat, vel reddit vi-
 cem
 reica : metri genus
 refello : recuso, redarguo, dissolvo
 refertum : repletum
 50 refectus : plenus
 refererunt : repleverunt
 refoculat : recreat
 religio : sanctitas
 refricat : renovat
 55 refulget : resplendit
 refutat : repudiat, respuit
 refragatur : adversatur
 P. 242. refello : convincit
 referciunt : implent
 60 refuga : apostata
 refert : revocat, reddit
 regificum : regale
 regimen : gubernatione
 religiositas : sanctimonia, pietas
 65 relatum : reportatum
 relativum : dum unus nominatur, alius,
 demonstratur
 regerit : reportat
 regessit : evomuit
 regius : regalis
 70 reminiscor : recordor
 remur : arbitramur
 remeat : regreditur
 P. 243. remilus : repando
 remugit : clamat
 75 remotiora : secretiora
 remulcunt : cum scava nave dicunt
 renitet : res splendit
 remes : remigatur
 reor : arbitror
 80 remittentibus : resistentibus
 renidit : redolet
 rebare : arbitrare
 rebellio : qui per pacem integrat bel-
 lum
 rebamini : arbitramini
 85 reboat : resonat
 rere : arbitrare, suspicare
 repatriat : reddit ad sua
 P. 244. reppedit : redit, remeat
 repentinus : subitaneus
 90 repente : subito
 repacula : receptiacula
 reppeit : invenit
 repunt : serpunt
 repens : natans, subtraens se
 95 reserat : aperit
 resides : odiosi
 repedat : revertitur
 respuo : contempno, refuto
 resignat : re: signat, aperit
 100 reses : odiosus
 respectant : recogitant
 respisco : in integro spiritum redeo
 P. 245. resiscere : cognoscere
 respectat : respicit
 105 resibunt : reluctant
 respiscens : recolens
 respexit : deorsum vel retro vidi
 resultant : resiliunt
 restantia : residua
 110 resurrectio : restitutio
 resultat : reluctatio
 restagnat : redundat, abundat
 residis : requies, odiosa
 resuit : dissit condisire
 115 reticuit : tacuit
 reticiscit : ad intellectum redit
 P. 246. redarguet : convincit
 retentant : retinet
 reticulata : cancellata
 120 retubans : iacens
 retexit : resolvit, replecat
 retrudit : recludit
 retundit : repercudit
 retribuit : reddedit
 125 reuma : revolutio gurgitis
 revehit : reportat
 reverens : honorificus
 revelat : aperit, demonstrat
 revinxit : postergum ligavit
 130 revisam : reppedam
 revocat : reducit
 P. 247. reus : a re dicitur quasi qui
 rem tenet vel culpabilis

- reviso : repeto, recognosco
 revulsit : retraxit, eradicavit
 135 revicta : reportata
 rictus : patefacti oris
 rigor : duritia inflexibilis
 rigibant : rigidi durique erant
 rimae : iuncture
 140 ringitur : irascitur, indignatur
 rimas : fissura
 rimare : inquirere, scrutare
 rivales : qui unam diligunt meretricem
 tamquam adunum rivum corentem
 P. 248. ridicularius : risorius
 145 rigidus : fortis, immobilis
 rigit : frigit
 rigare : dirigere
 rimis : iunturi stabularum
 ritus : cultus et consuetudo
 150 rite : recte, consuete
 rinoceron : animal est in Nilo flumine
 cornu in nasu habens
 robor : virtus, fortitudo
 roborat : confirmat
 robus : lignum spinosum
 155 robustus : firmus, fortis
 rogitat : sepius rogat
rovigo : gelum origo
 P. 249. rogamus : pimum
 rogis : flammis
 160 rogitans : postulans
 Roma : virtus
 Romani : sublimis
 Romolite : Romani
 rostrum : pecurum est et os hominum
 165 rostra : pectora navium
 rosca : pulcra
 roscidum : humidum
 ronannis : milis qui primo in bello
 pugna comitit
 rubro : rubeo flabum
 170 rubore : confusione
 rufus : rubeus
ruvigo : gelum vel rugo messium
 P. 250. rudia : nova
 rudem : novum
 175 rudentes : funes velorum in nave
 rudimenta : initia, infantia
 rudera : stercora
 ruma : mamma aī pugna
 ruminat : diligenter recogitat
 180 rupea : saxosa
 ruditus : asini clamor
 rumigerolus : potitor omoris
 rumphea : gladius
 rumusculus : rumor brevis
 185 rupes : saxa ingentia
 supra : ex utraque parte cav^{to}
 rutilum : splenditum, crispum
 P. 251. rursus : iterum, dinuo
 rurigna : ruri nato
 190 rus : pacus, ager durus
 rusticus : rus colens

- rustu : vi et fama
 rura : agri, villę *inculti*
 ruralem : tesrenum
 195 rues : ruina
 rues : ruina
 ruscus : spina longa iuncus habentes
 rutilat : fulgit roseo colore
 Rutili : gens q̄ sub Turno pugnarunt
 200 rura : agri *inculti*

S.

- Sacer : sanctus
 P. 252. sacramenta : mysteria
 sacra famis : execranda cupiditas
 sacrilegus : sacrorum violator
 5 sabiat : basiat
 salamandra : hanimal quoddam in ig-
 nibus vivens
 salebrosus : asper
 salebra : loca lotosa
 salpinta : tubicinatur
 10 sacra : consecrata, divina
 sacax : velox scitus an invistigandum
 saccella : loca sacra
 sabiatur : osculatur
 saburra : arena id est onus quod vacuas
 nabes stabelliuntur
 15 P. 253. sales : orbanitas
 salum : mare
 (*rasura*) : sanus
 saltim : videlicet, nunc
 salebra : loca coltuosa
 20 saltus : locus incoltus, silvester
 salvete : salvi estote
 Salentinus : Calabriensis
 sambucistra : qui in cythara rustica
 canit
 sambucus : saltatur
 25 sambuçes : genus symphoniarum in
 musicis
 sancit : purificat
 saniem : corruptionem sanguinis
 P. 254. sanctum : divinum, coltum,
 consecratum
 sanxit : definivit, deiudicavit
 30 sane : certe
 sandaraca : auri pigmentus mundus
 sandapila : ubi portantur gladiatoris
 sabbatum : requies
 sapabapipa : quasi dulco acitum vino
 35 sarga : non idoneus cuius libeartis
 sarissa : genus teli Macidonici
 sarabara : linon, Persa braca
 sarctum : coniuntum
 sat : sufficit
 40 sat agit : festinat
 sata : seminata
 satius : melius
 P. 255. Satan : adversarius, trans-
 gressor

- satrapae : perfecti Persarum
 45 saures : surices
 satellitium : satellita turma
 Saturnia : Italia a rege Saturno dicta
 sates : satis est
 sator : seminatur
 50 satum : modium semis
 satellites : soti latronum et regni
 comites
 sautius : vulneratus
 satillis : minester scelerum
 satio : messis
 55 Saducei : iustificati
 Sabaoth : exercituum sive virtutum
 P. 256. Saulus : temptatio vel scuritas
 Samarite : custodes
 scandit : aperit, ascendit
 60 scadit : bullit
 scatens : bulliens
 scaturrit : ebullit
 scabrum : asperum
 scabum : summitas, cacumen
 65 sqalet : sordet
 scabrosus : asper
 scatebre : cesterne, paludes vel aquarum
 bullitiones
 Scariothes : memoria domini et memoria
 mortis hoc numine appellatum
 est iuda vico in quo natus est
 P. 257. Scaurus : cuius calceus ex-
 transicus eminet pede intortos
 70 squalor : inquinatio
 sicominus : sin autem, quo si non
 spatiatur : deambulat
 scafa : navicula modica
 stater : nummus est pensa untiarum
 75 strages : multitudo kadaverum in bello
 vel moles congeries
 statim : mox, confestim
 strangulat : susfugat
 stadium : passus CXXV
 stragula : varia
 80 stadiodromus : stadiorum cursus
 P. 258. status : statura
 statuet : censit
 stagnum : lacum
 secta : institutio
 85 secernet : separat
 secunda : prospera, propitia
 seclusam : separata
 secordis : stultus, fatuus
 secubo : secedo
 90 secretus : separatus, occultus
 sedulus : freques, asiduus
 sectamur : sequimur, immitamur
 secus : aliter et prope
 secus quam : quam aliter
 95 P. 259. sectans : exercens
 sector : usurpatur
 secelet : untiarum pondus est
 sedulus : freques, asiduus
 sedicio : disceptatio
 100 segmenta : quod e sectura serrae ca-
 dent
 sedolitas : asiduitas
 sedat : mitigat
 secrinat : secretum facit
 semicinctum : quod dimidium cingat
 105 semivero : effeminato
 senta : sordida
 sentetia : firma et indubitata
 sepsit : circumdedit
 P. 260. serrae : unde ianuam muniuntur
 110 sexus : natura
 semenstria : liber in quo actiones sex
 mensuum continentur
 scelestus : sceleris adinventus
 scleratus : qui sceleris pena patitur
 scevus : sinister
 115 scema : imago
 sceva : prava, sinistra
 scevitas : pravitas
 scerpus : iuncus unde calamauci fiunt
 sceptrum : virga regalis
 120 scena : ludus mimicus in theatro
 scemata : arena ubi athlete luctantur
 P. 261. scenophygia : templi fabri-
 catio et cum tabernacula figitur
 mense septembro
 serta : corona ex floribus
 serenus : clarus, laetus
 125 serit : seminat, dicit
 seria : molestia gravis
 sero : darde
 seu : sive
 serva : ancilla
 130 semivivus : medius vivus
 seruit : seminavit, dixit
 severitas : integritas iudicis
 severus : modestus, districtus
 sevenites : lapi praecisus cuius candor
 cum luna adqui minuere cernitur
 135 P. 262. septimontium : dies certus
 urbis Romae qua super septemmon-
 tes sedet
 semisitium : semigladium vel dimidie
 spate
 semoti : separati
 seorsum : divisum, separatum
 senium : senectute
 140 sensim : paulatim, modice
 sentes : spinae
 sententiosus : integre iudicans
 seponit : sequestrat
 series : ordo, tenor
 145 sequester : suspectur pignoris
 serpit : invalescit, crescit
 seminarium : semen
 sertor : cultor
 P. 263. semiarmis : medius armatus
 150 serpit : natat, penetrat
 segnis : hebes, negligens

- sevet : furet
 sevitia : iracundia
 seviriter : crudeliter
 155 severitas : integritas iudicii, districtio
 et rigor animi
 serius : tardius
 semicem : prope mortuum
 serra : eo quod secatur
 sescupula : et summa capitis et dimi-
 dia summe
 160 semiustum : medium ustum
 specimen : figura, similitudo
 speculator : inspector
 speciales : singularis, spetiales
 P. 264. speluncis : concavis saxis
 165 spera : pila ingens
 speltum : telum, missele
 specularia : loca alta unde adtenditur
 specu : spelunca
 spretus ; contemptus
 170 Spertheus : fluvius Thesaliae [*Spechius*
 in margine]
 specialiter : evidenter, omnino
 strenuus : efficax, fortis
 stelionatus : dicitur quando una res
 duobus vinditur
 strepito : tumulto
 175 stemata : ornamenta regalia vel nubili-
 tas
 Stephanus : norma vestra
 stephanus : coronatus
 sibola : collectio numerorum
 P. 265. sicili : sudorum
 180 sica : genus gladii parvi
 sidus : stella augurialis vel proprie
 tempestas
 sicophanta : inpostorem
 sicine : taliter
 Sicania : Sicilia a SI
 185 sicarius : gladiatur ^C
 siccum : serenum ^A
 Sicaonium : Siciliensi ^N
 sidera : stillae ^O
 sidonia : clamide syriae ^R
 190 signifer : qui signum portat in bello
 sicera : omnes ^{quo} conf ligoris convinum
 imitantur et enibriat sed proprie est
 ligor ad bivendum suavem qui ex
 dactalis expremitur
 P. 266. signa : indicia
 signities : darditas, pigritie
 signanter : evidenter
 195 sigilla : minora signa
 signes : tardus, piger
 signius : tardius, negligentius
 signitia : pegritia
 silurus : genus picis
 200 silogismus : collectio sermonum
 siliqua : folliculus leguminis
 silet : tacet
 silentes : tacentes
 silenter : tacite, latenter
 205 syllaba : comprehensio litterarum vel
 vocabula
 P. 267. silanus : tubus
 simulat : fingit
 simulacrum : efigies, imago
 simulates : rixę contentiones
 210 simulata : fincta
 simultas : dolus, lis occulta
 simulatur : qui aliud loquitur, aliud
 cogitat
 sin : si non, sic
 sinodus : congregatum senum
 215 sinonima : pluri nomina que multis
 vocabulis unam rem significat
 singultum : subglutium
 P. 268. symbulum : optima conlatio
 vel pactum quod cum deo fit
 sin : portus
 sinphitō : spē caloris vitę. gręc
 220 sine : dimette
 sinagoga : conventus
 singulatim : per singulas vices
 singraphum : cautiosus scriptio
 sinistrum : contrarium
 225 sinaxin : solempnia
 sinciput : dimidium caput
 Sirtes : vada saxosa
 siromace : gladium
 P. 269. Sirio : stella estuales
 230 sistrum : insigne sacerdotum
 sistit : statuit
 situs : positio, ordinatio
 sion : specula
 siticolosus : qui semper sitit
 235 Simon : pene merore vel obediens
 scivit : sententia dedit
 scribula : epistula
 scilicet : re vera, sine dubio
 scisma : divisio, separatio
 240 Scille : saxa latentia in mare
 sciniphes : culicum genus aculeis per-
 mulestum
 P. 270. scitum : populi decretum
 scidit : dividit
 scinis : tabernacula
 245 sciscitatur : interrogat
 scriba : legis peritus
 spiris : nodis quibus elegant serpentes
 spicularius : lanciarus
 spicula : iacula
 250 spicolum : caput sagitte
 spirabile : per quod spiratur
 spiravere : oluerant
 stigma : poena
 stigia : infernalis
 255 P. 271. stigmata : poena
 stiga : tunica
 stilus : de quo scribitur elogium trac-
 toris
 stridor : sonus asper
 stimma stimata : genealogia

- 260 stipante : spissante
 stipolatores : iudicatores
 stipulatus : testificatus
 stipatus : multitudinē circumdatus
 stipendia : munera census
- 265 stirps : propago, prosapia
 stipem : quod de parvo in summa col-
 liget sive mendicans
 P. 272. stiria : stillicidia celata
 stivio : tinctura
 Stix : palus apud inferos
- 270 stino : de isto loco
 stimulus : compunctio, instigatio
 stimulat : incitat, admovet
 stipat : congerit, componit
 stipante caterva : conpremente multi-
 tudine
- 275 stipsis : truncus
 stipendium : fructum laboris, ananam
 stimulatō : promissio
 stiba : manubrium aratri
 stricto pungione : evaginato glatio
- 280 P. 273. stirania : non longe
 socors : stultus, negligens
 socer : patris uxoris
 socrus : mater uxoris
 socordia : stultitia
- 285 subrinus : patruī magnus filius
 Socrates : primus fylosophorum
 sollers : astutus, vigilans
 sollicitat : suadit
 solatur : consulatur
- 290 solidat : firmat
 solidudo : heremus
 solemnitas : religiosa sollicitudo
 P. 274. sol ruit : sol occidit
 solium : sella regia
- 295 solitus : consuetus
 sollertia : astudia
 sospis : salvus
 solamen : solatium
 solum : terra, pavimentum
- 300 solido : forti
 sordere : vilescere
 solensa : sacrificia annua et festa so-
 lida
 sontes : nocentes
 solocysmus : flexuosa et tortuosa coh-
 clusio
- 305 sons : nocens
 sonipes : equus pedibus sonans
 sonoras : voces graviter sonantes
 P. 275. sopitus : extinctus et somno
 gravatus
 sopire : conpscere
- 310 sopit : quiescere facit, finit
 sconna : sponsa
 scortum : meretrix
 sodalitas : amicitia
 sodales : socii latronum et amici
- 315 spondit : promittit
 sponte : voluntate, ultro
- spolia : quę occiso hoste tollitur
 sponsor : promissor
 sporca : ignominiosa, imunda
- 320 stolidus : stultus
 P. 276. storiographus : storię con-
 scriptur
 stolediosus : odiosus
 stropa : praeversio fraos inpost
 Stoici : philosophi severissimi
- 325 stronopharius : inpostor
 stola : genus vestimenti candida
 sublimis : altus
 subnixa : subiecta, supposita
 subrigens : erigens
- 330 subpromit : abscondit, occultat
 subnixi : circumdati
 subtrectatur : substituitur
 subiecit : humiliavit
 P. 277. suboles : progenies, filii
- 335 subulcus : pastor porcorum
 subsannat : inridet
 substituit : in loco decedentis consti-
 tuit
 sub sudo : sub caelo
 sub pectore : in animo
- 340 sublatum : raptum
 subsedet : succedendo possedit vel pau-
 lolum sedit
 sublimior : altior
 subrigit : subsistit
 subparent : supplet, parent
- 345 substetit : paulolum stetit
 subtexunt : opponunt
 P. 278. subnixius : humilius
 sub visibus : prae oculis
 subegit : subdedit, devicet
- 350 subsidia : auxilia
 subsicibus : subsequētibz
 subnectens : subligans
 subtemine : trama
 subicet : suppone
- 355 sublimatus : honore exaltatus
 subnixus : auxilio instructus
 subeo : ascendo
 subfascinatum : succinctum, harmatum
 subcenturatus : adiunctus
- 360 subtexere : obscuravere sublustru
 P. 279. sublimitas : altitudo, excel-
 lentia
 subantes : lividinantēs
 subdicione : sub potestate
 subsicius : malus vel praesubdolus
- 365 subrepsit : interceptit
 subripuit : fraudolenter tolit
 substantia : facultas, natura
 subvectat : supportat
 submissi : supplices
- 370 subaequilibra : sub iusta mensura
 sublapsa : diminuta
 subtrecta : inclinata
 subrige caput : humiliare
 sublegit : subtrahit, collegit

- 375 P. 280. *subsistentia*: uniuscuiusque
 persona
subrogatus: substitus, sortitus
succedit: intravit
sucerdā: stercus uvile
sudum: serenum caelum
- 380 *suellas*: porcinas
suetus: consuetus
suere: consueve cosire
scrutus: lucis duritia
scrutat: discutit, inquirit
- 385 *scurrilitas*: garrolitas
scrupea: saxa aspera
scupulum: saxum prominens
scrupulatur: sollicitatur
 P. 281. *sudes*: tetiones, pali
- 390 *sues*: porci
suescit: consuescit
suffusio: vulnerato
suffultus: munitus
sufstadium: auxilium, patrocinium
- 395 *suffragatur*: auxiliatur
suffraginatus: percisus cruribus
Syrtetus: substitutus cum decedentes
suffecet: subminestrat
scrupolo: dubitatione
- 400 *scrutenium*: examinatio
scrursula: puplicus inpostor
scurra: vaniloquax
 P. 282. *scrupulosa*: suspecta
sugilat: suffucatur
- 405 *sugerit*: subministrat
sugillare: strangulare
sutor: cultor
sumo tenus: usque summo
summum: postremum, novissimum
- 410 *suppreum*: ultimum
superstitiosus: falsus, religiosus
superus: summus
supercilium: typum superviæ
supplet: complet
- 415 *superaria*: vestis quae superinduitur
 P. 283. *superbus*: contumax
sumptuarius: qui erogatur sumptus suum
 opere
supellectile: res mobilis
superstitio: superflua institutio
- 420 *supervacuus*: non necessarius
suprestis: supervivens filius
supplex: submissus, rogans
suppremi: occultarium extremi
suppet: suppetita, subministra
- 425 *supplosa*: exclusa
suppeo: rogo in animo
spurius: meretricius
spurus: qui ex matrem nubilem et
 patre infimum nascitur
 P. 284. *spurticia*: immundicia
- 430 *summa*: quantitas pecunie,
 summatum: paulatim
suavum: oscolum luxuriosum
sura: posterior pars tibie
- susurrat*: murmurat
 435 *sustentant*: nutriunt
sustulit: segregavit, rursu tolit
suscepit: veneratur
suspicienter: venerabiliter
suspice: surso aspice
- 440 *sus*: porcus
suscenset: irascitur, detrahit, increpat
 vel culpatur
 P. 285. *suspis*: sanus, incolomis
suppensi: dubitantes
susurrus: sententiosus, bilinguis
- 445 *suspiciendo*: surso aspiciendo
suspectant: aspiciunt
sustentant: nutrit
sutor: calicarius
sunto: sint
- 450 *sutores*: pelliū sarsores
stupeant: mirentur
stuprum: fornicatio
studio: disciplina
struet: congestio lignorum
- 455 *struces*: constructi conpagicati
 P. 286. *Syrtes*: loca arenosa in mari
suovetaurealia: sacra sunt de trebus
 animalibus de sue ove tauro

T.

- tabitudo*: putrido
tabentes: languentes
tagax: forunculus
talionum: retributionum
- 5 *talami*: cubiculi
taria: calciamenta
taxat: tangit, nominat
taxator: aestimator
tantisper: interim
- 10 *tantotius*: tanto velocius
talentu: centum pondus auri idest pondus lxii id est xxii
 P. 287. *tantane*: tanta ergo
tabo: sanguine corrupto
tabe: morbum
- 15 *tacmata*: curia seu chorus
talio: eiusdem pene ratio vel vicissitudo
taura: sterelis
talatrus: colaphus
tautologia: repetitio sermonis bis vel ter
- 20 *Tartharum*: infernum
taxatio: nominatio
tantundem: aliquando, demum
trabica: carina tuba
transtres: tabulæ in nave ubi rimiges
 sedent
- 25 P. 288. *tramite*: via, semita transversa
trapete: molæ olivarum
tragula: teligenus quo mittitur

- trasena: teculaperta qua lumen venit
 trancillus: placitus
 30 trabes: vestis senatoria porporea
 trages: sagittarii primi
 tragum: genus frumenti
 tracopis: ut supra frum
 teges: coopertorium
 35 tetet: penitet et tetiupatitur
 tegmen: velamen
 telum: sagitta
 P. 289. tellus: terra
 telluerunt: genuerunt
 40 tegetes: coopertoria
 tetae: faces nuptiales
 telonium: quasi omnium litorum fis-
 calis ductor
 tela: arma
 tellitus: festivitas
 45 tempestivum: oportunum
 temere: audaciter
 temulentus: vinolentus
 temetum: vinum
 temerarius: praesumptor
 50 P. 290. Tempe: silvae
 tempsit: contempsit
 tenus: usque
 tensa: genus veicoli
 tentoria: papilionis
 55 tenax: avarus, perseverans
 tenuis: gracilis
 tenor: mensura, ordo
 tenacitas: continentia
 theoria: consideratio
 60 thesaurum: pecuniae depositum
 theusebia: sapientia
 P. 291. Theophilum: quem deus
 diligit
 temerator: litigatur, violator
 65 terribilis: metuendus
 teretri: trunci, rudundi
 terretus: turbatus
 tergemina: triplicem
 terret: pisat terendo pede
 70 tergiversare: fugire et dicta mutare
 terrigine: gigantes
 tergus: tergora, pelles et coria
 terminalia: dies festi pertinentes ad
 terminum quem deum potaverunt
 Romani
 P. 292. terminus: finis
 75 terrivola: formidolosus
 terebrat: pertundit, forat
 terretigima: rotunda gemma
 terrificus: terrorem faciens
 terret: confundit, terrorem incudit
 80 teredo: vermis in ligno
 terrestrium: mavurtium quod mulieres
 Arabiae utuntur
 trepudiat: gaudium exultat
 tresoli: triduum
 tremulum: crispum
 85 trenis: temptatio
 P. 293. testamentum: pactum
 testa: vasa fictilia et caput
 tesqua: deserta, aspera
 testator: testibus praesentibus loqui-
 tur
 90 testinum: oportunum
 testudo: densitas ramorum et coniunc-
 tio scutorum
 tessarius: qui bellum nuntiat
 tesus: odiosus
 tetrum: obscurum
 95 Teutoni: Cymbri, Galli
 textrinum: locus ubi nabis fabricantur
 P. 294. tetrarches: quarta partem
 regni tenentes
 tetricus: obscurus
 tetitini . . . genui . . . abui
 100 Teucris: Troiani
 Tyarus: chorus liberi patris
 thisum: sacra
 thyara: galea persica et pilleum frigio-
 rum
 Thytis: mare
 105 thiasis: laudes virginum
 tybia: symphonia
 typus: similitudo, figura
 typice: figuratiter
 tyro: ignarus, novus
 110 P. 295. Tybris: tiberis a tubro rege
 Tybon: insula minor ubi omnium ge-
 nerum arborum folia numqua deficiunt
 tybicines: abies continens, vel qui tybia
 canunt
 tyrocinia: initia, rudimenta
 typhes: stulta superbia id est secta
 115 Tyrii: Cartaginenses et ipsi qui Tyro
 habitant
 Titan: sol
 Tina: luna
 Titantes: principis
 P. 296. titulus: nota, indicium
 120 Tisifon: nomen furie
 titubat: dubitat, vacillat
 titulat: signat
 tritavus: proavus
 triarcus: navigans
 125 tribuli: genus spinarum
 triumphum: victoria
 trinepus: pro nepus nepotis generatio
 triumphatum: devicto
 tripodis: mensae cum III pedes
 130 Trinacria: Sicilia insula dicta eo quod
 III acra abeat de promunturia picin-
 num, pelon, lilybeum
 P. 297. trieres magna: de qua in
 Esaia nō transiit per eam
 trieres: navis magna quas Graeci
 dulcones vocant
 tribus: populi divisio
 Trivia: Diana et Luna
 135 Trinami: Siculi

- Triton: homo marinus, medius piscis
 Tritonia: Minerva
 Trinacria pubes: Siculi iuvenes
 Triarum: partitores signorum
 140 tripertiti: tribus erogat
 trifauci: qui trea capita habet
 triboles: curiales
 triari: teruo loco in exercito
 trifarium: tripertitum
 145 trifaria: est tribus partibus divisum
 P. 298. thomen: sectionem id est
 que dividi potest
 tholum: signum rodundum q̄ super
 culmen domus ponitur
 thronus: sedis
 tholum: fastidium templi rotundi
 150 thorvus: intento vehementi vultu
 thoracium: ornatus mimicus
 thomus: divisio
 tholes: membra sunt circa uva
 tomix: vestes leviter torta
 155 torris: fusus
 torrens: flubius et pluvia
 torpescit: frigiscit, stopiscit
 P. 299. toga praetexta: quae in se-
 nato induitur
 torrent: siccant, tostant
 160 torpet: stopet, languit
 torpor: stupor animi vel corporis
 torus: lectus corporis
 toreomata: vasa tornatilia
 todidem: tanti
 165 torale: pectorale
 tollet: exaltat
 tostum: tumulum et quoadunatio terre
 aut lapidum
 torax: lurica
 tori: lacertibus bachiorum
 170 toregma: tornatura
 torita: velox et sicca
 P. 300. torace: pectus
 turpdus: stopidus
 tollit: delet, extinguit
 175 trophea: signum victorię
 tropologia: morales et intelligentia
 Troas: Troiani
 trossoli: aequides Romani cum equis
 puplicis
 trocus: rota ludentium
 180 tropus: mensura dictionis et sonus
 tropice: moraliter
 tuba: bucinum
 tublia: media vel rega
 tuetur: custodit
 185 tuitio: defensaculum
 P. 301. tutela: procuratio, defensio
 tum: tunc demum um postea
 turabulum: tymia materium
 turma: certus numerus hominum
 190 turbitus: iratus, perturbatus
 tuitur: intuitur
 turbine: tempesta nigra ventorum

- turificatus: purgatus
 tucellaria: maleficia quae super tegula
 faciũ
 195 tunditur: ververatur
 tumulus: sepulcri dicuntur prop. . . rte
 raeco ngeriem
 tubicines: qui tuba canunt
 tubera: genus cibi quasi fungi qui sub
 terra inveniuntur
 P. 302. tuta: secura, munita
 200 tuitus: misertus
 tugurium: ospicium modico teia
 turbo: vertigo et impetus venti
 tumidus: superbus, iratus
 turgit: tomit, inflatur
 205 turbulentus: obscurus
 trutina: sexta
 truculentus: ferox, inimicus
 truges: gentilis, asper
 trutinat: perpensat, perpendit
 210 trux: crudelis
 trucidat: interficit
 truncus: sine capite
 P. 303. trudit: inpingit, recludit
 truditur: in costudia impellitur

U, V.

- vadet: concudit
 vexat: movit
 vabulum: favae corium
 vacillat: titubat
 5 vademonia: iudicia e fideiussionis vel
 sponsonis
 vadatur: litigat
 vadite: ambulate
 vada: terra et mari
 vades: fide iussoris
 10 vada dura: saxa dura
 vaprum: varium
 P. 304. vagitus: ploratus
 vegetatur: videnter plangit
 vaius: qui genibus iunctis ambulat
 15 vallata: circumdata
 valetuderijs: qui frequenter egrotat
 valvas: ianuas, fenestras
 vallas: palus acutus
 vallum: fossatum circa murum
 20 valens: potens, vicens
 valdus: firmus
 validant: sani sunt
 vacurrit: per otio vacatur
 varice: vitia q̄dã pedu stando nas-
 cuntur
 25 vates: divini et prophete
 P. 305. vastat, praedat
 vastitas: magnitudo, amplitudo
 vafer: callidus, asper
 vafre: inaequaliter
 30 vatus: tortis pedibus
 vastat: magna, grandia

- vascaudes: congas ereas
 vecors: minus habens cordis
 veranus: minus sanus
 35 vecordia: stultitia
 vectitat: frequenter portat
 vectigalia: a vehendo mercibus dicta
 omnium quae negotiatorum solu-
 tionis
 velificat: navigat
 P. 306. vellunt: eradicant
 40 velleria: vestes ovium linose
 veiculum: iumentum, carrum vel om-
 nem quod a portandum utilem est
 vehit: portat
 venustus: pulcher
 veneunt: vendunt
 45 vectus: portatus
 vectigal: tributum de capite
 velant: tegunt
 veluti: quasi
 vellum: populum
 50 vegetus: incolomis, sanus
 vehementer: velociter
 P. 307. venum: vinditio
 veneo: vendor
 veneficia: maleficia
 55 venustri: campani
 veneratur: honorat
 veniet: vendedit
 venificus: venen⁴rius hervarius
 venditatus: venale offerentibus
 60 venenatus: qui venenum accepit
 versat: cogitat, mutat
 versutus: astutus, controversiosus
 verrat: floret
 vernaculus: servus in domo natus
 65 versatile: tornatile, volubile
 P. 308. vertigo: aquae revolutio
 verrunt: supertrahunt, aufert vel sco-
 pant
 verbenę: frondes
 verberat: cedit, flagellat
 70 vereor: timeo
 verrunt: vestiunt
 vergit: declinat
 vernacula: ancilla domestica
 veretrum: pertusorium
 75 verisimile: veritati simile
 verpus: circumcisis
 veridicus: veri dicens
 versibilis: callide artificiosus
 vertix: summitas capitis et cacumen
 montis
 80 P. 309. veterum: antiquum, vetus-
 tum
 veterator: inpostor
 vernum: prima vir
 vervotinus: sicut dicit
 ubertas: habundantia
 85 ubertim: abundanter
 vesperago: stilla
 uberes: pinguis
 vescetur: manducat
 vestibolum: ingressum et prima pars
 domi
 90 vexillum: signum militare
 viaca: vehimenta
 vibrare: asta intorquere, militare
 vibrat: fulgit, crispat, dirigit
 victimo: immolo
 95 victima: ostia
 P. 310. vicissim: alternatim, mutuo
 vicissitur: compensatur
 victus: superatus
 videlicet: sine dubio et videre licet
 100 viduatus: orbatus, fraudatus
 viget: vivit, valet
 vigentes: virilibus pleni
 vigil: vigelans
 vilicus: villae custos
 105 vipurna: silva minuta
 vinxit: heavit
 vinnubis: mollis
 virentia: frondentia
 vinceas: machimmentorum gene(ra)
 quae fiunt in modum torrium ad ex-
 pugnandos muros
 110 P. 311. virecta: loca quaevis sint
 in agris arboribus minutis fron-
 dentibus
 virulentus: venenosus
 viritim: sintillatim, paulatim, semi-
 gratati
 virgo: a vigore aetatis dicit
 virgulta: silva minuta
 115 virus: odor ferarum
 vis: usrtis
 vis hanimi: sapientia
 vis corporis: fortitudo
 virere: visitare
 120 vita: mores, natura
 vituperat: accusat
 vitulans: lascivus, gaudens, cum exul-
 tatione ledans
 P. 312. vincla: vincula
 vividus: fortis
 125 vindix: ultor, iudex
 virus: venenum
 viriosus: austerus
 virgo: fortes femina
 virguncula: virgo modica
 130 virtus: animi est
 vires: corporis
 virendo: vescendo, vivendo
 viribus: obtatibus
 viscera: loca membrorum vitalia
 135 vitat: declinat
 vitricus: secundus maritus
 vitigilat: vituperat
 P. 313. volumen: liber a volvendo
 dicit
 voluntas: mens
 140 vorat: sorbet
 volvit: pectore cogitat

- voluilitas : mentis veritas
 voluptas : concupiscentia
 volutabra : loca in quibus se porci vul-
 luntantur
- 145 volucres : veloces
 vola : manus cava in medio unde invo-
 lare dicimus
 vorago : obsorsio et fosso profunda et
 terrę iatus
 vormet : vos ipsos
 vociferatur : clamat
- 150 vovit : promittit
 vuetema : adiutoria
 voti compos : memor expli de v̄o
 P. 314. uberius : abundantius
 uberes : abundancia
- 155 ubertimi : abundanter
 uberes : pinguis, fructuosus
 uberrima : fructuosa
 vulsum : vi abstracto
 vulgo : pala, passim
- 160 vultuosus : qui semper vultu mutat
 vulgus : vilis populus aut plebs ex
 vulgata : in notitia data
 vultus : contemplatio
 ulli : aliqui
- 165 ulciscor : vindico
 ultor, ultrix : vindix
 P. 315. ultro : sponte
 ultra : supra
 ulcus : quod intus nascitur, vulnus
- 170 ulcera : vulnera
 ultericri : posterior, inferior
 ultus : vindicatus
 ultatus : damnatus
 ullus : aliquis
- 175 ulciscimur : vindicamur
 ululae : aves nocturnę
 ulto cetroque : intus vel foras
 ultrices : vindices
 ultio : vindicta
- 180 uligo : humor terrę perpetuus
 ulna : cubitus et extensio manus ad
 gremio
 P. 316. ultimus : novissimus
 ultosus : tristes
 ulva : genus herve, paludis
- 185 umbo : extrema pars
 umbrosus : contextum
 umbris : tenebris
 umqua : aliquando
 undantia : ebullentia
- 190 unco : curvo
 unorum : multorum
 unchus : anchora
 unigine : geminae
 uncire : alligare
- 195 unice : prime, optime
 P. 317. unguine : unctioe adipem
 undique : ex omni parte
 unicuba : vidua qui uni cubit
 unguis : cuius diminutio ũ ē ungula
- 200 urbs : dicitur civitas edificium, civitas
 autem populus est, non paries
 uros : bos silvaticus
 urvum : quod boves tenet in aratro
 ur : incendium
 urna : unde ducunt sortes, quasi quarta
- 205 urit : accendit
 usus : consuetudo
 usto : incenso, ustolato
 usquam : alicubi
 P. 318. usura : faenus
- 210 ustrima : locus ubi conburuntur cor-
 pora
 usitato : consuetudine
 usquequaque : per omnia
 uspiam : ullum locum
 usurpat : illicite utitur, praesumet
- 215 uterque : ambo, utri
 utrisque : ambobus
 utrubique : utriusque parte
 uti : frui
 utensilia : usibus necessaria
- 220 utpote : ut aestimet
 utique : manifeste, ideo
 utrubi : ubicunque
 utrum : potans
 P. 319. uter : unus ex altero
- 225 utire : frui
 ut reor : ut arbitror
 utroque : et hoc et illud
 utrius : et huius et illius
- X.
- Xenodocium : locum venirabilem in
 quo peregrini suscipi
- Y.
- uberbolice : elate
 ymnum : laus
 ydria : situla
 ydrus : aquaticus
- 5 yades : stelae
 ypotica : huniversa substantia
 ypliada : sex stillae insimul
 P. 320. ypinx : animal quasi ad si-
 militudinem pardorum quas alii
 lamminas dicunt
- Z.
- Zernam : inpetigo
 zelus : emolatio
 zizania : lolium
 zirotha : series
- 5 zima : olla
 zipherus : ventus
 EXPL. ERMENEUMATA
 DŌ GRATIAS AMEN.

PRELIMINARY STATEMENT.

The glossary, which I have here printed, was copied by me at the suggestion of Dr. Loewe, who in a letter dated July 27, 1881, wrote me as follows: "Entschieden einer der ältesten Glossarcodices ist der Sangallensis 912. Wenn man den ganz und gar publicierte, so wäre schon viel gewonnen. Jede Glosse darin ist ja mindestens aus dem achten Jahrhundert, und unter diesem Gesichtspunkt gewinnen auch die trivialen Glossen ihren Werth. Ich habe nun aus dieser HS. sehr bedeutende Excerpte, ausserdem die vollständige Copie einer parallelen HS. und sonst sehr viel was in diese Sammlung einschlägt. Wie wäre es wenn Sie diese HS. aufs genaueste copirten und wir sie dann zusammen edirten." Accordingly I made a careful copy of the manuscript in August, 1881, but other duties prevented my attempting immediately the proposed edition.

In the summer of 1883 I had planned to go to St. Gall to revise my copy, and afterwards to consult with Dr. Loewe about its publication; but this plan was sadly interrupted, and I had no further correspondence with Dr. Loewe on the subject up to the time of his sudden death. He is therefore in no way responsible for the present edition. When requested by the Association's Committee of Publication to print my paper, including the glossary, I consented to do so, provided I could secure previously an accurate collation of my copy with the original. To facilitate the work of collation, which Professor Adolf Kaegi of Zürich kindly offered to do for me, I had the glossary printed at once, which must account for the notes following the text, instead of occupying the more convenient position at the foot of the page.

Early in July, 1884, I wrote to Professor Goetz, my former teacher, telling him of my plans, and inquiring about the parallel glossary mentioned by Loewe. Unfortunately, he was absent at the time in Copenhagen, and his very kind letter, dated August 25, did not reach me until the Glossary was in type as far as the letter S. I quote a part of his letter. "Loewe besass noch keine Collation der ganzen Handschrift. Mittlerweile hatte ich den Codex in Jena, und habe ihn sehr sorgfältig abgeschrieben. Auch besitze ich die Abschriften von acht verwandten Glossaren. Ein Parallel-glossar ist jedoch nicht darunter; sie sind alle mehr oder weniger verwandt. Loewe scheint sich geirrt zu haben, eben weil er den Sangallensis noch nicht vor sich hatte ausser einigen Excerpten von Usener. Ich bin jetzt gerade mit diesen Glossaren beschäftigt, weil sie den ersten Band des Corpus Glossariorum bilden sollen." Had I known earlier that an editor so much more experienced, possessed of a critical apparatus so much more complete, was about to undertake the same task, I should hardly have ventured upon it.

I regret that I have not been able, for typographical reasons, to represent the abbreviations of the manuscript, especially the very common ones for final *us*, *m*, for *pro*, *per*, *prae*, *id est*, *vel*, and the like; but as I particularly requested Professor Kaegi, wherever he disagreed with my resolution of an abbreviation, to indicate it, I hope that not many mistakes have arisen in this way. In other respects I have striven to follow closely the orthography of the manuscript.

I have felt obliged to make my notes as brief as possible, and often, where I might have added much confirmatory evidence from other glossaries, I have contented myself with giving simply the correct reading. Often where the correct reading must suggest itself at once, as in the case of *aemolus* for *aemulus*, I have made no note whatever. I have thought it wise, too, in view of Professor Goetz's forthcoming edition, not to indulge too freely in conjectures, which might be completely overturned by actual manuscript readings. Where no note is found, therefore, on a puzzling gloss, it may be concluded that I have not solved the puzzle to my own satisfaction. With all its imperfections, I still hope that this edition will do something to stimulate the interest on this side of the Atlantic in the subject of Latin Glossaries, and will increase the appreciation of the difficult undertaking to which

Professor Goetz has addressed himself with so much vigor in the place of his departed and honored friend.

My sincere thanks are due to Professor Goetz, who has generously furnished me with some of his own readings on glosses where I was in doubt, to Professor Kaegi for his careful collation, and to Professor Robinson Ellis, who has very kindly sent me numerous parallel glosses taken from two glossaries in Oxford. One of these is in the Balliol Library (155) and is of the fourteenth or fifteenth century; and the other is in the Bodleian (Auct. T II 24), of the eighth or ninth century. He has also sent me a few from a glossary in the Phillips Library. These will be found indicated in the notes by Ball., Bod., Phill.

Glosses which have been added by a second hand are given in the text in italics. Aside from these, three hands can be distinguished in the manuscript. *a.* The greater part is written in half-uncial belonging to the seventh or eighth century. *b.* Pages 189, 190, 225, and 226 are written in a somewhat larger, and probably later, hand (uncial), not earlier than the eighth or ninth century. *c.* Page 201 is written in an entirely different hand, of the ninth or tenth century, resembling the Merovingian.

I have referred to the following works in the notes by the abbreviations herewith given :

Loewe Prodrumus, Leipzig, 1876. (Prod.) Glossae Nominum, Leipzig, 1884. (Loewe G. N.)

De Vit's Glossarium. (De Vit.)

Hildebrand Glossarium Latinum, Goettingen, 1854. (Hild.)

Placidi Glossae. A. Deuerling, Leipzig, 1875. (Plac.)

Glossae quae Placido non adscribuntur nisi in libro glossarum, A. Deuerling, München, 1876. (Plac. L. G.)

Epinal Glossary, ed. Sweet, 1883. (Epin.)

Three Erfurt Glossaries published by Dr. F. Oehler in Jahn's Jahrbücher, 1847, pp. 257-297 and 325-387. (Amplon.)

Lateinisches Glossar des 9. Jahrhunderts aus cod. Mon. 6210, G. M. Thomas, München, 1868. (Mon. 6210.)

De Genere Neutro intereunte in Lingua Latina, E. Appel, Erlangen, 1883. (Appel.)

De Differentiarum Scriptoribus Latinis, J. W. Beck, Groningen, 1883. (Beck.)

Archiv für Lateinische Lexikographie und Grammatik. (Archiv.)

Addenda Lexicis Latinis, L. Quicherat, Paris, 1862. (Quicherat.)

Itala und Vulgata, H. Rönisch, Marburg, 1875. (Rönisch.)

Auctores Classici editi Ang. Maius, Rome, of which volumes VI., VII., and VIII. contain glosses. (Mai. VI., VII., VIII.)

Of Du Cange I have been able to use the new edition as far as F.

Words printed in small capitals will be found in the Forcellini De Vit Lexicon or in Georges.

NOTES.

A.

2. Loewe, G. N. p. 4, gives from Amplon. *abavus: tertius pater*; but *tritavi pater* is more correct. Verg. Aen. X. 619 has *quartus pater*, explained by Servius as *abavus*. The spelling *ababus* occurs in inscriptions. — 3. lege involata. So Epin. 3, E 35; cf. Prod. 174; *abacta: involuta furata*, Bern. 178; *abigiata: involata*, Goetz, Archiv für Lat. Lex. I. p. 560. — 4. l. actu; cf. Plac. 1, 12, and Goetz, l. c. "Ich fasse *actus* als den bekannten juristischen Terminus (Übertrifft)." — 5. Cf. Prod. 139, *abantes: mortui quos Graeci alibantes appellant*. "In margine manus rec. *alibantes* et aliudquid quod legi

nequit, adscriptit" (Goetz). — 6. Cf. De Vit and Hild. A 1. — 9. l. *averruncat, abstirpat* in sense of *extirpat*. — 10. Perhaps corruption of *averruncat*; see, however, De Vit and Hild. A 160. Epin. 5, C 9 has *avenicat: eradicat*; cf. Amplon. 271, 351, *avenat: eradicat*. — 11. l. *avillus*; cf. Paul. 14, 7, *avillas agnus recentis partus*, and Prod. 349. — 13. l. *abigit: proicit*; cf. Goetz, Archiv, I. 560. — 14. l. *tollit rem alienam*. — 16. l. *abiu-gassere*; cf. Plac. 9, 13, *abiu-gassere: abiu-gere, abducere*. — 18. "*remota r in rasura*" (Goetz). — 22. Cf. I. 232, *incruentes: imminentes*. — 23. l. *avida*; Ball. *abita: desiderata vocant*; Plac. 4, 5; Bod. *aborrea: manatio*; Epin. 2, A 9, *apporia defluens*. — 28. l. *abomina-t*. — 33. l. *abhorret*. — 35. l. *apluda*; cf. Plac. 8, 13, *Apluda, furfuribus milii pannic-ique*, where G. has *ablundam*, and Paulus 10, 14. — 36. l. *ab usu*; cf. De Vit. — 39. Cf. De Vit and Hild. A 17. — 40. l. *abutitur*. — 41. l. *amovit*; cf. Tertull. adv. Marcion. 4, 15, Totum quod ab homine captatur, *abdixit* Creator. — 42. l. non plurima consumere sed suspensis digitis leviter cibum tangere; cf. De Vit. — 45. l. *arrepticus*. — 48. l. *abditum*; cf. Prod. 148. — 50. l. *abgreco*: separo, segrego. Kaegi reads *et egreco*, Goetz *segreco*. — 53. l. *renuit*. — 54. l. *abnuo, abniso* is Goetz's reading. I read *abviso*; so Ball. *abviso: veto, nolo*. — 55. l. *abnepos*. Cf. Ball. *abnepos: filius nepotis, abnepos dicitur quia seiuungitur a nepote, est enim inter illum et nepotem pronepos*. — 56. l. *humilis*; Ball. *abrogans humilis dicitur, arrogans superbus*. — 60. l. *longe*. — 61. l. *dubium*. — 63. l. *abiotte*; cf. Loewe, G. N. 205. — 65. l. *apra*: folia vitis; cf. Prod. 143, and Titinius Ribbeck Frag. p. 159. — 66. l. *apricum*. — 67. Perhaps *abest: longe est*, or a corruption of 64. — 68. l. *agape*. — 69. Cf. AGAPETAE. — 70. l. *Achates*; cf. Plac. 3, 22. — 71. l. *acanthus*; conficiuntur; cf. ACANTHION. — 72. l. *accentus . . . sonus . . . correptae*. — 73. l. *acerbitas*. — 74. l. *acervus*. — 79. *accersito*. — 80. l. *Acheron: fluvius apud inferos*. — 81. l. *hactenus*. — 82. l. *aceries*; flamines aut pontifices; cf. Prod. 257, and Paulus 10, 1. — 83. l. *acerra: arcula turea (tura-ria?)*; cf. Bod. *acerra arcatura*; Epin. 1, C 1, *accerra: arcaturis*; and glosses cited by De Vit. — 84. l. *acervat: condensat . . . coadunat*. — 86. l. *ubi tractabat*. — 87. l. *saevitia*. — 88. l. *accediatur*. — 91. l. *acedia*. — 95. l. *accipitrem: acceptorem*, ascribed to Placidus in Liber Glossarum; cf. Bod. *acceptorem: accipitrem*, and Lucilius, 1130 Lach. *exta acceptoris*. — 96. Cf. Ball. *actius: amplius vel verius*. l. *auctius: amplius, uberius*. — 97. l. *aconitum*. — 98. = *ἀκωνόντος*, which Jahn reads Juv. VII. 218. — 99. l. *acroteria*; cf. Bod. *acrocheria ligamenta articulum*; Ball. *achrocheria ligatura articolorum*. — 100. l. *hic acinus et huius acini*. Cf. *acini* dicuntur projecti uvarum reliquie et ideo corripit penultimam quoniam non de nomine sed de verbo derivatur hoc nomen *hic acinus, huius acini*. *Acinum* vero neutraliter dicitur aqua, qua lavantur uve post expressum vinum, *acinum* dictum quasi aequidum vocaturque vinum secundum et est potus servorum (Gloss. Phillipp.). — 101. Perhaps *acuum = aginam*; cf. Paulus 10, 4, *Agina* est, quo inseritur scapus trutinæ, id est, in quo *foramine* trutina se vertit; in that case l. *diatrema (διάτρημα) = foramen* (cf. Schol. Luciani, vol. 1, p. 579 and 597). — 102. l. *accola . . . alienam terram*. — 103. l. *culmine*. — 104. l. *actutum*. — 108. Cf. Isid. Or. VII. 1, 14, *Adonai* quod generaliter interpretatur *Dominus*. — 110. l. *consequitur*. — 111. The MS. has *adtest* with *t* deleted. — 113. l. *addita: adiuncta*. — 117. "*adfirma et ligatura quam non intellego. an adfirmans?*" (Goetz). — 122. l. *innodata, adiuncta*; cf. Verg. Aen. XII. 92. — 124. l. *adiunctus*. — 125. Cf. De Vit, *Astipulatus: idoneus testis adprobatus*. — 127. *adspensio* is not given by the Lexica, but De Vit gives a gloss *adspensio: testificatio*. — 129. Cf. *ad luricum: res ad usum apta*, Bod. and cod. Reg. 7641. Hild. emends to *ad ludicrum; res ad ludum apta*. — 131. l. *Epiphania*. — 132. Hebrew word; cf. Prod. 140. — 133. l. *Eden: delicias*. — 140. l. *emolumentum: lucrum vel quaestum*. — 141. l. *aequiperant: aequant . . . simulant*. — 142. Kaegi reads *equargentus*; but for *ε* Goetz reads *a* or *ae*. After *am* nothing more can now be read. — 145. Cf. Servius, Verg. Aen. II. 69. — 148. l. *aetas*. — 149. l. *sexu*; cf. Tacitus Ann. I. 56 — 153. l. *thesaurum*. — 155. Cf. Epin. 4, A 36, *aera: rota caeli*. — 156. = *ἀερός*; cf. Serv. Verg. Aen. I. 304. — 158. *aeneatores: tubicines*; cf. Paulus 20, 7, and Epin. 1, C 20, *aenatores: tubicines*. — 159. Cf. Epin. 4, C 2, *aeneada: coniu-rati aenea*, and Ball. *aenator: enee coniuratio*. — 161. Cf. Epin. 4, A. 37, *aethera: possessio caeli ignea*. — 162. l. *aesculus*. — 163. Cf. 158. l. *cornu . . . cantantes*. Ball. *aenita-tores: cornu canentes*. — 164. Cf. Serv. Verg. Aen. I. 157, "*Aeneadae, nunc Troiani,*

aliquando Romani." — 165. l. aeviternum. — 166. Cf. Prod. 15, l. aestimiae; cf. Paulus 26, 8, aestimias: aestimationes. — 167. l. labor inopia. — 170. l. epos. — 171. Cf. Porphyron Hor. Ep. 2, 1, 230, and Placid. 1, 15. — 172. Cf. APHRODES and Pliny XX. 207, alterum e silvestribus genus heraclion vocatur, ab aliis *aphron* . . . *semine spumeo*, for gerante l. gerentem. — 173. l. taedium patior. — 174. l. affectum. — 177. Cf. APHTHAE. — 181. = ἀφορμή. — 182. = ἄγιος. — 184 ff. l. augusta, etc. — 191. l. argutus; cf. Servius Ec. IV. 34, Sane quidam *Argo* a *celeritate* dictam volunt, unde verso in Latinum verbo *argutos celeres* dici. — 192. l. agagula. — 194 and 195. l. agaso, and cf. 183. — 196. Cf. Prod. 396 f., Plac. 10, 8. — 197. Cf. *Agnati liberi, qui per adoptionem veniunt: interdum cognati* (De Vit). — 198. Cf. Plac. 12, 8. — 199. Cf. AGONOTHETA. — 200. Cf. Paulus 10, 5 ff. Hildebrand, A 67, *agga: festivitas*, which H. emends to *agonia*. — 202. Cf. HAGIOGRAPHIA. — 203. l. aconita. — 208. According to Goetz *is*, a not in MS. — 212. l. dicitur; cf. Servius Aen. VI. 392. — 214. So Kaegi. Goetz reads *expediens*; perhaps for *expeditus*. — 216. l. alternatim: vicissim. — 217. l. dubitanti; cf. Verg. Aen. IV. 287. — 218. l. pretiosum. — 219. l. alluvium; cf. Prod. 160. — 220. l. navigio. — 221. Cf. ALOGIA. — 222. l. alicula. — 224. Cf. Prod. pp. 142, 273, and Paul. 7, 21. — 225. l. Alpheus. — 228. "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). — 229. l. studio saginata; cf. Hild. A 81. — 233. l. alec. cf. Isidor. Or. XII. 6, 39, *Halec pisciculus ad liquorem salsamentorum idoneus*; Ball., *allech genus piscis ad liquorem salsamentorum idoneum*. — 237. l. alendum: nutriendum. — 245. Cf. Isidor. Or. XVIII., 60, *Alea* id est *ludus tabulae, inventa* a Graecis in otio Troiani belli *a quodam milite Alea* nomine, a quo et ars nomen accepit. See De Vit. — 247. Cf. Ball., *Alnum, lignum, i. vernia*, and see same gloss in De Vit, agnetano, perhaps for *Aquitanum* or *anne alnum*. Cf. Isid. Or. XVII. 7, 42, *alnus* vocatur quod *alatur anne*, Proxima enim *aquae* nascitur. Du Cange, "*Vern* Gallis priscis et Britannis est *alnum*. In Borelli Lexico *Vergne, un aulne, arbre dit ainsi*." — 248. l. allabatur. — 249. l. allegoria: aliud pro alio . . . similitudo. Kaegi notes that there is a rasura after *allegorii*, so that perhaps originally *allegorice* or *allegoriter* was written. — 250. Cf. ABINVICEM, frequent in Vulgate. — 253. l. alares; cf. De Vit and Hild. A 69, Notice the form *caballares*. — 254. Cf. Bod., *alebre: quod bene a quibus alitur*, and Loewe G. N. p. 11, under *alero: nutrimentum*. Compare Paul. 25, 4 *alebria, bene alentia*. — 255. After *pe* there are three or four letters illegible; cf. Isid. Or. XIV. 8, 42, *alluvium consumptio riparum ex aquis*; perhaps a gloss on Vulg. Job 14, 19, *alluvione paulatim terra consumitur*; l. adrescente arena; cf. Dig. 19, 1, 13, si decem iugera *alluvione adcreverint*. — 256 and 258. Cf. Prod. 12. — 257. Cf. Loewe G. N. p. 11, and Placid. 10, 12. l. altiboans. — 262. Bod., *expectat*; cf. Hild. A 76, who proposes "*spe citat aut spe lactat*." — 264. l. esca. — 265. Cf. ALSIOSUS; *frigorosus* occurs also Schol. Juv. 3, 190. Cf. Amplon. 269, 224, and 227, *alsosus: frigosus: alsiosus: frigosus*. — 266. l. album; cf. Loewe G. N. p. 127, the full gloss ended thus, *tabula est et habet albis litteris iudices et senatores*. — 267. l. nutrit. — 269. l. sibi meatum. — 274. l. delectabile iucundum. — 276. Cf. above on p. 130. — 277. Cf. De Vit, l. axilites, which I think goes back to Verrius Flaccus. Cf. Paul. 3, 5, where *alites* follows *axit axites*, and precedes *axamenta*. — 278. This gloss is also given by De Vit. Perhaps the word has some connection with *Anticyra* (or *Anguitia*?). — 279. Cf. De Vit, *recertator* seems only to be found in glosses; cf. Amplon. 264, 459, *antagonista: recertator*; *re-* is used as the equivalent of *anti-* as in the glosses *antidosis: retributio*; *antidorum: remuneratio*. — 280. l. anathematus: abominatus, perditus; cf. 293. — 281. l. maestificis. — 283. l. angit: praefocatus; cf. De Vit and Hild. — 286. Bod., *anquetet valde querit*. l. anquirit . . . quaerit, for *scrutat*; see Neue, II. 319 and 320. — 287 and 288. Cf. ANFRAC-TUS; *intertortuosa* is not given by the Lexica. Cf. *contortuosa*, Loewe G. N., p. 164. — 289. = ἀνασκευή; cf. Prod. 124. — 290. l. abominatio. — 291. Perhaps for anachoresis; (cf. Amplon. 264, 448, *Anchoreasis: recessio vel remotio vel recersio*, following *anfractus*;) or for ἀνάπαυσις, N. T. — 293. Cf. De Vit, l. *perditio*. — 294. l. apposita. — 297. Aonia: Boeotia terra. Goetz reads *Reoia*; cf. Isid. Or. XIV. 4, 11. — 298. l. zona, suggested by Ellis; cf. C 187, *clima: circuitus tractus vel aona*, from which this gloss was made up, hence the position under A. — 301. l. apiciosus: calvus; cf. Prod. 424. —

302. Cf. *Epin.* 3, E 30, *abtet vos: imple[a]t vos*. The gloss may refer to Vulg. Hebr. 13, 21, *Deus autem pacis apert vos in omni bono*. — 305. Cf. De Vit, l. rei; cf. Bod. *apex: summa pars flammæ vel cuiuscumque rei*. — 306. l. aperit. — 307. Cf. De Vit. — 308. Perhaps for apostasis; probably there is a confusion of two glosses. — 309. = ἀπληστία. l. crapula. — 311. Cf. Prod. 159. l. probatio; cf. *Epin.* 1, C 22, *apodixis: probatio vel exemplum*. — 312. l. apyretus. — 313. l. apocrypha; recondita. — 315. Cf. De Vit, qui rebus caret mundanis *Ugut. ?l. aeviternus*. — 316. Cf. Prod. 159, and De Vit. — 317. l. apodyterium. . . lavantium; cf. Bod. *Apodisterium ubi ponuntur res id est in balneum lavantium*; Ball. *Apoleterium ubi ponuntur res lavantium ab exuendo scilicet dictum*. — 318. ?l. prohibet; cf. 327, with which perhaps this is confused. Cf. De Vit under *apollire*. — 319. l. apostropha; aliam . . . subito . . . commutationem. — 320. l. appetit. — 324. l. arces: loca summa montium. — 326. l. artaba: modii tres; cf. *Amplon.* 262, 304, *artabo: modi tres*. — 329. l. sidus. — 330. l. digiti; nodi. — 333. l. elati. — 335. l. gravis. — 337. l. ager sed seminibus aptus (?); cf. *Serv. Georg.* 1, 1, *nam omnis terra, ut etiam Varro docet, quadrifariam dividitur. Aut enim arvus est ager, i. e. sationalis, aut consitivus id est aptus arboribus*. — 342. l. artuatim: membratim. — 343. l. Arithmeticus. — 344. Cf. Bod. *Aruntius stelle nomen*. Perhaps for *arcturus*, or can it refer to *Aruntius Stella*, the poet? — 345. l. Argivi. — 347. l. Argei: simulacra; cf. *Varro L. L.* VII. 44. — 348. l. haruspex; ad aras. — 349. l. hariolus, for *fariolus*; cf. *Donatus Phorm.* IV. 4, 28. — 353. l. ardentes. — 354. l. murorum. — 355. l. arripit: adprehendit. — 357. Cf. Prod. 142, and *Du Cange*, = *harpe*, for which *Sil.* 3, 278, has *ensis falcatus*. — 360. gülevis (?) *Goetz* regards as belonging to previous gloss. — 361. Cf. *ARFERIA* and Prod. 13. — 365. Cf. Prod. 430, and *Paul.* 11, 14. — 366. Cf. *ARBITERIUM*, and De Vit, l. collegium. — 368. l. harmonia . . . vocabulis . . . apta. — 372. l. armiportator. — 374. Cf. *Hild.* A 128. — 375. l. aqualicum. — 378. l. aestimator. — 379. l. inhonestus = ἀσχημων; cf. *Loewe G. N.* p. 151. — 382. l. contemnit, despicit. — 383. l. hastarium. — 385. *Varro's* etymology; cf. *L. L. V.* 21, 104, *Paulus* 19, 11. — 386. = ἄσματος. — 388. l. voluptuose. — 389. l. adflat. — 391. l. atomi . . . pulveres . . . apparent. Cf. 398. — 397. l. lugubris. — 399. l. horribilis. — 400. l. unumquodque palaesticum . . . victoriam. — 406. Cf. *AULICI*. — 408. l. auspiciat, so Bod. — 415. l. nimbi. — 418. l. cupidus. — 419. l. augur; cf. *Prod.* 107. — 424. hausta: potata; cf. Bod. *austa: epulata*. — 425. l. hausit: gustavit. — 426. Cf. De Vit, *aureax: equus solitarius*. — 427. Cf. *Plac.* 11, 10, *Austrare: humefacere, dictum ab austro, qui est pluvialis*. — 429. Cf. *Gloss. Isid. auctoratio: venditio nam sub auctione sunt gladiatores qui se vendunt* (De Vit). — 430. l. venditionis. — 433. l. auctionarius; emit. — 435. l. solem. — 436. l. aulaeum: stragulum; cortinae in the sense of curtain, as in the *Vulgate*. — 437. venerabile sanctum. — 438. l. avitum: antiquitas vel ab avis; cf. Bod. *avitum antiquas vel ab avis relictum*. See *Hild.* — 439. l. augustius. — 442. l. haurire. — 444. l. auctio; venditio. — 445. l. venator. — 448. l. agitator.

B.

1. Abbreviation of some fuller gloss. as in *Hild.* B 6, note, *Bacchum vinum et pro vino quod a Libero patre inventum esse fingunt poetae*. — 2. l. bacchat. — 3. l. bacchi; cf. Bod. *bacci: antiqui*, perhaps only the beginning of a gloss *antiqui dicebant*, etc., or as *Hild.* l. c. suggests from *Bacchus, vinum vetus*. — 4 refers to *Verg. Aen.* I. 655; cf. *Prod.* 56. — 5. refers to *Verg. Aen.* IV. 301. — 6. Cf. *Prod.* 69. — 7. *Goetz* reads *ansora*, but *Kaegi* confirms my reading, which is of course a corruption for *amphora*; cf. *Ball. batus amphora una: i. modii tres*. See *Isid. Or.* XVI. 26, 12. — 8. l. pagani sacrarium Liberi; cf. *Prod.* 57. — 9. A vulgar form for *bacelus* = βᾰκελος; cf. *Prod.* 57, f. — 10. l. babiligera; cf. B 24 and Bod. *baligera stulta*, *Ball. babiger stultus*, and see *Prod.* 54. — 11. l. bacchationes, furores. — 12. l. Bacchae. — 13. l. Bacchae. — 14. See above p. 134, Bod. *baubant: latrant*. — 15. Cf. *Prod.* 55. *Du Cange* quotes from *Gaufridus Grossus Vita S. Bernardi Abbat. de Tironio*, p. 62, "*Bacapulo decentissime palliato superpositus*." *Paulus* 61, 12, defines *capulum as quo mortui efferuntur*. — 16. l. obesas; cf. *Prod.* VIII and 66, *Vindob.* 2404, *bassas: pingues aves*, so that the fuller gloss was *bassas: pingues, obesas*; cf. *Martyrius* (K. VII. 176) *bassus etiam, id est grassus, in glossematibus reperi*. — 17. l. bassum, and

cf. Du Cange s. v. — 21. l. regulus; cf. Loewe G. N. 149. — 24. Cf. B II. — 25. Cf. Caper de orthographia (K. VII. 103) *Bargena, non bargina, genus cui barbaricum sit, Martyrius de B et V.* (K. VII. 175) *Bar*, cum incipit syllaba, *b* mutam habuerit positam ut *barrus* ἐλεφας *bardus* ἀναίσθητος, *bargus* ἀφνής, *barba* et quod in glossematibus inveni *bargina* ἢ προσφώνησις βαρβαρική. Hence emend Bod. *barciae: barbari*. — 26. l. cubicularius; cf. Prod. 76. — 27. l. Bacchi latex; cf. Serv. Aen. I. 686, *Laticemque Lyaeum latex* proprie aqua est fontium . . . sed et *vinum latet* intra uvam, unde nunc dixit *laticem*. — 28. Cf. above B 5. — 29. Cf. Loewe G. N. 97. Deuerling Plac. 13, 12 n. cites a gloss *baxea: genus calciamenti mulieris, quas baccheas dicunt*. Of some such gloss this is an abbreviation. Loewe quotes de dubiis nominibus (Keil V. 572) *baxcas: calciamenta feminarum ut Varro dicit*. Ellis suggests *baxellas* for *buccellas*. — 30. A corruption of some fuller gloss referring to Verg. Aen. III. 421, *barathri ter gurgite* (hence? *gurgugite*); cf. Hild. B 13 and 14. — 33. l. baptismum. Koffmanne Geschichte des Kirchenlateins I. p. 21, speaking of baptismus, says, "das Volk scheint *lavacrum* als Benennung für den Vorgang geliebt zu haben." — 34. l. barbitos . . . cf. Porphy. Hor. Car. I. 32, 3, "*barbiton organi* genus est, sed nunc pro *lyra* posuit." — 35. l. Bassarides: Bacchae; cf. 43. — 36. ? l. Portuni: Neptuni; cf. De Vit under *Portunus*. — 37. l. plena; cf. Prod. 62 and Plac. L. G. 12, 6. — 39. l. bargus, explained by Cassiodorus and Martyrius (K. VII. 175) as ἀφνής; cf. Buecheler Rh. Mus. 35, p. 70. — 40. l. barbiton; cf. Prod. 65. — 41. l. barritus. — 43. l. Bacchae. — 45. l. faciam. — 46. l. Bariona . . . columbae; cf. De Vit Onomasticon I. p. 677. — 47. l. Bartholomaeus: filius suspendentis aquas; cf. Ball. *Bartholomeus filius suspendentis aquas vel filius suspendentis me, Syrum est non Hebreum*. — 48. Cf. BRABIUM, BRABEUM, l. munus. — 49. l. Bracata: Gallia; cf. Bod. *Bracata gillea*. — 50. Cf. BRABEUTA. — 51 — 52. l. blatit . . . perstipide; cf. Plac. 12, 18. — 53. blapere for which blatire is the correct form. Wiegand (Deutsches Wörterbuch) compares *plappern, blappern* with mid. Latin *blaberare* for *blaterare*. — 54. Cf. BLATTA l. purpurae. — 57. l. Beelzebub; cf. De Vit Onomasticon. — 60. l. beryllus . . . candidi. — 65. betere must be regarded as an imperative from bitor, biti. For a full discussion of these glosses see Loewe G. N. 196 ff. and Prod. 359. — 66. l. Beelphegor: simulacrum; cf. Onomasticon. — 68. Cf. Bod. *buteo avis*, Ball. *buto genus animalis*. l. buteo: avis quae in auspicio servatur = observatur; cf. Paulus 3, 5, *Alites volatu auspicia facientes istae putantur: buteo, sanguinalis, immusulus, aquila vulturius*; see also Paulus 32, 7, and Pliny N. H. X. 21. — 69. l. beluis: bestiis; cf. 99. — 70. l. Belidae: a Belo patre; cf. Serv. Aen. II. 81. — 73. l. bellicosa . . . inferorum. — 74. l. bellus. — 75. l. cupidus est, *locus bellicosus* seems to be a corrupt repetition. — 78. l. BREPHOTROPHIUM = βρεφοτροφείον. — 79. l. putidi aut hircosi; cf. Prod. 265 and Bod. *blennites: putidi hercones*, Ball. . . . aut hircosi. — 80. l. BLAESUS. . . alio sono corruptus; cf. Prod. 394. — 82. l. bibliotheca. — 83. l. bibliopola. — 84. Abbreviation of a fuller gloss like *bibulus: bibitor qui valde bibit*: cf. Hild. B 34, *Bibulus, bibitor qui multum bibit*. — 85. Cf. BIBLUM. l. funis. — 86. l. Bisaltes or? Ephialtes, corrupted into Epialtes; Ebialces; bialces; but it may be a compound of βιά and ἀγκή. — 89. l. bigamus . . . habet uxores. — 90. l. biclinium; cf. Loewe G. N. 150. — 91. Cf. Hildebrand B 35 n. and Du Cange. — 92. l. bibliothecarius; cf. Prod. 72, where Loewe emends to *qui codices servat*. — 94. l. bidento; cf. Du Cange. — 95. l. bifidum; Cf. Prod. 75. — 98. l. commotio. — 99. l. beluae. — 100. l. bysum: sericum tortum; cf. Bod. *bissum: siricum tortum*. — 101. l. bivira . . . maritus; cf. Prod. 73. — 104. Cf. above, B 65. — 105. l. bigenerum — e duobus generibus; cf. Paul. 33, 14, *bigenera dicuntur animalia ex diverso genere nata*, and Bod. *bigenerum e duobus generibus conceptum*. — 106. l. vespillo(nes): qui mortuos portant; cf. Hild. B 44 and Paul. 368, 17, *Vespae et vespillones* dicuntur, qui funerandis corporibus officium gerunt, non a minutis volucrebus, sed quia vespertino tempore eos efferunt, etc. Georges says that the best MSS. and glosses have *vispillo*. — 107. l. bimatus = bimater; cf. Amplon. 278, 35, *bimatur: liber pater*, and Inscr. in Bollett dell' Inst. Archæol. a. 1854, p. xxxvi. Leiber pater bimatus Iovis e fulmine natus (cited by De Vit Lex.). — 108. Cf. Glossae in Sidonium ed. Ellis in Anecdota Oxoniensia, vol. I., part V., p. 31, *Talassa enim Graece Latine dicitur mare. Inde bitalassum i. duplex mare, ubi duo s. maria concurrunt i. ubi quaedam terra se extendit in mare ita ut acutum terrae illius mare habeat ex utraque*

parte sui. Unde dicitur quod Paulus naufragatus est in *bitalasso*, and see Amplon. 276, 33, *bathilasa*, ubi duo maria conveniunt; Epin. 6, A 16, *bythalass*, ubi duo maria conveniunt; Bod. *bitalasis*, *periculum duorum marium*, whence emend here *bithalassium*, etc. — 110. l. *gigantis*. Hyginus, in his Introduction, mentions among the Giants immediately before Ephialtes (see above, 86) *Alemone*, which Munck proposes to emend to *Alcyonaeus*. Perhaps it is the same word with *Bitemon*, which is not given in the Onomasticon. Otherwise one might think of Verg. Aen. V. 372, *Victorem Buten immani corpore*. — 113. Cf. 65 and 104. — 114. l. *Byrsam*. . . *bubulum*; cf. Serv. Aen. I. 367, Bod. *Birsun corium dubuli*. — 115. l. *centimanus*. — 116. Cf. 65. — 117. Cf. BIMO. l. *duplatur*; cf. Paulus 67, 2, *duplabis duplicabis*. — 118. l. *bipedalis*. — 119. *duobus* is dat. after *erogat*, as in Cic. ad Att. 8, 5. — 120. Cf. Plac. 15, 8, *bipennem*, *bis acutum*, *pennum enim dicimus acutum*; cf. Hild. B 42 and Isid. Or. XIX. 19, 11, nam *bipennis* dicitur, quod ex utraque parte habeat *acutum aciem quasi duas pennas*. *Pennum* autem antequam *acutum* dicebant. — 121. Cf. Plac. 13, 4, *Bova* vehemens *rubor*, interdum *genus serpentis*, and Paul. 30, 14, *bova* serpens est *aquatilis*, quem Graeci *ὑδρον* vocant, a qua icti obturgescunt. Crurum quoque *tumor vias laboris collectus bova* appellatur. — l. *rubor* vehemens, and 122, *ingens*. . . *crure*. *suffuso*; cf. Prod. 312 f. and G. N. 231. — 123. Cf. Amplon² 278, 72, *burrus*: *rufus*, *niger*, Amplon¹ 277, 101, *boarris*, *rufis*, *niger*, and Epin. 6, E 10, *barsis*, *rufus*, *niger*. l. *burrus*; but perhaps *rubus* = *ruber* may be retained; cf. Paul. 264, 10, *Robum rubro colore et quasi rufo significari*, etc. — 125. l. *burrae*; beginning of the gloss found Plac. 13, 16, *burrae varroniae, fatuae ac stupidae*, etc. — 126. l. *clamare*. — 127. l. *herede*; cf. Prod. 78. — 128. l. *Bosphorus*. — 130. l. *bovinatores*: *inconstantes*; cf. Plac. 13, 6. *Bovinator*, *tricosus et inconstans*, and Nonius, 79, 25, *bovinatores, quos nunc malitiosos et tergiversatores dicimus*. Lucilius lib. XI. *Hic'st tricosus' bovinatorque, ore improbo duro*; cf. Prod. 319. — 131. l. *bombus*; cf. 135 and Bod. *bombus sonus tumidus, imitatio vocis vel crepitus*. — 132. Cf. other glosses of *broechus* in Prod. 80 and 391, and G. N. 144. — 134. l. *Bootes*; cf. these glosses cited by Loewe Prod. 84 f. *butis: stella comis qui quasi comas habet; betes: stella comites quae quasi comam habet*; and see Serv. Aen. X. 272 (Thilo, p. 422, 18) est etiam alter *cometes*, qui vere *cometes* appellatur; nam *comis* hinc inde cingitur, hic *blandus esse dicitur qui si orientem attenderit, laetas res ipsi parti significat*, etc. — 138. Cf. Varro L. L. VII. 39, 40, *Luca bos elephas*, . . . *Lucanam bovem quod putabant, Lucam bovem appellarent*. — 139. l. *storea*; cf. Prod. 82 f. — 140. Cf. Serv. Verg. Ec. 8, 86, *bucula*, *bovis est diminutio*. — 141. l. *bombum*; cf. Prod. 77 and G. N. 138, where Loewe cites from Vat. 1468, *bombum: sordidum*, and proposes to read *bombum: sordidum sonum*, but this seems to me very doubtful; cf. Hild. B 52, 53, and Bod. *Bubum: sorbillum*. I prefer to keep *sorbillum* = the sucking sound accompanying drinking. — 142. Cf. note to 144. — 143. l. *bombosus*; *sonorum furibundum*, so Bod. — 144. Cf. Paul. 32, 4, *Bustum* proprie dicitur *locus, in quo mortuus est combustus et sepultus, diciturque bustum, quasi bene ustum*; ubi vero *combustus quis tantummodo, alibi vero est sepultus, is locus ab urendo ustrina vocata: sed modo busta sepulcra appellamus*. Cf. Servius Verg. Aen. XI. 201. — 145. Cf. BUCETUM. — 146. Cf. Prod. 83. Bod. *Burca: clavaca*; see Du Cange, under *Burca*. — 147. Cf. BUCERUS. — 148. *buceriae* is found in Lucretius 2, 66; (Mun.) *lanigerae pecudes*. . . *buceriaeque greges, but bucera* in Ovid Met. VI. 395, *lanigerosque greges armentaque bucera pavit*; cf. Hild. B 62. — 149. Onomatopoeic word; cf. Du Cange under *bunda*. — 150. Bod. *Bulones ipsi sunt cetari qui diversa genera piscium vendunt*, so Hild. B. 66; cf. Plac. 13, 9, *Bolona*, *redemptor cetariorum tabernarum in quibus salsamenta condiuntur, quas tabernas vulgo cetarias vocant*. *Bulonium* seems to be an abstract like *mangonium* (cf. *sterquilinium*) l. *lutum*. . . *cetarii*; but perhaps there is some confusion with *bolbiton*. Loewe Prod. 77 reads *pulo for luto*. — 151. Cf. BOTRUS = *βότρυς*. — 152. l. *buccones* refers to Plaut. Bacch. 1088, *stulti, stolidi, fatui, fungi, bardi, blenni, buccones*; cf. Isid. Or. X. 30, *Bucco garrulus, quod ceteros oris loquacitate non sensu exsuperat*, and Prod. 265. — 154. l. *bubinare* *menstruo*; see above, p. 131. — 155. Cf. BUSTUARI. — 156. l. *avis nocturna*. — 158. l. *bruta*: *stolida*; cf. Bod. *Brunda: solida*, and Prod. 81. — 159. Cf. BURGUS. — 160. See note to 123. — 161. Cf. BUSTICETUM. — 162. Cf. BULLO. — 163. l. *brutus insipiens*; cf. Ball. *bruti stulti insipientes*; Bod. *Brutus, stultus gravis stupidus, hebes, insipiens*.

C.

4. Cf. Paul. 48, Plac. 30, 3, *cassiculo, reticulo, a cassibus*. — 5. l. catechumenus. — 6. l. catechizat . . . edocet. — 7. l. caballus; cf. De Vit. — 8. l. canon. — 9. l. cachinnus. — 10. l. conplusus; cf. Prod. p. XIV. Ball. *caplosus: elisus*; Bod. *inlisus*. — 12. l. robur. — 13. l. capedo. — 14. l. categorias: adscriptiones; cf. *Categoriae: ascriptiones, accusationes* (Papias). Notice peculiar use of *adscriptiones*. — 15. Bod. *caetra*; cf. Cod. Leid. 67, E, *Caetra: ubi vespe nutriuntur*, and Amplon. 286, 62, *caloetra, ubi vespe nascuntur*. Prod. p. 46 n. = *κοιλήθρα*? — 17. Bod. *campe*; cf. Prod. 332 and Paul. 44, 1; see above, p. 131. — 18. l. suppicili eculo simile. — 19. I can find no such river in Thrace. Perhaps a corruption of Causter = Cayster: fluvius Asiae. — 21. l. chalybs. — 22. l. camuris cornibus; cf. Servius and Philargyrius to Verg. Georg. III. 55. Paul. 43, 17, *Camara et camuri* boves a curvatione ex Graeco *κάμπη* dicuntur. — 23. l. canoris: chordis refers to Verg. Aen. VI. 120, *fidibusque canoris*, where Servius explains *bene sonantibus chordis*. — 24. Cf. Prod. 95 and expressions like *in calce epistulae, in calce libri*. — 25. l. carchesia . . . poculi; cf. Serv. Aen. V. 77. — 26. l. iocum convicium; cf. Paul 46, 10, and Epin. 7, C 5, *caவில்латio: iocum cum vicio*. — 27. l. discissus. — 28. l. chamaeleon . . humilis; cf. Ball. *caleon: humilis leo*. — 29. Cf. Prod. 146 and Du Cange under *καταπότα*. — 30. l. calamaula = *καλαμαύλης* . . . canitur; cf. Phill. *calamaula canna in qua canitur*. There may have been some confusion with *cana mala* in C 49. — 31. l. Carystius. — 32. Cf. Plac. 20, 9, *Candys, vestis regia*. — 34. Cf. C 374. Nonius p. 25, 13, '*catax dicitur, quem nunc coxonem vocant Lucilius . . . Hostiliu' contra Pestem perniciosaque catax*'; cf. Prod. 308 f. — 35. l. carchesia; cf. De Vit. *Carteria: sunt in cacumine arborum per quas funes trahuntur*. — Macrob. V. 21, *Asclepiades autem . . . carchesia a navali re existimat dicta. ait enim navalis veli partem inferiorem πέρειναν vocari, at circa mediam ferme partem τράχηλον dici, summam vero partem carchesium nominari, etc.* For *vel* therefore *veli* is probably to be read, and perhaps the fuller gloss had anterior pars. — 36. ? The first part is perhaps a corruption of *calo: servus*; cf. Acron. Hor. Ep. I. 14, 42, *Calo, servus unde calones*. — 37. *Catasceue* is used by Servius Aen. II. 409. — 38. l. capitibus . . . hasta vendebatur. — 40. l. minister sacrorum. — 42. Cf. Du Cange under *CALAMAULIARIUS*. — 43. ? There is evidently some connection with *Castalia*, *Castalis*, perhaps for *Castalides*: deae elocutionis. — 44. This gloss added by a second hand contains a mixture of two glosses, *casnar: senex* = 115, and *captivigenae: ex captivo natae. captivigena* is formed like *alienigena*, but is not found in the *Lexica* nor in Du Cange. — 45. Cf. Mon. 6210, *casu: eventu fortuito*. I cannot explain *pro eventum*, unless *proventu* was added as an explanation of *eventu*. — 46. So Serv. Aen. III. 265, *casum, periculum*. — 47. De Vit gives a gloss *Candaulus: γάνδαυλος; edulium ex carne elixa, pane, et caseo Phrygio cum anetho et pingui iure*. Hence read *candaulus: edulium*; cf. *κάνδαυλος* or *κάνδυλος*. — 49. l. *cana mala: lanunigem habentes id est cydonia*; cf. Serv. Ec. 2, 51. — 51. l. *instabilis*; cf. Prod. 4. — 52. l. *tela*; the first part of gloss refers to Verg. Georg. III. 371 (where Servius glosses *cassibus* with *retibus*) and the second part to Georg. IV. 248. — 53. Cf. CARTALLUS. — 55. l. *catervatim*; cf. Verg. Georg. III. 556. — 56. l. *detrahit*. — 57. Perhaps a confusion of two glosses, *as calculus: glareosus, lapideus = lapidosus, and calculus: victoria iudicum*. — 58. l. *caulae*; cf. Paul. 46, 12, and Serv. Aen. IX. 60. — 59. l. *calculus*. — 62. l. *catalogus*. Bod. *catalogus iustorum* (l. *iuxta rem*, Ellis) *numeratio ordo vel series*. — 64. Cf. following glosses cited by De Vit: *cantabrum; fufur caninum quo canes pascentur, purgamenta tritici; cantarinum vel cantarium, equus castratus*. Du Cange gives '*cantabrum pro cantharus*,' which would come nearest to this gloss. — 65. l. *caduceum*. — 67. Cf. Gloss. Pap. *Capedines: animalia dicta, quod manu capiuntur*, (alii omittunt *animalia dicta*) De Vit. — 69. l. *vafra*; cf. above p. 131, Phill. *carisa: vafer*. — 70. Abbreviated for *Caulae*; *cancelli tribuales ubi sunt advocati*; cf. De Vit and Hild. C 56. — 71. l. *cataplum*. — 72. Goetz reads *gravia*, but Kaegi *gruia* l. *grata*; cf. Mai. VI. 513, *canora: cantu grata*. — 75. Is the same gloss, I think, as that given by Du Cange, '*Ceragijs, Cereagijs, Pistor, qui ad modum cerae agit et deducit pastam*. Glossar. Provinc. Lat. ex cod. reg. 7657, *pestre*, Prov. *Ceragijs, arteco-*

pus, panetarius;" or perhaps for *cereasius*. Compare De Vit under *Cerialis* and *Caren-sis*, both glossed as *pistor*. — 76. l. castus sacer, or perhaps catus: acer; cf. Plac. 21, 17, catus, acutus, callidus, sapiens, prudens. — 77 and 78 = χάρισμα l. spiritale . . . divinae gratiae. — 79. Cf. Lucan. V. 379, *Calabroque obnoxius Austro*. — 80. l. cataclysmum: diluvium. — 81. Cf. Bod. *careo: amitto, nolo, perdo*. — 83. l. cadus: amphora semis; cf. Bod. *cadus: amphora est habens urnas tres*. — 86? Cf. Mai. VIII. 142, *carrire: dividere, secernere, seiungere*. — 87. l. caligo: tenebrae. — 88. l. caculae: servi; cf. Plac. 23, 23, *Caculae, lixae aut servi militum*. — 90. l. cocula; cf. Paulus 39, 3, *Cocula: vasa aenea, coctionibus apta, alii cocula dicunt ligna minuta, quibus facile decoquantur obsonia*; see Loewe G. N. 206 f, and below, 341. — 92. l. cadaver. The etymology is found in Servius *Æn.* VI. 481. — 93. l. calvitur; see above, p. 132. — 94. l. capissit: tenet, libenter accipit. — 95. Loewe cites this gloss G. N. 151 among the *difficilia*, but as Prof. Gildersleeve has pointed out to me, it refers to *καθμεία νίκη* l. victoria non bona. — 96. l. iocatur . . . calumniam; cf. De Vit. — 97. Cf. Serv. *Æn.* III. 580, *caminis; fornacibus Graece dixit (ἀπὸ τοῦ κάειν)*. — 98. l. capillatis: capillis porrectis; cf. Hild. C 37. — 101. Cf. CHALYBS. — 102. l. Capitolinus . . . capitolio. — 103. Cf. CADUCUS l. daemoniavus. — 104. Cf. Plac. 27, 15, *caneros: cancellos*, and Paulus 46, 2, *caneri dicebantur ab antiquis qui nunc per diminutionem cancelli*. — 106. Cf. Prod. 97, *capite absoluto: capitis periculo liberatus*. — 108. l. casses: nom. pl.; see Neue Formenlehre I. p. 385. — 109. Cf. CHARISTIA. — 110. l. capulum; cf. Paul. 61, 12, *Capulum et manubrium gladii vocatur et id quo mortui efferuntur utrumque a capiendo dictum*. See 112. Serv. *Æn.* XI. 64, *feretrum locus ubi mortui feruntur . . . Latine capulus dicitur*. — 111. l. capides; cf. Loewe G. N. 137. — 112. l. spathae; cf. 110 and De Vit. — 113. Cf. CAPERATA. — 114. Cf. Paul. 47, 8, *Carinantes probra obiectantes, a carina dicti quae est infima pars navis; sic illi sortis infimae*; Serv. *Æn.* VIII. 361, *carinare autem est obtrectare*, Ennius contra *carinantes* verba atque obscena profatus alibi neque me decet hanc *carinantibus* edere chartis; cf. Prod. 14. — 115. Bod. *canier leno*. Loewe Prod. 306 f, quotes this gloss from several glossaries, in some of which *leo* occurs; Cod. Leidensis 1918 has *camer leo capoleos*, where *capoleos* seems to belong to a new gloss; the liber glossarum has *caniet: leno*. Loewe's conjecture that *canierleo* or *camerleo* or *canietleno* stands for *camelleo*, i. e. *χαμαιλέων*, is most probable (cf. *camelion*, 141), otherwise one might think that *canierleno* or *canietleno* was a corruption of *cantilena: cantellena*; cf. 139, *cantus: cantellena*, and compare Plac. 28, 6, *cantilenas, fraudes dolosque*. — 116. l. casnar senex, Bod. *canar senex*; cf. Plac. 24, 6, *casnar, senex*, 29, 8, *casnari seni, Oscorum lingua*. Paul. 47, 12. Epin. 7 A 19, *cassinur: senex*. — 117. = *καλαμίσκος*. — 118. Cf. *καρνίσκος*, used in the Septuagint for *καρὶνα κεράμια* = Lat. *carenariae*. The gloss given by Mai. VII. 553, *Calamostros, iscos vel cariscos quasi in nucis modum deformatos*, is evidently a confusion of this and the previous gloss. — 119. l. caudices . . . radices. — 121. Cf. Serv. *Æn.* XII. 100. — 122. l. observa. — 123. One might be tempted to read *acinacem* (this form occurs Arnob. VI. 11), but by so doing we should lose a very good illustration of the way in which glosses were collected. In Servius *Æn.* I. 75 (Thilo.) we read *errant namque qui dicunt ideo 'pulchra' dixisse propter Canacem (canacem L. cavacem M) et Macareum (machareum BM) in se invicem turpissimos fratres, etc.* Some stupid gloss-hunter read here *canacem est machareum*; and interpreted *machareum*, i. e. *machaerium* (cf. *macherio* Plaut. Aul. 393), by *gladium*, a more familiar word. In the same way, our very next gloss, 124, *capessere: capere [invadere]* frequenter, is an alteration of Servius note to *Æn.* I. 77, "*capessere autem est saepe capere*." Here he substituted *frequenter* for *saepe*. — 125. l. scopula, which Hild. C 59 changes to scopuli, but the neuter was doubtless vulgar, as *putium* and *sarcophagum*; cf. Rönsh. p. 270 f. — 126. Perhaps originally there were two glosses, *callidus: astutus* and *calliditas: astutia*. — 127. l. sollicitus. — 129. Cf. CANICULARIS. — 132. l. succensa. — 133. l. assensus; cf. Serv. *Aen.* V. 340, *cavea consensus est populi*. — 135. Cf. Prod. 258 and Nonius 45, 28, *Calcitrones, qui infestant calcibus* (Plaut. *Asin.* I. 3, 11). — 136. l. CEONOMYIA. — 137. ? *caristeum* = *carysteum*; cf. De Vit *caristeum: marmoris genus dictum quod gratum sit scultoribus* (Gloss. Pap.). — 138. l. calones: galearii; cf. Prod. 45. — 140. l. caulae: cellulum; cf. above, 70. — 141. l. chamaeleon . humilis. — 142. l. lentis consimile. — 143. l. caltha; cf. Plac. 22, 9,

Calta, genus quoddam floris vel herbae. — 144. So Epin. 7 A 15, and Amp. 280, 40; cf. Hild. D. 402 note, "*Duvium: clanculum ambiguum. . . S. Germ. clangulum mane*, ubi lux dubia est." See, however, Corsorinus 24, secundum *diluculum* vocatur *mane*, where D has *deluculum*. Read therefore *diluculum: mane*. — 145. l. claudire; cf. Ter. And. 573. — 146. Cf. Plac. 22, 2, *classicum canit, calcuma navis dicit*, Serv. Aen. VII. 637, *classicum dicimus et tubam ipsam et sonum*. For *celeuma* and *celeusma* cf. Saalfeld's Tensaurus. — 148. l. clangor. — 149. l. occultae. — 150. l. τῆ τύχη (so Goetz). 151. l. claudire: claudicare, or clandire: claudicare; cf. Prod. 357. — 153. I doubt the existence of a verb *classicare*, perhaps for *classica* [sonan]t; cf. Verg. Aen. VII. 637. — 154. l. chaos. — 155. l. crapula: ebrietas. — 156. l. clarigatio. — 158. l. serraturae. — 160. = τὸν φίλον. 160 and 163 constituted, I think, originally one gloss *καίπερ τὸν φίλον: superque amicum*, the *amicum* was perhaps written above the line for lack of room, and so two independent glosses sprang up. — 161. l. finis sermonis. — 163. l. clava. — 166. l. chelys. — 167. Cf. Isid. Or. VII. 12, 2, Propterea ergo dicti *clerici qui de sorte sunt domini*. — 168. = κληρονομός. — 170. Cf. Nonius 20, 13. — 172. l. gliscit: crescit, taken from Serv. Aen. XII. 9, *Gliscit crescit*, et latenter, unde et *glires* dicti sunt quos pingues efficit somnus; cf. Paul. 98, 9. — 174. l. paralyticus. — 175. Cf. above p. 100 — 177. l. ceruchis; cf. Lucan VIII. 177. — 178. Loewe Prod. 364 thinks this a corruption of 184, clues: polles; perhaps these were the steps, *pulles, plules, pluvies, pluvia*. — 180. l. clepsydra per quod horae colliguntur. — 182. Cf. Ball. *clibanus fornax vel furnus*, and De Vit, *Clibanus argenteus: furnus mobilis placentis et panibus coquendis aptus, alias ex testa, ferro vel aere fiebat*, Gloss. ad Petron. Sat. 35. l. *furnus testeus?* cf. Isid. Or. XX. 2, 15, *clibanitus in testa coctus*. — 183. l. CHIROGRAPHUM. — 184. Cf. Prod. 364. — 185. Cf. CLIBANARIUS and Hild. C 110. — 186. Cf. CLIMACTER. — 187. l. zona; cf. A 298. — 188. Cf. CLYPEUS (Forcellini De Vit III.). — 189. l. caelebs. — 191. Cf. χέρνυψ and De Vit under chernibs. — 194. l. celoces: veloces, used as adj. by Plautus. — 195. l. caenum . putridum. — 196. Perhaps a repetition of 190 or a corruption of caelestinus. — 197. l. caeruleus. — 198. l. celeber: frequens. — 199. De Vit gives *Caecua et cacuma: noctua quae lucem fugit*, Müller, Ed. Festus Corollarum Glossarum p. 381, has *Cicum a avis noctua*. l. *cicum* = κικύμη κίκυμος; cf. Saalfeld's Tensaurus. — 206. l. uxore . . . caelo; cf. Paul. 44, 5, *Caelibem* dictum existimant quod dignam caelo vitam agant. This etymology was repeated by Donatus, Priscian, Hieronymus, Beda, and Isidorus. — 207. l. cerastes. — 208. l. est caelicola. — 209. l. caerimonium. — 210. l. minorum. — 211. l. Cananaeus (or Chananaeus): possidens sive possessio, ita autem dictus Simon a vico Cana; cf. Isid. Or. VII. 6, 12, *Cainam lamentatio vel possessio eorum: sicut enim Cain possessio*, etc. Cf. Onomasticon under *Cain*, *Cainan*, *Chananaei*, and *Cana*. There seems to have been a confusion of *Cana* and *Canaan*. — 214. l. caerula; cf. Serv. Aen. III. 64, *Veteres sane caeruleum nigrum accipiebant*. — 217. l. ciccum; cf. above p. 131. — 218. Cf. Mai. VI. 512, *Caei*; *iudicatores*, and 530, *Kaii*; *cancelli* (an hunc spectet, viderint doctiores, De Vit). *Cei iudicatores* Gloss. Sangerm. *Kays: cancelli*. (De Vit). Diez connects fr. *quai* with *Kays*. The gloss *cancelli* would seem to point to an identification with 140, *caule: cavellum ante iudicem*, and 70, *caulae [cancelli tribunalis] ubi sunt advocati*. *caule* dropping the *u*, as *angustus, agustus*, would give *cale*, which, palaeographically, is very nearly *caei*, = *cei*; but I think *Cei* may refer to Cic. Div. I. 130, and the gloss was taken from the same source as 227. Notice that *Cei* is followed by *cere* and *Cea* by *cerealia*. — 219. l. Ceres. — 220. l. chelidon (χελιδόν) hirundo. — 221. l. cercurus. In Stich. 413, A has CIRCULO, BC D, *cercuro*. — 222. l. Cimmerias, silvas. — 223. l. caenum: luti vorago; cf. Isid. Or. XVI. 1, 2, *Coenum est vorago luti*. — 224. l. certiscat; cf. Nonius 89, 20, *certiscant, certa fiant Pacuvius chryse*. "Atque ecos unde *certiscant*," but Rebbeck reads *certiscent*. Perhaps *certiscat* to be read. — 225. l. Cecropidae: Athenienses; cf. Serv. Aen. VI. 21. — 226. l. CEDRON. — 227. Cf. Serv. Georg. I. 14. — 232 and 233. Cf. CERASTES, Saalfeld Tensaurus. — 234. l. CERRITUS . . . commotione cerebri; cf. Paul. 54, 14, *cerritus, furiosi*. — 238. l. ac si. — 239. l. cecinit. — 243. l. censuit: deliberavit. — 244. l. cerebro . . . habet. — 245. l. chelydrus. — 246. Cf. Serv. Aen. X. 894, *cernuus dicitur equus qui cadit in faciem*. — 247 and 249. Cf. κενοδοξία. — 248. Cf. Verg. Aen. V. 778. — 250. l. succumbit. — 252. l. caespes; cf. Plac.

23, 2, *caespites, frutices*, etc. — 254. l. commentum. — 260. Cf. 155; cf. Amplon. 290, 279, and 298, *crapula nausea potum vel indigestio* and *crapulatus: vino obrutus*. Here we probably have a confusion of two glosses, *crapulatus: inebriatus* and *crapula(m) nausea ob potum*; but the form *crapulam* may be retained referring to Pseud. 1270, or Most. 1108; cf. Plac. 24, 8, *crapula, cruditas levis*. — 263. l. crepundia. — 264. l. crebro; compare It. spesso. — 265. Cf. Bod. *crepidinem: summitatem riparum* . . . Plac. 20, 3, *crepido, saxi extremitas rimata et cuiuslibet rei alterius*. See Hild. C 483 note, where H. emends *rima* to *ripa*. — 266. l. spissavit. — 267. l. generat. — 268. Loewe Prod. 406 proposes to read *creperae: incertae, dubiae*, which he admits to be “medela audacissima.” Cf. Paul. 52, 18, *Creperum: dubium unde increpitare dicimus quia maledicta fere incerta et dubia sunt*. I am inclined to think that in *corp[ore] dub[itate]* is in some way a corruption of *increpitare* of Paulus; cf. Hild. C. 485. — 269. Compare the fuller gloss cited by Loewe l. c., which begins, *Crepusculum tempus inter finem noctis et initium diei*. — 270. Cf. also Serv. Aen. I. 268, (*crepusculum*) est dubia lux nam ‘*creperum*’ *dubium* significat. — 273. l. chrisma. — 274. l. cristatus; cf. Verg. Aen. I. 468, *cristatus Achilles*, but there is probably a confusion of two glosses; cf. CHRISMO. — 275. l. crinitior. — 276. l. crocitus; cf. Loewe G. N. 250 f. — 278. Cf. Paulus 55, 10, *Crustumina* tribus a Tuscorum urbe *Crustumena* † dicta est; cf. Serv. Verg. Georg. II. 88, *Crustumina* sunt pyra . . . ab oppido *Crustumio*, and Aen. VII. 631, *Crustumium* dicitur; cf. Onomasicon. — 280. l. cyneum or cygneum. — 281. So explained by Serv. Aen. VIII. 642. — 282. l. Cynthia. — 283. l. cito tramite: cursu refers to Aen. V. 610. — 285. l. circumsaepus. — 286. l. circumplexus. — 287. Ball. *civicans: civem faciens*. l. civicat; cf. CIVICO and Loewe G. N. 164, where, however, from Ambr. B. 31, *civitat: civem facit*, he accepts *civitare*, which Hild. C. 95 n. rightly condemns. — 289. Cf. Lucan III. 228, *Itaque Cilix iusta iam non pirata carina*, and Hild. C 83. — 290. Cf. Hild. C 92. l. cisium; but perhaps *cirsium* was the original form, whence *cissium, cisium*, which would account for rhotacism not taking place. — 291. l. praeiudicium. — 292. ? *cinxere*. — 293. l. ceu taxus; cf. De Vit. — 294. Cf. 290. — 295. Cf. Serv. Aen. III. 64 and 680. l. cyparissus: cupressus. — 296. l. cytisum. — 301. l. cicatricem. — 302. l. CHILIARCHUS. *Tribunus qui mille contribulibus praeesit*; cf. Epin. 6 E 25, *ciliarchus qui mille praeesit*, and Ball. *ciliarchus qui mille praeesit hominibus*. — 303. l. cynici: poetae. — 305. Cf. Isidor. Or. XV. 2, 1. — 306. The lemma (probably *cicio*) corresponding to *voco* has dropped out. — 307. l. cicur. — 308. l. mitigare; cf. Hild. C 81 n. — 310. l. civica. — 312. l. Cyllenius. — 314. Cf. Loewe G. N. 151, “cod. Cassinensis 439^b *circiae: radia solis* (fort. *Circe: filia solis*, quamquam mira sane est triti vocabuli corruptela et parum congruit quod Ambros B 31 sup. *circiae radius solis* exhibit; *radii* Vat. 14681); cf. Verg. Aen. VII. 10, *Circaeae raduntur litora terrae*, and 19, where Servius says, *Circe autem ideo solis fingitur filia*. — 316. See above, p. 132. — 320. l. Chimaera. — 321. l. gyrys; so 326. — 323. l. citrarius(?): pomarius, i. e. fruit-seller. — 324. Cf. Hild. C 96 n., who reads *civitas*, but Mai aptly compares the Ital. *civita vecchia*, etc. — 325. l. senator. — 327. Cf. above, p. 134. — 329. l. huc ad nos. — 330. l. CERCOPITHECUS simile simiae. — 331. l. quiritat; cf. Prod. 316 f. Nonius 21, 18, and Varro L. L. VI. 68; cf. Donatus Ter. Ad. 2, 1, 1, veteres *quiritari* dicebant, *Quirites conclamare*. — 332. l. cynici . . . vitam; cf. Cic. Orator 3, 17. The next gloss, perhaps, ought to be joined with this. Cf. Isid. Or. VIII. 6, 14, . . . *Unde et a canibus, quorum vitam imitabantur etiam vocabulum nomenque traxerunt*. — 334. l. cidaris for *pallius* masc.; see Appel p. 92, l. bysso . . . nostri tiaram. — 339. l. cothurnum. — 341. Cf. above, 90. — 342. l. cohibet. — 344. l. coaervat. — 345. l. punit. — 346. l. affines; cf. Isidor. Or. IX. 6, 2. — 347. l. congiarium. — 352. l. ambulavit. — 353. l. commixtio. — 361. l. coerceo. — 362. l. cors, for which *chors* is later orthography; cf. Nonius 83, 14, “*chortes* sunt villarum intra maceriam spatia,” and Varro L. L. V. 16. — 362. l. nutritur. — 364. l. c(h)ors. See Beck, p. 47, *Inter cors et chors: cortes sunt rusticorum, chortes militum castra*. — 365. Cf. Prod. 277, Plaut. Trin. 743, *Columem te sistero*. — 369. l. collega: socius. — 370. l. colaphizat . . . caedit. — 373. Cf. Nonius 55, 18, *Culinam (colinam) veteres coquinam* dixerunt, quoting Plaut. Most. 1. — 374. = *catax*; see 34. — 375. l. virga quae per cochleam volvitur. — 379. Perhaps a confusion of two glosses, compar: consimilis and compos: magnanimis,

used by Tertullian (sanus-animi?). — 380. l. participem, similem; cf. 379; cf. Non. 45C 20, *Compotem in bonam partem solum accipi putatur, quum et in mala positum sit*, Plautus Epidico (IV. 1, 32) . . . Naevius Danae. eam nunc scis inventam probrī compotem. — 382. See above, p. 133. — 385. l. commoratio; cf. Cic. ad Fam. VI. 19, et villa et amoenitas illa *commorationis*, non diversorii. — 389. l. cumulatus. — 390. Cf. Plac. 22, 16, *comersationes*, convivia et scribimus uno *m* et uno *s*; Hild. C 171 n. *comersatio* luxuria vel *convivia meretricorum* est. l. convivia meretricum. — 391. *compos mentis* is for *compos voti*. Plac. L. G. 14, 22, *compos cuius completum est desiderium*. — 391. (The reading *iuxta* is not certain on account of erasures in the MS. Kaegi). Cf. Hild. C 301 n. and Serv. Georg. 1. 104, *Veteres enim non in tempore, sed in loco comminus ponebant, i. e. iuxta*. — 393. = 403. — 394. l. commercium. — 395. *recrastinare* is used by Pliny and Columella. *recrastinatio* is cited by De Vit Lex. from Hilarius Libell. 5, and from other glossaries. — 401. Cf. Prod. 327. *comesurus: manducaturus*. Lucilius quoted by Nonius 479, 2, uses *commanducatur* and *comest* in the same verse. Whether an active verb *comesare* existed may be doubted. There may be some confusion with *comisor*, *comessor*. — 402. Cf. Paul. 41, 1. *compernes nominantur homines genibus plus iusto coniunctis*, “Nonius 25, 25, *compernes dicitur longis pedibus*.” l. calculus, and cf. *calcitriones*. — 403. Cf. COMESTIO (De Vit). — 405. l. commode. — 406. l. commodius: utilius. — 407. Perhaps a confusion of two glosses commentum: adinventio (cf. 424) and commentarium: expositio. — 408. l. commenticias: adinventicias, which is not given by Lex. — 409. l. comites itineris id est oratio et gratia? — 411. Perhaps *comitia* is the reading of the MS. (Kaegi notes ‘der Streich für *m* fast unsichtbar’). l. comitia . . . honorum; cf. Hild. C 172, n. for other similar glosses. — 412. l. comitium. — 413. l. compita . . . quadrvia. — 416. The letters are very indistinct, but the gloss evidently is 434. — 418. l. commenta. — 424. Cf. 407. l. commentatio? (but commune mendacium may be an attempt at an etymology; cf. 418 and 421. *commentum* in the sense of *commentarium* is shown by Paucker to have been used already by Columella VII. 5, 17, “Bolus Mendesium, cuius *commenta* quae appellantur Graece, ὑπομνήματα.” — 425. — Hild. C 314 n. cites and defends *competitor: amicus*, but there seems to be a direct reference to Cic. de Offic. 1, 12, *Dum civi aliter contendimus, si est inimicus, aliter si competitor*. — 430. l. complodere; so Bod. — 431. l. honos = dignitas; for the various titles into which *comes* enters see Forcellini De Vit Lex. — 432. Diomedes (K. I. p. 488 f.) gives a great variety of derivations for *comoedia*, which it is unnecessary to state here. Among them “ab urbana κώμη καὶ φῶν *comoedia* dicta est,” and ‘sunt qui velint Epicharmum in *Co* . . . hoc carmen frequentasse, et sic a *Co* comoediam dici.’ Our gloss is probably very much abridged from a fuller one. In the MS. *co* is written above *cer* I think as correction. Without much change we may read *comoedia*: significatio morum singulorum a come et ode tracta \bar{v} (vel) quia fit in *Co*. — 433. Cf. COMMULCO. — 434. l. consecrat; for a tendency to insert *r* in the neighborhood of another *r* see examples cited by Seelmann Aussprache des Latein p. 330, *draucus, frustrum, cretariae, Euphratre, Marcrinius*. — 437. l. compascere. — 438. l. confertum; cf. CONFERTUS. — 440. confecit(?). — 441. l. coniectio; cf. Bod. *coniectio, coniectura, aestimatio, arbitrium*, but *conitio* = *conicio* may originally have belonged to a previous gloss; cf. Bod. *conicio, arbitror aestimo reor, opinor*, and Hild. C 278 n. — 445. l. iudicium synodale. — 446. l. coniecit. — 447. Cf. Bod. *contritio: mota*. Ellis conjectures *mola*. Cf. PLAGA in its ecclesiastical use. — 448. l. CONSUTUM = consertum in Claudian, Cons. Honor VI. 48. — 452. l. coniectio; cf. 441. — 455. l. congestio. — 456. l. CONNEXE. — 457. l. coniventia. — 458. l. tribu. — 460. l. contiguus. — 462. l. contionatur: adloquitur. — 463. consulti: consilium. — 465. Cf. CONDENSUM and De Vit. — 467. l. commixtum, coagulatum. — 468. l. conubia. — 469. *confertum* should not be changed to *consertum*. — 477. l. concitus. — 479. l. conciliat. — 480. l. conlibescit; cf. Sittl De Linguae Latinae verbis incohativis Archiv. I. p. 471. — 481. Cf. CONDIARIUM and Loewe G. N. 152. — 482. l. consuefacit. — 485. l. coniventibus. — 490. l. habitus. — 491. l. contabescit. — 493. l. controversia. — 494. l. concinunt . . . a cantando; cf. Plac. 22, 10. — 495. l. concinunt. — 496. Cf. Prod. 14 f. where *conivoli: concordes, coniuncti* is compared with Paul. 42, 1, *Conivoli oculi sunt in angustum coacti coniventibus palpebris*. — 501. l. conlustrans refers to Verg. Aen. III, 631. — 502. For *cubiculus m.* cf. Appel. p. 85. — 503. l. colluvionem: collectionem. — 504. l. adiungere; cf. Plac. 20,

20, *conclassare, classem iungere*. — 507. l. collybum; cf. COLLYBUS. — 509. l. coniun-
 gar or componar? — 512. l. concors: consentaneus; cf. 515 and Hild. c 346. — 514. l.
 transacta. — 516. l. ceteris, the form is interesting; cf. *periero, periero, dciero*. — 521.
 Cf. CONTINUO, where De Vit speaks of medical use for *perdurare*. l. perdurat(ur) con-
 gregatur. The I = J stands phonetically for *di*. — 525. l. in unum volumen condensati.
 — 527. l. conserimus. — 528. l. congiarium quod in populum erogatur. — 529. l. con-
 tiguus. — 534. l. debilia. — 536. l. convexa; cf. Paul. 58, 18, *Convexum est ex omni*
parte declinatum, qualis est natura coeli, quod ex omni parte ad terram versus declina-
tum est. — 541. l. conlineati. — 542. l. contractus: cautio, pactum. — 543. Cf. Nonius
 38, 11, *Conviviones, compotores, a bibendo dicti*, Lucilius lib. XXVI. Quandoquidem re-
 periri magnis combibonum ex copiis; cf. Prod. 320. — 545. l. lucrum. — 546. *con* is given
 in MS. with the usual abbreviation for *con*, l. quom or quo; cf. Isid. Or. V. 31, 8, Con-
 tincinium est, quando omnia silent. — 548. l. consummat (for one *m* in Inscr. see Forcel-
 lini De Vit), finit. — 549. Cf. De Vit. l. confertum. — 552. l. consuetudo; cf. Prod. 257
 and Plaut. Amph. I. 2, 28; cf. CONIECTUS and Ter. And. 4, 1, 44. — 560. Hildebrand C
 333 emends to *conferere*, but I think it a case of dittography. Compare such expres-
 sions as *conserere verba* and *conferre verba*. But possibly as we find vulgar forms like
feris, proferis, sufferit, etc. (Rönsch p. 286) a vulgar infinitive *conferere* may have ex-
 isted formed like *conserere*. — 564. l. collybum: *κεφάλαιον*, as in Gloss. Isid., so emended
 by Hild. C 294 n.; cf. 507. — 567. l. contactus; cf. Hild. C 373 n. — 568. *concertari* oc-
 curs in Vulgate; see Lex. — 570. Cf. Verg. Aen. I, 310. — 571. l. conspiciantur. — 574.
 l. cognitor. — 575. l. commanipularis; *mp* for *mm* seems somewhat analogous to the Ro-
 manse forms *cambera, stombaco, cocombaro* (*mb* for *m*) mentioned by Schuchardt III. p. 96.
 — 579. l. chronos. — 582. Cf. Hild. C 449. — 583. l. corylos; cf. Macrob. III. 18, 5, *Nux*
abellana . . . ex arbore est quae dicitur *corylus*; Serv. Georg. II. 65, Sane *coryli* proprie
 dicuntur. Nam *avellanae ab Avellano* Campaniae oppido, etc. — 585. Refers of course to
 the well known metaphorical use of horn common also in Hebrew. — 588. Bod. *cossam*:
divinans. Amplon. 288, 165, *cossam: divinam*. Loewe Prod. 342 proposes *cossens = con-*
sens: divinans, but the word is Hebrew. Cf. *Cosam*, which De Vit Onomasticum derives
 from Hebrew *kasam* h. e. *divinavit ut divinantem significet*. — 589. l. cothurnum: calci-
 amentum. — 590. l. coruscum; cf. Serv. Aen. I. 164, 'silvarum *coruscarum* id est *cris-*
phantium.' — 591. l. corymbata; cf. De Vit and CORYMBUS. — 592. l. splendor. — 593. l.
 infamat, vituperat. — 595. Notice use of the pl. *infantiis*. — 596. l. cortina. — 598.
 l. with Amplon. 290, 304, *curio: qui pronuntiat populo*. — 600. l. cuneus (or concurs-
 us?); *densus populus, turba hominum*. — 603. l. culex. De Vit gives only one example
 of *zinzala* from Cassiod. Psalm. 104 v. 31, *Ciniphes*, genus est *culicum* fixis aculeis per-
 molestum, quas vulgus consuevit vocare *zinzalas*; but the vulgar name has survived in
 It. *zanzara* and Sp. *zenzalo*. — 605. l. cuditur; cf. Paul. 62, 5, *cadere a caedendo dictum*.
 — 607. l. scalpere or sculperere, perhaps a confusion of two glosses *culere = colere: studi-*
ose agere, facere, and culere: scalpere. — 608. l. curulis sella. — 609. l. cultus. — 611. l.
 hastae. — 613. l. cymba or cumba; cf. Saalfeld Tensaurus. — 614. Cf. Serv. Georg. I.
 321, *culmus est ipse calamus*. — 615. Cf. Verg. Aen. III. 564, *tollimur in caelum curvato*
gurgite, where Servius *Gurgite pro fluctu*. l. erecto fluctu. — 616. l. cursim. — 617 and
 619. I do not know how to explain *gilionibus* and *gillone*. — 622. *culeus* is written on
 the margin by second hand. l. *culeus* . . . ex sparto in modum aeronis quae lineabatur
 . . . homicidae . . . serpente . . . insuti mittebantur . . . mare . . . inter se qui odisse
 se dicuntur abinvicem, homo maioribus poenis afficiebatur; cf. De Vit and CULEUS.

D.

I and 2. Cf. glosses cited by Hild. D 8n. and DANUS = Gk. *δαίνας*. I think it may still
 be doubted whether *danus* was used for *danista = δαιειστής*. The original gloss may
 have been *danos: fenus* id quod *feneratur*. *danista: fenerator*; cf. Festus 68, 14, *da-*
nistae feneratores. — 5. l. DRACONTIA. — 6. l. senex. — 7. l. a dapibus; cf. Hild. D 10
 f. — 9. l. dammae; caprae; cf. 12 and Verg. Georg. III. 539. — 11. l. Dabir: oracu-
 lum: cf. De Vit, where the Hebrew word *Dabár* is said to signify *oraculum Dei*. — 12.

Cf. Amplon. 295, 10. *Dammam, genus ferae capreo similis*. — 13. l. decalogum: decem verba legis. verba = λόγος; cf. De Vit, *Decalogia: decem praecepta domini*. — 16. l. delibio; cf. Loewe G. N. 113. — 17. l. lavit. — 18. l. unctus; cf. Plac. 34, 2 and 6. — 22. Cf. Paul. 73, 10. *Deliquum apud Plautum significat minus* (cf. Cas. II. 2, 33); but here we should read *deliquium*; cf. Paul. 73, 9; but especially Serv. Aen. IV. 390, “Gellius Annalium *deliquium solis et delicionem* dicit quod Vergilius *defectus solis*.” — 24. confusion of two glosses. *Delenitus*: *depacatus*, and *delibutus* (*delivutus*) or *delitus*: *unctus*. *Depacare* is not given by Lexx. Hild. D 98 gives *deliniti, placati*; so that perhaps we should read *deplacatus*. — 25. Cf. Loewe G. N. 150. — 25. l. dilata: in longum. — 29. Perhaps for *debellata*: *expugnata* (cf. Ovid Met. IV. 604 and Hor. Od. I. 18, 8), although of course *debellata* might be imperative. See also *Debellum* (= *Duellum*) *bellum vel pugna*, cited by De Vit. — 30. l. dilabunt(ur?), for an active form of this verb I have found no evidence; but compare *labasci*, and Bod. *delabere, deficere, delabunt, deficient*. — 31 = 22. 35 (*e* in rasura, *i* above line). l. deliberat. — 37. l. dehiscens . . . ianuas; cf. Verg. Aen. VI. 52. — 42. l. destinatio. — 43. l. destinata. — 44. Cf. Bod. *defeneravit*: *ditavit* and Prod. 380. — 45. l. devinctissimum. — 48. Cf. Prod. 375 and 381, and Sittl. Archiv, I. p. 527. 50. Cf. DECENTARIUS and DICENTARIUS. — 51. l. deterrimum; cf. Serv. Georg. IV. 89. *peior a malo dicitur, deterior a meliore*. — 57. l. dediticius . . . provincia . . . aliam tradit; but perhaps *daticius*; cf. Prod. 380. — 58. l. inclinatus. — 59. Cf. DEFLO; for active *dedigno* see Harpers' and Georges. — 60. l. detegit; cf. 104. — 63. l. subiectus. — 64. Cf. Paul. 70, 5, *dedita, intelligitur valde data*. — 66. Cf. Paul. 71, 8, *devitare: valde vitare*; but here I think *devio* should be read. — 68. l. dependendi. — 71. I am doubtful whether the MS. reads *deo* or *seo*; cf. Paul 65, 11, *depeculatus a pecore dicitur*. Qui enim *populum fraudat, peculatus poena tenetur*. — 72. l. senex; and the *e* above the line by second hand. — 73. l. obstipuit. — 74. l. luget. — 75. l. dimicat. — 79. Neither *dementicus* (*dementicius*?) nor *amenticus* are given by Lexx. — 82. l. ligatus. — 83. l. defessus. — 84. l. vellicare. — 87. l. detrahens, vituperans. — 88. l. detractat (*detractat*) valde tractat; cf. Hild. D 175 n., and Fronto ad. M. Caes. 3, 8; Paulus 74, 2. *detractare est male tractare*. — 91. l. defluunt. — 92. l. depascit . . . degustat. — 93. Ellis compares Ball, *desleia: plorata*; and suggests also very ingeniously, reading *desperata*, that *desleia* may be the negative of *fretus*. But compare the following glosses which I owe to him: Ball. *defretum quod defrudatur et quasi fraudem patiatur*; Ball. *defretum dictum eo quod coquendo arestat*; Bod. *defretum saepae passum*. De Vit gives *Defreta: desperata*. Gloss. ad. Att. Polypt. p. 58. Mai. *Defricium vinum, vocatur, sapa ut in libro antiquo*. Gloss. MS. and Hild. D 61, *defretum, sapa, passum*. Although *defruta* (cf. Verg. Georg. IV. 269) was doubtless the earlier orthography, derived by Vaniček from *defruere* = *deserveere*, yet the later spelling seems to have been *defreta* after the popular etymology, from *deserveo* (cf. Georges' Lex.). So Porphy. Hor. Carm. I. 14, 19, *freta dicuntur quod semper ferveant*. Nonius, 552, 18, quotes Varro, “*Sapam* appellabant quod de musto ad mediam partem decoxerant; *defrutum* (*defretum*, Codd.) si ex duabus partibus ad tertiam redegerant *deservefaciendo*.” Possibly, therefore, we ought to read *de sa(pa) parata* for *desperata*. But what seems to me a more probable emendation is suggested by a note which I find in Lion's edition of Servius, Georg. IV. 269, 270, “*Burm. Defruta, vina decocta et defraudata proprio sapore*.” *Desaporata* (cf. SAPORATUS) may have been used for *defraudata sapore* (compare the earlier use of *deargutare*), and would easily be corrupted into *desiperata, disperata* (see 185 *disipet*); but Ellis's explanation is much simpler. — 96. Cf. De Vit, *Deplendere: de pleno deducere*, and Hild. D 120, l. deplere: de pleno *ducere* (or *deducere*. Hild. emends to *reducere*). — 97. l. manifesta; cf. Ball, *depalata: manifesta*; cf. Prod. 44. — 98. Perhaps for *duellio*; cf. Prod. 384, but possibly an independent word, standing in the same relation to *debellare* as *duellio* to *duellare bellare*. — 99. l. pigritia. — 101. cf. DENUS. — 103. Cf. Bod. *degeneris generi suo dissimilis*. — 107. l. gluttit. — 108. l. delevit; *tollit* must be perfect here (unless due to confusion with 102); cf. *tollisse*, Dig. XLVI. 4, 13, 4, and perhaps in Persius, 4, 2, where the editors say the present is used for perf. — 110. l. decidit: *cecidit*; cf. Verg. Aen. V. 517. — 113. l. denudat. — 116. l. deicit. — 118. cf. DIGLADIOR. — 119. l. defunctorium; cf. Plac. 34, 3. — 120 refers to Vulgate use of *derivare* =

disperse. — 121. l. demetam: praecidam. — 122. l. divellit; cf. Hor. Ep. I. 10, 18, *divellit somnos cura*, where Acron compares Georg. III. 530, *nec somnos abrumpet*. — 124. l. conligavit. — 127. Cf. Plac. 35, 9, *depudescentem: impudentem*. — 128. l. desaevit . . . ab; cf. Verg. Aen. X. 569, *sic toto Aenea desaevit*, etc., where Servius *autem hic valde saevit, alias saevire desinit*; see also Lucan V. 303. — 129. l. valde. — 130. l. non decet; so Plac. 33, 7. — 131. Cf. DEDECORUS. — 132. Cf. Bod. *delictus depulsus vel veruclatus* quod dicitur (the first part of which Loewe G. N. 115 shows to be for *delictus: depulsus*); Phill. *delictus verrucatus*, l. delectus(?): *verruculatus* (so Papias); cf. Columella, 7, 6, 2, *Caper cui sub maxillis binae verruculae collo dependent optimus habetur*; cf. Palladius Nov. 13, 7, *Sed caper eligendus, cui sub maxillis duae videntur pendere verruculae*, etc. Loewe l. c. errs in emending *verruculatus* to *vernula* or *vernacellus*. — 133. l. defaecatum. — 134. Cf. DELUBRUM, Hild. D 104 n., Serv. Aen. II. 225, and IV. 56. l. in ingressu . . . aquae . . . a deluendo id est lavando, probably an abbreviation of a much longer gloss. — 135. l. dimissus. — 137. l. foedae formae. — 139. l. dehiscit: aperit. — 140. See above, p. 138. — 142. l. depravatam. — 143. Bod. *depsaces genus serpentium*; cf. Hild. D 262, perhaps the plural form was glossed here; cf. Luc. IX. 610, l. dipsades. — 144. l. ignavus. — 145. l. divulgat: publicat. — 147. Cf. EVACUARE. — 150. l. deierat. — 151. Is *despirat* corrupt orthography for *desperat*, and has the form influenced the etymology, or shall we keep **de-spirat*? — 153. l. decuncem: decem unciarum; cf. Hild. D 193, *Deuncem, decem uncias*. Buecheler Archiv. I. 108, quotes Agroecius (Keil VII. p. 110) *decuncem decem uncias dicimus, dinuncem, undecim*, and shows that *deunx* was in regular use for *decunx* before 450. In Pers. V. 149, he thinks *deunces* is for *decunces*. — 154. l. defetiscit: defricat; cf. De Vit under *Defatisco*. — 156. l. delibat: praecipit (cf. PRAECERPTUS) degustat. — 158. Cf. Bod. *defrutet. qui minuit quod frugi debuerat*. Perhaps *defruit* is to be kept despite this gloss and De Vit *defrudat, defraudat vel minuit*; cf. DEFRUO and DEFRUTUM. — 160. *cessat* is also used for departing from the right way; cf. Lexx. — 161. Probably for *desstitutus*, cf. 164; yet *desistere* is used in active sense. Apul. Met. 4. — 165. *despicatis*, from *spica*, is confirmed by Bod. *despicatur, decoloratur*. Ellis suggests = 'strained off,' and so cleared, but compare De Vit *Dispeccatis: decoriatis*, Gloss. Isid. Ball. *despicatur: apertus*. Du Cange gives *despicare, E spica educere, separare*. — 167. l. with Bod. *decidium quod cito decedit*. — 168. l. delationes. — 172. Cf. above, p. 133. — 173. l. despectus: contemptus. This enigmatical gloss is explained by Ball *Dina media potestas herbarum vis et possibilitas* nam in herbarum cura vis ipsa *dinamis* dicitur, unde et *dinamedia nuncupatur* ubi eorum medicine scribuntur; cf. De Vit under *Dynamidia*, and in Lex. DYNAMIA. — 175. Perhaps for *delatus: advectus* or? *adductus*. — 177. Cf. Isidor. Or. I. 63, 1, *Ephemeris* namque appellatur *unius diei gestio*. Hoc apud nos *Diarium* vocatur. *Diarium* would therefore be the more correct reading. For the plural cf. Hild. D 201, *diaria: cotidiana salaria* and *Diaria: cibus unius diei*. — 180. l. diiudicat. — 181. l. destinat. — 183. l. diffusus. — 185. l. desidem. — 186. l. desipit: sapere desinit. — 191. l. diluculum. — 193. Cf. De Vit *derivatorium, castellum ex quo aquae in diversas urbis partes derivantur*, and under *diribitarium*, and *divisitorium*. Ball *dirivatorium: locus contubernii*. l. *diribitorium*; cf. De Vit and Hild. D 269 n. *contubernii* emended by Oehler to *Campi Martii* has not yet been explained. — 199. l. deformis, from DIFORMIS to DIERMIS, only the dropping out of the O is necessary; cf. Loewe G. N. 151, "Num [as] chemus: turpis?" which seems to me highly improbable; cf. Mon. 6210. *deformem: turpem fedum*, and Beck p. 12, "inter *deforme* et *turpe*, *deforme* ad corpus refertur, *turpe* ad animum." — 202. l. despectabilis (not given by Lex. = *despicabilis*) contemptibilis, which occurs in Donatus Phorm. 2, 3, 75, and elsewhere. — 205. l. desistet. — 209. l. disceptatur: litigat(ur). — 210. Cf. DISCIPULOR. — 211. l. diluvium. — 213. l. non consentiens. — 214. l. discretum. — 215. l. diffugatum. — 216. Cf. 199. — 217. l. demolire. — 218. Cf. 143. — 221. Cf. Hierony. Ep. 28, ad Marcellum. *Quidam diapsalma* commutationem metri docuerunt esse, alii *pausationem spiritus*. l. *pausatio*. — 222. l. consecratio. 223. l. dissidet. — 226. Cf. dyspnoea and dyspnoicus, here the adj. has taken place of noun. — 227. Cf. Prod. 6 and 325, Mai. VI. 521, *Discerniculum ornamentum capitis virginis*. Amplon. 296, 73, *Discerniculum, ornamentum capitis virginalis ex auro*, found in Lucilius XXX. 58, and Varro L. L. V. 129. Also called *discriminalis acus* by

Jerome; cf. Isid. Or. XIX. 31, 8, *Discriminalis capitis mulierum sunt vocata ex eo, quod caput auro discernant.* — 228. l. ordinat. — 229. l. derivat. — 231. Cf. 265. l. not digeritur, or disgregatur, but disicitur. Probably *disicitur* was written *diieicitur*, hence *diiegitur* and then *digeigitur*; *g* for *i* as in *degerat*, 150. — 233. l. dirimere. — 234. l. partitur. — 236. l. *dissertationes*, or perhaps *disertationes*; cf. Georges s. v. — 241. Cf. Nonius 287, 9, *distrahere est vendere.* — 242. l. deuncem; cf. note on 153. — 243. l. dyscolus; cf. Loewe G. N. 107. — 244. Cf. DISPERNO. — 245. l. descriptio: dispositio vel sub licentia an abbreviation I think of a longer gloss; cf. Servius Aen. I. 159, *est in recessu topothesia est, id est fictus secundum poeticam licentiam locus . . . nam topographia est rei vera descriptio*, but Aen. I. 142, he says *sub poetica licentia*, for secundum p. l. — 246. l. virgils. cf. Ars Am. 2, 209, *disterita suis umbracula virgils.* — 250. Cf. 140. — 258. l. dives opum refers to Verg. Aen. I. 14. — 259. l. deversorium. — 260. Cf. Serv. Aen. I. 142, *Dicto citius . . . citius quam dici potest*, so emend. — 262. l. dissimiles; cf. 268. — 264. l. cottidianus. — 265. Two glosses confused, *dissicere* = *disicere*: *dissipare* and *dissecare*: in *diversa secare.* — 266. l. deriguit (cf. Verg. Aen. III. 259) *rigidus . . . frigidus*, perhaps *factus* is omitted. — 269. l. dissidentes. — 270. *Dispicatus* must be kept I think; cf. *spicatae faces*, which De Vit explains, *ligna multi fila*: h. e. in *usum facium in tenues particulas aristarum modo dissecta.* — 271. l. ditior: divitior. *doctus* is perhaps the beginning of another gloss. — 273. l. dissensio. — 275. l. dietitat. — 276. l. in longum. — 280. For capreus see Priscian (K. I. 113). — 283. l. ascia lapidaria, dolabra; cf. Hild. D 376. — 284. Cf. Hild. D 378 n. — 285. Cf. Bod. *dolopes milites vel duces grecorum*, Ball. *dolopes, pyrri milites.* Serv. Aen. VII. 664, *dolones, dolo est aut flagellum intra cuius virgam latet pugio, aut secundum Varronem ingens contus cum ferro brevissimo.* There is evidently some confusion with previous gloss. Perhaps *Dolones*: *conti lati per manus*; *Dolopes*: *milites pyrrii.* Kaegi notes a *rasura* above the *n* of *fini.* — 286. l. *Donusa*; the MS. has *e*, but the alphabetical order requires *o.* — 288. l. *Maeniana*; cf. Festus 134, *Maeniana appellata sunt a Maenio censore, qui primus in Foro ultra columnas tigna proiecit, quo ampliarentur superiora spectacula.* Amplon. *superiores domus*; cf. De Vit. — 290. *dumtaxant* may have been in vulgar use. — 294. Cf. DUELLIUM. — 298. The abbreviation before VIII. I do not understand, but the VIII. may be due to some such grammatical gloss as we find Mai. VIII. 64 (Thesaurus), *bellum componitur hoc duellum, li et duellum lii i duorum bellum unde hic duellator r is i ille qui duellum peregit, etc.* — 299. Cf. Hild. D 394 n. — 300. Cf. Plac. 76, 21, *duellum enim dicitur quasi duorum bellum.*

E.

1. l. evangelium. — 2. l. edacitas, *rasura* in MS. = 7.—3. *comissatum* for *comissatur* (tor); cf. Porphy. Hor. Sat. 2, 1, 92, *edax; vorax, glutu.* — 4. l. edacitas. — 6. l. ? futuri or praetoris decisio. — 7. Cf. Bod. *etacitas multae commestiones*, and Hild. E 10, l. edacitas: *multitudo commestionis.* — 10. l. edentat. — 11. l. effatur. — 13. l. effertur, or ecfertur, *funus ducitur.* — 14. Cf. Loewe G. N. 151, "*effica: 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 *spheta*, which Du Cange explains by *adaperire.* — 15. l. *ephemeris*: cotidiana. — 17. Cf. EFFEMINO. — 20. l. *efferebamur*: *superbiebamus.* — 24. Cf. above, 14, Loewe G. N. 151, conjectures *effecanda*: *despumanda.* — 28. l. *ephebi*, *adulescentes.* — 29. l. *imberbis.* — 31. Cf. Mai. VI. 522, *egerate exccrate*, and Phill. *egerare: spernere, detestari, execrare* read therefore *ecerate*: *execrate*, or perhaps *ecerate*: *execrare.* — 32. l. *foras.* — 33. l. *aegre.* — 34. Cf. 36. — 35. l. *aeger*, truncated gloss. — 38. l. *elabi.* — 39. l. *helleborum*; cf. De Vit under *Sitri*, "*Sitri pro veratro Anthim ep. ad Theud. 25. Elleborum herbam, quae latine dicitur veratrum.* Monet Rose ad h. l. in cod. aliquo haberi. quem latini dicuntur sitri." — 40. See above, p. 134. — 42. l. *Elissaei*: *Carthaginienses.* For *ilisica* perhaps *Elissa* is to be read with reference to *Dido*; cf. Serv. Aen. I. 340, *Dido vero nomine Elissa ante dicta est.* — 43. l. *elicere.* — 46. l. *elavigata.* — 47. l. *Elysios*: *beatos nuncupabant.* — 52. l. *eluvies*: *liquor quidam de quo aliquid eluitur*; cf. Hild. E 85. — 53. l. *cuiuslibet rei*; cf.

Hild. E 78. — 55. l. trahens. — 56. Cf. excudit, Verg. Aen. I. 174, and Hild. E 7. — 57. l. tormenti. — 61 and 63. l. miles veteranus qui iam complevit militiam; cf. Bod. *Emeritus miles veteranus qui iam complevit militiam quia mere* (l. merere) *militare dicitur*. The latter part of 63 belongs to 61, and is beneath it in the MS. — 64. l. refusit. — 66. l. iucrum. — 67. l. Eumenidium; cf. 169. — 68. l. exaltatum est. — 71. Cf. Mai. VI. 522, *emphyrius, locus super mare*, Bod. *emporium, locus supra mare*. Perhaps = empyrius: locus super aere, although in Bod. and in glosses cited by Hildebrand E 106 there is evident confusion with *emporium*. — 73. Cf. De Vit, *Empaectae*; *ἐμπαίκτηι derisores Deorum et religionis*, with which *emphaticum* has become confused. — 74. l. empes vel empos; cf. IMPES and IMPOS, and Loewe G. N. 186 and 193. — 75. l. eminulis; cf. Varro R. R. 2, 5, *genibus eminulis*, 2, 9, *dentibus paulo eminulis*. — 76. l. ensitum = insitum. — 80. Cf. *ἐγκρυφίας ἄτρος*. l. subcinericius; cf. Ps. Aug. Serm. 5, 1, 'fac subcinericios panes' (Genes. 18, 6) quod graece *encryphias* dicitur, *ocultos videlicet et absconditos indicans panes*. — 84. l. enodat. — 87. ensicium = INSCIUM. — 90. For enucleatim see Georges. — 92. l. Aeolus. — 95. l. epitoma; this form for *epitome* is used by Cicero ad Att. 12, 5, 3. — 96. l. epitomarius (of which I have found no example in use) abbreviator. — 97. l. epigramma; cf. Bod. *epigramma: abbreviatio scripturarum vel superscriptio titulis*. — 98. l. ephemeris: diurnum; the form *diurnis* seems due to the ending in *ephemeris*. — 99. l. rationes. — 100. l. epitaphium. — 101. l. epithalamium. — 103. l. epiphora. — 104. Cf. SCRIPULA. — 105. l. eous or eos: lux; cf. Plac. 37, 3, *Eous* est homo de oriente. *eos* aurora vel *lucifer*. Verg. Georg. I. 288, Aut cum sole novo terras inrorat *Eous*. — 106. l. superinspector. — 107. l. ebibit. — 109. Cf. EPHOD and Isid. Or. XIX. 20, 5, l. superhumeralis . . . casulae . . . sacerdotes . . . gemmisque contextum quo soli pontifices utebantur. — 110. l. epichiremata. — 112. l. aequiperat, equidem may have got in from the preceding gloss, or stand for *equitem*, a mistaken etymology or possibly for *aequiter* = *aeque*. — 114. Hild. E 152 n., cites *ergata: vicinus aut operator* and *ergata: vicinus*. *vicinus* I do not understand; may it not be for *oficinus* = **officinus* or **opificinus*? Compare these glosses given by De Vit, *Ergates*; *ἐργάτης operarius, opifex, opificium: ergasterium, opificium*; gr. *ergastulum*. (A confusion with *ἀγυαῖς* is hardly possible.) — 115. l. e regione: econtra; cf. ECONTRA. — 117. l. Erinys. — 118. l. aerumna; cf. 124. — 119. l. hermula. — 120. l. ἐρνοίβη. Du Cange gives *Erisibe: erugo vel rubigo messium*. Here there seems to be a corruption of *erugo* (aerugo) *et rubigo messium*. — 122. Cf. HERCISCO, probably refers to the phrase *familiae herciscundae*. — 125. Cf. Hild. E 150, *ergastulis: auris* (= duris) *operibus*. — 126. l. marmor; for fuller glosses see Prod. 147 and Plac. 37, 17. — 127. l. essedum: vehiculum. — 128. Cf. Prod. 403, where Loewe cites from Mai VI. 523 a, *Etidram: quam veteres canapum nominarunt*. According to De Vit, Gloss. Pap. has *estrída*; Loewe thinks *excetra* is to be read. *Caput*, unless a corruption of *canapum*, *Canopum*, is very obscure. I can only compare Serv. Aen. VI. 287, Sed latine *excetra* dicitur, quod uno caeso tria *capita* *exrescebat*, and Hesychius σκῆτῆ(?) κεφαλῆ. — 129. l. esitat. — 130. Cf. ESUS. — 131. l. essedarius . . . vehiculi. — 132. l. etesiae. — 137. l. Tuscia. — 140. Cf. eugenius and εὐγενής. — 141. l. evomat; cf. Vulg. Levit. 18, 28. — 142. l. nobilitas. — 143. l. aevum; cf. 146. — 151. l. aeonas. — 154. Cf. Ball. *eulogium: divinum responsum*. Ellis says that an oracular response in verse may be referred to; cf. Mai VIII. 193, *Eulogium, testimonium vel cantus*. *Marcianus: mixtis eulogium modis coequans*. — 155. ? Cf. εὐωχίας, l. delicias. — 157. Cf. 160, Paul. 77, *Evelatum eventilatum, unde velabra, quibus frumenta ventilantur*. Perhaps the meaning here assigned is influenced somewhat by 152; *evulsit* from *evello, expoliavit*; but why should not *evelatus* be the opposite of *velatus*? like *exoneratus, enodatus*; otherwise it would be easy to emend to *enudantur*. — 162. Cf. Gloss. Isid. *evadatur: reposit, flagitat*. — 163. Probably due to a misunderstanding of a passage like Catul. LXIV. 391, Thyadas effusus *evantes* crinibus egit. *evantes* is explained as if *evanentes: fugientes*; Cf. above, 153, *evanuit: aufugit* and Gloss. Lat. Gr. *Evaneo: ἀφανίζουμαι*. — 164. l. e vestigio. — 165. Cf. Amplon. 329, 49, *evitatus, perterritus vel occisus aut vita privatus*, of which this seems a corruption. — 169. l. Eumenidium. — 170. l. eucharistia. — 171. = heus. — 172. l. hostiarum. — 174. l. exhalat. — 175. Cf. Prod. 277, *exaedituat: excludit ab adytis*.

Loewe thinks *exaedituat* was read in Plaut. Trin. 1127. — 176. l. *exhaustis*: *evacuatis*. — 177. l. *examussim*; cf. Plac. 37, 13, *Examussim integre*, sine fraude, amussis enim dicitur regula vel mensura fabrilis. *ingredere* seems a corruption of *integre*. — 183. Cf. EXOMOLOGESIS. The dictionaries give no other form. — 186. l. *execat*: *abominat*. — 188. l. *excubat*. — 190. Cf. INPROPERO, vulgar corruption of *improbare*. — 191. l. *ex(s)ors*, hereditate. — 193. l. *exilit*. — 194. l. *comestum*. — 195. l. *interposito*. — 197. l. *abstulit*. — 198. l. *exuviae*: *spolia quae occiso hoste tolluntur*. — 201. l. *sine consilio* (*alienus*; cf. 258). Ellis suggests *agens*. — 202. l. *mortiferum, periculosum*. — 206. l. *exoletus*: *dissolutus*; cf. 280. — 207. l. *elevavit*. — 212. l. *credulitas*. — 214. l. *exerit* (*exerit*; cf. 199). — 219. Cf. Schol. Juvenal III. 175, *Exordium, exordiarius* apud veteres in fine ludorum intrabat, etc. Cf. Loewe G. N. 84, note. — 220. l. *nobilis eminens* (*prae*) *ceteris*. — 221. l. *calamitas*. — 224. l. *locus subselliorum*, so Ball; cf. Plac. 39, 8, *exedra absis quaedam separata medicum quid aut a praetorio aut a palatio*. l. *absida saluatoria*; cf. De Vit. — 226. *explodita* I have not found in use. — 227. ? l. *exorta*: *nascencia*. — 231. Cf. 214. — 233. l. *expilatores*: *alienae hereditatis, subtractores* not in Lexx. — 234. Cf. above, p. 131. — 235. l. *exaestuat*. — 236. See above, p. 133. — 237. Cf. EXPERGIFICUS. — 239. l. *exsommis* (*exomn.*) — 240. *experimentandum* is supported by EXPERIMENTATUS. — 243. l. *eicit*; cf. Nonius 16, 1, *expectorare est extra pectus eiicere*. — 248. l. *expediat*. — 249. Neue recognizes an active form *experio*. — 250. l. *desideratum*. — 253. Perhaps *extruso* can be kept as freq. form. — 255. See above, p. 125. — 257. Cf. EXFRETO, found as yet in no author. — 259. l. *exagitat*; but there may be a confusion of two glosses, as e. g. *exacerbat*: *provocat*, and *examinat*: *explorat*. — 260. l. *cognoscam*. — 262. Cf. EXIMIETAS. — 268. l. *perficit*. — 272. l. *exempta*. — 276. l. *ex(s)erere*. — 278. l. *exilivit* or *exiluit*. — 280. l. *exoletus*; cf. 266. — 282. = *enormis*, but the form EXORMIS seems to have existed. — 285. Cf. EXCAVEO. — 286. *extestinum*, not in Lexx., is formed after analogy of *intestinum*. — 287. Cf. Paul. 80, 13, *exanclare*: *exhaurire*. — 288. Cf. ECSTASIS. — 290. *exvito* = *evito*; cf. De Vit, l. *devito*. — 291. Cf. Nonius 63, 17, *Fulguratores. Ut extispices et haruspices, ita hi fulgurum inspectores*. — 292. I think *exidium* = *exitium*; cf. Paul. 81, 6, *Exitium antiqui ponebant pro exitu*; nunc *exitium* pessimum *exitum* dicimus. Juvenal has preserved one of the formulas for divorce, Sat. VI. 146, "collige sarcinulas" dicit libertus, "et *exi*." Compare the expressions *domo egredi* and *vade foras*. See Brisson. De Formul. p. 723; cf. Seneca de Beneficiis III. 16, 2, *Maritorum annos suos computant et exeunt matrimonii causa, nubunt repudii*. This special use of *exire* supports *exitium*, of which probably Verrius Flaccus gave an example in this sense; but see 303, *excidium*, where, however, *separatio* may be due to a confusion of the two glosses. — 293. l. *exsinuat*; cf. Mai VI. 523, *exinuat, examplat, exaperit*. *exaperire* is very rare. De Vit cites Augustin. Conf. 2, 10, and Interp. Irenaei 2, Haeres. 19, 8. Paucker adds Aug. Cassiod. in ps. 36, 6, *fulgor Dei operum nostrorum qualitates exaperit*. *Examplat* (-iat? cf. *amplo* and *amplio*) would best suit the meaning here. — 294. Cf. Nonius 10, 10, *Illex et ellex est qui sine lege vivit*. — 295. l. *exedendus*. — 297. l. *ex(s)erte*; cf. Plac. 39, 12. — 298. l. *sublatis, complicitis* might be for *completis*: cf. *exemptis diebus*, etc.; but see Bod. *exemptus sublatus, exclusus, explicitus*. — 300. l. *exhaurit*. — 297. Cf. 301. — 302. Cf. 195. Bod. *exintervallo*. — 304. Cf. EXPUNGO. — 306. l. *extentus*; the *c* of *extinctus* was probably not heard, so that *extentus* and *extintus* would have much the same sound; cf. Nonius 47, 3, *Exporrectum: extentum*. — 307. l. *ex(s)iliatus*. — 308. Cf. Isid. Or. X. 85, *extorris quia extra terram suam est, quasi exterris*. Sed proprie *extorris* cum vi expulsus sit, etc. — 309. l. *expertia*. — 310. *t* is deleted in MS. and *d* is written for *t*. I now see that the *um* of *extorsitum* (ñ MS.) is for *vel*, and that *propiam expulsus* is a repetition from 308, l. *extudit tundendo extorsit vel exclusit* (*excussit?*); cf. Hild. E. 333, *extudit, extundendo extorsit*.

F.

1. favor . . . laudis. — 2. l. facetus; notice that in 4 we have *eloquens*. — 4. l. habilis. — 5. l. facetia. — 6. l. facetiae: *elegantia*? — 11. l. facetior. — 13. perhaps *fastus*; cf. Paul. 87, 19, *Fasti enim dies festi*. — 14. l. favet. — 16. perhaps for *fastosus*, or originally the same gloss as Bod. *Fastus, superbiae contemptus*. — 19. l. fascinat . . . decipit; cf. De Vit. — 20. l. Phalanx; cf. Serv. Aen. XI. 92, *Phalanx: lingua Macedonum legio*. — 23. l. phalerare. — 28. l. FALSILOQUAX. — 30. l. falarica. — 35. Cf. Bod. *fescennina clausibiles vel vallationes*. De Vit, Lexicon, has **Fascemina clausibilibus Vallatio circa claustra*. Gloss. Isid. n. 699, Fortasse leg. est, *fascemina* ut sit *fascio* vel *fascio* unde *fascemina*; both *clausibilibus* and *vallatio* are rare words. There may be a reference to Verg. Aen. VII. 695, *Hi Fescenninas acies* Aequosque Faliscos, *Hi Soracitis habent arces* Flaviniaque arva, where the use of *acies* has given the editors much trouble, Peerlkamp proposing *Fescenninos colles*, and Hoffman *Fescenninos agros*. Gossrau proposes *arces* for *acies*. — 36. Cf. FAVISOR Georges, Loewe G. N. 173 ff. and Stowasser, Archiv I. 440. — 37. Cf. Bod. *fascinus: aspectus*, and Amplon. 332, 25, *fascinus aspectus honorosus*. l. *fascinus: aspectus onerosus* = evil eye. — 40. Cf. Bod. *faxo facio incendio*. l. *fax: incendium*. — 41. l. *faciam*; cf. Ball, *faxo faciam futuri temporis*. — 42. probably for *funereas*; cf. De Vit. — 44. l. *famedicus* = famelicus; cf. Donat. Ter. Eun. II. 2, 29, *A fame et edendo dictus est quasi famedicus*. — 46. Cf. Ball. *fana idolorum templa*. — 48. ? Cf. De Vit under *famicus* and *flamminicus*. — 49. l. *canentes*. — 51. cf. FALCIDIA. — 52. l. *phaleras: adulatoria verba*. — 53. l. *feriendo* (è in MS.); Serv. Aen. I. 123, *fatiscent, abundanter aperiuntur*; cf. Plac. 48, 4. — 54. l. *factiosus*; cf. Bod. *factiosus falsus vel saepe faciens deceptor fallax*. (*fallaciosus* may have had some influence on this gloss, but it describes the character of a demagogue.) — 55. Cf. HARIOLUS, l. *vates*. — 57. Cf. *onerosus* in 37. — 58. l. *Pharos*. — 61. l. *fasti*. — 62. Cf. 36. — 64. Cf. 67, and De Vit; probably corruptions of some case of *fasti* taken from a commentary; but *fastes* may be for *fascies*. — 65. l. *Pharisaei*. — 69. l. *femina*. — 70. l. *festivus: laetus*; cf. Bod. *festivus, locosus compositus locundus, vel urbanus comptus*. — 71. l. *femor: geniculum*. — 72. l. *fastidium*. — 74. cf. Bod. *Fau nihil vel subito*. — 77. ? Cf. De Vit s. v. — 78. l. *ventis siccis*, so Bod.; cf. Val. Flac. 6, 665. — 80. According to Kaegi *flagitium* in MS., Goetz *flagitium*. l. *libitum*. — 81. Notice confusion with *fragrantia*. — 82. l. *flagrans*; so Bod. — 84. l. *flammea*; cf. FLAMMEUM. — 86. Cf. FLAMONIUM. — 87. l. *rubrum*. — 90. So Bod.; cf. FLAMMEUS and FLAMMATUS. Bod. has also *flammoto irato*. — 92. l. *physemata*. — 99. l. *flamen Martialis*. — 100. l. *Quirinalis* . . . *Quirini*. — 102. l. *copiosus*. — 109. *Turpis* belongs probably to another gloss, *foedus* (*fedus*): *turpis*; cf. 115 and 183, or *fetidus: turpis*. — 113. l. *ferox* . . . *saevus*. — 114. l. *Phoenices*. — 115. l. *foedant*. — 118. For other inchoatives with factitive meaning see Prod. 362, and G. N. 143, and Sittl. Archiv, I, 496. Compare *efferascere*. — 122. Bod. *ferire*. Although *feris* is found for *fers*, I am inclined to think *ferire* correct, and taken from some such passage as Plaut. Men. 177, *iam ferio foris*? M. *feri*. — 125. De Vit cites from Hilarius in Psalm. 2, n. 20, *Si fuerint delicta vestra ut phoinicium*, where the Vulgate has *coccinum*. — 126. ? Compare PROMUTUOR and Reichenauer Glossen, 454, *mutuo acceperam: inprütätü habebä*, and 756, *mutuare: inprütare*. Diez Altromanische Glossare p. 37. "Impruntare ist vielleicht das älteste Zeugniß für das fr. *emprunter* das im alten Provenzalischen noch nicht erscheint; entstanden durch Proclise aus *in-promutuuum*, indem sich der Accent in *Verbum inpromutuare* verschob und *u* vor der Flexion wie gewöhnlich, z. B. in *batuere*, verschwand." — 127. Cf. Paul. 92, 2, *Femur femoris, et femem feminis*, and Neue Formenlehre, I. 558 f. Various emendations suggest themselves. — 129. l. *rem* . . . *fiducia(m)*, i. e. *velut fiduciam*. — 130. l. *fumum*. — 132. Cf. FISTULOR, and Prod. p. 386; Mart. Cap. 9, § 906, *fistula sibilatrix*. — 133. l. *ficata*. — 134. Cf. 138. l. *fidibus*: *chordae citharae*; cf. Paul. 89, 16, *Fides genus citharae dicta, quod tantum inter se chordae eius, quantum inter homines fides concordet*; Nonius, 313, 25, *Fides chordae*, quoting Aen. VI. 120, where Servius, *Fidibusque canoris, bene sonantibus chordis*. — 135. l. *figulus*. — 138. Probably for *fidicina*: *citharoeda*; cf. Hild. F. 129. — 139. l. PHILARGYRIA. — 140. Cf. FIDICULAE; l. *lamminae*; see 147. —

141. I. Phoebe; cf. Mon. 6210, *foha luna*, and Serv. Verg. Aen. X. 216, *Phoebe luna sicut sol 'Phoebus.'* — 149. Cf. Bod. *figmenta compositiones adinventiones vel similitudo humana.* — 151. Cf. Verg. Aen. VII. 566, *medioque fragosus Dat sonitum . . . torrens.* — 154. I. fiduciam habens. — 157. I. frivola; cf. Paul. 90, 6, *Frivola sunt proprie vasa fictilia quassa.* Unde dicta verba *frivola*, quae minus sunt fide subnixae. Cf. 164 and 165. — 159. I. hasta. — 164. I. frivolus. — 166. I. foecillat: reficit. — 172. I. fota. — 175. Cf. Isid. Or. XV, 7, 4, *fores dicuntur quae foras, valvae quae intus revolvuntur*; Serv. Aen. I. 449, *fores proprie dicuntur quae foras aperientur.* — 176. I. formido. — 179. I. phosphorus. — 180? I. FORMIDINES; cf. Bod. *formidines pinae inligatae in quibus venatores cervos capiunt vel timores*, and Seneca de Ira, 2, 11, *cum maximos ferarum greges linea pinnis distincta contineat et in insidias agat.* — 184. I. Phoebus. — 185. I. phocas; cf. Verg. Geor. IV. 395. — 187. Cf. Charisius, 94, 21, *Forfices et forcipes et forpices* quidam distinguunt ut *forcipes* sint sarcinatorum a faciendo, *forcipes* fabrorum, quod *ferrum calidum capiunt*, etc.; Bod. *forceps, fabri que corruptae forfices dicitur ulcus vel cancer*; Ball, *forceps, forpices fabri*, eo quod fortiter teneat, et *forceps ulcus aut cancer.* — 187. I. futilem. — 189. I. fore: futurum esse. — 193. Cf. FOLIATUS, and Loewe, G. N. 107, who proposes *coliatum: curtatum*. The order of the letters would suggest *fornicatus*; but why not keep *foliatus*, shaped like a leaf, as *falcatus*, sickle-shaped? — 194. I. amicitiae pactum. — 195. See 186. *forceps* was used of the claw of the crab, hence perhaps *cancer*, of which *ulcus* is an explanation; so Hild. F 205. But perhaps *cancer* is a corruption of *carcer*. — 197. I. timidus. — 198. Cf. Serv. Aen. VI. 631, *fornice arcu*. Cicero videt ad ipsum *fornicem Fabianum*; I. arcum triumphalem (plateae?). — 199. I. parsimonia. — 204. For continens substantiae = rei familiaris. — 206. Cf. Ball, *frustra, sine causa inaniter*; Bod. *frustra, inaniter sine causa vel in vanum.* — 207. I. fructurus. — 212. I. vermiculus. — 215. For an active form of *fungo*, see Neue II. 289. — 217. I. foto; so Bod.; cf. Ball, *fofum molliter amplexum sive calefactum*, and Verg. Aen. I. 692, where Servius *fofum, sublatum, complexum*. — 218. I. munit: cf. Verg. Aen. IV. 247, *Atlantis duri, caelum qui vertice fulcit*, where Servius *fulcit, hoc est sustinet.* — 219. I. funebre; cf. Paul. 93, 1, *funebres tibiae dicuntur cum quibus in funere canitur*, etc. — 220. I. sublevatus. — 223. I. fulgor; cf. Mart. Cap. II. 151, vel sideris cursu, vel *fulminis iaculo*; for *iacula fem.* cf. Appel, p. 60. — 226. Perhaps for *fulgurat*, as we have Not. Tiron. p. 118 *fulgerat: infulgerat*, or it may be a verb formed from *fulgetra*; for *preemit* perhaps *praemicat* is to be read (cf. Min. Fel. Octav. 5, *rutilare fulgura, fulmina praemicare*), or *praevenit* (= *praeaeinit*, *u* for *a*, as frequently), which would be nearer the MS. reading, and the full gloss may have been *fulgetra: quod fulmen praevenit*, which would agree with Seneca, Q, N 2, 56, 1, *Heraclytus existimat fulgurationem esse velut apud nos incipientium ignium conatus et primum flammam incertam modo intereuntem modo resurgentem*. Haec antiqui *fulgetra* dicebant. Compare, however, Festus, 245, 22, *Peremptalia*, quae superiora fulgura ut † portenta peremunt, id est olunt †, and 214, 22, *peremptalia fulgura* Gracchus ait vocari quae superiora fulgura ut † portenta vi sua peremant, etc. — 227. I. splendidum. — 228. I. fumida. — 230. I. rubra or rubea; cf. *fulvida: rubea* De Vit, and Bod. *fulvus: rufus, rubeus.* — 232. Cf. Prod. 106 and De Vit; also in Bod. I. funda; rete; cf. Serv. Georg. I. 141, *funda, genus retis dictum a fundendo*, and Amplon. 333, 114, *Fundia: retia linea et fundibus.* — 235. *f* is not in the MS., but torn off. — 237. Cf. IMAGINARIUS; I. cadavere. — 239. I. ministeria; but the spelling *misteria* is significant; cf. O. Fr. *mistier* — 240. So Kaegi reads, but Goetz tribulatio; I. functio: tributorum exsolutio: cf. Forcellini, Lex. "Saepe in Cod. Justin. dicitur *functio tributorum pensatio*;" and Bod. *Functio exsolutio tributorum vel possessio.* — 241. I. terebras; cf. Georges. — 243. I. solvimus. — 245. Cf. *fundanus* and *fundarius* in Du Cange; I. fundos. — 248. Cf. Verg. Aen. II. 407. — 249. Cf. Paul. 84, 6, *Furvum nigrum vel atrum*, and Serv. Aen. II. 18, and Georg. III. 407.

G.

1. *I. pillem* cf. Mai. VI. 525; *Galeram*; *palleum pastorale de iunco factum* where *pallium* is a corruption of *pillcum*. — 2. Cf. Isid. Or. VII. 5, 10, *Gabriel* Hebraice in linguam nostram convertitur *Fortitudo Dei*. — 3. Cf. Lagarde *Onomastica Sacra*, p. 58; *Gallaea volubilis* sive *transmigratio facta*. — 4. Cf. De Vit and CALAMAUCUS; Du Cange gives *Camelaucum* as the correct form. — 5. Propinator for popinator; cf. Isid. XV. 2, 42, *Propina* Graecus sermo est, qui apud nos corrupte *popina* dicitur. — 8. I. GABBARAE, a name for mummies, the origin of which is obscure. — 9. Also given by Mai. VI. 525, and placed by Loewe G. N. 165 among the new words. — 10. I. *verbosa*. — 12. Cf. above p. 137. — 13. I. GAZOPHYLACIUM: divitiarum et tesauro (thesauri) custodia. — 15. I. GASTRIMARGIA, so Bod. — 16. *Galbanus* occurs Vulg. Sir. IV. 21; cf. Serv. Georg. III. 415, *Galbanum species est multis apta medicaminibus*; cf. Bod. *Galbanus genus medicamenti vel pigmentum album*, where there is confusion with *Galbincus*. — 17. γάρου = garum. — 19. Cf. De Vit. *Gannium*; *taberna*; read with Ball *ganco*: *tabernarius*. — 20. Ellis suggests *gaunacum*. Varro L. L. V. 35, speaks in the same chapter of *gaunacum* and *gausape*; cf. Not. Tiron, p. 158, *gausapum*: *gaunapum*, Gloss. Lat. Gr. *gausapa*: Βαρβαρικὸν πάλλιον, so that *gausapum* may have been the reading, but the alphabetical order favors *gaunacum*. — 21. I. genealogia, but the MS. has the dittography, and in 22 I have neglected to indicate that *ne* in *generaliter* is omitted and inserted in the margin, it is doubtful whether by first or second hand. — 25. I. *genitale*. — 27. I. *fatum decretum* with Bod.; cf. De Vit and Prod. 118, f. — 30, cf. 46, I. *gestatum*: *portatum*, so *r* is dropped before *t* in 36. — 32. I. *generationes*. — 33. I. *generositas*. — 35. I. with Bod. *gerula*: *nutrix conportatrix*; cf. Amplon. 335, 118, *gerula nutrix quae infantes portat*. — 38. I. *vigor*; cf. De Vit. — 40. I. *geniales lecti*; cf. Isid. Or. VIII. 11, 88, *Genium* autem dicunt, quod quasi vim habet omnium rerum gignendarum, seu a gignendis liberis, unde et *geniales lecti* dicebantur agentibus, qui novo marito sternebantur — 41? cf. Paul. 94, 10, *genuini dentes*, quod a *genis* dependent (perhaps *nevis* is a corruption of *genis*); Bod. *genuinum nature initium id est insertum vel intimum densum* (I. dentium) *vel qui interius in ore hominis nascitur*; and Hild. G. 41 n. — At least two glosses are here confused, see Mai. VIII. 261, *genius*: *Deus naturae*, etc., *genuinus, naturalis*; *genuinus, deus maxillarum*; and Hild. G. 40 and 43, *geminum, naturae, initium idem insertum*. — 42. I. *adorationibus*. — 43. I. *supputandi*. — 44. I. *gerulus*: *baulus*. — 47. I. *Getae*. . . Thraces. — 49. Loewe, G. N. 248 ff., gives from different sources, *Anser*: *scingit*; *anseris glicaire, vel scingere*; *grinnunt anseres*; cf. Paul. 95, 5, *gingriva anserum vocis proprium est. Unde genus quoddam tiliarum exiguarum gingrinae*. Gloss. Philox., *Gingriunt*: χήνες ἐκβοῶσιν. Hence read, *Gingriunt anseres*. — 50. Bod. *geniatus, genialis, gratus*; cf. GENIATUS. — 51. I. *genae*: *malae*; cf. Isid. Or. XI. 1, 43, *Genae sunt inferiores oculorum partes*, etc., and 44, *Malae sunt eminentes sub oculis partes*. — 52. I. *gerontocomium*. . . *homines*, for *propter* with abl., see Rönisch, 408. — 53. I. *pneumon*. — 54. The letter following *ext* is illegible. Both Kaegi and Goetz read *ext*, but Goetz thinks *t* may be *e*. I would read et *palaestra* et *auditorium magistrorum*. . . . *alterum ab exe(rcendo) or exe(rcitio)*; cf. De Vit and Plac. 49, 4, *Gymnasia dicuntur loca, in quibus nudi homines exercentur, unde omnium prope artium exercitia gymnasia dicuntur*; and Isid. Or. XV. 2, 30, *Gymnasium generalis exercitiorum locus*. Tamen apud Athenas erat locus ubi discebatur philosophia et sapientiae exercebatur studium. Nam γυμνάσιον Graece vocatur, quod Latine *exercitium* dicitur, hoc est meditatio. — 56. I. *gymnasia*; Cf. Isid. XV. 2, 40, speaking of *balnea*, *Haec et gymnasia dicuntur*, etc. Amplon. 334, 7, *Gymnassis: balneis*. — 58. I. *gorytus* = *corytos*: *pharetra*; cf. Serv. Aen. X. 169, *Coryti proprie sunt arcuum thecae*; dicitur tamen etiam sagittarum *quas et pharetras nominamus*. — 59. ? perhaps *gignit*: *generat*, and *gignitur*: *nascitur*, but what *praeluivum* (*prae* in abbreviation MS.) stands for I am uncertain. — 60. I. *gymnasia*; a very confused gloss, probably from two or more glosses; cf. above 57, and Amplon. 334, 19, *Gymnicus agon*; *locus ubi leguntur diversae artes*, and glosses cited by De Vit. — 61. I. *gilvus*: *inter album et nigrum medius color*; cf. Loewe, G. N. 150,

Mai. VIII, 263, *gilvus color equi inter album et rufum quod et gilbus dicitur*, and Hild. G. 57. But Servius Georg. III. 81, *Gilvus autem est melinus color, multum autem ita legunt Albis et gilvo ut non album vel gilvum sed albo-gilvum vituperet*. Bod. *gilbus color medius inter album et rufum*. — 63. l. grattissimus. — 65. l. grandaevus: senex. — 68. l. graditur. — 69. l. grandi nato: ex nobili natus; cf. grandi alumno, Hor. Epod. XIII. 11. It can hardly be due to a misunderstanding of *grandis natu*. — 70. The *et* indicates that there has been a confusion of two glosses; cf. De Vit, *Gritmanus: praetor rusticus, praefectus pagorum*, and Du Cange, who gives "*Gricmanni et Griciana: praefectura voces Frisionibus familiares*." — 71. l. crema: siccamina. — 72. l. gryphes. 75. l. herbae. — 77. Cf. Verg. Aen. V. 40 with Servius' note. — 78. Cf. GRASSATOR. — 79. Cf. Bod. *grumulus ager tractus*, Mai. VI. 526, *grumulus agger*; Paul. 96, 16, *grumus: terrae collectio, minor tumulo*; Nonius 15, 18, *grumus dicitur agger: a congerie dictus; aggeratum* might be the participle, but perhaps for *agger tumulus*, cf. 74. — 80. l. gratuitum: gratis (?); cf. Bod. *gratuitum non venditum id est gratia datum*. — 84. l. gnavaus. — 86. for *pressus*, see Philarg. Verg. Georg. III. 83, *neque satis diluti coloris, neque nimium pressi*; glauci in v. 82, he explains as *subviridis albo mixtus*. — 87. l. glebo, cf. Prod. 117, and Phill. *glebo dicitur ruricola stivarius*. — 88. l. gleba: caespes. — 89. l. globus. — 93. l. glossa, cf. Prod. 1 f. — 95. l. maicestas. — 96. l. acervat. — 97. l. glos: viri soror. — 98. l. Gnosia, cf. Verg. Aen. VI. 23. After *gl.* room is left for another gloss. — 99. l. humile tenebrosum. — 100. l. tabernarum. — 101. l. profundus.

H.

1. l. arundo. — 2. l. bibit. Hild. H 26 n. says, "Pro implet quod ferri nequit, lege videt," but he neglected to notice Nonius 319, 12, *Haurire significat exhaurire vel implere*, with examples from Lucretius and Lucilius; see also 14. — 5. l. has. — 8. l. oscitat. Bod. *halat oscitat sive olet*. — 9. l. gustata. — 10. ? = Hebrew *hato*, a sinner, suggested through Ellis by Neubauer. I had thought of (*H*)*aretalogus*, which in Gloss. Pap. is explained by *falsidicus*; cf. Juvenal XV. 16, *mendax aretalogus*. — 14. Cf. 2. — 17. l. habenae . . . lororum. For *tenaculum* Lexx. cite only Terent. Maur. Praef. 29. — 18. l. anhelat. — 20. l. e. heros: vir fortis; herus: dominus; cf. 32. — 21. l. heri. — 22. Perhaps for *chaere χαίρε*: ave. Cf. Lucilius (p. 135 Müll.) *χαίρε*, inquam, Tite, etc., where two MSS. read *chere*; cf. also Martial V. 51, *Ave* Latinum *χαίρε* non potest Graecum. — 23. l. ebumum. — 24. l. domina. — 25. Cf. Bod. *heliotropium nomen gemme vel flores herbe latine soliquia dicitur*. l. heliotropium: nomen gemmae et herbae, solisequia; cf. also HELIOTROPIUS. — 28. l. haesitat. — 29. = *ἕδωρ*. — 30. l. hirsutum. — 31. l. hirudo. Helmreich Archiv I. 323 shows how *sanguisuga* supplanted *hirudo*. — 33. l. nobiles sunt; for the use of *dimitto* see Prod. 422, where a similar gloss is given from Cod. Leidensis 191^b. — 34. l. eccui. — 35. l. morio. — 36. Cf. Prod. 431, *hostispices: harspices*, where also the form *histispices* is given from other glosses, but not *hostispices*. — 37. l. Erebi. — 38. l. heroum; cf. Mai. VI. 526, *heroes; antiqui*. — 39. l. eremum. — 40. Cf. above p. 133, Bod. *holitor: ortolanus, orticula*. — 41. l. herbidum. — 42. l. hymenaeum. Cf. Donat. Ter. Ad. V. 7, 7, *hymenaeum putant veluti hymnum vocari virginalium nuptiarum*. Probably *novum nuptus* comes from a fuller gloss. — 43. ? Cf. De Vit, *Hernicas: antiquas, heroicas*, Isid. (an *Hernicas*?) *Hernicus: durus; Hernicas: antiquas; Herpicus: antiquus; Heroica: antiqua; Heroici: antiqui*. — 44. l. Haemonia. — 45. Cf. De Vit and Ball. *herma: castratio nec vir nec mulier*. — 47. l. haesit. — 51. Cf. Bod. *herculaneus: eunuchus*, found also in numerous glossaries. Emend, *eculiatu* = *excoliatu*. Cf. Petron. 44, 14, *coloos habere*, Loewe G. N. 107, and EXCASTRATUS. — 52. l. eiulatus, *he* seems to be beginning of another gloss. — 53. l. haereses: sectae. — 54. l. ingemescentis. — 56. Cf. above 45 and Hild. H 42. — 59. l. comedentes. — 60. l. Hesperias. — 61. Cf. HEBRAEI in Onomasticon. Bod. *haebraeorum: transcutium*. — 62. Cf. above p. 138. — 63. l. laude. — 66. l. hydromantes; cf. Serv. Aen. III. 359. — 68. Cf. Mai. VI. 537, *Hylidri: serpentes aquatici*, for ytri l. hydri. — 69. Cf. Bod. *hidroplasmus quas cantio componit organi*, and Mai. VI. 527, *Hydroplas-*

mus; qui cantionem componit organi. — 71. l. iliis. — 72. Perhaps for *subulcus* or *subulcus*; cf. S 335, *subulcus*: pastor porcorum, for which *hyulcus* might be a hybrid formation (cf. *ὐπόλος*). Compare Bod. *hulcus pastor*; Mai. VI. 526, *Hiticus* (also *Hyulcus*) *pastor*. — 72. l. hyacinthum: flos purpurea. — 74. *o* above *a*, l. unio; cf. Bod. *himo margarita preciosa*. — 75. *grassi* = *crassi* is intelligible as a gloss for *hirti*, cf. 85; but I do not understand *anni*. Perhaps there is some confusion with a gloss Hete (= *ἔτη*) *anni*, or with 122, *horne*: *huius anni*, or with *hippi*: *manni*. — 77. l. hippagus. — 78. Bod. *hicterici*: *ydropicici*, Phill. *hicteti* (l. *hicterici*) *sunt ydropici vel elephantini, hictirim enim Greci vocant elephantiam*; cf. Isid. Or. IV. 8, 12, and 13. l. *icterici*: *hydropici*. — 83. l. *hisco* . . . *aperio*. — 84. Cf. Bod. *hyr vigel interpretator*; *hyr caldaico sermone latine vigil interpretator*. — 85. l. *setosa* . . . *plena* is perhaps an explanation of *fetosa*. — 86. l. *horridum*. — 87. l. *mimus*. — 88. l. *hymenaeos*; cf. Verg. Aen. I. 651. — 89. l. *hiulcum* . . . *aperiens* . . . *hians*. — 90. l. *hippagus* . . . *iumentaria*. — 91. Cf. Hild. H 61 n. — 92. l. *hiantes*. — 93. Cf. De Vit and Ball. *hystriones, qui gestus impudicarum feminarum exprimebant*. — 96. Cf. 101 and Isid. Or. XV. 1, 5, . . . *Hierusalem* quae postea a Salomone *Hierosolyma* quasi *Ierosolomonia* dicta est. . . . *Hierusalem* autem in nostro sermone *pacifica* transfertur. — 97. Perhaps *stellę septem* was first written; cf. Serv. Georg. I. 138, *Hae sunt in fronte tauri in formam Y litterae. Unde etiam Yadas dici volunt. Has alii septem, alii quinque dicunt*, etc., hence read in modo Y litterae. — 100. l. *hisco*: *miror*; but the active *miro* occurs in Reichenauer Glossen 566, *Stupebant: mirabant*. — 101. Cf. above 96. — 102. l. *historiographus*: *descriptor*. — 103. l. *hystrix*. — 106. l. *villosus*. — 107. l. *hiberna* . . . *calida* . . . *hiemem*. — 108. l. *memorialia*. — 109. Cf. 31. — 110. l. *hyaena* . . . *genus beluae*. — 111. l. *fissura*; cf. Bod. *hiatus: fissura vel apertio terrae, patefatio vel vorago*. — 112. l. *hybleus* . . . *floridum*. — 113. l. *frigus*. — 114. l. *desinere*. — 118. Two glosses confused, *hostiae*: *lustra* (or *hospitia*: *lustra*?) and *hospita*: *peregrina*. — 122. l. *horni*. — 124. Cf. 128, and Prod. 258. — 125. Cf. Prod. 339, *l.horti*; cf. Bod. *holitor horti vel olerum cultor*. — 127. l. *suadeo*. — 128. Cf. 124, l. *aequamentum*; cf. Nonius 3, 26, *Hostimentum est aequamentum*, etc. Unde et *hostire* dicitur . . . *id est aequa reddere*. — 129. l. *oscitans* . . . *spiritum halans*. — 130. l. *ironia* . . . *vituperare*. — 132. l. *vero*. — 133. l. *homuncio*. — 134. l. *honorat*. — 135. l. *homullus*. — 138. l. *mortalia*.

I.

2. l. *custos* — 4. l. *damnum*. — 8. Cf. Lagarde Onom. Sacra, p. 32, *Iabin intellegens vel sapiens*. — 9. l. *iactat*. — 10. Ball. *Iacturarius qui frequenter iacturam patitur*; cf. Loewe G. N. 166; l. *mortalitatem*. — 12. Cf. Ball. *iapex velox, agilis*; l. *Iapyx*. Confusion of two separate glosses. — 16. l. *Hieratica* (for *hieroglyphica*) *littera*. — 20. l. *splendor* . . . *ortum*; q. = *quae*, perhaps originally referred to *stella*. Cf. Serv. Aen. IV. 130 and Isid. Or. III. 70, 18, *Lucifer* . . . *hic proprie et inbar dicitur eo quod iubar lucis effundat sed et splendor solis ac lunae et stellarum inbar vocatur*. — 24. l. *summitates*. — 29. l. *nuces*. — 30. Cf. Ball. *Iustitium luctus publicus vel publici iuris silentium*; l. *luctus publicus*. — 31. l. *iugum*: *servitutes*; cf. Bod. *Iugum servitutis servitus dominatio captivitatis*. — 33. Cf. Hild. I 14, *Icenisma, imago sine pectore*, but *sine pectore* makes good sense; perhaps *aut caput* is to be read; cf. Bod. *iconisma imago stigma vel figura imperatoris*. — 36. l. *identidem*; cf. Plac. L. G. 21, 22, *identidem idem ipsum*. — 39. l. *proprietas*. — 41. Cf. Isid. Or. VIII. 11, 14, *Quidam vero Latini ignorantes Graece imperite dicunt idolum ex dolo sumpsisse nomen, quod diaboli creaturae cultum divini nominis invexit*. — 45. l. *ignominia*. — 46. l. *ignobili*; cf. Verg. Aen. I. 149. — 59. l. *imbecilles*. — 60. l. *acerbum*. — 62. l. *barbis*. — 94. l. *in promptu*. — 66. l. *impopulabile*: *inlaesum*; cf. Hild. I 286. — 68. l. *impendium*. — 69. l. *ineruditus*. — 74. Probably *in burim*; cf. Ball. *imburim incurvatio* and *Imburim pars curva quae aratro iungitur*. It refers to Verg. Georg. I. 170, where Serv. *In burim, in curvaturam*, nam *buris* est *curvamentum aratri*, etc. — 85. Bod. *in procinctu*; cf. Serv. Georg. I. 170; Ball. *In procinctu in militia, in apparatu*. — 89. l. *immitis*. — 91. l. *in murice*; cf. Verg. Aen. V. 205. — 94. Probably for *in praecelsum*: *in excelsum*. — 95.

l. in praeceptis. — 96. l. impetrat. — 97. l. implexa; cf. Ball. *incorporata*. — 97. Cf. 85. — 102. ? l. investis imberbis; cf. Hild. I 301. — 104. l. improvidus. — 110. l. incola. — 111. l. incolumis. — 118. l. incestum. — 127. l. incidit: secat; cf. Reichenauer Glossen 310, Seccabis: incidet (but perhaps for incidit in errore). — 128. l. incutit: incit. — 129. l. incessunt. — 130. requisitio, given by Lex. as a. l., must be here taken in the sense of examination of auspices. — 135. l. nobilem. — 136. Cf. Serv. Georg. III. 371, *Cassibus i. e. retibus*. Hinc est quod et *incassum dicimus i. e. sine causa quasi sine cassibus sine quibus venatio est inanis*. — 138. l. desertum; cf. Bod. *incelebre, desertum desolatium*. — 141. l. proficiscere. — 152. Cf. Serv. Aen. XI. 651, *indefessa infatigabilis*. — 155. l. index: significator. — 158. l. dilaciones; cf. Hild. I 160. — 161. l. indutiae or indutias; cf. De Vit. — 164. Cf. Bod. *inermis: sine armis vel debilis*. — 165. l. iners. — 169. l. energumena: daemoniaca. — 170. Cf. *in excessu meo*, Vulg. Ps. 115, 2; l. excessu. — 174. l. cenulis. — 175. l. in impetu. — 177. l. indidit. — 178. l. aetas juvenalis quae dolorem . . . — 180. l. doceri. — 182. l. infitiis; cf. 212. — 184. l. indigestum. — 186. l. inexorabilis. — 187. Cf. Hild. I 163; l. incrementum. Cf. Bod. *Indoles certe spei vel bonae naturae progenies incrementum vel origo in puero vel ingenium moris*. — 188. l. inertia, perhaps confused with *energia*. — 190. l. placet. — 191. l. insatiabilis; cf. Verg. Aen. VIII. 559. — 192. Cf. Hild. I 68, and Ball. *inedia: fames vel ieiunium*; l. inedia: fames, ieiunia. Goetz reads in MS. *geiunia*, but Kaegi as I have printed. — 193. l. in extasi. Ball. has *in excessu mentis*; cf. 170. — 196. l. infausta: infelicia. — 197. Cf. Hild. I 189 and Bod. *Infastus in honore positus vel qui ad sacra pertinent*; l. in fastis: in honore. — 203. l. inferaces: infructuosae; but perhaps *infetaces* can be kept; cf. Loewe G. N. 150. — 204. Ball. *Infrenis irreverens hoc est qui frenis non regitur ut Numide infreni*; cf. Serv. Aen. X. 750. — 206. l. intulisti. — 207. l. impulsor: persuasor, but see Loewe G. N. 151. — 208. l. infulis. — 209. l. infulae: vittae sacerdotales; cf. Ball. *Infule ornamenta dignitatum sive vitte gentilium sacerdotum*. — 211. Cf. 182. — 212. Cf. Bod. *Infistiae: mendacia vel negotiationes* (l. negationes). — 213. Probably a confusion of two glosses; *infamare: crimen inferre* (211, *infamis*) and *infistari: negare*. — 215. l. fucatum. — 219. Cf. Paul. 112, 7, *infrequens appellatur miles, qui abest a fuitve a signis*. — 220. Cf. INFORMITAS; *incompositus* is not in Lexx. — 223. l. ingluvie: gula; cf. Paul. 112, 2, *Ingluvies a gula dicta*, etc. — 225. Cf. Nonius, 322, 31, *Ingenium est naturalis sapientia*. — 227. l. ingeminans . . . duplans. — 229. Confusion of two glosses, *ingluvies: voragines*, and *inluvies: sordes*; cf. 247 and Nonius, 126, 25, *Illuvies, sordes*. — 230. l. fert. — 232. l. ingruentes. — 235. Cf. Serv. Aen. IV. 41 f. — 236. l. attonitus. *ut tentus* seems to be for *attentus* or *intentus*: cf. Serv. Aen. IV. 64, *inhians, intentia per sollicitudinem*. — 239. l. iniiit, inchoavit. — 240. l. adversaria. — 241. l. incit: immittit; cf. 243. — 246. l. incit . . . suadet. — 248. l. inlibata. — 250. l. inletabilis. — 253. l. inciciunt . . . persuadent. — 256. l. innexa; perhaps for *amplexa* we should read *implexa*. — 257. l. innuba. — 262. l. insperata. — 263. l. INNORMIS. — 267. conditionis? Isid. Or. IX. 4, 37, has *Inquiliini vocati quasi incolentes aliena. Non enim habent propriam sedem sed terra aliena inhabitant*; and in preceding paragraph, under *Coloni*, *Sunt enim aliunde venientes atque alienum agrum locatum colentes ac debentes conditionem gentili solo propter agri culturam sub dominio possessoris, pro eo quod iis locatus est fundus, so that there may be some connection with *conditio* or *condictio*. — 269. Cf. Verg. Aen. III. 89, *Animis inlabere nostris*. *Inlabere* is explained as if it were an infinitive. — 270. Probably *incitica voluptas* to be read. — 272. l. inlustres: nobiles. — 275. Cf. 245 and 253; l. inciant. — 278. l. innixi; cf. De Vit. — 279. l. viro. — 281. l. innumerum: innumerabilem. — 282. l. inutibus. — 285. l. in horamate; cf. HORAMA. — 288. l. inquires. — 297. l. instigat. — 300. l. inhaerens. — 303. l. inridet. — 305. l. quaerendum. — 306. l. insignem; cf. Verg. Aen. I. 10. — 307. So Hild. I 347, where *invadere* is read for *evadere*. I still think *insultare* may have been the original reading. — 310. l. inscitia. — 311. l. inolevit . . . inhaesit. — 316. l. insertabam. — 317. l. instinctu dei. — 322. l. renovat. — 326. l. superpire, which was written *supervire* and then *supervivere*. — 328. l. diffindere; cf. Hild. I 336. — 329. l. intrinsecus: interius; repeated 335. — 331. Cf. Verg. Aen. III. 587. — 332. l. interpolata; *revocata* is here used in the sense of *renovata*. — 336. l. intriverat. *minuaverat* in sense of crumble into small pieces is supported by *minuatim*; cf. MINUO. — 340.*

1. internosci: cognosci. — 342. I. interpolavit: interruptit. — 343. Is *interlinitus* a vulgar form from *interlinere*? Cf. De Vit. — 346. I. UNITIO. — 352. I. intercapedo; cf. Paul. III, 3. — 353. I. fide. — 354. I. integer: sanguine. — 355. I. interloquar. — 356. I. varieque. — 357. I. intemptant = intentant. — 358. I. minantur. — 360. ? Cf. Mai. VI. 529, *intermina: internuncia obiecta vel mediatrix*, and other glosses cited by Hild. I 385 n., who proposes to read *intermedia*. — 361. I. notum. — 365. I. interpolare: variegare. — 366. The reading is doubtful, according to Goetz and Kaegi, and the emendation difficult. The first part of the gloss bears some resemblance to Hild. C 189, *Comminando, intemptando*, and the second part to Hild. I 378, *interlitus, intercessio verbi quando inter se obliterantur*, the first words of which occur at about the same place on next page; see 382. — 367 = tempus inter primam et novissimam lunam; cf. Isid. Or. III. 54, *Interlunium lunae est tempus illud inter deficientem et nascentem lunam*. — 369. I. inter pocula. — 372. Cf. Mai. VI. 529, *Intrio: in fundo vel tute* (followed by *intristi: parasti*). I propose for *intrio, intero*; cf. Cato R. R. 156, 6, *infundito in catinum, uti frigescat eo interito*, etc., and Gloss. Pap. *Intereo: infundo; Interitum: infusum*. — 372. I. coniector. — 376. Cf. 350. — 377. I. species. — 378. Cf. INTERLOCUTIO. — 380. I. internicionem. — 382. Cf. note on 366. *intercisio* seems to make better sense than *intercessio*. — 383. Perhaps for *invidicatum*. — 384. Cf. Paul. 368, 9. — 388. I. invenustus. — 391. I. in vestibulo: in ingressu. — 395. Cf. INVISOR. — 398. I. invisunt. — 399. I. adiri. — 401. I. irritum. — 403. I. stimulat. — 404. I. derisio. — 406. I. Ister Dacus; cf. Verg. Georg. II. 497, *Dacus ab Histro*. — 407. I. stromatis: commentariis scientiae; so Mai. VI. 546. — 408. The Isterum Danubium is written in fainter ink; the proper gloss for *Isaurum* seems to have fallen out. — 411. I. iterum atque iterum. — 414. I. itineris. — 415. I. Ituraeus; cf. Verg. Georg. II. 448. — 416. ? I. stromateus: opus varium seu lacinium (lacinia) varia diversitate contextum; cf. De Vit.

K.

1. Cf. Isid. Or. V. 33, 13, *Quidam autem Kalendas a colendo appellari exstimabant*. — 2. I. chalybem. — 3. I. chalybs: furca. — 4. I. Charybdis. — 5. I. calones . . . galearii; cf. De Vit and Hild. C 20 n. — 6. I. charadrius . . . alba . . . prima eius; cf. De Vit under Charadrus.

L.

3. I. FOCULARE. — 5. De Vit Lex. cites only one example of *Daemoniosus* from Rufin. 3, *Recognit* 3. — 6. Mai. VI. 530, has *Lacerna, stola vestis* and *Lacernum; stola vel vestis*. — 7. I. labitur. — 8. I. labos. — 10. I. carnes . . . gladiatorum. — 13. I. caeduntur (lapides); cf. Paul. II 8, 13, *Lapidicinae ubi exciduntur lapides*. — 16. I. debilem. — 17. Cf. TIGNARIUS. — 18. A confusion, I think, of two or more glosses, as e. g. *lagunculae: vasa fictilia* and *laterna id est lucerna*; but see 43, and Prod. 108 and 135. — 20. I. decipit. — 22. Cf. Verg. Aen. II. 551; I. serpentem. — 24. I. labefactare. — 26. I. brachiorum. — 27. I. stellae fulgentis; cf. Plac. 62, 21, *Lampenae, stellae quaedam sic dictae*. — 28. ? Perhaps for LACTARIS; cf. Nonius 16, 13, *Lactare est inducere vel mulcere, velle decipere*. — 30. ? Cf. LAMIA and Gr. λάμια = λάμια; see also Y 7, *γῆνιξ: animal quasi ad similitudinem pardorum* quas alii *lamminas* dicunt. — 31. Cf. Serv. Aen. I. 686, *latex ab eo quod intra terrae venas lateat*. — 35. I. lator: portator. — 37. Cf. LAVERNA; I. filios alios seducit; cf. Hild. L 4 and 5. — 39. See 37. — 43. Cf. De Vit and Prod. 108. — 45. I. camerae. — 47. The MS. has nothing after Tornus, but empty space is left sufficient for ten letters. — 48. I. missoria. — 49. I. umbra; cf. De Vit, *Larva: umbra exerrans, and Larva: simulacrum*. — 50. I. labilis. — 52. Cf. Loewe G. N. 252, I. lirantes, so Mai. VI. 532; but cf. Mon. 6210, *laborat per sincopen larat facit*. — 55. I. LARUS . . . gavia (in marg. m. 2, add. after *guia orum* Goetz). — 57. ? Confusion of *luitar: solvitur, and labitur: cadit*. — 58. See above, p. 138. — 60. I. lapit . . . dolitat; cf. DOLITO; cf. Paul. II 8, 12, *Lapit: dolore afficit, and Nonius 23, 7, Lapit significat obdurefacit et lapidem facit*. — 61. Cf. LATOMUS, I. lapidum caesor. — 67. I. legio Martia: numerus. — 72. I.

caccabos aeneos. — 73. l. lictores. — 74. Cf. LECTICALIS, not found in any author; see Loewe G. N. 167. — 75. ? Seems to be a corruption of *Levisata genus armorum est*, Hild. L 110; cf. Prod. 45, *Levisata: de tonica* (l. tunica) *dicit militarum*; Leid. 67, F 2. — 76. *seductrix* is found in Tert. adv. Marc. 2, 2. — 78. l. seductiones, persuasiones. — 80. Cf. 85 and 87. — 86. l. honestum. — 87. l. dulcedinem, decorem. — 90. Cf. De Vit Galen. MS. ad. Glauc. 1, 35, *Frigore et febre recedentibus sudor consequitur et leptopyria*. — 91. Cf. Verg. Aen. VI. 287. l. hydra. — 93. l. lethargus . . . comprimuntur aegri ad. — 94. l. levigabis: lenibis. — 95. l. corculum; cf. Isid. Or. VII. 9, 19, *Iudas Iacobi, qui alibi vocatur Lebbeus, figuratum nomen a corde, quod nos diminutive corculum possumus appellare. Ipse in alio evangelista Thaddaeus scribitur*, etc., hence l. Thaddaeus for deus. — 97. l. Lilyaeum: promontorium. — 99. Truncated; cf. Placid. 62, 2, *Libare est leviter aliquid contingere*, etc; Serv. Aen. I. 256, *libavit leviter tetigit*. — 100. ? Perhaps a corruption of Hebrew Nephilim, which occurs Gen. vi. 4, Numb. xiii. 33, and in the old version is rendered giants. In the revised version Nephilim is kept. — 101. = Liburna. — 102. l. Liburni: accolae Adriatici. — 103. l. libamina. — 105. l. libitina. — 106. Perhaps librat is to be read; *sicilę* I do not understand, unless by some mistake *libra* was glossed as *sicel*. Cf. Isid. Or. XVI. 25, 18, or it may be for Siciliae and belong to 97; so Bod. has *lilibeum urbs siciliae a* (aut ?) *promontorium Syciliae*. — 107. l. liberalis. — 108. l. aequant. — 109. Cf. 105, l. conduntur. — 113. l. venditio. — 114. Cf. LICESSIT. — 115. l. licitatio. — 116. l. pretio. — 117. l. apparitor; cf. above, 73. — 118. ? So Mai. VI. 521, but *quibus multa licent*. — 119. l. promissio. — 121. l. Lyaeum. — 122. Cf. Loewe G. N. 217, l. argutus. — 123. l. provincia . . . Mediolanum. — 125. Servius however commenting on Ecl. II. 18, *Alba ligustra*, says, *Ligustrum autem flos est candidus*. — 126. l. limes: finis terminus. — 130. l. limis . . . obliquis; cf. Paul. 116, 1, *limis obliquus id est transversus*; Ter. Eun. 3, 5, 53, *ego limis specto*, where Eugraphius, “*Quidam intelligunt limis obliquis Alii intelligunt limis oculis paululum tortis*.” — 131. *fantasticus* is here used for *fanaticus*. — 132. l. limbus. — 133. l. lychni. — 135. l. liquuntur. — 136. Cf. *maculosa tegmine lyncis*, Verg. Aen. I. 323. — 138. for this use of *dimittit* see Prod. 422. — 141. l. cytharae. 143. l. lethargus. — 144. l. litat: immolat. — 145. l. lituus. — 148. Cf. above, p. 131. — 152. l. longaevi. — 153. Cf. Verg. Aen. II. 697. — 154. *logion* is written on the margin by second hand. Cf. Isid. Or. XIX. 21, 6, *Logion quod Latine dicitur rationale, pannus duplex ex auro et quatuor textus coloribus cui intexti erant xii. pretiosi lapides. Hic pannus superhumerali contra pectus pontificis annectebatur*. — 158. l. minime. — 160. l. erogationes quae; cf. De Vit, and Paulus, 119, 6 and 8, *lucaris*: pecunia quae in luco erat data. *Lucar* appellatur *aes* quod *ex lucis* captatur. — 163. *incubi* = Panis; cf. P 74, Pan: *ingibus*; see 174. — 165. l. quinquennium. — 168. Left incomplete; cf. Ball. *luterus cantari vel aquarii sed cantarus graecum nomen est*. — 169. l. Luculleum. — 170. l. lucem apparet. — 172. l. elabescens not in Lexx. — 174. l. dicitur (Lupercus). — 175. l. sordidum. — 176. For diluvium m. see Appel p. 85. — 178. l. luscinia: avis. — 180. l. torvo; cf. Verg. Aen. III. 677. ? *diro* hae (according to Goetz *haec* not *hae* in MS.). — 182. Emend from Isid. Or. VII. 9, 23, *Lucas ipse est consurgens, sive ipse elevans* eo quod elevaverit praedicationem Evangelii post alios.

M.

1. Cf. Mai. VI. 532, *macte: magis autem*, evidently a corruption of *magis aucte*. So Servius Aen. IX. 641, *macte: magis aucte, affectate gloria. Aut tam* seems to be a corruption of *autem*; cf. De Vit. — 3. l. Macetae. — 4. l. pastorum. — 7. Cf. MAGNES. — 9. l. Punicum. — 10. = *μαλακία*; cf. MALACIA. — 11. l. mala gramina; cf. Bod. *mala gramina, noxiae herbas venenatas*. — 12. l. Maiae sacrificabant; cf. Prod. 377. — 13. cf. MANUA. — 15. l. comesta. — 16. l. mandimus: comedimus. — 19. l. animae. — 20. l. numerus. — 21. l. manipuli (for *mapuli*) . . . crumiorum . . . capiantur. — 22. *manuale* here in the sense of napkin. *Orarium* is used by Lucilius in this sense. — 23. Cf. Hild. M 54; *manicat per manum tenet vel a mane surgit*. There probably was a verb formed from *manicae*, as we have *manicarius*. Otherwise we might suppose *mancipat* to have been

confused with *manicat*. — 25. l. manu-capta, evidently in connection with preceding gloss. — 28. l. Mavortia . . . pugnam pertinent. — 30. Cf. Paul. 125, 9, *macilentii, macie tenuati*. — 32. l. pollutus. — 33. l. casae; cf. Paul. 147, 16, *mapalia casae Poenicae apellantur*, etc. — 36. l. animi. — 37. l. malleator: faber ferri. — 38. l. machinationes commenta astutiae. — 39. l. illuminatrix. — 40. l. saccellum. — 41. l. libri. — 42. l. mastigia . . . servus. — 43. l. matris. — 46. l. manens. — 47. Cf. MARANATHA. — 48. De Vit cites Margalet (unum ex XII. signis astronomicis), Virgil. Gramm. p. 115, Mai. — 50. l. martyrium. — 51. l. murrina. — 52. l. mastigiae: taureae. — 53. Cf. De Vit, *matius: tristis and mactum est; humectum est, emollitum infectum*. *Mattus* occurs in Petronius in sense of intoxicated. Perhaps there has been some confusion with *maestus: tristis*. — 54. l. matris: matris. — 56. ? perhaps for *mavissem: magis voluissem*. — 57. Cf. Isid. Or. VII. 9, 22, *Marcus, excelsus mandato, utique propter Evangelium altissimi, quod praedicavit*. — 59. l. melos: dulcis. — 60. l. meditullium; cf. Plac. 65, 1. — 61. l. pellis ovina simplex, qua monachi utuntur, ex uno latere (dependens); cf. MELOTE and Amplon. 349, 19, *merotis: pellis simplex ex uno latere dependens*. — 63. l. metator: arbiter, locator; cf. Tert. adv. Marc. 1, 8, *tempus arbiter et metator iniiitii et finis*. — 64. Cf. MELOPOEUS; l. factor. — 66. l. decurrit. — 67. l. menstruum. — 68. l. Maenalias(os): cf. Verg. Ecl. VIII. 21, *Incipe Maenalias*. — 69. l. tabernarum . . . committuntur. — 70. l. animo. — 71. l. mergit. — 73. l. commercia. — 74. Kaegi reads *Bahe*. Emend Maenades: Bacchae; pars seems not to belong here. — 75. ? l. mergites: fascis spicarum; cf. Ball. *mergites: spicarum fascies*, Serv. G. II. 517, *Manipulos spicarum mergites dicimus*; cf. Mergae. — 76. l. myrmex. — 78. l. balneator; cf. Porph. Hor. Ep. I. 14, 14, *mediastinus Incola mediae civitatis: an in officio balneatoris mediastinus*; see also Porph. Hor. Sat. 1, 5, 35. — 80. l. me ita Castor: sit (siet) Castor; cf. Paul. 125, 4; *mecastor et mehercules iusiurandum erat, quasi diceretur, ita me Castor, ita me Hercules, ut subaudiatur, iuvet*. — 81. Cf. Prod. 397. — 82. Cf. Amplon. 351, 114 and 115, *melops, dulcissonus: melopeum, dulce compositum*. — 83. l. Commodus; cf. Lamprid. Commod. 11, *Menses quoque in honorem eius pro Augusto Commodus, pro Septembri Herculem, etc., adulatores vocabant*. — 84. l. fustes; cf. Paul. 124, 1, *Mergae furculae quibus acervi frugum fiunt, etc.*, and Hild. M 118; Bod. *merges: fustes cum quibus messes colliguntur*. — 85. Cf. 82 and 64. — 87. l. Micipsa: vir (?); cf. Bod. *Micipsa nomen est regis*. — 88. l. assidue. — 90. Cf. MINICIUS. — 92. l. gestae. 93. Cf. Serv. Aen. IV. 88, *minae, eminentiae murorum*. — 96. l. μυρμηκίας (cf. myrmecias and myrmecium), verrucas. — 97. l. praefiguratum. — 98. l. miscellaneum: COMMIXTI-CIUM. — 99. l. missile. — 101. l. perturbantur. — 102. l. cetera parte (or ceteras partes) . . . suscepisse. — 104. l. exivit. — 105. l. dimittit. — 107. l. palea minuta, so Hild. M 127. — 108. l. myoparo = *μυοπάρων*: *naviculas capha piratarum*. — 109. Cf. Isid. Or. VII. 5, 12, *Michael interpretatur, quis ut Deus?* — 110. l. modificata. — 111. l. modulatio: dulcedo. — 114. l. omnis illicitus concubitus, which seems to have been used as a neuter. — 120. l. placat. — 121. l. Molossi: canes. — 122. l. cogitationes. — 127. l. iumento . . . ducitur; cf. De Vit. — 128. l. uxoris. — 130. l. monumentis. — 132. l. stilus in MOMENTANA; cf. MOMENTUM. — 134. l. mulierum . . . equorum; cf. Gloss. Pap., *Munilia pectoralia equorum vel ornamenta in cervice mulierum*; cf. Paul. 139, 9, *monile et mulierum ornatus et equorum propendens a collo*. — 138. Cf. MONOCEROS; l. quadrupes. — 139. l. munimenta; cf. 153. — 141. l. delectat. — 142. l. mulctra . . . mulgetur. — 143. Cf. Plac. 65, 18, *mulcator corporis, qui corpora afficit vel cruciat*. — 144. l. molossus. — 145. l. caedit. — 148. l. sermonis. — 149. ? mulceo, see 150. — 150. l. mulciber; cf. Paul. 144, 2, *Mulciber Vulcanus a mollicendo scilicet ferro dicitur. Mulcere enim mollire sive lenire est*. — 151. l. mulceat; cf. Prod. 421. — 154. *firmitas* perhaps goes with preceding gloss. — 156. l. caelum, but Isid. Or. XIII. 1, 1, *mundus est caelum et terra et mare, etc.* — 157. l. cum muris. — 159. ? l. acceptis; cf. Plac. 66, 4, *municipes, curialium maiores ex eo quod munera fisci idem accipiunt*, and Isid. Or. IX. 3, 21, "Dicitur princeps a capiendo significatione, quod primum capiat, sicut *municeps* ab eo quod *munia capiat*." *Princeps primus* is a corruption, I think, of some such explanation; compare, however, Bod. *municeps; princeps primus vel acceptor muneris*. — 162. ? l. liberalitas = *liberali(ber)tas*. — 163. confusion of two glosses *monumenta: testimonia*

and *moenium*: *murorum*. — 164. l. munitura (= apron): *praecinctorium*. — 165. l. munimen . . . munitione; cf. Isid. XV. 9, 1, *munimen vel munimentum dictum quod manu est factum*. — 166. l. officia; cf. Isid. Or. XV. 2, 10. — 168. l. quae. — 169. Confusion of two glosses, *myricae*: *frutices virgulta* and *murice*: *saxa acuta in montibus* (cf. Verg. Aen. V. 205 and Ecl. VIII. 54). — 170 = 173. — 171. l. mausoleum. — 172. Cf. Paul. 144, 14, *massare murmurare*; Ennius . . . *vulgo vero pro tacere dicitur*. — 173. Cf. Prod. 106, 121, and De Vit. — 174. Cf. Prod. 420; l. soricum. — 175. l. muscipula. — 176. l. murgiso: *murmurator* (*morator* ?); cf. Paul. 144, 11, *murgisonem dixerunt a mora et decisione*, Plac. 66, 18, *murgiso, irrisor, illusor*, and Hild. M 226. — 177. l. mussitat. — 178. Confusion of two glosses, *mollitum*: *placidum*, and *mutilat*: *violat*, Hildebrand M 230 cites Mai. VI. 533, *mollitat*: *placitum violat*, and adds, "ubi quid pro *placidum* legendum sit non habeo;" *mollitum* was probably first corrupted to *mutilum*, and then perhaps to *mutilum*. — 179. l. imminuo . . . saucio. — 181. Cf. Prod. 283 and De Vit.

N.

1. ? Possibly an explanation of Hebrew proper name *Nabo* or *Nabau*; cf. Lagarde, Onom. Sacra p. 50, *Nabo sessio vel superveniens*. Were it not for the alphabetical order, one might conjecture *nullo*: *rescindo*. De Vit cites *nullo*, as *nullum facio, muto*. — 3. Cf. Paul. 167, 7, *nancitor nactus erit* (so Müller, but the MSS. *nasciscitur*. Müller adds, *Fuit fortasse NANXSITOR*). — 5. l. navarchus: *navis*. — 6. l. navalia . . . naves. — 8. l. studiose . . . utiliter. — 10. l. psalterium. — 11. Cf. Hild. N 6. — 13. l. nautica. — 14. Perhaps for *navita*: *nauta*: l. *navis*: *obsequens (veritatis)*, so Bod. in a long gloss. — 15. l. *navem*. — 16. l. *vigilans*; cf. Hild. N 4. — 17. l. *strenue agit*; cf. Prod. 344. — 18 ? *nauclerus* or *naupagus*; cf. De Vit, *Navaretius*: *navargus navis magister a navis et Argus, secundum Papiam*, Gloss. Joh. de Janua. Gloss. Isid. *Nauregus*: *navaretius, naupicus*: *navis factor*. Gloss. Pap. *Naupicus*: *navis pater, nauregus et naurigus*: *navis princeps*. — 19. l. officium. — 21. l. *navat operam*: *dat operam*. — 22 and 24 belong together; the full gloss was, I think, *matrix*: *serpens epicenon est, or natrice*: (*epice*) *non est*. Cf. H 110, *hiena*: *epicenon est gens belue*. — 25 and 26 should be printed as one gloss; l. *nardum pisticum*: *nardum fidelem*; cf. Hieronym. praef. in XII. Prophet. *nardum pisticum*: *id est unguentum fidelissimum*. — 27. A second hand has repeated the gloss, *narrat*: *nuntiat*, at the bottom of page. — 28. Cf. De Vit; l. *vita*. — 32. l. *amicitiae*. — 34. l. *iniuria*. — 35. Two glosses confused, *Necromantia*: *evocator umbrarum*, and *Necromantia*: *mortuorum divinatio*. — 36. l. *nenias*. — 37. l. *nequam*. — 40. l. *novilunium*, *Kalendae*. — 41. l. *neophytus*. — 47. l. *sed et*. — 48. l. *naevum*. — 54. Cf. 35; l. *anima* . . . *mortuorum*. — 57. ? perhaps for *nefaria*: *crudelis, inloquenda*; cf. *indicendus* ἀλεκτος, Gloss. Philox. — 58. l. *nequam*: *nullo modo*. — 61. l. *prodigus*. — 62. l. *neoterici*. — 67. l. *neverant*: *filaverant*. — 71. l. *necando*. — 72. Cf. Festus, 177, 7, *Nictare et oculorum et aliorum membrorum visu saepe aliquid conari*, etc.; Nonius, 440, 26, . . . *nictare oculorum significantiam esse decreverint*; *oculorum* may be due to some such statement. It is of course easy to amend to *oculos frequenter aperire (et claudere)*. — 73. l. *nycticorax*. — 75. l. *scorpius*; cf. Paul. 164; Fest. 165, and Placid. 70, 13. — 76. l. *nivarius*: *splendidus*; cf. Prod. 427. — 77. Cf. Prod. 16, and Festus, 177 a, 16; l. *nictit canis*, etc. — 78. l. *vento*. — 82. l. *nymphticus*: *arrepticus*; cf. *lymphaticus*. — 83. l. *candidus*. — 86. See above, p. 130. — 89. l. *morio*; cf. Prod. 19, for numerous similar glosses. — 91. = *nenpe*. — 94. l. *dubio*. — 95. l. **nictura*: *gannitura*; cf. 77, or perhaps *natura*: *genitura*. — 97. l. *Nilicola*. — 98. l. *nympha*; cf. Amplon. 355, 22, *nympha virga caelestis vel numen aequa* (l. *aqua*). — 99. l. *nitens*: *incumbens*; *nitens*: *splendidus*. — 100. l. *nitelae*. — 104. l. *nympha*. — 107. l. *nosocomium*. — 110. Cf. Verg. Aen. III. 268. — 111. l. *adulterio*. — 113. l. *nihilu setius*: *nihilu minus*. — 115. l. *noctiluca*. — 118. l. *tergiversator*. — 119. l. *umida* (the *u* is corrected from *o* in MS.); cf. Verg. Aen. II. 8. — 120. l. *putativum*; cf. De Vit. — 121. l. *nomenculator*; cf. Prod. 404. — 128. l. *maiestas*. — 133. Cf. above, p. 130; l. *nuscitiosus* . . . *vespere*. — 136. l. *nummularius*: *praerogator* may perhaps be kept, as *praerogare* is used in the sense of *pay beforehand*; otherwise

read PROROGATOR. — 137. Cf. Amplon. 354, 80, *nummisca, nummi percussura calatae*; 1. percussura (referring to the stamp), denarius; so Bod. *nummisca: figura quae in nummo fit vel nummi percussura id est denarium alii solidum dicunt.* — 140. 1. noverca.

O.

8. 1. oppositiones; cf. Serv. Georg. IV. 422, Obice; obiectione. — 10. 1. obesus. — 11. 1. scrupulum. — 12 and 13 = 7, added by second hand; cf. Mon. 6210, *obicem oppositionem obices repagule balbe* = repagula valvae. — 14. 1. obit. — 19. 1. ovans. — 20. 1. oppugnat. — 21. 1. opponit. — 24. 1. oblimat, in this sense apparently connected with *limare, lima*, in sense of clean off. Cf. Acron. Hor. S. I. 2, 62, *Oblimare, delere, consumere, tractum a lima qua fabri utuntur, aut certe a limo ut sit obducere, ut dicimus quaedam limo obducta, periisse*; see Hild. O 21. — 26. offerata, late Latin; cf. *offeror* and *offeritorium*. — 27. 1. obliterata. — 30. 1. obnoxius, so 31 and 32, humilis; cf. Hild. O 30. — 33. 1. obnubit: obtegit; cf. Paul. 184, 4, obnubit, caput operit. — 34. 1. obnuberat; cf. Hild. O 31. — 37. 1. obstipium. — 38. 1. obstupida; cf. Plaut. Mil. 1254, *Quid atitisti obstupida?* — 39. 1. obsoletus: inquinatus. — 41. 1. deprecatur. — 42. 1. desperatus. — 43. 1. obsoletus: sordidus. — 44. 1. obsecundat. — 45. 1. foedissimum. — 48. 1. praecisa. — 49. 1. obtorpuit: infrigidavit. — 50. 1. obtensus: obcaecatus. — 51. 1. obtendentes. — 53. 1. immobilis. — 56. 1. obnitens. — 57. 1. obnubit, here glossed as if *obnupsit*. — 59. 1. obnubit: operit; cf. 33. — 60. 1. obnuptus. — 61. ? Perhaps two glosses confused, obruto: oblitto, and obruito: obterito. — 63. 1. impedit. — 65. ? Cf. De Vit; Mai. VI. 536, *Obisallagis: Marsusus* (Mai. adnotat "Isid. *Obsillas: marsus pro psillus: marsus*"); see Aulus Gellius, XVI. 11, 1, for the connection between Psylli and Marsi. Amplon. 357, 116, *Obsillages: marsus*. A clue to the correct reading may perhaps be found in Isid. Or. IX. 2, 88, *Marsos autem Graeci Uscos vocant* quasi ὄφιοῦχος quod multos serpentes habent. See also Gloss. Lat. Gr. Marsae: ἀσπίδοθήραι, ὄφιοδιώκται. Professor Gildersleeve has suggested ΟΦΙΟΜΑΧΟΣ, Φ being read as Ψ and Μ as ΛΛ. — 87. 1. oculuit. — 88. Cf. 91. — 89. 1. HODOEPORICON; cf. Vita Persii, et ὁδοπορικῶν librum unum. — 94. 1. tabani. — 95. 1. ministerium. — 96. Cf. Festus, 242, b. 26, *Antiqui autem offam vocabant abscisum globi forma, ut manu glomeratam pullem*; 1. rotunda. — 97. Cf. Hild. O 93, and Beck, p. 64, *inficit* qui colorem mutat quasi qui lanam tingit, *officit* qui nocet. But cf. Plac. 73, 3, *officiarum, dictum ab offucando quod est 'furtim colorare.'* Hence perhaps there is some confusion with a gloss, *offucat: colorat, tinguit.* — 100. 1. olitores. — 103. 1. oblimat; cf. 24. — 104. 1. cyni; cf. 106. — 105. OLITANA formed from *olim*. — 109. 1. holographum. — 110. 1. homilia. — 111. Formed like magnopere; see above, p. 134. — 112. 1. omina; cf. 117. — 114. 1. homousion. — 115. 1. homoeusion; cf. Isid. Or. VII. 2, 14, *Omousios Patri ab unitate substantiae appellatur*. Substantia enim vel essentia Graece οὐσία dicitur ὁμῶς unum. Utrumque ergo coniunctum sonat *una substantia*, and 16, *Omoecusio similis substantiae*, etc.; 1. substantiae. — 116. Cf. De Vit, and Hild. O 108. — 117. Cf. Mai. VII. 571, *omentrum: auguria maiora*. — 119. 1. onustum: gravosum; cf. 124, and Loewe G. N. 166. — 120. 1. onyx. — 121. 1. Onesiphorus: lucrum ferens; cf. Hild. O 113. — 121. 1. onocrotalus . . . faciem gerit . . . facies . . . crotalus = κροταλός. — 123. 1. onycinum. — 127. 1. operae pretium. — 128. 1. opperiens; *p* has been added above the line by second hand (Kaegi). — 129. 1. oppidum . . . muris. — 131. See above, p. 130, and Serv. Aen. IX. 605, . . . alii *oppidum* dici ab *oppositione murorum*; vel quod hominibus locus esset oppletus; vel quod *opes* illo *munitionis gratia congestae sunt*. — 133. 1. velat. — 134. 1. factor. — 135. 1. opitulator: adiuvator. — 136. 1. oppido . . . opportune. — 139. Cf. Loewe G. N. 168. — 143. 1. arbitrium. — 148. 1. oppessulatum . . . clave. — 149. 1. opprobrium. — 151. Cf. OPITULOR. — 153. 1. patre non vivo . . . mortem; cf. Prod. 396. — 154. 1. opiparum; cf. Paul. 188, 8, *Opiparum magnarum copiarum apparatus*. — 156. 1. ophites. — 158. 1. opportunus. — 159. 1. dives. — 163. 1. orditur. — 166. 1. loquens. — 167. 1. orama (horama). — 168. 1. vestigia . . . in strata. — 170. 1. coepta. — 174. Confusion of ora: vultus and ora: finis, extrema (pars) vestis. — 176. Cf. 169 and 174; possibly = Gk. ὄροι; cf. Isid. Or. XIX. 24, 20, *Fimbriae vocatae sunt orae vesti-*

mentorum, hoc est fines: ex Graeco vocabulum trahunt, Graeci enim terminum ὄρον vocant. — 177. l. mysteria. — 178. l. Ortygia: Delos; cf. Serv. Aen. III. 72. — 179. l. ortygomtrum (a), with confusion of gender (cf. 181), coturnix. — 180. Cf. Isid. Or. X. 195, *Orthodoxus vir, rectae gloriae*. — 181. l. horoscopus. — 182. Cf. Isid. Or. VI. 19, 23, *dicitur Hebraice osanna, quod interpretatur salvifica*, etc.; l. salvum. — 188. orii for oris; cf. 191. — 193. l. oscines. — 194. l. si fiat; cf. Hild. O 172, and Loewe G. N. 168.

P.

1. l. paciscit. — 2. l. pagus: collegium; cf. De Vit and PAGUS. — 5. l. phalanx. — 6. l. coniventia. — 7. Neither *Pactorium* nor *Plantatorium* appear to be found outside of glosses. *Plantarium* is common. — 8. So Amplon; cf. De Vit; Mai. VI. 538, *paganicus, ut (vir?) occultus*; also VII. 572, *paganicius*. — 9. ? Cf. 12. Perhaps for paginat (Cf. Du Cange): dissertat or disserit; In XI. century French, Saint Alexis 42 a, we find desirret = desiderat, so that desiterat may be an instance of 'umgekehrte Schreibung.' — 10. aliquo . . . alienos. — 11. ? Cf. Hild. P 6, Pagi: memoriae sine idolis. — 14. l. palaestra. — 16. In reality two glosses, paliurus: spina vel genus cardui spinosi, and palathe: massa caricarum; cf. Serv. Ecl. V. 39, *Carduus; spinac genus. Paliurus herba asperrima et spinosa [vel ut quidam volunt, spina alba]*; cf. Hild. P 11 and 15. — 18. — De Vit cites *Palanteum: murus fastigium*, Gloss MS.; Gloss. Isid. p. 690, Vulc. *Palteum: murum vel fastigium* (so Epin. 19, A 18; Mai. VI. 558), and *Palteum; manu vel vestigium*, Gloss Isid. p. 689. (Vulcan. al. *Pluteum*). The reading *Palanteum* might point to *palatium* as the original of *paltium*; cf. Isid. Or. XV. 3, 5, and Paul. 220, 5; but there is evidently a confusion of two glosses, palatum (in sense of taste): fastidium, and possibly pluteum: murum as suggested by Graevius; but cf. PALATIO and PALATUS = palis munitus. — 20. l. Pales . . . quam. — 21. l. in diversa; cf. De Vit. — 22. Two glosses confused, Pallas: Minerva; and palla: amictus muliebris. — 23. l. palmula. *navis* by mistake for *remi*; cf. Servius Aen. V. 163, *palmula extrema pars remi in modum palmae protenta*; cf. Paul. 220, 9. — 25. l. palam. — 28. Cf. Epin. 19 A, 19, *fallentes: gaudentes*, and Hild. P 10, who reads *palantes* in sense of *tripudiantes*, whence *gaudentes*; but this is very doubtful. — 30. l. paludamenta: ornamenta militum unde hi qui in provinciam proficiscuntur paludati vocantur; cf. Paul. 252, 1, *paludati armati, ornati. Omnia enim militaria ornamenta paludamenta dicebant*. — 33. Cf. Prod. 419; neither of these words occurs; cf. BUCCELLARIUS. — 34. l. parcus. — 35. l. parasitus . . . iniuriam. — 36. Cf. Bod. *parbata cupidus*; other glosses have *parabata* = παραβάτης; cf. Hild. P 61 n. — 39. l. paraclytum. — 42. Cf. PARENTIA, for PARENTIA; the verbs *pario* and *parco* seem to have been confused so that a *pariendo* was probably written for a *parendo*. — 44. l. palpitat. — 46. l. paralipomenon: reliquum. — 48. l. parabola. — 49. Cf. PARASCEUE. — 51. l. quaesita. — 54. l. pharmacopola . . . venditor. — 55. l. paganorum. — 56. ? Cf. PARTICUS; l. negotiator. — 57. l. Iunonem. . . . Minervam . . . de malo. — 58. l. Parius: lapis candidus. — 60. l. parentes suos. — 61. l. paroecia; cf. 65. As πάροικος = Lat. inquilinus, so παροικία = incolatus. — 63. l. gloriam; cf. Hild. P 35. — 64. l. exigue. — 65. PAROCHIA is a common corruption for PAROECIA; l. dei domus; cf. Eucher. Instruct. II. 15, *Paroecia: adiacens domus, scilicet Dei*; Ball. *parrochia adiacens domus aut diocesis*. — 66. l. ludos. — 67. l. Panca; cf. Prod. 339 f. — 69. l. retia; cf. PANTHER and PANTHERA. Varto L. L. V. 100, *A quo etiam et rete quoddam panther et leaena*. — 70. l. pannucium; cf. Isid. Or. XIX. 22, 24, *Pannucia muncupata quod sit diversis pannis obsita*. — 72. l. pandectes. — 74. l. incubus. — 75. l. poeniceum. — 76. l. panegyrici: adultores. — 77. Cf. Prod. 388, l. Pansa: qui pedibus in diversa tendentibus ambulat. — 78. l. pastophorium. — 83. l. phiala. — 85. l. pathologia. — 88. Cf. Bod. *patago*, and Paul. 221, 3, *Patagus morbi genus*, and Plautus, cited by Macrob. Sat. V. 19, *meum habet patagus morbus aes*; see also De Vit. — 90. l. patruelis. — 92. l. Paulus; cf. Isid. Or. VII. 9, 8, *Paulus, quod interpretatur mirabilis sive electus*. — 94. l. placido. — 97. l. Plastographis. — 98. Cf. Prod. 387. — 100. l. placat. — 102. l. peculium. — 103. l. plantaria: horti. — 106. Cf. Hild. P 244, *Placenta*,

dulcia vel delicias. — 108. l. plebicola. — 111. l. plebem scitat: plebem adloquitur; cf. Prod. 353. — 112. l. Pleiades. — 114. l. plerumque (with Bod.) aliquotiens. — 115. l. plebeii . . . hominis. — 118. l. fallacia. — 122. l. privilegium . . . debetur . . . publica. — 123. Something is omitted after *deus*; cf. Velleius II. 57, cum plurima *praesagia* . . . *Dei* immortales futuri *obtulissent* periculi; Bod. *praesagium*: *praescium* divinum vel divinatio raticinatio vel signum quod *ante dicitur et post venit.* — 125. l. privignus; cf. De Vit under *Prevignus*. — 126. l. praetereo. — 129. l. praelibavimus . . . contulimus. — 130. l. antecedit. — 135. l. praepropere . . . festinanter. — 136. l. praestitutum. — 138. l. praepes: praecursor, velox. — 144. l. praelibando. — 145. l. transnavigo. — 146. l. praecessant (not given in Lexx.) saepe, which is not elsewhere found in the glossary; but cf. Bod. *praessant premunt exprimunt.* — 150. l. privignus; cf. 125. — 151. l. praeclocutio. — 154. l. cunctis praepositus. — 155. l. praediti. — 159. l. praevius; cf. Bod. *praevius ducator antecedens praecurrens, praecedens.* — 160. l. praes: fideiussor. — 162. l. praepropere . . . faciendum. — 163. l. prelum. — 165. l. praematurus. — 167. ? l. parvulus; cf. Hild. M 162, *modicus praevalus*, hence *praclus*, *prelus* as here. — 168. l. praeripit. — 173. l. praepollet. — 174. l. praecoqua. — 176. l. praesidiarius. — 179. l. praetextatus. — 183. l. pectit. — 185. l. peculator . . . pecuniam publicam. — 186. *pecuarius* in this sense is well known, l. Pecdarius with Ambr. B 31; cf. Loewe G. N. 168. 188 and 189. l. paedor and paedora; cf. Loewe G. N. 156. — 190. l. eruditor. — 192. l. fraudem. — 193. l. paelex, or perhaps PALLACA. — 195. l. promuntorium. — 196. l. perversa loquens. — 197. Cf. Amplon. 365, 428, *Pesago, homo iacularis*; Hild P 107 n. gives *pesago h. iacularis*, and *pegano: homo iacularis*. From this latter emend *παιγνος* = *pegnios* = *peginos*. — 198. l. pecoratus: abundans; cf. Loewe G. N. 168. — 199. l. peierat; cf. Loewe G. N. 225. — 200. pelagu is perhaps for pelagia, but the interpretation is like Isid. Or. XIX. 1, 24, *Pontonium navigium fluminale tardum et grave*, and 27, *Trabariae amnicae naves quae ex singulis trabibus cavantur, quae alio nomine litorariae dicuntur.* — 201. l. pecora. — 202. Cf. Hild. P 103, and Loewe G. N. 156, who compares Lucan II. 72 sq. *Mox vincula ferri exedere senem longusque in carcere paedor*, and thinks *pedatum carcerem* belong together, the interpretation having been lost. — 203. ? Cf. Mai. VI. 537, and VII. 572, *Paeditatus: propagatio filiorum ac nepotum*; perhaps Greek, cf. *παιδοτόκος, παιδοτοκία*; Bod. *peditatus numerus peditum vel propagatio filiorum aut nepotum.* — 204. l. paedore: foetore. — 205. l. pellicit. — 206. l. pellacem . . . mendacem. — 207. pellector, only found in glosses. — 208. l. paelex . . . quae; cf. Hild. P 110, and Paul. 222, 3, *Pellices nunc quidem appellantur alienis succumbentes non solum feminae sed etiam mares. Antiqui proprie eam pellicem nominabant quae uxorem habenti nubebat.* — 209. ? perlusit. — 210. l. pelta . . . Amazonium. — 211. l. promptuarium. — 212. l. penates. — 213. l. pendulus: elevatus. — 215. l. paenula. — 216. l. faveo. — 220. l. pendere. — 221. l. inrumpit. — 222. l. paene. — 223. l. peritomen. — 224. l. poeniceo. — 225. l. paene. — 226. l. pretii persolutio. — 227. l. pinace or pinax; cf. Hild. P 115. — 228. l. impulit. — 230. l. melo. — 232. l. Minervae. — 233. l. melones. — 235. l. praepetes. — 237. l. permulcet. — 239. l. peribolum; the latter part of this gloss is obscure, and probably due to some confusion; cf. Hild. P 164. — 240. percenset. — 241. l. perculit . . . adegit. — 243. l. timidus. — 244. l. perquirat. — 250. l. perlabitur; cf. Verg. Aen. I. 147. — 251. Cf. Hild. P 172-174. — 252. Perhaps for pervulgatum; Ball. *permulgatus.* — 254. Cf. Lagarde Onom. Sacra p. 70, *Petrus agnosceus sive dissolvens.* — 256. l. peragit. — 257. l. PERPESSICIUS. — 258. l. perpes: perpetuus; so Bod. — 260. l. perpendit: perpensat. — 263. l. pos cras. — 268. l. perculit, . . . prostravit, with Bod.; cf. 241. — 270. Cf. other similar glosses in De Vit. Pergenuare is not given by Lexx. — 271. persum = pessum. — 272. l. perimit. — 273. l. personavit, publicatus. — 277. l. PERIPSEMA. — 278. perduellis seems to be glossed as if abl. pl. from perduellus. Cf. Hild. P 152, *Perduelles: hostes.* — 279. Cf. Verg. Aen. VI. 435. — 286. l. periculum. — 287. l. per ironiam: per inrisionem. — 291. l. periscelides. — 292. l. percellit. — 293. l. perspicaem: vigilantiorum; so Bod. — 295. ? l. pervium; cf. Hild. P 205, *pervium, quod pertransitus, id est planum.* — 296. l. purgamentum. — 299. l. pervigilans. — 300. l. pertaesum: taediosum permolestum. — 303. l. tegmina accubitus; cf. Prod. 347. — 304. l. pessuma = pessumdata, Hild. P 213, Amplon. 367, 96 and 364, 412, *pe-*

suma; contracta, decrepita. — 305. l. perplexum. — 306. l. persentiscat: ex toto. — 307. l. perplexa: perplicata (?); cf. Lucr. II. 394, but see Bod. Perplexus: perligatus involutus impeditus, Hild. P 186, *perplexa, perligata*, who cites Paul. 231, 8, *plexa colligata unde perplexa*, by which analogy *perligata* may be defended. — 309. l. perperam. — 310. Cf. Plac. 74, 8, *persollas: personas*, and Prod. 261 (Plaut. Curc. 192). — 312. l. pessulum: clustellum (not given in Lexx.). — 315. l. aurea . . . tenuissima. — 320. l. battuunt, confirmant. — 321. ? — 322. l. pipat: conviciatur, quiritat ut passer, with Loewe G. N. 219, who gives *viciatus*, as reading of San Gallensis, but Kaegi reads *vicitatus*. — 323. l. phlegma. — 325. l. peniculum: spongia. — 326. l. pyxides. — 328. Cf. Isid. Or. VII. 9, 16, *Philippus os lampadarum, vel os manuum*. — 329. l. pirata. — 331. l. placationes. — 332. l. hasta Romana. — 333. l. PILARIUM. — 334. l. fastigium. — 335. l. adhuc . . . ardet. — 336. l. bestiae marinae. — 337. l. peccato. — 338. l. PICTI . . . et qui tegunt se corio crudo. — 339. l. dantur. — 341. l. primulum? or primipulum? cf. Bod. primolus: primorum princeps. — 344. cf. PRIMORIS. — 347. l. pridie. — 348. l. pospridie: hodie. — 349. So Hild. P 381, but not found in use. — 350. l. privilegium. — 353. l. primigenus; cf. Lucr. II. 1106. — 356. l. caballarius . . . virgis; cf. De Vit. — 357. l. herbae . . . lavantur = Gr. πῶα. — 359. l. PODERES. — 360. l. pullulat. — 364. l. pollet: crescit. — 366. Cf. De Vit and Mai. VI. 540, *Politen; ubi cadavera ponuntur: Graecum est*, where Mai. notes, "Isid. *polingon*. Dic autem *polyandron*." Very likely, however, there is some connection with *pollinctus*, see 363. — 368. l. penates. — 370. l. concava. — 377. l. postulaticius; cf. Hild. P 303, and ROGATARIUS. — 378. l. carminis. — 381. l. PTOCHOTROPHEUM. — 382. l. ponit. — 389. l. podex . . . id est anum vel culum. *face-denica = φαγεδαυικός*, which in some inexplicable way has crept into this gloss. — 394. l. captivitatem . . . iura quae amiserat. — 396. l. muris; cf. Hild. P 277, and Varro L. L. V. 143, *pomerium locus iuxta muros*. — 399. Confusion of two glosses, *potior: fruor*; and *potior: potentior*. — 402. l. bibitor. — 404. l. probe. — 409. l. probata. — 411. for other similar glosses see Prod. 397. — 413. prolongum is perhaps to be retained; cf. PROLONGUS, or it may stand for *praelongum* or *perlongum*. — 415. Cf. Prod. 395. — 419. l. subiti. — 420. l. primates, nobiles. — 421. l. proclina. — 422. ? — 424. l. mali pronuntia for praenuntia. — 427. l. polluta. — 429. l. profatur. — 435. l. prolepsis . . . postea; cf. Pompeii Commentum; Keil V. 301, *prolepsis est praecoccupatio: sic potest latine dici, prolepsis est praecoccupatio rei futurae, pleraque quae postea fiunt sic dicimus nos, quasi antea facta sint*. — 438. l. publicatum. — 439. l. procacia . . . audacia. — 440. l. dubio. — 441. l. differt. — 442. l. prodigus and prodigit: devorat, or perhaps devorator. — 446. Cf. Mai. VII. 574, *profani: alieni a sacrificiis*, the latter part of this gloss may therefore be a corruption of *profani: alieni a fano*; cf. Isid. Or. X. 224, *profanus quasi porro a fano*, but a simpler emendation is *alieno sono*. — 454. l. restituere. — 458. l. paranympa: cf. Isid. Or. IX. 7, 8. — 462. l. propinquus. — 464. l. promatertera. — 465. Cf. 468, *inclinus* seems to be a collateral form of *inclinis*. — 466. Perhaps for *propiozem*, but see 478. — 467. l. propalam. — 470. Cf. PRONEFAS and Hild. P 465. — 472. l. proavia. — 473. l. pro re. — 474. l. festinat. — 476. Prorigo is not found in Lexx. Possibly a corruption of *praerogatur: ante erogatur*. — 480. l. prora. — 482. l. prospectans. — 482. l. prosequitur. — 486. l. iram. — 488. l. protelat. — 490. l. provehor. — 491. l. prostituunt. — 492. l. prunas. — 493. l. proselytus. — 497. l. protoplastum. — 498. l. superbus. — 502. l. occidatur. — 503. l. poplites . . . suffragines. — 504. l. puberat . . . incrementat; cf. Hild. P 549. — 505. l. juvenes. — 508. l. genae barbam emittentes. — 510. l. pubescit. — 513. Cf. PUGILLAR. — 514. l. pugnum. — 515. l. ubi statuae stant. — 516. l. pullulat . . . oritur. — 517. l. nascitur. — 518. l. partu puerum. — 525. Cf. 517 and 518.

Q.

4. Nothing more can be read in MS. l. contractum; cf. Vulg. Matth. 12, 20, *Arundinem quassatam non confringet*. — 6. Cf. QUANTOCIUS, and Hild. Q 14. — 7. l. quantulum. — 6. l. quadrifidum: quadrifarie. — 12. l. querela. — 14. l. acquisitio. — 15. l. quaestio. — 16. l. questus. — 17. l. ad rem quaerendam. — 18. l. querulus . . . accusator. — 19. l. potuerint. — 20. l. quae quaestu corporis; cf. De Vit. According to Kaegi there

is a slight rasura in MS. between *co* and *corporis*. — 22. l. quempiam. — 24. l. possum. — 26. l. quempiam. — 27. Cf. Mai. VI. 542, *Queror: iniurias vindico* (? *indico*) *vel querelam depono*. — 28. l. pecuniam publicam praerogat. — 29. l. queunt. — 30. Confusion of two glosses, quivi: potui and quievi: consensi. — 33. l. etiam. — 36. l. quietem. — 37. Cf. Mai. VI. 543, *Quis quantus: quam magnus*. — 38. l. quin etiam: si etiam magis ac magis. — 39. l. struit. — 43. = quid ni in 41, or perhaps for quippini; l. firmandi. — 48. l. quaesitor. — 55. l. potestate. — 59. l. denuo. — 65. l. quomodo.

R.

4. Cf. RHAMNUS; l. herbae spinosae. — 5. l. botryonem. — 8. Cf. Prod. 346 and G. N. 142 for forms *randum*, *rabamini rabar*. — 12. l. rabulam; cf. Paul. 272, 9, *Rabula* dicitur in multis intentus negotiis paratusque ad radendum quid auferendumque vel quia est in negotiis agendis acrior quasi *rabiosus*, and Nonius 60, 12, where *rabulam* is quoted from Cic. Orator 15. — 14. l. invidia dolor; cf. Bod. *rancor invidia dolor vel odium*. — 15. Cf. Isid. Or. VII. 5, 13, *Raphael* interpretatur *curatio vel medicina Dei*. Ubicumque enim curandi et medendi opus necessarium est; hic *angelus a Deo* mittitur inde et *medicina Dei* vocatur. — 18. *ramen*, collateral form of *ramentum*; cf. Loewe G. N. 169; l. specie. — 19. l. rapidus . . celer; the form *randus* is perhaps due to some confusion with 8; cf. Amplon. 372, 105, *raidum: arbitrandum*. — 21. l. Romulo. — 22. = *ρακά*, Matthew V. 22. — 24. For *clausa*, cf. Isid. Or. IV. 7, 14, *Raucedo* amputatio vocis. Haec et arteriasis vocatur, eo quod *raucam* vocem et *clausam* reddat ab arteriarum iniuria; see Festus 282, Paulus 283. — 25. l. rebitere; cf. Loewe G. N. 199. — 27. l. redimitus. — 29. l. redimicula. — 30. l. a vetustate. — 32. l. redhibet. — 36. l. redhibitionem. — 41. Cf. REDUX. — 43. l. aperit; cf. Serv. Aen. I. 358, Recludit; seclusos aperit, ostendit. — 44. l. recenset . . recognoscit. — 45. l. adcumbit. — 47. l. rica: mitrae genus; but the spelling *reica* may be etymological; cf. Varro L. L. V. 132, *ab reiciendo ricinium dicitur*. Cf. Nonius 629, 17, *Rica, est quod nos sudarium dicimus*, and Festus 289 b, 19, *Rica est vestimentum quadratum fimbriatum pur-purcum, quo Flaminicae pro palliolo mitrave utebantur*, etc. Paulus has not preserved *mitra* in the Epitome. In Varro L. L. V. 130, *mitra* is discussed immediately after *rica*. — 49. l. repletum. — 50. l. refertus. — 51. l. refererunt. — 52. Cf. REFOCILLO. — 63. l. gubernatio; cf. Festus 278 b, 3, *Regimen pro regimento usurpant poetae*; Ennius, L. XVI. 'Primus senex bradyn† (*ratius*, Bergk) in *regimen* bellique peritus.' — 73. Cf. above, p. 130. — 76. Cf. Loewe G. N. 169; l. remulcan (preserved in Sp. *remolcar*), used by Sisenna, quoted by Nonius, 57, 20, where Quicherat wrongly reads *remulco trahere*. See Paul. 279, 1, *Remulco* est, quum *scaphae remis navis magna trahitur*. l. *scapha* navem ducunt. — 77. l. resplendet. — 78. l. remex: *remigator, formed regularly from *remigo*; cf. Loewe G. N. 169. — 80. l. renitentibus. — 81. *renidet*; the explanation *redolet* is perhaps due to some association with *nidor*; cf. Hild. R 96. — 82. l. arbitrabare. — 84. l. arbitrabamini. — 87. l. redit ad sua(m patriam). — 88. l. repedat; cf. Prod. 335. — 91. l. repagula: receptacula. — 92. l. repperit. — 94. l. subitaneus, due to confusion of two glosses; cf. 89, and Bod. *repen subito trahens enatans vel serpens*. — 96. l. otiosi; cf. Serv. Aen. I. 722. — 97. Cf. 88. — 100. l. otiosus. — 102. l. integrum. — 103. l. resciscere: cognoscere. — 105. l. resiliunt; cf. 108. Compare RESULTATOR, one who resists or denies, and Plac. 78, 25, *Resultatio* id est *reluctatio*, quae renititur et contra tendit, etc. — 113. Cf. Hild. R 95, *Rendis, requies ociosa*. Hild. proposes to read *residia: requies* or *roses: quies, otiosa*, taking *quies* as an adj. See also Amplon. 371, 80, *resides, requiescendo otiosus*. — 114. Cf. Hild. R 124, *Rescit, scit, comperit, cognoscit*; l. *rescit*: *discit*. *condisire* perhaps belongs to a gloss *rescire: condiscere*. — 116. l. respiscit, but the form *reticescit* had doubtless some other gloss. Cf. *Conticescit: reticescit*, Not. Tir. p. 90, and Georges under *reticesco*. — 120. l. recubans. — 121. l. replicat. — 123. l. repercutit. — 125. l. RHEUMA. — 129. l. pos tergum. — 130. Cf. 97. — 133. l. repedo; cf. 130. — 135. l. revecta. — 138. l. rigebant; cf. Verg. Aen. V. 405. — 139. l. rimae. — 140. Cf. Nonius 165, 4, *Ringitur, irascitur*. Terentius in Phormione [II. 2, 27]. — 142. Cf. RIMO and SCRUTO. — 143. Cf. Nonius 32, 21, *Rivales dicti sunt quasi in unum amorem derivantes*. Teren-

tius in Eunucho [II. 3, 62]. I. ad unum rivum currentes. — 146. I. riget: friget; cf. Verg. Aen. IV. 251, where Servius, *Riget, aut frigida est, aut recta est unde et rigorem dicimus, directionem*. Inde est (Georg. III. 363) vestesque *rigescunt*, et (Aen. VII. 447) *Diriguerunt* oculi. — 147. ? Cf. previous note. — 148. I. iuncturis tabularum. — 151. I. rhinoceron. — 154. I. rubus. — 157. ? I. robigo . . gelum; aerugo; see 172. — 158. I. pyram. 161. = ῥώμη, etymological explanation of Roma; cf. Paul. 267, 5, *Romulus et Remus a virtute, hoc est robore appellati sunt*. — 163. I. Romulidae; cf. Serv. Aen. VI. 21. — 164. I. rostrum pecorum est; os hominum = Differentia. — 166. I. rosea; cf. Serv. Aen. II. 593, *roseo; pulchro. Perpetuum epitheton Veneris*. — 168. Perhaps for *rorarius* (notice that *rosacidum* precedes); cf. Paul. 264, 8, *Rorarios* milites vocabant qui levi armatura *primi proelium committebant*; Nonius 552, 31, who cites two examples of the sing. from Lucilius. But there is some confusion with *runa*; cf. Paul. 263, 1, *Runa genus teli* significat; Ennius, "*Runata recedit*," id est *pilata*. Why not, therefore, *Runanus = pilanus*? Cf. 178 and Papias, *Runa: pugna*. Ugit. *Runa stipula vel pugna; unde runatus praeliatus*. — 169. I. flavo, or rubro may = rubrum. — 172. Cf. 157. MS. has gelum ū; I. aerugo. — 178. I. alii pugna. Confusion with *runa*; see 168. — 181. Cf. Serv. Aen. VII. 16, *ruditus* autem proprie est *clamor asinorum*, sicut grunnius porcorum. — 182. I. RUMIGERULUS: portitor rumoris. — 183. I. RHOMPHAEA. — 186. For *rupra* read *rupia*, the pure Lat. form of rhomphaea, 183; cf. Amplon. 373, 71, *Rupia ex utraque parte acuta*; so Isid. Or. XVIII. 6, 3. — 188. I. denuo. — 189. The Lexx. cite only Ov. Met. VII. 765, for *rurigena*. — 190. I. pagus. — 192. *vi et fama* is a corruption of βοήθημα used as in late Greek for medicine. Compare V 151, *vutema: adiutoria. rustu* is for *rustum*, and goes back to Verrius Flaccus; cf. Fest. 265 a, 34, *Rustum ex (? sentex) rubus*. De Vit cites Gloss. Med. MS. *Rusti et sentix idem nascitur ubique in campis et sepibus secundum librum antiquum de simplici medicina*. Mai. VII. 578, *Rusti: arbores duri singulari numero*. Mai. VI. 543, *Rusticum lignum: foliis spinosum*. For the close connection of *rubus* and *sentix* cf. Isid. Or. XVII. 7, 59, *Rhamnus* genus est *rubi*, quam vulgo *senticem* ursinam appellant. — 193. inculti is added by the same hand as 200. — 195 and 196. The same gloss repeated. De Vit cites Gloss. Gr. Lat. Πτώσις ἐπὶ οἰκοδομῆς: *ruina ruēs*, Gloss. Isid. *ruēs, ruina*, and compares *lues*. — 197. ? So Ball. Festus 262 b, 31, has a long and very corrupt note on *Ruscum*, in the course of which he says, *Non dissimile iunco*. Cf. Mai. VIII. 509, *Ruscus: spina longa*, and De Vit under *ruscidum*. — 198. I. fulget.

S.

3. I. cupiditas; cf. Serv. Aen. III. 57, *Sacra, execrabilis*. — 5. I. saviat = suaviat. Nonius 474, 10 and 12, gives two examples of active forms. — 8. I. lutosa; cf. Hild. S 17. — 6. Cf. SALPICTA, SALPINCTA. — 11. I. sagax . . ad; cf. Prod. 94, *satax (= sagax): sapiens, investigator*. — 12. I. saccella; cf. Paul. 319, 4, *Sacella dicunt loca diis sacrata sine tecto*. — 14. I. quo vacuae naves stabiliuntur; cf. Hild. S 2, and Scholia Bernensia ad Verg. Georg. IV. 195, *Saburrām, harenam Saburra dicitur qua naves onerantur ad aequum opus*, etc. — 15. I. urbanitas. — 17. *salvus* is probably the word erased. — 19. Mai. VI. 544, has *locus cultosa*, which Hild. S 17 n. emends to *lutosa*; cf. 8. Bod. has *lutosa*. — 20. I. incultus. — 23. Cf. SAMBUCISTRIA; cf. Mai. VI. 544, *Sambucistri: quae canunt cithara rustica*. — 24. I. saltator; cf. Hild. S 27, *Sambucus, histrio, saltator*. — 25. I. SAMBUCAE; cf. Paul. 324, 7. — 28. I. cultum. — 29. I. diiudicavit. — 31. Cf. Paul. 324, 6, I. auripigmentum, mundus in sense of cosmetic; cf. Isid. Or. XIX. 17, 12, *Arsenicum* quod Latini ob colorem *auripigmentum* vocant colligitur in Ponto ex auraria materia ubi etiam *Sandaracha*, etc. — 34. ? Cf. Amplon. 379, 353, *Sabapapa: unum quasi dulco acidum*; and 379, 14, *Sabapappa, vinum quasi dulciatum*; Mai. VI. 544, *Sappapapa acidum vinum* (Mai. emends *vappa*). Probably a vulgar compound of sapa + vappa. — 35. Cf. Gloss. Isid. *Sarga; non idoneus cuiuslibet artis professor* and several similar glosses cited by De Vit, I. cuiuslibet artis. Du Cange cites from Hincmarus Laudun. Episc. tom. 2, p. 336, *Nec recognosco me alicui parentum meorum velut Sargaē de-*

disse beneficium; compare also ARGĀ in Du Cange. — 36. Cf. above, p. 130. — 37. I. lingua Persa braccæ; cf. Amplon. 378, 345, *Sarabara*; *braccæ lingua Persarum*. — 38. I. coniunctum; for *sarcum* see Neue Formenlehre II. 564. — 44. I. præfecti. — 45. I. sorices; cf. Prod. 344, f; *saures* may have been an old plural like *senes* from *senex*. — 46. I. satellitum turma. — 50. Cf. Isid. Or. XVI. 26, 11, *Satum . . . unum et dimidium modium capiens*. Cuius nomen ex Hebraeo sermone tractum est. — 51. Two glosses united, I. latronum; cf. Serv. Aen. XII. 7, *latrones*, quasi *laterones*, quod circa latera regum sunt, quos nunc *satellites* vocant; Isid. Or. X. 255, *Satelles*, quod adhaereat alteri, sive a *lateris* custodia. — 55. Isid. Or. VIII. 4, 4, *Saducaei interpretantur iusti*. — 56. I. virtutum; so Isid. Or. VII. 1, 7. — 57. I. tentatio vel saturitas; cf. Isid. Or. VII. 9, 7, *Saulus* Hebraeo sermone *tentatio* dicitur eo quod prius in tentatione ecclesiae sit conversus. Persecutor enim erat, et ideo nomen habebat istud quando persequeretur Christianos. Lagarde Onom. Sacra. 71, *Saulus tentatio respicientis vel saturitas*. — 58. I. Samaritæ; cf. Isid. Or. VIII. 4, 9. — 59. ? aperit, perhaps for arripit, or is there some confusion with a gloss *scindit: aperit?* — 60. I. scatit; so Lucr. VI. 891, or scatet. — 64. I. SCAPUM; so Mai. VI. 544, *Scapus: summitas aut cacumen*. — 67. I. cisternæ; cf. Mai. VII. 578, *scatae: bullitiones*. Serv. Georg. I. 110, has *Scatebris; ebullitionibus*, etc. — 68. I. Iscariotes . . . nomine appellatus est a Iuda vico; cf. Lagarde Onom. Sacra p. 62, *Iscarioth sermone memoriale domini*. — 69. Cf. Prod. 389. Bod. *Seaurus cui cales retrorsum habundantius eminent pede introrsus incurvum*. — 71. I. si quominus. — 73. I. scapha. — 74. Cf. STATER. — 75. I. moles id est congeries. — 77. I. suffocat. — 79. Cf. STRAGULO (De Vit), and Isid. Or. XIX. 26, 1, *Stragulum* est vestis *discolor*, quod manu artificis diversa *varietate* distinguitur. *Stragula vestis*, Hor. Sat. II. 3, 118, was probably glossed as *varia vestis*; but Mai. VI. 546, and VII. 581, has *strangulat: variat*. — 88. Cf. Paul. 292, 5, *Socordiam* quidam pro ignavia posuerunt; Cato pro *stultitia* posuit. Compositum autem videtur ex *se* quod est *sine* et corde. See Loewe G. N. 169. — 91. I. frequens assiduus. — 93. Originally two separate glosses, *secus: aliter*, and *secus: prope*, i. e. in its use as prep. — 97. Cf. Isid. Or. XVI. 25, 18, *Sicel*, qui Latino sermone *siclus* corrupte appellatur, Hebraeum nomen est habens apud eos *unciae pondus*, etc. — 99. I. seditio. — 100. I. serræ cadunt or cadant (often after *quod* in such definitions the subj. is found). 103. I. secernit. — 105. I. semiviro. — 106. Cf. Verg. Aen. VI. 462. — 107. ? Cf. De Vit and Hild. S 137, *Sentiens: sentia firma vel indubitata responsio*; with note. Isidorus has the same gloss, adding *ἐπιφώνημα* perhaps for *ἄποφώνημα*, as Julius Rufinianus § 19, *Ἀποφώνημα, sententia responsiva*, — so that the whole gloss may have been taken from some rhetorical treatise. — 108. I. saepsit. — 109. I. serræ. — 111. Cf. SEMESTRIA. — 112. I. adinventor. — 113. I. poenam. — 114. I. scaevus: sinister; cf. 116. — 115. I. schema. — 118. I. scirpus; cf. CALAMAUCUS. — 121. I. scammata . . . athletæ. — 122. I. SCENOPEGIA . . . figuratur . . . Septembris; cf. Amplon. 379, 24, *sconopegia: tabernaculorum fictio vel casa*; Isid. Or. XVIII. 43, *Scena . . . unde et apud Hebraeos tabernaculorum dedicatio* a similitudine domiciliorum *σκηνοπηγία* appellabatur. — 127. I. tarde. — 130. Notice the use of *medius* for half; cf. 149 and 160. — 132. I. iudicium. — 133. I. districtus. — 134. I. Selenites, emend from Mai. VII. 579, *Sevenites lapis persicus cuius candor cum luna crescere atque deficere monstratur*; so here, I. *crecere atque minuire*; Isid. Or. XVI. 10, 7, has . . . *minui atque augeri. Nascitur in Persida*. — 135. Septimontium is explained by Festus 340 and 348, to which our gloss, however, bears little resemblance; the latter part of the gloss must be kept distinct, quia (quæ) super septem montes sedet. Perhaps *festus* should be read for *certus*, with Paulus. — 136. Probably a corruption of *semispathium* (but perhaps of *semisicium* from *sica*); cf. Isid. Or. XVIII. 6, 5, *Semispathium gladius est a media spathæ longitudine appellatum, non ut imprudens vulgus dicit sine spacio, dum sagitta velocior sit. Semigladium* seems not to occur elsewhere. — 145. I. susceptor; cf. Hild. S 145. — 148. Cf. SERTOR and Festus 340, 22 ff. — 150. Cf. Verg. Aen. II. 269. — 152. I. saevit: furit. — 155. For *districtio* in the sense of *severitas*, see Kukula de tribus Pseudo-Acronianorum Scholiorum Recensionibus, p. 11; first so used by Cassianus (Coen. Inst. V. 38), who wrote between 425 and 450. — 157. I. seminecem; cf. Verg. Aen. V. 275. — 158. Cf. SESCUPUS. — 160. Cf. Verg. Aen. III. 578. — 165. Cf. SPHAERA. — 166. Cf. Reichenauer Glossen p. 12, 474, *Veru: spidus*

ferreus and Gloss. Arab. Lat. *Verutus: qui habet speltum*; but possibly *speltum* is a corruption of *spiculum*; see, however, Du Cange under *spedum*. — 170. l. Sperchius. — 173. l. STELLIONATUS . . . venditur. — 175. l. stemmata . . . nobilitas. — 176 and 177. Cf. Isid. Or. VII. 11, 4, *Stephanus*, qui sermone Hebraeo interpretatur *norma* quod prior fuerat in ministerio ad imitationem fidelium. . . . Idem autem ex Graeco sermone in Latinum vertitur *coronatus*. Lagarde Onom. Sacra p. 71, *Stephanum normam nostram vel σκομόν nostrum*, quo veru et iacula diriguntur. — 178. l. symbola : collectio nummorum. — 179. De Vit Lex. gives gloss. Lat. Gr. *Siculum*; ξυρὸν σκυτίως (h. e. *novacula sutoris*), l. sutorum. — 181. For sidus = tempestas, cf. Serv. Aen. XI. 259 and XII. 451. — 184. l. a Sicano rege. — 185. l. gladiator. — 187. l. Sicanium. — 188. l. stellae. — 189. Cf. Verg. Aen. IV. 137. l. Tyria. — 191. Cf. SICERA; Isid. Or. XX. 3, 16, *Sicera* est omnis potio quae extra vinum inebriare potest; Amplon. 376, 209, *Sicera qui fit dactyli sucu*. The MS. reading is somewhat doubtful, with several corrections by a second hand; l. omnes conf(ectioes?) liquoris quae vinum imitantur et inebriant, sed proprie est liquor ad bibendum suavis qui ex dactylis exprimitur. — 193. l. segnitias : tarditas, pigritia; cf. 197 and 198. — 200. l. syllogismus. — 201. l. folliculus leguminis. — 206. So Mai. VI. 545; *tubus* = water-pipe, otherwise one might suppose connection with Festus 352, and Paul. 353, 7, *Tullios* alii dixerunt esse *silanos*, alii rivos, etc. — 214. l. synodus : congregatio senum. — 215. l. synonyma : plura nomina . . . significant. — 217. Mai. VI. 545, *singultus*; *suggultium*; but *subglutium* is supported by SUBGLUTIO and by *glutio*. Both forms may have existed in the vulgar pronunciation; cf. Mai. VI. 579, *singlutum*; *qui loquitur per singlutos* (= *singultus*, to which it is corrected by second hand). Loewe G. N. 169 accepts *subgluttus* as a new word, following Cas. 402², *singultum*: *subgluttum*. — 217. Cf. SYMBOLUM in its ecclesiastical use. — 218. l. sinus. — 219. l. spiritum caloris vitae; cf. Pliny XXVII. 41, *Alum* quod nos vocamus, Graeci *symphiton* petraeum . . . utilissimum lateribus, . . . pectori, pulmonibus, sanguinem reicientibus, faucibus asperis. The meaning here given seems to be based on the Lat. *Halum* as if derived from *halo*, and differs from that of Pliny l. c. and Isid. Or. XVII. 9, 61. — 220. l. dimitte. — 221. l. synagoga, frequently written with an i in MSS. — 223. l. syngraphum : cautio, subscriptio. — 225. l. synaxin. — 228. Cf. SIROMASTES. De Vit Lex. quotes *lanceis syromatis* as a variant in Reg. III. 18, 28. — 229. l. aestualis. — 233. Cf. Isid. Or. XV. 1, 5, *Sion* quae Hebraice *speculatio* interpretatur; cf. Lagarde Onom. Sacra p. 39, *Sion specula vel speculator sive scopulus*. — 235. Cf. Lagarde Onom. Sacra p. 66, *Simon pone moerorem vel audi tristitiam*; p. 71, *Simonis obedientis sive ponentis tristitiam aut audientis moerorem*. — 236. l. scivit < scisco, sententiam dedit. — 239. l. schisma. — 240. l. Scyllae. — 241. = σκυῖτες; cf. CINIFES and Isid. Or. XII. 8, 14, *Cyniphes muscae minutissimae sunt, aculeis permolestae*. — 244. Cf. SCENA, e. g. in *scena testimonii*, for σκηνή τοῦ μαρτυρίου, Exod. 27, 21, where the Vulgate has *tabernaculum*. — 247. l. se ligant. — 248. spicularius is not given by Lexx. — 250. l. spiculum. — 252. l. oluerunt; cf. Verg. Aen. I. 404, where Servius explains by *exhaluerunt*. — 254. l. Stygia. — 256. Cf. STICA (Du Cange) and SPICA, and De Vit under *stigium* and *striga*. In Gr. στιχάριον is used for a variegated tunic (Eccl.). — 157. Perhaps the latter part of the gloss is to be taken by itself = *stilus*: eloquium tractatoris; for *de quo* instrumental see Rönisch 393, f. — 258. l. stemma, stemmata. — 260. Cf. Verg. Aen. IV. 136, and below, 274. — 264. *censum* is here used in sense of tribute. See De Vit Lex. IV. — 265. l. propago. — 267. Cf. Verg. Georg. III. 366, l. gelata; cf. 280. — 268. l. stibio; cf. Vulg. Reg. IV. 9, 30, *Iezabel . . . depinxit oculos suos stibio*. — 269. l. Styx. — 274. See 260. — 270. l. stinc; cf. Prod. 346. — 275. l. stipes. — 277. l. stipulatio. — 278. l. stiva. — 279. See above, p. 137. — 280. ? As it is at the top of the opposite page to 267 it may be a corrupt continuation of the gloss on *stiria*; cf. Mai. VII. 581, *Stiria, spinæ nomen est cujus fructus grana habet guttis similia. Ergo stiria stillicidium congelatum: et si naribus mucī congeluerunt, stiria dicitur*; Ball. *stirina aqua in gelu conversa. longe* may be corrupt for *congelata*. — 282. l. pater. — 285. l. sobrinus; cf. Digest. 38, 10, 3, *Patruī magnus filius ei de cuius cognatione quaeritur, propius sobrino vocatur*. — 291. l. solitudo: EREMUS. — 296. l. astutia. — 297. l. sospes. — 302. l. solennia, and perhaps solita, but see Isid. Or. VI. 18, 1, *Solennitas* autem a sacris dicitur, ita suscepta

ut mutari ob religionem non debeat *ab solito*, id est firmo atque *solido* nominata, etc. — 304. l. soloeicismus. — 311. Cf. Prod. 147, and De Vit. *Sconna* seems to be formed by assimilation from *sculna*; cf. Macrob. Sat. 2, 13, *Sponsione* contendit Antonius, dignus *sculna* Munatio Planco, qui tam honesti certaminis arbiter electus est. — 319. l. spurca. — 321. Cf. HISTORIOGRAPHUS; so *storiē* for *historia*. — 322. Perhaps for *stolidus*: *osus*, odiosus; cf. O 192; for this meaning compare Aul. Gellius XVIII, 4, 10, '*stolidos*, autem vocari, non tam *stultos* et excordes, quam austeros et molestos et inlepidos, quos Graeci *μοχθηροὺς* καὶ φορτικοὺς' dicerent.' — 323. Cf. STROPHA, and Hild. S 309, l. *fraus impostura*; *praverisio* is perhaps for *perversio*; Papias cited by Hild. has *conversio*. — 325. l. STROPHARIUS. — 328 and 331. Tertullian uses *subnixus* in sense of *subject* to; cf. Hild. S 335, *subnixus*, *submissus*, *humilis*, where Hild. makes this note, L. *subnexus*, quod magis voc. *humilis* respondet, sed *subnixus* quoque explicari possit *submissus* ut Papias *subnixus*, *suppositus*, *suffultus*; and Mai. VI. 546, *subnixus*, *circumdatus vel humilis*. — 332. *subtrectare* is not given by the Lexx., but the same gloss is found Mai. VI. 547; cf. *subrogatus*, 376. — 341. Cf. Verg. Aen. XI. 268, *Devicta Asia subsedit* adulter, where Servius, *quidam 'sub' pro 'post' accipiunt ut sit pro 'post possedit'* legitur et *devictam Asiam* quod si est, ita intellegamus ut '*subsedit*' sit *dolo possedit*. l. *succedendo*. — 344. l. *supparant* . . . *parant*; cf. Du Cange under *Supparare* and *Supparatura*. — 347. I have not found the comparative *subnixius* in use. — 351. l. *subsicivus*. — 353. So Serv. Aen. III. 483, explains *subtemine* by *trama*. — 356. Cf. Plac. 83, 4, *Subnixus est instructus aliquo auxilio*, item *subnixus*, *suffultus ex omni parte*. — 358. Probably for *suffasciatus*; cf. FASCIATUS, but there may be some confusion with SUFFARCINATUS. — 359. l. *subcenturiatus*. — 360. Cf. Verg. Aen. III. 582, *caelum subtexere fumo*; perhaps here glossed as if a perfect; *sublustru* is all that can be read in MS., perhaps for *sublustravere*. De Vit cites *sublustru*, as, Atto. Polypt. p. 54, *Neque sublustrat*; cf. SUBLUSTRIS. — 362. l. *libidinantes*. — 363. l. *dicione*. — 364. ? l. *subsicivus*, but *praesubdolus* or *persubdolus* is very doubtful; perhaps the *prae* is due to some corruption of *interpres*; cf. Mai. VI. 546, *subsequencia*: *subcedanea dolosa*, and Gloss Isid. *subsicivus*: *malus interpres*. — 365. *subrepsit* = *surrupuit*. The perfects of *surrepo* and *surrupit* seem to have been confused. — 366. l. *tulit*. — 370. Cf. Amplon. 378, 283, *subaequilibra*: *sublibrato iudicio*. *aequilibra* is not given by the Lexx. — 371. Cf. Verg. Aen. II. 169. — 372. *subtracta* = *subtracta* is perhaps in sense of *diminuta*, and so might be glossed by *inclinata* in the sense of 'on the wane'; compare above, 332, *subtrectatur*. — 573. So Mai. VI. 546; but I do not understand *humiliate*; cf. Seneca Herc. Furens 392, *quin ipse torvum subrigens crista caput*. *subice* or *subige caput* would make better sense. — 376. l. *substitutus*. — 377. See above, p. 130, = *stercus sullum*. — 380. l. *suillas*. — 382. l. *consuere cosire*. *cosire* is the later form; cf. Loewe G. N. 108. Treating of gloss *dissire*: *desuere*, he says, "*Sire* ist eine vulgäre Fortbildung von *suere*, die wir noch in einem andern Compositum finden, das gleichfalls die Glossae '*abavus*' bieten. *cusire*: *consuere*, und *consuere*: *cosire*. Letzteres ist dann im Italienischen zu *cucire* geworden." — 386. Cf. Paul. 332, 4, *Scrupi dicuntur aspera saxa*, etc. — 387. l. *scopulum*. — 388. Cf. Hild. S 89 n. and Loewe G. N. 169. No verb *Scrupulo* or noun *Scrupulator* is given in Lexx. De Vit cites, *Scripulator*: *sollicitor*; *Scripulator*: *sollicitatur*; *scripulator*: *sollicitator*. *Scrupulatus*; *curiosus* et *sollicitatus*, etc.; so that the word seems well attested. — 389. Cf. Hild. S 218. l. *titiones*, cf. Nonius 182, 18, *Titionem fustem ardentem*, and TITIO. — 392. l. *suffuso*; doubtless refers to Verg. Aen. XI. 671, where most modern editors read with Med. m. p. *suffosso*; Servius speaks of both readings. — 394. l. *suffragium*. — 396. Cf. Mai. VI. 547, *suffraginatus*, *praecisis cruribus*; Loewe G. N. 170; Hild. S 365, *Suffraginatus, fractis cruribus vel substitus in locum decedentis*, showing a confusion with a gloss like 397, where for *cum* accordingly read *in locum decedentis*. — 398. l. *sufficit*; cf. Verg. Aen. II. 618, with Servius' note. — 400. l. *serutinium*. — 401. l. *scurrula*. — 404. l. *sugillat*: *suffocac*; cf. Plac. 80, 22, *Sugillare est gulam constringere, quomodo dicimus strangulare*. — 405. l. *suggerit*. — 406. Cf. 404. — 407. l. *sator* or *sertor*; cf. 148. — 408. l. *summo*. — 413. l. *superbae*. — 415. Cf. SUPERARIA, and Loewe G. N. 170. — 417. Cf. SUMPTUARIUS. — 421. l. *superstes*. — 423. l. *occulari vel extremi*; cf. Plac. 82, 11, *supremi et 'summi' significat et 'ultimi'*

supprimi autem 'occulari.' — 424. l. supplet: suppeditat, subministrat. — 425. Cf. Hild. E 226, *Exclusa, experdita vel subplosa.* — 426. l. SUPPETO. De Vit Lex. under 6, says, *Pro clam aut alterius nomine petere.* — 427. l. spurcius ex matre nobili et patre infimo nascitur. — 429. l. spurcitia: immunditia. — 432. l. suavium; cf. Servius Aen. I. 256, et sciendum *osculum* religionis esse, *savium* voluptatis, *quamvis quidam osculum filiis dari, uxori basium, scorto savium dicunt*; and Beck p. 41, *Inter basium et osculum et savium; basium pietatis, osculum amicitiae, savium luxuriae.* — 433. l. tibiae. — 436. l. sursum tollit (or tulit). — 437. l. suspicit; cf. Verg. Aen. I. 438, *fastigia suspicit urbis*, where Servius explains by *miratur.* — 438. The same gloss is given by Mai. VI. 547 and VI. 580. — 439. For *surso, suso* preserved in Italian; see Loewe G. N. 217. — 442. l. sospes. — 444. Cf. SUSURRO. *bilinguis* is here used in sense of deceptive. — 448. l. caligarius. — 449. Cf. Serv. Verg. Aen. IV. 624. — 450. For *sarsores* cf. *Excerpta e Gloss. Vet.* Vulc. p. 556, *Sarsor πάρρης.* — 454. l. strues; cf. Festus 310, Paulus 311. — 455. Cf. Festus l. c. *Struices: antiqui dicebant extructiones omnium rerum.* l. constructio, compaginatio. — 456. Cf. Serv. Aen. X. 678, *ubi arenosa sunt loca.* — 457. l. Suovetaurilia . . . tribus.

T.

3. l. furunculus; cf. above, p. 130. — 5. l. thalami, for cubiculus m. see Appel p. 85. — 6. De Vit gives *Tarrium quod corio tegitur in sella aut curru*, doubtless for *taurium*, of which this may be the plural; cf. TAURINAE used for *caligae*. — 7. cf. Hild. T 25 and Festus 356 b, 17. — 10. = tanto oculus, see Terence Eun. 609; cf. Mai. VI. 547, *Tam tocius: tam citius.* — 11. l. talentum; before XXII an L has dropped out; cf. Mai. VI., *Talentum centum pondo, modo habens pondo CXX*; Isid. Or. XVI. 25, 22, *Apud Romanos enim talentum est LXXII librarum, sicut Plautus ostendit, qui ait duo talenta esse CXLIV libras.* For various valuations placed on talentum see De Vit Lex. — 12. cf. Verg. Aen. X. 846, quoted by Priscian (Keil II. p. 101), under the examples of affirmative *ne.* — 12. cf. Verg. Aen. III. 29, where Servius explains *tabo* by *corrupto sanguine.* — 15. l. cuneus vel chors (= cohors). — 16. l. poenae; cf. Hild. T 12. — 17. See above, p. 131. Servius, however, Aen. II. 140, has, *quae sterilis autem est, taurea appellatur.* — 18. Cf. TALITRUM and Hild. T 11, *Talatrus, colafus in talo.* *Talitus, talastrum, talastrus, and talatrus* are also found; cf. Loewe G. N. 171. — 20. l. Tartarum. — 22. There appears to be some confusion with *tandem.* — 23. Cf. Paul. 367, 2, *Trabica navis, quod sit trabibus confixa.* Pacuvius, "Labitur trabica in alveos," but what is *tuba*? Is there perhaps some confusion with a gloss *tibia = tuba*? cf. Isid. Or. XVIII. 4, 3, *Tubam autem dictam quasi tofam id est cavam.* Item *tubam, quasi tibiam.* — 24. l. transtris; cf. Verg. Aen. V. 136; l. remiges. — 26. l. trapetes: molae. — 27. l. teli genus quod; cf. Paul. 367, 16, *Tragula genus teli, dicta quod scuto infixata trahatur.* — 28. l. tran senna: tegula per quam lumen venit; cf. Mai. VI. 549, *Transennam dicit tegulas per quas lumen admittitur*, Nonius 180, 15, *Transenna, non ut quidam putant, transitus, sed est fenestra.* — 29. l. tranquillus: placidus. — 30. l. trabea . . . senatoria purpurea. — 31. l. Thraces: sagittarii. — 33. l. tragoptisana. — 35. l. taedet: paenitet et taedium patitur. — 39. cf. *tollerunt: genuerunt*, Gloss. Isid. p. 696, Vulc. cited by De Vit., which seems to be another instance of the perf. *tolli*; cf. D 108. — 40. l. coopertoria. — 41. l. taedae. — 42. cf. TELONEUM. The better form seems to be preserved in Mai. VI. 548, *Teloneum quasi omnium litorum fiscalis conductio.* — 44. l. TELETA, perhaps the abl. *teletis* occurred in passage glossed, and hence *tellitus.* — 49. cf. PRAESUMPTOR as used by Tertullian and Augustine. — 53. l. vehiculi. — 54. l. papillones. — 60. l. Terpsichore: musa quinta. — 62. l. theosebia. — 66. l. tereti, or perhaps teretes: trunci rotundi; cf. Servius Aen. VI. 207, *Teretes truncos; teres est rotundum* aliquid cum proceritate, and VIII. 633, *Tereti cervice, rotunda cum longitudine*; cf. Hild. T 56. — 69. l. terit. — 70. l. fugere. — 71. l. terrigenae. — 73. l. Terminum quem deum putaverunt. — 75. ? cf. TERRICULA, Nonius 227, 26, Hild. T 64, and Mai. VIII. 593, *terrivola, formidolosus tumidus, et dicitur terrivola quasi cum terrore volans.* — 77. l. tereti gemma. — 79. l. incutit. — 81. l. THERISTRUM: MAVORTIUM quo. — 82. l. tripudiat. — 83. l. tris soles; cf. Serv.

Aen. I. 745. — 85. I. threnus: lamentatio. — 88. cf. TESCA, TESQUA and Fest. 356, 22, Paul. 357, 4. — 89. I. testatur. — 90. I. tempestivum. — 92. I. tesserarius. — 93. I. taesus. — 96. Cf. Serv. Aen. II. 16, nam ubi naves fiunt *textrinum* vocatur, and XI. 326, Graece *ναπηγία*, Latine *textrina* dicuntur, quoting from Ennius. — 99. On account of *rasurae* the reading of this gloss is very doubtful. It is probably the same gloss with Paul. 366, 11, *Tetmi pro tenui*. — 101. The MS. has Tyarus, not Tyrrus; read THIASUS . . . Liberi. — 102. I. thiasum; cf. Mai. VII. 583, *Thyasus chorus sacra dicentium Liberi atris* (sic) *et gestamen sacrorum erat, ut vitibus uvae*, and *Thyasis: sacris*, Hild. T 74, cites Papias, *tyasi v. chori, sacrae laudes virginum*; cf. 105. — 103. I. tiara: . . . pileum Phrygiorum. — 104. I. Thetis. — 105. Cf. note on 103. — 106. I. tibia; for symphonia in this sense see De Vit Lex. under § 3. — 109. I. tiro. — 110. I. Tybris: Tiberis a Tiberino rege; probably a corruption of Paul. 366, 2, *Tiberis fluvius dictus a Tiberino rege Albanorum* . . . *Tibris a Tibri rege Tuscorum*; cf. Varro, L. L. V. 29, 30, Servius Aen. III. 500, Isid. Or. XIII. 21, 27. — 111. I. Tylos . . . arborum . numquam; cf. Pliny XII. 40, *Nulli arborum folia ibi decidunt*, etc. — 112. I. tibicines; cf. Paul. 366, 3, *Tibicines in aedificiis dici existimantur a similitudine tibiis canentium, qui ut cantantes sustineant ita illi aedificiorum tecta*; *continens* is perhaps here used somewhat in sense of *sustinens*. — 113. I. tirocinia. — 114. Cf. ΤΥΡΗΕ and ΤΥΡΗΟΣ, and Isid. XVII. 9, 101, *Typhus vero quae se ab aqua inflat. Unde etiam ambitiosorum et sibi placentium hominum tumor typhus dicitur*. — 117. I. Titania = Diana, so Serv. Aen. X. 216, *Phoebe, Luna sicut sol Phoebus. Item Titan sol et Titanis Luna*. — 118. I. Titanes: principes. — 120. I. Tisiphone. — 124. I. trierarchus. — 125. So Serv. Georg. I. 153, says *tribuli, genus spinae*. — 127. Abbreviated from a gloss like Hild. T 123, *Trinepus, pronepus pronepotis, id est sexta generatione superioris gradus*. — 128. I. devictum. — 129. I. tripodes. — 130. I. ἄκρα habeat id est promunturia Pachynum, Pelorum Lilybaeum; cf. Isid. Or. XIV. 6, 32; Serv. Aen. I. 196. — 131 and 132. Cf. Isid. Or. XIX. 1, 10, *Trieris navis magna, quam Graeci dulconem* (durconem Lindemann, durionem Cod. Zittaviensis) *vocant de qua in Esaia dicitur, Non transibit per eam trieris magna*. The passage referred to is Isaiah 33, 21, where the Vulgate reads: *Non transibit per eum navis remigum, neque trieris magna transgredietur eum*; and the Septuagint, *ποταμοὶ καὶ διώρυχες πλατείς καὶ εὐρύχωροι· οὐ πορεύσῃ ταύτην τὴν ὁδὸν οὐδὲ πορεύσεται πλοῖον ἐλαύνον*. The reading *durconem* might have some connection with *διώρυχες*. Prof. Gildersleeve suggests that *dulcones* may stand for *διολκοὶ νῆες*. I had thought of a possible connection with *δῶλιχος* = kidney-bean, used like the Latin *phasēlus*. — 135. I. Trinacrii. — 136. I. piscis; cf. Pliny N. H. 32, 144, *Tritones, Nereides, homines qui marini vocantur*. — 139. I. Trionum: portitores signorum. So Bootes, Stat. Theb. I. 662, is called *portitor Ursae*; cf. Gloss. Isid. Tiaries; portitores signorum; Vulcan. emends Triarii, but I think it should read *Triones*. — 140. I. erogati, or tripertit: erogat. — 141. Cf. Verg. Aen. VI. 417. — 142. I. tribules. — 143. I. triarii: tertio abbreviated from some fuller gloss like *qui in tertio loco in exercitu deponbantur*; cf. Varro L. L. V. 89, *Pilani triarii quoque dicti quod in acie tertio ordine extremis subsidio deponbantur*. — 146. I. tomen. — 147 and 149. Cf. THOLUS; I. rotundum quod and fastigium. — 150. I. torvus. — 151. Hild. T 71, proposed to change to *choragium: ornatus mimicus = scenicus*; as Festus 52, 10, *choragium instrumentum scenarum*; *thoracium* of itself is of course a perfectly good word, and occurs Ampel 8; for other glosses see De Vit under *Toragium*. — 152, I. tomus. — 153. Amplon. 383, 187, has *Toles membra sunt circa cavam*; cf. Festus, 356, b. 14, *Toles, tumor in faucibus quae per diminutionem tonsillae dicuntur*; I. toles: membra sunt circa uvam. — 154. Cf. Paul. 357, 1 (Festus 356, 3), *Thomices*, Graeco nomine appellatur et cannabi impolito et sparto leviter tortae restes ex quibus funes fiunt, etc.; I. restis; cf. Hild. T 97, *Torrrens, fluvius ex pluvia collectus vel aqua cum impetu decurrens*. — 155. I. fustis. — 156. I. fluvius, ex pluvia. — 160. I. stupet, languet. — 163. I. TO-REUMATA. — 164. I. totidem. — 167 and 169. I. torum . . . coadunatio, see Verg. Aen. VI. 674; cf. Isid. Or. XI. 1, 63. In brachiis enim *tori* lacertorum sunt, et insigne musculorum robur existit. *Hi sunt tori, id est musculi: et dicti tori, quod illic viscera torta videantur*; *tostum* is perhaps for *torum*, and this may have come from some such explanation of *torum id est tortum*. — 168. I. thorax: lorica. — 169. I. lacerti brachiorum. —

170. Cf. TORNATURA. — 171. l. torrida. — 172. l. thorace. — 173. l. torpidus: stupidus. — 176. Cf. TROPOLOGIA. — 178. l. trossuli: equites; cf. Paul. 367, 20. — 179. l. trochus. — 182. l. bucina. — 183. ? De Vit cites tupa: tiara regia. Here I think we should read tupa = tufa: mitra regia; cf. Du Cange, TUFa, and τούφα in Byzantine Greek. — 187. l. vel postea with Hild. T 148. — 188. l. turabulum: thymiamaterium. — 190. l. turbida. — 192. l. tempestas, or tempestate; cf. Verg. Aen. I. 45, *Turbine corripuit*, where Servius explains *volubilitate ventorum*. — 193. Cf. TURIFICATUS. — 194. Cf. Prod. 378, and TEGELLARIUS, see Du Cange under *Tectum*. — 195. l. verberatur. — 196. l. propter terrae congeriem; cf. Serv. Verg. Aen. III. 22. — 201. l. hospitium modicum; Festus 355, 5, *Tuguria a tecto* appellantur *domicilia rusticorum sordida*, Serv. Verg. Ecl. I. 69, *Tuguri a tegendo* dictum; *teia* may be a corruption of *tecta*, or of *a tego* (cf. Sp. *teja*, It. *tegola*, Fr. *tuile*). — 204. l. turget: tumet. — 205. l. statera. — 208. l. truces. — 213. l. custodiam.

U, V.

1. l. incedit; cf. Hild. U 12 n. — 2. l. movet. — 3. l. valvulum: fabae corium; cf. Festus, 375 a, 10, *Valvoli fabae folliculi appellati sunt quasi vallivoli, quia vallo facti † excutiantur*. Cato R. R. LXII. 1, speaking of *Bubus medicamentum*, has *vitis albae caules III. fabulos albos III*. Columella, VI. 4, 3, has *multi caulibus vitis albae et valvulis ervi bubus medentur*; so that possibly *vabulum* is a corruption of *fabulum*. I at first thought there might be some connection with Plac. 43, 4, *Fabricora* (Papias, *Fabricora* H va., *Favicora* C R) *proverbium in eos qui domesticis alimentis usi aliis laborarent, dictum ab eo quod Capitolium aedificanti Tarquinio fabros ac structores corvum suo victu miserunt*. — 5. l. et fideiussiones vel sponsiones. — 6. Cf. Hild. V 6. — 8. l. mare. — 9. l. fideiussores. — 11. l. vafrum; cf. Hild. V 14, *Vafre: inaequaliter, varium* seems to be used in the sense of *fickle, inconstant*, and is a sort of etymological explanation, not worse than the one given by Nonius 19, 30, *valde Afrum*. — 13. l. vagitatur (cf. VAGITO): violenter. — 14. l. Varus; cf. Prod. 388. — 16. l. valetudinarius . . . aegrotat. — 18. l. vallus. — 21. l. validus. — 22. l. valitant; cf. Hild. V. 26; the word seems only to occur in glossaries. See Loewe G. N. 170. — 23. l. vagurrit: per otium vagatur; cf. Hild. V 17. — 24. l. varices: vitia quaedam pedum; cf. Nonius 25, 10, *Vatrax et Varicosus: pedibus vitiosis*. — 28. Nonius 19, 30, *Vafrum est callidum et quasi valde Afrum et urbanum. asper* is probably a corruption of *afer* (cf. corruption in Mai. VI. 550, *basis: valde, afrum est*). — 29. The explanation *inaequaliter* is probably due to *varium*; cf. 11. — 30. l. Varus as in 14. — 31. l. vasta. — 32. l. bascaudas: conchas aereae. — 34. l. vesanus. — 40. l. lanosae. — 41. l. vehicellum: . . . omne quod ad portandum utile est. — 49. Perhaps for volgum, but possibly from a gloss like *villum: pilum*, or *villum pro pilum dicitur* (cf. Pr. *vell*, It. *vello*, Sp. *vello*). — 55. ? Perhaps for venustari: componi = comi; cf. Mai. VIII. 623, *Venustare: ornare*. — 57. l. veniit: vendidit. — 58. l. venenarius: herbarius; cf. De Vit under herbarius. — 59. l. venditantibus. — 65. l. volubile. — 67. l. auferunt; cf. Amplon. 385, 118, *verrunt: subtrahunt*, followed by *veluti: scopant*, and Hild. V 101. — 69. l. caedit. — 71. *verro* in sense of to hide, cover (see LEXX.), may have been glossed by *vestiunt*. — 74. Cf. Prod. 411, and PERTUSORIUS, PERTUNDA. — 78. l. not *versabilis*, but *versipellis*. — 82. compare Italian *primavera*. — 83. l. verbo tenuis: sicut dictum or dicunt; cf. Hild. V 94 n. — 86. l. vesperugo: stella; cf. Paul. 368, 16. — 91. Kaegi thinks that *viaca*, not *viaca*, may be the reading of the MS., although the doubtful letter looks more like *c*; l. *biaca*: vehementia. — 92. l. hastam torquere. — 93. l. fulget . . . dirigit. — 95. l. hostia. — 97. Du Cange gives a verb *vicissere = per vices agere*. — 103. l. vigilans. — 104. l. custos. — 105. l. viburna; cf. Verg. Ecl. I. 25. — 106. l. ligavit. — 107. De Vit cites *Vinnolatus: lepidus, blandus, mollis*; cf. Isid. Or. III. 19, 13, *Vinnolata vox est vox levis et mollis atque flexibilis. Et vinolata dicta a vinno, hoc est concinno molliter flexo*. But *vinnubis* is rather a corruption of *vinnulus*; cf. Paul. 377, 8, Nonius 186, 10. — 109. l. vineas: machinamentorum . . . turrium. — 112. l. singillatim . . . *semigradatim. — 113. l. dicitur; cf. Isid. Or. XI. 1, 21, *Virgo a viridiori aetate dicta est*.

— 116. Perhaps for vis: virtus; but compare De Vit, *Vors, tis*, Virgil Gramm. p. 77. Mai. *Versus* autem a quibusdam in nomine non recipitur principali sed in participio: ibi autem *vorsum* scribunt, quia *vors* ipsa pagina dicitur, Lucano dicente, *vortibus* egebant multi. — 117. l. animi. — 119. l. visere. — 122. l. laetans. — 125. l. vindex. — 127. Cf. De Vit and VIRIOSUS. — 128. l. virago: fortis; so Isid. Or. XI. 2, 22, *Antiqui enim fortes feminas ita vocabant*. — 133. l. visibus: obtutibus. — 137. l. vitilitigat; cf. Loewe G. N. 137. — 142. l. volubilitas: mentis varietas. — 144. Cf. Serv. Georg. III. 411. — 146. Cf. Hild. U 218, Serv. Aen. III. 233, Isid. Or. XVII. 7, 67. — 147. l. ob-sorptio et fossa et terrae hiatus. — 148. l. vosmet. — 150. l. vovet. — 151. vuetema = voetema = boetema = βοιθημα (suggested by Professor Gildersleeve). — 152. l. explendi voti. — 154. l. ubertas. — 155. l. ubertim. — 158. l. abstractum. — 159. l. palam. — 160. l. vultum; comp. It. *volto*. — 169. For vulnus = ulcus, see Rönsch die lexicalischen Eigenthümlichkeiten der Latinität des sogen. Hegesippus, p. 275. — 171. l. ulterior. — 173. De Vit cites Gloss. MS. *ultatus: dampnatus*, and Amplon. 386, 43, *Vultatus: damnatus*; perhaps corrupt for multatus. — 175. l. vindicamus. — 177. l. ultro citroque. — 181. l. gremium. — 183. Cf. Hild. V 261, Vultuosus: tristis. — 184. l. herbae. — 188. l. umquam. — 189. Cf. Verg. Aen. VI. 218; l. ebullientia. — 191. Cf. UNUS, § 2. — 192. l. uncus. — 193. l. unigenae. — 194. l. vincere. — 196. l. adipe. — 197. l. nubit? cf. UNICUBA. — 199. l. diminutio est. — 201. l. urus. — 202. Cf. URVUM, Varro L. L. V. 127 and 135. — 203. Cf. UR, Hebrew. Isid. X, 130, "*ur enim flamma dicitur*." — 204. For *quarta* cf. Papias, *Quartarium: genus mensurae id est urna*; Joh. de Janua. *Quartarium, mensura quae quartam partem sextarii capit*. — 207. l. ustulato. — 210. l. ustrina. — 211. l. consuetudine. — 213. l. praesumit. — 220. Cf. *Ut pute: nam sicut*, Prod. 175. *pute* is glossed here as if it were *putet*. — 223. l. potius. — 225.? = utere: frui. Perhaps *utere* is act. inf.; cf. UTO.

X.

I. l. XENODOCHium venerabilem . . . suscipiuntur.

Y.

1. l. hyperbolice. — 2. l. hymnum. — 3. l. hydria. — 4. l. hydrus. — 5. l. hyades: stellae. — 6. l. hypotheca. — 7 belongs with 5, Pliades. — 8. ? *ypinx* not in Lexx.; for lammas cf. L 30, *lamnas: animal similis pardo*.

Z.

1. Cf. Du Cange, ZERNA, and Isid. Or. IV. 8, 6, *Impetigo* . . . vulgus *sarnam* *appellant*. — 2. l. aemulatio. — 4. ? May have something to do with *seriatim*. — 5. Cf. Prod. 154, and ZEMA = Gr. ζημα. — 6. l. Zephyrus.

APPENDIX.



- I. PROCEEDINGS OF THE SIXTEENTH ANNUAL SESSION,
HANOVER, 1884.
- II. TREASURER'S REPORT (p. iii).
- III. LIST OF OFFICERS AND MEMBERS (p. xlv).
- IV. CONSTITUTION OF THE ASSOCIATION (p. lvi).
- V. PUBLICATIONS OF THE ASSOCIATION (p. lviii).

MEMBERS IN ATTENDANCE AT THE SIXTEENTH
ANNUAL SESSION.

Cyrus Adler, Philadelphia, Pa.
E. H. Barlow, Tilden Seminary, West Lebanon, N. H.
S. C. Bartlett, Dartmouth College, Hanover, N. H.
I. P. Bridgman, Cleveland, Ohio.
M. L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Herbert M. Clarke, Syracuse, N. Y.
Albert S. Cook, University of California, Berkeley, Cal.
W. W. Eaton, Middlebury College, Middlebury, Vt.
F. B. Goddard, Malden, Mass.
F. B. Gummere, Swain Free School, New Bedford, Mass.
H. C. G. von Jagemann, Earlham College, Richmond, Ind.
C. R. Lanman, Harvard College, Cambridge, Mass.
James C. Mackenzie, Lawrenceville, N. J.
F. A. March, Lafayette College, Easton, Pa.
C. K. Nelson, Brookeville Academy, Brookeville, Md.
W. B. Owen, Lafayette College, Easton, Pa.
Henry E. Parker, Dartmouth College, Hanover, N. H.
T. C. Pease, West Lebanon, N. H.
Tracy Peck, Yale College, New Haven, Conn.
B. Perrin, Adelbert College, Cleveland, Ohio.
E. D. Perry, Columbia College, N. Y.
Louis Pollens, Dartmouth College, Hanover, N. H.
Rufus B. Richardson, Dartmouth College, Hanover, N. H.
W. S. Scarborough, Wilberforce University, Wilberforce, Ohio.
C. P. G. Scott, Columbia College, New York.
T. D. Seymour, Yale College, New Haven, Conn.
J. A. Shaw, Trinity School, Tivoli-on-Hudson, N. Y.
F. B. Tarbell, Yale College, New Haven, Conn.
W. H. Treadwell, Yale College, New Haven, Conn.
Minton Warren, Johns Hopkins University, Baltimore, Md.
B. W. Wells, Friends' School, Providence, R. I.
J. W. White, Harvard College, Cambridge, Mass.
W. D. Whitney, Yale College, New Haven, Conn.
J. H. Wright, Dartmouth College, Hanover, N. H.

[Total, 34.]

AMERICAN PHILOLOGICAL ASSOCIATION.

HANOVER, N. H., Tuesday, July 8, 1884.

THE Sixteenth Annual Session was called to order at 4 P. M., in Dartmouth Hall, by the President of the Association, Professor M. L. D'Ooge, of the University of Michigan.

The Treasurer, Professor Edward S. Sheldon, of Harvard College, submitted his report for the year 1883-84, and it was read by the Secretary, Professor C. R. Lanman, of Harvard College. The summary of accounts for 1883-84 is as follows:—

RECEIPTS.

Balance on hand, July 9, 1883	\$365.88
Fees, assessments, and arrears paid in	\$233.00
Sales of Transactions	66.50
Interest on deposits	7.31
Total receipts for the year	306.81
	\$672.69

EXPENDITURES.

Postages	\$26.00
Expressages85
Job printing and stationery	10.55
Total expenditures for the year	\$37.40
Balance on hand, July 3, 1884	635.29
	\$672.69

On motion, the Chair appointed Dr. Edward D. Perry and Dr. Charles P. G. Scott, both of Columbia College, New York, a committee to audit the Treasurer's report.

The Secretary announced that he hoped to have the annual volume of Transactions for 1883 ready for publication in a few days.

The Secretary announced the election of a number of new members. Their names are given here, and, for convenience, those also of others elected and announced at subsequent sessions. The number of accessions is fifty-seven.

- Rev. Robert Anderson, Teacher of English, Episcopal Academy, Philadelphia, Pa. (1314 Locust St.).
- Robert Arrowsmith, Ph. D., 236 Degraw St., Brooklyn, N. Y.
- Grove E. Barber, Professor of Latin, State University, Lincoln, Nebraska.
- E. H. Barlow, Principal of Tilden Seminary, West Lebanon, N. H.
- George A. Bartlett, Professor of German, Harvard University, Cambridge, Mass.
- Rev. Samuel C. Bartlett, D. D., LL. D., President of Dartmouth College, Hanover, N. H.
- I. T. Beckwith, Ph. D., Professor of Greek, Trinity College, Hartford, Conn.
- T. S. Bettens, A. M., "The Kensington," cor. Fifty-seventh St. and Fourth Ave., New York.
- Louis Bevier, Ph. D., Rutgers College, New Brunswick, N. J.
- Hjalmar H. Boyesen, Ph. D., Professor of German, Columbia College, New York ("The Hetherington," cor. Park Ave. and Sixty-third St.).
- Bradbury H. Cilley, Phillips Academy, Exeter, N. H.
- I. P. Bridgman, Principal of the Cleveland Academy, Cleveland, Ohio.
- Walter Ray Bridgman, Yale College, New Haven, Conn.
- LeBaron R. Briggs, Instructor in English, Harvard University, Cambridge, Mass.
- William Hand Browne, Librarian of the Johns Hopkins University, Baltimore, Md.
- William H. Carpenter, Ph. D., Instructor in Icelandic, Columbia College, New York (7 East Thirty-first St.).
- Herbert M. Clarke, Ph. D., 86 James St., Syracuse, N. Y.
- William T. Colville, Professor of Modern Languages, Kenyon College, Gambier, Ohio.
- Joseph Randolph Coolidge, Instructor in Spanish, Harvard University, Cambridge, Mass.
- James G. Croswell, Professor of Greek and Latin, Harvard University, Cambridge, Mass.
- Louis Dyer, Professor of Greek and Latin, Harvard University, Cambridge, Mass.
- Arthur M. Elliott, Professor of the Romance Languages, Johns Hopkins University, Baltimore, Md.
- Alfred Emerson, Ph. D., Instructor in Classical Archaeology, Johns Hopkins University, Baltimore, Md.
- Mrs. G. W. Field, 204 Columbia Heights, Brooklyn, N. Y.
- Isaac Flagg, Professor of Greek, Cornell University, Ithaca, N. Y.
- W. G. Frost, Professor of Greek, Oberlin College, Oberlin, Ohio.
- Albert S. Gatschet, United States Bureau of Ethnology, Smithsonian Institution, Washington, D. C.
- Charles T. Gayley, Professor of Latin, University of Michigan, Ann Arbor, Mich.

- Farley B. Goddard, Ph. D., Malden, Mass.
G. Stanley Hall, Professor of Psychology and Pedagogics, Johns Hopkins University, Baltimore, Md.
J. Rendell Harris, Professor of New Testament Greek, Johns Hopkins University, Baltimore, Md.
Paul Haupt, Professor of the Semitic Languages, Johns Hopkins University, Baltimore, Md.
Lucius Heritage, Instructor in Latin, University of Wisconsin, Madison, Wis.
A. V. W. Jackson, Fellow of Columbia College, Highland Ave., Yonkers, N. Y.
Frank E. Jennison, Instructor in Latin and English, Phillips Academy, Exeter, N. H.
Martin Kellogg, Professor of Latin, University of California, Berkeley, California.
George Lyman Kittredge, Instructor in Latin, Phillips Academy, Exeter, N. H.
William I. Knapp, Professor of Modern Languages, Yale College, New Haven, Conn. (75 Whitney Ave.).
Francis A. March, Jr., Lafayette College, Easton, Pa.
H. Z. McLain, Professor of Greek, Wabash College, Crawfordsville, Ind.
George McMillan, Professor of Greek, State University, Lincoln, Nebraska.
Rev. Henry A. Metcalf, Auburndale, Mass.
Rev. Hinckley G. Mitchell, Ph. D., Tutor in Latin and Hebrew, Wesleyan University, Middletown, Conn.
Charles P. Parker, Tutor in Greek and Latin, Harvard University, Cambridge, Mass.
Rev. Henry E. Parker, D. D., Daniel Webster Professor of Latin, Dartmouth College, Hanover, N. H.
Rev. Theodore C. Pease, West Lebanon, N. H.
Ezra J. Peck, Graduate Student of Philology, Cornell University, Ithaca, N. Y.
Louis Pollens, Professor of French, and Librarian, Dartmouth College, Hanover, N. H.
Horatio M. Reynolds, Tutor in Greek, Yale College, New Haven, Conn.
Alfred L. Ripley, Professor of German, Yale College, New Haven, Conn.
Arthur W. Roberts, Hughes High School, Mt. Auburn, Cincinnati, Ohio.
Edward H. Spieker, Ph. D., Instructor in Classics, Johns Hopkins University, Baltimore, Md.
Ambrose Tighe, Tutor in Latin, Yale College, New Haven, Conn.
James A. Towle, Professor of Greek, Ripon College, Ripon, Wisconsin.
Horatio Stevens White, Professor of German, Cornell University, Ithaca, N. Y.

Alexander M. Wilcox, Ph. D., Tutor in Greek, Wesleyan University, Middletown, Conn.

Henry Wood, Professor of German, Johns Hopkins University, Baltimore, Md.

[Total 57.]

At 4.20 P. M. the reading of communications was begun.

1. The Theory and Function of the Thematic Vowel in the Greek Verb, by Professor W. S. Scarborough, of Wilberforce University, Wilberforce, Ohio.

After remarking upon the agglutinative character and complexity in structure of the Greek verb, the writer defined "thematic vowel," and gave illustrations from the Greek, Latin, and Sanskrit. Explanations of the phonetic changes of the vowel, peculiar to each of these languages, were offered. The theories of Bopp, Pott, and Curtius as to the nature and origin of this vowel were passed in review and briefly discussed. Cases of apparent omission in several Greek verbs were presented, and the explanation of omission by syncopation was condemned. The conclusion was drawn that the vowel is an important element in the make-up of the verb for euphonic purposes; that its especial function is to facilitate pronunciation, and that in force it is conjunctive, serving to unite or connect the termination with the verbal base.

2. The Crastinus Episode at Palaepharsalus, by Professor B. Perrin, of Adelbert College, Cleveland, Ohio.

Caesar's account of the episode (B. C. iii. 91), and his praise of the exploit of Crastinus (iii. 99, 2-3), leave us in doubt about its precise nature from a military point of view. Subsequent writers who mention or describe the episode shed no light upon it. Cf. Lucan, *Phars.* vii. 470-473; Florus, ii. 13 [= iv. 2], 46; Plutarch, *Caes.* 44, *Pomp.* 71; Appian, *Bell. Civ.* ii. 82. The two versions of Plutarch are essentially identical, and do not vary materially from that of Caesar. Certain additions may be traced to Asinius Pollio, who was probably the principal source for Appian also.

From a comparison of all these passages the following general outline-sketch of the episode may be made. On leaving the camp Caesar hailed a centurion named Crastinus, and asked him what he thought of the prospects. Crastinus replied, "We shall conquer gloriously, Caesar, and to-day, alive or dead, I shall win your praise." Just as Caesar gave the battle signal, therefore, Crastinus made a stirring appeal to his fellow soldiers, charged foremost upon the enemy, followed by a large company, and died in the thick of the fight with a sword run through his mouth and neck.

To this general outline-sketch several specific features may be added, deduced from Caesar's words. It can be shown (1.) just what kind of a soldier Crastinus was, (2.) what special commission he had received, and (3.) what his exploit actually was.

1. Of the veteran soldiers whose terms had expired, those who had accepted

lands as a special reward for service could be called out (*evocare*) for new campaigns, and were under obligations to answer the call ; those who did not receive such lands, when called anew into service, could respond to the call or not, and if they did were *voluntarii*. The *voluntarii*, then, were a special class of *evocati*. A *voluntarius* was an *evocatus*, but not every *evocatus* was a *voluntarius*. Pompey's long career as general had made it possible for him to raise a large body of *evocati*, but Caesar had only *voluntarii*. The troop which followed Crastinus were *voluntarii*. Crastinus himself was, strictly speaking, a *voluntarius*. Caesar calls him freely an *evocatus*, either because he felt no need of making the distinction, or because *evocatus* was more often used in the singular than *voluntarius*.

2. Crastinus had been *primipilus* of the tenth legion in the preceding year, and so had directly commanded the maniple of *pilani*, the front and right of the first cohort in the front line of battle. His hortatory speech, beginning, "Sequimini me manipulares mei qui fuistis," was addressed to this body of soldiers, who stood nearest him, but no longer directly under his command. He himself commanded a special corps of one hundred and twenty *voluntarii*, stationed on the right of the front right cohort of the tenth legion, and had been commissioned to make a special charge with his troop before the regular line of battle, in order to inspire this to a bolder attack, and especially to throw the enemy's extreme left into some confusion before the tenth legion should reach and rout it.

3. The actual exploit of Crastinus was to set an inspiring example to Caesar's whole line of battle, and especially to the tenth legion, on whose success the fate of the day had been made to depend, by leading a body of re-enlisted veterans in such a fierce charge upon the enemy's extreme left, that it was thrown into some confusion, and would have been easily driven back when the shock of the onset of the regular line came, had not Crastinus fallen. But his death, and the failure of his exploit to accomplish all that had been intended, were more than made good by the exploits of the famous *quarta acies*, which not only routed Pompey's cavalry, but attacked in the rear the infantry left of Pompey, which was holding out well against the flower of Caesar's army, the tenth legion. To the *quarta acies*, therefore, Caesar discriminatingly gives praise for the victory ; to Crastinus, for valor.

3. On a group of Sanskrit Derivatives (çaraṇá, çárman, çárita, etc.), by Professor C. R. Lanman, of Harvard College, Cambridge, Mass.

There are given by Boehtlingk and Roth, in the St. Petersburg Sanskrit Lexicon, three roots of the form çar or çr. The first means 'tear,' and its present is çr-ñā-ti (formed like δάμ-νη-μι, 'tame'); the second means 'boil,' and is used chiefly in the participial forms çr-tá and çr-ā-tá, and in the causative. The third, say Boehtlingk and Roth, is equivalent to the root çri, 'lean upon'; it appears in no verbal forms, but is assumed on account of the derivatives çaraṇá, çárman, āçāra, çā'la, and çárita.

The aim of the paper was to show that the derivatives in question are not connected with the root çri, but are rather to be referred to a root çr with the meaning 'cover.'

çaraṇá means, 1. 'protecting, affording shelter'; 2. as a neuter substantive, 'that which affords shelter, a shed or hut'; and 3. in a more general and abstract sense, 'refuge, protection.'

çárman has for its principal and older meanings, 'cover, shelter, protection.'

ā-çāra is a *ἀπαξ λεγόμενον* of the Atharva-veda, and means, as the context plainly shows, 'a cover from the rain.'

çā'lā means 'hut, house, room, stable.'

Leaving out of the question, for the present, the difficult word çārīra, let us consider the relation of the four words just defined to the root çri, 'lean upon.' To this root, as I said, they are referred by the great Sanskrit Lexicon. Grassmann, also, in his Dictionary of the Rig-veda, follows the Lexicon in regard to the first two; the other two do not happen to occur in the Rik. Against the derivation of the words from çri there are objections which concern both the form and also the meaning.

I. First, the form. All the five derivatives point of course to a radical syllable with ar or r, not to one with ri. Aside then from these derivatives, what evidence is there for a root çr as collateral form of çri? I find none, either direct or analogical.

1. Verbal forms and derivatives from çri are exceedingly common (çráyate, çicrā'ya, áçret, çritá, -çrít, etc.; çrayaṇa, āçraya, etc.); but there is not a single one that can be referred to a root of the form çr with the sense of çri.

2 a. As for analogies — it is indeed true that r sometimes comes from the contraction or samprasāraṇa of other syllables than ar or ra;¹ so from ri in tṛtī'ya, 'third,' from tritá (*τρίτο-ς*), which in turn comes from trí, 'three.' Similarly, the root çru, 'hear,' forms the present çrṇumás, with contraction of ru to r. But these are manifestly secondary weakenings. Of such a secondarily weakened r we should have to find examples of a subsequent strengthening to ar, in order to win a real parallel for the connection of çaraṇa with çri. Such a subsequent strengthening would yield, in the case of çr (from çru), forms like *açar[t] as equivalent of açrot, or *çaraṇa as equivalent of çravaṇa and co-ordinate with it.

2 b. If the connection of çaraṇa with çri be upheld, we shall have to find support for series somewhat like these:

çray-aṇa	: çri	: * çr-ta	: çaraṇa (?)	: *açar (= açret),
çrav-aṇa	: çru	: çr-ṇumas	: *çaraṇa	: *açar (= açrot).

That is, from an unsupported çr as equivalent of çri we have to derive a form çaraṇa, which with the already existing çrayaṇa makes a pair of doublets which are, so far as I know, without example.

2 c. The co-existent forms of the root for 'boil,' çrta, çrāta, and çrīta, have no bearing on this case. Here the simplest root-form is çr. This is related to çrā just as i to yā, pṛ to prā, and the many others discussed by Brugmann, *Morphologische Untersuchungen*, i. 1-91; see especially p. 40. The weakening of long ā to long ī is a common thing in Sanskrit. The i of çri is original (and not a weakening within the Sanskrit), as is shown by the cognates κλίνω, AS. *clinian*, Eng. *lean*, etc.

¹ This phenomenon is at best sporadic: see Whitney's Grammar, § 243. It is probably explained, in the first of the cases cited (ri), by the i of the subsequent syllable, and in the other case (ru), by the u of the class-sign. The form tṛtá indeed occurs in several places of the Atharva-veda, but it is not well vouched.

II. Secondly, the meaning. The root *çri* does indeed mean 'lean against or on,' and so 'rest on, depend upon or betake one's self to, especially for refuge or protection.' Aside from the difficulty of the form, then, *çaraṇa* might very well mean primarily 'a leaning upon or taking refuge with for protection,' and, secondarily, but much less naturally and easily, by a transfer of meaning from the action to the thing acted upon, 'one's leaning, *i.e.* that on which one leans, one's support or protection.'

The development of meaning from 'protecting' to 'that which protects' is an example of one of the commonest of all the transitions of meaning; the reverse development (from the substantive to the adjective) is exceedingly rare. And yet we find *çaraṇa*, in the sense 'covering or protecting,' used to describe a shelter, a tree, houses, and a goddess (*çarma*, *vṛkṣam*, *gṛhāsas*, *devī*). These uses are Vedic; and, unless we leave them quite out of account, we must consider the original and primary meaning of *çaraṇa* to be active and transitive, 'covering, protecting,' and the development of meanings must start from this one as the first. And since *çri* is in all its uses most clearly intransitive, I see no way of connecting the primary meaning of *çaraṇa* with *çri*.

It may be added that *çarman* is described by such adjectives as *uru*, 'wide-extended,' *saprathas*, 'with breadth, *i.e.* far-reaching,' *achidra*, 'without a hole, *i.e.* continuous,' and so on. These show that *çarman* is not 'a support against which one leans,' but rather 'a cover or shelter spread over one.' And of course *çarman* is from the same root as *çaraṇa*.

III. The words *çaraṇa*, *çarman*, *āçāra*, and *çālā* may be more satisfactorily explained, I think, as derivatives of a root *çṛ*, 'cover, protect.' This root does not show any verbal forms in Sanskrit; but it is abundantly authenticated, as respects both its form and meaning, by a considerable group of words from the Sanskrit, Greek, Latin, and Germanic.

Each of the Sanskrit words, as a derivative of *çṛ*, 'cover,' is perfectly normal both in form and meaning. The interchange of *r* and *l* within the Sanskrit is so common that further comment on *çālā* is needless. The cognates from the other languages show the regular consonant-changes. Sanskrit *ç* represents Indo-European *k*², and this answers to *κ* in Greek, to *c* in Latin, and to the aspirate *h* in Germanic.

In Greek we have *καλίδ*, 'hut, barn,' which agrees perfectly with *çālā*. Compare the Eng. phrase *get one's hay under cover*, *i. e.* 'into the barn.' In essentially the same sense and with corresponding form occurs the AS. *heal*, Eng. *hall*. Again *κάλυξ* (Anglicized *calyx*) is the 'cover, *i.e.* husk or pod'; Ger. *Hülle* means 'covering,' and the Eng. *hull* is the 'covering' of the kernel of grain. The cover of the head is called *hel-m* ('helmet or head-protector'), and the word is generalized in AS. poetry so as to be used of any protector, as God or Christ.

In Latin we find *oc-cul-ere*, 'cover,' and *cl-am*, 'covert-ly, secretly.' Latin *col-or*, 'color,' is strictly 'that which covers or envelops a thing, its outside, its external appearance.'¹ With these belong further the Latin *cōlāre*, Ger. *hehl-en*, Chaucer's *helen*, later Eng. *helo*, 'cover, *i.e.* conceal.' Finally, it may be an extended form of the root in question, which appears in *κάλυπ-τ-ω*, 'cover.'

¹ Thus the word shows the same transfer of meaning as the Sanskrit *v a r ṇ a*, 'color,' from *v ṛ*, 'cover,' a transfer similar to that seen in the Eng. *coating* or *coat* (of paint).

IV. It remains to speak of *çárīra*, 'body.'

1. The Hindus give several derivations for the word. The oldest are in the Nirukta, ii.16: *çarīraṁ, çṛṇāteḥ, çamnāter vā*, i. e. *çarīra* is from that root *çṛ* which makes its present *çṛṇāti* and therefore means 'tear or break,' or from the root *çam* meaning 'hurt.' The latter alternative is wholly impossible on account of the form. The traditional derivation from *çṛ*, 'break,' is followed hesitatingly by Grassmann, and according to it the body is conceived as 'the breakable or fragile part, *das Gebrechliche*.'

2 a. The later Hindu books, notably the introduction to *Manu* and the corresponding passage of the *Mahābhārata*,¹ derive the word from *çri*, 'lean,' and explain the body as that on which the more subtle parts of man lean or are dependent for their manifestation.

2 b. The German lexicographers quote a passage from the *Aitareya Brāhmaṇa*, ii.14: *açarīraṁ vāi reto, çarīrā vapā. yad vāi lohitaṁ yan māṅsam, tac charīram*. This shows that the *çarīra* is distinguished from the soft viscera and inward fluid secretions. They therefore define the word as meaning 'the firm or solid parts of the body, *Knochen-gerüste*,' and, following the later Hindu derivation from *çri*, 'lean,' interpret the word etymologically as 'the support or prop' of the softer parts.

3. On the other hand, giving equal weight to the *Brāhmaṇa* passage, we see that we can no less easily interpret "the firm red flesh with the bones" as 'the hollow cover, the tegument or *Hülle*' of the viscera, etc. The form is easily connected with *çṛ*, 'cover,' being made like *gabhirā*, 'deep,' and *çāvīra*, 'strong'; see Whitney, 1188 e². Even on the score of the interpretation the last view has something in its favor, while, in view of the difficulty of connecting *çarīra* as a *form* with *çri*, it is far the more acceptable.

The Vedic literature plainly distinguishes the *çarīra* from the vital breath or the immortal soul. Of this latter, the *çarīra* is the 'cover or envelope'; and this interpretation becomes natural and easy in view of the analogous German phrase which calls the body the *sterbliche Hülle*, 'the mortal cover or envelope' of the soul, 'the corporeal tegument.' In a somewhat similar manner, as Dr. Scott suggested, the Anglo-Saxon poetry calls the body the *bān-hūs*, 'bone-house,' and *bān-fat*, 'bone-vat.'

Remarks were made upon this paper by Professor Whitney, Dr. Scott, and Dr. B. W. Wells.

The Association adjourned to 8 P. M.

HANOVER, N. H., Tuesday, July 8, 1884.

EVENING SESSION.

The first Vice-President, Professor Tracy Peck, of Yale College, New Haven, Conn., called the Association to order in Chandler Hall, where a large audience had gathered, to listen to the address of the President, Professor D'Ooge.

¹ Boehtlingk and Roth give the citations: *Manu* i.17, *MBh.* xii.8521. The latter = xii.233.11, folio 89 b, ed. Bombay.

4. The Historical Method and Purpose in Philology.¹

The address opened with a brief review of the most noteworthy contributions to the different departments of Philology that have appeared during the current year. Special mention was made of the following:— In English philology, the first fasciculus of the Historical Dictionary of the English Language; the publication by the Early English Text Society of the facsimile of the Epinal Glosses; Sweet's print of Lord Tollemache's famous MS. of King Alfred's Anglo-Saxon translation of Orosius; the publication of an American series of Anglo-Saxon textbooks, including Beowulf and Caedmon. In Teutonic and Romance philology, Kluge's Etymological Dictionary of the German Language; Verdam's Dictionary of the Middle-Dutch; Körting's Encyclopaedia of Romance Philology; the *Opuscula* of Diez. In Oriental philology, the monograph of Friedrich Delitzsch on the Hebrew Language as viewed in the light of recent Assyrian researches; the second and third parts of Brugsch's *Thesaurus Inscriptionum Aegyptiarum*; a Siamese Grammar, by Rev. S. C. George, in course of preparation. In Indo-European philology, Whitney's work on Sanskrit Verbs, now in press; the Sanskrit Reader of Lanman, which is the first text-book in Sanskrit bearing the imprint of an American publisher that has ever appeared. In classical philology, the contributions to historical syntax under the direction of Schanz in Germany, and of Gildersleeve in this country; the appearance of the first *Hefst*, entitled *Archiv für Lateinische Lexicographie und Grammatik*, of the *Thesaurus Linguae Latinae*, which is to be edited under the direction of Wölfflin, and with the aid of the Munich Academy; Vols. IX. and X. of the *Corpus Inscriptionum Latinarum*; the *Inscriptiones Graecae antiquissimae praeter Atticas in Attica repertas*, by Roehl; another instalment of the new *Corpus Inscriptionum Atticarum*; Part II. of the collection of ancient Greek Inscriptions in the British Museum, by Newton; Westphal's treatises on the Rhythmic of Aristoxenus and on ancient Greek Music; Monro's Homeric Grammar.

Attention was called also to the first publication of the Catalogue of the Greek and Latin MSS. of the Vatican library, of which two volumes have recently appeared, and to the projected publication of the catalogue of the famous Orsini library in Rome, which is said to contain many classical MSS. and several early printed texts marginally annotated by scholars of the fifteenth and sixteenth centuries. The speaker also referred to the archaeological surveys and explorations of the year, more particularly those made by Dr. Ramsay, assisted by Dr. Sterrett of the American school at Athens; and congratulated American scholars upon the successful opening of the American school and the work at Assos by the Archaeological Institute, both of which institutions give promise of doing much for the honor of American scholarship, and of promoting the study of classical philology in this country. From this rapid sketch the speaker inferred two facts: (1.) the rapid accumulation of the material of philological study, and (2.) the growth of the historical method and spirit in its pursuit. These facts suggest the theme of the address: *The historical method and purpose in Philology*.

Philology may be defined as the scientific research into the history of man, revealed in language, literature, and art (using "art" in its widest sense). This idea of philology can best be gained from tracing its history and development. The epochs of this history are marked by the names of Scaliger, Bentley, Heyne, Wolf, Bopp, Hermann, Boeckh, and Ritschl. The speaker then characterized

¹ The address is printed in full in the *New Englander*, Vol. XLIII. No. 186 (November, 1884).

the work of each of these scholars. Scaliger was the polyhistor "of infinite reading"; Bentley gave the first example of objective literary and historical criticism; Heyne and Wolf were the first to separate philology from the study of theology, and to make it a separate and more or less complete science in itself. Under Heyne and Wolf philology received its greatest impulse on the archaeological and historical side. Hermann emphasized the grammatical and critical side. Then came Boeckh, whose weight was thrown on the opposite side, that of *realien* and antiquities.

The conflict between the schools of Hermann and Boeckh was described, and it was shown that these two diverse tendencies were after all harmonious in that they worked for a common aim, — the prevalence of an objective and sound method in philology, the historical method. Hermann's historical sense in the treatment of mythology and of metre, and Boeckh's influence in co-ordinating the various departments of philological study, and in relating philology with history, were more fully detailed. Special mention was also made of Boeckh's contributions to our knowledge of antiquities, and to his services as the founder of epigraphy by his *Corpus Inscriptionum Graecarum*.

Attention was next directed to the great influence of the comparative method upon all philological research. This method is essentially the historical and inductive, and is the fruit of comparative philology, whose founder is Franz Bopp. Its earliest and best results thus far have been reaped in the study of linguistics; but the same method is being applied to the study of mythology, of metre, and of antiquities. In the study of mythology, especially, the comparative-historical method has wrought great changes. Compare, for example, such a work as Creuzer's *Symbolik* with the writings of Preuner, Weber, and Roscher.

The address next went on to show how philology in the time of Boeckh was still somewhat vague and indefinite in its aim and scope, and was in danger of becoming simply an auxiliary discipline of history. The scholar to whom belongs the credit of defining the true bounds of this science, and of organizing its parts into one living unit, was Ritschl. He insisted with Boeckh that philology aims to be "the reproduction of the life of classical antiquity through the recognition and contemplation of all its essential representatives and utterances," but he maintains that this reproduction is especially directed to the preservation and restoration of *literary* monuments. Thus he separates philology from general history, while at the same time he makes all philological studies in a certain sense historical. Ritschl affords the best illustration hitherto known of the historical method in philology. He defines this method as inductive and progressive. "No event in the history of civilization springs from the ground all complete, but is conditioned by previous processes, and grows in connection with a steady movement onward." Ritschl applied this principle to the treatment of every question. His method was not alone objective, but also comprehensive. It was his constant effort to place his pupils in the possession of a vivid acquaintance with the whole life of classical antiquity in all its features. Recognizing the fact that the productive study of classical philology must always take its departure from the critical knowledge of the literature, he also insisted that we must know all the conditions of the culture and life of a people before we can properly know and interpret their literature.

After this sketch of the development of philology, the speaker inquired what this historical method may accomplish for philology to-day. As characteristic of

the condition of this science to-day he mentioned and illustrated four facts:— (1.) The present unsettled state of many questions in philology. (2.) The vast increase in the material of study, and the new light which is falling upon many points that were supposed to be clearly understood and had been dismissed from discussion. The restatement of many questions is due also to the tendency to treat philology as an exact science. (3.) The absence of systematic co-operation and of co-ordinate advance. This is due to the specializing tendency of our day. This tendency must be counteracted in the interest of true science. (4.) Growing out of this is the failure properly to relate our science with the sciences of the day, and with modern life as a whole. The present discussion as to the place of Greek in a liberal education is at bottom the strife between the ancient and the modern, that comes to issue most sharply here.

The solution of these difficulties and the furtherance of philology is to be found in the recognition and pursuit of philology as a historical science in its widest sense. All special and narrow studies must be pursued and inspired with the aim to interpret some literary or historical monument. We must distinguish between the mere chronicler, the mere linguist, and the philologist. The chronicler is content with recording the simple fact as a fact, and in that sense the mere linguist is a chronicler and not a philologist. To the true philologist every fact, whether of language or of art, of custom or of belief, stands not barely for itself, but is clothed, so to say, with the flesh and infused with the blood of that organic life, of which it is at once an expression and a producing cause. The historical purpose in philology can alone give our science its place in the interest of men of to-day. The speaker thinks that especially in America a broader view of philology needs to be cultivated, and its historical side made more prominent. No one can dispute that our American scholarship in philology has been one-sided. Archaeology and interpretation have had little place in the discussions of the American Philological Association. This fact has been commented on by the *Revue Critique*. Linguistics predominates. Our peculiar situation has something to do with this; we have no original documents, no inscriptions, no ruins, to collate, to interpret, and to explore. But the work of the Archaeological Institute of America, and of the American School of Classical Studies at Athens, and the enterprise of the London Society for the promotion of Hellenic learning, promise to put into our hands facsimiles of MSS. and original sources of information.

But to popularize the study of philology among us, we need to make evident the truth that this science is vitally connected with the culture of our own times, and can produce the noblest character. And to do this, the study of philology must be infused by the historical spirit which makes the present the child of the past, and the parent of the future.

The Association adjourned to 9 A. M.

HANOVER, N. H., Wednesday, July 9, 1884.

MORNING SESSION.

The President called the Association to order at 9.30 A. M.

The Secretary read the minutes of Tuesday's sessions, and they were approved.

Professor R. B. Richardson, of Dartmouth College, announced that Mr. and Mrs. Hiram Hitchcock would be happy to receive socially at their residence the members of the Association, with their friends, on Wednesday evening, at 8 o'clock.

On behalf of the managers of the Passumpsic Railroad, Professor Richardson extended an invitation to the members of the Association and their friends to join in a pleasure excursion on Friday to Lake Memphramagog.

Both of these invitations were accepted, with thanks.

The President introduced Professor R. C. Jebb, of the University of Glasgow.

Professor Jebb spoke with pleasure of the kindness with which he had been received in our country. He alluded to the oft-made criticism that the work of American scholars concerned itself too much with grammatical and linguistic subjects, and was too often in statistical form. While admitting that such studies might be carried too far and so displace the study of antiquity in its more directly humanizing aspects, he yet enforced the dignity and worth of these severer pursuits as a necessary preliminary for the fruitful study of ancient life and thought.

He added, that the occasions for this criticism were being taken away by the activity of the American archaeologists, who had already achieved such important results at Assos. He spoke of the bright possibilities (as, for instance, at Assos and Babylonia) for American scholars in the future. He concluded by referring to the series of photographic reproductions of the most famous classic manuscripts, such as the Laurentian Sophocles and the Ravenna Aristophanes. These phototypes are fully as good as the originals, and suggest the possibility of studies in palaeography and text-criticism in America under circumstances no less favorable than those of the young German or English student.

The reading of communications was then resumed, at 9.55 A. M.

5. On the Use of the Genitive in Sophokles, by Thomas D. Goodell, Ph. D., of the Hartford High School, Hartford, Conn. ; presented by Professor T. D. Seymour, of Yale College.

The aim of the paper was to give, with accompanying statistics, a view of the use of the genitive in the extant plays of Sophokles. From the fragments only such examples were taken as seemed especially noteworthy or significant, and these were not included in the statistics. Incidentally an attempt was made to work out a somewhat better classification than the grammars employ.

As the Greek genitive is a compound case, resulting from the fusion of a part of the ablative with the original genitive, the case should, as far as possible, be treated as two. Accordingly the usage of Sophokles was considered under the following heads: (1.) true genitives, (2.) ablative genitives, (3.) genitives whose origin and nature are doubtful. For convenience, genitives with prepositions, belonging in all three classes, were treated last.

Under the genitive proper are to be classed 53.6+ per cent of all the genitives in Sophokles, 46.3+ per cent of all being adnominal. The usual varieties of adnominal genitive appear, but no statistics can be given for the genitive subjective, objective, partitive, genitive of possession, material, etc., because no complete subdivision on this basis is possible. The genitives with superlatives were separately enumerated, as were also genitives of the whole dependent on adverbs. The adnominal genitive in the predicate was shown to occur with fourteen or fifteen verbs, the most common being *εἰμί*. The peculiar usage illustrated in nine passages (Ai. 1236 f., O. T. 102, O. K. 355, 662, El. 317, Tr. 339, 928, 1122, Phil. 439 ff.) was explained as a development of the predicate genitive. With these also were classed the genitives translated by "about," with *ἀκούω*, *κλύω*, and *πυνθάνομαι* (O. K. 307, 485, 514, Ant. 1182, El. 35, 481, Tr. 65). Of all the true genitives, 23.3+ per cent occur in lyric lines.

The ablative genitives, including those of separation, of source, of agent, of cause, of comparison, but not including those with prepositions, are 11.2— per cent of all. The genitive of separation is especially frequent. It occurs with not far from one hundred and fifty words and phrases denoting motion away from or out of, failure, deprivation, distinction, and the like, among which are many simple verbs, such as *ἄγω*, *βαίνω*, *μολεῖν*, *ἔρχομαι*, *κηκίω*, *πίπτω*, *στέιχω*, *φέρω*. Of ablative genitives 17.1+ per cent are lyric.

Genitives whose origin and development cannot be traced with certainty are found with a large variety of verbs and adjectives. They belong chiefly to pro-ethnic types, and are not easily classified; but the total number of examples is comparatively small, 9.4 per cent of all, distributed between verbs and adjectives in the proportion of 7.3— to 2.1+. Of those with verbs, 16.1— per cent are lyric; of those with adjectives, 23.0 per cent are lyric.

Among prepositions, *ἀπό*, *ἐξ*, *παρά*, *πρό*, *πρός*, and *κατά* in the single phrase *κατ' ἄκρας* occurring thrice, were regarded as governing the ablative genitive. With these are found 15.0 per cent of Sophoklean genitives. With the quasi-prepositions *ἀνευ*, *ἄπωθεν*, *ἄτερ*, *ἄτερθε*, *δίχα*, *ἐκτός*, *ἐξω*, *ἐξωθεν*, *λάθρα*, *πάρως*, *πάρωθεν*, *πέρα(ν)*, *πλήν*, *πρόσθεν*, *χωρίς*, occur 2.4— per cent, which are to be added to the ablative class. In the former subdivision 14.0— per cent are lyric; in the latter, 18.5+ per cent. *ἀμφί*, *ἀντί*, *διά*, *ἐπί*, *κατά*, *μετά*, *μερί*, *ὕπέρ*, and *ὕπό* (*ὑπά*) govern only 2.4— per cent, of which 18.0+ per cent are lyric; *ἀγχι* (*ἄσπον*), *ἀντίον*, *διαμπερές*, *ἐγγυτέρω* (*ἐγγυτάτω*), *εἰνεκα*, *ἔνδον*, *ἐνδοθεν*, *εἴσω* (*ἔσω*), *ἕκατι*, *ἐναντίον*, *ἐνερθεν*, *καθ' ὑπερθε*, *κάτω*, *μεταξύ*, [*μέχρις*], *ὄπισθεν*, *πέλας*, *πλησίον*, govern 1.6+ per cent, of which 9.0+ per cent are lyric.

The most striking fact brought out by these figures is that no less than 28.6 per cent of the genitives in Sophokles are ablative, while only 17.8— are to be classed as of doubtful character. Several questions suggested by the detailed statistics cannot be answered without similar statistics for other authors, which have not yet been collected.

Remarks upon this paper were made by Professor Jebb. He deemed it a most valuable one, and hoped that it would be printed.

6. On Hanging among the Greeks, by Professor Seymour.

Soph. O. T. 1371 ff. :—

ἐγὼ γὰρ οὐκ οἶδ' ἕμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσείδον εἰς Ἰδαίου μολῶν,
οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.

Eur. Alc. 226 ff. :—

αἰαῖ αἰαῖ, ἄξια καὶ σφαγᾶς τᾶδε,
καὶ πλέον ἢ βρόχῳ δέρεην
οὐρανίῳ πελάσσαι.

Eur. Bacch. 246 f. :—

ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἄξια,
ὑβρεὶς ὑβρίζειν ὅστις ἔστιν ὁ ξένος ;

Eur. Heraclid. 243 ff. :—

εἰ γὰρ παρήσω τόνδε συλαῖσθαι βία
ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
οἰκεῖν δοκήσω γαῖαν, Ἀργείοις δ' ὕκνω
ἱκέτας προδοῦναι· καὶ τόδ' ἀγχόνης πέλας.

Commentators use these passages to explain each other ; but while some understand ἀγχόνης ἄξια as "so bad as to deserve the penalty of hanging," others understand it as "worse than death," i. e. "which I would rather have died by strangling than do." We are assisted to a choice between these interpretations by a consideration of the history of hanging among the Greeks. It is a familiar fact that hanging was the favorite method of suicide by Greek women in the early ages. So died the mother of Odysseus, Anticleia, and Iocasta ; so Leda in her shame for Helen (Eur. Hel. 136), so Phaedra, so Antigone, so the daughters of Lycambes. Peleus's wife, Antigone, hangs herself (Apollod. iv. 13. 3). Hanging is proposed for themselves by the suppliants in Aeschylus, and to Helen by Hecuba (Eur. Troad. 1012). Hermione attempts it (Eur. Andr. 811). Clytaemnestra tells her husband on his return (Aesch. Ag. 842) that the noose has often been taken from her neck which she placed there in her desperation. Erigone (Dictys, vi. 4), daughter of Aegisthus and Clytaemnestra, hung herself when she heard of the acquittal of Orestes by the high court at Athens. Other modes of suicide by women were uncommon. The only mythical instance of suicide by poison which has fallen in my way is where the sorceress Medea considers whether she shall take poison (which was quite in her line of business) or the halter (Ap. Rhod. iii. 789). Some few women hurled themselves from rocks.

Doubtless men also hung themselves. This is indicated by Simonides of Amorgos, i. 18: Old age seizes some, diseases wear out others, Ares sends others beneath the ground, others perish in storms on the sea, —

οἱ δ' ἀγχόνην ἔψαντο δυστήνῳ μόρῳ
καὶ τάρχετοι λείπουσιν ἡλίου φάος.

Here hanging is used for all kinds of suicide, just as in the Alexandrian period, when suicide by starvation was so popular, ἀπέχεσθαι, "to refrain," and ἀποκαρτερήσαι, came to be used for all suicides. Cf. Suidas, ἀποκαρτερήσαντα· ἑαυτὸν ἢ λιμῶ ἢ ἀγχόνῃ τοῦ βίου ἐξαγαρόντα. But even in the Alexandrian period, hanging seems to have been the favorite mode of suicide for lovers, as Theoc. iii. 9. Suicide by hanging was known at an early time in Rome. Servius on Verg. Aen. xii. 603, (Purpureos moritura manu discindit amictus || et nodum informis leti trabe necit ab alta,) says that the Pontifical Books directed the corpses of those who hung themselves to be cast out unburied. Bardes, quoted by Eusebius, Praep. Ev. i 320, says of the Germans, Γερμανῶν οἱ πλείστοι ἀγχονιμαίῳ μόρῳ ἀποθνήσκουσιν. In Eur. Or. 1036, Orestes mentions the halter or the sword as the last resort of his sister Electra and himself, but he assumes that he will choose the sword. The earliest instance that I find in Greek literature of a man's hanging himself is that of Pantites, one of the three hundred who was sent away from Thermopylae as a messenger, and hung himself from shame at having no part in the battle. Neophon, in his *Medea*, made his heroine prophesy that Jason would hang himself:—

φθερεῖ τέλος γὰρ αὐτὸς αἰσχίστω μόρῳ
βροχωτὸν ἀγχόνῃν ἐπισπάσας δέρη.

Another instance is the man who kicked Socrates, according to the story of Plutarch, and hung himself to escape his nickname ὄνος. So the Corcyraean nobles hung themselves (Thuc. iv. 48) when surrounded by the democracy. Strepsiades contemplates the act in order to avoid a suit at law. Heracles suggests it to Dionysus as a way of reaching Hades. Iocasta says of Oedipus (Eur. Phoen. 327 ff.), ὁ πρέσβυς ὀμματοστερήσ | ἀνήξε μὲν ξίφους | ἐπ' αὐτόχειρά τε σφαγάν | ὑπὲρ τέραμνά τ' ἀγχόνας. Cf. Apost. xvi. 72, τί οὐκ ἀπήγγεω ἵνα Θήβησιν ἦρωσ γένη; In general, however, men seem to have been more ready to fall on their swords, or to stab themselves, or to poison themselves with what was said to be bull's blood.

But common as hanging was as a method of suicide, I can find no trace of it as a punishment in the early ages. The act of Telemachus (Hom. χ 462) can hardly be considered normal, when he refuses a pure death to the unfaithful maids, and, making many nooses in a ship's cable, strings the women up in a row. When the Greeks wanted to put a man to a speedy death, corresponding to hanging to a lamp-post or to a tree in our times, they used to stone him. This act of violence, indicated in Hom. Γ 57, is frequently mentioned in the tragedies, and occurred at least as late as the Persian wars at Athens. When hanging is threatened, as by Creon (Soph. Antig. 309), evidently it is not designed that the man should be hung by the neck until he is dead; the hanging is to *precede* death, as a torture; as among the Jews hanging *followed* death, as a disgrace. One apparent arrangement for penal hanging is mentioned by Dem. cont. Timoc. 744: among the Locrians, the man who proposed a new law did so with his head ἐν βρόχῳ, and, if the law failed to pass, τέθηκεν ἐπισπασθέντος τοῦ βρόχου. But this is hardly judicial hanging; and the same can be said of Alexander's act when he hung some Brahmins in India, Plut. Alex. 59 *fin.* Agis IV. and his mother were hung or strangled (Plut. Agis, 20); but this was late, about 240 B. C. Where Plutarch (Themist. 22) speaks of the ropes τῶν ἀπαγχομένων, it is uncertain whether the participle is middle or passive, — the ropes with which men

were hung or those with which they hung themselves. This word also is used of the bowstring as well as of the halter.

Instances of hanging as a punishment are late or uncertain. A proverb (Paroem. i. 454) says that, under the Thirty Tyrants, the man condemned to death died by sword, *halter*, or hemlock. But this is unsupported by other testimony, although opportunities are offered for the mention of the halter, if it were then used, in Xenophon and the orators; and this *triad* of punishments does not embrace death by *clubbing*, which probably was then practised.

A strong presumption is thus raised against what seems to be the common interpretation of Soph. O. T. 1374, which passage can hardly be separated from the other three quoted at the head of this article. The expressions, *ἄξια σφαγῆς* and *ἀρχόντης ἄξια*, must refer to suicide, and are then excellent illustrations of the original use of *ἄξιος*, as *μῦθς ἄξιος*, properly equivalent to *μῦθς ἄγων*. So in Homer *ἄξιος* is regularly used like *ἀνράξιος*. Failure to recognize this has led to much unprofitable discussion of Hom. *α* 318: *σοὶ δ' ἄξιον ἔσται ἀμοιβῆς*. The original use is preserved very naturally in the proverbial expressions which are treated in this paper.

The later figurative uses of *ἀρχόντη* were briefly discussed.

Remarks upon the paper were made by Professors Lanman, D'Ooge, and Jebb.

7. On Primary and Secondary Suffixes of Derivation and their Exchanges, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

All structure in language is the joint product of combination and adaptation. The beginnings of speech are roots, or speech-signs having no formal character; then nothing different is possible save by the putting together of these; and observation shows abundantly how the process issues in form-making.

But combination does not necessarily make forms. It is doubtful whether all dissyllabic roots, and even all monosyllabic roots of composite form, are not products of combination. To make a form, there must be a class of words in which a common part adds a perceptible like modification of meaning to the various elements to which it is appended. So *like* is formative in *godly* and *truly*, etc., but not in *such* and *which* (from *so-like* and *who-like*); these are not less radical elements in English speech than are *this* and *mine*; and so with the *pre* contained in *preach* (*predicare*) and the *con* in *cost* (*con-stare*), and in other like cases. It is a great error to assume that roots demonstrably reduced from a fuller form are necessarily relics of grammatical forms. While thus there is combination without forms, but no form-making without combination, adaptation may be active in all stages of language-growth without exception. No forms are possible without an adaptive alteration of the original value of the formative element, such as is seen in the reduction of *like* to the adverbial ending *ly*, of the Latin noun *mente* to an adverbial suffix in Romanic, of *habeo*, 'I have,' to a Romanic future ending, and so on. The same adaptability is seen in all auxiliaries and form-words, in phrases, in moral and intellectual terms, and everywhere else in language; it is a universal characteristic of all speech-material, and dependent on the nature of that material as conventionally significant, and therefore applicable to all the new uses that convenience suggests. It is in greater or less measure shared by

languages that have no formal structure ; it is seen, for example, in the Chinese distinction of "full words" and "empty words" : that is, some words are by the mere assignment of usage made to play a subordinate part as indicators of relations, etc. ; or are (like our own *be* and *have*) now principal and now subordinate. The earliest important (probable) case of this kind in Indo-European language-history is the distinction of pronominal from other roots ; this seems to have been the result of a gradual dissimilation and attenuation of meaning, prior to all formal development. Other instances are the gradual distinction of adjective from substantive, of adverb from case-form, of preposition from adverb, of relative from demonstrative or interrogative pronoun, and so on. Allowing for these, the positive growth of our languages is reduced to verb-inflection, noun-inflection, and stem-making by derivative suffixes. Here also original sameness and gradual distinction by use is to be confidently assumed : the difference of verb-form and noun-form even is doubtless the result of differentiation ; so also endings of derivation and of inflection must have been originally of one class. These are conclusions not now demonstrable, but fairly deducible by analogical reasoning. As to the distinction of derivative suffixes into primary and secondary, or those added directly to roots and those added to derivative stems, though in present language a well-marked and important one, it is clearly of later establishment, a part of the general process of inorganic differentiation, or by usage alone. It was the main object of the paper to set this forth, by showing, through the means of examples taken from the Sanskrit, the free convertibility of suffixes of the one class into suffixes of the other class. Prominent examples are the suffixes making gerundives, or future passive participles. The gerundive *karantīya* 'faciendus,' for example, is clearly demonstrable to be a secondary formation, from *karana* ('fictio') + *īya*, and not from $\sqrt{\text{kar}} + \text{aniya}$. The equivalent *kartavyā* is likewise from *kartu* + *ya*, not $\sqrt{\text{kar}} + \text{tavya}$. In the light of these analogies, it appears altogether probable that *kārya* and all its kindred, claimed to be made with suffix *ya* added to the root, are really from noun-stems : thus, *kāra* + *ya*, and so on. Certainly, the great majority of them are of this character. All these derivatives, now, have assumed in later Sanskrit a primary character (and those in *ya*, even in the earliest known form of the language).

Various other cases of the same kind were noticed and explained : as, the derivatives in *in*, in *aka*, in *uka*. The opposite case, of transfer from primary to secondary office, though it would seem the easier of the two, is much less fully illustrable from Sanskrit. The best examples are the suffixes of comparison *īyas* and *īstha* (the latter, at least, probably compound), which have only in small measure won a secondary character ; *man* or *iman*, forming abstract nouns, but only of limited currency ; and the quasi-participial *ta*, which through its use as making participles of denominative verbs has come to be a secondary suffix of possession or affection, precisely like the English *-ed* in such words as *blear-eyed*, *four-sided*.

These instances are at any rate enough to illustrate the movable nature, dependent on changes of usage, of this particular division-line in grammar. Though itself of minor importance, it instances and exemplifies a truth of wide and deep significance in the history of language.

8. On Latin Glossaries, with especial reference to the Codex Sangallensis, No. 912, by Professor Minton Warren, of the Johns Hopkins University, Baltimore, Md.

The renewed interest of late years in the subject of Latin Glossaries is largely due to the efforts of the late lamented Dr. Gustav Loewe, who published in 1876 his *Prodromus Corporis Glossariorum Latinorum*, and up to the time of his death was diligently engaged in collecting materials for a grand *Corpus*. These collections have now passed into the hands of Loewe's colleague, Professor Georg Goetz of Jena and the Königliche Sächsische Gesellschaft der Wissenschaften is to furnish the means for the further prosecution of the undertaking. A copy of the Codex Sangallensis, 912, was made by the writer of the paper, at the suggestion of Dr. Loewe, in the summer of 1881. It is one of the oldest glossaries, belonging to the eighth, or perhaps to the latter half of the seventh century. In form duodecimo, it contains 320 pages, with an average of about 16 glosses to the page, and altogether has 5153 glosses, of which the largest number (626) fall under the letter C, while P has 525, and S 456. Of this codex Loewe (*Prodromus*, p. 139) says: "Cum codicibus Vaticano (3320) Vindobonensique (2404) consentit etiam codicis Sangallensis 912 praecipua glossarium materia. Sangallensis praeter Vaticanum 3321 omnium codicum quotquot hac usque noti sunt vetustissimus." Most of the words are Latin, and all are explained in Latin. There are many Greek words in Latin transliteration, and there are a few Hebrew words, mostly proper names drawn from the sacred writings, and, singularly enough, one Gothic word, *baltha*: *audax*, p. 32. On the margin *Gothice* is written.

The glossary begins on p. 4 with "*abba*: *pater*," and closes with "*Zipherus*: *ventus*. EXPL. ERMENEUMATA DŌ GRATIAS AMEN."

Some of the interpretations furnish rather amusing etymologies. E. g.:—P. 27, *asparagus*: *quia virgas habet asperas*; which, however, goes back to Varro. P. 18, *allucinatio, lucis alienatio*. P. 20, *alluvium*: *quotiens flumen. alium sivi meatum facit*. P. 127, *idolum*: *ex dolo nomen accepit, id est dolo diabuli inventum*. P. 135, *indolis*: *etas iuvenalis qui dolore nescit*.

A number of instances were given in which the superior reading of the Sangallensis furnishes a clue to the emendation of corrupt glosses found elsewhere. E. g.:—

Cod. Leidensis 67 F', *Depalata*: *manifestata, devolata*. Cod. 912 has, p. 77, *divulgata*.

Cod. Amplonianus has *Tesserarius*: *praepositus currorum qui bella nutriunt*. Cod. Sangal. 912 has, p. 293, *Tessarius*: *qui bellum nuntiat*. Cf. Vegetius de Re Mil. ii. 7.

Cod. Parisinus has *Inspicare*: *diffidere vel modum spicare*. Cod. Sangal., *Inspicare*: *defendere et in modo spicarum concidere*. From the two we get the correct reading, *diffindere et in modum spicarum*, etc. Cf. Servius on Verg. Georg. i. 292, and Philargyrius.

Mai (Class. Auct. vi. 550) gives *Veretrum*: *petosirium*. Cod. Sangal. has, p. 308, *Veretrum*: *pertusorium*.

Cod. Leidensis 67 F' 1, *Diaria*: *acibo sed unius diei*. Cod. Sangal., *Diaria*: *actio sed unius diei*. Cf. Isidorus, Or. i. 63.

In some cases the glosses are very corrupt. E. g.:—P. 31, *bassas*: *oves*. Cf. Leiden. 67 F', *bassus*: *pinguis obesus*. P. 116, *gerusa*: *notrix, conpotrix*, is a corruption of *gerula*: *nutrix, conportatrix*.

It was sought to establish the following propositions, and to illustrate them from this Codex:—

1. The bad orthography of these glossaries deserves close scrutiny, as it sheds light upon the pronunciation and phonetic changes of a late period, and is therefore of value to the student of late Latin and of the Romance languages.

2. These glossaries contain valuable remains of the words of early grammarians and commentators, often abbreviated and sometimes mutilated beyond recognition, but when properly collated they may be of service to the editors of authors like Varro, Festus, Nonius Marcellus, etc.

3. These glossaries contain many words which, though they cannot be found in any Latin author, may justly be claimed as the property of the Latin language, and, having passed the tests of criticism, even be assigned to definite periods.

4. In the interpretations themselves much material will be found of service to the student of late and vulgar Latin, and in the second instance to workers in Romance. One may see what common classical words went out of use, and what words replaced them.

On motion, the Chair appointed a committee, consisting of Professors Whitney, Owen, and Perrin, to recommend a suitable time and place for the next meeting.

On motion, the Chair appointed Professors T. D. Seymour, Minton Warren, and J. W. White a committee to nominate officers for the ensuing year.

An invitation was extended to the members, through Professor Louis Pollens, to visit the Library of Dartmouth College in Reed Hall.

After several announcements by the Secretary, the Association adjourned till 2.30 P. M.

HANOVER, N. H., Wednesday, July 9, 1884.

AFTERNOON SESSION.

The Association was called to order at 2.30 P. M.

9. On the Relation of the Anglo-Norman Vowel-System to the Norman Words in English, by Professor Hans C. G. von Jagemann, of Earlham College, Richmond, Ind.

The introduction of Latin elements into the English language is due to four principal causes: the occupation of Britain by the Romans, the conversion of the Britons to the Christian Church, the conquest of England by the Normans, and the revival of learning. We are therefore accustomed to speak of these elements respectively as Latin of the first, second, third, and fourth period.

This division is unsatisfactory. It accounts, for instance, for *leal* and *loyal* on the one hand, and *legal* on the other, the first two being Latin of the third period, and the third, Latin of the fourth period; but it fails to explain the doublet *leal* and *loyal*. A similar group is *peer*, *pair*, and *par*, and others might be mentioned. Again, there is a class of words, a fair specimen of which is *require*, which is decidedly classical Latin in form, and which we should therefore suppose to belong to the Latin of the fourth period; yet it is found in Chaucer. Subdivisions

of the above classes are therefore needed, if we wish to account for the various forms in which Latin words appear in English.

The words belonging to the first two classes are few in number, and well known; the third class is the most important one, the words belonging to it being very numerous, and next to the Anglo-Saxon the most important element in the English language.

At the time of the Norman conquest there was no French language in the modern sense of the word, but instead of it we have a number of dialects, the principal ones being the Norman, the Picard, the Burgundian, and the dialect of Île-de-France. These four dialects must be regarded as independent developments of the Low Latin, and not as grown out of a common French type.

The French words which were introduced into English during the first centuries following the Norman conquest came of course directly from the Norman dialect, or rather from that particular species of it known as the Anglo-Norman. Now in consideration of the great differences which existed between the phonetic system of the Anglo-Norman dialect and that of the Old French proper (or dialect of Île-de-France), we must look in the Anglo-Norman for the original types of these words. This has been generally overlooked by English etymologists. Mr. Skeat, in his Dictionary, usually derives English words from their Île-de-France cognates, without accounting for the strange changes which their pronunciation and spelling must have undergone, were they to be derived in that way. A knowledge of the peculiar forms which these words had in Anglo-Norman will show at once that the original Anglo-Norman forms have as a rule been remarkably well preserved, making allowance of course for the changes which the English phonetic system in general has undergone since the Norman conquest, particularly by the mutation of vowel sounds.

The object of this paper was to show in detail how far the influence of the Anglo-Norman vowel-system extends, and it was found that in a general way the present spelling and pronunciation of Norman words in English can be traced back to the Anglo-Norman dialect, irregularities being mostly due to the influence exercised by the analogy of Romance words introduced at other times and belonging to other stages of linguistic development.

10. On Alliteration in Latin, by Professor Tracy Peck, of Yale College, New Haven, Conn.

Alliteration was used throughout the paper in its strictest sense, i. e., as the recurrence of the same initial letter, or its phonetic equivalent, in contiguous words. From a brief historical sketch it appeared that alliteration, though the word is no older than the fifteenth century, was recognized by the Romans themselves as a peculiarity in their diction; that it did not come into the language from an original use by the poets, but that it is found in proverbial and legal and religious phraseology before the rise of formal literature; that though it is prominently found in several prose writers, its frequency is much greater in the poets, especially of the republican period; that it occurs with consonants far oftener than with vowels, and that in poetry its favorite position is at the end of the verse; that, quite exceptionally, related and contrasted ideas naturally fall into alliterative words, so that caution is needed to distinguish unconscious from studied alliteration.

Many examples of evidently conscious alliteration were given to confirm the

argument for the guttural pronunciation of *c* before all vowels; to secure for *o* in all situations its distinctive, unadulterated sound; to distinguish *æ* from *e*, except in the rustic or in very late speech. Instances of the apparently studied juxtaposition of consonantal and vocalic *u* were adduced against the common view that vowels and semi-vowels were not used for alliterative effect.

Numerous citations, mainly from prose writers, seemed conclusively to show that, of two alliterative words, the one containing *a* regularly follows that containing any other vowel, and that, if the words are of unequal length, the shorter tends to precede.

Finally, attention was called to the legitimate use which may be made of alliteration for purposes of textual criticism.

Remarks were made on this paper by Professors Warren and Perrin.

11. On the Monasteries of Mt. Athos, by Dr. Robert P. Keep, of Williston Seminary, Easthampton, Mass.; read by Professor J. H. Wright.

[This paper was prepared by the writer in compliance with a request that he would contribute something which, less strictly technical than most of the papers which are read before the Association, should touch upon some aspects of life to-day in Modern Greece.]

Homer mentions the promontory of Athos only once. Apollonius Rhodius preserves the interesting statement, that at certain times in the year the shadow of the mountain extended at sunset to the island of Lemnos, some sixty miles away. Herodotus gives the names of six cities upon the promontory, and describes how Xerxes cut his canal through the isthmus. Thucydides speaks of the mixed population. The sum of this is that the peninsula has no ancient history of importance. Its history really begins with the organization of monastic life there in the tenth century by one Athanasios, a monk of Constantinople.

The peninsula is some forty miles long, by about four miles broad at its point of greatest width. Distinct traces of the canal of Xerxes are thought still to exist at the isthmus. The peninsula rises toward the south until the rocky ridge which forms its backbone reaches an altitude of two thousand to three thousand feet, and at the extreme southern point towers aloft the peak of Mt. Athos, 6,400 feet high, and conspicuous from all points within a radius of fifty to seventy-five miles. It is visible, it is said, from the island of Euboea and from the plain of Troy. This mountain is not only a cause of thunder-storms and hence a terror to sailors, but it also brings down into the peninsula, of which it is the extremity, the temperate climate, and makes it one of the most beautiful spots upon the face of the earth. The Athos peninsula is abundantly watered, and is full of forest trees of almost every variety. Here are found, at different altitudes and exposures, the chestnut, apple, and orange trees, the grape, and the small fruits of New England.

It is impossible to know how numerous the monastic population may, at certain times, have been. Ten thousand may not be an extravagant estimate. The present number of monks is about two thousand, distributed in twenty monasteries. These monasteries are massive stone structures, the plainness of which is sometimes relieved by several rows of light balconies running across their front. They occupy the most picturesque sites, and appear brilliantly white

from the whitewash with which their exterior walls are covered. Certain features of monastic life are common to all the monasteries. These are as follows:—

1. No female is ever admitted to the peninsula, the so-called Holy Mountain.
2. Meat and eggs are never eaten; wine, however, is allowed, in consideration of the severity of the winter.
3. Attendance at the daily services in the monastery church consumes eight to fifteen hours.
4. The remainder of the time is spent in manual labor.
5. No records of individuals are kept, and no tombstones are placed over the dead.

The twenty convents fall into two classes: the *cenobite* and the *idiorrhhythmic*. In the cenobite (*κοινός, βίος*) monasteries, all the monks assemble once a day around a common table, and during their meal a monk reads aloud from a high pulpit from the homilies of the Greek Fathers. In the idiorhythmic (*ἴδιος, βυθμός*) monasteries, the monks do not come together for a common meal, and, except as far as concerns the church services, regulate their lives more according to their own will. The monasteries have, at all times, suffered much from fire, and the age of most of the present buildings does not exceed one to three centuries. These buildings owe their erection chiefly to the pious gifts of wealthy Greek ruling families of the Danubian Principalities (now called Roumania), where they have until recently possessed great estates, from which most of their revenue has been derived. At present, the monks are poor. They own some farms in the Greek islands, and in various parts of Turkey. Occasionally, they make pilgrimages with their relics through Bulgaria, and thus collect money. Large companies of Eastern Christians at times, too, visit the monasteries and leave gifts behind them. The level of intelligence among the monks is low. Many seek the monasteries as a retreat for indolence; a few, as a refuge on account of crimes committed; fewer still, as an act of religious consecration.

Aside from the natural beauty of the spot, what most attracts the traveller is the certainty that here he beholds a place where language, occupations, surroundings, have scarcely changed in five hundred years. Perhaps there may not be another place in the world where the present is so like the past. There is much, also, to interest the lover of mediaeval antiquity. There are paintings of the Byzantine school which antedate the fall of the Eastern Empire, and there are sacred vessels and boxes in which relics are kept, the gifts of Greek Emperors of Constantinople.

It is an interesting question what will become of these monastic communities in the near future, when the Turks shall be forced out of Europe. The best use would certainly be to make educational establishments out of some of the larger monasteries. Three of the monasteries possess libraries of great value. In each of these are stored more than two thousand manuscripts. Experts have pronounced upon them, and have declared that the classical philologist has nothing to hope from a further examination. But the recent discovery by Bishop Bryennios, in a monastic library in Constantinople, of the "Teaching of the Apostles," leads us to hope that some valuable discoveries in patristic Greek literature may reward a thorough examination of these convent libraries by modern Greek Hellenists. Possibly the English Hellenic Society and the Archaeological Institute of America may do something to encourage such investigations.

12. The Ablaut in High German, by Dr. B. W. Wells, of the Friends' School, Providence, R. I.

The paper presented a history of the strong verbs from the Old High German to the present time. It was shown that the development in German was more regular than in any other Germanic dialect, and that a larger number of strong verbs was preserved here than elsewhere. Complete verb-lists were given, and a phonetic analysis of the ablaut vowels, the results of which are summarized in the following tables.

CLASS.	Total strong stems.	OHG strong.	MHG strong.	MHG additions.	MHG strong and weak.	MHG weak.	MHG absent.	NHG strong.	NHG additions.	NHG strong and weak.	NHG weak.	NHG absent.	CLASS.
I. a.	30	28	28	2	3	0	2	17	0	2	2	11	I. a.
I. b.	26	21	26	5	1	0	0	12	0	2	4	10	I. b.
I. c.	87	73	82	13	4	0	5	45	1	13	7	35	I. c.
II.	72	51	64	17	12	0	8	40	4	11	6	26	II.
III.	43	38	40	4	2	0	3	29	1	8	6	8	III.
IV.	27	25	22	1	3	2	3	14	1	4	4	9	IV.
V. a, b, d.	34	31	31	3	3	3	0	11	0	1	13	10	V. a, b, d.
V. c, e.	10	10	8	0	6	1	1	4	0	1	3	3	V. c, e.
Total,	339	277	301	45	37	6	22	172	7	42	45	112	Total.

The regular phonetic development of the ablaut is summarized in the following table.

	OHG.	MHG.	NHG.		OHG.	MHG.	NHG.
I. a. 1st	e (ī)	e (i)	e (ī)	III. 1st . . .	io (iu, ū)	ie (iu, ū)	ie (au, ū)
2d	a	a	a (o)	2d . . .	ou (ō)	ou (ō, o)	o
3d	ā	ā	ɤ	3d . . .	u	u (o)	ɤ
4th	e	e	e (o)	4th . . .	o	o	o
I. b. 1st	e	e	e (ä)	IV. 1st . . .	a	a (e)	a (e)
2d	a	a	a (o)	2d, 3d . . .	uo	uo	u
3d	ā	ā	ɤ	4th . . .	a	a (o)	a (o)
4th	o	o	o	V. a, a, b. 1st, 4th	a, ā, ei	a, ā, ei	a, ei
I. c. 1st	e (i)	e (i)	e (i)	2d, 3d	ia (ea, ē)	ie (iu)	ie (i)
2d	a	a (u)	a (u, o)	V. c, e. 1st, 4th	uo, ō, ou	uo, ō, ou	u, o, au
3d	u	u	ɤ	2d, 3d	io (ia)	ie	ie
4th	o (u)	o (u)	o (u)				
II. 1st	ī	ī	ei				
2d	ei (ē)	ei (ē, i)	i (ie)				
3d	ī	ī	ɤ				
4th	i	i	i (ie)				

The verbs which appear first in MHG. and NHG. were next examined. Some proved to be old strong verbs, others were shown to be new developments.

The examination of the OHG. strong verbs which showed regular or occasional weak forms in MHG. or NHG. followed. The causes were shown to be peculiarly in the form of the present and in the lack of supporting derivatives. The English was shown to have a far greater number of weakened verbs, both in ME. and in NE.

Lastly, the obsolete verbs were noticed. The causes of their disappearance were shown to be, either that they applied to circumstances no longer frequently

spoken of, or that the verbs lacked sustaining derivatives. The number was shown to be far less than in the English: 15 in MHG. and 67 in ME., and 112 in NHG. and 155 in NE., being the number of obsolete verbs.

13. Notes on the Anglo-Saxon Translation of St. Luke's Gospel, by Professor W. B. Owen, of Lafayette College, Easton, Pa.

This Gospel contains, like St. Matthew and St. Mark,¹ abundant illustration of the influence of the Latin syntax upon the forms in Anglo-Saxon. The translator, however, seems to have worked with a somewhat freer hand. The rendering is close and careful, but not uniformly so. At times it follows the original, with exact adaptation of word and phrase, even to the arrangement; at other times, there is a freedom which amounts to inattention to the meaning.

In the main items of imitative syntax before noted, there is, on the whole, little difference. The paper gave a number of examples of the attempt to make an exact and faithful translation by following literally the forms of expression in the original. The result often is peculiar turns of words and phrases, and sometimes turns of meaning also, by the change of idiom.

Specimens of free translation were also given.

With regard to variations from the original, they were brought into three or four classes.

First, there are additions that are merely explanatory of unfamiliar words, and that may have come in from marginal notes. They are in connection with such words as *parascene* (*παρασκευή*), *Calvarie*, *scorpionem*, etc.

Then there are obvious slips of the eye or pen, — as in xxii. 37, where we have *riht-wissum* for *unrihtwissum*: vi. 24, where *witegum* stands instead of *weligum*; xv. 12, *se yldra*, instead of *se gingra*, etc.

Among the variations that may properly be treated as peculiarities of the translation we find passages in which the meaning is slightly changed; as (to give a single illustration), *redde rationem vilicationis tue*, xvi. 2, — *agyf þine scire* ("give up thy stewardship").

Other passages in which the original is weakened in the Anglo-Saxon; also passages in which it is strengthened. These points were abundantly illustrated.

The paper also noted the frequent addition of phrases to make the text conform to similar passages elsewhere, in this or the other Gospels; also many additions that did not have this motive, and many omissions. A number of passages were cited as examples of loose and inaccurate rendering, where the translator seems to have caught the meaning imperfectly.

14. On the Substantive Verb in some North American Languages, by Albert S. Gatschet, of the United States Bureau of Ethnology, Smithsonian Institution, Washington, D. C.; read by the Secretary, Professor Lanman.

The lack of a true substantive verb *to be* in languages of a lower degree of evolution is an undisputed fact due to different causes. The function of this verb is of so abstract and purely formal a nature, that it may be almost considered as a grammatic form, that is, a purely relational part of the language.

¹ See *Transactions*, Vol. XIII. p. 59.

One cause for the non-existence of the substantive in many of the illiterate languages is the comparative scarcity of abstract terms and of pure grammatical or relational forms in general. Of all abstractions only those are expressed in words or by grammatic forms, by the ruder populations, which are to them of some deictic import. In languages which have reached the agglutinative stage and are highly synthetic, many ideas are expressed by grammatic forms which we render by separate words, as the definite and indefinite article, potentiality, iteration, beginning, continuation, termination, causation; and one of these forms, either prefixed or suffixed to the radix, is the equivalent of the verb *to be*.

That the idea of existence can be understood in various ways is proved by the fact, that Greek has several substitutes for *είναι*, as *υπάρχειν*, *πέλεσθαι*, etc.; and that the Aryan languages employ different radices in conjugating *to be*, as in *asmi*, *wësan*, which originally had a more concrete signification. These substitutes plainly show, that *to be* can be taken in at least two acceptations, that of the real, essential existence, and that of the accidental, chanceful, non-essential existence; a distinction which is clearly expressed by the two verbs *to be* and *to exist*, and in Spanish by *ser* and *estar*.

Now the different ways of indicating either one of these two acceptations, or both, can be summed up as follows:

1. A personal pronoun connected with a noun (substantive, adjective) may be used in a predicative sense as a substitute for *to be*; "he enemy," for "he is an enemy."

2. An affix, which is generally a suffix of demonstrative import and origin, and invariable in its form, is connected with a noun and used predicatively for the same purpose. This is done in Cha'hta, for instance. Some languages will use one affix when the object spoken of is near or visible, and another when it is remote, invisible, or simply imaginary; still others, when it stands, sits, lies, or travels.

3. A demonstrative particle of the above description becomes *verbified*, and is then connected in a predicative sense with nouns, to serve as a substantive verb. This we find to be the case in the Klamath language of Southwestern Oregon; it shows an analytic tendency in the language.

4. Nouns become *verbified* by the appending of inflectional affixes, generally suffixes, and are inflected like verbs. When stems of a qualitative or adnominal signification are inflected in this manner, we call them attributive verbs, and the adjective itself is then usually the participle or a verbal adjective of them. When substantives become thus inflected, we may call them *verbified substantives*, as in Hitchiti: *miki*, "chief"; *mikólis*, "I am chief"; *immikólis*, "I am their chief."

It will be seen by the instances adduced below, that this fourth method is probably the most frequently used to express the substantive verb *to be* in the languages of North America. But it expresses the idea of the true substantive verb as well as it does that of accidental existence, and I doubt whether there is any language in America which makes any distinction between the two by means of separate grammatic forms.

5. A fifth mode of substitution lies in expressing the idea of existence simply by the position of the attribute or predicate *before* the noun to be qualified, or *after* it, and by distinguishing it through the rhetorical *accent*. Thus, when we say in Latin, *bonus vir*, "that 's a good man," we can dispense with the copula *est*, because we have placed the strongly accentuated attribute before the noun to be qualified.

EXAMPLES FROM VARIOUS LANGUAGES.

Káyoové.

kíamat, "lazy"; tsí' kíamat, "a lazy horse."
 nû a kíamat, "I am lazy"; ba, ěmba kíamat, "we, ye are lazy."
 dén, "tongue"; ám dén, "your tongue."
 ám dén tsé-omki, "your tongue is long."
 ám dén kíyumki, "your tongue is long."

Witchita.

hushtákari, "a new house."
 tirakā'sha hūshtákari, "this house is new."
 hídi akáta kári-i, "an old house."
 tirakā'sha hídi akáta kari-i, "this house is old."
 tirakā'sha hídi akari-i, "this house was old."
 tirakā'sha ga-aká ntsāríwa, "this house will be old."
 ni-ikawa na-áshkits, "a blue shirt."
 ni-ikawa na-ashkits tí, "the shirt is blue."

Páni.

rákis, "wood"; rakáshish, "hard wood."
 tirahátse tihákasish, "this wood is hard."
 tikí'skasish, "hard bone."
 tirahā'tse tikí'shkasish, "this bone is hard."

Pima.

kě'ri, "old"; kě'ri tchíō'tch, "old man."
 ániut kě'ri, "I am old"; ápěput, áput kě'ri, "thou art old."
 hě'kut kě'ri, "he, she is old."
 ápi-amut kě'keri, "ye are old."
 teni kě'ri kě'hém, "I was old."
 vánto kě'rit, "I shall be old."

Yávipai.

gígye, "strong"; pá gigä'ya, "a strong man."
 yä'ki pá gigä'gmi, "this man is strong."
 pámě gigä'gmi, "he is a strong man."
 nū'di, mi gigä'gmi, "I am, thou art strong."
 áha dúye, "hot water."
 (a)háde dúgium, "the water is hot."
 há xuanía, "clean water."
 háve xuanígium, "the water is clean."
 wí niměsáva, "white stone."
 wí niměsávigium, "the stone is white."
 wí niměsáva hamúgium? "is the stone white?"

Isleta Pueblo.

nū'eg, "night"; nū'eg nami-í, "a dark night."
 nū'eg nanómim, "the night is dark."

na bā'd'hūi nátufu, "white paper."
 nátufu bad'hū'm, "the paper is white."
 nátufu funi-i, "black paper."
 páam bad'hū'm, "the snow is white" (pám, "snow").

*Uta.*¹

árik úmwi u ? "which (is) your arrow ?"
 úngok úmwiung pí-eu ? "who (is) your wife ?"
 árik núni pato ? "where (are) my moccasins ?"
 ungai-erra ing púnk ? "whose horse (is) this ?"
 ing núni púnk, "this (is) my horse."
 agávunti nú-intsu érramun ? "what people are you from ?"
 úng ure ? "who is it ?" ungámure ? "who are they ?"
 ágarr pató-i ? "which (is) the longest ?"
 intch pató-i, "this (is) the longest."
 intch wéts kóagu, "this (is) the sharpest knife."

The Wichita and Páni dialects belong to a linguistic family which has an overwhelming tendency to incorporate two or more terms into one by apocope, syncope, aphaeresis, and other means; this also appears from the examples quoted. The verb *to be* is expressed, except in the past and future tenses, by the demonstrative pronoun tirakā'sha, tirahā'tse, used *predicatively*.

No visible sign of *to be* appears in the examples of Káyowē and Pima, while in Yávipai, a dialect of the Yuma stock, the suffix -gium or -igium, in Isleta -m, -ū'm, supplies the copula *is*, and the word standing at the head of the sentence is thereby marked as the subject. In the Uta examples no distinct sign of a predicative suffix, or of affix, appears in any of the terms, nor any other distinct term for *is, are*.

More indications are furnished by the dialects of Kalapúya, which in their verbal inflection seem to approach pretty closely some of the Algónkin languages of the East. The synthetic tendencies of this Oregonian language preponderate over its powers of analysis.

The Kalapúya language of the Willámet Valley, in Western Oregon, presents an undeveloped form of speech, which is extremely archaic in many respects, and deserves to be closely studied by scientists desirous of listening to the rudest attempts of linguistic evolution. I have had the advantage of becoming acquainted with one of its northern dialects once spoken on Wápatu Lake, near Gaston; it is called the Atfálati dialect, a name which was corrupted into Tuálati by the white population.

No substantive verb exists in this dialect, nor in the whole Kalapúya family. The idea of the copula is expressed either by prefixes, or by the position of the rhetoric accent or of the words in the sentence; but when the verb *to be* appears in the past or future tense, the tense is expressed by a separate term or prefix.

Substantive nouns have, when not connected with a possessive prefix, *my, his*, etc., usually the prefix *a-*, while adjectives, used attributively and predicatively, have *wa-, him-, plur. wan-, ni-*, prefixed to them (in the third persons). Adjectives can all be inflected as attributive verbs, and the majority of the substantives can also become verbified by means of personal prefixes:

¹ The Uta examples are taken from a linguistic collection made by Major J. W. Powell. All the other languages are illustrated by examples gathered by the author himself.

Ayankē'ld, "a person of the Ayankē'ld tribe."
 tchumyankē'ld, "I am of the Ayankē'ld tribe."
 máha hintchēmyankē'ld, "thou art of the A. t."
 kōk, kéték miyankē'ld, "he, she is of the A. t."
 tchi mē'n gumyankē'ld, "I was of the A. t." (mē'n, "once").
 máha mē'n hingumyankē'ld, "thou wert of the A. t."
 tchi tibúntcha Ayankē'ld, "I shall be an Ayankē'ld."
 máha tabúntcha Ayankē'ld, "thou shalt be an A."

The adjective piéyim, "fat," is verbified into an attributive verb, as follows :

tchi tchpiéyim, "I am fat."
 máha hintchpiéyim, "thou art fat."
 kōk himpiéyim, "he is fat."
 sóto tchidēpiéyishtu, "we are fat."
 miti hintchpiéyishtu, "ye are fat."
 kínnuk nipié-ishtu, "they are fat."

One of the past tenses runs as follows :

tchi kupiéyim mē'n, "I was fat once."
 máha hinkupiéyim mē'n, "thou wast fat once."
 sóto kudēpiéyishtui mē'n, "we were fat once," etc.

The verb *to be* is indicated by the position of the accent, or of the words, or by prefixes, in sentences like the following :

kúmtuk mámpka, "the water is cold" (mámpka, "water").
 háshka mámpka kúmtuk, "this water is cold."
 awíffie tchéxtem, "the night is dark" (awíffie, "night").
 awíffie máwin, "the night is clear, bright."
 awē' himkáski, "the child is bad."
 káski *or* kimkáski awé, "the bad child."
 méfan káski awé, "a very bad child."
 wamóyim akiútan, "the horse is black," and "the black horse."
 tchúli-im mámpku, "the water is lukewarm."
 yó-iu asháblil, "the wheat is dry."
 pé-iu asháblil, "the wheat is ripe."
 gúsha ántmat kúmmo, "this chicken is white."
 wámmo ántmat, "the white chicken."
 nímmo ántmat, "white chickens."
 gā'm nímmo, "two are white."
 púkēlfan nímmo, "every one is white."
 tchí tánu tch' Atfálatin, "my country is at Atfálati."
 Kěná-i tchi tánkuit, "my name is Kěnai."
 atállim tcha yū'lbiu, "the deer is, *or* deer are, in the woods."

atómp mapítchu apólio tcha túmmai, "there are eggs in the hawk's nest."
 This example shows that the language substitutes such verbs as *to lie*, *to be within*, *to be underneath*, for the verb *to be*, wherever the sense permits it; for mapítchu means "they lie within," mapí'd, "he, it lies in, on, upon, *or* within."

Of all the languages treated in this article, the one most thoroughly studied by me is that of the Klamath Indians. It presents features differing largely from all the others, and I have reason to suppose that the Sahaptin tongues of the Columbia River will exhibit a similar linguistic plan when they shall have been studied more thoroughly.

KLAMATH OF OREGON.

The Klamath language, spoken by the Klamath Lake and Modoc Indians in Southwestern Oregon, furnishes very instructive evidence concerning the Indian equivalents to our verb *to be*.

The substantive verb is rendered here by the verb *gî, kî*. This is the verbified radix *gē, kē*, which appears as a pronoun, "this one," "these ones," and as a modal and local adverb, "thus, so," and "here." But this verb *gî* is used in many other verbal significations besides that of *to be*; in fact, it unites the functions of an intransitive and substantive verb to those of a transitive verb, and is employed besides as an auxiliary verb, being the only verb of this kind in the Klamath language. *Gî* originally points, as its origin suggests, to some object close by, in close contiguity, and hence visible or tangible; from this was developed a reference to *casual* existence, *accidental* being, to a "*happening to be*." This verbified particle *gî* is inflected all through, like any other verb, though I have not met with any instance of a distributive form, of which the natives claim the existence: *gitko*, distr. *giggátko*, participle of the past. This ubiquitous term, the applications of which form an interesting study in themselves, is also subservient in forming some of the limited number of attributive verbs which the language possesses.

The different functions of *gî* I present in the order of their logical evolution, which is as follows:

1. *To be here, to be at this or that place, to be at such a time.* This is the *gî* corresponding to the Spanish *estar*, from the Latin *stare*, "to be standing," and points to accidental existence, or occurrence by chance, generally implying close proximity to the grammatic or logical subject of the sentence. We may render it by *to exist*, though it often corresponds to our *to stay, to remain*. Examples:

- kaní gî*, "he, she is outside, outdoors."
tíds̄h gî, "to feel well," *kú-i gî*, "to be unwell."
lápi gî, "there were two (of them)."
kúmmētat gánk, "staying in the rocks."

From this definition has been evolved the *gî* composing the attributive verbs:

- lushlúshli*, "warm, hot"; *lushlúshgi*, "to be warm, to feel hot."
p'lái, "up, above, on high"; *p'laíki*, "to be in the culmination point."
ká-i, "not, no"; *ká'gi*, "to disappear, to be absent."

2. *To become, to begin to be.* *kú-i gî*, "to become, grow worse"; *kíllitk tsulá'ks gí-uapk*, "the body will become vigorous."

3. *To be really, essentially, intrinsically; to exist by its own nature.* In this definition *gî* represents our substantive verb *to be* and the Spanish *ser*, and forms a contrast with definition No. 1. We find it in the following examples:

- káni hût gî?* "who is he? who is she?"
í a tála gí, "you are right"; *í a kú-i gí*, "you are wrong."

tchélash pálpali gî, "the stalk (of that plant) is white."
 nútakam lúk kálkálí gî, "the seed of the nútak plant is round."

As an auxiliary verb, gî forms periphrastic conjugational forms with every verb's verbals and participles:

nánuktua nú papísh gî, "I am a devourer of all (kinds of food)."
 p'laíkishtka gî shápash, "the sun was about to culminate."

4. *To be possessed by, to be the property of, to be endowed with.* When used in this sense, gî takes the owner or proprietor in its possessive case (*to be somebody's*), the pronoun possessive in its subjective case, and the object possessed in its subjective case also. The use of the participle gítko is especially frequent: *possessed of*, with objective case:

kánam kēk í-amnash gî? "whose are these beads?"
 kánam gē látchash gî? "who owns this lodge?"
 tunépni gé-u wélwash gî, "I have five water-springs."
 kailálapsh gítko, "provided with, dressed in leggings."

5. *To do, to act, to perform.* Here and in No. 6 the verbified particle gî assumes the functions of a transitive verb:

tísh gî, "to do right, to act well."
 kú-i gî, "to act wickedly, to do evil, to be obnoxious."
 wák í gén gítk? "what are you doing here?"
 húmasht gíulank, "after having acted thus."

In this signification gî appears also in a few *verba denominativa*:

nkák, "top of the head"; nkā'kgî, "to give birth."
 nkásh, "belly, abdomen"; nkáshgi, "to have diarrhoea."

6. *To say, to speak.* Gî is used in this sense only when the words spoken are quoted either *verbatim* or in part; this definition has been evolved from No. 5, *to do*, and the French also sometimes say *il fit*, instead of *il dit*.

nú ná-asht gî, nā'sht ki, "so I said, so he said or says."
 tsí sha hún ki, "so they said."
 nú gítki gî, "I say they must become."

MASKOKI FAMILY.

The languages of Maskoki affinity, formerly spoken in the Gulf States from the Mississippi to the Atlantic, have the power of expressing accidental and real existence by a verbification of the noun. In *Creek* all adjectives can be verbified in the simple, as well as in the iterative or reduplicated form; but *Hitchiti* and *Cha'hta* can verbify substantives also. Thus we have in *Creek*:

lásti, "black," redupl. lasláti, "black here and black there"; verbified, lánis, "he, she, it is black"; laslání, "he, etc. is black in spots."
 haúki, redupl. hauháki, "hollow"; haúkäs, "I am hollow"; haúkīs, redupl. hauháki, "it is hollow," and "they are hollow."

Hitchiti verbifies in the same manner, and an instance of a verbified substantive, mki, "chief," was presented above.

Cha'hta is able to verbify all nouns and pronouns, even particles, which end in a vowel, by appending 'h, a sound which never varies, to express tense, number, or other grammatic categories. When words end in consonants, they are verbified by advancing the accentuation upon the last syllable. Examples: *ála*, "child"; *ála'h*, "it is a child"; *hátak*, "man"; *haták*, "he, it is a man"; *kálo*, "strong"; *kálo'h*, "he is strong"; *fe'hna*, "very"; *fe'hna'h*, "it is very"; *taktchi*, "to tie"; *taktchi'h*, "he is tying"; *tchúkash*, "heart"; *tchukásh*, "it is the heart."

Another way exists in the Maskoki languages to express existence. It is done by verbs conjugated as regularly as *gi* is in Klamath, and extensively used as auxiliary verbs. But they do not signify *to be*, but *to be so*, *to be thus*, or sometimes *to be there*. Thus we have in Creek, *õ'mis*, *mómis*, "it is so, it is thus," and the same in Hitchiti; in all dialects, *õ'mis* can be contracted into *õs*, *õsh*, and appended to the sentence, even in *Cha'hta* and *Koassáti*.

The Association adjourned to 8.30 A. M.

At about eight o'clock, the members of the Association gathered at the residence of Mr. and Mrs. Hiram Hitchcock, meeting there the gentlemen of the Faculty of Dartmouth, with their ladies and friends, and spent the evening in agreeable social intercourse.

HANOVER, N. H., Thursday, July 10, 1884.

The Association was called to order at 9 A. M.

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

15. Some Peculiarities of a Hebrew Manuscript of the Fourteenth Century of the Christian Era, by Cyrus Adlér, of the Johns Hopkins University, Baltimore, Md.

Manuscript copies of the Hebrew Bible are comparatively rare, and, considering the antiquity of the books which compose it, extremely modern. The oldest MS. in the Erfurt library, and according to Lagarde the oldest extant copy of the Massora, has been assigned the date of 1100. The oldest Hebrew MS. Bible in the Bibliothèque Impériale is dated 1286. Moreover, many of the early MSS. and some of the early prints are without vowel points. The most complete copy of the Pentateuch and commentaries in the Bibliothèque Impériale is in this condition. No. 107 of the "Collectio Davidis," now a part of the Bodleian Library, is the oldest punctuated text in the collection. It is a copy of the Psalms, no older than the fourteenth, and possibly as late as the sixteenth century. This unfortunate state of affairs leaves us no facts on which to base a study of the history of the vowel points, and makes textual criticism a hazardous undertaking.

The MS. under discussion is at present the property of Mayer Sulzberger, Esq., of Philadelphia, and was purchased by him from the late Dr. Wickersham, who had himself bought it from Prof. Vincenzo Gustale (now living at Florence, Italy). It was sold as a MS. of the year 1300, and was pronounced from an examination of the handwriting (by Rabbi Iesi of Ferrara) to be of that date.

The MS. contains *סליחות*, or rather *תחנונים*, i. e. supplicatory prayers recited,

by Jews between New Year's and the day of Atonement. Its first part agrees exactly with Luzzatto's collection, except that where his edition reads, "Here the reader says any prayer which he pleases," our MS. has always inserted one, a confirmation of both the correctness of the editor and of the antiquity of the MS. The MS. 630 of Derenbourg's Catalogue contains six such poetical invocations. Our MS. possesses three such poems which can be recognized (two from their acrostics and the third from its having lived to our own time), and which may furnish some evidence in regard to its date. The first — the acrostic of which is דניאל — is a poem of no merit. It was probably written by an Italian of the twelfth century. The next is the famous ברכי נפשי of Bahya ibn Bakoda, who flourished about the year 1100. The third, and for us most important, connects itself in three ways with the name of Menahem Reqanati, viz. the acrostic, the subscription, and the superscription.

The MS. consists of 34 leaves of mingled parchment and vellum, and was written by a professional scribe. The leaf is $8\frac{1}{2}$ inches long and $12\frac{1}{4}$ inches broad, and from the aging of the edges, this would appear to have been the original size. The formation of the letters *aliph*, *pe*, *he*, and *gimel* is peculiar.

On the top of the first page there are two lines and a half written in a style of Hebrew known as cursive Italian. They are much blurred and obscured, and were not written by the person who wrote the MS. The inscription warrants us in believing that Isaac Reqanati (there named) either wrote the MS. himself or hired a scribe to do it for him. That Isaac Reqanati was a contemporary and immediate successor of Menahem we may infer from his having preserved the poem, for nothing short of filial affection could have induced him to that step. Menahem Reqanati died in 1290, and is known to the modern world as a great Kabbalist. From these facts as well as from the inscription, from the poem of Bakoda and that of Daniel, joined with the tradition and the opinion of the expert referred to, it is safe to assume that the MS. before us is one of the latter part of the thirteenth, or the earlier part of the fourteenth century.

A special interest attaches to the MS. because it contains the text of thirteen Psalms, a comparison of which with the *textus receptus* shows some striking variations. An examination of the vowel points proved even more interesting. In the thirteen Psalms there were over five hundred variations; three hundred are taken up in a confusion of *qameç*, *pathah*, and *hatef-pathah* (all \bar{a} -sounds). The pre-tonic *qameç* is unknown; the article frequently does not take *qameç* before a guttural.

It may be suggested that all this results from pure ignorance, but the fact that the פכרנב and ת without *dagesh* have the *raphe* mark is itself sufficient evidence that the MS. has been carefully written. Of course it would be ludicrous to suppose that one MS. could overthrow a well-established system, yet we seem to have an absolutely phonetic system of representation without a knowledge of some of the rules of Hebrew grammar, which at best seem arbitrary.

From a study of the consonantal characters and a comparison with a MS. of the twelfth century, it appears that the MS. style, at least, is made up of initials, medials, and terminals. The present square character corresponds to the initial, which, being the more beautiful, was adopted by printers.

The peculiarities of punctuation seem to show that Qamhi's grammatical system was not without opponents. One MS. is not enough to warrant any positive inferences, yet these facts are important enough to deserve the attention of editors of future critical editions.

16. Greek Ideas as to the Effect of Burial on the Future of the Soul, by Professor F. B. Tarbell, of Yale College, New Haven, Conn.

It was the object of this paper to consider with what degree of clearness and positiveness the ancient Greeks believed in the exclusion from Hades of the souls of the unburied dead. The usual modern authorities on classical antiquities speak of this belief as if it were an unqualified dogma, but a review of the original evidence bearing on the point showed that the doctrine was only fitfully, and for the most part dimly apprehended, while notions inconsistent with it had an equal, if not a stronger, hold on the Greek mind.

True, the idea that the soul continues in the neighborhood of an unburied corpse appears from time to time among the Greeks, as among many other peoples. And once at least in Greek literature (Hom. Ψ 71 ff.) we meet with the less natural fancy that such a soul wanders forlorn on the confines of the underworld, on the hither side of Acheron. But, on the other hand, the soul was habitually spoken of as descending to Hades at the moment of death; and this tendency to think of Hades as the natural habitat of the disembodied spirit was so strong that a Greek might actually picture a shade as fully admitted to Hades, but complaining that his body was still unburied. Of this the most striking instance is in Hom. ω 186 ff. The complete lack of clear, consistent opinions on the subject is well illustrated by the prologue of the *Hecuba* of Euripides, when, at the outset, the ghost of Polydoros announces himself as coming from Hades, and then, thirty lines later, as having just deserted his unburied body.

The belief in the exclusion of the unburied from Hades was too hazy and wavering to account for the extreme importance attached by the Greeks to funeral rites. Such an explanation finds no countenance in the copious passages of Greek literature bearing on the whole matter of burial. The truth probably is, that burial, originating, like lustration, as a sanitary measure, owed its subsequent importance chiefly to immemorial usage and the religious sanction, though it is not denied that the exclusion idea, in so far as it prevailed, would contribute something in the same direction.

Remarks were made on this paper by Professors D'Ooge, Tarbell, and Perrin.

17. The Influence of Written English and of the Linguistic Authorities upon Spoken English, by Professor F. A. March, of Lafayette College, Easton, Pa.

Students of language are apt to feel powerless amid the changes of language. They know, indeed, that scientific terms are freely formed by scientific men. They can hardly fail to notice that proper names are changed by the schoolmaster and by their spelling. But the popular speech is generally thought to be following the laws without regard to grammar men, or lexicographers. An examination of Walker's Pronouncing Dictionary will surprise many by the extent of the changes which it will show that are contrary to the law of least effort, and seem to have been produced by the spelling and by the authority of the dictionary.

The following classes of sounds were mentioned as having changed in England, and more in America:—

1. *a* preceded by guttural *g* or *c* softened by the intervention of *e*. "When the *a* is pronounced short, as in the first syllables of *candle*, *gander*, etc., the interposition of the *e* is very perceptible, and indeed unavoidable; for though we can pronounce *guard* and *cart* without interposing the *e*, it is impossible to pronounce *garrison* and *carriage* in the same manner."

2. *e* before *r* pronounced *a* in *clerk*, *sergeant*, *servant*, *merchant*, etc.

3. *e* pronounced *i* in *yes*, *pretty*, *engine*, etc.

4. *i* in the initial syllable unaccented before a syllable beginning with a consonant has the sound of *e* short; *didactic*, *digamma*, *dilate*, *fidelity*, etc.

5. Words ending in silent *e* after a short vowel: *crocodile*, *columbine*, *eglantine*, *metalline*, etc.

6. The unaccented vowels pronounced in England with the obscure sound are now in large numbers distinguished in America.

7. *s* pronounced as *z* between two sonants by Walker, now has its name sound; *disable*, *disdain*, *absolve*, *resignation*, *nasal*, etc.

8. *d + i* and *d + y*, sounded *j* by Walker, and *t + i*, *t + y*, sounded *ch*, are now often *dy* and *ty*: *soldier*, *educate*, *nature*, etc.

A large number of anomalous words which Walker notes as having a deplorable pronunciation have become regular: *acceptable*, *alienate*, *annihilate*, *apostle*, *apothecary*, *apron*, *asparagus*, *authority*, *been*, *bellows*, *chorister*, *confessor*, *construe*, *cucumber*, *catch*, *caviare*, *chap*, *chart*, *china*, *dictionary*, *oat-meal*, *ostrich*, *schedule*, etc., etc.

This kind of change, in which the spelling and a desire to improve in speaking have proved stronger than the law of least effort, is more prevalent in our day than ever before, and in America more than in England. The reason is that traditional pronunciation has given way to the dictionary. Very few Americans now decide how to pronounce a word by recollecting how their grandmother pronounced it; they refer to Webster or Worcester.

The stronghold of fonetic corruption is among those who cannot spell; but here everybody reads and spells. The influence of authority has become very great. Opinions of experts are easily collected and concentrated and promulgated. The views of our linguistic scholars would exert an immense influence in favor of improvements in language if they only would take courage and express them, and act on them.

Remarks were made upon this paper by Professor Whitney and others.

18. On the "Teaching of the Twelve Apostles" (*Διδαχὴ τῶν δώδεκα Ἀποστόλων*), by Rev. Dr. C. K. Nelson, of Brookeville Academy, Maryland.

The proofs required for the authentication of any document must be both historical and internal. No amount of external evidence can establish a claim which is inconsistent with the age and concomitant circumstances of the document in question. On the other hand, no amount of internal evidence can establish a claim which has no historical standing-ground. But when a document is entirely wanting in both of these respects, it can only be relegated to the sphere of the apocryphal and spurious; and if itself claim to belong to an historically different period, then it must be pronounced a forgery. The claim for the genu-

iness and authenticity of the document recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia, must be submitted to both of these tests, and sentence must be pronounced upon it in accordance with its fulfilment of the required conditions. The claim is, that the document in question "belongs undoubtedly to the second century; probably as far back as 120 A. D., hardly later than 160 A. D."

I. As to the historical proofs. The first authority cited is Clement of Alexandria. This authority is much better known for piety than for critical acumen. His proneness to ingenious speculation is proverbial. But even Clement does not use the word *Διδαχή*, but *Γραφή*,—a fatal defect in historical proof. The second authority is Athanasius. He is unquestionably more reliable than Clement of Alexandria. But unfortunately this witness is removed some two centuries from the earliest time claimed for the origin of the document. Athanasius does speak of some (so-called, as Eusebius says) apostolic writing as *Διδαχή*. But there were so many documents in the fourth century claiming to be of apostolic origin, that we cannot attach much importance to this evidence. The third authority cited is Eusebius of Caesarea, also a fourth-century authority. If the document in question is the document referred to by Eusebius, then the authority, to say the least of it, is very questionable; for Eusebius speaks of it as "the so-called Teachings of the Apostles." To test the value of such historical evidence, what judicious Christian critic would accept the Gospel of St. John, for instance, on such weak historic proof?

II. Internal evidence. In a genuine apostolic document we should expect to find some similarity of thought and language to the writings which are generally accepted as apostolic. But the document in question differs so essentially in linguistic construction and vocabulary from the writings of the New Testament that it is impossible to assign it to the same origin. It is impossible to get a complete idea of the syntactic construction from extracts. I therefore refer to the document *passim* for proof. The vocabulary is marked by many peculiarities. There are twelve words not in general Greek use, and fourteen not found in the New Testament. There are three words which are found only in the Septuagint, and two found only in the Epistle of Barnabas and in Gregory Nazianzen respectively. But lateness of origin is much more fully attested by the character of the teaching. Whatever is not an imitation of the Sermon on the Mount, or of some doctrine of the New Testament already more clearly and strongly expressed, bears marks of lateness. We note a few particulars:—1st. The distinction between different degrees of Christian perfection. 2d. Making the questioning of the authority of the prophetic teacher the unpardonable sin. 3d. Distinctions in kinds of water to be used in baptism. 4th. The introduction of the doxology in the Lord's Prayer. 5th. Calling the Holy Communion the Eucharist, instead of participation of the Lord's body. Of the three hundred lines of which the document consists I have noted rather more than ten per cent as bearing the most decided marks of lateness of origin. As a conclusion of the whole matter, I am perfectly satisfied that the document neither on linguistic nor on theological grounds can claim for itself an origin anywhere within the first four centuries of the Christian era. On linguistic grounds alone I should assign it a place much later in Christian history, but the document is so comparatively free from later doctrinal errors that its place probably rightfully belongs to the fifth or sixth century. All that has been said is entirely apart from the *a priori* improbability that any important

document of the first two centuries of the Christian era should have escaped notice in antiquarian researches. As a general rule, it is the worthless documents that are not brought to the light. If by this very imperfect paper I shall have called attention to a document which by the very pretentiousness of its appellation challenges critical attention, I shall have accomplished all that I could possibly have hoped for or desired.

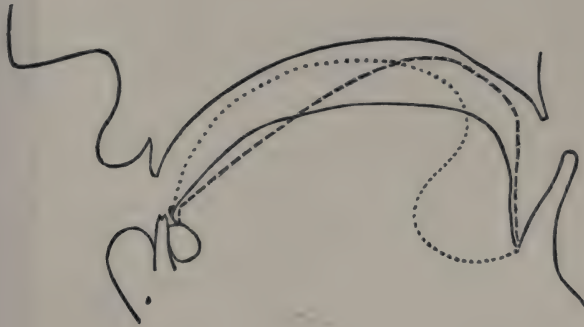
Professor D'Ooge made some remarks upon this paper.

19. Observations on Vowel-Utterance, by A. Schnyder; reported by Professor W. D. Whitney.

Professor Whitney began by pointing out the great difficulty of defining and classifying the vowel-sounds, and the obstinate differences of view still prevailing among phonetists with regard to even very fundamental points. The system now most in vogue is that of A. M. Bell, somewhat modified in detail by Sweet and others — a pigeon-hole system, finding place for a large variety of differences of sound by distinguishing extreme and medial positions of the back and front of the tongue and of both together ("mixed"), and by adding the modifications of "rounding," and of "wide" utterance as opposed to "primary": the main features of this system may be assumed to be known to all who concern themselves with phonetics. It is sought to be put in place of the older and long-current triangular or linear system, which recognizes *a* (*far*) as medial point, passing to *i* (*pique*) in one direction and to *u* (*rule*) in the other, through the intermediate steps of *e* (*they*) and *o* (*note*) respectively. Even Sievers, who in the first edition of his phonetical manual offers only the latter system, now in the second edition presents both, and gives (a little doubtfully, it is true, and with confession of uncertainty as to sundry points) the preference to the former or "English" system. The speaker said that he had never been able to regard the Bell system as anything at all approaching a finality, or (however acute it might be in the notation of certain minor differences) as even containing so much and so valuable truth as the other one. It misdefines the *a*, buries the prominence and mutual relations of the five leading historical vowels under a heap of trivialities, and gives to the front of the tongue a primary importance in determining vowel-tone that seems by no means to belong to it. It had been with much satisfaction, then, that he had received from a correspondent in Chicago, Mr. A. Schnyder, some observations upon the subject which seemed to him so interesting and important that he desired (with the consent of their author) to bring them to the attention of the Association. Mr. Schnyder is a native of Switzerland, who, first in his own country and later in this, has been for more than forty years a teacher of articulation to the deaf and dumb, and has come, in connection with that teaching, to the views now held by him. They will be stated here substantially in his own words.

The characteristic distinction of all the simple vowels is conditioned by the position of the back or root of the tongue and of the pharynx, while the palatal cavity and the shape of the mouth add only trifling modifications. It is sufficient proof of this that any one may distinctly pronounce the vowel-series *u, o, a, e, i*, with the anterior organs of speech in very different positions: thus, for example, with the teeth tightly pressed together; with the lips nearly closed in a fixed position; with the tip of the tongue applied to either the lower or the upper

lip; with a ring held between the teeth and covered by the lips; with the tip of the tongue bent back upwards against the hard palate [and, it may be added, with the tongue in the position for uttering *l*]. Hence it follows, that Bell's description of the position of the tongue for his "mixed vowels" cannot possibly be correct. But the principal result of my investigations as to the formation of the vowels is the discovery that half the vowel-series is produced by depression of the root of the tongue. All previous descriptions, so far as known to me, make the vowel-sounds originate exclusively by raising the tongue, and hence are only in part correct. Starting from the position of indifference that makes the neutral vowel, the series toward *u* is made by raising the back part of the tongue, that toward *i* by depressing the root of the tongue. The accompanying figure will show the neutral position and those of *u* and *i* respectively; the positions of *e* and *o*, and of any other sounds intermediate between the neutral vowel and the extremes, would be traced between those here given.



The figure represents a perpendicular section of the mouth cavity, from the lips as far back as the veil of the palate and the epiglottis. The unbroken line shows the neutral position of the tongue; the broken line, the position for uttering *u*; the dotted line, that for *i*. It is assumed that the point of the tongue is held throughout against the lower teeth.

The depression of the "front" of the tongue in the *u*-position is simply the natural consequence of the humping of the back part of the tongue; and, in like manner, the lifting of the middle and front of the tongue in the *i*-position is only a necessary result of the retraction of the root of the same organ.

In passing from *u* to *i*, or the contrary, only the raising of the middle and front of the tongue is distinctly felt; but one may convince himself of the depression of the root of the tongue by passing the end of a finger in over the back of the tongue between the soft palate and the epiglottis. The resulting disposition to "gag" may be prevented at first by buttering the end of the finger; but after some practice the parts grow accustomed to be meddled with, and make no further resistance.

Professor Whitney said that he and others had fully convinced themselves, in the method last described, of the truth of Mr. Schnyder's account of the *i*-position,

and that it seemed to him a capital point in vowel-formation, and calculated to modify seriously the views hitherto entertained by phonetists.

Mr. Schnyder has founded an ingenious and practical system of vowel-notation upon his theory of vowel-formation, and regards it as not less comprehensive and more true to the facts than Bell's. It is to be hoped that he will soon take some opportunity to make a complete report of his observations and views.

20. A Word about the Sonant Fricative Consonants, by Professor Samuel Porter, of the National Deaf-Mute College, Washington, D. C. ; read by Dr. E. D. Perry.

It has been common of late to describe the sonant fricatives, *v*, *th* in *thy*, *z*, etc., as made by means of breath added to tone. They are so described by Melville Bell, Henry Sweet, G. H. von Meyer, and others. Wm. A. Wheeler and Webster's Unabridged (ed. 1863) tell us they are like the corresponding non-sonant forms, only differing in that they have voice for breath. Both of these explanations are either erroneous or inadequate. Even if we soften down an *f* to a whispered *v*, and then add tone, we do not get a sonant *v*. Let two persons give simultaneously, one the breath-sound and the other bare tone from the vocal cords, the impression on the ear will not be that of *v*; and just so with *z* and the others. There is something more and other than breath-sound added to tone. The contrary explanation derives its deceptive plausibility from an experiment, in which you give first the breath sound, say for *f*, and then add, or seem to yourself to simply add, tone from the larynx. The result will, indeed, be a *v*. But what you do is not what you suppose you do, that is, not the mere adding of tone to breath-sound. Again when you describe the sonant as made by substitution of voice, or tone, for breath-sound, with the mouth organs in the same position, this is not all that you do. Still, this is correct so far as it goes; only that, in fact, breath-sound is not wholly eliminated. Voice is substituted for the greater part of the breath-sound. But this is not all that is done as respects the voice that is so substituted.

If we attend to our sensations as we utter, for instance, a *v*, we shall be distinctly aware of a vibration in the lip, or between lip and teeth. It is such as we do not feel in the case of an *f*. There is, I think, a tremolo effect, and there certainly is a tone in sympathetic response to the tone from the vocal cords and agreeing with that in pitch. There is also a damping of the tone by the interposed obstruction. And besides this, there is a muffled sound, as in the case of *b*, made by tone injected into a closed or partially closed cavity, with some distention of the elastic walls of the cavity. This kind of action is well understood in the case of the sonant mutes. The sound in that case, we know, comes to the outer air in part through the nasal passage, and a sonant mute, *b*, *d*, or *g*, cannot be perfectly uttered with this passage closed. The same is to be observed, though not in so high a degree, in the case of the sonant fricatives *v*, *th*, *z*, etc. We cannot pronounce them well when the nose is obstructed or closed.

We have thus noted three effects in these articulations as respects the tone; viz. a tremolo, a tone by responsive vibration, and also a muffling of the tone from the vocal cords.

But there is also, in a greater or less degree, in these consonants a sound of the

kind which we call breath-sound, and which has not its origin from the vocal cords, but is made by the action of the breath-current upon some part of the mouth organs. The same current that carries tone from the vocal cords may also act in this other way and give a breath-sound that attends on and blends with the tone. In the case of a *z*, this is very slight, and perhaps hardly perceptible, and is probably limited to the action of the breath between the teeth ; — and so it is with the *th*. In a *v* made, in the German way (as the N. German *w*), by the lips alone, it may not exist at all. In the case of *z*, we have the sympathetic or responsive tone vibration made at a place on the tongue somewhat behind the tip, leaving the tip of the tongue nearly free for the hissing sound like that of *s*. The same, or still more, also in *zh*, heard in *azure*, as leaving the front of the tongue free for the *sh* sound.

It is to be added, that in the case of all the sonant fricatives, there may sometimes be a wavering, or unsteady utterance, giving a constantly varying, or oscillating, prominence to the breath-element on the one hand and the tone-element on the other.

21. Remarks on the Shapira Hebrew Roll, deposited in the Rush Library at Philadelphia, by Cyrus Adler.

Dr. Isaac H. Hall has, in a recent report to the American Oriental Society, called attention to a Shapira roll in the Philadelphia Library. It is a leather MS. of the Book of Numbers, and was thought to resemble a Karaite MS. A hasty examination aroused some suspicion, and accordingly a more careful investigation was made. Experts were called in and made some interesting comments. Through the "butcher cuts" on the back it was discovered that the leather had been colored, — rather inexplicable unless to give an appearance of age. The roll is made up of goat and calf hide (no sheep) indiscriminately put together (a combination prohibited by Biblical as well as by Rabbinical law, and therefore not used by Karaites). The appearance of age is given by a number of white stains resembling mildew, but for various reasons it cannot be a vegetable growth. It has attacked only the cuticle and has left the fibre untouched ; it has not attacked the ink (naturally inclined to mould) ; and it has hardened the leather, — a result which could not possibly have been produced by the action of either mildew or water. Dr. Henry Leffmann, an experienced chemist, was inclined to think that corrosive sublimate had been used to give the mildewy appearance. Then again the leather shows in one place what shoemakers call "an invisible patch," quite a modern invention. And finally, the theory having been advanced that the roll was made up of pieces of different ages fitted together, on the oldest-looking piece in the middle of the roll and the newest-looking piece at the end there appears a peculiar formation of the letter *pe* to be found in all probability in no other MS., certainly not to be matched in this one. We are accordingly driven to the unhappy conclusion that this roll was manufactured to meet the wants of a curiosity-seeking age.

Professor March, as Chairman of the Committee on the Reform of English Spelling, presented his report.

The committee has taken no official action during the last year. Correspondence with the Committee of the Philological Society of England has been had on

the preparation of an alphabetical list of all the words of which the rules adopted last year will change the spelling, and perhaps a small dictionary following the improved spellings. There has been no very active movement in regard to the reform. It has been proposed to start a periodical called *Language*, which shall use the spelling recommended by the Philological Associations.

On motion, the Report was approved, 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.

Dr. E. D. Perry reported on behalf of the Auditing Committee that the account of the Treasurer had been examined and found correct. The report was accepted.

Professor Whitney, as Chairman of the Committee to recommend a suitable place and time for the next meeting, proposed that the Association should meet in New Haven, Conn., on the second Tuesday in July, 1885. The proposal of the Committee was accepted without dissent.

The report of the Committee to nominate officers for the ensuing year was presented by Professor Minton Warren, in the absence of Professors Seymour and White. The Committee made the following nominations: —

For *President*, — Professor William W. Goodwin, Harvard College, Cambridge, Mass.

For *Vice-Presidents*, — Professor Francis A. March, Lafayette College, Easton, Pa.; Professor William D. Whitney, Yale College, New Haven, Conn.

For *Secretary and Curator*, — Professor John Henry Wright, Dartmouth College, Hanover, N. H.

For *Treasurer*, — Professor Edward S. Sheldon, Harvard College, Cambridge, Mass.

For additional members of the *Executive Committee*, —

Professor Basil L. Gildersleeve, John Hopkins University, Baltimore, Md.

Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

Professor Lewis R. Packard, Yale College, New Haven, Conn.

Professor Tracy Peck, Yale College, New Haven, Conn.

Professor Bernadotte Perrin, Adelbert College, Cleveland, Ohio.

The Committee gave notice of a proposition to amend the Constitution, so as to unite the offices of Secretary and Treasurer.

Professors March and Whitney refused to accept nomination as Vice-Presidents. Professor Whitney moved to amend the report of the Committee by inserting the names of Professor Tracy Peck, of

Yale College, and Professor A. C. Merriam, of Columbia College, in place of Professor March's and his own. As a further amendment, it was moved that the names of Professors March and Whitney be put back again on the list of "additional members of the Executive Committee," in place of Professors Peck and Packard.

On behalf of the Treasurer, Professor Sheldon, the Secretary, Professor Lanman, withdrew the name of Mr. Sheldon as candidate for the office of Treasurer. The Secretary explained, at the same time, that a considerable saving of trouble would be made if the duties of the Secretary and those of the Treasurer were performed by the same person. At present the receipts come in part to the Secretary and in part to the Treasurer, and this has sometimes occasioned mistakes and oversights annoying both to officers and to members. Further, according to rule, the disbursements should be made by the Treasurer alone; but small expenses are constantly incurred by the Secretary, and the responsibility and control of the large expenses falls wholly on the Secretary, who has the sole charge of the printing of the annual publications of the Association. By the election of the same person to both offices, no provision of the Constitution would be violated, and a great deal of correspondence, now necessary, would become unnecessary. The making out of bills and the addressing of envelopes, and similar work, might be done by an experienced man in the employ of the University Press in Cambridge; so that, on the whole, the labor of the Secretary would not be materially increased by the addition of the duties of Treasurer. The Secretary accordingly moved, as a further amendment, that the place left vacant by Professor Sheldon be taken by Professor Wright.

A vote being taken upon the amendments, the Association assented to them, and the report of the Committee as thus amended was thereupon accepted.

On motion, a resolution to the following effect was adopted:—

The American Philological Association desires to express its hearty thanks to the President and Trustees of Dartmouth College, for the use of their halls for the meetings of the Association; to Mr. and Mrs. Hiram Hitchcock, for their kind reception of the members at their residence; and to the Managers of the Passumpsic Railroad, for their liberality in providing a pleasant excursion to Lake Memphramagog.

The Association adjourned at noon.

On Friday, the 11th, a considerable number of the members of the Association and of the Faculty of Dartmouth College, with their friends, left Hanover, and, after a pleasant morning's ride, in part up the Connecticut Valley, reached Newport, Vermont, at noon. The afternoon was spent most agreeably on the steamer "Lady of the Lake," which took the party to Magog, in Canada, at the farther northern end of Lake Memphramagog. Newport was reached again in the evening, and here the company separated.

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1884-85.

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VICE-PRESIDENTS.

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TRACY PECK.

SECRETARY AND CURATOR.

JOHN H. WRIGHT.

TREASURER.

JOHN H. WRIGHT.

EXECUTIVE COMMITTEE.

The officers above named, and —

BASIL L. GILDERSLEEVE.

CHARLES R. LANMAN.

FRANCIS A. MARCH.

BERNADOTTE PERRIN.

WILLIAM D. WHITNEY.

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¹ This list has been corrected up to November 20, 1884. Names left blank are of members who either are in Europe, or whose addresses are not known to the Secretary.

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* Died Oct. 26, 1884.

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Crawfordsville, Ind. : Wabash College Library.
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Newton Centre, Mass. : Newton Theological Institution.
New York, N. Y. : Astor Library.
New York, N. Y. : The College of the City of New York. (Lexington Ave. and 23d St.)
New York, N. Y. : Union Theological Seminary. (1200 Park Ave.)
Olivet, Eaton Co., Mich. : Olivet College Library.
Philadelphia, Pa. : American Philosophical Society.
Philadelphia, Pa. : The Library Company of Philadelphia.

Philadelphia, Pa. : The Mercantile Library.
 Providence, R. I. : Brown University.
 Providence, R. I. : Providence Athenæum.
 Sewanee, Tenn. : University of the South.
 Springfield, Mass. : City Library.
 Tuscaloosa, Ala. : University of Alabama.
 University of Virginia, Albemarle Co., Va. : University Library.
 Washington, D. C. : Library of Congress.
 Washington, D. C. : United States Bureau of Education.
 Waterville, Maine : Colby University.
 Wellesley, Mass. : Wellesley College Library.
 Windsor, Nova Scotia : King's College Library.
 Worcester, Mass. : Free Public Library.

[Number of subscribing Institutions, 54.]

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British Museum, London, England.
 Royal Asiatic Society, London.
 Philological Society, London.
 Society of Biblical Archæology, London.
 India Office Library, London.
 Bodleian Library, Oxford.
 Advocates' Library, Edinburgh, Scotland.
 Trinity College Library, Dublin, Ireland.
 Asiatic Society of Bengal, Calcutta.
 Bombay Branch of the Royal Asiatic Society.
 North-China Branch of the Royal Asiatic Society, Shanghai.
 Japan Asiatic Society, Yokohama.
 Public Library of Victoria, Melbourne, Australia.
 Sir George Grey's Library, Cape Town, Africa.
 Reykjavik College Library, Iceland.
 University of Christiania, Norway.
 University of Upsala, Sweden.
 Russian Imperial Academy, St. Petersburg.
 Austrian Imperial Academy, Vienna.
 Anthropologische Gesellschaft, Vienna.
 Biblioteca Nazionale, Florence, Italy.
 Reale Accademia delle Scienze, Turin.
 Société Asiatique, Paris, France.
 Athénée Oriental, Paris.

Curatorium of the University, Leyden, Holland.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.
Royal Prussian Academy of Sciences, Berlin, Germany.
Royal Saxon Society of Sciences, Leipsic.
Royal Bavarian Academy of Sciences, Munich.
Deutsche Morgenländische Gesellschaft, Halle.
Library of the University of Bonn.
Library of the University of Jena.
Library of the University of Königsberg.
Library of the University of Leipsic.
Library of the University of Tübingen.

[Number of foreign Institutions, 35.]

[Total, $(284 + 54 + 35 =) 373$.]

CONSTITUTION
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.
2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.
3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.
2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first fifteen volumes of Transactions :

1869-1870.—Volume I.

- Hadley, J. : On the nature and theory of the Greek accent.
Whitney, W. D. : On the nature and designation of the accent in Sanskrit.
Goodwin, W. W. : On the aorist subjunctive and future indicative with $\text{\textit{\u03c0\rho\omega\varsigma}}$ and $\text{\textit{\omicron\delta\ \mu\acute{\eta}}}$.
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.
Lounsbury, T. R. : On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.
Trumbull, J. Hammond : On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.
VanName, A. : Contributions to Creole grammar.
Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871.—Volume II.

- Evans, E. W. : Studies in Cymric philology.
Allen, F. D. : On the so-called Attic second declension.
Whitney, W. D. : Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.
Hadley, J. : On English vowel quantity in the thirteenth century and in the nineteenth.
March, F. A. : Anglo-Saxon and Early English pronunciation.
Bristed, C. A. : Some notes on Ellis's Early English Pronunciation.

- Trumbull, J. Hammond : On Algonkin names for man.
Greenough, J. B. : On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

- Evans, E. W. : Studies in Cymric philology.
Trumbull, J. Hammond : Words derived from Indian languages of North America.
Hadley, J. : On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.
Stevens, W. A. : On the substantive use of the Greek participle.
Bristed, C. A. : Erroneous and doubtful uses of the word *such*.
Hartt, C. F. : Notes on the Lingoa Geral, or Modern Tupi of the Amazonas.
Whitney, W. D. : On material and form in language.
March, F. A. : Is there an Anglo-Saxon language?
March, F. A. : On some irregular verbs in Anglo-Saxon.
Trumbull, J. Hammond : Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

- Allen, F. D. : The Epic forms of verbs in *daw*.
Evans, E. W. : Studies in Cymric philology.
Hadley, J. : On Koch's treatment of the Celtic element in English.
Haldeman, S. S. : On the pronunciation of Latin, as presented in several recent grammars.
Packard, L. R. : On some points in the life of Thucydides.
Goodwin, W. W. : On the classification of conditional sentences in Greek syntax.
March, F. A. : Recent discussions of Grimm's law.
Lull, E. P. : Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

- Tyler, W. S. : On the prepositions in the Homeric poems.
Harkness, A. : On the formation of the tenses for completed action in the Latin finite verb.
Haldeman, S. S. : On an English vowel-mutation, present in *eag, keg*.
Packard, L. R. : On a passage in Homer's *Odyssey* (x. 81-86).
Trumbull, J. Hammond : On numerals in American Indian languages, and the Indian mode of counting.
Sewall, J. B. : On the distinction between the subjunctive and optative modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.

Whitney, W. D.: $\Phi\acute{\upsilon}\sigma\epsilon\iota$ or $\theta\acute{\epsilon}\sigma\epsilon\iota$ —natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875.—Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof*, *prove*.

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876.—Volume VII.

Gildersleeve, B. L.: On $\epsilon\iota$ with the future indicative and $\acute{\epsilon}\acute{\alpha}\nu$ with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between l and u .

Proceedings of the eighth annual session, New York, 1876.

1877.—Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis of the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of $\acute{\omega}\varsigma$.

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kurenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

1878. — Volume IX.

- Gildersleeve, B. L. : Contributions to the history of the articular infinitive.
Toy, C. H. : The Yoruban language.
Humphreys, M. W. : Influence of accent in Latin dactylic hexameters.
Sachs, J. : Observations on Plato's Cratylus.
Seymour, T. D. : On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W. : Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

- Toy, C. H. : Modal development of the Semitic verb.
Humphreys, M. W. : On the nature of cæsura.
Humphreys, M. W. : On certain effects of elision.
Cook, A. S. : Studies in the Heliand.
Harkness, A. : On the development of the Latin subjunctive in principal clauses.
D'Ooge, M. L. : The original recension of the De Corona.
Peck, T. : The authorship of the Dialogus de Oratoribus.
Seymour, T. D. : On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

- Humphreys, M. W. : A contribution to infantile linguistic.
Toy, C. H. : The Hebrew verb-termination *un*.
Packard, L. R. : The beginning of a written literature in Greece.
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Whitney, W. D. : On inconsistency in views of language.
Edgren, A. H. : The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

- Whitney, W. D. : On Mixture in Language.
Toy, C. H. : The home of the primitive Semitic race.
March, F. A. : Report of the committee on the reform of English spelling.
Wells, B. W. : History of the *a*-vowel, from Old Germanic to Modern English.
Seymour, T. D. : The use of the aorist participle in Greek.
Sihler, E. G. : The use of abstract verbal nouns in *-σας* in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

1882. — Volume XIII.

- Hall, I. H. : The Greek New Testament as published in America.
 Merriam, A. C. : Alien intrusion between article and noun in Greek.
 Peck, T. : Notes on Latin quantity.
 Owen, W. B. : Influence of the Latin syntax in the Anglo-Saxon Gospels.
 Wells, B. W. : The Ablaut in English.
 Whitney, W. D. : General considerations on the Indo-European case-system.
 Proceedings of the fourteenth annual session, Cambridge, 1882.

1883. — Volume XIV.

- Merriam, A. C. : The Caesareum and the worship of Augustus at Alexandria.
 Whitney, W. D. : The varieties of predication.
 Smith, C. F. : On Southernisms.
 Wells, B. W. : The development of the Ablaut in Germanic.
 Proceedings of the fifteenth annual session, Middletown, 1883.

1884. — Volume XV.*(In Press.)*

- Goodell, T. D. : On the use of the Genitive in Sophokles.
 Tarbell, F. B. : Greek Ideas as to the effect of burial on the future life of the soul.
 Warren, M. : On Latin Glossaries. Codex Sangallensis, No. 912.
 Peck, T. : Alliteration in Latin.
 Perrin, B. : The Crastinus episode at Palaepharsalus.
 Von Jagemann, H. C. G. : Norman words in English.
 Wells, B. W. : The Ablaut in High German.
 Whitney, W. D. : Primary and Secondary Suffixes of Derivation and their exchanges.
 Proceedings of the sixteenth annual session, Hanover, 1884.

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