

Prefixes in Latin as an Aspectualizer

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Abstract

This paper examines the way that prefixes in Latin function as an aspectualizer. Those with the concrete meaning, such as direction, privation, and locality don't seem to function as an aspectualizer, while, they otherwise seem to function as an aspectualizer. In this paper, which deals particularly with the prefixes *ad-*, *con-*, *dē-*, *ex-*, *in-*, and *per-*, we discuss the affinity between a given prefix and a specific verb's meaning from aspectual, etymological, and semantic points of view. From this we come to the conclusion that there is an obvious affinity between them.

0. Introduction

Morita (1997) examined the way a nasal infix in Latin functions from an aspectual, semantic, and etymological point of view. This paper examines the way prefixes in Latin function from the same point of view. We, *inter alia*, focus on the aspectual functions such as inchoative, perfective, and so on. Furthermore, we discuss the semantic distribution and congeniality in the combination of simple verbs and prefixes. Therefore, this paper deals with only the aspectual functions of the prefixes.

1. Prefix *ad-*

- 1° l'approche et la direction vers (approach and direction toward)¹
- 2° le commencement d'une action (commencement of an action)
- 3° renforcement et aspectuel (intensive and aspectual)

1.1 Inchoative

Although *af-ferre* (*ad-* + *ferre*) itself means 'to bring/take/carry a thing to a place', *manus afferre* means 'to get started'. In a sense, it is inchoative and it is reasonable to think that the prefix *ad-* has an influence on the meaning. Usually *ad-* co-occurs with a suffix *-scere*, which means inchoative, but some verbs are inchoative without the suffix *-scere*. The following list compares simple verbs without any prefix with prefixed verbs and analyses the difference in meaning.

The upper is a simple verb : the lower a prefixed one.

*candeō*² : to be brilliant

accendeō : to set on fire

caedō : to cut

accidō : to begin to cut

dubitō : to doubt (frequentative)

addūbitō : to begin to doubt

amō : to love

adamō : to begin to love, 《se mettre à aimer》

eō : to go

adeō : to go to the performance of any action

ūrō : to burn

adūrō : to set fire to

gradior : to go

aggredior : to begin, set about

edō : to eat

adedō : to begin to eat

rōdō : to gnaw

arrōdō : to begin to gnaw

speciō : to look

aspiciō : to set sight of, take a look at

dormiō : to sleep

addormiō : to begin to sleep

tangō : to touch

attingō : to begin, 《se mettre à》

Most of the verbs above show the feature that the moment one begins to do, s/he has done. In other words, *s/he is singing* is referred to *as s/he has sung*. There is another characteristic that when *ad-* co-occurs with the verb meaning 'to go', the prefixed verb means 'to begin'.

1.2 Perfective aspect

Quaerō signifie, comme gr. ζητέω, 《chercher, rechercher》, puis 《chercher à》, 《demander》, 《chercher à se procurer》, et quelquefois même 《gagner, obtenir》 (cf. les composés qui expriment l'aspect 《déterminé》 *acquiere, conquiere*)³

Scandō est ancien et classique, mais rare, et remplacé *ad-* et *cōn-scendō*.⁴

It can be inferred that *ad-* helps a verb take on a perfective meaning, from the contrast between *candō* 'to be glittering' and *accendō* 'to glitter'.

One of the functions of *ad-* is to make the perspective include the point where the action is completed (or sometimes even the result after the action is completed, although this function is mainly for *con-*). For example, *caedō* 'to cut' is in contrast with *accidō* 'to cut off to pieces' and *edō* 'to eat' in contrast

with *adedō* ‘to eat up’ respectively in addition to the inchoative function.

1.3 Intensive and aspectual function

Adamō means ‘to love deeply’ as an intensive function, too, besides ‘to begin to love’. *Ad-* helps to simply strengthen the meaning of the original verb.

From the idea of approach toward a destination, the point where the action is completed is inevitably emphasized. Accordingly, *accidō* and *adedō* take on a perfective aspect. On the other hand, when, from the idea of approach in a direction, the point where the action begins is emphasized, they take on an inchoative aspect accordingly. In any case, *ad-* signifies the impulse to begin an action or to reach the destination of an action.

2. Prefix *con-*

- 1° 《avec》, accompagnement, simultanéité
(‘with’, accompaniment, simultaneity)
- 2° 《ensemble》, convergence, concentration
(‘together’, convergence, concentration)
- 3° renforcement et aspectuel (intensive and aspectual)⁵

2.1 ‘To the end’

The upper is a simple verb : the lower a prefixed one.

edō : to eat
comedō : to eat entirely up

ūrō : to burn
combūrō : to burn up

bibō : to drink
combibō : to drink up

caedō : to cut
concidō : to cut up, cut down

claudō : to close, shut
concludō : to shut up closely, close up

coquō : to cook, heat, boil
concoquō : to cook completely

cremō : to burn
concremō : to burn up

fodiō : to dig
cōnfodiō : to dig thoroughly

gelō : to cause to freeze
congelō : to cause to freeze up

sūmō : to take
cōnsūmō : to take wholly or completely

2.2 Perfective aspect

Au sens concret, il marque la réunion : *eō/coeō*, *loquor/colloquor* ; souvent, il sert seulement à modifier l'《aspect》 et il indique le procès arrivant à son terme : *faciō/cōnficiō* 《j'achève》, *speciō/cōnspiciō* 《j'aperçois》 ; *cadō/concidō* 《je tombe tout d'une coup》.⁶

Con- helps the original verb take on a perfective aspect.

2.2.1 The verbs referred etymologically to as a perfective aspect

co-emō : acheter (où le préverbe marque l'aspect 《déterminé》)⁷ 'to purchase'

comparō : le composé d'aspect 《déterminé》 *comparāre*.

préparer ; acquérir, acheter.⁸

'to procure, purchase'

comperiō : Le sens de 《procurer, produire》 apparaît encore dans les composés : *comperiō*

《découvrir, se rendre compte》, (joint à *quaerere*), où le préfixe *com-*, marque l'aspect déterminé, qui ne doit pas se rattacher à *experior*.⁹

'to find out, disclose wholly'

complaceō : qui, à l'époque de Plaute, marque l'aspect déterminé.¹⁰

'to please'

compleō : *Pleō* ne subsiste que dans la glose de Festus 258, 35, --- et a été remplacé par des composés d'aspect déterminé.¹¹

'to fill full'

comprehendō : 1° se saisir de (aspect déterminé) : saisir (sens physique et moral) ; 2° sens collectif

《prendre ensemble ou dans l'ensemble, comprendre, embrasser》¹²

'to seize, grasp, catch hold of'

computō : *computō* (composé d'aspect déterminé) ; computer.¹³

'to sum up'

concidō : tomber tout d'une coup (noter la valeur perfective [déterminée] donnée par le préfixe)¹⁴

'to fall down'

cōnficiō : avec préfixe marquant l'aspect déterminé : achever.¹⁵

'to accomplish'

cōnfodiō : creuser, et spécialement 《percer d'un trait, trans-percer》 (aspect déterminé : sens physique et moral)¹⁶

'to transfix, dig, pierce'

- corrigō* : redresser (aspect déterminé)¹⁷
 'to make straight'
- corripio* : *Corripio*, outre le sens perfectif de « se saisir brusquement de », a aussi celui de « ramasser ; rassembler », synonyme fort de *colligere*.¹⁸
 'to seize, take hold of'
- conquīrō* : les composés qui expriment l'aspect « déterminé » *acquirere*, *conquīrere*¹⁹
 'to procure'
- cōnscendō* : *Scandō* est ancien et classique, mais rare, et remplacé par ses composés d'aspect déterminé *ad-* et *cōn-scendō*.²⁰
 'to ascend, mount, embark'
- cōnspiciō* : Dans *aspiciō* « apercevoir » et dans *cōnspiciō*, d'où *cōnspectus* « regard, aspect », surtout dans ce dernier, le préfixe sert essentiellement à marquer l'aspect déterminé ; Cet aspect existe aussi dans les formes où le préverbe a un sens concret.²¹
 'to get sight of, perceive, contemplate'
- concēdō* : Le verbe s'est même employé transitivement avec un complément direct à l'accusatif, dans le sens de « céder, concéder » ; toutefois, le composé d'aspect « déterminé » *concēdō* est plus fréquent dans le sens.²²
 'to concede, allow, pass away, disappear'
- cōnferō* : *sē cōnferre* « se transporter » dans lequel le préfixe donne au verbe l'aspect « déterminé »²³
 'to betake, turn oneself anywhere'
- condōnō* : composé d'aspect déterminé, « faire abandon ou remise de, pardonner »²⁴
 'to give up, pardon'
- collābor* : Composés : 1° *ad-*, *col-*, *dē-*, *dī-*, *ē-*, *il-*, *inter-*, *per-*, *prae-*, *praeter-*, *pro-*, *re-*, *sub-*, *super-*, *trāns-lābor*, dans lesquels le préfixe ne fait que préciser la signification locale donnée au verbe ou l'« aspect » (comme dans *collābor*) 2° de *labō* : *labāscō*, et *collabāscō* (d'aspect déterminé) : chanceler, s'écrouter²⁵
 'to fall in ruins, fall from age, fall down in death'
- commereō* : d'aspect « déterminé »²⁶
 'to earn' < to deserve
- contundō* : écraser (verbe d'aspect « déterminé »), sens propre et figuré²⁷
 'to beat, grind, break to pieces'
- cōnstituō* : « établir » (d'aspect déterminé)²⁸

2.2.2 The verbs taking on a perfective aspect

The upper is a simple verb : the lower a prefixed one.

- moneō* : to warn
- commoneō* : to remind one forcibly of something
- pilō* : to thrust
- compilō* : to snatch together and carry off, plunder, rob

terō : to grind, rub

conterō : to grind, separate into small pieces, rub off, wear out

carpō : to pluck, pick

concerpō : to pluck, pull, or tear into pieces

caedō : to cut

concidō : to cut to pieces, to destroy, kill

cōquō : to cook, boil

concoquō : to make soft > to digest

calcō : to tread something or upon something

conculcō : to crush or bruise by treading.

trūdō : to push, thrust

contrūdō : to push in, thrust in

rumpō : to break, tear, destroy

corrumpō : to bring to naught

sequor : to follow

cōnsequor : to reach, overtake, obtain

sōpiō : to put/lull to sleep

cōnsōpiō : to put fast asleep

It is because of the aspectual function of the prefix *con-* that *con-* means 'accomplishment' like *cōnficiō* and *compleō*. This represents the function of *con-*. Compared with *ge-ascian* in Old English meaning 'to learn by inquiry', the prefix of which has the same root as *con-* in Latin, *ascian* means 'to inquire'. Judging from that, the prefix seems to have had universal productivity in terms of word-formation in Indo-European languages.

What is characteristic of the verbs in 2.2 is that the meanings of 'to obtain/take' group, such as *cōnsequor*, *coemō*, *comparō*, *conquīrō*, *commereō* and 'to do damage' group, such as *contundō*, *conterō*, *concerpō*, *conculpō*, *corrumpō*, *cōnfodiō*, depend on the aspectual function of *con-*. While the verb itself, depending on the inherent meaning, inevitably implies the result after the action is completed, *con-* shows a marked tendency to focus on the accomplishment.

3. Prefix *dē-*

1° une action de haut en bas

(an action from top to bottom)

2° un déplacement et un changement d'état

(shifting and the change of a state)

(shifting and the change of a state)

3° éloignement et une valeur privative ou diminutive

(separation and removal and privative value)

4° achèvement²⁹

(with the reference to the terminus or the extent of the action)

3.1 With the reference to the terminus of the action

dēcerpō : to enjoy or to destroy < to pluck off

dēcidō : to fall down dead < to fall off/down

dēcīdō : to decide or to put an end to < to cut off

dēiciō : to kill < to fell with a mortal wound

dēsūdō : to perform with exertion < to sweat

dēcoquō : to become bankrupt < to consume < to diminish by boiling

dēferō : to give to one, to offer to anyone < to bring

dēfigō : to fasten down, fix < to fasten

dēmittō : to sink, let fall < to cast down

dēdolō : to hew away, hew smooth < to chip with an axe, hew

dēdicō : composé exprimant l'aspect 《déterminé》³⁰

dēgō : verbe assez rare, qui a deux sens. Dans l'un, le préverbe marque l'idée de séparation et le verbe signifie 《enlever》 (sens archaïque). Dans le second, *dē-* marque seulement l'idée de continuité, d'achèvement : *dēgere vītam, aetātem, bellum*.³¹

Once we have picked flowers, all we can do is enjoy to our hearts' content or make them wither up. As is the case with *dēcoquō*, the inherent meaning of *dē-* is the idea of removal, like something is brought to naught by diminishing in the course of cooking after cooking. In some verbs, depending on the inherent meaning, there exists the point at which the action goes no further. For example, we can't weep after tears have run out, or we can't keep on eating after we have eaten it up and so on. In any case, the idea of exhaustion forms the basis of *dē-* consistently, from which it is followed that an event ends up by 'being emptied'.

3.2 With the reference to the extent of the action, to the uttermost, to exhaustion, through, out

3.2.1 'To eat up' group

dēpāscō(r) : to eat up, consume

dēsiccō : to dry up

deūrō : to burn up, consume

dēvorō : *dēvorō* tend à être remplacé par la composé d'aspect déterminé.³²

3.2.2 'To stop doing' group

- dēcantō* : to leave off singing
dēsaeviō : to cease raging 《1° être en fureur, 2° cesser d'être en fureur》³³
dētonō : to cease thundering
dēpungō : to stop fighting, to fight to the end
dēbellō : to bring a war to an end, finish a war
dēcurreō : to finish/accomplish one's course, to traverse
dētexō : to weave off, finish
dēficiō : to come to an end, to become bankrupt
dēfungor : 《Composés indiquant l'achèvement du procès》³⁴
 to have done with, to finish, perform < *fungor* : to do

When we sing a song or make a chair, we can't help stopping doing so after it has been done. Whether it may be a war or thunder or knitting or weaving, it will never last forever. It inevitably comes to an end sometime.

3.2.3 'Exhaustion' group

- dēcoquō* : to diminish by boiling
dēfleō : to weep to exhaustion
dēlassō : to weary out, tire out
dēpleō : to exhaust, empty out
dēfatigō : Dans le sens de 《fatiguer》, les auteurs emploient indistinctement *fatigō* et *dē-fatigō*, tous deux déjà dans Plaute. Le mot, par son sens, se prête volontiers à recevoir un préverbe indiquant que le procès arrive à son terme ; cf. *dē-pereō* côté de *pereō*.³⁵
dēfetiscor : forme 《déterminé》 indiquant le procès arrivé à son terme.³⁶

3.3 Strengthening of the fundamental idea

3.3.1 'Much the same as the simple verb' group

- dēmīror* : 《renforcement familier de *mīror*》³⁷
dēmītigō : to make milder/more lenient < *mītigō* : to make mild/soft
dēnegō : to reject, refuse, deny
dēperdō : to destroy, ruin
dēfringō : to break to pieces
dēvinciō : to bind fast
dēnigrō : to make black

3.3.2 'Very much' group

- deamō* : 'vehementius amāre', to love passionately
dēlabōrō : to work hard, overwork

- dēplōrō* : to weep bitterly
- dēpungō* : to fight eagerly
- dēsaeviō* : to rave furiously, rage
- dēserviō* : to serve zealously
- dēsūdō* : to sweat greatly
- dēvincō* : to conquer completely
- dēfleō* : to weep much or violently

3.3.3 ‘Various’ group

- dēvoveō* : «vouer entièrement aux dieux»
- dēplangō* : to express grief by beating the breast

Toward the end of the summer of 1997, Diana, Princess of Wales, and Mother Teresa, in succession, passed away within a week. Paying tribute to Diana, the Queen is quoted as : ‘This week at Balmoral, we have all been trying to help William and Harry come to terms with the devastating loss that they and the rest of us have suffered’. When we focus our attention on the phrase, ‘the *devastating* loss’, the word-formation of *devastating* is *dē-* and *vāstāt-*. Though *vāstō* and *dē-vāstō* in Latin alike mean ‘to lay waste, devastate’, and only *dēvāstō* is handed down to English language, it seems to be because *dē-* has some potentially strong affinity with *vāstō*. In addition, as far as ‘devastating loss’ is concerned, the function of *dē-* has something potential to do with loss in terms with the meaning. Therefore, it seems that *devastating* in her Majesty’s speech can’t be replaced by the other words.

Quoted from *The Japan Times* on September 7, 1997, is the following : Calcutta (Reuther) Mother Teresa, the frail nun whose devotion to the poor and suffering illuminated the concept of Christian love, died Friday of a heart attack only months after recovering from debilitating illness.

Now look at the phrase, ‘debilitating illness’. Etymologically, *debilitate* in English comes from *dēbilis* in Latin and *dēbilis* is composed of *dē-* and *habilis*. The function of *dē-* in *dēbilis* is originally an idea of removal. But the function of *dē-* in an adjective seems to be a bit different in aspectuality from that in a verb. In a nutshell, *dē-* of *debilitate* helps to spur on *debility* or giving impetus to further weakening. The prefix *dē-* helps the verb take on connotations of exhaustion to the last minute and also seems to have something potential to do with illness. Therefore, like devastating loss, it seems *debilitating* can’t be replaced by the other words.

4. Prefix *ex-*

- 1° l’idée de sortir (the idea of taking out)
- 2° mouvement vers le haut (going upward)
- 3° l’idée d’absence ou de privation (the idea of absence/removal)
- 4° inchoatif (inchoative)
- 5° l’idée d’achèvement³⁸ (the idea of accomplishment)

As far as the inchoative of *ex-* is concerned, *ex-* co-occurs with *-scō*. Therefore, this paper doesn't deal with it.

4.1 'To the end' group

4.1.1 'To eat up' group

- ēbibō* : to drink up
- ēpōtō* : to drink up < *pōtō* : to drink
- exedō* : to eat up
- excoquō* : to boil out, melt out, dry up
- exūrō* : to burn out, burn up, consume
- ērādicō* : to root out, eradicate
- ērādō* : to scrape off, eradicate
- ēvellō* : to tear out, root out, eradicate
- exhauriō* : to empty out, exhaust, *hauriō* : 《puiser》, *exhauriō* : 《épuiser》
- exsūgō* : to suck out, 《épuiser en suçant》
- exterō* : to use up, wear out by use < to rub off, rub out
- ēlīdō* : to break or dash to pieces, to crush to death
- ēviscerō* : to tear to pieces, exhaust
- exanclō* : to endure to the end, exhaust
- excīdō* : to cut to pieces, annihilate

What is characteristic of this group is that the basic idea means bringing to naught by exhaustion, which etymology comes from *exhauriō* in Latin. We continue doing something, as a result of which we finally reach the terminus of the action. But *ex-* meaning 'taking out' shows the 'outward' concept, from which it is followed that taking the roots out of the earth results in eradicating or rooting out. On the other hand, *dē-* meaning 'empty' shows the 'inward' concept, from which it is followed that boiling down results in being emptied. And compared with *dēnūdō*, *ēnūdō* is rare.³⁹ Obviously *nūdō* has more affinity with *dē-* than *ex-*. If we continue taking off the clothes, we finally reach the point at which we have none to take off anymore.

4.1.2 'To finish/accomplish' group

- ēdolō* : to work out, finish < to cut out or hew out
- efficiō* : to bring to pass, execute, complete, accomplish, 《achever de faire》, 《faire entièrement》
《Souvent employé dans le sens de *facere* pour insister sur l'idée d'achèvement》⁴⁰
- ēlabōrō* : to take pains either successfully or perseveringly to elaborate
- ēlimō* : to elaborate, finish, perfect, < lime 'file'
- ēmereō* : to gain, obtain by service, to serve out, complete one's time of service
《ēmereō(r) est à *mereō* comme *efficiō* à *faciō*》⁴¹
- ēmōlior* : to effect, accomplish
- mōlior* : to set in motion
- exballistō* : to put an end to, finish, conquer with the ballista

- exigō* : to drive out > to demand > to complete, finish, bring to an end
 ‘*exigō* : pousser, chasser ; puis 《faire sortir de》, et par suite 《exiger》 de quelqu’un;
 Dans un second sens, *ex-* marque l’achèvement (comme dans *efficiō*) et le verbe
 signifie 《achever, mener à terme》⁴²
- expleō* : to fill up, complete, finish
explicit : the book is ended.
expoliō : to polish, finish, accomplish
exsequor : to follow to the end, accomplish, carry out
extundō : to force out, elaborate, hammer out
efferō : to carry out to the end > to endure
ēnītor : to exert oneself, make an effort in order to accomplish something
ēmoriōr : 《achever de mourir》 (aspect déterminé)⁴³
ēvādō : to get over > to come to pass, to be fulfilled

With the reference to the extent of the action, the terminus inevitably comes into sight. As a result, *ex-* gives to the action the impulse to reach the terminus.

4.2 ‘To perish’ group

- efflō* : to blow out, breathe out
animam efflāre : to breathe out one’s life, to expire.
excidō : to pass away, perish, disappear
exeō : to de cease, die, pass away
exspirō : to breathe one’s last, expire
extinguō : to put out what is burning > to deprive of life/strength, to kill, annihilate
 《le sens, 《déterminé》 par nature, appelle les formes à préverbe》⁴⁴

‘To expire’ implies that one dies by breathing one’s last breath out. The implication of *ex-* is also the ‘outward’ concept. And as a matter of fact, living to be some age by the will of the God implies the idea of ‘to the end’. Therefore, there seems to be some affinity between *ex-* and the idea of death.

4.3 ‘To do something in addition’ group

- effodiō* : to find something by digging < to dig out, dig up
effringō : to break open
ējūrō : to lay down, resign, abdicate
ēlūdō : to win from one at play
ēnatō : to escape by swimming < to swim out/away
ēnāvigō : to traverse by sailing
ēnō : to escape by swimming, traverse by swimming
exballistō : to conquer with the ballista
exōrō : to persuade by entreaty, gain/obtain by entreaty
expalpō : to obtain by coaxing or flattery
palpō : to stroke, to coax, caress

ēgredior : to leave (by departing)

excēdō : to disappear, be gone < to depart

ēnumerō : to reckon up

ēdolō : to prepare by hewing

ēlūdō : to finish play, cease to sport or roll

ēlūgeō : to complete one's time of mourning

lūgeō : to mourn, lament

Ex- also functions to make the perspective include the result after the action is completed, like *con-*. But the verbs prefixed by *ex-* here seem to be different in meaning from those prefixed by *con-*. From *ex-* originally meaning 'separation' or 'removal', the concept of the verbs prefixed by *ex-* carries connotations of escape or departure. There is a kind of affinity between an original verb and a prefix, as is the case with *ex-*. For example, look at *ēlambō* 'to lick', and the action 'to lick' is congenial to the idea of removal. These two ideas seem to be connected with each other under the deep structure of mind.

4.4 Intensive by 'thoroughly, completely'

ēdiscō : to learn by heart

ēdoceō : to teach thoroughly

ēdomō : to tame completely

ēnārrō : to explain in detail

ēnecō : to kill off, kill completely

to exhaust utterly, wear out

ēvāstō : to lay utterly waste

ēvincō : to overcome completely

excavō : to hollow out

exoptō : to desire greatly

exsaturō : to satisfy completely

exsiccō : to dry up

exstruō : to build, construct

5 Prefix *in-*

1° en, dans, sur (in, on)

2° mouvement vers un but (into, movement toward the destination)

3° un sens moral de 《pour, en vue de》 (in terms of)

4° inchoatif⁴⁵ (inchoative)

5.1 'To begin' group

incipiō : to begin

incohō : to begin, commence

- ineō* : to begin, enter upon
- ingredior* : to begin, enter upon, commence
- initiō* : to begin
- īstituō* : to begin, commence, undertake
- invādō* : to enter upon < to set foot upon

The etymologically striking feature here is the word-formation of the verb meaning ‘to go/take’ and *in-*.

5.2 ‘To cause something’ group

5.2.1 ‘To light up’ group

- illūminō* : to make light, light up, set in a clear light
- illūstrō* : to make light, light up
- incendō* : to make bright, light up with the fire, inflame
- inflammō* : to light up, set on fire

Like *accendō* shows inchoative, that is the case with the verbs above.

5.2.2 ‘To make white’ group

- imminuō* : to make weak, lessen, weaken, diminish
- inalbō* : to make white
- incandidō* : to make white
- inēbriō* : to make drunk
- inveterō* : to render old, become old
- innovō* : to renew, alter
- irrōrō* : to make wet, make moist
- irrūgō* : to make wrinkled
- impinguō* : to make fat

- impetrō* : to make complete
- impleō* : to make full

In- s’ajoute souvent à des inchoatifs, pour marquer l’entrée dans un état nouveau.⁴⁶

Inchoative shows the changing of a phase. In this sense, the action of making dirty stuff white certainly shows the changing of a certain phase and so does even the action of making incomplete matter complete, depending on the point of view. When *in-* shows inchoative, then it usually co-occurs with *-scō*. And some of the cited above refer to much the same as the case in which *in-* co-occurs with *-scō*. But, as is the case with *incipiō*, some prefixed by *in-* without *-scō* take on an inchoative aspect. In some cases, it is the beginning of the phase in a certain event which is focused on.

5.2.3 'To cause' group

impellō : to stimulate, persuade, instigate

imperō : to command

Imperō est composé de *in* + *parō* et signifie proprement 《prendre des mesures, faire des préparatifs pour qu'une chose se fasse》, 《forcer à produire》⁴⁷

impetrō : to bring to pass especially by exertion/request/entreaty.

imprecor : to invoke, imprecate

incitō : to cause to grow, increase, stimulate, encourage

īnferō : to cause, produce

iniciō : to cause, inspire

īnspīrō : to inspire, inflame

The preparatory action to the destination which happens in advance in order to reach it can be referred to as inchoative in a sense.

6 Prefix *per-*

1° à travers, pendant (through)

2° de bout en bout (from beginning to end)

3° l'achèvement, la perfection⁴⁸ (accomplishment, perfection)

6.1 'Perfection' group

peragō : to finish, accomplish < to pierce through

《mener à terme, achever》(d'après *perficiō*)⁴⁹

percolō : to perfect, finish

perferō : to bring to an end, complete, accomplish

perficiō : to achieve, accomplish, bring to an end

perfruor : to fulfill, perform

perfungor : to fulfill, perform

perōrō : to finish, conclude, bring to an end < to speak from beginning to end

perpoliō : to perfect, finish, put the finishing hand to < to polish well

persequor : to accomplish, perform < to follow up with action

pertendō : to carry out, perform

pertexō : to accomplish, go through with, perform

perēdō : 《achever de composer》

permūniō : to finish fortifying

Judging from the fact that *per-* has something etymological to do with the word 'perfection', it is reasonable to think *per-* has some affinity with the idea of perfection. In addition, the inherent meaning of this group itself takes on a perfective aspect. Thence, this function represents *per-* in terms of aspectuality.

6.2 ‘To the end’ group

perbibō : to drink up

peredō : to eat up

permereō : to go through service, serve out (as a soldier)

《faire son service militaire jusqu’au bout》

perpōtō : to drink off

perūrō : to burn up

6.3 ‘Destroy-perish’ group

6.3.1 ‘To destroy’ group

percellō : to cast down, ruin, destroy

percīdō : to beat or cut to pieces

perdō : to destroy, ruin, lose

6.3.2 ‘Perish’ group

perbitō : to perish

percutiō : to slay, kill < to piece through

perdēleō : to exterminate

pereō : to pass away, perish, die

perimō : to annihilate, extinguish, kill, slay

persecō : to extirpate

6.4 ‘In addition’ group

percipiō : to learn, understand, perceive

percōlō : to digest < to cause to pass through < to percolate

perfodiō : to make by digging through < to dig through, pierce through

perfundō : to fill, imbue < to pour

persuādeō : to persuade < to advise, warn

pervādō : to arrive at, reach

pervenīō : to arrive at, reach

pervincō : 《venir à bout de, aboutir à, parvenir à, réussir à》

6.5 Intensive

percoquō : to cook thoroughly, to scorch

percūrō : to heal thoroughly, cure completely

perdomō : to subdue completely

perpetrō : to complete, accomplish

patrō : to complete, accomplish

persānō : to cure completely

6.6 'To pierce' group

peragō : to pierce through

percutiō : to pierce through

perfodiō : to dig through, pierce through

perforō : to pierce through

pertundō : to pierce through

The word 'pierce' in English goes back to *pertundō* in Latin etymologically. It goes without saying that *per-* has some affinity with the idea of digging or piercing through. In other words, the action of piercing and *per-* seem to be connected with each other under the deep structure of mind.

7 The prefix which co-occurs with 'to die/kill'

7.1 'To die' group

7.1.1 'To die' group and 'to go'

Interbitō (*bitō* is referred to as etymological kindred with *vādō*, according to *Lewis and Short*⁵⁰), *intereō*, *exeō*, *pereō*, *obeō*, and *perbitō* all mean 'to die' and include the verb meaning 'to go' in the word-formation.

The time one goes on an ultimate trip is when s/he goes to the other world. The striking feature is the word-formation of 'to go' and the prefixes. We have mentioned the difference between *dē-* and *ex-* in 4.1.1. *Exeō* means 'to die', while **deeō* doesn't, from which it can be inferred that *ex-* carries the 'outward' concept, while *dē-* carries the 'inward' concept, because we say one doesn't inspire but expires when s/he dies.

7.1.2 The other 'to die' group

occidō, *occumbō*, *intermorior*

7.2 'To kill' group

7.2.1 *inter-*

Inter-, unlike *con-* and *per-*, doesn't seem to function as an aspectualizer generally. But when it is combined with specific verbs, it seems to function as an aspectualizer. *Interficiō*, *interimō*, *internecō*, and *interstinguō* all mean 'to kill'.

Inter- has some affinity with 'to kill' under the deep structure of mind. *Perimō* also means 'to kill'.

7.2.2 *Ob-*

Ob- doesn't seem to be an aspectualizer, either. But when it is combined with specific verbs, it seems to function as an aspectualizer.

oblidō : to choke < to squeeze

obtorqueō : to wrench by the throat to death

opprimō : to choke

occidō : to kill

occidō : d'aspect 《déterminé》 spécialisé dans le sens de 《tuer》.

occidō a un parallèle exact en slave : *biti* 《battre》 en face de *u-biti* 《abattre, tuer》⁵¹

7.3 'To cut into two parts' group

Intercidō, *interrumpō*, *interscindō*, and *intersecō* mean 'to cut into two parts'. The verbs which etymologically mean 'to cut' are combined with *inter-* and then come to mean 'to divide into two parts'. One of the basic meanings of *inter-* is 'among' or 'between'. In a way, *inter-* seems to function to bridge the Styx between this world and the other world. For 'to die' and 'to kill' imply the separation of this world from the other world, from which it is followed that there is something in common in 7.1-3. And *intermior* represents a specific affinity with *inter-* and the idea of death.

8 Conclusion

In this paper, we have discussed the way the prefixes in Latin function as an aspectualizer. Now as we take a general view of it, there must be some affinity between a given prefix and a given verb or a given idea, under the condition that the prefixes give aspectuality to the verbs.

The semantic distribution is shown as follows.

meaning	prefix
'do damage' group	<i>con-</i> , <i>dē-</i> , <i>per-</i>
'eat/drink' group	<i>con-</i> , <i>dē-</i> , <i>ex-</i> , <i>per-</i>
'finish' group	<i>ex-</i> , <i>per-</i>
'stop doing' group	<i>dē-</i>
'exhaustion' group	<i>dē-</i>
'annihilate' group	<i>ex-</i>
'perish' group	<i>ex-</i> , <i>per-</i>
'light/burn up' group	<i>ad-</i> , <i>in-</i>
'pierce' group	<i>per-</i>
'to take/obtain' group	<i>con-</i>

When the combination means 'to begin', there is a specific affinity between 'to go/take' and *in-*. Among the prefixes functioning as an aspectualizer this paper deals with, when 'to eat' and 'to drink' are prefixed by *ad-*, they take on an inchoative aspect, and on the other hand when they are prefixed

by *con-*, *dē-*, *ex-*, and *per-*, then they take on a perfective aspect.

It is natural that *per-* and the perfective aspect have some specific affinity with each other because perfective has something etymological to do with *per-*. The difference between *suādeō* and *per-suādeō* is, *inter alia*, very suggestive in terms of the usage of *persuade* in Modern English. If we say *persuade a person to do something*, then it is implied that the persuasion is successful. In a nutshell, *per-* seems to function as an aspectualizer even in English.

It is no wonder that there is some affinity between *per-* and the 'to pierce' group because *pierce* stems from *per-tūsus* (= perfect participle of *per-tundō*) in an etymological way.⁵²

We have come to the conclusion that when a prefix and a verb resonate in the inherent meaning with each other, then the prefix functions as a aspectualizer and that the combinations of prefixes and verbs are limited in number and distributed partially.

Notes

1. Ernout et Meillet, *Dictionnaire étymologique de la langue latine*, p.8
2. Following the tradition, in this paper we refer to the first person singular of the present tense as a 'dictionary form' instead of infinitive.
3. Ernout et Meillet, *Dictionnaire étymologique de la langue latine*, p.550
4. *ibid.* p.599
5. From the résumé of the presentation by Professor TOYAMA at Waseda Univ. on March 21, 1992.
6. Ernout et Meillet, *Dictionnaire étymologique de la langue latine*, p.156
7. *ibid.* p.195
8. *ibid.* p.484
9. *ibid.* p.483
10. *ibid.* p.511
11. *ibid.* p.515
12. *ibid.* p.531
13. *ibid.* p.548
14. *ibid.* p.81
15. *ibid.* p.211
16. *ibid.* p.243
17. *ibid.* p.568
18. *ibid.* p.564
19. *ibid.* p.550
20. *ibid.* p.599
21. *ibid.* p.639
22. *ibid.* p.109
23. *ibid.* p.228
24. *ibid.* p.179
25. *ibid.* p.334
26. *ibid.* p.399
27. *ibid.* p.707
28. *ibid.* p.652
29. *ibid.* p.165
30. *ibid.* p.173

31. *ibid.* p.17
32. *ibid.* p.753
33. *ibid.* p.588
34. *ibid.* p.262
35. *ibid.* p.219
36. *ibid.* p.220
37. *ibid.* p.406
38. *ibid.* p.204
39. *ibid.* p.450
40. *ibid.* p.212
41. *ibid.* p.399
42. *ibid.* p.17
43. *ibid.* p.415
44. *ibid.* p.649
45. *ibid.* p.312
46. *ibid.* p.312
47. *ibid.* p.311
48. *ibid.* p.497
49. *ibid.* p.18
50. Lewis and Short, *A Latin Dictionary*, p.234
51. Ernout et Meillet, *Dictionnaire étymologique de la langue latine*, p.83
52. Hoad. *The Concise Oxford Dictionary of English Etymology*, p.352

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