

BULLETIN OF THE UNIVERSITY OF KANSAS
HUMANISTIC STUDIES

Vol. I

January 1, 1915

No. 4

THE SEMANTICS OF
-MENTUM, -BULUM, AND -CULUM

BY

EDMUND D CRESSMAN, Ph. D.

Assistant Professor of Latin in the University of Kansas

LAWRENCE, JANUARY, 1915
PUBLISHED BY THE UNIVERSITY

PREFACE

This treatise is printed in substantially the same form in which it was presented to the faculty of Yale University as a doctor's thesis. The subject was suggested by Professor E. P. Morris, and the study was carried on under his direction. To him, and to Professor Hanns Oertel, who made helpful suggestions, the author is under obligation not only for the method employed but also for the general theory underlying the whole study.

The writer also wishes to thank Professor S. L. Whitcomb, the editor of this series, for valuable help in preparing the work for publication.

E. D. C.

Lawrence, Kansas,
Jan. 1, 1915.

CONTENTS

CHAPTER I

Introductory.....	7
-------------------	---

CHAPTER II

Influence of Stem-Meaning.....	10
--------------------------------	----

I. -Mentum.

A. Concrete -mentum Words on Verb Stems.

1. Nouns denoting result of action, with general application....	10
2. Nouns denoting result of action, with restricted application.....	11
3. Nouns denoting instrument, with general application....	12
4. Nouns denoting instrument, with both general and figurative application.....	13
5. Nouns denoting instrument, with specialized application....	14
6. Nouns denoting instrument, with both specialized and figurative application.....	15
7. Nouns not classified.....	16

B. Concrete -mentum Words on Noun and Adjective Stems..

C. Abstract -mentum Words on Verb Stems.

1. Nouns denoting result of action.....	18
2. Nouns denoting instrument.....	20
3. Nouns denoting action.....	22

D. Abstract -mentum Words on Noun Stems

23

II. -Bulum.

1. Nouns denoting instrument.....	24
2. Nouns denoting place.....	25
3. Nouns denoting person.....	26

III. -Culum.

A. Concrete -culum Words.

1. Nouns denoting instrument.....	27
2. Nouns denoting place.....	29
3. Nouns denoting object of action.....	30

B. Abstract -culum Words, All Denoting Action.....

30

CHAPTER III

Influence of Context.....	32
---------------------------	----

CHAPTER IV

Overlapping of Suffixes	43
A. Parallels of -mentum and Accessory Suffixes	44
B. Parallels of -bulum and Accessory Suffixes	49
C. Parallels of -culum and Accessory Suffixes	50

CHAPTER V

Suffixes and the Theory of Adaptation.....	52
Index of Words.....	55

The Semantics of -mentum, -bulum, and -culum

CHAPTER I

INTRODUCTORY

The primary object of this study will be to show, first, the range of semantic variability discernible in a set of noun-formative suffixes and the reason for it; and second, by a comparison of these suffixes with other suffixes used on the same stem, to illustrate the comparatively fluid semantic condition of formative suffixes in general. The semantic value will be determined by an examination of the meaning of the whole noun and its relation to the surrounding context.

The suffixes chosen for investigation were *-mentum*, *-bulum*, and *-culum*. They form neuters and are joined mainly to verb stems. In all grammars they are grouped together as forming nouns signifying the instrument or means of action, sometimes result of action, sometimes place, rarely the action itself. Such general statements are true and perhaps adequate for the purpose of stating a brief grammatical rule; but it will be seen from the following pages that these suffixes are capable of much greater variations.

The material for investigation was collected from the literature extending to the Augustan period, and consisted of approximately four thousand examples, many of which were of course duplicates, so that comparatively only a small percentage of them were really valuable. In order that the material might not seem too slight for drawing conclusions as to later periods, useful examples were also gathered from the literature of the Empire, by means of the lexicons and indexes; but the evidence contributed by the latter was

in large part only cumulative, not revealing any other influences upon meaning than those found in the earlier period. In Chapter IV the difference in frequency of use of nouns in different periods will be discussed in detail.

Inscriptions were not taken as sources of material on account of the isolated positions in which words usually occur. Such fragmentary evidence would not contribute much where the meaning of a word, which depends so much on its immediate context, is to be examined.

For purposes of clearness, it will be well to explain here in just what sense the term "meaning" will be used. Linguistic history shows that "words are constantly gaining in precision. Through the associations set up in the process of expression, the meaning of a word is being constantly deepened and enriched. The connotation is, in general, increasing and the denotation, that is, the range of application, is narrowing."^{*}

There is of course something fundamental in every word that distinguishes it from other words; but this does not exhaust the whole meaning of most words. Only when used in a sentence, with other words, in a context, does a word acquire its full and precise meaning. By stripping a word of the connotation and denotation which it shows in many contexts, there is left, as it were, a common denominator; and it is as a result of this logical operation that we assign a meaning to a detached and isolated word.

Caution must also be exercised in speaking of the "meaning" of suffixes. Isolated suffixes have a meaning even less than words do. It is incorrect to say that *-mentum*, or *-bulum*, or *-culum* means instrument; the nouns made with them may have this meaning, but the suffixes are perhaps colorless in themselves. This is true of suffixes used to form other parts of speech as well as nouns; *e. g.*, a suffix forming an adjective signifying material or appurtenance cannot be said to *mean* "made of," "belonging to," or "full of," although its equivalence to such expressions can be shown when in each occurrence of the adjective the relation of the stem of the adjective to the governing noun is taken into consideration.

^{*}*Cf. Morris, Principles and Methods in Latin Syntax*, p. 65. It must be noted, however, that this is only one direction in which semantic development takes place. The opposite (decrease of connotation) is also observable as a definite line of semantic development.

The etymology of the three suffixes will be explained in Chapter IV.

The investigation of my material revealed at least two fairly definite influences at work on any single meaning of a word: (1) Stem-meaning; (2) Context; while (3) a very important factor in illustrating the variability and non-stability of the suffixes is seen in comparing them with other suffixes on the same stem, noting their similarity or difference, and finding if possible the reason for it. A chapter will be devoted to each one of these main topics. Sometimes all three of these factors exert their influence on a word, more often one or both of the first two make the meaning clear. The first, or stem-meaning, regularly gives a general meaning to the word, while the context gives a special or more precise meaning. As far as possible only one influence will be discussed in each chapter, but as the determination of the meaning of a word is so complex a process, a slight overlapping will be unavoidable in some instances.

CHAPTER II

INFLUENCE OF STEM-MEANING

The examination of the words with a view to finding the influence of stem-meaning is not directly concerned with semantic variability: that will be illustrated in the next chapter. For purposes of classification in this chapter, only the prevailing meaning of each word is considered. For doubtful etymologies, Walde (*Lat. Etym. Wörterbuch*) is taken as guide.

I -MENTUM

The great majority of the stems with which this suffix is used are verb stems, but there are a few noun stems and two adjective stems. For convenience, the whole number may be divided into two large classes: one consisting of those that denote concrete things, and the other, of those that denote abstract things. An absolute division here is impossible and for the present purpose unimportant, and any criterion must be somewhat arbitrary. I have called everything concrete which has physical form, and everything else, including actions, abstract. Many concrete words, especially those capable of general application, are often used in a transferred or figurative sense, and thus have also an abstract meaning.

A. CONCRETE -MENTUM WORDS ON VERB STEMS.

1. NOUNS DENOTING RESULT OF ACTION, WITH GENERAL APPLICATION.—Of the concrete words, there are a few, like *fragmentum*, *caementum*, *ramentum*, which clearly do not express the instrument of an action, nor the action itself, nor the place, but the result of an action. Some, like *fragmentum* and *stramentum*, are formed on verbs whose action can be directed toward several kinds of materials or objects. This class of nouns then has general

application, and their precise meaning must be obtained from the context. This influence will be pointed out in the next chapter.

As far as the verb stem (*frango*) is concerned, the examples show only that *fragmentum* means "a piece broken off" or "fragment": *tribunum adoriuntur fragmentis saeptorum*, *Sest.* 79; *cum puerum fragmentis panis adlexisset*, *Plin.* 9, 8, 8; *ut glaebum aut fragmentum lapidis dicimus*, *N. D.* II, 82; *non modo fragmenta tegularum sed etiam ambusta tigna ad armatos pervenire*, *Liv.* 34, 39, 11.

In the first two examples, the *fragmenta*, being in the ablative, are plainly the instrument of the action of the main verb, but without the dependent genitives we should not know what sort of "pieces" or "fragments" were used. In the last two examples the meaning of "particle" is suggested by "glaebum" and "tigna". The dependent genitives here also give precision.

Many things may be strewn or scattered, so *stramentum* gets from its verb stem (*sterno*) the general meaning of something strewn or scattered: *noctem in stramentis pernoctare*, *Truc.* 278; *casae quae stramentis tecta erant*, *B. G.* 5, 43; *fasces stramentorum ac virgultorum incendunt*, *B. G.* 8, 15.

Ramentum (*rado*) is "something scraped or rubbed off," "bits or small pieces:" *et ramenta simul ferri furere intus ahenis in scaphiis*, *Lucr.* 6, 1043; *ramenta ligni decocta in vino prosunt*, *Plin.* 24, 2, 2; *patri omne [aurum] cum ramento reddidi*, *Bacc.* 680.

Delectamentum (*delecto*) might at first sight be taken to be the means by which one is delighted. That such is not necessarily so may be seen from the examples: *qui me pro ridiculo ac delectamento putat*, *Heaut.* 952; *inania sunt ista delectamenta puerorum, captare plausus, vehi per urbem*, *Pis.* 25, 60. In both these examples the source of delight and the delight itself are too close in meaning to warrant the drawing of any distinction.

2. NOUNS DENOTING RESULT OF ACTION, WITH RESTRICTED APPLICATION.—The preceding four words, as has been said, are of general application, because their verb stems have a general meaning. There are five nouns expressing result of action which have a narrower and more restricted sense than their verb stems would require.

Caementum (*caedo*) means not everything that is cut off, but a piece of rough stone: *in eam insulam materiem, calcem, caementa, arma convexit*, *Mil.* 27, 74; *caementum de silice frangatur*, *Vitr.*

8, 7, 14. The influence of *caedo* here is slight; only the context shows the meaning of "stone."

Sarmentum (*sarpo*) is not everything that is plucked, but twigs or fagots: *ligna et sarmenta circumdare, ignemque subicere coeperunt*, *Verr.* II, 1, 27; *sarmentis virgultisque collectis, quibus fossas compleant, ad castra pergunt*, *B. G.* 3, 18; *ne vitis sarmentis silvescat*, *C.* 15. In the last example the noun is used of objects not at all necessarily affected by the verb stem *sarpere*.

Pavimentum (*pavio*) is a floor, or pavement (something beaten down): *ubi structum erit, pavito fricatoque oleo, uti pavimentum bonum siet*, *Cato, R. R.* 18; *mero tingete pavimentum*, *Hor. C.* 2, 14, 26. In *Bell. Alex.* 1, it means a roof: *aedificia tecta sunt rudere aut pavimentis*. The predominating element in the meaning of the word is that it denotes the result of the action expressed in *pavire*.

Sicilimentum (*sicilio*) in the single instance of its occurrence plainly means what is cut with a sickle: *faenum cordum, sicilimenta de prato, ea arida condito*, *Cato, R. R.* 5.

Testamentum (*testor*) is not necessarily the *means* of bearing witness nor of making a will—a particular significance which this verb stem sometimes has, —but is the document itself: *antequam tabulas testamenti aperuit*, *Ad Her.* I, 24; *quare sit in lege aut in testamento scriptum*, *Inv.* II, 137; *una fui, testamentum simul obsignavi*, *Mil.* 18, 48.

Lutamentum (*lutare*) in the single occurrence we have of it evidently means, by inference from the passage in which it is found, a mud wall, or a piece of work bedaubed with mud: *neque lutamenta scindent se*, *Cato, R. R.* 128.

The contribution of stem-meaning, in this class of *-mentum* words to the meanings of the words themselves is quite apparent. Whatever else they suggest, the verb stems all suggest the result of the action expressed by them; and this result of action is expressed by the *-mentum* word.

3. NOUNS DENOTING INSTRUMENT, WITH GENERAL APPLICATION. —A second, and the largest class of concrete *-mentum* words clearly express in a general way the instrument of the action. Here, too, some of the words keep a general meaning which they get from the verb stem, while others receive a special meaning. The verb stems themselves admit more or less of a general or special meaning.

Ammentum (apo?) is a means of fastening, a strap, or thong: *epistola ad ammentum tragulae deligata*, B. G. 5. 48; *umor iaculorum ammenta emollierat*, Liv. 37, 41. Both these examples show it to be a strap fastened to a javelin.

Armamenta (always plural) are utensils for almost any purpose. It is difficult to say whether the word is formed on the verb stem *armo*, or is an extended form of the noun *arma*; the former is entirely possible, while the equivalence of meaning in the two nouns supports the latter supposition. At any rate the meaning is "equipment", "that with which one is armed": *hic tormenta, armamenta, arma, omnis apparatus belli est*, Liv. 26, 48; *cum omnibus Gallicis navibus spes in velis armamentisque consisteret*, B. G. 3, 14; *armamenta vinearum*, Plin. 17, 21, 35. The most frequent use is that seen in the second example, where it means the rigging of a ship, in this instance, however, excluding the sails.

Medicamentum (*medicor*) is a remedy, a means of healing or curing: *Si eo medicamento sanus factus erit*, Off. 3, 24; *multis medicamentis propter dolorem artuum delibutus*, Brut. 60.

Operimentum (*operio*) is a cover, or means of covering: *nuces gemino protectae operimento*, Plin. 15, 22, 24; *detracto oculorum operimento*, Plin. 8, 42, 64. That the meaning "covering" is general, may be seen by comparing the second example with N. D. 2, 52, 147: *palpebrae, quae sunt tegumenta oculorum*. In the latter instance the "covering" is the eyebrow, in the former, some external object, probably wearing apparel.

Suffimentum (*suffio*) is a means of fumigating: *in iis sine illius suffimentis expiati sumus*, Leg. 1, 14, 40; *laurus sit suffimentum caedis hostium et purgatio*, Plin. 15, 30, 40.

Tegumentum, like operimentum, gets its fundamental meaning of "covering" from its verb stem, (*tego*), but is capable of being applied to many objects, as will be shown in Chapter III: *tegumenta corporum, vel texta, vel suta*, N. D. 2, 60; *scutis tegumenta detrudere non tempus erat*, B. G. 2, 21.

4. NOUNS DENOTING INSTRUMENT, WITH BOTH GENERAL AND FIGURATIVE APPLICATION.—The generalized concrete instruments so far illustrated have rarely any abstract meaning. The remainder of them are used both concretely and figuratively.

Alimentum (*alo*) signifies a means of support or nourishment:

nec desiderabat alimenta corporis, Timaeus, 6; addidit alimenta rumoribus, Liv. 35, 23.

Instrumentum (instruo) is a very general word meaning implement, furniture, supplies: arma, tela, equos et cetera instrumenta militiae parare, Sall. Jug. 25, 2; spolia, ornamenta, monumenta in instrumento et supellectile Verris nominabuntur, Verr. 2, 4, 44; ut instrumentum oratoris exponeret, De Or. II, 146.

Integumentum (intego) is so similar to tegumentum that it hardly needs separate treatment; however, it is used more frequently with an abstract meaning: istaec ego mihi semper habui aetati integumentum meae, Trin. 313; lanx cum integumentis, quae Iovi adposita fuit, Liv. 40, 59, 7.

Monumentum (moneo) is anything that serves as a reminder: statuam quae sit factis monumentum suis, Curc. 441; tum monumenta rerum gestarum oratori nota esse debere, De Or. I, 201.

Ornamentum (orno) is anything for adorning or equipping: hominem cum ornamentis omnibus exornatum adducite ad me, Pseud. 765; audieram quae de orationis ipsius ornamentis traderentur, De. Or. II, 122; vidi hunc ipsum Q. Hortensium ornamentum rei publicae paene interfici, Milo, 37.

Saepimentum (saepio) is any means of inclosure or defense: haec omnia quasi saepimento aliquo animus ratione vallabit, Leg. I, 62; tertium militare saepimentum est fossa et terreus agger, Varr. R. R. 1, 142.

Stabilimentum (stabilio) is a means of support or strength: haec sunt ventri stabilimenta: pane et assa bubula, Curc. 367; Sicilia et Sardinia stabilimenta bellorum, Val. Max. 7, 6, 1.

5. NOUNS DENOTING INSTRUMENT, WITH SPECIALIZED APPLICATION.—This concludes the list of generalized concrete instruments. Those with specialized meanings are as follows; sometimes the verb stem is specialized, but more often not.

Armentum (aro) always means cattle, originally those used for plowing: et variae crescunt pecudes, armenta feraeque, Lucr. 5, 228; armentum aegrotat in agris, Hor. Ep. I, 8, 6. This word can mean only the secondary instrument for plowing, viz., cattle, because there is another word (aratrum) for the plow itself.

Calceamentum (calceo) always means a shoe, an "instrument" for covering the feet: mihi amictui est Scythicum tegimen, calceamentum solorum callum, T. 5, 90.

Frumentum (*fruo*) always means grain, a "means of enjoyment": *ut hortum fodiat atque ut frumentum metat*, *Poen.* 1020; *non modo frumenta in agris matura non erant*, *B. G. I.*, 16, 2.

Lomentum (*lavo*) is a "means" of washing, of a particular kind, however, *viz.*, a cosmetic: *lomento rugas condere temptas*, *Mart.* 3, 42, 1. In Ciceronian Latin it occurs only once, and then figuratively: *persuasum ei censuram lomentum aut nitrum esse*, *Fam. VIII.*, 14, 4.

In *iugumentum* (*iugo*) it is a little difficult to see the influence of the stem. The two occurrences of it in Cato are the only ones in literature, and from the context it would seem to mean "threshold" or some other part of the front of the house: *limina, postes, iugumenta, asseres, fulmentas faber faciat oportet*, *R. R.* 14, 1; *iugumenta et antepagmenta quae opus erunt indito*, *R. R.* 14, 5.

Iumentum (*iungo*) always means an animal for drawing or carrying, a beast of burden: *iumento nihil opus est*, *Att.* XII, 32; *omnia sarcinaria iumenta interfici iubet*, *B. C.* 1, 81.

Supplementum (*suppleo*) before the Augustan period means only that with which an army is "filled up" or recruited: *partem copiarum ex provincia supplementumque quod ex Italia adduxerat, convenire iubet*, *B. G.* 7, 7, 5; *ceterum supplementum etiam laetus decreverat*, *Sall. Jug.* 84, 3. Later it has its literal meaning: *ex geminis singula capita in supplementum gregis reservantur*, *Col.* 7, 6, 7.

In *vestmentum*, the verb stem *vestio* has the same influence that "clothe" does in our word clothing: *me vides ornatus ut sim vestimentis uvidis*, *Rud.* 573; *huc est intro latus lectus vestimentis stratus*, *Heaut.* 903.

Libamentum (*libo*) is a libation, drink offering: *dona magna, quasi libamenta praedarum*, *Rep.* 2, 44; *haec ego ad aras libamenta tuli*, *Stat. S.* 3, 1, 163.

6. NOUNS DENOTING INSTRUMENT, WITH BOTH SPECIALIZED AND FIGURATIVE APPLICATION.—The specialized concrete nouns so far given are never used figuratively; there are six additional ones which do sometimes have an abstract meaning.

Tormentum (*torqueo*) is an instrument of torture, an instrument for hurling, or torture itself: *rotam id est genus quoddam tormenti apud Graecas*, *T.* 5, 24; *castella constituit ibique tormenta collocavit*, *B. G.* 8, 3; *huic licebit tum dicere se beatum in summo cruciatu atque tormentis*, *T.* 5, 73.

Condimentum (condio) is anything used for spicing or seasoning: cocos equidem nimio demiror, qui utuntur condimentis, Cas. 219; animus aequus optimumst aerumnae condimentum, Rud. 402.

Fundamentum (fundo) is that with which anything is founded, a foundation: quin cum fundamento aedes perierint, Most. 148; fundamenta rei publicae ieci, Fam. XII, 25, 2.

Impedimentum (impedio) is a means of hindrance, and in the plural, baggage: hinc vos amolimini, nam mi impedimento estis, And. 707; Demosthenes impedimenta naturae diligentia industriaque superavit, De Or. I. 61, 260; ad impedimenta et carros se contulerunt, B. G. 1, 26.

Nutrimmentum (nutrio) like alimentum, is a means of nourishment or support, but it is not found meaning food for the body: educata huius generis nutrimentis eloquentia, Orat. 42; arida circum [igni] nutrimenta dedit, Aen. 1, 176.

Pigmentum (pingo) is paint, or material for coloring: quem Appella et Zeuxis duo pingent pigmentis ulmeis, Epid. 626; sententiae tam verae, tam sine pigmentis fucoque puerili, De Or. II, 188.

7. NOUNS NOT CLASSIFIED.—This completes the list of concrete *-mentum* words on verb stems with the exception of three whose stems are unusual or uncertain and contribute little if any influence to the meaning of the word. They do not mean instrument, nor result of action. The fewness of examples also makes it difficult to say just what the words mean. However, they probably have the following signification.

Antepagmentum (from pango, with prefix ante-) from the context seems to be some sort of ornament for the exterior of a house: iugumenta et antepagmenta quae opus erunt indito, Cato, R. R. 14, 5; fulloniam I, antepagmenta, vasa torcula II faber faciat oportet, Cato, R. R. 14, 2; ostiorum et eorum antepagmentorum in aedibus hae sunt rationes, Vitruv. 4, 6.

Coagmenta (cogo) undoubtedly means a "joint" of some kind, as may be seen from the context: viden coagmenta in foribus? Most. 829; ut aptior sit oratio, ipsa verba compone et quasi coagmenta, quod ne Graeci quidem veteres factitaverunt, Brut. 68.

Omentum, whatever its etymology, means "fat": omentum in flamma pingue liquefaciens, Catul. 90, 6.

Each of these *-mentum* nouns has been illustrated not for the purpose of showing that the verb stem does have influence on the

meaning of the noun—that is of course very obvious; the purpose has rather been to show that the character of the verb stem—*e. g.*, whether it admits of general or special application, or whether it suggests the result of action or requires an instrument—so affects the resulting character of the noun, as to make it, as a rule, similar to that of the stem. Of this second class of nouns (those that mean instrument) we may say that among other influences of the verb stems, one is that they have such a meaning as requires an instrument for the accomplishment of their action. This does not imply that those in the first class do not also require an instrument. While these nouns do mean instrument or result of action, when viewed in regard to their verb stems, we can not say that such meaning is always felt in every occurrence of the noun. In certain contexts, even most contexts, they lose it entirely and are used as perfect equivalents of nouns that have no such meaning.

Of the two classes of concrete *-mentum* words on verb stems, therefore, the smaller class has the tendency to mean result of action, the larger class, instrument of action. Whether the instrument is literal or figurative (as it is in the case of a few of these nouns), must be ascertained from the context.

B. CONCRETE *-MENTUM* WORDS ON NOUN AND ADJECTIVE STEMS

The concrete *-mentum* nouns on noun and adjective stems must, on account of their fewness, clearly be analogical formations. They cannot express the instrument or result of an action, but are only an extended form of the noun with a specialized meaning.

Ferramenta are tools made of iron (*ferrum*): *de ferramentorum varietate Cato scribit permulta, ut falces, palas, rastros, Varro, R. R. 1, 22, 5.*

Nidamentum (used only once, and allegorically) is material for a nest (*nidus*): *in nervum ille hodie nidamenta congeret, Rud. 889.*

Pulpamentum (and its shorter form *pulmentum*) are tidbits made from *pulpa* (meat): *voltisne olivas, aut pulpamentum, aut capparim? Curc. 90; mihi est cubile terra, pulpamentum fames, T. 5, 90; primus ad cibum vocatur, primo pulmentum datur, M. G. 349; num ego pulmento utor magis unctiusculo? Pseud. 220.*

Salsamenta are pickled fish (*salsus*) although once in Cicero the word in the singular means brine: *salsamenta haec, Stephanio,*

fac macerentur, Adel. 380; de vino aut salsamento putes loqui quae evanescent vetustate, Div. II, 117.

Sincipitamentum (Ritschl and Brix) is a comic word, with the same meaning as its noun stem, sinciput: iube opsonarier peronidam aut sincipitamenta porcina, Men. 211; comedam, inquit, flebile nati sinciput elixi, Juv. 13, 85.

Atramentum is a liquid possessing the quality expressed by the adjective stem (ater); this context shows it to mean ink: calamo et atramento res agitur, Q. fr. II, 14, 1. In one example it means shoe blacking: pater accusatus a M. Antonio sutorio atramento absolutus putatur, Fam. IX, 21, 3. In one example also, it is used in speaking of fish: atramenti effusione sepiae se tutant, N. II, 127.

Scitamenta (scitus) are tidbits, dainties both literal and figurative: iube aliquid scitamentorum de foro opsonarier, Men. 209; *ὁμοιότεια καὶ ὁμοίωπτα* ceteraque huiusmodi scitamenta, Gell. 18, 8, 1.

Perhaps the variety of meaning of these analogical formations indicates that no single precise meaning had become attached to *-mentum*.

C. ABSTRACT *-MENTUM* WORDS ON VERB STEMS

The majority of abstract *-mentum* words also fall into the two large classes of result of action and instrument, but there is a small list of nouns which plainly express the action itself. There are only two words on noun stems.

1. NOUNS DENOTING RESULT OF ACTION.—Additamentum (addo) is an increase, or accession: intercessit Ligus iste nescio qui, additamentum amicorum meorum, Sest. 31; sapientia erit ultimum vitae instrumentum et, ut ita dicam, additamentum, Sen. Ep. 17.

Adiumentum (adiuvo) means aid, assistance: Romae vos esse tuto posse per Dolabellam eamque rem posse nobis adiumento esse, Fam. XIV, 18, 1; nulla res est quae plura adiumenta doctrinae desideret, De Or. III, 84.

Cruciamentum (crucio) is not the instrument of torture, but torture itself, or rather the feeling caused by torturing: vidi ego multa saepe picta quae Acherunti fierent cruciamenta, Capt. 998; carnificum cruciamenta et morborum tormenta, Phil. XI. 4, 8.

Delenimentum (delenio) is an allurement or blandishment:

illam furiam omnibus delenimentis animum suum avertisse atque alienasse, Liv. 30, 13; paulatim discursum ad delenimenta vitiorum, Tac. A. 21; simul comparant delenimenta et differunt vos in adventum Cn. Pompei, Sall. Macer, 21.

Dehonestamentum* (dehonesto) is a general word for any object of dishonor or disgrace: Fufidius, ancilla turpis, bonorum omnium dehonestamentum, Sall. Lep. 22; auribus decisis vivere iubet, ostentui clementiae suae, et in nos dehonestamento, Tac. A. 12.

Deliramenta (deliro) means nonsense, the result of "going out of the furrow": audin tu ut deliramenta loquitur? Men. 920; matrimonia inter deos credi puerilium prope deliramentorum est, Plin. 2, 7, 5.

Detrimentum (detero) nowhere has its literal meaning of "loss by rubbing", but only loss in general, more often disadvantage or misfortune: tantis detrimentis acceptis Octavius sese ad Pompeium recepit, B. C. 3, 9, 8; futurum ut detrimentum in bonum verteret, B. C. 3, 73, 6; ne quid res publica detrimenti accipiat, Cat. 1, 2. (*et saepe*).

For the etymology of the interesting word elementum, see Walde.

Emolumentum (emolior) means the result of effort, gain, reward: suscepta videntur a viris fortibus sine emolumento ac praemio, De Or. II, 346.

Inanimentum (inanio) occurs only once, but in its context clearly means "emptiness": inanimentis explementum quaerito, Stich. 174.

Intertrimentum (intertero) unlike detrimentum, does have the literal meaning of "loss by rubbing" as well as loss in general: in auro vero, in quo nihil intertrimenti est, quae malignitas est? Liv. 34, 7; sine magno intertrimento non potest haberi, quidvis dare cupis, Heaut. 448.

Laxamentum (laxo) means relaxation, alleviation, any unit of time or space: ego nactus in navigatione nostra pusillum laxamenti, Fam. XII, 16, 3; alii removentes parietes aedis efficiunt amplum

*This is one of four *-mentum* words which occur first in Sallust. The others are hortamentum, irritamentum, turbamentum. Norden mentions the use of *-mentum* words as a peculiarity of Sallust's style (Gercke und Norden, *Einleitung in die Alt. Wiss.* I, 578), but with the exception of these four words, which occur, moreover, only once each in this author, the examples scarcely justify the statement.

laxamentum cellae, *Vitr.* 4, 7; eo laxamento cogitationibus dato, quievit in praesentia seditio, *Liv.* 7, 38.

Momentum (moveo) means weight, impulse, importance: astra forma ipsa figuraque sua momenta sustentat, *N.* II, 117; animus paulo momento huc vel illuc impellitur, *And.* 266; sentiebat nullius momenti apud exercitum futurum, *Nep.* VII, 8, 4.

Temperamentum (tempero) means moderation, moderate condition: senatus Caesar orationem habuit meditato temperamento, *Tac. A.* III, 12; egregium principatus temperamentum, si demptis utriusque vitiis solae virtutes miscerentur, *Tac. H.* 2, 5.

Termentum (tero) is used once, in *Plautus*, where it is equivalent to detrimentum: non pedibus termento fuit praevit ego erum expugnabo meum, *Bacch.* 929. *Festus* says (p. 363) termentum pro eo, quod nunc dicitur detrimentum, utitur *Plautus* in *Bacchidibus*.

Formamentum may be, and probably is, only an extended form of the noun stem forma. It is not inconceivable that it is made on the verb stem formo, but the other supposition is better. In the one occurrence of it in classical Latin, the context plainly shows that it means shape, form: omnia principiorum formamenta queunt in quovis esse nitore, *Lucr.* 2, 817. *Arnobius* (3, 109) uses it of the gods: formamenta divina.

2. NOUNS DENOTING INSTRUMENT.—As was the case in the corresponding list of concrete words, the foregoing words are all formed on verb stems which suggest the result of their action. And again there is a larger class of abstract *-mentum* words which in a general way express the figurative instrument. The idea of instrument is not always strong, but when viewed in regard to their verb stem, all the nouns will be seen to show this meaning in a greater or less degree.

Allevamentum (allevo) is ἀπαξ λεγόμενον; the context shows it to mean a remedy or means of alleviation: Sulla coactus est in adversis sine ullo remedio atque allevamento permanere, *Sulla*, 66.

Auctoramentum (auctoro) is a means of binding, or of bringing one under obligation, a contract, also the pay or hire: illius turpissimi auctoramenti [gladiatorii] sunt verba: uri, vinciri, ferroque necari, *Sen. Ep.* 37; est in ipsa merces, auctoramentum servitutis, *Off.* 1, 42.

Argumentum (arguo) is primarily a means of proving, a proof, but takes also many other meanings as will be shown in the next

chapter: *quid nunc? vincon argumentis tenon esse Sosiam?*, Am. 433; *quod ipsum argumento mihi fuit diligentiae tuae*, Fam. X. 5, 1.

Blandimentum (*blandio*) is a means of flattering or alluring: *illum spero immutari potest blandimentis, oramentis, ceteris meretriciis*, Truc. 318; *epistolae muliebris blandimentis infectae*, Tac. H. 1, 174.

Complementum (*compleo*) is a means of filling up: *apud alios numero servientes inculcata reperias inania quaedam verba, quasi complementa numerorum*, Orat. 69.

Documentum (*doceo*) is a very general word, meaning primarily a means of warning or instructing: *documento, quantum in bello fortuna posset*, B. C. 3, 10, 6; *ego illis captivis aliis documentum dabo ne...*, Capt. 752; *quarum rerum maxima documenta haec habeo*, Sall. Cat. 9, 4.

The strong influence of the verb stem is seen in this noun by the subordinate adverbial clauses which follow it, as in the first two examples given. It is interesting also to note the contrast between *documentum* and *monumentum*; their verb stems are practically synonymous, but one noun is prevailingly concrete, while the other is always abstract or figurative. *Monumentum* has an additional shade of meaning, in that it regularly looks toward the past, while *documentum* looks toward the future. The explanation for this is difficult to find; perhaps it is only the result of usage and association.

Explementum (*expleo*) is a means of filling: *inanimentis explementum quaerito*, Stich. 174. ("Look for something to fill your empty stomach with.").

Hostimentum (*hostio*) is a means of making requital, a recompense: *par pari datum hostimentum est, opera pro pecunia*, As. 172.

Incitamentum (*incito*) is a means of inducing or inciting: *hoc maximum et periculorum et laborum incitamentum est*, Arch. 23; *quae apud concordēs vincula caritatis, incitamenta irarum apud infensos erant*, Tac. A. 1, 55, 15.

Invitamentum (*invito*) is the means of inducing or attracting: *cum multa haberet invitamenta urbis et fori propter summa studia amicorum*, Sulla, 74.

Irritamentum (*irrito*) is very similar to the preceding two nouns, meaning a provocative or incentive: *neque salem neque*

alia irritamenta gulae quaerebant, Sall. Jug. 89, 7; iras militum irritamentis acuebat, Liv. 40, 27.

Hortamentum (hortor) is probably the exhortation itself as well as the means of exhorting: ea cuncta Romanis ex tenebris et editoribus locis facilia visu magnoque hortamento erant, Sall. Jug. 98, 7; in conspectu parentum coniugumque ac liberorum quae magna etiam absentibus hortamenta animi sunt, Liv. 7, 11, 6.

Oblectamentum is probably the condition of delight as well as the means of delighting: ut meae senectutis quietem oblectamentumque noscatis, C. 15; cum spinæ albae cauliculi inter oblectamenta gulæ condiantur, Plin. 21, 2, 89.

Levamentum (levo) is a means of alleviating, also the resulting condition: nos non solum beatæ vitæ istam esse oblectationem videmus, sed etiam levamentum miseriarum, F. 5, 58; ad unicum doloris levamentum, studia confugio, Plin. Ep. 8, 19.

Opprobriamentum (opprobrio) is another example of ἀπαξ λεγόμενον but clearly means, like opprobrium, a disgrace or reproach: facere damni mavolo quam opprobriamentum aut flagitium muliebri exferri domo, Merc. 423.

Praepedimentum (praepedio) occurs only once, and then with a meaning exactly equivalent to impedimentum: intro abite, ne hic vos conspiciatur leno neu fallaciae praepedimentum obiciatur, Poen. 606.

Turbamentum (turbo) occurs twice, meaning in both cases, a means of disturbance: maxima turbamenta rei publicæ atque exitia probate, Sall. Lep. 25; inserendo ambiguos de Galba sermones, quæque alia turbamenta vulgi, Tac. H. 1, 23.

Firmamentum (firmo) is a means of strengthening, a support: transversaria tigna iniciuntur, quæ firmamento esse possint, B. C. 2, 15, 2. In this instance it is concrete; more often it is abstract: eum ordinem firmamentum ceterorum ordinum recte esse dicemus, Pomp. 7, 17.

Libramentum (libro) is probably rather the result of the action than the instrument, at least in the meaning of "level surface" which it has in its only occurrence in Ciceronian Latin: punctum esse, quod magnitudinem nullam habet, extremitatem et quasi libramentum, in quo nulla omnino crassitudo sit, Ac. II, 116. In Livy it means "weight": arietem admotum, libramento plumbi gravatum, ad terram urgebant, Liv. 42, 63.

3. NOUNS DENOTING ACTION.—There remain a few nouns which

clearly express the action itself. The reason for this does not lie in the suffix—even in *-tio* nouns it does not lie in the suffix; but these nouns, through usage and association, came to have this meaning in spite of the fact that the tendency of other nouns with the same suffix was to mean instrument or result of action.

Molimentum (*molior*) means exertion, effort: *neque se exercitum sine magno commeatu atque molimento in unum locum contrahere posse*, B. G. 1, 34, 3.

Experimentum (*experior*) means a trial, experiment: *probatur experimento, sitne feracius...*, Plin. Ep. 10, 43. More often the result is emphasized and it means proof: *hoc maximum est experimentum, aegritudinem vetustate tolli*, T. 3, 74.

Oramentum (*oro*) is not found in the manuscripts, but is adopted by Ritschl and Leo, and as we may judge from its context, means a begging, or praying: *spero illum immutari potest blandimentis, oramentis, ceteris meretriciis*, Truc. 317. The Ambrosian manuscript has *hortamentis*, the others *ornamentis*, but neither of these readings is suitable.

Sternumentum (*sternuo*) is a sneezing: *pedis offensio nobis et sternumenta erunt observanda*, Div. 2, 84. But in Pliny and Celsus it sometimes also means a provocative of sneezing, sneezing powder: *fit ex callitriche sternumentum*, Plin. 25, 86; *radix ranunculi sicca concisa sternumentum est*, Plin. 13, 109.

Tinnimentum (*tinnio*) occurs only once, but from the context it plainly means a tinkling: *illud quidem edepol tinnimentumst auribus*, Rud. 806.

D. ABSTRACT -MENTUM WORDS ON NOUN STEMS

Of the two noun stem words in this class of abstract words, *cognomentum* is properly not a *-mentum* word. According to Lindsay (p. 335) the *-to* suffix is merely added to the *-men* suffix. An example is: *meum cognomentum commemorat*, M. G. 1038.

Lineamentum (*linea*) is seen from the following parallel examples to have the same meaning as its noun stem: *in geometria lineamenta, formae, intervalla, magnitudines sunt*, De Or. I, 187; *ignis rectis lineis in caelestem locum subvolat*, T. 1, 40; *lineamentum esse longitudinem latitudine carentem*, Ac. II, 116 *eam*. M. Varro ita definit: *linea est, inquit, longitudo quaedam sine latitudine et altitudine*, Gell. 1, 20, 7.

This detailed view of the *-mentum* words gives occasion for making the following comment: the tendency of these nouns is to mean the instrument of an action, often the result of an action, rarely action itself. The verb stems are such as require an instrument for their action or suggest its result. The instrument is sometimes literal, sometimes figurative, and whether it is the one or the other is determined by the context. Given a verb stem which both suggests the result of action and requires an instrument, it is difficult to explain why a *-mentum* noun formed on it should mean only instrument, and not result of action, or vice versa.

II -BULUM

The list of *-bulum* words is small, and they are nearly all concrete. Only two are abstract. As these two denote only figurative instruments, the treatment here will take no account of the division into concrete and abstract. There are two noun stem words. Three distinct classes of these words may be made, when viewed in relation to their verb stems: (1) Those denoting instrument; (2) Those denoting place; (3) Those denoting person. The second meaning is quite as common as the first, the third very rare (found only in two nouns).

1. NOUNS DENOTING INSTRUMENT.—*Infundibulum* (*infundo*) is an instrument for pouring from one vessel to another, a funnel: *illa quae reflexa et resupina, more infundibuli per medullam transmittit quidquid aquarum superfluit*, Col. 3, 18; *in qua machina impedens infundibulum subministrat molis frumentum*, Vit. 10, 10.

Patibulum (*pateo*) is plainly an instrument, but having the *shape* expressed by the verb stem, a fork-shaped yoke: *dispersis manibus patibulum quom habebis*, M. G. 360; *caedes, patibula, ignes, cruces festinabant*, Tac. A. 14, 33.

Rutabulum (*ruo*) is an instrument for raking or stirring up: *iubebis rutabulo ligneo agitari quod decoxeris*, Col. 12, 20. It occurs twice in Cato, in a list of other tools for use around a fire-place.

Tintinnabulum (*tinnio*) is an instrument for making a ringing noise, a bell: *lanios inde accersam duo cum tintinnabulis*, Pseud. 332; *tintinnabula quae vento agitata longe sonitus referant*, Plin. 36, 13, 19.

Pabulum (pasco) is that with which anything is fed, usually with reference to the feed of cattle: bubus pabulum parare oportet, Cato, R. R. 54, 1.

Venabulum (venor) is a hunting spear, an instrument for hunting: tantam bestiam percussisset venabulo, Verr. 5, 7.

Exorabulum, which occurs only twice, is perhaps rather the begging (exoro) itself, which is, in turn, a means of obtaining something: quod modis pereat, quotque exoretur exorabulis, Truc. 27; exorabula incidantium, decipula adversantium artificia dicentium perdidicit, App. Flor. n. 18. The first example is interesting as the noun is used with a form of the same verb as its verb stem.

Vocabulum (voco) is the instrument for calling or naming, a name: si res suum nomen et proprium vocabulum non habet, De Or. III, 159; Aristotelis orationis duas partes esse dixit, vocabula et verba, ut homo et equus, ut legit et currit, Varr. L. L. 8.

Two interesting analogical formations with the suffix *-bulum* are *nucifrangibula* and *dentifrangibula* in Plautus: ne nucifrangibula excussit ex malis meis, Bacc. 598; ita dentifrangibula haec meis manibus gestiunt, Bacc. 596.

2. NOUNS DENOTING PLACE.—*Conciliabulum* (concilio) is a place of assembly*, a public place, but also the assembly itself: supplicationem in biduum per omnia fora conciliabulaque edixerunt, Liv. 40, 37; ne penetrarem me usquam ubi esset damni conciliabulum, Trin. 314; per conciliabula et coetus seditiosa disserebant, Tac. A. 3, 40.

Latibulum (lateo) is a hiding place: cum etiam ferae latibulis se tegant, Rab. Post. 42.

Sessibulum is a place for sitting, a chair: quae tibi olant stabulumque stratumque, sellam et sessibulum merum, Poen. 268.

Stabulum (sto) is in general a place for standing; its precise meanings as acquired from the context will be illustrated in the next chapter: neutrubi habeam stabile stabulum, siquid divorti fuat, Aul. 233.

*Vestibulum*** is probably originally the place for putting on and taking off garments (*vestio*), then entrance, or space in front of

*Cf. Festus, p. 38: conciliabulum dicitur locus, ubi in concilium venit.

**Cf. Walde, who gives as the etymology of this word, *ver(o)-stabulum*, in which **uer* = "door".

a house*: viden vestibulum ante aedes hoc? Most. 819; si te armati non modo limine tectoque aedium tuarum, sed primo aditu vestibuloque prohibuerint, Caec. 12, 35.

Acetabulum and turibulum are both formed on noun stems, and are both receptacles for holding the material denoted by the noun stem. But all the examples of acetabulum show the noun extended to mean any kind of vessel, or a measure: melanthi acetabulum conterito in vini veteris hemina, Cato, R. R. 102; turibulis ante ianuas positis atque accenso ture, Liv. 29, 14, 13.

Desidiabulum occurs only once, and from the context clearly means the place of action of its stem, which is a verbal noun (desidia): ut celem tua flagitia aut damna aut desidiabula, Bacc. 376.

Cunabula and incunabula are formed on the same noun stem cunae, the latter with the preposition *in* prefixed. Both the nouns and the stem all mean the same thing (cradle, or origin), but incunabula has the additional meaning of "swaddling clothes": opus est pulvinis, cunis, incunabulis, Truc. 905; qui cum esset in cunabulis, Div. F. 79; de oratoris quasi incunabulis dicere, Orat. 42; si puer in cunis occidit, ne quaerendum quidem, T. 1, 93; qui non in cunabulis sed in campis sunt consules facti, Agr. 2, 100.

3. NOUNS DENOTING PERSON.—The two *-bulum* words that denote persons are mendicabulum (mendicor) and prostibulum (prostare). Their bad meaning is due in large part to the stem; but undoubtedly the contempt underlying the application to a person of a neuter word denoting a thing is also responsible for the formation of these words as neuters and with the suffix *-bulum*. Examples of such terms of reproach are seen also in *monstrum hominis*, and in the German *das Mensch*.

Mendicabulum is found only twice: istos reges ceteros memorare nolo, hominum mendicabula, Aul. 703; cum crotalis et cymbalis circumforaneum mendicabulum producitur ad viam, App. Met. 9.

Of prostibulum also there are only two examples: bellum et pudicum vero prostibulum populi, Aul. 285; nam meretricem adstare in via solam prostibuli sanest, Cist. 331.

The influence of stem meaning on the *-bulum* words may then be said to be the same as in the case of the *-mentum* words, only

*See Mommsen, *Röm. Gesch.* Bk. I, Ch. XV.

here there is a class of verb stems that suggest the place of action, and none that suggest the result of action.

III -CULUM

A. CONCRETE -CULUM WORDS

The great majority of *-culum* words* also are concrete. They may be grouped into three classes as far as their verb stems are concerned: (1) Those denoting instrument; (2) Those denoting place; (3) Those denoting the object of the action expressed by their verb stems.

1. NOUNS DENOTING INSTRUMENT.—*Adminiculum* (*ad-manus*) is properly anything on which the hand may rest, but the examples show it meaning regularly a prop, or support, both concretely and figuratively: *adminiculatorum ordines me delectant, capitum iugatio, religatio vitium*, C. 53; *natura semper ad aliquod tamquam adminiculum adnititur*, Lael. 88.

Baculum (etymology very uncertain, but probably same root as seen in *βαίω*) from its verb stem, should mean only a walking stick, but it is applied to almost any kind of staff or sceptre: *proximus licitor converso baculo oculos misero tundere vehementissime coepit*, Verr. 5, 142; *baculum aureum regis berylli distinguebant*, Curt. 9, 1, 30.

Everriculum (*everro*) is a sweep net (also used figuratively): *neque everriculo in litus educere possent*, Varr. R. R. 3, 17, 7; *quod umquam huiusmodi everriculum ulla in provincia fuit?*, Verr. 4, 5, 3.

Ferculum (*fero*) is that on which anything is carried: *spolia ducis hostium caesi suspensa fabricato ad id apte ferculo gerens in Capitolium ascendit*, Liv. 1, 10, 5; *ubi multa de magna superessent fercula cena*, Hor. S. 2, 6, 104.

Gubernaculum (*gubernare*) is an instrument for guiding: *piscium meatus gubernaculi modo regunt caudae*, Plin. 11, 50, 111; *hic ille naufragus ad gubernaculum accessit, et navi, quod pctuit, est opitulatus*, Inv. 2, 154.

Incerniculum (*incerno*) is an instrument for sifting, a sieve; it occurs only twice, and it is difficult to see how it differs from another

*Only those *-culum* words were examined which were not diminutives. Some of the words formed with this suffix do have diminutive meaning, but for a diminutive to be formed on a verb stem is impossible.

noun on the same stem, *cribrum*: *opus est incerniculum unum, cribrum unum*, Cato, R. R. 13; *Athenienses decretum fecere, ne frumentarii negotiatores ab incerniculis eum [mulum] arcerent*, Plin. 8, 44, 69. In the latter example the *incernicula* are the vessels in which bran, sifted from the flour, was set up for sale.

Operculum (*operio*) like *operimentum* is an instrument for covering: *aspera arteria tegitur quodam quasi operculo quod ob eam causam datum est, ne spiritus impediretur*, N. II, 136; *operculum in dolium imposito*, Cato, R. R. 104.

Perpendiculum (*perpendo*) is a plumb line, but is found most frequently with *ad* forming an adverbial phrase meaning perpendicularly: *non egeremus perpendiculis, non normis, non regulis*, Cic. A. fr. 8; *tigna non directa ad perpendiculum, sed prone et fastigate*, B. G. 4, 17.

Piaculum is a means of appeasing, an offering; perhaps also the appeasing itself; and the act requiring expiation: *decrevit habendas triduum ferias, et porco femina piaculum pati*, Leg. 2, 22; *nonne in mentem venit quantum piaculi committatur?* Liv. 5, 52; *duc nigras pecudes: ea prima piacula sunt*, Aen. 6, 153.

Poculum (probably from root seen in *bibo*) is a drinking vessel, cup: *Socrates paene in manu iam mortiferum illud tenens poculum*, T. 1, 71.

Redimiculum (*redimio*) is anything used for binding, a band or fillet: *et tunicae manicas, et habent redimicula mitrae*, Aen. 9, 616; *ut esset aliquis laqueus et redimiculum, reversionem ut ad me fecerit denuo*, Truc. 395.

Retinaculum (*retineo*), always used in the plural, is anything which holds back or binds: *ratem pluribus validis retinaculis parte superiore ripae religatam humo iniecta constraverunt*, Liv. 21, 28; *missae pastum retinacula mulae nauta piger saxo religat*, Hor. S. 1, 5, 18.

Spiraculum (*spiro*) is a breathing hole: *per spiracula mundi exitus introitusque elementis redditus exstat*, Lucr. 6, 493.

Subligaculum (*subligo*) is a waistband, judging from the context in which the only example of it occurs: *scenicorum quidem mos tantam habet veteri disciplina verecundiam, ut in scenam sine subligaculo prodeat nemo*, Off. 1, 35.

Sarculum (*sario*) is an instrument for hoeing, a hoe: *familiam cum ferreis sarculis exire oportet*, Cato, R. R. 155; *gaudentem patrios findere sarculo agros numquam dimoveas*, Hor. C. 1, 1, 11.

Vehiculum (vehor) is a means of transportation, a carriage or ship; its meaning and that of *ferculum* differ exactly as their stems differ: *ut procul divinum et novum vehiculum Argonautorum e monte conspexit*, N. II, 89; *mihi aequum est dare vehicula, qui vehar*, Aul. 502.

2. NOUNS DENOTING PLACE.—*Cenaculum* (*ceno*) originally was the dining room.* As this was usually in an upper story, the word came to have the regular meaning of attic or garret, and the force of the stem meaning was lost: *in superiore qui habito cenaculo*, Am. 863; *ipse Circenses ex amicorum cenaculis spectabat*, Suet. Aug. 45.

Conventiculum (*convenio*) like *conciliabulum*, means both the place of assembly and the assembly itself. As far as the form is concerned, it might be a diminutive from *conventus*, but it shows no such meaning: *exstructa sunt apud nemus conventicula*, Tac. A. 14, 15; *conventicula hominum quae postea civitates nominatae sunt*, Sest. 91.

Cubiculum (*cubo*) always means a place for reclining, a bedroom: *cubui in eodem lecto tecum una in cubiculo*, Am. 808.

Deverticulum (*deverto*) is a place to turn aside, a by-path, also a lodging: *ubi ad ipsum veni deverticulum, constitui*, Eun. 635; *cum gladii abditi ex omnibus locis deverticuli protraherentur*, Liv. 1,51.

Hibernaculum (*hiberno*) is a place for spending the winter, and, particularly in the plural, the winter quarters of soldiers: *hoc hibernaculum, hoc gymnasium meorum est*, Plin. Ep. 2, 17, 7; *legionum aliae itinere terrestri in hibernacula remissae sunt*, Tac. A. 2, 23.

Propugnaculum (*propugno*) is the place for (means of?) defending, a bulwark or tower: *solidati muri, propugnacula addita, auctae turres*, Tac. H. 2, 19; *lex Aelia, et Fufia eversa est, propugnacula tranquillitatis atque otii*, Piso, 9.

Receptaculum (*recepto*) is a place to receive or keep things, also a place of refuge: *illud tibi oppidum receptaculum praedae fuit*, Verr. 5, 59; *insula incolis valida et receptaculum perfugarum*, Tac. A. 14, 29.

Tabernaculum (*taberna*), "tent," has a meaning specialized

*Cf. Varro, *Lingua Latina*, 5, Art. 162.

from its noun stem: *Caesar eo die tabernacula statui passus non est*, B. C. 1, 81.

Umbraculum (*umbra*) means both a shady place and the thing that furnishes shade: *aurea pellebant tepidos umbracula soles*, Ov. F. 2, 311; *prope aream faciundum umbracula, quo succedant homines in aestu tempore meridiano*, Varro, R. R. 1, 51, 2.

3. NOUNS DENOTING OBJECT OF ACTION.—There is also a small group of concrete *-culum* words which are alike in that they denote the object of the action expressed by their verb stems.

Deridiculum (*derideo*) is something to laugh at, an object of derision, (also *ridicule* itself): *deridiculo fuit senex foedissimae adulationis tantum infamia usurus*, Tac. A. 3, 57; *quid tu me deridiculi gratia sic salutas?* Am. 682.

Ientaculum (*iento*) is something to eat, or breakfast: *epulas interdum quadrifariam dispertiebat: in ientacula et prandia et cenas commissationesque*, Suet. Vit. 13.

Miraculum (*miror*) is something to wonder at, a miracle: *audite portenta et miracula philosophorum somniantium*, N. 1, 18; *omnia transformat sese in miracula rerum, Ignemque horribilemque feram*, Georg. 4, 441.

Spectaculum is something to look at, a spectacle, show: *quom hoc mihi optulisti tam lepidum spectaculum*, Poen. 209.

The verb stems of these four nouns, with the exception of the first, could conceivably form nouns meaning instrument, or result of action, or place; but only one of them, *spectaculum*, has any of these meanings, and that, of place: *tantus est ex omnibus spectaculis usque a Capitolio plausus excitatus est*, Sest. 124.

B. ABSTRACT *-CULUM* WORDS, ALL DENOTING ACTION

There are four abstract *-culum* words, all expressing primarily action itself.

Curriculum (*curro*) is a running: *curre in Piraeum atque unum curriculum face*, Trin. 1103.

Periculum (stem seen in *experire*) is a trial, attempt, also danger, risk: *fac semel periculum*, Cist. 504; *nescio quanto in periculo sumus*, Phor. 58.

Saeculum (*sero*), if this etymology is correct, is originally a sowing, then the thing sown, a generation, race, period of time: *quid mirum si se temnunt mortalia saecula*, Lucr. 5, 1238; *et muliebre oritur patrio de semine saeculum*, Lucr. 4, 1227; *saeculum spatium annorum centum vocarunt*, Varro, L. L. 6, 2.

Oraculum (oro) is an utterance, usually of some god or prophet, sometimes the place where it is given: *oracula ex eo ipso appellata sunt, quod inest in his deorum oratio*, Top. 20, 77; *exposui somnii et furoris oracula, quae carere arte dixeram*, Div. 1, 32, 70; *numquam illud oraculum Delphis tam celebre fuisset nisi....*, Div. 1, 19, 37.

With regard, then, to the verb stems of the *-culum* nouns we may say that they are such as require an instrument, suggest a place, or imply the object of their action, while a few form nouns denoting action itself.

The tendency seen in the above classification must not be taken as a systematic and conscious process of language for the purpose of making these suffixes mean one thing more than another. The verb stems do strongly influence the meaning of the whole noun, usually more than anything else does, but the variety of precise meanings due to context, which will be shown in the next chapter, almost precludes a systematic classification on any basis.

CHAPTER III

INFLUENCE OF CONTEXT

An attempt was made in the preceding chapter to show how the meaning of words formed with *-mentum*, *-bulum* and *-culum* was influenced by the verb stem. It will be the purpose of this chapter to illustrate how such general meanings get still greater precision from some element in the context. This study, as is intimated in the introductory paragraph of this paper, is a semantic one, but it is not lexicographical; and no attempt will be made to explain, any farther than was done in the preceding chapter, such words as show no variation in meaning due to context. For example, *frumentum* always means grain, no matter in what context it stands; *iumentum*, cattle; *testamentum*, a will; *venabulum*, a hunting spear; *cubiculum*, a bed-room. The reason is that these words are neat expressions of a precise idea and their meaning is therefore less likely to be shifted. This fact also illustrates, in general, the difference in variation possible in a noun and in an adjective. The latter, being in so many instances equivalent to a genitive, can, like the genitive, express a great variety of relations between its governing noun and its noun stem; while a noun, being a more finished product, that is, its meaning settling more easily in clear-cut limits, cannot be expected to show such wide variations. Aside from the figurative use of the nouns, the most frequent influence of context comes from a genitive dependent on the noun. The other elements that enter in will be noticed as each word is discussed, and wherever possible, the word or group of words which contributes to the meaning will be italicized.

First, there are a few nouns which are used in apposition with a proper noun, or are applied to persons. This use is a special illustration of the figurative meaning of these words: *intercessit iste Ligus nescio qui*, *additamentum inimicorum meorum*, *Sest.* 68;

Sertia uxor, quae incitamentum mortis et particeps fuit, Tac. A. 6, 29; in conspectu *parentum coniugumque ac liberorum*, quae magna etiam absentibus hortamenta animi sunt, Liv. 7, 11, 6; acerrima seditionum ac discordiae incitamenta, *interfectores Galbae*, Tac. H. 2, 23; *Fufidius*, ancilla turpis bonorum omnium dehonestamentum, Sall. Lep. 22; *P. Rutilius* qui fuit documentum hominibus nostris virtutis, antiquitatis, prudentiae, Rab. Post. 27; illius *sum* integumentum corporis, Bacc. 602; vidi hunc ipsum *Hortensium*, ornamentum rei publicae, paene interfici, Milo, 37; *ipsa quae* sis stabulum nequitiae, Truc. 587; quod umquam huiusmodi everriculum [*Verres*] ulla in provincia fuit, Verres, 4, 5, 3; quid, duo propugnacula belli Punici, *Cn. et P. Scipiones* cogitasene videntur, P. 12; qui sibi *me* pro deridiculo et delectamento putat, Heaut. 952.

These examples show that the suffixes do not imprint on the nouns the idea of instrument, or any other idea, so strongly that the nouns may not be applied to human beings as well.

Of those nouns which get precision of meaning from a dependent genitive, perhaps there is no better example than *fragmentum*, which, expressing the result of the action of breaking, may mean a piece or fragment of any breakable object: *tribunum adoriuntur fragmentis saeptorum*, Sest. 79; *ut glaebum aut fragmentum lapidis* dicemus, N. II, 82; *fragmenta tegularum*, Liv. 34, 39, 11; *fragmenta ramorum*, Liv. 23, 24, 10; *fragmenta crystalli sarciri* nullo modo queunt, Plin. 37, 2, 10; *fragmenta panis*, Plin. 9, 8, 8; mille *carinis abstulit Emathiae secum fragmenta ruinae* [the remnants of the army], Lucan, 9, 33. The genitives all answer the question, fragments of what?

Another noun of general meaning which gets precision from a genitive is *fundamentum*; whether literal or figurative, we want to know, the foundations of what? and the context tells, though not always merely by means of a genitive: *quin cum fundamento aedes perierunt*, Most. 148; *solum et quasi fundamentum oratoris* vides, *locutionem emendatam et Latinam*, Brut. 258; *fundamenta rei publicae* ieci, Fam. XII, 25, 2; *fundamenta ieci salutis tuae*, Fam. X, 29, 1; *arcem Syracusis a fundamentis* disiecit, Nepos, XX, 3, 3; *hic locus sicut aliquod fundamentum est huius constitutionis*, Inv. II, 19; *qui a fundamentis mi usque movisti mare*, Rud. 539; *prima fundamenta urbi* iacere, Liv. 1, 12, 4; *alta fundamenta theatri* locare, Aen. 1, 428; *fundamenta altae Carth-*

aginis locare, Aen. 4, 266; *urbs* a fundamentis diruta, Liv. 42, 63, 11; fodere fundamenta *delubro*, Plin. 28, 2, 4; *pietas* fundamentum est omnium *virtutum*, Planc. 29; fundamentum *iustitiae* est fides, Off. 1, 7, 23; narratio est fundamentum *constituendae fidei*, Part. 9, 31; fundamentum *eloquentiae*, De Or. 3, 151; fundamentum *philosophiae*, Div. 2, 1, 2; initium ac fundamentum *defensionis*, Clu. 10, 30; quod fundamentum huius *quaestionis* est, id videtis, N. I, 44; fundamentum horum *criminum*, Cael. 13, 30; disciplina nixa fundamento *veritatis*, Gell. 14, 1, 20; fundamentum et causa *imperii*, Sen. Ep. 87, 41; fundamenta *libertatis*, Balb. 13, 31; fundamentum *consulatus* tui, Pis. 4, 9; senectus quae fundamentis *adolescentiae* constituta est, C. 18, 62; fundamenta *pacis* ieci, Phil. 1, 1, 1; fundamentum *domus novae* iacere, Suet. Cal. 22; *villa* a fundamentis inchoata, Suet. Caes. 46.

Incitamentum is nearly always followed by a genitive or a gerundive construction expressing the object toward which a thing or circumstance is an inducement. The noun is used most frequently in Tacitus: hoc maximum et *periculorum* incitamentum est et *laborum*, Arch. 23; uxor, quae incitamentum *mortis* fuit, Tac. A. 6, 29; incitamenta *irarum*, Tac. A. 1, 55; incitamenta *victoriae*, Tac. Agr. 32; incitamentum ad *honeste moriendum*, Curt. 9, 5, 4; incitamentum *fortitudinis*, Tac. G. 7, 9; incitamentum *cupidinis*, Tac. A. 6, 1, 10; incitamenta *belli*, Tac. A. 12, 34, 2; est magna illa eloquentia alumna *licentiae*, comes *seditionum*, *effrenati populi* incitamentum, Tac. D. 40, 11. In the last example the genitive is a real objective genitive, while the participle limiting it expresses the result of incitement expressed by the genitives in the other examples.

Like incitamentum, invitamentum and irritamentum usually get precision of meaning from a genitive: invitamenta *urbis* et *fori*, Sulla, 74; honos, non invitamentum ad *tempus*, sed *perpetuae virtutis* praemium, Fam. X, 10, 2; invitamenta *temeritatis*, Liv. 2, 42, 6; invitamentum *sceleris*, Vell. 2, 67, 3; pulchritudinem eius non *libidinis* habuerat invitamentum, sed *gloriae*, Curt. 4, 10, 24; fons reperiendus est, in quo sint prima invitamenta *naturae*, Fin. 5, 6; neque irritamenta *gulae* quaerebant, Sall. Jug. 89, 7; quod irritamentum *certaminum* equestrium est, Liv. 30, 11; *opes*, irritamenta *malorum*, Ov. M. 1, 140; irritamenta *luxuriae*, Val. Max. 2, 6, 1; irritamentum *invidiae*, Tac. A. 3, 9; irritamentum *pacis*, Tac. Agr. 20.

Tegumentum and integumentum have only their general meaning of "cover" which they get from their verb stem, unless something in the context tells what it is a covering for: *lanx cum integumentis, quae Iovi adposita fuit*, Liv. 40, 59, 7; *illius sum integumentum corporis*, Bacc. 602; *istaec ego mihi semper habui integumentum meae*, Trin. 313; *integumentum frontis*, Cic. post Red. in Sen. 7, 15; *integumentum flagitiorum*, Cael. 20, 47; *integumentum dissimulationis*, De. Or. 2, 86; *tegumenta galeis milites ex viminibus facere iubet*, B. C. 3, 62, 1; *ad tegumenta detrahenda scutis tempus defuerit*, B. G. 2, 21, 5; *quae [palpebrae] sunt tegumenta oculorum*, N. II, 142; *tunicos aut tegumenta fuerant*, B. G. 3, 44, 7; *humus satis solidum est tegumentum repellendis caloribus*, Sen. Ep. 90; *equo purpurea tegumenta dedit*, Suet. Cal. 55.

Documentum has the meaning of "example", particularly when there is a limiting genitive: *Rutilius qui documentum fuit virtutis, antiquitatis, prudentiae*, Rab. Post. 10, 27. The common occurrence of the word with verbs like dare, together with an indirect question, shows it to mean proof: *dederas enim, quam contemneres populares insanias, iam ab adolescentia documenta maxima*, Mil. 8; *multa documenta egregii principis dedit*, Suet. Galb. 14. With capere the natural meaning is "warning" or "instruction": *ex quo documentum nos capere fortuna voluit, quid esset victis pertimescendum*, Phil. 11, 2. This meaning is also very commonly seen in the use of the dative case to express purpose, followed by a supplementary clause of purpose. The noun need not be in the dative, however: *insigne documentum Sagunti ruinae erunt ne quis fidei Romanae aut societati confidat*, Liv. 21, 19, 10; *deletum cum duce exercitum documento fuisse, ne deinde turbato gentium iure comitia haberentur*, Liv. 7, 6, 11.

Monumentum is quite as general in meaning as documentum, and shows as great variety of meaning. It is applied to a whip: *vos monumentis commonefaciam bubulis*, Stich. 63; a statue: *statuam* volt dare, *factis monumentum suis*, Curc. 441; a literary record: *monumenta rerum gestarum oratori nota esse debent*, De Or. I, 201; an action or circumstance: *cum Sex. Pompeium restituit civitati, clarissimum monimentum clementiae suae*, Phil. 5, 39; a tomb: *sepultus est in monumento avunculi sui*, Nepos, Att. 22, 4. Sometimes the word gets precision of meaning from an appositional genitive: *hoc statuae monumento non eget*, Phil. 9, 11;

ut tu monumentum aliquod *decreti* aut *litterarum* tuarum relinquas, Q. fr. I, 2, 11; *sepulcri* monumento donatus est, Nep. Dion. 10. Sometimes it is used without any suggestion of a concrete object (cf. also the third example above): nullum monumentum *laudis* postulo praeterquam huius diei memoriam sempiternam, Cat. 3, 11, 26.

Argumentum (always abstract) has the very frequent general meaning of proof, reason, argument: quid nunc? *vincon* argumentis te non esse Sosiam?, Am. 437; nunc, huc *qua causa* veni, argumentum eloquar, Rud. 31; *quod* pridie noctu conclamatum esset in Caesaris castris argumenti sumebant loco non posse clam exiri B. C. 1, 67, 1. A common meaning in comedy is plot, or theme of a play (our "argument" of an epic or a drama): ne exspectetis argumentum *fabulae*, Adel. 22. Then it comes to mean the subject matter of a speech or letter: ut mihi nascatur *epistulae* argumentum, Fam. XV, 1, 22, 2; a sign or indication: ubi lyrae, tibia et cantus, *animi* felicia *laeti* argumenta, sonant, Ov. M. 4, 762; reality or meaning: haec tota *fabella* quam est sine argumento, Cael. 27; the subject of artistic representations: ex *ebore* perfecta argumenta erant in *valvis*, Verr. II, 4, 56. Twice in Ciceronian Latin this word is defined in two of the ways mentioned: argumentum est ficta res quae tamen fieri potuit, velut argumentum comoediarum, Ad Her. 1, 8; argumentum esse rationem quae rei dubiae faciat fidem, Top. 8.

Experimentum, when followed by indirect discourse, as in the following example, must mean the result of trial; viz., "proof": hoc maximum est experimentum *hanc vim esse* in cogitatione diuturna, T. 4, 56. In the plural, being the accumulation of a number of trials, it is equivalent to experientia, (experience): Metello experimentis *cognitum erat*, genus Numidarum infidum esse, Sall. Jug. 46, 3.

Firmamentum often gets precise meaning from a limiting genitive, which is also sometimes appositional: ossa nervique et articuli, firmamenta *totius corporis*, Sen. De Ira, 2, 1, 2; firmamenta *stabilitatis constantiaeque* est eius quam in amicitia quaerimus fides, Lael. 65; eum *ordinem* firmamentum ceterorum *ordinum* recte esse dicimus, Pomp. 17; transversaria *tigna* iniciuntur, quae firmamento esse possint, B. G. 2, 15, 2; firmamentum ac robur *totius accusationis*, Mur. 28, 58; firmamentum *rei publicae*, Planc. 9, 23;

firmamentum dignitatis, T. 4, 7; *inventa ratione firmamentum [orationi] quaerendum est*, Inv. I, 34.

Instrumentum is a word which has the most general meaning, and really receives less influence from its verb stem than from the context. Even when there is a qualifying genitive or other limiting factor it retains more or less of its general character. Probably its most definite meaning is that of furniture (of a house): *decora atque ornamentum fanorum in instrumento ac supellectili C. Verris nominabuntur*, Verr. 2, 4, 44; *instrumenti ne magni siet (of a villa)*, Cato, R. R. I. 5. A common meaning is that of a tool, or utensil of any kind: *inest huic computationi sumptus fabrorum et venatorii instrumenti*, Plin. 3, 19; *crudelia iussae instrumenta necis, ferrumque ignisque parantur*, Ov. M. 3, 697; *arma, tela, equos et cetera instrumenta militiae parare*, Sall. Jug. 43, 3; *naves nautico instrumento aptae*, Liv. 30, 10, 3. The following example shows it meaning a legal document: *opus est intueri omne litis instrumentum; quod videre non est satis, perlegendum est*, Quint. 12, 8, 12. The meaning of supply, provisions (both literal and figurative) is illustrated by the following examples: *quid viatici, quid instrumenti satis sit*, Att. XII, 32, 2; *instrumenta naturae deerant, sed tantus animi splendor erat ut...*, Brut. 77, 268; *in oratoris vero instrumento tam lautam supellectilem numquam videram*, De Or. I, 36, 165. In one instance it plainly means apparel, dress: *in iuvenem rediit, anilia demit instrumenta*, Ov. M. 14, 766. The meaning of aid or assistance is seen in these citations: *quanta instrumenta habeat ad obtinendam adipiscendamque sapientiam*, Leg. 1, 22; *industriæ subsidia atque instrumenta virtutis in libidine audaciaque consumpsit*, Cat. 2, 5.

Ornamentum is very similar in meaning to *instrumentum*, and shows similar variety of signification due to context, although the verb stem is a little more specialized. The number of things which may be spoken of as having ornamenta are seen from the examples: *ornamenta bubus, ornamenta asinis instrata (esse oporteat)*, Cato, R. R. 11, 4; *elephantos ornatos armatosque cum turribus et ornamentis capit*, Auct. B. Afr. 86; *pecuniam omniaque ornamenta ex fano Herculis in oppidum Gadis contulit*, B. C. 2, 18, 2; *eloquentia principibus maximo ornamento est*, F. 4, 61; *pecuniam et ornamenta triumphii Caesaris retinenda curaret*, Auct. B. Afr. 28, 2; *audieram quae de orationis ipsius ornamentis traderentur*, De Or. I, 144; *pulcherrima totius Galliae urbs, quae*

praesidio et ornamento est *civitati*, B. G. 7, 15; mihi hoc subsidium comparavi ad decus atque ornamentum *senectutis*, Orat. 1, 45; Hortensius, lumen atque ornamentum *rei publicae*, Mil. 14; *urceoli* sex, ornamentum *abaci*, Juv. 3, 203; neminem omnium tot et tanta, quanta sunt in Crasso, habuisse ornamenta *dicendi*, Orat. 2, 28. Sometimes adjectives show the ornamenta to be a special sort of distinction: pluribus *triumphalia* ornamenta decernenda curavit, Suet. Aug. 38; decem praetoriis viris *consularia* ornamenta tribuit, Suet. Caes. 76. In comedy especially it means dress, costume: ipse ornamenta a *chorago* haec sumpsit: si potero ornamentis *hominem circumducere*, dabo operam ut...., Trin. 859, 860; *hominem cum ornamentis omnibus exornatum* adducite ad me, Pseud. 756; also trinkets: i, Palaestrio, *aurum*, ornamenta, *vestem*, omnia duc, M. G. 1302; in one instance, the dress of tragedy: ornamenta absunt: *Aiacem*, hunc quom vides ipsum vides, Capt. 615.

Stramentum is applied to a number of things which can be conceived of as being strewn or covered with straw, but is also sometimes used absolutely: *fascēs stramentorum virgultorumque* incenderunt, B. G. 8, 15, 5; iubet magnum numerum *mulorum* produci deque his stramenta detrahi, B. G. 7, 45; cum ea noctem in stramentis *pernoctare* (a bed), Truc. 278; stramenta si decerunt, *frondem ligneam* legito: eam substernito *ovibus bubusque*, Cato, R. R. 5. There are two examples in which it means the roof of a house, or thatch: *casae*, quae stramentis *tectae erant*, B. G. 5, 43; pars ignes *casis* stramento arido *tectis* iniciunt, Liv. 25, 39.

Tormentum, an instrument with which anything is turned or twisted, is applied especially to a military engine for hurling missiles: *aciem* eo loco constituit, unde tormento *missa tela* in hostium cuneos conici possent, B. G. 8, 14, 5; the missile itself: quod unum genus tegumenti nullo *telo* neque tormento *transici* posse, B. C. 2, 9; a (twisted) cord or rope: praesectis omnium mulierum *crinibus* tormenta *effecerunt*, B. C. 3, 9, 3; a chain or fetter: nam si non ferat, tormento non *retineri* potuit *ferreo*, Curc. 227; an instrument of torture: *rotam*, id est genus quoddam tormenti apud Graecos, T. 5, 24; tum *verberibus* ac tormentis quaestionem habuit pecuniae publicae, Phil. 11, 2, 5; torture, pain: cum incredibles *cruciatūs* et indignissima tormenta pateretur, Plin. Ep. 1, 12, 6; hinc licebit tum dicere se beatum in summo *cruciatu* atque tormentis, T. 5, 73.

Vestimentum, in addition to having its common meaning of clothing: *me vides ut sim vestimentis uvidis*, Rud. 573; is once applied to the covering of a bed: *huc est intro latus lectus, vestimentis stratus*, Heaut. 903.

From the above examples it will be clear that at least some *-mentum* words get precision of meaning from the context. The different means by which the context exerts influence would be difficult to classify; still less could one assert that *-mentum* tends to have any meaning. Perhaps we should not speak of a word varying semantically when it is used figuratively, yet it is only from the context that we can ascertain whether it is used figuratively or not. A word can be used in a figurative sense only when, in one context, it has certain elements identical with those which it has in another context. The more definite and concrete the object expressed by a noun, the less variability will be expected, either in a literal or figurative use. This is true of the *-bulum* and *-culum* words, which, while admitting a small range of variation, are much more limited in their variation than the *-mentum* words were found to be. The best examples will be given below.

Conciliabulum is a place of assembly and is expressly so defined by Festus (cf. Chapter II, p. 25): *mulieres ex oppidis conciliabulisque conveniebant*, Liv. 34, 1, 6; *sacerdotes non Romae modo, sed per omnia fora et conciliabula conquiri*, Liv. 39, 14, 7. The following example, however, shows that it may also mean the assembly itself: *igitur per conciliabula et coetus seditiosa diserebant*, Tac. A. 3, 40. In a few instances it takes on a bad meaning: *ne penetrarem me usquam ubi esset damni conciliabulum*, Trin. 314; *forte aut cena, ut solet in istis fieri conciliabulis*, Bacc. 80.

Latibulum is seen to be a hiding place for different animals and even of men, and also a refuge (figurative): *cum etiam se ferae latibulis tegant*, Rab. Post. 42; *repente te tamquam serpens a latibulis intulisti*, Vatin. 4; *defendendi facilis est cautio non solum latibulis occultorum locorum, sed etiam tempestatum moderatione et conversione* (of pirates), Flacc. 13, 31; *ego autem volo aliquod emere latibulum et perfugium doloris mei*, Att. XII, 13, 2.

Pabulum is used not only of food for animals but also, in poetry, of food for men, and sometimes for the pastures, or feeding places. Its figurative meaning is also quite common: *bubus pabulum parare*

oportet, Cato, R. R. 54, 1; pabula carpsit *ovis*, Ov. F. 4, 750; *ferae pecudes persultant* pabula laeta, Lucr. 1, 14; novitas mundi pabula dura tulit, miseris *mortalibus* ampla, Lucr. 5, 944; si animus habet aliquod tamquam pabulum *studii* atque *doctrinae*, C. 49; sed fugitare decet simulacra et pabula *amoris*, Lucr. 4, 1063.

Stabulum has its literal and general meaning of standing-place in only two examples: neutrobi *habeam stabile* stabulum, siquid divorti fuat, Aul. 233; nusquam stabulum *confidentiae*, Most. 350. Most frequently it means a stable for animals or lair of wild beasts: neque iam stabulis gaudet *pecus* aut arator igni, Hor. C. 1, 4, 3; itur in antiquam silvam, stabula alta *ferarum*, Aen. 6, 179. The agricultural writers use it in speaking of a variety of animals, birds and fishes: *pecudibus* sient stabula, Col. 1, 6, 4; *avium* cohortalium stabula (an aviary), Col. 8, 1; ut sit *pavonum* stabulum, Col. 8, 11, 3; hac ratione stabulis ordinatis *aquatile pecus* inducemus, Col. 8, 17, 7; absint et picti squalentia terga lacerti pinguibus a stabulis (of bees), Georg. 4, 14. It also means a cottage, a hut, a dwelling like a stable: cum Catilina *pastorum* stabula praedari coepisset, Sest. 12; pueros ab eo ad stabula *Larentiae uxori* educandos datos, Liv. 1, 4, 7. A number of times the context shows it applied to a house of ill fame: *pistorum amicas*, quae tibi olant stabulum stratumque, Poen. 267. Twice it is applied to persons as a term of reproach: *ipsa quae* sis stabulum flagitii Truc. 587; faciam uti proinde ut est dignus vitam colat, Acheruntis pabulum, stabulum *nequitiae*, Cas. 160. In the last example pabulum is also used with an emotional tone.

Vocabulum is a name or appellation, the name of the thing itself being expressed, if at all, in the genitive, or in the nominative with vocabulum in the ablative: si res suum *nomen* et proprium vocabulum non habet, De Or. III, 159; deligitur artifex talium vocabulo *Locusta*, Tac. A. 12, 66. It also signifies as a grammatical term, a noun, as opposed to a verb: Aristotelis orationis duas partes esse dicit, vocabula et *verba*, ut homo et equus, et legis et currit, Varro, L. L. 8.

Conventiculum regularly means an assembly (without any diminutive notion): *conventicula hominum* quae postea *civitates* nominatae sunt, Sest. 91; but it may also mean the place of assembly: *exstructa* sunt apud nemus *conventicula*, Tac. A. 14, 15.

Oraculum may mean a prophetic declaration by gods, or by men: cum praesertim *deorum immortalium* iussis atque oraculis id

fecisse dicantur, *Sex. Rosc.* 66; haec ego nunc *physicorum* oracula fundo, vera an falsa nescio, *N.* 1, 66. Also the place where oracular responses were given: numquam illud oraculum *Delphis* tam celebre fuisset nisi..., *Div. I.* 19, 37.

Periculum, in the sense of trial, is always the object of the verb *facere*: *fac semel periculum*, *Cist.* 504; *priusquam periculum faceret*, *B. G.* 4, 21. Its change to the meaning of danger must have been by some such step as is seen in the following example, although *periculum facere*, "make a trial," is also practically the same as "run a risk": *nescio quanto in periculo sumus*, *Phor.* 58. The common meaning of risk or danger hardly needs to be illustrated: *salus sociorum summum in periculum vocatur*, *Pomp.* 5, 12. The context shows it to have also two other meanings; *viz.*, a lawsuit: *meus labor in periculis privatorum caste integreque versatus*, *Pomp.* 1, 2; a judicial sentence: *petiit ut in periculo suo inscriberent*, *Nep. Ep.* 8; *est honestus, quod eorum hominum fidei tabulae publicae periculaque magistratum committuntur*, *Verr.* 2, 3, 79.

Piaculum is properly an offering performed as a means of appeasing a deity: *porco femina piaculum faciundum est*, *Leg. II.* 57; *apparet omnia nec ullis piaculis expiari posse*, *Liv.* 5, 53; and then naturally it is applied to the victim itself: *duc nigras pecudes: ea prima piacula sunt*, *Aen.* 6, 153; then also a sinful action, which needs expiation: *nonne in mentem venit, quantum piaculi committatur?*, *Liv.* 5, 52.

Spectaculum is properly a "sight", anything seen: *quom hoc mihi optulisti tam lepidum spectaculum*, *Poen.* 209; then a show, on the stage or in the arena: *spectacula sunt tributim data*, *Muren.* 72. Once in Plautus it clearly means a part of the theater itself: *exoritur ventus turbo, spectacula ibi ruont*, *Curc.* 647; that it means also the theater in general is seen from a few examples: *resonant spectacula plausu*, *Ov. M.* 10, 668; *ex omnibus spectaculis plausus est excitatus*, *Sest.* 58.

Umbraculum is a shady place: *faciundum umbracula, quo succedant homines in aestu tempore meridiano*, *Varro, R. R.* I, 51; also anything that furnishes shade, an umbrella: *aurea pellebant tepidos umbracula soles*, *Ov. F.* II, 311. The limiting genitive in the following example shows the noun to have lost its regular stem-meaning and to have been used for "school": *Demetrius*

mirabiliter doctrinam ex umbraculis *eruditorum* otioque produxit, Leg. III, 14.

Vehiculum, a means of transportation, is applied to wagons or carts: omnes di, qui vehiculis *tensarum* solemnes coitus ludorum initis, Verr. 5, 186; but also to ships: ut procul divinum et novum vehiculum *Argonautarum* e monte conspexit, N. II, 89.

That the words which we have treated vary in meaning according to the context seems perfectly obvious; but the extent to which this is true in general has received little if any attention from linguistic students. The tracing of the meaning of a word through various periods of the language has been commonly enough done; that side of the question, however, this investigation has not touched except incidentally. But the material presented in this chapter and the preceding has, it is hoped, been sufficient to illustrate how the words formed with our suffixes, while revealing a limited tendency in meaning due to their verb stems, often also owe much of their meaning to the context in which they are used.

CHAPTER IV

OVERLAPPING OF SUFFIXES

However great a tendency the suffixes under investigation have toward giving to the nouns a certain meaning, the variations of which they are capable,—due, as has been shown, to stem and context,—strongly suggest that there can be nothing very stable in the suffix itself. If there really were a fundamental meaning in the suffixes, there would be no such variation as we find.

But a consideration which points even more to the comparatively fluid condition of these suffixes is the fact that we find other words, formed on the same stem, but with a different suffix, meaning precisely the same as the nouns made with these suffixes. Here again, the meanings are derived from an examination of the context. Sometimes the contexts are exactly parallel, at other times there is a sufficiently large element common to both to warrant us in saying that the nouns do not, at least in these particular instances, differ in meaning.

The fact that some of these parallel words occur at different periods in the language does not weaken the argument, as the mere occurrence of them shows the unstable influence of the suffix; and, moreover, we need not suppose because one word is not found at a certain period while another on the same stem with a different suffix is found, that the first word was not in existence. It is just as reasonable to assume that the preservation of one word and not the other is due merely to common usage or the personal preference of the author. Metrical considerations might exclude the use of a certain word in poetry, but the instances are very rare, and will be noted in the proper place.

The most common suffix which makes accessory forms with *-mentum* is *-men*. Most authorities regard *-mentum* as an extension of *-men* by the addition of *-to*. Whether this is true or

not, there are many *-mentum* words that have no accessory forms in *-men*, and a large number of *-men* words that have no accessory forms in *-mentum*. Corssen (*Krit. Nach.* p. 125 ff.) gives fifty-one *-men* words from old, classical, and later Latin to which there are no forms in *-mentum*, fifty-two *-mentum* words from the same periods to which there are no forms in *-men*; twenty-five words with both forms in any one period. He also gives a table showing how the words in the older and classical language preferred the form *-men* while in later Latin the same words preferred the form *-mentum*. He says the suffix *-mentum* is only the extension, on Latin soil, of the suffix *-men* (Sanskrit, *-man*) with *-to*; and this explains why in later Latin the forms in *-mentum* become more frequent, also why they are not found in other Italic dialects, nor in the Greek and other related languages.

Lindsay says (p. 335) that the suffix *-men* is found more often in poetry, while *-mentum* predominates in prose.

Etymologically, the suffixes *-bulum* and *-culum* go back to original *-dhlo* and *-tlo* respectively (Lindsay pp. 334 and 332).

A study of the other suffixes which make accessory forms to these words would probably yield results similar to those seen in the case of our suffixes; but all that will be attempted here will be to show parallels wherever possible. Italics will be used here, also, to show what elements in the context go to prove the equivalence in semantic content of the nouns under discussion.

A. PARALLELS OF *-MENTUM* AND ACCESSORY SUFFIXES

One of the neatest examples of identity in meaning is the following exactly parallel usage of *stramen* and *stramentum*: *tectam stramine vidit casam*, Ov. M. 5, 443; *casae, quae stramentis tectae erant*, B. G. 5, 43.

From the use of a genitive denoting a concrete object, *fragmentum* and *fragmen* are seen to be identical in meaning in the following examples: *adiacebant fragmina telorum equorumque artus*, Tac. A. 1, 61; *tribunum adoriuntur fragmentis saeptorum*, Sest. 79.

The genitives depending on *irritamen* and *irritamentum* in the following examples are not exactly alike, one being concrete and the other abstract; but they are near enough in meaning, and the nouns themselves are used in sufficiently similar contexts

to justify us in saying that either one might have been used in place of the other: nisi adiecisset opes, irritamen *animi* avari, Ov. M. 13, 434; neque salem neque alia irritamenta *gulae* quaerebant, Sall. Jug. 89, 7.

Levamen and levamentum are used in parallel examples: cuius *mali* (debt) plebes nullum levamen speraret, Liv. 6, 35, 1; non aliud *malorum* levamentum quam si linquerent castra, Tac. H. 1, 30, 9.

The verbs used with medicamen and medicamentum show a lack of differentiation between these nouns: quod diceres te violentis quibusdam medicaminibus solere *curari*, Pis. 6, 13; si eo medicamento *sanus factus* esset, Off. 3, 92.

The verbs with molimen and molimentum in the following examples are very similar, and there is the same adjective modifying each noun: temptat *revellere* annosam pinum *magno* molimine, Ov. M. 12, 357; neque exercitum sine *magno* com meatu atque molimento in unum locum *contrahere* posse, B. G. I, 34, 3.

Identity of verbs and the case of momen and momentum show there is no difference in their meaning: momine uti *parvo* possint *impulsa* moveri, Lucr. 3, 188; animus *paulo* momento huc vel illuc *impellitur*, And. 266.

Parallel instances of blanditia and blandimenta are seen in these examples: haec *meretrix* meum erum sua blanditia intulit in pauperiem, Truc. 572; illum spero immutari potest blandimentis, oramentis, ceteris *meretriciis*, Truc. 318; *benevolentiam* civium blanditiis et adsentando *colligere* turpe est, Lael. 61; Lepida blandimentis ac largitionibus iuvenilem *animum devinciebat*, Tac. H. 13, 13.

Adiutorium is a rare word, but in the following examples it is seen to have the same general meaning as adiumentum, "help": sine adiutorio *ignis* nihil calidum est, Sen. Ep. 31; neque apud homines res est ulla difficilior neque quae plura adiumenta *doctrinae* desideret, De Or. III, 84.

Experimentum in the plural naturally means the same as experientia (experience), but in the singular also they both mean a trial or attempt, or the result of trial, proof: debemus *temptare* experientia quaedam, sequentes non aleam, sed rationem aliquam, Varro, R. R. 1, 18, 8; hoc est maximum experimentum, *hanc vim* esse non in die positam sed in cogitatione diuturna, T. 3, 74. With the meaning of experience: Agrippa non *aetate* neque

rerum experientia tantae moli par, Tac. A. 1, 4; *Metello experientis cognitum erat*, genus Numidarum infidum esse, Sall. Jug. 40, 3.

Firmamen and firmamentum might be interchanged, in both their figurative and literal meanings: *ruptosque obliqua per ungues porrigitur radix, longi firmamina trunci*, Ov. M. 10, 491; *ossa nervique, firmamenta totius corporis*, Sen. De Ira, 2, 1, 2. Both the dependent genitives above express concrete objects; in the following they express abstract objects: *unicum lapsae domus firmamen, unum lumen afflicto malis temet reserva*, Sen. Herc. Fur. 1251; *sic ille annus duo firmamenta rei publicae per me unum constituta evertit*, Att. I, 18, 3.

Documen occurs only once, but its context shows it to be equivalent in meaning to documentum, which is used in strikingly similar contexts: *flammas ut fulguris halent pectore perfixo, documen mortalibus acre*, Lucr. 6, 391; *ut sint reliquis documento et magnitudine poenae perterreant alios*, B. G. 7, 4, 10.

Words with the suffix *-tio* we naturally think of as verbals, or nomina actionis, but in the following examples the context makes it fairly certain that they mean the same as their corresponding *-mentum* nouns.

Formamenta is found only twice: *omnia principiorum formamenta queunt in quovis esse nitore*, Lucr. 2, 819; *si vos fateremini id quod vestra suspicio credidisset formamentis divinis attribuisse, minus erat iniuriae praesumpta in opinione peccasse*, Arn. 3, 16. In the first example, formamenta is used closely following formae and must mean the same thing, the "shapes" of the atoms; in the second example the adjective "divinis" indicates a similar meaning for formamentum; in the following example Vitruvius is giving directions concerning the building of a forum: *ita enim erit oblonga eius [forum] formatio et ad spectaculorum rationem utilis dispositio*, Vitr. 5, 1. While the directions for the future building might lead us to believe that the word has a predominant verbal force, yet it is just as possible to conceive of it as expressing the result of the process; and this interpretation is even more probable, as the adjective oblonga would properly not be applied to a purely verbal noun.

The verb fodior shows the identity in meaning between fundatio and fundamenta in the following instances: *cum fodientes delubro fundamenta caput humanum invenissent*, Plin. 28, 2, 4; *fundati-*

ones eorum operum *fodiantur*, Vitruv. 3, 3. *Res Romana* and *libertas* are near enough alike to show that *fundamen* and *fundamentum* have the same general meaning in these instances: *fundamine magno res Romana valet*, Ov. M. 4, 808; *haec sunt fundamenta firmissima nostrae libertatis*, Balb. 13.

The contexts of *hortamen* and *hortamentum* in the two following examples are near enough alike to warrant our saying that the nouns might be interchanged: *Decii eventus, ingens hortamen ad omnia pro re publica audenda*, Liv. 10, 29, 5; in *conspectu parentum coniugumque ac liberorum quae magna etiam absentibus hortamenta animi sunt*, Liv. 7, 11, 6.

There is undoubtedly no more verbal force in the following example of *allevatio* than in the example of *allevamentum*, (which is the only one extant): *tantibus rebus urgemur, nullam ut allevationem quisquam non stultissimus sperare debeat*, Fam. IX, 1; *Sulla coactus est in adversis fortunis sine ullo remedio atque allevamento permanere*, Sulla, 66.

Besides *alimentum* there are two other nouns, formed on the verb *alo*, *alimonium* and *alimonia*, which also mean support or nourishment, as seen from these parallel examples: *plus alimenti in pane quam in ullo alio est*, Cels. 2, 18; *quid temperatus ab alimonio panis, cui rei dedistis nomen castus?*, Arn. 5, 16; *amisso omni naturalis alimoniae fundamento, homo exhaustus intereat*, Gell. 17, 15, 5.

Although *-tus* is also usually considered as forming *nomina actionis*, the example of *cruciatus* clearly is parallel with that of *cruciamentum*: *confectus iam cruciatu maximorum dolorum, ne id quidem scribere possim, quod....*, Att. XI. 11, 1; *nec graviora sunt tormenta carnificum, quam interdum cruciamenta morborum*, Phil. 11, 4.

Calceamentum, "shoe" or covering for the feet, has two accessory forms, *calceamen* and *calceatus*, which are synonymous with it (the former being found only in Pliny): *mihi est calciamentum solorum callum, amictui Scythicum tegimen*, T. 5, 90; *vestitu calceatuque et cetero habitu neque patrio neque civili usus est*, Suet. Calig. 52; *hinc [sparto] strata rusticis eorum, hinc ignes facesque, hinc calceamina et pastorum vestis*, Plin. 19, 2, 7.

The use of *ad* and a gerund after both *invitatio* and *invitamenta* indicate their lack of difference in meaning in these two instances: *ad eundem fontem revertendum est, aegritudinem omnem abesse*

a sapiente, quod inanis sit, quod frustra suscipiatur, quod non natura exoriatur, sed iudicio, sed opinione sed quadam invitatione *ad dolendum*, cum id decreverimus ita fieri oportere, T. 3, 82; quocirca intellegi necesse est in ipsis rebus, quae discuntur et cognoscuntur, invitamenta inesse, quibus *ad discendum* cognoscendumque moveamur, F. 5, 52.

Munitio is another *-tio* noun that ordinarily has verbal force, but not at all infrequently it coincides in meaning with both munimen and munimentum: cum urbem *operibus* munitionibusque saepsisset, Phil. 13, 9, 20; *castella* et munitiones idoneis locis imponens, Tac. A. 3, 74. The genitives following munimen and munitio are alike in meaning and function, both being appositional: confisus munitione *fossae*, B. C. 1, 42, 3; narrat esse locum solidae tectum munimine *molis*, Ov. M. 4, 771. Munimentum is used of the same kind of "fortification": *fossa*, haud parvum munimentum, Liv. 1, 33, 7.

Natura and ignis are the similar elements in the following contexts that indicate the identity in meaning between nutrimen and nutrimentum:

nempe ubi terra cibos alimentaue pinguia flammae
non dabit absumptis per longum viribus aevum
naturaeque suum nutrimen deerit edaci, Ov. M. 15, 354;
suscepit *ignem* foliis atque arida circum
nutrimenta dedit, Aen. 1, 176.

In the first example, curiously enough, nutrimen seems to be also synonymous with alimenta in the second line before it.

Nato and puerorum following oblectamina and oblectamenta indicate identity in meaning, although the latter is still vague, while the former is specified by "flores": carpserat *flores*, quos oblectamina *nato* porrigeret, Ov. M. 9, 342; obsecro te non ut vincla virorum sint, sed ut oblectamenta *puerorum*, Par. 5, 2, 38.

We have the clear testimony of Varro that operculum and operimentum are both used to mean "covering": quibus operiantur operimenta et opercula dixerunt, Varro, L. L. 5, 167; and the fact is illustrated by the following examples, in which both are used in the ablative after tego: aspera arteria *tegitur* quasi quodam operculo, N. 2, 54; nuces gemino *protectae* operimento sunt, Plin. 15, 22.

Both ornatus and ornamentum are used of a speech, oratio:

mihi eripuisti ornamentum orationis meae, Planc. 83; reliqua quasi lumina afferunt magnum ornatum orationi, Or. 39, 134. The following examples of these nouns, although still general in meaning, are interesting as being used with the verb which is their stem: ornatus appellatur cultus ipse, quo quis ornatur, Fest. 184; hominem cum ornamentis omnibus exornatum adducite ad me, Bacc. 756.

Although the circumstances in the following passages are not alike, the immediate contexts are similar enough to show that sarmen and sarmentum have the same meaning: iam iubeo ignem et sarmen arae, carnifex, circumdari, Most. 1114; ligna et sarmenta ignemque circumdare coeperunt, Verr. 2, 1, 69.

Tegimen and tegimentum both mean a covering for the body: mihi amictui Scythicum tegimen est, T. 5, 90; pennarum contextu corpori tegimentum faciebat, F. 5, 32.

As shown earlier in this paper, tinnimentum in its single occurrence undoubtedly means a "tinkling" in the ears, caused by chattering talk; tinnitus also seems to mean the same thing in the following contexts: cuminum silvestre auribus instillatur ad sonitus atque tinnitus, Plin. 20, 15, 57; illud tinnimentum auribus, Rud. 806.

If there is any difference between vestitus and vestimentum in these two examples, it is difficult to find: credo te audisse, venisse, eo muliebri vestitu virum, Att. I, 13, 3; mulierem aequomst vestimentum muliebri dare foras, virum virile, Men. 659.

From the fragments in Nonius we find that two of our *-mentum* nouns have accessory forms in *-menta* (fem.) with the same meaning: ipsius armentas ad easdem, Ennius ap. Non. 190, 20; tu cornifrontes pascere armentas soles, Pacuvius ap. Non. 190, 22; labeli labuntur saxa, caementae cadunt, Ennius ap. Non. 196, 30.

B. PARALLELS OF *-BULUM* AND ACCESSORY SUFFIXES

Latibulum and latebra: repente te tamquam *serpens* e latibulis intulisti, Vat. 2; curvis frustra defensa latebris *vipera*, Georg. 3, 544; cum etiam *ferae* latibulis se tegant, Rab. Post. 15, 42; Maenala transieram latebris horrenda *ferarum*, Ov. M. 1, 216. Latibulum is an example of a word that could not be used in verse on account of the quantity of its syllables.

Common elements in the context show identity of meaning in

sedile and sessibulum: cum pater *assedisset* appositumque esset aliud filio quoque eius *sedile*, Gell. 2, 2, 8; *asside* istic, nam prae metu latronum nulla sessibula parare nobis licet, App. Met. 1. Varro (L. L. 8, 54) says that a form *sediculum* is also correctly made, but not in use.

Stabulatio, another apparent verbal noun, must mean the same as stabulum in the following examples, both on account of the adjective and the general significance of the passages: *hibernae* stabulationi eorum (cattle) praeparanda sunt stramenta, Col. 6, 3, 1; iubeo stabula a ventis *hiberno* opponere soli, Georg. 3, 302.

Besides a few examples in Arnobius, only one instance of *vocamen* is found, in Lucretius, but that it means the same as *vocabulum* can be seen from the parallel passages: si quis Bacchi *nomine* abuti MAVult quam *laticis proprium* proferre *vocamen*, Lucr. 2, 657; si res suum *nomen* et *vocabulum proprium* non habet, De Or. III, 159.

C. PARALLELS OF -CULUM AND ACCESSORY SUFFIXES

Among *-culum* words, we find *cenaculum* having an accessory form *cenatio* that has, not the verbal idea, but the genuine meaning of place for eating, while *cenaculum* has lost its literal meaning and taken a more general signification: *vel cubiculum grande vel modica cenatio* [sit] quae plurimo sole lucet, Plin. Ep. 2, 17, 10; nos ampliores triginta vidimus in *cenatione quam Callistus exaedificaverat*, Plin. 36, 7, 12; ubi cubabant, *cubiculum*, ubi cenabant, *cenaculum* vocitabant; posteaquam in superiore parte cenitare coeperunt superioris domus universa *cenacula* dicta, Varro, L. L. 5, 162.

On the stem *curro* there are three nouns, all signifying "a running": *exercent sese ad cursuram*, Most. 861; *ibi cursu*, luctando *sese exercebant*, Bacc. 428; *unum curriculum face*, Trin. 1103. A use of *curriculum* with *exerceo* would parallel the first two examples, but in such a case it takes on the meaning of place (running course): *cum athletae se exercentes in curriculo videret*, C. 27.

In the same paragraph *deversorium* and *deverticulum* are used of the same place: *ut in deversorium eius vim magnam gladiatorum inferri clam sineret*, Liv. 1, 51; *cum gladii abditi ex omnibus locis deverticuli protraherentur*, Liv. 1, 51.

Feretrum and ferculum both are used depending on *suspensa* in the two following examples, but mean different kinds of "instruments for carrying": *quis opima volenti dona Iovis portet feretro suspensa cruento*, Sil. 5, 168; *spolia ducis hostium caesi suspensa fabricato ad id apte ferculo gerens in Capitolium ascendit*, Liv. 1, 10, 5.

The stem *cerno* (sift) forms two nouns which both mean a sieve, although the use of them side by side indicates that there must be some difference; as there are no other examples of *incerniculum*, this difference cannot be discovered: *in torcularium quod opus est cribrum unum, incerniculum unum*, Cato, R. R. I, 13, 3; *caseum per cribrum facito transeat in mortarium*, Cato, R. R. 76, 3.

In the following examples, *spiramen* and *spiracula* are both used to mean "breathing holes" in the earth or universe, while *spiramenta* is applied to the cells in a beehive:

sunt qui spiramina terris
esse putent magnosque cavae compages hiatus,
 Lucan, 10, 247;
quasi per magni circum spiracula mundi
exitus introitusque elementis redditus exstat, Lucr. 6, 493;
apes in tectis certatim tenuia cera
spiramenta linunt, Georg. 4, 39.

No difference can be seen in *spectamen* and *spectaculum* in these examples: *miserum funestumque spectamen aspexi*, App. M. 4, 151; *potius quam hoc spectaculum viderem*, Mil. 38, 103; *constitutur in foro Laodiceae spectaculum acerbum et miserum*, Verr. I, 76.

CHAPTER V

SUFFIXES AND THE THEORY OF ADAPTATION

As stated in the introductory chapter, it has been the primary object of this paper to examine certain word-building suffixes for the purpose of finding out, if possible, what the force of the suffixes themselves is, and how the nouns formed with them get their meaning. The material presented has, it is hoped, shown that these nouns are capable of wide semantic variation, the influencing elements being the verb stem and context (the former exerting greater influence than the latter); also that these suffixes overlap with other suffixes in forming words of identical semantic content to such an extent that they cannot be said to have any sort of fundamental meaning whatever. This is the significance of our investigation in so far as semantics is concerned.

But it is possible also to connect our results with another question, the entire solution of which will doubtless never be possible, at least not soon; *viz.*, the theory of the origin of inflection. Nothing but mere suggestion can be made in this direction from the conclusions of this study; the field will need much wider working-over before any thing definite can be asserted.

Of the two chief explanations of the origin of inflection, one, the theory of adaptation, as held at the present time, answers the question by saying that "inflectional endings are not essentially different from word-building suffixes, but are rather to be regarded as word-building suffixes in a new rôle and partially systematized into paradigms. Inflection comes at the point—wherever in the long course of development that point may be—where the endings of two or more different forms of a word begin to be felt to be the carriers of relations of case, or of mode and tense, to a certain extent independently of stem and context. It is therefore not

properly a matter of forms, but of meanings, and that theory which accounts for the meanings and for their association with forms explains inflection, whether it accounts for the forms or not."*

In other words, inflectional forms got their meanings in a manner similar to that we have illustrated in the case of our nouns.

(1.) The apparent definiteness that case-endings have does depend largely on their stem-meaning. Many of the functional distinctions of case can be made only by the meaning of the nouns, *e. g.*, in "gladiis pugnatum est", *Caes. B. G.* 1, 52; "uno tempore omnibus locis pugnatur," *B. G.* 7, 84; "pugnatum continenter horis quinque vario certamine," *B. C.* 1, 46, we have five ablatives, expressing instrument, time when, duration of time, manner, and place, only because the words in the ablative are capable of these meanings. Just so, we saw that our nouns got their general meaning of instrument, place, result of action, etc., because their verb stems were such as to admit of such meaning.

(2.) While our nouns naturally get an important part of their meaning from the verb stem, yet they derive great specialization of meaning from some element in the context. It is very probable, too, that originally our so-called inflectional system was in reality only a large number of undifferentiated forms which, by a process of centralization and adaptation, and influenced by the associations in which they were used, acquired their present meaning.

(3.) The variety and overlapping of suffixes may also be paralleled by case-endings; for example, in both the first and second declensions the same form serves for the dative and ablative plural, while there is another form for the other declensions. The genitive singular, and nominative and accusative plural of the fourth declension are alike in form. In the historical language, the genitive singular, dative singular, and nominative plural of the first declension have become identical in form. Other similar comparisons might be drawn to illustrate the similarity in meaning of forms with different endings, and from the verb as well as the noun. The very fact that we have five declensions and four conjugations, with many variations inside the system and irregularities outside, goes to show that it is not real system that we have here, but the survival of an original mass of undifferentiated forms, which

*See the article by Professors Oertel and Morris on *The Nature and Origin of Indo-European Inflection*, *Harvard Class. Stud.*, Vol. XVI, p. 89.

through a long period of development have acquired their present inflectional meaning.

The parallel suggested here is put forth merely as a suggestion; all we can say is, that it is possible that inflectional forms did get their meaning in some such way as the nouns treated in this paper got theirs. More evidence will be necessary for establishing this theory, if it can be established at all.

INDEX OF WORDS

- acetabulum, 26
 additamentum, 18, 32
 adiuumentum, 18, 45
 adminiculum, 27
 alimentum, 13, 47
 allevamentum, 20, 47
 ammentum, 13
 antepagmentum, 16
 argumentum, 20, 36
 armamentum, 13
 armentum, 14, 49
 atramentum, 18
 auctoramentum, 20

 baculum, 27
 blandimentum, 21, 45

 caementum, 11, 49
 calceamentum, 14, 47
 cenaculum, 29, 50
 coagmentum, 16
 cognomentum, 23
 complementum, 21
 conciliabulum, 25, 39
 condimentum, 16
 conventiculum, 29, 40
 cruciamentum, 18, 47
 cubiculum, 29
 cunabulum, 26
 curriculum, 30, 50

 dehonestamentum, 19, 33
 delectamentum, 11, 33
 delenimentum, 18
 deliramentum, 19
 dentifrangibulum, 25
 deridiculum, 30, 33
 desidiabulum, 26
 detrimentum, 19
 deverticulum, 29, 50
 documentum, 21, 33, 35, 46

 emolumentum, 19
 everriculum, 27, 33
 exorabulum, 25

 experimentum, 23, 36, 45
 explementum, 21

 ferculum, 27, 51
 ferramentum, 17
 firmamentum, 22, 36, 46
 formamentum, 20, 46
 fragmentum, 11, 33
 frumentum, 15
 fundamentum, 16, 33, 46

 gubernaculum, 27

 hibernaculum, 29
 hortamentum, 22, 33, 47
 hostimentum, 21

 ientaculum, 30
 impedimentum, 16
 inanimentum, 19
 incerniculum, 27, 51
 incitamentum, 21, 33, 34
 incunabulum, 26
 infundibulum, 24
 instrumentum, 14, 37
 integumentum, 14, 33, 35
 intertrimentum, 19
 invitamentum, 21, 34, 47
 irritamentum, 21, 34, 44
 iugumentum, 15
 iumentum, 15

 latibulum, 25, 39, 49
 laxamentum, 19
 levamentum, 22, 45
 libamentum, 15
 libramentum, 22
 lineamentum, 23
 lomentum, 15
 lutamentum, 12

 medicamentum, 13, 45
 mendicabulum, 26
 miraculum, 30

- molimentum, 23, 45
 momentum, 20, 45
 monumentum, 14, 35
 munimentum, 48

 nidamentum, 17
 nucifrangibulum, 25
 nutrimentum, 16, 48

 oblectamentum, 22, 48
 omentum, 16
 operculum, 28
 operimentum, 13, 48
 opprobramentum, 22
 oraculum, 31, 40
 oramentum, 23
 ornamentum, 14, 33, 37, 48

 pabulum, 25, 39
 patibulum, 24
 pavimentum, 12
 periculum, 30, 41
 perpendiculum, 28
 piaculum, 28, 41
 pigmentum, 16
 poculum, 28
 praepedimentum, 22
 propugnaculum, 29, 33
 prostibulum, 26
 pulpamentum, 17

 ramentum, 11
 receptaculum, 29
 redimiculum, 28
 retinaculum, 28
 rutabulum, 24
 saeculum, 30

 saepimentum, 14
 salsamentum, 17
 sarculum, 28
 sarmentum, 12, 49
 scitamentum, 18
 sessibulum, 25, 50
 sicilimentum, 12
 sincipitamentum, 18
 spectaculum, 30, 41, 51
 spiraculum, 28, 51
 stabilimentum, 14
 stabulum, 25, 33, 40, 50
 sternumentum, 23
 stramentum, 11, 38, 44
 subligaculum, 28
 suffimentum, 13
 supplementum, 15

 tabernaculum, 29
 tegumentum, 13, 35, 49
 temperamentum, 20
 termentum, 20
 testamentum, 12
 tinnimentum, 23, 49
 tintinnabulum, 24
 tormentum, 15, 38
 turbamentum, 22
 turibulum, 26

 umbraculum, 30, 41

 vehiculum, 29, 42
 venabulum, 25
 vestibulum, 25
 vestimentum, 15, 39, 49
 vocabulum, 25, 40, 50

END OF VOLUME ONE

UNIVERSITY OF KANSAS HUMANISTIC STUDIES