lividity, and in the case of gangrene actual blackness. Thus we would assign to this family of Latin words: 1. the idea of blackness generally, especially in gangrene; 2. pestilence, plague, poison; 3. the pining away of the body under the influence of disease; 4. the same figuratively of envy (comp. *livor*, *livido*-, etc.); and lastly 5. the dark fluidity that often attends dissolution, and especially of melted snow. The pages of Forcellini will give abundant instances of passages in support of these several notions.

VII.—ON THE LATIN PREPOSITIONS *RE* AND *PRO*: THEIR ORIGIN AND PRIMITIVE MEANING. By T. HEWITT KEY, M.A., F.R.S.

I BEGIN this enquiry by once more quoting from the "Deutsche Grammatik" (ii. 865), the following passage:—

"The doctrine which holds true generally of particles that they become obscure in signification and disguised in form, is specially applicable to the inseparable particles."

The little word *re* of the Latin language belongs to this class, as it is never found doing duty as an independent preposition, but occurs only in compound verbs or adjectives and words deduced from them. It further deserves attention, in that it is difficult in the sister languages to find its representative. But it is precisely in short forms of this kind that the destructive habit of language is found to have been most violently at work. Already the longer form *red* (*red-co*, *red-do*, *red-igo*) exhibits a final consonant that once belonged to the particle. We must also claim *ret* as a variety, for *ret-ro* is a more trustworthy division of this adverb than *re-tro*. This appears from the corresponding adverb *por-ro*, the first syllable of which exhibits the simpler form of the Latin preposition which led to the derived preposition *pro*, i.e. *por-o*. Indeed the simple preposition *por* has been preserved in the verb *por-rig-o* afterwards compressed to *porgo* and *pergo*. But to this preposition *pro* we shall have to recur again.

But even *ret* is not the oldest form of the particle. The dental is in all probability a corruption from a guttural. Such a change is common to the last degree in language, and especially in the Latin language. In our own for example, the diminutival suffix *et* has grown out of an older *ick*: thus, *emmet* and *gimlet* are known to have superseded *emmick* and *gemlick*. So again the Latin *abiet-* stands in place of *abiec-* (witness *abieg-no-*); and as I have elsewhere noted, the frequentative verbs, *vell-ic-are*, *fod-ic-are*, *mors-ic-are*, have the suffix in a purer form than *ag-it-are*, *quaer-it-are*, *clam-it-are*. It is true that this latter variety outnumbers the former in the proportion of about a hundred to one; but it is not by numbers that such questions should be decided. The change from a guttural to a dental is a far more familiar matter than the converse; and in the case of Latin frequentative verbs this particular change was encouraged in a large number of instances by the precedence of a guttural in the simple verb, as for instance in the three verbs just quoted. But in the instance of *ret*, we have a confirmation in the fact that *rec* has been preserved in *recuperare*, 'get back,' a compound of *parare*, and in the adjective *reciproco*-, 'backward and forward.' The verb *recuperare* has met with much ill-treatment among philologists. It was once the practice to regard it as a derivative from *recip-ere*, which leaves the *era* without explanation; for *volnerare*, *onerare*, derive the syllable *er* from the nouns *volnus* *volner-is*, *onus* *oner-is*. Again for many years there was to be found in the "Gradus ad Parnassum" and similar works a statement that the *u* of *recuperare* was a long vowel, and a line ascribed to Plautus used to be quoted in support of the assertion. But the said line did not come from Plautus, whose writings on the contrary contain many passages to prove the reverse, the metres of this poet invariably demanding a short pronunciation, such as *rec'perare*, *rec'perator*. Of *reciproco*-, more presently.

But still further evidence in favour of the guttural presents itself in some of the allied languages. In the Greek *ῥαχις ῥαχέτρον* 'back or spine,' we have evidently words of

the same stock. So again in the German prefix *rück* (*rückwärts*, etc.), and the substantive *rücken* 'the back.' These again bring us to the Anglo-Saxon *hrig* 'back,' the Scotch and Old English *rig*, and the Modern English *ridge*.

On this evidence then we claim *rec* as an older form than *ret* or *red* or *re*.

But the particle has suffered more or less on the other side too. With myself, the appearance of an initial *r* always raises the suspicion of a decapitation, and the Anglo-Saxon *hrig* is a witness in this particular case to the same effect; but I shall not be satisfied with claiming some initial consonant. A vowel also is missing; and in the selection of a particular vowel I am guided here, as in other similar instances, by the law of vowel-assimilation. As in the case of the Latin *pro* I was led to claim a vowel *o* as lost, the word standing for *por-o*, so for *re* I would suggest a preceding *e*, making *ere*, or rather *er-ec*. Still closer is the parallelism when for *pro* itself I find fuller forms,—first *prod* (*prod-ire*, *prod-esse*); secondly *prot* in the Greek *πρωτ-επο-* (my reasons for denying the *τ* to the suffix have been given before); and thirdly, a still older *proc* in the very adjective already quoted, *reci-proco-*. For the letter-change it may be useful to compare the varieties *re*, *red*, *ret*, and *rec*, as well as *pro*, *prod*, *prot*, and *proc*, with the negative particle *hau*, *haud*, *haut*, representing the Greek *ou* and *ουκ*. Thus *re* and *pro* appear to me to be corruptions from disyllabic forms *er-ec* and *por-oc*. If I am asked what this guttural suffix denoted, what its power was, I answer that it is the diminutival suffix which, in my view, plays so important a part in language; and I point to a parallel case in the Teutonic family. The Old German *durah*, written also *duruh* and *duroh* (Grimm, D.G. II. 770), corresponding to our own *through*, seems to claim connection in its first syllable with the substantive which we write *door*, and a German *thür*, while the second syllable has all the appearance of being the suffix of diminution. I might perhaps quote as examples of the simple preposition the adjectives *dur-lihtic*, *dur-nehtic*, *dur-sihtic*, quoted by Grimm from the Middle-German, but that these have more probably

lost the guttural asperate, standing for *durch-liuhtic*, etc. Of course in our own tongue the word *through* is but an abbreviation of *thorough*. Thus the Anglo-Saxon *þurh-fare* becomes, in Chaucer, *thurg-fare*, and in Shakspeare (*Merchant of Venice*, ii. 8) *through-fare*, where we write *thoroughfare*. Again Shakspeare in the same play (iv. 1) has *thoroughly* in the sense of our *thoroughly*; and in the “*Midsummer Nights’ Dream*” we find: “Thorough the dis-temperature we see the seasons alter;” and “Over hill over dale, thorough bush thorough briar, over park over pale, thorough flood thorough fire.”

In the examination of this word a first duty is to consult the “*Deutsche Grammatik*.” Accordingly I have read with some care what is contained in the article on the subject, a pretty long one, in the second volume of Grimm’s work (pp. 818–832). What he says on the Gothic vocabulary I have checked with the lexicon of this language attached by Massmann to his edition of *Ulphilas*. But though all linguistic enquiries should include an examination of the oldest forms of language, this should not be to the exclusion of later varieties, and this for two reasons, that remains of the oldest forms of a language are for the most part very fragmentary, and not unfrequently difficult of interpretation. With a language still spoken these two evils are less to be feared. Thus I should deem it most unwise to throw out of view what lies before us in modern German. Under this impression I have tabulated to a great extent the German verbs compounded with *er* according to the meanings assigned to them in Meissner’s *Wörterbuch*, taking this work because it happens to be at hand. The result of my examination has been to assign to the preposition the following meanings:—

1. *Up*.—In support of this, I might quote nearly forty examples, including both physical notions, and those of a secondary or metaphorical character; but am satisfied with—

<i>erstehen</i> , ‘stand up.’	<i>erheben</i> , ‘heave up.’	<i>ertragen</i> , ‘support.’
<i>erhalten</i> , ‘sustain.’	<i>erschwellen</i> , ‘swell up.’	<i>erdulden</i> , ‘suffer.’
<i>erspriessen</i> , ‘shoot up.’	<i>erbauen</i> , ‘build up.’	<i>ernähzen</i> , ‘nourish.’
<i>ersteigen</i> , ‘climb up.’	<i>erbrausen</i> , ‘surge up.’	<i>erziehen</i> , ‘bring up.’

to which should be added the adjective, or rather participle, *erhaben* 'elevated.'

2. *Back*.—This sense naturally grows out of the preceding, inasmuch as the downward movement of substantial bodies, through the action of gravity, is more conspicuous than the corresponding ascent of what is often invisible, and so the upward action is regarded as a reversal of the first. Examples are—

<i>erlassen</i> , 'remit.'		<i>erschallen</i> 'resound.' ¹		<i>ertönen</i> , 'resound.'
<i>erkaufen</i> , 'ransom.'		<i>erhallen</i> 'resound.'		<i>erklingen</i> , 'resound.'

3. *Again* is a meaning which flows from, or rather is scarcely separable from the proceeding. This meaning occurs in—

<i>erkennen</i> , 'recognize.'		<i>erquicken</i> , 'revive.'		<i>erlösen</i> , 'release.'
<i>erneuen</i> , 'renew.'		<i>erfrischen</i> , 'refresh.'		<i>erlaben</i> , 'refresh.'
<i>ersetzen</i> , 'replace.'		<i>erinnern</i> , 'remind.'		<i>erholen</i> , 'respire.'

4. *Reversal* of the act expressed in the simple verb.—In p. 830, sub-section 8, Grimm deals with instances that fall under this head. In the Gothic indeed he finds no example, but gives not a few from the Old German: as *urerban*, 'exheredare;,' *irhalsan*, 'decollare;,' *irhirnan*, 'excerebrare;,' *irkēzan*, 'oblivisci' (where the last syllable corresponds to our *get* in *for-get*); *armeinsamon* 'excommunicare;,' *urwiran*, 'castrare.' Again for the Middle German he quotes *erkirnen*, 'enucleare;,' but for the Modern German he expressly says there is no example. We may perhaps venture to doubt the correctness of the writer both as regards the Gothic and the existing language of Germany, when we find *uslukan*, 'unlock,' and *usluknan*, 'open oneself,' in Massmann's Gothic Vocabulary, as also *erlösen*, 'unloose,' and *erschliessen*, 'unshut' (to borrow a good old English word) in Modern German, a word the more interesting as corresponding most precisely to the Latin *recludere*.

5. *Reaching*.—The effort to reach an object may be exercised in all directions, as downward, to get at water in a

¹ In this verb *erschallen* and those following the notion of loudness expressed by the idea of 'up' may perhaps be preferable. See remarks below on the Latin verb *recita*..

well, or horizontally, as in a nursery picture book, where a child, shut in by the bar of its little chair, stretches out its arms to get at some fruit, and, unable to effect its purpose, adopts the ordinary revenge of crying, so as to justify the witticism written below the picture: 'Squall at Long Reach.' But in ordinary life the difficulty is more commonly to reach what is above us, as with the Fox and Grapes. Thus the combination 'up to' readily expresses the idea of reaching, and the *to* is virtually expressed in the accusative form of the accompanying noun. Thus we have *ereilen*, 'overtake, fetch up;' *erfahren*, 'overtake by driving, come up with;' *erfassen*, 'lay hold on (suddenly);' *erfinden*, 'find out' (literally, let me add, by feeling); *ergehen*, 'overtake, reach;' *ergründen*, 'fathom;' *erlangen*, 'reach;' *erlaufen*, 'overtake by running;' *erleben*, 'live to see;' *erpacken*, 'seize;' *erraffen*, 'snatch;' *erreichen*, 'reach;' *erreiten*, 'overtake on horseback;' *errudern*, 'reach by paddling or rowing;' *errufen*, 'reach with calling;' *erschleudern*, 'reach with a sling-stone;' *erschnappen*, 'catch with open mouth;' *erschreien*, 'reach with crying;' *erschreiten*, 'reach with a step;' *erschweben*, 'reach by flying;' *erschwimmen*, 'reach by swimming;' *erschwingen*, 'soar up to;' *erspannen*, 'reach by the span;' *erspringen*, 'reach in leaping;' *erstrecken sich*, 'reach;' *ertappen*, 'overtake;' *ertasten*, 'reach by feeling.' Note in the translations the repeated use of our two prepositions, *up* and *over* (*over*-take).

6. *Up to in daring*.—These may be added, as a sort of corollary to the preceding section, viz.: *erdreisten*, 'to be bold enough;' *erfrechen*, *erkecken*, *erkühnen*, 'dare, presume.'

7. *Getting, by the act of the verb*.—A meaning closely allied to those of §§ 5, 6, but containing less of the physical action. It would be idle to enumerate instances, when in Meissner's Lexicon I find over one hundred examples. But the construction will be perhaps better understood if it be first pointed out that with compound verbs the accusative may be dependent either on the verb or on the preposition. The best proof of this is seen in such Latin sentences as *Iberum copias traiecit*, where we have *Iberum* attaching itself to the preposition,

copias to the simple verb *iecit*. In the preceding sections the accusative belongs to the preposition. Indeed in many of the examples the verb itself is clearly of an intransitive character.

8. *Making* (a) and *becoming* (b).—Where the preposition is compounded with adjectives to constitute a verb. The idea is closely akin to the preceding sections 5 and 7 and the two immediately following. Examples of this sense are tolerably numerous.

(a) *erbitten, erfreuen, erhitzen, erniedern, erschweren*; (b) *erblassen, erleichen, erblinden, ergrauen, erlahmen*.

9. *Opening*.—This at first may appear strange, but the close connection of the idea is evident from the very etymology of *open*, which in its root syllable *op* is one with the preposition *up*. The examples seem but few:—

erbrechen, 'break open;'
erbeissen, 'bite open;'
eröffnen, 'open.'

10. *Beginning*.—This grows easily out of the last, or it might perhaps as easily be deduced from the sections headed "up to," and "making," for these are substantially one with the idea of commencement. For examples may be taken:—

<i>erbrausen</i> , 'begin roaring (of the storm.)'	<i>erkracken</i> , 'begin to crack.'
<i>erdonnern</i> , 'begin to thunder.'	<i>erkranken</i> , 'be taken ill.'
<i>erdröhnen</i> , 'begin to sound.'	<i>erröthen</i> , 'blush.'
<i>ereifern</i> , 'fall into a passion.'	<i>erschauern</i> , 'shudder, be seized with horror.' [fear.]
<i>erglänzen</i> , 'begin to shine.'	<i>erschrecken</i> , 'be struck with'
<i>erglimmen</i> , 'begin to glow.'	<i>erstaunen</i> , 'be astonished.'
<i>ergrausen</i> , 'shudder.'	<i>ertosen</i> , 'begin to roar.'
<i>erkälten</i> , 'catch cold.'	<i>erzittern</i> , 'begin to tremble.'

11. *Thoroughly or up to the sources* (in a search), as:—

<i>erforschen</i> , 'investigate.'	<i>erkundigen</i> , 'enquire after.'
<i>erkunden</i> , 'explore.'	<i>erproben</i> , 'test.'

12. *Removal, disappearance*. This meaning may be explained in two ways. In removing a thing the first act is to lift it up. Again a thing in vanishing generally rises., *vanescit in auras*. It is especially in reference to disappearance

by death that the German compounds with *er* are so used. Thus—

<i>erbeissen</i> , 'bite to death.'	<i>erschlagen</i> , 'slay, kill.'
<i>erbleichen</i> , 'turn pale and so die.'	<i>erschöpfen</i> , 'drain, exhaust.'
<i>erdrücken</i> , 'press to death.'	<i>erspiessen</i> , 'kill with a spear.'
<i>erdrosseln</i> , 'strangle.'	<i>erstecken</i> , 'run through with a sword.'
<i>erdursten</i> , (prov.) 'die with thirst.'	<i>ersterben</i> , 'die (out), become extinct.'
<i>erfrieren</i> , 'be frozen to death.'	<i>ersticken</i> , 'smother, suffocate.'
<i>erhängen</i> (sich), 'hang oneself.'	<i>erstödtén</i> , 'kill.'
<i>erlegen</i> , 'slay.'	<i>ertrünken</i> , 'drown.'
<i>erlöschen</i> , 'go out as a fire.'	<i>ertreten</i> , 'trample to death.'
<i>ermorden</i> , 'murder.'	<i>erwürgen</i> , 'strangle.'
<i>ersaufen</i> , 'be drowned.'	
<i>erschiessen</i> , 'shoot (to death).'	

It has been assumed above that the Gothic prefix *us* and the German *er* are one. This is generally admitted; and in truth as the Gothic habitually has a sibilant, where an *r* appears in German, it is no matter for surprise that the Gothic form of our particle should be *us*, which then only takes the form of *ur*, when an *r* commences the simple verb.

Thus in the very limited vocabulary of the Gothic we find eight examples where Massmann translates the Gothic by the corresponding German verb with a prefix *er*, viz. :—

usfullian, erfüllen.	usláubjan, erlauben.
ushafjan, erheben.	usláusjan, erlösen.
ushahan sik, sich erhängen.	ussteigan, ersteigen.
ushauhjan, erhöhen.	usvakjan, erwecken.

While eighteen other verbs which in Gothic begin with *us* or *ur*, are represented by German verbs compounded with *er*, *auf*, or *wieder*. Thus no one need hesitate in identifying the Gothic *us* and German *er*.

In old German the vowel varies so that we have *ur*, *ar*, *ir*, and *er*. As regards the *u* it is perhaps safe to assume that this vowel or an *o* had precedence over the weaker vowel, because a change from a strong vowel to a weaker is more in accordance with the habit of language. Add to this that the German *ruck*, 'a jolt,' and *rück*, 'back,' give support

to the view that the vowel before the liquid was either *u* or *o*. Our reason for including the sb. *ruck*, will appear presently.

If we may rely upon Grimm, yet another corruption of our particle is found in the Old-Saxon and Anglo-Saxon, where according to him it takes the simple shape *a*, as a corruption of *as* (II. 819). But his view may be doubted, as this prefix, at any rate in Anglo-Saxon, seems better explained as a representative of the Greek *ava*. Indeed in the Greek language itself the Æolic and Doric dialects, ordinarily employing the shorter form *av* in place of *ava*, under certain circumstances cut this down to *a*. Then as regards the Anglo-Saxon, although *on* is the ordinary representative of the Greek *ava*, there was a marked tendency in this language to exchange *on* for *a*, seeing that the ordinary preposition *on* got reduced to *a*, as still seen in our own *aboard* for *on board*, *afoot* for *on foot*, etc. I feel the more at liberty to question Grimm's theory that the prefix *a* is a corruption of *as* or *us*, because, in a few pages before (699), when he first puts forth the idea, he implies a doubt in his own mind by affixing a query.

The mention of the Greek preposition *ava* reminds me that in my paper on that little word in our Transactions (1854, p. 29), I was led by a similar investigation to assign to it the successive meanings:—1, up; 2, back; 3, again; 4, reversal; 5, 6, loosening, opening; 7, commencing; 8, 9, removal; 10, 11, 12, thorough, thoroughly, including the special idea of searching up to the sources. Moreover, the meanings so assigned by me to *ava* have since received the sanction of the German philologist Pott in his recent work on Prepositions, who expressly refers to, and so far adopts, what I had written. I would beg then enquirers to contrast the meanings now assigned to the German *er* with the meanings assigned to *ava*, the parallelism being complete. Nay, I was at first led to the belief that *ava* and *ere* were but varieties of the same word, knowing, as I did, that a German, like our own countrymen in Kent, habitually substitutes an *e* for an *a*, as *Albis Elbe*, *Amisia Ems*, *Catti Hesse*, and further knowing that an interchange between the liquids *n* and *r*, when not initial, is of common occurrence. But I was

checked in this view by two considerations, one that the sibilant of the Gothic *us* seems entitled to precedence over the *r* of *er*, and secondly by the fact that in the 'oberdeutsch' dialects, as Grimm informs us (p. 819, line 15), the prefix appears with an initial *d*, as *der-warp*, *der-beixte*, *der-haben*.

The loss of an initial *d* is not very rare; and in the present case the authenticity of the *d* is confirmed by the Latin *dorsum*, 'back,' with which there must have been a co-existing variety *dossum*, as shown by Varro's adjective in *aselli dossuarii* and *iumenta dossuaria*, to say nothing of the Italian *dosso* and French *dos*. Moreover, the Latin *dorsum* like our *ridge* is often applied to a continuous mountain elevation, just as we have our 'Hog's-back,' in Surrey. It may as well be observed that the combination *rs*, as seen in *dorsum*, is liable to several changes. At times an *r* in such a position vanishes altogether in the Latin language. Thus it is now a familiar fact that the Latin adverbs *rursum*, *sursum*, *prorsum*, *deorsum*, took severally the forms *rusum*, *susum*, *prosum*, *iusum*; the last of which, found in the pages of St. Augustin, accounts for the modern Italian *giuso*, 'down.' Another change is that of *rs* into *rr*. This is most common in Greek, as in *χερσος*, *χερπος*, *αρην*, *αρην*. But the Latin language has many half concealed instances of the same. Thus the nom. *patēr* has previously passed through the changes: *paters*, *paterr*, *patēr*, the last of which is justified by the use not only of Plautus and the older poets, but also of Virgil. This premised, we may safely assume as equivalent varieties, *dossum*, *dorsum*, *dorrum*, and *dorum*. Then, as regards the final letters *um*, I have long ago given my reasons for the belief that the neuter suffix *um* of the second declension has grown out of an older form *ug* or *uc*, corresponding to our own suffix *ock*; and this when I had not arrived at any idea of a connection between the Latin *dorsum* and the German, *ruck* or *rück*. I am therefore now prepared to give my full consent to the doctrine that *dorsum* and *ruck* are substantially one, the intermediate links being *dorug*, *doruc*, *druc*, or *oruc*.

I now return to the preposition in its Latin form, to deal

with a question which naturally suggests itself. It has been seen in our examination of the German inseparable *er*, that it has its meanings best explained on the theory that the first meaning is 'up.' Shall we be justified in assigning this as the first meaning of the Latin *re*? My answer is in the affirmative; but, though in my view it is the original meaning, it must readily be confessed that the instances are few compared with the other meanings; but this is no way fatal to the argument; nay, it is to be expected in the constant changes to which words are subjected in both form and meaning, that the older a meaning be, the fewer are the examples preserved. In the first place I find what I am looking for in the adjective *recurvo*-. Our lexicographers are satisfied to translate this word as well as *incurvo*- without much attention to the prefixes. Now *incurvo*- is not fully translated by any phrase short of 'bent down,' as when speaking of a branch weighed down by fruit, or a man bent down by age; and this translation accurately accords with that sense which I claimed as original in the preposition *in* (*Transactions* 1854, pp. 89 and 90), and which accounts for the power of the superlative *imo*- (*inimo*-) 'lowest,' and the Greek comparative *ev-epo*- 'lower.' In like manner the full power of *recurvo*- is only given by 'turned up,' that is, it speaks of bending where the concavity is upward. It is thus well applied to the back of the dolphin, which Arion must have found to be a more comfortable, or at any rate a safer seat amid the troubled waves. Ovid was right then in his choice of an epithet when he wrote: *Tergo delfina recurvo Se memorant oneri supposuisse novo* (*Fast.* ii. 113). Even when the crow goes off with the gilt bowl, in its flight it would carry its feet behind it, and thus there is still a propriety of language when the same poet writes: *Corvus inauratum pedibus cratera recurvis Tollit*, for the bird's claws, in their natural position *incurvi*, in this altered state of things would have the concavity upwards. Both Virgil and Pliny use our epithet of the buccina, where again the concavity has an upward presentation. *Repando*- is another available witness in our favour. Here Forcellini speaks with some accuracy when

he gives as its equivalent: *retro et sursum reflexus*; in which however he would have done better to drop the *retro*. He adds too the expressive words: *qualia sunt dorsa et ora delphinum*. Indeed the word is most commonly used of the dolphin, and the compound *repandirostro-* of Pacuvius was correct in form, though laughed at as an unwieldy superfluity by Quintilian. Again, when Cicero describes the attire of Juno Sospita in one of the Italian temples, we are at no loss to understand the phrase *cum calceolis repandis*. The verb *recuba-re*, as distinguished from the simple *cuba-re*, is intelligible, if we translate it "lying with the head and back raised." Such a position is well suited for Tityrus when playing on his oaten pipe; and indeed *recumb-ere* (like the Greek *avakeimai*) with all accuracy denotes the attitude at meals. Accordingly it seems to have been preferred for this sense in the later writers, as in Phædrus, the younger Pliny, and Justin, to *accumbere*; perhaps because the Romans of that day had lost the perception of the true meaning of the prefix in the latter verb, connecting it with *ad*, 'to,' rather than with *an*, 'up' (See Transactions 1854, p. 37, line 5). The Latin verb *recitare*, 'to read aloud,' finds no satisfactory explanation in the meanings commonly assigned to *re*. Now in discussing the powers of the Greek *ava* (Trans. 1854, p. 32), I had occasion to refer to some thirty or forty examples in Liddell and Scott's Lexicon, where verbs of more or less noise, when compounded with this preposition, denote a loud noise, for example *ava-βοα-ω* and *ava-κραζ-ω*; and I quoted three phrases of our own where the idea of 'up' is expressive of loudness: *speak up, raise your voice, you speak too low to be heard*. An application of the same principle accounts for the peculiar meaning of *recita-*.

Another word which invites consideration, is the so-called adjective *recenti-*, which has at least the external appearance of a participle, and contains, in what is clearly its root syllable, precisely the form which we have been led to assign to the prefix *re* as once belonging to it. Nor am I startled at finding the root performing the office of a verb. I have long thought that prepositions are many of them verbs in origin;

and some years ago when our valued member Mr. Garnet opposed to the doctrine that all words are in origin verbs, the argument that not a few verbs themselves were deduced from prepositions, as to *utter* from *out*, to *intimate* from *in*, I was led to think that he had not gone to the bottom of the matter. Again, it was under the feeling that so-called prepositions originally were expressive of change of place or motion, that I claimed for the Latin *in* (and Greek *εν*) the active idea of 'down,' as preceding the resulting position of *on*, and of *into*, as preceding that of *in*. So again with *sub*, I placed first among its meanings 'up,' and regarded the resulting position 'under' as secondary. Another example presents itself in *per*, which primarily denoted 'piercing,' and the piercing complete we get the secondary *περαυ*, 'on the other side,' or, as the Latin compressed the word, *tran*, whence on the one side *tra* of *traduc*-, and on the other *trans*. For the letter-change a nearly parallel case is *tranquillo*- for *planquillo*-, a diminutival form of the adjective *planco*-, 'flat,' which is itself a diminutive of *plano*-. That prepositions are actually used with the power of verbs is clearly seen in the well-known phrase: "*Up* guards and *at* them." I find then no difficulty in connecting a participial form *recenti*- with our so-called preposition *rec* as to form. But how as to the meaning? Here also a fairly satisfactory solution presents itself when we look at such phrases as *recens a lecto*, *a sompno*, *a cena*, 'only just risen from bed,' etc. I say 'only just risen,' rather than 'rising,' on the authority of such a construction as: *Romam veniens comitia edixit* (Liv. xxiv. 7), "immediately on his arrival he," etc. A still stronger argument is found in the phrase of Persius *sub sole recenti*, to represent eastern climes, for 'under the rising sun' is exactly what we want, and is in accordance with most, if not all, the terms employed to designate the East, as *Orient* of the French, and the familiar geographical names, *Anatolia* and *Levant*.

But there stands in the way of our argument the adjective *reciproco*-,¹ which we have already translated as 'backward

¹ Our origin of this adjective, if indeed it need any support, receives it in an unmistakable manner from the line in Ennius:—

"— rusus prosus reciprocatur fluctus feram."

and forward;’ yet even this word will turn out to be not altogether refractory, for it cannot be separated from the compound *rig and fur* of the Scotch or from the *ridge and furrow* of our own Southern dialect. *Rig* and *ridge* we have already claimed as representatives of our *rec*, and it is no less certain that the Latin *porca* (= *poroca*) is one in meaning and substantially in form with our *furrow*. Thus Festus interprets *porcae* by the phrase “*rari sulci*.” It is true that Varro (R. R. i. 29, and L. L. iv. 4) makes *porca* the ‘elevation’ in a ploughed field, damaging his authority however by a foolish etymology. In the nature of things ridges and depressions go together, and have a tendency to confound the words that denote them. Not unlike this change of meaning is that which has befallen the Latin noun *versu*-, for here also the ploughed field is the origin, but the word originally meant the ‘turning’ of the oxen between the end of one furrow and the commencement of another, yet after a time it came to denote the line of ploughing, for every new turn marked one line finished and another to begin. A far more pertinent example occurs in the Latin noun *lira*, which by one writer is used in the sense of ‘ridge,’ by another in that of ‘furrow.’ Again, in our own language the words *dyke* and *ditch*, which in origin are the same word, are used at one time to denote the hollow made by the removal of earth, and at another the bank made by the earth removed. Thus an Irishman talks of hiding behind a ditch, which to the English ear sounds somewhat strange.

Again, when we look at the idea expressed by ‘back,’ we shall come across what confirms our view. It is true that the human back generally presents only a vertical direction, but in all other animals we see what is elevated and more or less horizontal. A *ridge* of hills has the same character, and so also a hay-*rick*. In the German noun *ruck*, ‘a jolt,’ we also find a short upward movement. Similarly the roof of the Crystal Palace with its ‘ridge and furrow’ of glass clearly denotes the elevation by ‘ridge,’ the depression by ‘furrow.’

Still the ground is not clear unless we can establish in

favour of the Latin preposition *pro* the notion of 'down.' Here again I cannot dispute the ordinary doctrine that forward movement very generally belongs to this word; but, as I have already said first meanings are apt to disappear; and I shall think it enough to produce some clear examples in support of my views. Now the adjective *prono-* is the precise opposite in meaning of the adjective *supino-*, the two meaning respectively 'looking downward' and 'looking upward.' Thus Cicero (Div. I. 53) speaks of the three directions of motion, under the terms *prono-*, *obliquo-*, *supino-*, that is, straight down, obliquely, and straight up; and with this authority in our favour we need not be stopped by the fact that for Cæsar the word had already attained in part to the motion of forward, so as to be used in the sense of 'obliquity' or 'slanting,' as is clearly the case in the passage (B. G. iv. 17); *Tigna non directâ ad perpendicularum, sed prona ac fastigiata*. The idea of 'downward' is also seen in Sallust's (Jug. 98): *Ilex paulum modo prona, dein flexa atque aucta in altitudinem*. The adjective *proclivi-* is habitually translated 'downhill.' The adverbs *prorsum* and *prorsus*, seem not to obtain their full sense until represented by our English 'downright.' It has been long taught that in treating prepositions we should start from the relations to the earth. Now what is thrown perpendicularly downward strikes the horizontal plane with all its momentum, whereas in an oblique blow a portion is of course wasted. But the first idea being so fixed by reference to the earth, the word is afterwards applied to a movement perpendicular on any plain, and there results what we may express by 'completely,' 'absolutely.' Among verbs we find no inconsiderable number where the motion of 'down' predominates, as *procellere*, *procidere*, *procumbere*, *proclinare*, *proculcare*, *profligare*, *proicere*, *prolabi*, *proruere*, *prosternere*, (*prostrato-*), *proterere*; nor is it unknown to *promittere*, witness the phrases *p. capillum*, *barbam*, *comas*, *sues ventre promisso*, *palearibus ad genua promissis*. In *promere vinum* the idea is seen to prevail when we call to mind the Roman habit of storing wine in the uppermost part of a house. To explain the substantive *pro-*

pagon-, and verb *propagare*, Forcellini employs the phrase ‘depresso ramo.’ *Propendere* is a word more than once used by Cicero for the descent of the heavier scale in a balance. The verbs *proscindere*, *procoli*, *proturbare*, and the participle *propexo-*, seem often to require the translation ‘down;’ and lastly *prodere* in two of its uses involves the same idea: first, in *prodere memoria* or *memoriae*, to hand down a tradition; and secondly, when it denotes betrayal or abandonment. This will be seen when we compare it with the verbs *deserere*, *destituere*, used in a similar sense. He who is about to abandon what has been entrusted to his care (say an infant) sets it down in some exposed place and then goes away. Where language has to speak of a series of acts, it often expresses the first and leaves the others to be inferred, as for example, in the military phrase *colligere vasa*, the first of many acts in abandoning a camp.

But it will no doubt be objected to much that I have here said that the notion of ‘down’ is so closely allied to the notion of ‘forward,’ that it is readily derived from it. When a person throws a stone for instance, the forward motion is soon followed by descent. This is quite true, but the argument is applicable in both directions. When I want to throw a thing down, I naturally give it something of a forward impetus, rather than drop it on my own toes.

But I pass to another pair of words in which what we find in our dictionaries is not altogether satisfactory, *profano-* and *profundo-*. As *fa-num* seems to be the neuter of an adjective and to signify ‘consecrated (ground),’ so we have a negative notion in the prefix of *profano-*. Again, *profundo-* should, I think, be translated ‘without bottom,’ so that Cicero’s *mare profundum et immensum* contains something of exaggeration in both epithets. Now if the original meaning of *pro* be ‘down,’ we have a use of the prefix parallel to what is felt in *demens*, *dedecorus*, *decolor*.

There remains for me to say a few words on the verbs which I would connect with the particles *re* and *pro*. Calling to mind that *re* according to the theory is a corruption of a disyllabic form *er-ec* or *or-uc*, I am disposed to connect

with it the verb *ori-*, which stands for *or-ig-*, as shown I think by the noun *orig-on-*. The meaning of course suits. I am also disposed to claim as of the same kin the Greek *opeγ-εσθαι*, 'to reach,' when I call to mind the German verbs, which obtained this idea through the prefix *er*. But from the Greek *opeγ-εσθαι* I think it impossible to separate the Latin verb *regere*, to which the sense of 'rule' is generally without reason ascribed, in the belief probably, that it is connected with the noun *reg-*, 'a king,' whereas this word is probably of a distinct origin and represents the Eastern *raj* or *rajah*, whereas *rēg-* means simply 'stretch' and so 'make straight;' nor indeed would I object to the translation 'rule,' if the idea were limited to ruling straight lines. The Latin noun *regio* (*regionis*), which of course comes from it, is correctly translated 'direction.' A Latin *g*, by Rask's law, is commonly represented in English by a *k* sound; but the law needs so far modification, that in the south of England at least the *k* is supplanted by the palatal *ch*. Thus *frang-* of the Latin corresponds to our words *break* and *breach*, *broke* or *broken* and *broach*. We must therefore include in our family both the English verb *reach* and the English noun *reach* used in speaking of so much of a river as retains the same direction. But I would also claim the verbs *arise* and *arouse*, if it be true, as is thought by some of our best English philologists, that these do not contain any preposition, but have passed into *rise* and *rouse* by decapitation.

I next take the particle *pro* and with it the substantive *porca*. The latter seems to point to the idea of digging; but this in its primary form is no more than scratching, which as applied to the earth is rather a horizontal than a vertical movement; but this is of little moment as downward action soon becomes the prominent idea. The verbs of digging accordingly seem to have been originally imitations of the sound that accompanies scratching. Hence *χαρ-ασσ-ω, γραφ-ω*, i.e. *γαρ-αφ-ω, σ-καρ-ιφα-ω, graben* of the German, *s-c(a)r-atck* and *s-c(a)r-ape* of our own language, and then with the loss of the initial guttural *ap-o-ω*, and *ar(a)-o* of the Latin, together with the Greek *op-υσσ-ω*. But the rough liquid *r* is

often superseded by the soft *l*. Thus we have $\gamma(o)\lambda\text{-}\upsilon\phi\text{-}\omega$, and *s-cal-p-o*, and in a simpler form *col-o*, in which the title of 'digging' to the first place in meanings is established, not only by Latin usage, but by the fact that its Scotch analogue, *holl*, had no other meaning. But let us ask what shape would *col-* of Rome take in the mouths of rustics. The answer is that *por* might well be the prevalent form, it being the provincial habit of the country outside of Rome to present a *p* where the polished dialect had a *c*. Thus *pitpit* is the Oscan form of *quicquid*; *palumbe-*, 'the wild pigeon,' corresponds to *columba-*, 'the tame dove,' and the country people coming to Rome gave the cookshop which they frequented the name *popina*, when the city dialect would have preferred *coquina*. The doctrine that digging was the first idea represented by the Latin particles *por* and *pro* accounts for the power of the preposition *per*, 'through,' and at the same time for the fact that the Roman ear cared little for the distinction between *per* and *por*, writing at one time *porgere* at another *pergere*, *perinde* as well as *proinde*. The Greek language too in its verb $\pi\epsilon\iota\rho\text{-}\omega$, 'I pierce,' and $\pi\omicron\pi\omicron\text{-}s$, 'a passage,' present us with words of the digging family, which have the precise form we should desire. I conclude then that *reciproco-* may well be translated by 'up and down,' and so correspond precisely to the phrase 'rig and fur.'

In this paper I have not dwelt at any great length on the various meanings of the Latin *re*; but there is little difficulty here. Besides the primary notion of *up*, and the ordinary meanings of *back*, and *again*, there is of course the not unfrequent meaning of *reversing* an act. On this point I dwelt at some length in my notes on Ritschl's Plautus. But I have one or two additional examples to add to the copious list then given, so as to make up altogether forty-three. Two of the words to be so added are *re-calcea-*, 'unshoe' (if I may use the word), which occurs in a gloss, where it is treated as = *excalcea-*, and *red-argu-*, 'disprove.' The third is one which cannot be dealt with in so summary a manner, for both editors and dictionary-compilers have done their best either to destroy it altogether or to falsify its meaning.

I refer to the substantive *recubitu-*. This appears to be an ἀπαξ λεγόμενον. It is found in Pliny (xxiv. 13, 7), and to make the matter clear I must quote the passage:—"Baculum ex ea" (he is speaking of the *aquifolia* or holly) "factum, in quoduis animal emissum, etiamsi citra ceciderit defectu mittentis, ipsum per se recubitu propius adlabi." Unhappily Sillig, abandoning the Paris MS. *a* which he assigns to the eighth or ninth century for a reading of the Paris MS. *d* of the thirteenth, gives, what is altogether senseless, *per sese cubitu* in place of *per se recubitu*. He probably did not know that *recubitu* would signify 'by ricochet.' On the other hand our current dictionaries are utterly false guides. Thus we find the word translated by Freund 'das Niederfallen' and by his copyists of course 'falling down.' One of these indeed assures us that while he took Dr. Andrews' (American) Dictionary as "the basis" of his labours, "each article was compared with the corresponding word in Forcellini;" but it is difficult to reconcile this statement with what is to be seen under *recubitus* in the great Italian work, for here the true translation is distinctly given. After the general remark that *recubitus* means 'actus recumbendi' Forcellini adds the definite interpretation, *subsultus ille quem faciunt corpora in solum durum incidentia*, that is, what in shorter language we call 'ricochet.' This word has of course come to us from the French; but that it was previously imported into France from Italy may perhaps be inferred from the form of the prefix *ri* in place of *re*. A genuine French noun would probably have been *recouchet*. But over and above identity of meaning, there is a close connection in form between the Latin *recubitu-* and the modern *ricochet*. But a friend suggests that I must here assume a secondary verb *recubica-re* from which a substantive *recubicatu-* would readily flow, and then from a contracted *recub'catu-* we should be led to a French *re-couch-et*; and this view is confirmed by a similar series *cubare*, *cubicare*, *coucher*. Thus, while the obsolete *cumb-ere* meant 'to fall,' the compound *recumbere*, reversing the meaning of the simple verb, must have come to signify 'to get up again,' 'rise again,' before the derived

substantive *recubitu-* could bear the interpretation ‘ricochet;’ much as from *cadere*, ‘to fall,’ we obtain first *recidere* and then the adjective *recidivo-*, ‘rising again.’ Of course after what I have said above on Latin frequentatives, I am only too ready to give admission to such theoretic forms as *cubicare*, and the very idea of ricochet is thoroughly consistent with repeated action, whether we have in view the movement of an oyster-shell on the surface of a pond, or of a cannon-ball on the surface of the sea.

One word more in apology for the wide space I have given to the consideration of the German *er*. I have long thought that insufficient attention is paid both in grammars and dictionaries to the power which such little words bring with them to the composition of verbs; and the want is nowhere more felt than in dealing with the German prefixes *ent* and *er*. I discussed the former in my paper on *ava*. I have now spent not a few lines on the corresponding problem for *er*.

VIII.—THE LATIN *ET*, *QUE*, *ATQUE* (*AC*), AND THE GREEK *KAI*, *TE*—ALL OF ONE ORIGIN.

By T. HEWITT KEY, Esq., M.A., F.R.S.

It has probably struck many philologists as somewhat strange, that the Latin language possesses three particles to express the idea of “and.” Such a superabundance is at any rate an unusual phenomenon; but it has conferred on Latin writers an advantage of which they have not been slow to avail themselves. I refer to the power it gives of grouping the parts of a complicated sentence, so as to enable the mind to take in all the subordinate clauses without confusing them. This is a point to which I drew attention many years ago in a review of Mr. Henry E. Allen’s valuable treatise entitled —“*Doctrina copularum linguæ latinæ*,” in the “Quarterly Journal of Education,” of the Useful Knowledge Society (vol. iv. p. 135.) Thus in the passage (Cic. in Cat. iii. 8, 19),