

hand, since Martial is registering the things Fabianus' virtue will not allow him to do or be, trafficking could logically be one of them.

Since the *HA* has both singular and plural, it may be that Martial, Apuleius, and Vespa were all in the biographer's mind. His knowledge of the first two is beyond question,¹⁰⁾ and *omnia fingendo* at *AS* 35.6, standing as it does before the Turinus episode, may betray a debt to Vespa whose baker *fingere novit/qui semper multis dicit se vendere fumum*.

Latin *arr(h)a*

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The shorter form *arr(h)a* has been called a shortening of *arrabō* (< Gk *ἀρραβών* < Semitic), but we may wonder on what principle the shortening operated: It seems reasonable that the shortening arose in mercantile slang, whether or not *lēnōnes* were involved.

Now we know that Plautus facetiously shortened *arrabō* to *rabō*: *rabonem habeto – 'rabonem' ? quam esse dicam hanc beluam ? quin tu 'arrabonem' dicis ?* (*Truc.* 688) It seems that *arrabō* could be taken as *ad-rabō*.

If then *arrabō* in isolation could be understood as a delocutive from a future *arra-bō*, as if 'I will pay, I will reckon up', the pseudo-root *-ra-* could have been associated with *ratiō* 'reckoning', etc.

These shortenings would then have been morphologically motivated.

¹⁰⁾ Cf. Syme, *Ammianus and the Historia Augusta* (Oxford, 1968), 128, 199.