

subjects, and these have so multiplied, that dictionaries of things now rival in number and variety those of words or of languages, while they often far surpass them in bulk. There are dictionaries of biography and history, real and fictitious, general and special, relating to men of all countries, characters, and professions; dictionaries of bibliography, relating to all books, or to those of some particular kind or country; dictionaries of geography, of the whole world, of particular countries, or of small districts, of towns and of villages, of castles, monasteries, and other buildings. There are dictionaries of philosophy; of mathematics; of natural history, zoology, botany; of birds, trees, plants, and flowers; of chemistry, geology, and mineralogy; of architecture, painting, and music; of medicine, surgery, anatomy, pathology, and physiology; of diplomacy; of law, canon, civil, statutory, and criminal; of political and social sciences; of agriculture, rural economy, and gardening; of commerce, navigation, horsemanship, and the military art; of mechanics, machines, and the manual arts. There are dictionaries of antiquities, of chronology, of dates, of genealogy, of heraldry, of diplomatics, of abbreviations, of useful receipts, of monograms, of adulterations, and of very many other subjects. And lastly, there are dictionaries of the arts and sciences, and their comprehensive offspring, *encyclopædiæ*, which include in themselves every branch of knowledge. The tendency of dictionaries of language is to increase the vocabulary, to multiply articles; the tendencies of dictionaries of things, and especially of encyclopædiæ, is to diminish the number of articles, fusing subjects together as far as possible, and to develop the explanation, making it longer and more copious and circumstantial. This does away with the necessity of turning to many articles scattered through all parts of the work for a complete view of a subject. On the other hand, as requiring an index, it is less convenient for frequent reference on minor points.

*Dictionarium* is a word of low or modern Latinity;<sup>1</sup> *dictio*, from which it was formed, was used in mediæval Latin to mean a word. *Lexicon* is a corresponding word of Greek origin, meaning a book of or for words—a dictionary. A glossary is properly a collection of unusual or foreign words requiring explanation. It is the name frequently given to English dictionaries of dialects, which the Germans usually call *idioticon*, and the Italians *vocabolario*. *Wörterbuch*, a book of words, was first used among the Germans according to Grimm, by Kramer (1719), imitated from the Dutch *woordenboek*. From the Germans the Swedes and Danes adopted *ordbok*, *ordbog*. The Icelandic *ordabók*, like the German, contains the genitive plural. The Slavonic nations use *slovar*, *slovník*, and the Southern Slavs *rytshnik*, from *slovo*, *rytsh*, a word, formed, like dictionary and lexicon, without composition. Many other names have been given to dictionaries, as *thesaurus*, *Sprachschatz*, *cornucopia*, *gazophylacium*, *comprehensorium*, *catholicon*, to indicate their completeness; *manipulus predicantium*, *promptorium puerorum*, *liber memorialis*, *hortus vocabulorum*, *ionia* (a violet bed), *alveary* (a beehive), *kamoos* (the sea), *haft kulzum* (the seven seas), *tsze tien* (a standard of character), *onomasticon*, *nomenclator*, *bibliotheca*, *elucidario*, *Mundart*, *Sammlung*, *clavis*, *scala*, *phæretæ*,<sup>2</sup> *La*

<sup>1</sup> Joannes de Garlandia, who probably was born about 1275, and died soon after 1250, gives the following explanation in his *Dictionarius*, which is a classed vocabulary:—"Dictionarius dicitur libellus iste a dictionibus magis necessariis, quas tenetur quilibet scolaris, non tantum in scribo de lignis factis, sed in cordis armariolo firmatur retinere." This has been supposed to be the first use of the word.

<sup>2</sup> An excellent dictionary of quotations, perhaps the first of the kind, a large folio volume printed in Strasburg about 1475, is

*Crusca* from the great Italian dictionary, and *Calepino* (in Spanish and Italian) from the Latin dictionary of Calepinus.

A dictionary of language should contain all the words which may be reasonably looked for in it, so arranged as to be readily and surely found, and so explained as to make their meaning, and if possible their use, clear to those who have a competent knowledge of the language or languages in which the explanations are given. Some dictionaries may suppose a very considerable degree of knowledge in those who use them, but though one could not be written which would make every word clear to a young child, they should in general be as easy and simple as possible. A full and complete dictionary of a great literary language can be compiled only by great labour, patience, knowledge, and skill, employed for many years in collecting, correcting, adjusting, and completing the labours of many previous generations of workers. Such a dictionary should include all the words of the language. As a great library cannot select books and publications, but must collect and preserve all without regard to their apparent value or worthlessness, for it is impossible to foretell what may be valued in future times, or what may be required by its readers for completing their researches, so a complete and standard dictionary should make no choice. Words obsolete and newly coined, barbarous, vulgar, and affected, temporary, provincial, and local, belonging to peculiar classes, professions, pursuits, and trades, should all find their place,—the only question being as to the evidence for their existence,—not indeed, all received with equal honour and regard, but with their characteristics and defects duly noted and pointed out. A complete dictionary should be the complete record and picture, or, as Archbishop Trench says, the inventory of language. It must contain all words ever in any way belonging to it, in writing or in speech, or it will not be a complete record, and will not satisfy those who consult it. Lexicographers have too often tried to exercise a choice, and not content with being recorders, have made themselves judges of words, and refiners and improvers of language, and have attempted not only to reform the language, but to check it in that growth and development which is inherent in all living tongues, and to make their dictionaries standards and rules of language, rather than inventories and records. Unfortunately, this error is echoed by popular opinion and a standard dictionary is too often supposed to be an arbitrator of words, rather than a standard of excellence among dictionaries. The intention of the author should be, as Bescherelle says, not to reform the language, but to present it with all its caprices, anomalies, irregularities, beauties, defects,—in a word, as the nation has made it. The precise value or worthlessness of a word can only be marked when it is admitted. If not found in the dictionary, it may be supposed to have been unknown to the author, as there is nothing to show that it has been condemned and rejected. The French Academy at first rejected all technical terms, but was compelled by popular clamour and the success of Furetière's dictionary, in which very many were given, to admit them in increasing numbers in its second and all subsequent editions. It is the more necessary that they should not be excluded, as the meanings are difficult to learn, and are most often looked for; and a dictionary intended for general use, should, as Dr Johnson says, include the words belonging to every profession. Obsolete words are admitted by Johnson, Littré, and other first-rate lexicographers, only when they have remained in use

entitled "*Phæretæ auctoritates et dicta doctorum, philosophorum, et poetarum continens.*"

after a certain period. Richardson gives only those useful for etymology, which is Littré's rule for patois. Grimm admits all words at any time belonging to High German or its dialects. The great German dictionaries generally admit dialects, and in this respect are more complete than the French and English. The Chinese give in their standard dictionaries every character known to exist, though many are erroneous, corrupt, vulgar, or local, or are merely improvements proposed by some eminent person. Of the ancient characters, sometimes the pronunciation, and occasionally the meaning, are unknown, while both one and the other are in some cases completely lost. Johnson omits all words relating to proper names, but they, as well as proper names, often as really belong to a language as any other words. The Philological Society propose that their new dictionary of English, begun in 1856, shall contain "every word occurring in the literature of the language," and "admit as authorities all English books," unwisely excepting "such as are devoted to purely scientific subjects, as treatises on electricity, mathematics," &c., beginning "with that definite appearance of an English type of language distinct from the preceding semi-Saxon," about the year 1250. Their vocabulary of words beginning with the letter B, printed in 1863, contains 17,729. The practice of universal admission of words is becoming more generally adopted in standard dictionaries of all languages.

Words can be most surely and quickly found when arranged alphabetically in a single series. Other arrangements, though sometimes more useful, are not so generally convenient. When it is thought desirable to separate any class of words, they should still be also inserted in their proper places in the general alphabet. In a large dictionary a small separate additional alphabet is almost lost, and is usually overlooked by searchers. According to Grimm, the alphabetical arrangement not only facilitates reference, but makes the author's work quicker and surer; "for he who would insert rich contributions must have the places for them before his eyes, and not have to search about undecidedly to find whether the word is already there or not." The order of the alphabet should be that commonly used in the language. Any other makes reference more slow and uncertain. Grimm says that the order of the Sanskrit alphabet, adopted by Diefenbach and others, brings confusion rather than light to European languages. The etymological arrangement under roots has been generally condemned by experience. It places all words of the same origin together, so that they can be at once seen, which is often very useful and important, and is a great help in learning a language, as it assists the memory. But a word not belonging to the small number of roots cannot be found unless its root is known; otherwise it must be looked for in the index, or if there is none, sought for by guess-work in many places. And as etymologies will vary according to fancy or knowledge, no word, as Grimm says, will be sure of its place, and no arrangement is more destructive of the object and use of a dictionary. All its advantages may be secured by giving under each root a list of derivatives. Another system, more rarely adopted, though perhaps more useful, is that of arranging all words under their leading ideas, so that all those relating to a subject are seen together, and the proper word to express an idea may be found almost as easily as the idea expressed by a word may be found in an ordinary dictionary. It is, in fact, a classed vocabulary of all the words of the language, with the sections arranged alphabetically, and resembles in its purpose the classified index of a bibliographical dictionary, while it is quite as useful and necessary. Boissière has chosen about 2000 common words, under each of which he gives all the

French words evidently attached to it by community of ideas, or by relations of habitual use, cause, means, effect, or any analogy whatever. This part, he says, shows how to call things by their right names, and, as he remarks, great care is taken to teach children grammar, but none to teach them words. In the upper part of each page he gives all the words in alphabetical order, with a reference to the group in which each will be found. Roget, in his *Thesaurus*, gives under each head (1000 in number) not only the words belonging to the idea, but their opposites, and adds at the end of the book an index of all the words. This system, on account of its very great use and value, might well be made a subsidiary part of a standard dictionary, the groups being placed in the general alphabet, and a reference to each group being added to each word. The arrangement by terminations is of use grammatically and stenographically, and for making out words of which the beginning is illegible or wanting. A dictionary of rhymes is similar, but not exactly the same, and is of little use except for making verses, and, when the rhymes are perfect, for showing the pronunciation. In the Semitic languages words are commonly placed under their roots, and in MS. lexicons the roots are often arranged alphabetically, according to the last radical. When Lane was making his great Arabic lexicon, he generally had before him eight or ten native lexicons, containing three different arrangements of roots. In Chinese dictionaries the characters are usually arranged under the 214 radicals, which now serve as an alphabet. In former times the number varied, and was much greater. The characters under each radical are further subdivided according to the number of strokes used in making each character, in addition to its radical, or the abbreviation of its radical which each character contains. But no arrangement is attempted of the characters having the same number of strokes. Other systems are sometimes used, arranged by tones and endings, and by the characters (about 1040) called phonetics.

In the separate articles of a dictionary the arrangement must vary very much with the language, as well as with the word itself. When necessary, the orthography, pronunciation, and grammatical inflexions of the word should be given, and any variations of these at different times and places carefully pointed out, as well as the character of the word, such as obsolete, provincial, &c.; and forms beginning with a different spelling should be placed in separate articles, with references to the main article. The etymology should be given, referring derivatives to their respective roots; and under each root giving, if not the derivation as far back as it can be traced, at least what Littré calls the secondary etymology—that is, deriving it from a word not belonging to the language, as when a French word is traced to a Latin or German word without proceeding farther; and cognate words should generally be enumerated, often with their principal meanings. This gives a primary meaning, but care must be taken that the derivation is a real one, not a mere fancy or guess. The times when the word was introduced or became obsolete should be noted, and the meaning it bore at first, as well as those which prevailed at various periods. The meanings may be arranged in a series, not merely as they may be imagined to have been logically developed from each other, but as their connection may be traced, and can be shown to have existed in actual use; and where this connection cannot be traced, the defect should be pointed out. Sometimes, too, the meanings are, as Johnson says, collateral. In some kinds of dictionaries the explanations may be merely sufficient to identify the word, as in *Bilderdijk's Voordenboek voor de Nederduitsche Spelling*, or, as in most small dictionaries, they may merely give the sense. They may also be full

and complete explanations of all the meanings, and again, as is necessary in a complete dictionary, may include usage. The explanations of the meanings should be precise and not vague, real definitions and not a mere reference of one word to another of the same meaning, as when the French Academy explains *fier* by *hautain*, *arrier*, and *hautain* by *fier*, *orgueilleux*. But when one language is explained by another, nothing conveys the meaning so well as a perfectly equivalent word. The interpretation of a language by itself is, as Dr Johnson says, very difficult, for there is no other word to express the idea, and simple ideas cannot be described. Therefore, in Grimm's dictionary Latin and other languages are used when necessary. Synonyms and homonyms should be given, as well as words of opposite meaning, and their similarities and differences explained. Remarks should be made on difficulties, faults to be avoided, peculiar constructions, figurative, idiomatic, and proverbial expressions, and the origin of these given when possible. All this should be done in the fewest and plainest words. Eloquence is out of place in a dictionary; but the author must not fear fulness when it is necessary, and must not allow brevity to make him obscure. A complete dictionary of a copious language must necessarily be a very large book, but much space may be saved by the use of well-selected terms and abbreviations, and by typographical arrangements.

Examples form a very important part of a dictionary, but one which is generally omitted, often neglected, and seldom so carefully attended to as it deserves. When no quotations are given, the whole language depends on the authority of the author of the dictionary. The French Academy have always claimed the right of making their own examples. Voltaire says they seem to have made a law not to quote, but, he adds, a dictionary without quotations is a skeleton. Examples may be arranged either under the meanings they illustrate, which is the usual and most useful plan, or, in languages possessing an extensive literature of long duration, chronologically in one series, as the Philological Society formerly proposed. Littré has adopted a medium, and gives examples from authors of the 17th, 18th, and 19th centuries under the meanings to which they belong, and those from previous authors in a chronological series. Each quotation should give a complete sense, and not be a mere fragment of a sentence. It should, if possible, be instructive and interesting in itself, but should not on this account be made too long. Those containing etymologies, definitions, or explanations of a word, as well as those in which it is joined to words of the same or opposite meaning, and those which mark its introduction or disuse, and those in which it is used as a foreign word not yet naturalized, should be especially sought for. Each should have as exact a reference as possible. The common practice of giving only the author's name makes it sometimes impossible to verify a quotation without searching through his entire works, which may fill many volumes. In the case of some rare words, when the quotation would add nothing to the information otherwise given, the mere reference may suffice. The value of a dictionary and the richness of its vocabulary depend very much on the carefulness and extent of the search for examples, which can only be complete when it has extended to the whole literature of the language. If concordances and full indexes were more universal, the search for examples would be much facilitated. The foundation of the Philological Society's intended dictionary was to have been the reading of all English books not purely scientific for examples by volunteers. In October 1864, 1149 had been read, and 360 were in hand.

Though complete dictionaries of a language are very few,

and none as yet exists in English, large dictionaries are many. The tendency of great dictionaries is to unite in themselves all the peculiar features of special dictionaries. A large dictionary is most useful when a word is to be thoroughly studied, or when there is difficulty in making out the meaning of a word or phrase. Special dictionaries are more useful for special purposes; for instance, synonyms are best studied in a dictionary of synonyms. And small dictionaries are more convenient for frequent use as in translating from an unfamiliar language, for words may be found more quickly, and they present the words and their meanings in a concentrated and compact form, instead of being scattered over a large space, and separated by other matter. Dictionaries of several languages, called polyglots, are of different kinds. Some are polyglot in the vocabulary, but not in the explanation, like Johnson's dictionary of Persian and Arabic explained in English; some in the interpretation, but not in the vocabulary or explanation, like *Calepini Octoglotton*, a Latin dictionary of Latin, with the meanings in seven languages. Many great dictionaries are now polyglot in this sense. Some are polyglot in the vocabulary and interpretation, but are explained in one language, like Jal's *Glossaire Nautique*, a glossary of sea terms in many languages, giving the equivalents of each word in the other languages, but the explanation in French. Pauthier's *Annamese Dictionary* is polyglot in a peculiar way. It gives the Chinese characters with their pronunciation in Chinese and Annamese. Special dictionaries are various, and many kinds will be found in the following list. There are dictionaries of etymology, foreign words, dialects, secret languages, slang, neology, barbarous words, faults of expression, choice words, prosody, pronunciation, spelling, oratofs, poets, law, music, proper names, particular authors, nouns, verbs, participles, particles, double forms, difficulties, and many others. Fick's dictionary (Göttingen, 1868, 8vo; 1874-76, 8vo, 4 vols.) is a remarkable attempt to ascertain the common language of the Indo-European nations before each of their great separations. In the second edition of his *Etymologische Forschungen* (Lemgo and Detmoldt, 1859-73, 8vo, 7217 pages) Pott gives a comparative lexicon of Indo-European roots, 2226 in number, occupying 5140 pages.

Comparatively few languages possess dictionaries, and they are few in number compared to other books, probably much under 2 per cent. and 5000, not counting different editions, might be considered a very large collection. More than half belong to European languages, of which five surpass the rest in the number and variety of their dictionaries, namely, Greek, Latin, French, English, and German. In Asia, those excelling in this respect are Hebrew, Arabic, Persian, Sanskrit, Hindustani, Malay, Chinese, and Japanese; in Africa, Egyptian, Ethiopic, and Kaffre; in America, Otomi, Aztec, Guarani, Tupi, and Quichua.

The following list of dictionaries is arranged geographically by families of languages, or by regions. In each group the order, when not alphabetical, is usually from north to south, extinct languages generally coming first, and dialects being placed under their language. Dictionaries forming parts of other works, such as travels, histories, transactions, periodicals, reading-books, &c., are generally excluded. When a selection has to be made, the earliest, largest, latest, and best dictionaries are preferred. This system seemed on the whole best calculated to keep together dictionaries naturally associated. The languages to be considered are too many for an alphabetical arrangement, which ignores all relations both natural and geographical, and too few to require a strict classification by affinities, by which the European languages, which for many reasons should be kept together, would be dispersed.

Under either system, Arabic, Persian, and Turkish, whose dictionaries are so closely connected, would be widely separated. A wholly geographical arrangement would be inconvenient, especially in Europe. Any system, however, which attempts to arrange in a consecutive series the great network of languages by which the whole world is enclosed, must be open to some objections; and the arrangement adopted in this list has produced some anomalies and dispersions which might cause inconvenience if not pointed out. The old Italic languages are placed under Latin, all dialects of France under French (but Provençal as a distinct language), and Wallachian among Romanic languages. Low German and its dialects are not separated from High German. Basque is placed after Celtic; Albanian, Gipsy, and Turkish at the end of Europe, the last being thus separated from its dialects and congeners in Northern and Central Asia, among which are placed the Kazan dialect of Tartar, Samoyed, and Ostiak. Accadian is placed after Assyrian among the Semitic languages, and Maltese as a dialect of Arabic; while the Ethiopic is among African languages, as it seemed undesirable to separate it from the other Abyssinian languages, or these from their neighbours to the north and south. Circassian and Ossetic are joined to the first group of Aryan languages lying to the north-west of Persia, and containing Armenian, Georgian, and Kurd. The following is the order of the groups, some of the more important languages, that is, of those best provided with dictionaries, standing alone:—

EUROPE: Greek, Latin, French, Romance, Scandinavian, Teutonic (including English and German), Celtic, Lithuanic, Slavonic, Ugrian, Turkish.

ASIA: Semitic, Armenian, Persian, Sanskrit, Indian, Indo-Chinese, Indian Archipelago, Philippines, Chinese, Japanese, Northern and Central Asia.

AFRICA: Egypt and Abyssinia, Eastern Africa, Southern, Western, Central, Berber.

Australia and Polynesia.

AMERICA: North, Central (with Mexico), South.

#### EUROPE.

Greek.—Athenæus quotes 35 writers of works, known or supposed to be dictionaries, for, as they are all lost, it is often difficult to decide on their nature. Of these, Anticlidides, who lived after the reign of Alexander the Great, wrote *Ἑλληνικός*, which seems to have been a sort of dictionary, perhaps explaining the words and phrases occurring in ancient stories. Zenodotus, the first superintendent of the great library of Alexandria, who lived in the reigns of Ptolemy I. and Ptolemy II., wrote *Γλῶσσαί*, and also *Λέξεις ἰθνηαί*, a dictionary of barbarous or foreign phrases. Aristophanes of Byzantium, son of Apelles the painter, who lived in the reigns of Ptolemy II. and Ptolemy III., and had the supreme management of the Alexandrian library, wrote a number of works, as *Ἀττικαὶ Λέξεις*, *Λακωνικαὶ Γλῶσσαί*, which, from the titles, should be dictionaries, but a fragment of his *Λέξεις*, printed by Boissonade, in his edition of Herodian (London, 1869, 8vo, pp. 181-9), is not alphabetical. Artemidorus, a pupil of Aristophanes, wrote a dictionary of technical terms used in cookery. Nicander Colophonius, hereditary priest of Apollo Clarius, born at Claros, near Colophon, in Ionia, probably in reputation for 50 years, from 181 to 135, wrote *Γλῶσσαί* in at least three books. Parthenius, a pupil of the Alexandrian grammarian Dionysius (who lived in the 1st century before Christ), wrote on choice words used by historians. Bidymnus, called *χαλεπότερος*, who, according to Athenæus, wrote 3500 books, and, according to Seneca, 4000, wrote lexicons of the tragic poets (of which book 28 is quoted), of the comic poets, of ambiguous words, and of corrupt expressions. Glossaries of Attic words were written by Crates, Philemon, Philetas, and Theodorus; of Cretan, by Hermon or Hermonax; of Phrygian, by Neoptolemus; of Rhodian, by Moschus; of Italian, by Diodorus of Tarsus; of foreign words, by Silenus; of synonyms, by Simaristus; of cookery, by Herculion; and of drinking vessels, by Apollodorus of Cyrene. According to Suidas, the most ancient Greek lexicographer was Apollonius the sophist, son of Archibius. According to the common opinion, he lived in the time of Augustus at Alexandria. He composed a lexicon of words used by Homer, *Λέξεις Ὀμηρικαί*, a very

valuable and useful work, though much interpolated, edited by Villoison, from an MS. of the 10th century, Paris, 1773, 4to, 2 vols.; and by Tollius, Leyden, 1788, 8vo; ed. Bekker, Berlin, 1833, 8vo. Erotian or Herodian, physician to Nero, wrote a lexicon on Hippocrates, arranged in alphabetical order, probably by some copyist, whom Klein calls for "homo sciolus." It was first published in Greek in H. Stephani *Dictionary Medicum*, Paris, 1564, 8vo; ed. Klein, Lipsiæ, 1865, 8vo, with additional fragments. Timæus the sophist, who, according to Ruhken, lived in the 3d century, wrote a very short lexicon to Plato, which, though much interpolated, is of great value, 1st ed. Ruhken, Leyden, 1754; ed. locupletior, Lugd. Bat. 1789, 8vo. Ælius Mæris, called the Atticist, lived about A.D. 190, and wrote an Attic and Greek lexicon, 1st ed. Hudson, Oxf. 1712, 8vo. Julius Pollux (*Ἰούλιος Πολυδεύκης*) of Naucratis, in Egypt, died, aged 58, in the reign of Commodus (180-192), who made him professor of rhetoric at Athens. He wrote, besides other lost works, an Onomasticon in ten books, being a classed vocabulary, intended to supply all the words required by each subject with the usage of the best authors. It is of the greatest value for the knowledge both of language and antiquities. First printed by Aldus, Venice, 1500, fol.; often afterwards; ed. Lederlinus and Hemsterhuis, Amst. 1706, fol. 2 vols.; ed. Dindorf, Leip. 1824, 8vo, 5 vols. Harpocration of Alexandria, who lived in the 4th century, wrote a lexicon on the ten Attic orators, first printed by Aldus, Ven. 1503, fol.; ed. Dindorf, Oxford, 1853, 8vo, 2 vols. from 14 MSS. Orion, a grammarian of Thebes, in Egypt, who lived between 390 and 460, wrote an etymological dictionary, printed by Sturz, Leipzig, 1820, 4to. Helladius, a priest of Jupiter at Alexandria, when the heathen temples there were destroyed by Theophilus in 389 or 391 escaped to Constantinople, where he was living in 408. He wrote an alphabetical lexicon, now lost, chiefly of prose, called by Photius the largest (*τοῦ μεγάλου*) which he knew. Ammonius, professor of grammar at Alexandria, and priest of the Egyptian ape, fled to Constantinople with Helladius, and wrote a dictionary of words similar in sound but different in meaning, which has been often printed in Greek lexicons, as Aldus, 1497, Stephanus, and separately by Valckenaer, Lugd. Bat. 1789, 4to, 2 vols., and by others. Zenodotus wrote on the cries of animals, printed in Valckenaer's *Ammonius*; with this may be compared the work of Vincentio Caralucci, *Lexicon vocum quæ a brutis animalibus emittuntur*, Perugia, 1779, 12mo. Hesychius of Alexandria, probably a heathen, who lived before 389, wrote a lexicon, important for the knowledge of the language and literature, containing many dialectic and local expressions and quotations from other authors, 1st ed. Aldus, Ven. 1514, fol.; the best is Alberti and Ruhken, Lugd. Bat. 1746-66, fol. 2 vols.; collated with the MS. in St Mark's Library, Venice, the only MS., existing, by Niels Iversen Schow, Leipzig, 1792, 8vo; ed. Schmidt, Jena, 1867, 8vo. The foundation of this lexicon is supposed to have been that of Pamphilus, an Alexandrian grammarian, quoted by Athenæus, which, according to Suidas, was in 95 books from E to Ω; A to Δ had been compiled by Zopirion. Photius, consecrated patriarch of Constantinople, 25th Dec. 857, living in 886, left a lexicon, partly extant, and printed with Zonaras, Lips. 1808, 4to, 3 vols., being vol. iii.; ed. Naber, Leidæ, 1864-5, 8vo, 2 vols. The most celebrated of the Greek glossaries is that of Suidas, of whom nothing is known. He probably lived in the 10th century. His lexicon is an alphabetical dictionary of words, including the names of persons and places,—a compilation of extracts from Greek writers, grammarians, scholiasts, and lexicographers, very carelessly and unequally executed. It was first printed by Demetrius Chalcondylas, Milan, 1499, fol.; the best edition, Bernhardt, Halle, 1853, 4to, 2 vols. John Zonaras, a celebrated Byzantine historian and theologian, who lived in the 12th century, compiled a lexicon, first printed by Tittmann, Lips. 1808, 4to, 2 vols. An anonymous Greek glossary, entitled *Ἑτυμολογικὸν μέγα*, Etymologicum magnum, has been frequently printed. The first edition is by Musurus, Venetia, 1499, fol.; the best by Gaisford, Oxonii, 1848, fol. It contains many grammatical remarks by famous authorities, many passages of authors, and mythological and historical notices. The MSS. vary so much that they look like the works of different authors. Eudocia Augusta of Makrembolis, wife of the emperor Constantine XI. and Romanus IV. (1059 to 1071), compiled a dictionary of history and mythology, called *Ἰαβιδ* (bed of violets), first printed by D'Ansse de Villoison, *Anecdota Græca*, Venetiis, 1781, 4to, vol. i. pp. 1-442. It was supposed to have been of much value before it was published. Thomas, Magister Officiorum under Andronicus Palæologus, afterward called a monk Theodulus, wrote *Ἐκλογὴ ὀνομάτων Ἀττικῶν*, printed by Calliergus, Romæ, 1817, 8vo. Papias, *Vocabularium*, Mediolani, 1476, fol.: Craston, an Italian Carmelite monk of Piacenza, compiled a Greek and Latin lexicon, edited by Bonus Accursius, printed at Milan, 1478, fol.; Aldus, Venetiis, 1497, fol.: Guarino born about 1450 at Favara, near Camarino, who called himself both Phavorinus and Camers, published his *Thesaurus* in 1504. These three lexicons were frequently reprinted. Estienne, *Thesaurus*, Geneva, 1572 fol. 4 vols.; ed. Valpy, Lond. 1816-26, 8 vols. fol.; Paris, 1831-65

9 vols. fol. 9902 pages: *KiSwros*, the ark, was intended to give the whole language, ancient and modern, but vol. i., Constantinople, 1819, fol. 763 pages A to Δ, only appeared, as the publication was put an end to by the events of 1821. ENGLISH.—Jones, London, 1823, 8vo; Dunbar, Edin. 3d ed. 1850, 4to; Liddell and Scott, 6th ed. Oxford, 1867, 4to. FRENCH.—Alexandre, 12th ed. Paris, 1863, 8vo; 1869-71, 2 vols.: Chassang, *ib.* 1872, 8vo. ITALIAN.—Camini, Torino, 1865, 8vo, 972 pages: Müller, *ib.* 1871, 8vo. SPANISH.—*Diccionario manual, por los padres Esculapio*, Madrid, 1859, 8vo. GERMAN.—Passow, 5th ed. Leipzig, 1841-57, 4to; Jacpbitz and Seiler, 4th ed. *ib.* 1856, 8vo; Benseler, *ib.* 1859, 8vo; Pape, Braunschweig, 1870-74, 8vo, 4 vols. DIALECTS.—*Attic*: Moeris, ed. Pierson, Lugd. Bat. 1759, 8vo. *Attic Orators*: Reiskius, Oxon. 1828, 8vo, 2 vols. *Doric*: Portus, Franckof. 1605, 8vo. *Ionic*: *ib.* 1603, 8vo; 1817: 1825. PROSOEY.—Morell, Etoune, 1762, 4to; ed. Maltby, Lond. 1830, 4to; Brasse, Lond. 1850, 8vo. RHETORIC.—Ernesti, Lips. 1795, 8vo. MUSIC.—Driberg, Berlin, 1855. ETYMOLOGY.—Curtius, Leipzig, 1853-62: Lancelot, Paris, 1863, 8vo. SYNONYMS.—Peuce, Dresden, 1766, 8vo; Pillon, Paris, 1847, 8vo. PROPER NAMES.—Pape, ed. Sengenbusch, 1866, 8vo, 869 pages. VERBS.—Veitch, 2d ed. Oxf. 1866. TERMINATIONS.—Loogeveen, Cantab. 1810, 4to; Pape, Berlin, 1836, 8vo. PARTICULAR AUTHORS.—*Æschylus*: Wellauer, 2 vols. Lips. 1830-31, 8vo. *Aristophanes*: Caravella, Oxonii, 1822, 8vo. *Demosthenes*: Reiske, Lips. 1775, 8vo. *Euripides*: Beck, Cantab. 1829, 8vo. *Herodotus*: Schweighäuser, Strasburg, 1824, 8vo, 2 vols. *Hesiod*: Osorius, Neapoli. 1791, 8vo. *Homer*: Apollonius Sophista, ed. Tollius, Lugd. Bat. 1788, 8vo; Schauffelberger, Zürich, 1761-8, 8vo, 3 vols.: Crusius, Hannover, 1836, 8vo; Wittich, London, 1843, 8vo; Döderlein, Erlangen, 8vo, 3 vols.: Eberling, Lipsiæ, 1875, 8vo; Autenrieth, Leipzig, 1873, 8vo; London, 1877, 8vo. *Isocrates*: Mitchell, Oxon. 1828, 8vo. *Pindar*: Portus, Hannover, 1606, 8vo. *Plato*: Timæus, ed. Koch, Lips. 1828, 8vo; Mitchell, Oxon. 1832, 8vo; Ast, Lips. 1835-38, 8vo, 3 vols. *Plutarch*: Wyttenbach, Lips. 1835, 8vo, 2 vols. *Sophocles*: Ellendt, Regiomonti Prussor. 1834-35, 8vo ed.; Genthe, Berlin, 1872, 8vo. *Thucydides*: Étéart, Gen. 1843-47, 8vo, 2 vols. *Xenophon*: Sturtz, Lips. 1801-4, 8vo, 4 vols.: Cannésin (Anabasis, Gr.-Finnish), Helsingfors, 1868, 8vo; Sauppe, Lipsiæ, 1869, 8vo. *Septuagint*: Hutter, Norilberg, 1598, 4to; Biel, Haga, 1779-80, 8vo. *New Testament*: Lithocomus, Colon. 1552, 8vo; Parkhurst, ed. Major, London, 1845, 8vo; Schleusner (juxta ed. Lips. quartam), Glasgwe, 1824, 4to.

**Modern Greek, Romaic.**—Menrsius, Lugd. Bat. 1614, 4to; Critopulos, Stendalie, 1787, 8vo; Portius, Par. 1635, 4to; Du Fresnoie du Cange, Paris, 1682, fol. 2 vols.; Lugd. 1688, fol. ENCUSLIT.—Polymera, Hermopolis, 1854, 8vo; Sophocles, Camb. Mass. 1860, 4to; Contopoulos, Athens, 1867, 8vo; Smyrna, 1868-70, 8vo, 2 parts, 1042 pages. FRENCH.—Skarlatos, Athens, 1852, 4to; Byzantius, *ib.* 1856, 8vo, 2 vols.: Varvati, 4th ed. *ib.* 1860, 8vo. ITALIAN.—Gosmano, Romæ, 1622, 8vo; Somavera, Parigi, 1709, fol., 2 vols.: Pericles, Hermopolis, 1857, 8vo. GERMAN.—Schmidt, Lips. 1825-27, 12mo, 2 vols.: Kind, *ib.* 1842, 12mo. POLYGLOTS.—Koniaz (Russian and Fr.), Moscou, 1811, 4to; Schmidt (Fr.-Germ.), Leipzig, 1837-40, 12mo, 3 vols.: Theophrastus de Patras (Fr.-Eng.), Manich, 1840, 12mo.

**Latin.**—Johannes de Janua, *Catholicon* or *Summa*, finished in 1236, printed Moguntia 1400, fol.; Venice, 1487; and about 20 editions before 1500: Johannes, *Comprehensivum*, Valentia, 1475, fol.; Nestor Diemysius, *Onomasticon*, Milan, 1477, fol.; Stephanus, Paris, 1531, fol. 2 vols.: Gesner, Lips., 1749, fol. 4 vols.: Forcellini, Patavii, 1771, fol. 4 vols. POLYGLOTS.—Calepinus, Reggio, 1502, fol. (Aldus printed 16 editions, with the Greek equivalents of the Latin words; Venetiis, 1375, fol., added Italian, French, and Spanish; Basileæ, 1590, fol., is in 11 languages; several editions, from 1609, are called Octolingua; many of the latter 2 vol. editions were edited by John Fascioliati): Verantius (Ital., Germ., Dalmatian, Hungarian), Venetiis, 1595, 4to; Lodereckerus (Ital., Germ., Dalm., Hungar., Bohem., Polish), Praga, 1605, 4to. ENGLISH.—*Promptorium Parvulorum*, compiled in 1440 by Galfridus Grammaticus, a Dominican monk of Lynn Episcopi, in Norfolk, was printed by Pynson, 1493; 8 editions, 1508-28, ed. Way, Camden Society, 1843-65, 3 vols. 4to: *Medulla Grammatica*, probably by the same author, MS. written 1438; printed as *Ortus Vocabulorum*, by Wynkyn de Worde, 1500; 13 editions 1509-23: Sir Thomas Elyot, London, 1538, fol.; 2d ed. 1543; *Bibliotheca Eliota*, ed. Cooper, *ib.* 1545, fol. Hulcot, *Abecedarium*, London, 1552, fol.; *Dictionarie*, 1572, fol.: Cooper, London, 1565, fol.; 4th edition, 1584, fol.: Baret, *Abecedaris*, *ib.* 1675, fol.; 1680, fol.: Fleming, *ib.* 1683, fol.: Ainsworth, London, 1736, 4to; ed. Morell, London, 1796, 4to, 2 vols.; ed. Beatson and Ellis, *ib.* 1860, 8vo; Scheller, translated by Riddle, Oxford, 1835, fol.: Smith, London, 1855, 8vo; 1870. ENG. LATIN.—Levinus, *Manipulus puerorum*, Lond. 1570, 4to; Riddle, *ib.* 1838, 8vo; Smith, *ib.* 1855, 8vo. FRENCH.—*Catholicon parvum*, Geneva, 1487; Estienne, *Dictionnaire*, Paris, 1539, fol.

675 pages; enlarged 1549; ed. Huggins, Lond. 1572: *Id.*, *Dictionarium Latino-Gallicum*, Lutetia, 1546; fol.; Paris, 1552; 1560: *Id.*, *Dictionarium puerorum*, Paris, 1542, 4to: *Les mots François*, Paris, 1544, 4to; the copy in the British Museum has the autograph of Queen Catherine Parr: Thierry (Fr.-Lat.), Paris, 1564, fol.: Danet, *Ad usum Delphini*, Paris, 1700, 4to, 2 vols.; and frequently: Quicherat, 9th ed. Paris, 1857, 8vo; Theil, 3d ed. Paris, 1863, 8vo; Freund, *ib.* 1835-65, 4to, 3 vols. GERMAN.—Joh. Melber, of Gerolshofen, *Vocabularius Pradicantium*, of which 26 editions are described by Hain (*Repertorium*, No. 11,022, &c.), 15 undated, 7 dated 1480-95, 4to, and 3 after 1504: *Vocabularius Gemma Germanum*, Antwerp, 1484, 4to; 1487; 12 editions 1505-18: Herman Torentinus, *Elucidarius Carminum*, Daventrii, 1501, 4to; 22 editions, 1504-36: Binnart, Ant. 1649, 8vo; *Id.*, *Biglotten*, *ib.* 1661; 4th ed. 1688: Faber, ed. Gesner, Haga Com. 1735, fol., 2 vols.: Hederich, Leips. 1766, 8vo, 2 vols.: Ingerslev, Braunschweig, 1835-55, 8vo, 2 vols. ITALIAN.—Secbar (Sicilian translation of *Lëbrixa*), Venet. 1525, 8vo; Venuti, Venet. 1589, 8vo; Galesini, Venez. 1605, 8vo; Bazarini and Bellini, Torino, 1864; 4to, 2 vols. 3100 pages. SPANISH.—Salmantice, 1494, fol.; Antonio de Lebrica, Nebriensensis, Compluti, 1520, fol. 2 vols.: Sanchez de la Ballesta, Salamanca, 1587, 4to; Valbuena, Madrid, 1826, fol. PORTUGUESE.—Bluteau, Lisboa, 1712-28, fol. 10 vols.: Fonseca, *ib.* 1771, fol.: Ferreira, Paris, 1834, 4to; 1852. ROMANSCHE.—*Promptuario di voci volgari*, Valgrisi, 1565, 4to. WALLACH.—Divalitu, Bucuresci, 1852, 8vo. SWEDISH.—*Vocabula*, Rostock, 1574, 8vo; Stockholm, 1579: Lindblom, Upsala, 1790, 4to. DUTCH.—Binnart, Antw. 1649, 8vo; Scheller, Lugd. Bat. 1799, 4to, 2 vols. FLEMISH.—Paludanus, Gandavi, 1544, 4to. POLISH.—Macinius, Königsberg, 1564, fol.: Garszynski, Breslat, 1823, 8vo, 2 vols. BOHEMIAN.—Johannes Aquensis, Pilsna, 1511, 4to; Reschel, Olmucii, 1560-62, 4to, 2 vols.: Cnapius, Cracovia, 1661, fol. 3 vols. ILLYRIAN.—Bellostenezec, Zagrab, 1740, 4to; Jambresich (also Germ. and Hungar.), Zagrab, 1742, 4to. SERBIAN.—Swotlik, Buda, 1721, 8vo. HUNGARIAN.—Molnar, Frankf. a. M. 1645, 8vo; Pariz-Papai, Leutsch, 1708, 8vo; 1767. FINNISH.—Rothsen, Helsingfors, 1864, 8vo. POETIC.—*Epithetorum et Synonymorum Theaurus*, Paris, 1662, 8vo, attributed to Chatillon; reprinted by Paul Aler, a German Jesuit, as *Gradus ad Parnassum*, Paris, 1687, 8vo; many subsequent editions: Schirach, Hal. 1768, 8vo; Noel, Paris, 1810, 8vo; 1826: Quicherat, Paris, 1852, 8vo; Young, London, 1856, 8vo. EROTIC.—Rambach, Stuttgart, 1836, 8vo. RHETORICAL.—Ernesti, Lips. 1797, 8vo. CIVIL LAW.—Dirksen, Berlin, 1837, 4to. SYNONYMS.—Hill, Edinb. 1804, 4to; Döderlein, Lips. 1826-8, 8vo, 6 vols. ETYMOLOGY.—Danet, Paris, 1677, 8vo; Vossius, Neap. 1762, fol. 2 vols.: Salmon, London, 1796, 8vo, 2 vols.: Nagel, Berlin, 1869, 8vo; Latin roots, with their French and English derivatives, explained in German: Zehetmayr, Vindobene, 1873, 8vo; Vanicek, Leip. 1874, 8vo. BARBAROUS.—Marchellus, Mediol. 1753, 4to; Krebs, Frankf. a. M. 1834, 8vo; 1837. PARTICULAR AUTHORS.—*Cæsar*: Crusius, Hannover, 1838, 8vo. *Cicero*: Nizolii, Brescia, 1535, fol.; ed. Fascioliati, Patavii, 1734, fol.; London, 1820, 8vo, 3 vols.: Ernesti, Lips. 1739, 8vo. *Halle*, 1831. *Cornelius Nepos*: Schmieder, Halle, 1798, 8vo; 1816: Billerbeck, Hannover, 1825, 8vo. *Curtius Rufus*: Crusius, Hannover, 1844, 8vo. *Horacæ*: Ernesti, Berlin, 1802-4, 8vo, 3 vols.: Döring, Lips. 1823, 8vo. *Justin*: Meinecke, Lemgo, 1793, 8vo; 2d ed., 1818. *Livy*: Ernesti, Lips. 1784, 8vo; ed. Schäfer, 1804. *Ovid*: Gierig, Lips. 1814; (Metamorphoses) Meinecke, 2d ed., Lemgo, 1825, 8vo; Billerbeck (Do.), Hannover, 1831, 8vo. *Phædrus*: Oertel, Nürnberg, 1798, 8vo; Hörstel, Lips. 1803, 8vo; Billerbeck, Hannover, 1828, 8vo. *Plautus*: Parsus, Frankf. 1614, 8vo. *Pliny*: Denso, Rostock, 1766, 8vo. *Pliny, jun.* Wensch, Wittenberg, 1837-39, 4to. *Quintilian*: Bonnellus, Lips. 1834, 8vo. *Sallust*: Schneider, Leipz. 1834, 8vo; Crusius, Hannover, 1840, 8vo. *Tacitus*: Bötticher, Berlin, 1830, 8vo. *Velleius Paterculus*: Koch, Leipz. 1857, 8vo. *Virgil*: Clavis, London, 1742, 8vo. Braunhard, Coburg, 1834, 8vo. *Vitruvius*: Rode, Leipz. 1679, 4to, 2 vols.: Orsini, Perugia, 1801, 8vo.

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Romance Languages.

Romance Languages generally.—Diez, Bonn, 1853, 8vo, 2d ed. *ib.* 1861-62, 8vo, 2 vols.; 3d ed. *ib.* 1869-70, 8vo, 2 vols.; transl. by Donkin, 1864, 8vo. French.—Ranconet, *Thresor*, ed. Nicot, Paris 1606, fol.; *ib.*

1618, 4to; Michelet, Genève, 1680, fol. 2 vols.; ed. Gattel, Paris, 1840, 8vo, 2 vols.

The French Academy, after five years' consideration, began their dictionary, 7th February 1639, by examining the letter A, which took them nine months to go through. The word Académie was for some time omitted by oversight. They decided, 8th March 1638, not to cite authorities, and they have since always claimed the right of making their own examples. Ollivier justifies them by saying that for eighty years all the best writers belonged to their body, and they could not be expected to cite each other. Their design was to raise the language to its last perfection, and to open a road to reach the highest eloquence. Antoine Furetière, one of their members, compiled a dictionary which he says cost him forty years' labour for ten hours a day, and the manuscript filled fifteen chests. He gave words of all kinds, especially technical, names of persons and places, and phrases. As a specimen, he published his *Essai*, Paris, 1683, 4to; Amst. 1685, 12mo. The Académie charged him with using the materials they had prepared for their dictionary, and expelled him, 22d January 1685, for plagiarism. He died 14th May 1688, in the midst of the consequent controversy and law suit. His complete work was published, with a preface by Bayle, La Haye and Rotterdam, 1690, fol. 3 vols.; again edited by Basnage de Beauval, 1701; La Haye, 1707, fol. 4 vols. From the edition of 1701 the so-called very popular *Dictionnaire de Trevoux*, *Trevoux*, 1704, fol. 2 vols., was made by the Jesuits, who excluded everything that seemed to favour the Calvinism of Basnage. The last of its many editions is Paris, 1771, fol. 8 vols. The Academy's dictionary was first printed Paris, 1694, fol. 2 vols. They began the revision in 1700; second edition 1718, fol. 2 vols.; 3d, 1749, fol. 2 vols.; 6th, 1835, 2 vols. 4to, reprinted 1855; Supplément, by F. Raymond, 1836, 4to; Complément, 1842, 4to, reprinted 1856; *Dictionnaire Historique*, Paris, 1858-65, 4to, 2 parts (A to Actu), 795 pages, published by the Institut; Dochez, Paris, 1859, 4to; Bescherelle, *ib.* 1844, 4to, 2 vols.; 5th ed. Paris, 1857, 4to, 2 vols.; 1865: Landais, Paris, 1835; 12th ed. *ib.* 1854, 4to, 2 vols.: Littre, Paris, 1863-75; 4to, 4 vols. 7113 pages; Supplément, Paris, 1877; 4to, to be in about 12 parts (parts i.-v. 200 pages). ENGLISH.—Falsgrave, *Lesclaircissement de la langue Francoyse*, London, 1580, 4to, 2 parts; 1852: Hollyband, London, 1583, 4to; Cotgrave, *ib.* 1611, fol.; Boyer, La Haye, 1702, 4to, 2 vols.; 37th ed. Paris, 1851, 8vo; 2 vols.: Fleming and Tibbins, Paris, 1846-49, 4to, 2 vols.; *ib.* 1854, 4to, 2 vols.; *ib.* 1870-72, 4to, 2 vols.: Tarver, London, 1858-54, 8vo, 2 vols.; 1867-72: Bellows, Gloucester, 1873, 16mo; *ib.* 1876. IDEOLOGICAL or ANALOGICAL.—Robertson, Paris, 1859, 8vo.; Boissière, Paris, 1862, 8vo. 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