The next paper was on "Recent Discussions of Grimm's Law," by Professor F. A. March, of Lafayette College, Easton, Penn.

The Early English Text Society's edition of Alfred's translation of Gregory's Pastorale was described, with Mr. Sweet's studies of its spelling and of the history of the lingual spirants. He thinks that the original spirant in the Teutonic languages was the sonant (*dh*) as heard in *thine, other, smooth*, and that the surd (*th*) in *thin, loveth*, is a later weakening. This spirant corresponds to *t* of the Sanskrit, Greek, and the like. Mr. Sweet supposes that *t* first changed to *d*, then *d* to *dh*, and *dh* to *th*, contrary to the common theories of Grimm's law.

The views of the relations and causes of the group of facts known as Grimm's law, held by Grimm, Bopp, Curtius, Scherer, and others, were referred to, and the view of Mr. Sweet was discussed at length.

His scheme is as follows (*dH* represents aspirated *d*, *tH* aspirated *t*):

Old Aryan	t	d	dH change to
Oldest Teutonic	d	t	dH, which change to
Oldest Low German	dh	t	d, which change to
Oldest High German	d	tH	d,t.

This Oldest Teutonic is not known to exist, but is inferred by Mr. Sweet from theoretical considerations as to the probability of the changes, and from certain facts in Anglo-Saxon and Gothic.

As to theoretical probability:

1. The difference between this scheme and Grimm's is in the changes of Old Aryan *t*. Grimm has *t* to *tH*, whence *th*, *dH*, whence *d*, *dh*; and *t* to *tH* is not so familiar a change as Sweet's *d* to *dh*. But since it is admitted to occur as part of an almost precisely similar system of changes, those to High German, we have here a strong presumption in favor of it.

2. The real difficulty in Grimm's law, the change from *d* to *t* is not only not removed, but heightened ten-fold by supposing it to occur at the same time as a change from *t* to *d*. Such an interchange is conceivable only as a morbid phenomenon, and can be accepted as a national act only on the strongest evidence.

3. The deferring of the change from *dH* to *d* till the Low German period, is improbable and unhistoric.

As to the special facts:

1. Words in which Teutonic *d* appears for Old Aryan *t*.

As to these it appears, first, that many which have *d* in Anglo-Saxon or later dialects, have the regular spirant *þ* in Gothic, while the converse is very rare; secondly, that such *d*'s are found in the middle or end of words, or in connection with sonant liquids; whence it may be inferred that the Gothic *þ* is older, and *d* the result of vowel or liquid assimilation.

2. Words in which Mr. Sweet speaks of *d* and *þ* as fluctuating.

As to these it was pointed out that they usually have *þ* final or before *s*, but elsewhere in inflection *d* by assimilation.

3. The Oldest Low German lingual spirant was apparently *th*.

a. Gothic *þ* and Greek surd *θ* transliterate.

b. The Gothic change of *d* to *þ* before *s* indicates a surd *þ*.

c. The earliest Anglo-Saxon MSS. represent the spirant by *th*, like the Greek theta.

d. The Anglo-Saxon *sþ* for *st* indicates a surd.

e. So do syncopated forms of surd verbs: *drinc*þ, drinketh, and the like.

f. And other difficult forms in *t* for *þ*; *bint* from *bindeþ*, *tret* for *tredeþ*; unsyncopated *liget* for *ligeþ*, and the like.

g. The English *th* is surd regularly unless there is vowel assimilation, and the regular weakening is from surd to sonant, not from sonant to surd.

A recess was taken until 2 o'clock.

Afternoon Session.

The Association resumed its session at 2 o'clock.

The Secretary reported the election of a new member:

Mr. William S. Liscomb, Providence, R. I.

He also reported that Professor S. S. Haldeman had presented to the Association a copy of his treatise on "Pennsylvania Dutch."

The Committee to nominate officers for the following year made nominations as follow:

For *President*—Professor F. A. March, Lafayette College, Easton, Penn.

For *Vice-Presidents*—Dr. J. H. Trumbull, Hartford, Conn., and Professor W. F. Allen, University of Wisconsin, Madison, Wis.

For *Secretary and Curator*—Professor Samuel Hart, Trinity College, Hartford, Conn.

For *Treasurer*—Professor Albert Harkness, Brown University, Providence, R. I.

For additional members of the *Executive Committee*—

Dr. C. H. Brigham, Ann Arbor, Mich.,
Mr. C. J. Buckingham, Poughkeepsie, N. Y.,
Professor Tracy Peck, Cornell University, Ithaca, N. Y.,
Professor C. H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.,
Professor S. J. Young, Bowdoin College, Brunswick, Me.

The report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The Committee to select the place and the time of the next meeting recommended that the meeting be held at Hartford, Conn., on the 14th day of July, 1874.

The report was accepted, and the recommendation of the Committee was adopted.

The Executive Committee were desired to take into consideration the matter of publishing a Philological Journal, and to report hereafter.

The Rev. Joseph Anderson, of Waterbury, Conn., read a paper consisting mainly of extracts from a letter of Horatio Hall, Esq., of Clin-

ton, Ontario, Canada, on "The Huron Language and Some of the Huron-Iroquois Traditions."

After the Huron nation had been nearly destroyed by the Iroquois, the survivors fled in different directions. A feeble remnant, numbering about seventy souls, still cling to the neighborhood of their ancient abode. They occupy a small reserve near Amherstburg, on the Canadian side of the Detroit River, a little north of Lake Erie, and are the only Indians remaining in Canada who speak the Huron (or Wyandot) language. The Hurons have always asserted a claim to precedency among the Huron-Iroquois nations, as being the elder branch. Their language confirms this claim in a remarkable way. The Iroquois dialects lack the labial sounds altogether. The Wyandot language, on the contrary, has the *m*, of which it makes frequent use. On a comparison of the two languages, it becomes evident that the *m* formerly existed in the Iroquois, or at least in the language from which the Iroquois is derived. It may be inferred that some family or sept, whose members had a difficulty in pronouncing this labial sound, became separated in early times from the primitive stock of the Huron-Iroquois race, and were the progenitors of the Iroquois tribes. It is remarkable that the missing labial is supplied in the Iroquois dialects by a variety of sounds, as if the speakers had tried in each word to find the articulation which would best replace the sound they were unable to utter. Thus the Wyandot *rume*, man, became in Iroquois *rungkwe ; oma*, to-day, became *ongwa ; ameheong*, dead, became *aweheong ; menta*, red, became *kwengta*, and so on. This is an interesting illustration of the manner in which dialectical differences arise; and it seems to show at the same time that the Huron represents the original form of the language.

Mr. Hall furnished also a brief account of some traditions he had lately gathered on the Reserve of the Six Nations (near Brantford, Canada), relating to a hero made famous by the genius of Longfellow. In a list he had procured of the founders of the Iroquois Confederacy, he found, to his surprise, the name of *Hiawatha*, but in a form so disguised that he did not at first recognize it. In Morgan's "League of the Iroquois" it appears as *Hayowentha*. Written according to the Mohawk pronunciation, on the Reserve, it is *Ayunghwata*. In Onondaga, it is *Hayengwatha*. But as the nasal sound represented by *eng* is very slight, resembling the French nasal *en*, the name as usually written, *Hiawatha*, approaches the Indian pronunciation very nearly. It means, "He who seeks the wampum belt." Hiawatha was not a myth, but a veritable personage, and appears to have lived in the latter part of the fifteenth century. He first conceived the idea of uniting the various tribes in a confederacy, and with the aid of an influential Mohawk chief, named *Tekanawita* (sometimes written *Deckanaweeda*), succeeded in carrying it out. They held a convention, and planned a system of government, somewhat in the style of the founders of the American republic. The names of those who took part in the convention are remembered, and even some recollection of their speeches is preserved by tradition. Their plan was a remarkably comprehensive one; for they designed to embrace in their union all the tribes or "nations" known to them, so as to bring about a general and permanent peace. There are still extant some of the songs composed at that time. They are held in recollection by means of strings of wampum, each string varying from the others in the collocation of the beads, and every string recalling a verse. The verses are in an archaic dialect, which differs from that of the present day about as much as the language of Chaucer differs from modern English.

The meaning of some of the words is forgotten; but the general tenor of the songs, which are in praise of their confederacy, is well understood. They are still chanted whenever a new chief is installed.

Professor F. P. Brewer, of the University of North Carolina, Chapel Hill, N. C., gave a description of "Recent Excavations in Athens."

The excavations made in Athens during the past twelve months have brought to light portions of the ancient walls in good preservation not far from the site of the ancient gate Dipylon. The remains are at a considerable depth below the surface. In another part of the city, north of the temple of Zeus Olympios, there have been uncovered quite extensive baths of the Roman period.

Professor W. W. Goodwin, of Harvard College, Cambridge, Mass., read a paper on "The 'Hero Physician' and the 'Hero Καλαμίτης,' mentioned by Demosthenes."

Demosthenes, in his oration *de Falsa Legatione*, § 249, speaks of the father of Aeschines as having once kept a school πρὸς τῷ τοῦ ἥρω τοῦ ἰατροῦ. In the oration *de Corona*, § 129, delivered thirteen years later, he makes his rival's father the slave of a man who kept a school near the temple of Theseus, and his mother a prostitute who had a station πρὸς τῷ καλαμίτῃ ἥρωι. It is generally assumed that the Hero Physician and the Hero καλαμίτης are identical, and various theories have been proposed to explain the latter epithet. While some have believed it to be a proper name, others have attempted to explain it as an equivalent of ἰατρός—κάλαμος sometimes meaning *probe*, so that καλαμίτης can mean *probe-man* or *surgeon!* The older editions of Demosthenes and the Greek lexicographers abound in futile attempts to throw light on the mysterious word. There is a doubtful reference to Lucian's "Scythian" in Voemel's critical edition, and this is repeated by Westermann in his fifth edition. But I cannot find that any one has gained any light in this direction on the main point, the meaning of καλαμίτης. Lucian says that a Scythian named Toxaris came to Athens before Anacharsis, became a friend of Solon, and introduced Anacharsis to the Athenian statesman on his arrival. Toxaris died in Athens and was buried in the Ceramicus. More than a century after his death, when the plague was raging at Athens, his spirit advised the Athenians to sprinkle their narrow streets and lanes with wine; and this remedy was believed to have caused the plague to cease. He was then deified, and worshipped as the "Stranger Physician." His monument existed in a mutilated state in Lucian's time, representing a *Scythian bowman*, with a *strung bow* in one hand and a book in the other. Now καλαμίτης can mean *bowman* (or, more exactly, *arrow-man*), as κάλαμος very often means an *arrow of reed*. (Compare Herod. vii. 61: διστοὺς καλαμίνους.) It will then be simply an equivalent for Scythian, and it will be remembered that the police of Athens were called both Σκύθαι and τοξόται. The monument of the "Stranger Physician," with its figure of the "Scythian bowman," was a relic of antiquity even in the time of Demosthenes, and he refers to it naturally as marking a well-known locality.

It is not necessary to assume that the monument of Toxaris was near the Theseum, as the new story in the later oration may refer to a new place. But the recent excavations on the site of the walls of Athens (an account of which has