

to speak, for *Groma* or *Gruma*, the military surveyor's staff set up to mark the centre of a proposed camp.—*Postumus*, a superlative of *posterus*, was sometimes, as in English, converted into *posthumus*, as though it expressed relation to one defunct and buried in the earth; while, in fact, it is simply 'last;' indicating, when applied to offspring, that the child is the latest born; including, especially, the case of an infant born after its father's death, or after he had made his will.—In one particular sense, *providentia* acquired the form *provincia*, with the notion included, that a *province* was an addition to an empire, by conquest.—So *duellum*, the archaic form of *bellum*, as *dux* for *his*, was interpreted, in the time of Festus, 3rd century, A. D., as if *duo* were contained in it; and, as if it expressed, simply, what the English word *duel* does.—And, *opus Musivum* or *opus Museum*, "work inspired by the Muses," i. e., displaying taste and beauty, has come down to our time in the Italian *musarco*, and the French *Mosaïque*. In this last term, we see a blending of ideas, similar to that which, at a later period, confounded occasionally *sabbath* with *sabbath*.—The *Fasti* of Ovid would furnish a multitude of ill-founded Latin vernacularisms were it expedient to cite more than those that are here referred to.

The infamous Emperor Elagabalus, more correctly Avitus Bassianus, or (to employ the respectable name so horribly abused by him) Marcus Aurelius Antoninus, figures in Greek writers (e. g. Heliodorus), as *Heliogabalus*, wherein the *Helio* is a vernacular effort to express the whole sense of *Elagabalus*, a name of the sun-god worshipped at Emesa; a name, however, having no reference to *Helios*, but to *Elah-Gebal*, an aerolite preserved and venerated as a fetiche in a temple of that city.—The Hebrew *Kishon*, literally "bent," the "ancient river" now known as the Nahr Mukutta, becomes in manuscripts by Greek hands the river *Kisson*, the Ivy-river. In the same manuscripts the brook *Kidron*, literally "the dark," is the brook *Cedron*, the brook of Cedars. In a similar manner, Simon of Cana, Simon Zelotes, figures sometimes as Simon the Canaanite, Canaanite being the more familiar term.—Bozra, the ancient site of Carthage signified in Phœnician, *town*. The Greeks chose to understand the word in their own way, and to call it *Byrsa*. Then followed a story to account for the name. One of the summits of the Capitoline Hill in Rome is covered at this day with the buildings of a Church and monastery bearing the title of the *Ara Celi*. We have here an ancient