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ιδέ is a frequent word for *and* in Cyprian and in Homer. Twenty-six times in the Iliad with the variant ἡδέ everywhere except Β 511, 585, Ι 219 ≡ 165, 175, Τ 285. Eleven times in the Odyssey with ἡδέ as a variant, δ 604, λ 337, 626, χ 341, ψ 289. Twice in the hymn to Demeter, once in that to Aphrodite. Antigone 969 is the only example in tragedy.

With the Cyprian *νυ* (ἢ *δυσάνοι νυ* . . . βασιλεύς 60, 6, ἢ *δώκοι νυ* 60, 16). Deecke compares the *νύ* with imperatives in Homer and *νύν* in Attic tragedy. Herodotus has *νύν* very rarely: *φέρε νυν*, ΙΙ 105. The only instance of the use of *νύ* in prose literature is Aretaeus, p. 66: *ἀτὰρ ἡδὲ τένοντες ἡδέ νυ μύες ξὺν ἐντάσει ἀλγέουσι*. Aretaeus, like Lucian, strove to follow the Ionic of the fifth century. But neither has Herodotus nor Hippocrates the form *νύ*, which is therefore to be accounted one of the pseudo-ionisms of the sophistic Renaissance period.

*τᾶ* in No. 135. *τᾶ* Ἐτεοδάμα, *πίθι* recalls ι 347, *Κύκλωψ τῆ*, *πίε οἶνον*. *τῆ* is very rare in Attic (Cratinus, Eupolis). With the vocative cf. *Πουλυδάμα*, Μ 231. The Lith. *τῆ* is not a perfect parallel to *τῆ* on account of the circumflex of the latter. The η of *τῆ* must therefore be regarded as Ionic-Attic and equivalent to the *ā* of *τᾶ*. There are no cases of hyperdoricism in Cyprian; *θᾶτας* is a mere blunder of Hesychius.

Correspondences in syntax and in form between the dialects of Cyprus and Arcadia and that of Homer are treated in detail in my paper on the Arcado-Cyprian dialect in the Transactions of the Amer. Phil. Assoc., Vol. XVIII. This brief summary may also cast a side light upon the position occupied by the language of Herodotus, still sadly in need of an interpreter.

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#### THE ETYMOLOGY OF *FIRMETTON* AND *FRIMDIG*.

The word *firmetton*, which occurs in the Anglo-Saxon version of Orosius' History (Sweet's ed., p. 186, 6), has for some time pursued me with its mystery. The context offers no difficulty of interpretation. The keenly exciting incident of Hannibal's unlawful siege of Saguntum, as related by Livy (Lib. XXI, cap. 6-10), is described, or rather referred to by Orosius with characteristic brevity and unscientific straining after moral application. The Anglo-Saxon translator, however, did not content himself with his

author's conciseness, "Legatos Romanorum ad se missos injuriosissime etiam a conspectu suo abstinuit," but expanded the passage to make clear that the ambassadors were to enjoin upon Hannibal to raise the siege and to quit his warfare. It is in this expansion that *firmetton* is employed: they *asked* or *requested* him to desist (cf. Livy: "et Hannibali denuntiarent ut ab Saguntinis, sociis populi Romani, abstineret").

That *firmetton* has hitherto been correctly translated cannot, therefore, be questioned. It contains the element of 'petition,' 'request,' and may also have had something of a highly official character corresponding to that of the Latin *denuntiare*; but its occurrence in the literature, so far as has been observed, is restricted to this one instance, so that any nearer approach to its specific meaning is cut off.

Cosijn, in his *Altwestsächsische Grammatik* (I, p. 54, §29; II, p. 167, §123), adopts the infinitive *firmettan*, and ventures to analyse the form into the parts *firm-* (< *frim* or *frem*) and *-ettan*, but no explanation of *firm-* is given by him nor, so far as known to me, by any one else.

Adopting the division *firm* + *ettan*, I would suggest that *firm* is made up of the Germanic base *freh* 'to ask,' and the concrete suffix *-mo*. Stems of like formation may be found in Kluge's *Nominale Stammbildungslehre*, §88 (cf. also §§152 f. and 184), for example, O. N. *ljóme* (Germanic base *leuh*), and O. H. G. *zoum* (Germanic base *touh*). In perfect accord with these formations, I would construct the Germanic stem *\*freh-mo-*, which would next become *\*fremo*. With equal regularity the development in Anglo-Saxon would then be as follows: *\*fremo* > *\*frimo-* (cf. *niman*), and by metathesis *\*firmo-* (cf. *frimdig* and *firmedig*); to this nominal stem we have now but to join the common infinitive ending *-ettan* (< *atjan*) to obtain the verb *firmettan* with just the form and meaning desired.

I see a confirmation of this argument in the unexplained adjective *frimdig* (later *frymdi*) 'desiderans,' 'requirens.' It contains, as I think, the same nominal stem *frim* < *\*freh-mo-*, which, curiously enough, it has preserved both with and without metathesis, as cited above.

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