THE VERB CARTIGO

In his exposition of Psalm 38 Augustine turns to rebuke the avaricious whose sole concern it is to heap up treasures upon earth (in ps. 38.11):

Delirare tibi videor, avare, dum haec loquor; anicularia tibi videntur haec verba. Tu enim videlicet homo magni consilii magnaeque prudentiae, excogitas quotidie genera acquirendae pecuniae, de negotio, de agricultura, fortassis et de eloquio, de juris consultatione, de militia, addis et de fenore. Homo cordatus nihil praetermittis omnino unde nummus super nummum et in occulto diligentius castigetur.

The verb **castigetur** clearly makes nonsense of the phrase and the *lectiones variantes* given by the Benedictine editors give evidence of early difficulty. Four or five manuscripts, of date and worth not specified, add *ponatur* after *nummum*; some boldly substitute *acquiratur* for *castigetur*, for which again one manuscript reads *collocetur* and four *congregetur*. The correct reading is provided by three manuscripts which offer the very rare verb *cartigetur*, which in two of the three is glossed: *cartigare est in carta, hoc est in membrana, propter memoriam aliquid scribere, usitatius de usurariis dicitur*. The exact meaning of *cartigare* is «to book», in the sense of making an entry in a register or ledger, to record, inscribe. It is the language of the counting-house, the office, the bank, and its use in this sentence adds precision and vivacity to the picture. The sentence may be rendered, 'Shrewd fellow that you are, you let no single chance escape you of entering up dollar after dollar (in your bank-book), and when you do this secretly, you do it with all the greater gloating'.

This happy word has unfortunately found no place in the *Thesaurus* or in Souter’s *Glossary*. Though it has likewise escaped
the notice of Faber, Scheller, Georges, Lewis-Short, Forcellini
and Gaffiot, it finds mention in White-Riddle and Benoist-
Goelzer, with only this reference. If Du Cange can be trusted,
it did not survive into the Middle Ages.

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NOTES ON SOUTER’S GLOSSARY

calefactibilis, capable of heating, calorific (Boet. herm. pr. 2.13 p. 200.13). — For 200.13 read 200.15.

capitatim, in chapters, chapter by chapter (Serv. georg. 2.177).
— The meaning is not quite so exact, rather « point by point », « by headings ».

capticius, obscure (?) (Facund. defens. 5.2 p. 634 C.). — Not « obscure », a meaning which nothing in the root of the word would justify: non istis obscuris et capticiis adinventionibus, sed sua sponte conspicuis et evidentibus documentis. As obscuris is opposed to conspicuis, so capticiis is contrasted with evidentibus, « self-evident », « obvious ». It is here only the equivalent of captiosis, « fallacious », « sophistical ».

constructivus, constructive (Boet. top. Arist. 2.1 p. 923 B). — Only slightly misleading; the correct reference is 923 C, as is given by TLL.

continentivus, grasping, holding together (Boet. top. Arist. 4.5 p. 949 B). Boethius is often difficult to translate, but here S. need not have gone astray, for the context makes the meaning quite clear: similiter et si memoriam habitum continentivum scientiae dicat, which is followed by phrases like continentiam irae, timorum et lucrorum continentiam (would luctuum not be better ?), and especially this: continens, qui perturbatur, sed non ducitur, « the man of self-control », « of rigid self-discipline ». So continentivus must be translated « controlling », « restraining ».

convertentia, change (?) (Boet. categ. 2 p. 224 C). — The sentence as given in Migne reads aiunt enim non esse solius (read solis) relationis ad convertentiam dici. The meaning is very obscure; this appears to be the only place where convertentia
occurs, but I should incline to take it is the equivalent for «convertibility», in the logical sense.

**cooperativus**, collaborating (Boet. top. Arist. 3.3 p. 936 A). — S. has taken this reference from TLL; correct both to 938 A.

**cumipha**, a kind of cake (Aug. mor. manich. 2.26.51). — Again TLL has misled S.; there is no second book to this treatise, so simply read 26.51.

**cuniculus**, a miner (milit.) (Amm. 24.4.22, Veg. mil. 2.11). — But in both these passages the world is not *cuniculus*, but *cunicularius*, and this may have been what S. intended to put.


**diversivocus**, different. — No reference given. The word occurs twice in Boet. categ. 1, 164 A *quaes propriae substantiae natura discreta sunt*, haec vocantur *diversivoca*, and 168 C *multivoca et diversivoca respuit* (Aristoteles). ... *multivoca sunt, quorum...*; *diversifica* (sic) *sunt...* The point is not that the things are different, but that they are called by different names. TLL makes a separate rubric for *diversificus*, and is followed by S., although the word is an obvious mistake for *diversivocus*.

**humanus** (of breathing), natural (Cael. Aur. Acut. 1.1.2). — Correct to 2.1.2.

**immansio**, stopping-place, station (Boet. top. Arist. 4.4 p. 949 A, 949 B bis). — This meaning is impossible in the context: *si memoriam immansionem scientiae dicat, nam omnis immansio in mente... quare et scientiae immansio in scientia. Memoria igitur in scientia, eo quod immansio scientiae est. ... Nihil enim refert, memoriae genus immansionem dicere... nam si quovismodo est memoria immansio scientiae... Immansio is literally einbleiben, the endurance, persistence, continuity, of mental life and consciousness. The word occurs four times in 949 A.


**iugalitas**, conjunction, union (Fulg. myth. 1.15). — Correct to 1.16.

**limma**, semitone (Boet. mus. 2.38). — Correct to 2.28.

**manupositio**, application by hand’ (Serm. Arrian. frg. 1.7
S. has not understood the sentence: *manupositionibus suis praeponunt Patrem Filio*, and it is followed by similar charges about their *benedictionibus* and their *oblationibus*, that is, in their church services they mention the name of the Father before that of the Son, they give precedence to the Father. *Manupositionio* is a literal translation of *χειροθεσία* and means «the imposition of hands» in ordination.

**nevel**, a liquid measure (Ambr. ep. 44.7). — Correct to 44.5.

**nodabilis**, which can be knotted (Vict. Tonn. paen. 3). — This is the tractate found among the spuria of Ambrose. The author is generally recognized to be Victor of Cartenna, not Victor of Tunnuna.

**nuncupative**, by name (Ps. Hier. in ps. 27.4, Facund. defens. 1).
— The Ps. Hier. ref. should be corrected to 26.4; the second ref. could be more easily found if the column-number were added: 541 C and 542 A.

**partificus**, dividing into parts (Fulg. aet. mund. p. 150). —
The meaning suggested is a mere guess, which one look at the context would have corrected: *Annae conceptionalis viscerum carceratus perenniter torpor participum perdiderat mercimonium*, «had lost its function of child-bearing».

**perambulatio**, walking over, crossing (Don. Ter. ad. 715). —
The meaning is not quite so specific: *tardus incessus non perambulatio, sed perreptatio dicitur*, «not walking about, but crawling about».


**perdefessus**, quite tired out (Petr. Chrys. serm. 112 p. 509 D). —
Nearly right; read 509 C.

**perdejectus**, quite cast down (Petr. Chrys. serm. 78 p. 420 D). —
Correct to 480 B.

**pernuto**, notice, remark (Aug. c. Faust. 22.90 cod.; Boet.). —
The Aug. reference should be 22.91, where the best reading is *praenoto*.

**pernubilo**, cloud over (Vict. Tonn. paen. 10). — As above, correct the author's name to Vict. Cart.

**persecurus**, very carefree (Petr. Chrys. serm. 175 p. 282 A). —
The number of the sermon has become strangely confused; correct to serm. 29 p. 282 A.

pigmentale, pigment (?) (Facund. defens. 4.2. p. 621 A). — The meaning need not be a matter for doubt: Diodorus, Nazaraei magus, eius pigmentalibus manganes acuens irrationabilitatem, acutus apparuit sophista religionis agrestis, where pigmentale is simply pigmentum, juice, potion, poison.

planetica, a garment covering the whole body (Cassian. inst. 1.7). — The reference should be 1.6.

propinquatio, approach (Aug. in ps. 119, serm. 29, 7). — For ps. 119 read ps. 118.

reformabilis, that can be formed again (Hier. in psalm. 2). — A misleading reference. Read Ps. Hier. brev. in psalm. 2 (P. L. 26, 826 C vas figuli, si dissipetur, reformabile est).

resolutoria, the art of analysis (Boet. diff. top. 1 p. 1173 C). — Only slightly out: read 1173 B.

saeculiloquus, of pagan utterance (Sidon. epist. 5.8.3 emend. Engelbrecht). — S. accepts Engelbrecht’s emendation (Wien. Stud. 20, p. 293), though it is not entirely convincing, but his translation does not quite convey the meaning: quos nostra iudicia saeculi loca fortunatos putant, « who are considered lucky people in our judgement, our generation, our environment », or, using the suggested emendation, « who are considered lucky people when we let our judgement speak the language of the world ». The word refers not so much to the pagan, as to the worldling.

sollicitus, uncertain, suspicious (Cael. Aur. acut. 2.21.128, chron. 4.3.37). — This meaning will not suit the first of the passages quoted: purgativa medicamina... praerumpunt corpus atque sollicitam eidem passioni solutionem provocant, which Drapkin translates « purgative drugs... wrench the body asunder and cause a flux which aggravates the disease ». This is the sense of the phrase, but the features of the words are blurred: sollicitus is « sympathetic to » in the medical sense, « which encourages » or « instigates », and the meaning of uncertainty or suspicion is quite wrong. In the second passage, sollicitam habentes calcis vel auripigmenti iniectionem, « uncertain » or
« suspicious » is correct, but the use is by no means peculiar to Late Latin.

**spinositas,** subtlety (Jul. ap. Aug. c. Jul. op. impf. 6.29). — How S. arrived at this meaning, I cannot see. The phrase presents no difficulty: *glebarum spinositas pro corporibus regionibusque variatur.* The word is absent from Georges, Benoist-Goelzer, Gaffiot, White-Riddel and Scheller, but is given by Forcellini as *condicio eius qui spinosus est* and by Lewis-Short as « thorniness ». In this passage the use appears to be concrete: « the crop of weeds », « the natural flora ».

**subrogo,** furnish, procure (Fulg. ter). — It occurs in Fulg. not ter, but nine times in all (Friebel, Fulgentius, p. 188).

**subsono,** explain secretly (Char. 252.11 ; Ps. Ruf. in psalm. 37. hom. 2. 7). The second reference is wrong: there is a pseudo-Rufinus commentary on the Psalms, in P. L. 21, which is now, after the brilliant researches of Dom André Wilmart, recognized as the work of Lietbertus of Insulis, 12th century. But the word does not occur there. The work to which reference should have been made for *subsono* is the genuine translation made by Rufinus of part of Origen’s commentary on the Psalms, in P. G. 12, 1319-1410. Correct, then, to Ruf. Orig. in ps. 37.2.7. The passage does not support the meaning suggested: *ad qua omnia subsonare illud debeat,* which is quite near the English phrase, « this should form the underlying note ».

**suffusio,** melting, fusion, blending, pouring, infusion, flushing, blush, shame; timidity (Eugipp. Sev. 43.8). — In this wide range of meanings « timidity » appears to depart considerably from the root-idea. Here is the passage: *quibus maeroris suffusione cunctantibus ipse psalmum protulit ad canendum.* There is nothing here, or in the context, to suggest timidity; « timidité » is, in fact, the translation offered by Benoist-Goelzer, so the source of S.’s suggestion is evident. But all the word means here is « the uprush of grief », and the use is quite proper. They were on the point of being overcome and the prescribing of a hymn was wise treatment.

**supercoruscusco,** gleam on high (Iren. 4.33.11). — The passage reads, *resulationem supercoruscantem et supereminentiorem omnibus,* where, clearly, the force of *super* is not local or
spatial, but comparative. Translate, then, « surpass in brilliance », « outshine ».

**superexsilio**, go beyond (Rustic. c. aceph. 1198 A). — The meaning is too vague and general; the word is very vigorous and the metaphor ought to be retained. The passage is, *valde me cogis verbo inire quae superexsiliunt animam*, « you press me very strongly to enter upon the explanation of things which far over- leap the human spirit ».

**superlaetifico**, delight supremely (Rustic. c. aceph. p. 612 C). — The name of the author and the work are wrong: correct to Facund. defens. 4.2 p. 612 C.


**sympasma**, powder for sprinkling (Cael. Aur. acut. 2.38.218, chron. 1.4.99; as Greek, chron. 5.3.73, 7.93). — The last two sets of figures have become confused; correct to 3.5.73 and 3.7.93. In Drapkin’s edition (Chicago, 1950) the word is given in Latin, not in Greek.

**timoratus**, devout (Orig. in Matt. 16.21). — In this passage it is a quotation from Micah 7.1-2, *vae animae meae quia perit timoratus a terra*, so read « SS. ap. Orig. ».

**tolerator**, one who supports the weight of (Aug. in psalm. 99.11). — This is the reference given by both Lewis-Short and Benoist-Goelzer, who offer the translation « celui qui supporte le poids de... »), but Forc. is right both in his reference, in psalm 99.12, and in his meaning, « qui tolerat seu patienter suffert ». The phrase is *laudatores clericorum intendunt ibi bonos ministros, fideles dispensatores, omnium toleratores*, « enduring all things » more probably than « tolerant of everyone ».

**transcursio**, quick passage of wind (Cassiod. in psalm. 72.14). — Wrong reference, taken from Georges. Read « in psalm. 82.14 ».

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SPIRAMEN — A SPECIMEN ARTICLE

From time to time I hope to print in these pages specimen articles prepared from the materials which I have collected during the last thirty years and more for a Dictionary of Later Latin, from, roughly, Suetonius to Bede. Fortunately, the lower chronological limit selected when the work was first taken in hand, the end of the Merovingian age, fits well into the starting-point proposed for the new Du Cange, so the two manuals should together provide a fairly complete, modern and reliable guide to the Latinity of the centuries between the close of the classical period, after which even the standard hand-lexica become spasmodic and uncertain, and the end of the thirteenth century. At this stage in Later Latin studies there is no need to defend the choice of some date before 800 A. D. as the close of the transitional period between the classical world and the strictly medieval. Until that time Latin remains a living language, the common speech of the educated and of the people; its development is continuous and uninterrupted, in structure as in vocabulary, and if, in comparison with the precision and artistry of the golden age, this be rather regarded as its decadence, it was a decadence full of vitality, pliancy and sap. It was unfortunate that the Thesaurus Linguae Latinae chose to fix its terminus at Gregory the Great, for it cuts right through this last process of change and adaptation. Admittedly, the two centuries which follow Gregory are not rich in literary monuments nor are they notable for any outstanding writer, except Bede and, perhaps, Ambrosius Ansbertus. Yet they are sufficiently well documented to be of intense interest both to the Latinist and to the student of Romance, and it is only in this final stage that the end of the long process of transformation and the beginning of the neo-Latin tongues can be seen side by side.

In collecting the material on which this Dictionary is based
I have followed certain principles which should be set forth as a preliminary. First, it seems to me indisputable that the lexicographer of this period should draw no distinction between pagan texts and Christian. Much time and labour has been expended in the attempt to prove that Christian Latin is a Sondersprache, as though the preachers, apologists and theologians of those centuries would have employed a language that was ununderstandable of the common people. The fallacy in these ideas derives from the failure to define what exactly a Sondersprache is. Every living language possesses a rich variety of technical vocabularies, special to one trade, profession or pursuit, and even native speakers find themselves at a loss for the name of a tool, an instrument or a practice peculiar to one department of industrial or professional life. The Church soon developed its specialized professional vocabulary, for rites, costumes, customs, habits, and thoughts arising within its own domain, and these new or specialized terms would certainly cause at first some dubiety among the non-Christian population. But the language even of Tertullian, the greatest of the Latin innovators, was meant to be understood of the pagan world; he wrote in no Sondersprache, and still less did Hilary, Ambrose, Jerome, Augustine and all the rest, but in the common Latin of their day, the Latin of the pagans, of the schools, and of the streets. Is that not the whole merit and interest of the pre-Vulgate versions of Scripture and of the Vulgate itself, that it and they are common Latin, contemporary Latin, spoken Latin? It is sheer confusion of mind that has led to the false distinction, and the lexicographer finds, as his knowledge deepens, that Christian Latin and pagan Latin are one tongue, shedding light upon each other, just as the language of the Greek papyri has shed light upon the Greek of the New Testament.

Secondly, at this stage in our rather haphazard and piece-meal knowledge of these later centuries, the lexicographer must aim at the greatest possible inclusiveness. He must accumulate all the available evidence, in order that the meaning and use of each word may be established on the widest possible induction. A Glossary, such as Souter’s, is valuable enough, but in reality the glossary cannot be compiled until the complete word-book is finished. The articles ought to be long and, so far as can be,
exhaustive. How often have I found that one additional reference supplies a link between meanings that appeared unrelated, or illustrates an extension of meaning unknown and unsuspected before. Therefore I propose, unless grievously hampered by the exigencies of printing-costs, to include all the references known, unless for words that are too familiar and well-attested to require this expanded treatment.

Thirdly, the quotations should not be cut down so much that they are cryptic or meaningless; they should be of sufficient length to allow the reader to control for himself the interpretation assigned by the lexicographer to the passage cited. This is the more necessary, because the texts on which this work is based have not enjoyed the careful and prolonged examination and scrutiny to which the literature of the classical age has been subjected by many generations of scholars. Annotated editions of even single texts are comparatively few, and in general they all suffer from the absence of any large, general storehouse of interpretative linguistical material such as makes the editions of Cicero by J. S. Reid so helpful and formative to the young student of Cicero. Further, many of the texts read are accessible only in bad reprints of early and uncritical editions, and many are unlikely to be re-edited for many years to come. Further, the subject-matter is nearly always less familiar and the background more unknown, than to the student who employs a Dictionary like Lewis and Short or Georges. I confess that I have often found difficulty in assigning a particular use of a certain word to one or other rubric; let the reader study the examples of spiramen as ‘wind’ and as ‘perfume’ and decide whether the editor’s judgement is right or wrong.

Fourthly, this judgement depends upon many factors. Some of the texts quoted in the subjoined article were read by me twenty or thirty years ago, before my knowledge and understanding were greatly developed, and even now I find myself frequently confronted by difficulties which must be solved by mere rule of thumb. And even with all my indebtedness to the penetrating studies of scholars of previous generations and of this, there are still great areas where minute and individual studies cry out to be done. The lexicographer cannot rely upon indices, for even the best of these have unaccountable gaps;
nor can he be content to extract the essence of such excellent works as Goelzer's *Latinité de S. Jérôme*, which though long a classic, is by no means exhaustive or complete. Thus bound to read honestly and painstakingly for himself, the lexicographer has enrolled himself for an almost endless campaign. Would the reader like to compute for himself the extent of the literature of this period, pagan and Christian together, in terms of Teubner volumes? Let him try and then reckon how many years the thorough reading of all this material would take. For myself, I started off, lightheartedly enough, at the close of the first World War, and if there remains much undone, it must be left for others. With the accumulations of these busy and swift years I must now make what I can, in the hope that they will be useful. They can certainly not be final, and such as these proposed specimen articles are, they will perhaps show both the scale on which it seems to me necessary to proceed and the method which I have sought to pursue. They invite criticism and are published now in the hope that such criticism will lead to improvement and greater perfection.

SPECIMEN ARTICLE

**SPIRAMEN**, inis, n., *(the means of)* breathing, breath. I. LIT. 

A. (concr.) *an air-passage, air-hole, vent* (Enn., Luc.) Veg. mulom. 2.38 si polypus oritur in naribus, praeclus us -e strangulabitur; Arn. 7.28 interclu sis -ibus perire; Prud. apoth. 421 medii -en ut oris frangeret, 717 vocis claudit -a; Hier. ep. 78.38 (lagenae) cum musto plene fuerint, absque -e iculo disrupuntur; Eust. Bas. hex. 8. 4 ununquodque -en mutuo strictim nexu sustentatur ab alio, of bees' cells (*φpearla*); Schol. Stat. Th. 9.449 occultas per latentia -a terrarum vires suas fluvius refundebat. B. Meton. 1. (concr.) *the breath* (Luc., Stat.) Amm. 19.4.6 terrarum halitu densiore crassatum aera emittendis corporis -ibus resistentem necare nonnullos; Ambr. hex. 5.4.10 omnia huius aeris vivunt -e, 5.22.76 aerio vesci -e; Ruf. recog. 9.2 breve ac tenue -en, quo retineri videtur in vita; Prud. cath. 9.47 Lazarum jubet vigere
reddito -e, psych. 594 aditum -e interceptum, apoth. 871 flatum et -e,
peris. 10.985 quidquam quod regat -a ; Claud. carm. min. 29.36
longo -e actum arcane trahitur gemma de conjuge nodis ; Hier. in
Esai. 42.6 qui -e omnibus dedit, in Eccles. 12 hanc vitam et -e
quod nobis de caelo tribuitur ; ap. Aug. an. 4.14.20 corpus
naturae suae vi et -e conglobatum ; Sedul. carm. 2.147 cui munera
linguae post noni taciturna diu -a mensis parto redduntur nato ;
Paul Petr. vit. Mart 5.91 madidas implens subito -e fauces,
6.170 solo vivens gemitu, -e fesso et flatu exiguo, (plur.) 3.189
extrema efflantem -a vitae, 4.191 contusum rumpunt -a pectus ;
Avit. carm. 1.105 (pulmo) concepta trahens lenti -a flatus accipiat
reddens ; Apon. cant. 6, p. 109 de intra conclusione dentium et
labiorum -e vox resonans ; Eddi. vit. Willibr. 2. 3. ultima -a
trahens jacebat ; Act. mart. tergem. 2.7 omni vitali -e desolatus ;
Euseb. Gall. hom. 3 in Epiph. (625 c) nullum -en, nullus liber
annelitus ; Greg. M. dial. 4. 11 vitale -en ; Lib. monst. 3.1 anguem
dirum -e ; [Apul. apol. 59 manuum tremorem, ructus -en, male
conj. Helm] ; Veg. 4 Esdr. 16.63 misit ei spiritum, vitam, et in-
tellectum, et -en Dei omnipotentis, al. spiramentum]. Hence, 2,
the breath (breathed by God into man), Paul. Nol. carm. 22.42
formatum hominem limo et -e sancto adflatum ; Aug. adn. in
Job 26 ab Ipso habeat homo et -en ; Filastr. haer. 124. 152 haere-
sis quae -en quod accept Adam putat tantum esse quantum est
a Christo post resurrectionem concessum apostolis. Hence me-
ton., 3, of divine inspiration, Juven. i.244 sancto complet -e
mentem ; Sedul. carm. 2.176 sacro -e plenum ; Vit. Ermenl.
Antren. 1 divino fretus -e, 2 divino animati -e ; Egb. pontif. 102
da ei a tuo -e ita regere populum. Hence, concr. 4, of the Holy
Spirit. Rust. Help. carm. 77 quae genuit cum Patre et cum -e
sancto ; Vit. Audom. 1 (p. 753. 18) (discipulos) in cenaculo Sion
sancto -e repletos omniumque linguarum dono ditatos ; Adamn.
vit. Col. 3.18 (19) gratia sancti -is super eum effusa ; Dungal
1.412 unus ubique Deus, sancto -e fulgens.

C. 1. LIT. of winds, etc., breath, breeze, blowing. Veg. mil. 3.37
secundo -e optatos classis invenit portus, 3.42 praeter ventorum
flatus suo -e motuque vegetatur (pelagus) ; Ambr. hex. 5.11.34
non verbere aguntur, sed ventorum -e, vgte 15.94 (arbores)
non turbare vento gravi, sed leni -e flatuque molli agitare ; Amm.
17.7.11 terra tremente, ventorum apud nos -a nulla sentiri,
20.11.26 halitus terrae calidiores et umoris -a saepe conglobata in
nubes, 22.8.46 concrecit aer ex umorum -e saepe densetus;
Ps. Ambr. serm. 37.6 obdormit Christus, ventorum -a concitan-
tur; Avit. carm. 1.127 crebri -is auras, 1.247 levis movit -a
ventus; Schol. Stat. Th. 5.69 -a ignis in hac insula esse, quae
constat efflari semper; Ps. Hier. in Job 4.16 ad aurem cordis
mei virtus sententiae velut quodam — e penetravit. Hence 2,
breath, odour, perfume. Ambr. in Luc. 6.21 (ecclesia) diversi -is
innumerabiles flores habet; Prud. apoth. 758 solus odor sparsi-
en aromatis efflat; Oros. apol. 16.11 aureae vitalis adflatu dulcia
vitae -a Domino praecedente captamus; Paul. Petr. vit. Mart.
4.568 pascebat specie visum, -e nares.

D. TROP. Ambr. in ps. 1.28 corrupto salubrium cogitationum
-e, lues aestuantium passionum grassatur, bon. mort. 5.19 fraglant
longe lateque redolentia gratiarum -a, in Luc. 9.32 cuncti saecu-
laris cupiditatis ardores aestusque omnes sereno -e temperantur;
Sedul. carm. 4.270 quae fontibus abluta sanctis clara renascentis
reserat -a lucis.

II. of the breath in pronunciation, aspiration, an aspirate
(t. t. gramm.). Ter. Maur. 228 -e leni hanc (litteram f) ore sonabis,
784 -en addit (littera h) vocalibus, 795 carens -e, without an
aspirate; Scott. alph. 24 hoc tantum valui, linguis -a ferre (of
the letter h).