

aus **deiwya-*, in *lai* eine, lettischem *lai* entsprechende Partikel mit dem Wert etwa von Gr. $\beta\acute{\alpha}\lambda\epsilon$ ersah. Jetzt möchte ich meine formelle Auffassung von *dehiabas* aufrecht erhalten, zumal es sich bestätigt hat, daß ein *w* zwischen gleichen Vokalen geschwunden ist; nur ist es, da 'Göttin' ja *diva*, *deiva* heißt, adjektivisch zu verstehen. Was das vorangehende *lai* betrifft, so hat mein Freund und früherer Schüler Giuseppe Fermeglia mündlich vorgeschlagen, es dem slavischen $\check{l}\acute{e}$ - 'halb, $\eta\mu\iota-$ ' gleichzusetzen: dann heißt *laidehiabas logetibas* 'den Halb-göttinnen Parzen', was mir sehr einleuchtet. Daß slaw. $\check{l}\acute{e}$ (auch *je-lě*; vgl. Vasmer, Russisches Etymologisches Wörterbuch s. v. *éle* und *léteplyj*) aus **lē*, nicht aus **lai* stammt, ist durch nichts zu beweisen. Im Gegenteil geben die von Berneker, Slavisches etymologisches Wörterbuch I 418 damit verglichenen Formen *je-li je-li* zu denken Anlaß, daß es sich um eine Abstufung **li* : **lei* : **loi* handelt. Beispiele sind u. a. altsl. $\check{l}\acute{e}-z\check{i}v\check{u}$ 'ἡμιθανής', russ. *le-teplyj* ukrain. *li-teplyj* 'lauwarm', apoln. Eigenn. *Le-derg* 'halblieb' (vgl. Brückner, KZ XLII 42). Eine andere, mir unannehmbare Deutung von *laidehiabas* gibt Krahe, Die Sprache der Illyrier I, S. 23, Nr. 21.

Mailand

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DISABILITY IN THE ROMAN MILITARY LISTS

In a valuable article, "Theta Nigrum", *J. R. S.*, XLII, 1952, pp. 56—62 G. E. Watson cites the following passage from Isidore of Seville, *Etym.*, I, 24:—

DE NOTIS MILITARIBUS. In breviculis quoque, quibus militum nomina continebantur, propria nota erat apud veteres, qua inspiceretur quanti ex militibus superessent quantique in bello cecidissent. T Tau nota in capite versiculi posita superstitem designabat; Θ Theta vero ad uniuscuiusque defuncti nomen apponebatur. Vnde et habet per medium telum, id est mortis signum. De qua Persius ait (4,13):

Et potis est nigrum vitio praefigere theta.

Cum autem inperitiam significare vellent, Labda littera usi sunt sicut mortem significabant, cum ponebant Theta ad caput. In stipendiorum quoque largitione propriae erant notae.

Watson, p. 58, writes, "A modern casualty list contains the categories of 'killed', 'wounded' and 'missing'; why should not the same have been true in Roman times?" Because a Roman casualty list did not serve quite the same purpose. Deserters and captives might be unaccounted for and have no letter following the name. The letter theta clearly meant the man was dead. For the letter tau, which indicated the *superstes* Watson, p. 58, suggested the resolution τ(ρωθείς) or τ(ετρωμένος). This, I think, is the correct resolution, but Watson's explanation, "wounded and alive", suggests the wrong antithesis. Since the Roman authorities were concerned not with the soldier's family but with the need of keeping the army up to strength and were troubled by an insufficient supply of men, the resolution should mean "wounded but not lost in respect to future service". In my interpretation those whom Isidore calls *superstites* are those casualties who could still be regarded as *apti militiae*.

Watson on p. 58 goes on to say that *inperitiam* in this passage from Isidore of Seville¹), could mean "missing" and "refer to the authorities' lack of knowledge of the whereabouts of the missing", but he really has no evidence either from the noun or from the adjective *imperitus*, and his apologetic proposal to resolve the abbreviation as λ(είπων) or λ(ιποστρωτώτης) or λ(ιποτάκτης) fails to conform.

Instead I wish to propose that the word *inperitiam* is a corruption of *ineptiam*. The phrase *inaptos militiae* occurs in a constitution of the emperor Constantine, C. Th. 7, 22, 5. Synonymous are the phrases *militiae inhabilem* used by Frontinus, *Strat.* IV, 6, 4 and *inhabilis militiae* used in the *Digest* 40, 16, 4, 12, and the phrase *ad militiam inutiles*, which in another constitution, C. Th. 7, 22, 1, Constantine employs as the opposite of the phrase *aptos militiae*.

The latter constitution reads:

IMP. CONSTANTINUS A. AD OCTAVIANUM. Veteranorum liberos aptos militiae, quorum quidam ut desides

1) The reading *inperitiam* is adopted by Lindsay from the best manuscripts. Variants are *inperitiam* and *inpueritiam*.

recusant militarium munerum functionem, quidam adeo ignavi sunt, ut cum dispendio corporis militiae velint necessitatem evadere, iubemus, si ad militiam inutiles resectis digitis iudicentur, curialibus sine aliqua ambiguitate muneribus atque obsequiis adgregari. DAT. XIII KAL. MART. SIRMIO, ACC(EPTA) VII ID. APRIL. REGIO CONSTANTINO A. V ET LICINIO C. CONSS.

Also the passage from the *Digest* 49, 16, 4, 12 deserves to be cited because it shows precisely what is meant: *Eum, qui filium debilitavit dilectu per bellum indicto, ut inhabilis militiae sit, praeceptum divi Traiani deportavit.*

In conclusion, then, the reading *inperitiam* is an *error*. It could conceivably be an undiscerning gloss, but it is far more likely to be an ordinary misreading of *ineptiam*, from which it retains the prefix *in-* unchanged. The word *ineptia* refers to a physical disability like the loss of a limb or of fingers. Hence a resolution of the lambda as $\lambda(\omega\beta\eta\theta\epsilon\iota\varsigma)$ is practically imposed.

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MOONSHINE IN TACITUS *

There are few tableaux in Tacitus more dramatic than his account of the turning-point in the second phase of the second battle of Bedriacum, fought at night in late October, A.D. 69 amid the flat fields and trellised vineyards four or so miles east of Cremona between the Vitellians marching east and the Flavians marching west: *neutro inclinauerat fortuna*

* In fasciculo Niebhri memoriae dicato symbolas complures ab antiquariis Anglicis forte fortuna nobis missas auspice dextro in unum congesimus; id inde rationem accipit, quod biographia Niebhri primaria ternisque voluminibus locupletissima Londinii anno 1852 prodit scripta ab S. Winkworth, *The Life and Letters of B. G. Niebuhr*. (The Life and Letters of Barthold George Niebuhr, and Selections from his Minor Writings. Edited and Translated by Susanna Winkworth. With Essays on his Character and Influence by the Chevalier Bunsen, and Professors Brandis and Loebell. Second Edition. In Three Volumes. - Vol. I. London: Chapman and Hall, 193, Piccadilly. 1852.)