ETYMOLOGIES.

(1) concinnat.

This verb is of quite general significance in Plautus = 'facit, reddit, comparat,' and the like. Minuter definitions are given by the glossists, e.g. *ανακτητέω* 'sews together' (this sense in Men. 426, 467), arte facit aut componit, conflictit; cf. also *concinnatura κόλλησις* ('a gluing together'). In view of Latin *ciet* 'moves, stirs, shakes; excites, rouses; causes, occasions,' and of Greek *κινεῖ* 'sets in motion, moves, removes; changes, alters, sets agoing, causes, calls forth,' we might define *concinnat* by 'moves, draws, puts together, joins.'

Inasmuch as *κινεῖ* and *ciet* are causative to *κινεῖ* 'goes,' the question arises whether *concinnat* 'causes to go together' can reach as specific a force as 'joins,' for if we get to 'joins' (cf. joiner 'carpenter, builder') we shall have solved all the difficulties of *concinnat*.

In Skr. *sampađāyati* ('causes to go together') much the same meanings develop as *concinnat* shows, and the participle *sampaṇnas* coincides very minutely with *concinnus* in its significations: on this evidence we may conclude that the vague 'moves together' may reach the definiteness of 'drives, draws, puts together; arranges, adjusts, disposes; prepares, "fixes," makes.' We may compare also German *zusammen stossen* 'to push together,' with the specific sense of 'to bind close, to stitch together.'

But a trace of another and somewhat more definite meaning for *concinnat* shows itself in Naevius, ap. Nonium, 90, 25

transit Melitam Romanus, insulam integrum, <oram>
urit, populatur, uastat, rem hostium concinnat,

where the interpretation of *concinnat* is attested by the gloss *concinnare* 'hic dissipare, alibi componere.' The sense 'dissipat' (trans.) very directly suggests a comparison of *concinnat* with Homeric *κινδυνάται* 'scatters' (i.e. 'splits up,' intrans.), which in turn seems but a specialization of the meaning of the root of Skr.

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1 Prellwitz gives no root for *κόλλα* 'leim,' but in view of English *sticks* = 'glues, we may regard *κόλλα* as a specialized derivative of the root *μικρός.*; cf. Russ. *kolišt* 'stehen.' For the sense 'stehen' cf. Solmsen in P.Br. B. 27, 366, questioned by Walde, s.v. *clades.*
khidddti 'stoesst' (i.e., Late. caedit 'cuts'), chināddti 'splits.' Thus con-cinnat again suggests zusammen stoesst 'shatters' (= scatters 'dissipat') and 'stitches together' (qua: componit').

From this point of view we may interpret Homeric ἀκινητερος 'disordered, ἄκοσμος' (ε 217, θ 169); 'inconsistent, οὗ κατὰ κόσμον' (σ 130), as the opposite of Latin concinnus 'orderly, κοσμητός.'

The above note on concinnat originally formed part of my 'Studies of Latin Words in -cinio-, -cinia-' (C.R. 18, pp. 303-307; 349-351; 461-463), from which, along with a study of Plautine conticinnum and percontatur, it was separated as not an integral part of the subject. It has been held for several years, pending a fresh study of conticinnum and percontatur, but I now bring it forward à propos of Prellwitz's recent treatment of concinnat in K.Z. 41, 202. In connection therewith it is also expedient to consider

(2) cininus, cinnavit, ciniflo.

These words occur in Goetz's corpus of Latin glosses as follows:

cininus 'νεόμα'; 'tortio oris,' unde dictus est cicininus' (V.I. cacinnus).

Cinnavit 'innuit, promisit.'

If cininus is for *cinus (cf. the phenomena examined by Vendryes, Intensité Initiale § 139) we may paraphrase 'tortio oris' by 'motio oris,' and so make cininus a participle of ciet 'movet.' Likewise cininus 'a mixed drink' may be explained by what we call a 'shake,' or more accurately as a 'stir,' quasi 'Rührtrink.' But even here, recalling Fr. couper 'to mix' (wine with water), we might start with *cidnus: caedit. In view of a phrase like 'to cut (round) the eyes' cininus 'tortio oris' admits the same explanation (from *cidnus).

With ciet 'moves; calls' belongs Goth. haitan 'to command; name,' semantically illustrated by appellat, and by κέλλει 'movet': κέλλεται 'bids' (cf. Brugmann, cited by Walde): in cinnavit 'innuit, promisit' we are close to the sense κέλλεται. But if cinnavit lends itself to explanation from *cinat 'moves,' concinnat 'vastat' seems rather to proceed from -cidnat; while concinnat 'moves, arranges, stitches' is satisfactorily accounted for by either derivation.

The word ciniflo, the length of whose penult may be due to position, would seem to mean 'arranger, ornatrix': it is glossed by γυναικῶν κοσμητής. Unless the word is a compound its f cannot be genuine Latin, but is dialectic. If it is a derivative, I posit *kine-dholom, a stirring instrument of some kind, whence *ciniflōn-, the user of that instrument. Perhaps the object was some sort of 'bangle, pendant, drop,' cf. the gloss ciniflo 'ornamenta mortuorum vel mulierum.' On this supposition the abnormal f of -flō may owe its retention to a popular association with flatur 'blows' (? shakes, trembles). For the vocalism, cinī-: kinei, cf. κινάθισμα 'motion, rustling.'

1 Perhaps English squint is ultimately allied.
ETYMOLOGIES

(3) κηδος.

Prellwitz in his lexicographic work separates κηδος 'care' from κηδος 'affinitas.' Is this necessary? The former certainly belongs to words derivable from the base s)k(h)ē(y)-d(h)- 'caedere.' The latter clearly signifies a marriage alliance (Thuc. 2.29; Herod. 7.189; Soph. O.C. 379), but it seems to mean 'race' (kindred) in Aeschylus (Supp. 331), and possibly means 'scion' in Euripides (Phoen. 77). As a contract was struck (see Am. Jr. Phil. 26, 176 fn. 3, 181) the sense (marriage) 'contract' admits of the correlation of κηδος with caedit 'κοπτει.' The further senses of 'scion, branch' (of a family) are also derivable along the chain 'cutting, twig, branch.' The ω of the Greek dialects is explicable, in terms of the reigning theories of vocalism, as a secondarily lengthened ".

(4) κιων.

The word κιων 'column' may conceivably belong with κει 'moves, goes,' cf. Skr. cárana 'foot, column': caedī 'moves, goes' (? Lat. columna: colit); and if κιων = Arm. sian is a correct equation we are thrown back to a base kē(y)-. Fick and Prellwitz write the root kī-, but no necessary connection with τυκσετε 'shakes' exists. We find the same metaphor in German Säulengang 'peristyle, colonnade'; cf. also συνοβάτης.

The original sense of many verbs of motion was 'cuts' (see Am. Jr. Phil. 26, 198), and κιων may have meant originally something like 'truncus.' For a base kē(y)- (or kē(y)-) 'caedere' we may also cite kē 'grub,' cimex 'bug'; while the curious juridical Latin herctum ciere 'to divide an inheritance' may attest the same sense. Here also I put Skr. śyate 'cadit,' with sense like Lith. krintu 'cadot': Skr. kṛntā 'caedit.' I have likewise associated Lat. cadit with caedit, base s)k(h)ē(y)-d(h) (see Am. Jr. Phil. 26, 396), though Skr. car- 'cadere' attests ḳ; but it will hardly be denied that kē(y)- (kē(y)-) and s)khey- may have a common origin: and so even the forms εcinos and cinnus of no. 2 may be looked on as variant rather than entirely distinct forms.

(5) κεδνός.

Bezzenberger's explanation of κεδνός as 'cui ceditur' (see Prellwitz, s.v.) does not seem to me adequate. All the more, since cedit 'grants; yields, retires' is probably a secondary development from the root of caedit 'cuts' [see this writer in Am. Jr. Phil., l.c.; and note phrases like 'cuts class' (=absents oneself from), 'there is danger of his cutting' (=running away)]. After a study of all the Homeric instances, the most adequate and comprehensive definition I can give to κεδνός is 'certus,' supplemented by 'κρντος;' words which themselves come from a base skerē(y)- 'scheiden, entscheiden, bestimmen,' extended from sker- 'caedere.' Similarly κεδνός may come from the base of scheident, caedit, viz. s)k(h)ē(y)-d(h)-, to which σκεπρός 'careful, precise,' a partial synonym of κεδνός, also belongs.
In *Class. Rev.* 11, 74, I explained *vitricus* as from *vi-ptricus*. About the same time Prellwitz (B.B. 23, 69) advanced the same explanation, but he does not yet seem (see *K.Z.* 41, 202, anm.) to have learned of my contemporary suggestion. This reconstruction has been pronounced 'lautgeschichtlich zu gewaltsam' (Brugmann. *I.F.* 16, 493), and 'tout à fait gratuite' (Vendryes, *l.c.* p. 239). On the other hand Ciardi-Dupré, in *B.B.* 26, 211, thinks that four-syllabled words of the type of *vi-ptricus* may have suffered syncope of the post-tonic vowel after a *p*, and possibly after other surd mutes. The curious misfortune that almost all the examples of syncope are of the ret tulit type, and may come from *redtetulit*, etc. reduced by haplography, leaves no absolutely certain example. On the other hand no unimpeachable disproof of Ciardi-Dupré's formula can be offered, if due weight be given to factors like 'recomposition' and 'rederivation' (*facilius* not *faclius* because of facile).

The syncope question has been lately dealt with by Exon in an acute paper in *Hermathena* (14, 117 sq.), in which he attributes all cases to the effect of the historical Latin accent (penultimate and, in long words, secondary); except the case of officium, from *opticum*, for which he suggests a formula for five-syllabled words, not unlike the formula of Ciardi-Dupré.

Prof. Exon wishes to find absolute uniformity in cases of syncope and would fain reject any distinction between quick-speech and slow-speech. But the modern phoneticians demonstrate that this distinction is not a fiction, but a reality, as a glance at the slow and quick transcriptions in Passy and Rambeau's *Chrestomathie Française* will show.

Of the Plautine words like facilīus (nuculeum) I have no complete list, but none of the words mentioned in Exon's paper can be held to prove that *nuculeum*, at least in the allegro tempo, was never reduced to *nucula*; *columnum* (once in Plautus) may be due to *cōlumnum* (three times); *bālindae* (from *balanēfus*) need not have had the same phonetic treatment as a really Italic word of the rhythmic type *balindae*; *nuculeum* (acc.) belongs, especially in view of *nucula*, to the class of diminutives, cf. *equeleus*: *equulus*: *equis*, *aculeus* 'sting': *acus* 'needle', *trulius*: *trulla*, *knīuleus*: *knēlos*, *pilleus*: *pīlos*, *platālea*: *platea*. Further, the accident that *nucula* and *nucula* apparently end in *-culeus*, *-cula*, puts them in the category of diminutives in *-culus*, not syncopated in Plautus (cf. Lindsay *Class. Rev.* 6, 87, and Vendryes, *l.c.* § 26).

But, all deductions made, and disregarding officium from *opitum*, the derivation of *optumus* from *opitum* (so Walde) yields no negligible evidence for the syncope of *vitricus* to *vitrīcus*, and the semantic alienation of *optumus* 'best' from *opitum* 'richest' makes this evidence the stronger. Vendryes, who (*l.c.* § 273) shies at this derivation, himself thinks it possible that *propētermē* (§ 274). Thus we have rhythmic parallels for the shift from
*vipatricus to *viptricus. A parallel for -ptr->-tr- I cannot adduce, but the assumption does not seem to me ‘gewaltsam.’

A further objection to this explanation of vitricus is offered by Walde, s.v.: ‘die ableitung -icus ist dieser auffassung ungünstig.’ Wherefore? Note the following glosses for vitricus, all derivations of the word pater, viz. πατρίδος, paternus, patreus, patraster, patricus; also noting Greek πατριδος and πατρισ. True, Skr. vi-mdtar-‘step-mother’ has a prefix but adds no suffix to matdr-; but how does that militate against a pleonastic *vi-patricus, where both the vi- and the -icus contribute the notion of ‘step’ to ‘father’?

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POSTSCRIPT.¹

The Editor has raised the question of the quantity of the i in vitrum ‘woad.’ I do not know the quantity, but a demonstrated i in the word for ‘woad’ would not disprove, necessarily, its identity with vitrum ‘glass.’ A chief constituent in glass-making, and itself a glass-like mineral—thinking of the cloudy whitish glass—was nitrum and we may admit that as *vitrum ‘woad’ was acquiring the sense ‘glass’ it was affected by the rhyme-word nitrum.

The base to which the words for ‘woad’ were referred was, in a weak stage, widh-/wid-. Such a base is best regarded as an extension of the base we(y)-‘caedere, scindere.’ In Am. Jr. Phil. 26. 194, I have collected sundry derivations of this base, including Latin vtitum ‘culpa’ (defined as on p. 15, above) and vitat ‘shuns, avoids, forsakes.’ For the derivation of the sense ‘shuns’² from ‘cuts’ any large English lexicon will give examples under cut, and Englishmen have a telling example in the last line of Calverley’s poem, Isabel.

I would now derive Lat. vitrum, not as I originally did from wid-, but rather from wi-t-, as in vtitum. As to formation, vitrum ‘quod finditur’ may be compared with Skr. chitrām ‘quod caeditur,’ Sabine cuprum ‘quod cupitur,’ Lat. scabrum ‘quod scabitur’ (scab).³

¹ Supra, p. 23.  
² I would derive shuns from the base sk(h)ē(w)-, parallel with sk(h)ē(y)- ‘caedere’ noted several times above. See Am. Jr. Phil. 26. 35; 396.  
³ Examples from Brugmann, Grundriss, ii. pp. 348, 352.