

XXI.—ON THE DERIVATION OF THE WORD *ΔΗΜΟΣ*.

BY PROFESSOR KEY.

The error, not a very rare one, of looking afar for that which is lying at our feet, is exemplified, if I am not mistaken, in what has been written on the origin of the Greek noun *δημος*. This word, I find "is by some derived from *δέω*, as if it signified an enclosure marked off from the waste, just as our word *town* comes according to Horne Tooke from the Saxon verb *tynan* 'to enclose' (Arnold, ad Thuc. vol. I. Appendix iii)". The writer from whom I borrow this quotation himself adds: 'It seems however more simple to connect it with the Doric *δᾶ* for *γᾶ*.' I beg to suggest a totally different origin, and one which not only agrees with the precise meaning of the term, but also explains the origin of the word in every letter, for it will be observed that the etymologies just given take no notice of the letter *μ*. The habit of translating technical terms by merely anglicizing the termination led me first to talk to myself of 'a deme', and the sound of this happened to remind me of the French 'dime', just as I had before me a statement that a deme was the tenth part of an Athenian tribe. Now this very word *tribe* will serve as a most useful illustration of my argument. It appears to have been first applied when Rome had but three such divisions, the *Ramnes*, *Tities* and *Luceres*; and the word when analysed is the exact representative of our own term *thriding*, whence we have the *Nor¹-Thriding*, *East-Thriding*, and *West-Thriding* of Yorkshire, or as by a natural error we now call them the "Three Ridings". I have said that *tribu-* is exactly represented in English by the word *thriding*. The truth of this is seen as to the first part, when we observe the tendency of the Latin language to have a *b* after an *r*, where we have a *d*, as in *barba*, *beard*; *verbum*, *word*; *cucurbita*, *gourd* &c. Again *ing* is a diminutive suffix in English, as *u* is of Latin. These suffixes are considered in my paper on Latin Diminu-

¹ Compare *Nor-folk*, *Nor-West*, *Nor-East*, *Nor-way* (*Norweg*), *Nor-man*. The term *trithing* as applied to the three divisions of Yorkshire still maintains its place in legal language.

tives, so that I may here deem it enough to point to *farthing* 'a little fourth', and *tithing* 'a little tenth'. And this brings me back to *δημος*, which, if I am right, is an exact equivalent in origin and sense of our *tithing*, a word only used among us to denote a subdivision of land. Nay the tribes of Rome were also local denominations; and in fact Livy speaks of a *tribus Sappinia* far away from the *ager Romanus*, as designating a district. And to complete the matter we learn from Palgrave (Eng. Com. I. 115) that Iceland, settled by the Northmen before the introduction of Christianity was divided into quarters called *Fierdyng*, and in Tomliu's Law Dictionary we find '*Farding deal* or *Farundel of Land*: quadrantalæ terræ is the 4th part of an acre.' Thus *thriding*, *farthing*, and *tithing*, all diminutives, as fractions should be, are all used as local designations. These then with *tribu-* justify my derivation of *δημος* as to meaning.

But a difficulty presents itself in connecting *δημος* with the French *dime*, which of course is deduced from the Latin *decimus* or *decumus*, whereas the Greek ordinal is *δεκατος*. I am afraid to assume as proved Bopp's theory that the suffix *τος* of such Greek words (*πρωτος*, *τριτος*, *τεταρτος*) as well as of the Latin *quintus*, *sextus*, is but a compression of *tama-s* as seen in many of the Sanskrit ordinals. But whether this be true or not, it is a fact that in most of the Indo-European languages the ordinals exhibit with much caprice a suffix with a *t*, a suffix with an *m*, and a suffix with both *t* and *m*. Thus the Greek itself has *εβδομος*; and in *ογδοος* or rather *ογδοφος* (comp. *octavus*) we see a corruption of *ογδομος*. In the *Vergleichende Grammatik* §§ 321-323 the forms are collected; and the Greek antiquity as well as great extent of domain belonging to the suffix with *μ* is well shown. Thus for the first ordinal we have Sanskrit *prathama-*, Zend *frathema-*, Latin *primo-*, Lith. *pirma-*, and Gothic *fruma-*, but the Greek *πρωτο-*. Passing over the words which represent second, third, fourth, we come upon Sansk. *panchama-*, which stands alone; and for 'sixth' we have perhaps the Zend *cstva-*, when *tva* may well be a corruption of *tama*, and this solution of the form I at any rate regard as preferable to the theory of an 'Um-

stellung' from *cvasta-*, as propounded by Bopp. For 'seventh' we have a marked evidence of the capriciousness of language. The Greek for the first time gives the μ suffix in $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$, while the Zend perversely has *hapta-tha*, here preferring the dental, though the *m* reappears in the following *astēma*, *nauma*, *dasēma*, corresponding as close as may be to the Sanskrit *ashtama*, *navama*, *dasama*. The Lithuanian again has confirmatory evidence for us in the fact, that, although *septun-ta-* and *asztun-ta-* are the ordinary terms for seventh and eighth, the language also possesses *sekma-* and *aszma-* in the same sense. It is clear then that such a form as $\delta\epsilon\kappa\omicron\mu\omicron\varsigma$ within the Greek domain would not have been any anomaly; and the loss of the guttural before an *m* is not only the universal law in Latin, as in *flama* or *flamma*, *examen*, *contaminare*, *stramen* &c.; but obtained also to some extent in Greek. Thus $\pi\upsilon\tilde{\alpha}\gamma\mu\alpha$ has a circumflex, because the γ was silent. In $\acute{\alpha}\iota\mu\alpha$ from *αισσω* the guttural is not even written. $\acute{\eta}\mu\epsilon\iota\varsigma$ and $\acute{\eta}\mu\epsilon\tau\epsilon\omicron\varsigma$ are derivable from a base $\acute{\epsilon}\gamma\mu\epsilon\tau-$, represented in Latin by *egomet*, and in Sanskrit by *asmat-*. Much in the same way an Englishman writes *phlegm* and pronounces *phlem*. Perhaps the guttural in such cases may have first passed into an *s*, as in the Latin *decumus*, *decimus*, *disme*, *dime*. Indeed the verb $\delta\epsilon\omega$ from which we started, must once have had a guttural,—as its Latin analogue *ligare* (whence indeed *limen* for *ligmen*), and its English analogue *tie*, whence *tight*, clearly show.—Thus the σ in $\delta\epsilon\sigma\mu\omicron\varsigma$ probably represents a guttural. I may as well add that the evidence for regarding a $\delta\eta\mu\omicron\varsigma$ as a tenth of a tribe is not altogether satisfactory in itself, but receives strong support from the here-proposed etymology.

XXII.—ON THE CONVERTIBILITY OF *N* AND *D*.

BY PROFESSOR KEY.

In a paper which I read before the society on the equivalents of the Greek preposition *ανα* in cognate languages, I gave my reasons for believing that *ad* in Latin verbs is