

ECCE HOMO !

A LEXICON OF MAN

LUIGI ROMEO

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AMSTERDAM / JOHN BENJAMINS B.V.

1979

The author gratefully acknowledges permission to quote the four-line poem entered under *Homo javensis*, as originally published in R. Abel, *Man is the Measure* (New York: Macmillan Publishing Company, 1976).

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ISBN 90 272 2006 9

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patruo

Raphaeli

grate

PREFACE

Once Man became conscious of himself and aware of other living creatures, he must have begun to speculate first on endogenetic and then on exogenetic characteristics that presumably set him apart from anything else on Earth. This introspective analysis must have taken place before speech developed. Of course, Man did communicate long before speech evolved, but this was possible only after conceiving and using the sign (*signum*, not gesture) that led to pre-speech communication systems such as gestures, musical patterns, pictures, artifacts, and so forth. Once what we now designate as 'spoken' language evolved—a rather recent event after Man communicated for millions of years through non-spoken 'language'—recording systems were devised in order to exogenetically store and retrieve the past for the benefit of future generations, a feat so far attained intentionally and systematically only by *Homo*. It may have been at this point that Man started to label himself on the basis of anything related to or connected with him, mostly as a function of non-endogenetic accomplishments. The list of terms, labels, and designations affixed by Man onto himself is very impressive—though not complete since we may never know what preliterate and pre-historic individuals thought of themselves. Moreover, this list is open forever, or at least until Man ceases to function as *Homo sapiens sapiens*. The compilation of this *Lexicon*, thus, is incomplete by its very nature since it is based exclusively on written records within Western culture, and in particular within Graeco-Roman civilization, a constraint mercifully limiting my research to a mere generation of centuries.

I am indebted to my friends, Gordon Hewes and Hope Hamilton, who not only supported me enthusiastically in the preparation of this *Lexicon* but also assisted me with reference material. The responsibility for anything included or omitted, however, is solely mine. My gratitude goes to Jennifer Derschang for the careful preparation of the manuscript. I am especially thankful to the staff of the Interlibrary Loan Department, and of the Science Library, of the University of Colorado for providing me with difficult-to-obtain publications. Finally, I am grateful to Claire and John Benjamins, who believed in the usefulness of this work.

Also, I shall be grateful to those readers who will add to this list other

recorded designations that will doubtless surface not only through examination of the past, from which many terms have escaped my research, but particularly in the unfolding of the future. *Homo sapiens sapiens* is mainly a *Homo terminologicus* and, thus, literally a state of mind in which there is no past unless conceived as a function of the future. The definitions herein contained are, of course, only those of yesterday. There will be many more, tomorrow, so long as the human intellect, not intelligence alone, is able to remain biologically alive on this planet.

Wondervu, Colorado
May 27, 1978

Homo est animal nullo homine existente.

‘Man is an animal if no other human exists!’

Siger de Brabant

Man befindet sich in einer Selbsttäuschung, wenn man meint das einfachste historische Faktum ohne eine Zutat von Spekulation konstantieren zu können.

‘One deceives oneself if one thinks that the simple historical fact can be established without a supervening element of speculation.’

Hermann Paul

Tantae molis erat sapientem condere Hominem!

‘So much a toil was it to create Man the Wise!’

Anonymous

INTRODUCTION

In American culture, as in any other at the avant-garde of social service communities based on free enterprise, a rather trite but nevertheless repeated saying reminds *Homo moriturus* and *Homo oeconomicus* that one cannot escape from death and taxes. It would not be an exaggeration to add another inexorable item: labels. But labels, or terms, with which we assort and classify everything, including ourselves, do not seem to be as tangible or bothersome as the first two. The reason for this secondary status carried by labels—after death and taxes—stems from the fact that, after Greece and Rome left a legacy of speculations among carriers of Western traditions, the terms in question remained in Latin even after that language ‘died’.

It is significant that Latin, nevertheless, is still used as the official language for several international codes related to scientific enterprises. In the case of Man, it is not surprising that, being regarded as an ‘animal’ not in etymological but in zoological terms, he is subject to classification exactly as a rat or an eagle. Unfortunately, the proliferation of labels in Latin, virtually a daily event, has created a lexicon that is not easily accessible to the non-specialist since several terms have various synonyms in different areas of human knowledge. Moreover, meanings change and become distorted, as in the case of *Homo faber* (q.v.), depending on whether they are used by a philosopher, a literary critic, or an archaeologist. While for certain scholars, such as zoologists and anthropologists, there exist strict codes of classification and terminology, for others there is nothing comparable.

The problem becomes evident, however, when one perceives that *Homo*, as a term followed by any qualifier whatsoever, is more frequent in the non-anthropological areas of knowledge such as philosophy, history, literature, and allied disciplines. In addition, “*Homo*” *cum* qualifiers existed long before it was borrowed by the natural and social sciences. A case in point: I have found many of the Linnaean terms, such as *Homo ferus*, *Homo sapiens*, *Homo sylvestris*, and countless others, in Roman literature. Cicero, in particular, labeled—usually in a manner most uncomplimentary to Man—almost every endogenetic and exogenetic trait associated with humans. Indeed, many of these labels, originally depicting

a specific person, later acquired a 'scientific' acceptance, as in the case of *Homo erectus*.

Being aware of the confusing history of terminology, especially for fossil onomastics which is often subject to intellectual hoaxes, wild imaginings, and proliferating synonymy, I saw the immediate need for an elementary and 'complete' integrated lexicon of all these labels as a benefit not only to students, but also to laymen in general, i.e., *Homo communis*. This need became more acute when I realized that even high-frequency terms are difficult to find readily in contemporary reference works. A prime example is, ironically, *Homo loquens* which, as a term, in spite of being used by linguists and lexicologists alike, has not yet been included in any dictionary having pretensions of reflecting current culture (and this is so even for the *Webster's Dictionary*, which in three editions managed to accommodate only a few terms including *Homo faber* allegedly in opposition to *Homo sapiens*). Worse, unlike other 'scientists', linguists seem to be incompatible with the heritage of their own discipline, and, thus, the history of *Homo loquens* is forgotten in deference to lip service to the history of *Homo grammaticus*.

Once embarked upon a project which had originally envisioned a mimeographed list for classroom purposes, I was soon confronted with an enormous task. Thanks to *Homo alphabeticus*, however, and in order to limit the size and the cost of this *Lexicon*, I decided to restrict the entries to those terms recorded in Latin. I avoided, then, anything not specifically recorded in association with *Homo*, though this at times appears in cases and numbers other than the nominative singular. The present *Lexicon* would have otherwise been an unending list of adjectives and other modifiers of no relevance to the history of ideas showing the transfer of terms from the specific to the generic, as in the case of *Homo faber*.

This arbitrary but necessary policy eliminated 'concepts' of Man which have been present in various Western cultures through diverse expressions of knowledge such as literature, philosophy, and history. In French literature alone, for example, hundreds of terms have been employed by modern authors as well as anonymously. Among the former, to mention a few, one may notice the 'concepts' of *Homo ante scripturam* 'pre-literate Man' (Varagnac 1968), *Homo comunista* 'Man the communist' (Aragon 1946-1953), *Homo cartesianus* 'Cartesian Man' (Mattei 1940), *Homo rana* 'Man the frog' or 'frogman' (Lagrange 1948), *Homo imaginarius* 'Man a screen' (Morin 1956), *Homo liber* 'Man the free' (Barrès 1905), *Homo machina* 'Man a machine' (La Mettrie 1960), as well as *Homo planta* 'Man a plant' (La Mettrie 1749), *Homo nudus* 'Man the

naked' (Lévi-Strauss 1971), *Homo problematicus* 'problematic Man' (Marcel 1955), *Homo oblitus* 'forgotten Man' (Cossery 1946) and even *Homo foemina* 'Man a woman' (Dumas 1884). Still within French culture one could also include the 'concepts' of "*Homo*" cum qualifiers through anonymous works such as *Homo fragilis*, 'Man the weak' (An. 1837), *Homo indifferens* 'Man the indifferent' (An. 1649), *Homo rarus* 'Man in grey' (An. 1817), and *Homo singularis* 'Man the unique' (An. 1762).

Were one to include concepts present in many 'major' literatures, and thus labels not in Latin, the task would be equally unending. In Anglo-American culture alone, the list might begin with *Homo unidimensionalis* 'one-dimensional Man' (Marcuse 1964), *Homo bidimensionalis* 'bidimensional Man' (Cohen 1974), and finish with *Homo multidimensionalis* 'many dimensional Man' (Ogilvy 1977). Such a list shows, however, that by far the majority of terms is in no way connected with archaeological, anthropological, or 'scientific' subjects. These concepts stem mostly from philosophical, religious, literary, and sociological speculations, among others. The very fact that the approximate English translation varies in structure indicates how at times one is confronted with a real or realistic person in contrast with a generic term labeling some fundamental and 'universal' characteristics displayed by Man. Also, from among the concepts listed above, only a very few were recorded in Latin, such as *Homo fragilis* and *Homo singularis*, and thus eligible to enter the *Lexicon*.

There are two points to be made for clarity regarding typographic representations. The first point deals with capitalization. As far as "*Homo*" is concerned, there is no reason why it should be capitalized each time it crops up in the middle of a sentence, whether the term stands for something 'scientific' or not. However, since the practice is already entrenched with a capital H in anthropology and zoology, for the genus I have adopted *Homo* and not *homo*, regardless of its position in the written chain. With regard to the species (or to any qualifiers functionally a species), however, I would have liked to adopt the rules of capitalization according to Latin tradition. This would have helped to visually keep the difference in meaning apart in cases such as *Homo mediterraneus* (q.v.) vs. *Homo Mediterraneus* showing the transition from the generic to the specific. For the sake of uniformity, and in conformity with established practice, however, I have chosen the style of the rigorous and detailed *International Code of Zoological Nomenclature adopted by the XV International Congress of Zoology* (London: International Trust for Zoological Nomenclature, 1961). Thus, as per Article 28, names of the genus-group are printed with a capital letter and names of the species-group with a

lower-case initial letter. One should also remember that there is a semantic difference between Latin *hōmo*, a substantive meaning ‘man’, and *homo-*, a word borrowed from Greek by the Romans, meaning ‘one and the same’, and used in compound forms—though rarely—during Classical times (e.g., *homonymus* ‘homonym’ as transliterated from Greek and adapted to Latin). Greek *ὁμο-*, however, was later borrowed by modern scientific languages to indicate ‘same’ as in *homosexual* ‘pertaining to the same sex’. I have, then, not differentiated between the long and short vowels, not only for typographic reasons, but also in keeping with Article 27 of the *International Code* above stating that “no diacritic marks, apostrophe, or diaeresis is to be used.”

The second point to be made, as the attentive reader may have already noticed, regards the ‘grammatical’ type of labels associated with *Homo*. In the course of their compilation, terms were found that included adjectives, present and past participles, substantives (both masculine and feminine!), names, phrasal expressions, and so on. One can see that the archaeological, anthropological, and ‘scientific’ terminology in general constitutes only a small part of the total *Lexicon*. Most terms are ‘Classical’, i.e., they are recorded in Latin by Roman writers and refer to human qualities, whether true, mythological, or imaginary. The Romans, however, wrote not only of Man in general but also of a determined person in particular (at times translating, incidentally, some concepts from Greek culture). In certain cases, some of these particular and specific terms were adopted to designate a generic and ‘universal’ trait in Man as a human being, different from other creatures in some way; among primates Man, and Man alone, has been able for whatever reason to create codes, at every level, from *Homo justinianus* to *Homo napoleonicus*, to mention a few, for the sake of containing and ordering primeval urges, derangements, and other ‘human’ traits not approved by society at a certain point in time. Thus, in the impossibility of determining which particular and *ad hoc* terms underwent the transition still going on (even as in the case of classical *Homo sapiens*, originally a ‘learned person’ before being adopted by Linnaeus for ‘Man the wise’, along with the many Latin terms appearing after his 1735 *Systema naturae*), I have listed all entries from the *Thesaurus* and other standard and traditional sources in the Reference section at the end of this work. The reader should be aware of the changing nature of terminology which is subject to continuous adapting and revising. A case in point is the difference emerging by comparing Day 1965 and Day 1977, namely the first and third edition of his *Guide to Fossil Man* within merely twelve years. That is why I have kept both

editions which contain terms not appearing in one and present in the other.

The reference to each entry has been given in two ways. For most terms recorded before Linnaeus, only authors of common knowledge have been selected. Thus, when a name such as "Cicero" appears, anyone interested in details should consult either a concordance for each author or any standard dictionary of Latin, preferably the *Thesaurus* complemented by other recent works (some of which, especially for Medieval Latin, are still being compiled). I felt that, had I given full reference to the hundreds of items contained in scores of texts (some unavailable to the average reader), an encyclopaedia would have resulted rather than a functional yet simple tool of reference. However, whenever a term was coined, borrowed, and recorded after Linnaeus's *Systema naturae* in 1735, I have given full bibliographical data via the Reference section. Therefore, when I say, for example, "Boule 1923:60," I mean that both the term and the expanded explanation containing footnotes and original references are to be found, via References, in Boule, M. 1923, *Fossil Men: Elements of Human Palaeontology*. Trans. J. E. Ritchie and J. Ritchie. Edinburgh: Oliver and Boyd. Page 60.

An additional word of clarification: When I use the terms "*Homo*" and "Man" any place in this *Lexicon*, I intend only the grammatical and not the sexual gender imposed on us since Indo-European times. It is only an historical accident that the English language bases its grammatical gender on sex. I am not aware of any new term, scientific or facetious, covering the asexual concept in question, for the purpose of describing both man and woman. This is traditional even for terms associated with non-*Homo* expressions, such as *Infans ludens* (Hollier 1973:98), *animal symbolicum* [why is 'animal' not capitalized?] (Cassirer 1956:44), and even *Machina sapiens* [which IS capitalized!] (Skyvington 1976). Especially since the times of Linnaeus, *Homo* has carried no sexual connotations. This can be extended to the Romans who employed the term for 'human being' of both sexes. In modern times, it has also been indistinctly applied to both males and females, from the very first fossils discovered more than one hundred years ago, which turned out to be the bones of a woman!

Before concluding, I would like to stress that my inclusion of all the labels I could find in print does not mean that I necessarily accept them on the basis of modern scholarship. My task was simply that of compiling terms coined by humans in the course of history. Whether a term corresponds to the accepted meaning and interpretation on the part of everyone is another story. In fact, even within a 'homogeneous' group or school of

common goals there may be diversities of opinions, a rather healthy tendency in contemporary science. A case in point is the Leakey family, in which each member has defined *Homo habilis* in a different way.

Finally, I hope that this *Lexicon*, basically a work in progress, may go beyond a mere compilation of about one thousand labels with which Man has referred to himself in the last few seconds of his day on Earth. Although basically a reference tool of orientation to anyone interested in the accomplishments of *Homo*, this booklet may even prove to be a point of departure for those students concerned with some of the questions arising in the reading of original sources for pre- and post-Linnaean entries. We know so little about ourselves that the nearly one thousand ways of looking at Man call for at least one thousand answers. In this quest among all the labels of yesterday and tomorrow we may find an answer to the mystery surrounding the nature of humankind.



HOMO ABIECTUS.

See *Homo abjectus*.

HOMO ABJECTUS (or *abiectus*).

Term found often in Cicero with two meanings:

- (a) a dejected, despondent, disheartened person:
- (b) a worthless, low, abject man.

HOMO ABSCONDITUS.

'Man the inscrutable' as seen by physical anthropologists. Pappe 1967:VI:161.

HOMO ABSONUS.

Elliptical form derived from "*Absonus voce homo*" 'a person abnormal in speech', which in Cicero designates an individual affected by disorders not only in speech, as in the case of aphasia, but also in related functions such as facial gestures and body motions in general.

HOMO ABSTINENS.

Cicero often uses this term to describe anyone extremely temperate in general. In Pliny it labels a person indifferent or adverse to anything uncommon or foreign.

HOMO ABSTINENTISSIMUS.

Superlative form of *Homo abstinens* (q.v.), used by many Roman writers.

HOMO ABSTRUSUS.

In Tacitus, someone who hides his secrets in a very careful way.

HOMO ABSURDUS.

'A man who is fit or good for nothing' (Cicero).

HOMO ABUNDANS.

According to Cicero, a person who possesses many fine things in different places, but not in an excessive and immoderate quantity.

HOMO ACER.

In Virgil, a 'strong' man, but in Terence it means the opposite of kind, i.e., 'rough'.

HOMO ACERBUS.

Similar in meaning to *Homo acer* (q.v.) in Cicero and Horace. A harsh person.

HOMO ACHAICUS.

An Achaean, Grecian (Cicero).

HOMO ACUTISSIMUS.

See *Homo acutus*

HOMO ACUTUS.

An intelligent, sagacious person, as often indicated by Cicero in connection with specific individuals. The superlative, *Homo acutissimus*, is

also used by Cicero for a man particularly sharp in certain activities requiring inventiveness and prudence.

HOMO AD ARMA.

An army man in medieval life (Du Cange).

HOMO AD COLLUM.

In medieval life, an individual who carries a weight around his neck or on his shoulders. A porter or carrier. Maigne d'Arnis 1890.

HOMO ADDICTUS.

A person inclined or addicted to anything (Cicero).

HOMO ADDITUS.

Used by Terence with the meaning varying from a person pointed at for any reason to one oppressed and persecuted.

HOMO ADOLESCENS.

Terence and Cicero so refer to an immature person in general.

HOMO ADVERSUS.

Sallust uses the term as a synonym for enemy, though in general it means someone opposed and contrary to one's ideas, beliefs, or actions.

HOMO AEDILICIUS (or *aedilitius*).

A person who had been an aedile; a magistrate in Rome who had the superintendence of public works (Cicero).

HOMO AEDILITIUS.

See *Homo aedilicius*.

HOMO AEQUALIS.

In Cicero, someone comparable with others. Term employed by Dumont 1969:69, note 1, as a sequel to *Homo hierarchicus* (q.v.), in order to "re-examine social equality in western civilization."

HOMO AERATUS.

For Cicero, a person in debt, a debtor.

HOMO AERUMNOSUS.

In Cicero, a person full of trouble.

HOMO AESTHETICUS.

In Goethe's *Wilhelm Meisters Lehrjahre* (1796), there are several contradictions which torment the philosopher. The most salient one is that of the conflict between *Homo oeconomicus* (q.v.) and *Homo aestheticus*. The latter stands for 'Man the aristocrat' in feelings and emotions. Cf. Corno 1977:93.

HOMO AETHIOPICUS.

One of the three separate species of Modern Man according to polygenecists, a synonym for *Homo niger* (q.v.). A human belonging to the Black group. The three separate species were (Boule 1923:72; and Boule 1952:70): "(1) *Homo albus* or *Homo caucasicus* [an old and quite inappropriate term] or *Homo indoeuropaeus*. (2) *Homo flavus* or *Homo mongolicus* [q.v.]. (3) *Homo niger* or *Homo aethiopicus*." Cf. *Homo aethiops*.

HOMO AETHIOPS.

In Pliny, an Ethiopian, though in Juvenal it meant a Black man. Cicero, however, employed the term for a course, dull, awkward man.

HOMER AFER.

A 'race' so labeled by A. A. Mendes Corrêa in 1917 to designate human skeletons found in Mugem (Portugal) and displaying negroid and Australian 'archaic traits' (Boule 1923:476; and 1952:368). Variant of *Homo taganus* (q.v.). Originally, however, *Homo afer* was one of the six subdivisions outlined by Linnaeus for whom *Homo afer* had the following traits (Linné 1806:9): "Black, phlegmatic, relaxed. *Hair* black, frizzled; *skin* silky; *nose* flat; *lips* tumid; *crafty*, indolent, negligent. *Anoints* himself with grease. *Governed* by caprice." Cf. Lester 1976:20-21.

HOMO AFFLICTUS.

Used by Cicero in conjunction with other adjectival terms to describe someone in a bad physical or psychological condition. It appears especially together with *debilitatus* and *jacens* (qq.v.) to speak of a downcast, despondent, dejected, or discouraged being.

HOMO (AFRICANTHROPUS) HELMEI.

Also labeled *Homo florisbadensis* or *Homo helmei*, a skull found by T. F. Dreyer in 1932 in Florisbad, South Africa, and regarded by some anthropologists as a *Homo sapiens* (q.v.) Day. 1965:215.

HOMO AFRICANUS.

Although etymologically related to *Homo afer* (*q.v.*), the term *africanus* differs in usage since it is usually associated with *Australopithecus africanus*, a fossil of a primate found in 1925 by R. Dart 80 miles north of Kimberley (South Africa). Not yet a *Homo*, '*Homo africanus*' is commonly regarded by some anthropologists as a late Pliocene to middle Pleistocene hominid, and in particular an *Australopithecus prometheus* (in anthropological vernacular a 'gracile Dartian' from Makapan). See Kurtén 1972:172-177; Buettner-Janusch 1966:166-167; Boule 1952:86-92. Originally, Gregory and Hellman 1939 spoke only of *Australopithecus* (literally 'Southern ape') as Man's less evolved cousin. Cf. Oakley 1977:111, and Johanson 1976. See, however, Groves and Mazák 1975 for a most challenging study relating *Homo africanus* to *Homo ergaster* and *Homo habilis* (*qq.v.*), as well as Johanson and White 1979.

HOMO AGRICOLA.

In Cicero, a country, rustic, rural individual; a peasant or farmer.

HOMO ALALUS.

In Greek, it literally means 'without speech' (in Latin *infans*), and as such it was used by E. Haeckel to label any primate existing between ape and Man. The term *alalus* was actually used in connection with *Pithecanthropus* 'ape-man' which was coined by Haeckel in the last part of the 19th century to indicate the 'missing link' between apes and Man under the influence of Darwin's

theory on evolution. It does not necessarily mean that he, although speechless, was unable to communicate, but this hypothetical ape-man was probably not at the stage of *Homo semeioticus* (q.v.). Cf. Révész 1846:33; and Kurtén 1972:106.

HOMO ALBANUS.

'A dawn person', and the opposite of *Homo cubans* (q.v.). In medieval life, one who went to work in the morning and returned to his home in the evening. Not working in residence (Du Cange).

HOMO ALBUS.

Literally 'White Man' (cf. *Homo aethiopicus*). In Classical Latin, the term was used only in contrast, e.g., 'I do not care whether he is white or black', i.e., 'he is entirely indifferent to me'. The concept of 'race', however, is found in Medieval Latin through *Homo albus* (Bazán 1972:91). It was also employed for grammatical and logical examples by medieval scholars, e.g., Peter Helias. Cf. Breva-Claramonte 1978:65.

HOMO ALIENI JURIS.

A legal term to indicate a person under the control of another (Cicero).

HOMO ALIENUS.

Cicero so labels a person who is not near or close to us, in general.

HOMO ALPHABETICUS.

Man as a slave of a rather recent code, the alphabet, which conditions and rules many human ac-

tivities when these have to be arranged in an orderly fashion. Romeo 1976:77, and cf. Romeo 1978a:152.

HOMO ALPINUS.

According to 'classical' anthropology, a member of the Alpine 'race', the other races being Nordic and Mediterranean. Boule 1923:321 described this type as one "of small, medium stature, but thickset and round-headed. The face is broad and round, the eyes are light or dark brown, and the hair black or chestnut." V. Giuffrida-Ruggeri called this type *Homo indoeuropaeus brachymorphous alpinus* (q.v.), belonging to a 'race' called "*Occidentale*" or "*Cévenole*" by J. Deniker, and Celtic, Rhaetic, Celto-Slav, Averno, Laponoid, and Armenoid by other anthropologists. Vacher de Lapouge contraposes *Homo alpinus* (q.v.), being short, brachylocephalic, dark, as a race 'inferior' to *Homo europaeus* (q.v.), tall, dolichocephalic, blond, and originally part of the *Aryi* (now 'Aryans') of de Gobineau. See Lester 1976:66.

HOMO ALTER DEUS.

'Man as a second God'. Used by K.-O. Apel in 1955 to expand on the meaning of *Homo creator* (q.v.) proclaimed by N. Cusanus in connection with Man as *imago Dei* 'God's image'. Apel 1963:265.

HOMO ALTERIOS(sic).

Term given by George S. Robinson to Man subject to become biologically (and linguistically!) different in an outer-space environment. Robinson 1975:69-70.

HOMO ALUNTINUS.

An inhabitant of Aluntium, a town in the northern part of Sicily (Pliny and Cicero).

HOMO AMANS.

A term used since Plautus, but mostly by Cicero and Quintilian, and designating 'Man the lover', or a fond, loving, benevolent individual. Cf. *Homo amator*. Found also in the superlative (Cicero).

HOMO AMANTISSIMUS.

Superlative of *Homo amans* (q.v.).

HOMO AMATOR.

Found in Classical literature (Horace) as a term equated with *Homo amans* (q.v.). Cicero thus censures one who must always have an amorous partner. In a good sense, 'a friend'. *Homo amans*, on the contrary, indicates a person with certain feelings in particular instances.

HOMO AMBITIOSUS.

Cicero so labeled a person asking for a thing obsequiously, especially one soliciting the favor of anyone, in a good or bad sense, i.e., lobbying or 'pushy'.

HOMO AMENS.

Used often by Cicero for a crazy individual. Rarely employed for a foolish person.

HOMO AMENTISSIMUS.

Superlative of *Homo amens* (q.v.). Label given by Cicero to C. Cornelius Verres in connection with

audacissimus (*q.v.*), both superlatives carrying negative connotations. Verres was considered crazy and notoriously presumptuous for his bad government of Sicily.

HOMO AMERCIATUS.

In Medieval Latin, a term derived from English and Scottish law. It labeled a 'fined person', i.e., someone allowed to pay a fine in cash for a crime committed (Du Cange).

HOMO AMERICANUS.

One of Linnaeus' subdivisions of *Homo sapiens* (*q.v.*). In essence, the American-Indian, Amerindian, Indian, or Redskin, as American Man was called by various people. Linné 1806:9 described *Homo americanus* as "Copper-coloured, choleric, erect. *Hair* black, straight, thick; *nostrils* wide; *face* harsh; *beard* scanty; *obstinate*, content free. *Paints* himself with fine red lines. *Regulated* by customs." Cf. Lester 1976:20.

HOMO AMERICANUS AMERICANUS.

A term used by L. Romeo to indicate a native born in the United States of America without any reference to ethnical background. In particular, Romeo so describes one who is a typical product of American culture. Romeo 1977a:4.

HOMO AMICISSIMUS.

The superlative of *Homo amicus* (*q.v.*), often employed by Cicero to name a very good friend and an intimate patron.

HOMO AMICUS.

In Terence, a person being more than a simple friend. A patron, a protector.

HOMO ANIENSIS.

A variant of *Homo neanderthalensis* (q.v.) found near Rome, Italy, in 1935. The name derives from the river *Aniene*, on the left bank of which the skull was discovered. Oakley 1971:254-255.

HOMO ANIMALIS.

Man possessing an *animus sive mens* 'a spirit-soul and a mind' as discussed in modern times by philosophers and, in particular, by Heidegger 1975: 86-88.

HOMO ANSATUS.

Etymologically, *ansatus* means something having handles. Plautus uses the term jocosely to designate a person with 'handles', i.e., with his arms akimbo.

HOMO ANTIQUA VIRTUTE AC FIDE.

An individual of old-fashioned manliness and trust (Terence).

HOMO ANTIQUUS.

In Roman times there were several meanings related to and stemming from the literal 'ancient man'. Cicero uses the term in the plural form referring to good, honest people, i.e., people of the old stamp. In modern anthropology, the term can be regarded as a synonym for *Homo neanderthalensis* and for a series of other labels, from *Homo*

primigenius to *Homo fossilis* (qq.v.), standing ambiguously for early fossil Man. Boule 1923:240-242; and cf. Day 1977:51.

HOMO APERTUS.

Cicero so designates some people as open, frank, candid, without dissimulation. A term found in conjunction with *simplex* 'simple' in both singular and plural forms.

HOMO APOPLECTICUS.

Originally described in Greek by Hippocrates, the 'apoplectic man' was listed in Latin after the Renaissance. Goldenson 1970:253.

HOMO APPARATUS (or *paratus*).

A person prepared and ready for an enterprise. Cicero mentions this as he was not such before engaging in a specific activity. The variant, *paratus*, was used in erotic literature when a man had an erection.

HOMO APPETENS.

A man eager for money, avaricious (Cicero).

HOMO ARCANUS.

In Plautus, one who keeps a secret, trustworthy.

HOMO ARE.

Mythical inhabitants of Tartary valleys who were ostrich-footed and bird-billed humans. They also possessed long necks like those of cranes. Verrill 1965:475.

HOMO ARIDUS.

Used metaphorically by Terence to indicate a miser, someone obsessed by avarice. Cf. *Homo avarus*.

HOMO ARPINUS.

An inhabitant of or belonging to Arpinum (Cicero).

HOMO ASIATICUS.

Originally, in Rome it meant a person from Asia, although later it was used to indicate someone using a bombastic style of discourse peculiar to Asiatics (Cicero). Now, one of Linnaeus' six subdivisions of *Homo sapiens*. In Linnè 1806:9, *Homo asiaticus* is characterized: "Sooty, melancholy, rigid. *Hair* black; *eyes* dark; *severe*, haughty, covetuous. *Governed* by opinions." Cf. Lester 1976:21.

HOMO ASINUS.

Both Plautus and Cicero use this term 'ass' to label a stupid and stolid person.

HOMO ASPER.

So Caesar describes a hard, violent, and rough man.

HOMO ASTUTUS.

In Cicero's terminology, it was employed in a bad sense meaning someone sly, cunning, artful. Also, a shrewd individual.

HOMO ATHENIENSIS.

Pertaining to and an inhabitant of Athens; an Athenian (Cicero).

HOMO ATOMICUS.

Label affixed by Murena 1961 to Man in the atomic age. Murena sees 'atomic Man' as just one stage in the eternal evolution of a *bestia cupidissima rerum novarum* 'an animal cupiderous for new things'. Once *juvenis atomicus* 'atomic youth' becomes *Homo atomicus* (p. 56), he may become afraid of returning to his original human condition. G. Vico predicted just the opposite: once Man loses his attributes as *Homo politicus* (q.v.), he will revert to an animal. Cf. Varro's and Cicero's *Homo humanus*.

HOMO ATTACORUS.

An 'anthropological' term used by Pliny to describe an ancient people of rather obscure origin.

HOMO ATTICUS.

Adopted by several Roman writers, especially Cicero, to label anyone pertaining to Attica, i.e., Athens. In certain cases, it carried a very positive connotation for an excellent person, whether from Athens or not.

HOMO AUDACISSIMUS.

Superlative of *Homo audax* (q.v.).

HOMO AUDAX.

'Man the daring' is attested in Roman literature since Plautus in both the positive and negative

sense. Cicero uses the superlative form, *audacissimus* 'very audacious'.

HOMO AURIGNACENSIS.

A label to designate a skeleton found in 1910 by O. Hauser, an antique dealer, at Combe-Capelle in Dordogne (France). Although classified by H. Klaatsch in 1910 as a type specimen of a particular species, the fossil was later regarded as a variety of the Cro-Magnon. See Boule 1923:268-269. Cf. also Boule 1952:293 for *Homo aurignacensis hauseri* in connection with particular traits studied by Hauser.

HOMO AURIGNACENSIS HAUSERI.

See *Homo aurignacensis*, and cf. Oakley 1971:102.

HOMO AUSTRALOIDEUS AFRICANUS.

A skull so called since it was found in Cape Flats, near Cape Town, South Africa, by M. R. Drennan in 1929. Oakley 1977:99.

HOMO AVARUS.

'Man the greedy' as inferred by scanning Classical Latin literature where the adjective stood for an infinity of meanings. In modern times, a label assigned by Barnett 1977:254 for Man "activated by greed."

B

HOMO BALTICUS.

According to L. Bartucz, Man belonging to the Oriental Baltic (or Sudeten) 'race'. Czekanowski 1932:600.

HOMO BARBARUS.

In Cicero, Caesar, and Quintilian, 'Man the barbarian' as well as a foreigner, a stranger. Later, it also acquired the connotation of ignorant, rude, unpolished.

HOMO BEATUS.

Although the concept of 'Man the happy' is Classical (Horace, Ovid, and others), the term is only recent as exemplified by a character, Loftus, in Durrell 1977:213.

HOMO BELLUS.

Catullus, Martial, and Cicero so designate a polite, civil, and urbane person. Found also in association with 'humane'.

HOMO BENE AGENS.

In Siger de Brabant, a person who follows the golden rule of ethics in interaction with human

beings. Bazán 1972:99. Cf. *Homo malefactor*.

HOMO BENIGNUS.

A good and favorable man (Pliny, Cicero, and Horace).

HOMO BILINGUIS.

In Phaedrus, a double-tongued, hypocritical, deceitful man.

HOMO BIOLOGICUS.

A label used by Ayala 1967:5, in contraposition to *Homo humanus* (q.v.), to indicate just a man of flesh and blood. Used by John N. Deely in Deely and Nogar 1973:149 and 312 apparently as a synonym for *Homo sapiens* (q.v.).

HOMO BIVIUS.

A person who at a certain point is confronted with a fork in the road of his life and, thus, an alternative—an option—in a career or any other activity. Romeo 1977b:R9 uses the term to indicate a quasi-inborn characteristic of Man. Cf. *Homo pythagoreus*.

HOMO BONUS.

Rarely found in the singular in Classical Latin writers who, in conjunction with *bonus* 'good', preferred *vir* 'male'. Horace wrote of *Homerus bonus*. Used mostly in the plural to designate people of aristocratic stock or persons performing official duties in a government. In Medieval Latin, it meant a good person in general (Du Cange).

HOMO BOURGEOISI.

One of the three species of ape-man according to the deposit where the fossil was found in Thenay, France, and exhibited by the Abbot Bourgeois at the 1867 International Congress of Anthropology in Paris. The term was coined by G. de Mortillet in 1883 in honor of Bourgeois to indicate actually the *Homosimius bourgeoisi*, as in Boule 1923:98, though in Boule 1952 it is listed in the index as *Homo bourgeoisi* to mean the same thing, i.e., a creature intermediate between large apes and Man.

HOMO BRACHYCEPHALUS.

Term used by G. Devoto in 1946 to loosely indicate prehistoric Man of Mongoloid characteristics, though etymologically it means 'a short-headed man'. Devoto 1958:43.

HOMO BRELADENSIS.

A synonym for *Homo neanderthalensis* (q.v.). Boule 1952:266, and cf. Oakley 1971:37. The term derives from the Bay of Saint-Brelade, Island of Jersey, where human molar teeth were found in 1911. Boule 1923:192.

HOMO BRUTUS.

In Cicero, 'a senseless person'. Throughout the Classical Latin period, the meaning varied until acquiring later the connotation of dull, stupid, insensible, and irrational, as in Lactantius.



HOMO CADUCUS.

In ancient Rome, a person inclined to fall, although in Roman medicine it later acquired the meaning of an 'epileptic' in Julius Firmicus Maternus.

HOMO CALAMITOSUS.

An unfortunate person, in Cicero.

HOMO CALCULOSUS.

According to Pliny and Celsus, a person who suffers from small stones or gravel (as in the kidneys or bladder).

HOMO CALLIDUS.

In a good sense, it designates an ingenious, skillful, expert man (Cicero); in a bad sense a crafty, cunning, sly person (Plautus).

HOMO CALPICUS.

The cranium of an adult female found in Forbes' Quarry, Gibraltar, as reported by R. A. Flint in 1848. A variant of *homo gibraltarensis* (q.v.). "*Calpicus*" derived from Calpe, the ancient name for Gibraltar. Cf. Oakley 1971:219.

HOMO CAPENSIS.

Fragments of a human fossil skeleton found in Boskop (Transvaal) in 1914 and lodged in the Cape Museum, hence the name given to it by R. Broom in 1918. According to Boule 1952:479, it is doubtless a *Homo sapiens* (q.v.). Cf. Oakley 1977:97.

HOMO CAPITALIS.

A 'capital (punishment) person' deserving to be beheaded (Cicero).

HOMO CAPITIS.

See *Homo de capite*.

HOMO CAPPADOCUS.

See *Homo cappadox*.

HOMO CAPPADOX (or *cappadocus*).

A person from Cappadocia in Asia Minor (Pliny).

HOMO CAPUTINCLINATUS (sic).

Literally, a person with a leaning head. The term was coined by F. Ameghino in 1910 when a skeleton was found near Villanueva in Argentina. The skull was later proved to be that of a child artificially deformed. Boule 1923:433.

HOMO CARISSIMUS.

Superlative of *Homo carus*, employed by Cicero to label someone very dear or esteemed.

HOMO CARPE DIEM.

'Man pursuing the (pleasures of the) day'. In a non-philosophical sense, a synonym for *Homo*

gaudiosus (q.v.).

HOMO CASATUS.

A person possessing a house on a parcel of land. Usually the land was lent to such a person (Du Cange). Also, one who worked for the household of his lord in medieval times. Maigne d'Arnis 1890.

HOMO CASTISSIMUS.

In Cicero, a morally pure person in the highest degree. Superlative of *Homo castus*.

HOMO CASTUS.

See *Homo castissimus*.

HOMO CAUCASICUS.

A 'Caucasian' and a synonym for *Homo albus*. Boule 1932:72.

HOMO CAUDATUS.

'A tailed man'. Not Classical. Coined by physicians to describe an anomaly of the human body (Billings 1890:684). Used by Linnaeus 1758:24 as *Homo caudatus hirsutus* for a particular *Homo sylvestris* (q.v.). Linnè 1806:10, and cf. Monboddo 1774:I:262-269.

HOMO CAUDATUS HIRSUTUS.

See *Homo caudatus*.

HOMO CAUTUS.

Both Plautus and Cicero mean a prudent man. Found also in conjunction with *diligens* and *providus* (qq.v.). In legal language Cicero used it also

for a person who provided and took care of laws.

HOMO CELSUS.

A high, uncommon, great person (Cicero).

HOMO CENSORIUS.

In Cicero, a person who had been a censor. Used also figuratively for a rigid judge of morals, a censorer, a critic.

HOMO CERTUS.

Although there are different meanings, especially in the plural form, one of them was employed by Cicero to designate a noted person. Also a faithful individual, as in Plautus and Virgil.

HOMO CF. SAPIENS.

One of the various labels for the Swanscombe skull fragments found in the Barnfield pit, Kent, England, between 1935 and 1955. See *Homo sapiens*. Cf. *Homo swanscombensis* and *Homo marstoni*. Day 1977:19.

HOMO CHAPADMALENSIS.

Human fragments found in 1921 and 1941 near Miramar in Argentina, considered by M. Vignati as the most ancient fossils in South America. The term, given by A. Castellanos, was coined as such since a few teeth were discovered embedded in the Chapadmalean deposit, i.e., pre-Pampean. Boule 1952:522.

HOMO CHAPELLENSIS.

Label assigned to fragments of a Mousterian

skeleton unearthed in 1908 near La Chapelle-aux-Saints, France. Oakley 1971:98.

HOMO CHARTULARIUS.

Medieval title assigned to individuals in charge of legal and religious papers, as well as to those who prepared them (Du Cange).

HOMO CHRISTIANUS.

The product of Christianity in Murena's 'evolutionary' sequence: "pithecanthropus, homo sapiens, homo moseus, homo christianus...homo atomicus." Murena 1961:253.

HOMO CIBARIUS.

An ordinary person, in Varro's general usage. Also, a servant or anyone fed with common food, thus a 'lowly' individual.

HOMO CINAEDA FRONTE.

A person of wanton appearance, hence a shameless one (Martial). *Cinaedus* derives from Greek meaning 'one who practices sodomy'.

HOMO CIRCUMRETITUS.

Employed by Cicero in a figurative sense with reference to someone enclosed within a net, i.e., an ensnared man for whatever reasons.

HOMO CIVILIS.

Term used by Romeo 1978b to indicate a civilized person. Not Classical.

HOMO COACTUS POTESTATIS.

A man subject to the servitude of the glebe in medieval culture. Someone in bondage. A peasant with no rights. Maigne d'Arnis 1890.

HOMO COGNITUS.

One who has been known, examined, recognized (Cicero).

HOMO COMIS.

A courteous, kind, friendly person (Ennius, Terence, and Cicero).

HOMO COMITIALIS.

Generally, a person belonging to an organization of any sort. However, Plautus uses the term to indicate a litigious man as well as one who sold his vote at the *Comitia*.

HOMO COMMENDATUS.

Medieval term to describe a 'free' person though still attached to a household. Also, a person entrusted with some duties. Du Cange.

HOMO COMMODATUS.

'Man the finite' as an elliptical form of Publius Syrus' *Homo vitae commodatus non donatus* 'Man is lent to life, not given forever'.

HOMO COMMODIOR.

A comparative form of *commodus* (*q.v.*), spelled also *comodus*, used by Cicero with various meanings. When in conjunction with other adjectives such as *mitior* 'more gentle', it meant a more ac-

commodative, useful, obliging person.

HOMO COMMODUS.

Used by Terence to label a friendly, affable, polite person. Cf. *Homo commodior*.

HOMO COMMUNIS.

A Latin rendering of Italian *Uomo qualunque*, literally 'a common man' as well as a member of a political party called *Qualunquismo* which gained some attention in Italy during 1944-1948. Bacci 1963:618, and Setta 1975. Now, a 'man in the street'.

HOMO COMPOSITUS.

One distinctive trait ascribed to Man by Machado Bandeira de Mello 1955 to characterize human beings in relation to the origin of sexes. It apparently stands for the opposite of *simplex* (q.v.), a human made of and exhibiting features of diverse nature, such as psychological, biological, cultural, etc. The concept and the term, however, are found at least in St. Bonaventura. Cf. Rotta 1909:222.

HOMO CONFIDENS.

Used by Roman writers in both a good and bad sense, though mostly in the latter as exemplified by Horace and Terence, meaning a harsh, bold, shameless person. In Plautus, a self-confident, audacious, daring person.

HOMO CONJUNCTISSIMUS.

Superlative of *Homo conjunctus* which, in Cicero,

designates one who is very well connected and intimate with something or someone through experience and tradition.

HOMO CONSIDERATUS.

In Pliny the Younger and Cicero, a special label for someone who is considerate.

HOMO CONSPICUUS.

In Livy, a human being admired and revered by everyone.

HOMO CONSTANS.

Cicero, Quintilian, and Terence use it for an intellectually or morally steadfast person, a firm and steady individual. Also employed by Cicero in the superlative.

HOMO CONSTANTISSIMUS.

Superlative of *Homo constans* (q.v.).

HOMO CONSULARIS.

In Cicero, one who has been consul, a consular man, or one of the rank of consul.

HOMO CONSULTUS.

A skilled, experienced, knowing person (Cicero).

HOMO CONSUMMATUS.

A perfect, complete, experienced person, as employed by Martial.

HOMO CONTAMINATISSIMUS.

See *Homo contaminatus*.

HOMO CONTAMINATUS.

Frequent term in Livy, Cicero, Horace, and other Roman writers to indicate a corrupted, impure, vile, stained with guilt, polluted person. Found also as a superlative (*contaminatissimus*) in Cicero. An ideal scientific term, along with *Homo inquinatus* (q.v.), to designate contemporary Man polluted by his own technological advances.

HOMO CONTEMPTUS.

In Plautus and Cicero, a despicable, despised, and vile person.

HOMO CONTENTUS.

This past participle can be derived from two different verbs. Cicero derives it from *contendo* 'I stretch' in conjunction with other terms to indicate a strained and 'tense' person. Other writers derive it from *contineo* 'I hold together' to designate a contented and 'satisfied' man.

HOMO COPIOSUS.

In Cicero's specific terminology, a man rich in language and copious in expressions, i.e., eloquent.

HOMO CORPULENTUS.

A fat, fleshy, and corpulent person. Rather a rare label, but present in Gellius in conjunction with *pinguis* (q.v.). Cf. *Homo crassus*.

HOMO CORRUPTISSIMUS.

In Sallust, the superlative of *Homo corruptus* to label figuratively a very spoiled and marred per-

son.

HOMO CRASSUS.

In Terence, a fat and gross man. In Plautus, a dull and stupid individual.

HOMO CREATOR.

Term ascribed to N. Cusanus (cr. *Homo alter deus*), as reported by Apel 1963:265, to indicate an extension of God on Earth through 'Man the creator'. Cf. Edwards 1967:VI:162.

HOMO CRIMINOSUS.

In Cicero's terminology, a reproachful, accusatory, calumniating person.

HOMO CRISPUS.

In Plautus, an individual with curly hair.

HOMO CRUDELIS.

In Cicero, a hard, unmerciful, fierce man. The superlative, *Homo crudelissimus*, is also used to label Verres, a ruler of Sicily.

HOMO CRUDUS.

Used by Roman authors in different acceptations. In Cicero, a man who normally ate uncooked food, or someone possessing a 'raw' stomach. In other writers, a crude, rude, fierce-looking person.

HOMO CUBANS.

Used in medieval life in connection with *levans* to indicate persons who were residents of a manor. Literally, 'one who went to bed in the same place'

where he got up (Du Cange).

HOMO CUBENSIS.

Name given to a lower jawbone found by a certain Dr. Montane in the cave of Sancti Spiritu (Cuba), and so named by F. Ameghino as reported by Boule 1923:426. As in the case of many other labels with no real or official scientific value, it was dropped in later editions (Boule 1952) for obvious reasons.

HOMO CUPIDUS.

A label used by Cicero only in a bad sense to designate a person eager, greedy, and lustful to do something.

HOMO CURIOSUS.

Used in a good sense by Varro, Cicero, Quintilian, and others to label a person eager to inquire about anything; curious inquisitive. In post-Augustean times, an informer, a spy, a secret policeman.

D

HOMO DAWSONI.

A term connected with C. Dawson, a geologist, who gave his name not only to *Homo* but also to *Eoanthropus dawsoni*, as well as to *Troglodytes dawsoni*, on the basis of parts of skeletons found near Piltdown (England) in 1912. It is known by most people as the Piltdown Man which triggered a controversy lasting a generation. Finally, it was erased from scientific records since the skull and other fragments were the result of a hoax as officially proclaimed by the international press in November 1978. Cf. Le Gros Clarke 1970:103-104.

HOMO DEBILITATUS.

In Cicero, a discouraged, dispirited person. In other writers, a physically weak, 'weakened' man.

HOMO DE CAPITIS (or *capitis*).

'A head (-count) person'. Among the various meanings, a synonym for *Homo de corpore* (q.v.). In particular, a bondsman paying poll-money (Du Cange). Also, one who is subject to work, service, and census in medieval life. Maigne d'Arnis 1890.

HOMO DE CAPSULA.

In Seneca, one who is excessively neat, nice, as if just coming out of a package.

HOMO DECEPTUS.

One ensnared, entrapped, deceived (Caesar).

HOMO DE CORPORE.

Medieval term for 'hands'; just a 'body' counted in a manor, or an expendable individual. Also, and mainly, a bondsman, i.e., a non-free dependant who is bound to his lord.

HOMO DEFINIENS.

A label inferred by Rossi-Landi 1974:1852 to designate Man in terms of definitions and, thus, he who defines, or 'Man the definer'.

HOMO DE GUERRA.

A medieval translation into 'Latin' of French *homme de guerre* to label an army man (Du Cange). Cf. *Homo pugnax*.

HOMO DEI.

In later Latin, literally 'the man of God' or 'the son of God', hence a Christian. Souter 1957.

HOMO DELAWARENSIS.

Name given by C. C. Abbott to the fossil Man found in the Delaware Valley (United States of America) at the end of the 19th century. *Homo delawarensis*, who knew how to produce tools of work such as argillite flints, has been placed in the Pleistocene age. Boule 1932:404, and 1952:491.

Not recorded by Oakley 1975.

HOMO DEMENS.

'Man the fool' is what E. Morin has substituted for *Homo sapiens* after the social unrest of 1968. See Morin 1973:109-120, and cf. Grange 1977:168.

HOMO DEMISSUS.

Employed by Roman writers with dozens of acceptations such as downcast, dejected, lowly. Horace used it for someone vile, lazy, and indolent.

HOMO DEMOGRAPHICUS.

Man reduced to a mere statistical entity, especially in connection with a worker. In Dumoulin 1973:42-43, "one peasant is equivalent to another ... as an economic agent ... a man stripped of his individuality ... a unit, *homo economicus* [q.v.] or *homo demographicus*."

HOMO DENARIALIS (or *denariatus*).

Medieval term for an individual salaried by a landlord for the farming of land (Du Cange).

HOMO DE PEDE.

See *Homo pedes*.

HOMO DE PUERIS.

Quintilian so labels a person who feels uncomfortable with adults—regarded as full of vices—and seeks refuge among children. One who prefers the company of younger people.

HOMO DESERTUS.

Someone alone, in Cicero; a person abandoned, in Terence. A lonely and solitary man.

HOMO DE SIGNO.

A medieval label for vassal. Maigne d'Arnis 1890.

HOMO DESPICATISSIMUS.

Superlative of *Homo despiciatus*. In Cicero a very despised and disdained person.

HOMO DEVIUS.

An out-of-the-way, unreasonable individual in Cicero and Ovid.

HOMO DICAX.

Used by Plautus, Cicero, and Catullus with various meanings, but especially a witty or sarcastic person.

HOMO DIGNITOSUS.

A dignified and respectable person (Petronius).

HOMO DIGNUS.

A worthy and deserving man, in Cicero.

HOMO DILIGENS.

Several meanings can be inferred from the context of records by Roman writers: from assiduous and accurate to attentive and careful. Virgil uses it as 'diligent', in general; with reference to domestic affairs, a person frugal and thrifty, as seen in Cicero and Suetonius. Used also in the superlative (*Homo diligentissimus*).

HOMO DILIGENTISSIMUS.

See *Homo diligens*.

HOMO DILUVII TESTIS.

Literally, a human witness of the Deluge, i.e., the Universal Flood which may have occurred in the age of Noah. In anthropological literature of the 18th century, the skeleton of a giant salamander found in a Miocene deposit at Deningen, near Constance (Switzerland), and so labeled by a certain Scheuchzer, according to Boule 1952:6-7. Cf. Lester 1976:75.

HOMO DINARICUS.

Homo pertaining to or possessing characteristics of a Caucasoid type common in Yugoslavia and Albania, and so called since it is associated with Dinar, a mountain in Yugoslavia. Czekanowski 1932:600.

HOMO DIONYSIACUS.

Man who sees decadence "as immanent in human nature and history." Edwards 1967:VI:162. The Bacchic, or Dionysian, Man, recklessly uninhibited, as a Classical concept, made his way into anthropological terminology for anyone uninhibited under the influence of drugs or alcohol. The opposite of an Apollonian individual conceived by anthropologists, as by the ancients, as a sober and conservative person.

HOMO DISERTUS (or *dissertus*).

Employed by Cicero for a person skillful in speaking on a subject. Thus, someone who is fluent,

clear, methodical. Cicero, however, distinguishes between *Homo disertus* and *homo eloquens* (q.v.). In Terence, a sagacious and shrewd individual.

HOMO DISSOLUTISSIMUS.

Superlative of *Homo dissolutus*, meaning a very careless and licentious person. Cicero refers in particular to Verres, who governed Sicily recklessly.

HOMO DIURNUS.

Man whose normal and usual activities are performed during daylight. Not Classical. A characteristic attributed by Linnaeus to *Homo sapiens ferus* (q.v.).

HOMO DIVES.

'Man the rich' is the nearest concept for this term which may express a large gamut of meanings. Used by many Roman writers, and especially Cicero, in different ways to indicate qualities of splendiddness, sumptuousness, preciousness in a person.

HOMO DIVINUS.

In Cicero and Quintilian, a godlike, superhuman, excellent man.

HOMO DOCENS.

'Man the teacher' as Barnett 1977:255 designated Man as depending on teaching for the systematic transmission of skills. In Barnett's view, this is "a feature of man alone," a rather presumptuous statement in the eyes of some 'animalists' who see

systematic teaching also in other animals. Of course, only Man can perform some teaching via exogenetic means for retrieval of storage information such as that 'permanently' available in a non-endogenetic library containing books, tapes, etc.

HOMO DOCTUS.

So labeled by Ennius and especially by Cicero, who used the term rather often to designate a learned, skilled, versed person. In Plautus and Terence, a knowing, cunning, shrewd man.

HOMO DRENNANI.

A skull found by M. R. Drennan in the same location where he had uncovered *Homo australideus africanus* (q.v.). Oakley 1977:99.

HOMO DUPLEX.

Used by Horace and Catullus to name a double-tongued, double-faced, i.e., false, deceitful person. For contemporary philosophical views, see Durkheim 1914:206-221, Dyson-Hudson 1970:239. Cf. Hollier 1973:29, and Romeo 1977b in connection with Man's duality in philosophical terms.

HOMO DURAE BUCCAE.

One who puffs out his cheeks when speaking; a declaimer, bawler (Petronius).

HOMO DURUS.

Cicero and Terence so designate a 'hard', rude, rough person. Difficult in manners.

E

HOMO ECCLESIASTICUS.

After Jerome, a Christian. In medieval times, one who has an office in the church. Also, a Catholic. In certain instances, persons who used to be members of the church (Du Cange).

HOMO ECONOMICUS.

An 'economic' spelling of *Homo oeconomicus* (q.v.).

HOMO EGENTISSIMUS.

Superlative of *Homo egens* (opposite of *Homo locuples*, q.v.), used by Cicero to indicate a very poor person.

HOMO ELEGANS.

Before the Classical Latin period, the term was used only in a bad sense for an effeminate and fastidious person (Gellius). After that, it has been employed with positive connotations for an elegant person. Cicero is fond of the superlative, *Homo elegantissimus*.

HOMO ELEGANTISSIMUS.

See *Homo elegans*.

HOMO ELOQUENS.

A term describing an individual who speaks out (Cicero). Cf. *Homo disertus*.

HOMO EPIROTICUS.

Employed by Varro and Cicero for a citizen of Epirus.

HOMO ERECTUS.

This high-frequency term is not new. From Plato we are given the concept of an erect animal as 'he who looks up'. Aristotle and Ovid stressed the same concept, but Cicero employed the term in an 'anthropological' sense. In Roman literature, it indicated an elevated, lofty, noble person (Quintilian and Tacitus). Cicero also used the label in a bad sense to speak of a haughty man. In addition, it could have meant someone attentive, intent. In current anthropological literature, it is found everywhere to designate the species, now extinct, which two and a half million years ago was ancestral to *Homo sapiens*. Cf. Lester 1976:104, and Kurtén 1972:179. The participle *erectus* was adopted by the Dutch doctor E. Dubois in 1892 in connection with *Pithecanthropus* 'ape-man', but the concept had been revived in eighteenth-century speculations by philosophers such as Herder 1784. For a modern philosophical view, see Deely and Nogar 1973:123-124. Cf. Buettner-Janusch 1966:176, Boule 1952:11-112, Day 1965:68, Washburn 1978:206, and Leakey 1979.

HOMO ERECTUS ERECTUS.

'The ape-man who walked erect', alias *Pithecan-*

thropus erectus. See *Homo erectus*. Montagu 1969:54-55. Cf. Day 1965:221 and foll.

HOMO ERECTUS JAVENSIS.

A synonym for *Homo erectus* and *Homo erectus erectus* (q.v.). Day 1965:221. Cf. *Homo javensis*.

HOMO ERECTUS MAURETANICUS.

See *Homo mauretanicus*. Cf. Montagu 1969:60.

HOMO ERECTUS MODJOKERTENSIS.

See *Homo modjokertensis*, and cf. Oakley 1972:96.

HOMO ERECTUS PALEOHUNGARICUS.

See *Homo paleo-hungaricus*, and cf. Oakley 1972:96.

HOMO ERECTUS PALESTINUS.

A geographic subspecies of *Homo erectus*. Campbell 1973.

HOMO ERECTUS PEKINENSIS.

See *Homo pekinensis*. Cf. Day 1965:142, and Oakley 1975:192.

HOMO ERECTUS ROBUSTUS.

See *Homo erectus* and *Homo robustus*. Cf. Montagu 1969:54.

HOMO ERGASTER.

Fossils found in Kenya between 1970 and 1975 (Day 1977:167). A concept upsetting current theories on *Homo africanus* and *Homo habilis* (qq.v.).

See Groves and Mazák 1975. The label, "ergaster", is borrowed from Greek, via Latin or directly, meaning 'worker'. Thus, *Homo ergaster* is already a 'workman', or 'Man the worker' (not 'the toiler' in philosophical terms) since he was already making tools more than one and a half million years ago.

HOMO EROTICUS.

A rather contemporary term as such, although in English the concept is recorded through 'erotic' in the 17th century. In general, it describes 'Man the lover'. For a basic psychological study, see Elsen 1953:59-101 in which the author differentiates between *Homo eroticus*, such as Don Juan, and *Homo gaudiosus* (q.v.) or *Homo carpe diem* (q.v.), such as Casanova. A detailed study is found in Rof Carballo 1973:308-312.

HOMO ERUDITISSIMUS.

See *Homo eruditus*.

HOMO ERUDITUS.

Used by many Roman authors to speak of a learned, accomplished, well-informed, skilled, experienced man (Cicero). Found also in the superlative, *Homo eruditissimus*.

HOMO (EURANTHROPUS) HEIDELBERGENSIS.

See *Homo heidelbergensis*, and cf. Day 1965:65.

HOMO EUROPAEUS.

Label given by Linnaeus to the 'White' Man, and one of the subdivisions of *Homo sapiens*. In Linnè

1806:9, one reads: "Fair, sanguine, brawny. *Hair* yellow, brown, flowing; *eyes* blue; *gentle*, acute, inventive. *Covered* with close vestments. *Governed* by laws." Cf. Boule 1923:240 and 320.

HOMO EXCELSUS.

An elevated, lofty, high individual (Cicero).

HOMO EXCRUCIATUS.

A physically tortured person (Cicero).

HOMO EXEMPLARIS.

Not Classical. In modern times, it has been employed by L. A. J. Quetelet to represent the standard or typical 'mean Man' (< French *homme moyen*) of a population with regard to physical and somatic characteristics. For example, with reference to stature in a certain English district at the end of the 19th century, *Homo exemplaris* was 5' 7". A statistical Man. Cf. Tylor 1910:II:113.

HOMO EXERCITALIS.

A soldier in medieval armies (Du Cange). Cf. Maigne d'Arnis 1890.

HOMO EXPERIENS.

In Cicero, an experienced, enterprising, active man.

HOMO EXPOSITUS.

In Pliny the Younger, a person open to all, i.e., accessible.

F

HOMO FABER.

The label given by Boule 1923:464 to *Homo heidelbergensis* (*q.v.*) to indicate the degree of humanness such as articulate language, fire, shelter, etc., but the term had been coined by Bergson 1902 as a 'better' way to describe *Homo sapiens* (see Bergson 1911:139). Undoubtedly, *Homo faber* presupposes a highly developed *Homo semeioticus* (*q.v.*). Roman writers already used the same term to designate a workmanlike, skillful, ingenious person when *faber* functioned as an adjective. Otherwise, as a noun, it could be a carpenter, a blacksmith, a worker, or a laborer (Caesar speaks of workmen attached to the army). Hence, Bergson's figurative use of the adjective in contrast with *Homo sapiens* (*q.v.*). See also Frisch 1959 for a conflict between Man and technology, and cf. Lämmli for an exciting collection of essays on *Homo faber* as reflected in Graeco-Roman literature. For the relationship between *Homo faber* and other terms, see Edwards 1967:VI:162.

HOMO FABER PRIMIGENIUS.

A synonym for *Pithecanthropus*, i.e., an extinct genus of 'ape-man' or *homo javensis* (*q.v.*), as en-

visaged by Trần Duc Thao 1973:244 in contrast with *Homo faber sapiens* (q.v.).

HOMO FABER SAPIENS.

Apparently a synonym for *Homo sapiens sapiens* (q.v.), according to Trần Duc Thao 1973:244.

HOMO FACILIS.

An easy, good-natured, and affable person (Cicero).

HOMO FACTIOSUS.

A person who has or seeks to form a party, powerful or eager for power, seditious (Plautus and Cornificus).

HOMO FALLAX.

In Cicero, Catullus, and Tacitus, a deceitful, deceptive, and fallacious person.

HOMO FAMILIARIS.

In Roman culture, originally the term was applied to someone 'belonging' to the family, thus a servant of the family. Later, it acquired a whole range of positive and negative connotations, from 'friend' to 'licentious'. Cicero used the superlative to indicate one well acquainted, familiar, intimate with someone.

HOMO FAMILIARISSIMUS.

See *Homo familiaris*.

HOMO FANESIUS AURITUS.

A group of mythological people described by

Pomponius Mela and Strabo as having ears so large that they could cover the whole body in place of clothing. A properly rolled-up ear could also be used as a pillow when lying down. Verrill 1965:474.

HOMO FERIATUS.

In Gellius, someone with ill-employed leisure, although in general it designates anyone on holiday.

HOMO FEROX.

In Merlin's world, Man as the most ferocious of the animals, and the only animal who kills for pleasure. White 1977:46.

HOMO FERUS.

In Cicero, a wild person. In Linnè, 1806:9: "Diurnal; varying by education and situation. Wild Man, four-footed, mute, hairy." Cf. Monboddo 1774:I:304-305. See Brown 1958:186-193.

HOMO FEUDALIS.

A vassal, in medieval culture (Du Cange).

HOMO FIDEI.

A medieval vassal. Maigne d'Arnis 1890.

HOMO FIDELIS.

In Ennius, one who may be trusted.

HOMO FISCALIS.

Although in medieval times the term carried several meanings, it basically referred to officers in charge of taxation, as well as tenants and vassals

(Du Cange).

HOMO FLAGITIOSISSIMUS.

Superlative of *Homo flagitiosus* (q.v.) with which Cicero labeled a very shameful, disgraceful, and flagitious person, though in particular Verres, a Sicilian ruler.

HOMO FLAGITUS.

An infamous individual (Cicero).

HOMO FLAVUS.

According to polygenesists, one of the six separate species for Man, a synonym for *Homo mongolicus* (q.v.), 'Yellow Man'. Rarely found in antiquity as applied to humans. Claudianus speaks of "*flavus Achilles*" in describing Virgil's "*clarus Achilles*," 'blond'.

HOMO FLORENS.

A man in his prime, prosperous, excellent (Cicero).

HOMO FLORISBADENSIS.

A synonym for *Homo (africanthropus) helmei* (q.v.).

HOMO FOEDUS.

In Sallust, a foul, filthy, detestable person.

HOMO FORTIS.

Literally, a 'strong man', it was used by Latin writers mostly not for physical characteristics but mental and spiritual ones. Thus, 'Man the manly' would be a better rendering of this concept found

in Greek and Roman civilizations, though in Rome *homo* was often replaced by *vir* in association with adjectives of personal traits, such as courageous, firm, brave, etc.

HOMO FORTUNATUS.

In Quintilian's particular language, a prosperous, lucky, happy person. In Cicero, a well-off, wealthy, rich man.

HOMO FOSSILIS.

Used generically in modern times but normally as *Homo sapiens fossilis* (q.v.) to describe the extinct 'races' of Chancelade, Cro-Magnon, and Grimaldi. Cf. Marquer 1976:156.

HOMO FRAGILIS.

'Man the weak' or perishable, in Pliny.

HOMO FRANCUS.

In medieval times, the term carried diverse meanings, from a 'tenant of low condition' and a 'free' individual to a 'Frank'; also a noble person (Du Cange).

HOMO FRATERNITATIS.

A medieval term for a member of a brotherhood. Niermeyer 1964:494.

HOMO FRUGALISSIMUS.

Superlative of *Homo frugalis*, employed by Cicero to designate a thrifty, temperate, and virtuous man.

HOMO FRUGI.

An indeclinable adjective used by Cicero and other Roman writers to depict the moral character of someone useful, honest, frugal.

HOMO FURAX.

Although a rare term, it was used by Cicero to designate a man inclined to steal. Cf. *Homo trium literarum*.

HOMO FURIUS.

In Cicero, a mad, raging person.

G

HOMO GALILAEENSIS.

A human skull found in 1925 near Tiberiades, Galilee, and displaying Neanderthal traits. Pernice 1935:79.

HOMO GALLICANUS.

In Varro, Cicero, and Quintilian, anyone belonging to or inhabiting the Roman province of Gallia. Different from *Homo gallicus* (q.v.).

HOMO GALLICUS.

A person from Phrygia, a Trojan, because of the nearby river Gallus (Propertius). It also meant *Homo gallicanus* (q.v.).

HOMO GALLUS.

For Cicero and Ovid, a member of the Cornelia family.

HOMO GAUDIOSUS.

Term that can describe the counterpart of *Homo eroticus* (q.v.) in sexual enterprises, as illustrated by Elsen 1953:64 with regard to *l'homme jouisseur* such as Casanova.

HOMO GENEROSUS.

A nobleman, one belonging to noble stock, in medieval culture. Maigne d'Arnis 1890.

HOMO GENIALIS.

In Nonius Marcellus, a pleasant, jovial, joyous man.

HOMO GENTILIS.

An in-person, a relative bearing the same name, one belonging to the same clan (Cicero). However, in a non-Roman sense, a foreigner (Ammianus).

HOMO GIBRALTARENSIS.

A Neanderthal Man first described by P. Broca in 1869 after the discovery of a skull in Gibraltar by R. A. Flint in 1848. See *Homo calpicus*. Oakley 1971:219.

HOMO GNAVUS (or *navus*).

A busy, diligent, active person, in Cicero.

HOMO GRACILIS.

A term having both positive and negative connotations. Employed by Livy and Palladius Rutilius Taurus in a physical sense to label a thin, small, lean person. Although in contemporary scholarship, the opposite (*Homo robustus*, *q.v.*) has been listed as a humanized *Australopithecus*, *Homo gracilis* apparently has not yet suffered the same fate. Cf. Buettner-Janusch 1966:169-178.

HOMO GRAECUS.

A Greek, or Grecian, since Plautus.

HOMO GRAECULUS.

A depreciating and contemptuous label in general for one with Greek ties of any kind, though in post-Augustean times the odious accessory notion for 'Greek' disappeared completely.

HOMO GRAIUS.

A synonym for *Homo graecus* (q.v.) preferred by Ennius, Lucretius, Virgil, and others.

HOMO GRANDIOR.

Expression employed by Terence and Cicero for both man and woman to designate an older person.

HOMO GRATIOSUS.

Term employed by Quintilian to label someone enjoying favors. Also, anyone beloved.

HOMO GRAVISSIMUS.

Superlative of *Homo gravis*, with which Cicero designates a very important, eminent, great individual.

HOMO GRIMALDENSIS.

A member of the 'Grimaldi race' (Cro-Magnon) is determined on the basis of skeletons found in the Children Caves, near Grimaldi (Monaco), in 1901. Cf. Boule 1952:296-305.

HOMO GRIMALDI.

A synonym for *Homo grimaldensis* (q.v.). Oakley 1971:244.

H

HOMO.

In Western civilizations, and in most contemporary cultures, this organism has traditionally been considered as an animal, if not a beast displaying some unique characteristics, be they innate, acquired, real, or imaginary. Some traditionalists, attached to comfortable positions, regard *Homo* as a so-called 'signifying animal'. Long before Linnaeus 1735 immortalized this finite being with classificatory adjectives of Classical Latin, a French philosopher and mathematician, Charles Bouelles, alias Carolus Bovillus, had synthesized Renaissance views placing Man in an aristocratic position with regard to and in interaction with Nature. Departing from G. Pico della Mirandola's *De hominis dignitate*, and reflecting the concepts of Nicolaus Cusanus, Bovillus placed Man at the center of reality, a reality that only *Homo* could conceive through consciousness. For him, *Homo* was a relationship between *substantia* and *scientia*. *Homo* is thus both *substantia* because he is part of Nature, and *scientia* because Nature itself is real only in him. Nevertheless, under a lingering pseudo-Darwinism of twentieth-century flavor, some masochistic linguisti-

cians regard Man as the sole signifying animal, a rather presumptuous view (my apologies to other signifying animals). Cf. Bovillus 1509. In Medieval times, a mediocre or ordinary person; also, a 'husband' (Du Cange).

HOMO HABILIS.

'Handy man', a rather controversial label apparently used first by L. S. B. Leakey in 1936, but announced in 1964, for an individual who, as far as we can dream, may have lived three million years ago. An important *habilis* was found in 1961 in Olduvai Gorge, Tanzania, and is considered the predecessor of "1470". See Leakey and Lewin 1977:85-86, and Buettner-Janusch 1966:171, and cf. Kurtén 1972:179 listing this being as a "transition between *Australopithecus africanus* and *Homo erectus*" (*q.v.*). Cf. also Tobias 1965 for a compact historical report, and *Book of the Year, Encyclopaedia Britannica*, 1967:803. See, however, Groves and Mazák 1975 for a most challenging study relating *Homo habilis* to *Homo africanus* and *Homo ergaster* (*qq.v.*).

HOMO HALUNTINUS.

Variant of *Homo aluntinus* (*q.v.*).

HOMO HEIDELBERGENSIS.

A fossil Man placed by Boule 1923:49 at the bottom of the list of Modern Man. Known also as "Mauer Man" since the fossil remains were uncovered in river sands at Mauer, southeast of Heidelberg, on October 21, 1907. Cf. Grzimek 1976:495.

HOMO HELMEI.

See *Homo (africanthropus) helmei*.

HOMO HIERARCHICUS.

Coined by Louis Dumont in 1967 to describe the cast system in India. Cf. Dumont 1969:69-88.

HOMO HISTORICUS.

Anyone versed in history (Cicero).

HOMO HISTRIONIS.

Used by Cicero to designate an actor, though the term could have been employed in a good or bad sense.

HOMO HOMAGII.

A vassal in medieval life. Maigne d'Arnis 1890.

HOMO HOMINI DEUS.

Literally, 'Man as God to Man', and used by Spinoza (*Ethica*, IV, 35) with the meaning of God as the very self of Man.

HOMO HOMINI FRATER.

An idealistic counterpart to *Homo homini lupus* (q.v.), envisaging pacific Man as a brother to Man. Murena 1961:258: "*Homo hominis* (sic) *frater*."

HOMO HOMINI LUPUS.

A much repeated saying, after Plautus, regarding Man as a wolf to Man. In Erasmus's "*Homo homini aut Deus aut lupus*," Man was given at least an option since he was described as either God or a wolf to Man. Cf. *Homo venens*.

HOMO HOMO.

As a refinement of the term *Homo* (q.v.), Bovillus 1509 declares that the opposition (as a relationship, not a contrast) between nature and science is manifested as a duality which is intrinsic in the very nature of *Homo*. This, thus, appears to him as a "*Homohomo*", i.e., *Homo* by nature and *homo* by science ('science' being understood in its original sense as knowledge). Cf. *Homo*.

HOMO HOMO HOMO.

As a development of *Homo homo* (q.v.), the term in Bovillus's view denotes an additional set of relationships. The duality of *Homo homo* is 'excelled' by a further "*concordia et concurrentia*" expressed by "*Homohomohomo*". From this, and on this basis of N. Cusanus's philosophy, Bovillus proceeds along Augustinian directions and re-elaborates the theological concept of the "*triunitas*" with regard to self-consciousness.

HOMO HONESTISSIMUS.

Superlative of *Homo honestus* (q.v.), especially in Caesar.

HOMO HONESTUS.

Term found in many Roman writers, especially Cicero, to designate a respectable, distinguished, honorable person. The adjective, meaning originally 'full of honor', was used to indicate the most divers hues of human traits, physical and non-physical.

HOMO HONORATUS.

For Cicero, a respected, respectable, and distinguished man. A medieval term for a notable person. Maigne d'Arnis 1890.

HOMO HORRIDUS.

A rude, blunt, uncouth person, i.e., anyone rough in character or manners (Cicero).

HOMO HOSPITALISSIMUS.

Superlative of *Homo hospitalis* and used by Cicero to label a very hospitable person.

HOMO HUMANISSIMUS.

See *Homo humanus*.

HOMO HUMANUS.

A human and/or humane Man, or 'Man the human' in antithesis with 'Man the animal' which, according to Siger de Brabant, exists only outside the human consortium. Cf. Deely and Nogar 1973:149, 240, 312. It also meant 'Man the mortal' (Lucretius). The term was employed at times to indicate a well-informed, learned, refined person as in Cicero who was fond of the superlative, *Homo humanissimus*.

HOMO HUMILIS.

For Cicero, a person of mean, humble, poor rank or birth. Used by Livy in the superlative.

HOMO HUMILISSIMUS.

Superlative of *Homo humilis* (q.v.).

I

HOMO IDIOTICUS AMERICANUS.

According to Jones 1978, the genus *Homo* comprises the species “idioticus” which, as an adjective, is derived from *idiotia*, a Classical term found even in Cicero, though borrowed from Greek. “*Idioticus*”, however, is post-Classical as employed by Tertullian. Whether the ‘variety’ *americanus*, in Linnaean fashion, has been attested is debatable. It apparently exists only among those humans who, as per Jones, are led by the nose by fashion ‘authorities’.

HOMO IDONEUS.

In Cicero, it stands for someone able, fit, capable to perform a certain task. It also acquired the acceptance of a trustworthy person.

HOMO IGNAVIOR.

Comparative of *Homo ignavus* (q.v.).

HOMO IGNAVISSIMUS.

Superlative of *Homo ignavus* (q.v.).

HOMO IGNAVUS.

An inactive, lazy, cowardly individual, according

to Cicero. Sallust used the superlative, *Homo ignavissimus*, and Plautus the comparative, *Homo ignavior*, in special cases of designation.

HOMO IGNOBILIS.

Synonym for *Homo novus* (q.v.).

HOMO IGNORANS.

A person not knowing something, ignorant. The opposite of *Homo sciens* (q.v.). Bazán 1972:107.

HOMO IGNOTISSIMUS.

Superlative of *Homo ignotus* (q.v.). to designate a completely unknown person (Cicero).

HOMO IGNOTUS.

Although originally in Rome it meant someone unknown, it later acquired the meaning of a person of low birth, and thus vulgar (Horace). Some writers (Naevius) applied the label to anyone unacquainted with a thing, and thus ignorant.

HOMO ILLEPIDUS.

In Gellius, an impolite, rude, unpleasant man.

HOMO ILLUSTRIS.

A distinguished, respectable, honorable man, according to Cicero.

HOMO IMBECILLIS (or *imbecillus*).

A weak, feeble (physically or mentally) person, in Cicero.

HOMO IMBECILLUS.

A variant of *Homo imbecillis* (q.v.).

HOMO IMMODERATUS.

An immoderate person (Cicero).

HOMO IMMUNDUS.

Label given by Plautus to anyone impure, unclean, foul, at any level.

HOMO IMPERITUS.

In Caesar and Cicero, an unskilled and ignorant individual. In Cicero, also one with no experience of life.

HOMO IMPOLITICUS.

Contrary to Aristotle's view, Man is the least political animal according to Merlyn's tenets. White 1977:50-51. Cf. *Homo politicus*.

HOMO IMPOTENS.

In Horace, a powerless person. In Cicero, the superlative expresses someone who is not master of himself, and thus a very violent man.

HOMO IMPOTENTISSIMUS.

Superlative of *Homo impotens* (q.v.).

HOMO IMPROBISSIMUS.

Superlative of *Homo improbus* 'morally bad' and thus a very wicked man (Cicero).

HOMO IMPROBUS.

Literally, someone bad, poor, or even enormous,

excessive, in early Roman writers such as Plautus. In the post-Augustean period, the term was more frequent in connection with negative moral qualities; thus, a wicked, vile, dishonest person.

HOMO IMPUDENS.

Since Plautus, a shameless individual. Terence associates the adjective with parts of the human body or actions by human beings.

HOMO IMPURUS.

A popular term for an unclean, filthy, foul person. Roman writers used it in both a literal and figurative sense, since Plautus. Terence was particularly fond of this label.

HOMO INACTUOSUS.

In Augustine, a label coupled with *desidiosus* to indicate a slothful, indolent, lazy individual.

HOMO INANIS.

A human being without money or fortune (Plautus).

HOMO INCALLIDUS.

For Cicero, an unskillful, incapable, stupid man.

HOMO INCANUS.

In Plautus, someone quite gray, hoary.

HOMO INCENSUS.

Since the adjective means, basically, 'not estimated', for Cicero the term indicates one who has not given an account of himself and of his proper-

ty to the censor. Hence, an unknown entity, a nobody.

HOMO INCIPIENS.

One of the various ambiguous terms assigned to the earliest stage of Man. A synonym for *Homo antiquus*, though in 'scientific' terms it could be equated with *Homo neanderthalensis* (q.v.). Cf. Boule 1952:266, and Day 1977:51.

HOMO INCIVILIS.

In Eutropius, an impolite and, thus, an unreasonable person. Cf. *Homo civilis*.

HOMO INCONSTANS.

A Classical term since Plautus and Livy to designate a fickle person.

HOMO INCONTINENS.

For Plautus, an immoderate and intemperate man.

HOMO INCULTUS.

Used, in particular, by Livy to label a rough, rude, uncultured individual. A Classical term for 'unrefined', though not employed by Cicero.

HOMO INDIFFERENS.

Suetonius employs this term for someone unable to discern right from wrong. A careless person.

HOMO INDILIGENS.

Plautus so describes a sloppy person, a non-diligent individual.

HOMO INDOCTUS.

Very much used since Plautus to designate an untaught, ignorant, unskillful person.

HOMO INDOEUROPAEUS.

A synonym for *Homo albus* and *homo caucasicus* (q.v.), a rather inappropriate term at any level. Cf. Boule 1923:72.

HOMO INDOEUROPAEUS DOLICHOMORPHUS
MEDITERRANEUS.

The Mediterranean Man, as described by V. Giuffrida-Ruggeri at the beginning of the 20th century. See Boule 1923:321.

HOMO INDUSTRIUS.

A Classical term for an active, diligent, assiduous human being (Cicero).

HOMO INERMIS.

An alleged feature of *Homo neanderthalensis* depicting Man as though he were a defenseless creature. Boule 1952:261. Cf. *Homo nudus*.

HOMO INERS.

Used by Cicero, Terence, and other Classical writers to indicate a person without an 'art', thus, inactive, idle.

HOMO INERTIOR.

A comparative form of *Homo iners* (q.v.), used by Cicero to label an unskilled and unskillful person, although at times also an indolent, sluggish, inactive individual.

HOMO INERTISSIMUS.

Superlative of *Homo iners* (q.v.) employed by Cicero.

HOMO INEXPUGNABILIS.

A firm and unconquerable person (Cicero).

HOMO INEXTERMINABILIS.

A rather optimistic label affixed by the Christian writer Claudianus Mamertius (5th century) to humans that cannot be exterminated, and thus 'Man the immortal' as a species. Of course, within merely a few billion years, Mamertius' thesis will have been annulled.

HOMO INFACETUS (or *inficetus*).

For Plautus, a blunt, rude, stupid man.

HOMO INFANS.

Although originally a speechless person, in Cicero it acquired the meaning of an individual not trained in speaking, as well as anyone who is unwise, senseless, or foolish. Cf. *Homo primigenius alalus*.

HOMO INFELIX.

Since Plautus, anyone unhappy. In Cicero, however, it seemed to express a generalization for 'Man the unhappy'.

HOMO INFICETUS.

See *Homo infacetus*.

HOMO INFIMUS.

A contemptuous person. In Terence, anyone without honor or esteem.

HOMO INFIRMUS.

Although in Classical Rome the term designated either a weak or a sick person in general, some writers such as Columella so labeled an individual who was uncertain and not dependable.

HOMO INFORTUNATUS.

A pre- and post-Classical Latin term for an unfortunate person (Plautus).

HOMO INGENIOSISSIMUS.

Superlative of *Homo ingeniosus* (q.v.).

HOMO INGENIOSUS.

Cicero so describes, in the superlative as well, a person endowed with great ability, gifted with genius, of good natural talents.

HOMO INGENUUS.

Although this adjective may originally express meanings such as 'native', 'indigenous', 'not foreign', it depicts in Livy one born of a certain father, and thus someone free-born, born of free parents.

HOMO INHONESTISSIMUS.

Superlative of *Homo inhonestus*, employed by Cicero to label a very dishonorable, disgraceful, shameless man.

HOMO INHUMANISSIMUS.

Superlative of *Homo inhumanus* (cf. *Homo humanus*) coined by Terence to mark a very unpolished, unmannerly, churlish individual.

HOMO INOPS.

Cicero and other writers of his time referred thus to a helpless person.

HOMO IN POTENTIA.

Man at a latent stage just before acquiring whatever designates him as *Homo*. Romeo 1977c:33. A better term would be *Homo latens*.

HOMO INQUIES.

In Sallust, 'Man the restless', as reported by Quintilian.

HOMO INQUIETUS.

A restless person, though originally since Livy a turbulent individual.

HOMO INQUINANS.

'Man the polluter'. Romeo 1972, and cf. Romeo 1975.

HOMO INQUINATUS.

Literally, a polluted Man since Cicero. In Plautus, a sordid and foul individual.

HOMO INSANISSIMUS.

Superlative of *Homo insanus* (q.v.).

HOMO INSANUS.

Employed by Cicero for an insane person, though other Latin writers used the adjective with the meaning of raving or frantic. Pliny, however, associated it with anything causing madness, while Virgil preferred it for positive connotations such as enthusiastic, enraptured, inspired. Found also in the superlative, but in a negative sense (Cicero).

HOMO INSIGNIS.

Someone distinguished by a mark or a sign which could be good or bad. In Cicero, it was employed to describe a person displaying traits of turpitude. Later it acquired the connotation of positive characteristics manifested by an individual.

HOMO INSIPIENS.

An unwise, foolish, senseless person. Cicero uses it in connection with *fortunatus* to describe one knowing nothing, and thus lucky in his own ignorance.

HOMO INSOLENTISSIMUS.

Superlative of *Homo insolens*, employed by Cicero to depict a haughty, arrogant, and unusual person.

HOMO INSTABILIS.

Since Livy, a rather permanent trait of Man the unstable, inconstant, fickle. Used by Dante in the superlative to describe Man as a very changeable animal with regard to language and other habits.

HOMO INSTRENUUS.

An inactive, sluggish, spiritless person. Classical after Plautus.

HOMO INSULSUS.

An insipid and silly individual, according to Cicero.

HOMO INTEGER.

An expression of which Cicero was fond, especially in conjunction with other adjectives such as *castus* and *sanctus* (*qq.v.*) to designate a blameless, pure, honest person.

HOMO INTERIOR.

In Plautus, the inner man, i.e., the life and the soul. As a concept, it has been relabeled by Freud with a shorter 'scientific' tag: *id*.

HOMO INTONSUS.

An unpolished and rude person (Livy).

HOMO INTUENS.

Used not explicitly by Cicero in connection with *Homo* to indicate a human quality of intuition. Cf. Romeo 1976:87.

HOMO INUTILIS.

A Classical label for 'Man the useless'. Employed by Cicero in conjunction with other negative human traits. In modern times, the title of plays and novels in various cultures.

HOMO IRACUNDUS.

An irascible, irritable, choleric individual (Cicero).

HOMO IRRELIGIOSUS.

Although a Classical Latin label for an irreligious or impious person (Livy), it has been applied this century by Egon Friedell to depict a Jew "as a typical *Homo irreligiosus*." Friedell 1932:III:480.

HOMO IRREQUIETUS.

An unquiet and restless man (Virgil).

HOMO ITALICUS.

Since Varro, a name for anyone belonging to Italy, an Italian.

J

HOMO JACENS.

See *Homo afflictus*.

HOMO JAVANENSIS (sic).

Apparently a mocking interpretation of *Homo javensis* (*q.v.*) coined by removing the first syllable from the 'anthropus' of *Javanthropus* in order to create the hybrid latinized Greek form for the Java Man.

HOMO JAVENSIS.

This 'Java Man', known also as *Javanthropus*, is considered to be a synonym of *Homo soloensis* (*q.v.*) by W. Oppennoorth because the fossils were found near Solo in 1931-1932. See Boule 1952:418, note 2. Some modern writers, seeing in *Javanthropus* only a *Pithecanthropus*, i.e., a 'very primitive' being not yet a *Homo* but an ape, have jocosely described it as follows (Abel 1976:15):

The unrefined and sluggish mind
of *Homo javanensis*
Could only treat of things concrete
and present to the senses.

In other words, for Abel *Homo javanensis* (sic) could only cope with reality as perceived by the senses, thus it had not yet reached a 'semeiotic' stage. Cf. Day 1965:221, and Oakley 1975:107.

HOMO (JAVANTHROPUS) SOLOENSIS.

A synonym for *Homo soloensis* (q.v.), and cf. Day 1965:242.

HOMO JOCOSUS.

Since Varro, a humorous and facetious person.

HOMO JOCULARIS.

A minstrel in medieval culture (Du Cange).

HOMO JUDICATUS.

During Roman times the term in general referred to someone judged, but Plautus used it in the sense of 'adjudged' and Livy in the sense of 'damned'.

HOMO JURIDICUS.

Although found in Classical times with reference to legal positions, the expression has been used only recently in connection with political theory whose abstract object would be a 'juridical Man', a legal entity. Cf. Micheli 1975:147.

K

HOMO KANAMENSIS.

The most immediate ancestor of modern Man as conceived by L. S. B. Leakey after a mandibule found in Kanam in 1932. See Boule 1952:464, and cf. Buettner-Janusch 1966:176, as well as Oakley 1977:58.

HOMO KRAPINENSIS.

Another designation for fossil Man, though a specific one found in Krapina, Croatia, in 1899. In essence, a synonym for any old fossil falling into the general category of *Homo neanderthalensis*. Boule 1952:264-266, and cf. Oakley 1971:340.

L

HOMO LABORANS.

A term derived by L. Romeo from equating Man with “animal laborans” as used by B. Suchodolski 1971:17 for a variant of *Homo faber* (q.v.). Romeo 1978c:101 has employed it for ‘Man the toiler’ or ‘Man the worker’ in the Sisyphus tradition. Cf. *Homo ergaster*.

HOMO LANTIANENSIS.

The hominid of *Homo erectus* type, found in Lantian, Shenshi Province, China, after World War II, and equipped with a “particular prominent supraorbital process” according to Grzimek 1976:495. Cf. Oakley 1975:79.

HOMO LATINISSIMUS.

See *Homo latinus*.

HOMO LATINUS.

Originally, a person of or belonging to Latium. Classical poets then used the term to designate a Roman or a Roman citizen. Employed also in the superlative, *Homo latinissimus* (Jerome). In contemporary social thought, as a journalistic concept, one of any Romance culture, especially His-

panic.

HOMO LEAKEYI.

'Leakey's Man', or *Homo erectus leakeyi*, an hominid uncovered in 1959 by Mary Leakey in Stratum II of Olduvai Gorge, Tanzania. Grzimek 1976:495. Cf., however, Leakey and Lewin 1977: 85-86, 98, and 106. See Groves and Mazák 1975 for the relationship between *Homo leakeyi* and *homo ergaster* (*q.v.*).

HOMO LEGALIS.

In medieval legal language, an adolescent, a minor. Maigne d'Arnis 1890.

HOMO LEGITIMUS.

A man who is entrusted with legal responsibilities in public offices during medieval life. Maigne d'Arnis 1890.

HOMO LENIS.

In ancient Rome, a term employed even in the superlative by Cicero to describe a gentle person.

HOMO LEPIDUS.

An agreeable, charming, amiable man with negative connotations. One who has no opinions of his own (Cicero). Also, a pleasant, charming, and fine individual (Plautus and Terence).

HOMO LEVANS.

See *Homo cubans*.

HOMO LEVIS.

Used in Classical times, especially by Plautus and Cicero, to label an untrue, false, and unreliable person.

HOMO LIBENTIUS.

See *Homo lubentius*.

HOMO LIBER.

A freedman (Modestinus).

HOMO LIBERTINUS.

A man of the condition of a freedman (Cicero).

HOMO LIBIDINOSISSIMUS.

Superlative of *Homo libidinosus*, with which Cicero labeled a very luxurious and licentious individual, although in particular Verres, the ruler of Sicily.

HOMO LIGNEUS.

Corruption of medieval *Homo lineus* (q.v.).

HOMO LINEUS.

Literally, 'man with linen', but it stood, in medieval church language, as one with a vote since persons able to vote wore linen garments (Du Cange).

HOMO LINGUISTICUS.

A contemporary and misleading term to label either a grammarian possessing a varying degree of 'scientific' sophistication in linguistics and/or languages. In special cases (cf. Schmidt 1971:92), it

refers to Man in interaction through total communication including textual sources.

HOMO LITERARUM.

Presumably a translation of a "man of letters," or an intellectual, used by Wilhelm 1979:35 to label the counterpart of a 'hippie'. Cf. *Homo literatus*.

HOMO LITERATUS (or *litteratus*).

In Classical times, it could mean either (a) a man marked with letter(s), a branded slave (Plautus), or (b) someone learned, liberally educated (Suetonius). The term "*Homo litteratus*" in modern times occurs only with the acceptance in (b). Cf. Apel 1963:167 for one of the latest instances.

HOMO LITIGIOSISSIMUS.

See *Homo litigiosus*.

HOMO LITIGIOSUS.

In Cicero, one fond of disputes, contentious, litigious. Used in the superlative by Augustine.

HOMO LITTERATUS.

See *Homo literatus*.

HOMO LOCUPLES.

Frequently found in Roman writers, such as Cicero and Quintilian, to describe a rich person.

HOMO LONDINENSIS.

See *Homo londonensis*.

HOMO LONDONENSIS.

A rather pseudo-Latin term to describe a fossil Man (a 50-year old woman!) whose partial skull, called also "Lloyd's skull" or "Lady of Lloyds," was found in London, England. A very controversial case because of dating problems. Boule 1952:159. The label for the species is also correctly spelled *Londinensis* from Latin *Londinium* 'London'.

HOMO LOQUACISSIMUS.

Superlative of *Homo loquax* (q.v.) to label a very talkative or chattering man (Cicero).

HOMO LOQUAX.

Although used, especially in the superlative (see *Homo loquacissimus*), by Roman writers to designate a prating or prattling individual, in contemporary scholarship it has been employed apparently as an erroneous synonym of *Homo loquens*. Rey-Debove 1973:8.

HOMO LOQUENS.

The most elusive term in this *Lexicon*. Literally, 'Man able to speak'. Not Classical as understood today, the term is avoided by serious scholars who conceive *Homo* not necessarily possessing the function of speech in order to communicate. After all, articulated speech is one of the latest developments in *Homo* and, probably, the most inhibiting system of communication causing the brain to 'freeze' most of its potential functions. *Homo loquens*, in essence, is the most recent stage reached by *Homo semeioticus* (q.v.) who

might have been, and may still be, able to develop other higher systems of communication through neurological functions now impaired by speech. The term was first used as a synonym for *Homo sapiens* (q.v.). For one of the latest speculations regarding *Homo loquens* as the *summum bonum*, see Fry 1977, and cf. Romeo 1976:32.

HOMO LUBENTIUS (or *libentius*).

Although rare, since Plautus it has meant a joyful, merry, glad person.

HOMO LUCULENTUS.

A respectable, considerably rich person (Plautus). In Cicero, however, it denotes a trustworthy man.

HOMO LUDENS.

'Man the player'; not Classical. Popularized by J. Huizinga since 1933 along with *Homo faber* and *Homo sapiens* (qq.v.) to add a third function applicable to both humans and animals. See Huizinga 1950.

HOMO LUPUS.

Although in Classical Latin the adjective carried diverse meanings, in Cicero's language it was specifically used in connection with a dirty, vile, worthless person.

HOMO LUXURIOSUS.

In Cicero, an excessive, profuse, voluptuous individual. Opposite of *Homo splendidus* (q.v.).

M

HOMO MACHINA.

'Man a machine'. Not Classical. Recently Latinized by translating *L'homme machine* from the title of a book written in the 18th century by J. O. de La Mettrie. La Mettrie assumes that the human body is a highly structured mechanism which can be kept in operation as long as it is energized, repaired, and overhauled with frequent rest. See La Mettrie 1960.

HOMO MACULOSUS.

A defiled, polluted, filthy human, in Cicero. Cf. *Homo inquinatus*.

HOMO MAGNIDICUS.

One who boasts and brags; a 'big mouth' (Plautus).

HOMO MAGNUS.

A great man (Martial).

HOMO MALEDICENS.

One who is evil-speaking, foul-mouthed, abusive, in Plautus.

HOMO MALEDICUS.

A synonym for *Homo maledicens* (q.v.), in Cornificus.

HOMO MALEFACTOR.

The opposite of *Homo bene agens* (q.v.). Bazán 1972:99.

HOMO MALEFICENTISSIMUS.

Superlative of *Homo maleficus* (q.v.), used by Suetonius.

HOMO MALEFICUS.

In Cicero, an evil-doing, vicious, criminal person.

HOMO MALITIOSISSIMUS.

Superlative of *Homo malitiosus* (q.v.), used by M. Cornelius Fronto.

HOMO MALITIOSUS.

A wicked, crafty, malicious man (Cicero).

HOMO MALUS.

A frequent expression among Latin writers (Cicero). Specifically used by Gellius for an evil person.

HOMO MANILLENSIS.

A human skull so named by D. Sánchez y Sánchez since it was found in Manila, the Philippines, in 1921. Although displaying certain Negrito characteristics, it cannot be dated except for the assumption that it belongs to a "pre-negrito race." Boule 1923:478.

HOMO MARITIMUS.

A Classical term for a seaman, mariner, as employed by Cicero.

HOMO MARSTONI.

Synonym for *Homo cf. sapiens* (q.v.), so labeled after A. T. Marston who found its first fragments on June 29, 1935. Day 1977:19.

HOMO MASCULUS.

Found in various early Latin writers such as Varro, with the meaning of a 'male' person; in later times it acquired a stronger signification for a manly, vigorous, bold individual.

HOMO MAURETANICUS (or *mauritanicus*).

A variety of *Homo erectus* whose fossil bone fragments were found in North Africa (Ternifine, Algeria, and Casablanca). Grzimek 1976:495. It was spelled "*mauritanicus*" by Montagu 1969:60 and other scholars.

HOMO MAURITANICUS.

See *Homo mauretanicus*.

HOMO MECHANISMA.

A robot identical in everything to a human being except for its biological genesis. Ascribed by Sing 1969:219 to T. R. Miles. Cf. *Homo machina*, and *Homo biologicus*.

HOMO MEDIOCRIS.

For Cicero, a moderate, tolerable, ordinary man. For Terence, however, someone not insignificant,

not common.

HOMO MEDITERRANEUS.

In Cicero's terminology, an inland person, i.e., someone remote from the sea. Cf. the opposite *Homo maritimus*. In modern 'scientific' literature, one of the "three great sub-divisions of the species or of the race of *White Man*" (Boule 1923:318) belonging to *Homo sapiens albus* (q.v.). It is similar to *Homo alpinus* ("dark, of small stature") except for being dolichocephalic, while the *alpinus* is brachycephalic.

HOMO MEMOR.

One who easily remembers, possessing a good memory (Cicero).

HOMO MENSURA.

As a concept, it derives from Greek 'Man the measure' (Protagoras). As a doctrine, it was adopted by James Ward during the end of the 19th century for his foundations of psychology. See *Enciclopedia filosofica*, 6:616, and cf. Romeo 1976:87.

HOMO MENTONENSIS.

Cro-Magnon fossil Man found in 1872 in the Menton caves, district of Grimaldi near the Franco-Italian border. Synonym for *Homo grimaldensis* (q.v.). Boule 1952:287.

HOMO MERIDIONALIS.

A variant term used by L. Wilser at the turn of century to label *Homo mediterraneus* (q.v.). It is

also synonymous with V. Giuffrida-Ruggeri's *Homo indoeuropaeus dolichomorphus mediterraneus* (q.v.). Boule 1923:621.

HOMO MILITARIS.

'Man the soldier' is the main acceptation in Roman times (Sallust). Also, a warrior, an army man.

HOMO MINORIS.

In Lombard law, a person possessing neither land nor home (Du Cange).

HOMO MINUS.

A term used by Plautus who believed that a small person was wise as well as prudent, cautious, and sagacious. A short person in Roman literature.

HOMO MIRIFICUS.

A wonderful, extraordinary, admirable man (Cicero).

HOMO MISER.

A frequent term present among Roman writers since Plautus and meaning a wretched, unfortunate, pitiable individual.

HOMO MISERUS.

A variant of *Homo miser* (q.v.), used by Lucretius.

HOMO MITIOR.

Comparative of *Homo mitis* (q.v.).

HOMO MITIS.

A mellow person, in Plautus. Found in conjunction with adjectives of similar connotation (*tranquillus*, *placatus*, etc.). Used by Cicero in comparative forms.

HOMO MOBILIS.

A changeable, inconstant, fickle person (Cicero and Caesar). In modern times, it has been applied to 'Man the mover', i.e., one who is a product of a highly mobile society at all levels. Cf. RAIN 1978.

HOMO MODJOKERTENSIS.

Name assigned by R. von Konigswald in the thirties to a skull of a five year old girl uncovered in Modjokerto, Java. Boule 1952:130. Cf. Oakley 1975:106.

HOMO MONGOLICUS.

A synonym for *Homo flavus* (q.v.).

HOMO MONSTRIFICUS.

A strange and monstrous individual (Pliny).

HOMO MONSTROSUS.

See *Homo monstruosus*.

HOMO MONSTRUOSUS.

In Latin, the adjective could be either *monstrosus* or *monstruosus*. Linnaeus used the former to label a variation of *Homo* "varying by climate or art" as in Linnè 1806:9:

1. Small, active, timid. *Mountaneer*.

2. Large, indolent.	<i>Patagonian.</i>
3. Less fertile.	<i>Hottentot.</i>
4. Beardless.	<i>American.</i>
5. Head conic.	<i>Chinese.</i>
6. Head flattened.	<i>Canadian.</i>

HOMO MONTANUS.

One dwelling in the mountains (Caesar).

HOMO MORALIS.

A higher stage of development reached by *Homo sapiens* (*q.v.*) who became a 'moral human' "in the course of creating his own unique environment" according to Goudge 1961:190. Not a Classical term, though the concept is found in Seneca and Quintilian in connection with philosophy, one part of which was *morem* (the other two being *naturalem* and *racionalem*).

HOMO MORITURUS.

Term found in Augustine for 'Man destined to die.'

HOMO MORTUUS.

Although in Latin it meant literally a 'dead person', it was also used for one 'dead' to somebody, or foolish (Plautus).

HOMO MOSEUS.

A stage in the development of Man, between *sapiens* and *christianus*, meaning 'spiritual' or 'religious' Man, as seen by Murena 1961:253.

HOMO MOUSTERIENSIS.

A very controversial human skeleton exhumed in 1908 at Le Moustier, France. Most anthropologists seem to regard it as belonging to the Neanderthal race. The 'political' disagreement over this skeleton involving Franco-German relations is summarized by Boule 1923:189. For a more recent analysis, see Kurtén 1972, and cf. Oakley 1971:150.

HOMO MUCIDUS.

A snotty man (Plautus).

HOMO MULIEROSUS.

One fond of women (Afranius according to Nonius Marcellus, and Cicero).

HOMO MULTARUM LITERARUM.

In ancient Rome, literally 'a man of many letters' meaning 'a very learned person'. Cf. *Homo unius libri*.

HOMO MUNICIPALIS.

Apparently, a 'provincial' individual, in Tacitus.

N

HOMO NASUTISSIMUS.

Superlative of *Homo nasutus*, literally meaning one who has a very large nose. It was used by Seneca, however, to designate a very sagacious, witty, censorious man.

HOMO NATURALIS.

According to Cantoni 1977:xlvi, Man in his original state of development, i.e., apparently without the exogenetic accomplishments accumulated during his evolution. In early Renaissance, one who was taught by nature. Also, one who is a male according to a certain organ of the body. Maigne d'Arnis 1890.

HOMO NATUS DE MULIERE.

Originally, a term reminding Man of his existence as a consequence of his transitional life on earth. Nowadays, it carries several meanings, including both a person resigned to his destiny, or one who stresses an absurd process of thought. Lapucci 1978:16.

HOMO NEANDERTHALENSIS.

Spelled also *Homo neandertalensis*, this label en-

compasses more than a century of anthropological scholarship since the first Neanderthal find by workmen and described by Carl Fuhrhrott in 1865 in the Feldhofer grotto near Düsseldorf, Germany. By now, scholars refer to 'classic Neanderthal' as *Homo sapiens neanderthalensis* found all over Europe, and even Morocco and Asia Minor. See Grzimek 1976:495-498. A more detailed historical account reflecting, however, earlier views can be read in Boule 1923:176-245. Cf. *Homo aff. neanderthalensis* in Day 1965:56.

HOMO NEAPOLITANUS.

Anyone belonging to the culture of Naples, Italy. In particular, G.B. Vico. Altamura 1968.

HOMO NEFANDUS.

In Pliny and Quintilian, a heinous, execrable, abominable individual.

HOMO NEMO.

Although *nemo*, from *no-homo*, means 'no man', i.e., 'no one', it was used by Plautus and other later writers to indicate a worthless individual. Terence, however, employed the label in general to signify 'nobody'.

HOMO NEOGEUS.

Name assigned to a "primitive man of Tertiary Age" on the basis of an atlas bone exhumed at the turn of the century in Argentina. It was first related to a series of *Homo*, being "the representative not only of a new species, but also of his genus....," such as *Prothomo*, *Diprothomo platen-*

sis, *Tetraprothomo argentinus*, etc. It turned out, as so often happened in classical anthropology, that the fossil was not a human but "a femur of a Carnivore or probably a Feline." Boule 1924:435-436.

HOMO NEQUAM.

In Asinius, a vile, bad, worthless man. Cicero employs the superlative *Homo nequissimus*.

HOMO NEQUISSIMUS.

Superlative of *Homo nequam* (q.v.).

HOMO NIGER.

Another label for *Homo aethiopicus* (q.v.). Boule 1923:72.

HOMO NOBILIS.

The opposite of *Homo novus* (q.v.), meaning a high-born person (Seneca, Cicero), as well as someone excellent, superior.

HOMO NOCTURNUS.

Found only in post-Augustean writers. Virgil refers to human beings doing anything at night in general. Linnè 1806:10 so labeled the *Homo troglodytes* (q.v.). Cf. Monboddo 1744:I:260.

HOMO NON INFACETUS.

Detected first in Plautus as "*non inficetus*" to describe someone not stupid, not coarse.

HOMO NON NAUCI.

A man of no value, good for nothing, not worth a

straw, in Festus, Ennius (according to Cicero), and Plautus.

HOMO NORDICUS.

One of the three great subdivisions of the species *Homo sapiens albus* (q.v.), being dolichocephalic like *Homo mediterraneus* (q.v.), but "fair, of large stature." Boule 1923:318.

HOMO NOTARIUS.

In Pliny, Quintilian, Martial, a shorthand writer, stenographer. Later, a writer, a clerk, a secretary. Cf. Romeo 1977d:41.

HOMO NOTATORIUS.

'Man the signifier' or the 'semeiotic Man' as found in Classical and post-Renaissance Latin. The concept, however, is Graeco-Roman and destroys the myth behind the rather masochistic acceptance of *Homo* as a 'signifying animal' with which some linguisticians identify themselves without any inkling of the history of thought. In essence, a Renaissance concept for the contemporary term *Homo semeioticus*. See Romeo 1977d and cf. Romeo 1978c.

HOMO NOVICIUS (or *novitius*).

For Plautus, a new or newly arrived person, a novice.

HOMO NOVITIUS.

See *Homo novicius*.

HOMO NOVUS.

A label among others, such as *Homo ignobilis*, employed by many Roman writers in different ways. E.g., Cicero so describes the first of one's family who obtained a curule office, a man newly ennobled, an upstart. In other authors, a parvenu. It also acquired the meaning of a vulgar individual in antithesis to *Homo nobilis* or *Homo antiquus* (qq.v.).

HOMO NOVUSMUNDUS (sic).

A rather spurious 'Latin' form to label the 'New World Man' since it describes human fossils exhumed in the United States of America, particularly in Minnesota and Wyoming. Boule 1952: 502. Term wisely ignored by Oakley 1975.

HOMO NUDUS.

A term usually employed as *Homo nudus et inermis* 'Man naked and defenseless' to characterize *Homo neanderthalensis* (q.v.) as a function of brain development. Cf. Boule 1952:251. Today, the term would be more proper for the alleged infant *Homo* who lost the original endogenetic characteristics of 'animal' defense tools in the pre-*Homo* stage, thus becoming vulnerable unless protected by both endogenetic and exogenetic mechanisms, as one can read in contemporary book titles depicting Man as a naked animal.

HOMO NULLIUS.

In Plautus, a 'nobody'.

HOMO NULLO NUMERO.

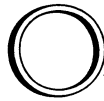
‘A person of no number’, i.e., of no price, worthless (Cicero).

HOMO NULLORUM HOMINUM.

In Terence, it seems possible to interpret at least two views for ‘Man as an arbiter of no other Man’ and ‘Man to nobody’.

HOMO NUPERUS.

A synonym of *Homo novicius* (q.v.), as used by Plautus.



HOMO OBSCURUS.

Employed by Cicero to label someone of unknown origin. However, Cicero used the term to designate also anyone secretive, close, reserved.

HOMO OBSOLETUS.

In Cicero, a man in worn-out attire, thus common, ordinary, poor.

HOMO OBVIUS.

In Pliny the Younger, an affable and courteous man.

HOMO OCCIDENTALIS.

A generic term used by Murena 1961:96 to label Man in Western Civilization. Cf. Romeo 1976:87.

HOMO OCCULTUS.

A close, reserved, secretive man, in Cicero.

HOMO OCULISSIMUS.

A comical term in Plautus and a superlative of *Homo oculus* to indicate a very dear individual.

HOMO OCULUS TOTUS.

Anyone who is "all eyes", thus a sharp-sighted man (Appuleius).

HOMO OECONOMICUS.

As a concept, this can be traced to Aristotle and Plato in connection with *Homo politicus* and *Homo civilis* (qq.v.) 'Man the social being'. In 1908, the term described a different human in a review (Vailati 1911) of Landry 1908 who first (p. 110) conceived of *Homo oeconomicus* not on pristine etymological grounds of Greek tradition, i.e., one not related to domestic economy. Even the Latin adaptation by Cicero in the Greek sense, and by Quintilian with a new acceptation (orderly, methodical), are now put aside in favor of Man who desires the maximalization of his own happiness. Earlier, however, Landry 1908:161 had defined it as Man with a desire to acquire the maximum of wealth through the least effort. Cf. Gide 1962. Therefore, unless spelled out properly, *Homo oeconomicus* can be the most ambiguous term ever concocted by Man. Cf. Romeo 1976:87.

HOMO OFFICIOSUS.

A man full of courtesy, obliging, ready to serve (Cicero).

HOMO OLDVAIENSIS.

The oldest *Homo 'sapiens'* exhumed at Oldvai Gorge, East Africa, in 1913 by H. Reck. Boule 1952:461, and Oakley 1977:172.

HOMO OPERARIUS.

'Man the worker' as used by Cicero. Cf. *Homo ergaster*.

HOMO OPINIOSISSIMUS.

Employed by Cicero, Tertullian, Martianus, and others, in this superlative form of *Homo opiniosus* to designate one full of suppositions or opinions. Classical.

HOMO ORDINARIUS.

An ordinary, colorless person (Festus).

HOMO ORNATISSIMUS.

Superlative of *Homo ornatus* in Cicero, meaning a person much adorned with good qualities. Later, it also meant excellent, illustrious (Cicero and Verrius Flaccus).

HOMO OTIOSUS.

A calm, passionless, tranquil individual, in Cicero's special lexicon.

P

HOMO PACIFICUS.

An idealistic term originally used by Cicero to indicate a peace-making, pacific person. Cf. Romeo 1972, and *Homo pugnax*.

HOMO PALEO-HUNGARICUS.

The skull of *Homo erectus* or *Homo sapiens* unearthed in 1964 near Budapest, Hungary. Oakley 1971:228.

HOMO PAMPAEUS.

With this label, 'Man of the Pampa' (Argentina), the controversial anthropologist F. Ameghino so designated a series of skulls, the first of which was unearthed accidentally near the brook Tigra, south of Miramar, 1888. *Homo pampaeus*, belonging to the Pliocene period, seems to differ from *Homo sapiens* (q.v.) because of a low receding forehead, and thus it is regarded as a *Prothomo* (sic). See *Homo neogeus*, and cf. Boule 1923:434.

HOMO PARATUS.

Variant of *Homo apparatus* (q.v.).

HOMO PARCUS.

Used in Rome by various authors employing it in a good sense as a frugal, parsimonious, and thrifty person (Plautus and Cicero) and in a bad sense as a narrow-minded individual (Seneca).

HOMO PATRICIUS.

Used in Rome for a person of the rank of dignity of *patres* 'fathers', that is, belonging to the patricians; a patrician, noble (Plautus, Cicero, Juvenal).

HOMO PAULLULUS.

A variant of *Homo paululus* (*q.v.*), used by Livy.

HOMO PAULULUS.

A very small man, in Palladius Rutilius Taurus. Cr. *Homo paullulus*.

HOMO PAUPER.

According to Gellius, a term used by Statius Caecilius to designate a needy and indigent man.

HOMO PAUPERTINUS.

A poor and sorry individual, in Gellius.

HOMO PECUNIOSISSIMUS.

Superlative of *Homo pecuniosus* (*q.v.*).

HOMO PECUNIOSUS.

In Cicero, a moneyed, rich, wealthy person. Cicero also uses the term in the superlative.

HOMO PEDES (or *de pede*).

A plebeian. Maigne d'Arnis 1890.

HOMO PEKINENSIS.

Corresponds to *Sinanthropus pekinensis*, as originally the 'Peking Man' was called. First found during the twenties in China, in Pleistocene deposits, it has been recently rebaptized *Homo erectus pekinensis*. Member of the same species as *Homo javensis* (*q.v.*) but belonging to another 'race' or subspecies. Grzimek 1976:492.

HOMO PERACUTUS.

A very sharp person (Cicero).

HOMO PERADOLESCENS.

A very young man (Cicero).

HOMO PERDIGNUS.

Someone very worthy (Cicero).

HOMO PERDILIGENS.

In Cicero, a very diligent man.

HOMO PERDITUS.

A hopeless and desperate person, among Roman writers (Terence).

HOMO PEREGRINUS.

A foreigner and a stranger, in Plautus.

HOMO PERENDINUS.

In Cicero, a person 'after tomorrow' and apparently one who professes the '*mañana*' philosophy.

HOMO PERERUDITUS.

An extremely learned man (Cicero).

HOMO PERFIDELIS.

A very faithful individual (Cicero).

HOMO PERITISSIMUS.

Superlative of *Homo peritus* (q.v.), used by Cicero.

HOMO PERITUS.

In Cicero's lexicon, an experienced, expert, skillful man.

HOMO PERPOLITUS.

A thoroughly polished or refined person (Cicero).

HOMO PERSPICACIOR.

Comparative form of *Homo perspicax* (q.v.), used by Appuleius.

HOMO PERSPICAX.

A penetrating, acute, sharp-sighted individual, in Cicero.

HOMO PERTINACISSIMUS.

Superlative of *Homo pertinax*, used by Augustine in a bad sense for a very obstinate individual.

HOMO PERTINENS.

A person 'belonging' to someone, i.e., a servant (Du Cange).

HOMO PERURBANUS.

In Classical authors, used particularly to designate a very polite, pleasant, or witty person (Cicero). Negatively, it meant an over-fine, over-polite individual (Cicero).

HOMO PERVERSUS.

For Cicero, anyone wrong, evil, bad.

HOMO PESTILENTIOR.

Comparative form of *Homo pestilens*, favored by Cicero to label a noxious and destructive individual.

HOMO PETULANS.

Used by Cicero in general to designate one who is forward, impudent, saucy, i.e., 'pushy'.

HOMO PHONETICUS.

Coined by Romeo 1977c:31 in connection with *Homo* possessing both sign and speech. Probably Man immediately before becoming *Homo loquens* (*q.v.*).

HOMO PHRYX.

A Phrygian (Claudius and Statius).

HOMO PHTHISICUS.

An individual displaying symptoms of tuberculosis, originally described by Hippocrates in Greek and translated, as a term, after Pliny. Cf. Golden-son 1970:253.

HOMO PHYSICUS.

A special term, in Varro and Cicero, to designate a natural philosopher; a naturalist.

HOMO PINGUIS.

A fat person (Gellius).

HOMO PITITOSUS.

A man full of phlegm, phlegmatic (Cicero).

HOMO PLEBEIUS.

As contrasted with *Homo patricius* (*q.v.*), one belonging to the common people or commonality; plebeian (Cicero, Livy, Festus).

HOMO PLIOCENICUS.

A human skeleton called Samborombón, found in Pampean formations, described by F. Ameghino in 1889. Originally in the Museum of Buenos Aires, it was moved to the Museum of Valencia, Spain. The term was given for no apparent reason by Kobelt. Boule 1952:520.

HOMO POLITICUS.

Coined after Aristotle's "political animal" and employed by Cicero for one subscribing to city polity or to state and political systems. The concept has been adopted by Romeo 1978b to designate a *Homo civilis* (*q.v.*) in general. Cf. Padley 1976:161.

HOMO POLITUS.

An accomplished, refined, cultivated man (Cicero).

HOMO POLYVIUS.

Not Classical. Coined by L. Romeo to describe Man confronted with several crossroads during his existence. Romeo 1978d.

HOMO POPULARIS.

In Cicero's language, there are two meanings. In a positive sense, it describes an individual attached or devoted to the people. Negatively, it labels one as common, coarse, mean (as found also in Cato).

HOMO POSSIBILIS.

In the modern novel, a character whose evolution is described by several writers as from a "possible image" to a fictional reality. Charney 1975:1.

HOMO POSTREMUS.

One of two superlative forms of *posterus* (the other being *postumus*), employed by Cicero to label the last, lowest, basest person.

HOMO POTENS.

In Cornificus, a powerful, able, potent person.

HOMO PRAECEPTS.

A rash, hasty, inconsiderate man (Cicero).

HOMO PRAEDURUS.

A very strong man (Virgil).

HOMO PRAE-LAUTUS.

In Suetonius, a very elegant, sumptuous, or luxurious man.

HOMO PRAE-LONGUS.

A very tall man, in Quintilian.

HOMO PRAEPOSTERUS.

An absurd human being, in Cicero and Sallust.

HOMO PRAETORIUS.

In Cicero, one who had been a *praetor* 'head, chief'; in Caesar, a bodyguard for a general.

HOMO PRAVISSIMUS.

Superlative of *Homo pravus*, employed by Vel-leius Paterculus to label a very perverse, vicious, bad individual.

HOMO PRE-AETHIOPICUS.

One of the several labels for a skull ascribed to the Cro-Magnon 'race'. Anthropologists have expressed a variety of opinions on this skull, originally found in Dordogne (France), at the beginning of this century, and described by H. Klaatsch and O. Hauser in connection with *Homo aurignacensis* (q.v.). Because of "Ethiopic affinities," V. Giuffrida-Ruggeri thus labeled the skull which, for others, displays "Australoid characteristics." Boule 1952:311.

HOMO PREDMOSTENSIS.

A synonym for *Homo predmosti* (q.v.). Oakley 1971:59.

HOMO PREDMOSTI.

Name assigned to a series of findings (skulls and skeletons of the Cro-Magnon) made in Brno,

Predmost. Known also as the "race of Löss," "race of Brunn," etc., *Homo predmosti* is placed between *Homo neanderthalensis* (q.v.) and modern types because of its morphological and genetic traits. Boule 1952:312.

HOMO PRESAPIENS.

A general and collective term employed by Boule 1952:178-201 to cover 'the primitive race of *Homo sapiens*', including the Piltdown man (who never existed). Whether *Homo presapiens* as a specific stage of human development is a realistic and proper term is debatable. Probably it may have existed immediately anterior to *Homo semeioticus* (q.v.), and thus a non-*Homo*.

HOMO PRIMIGENIUS.

Although an ancient term (Varro) and meaning 'first of its kind', it was introduced this century as one of the several designations to describe fossil Man, and practically a synonym for *Homo neanderthalensis* (q.v.). Of course, later discoveries in East Africa have pushed '*primigenius*' back in time, thus the label is ambiguous if not unscientific. Cf. Oakley 1971:55.

HOMO PRIMIGENIUS ALALUS.

Alalus (from Greek *a* 'non' and *lalus* 'speaker') restricts *Homo primigenius* (q.v.) to a non-speaking first Man. The concept is rather obscure since a *Homo alalus* (or *Homo infans* to use a Latin term in its purest original source) could still communicate in some way before speech, as understood today, was developed. In other words, *Homo ala-*

lus, whether *primigenius* or not, could have reached by means of the brain the stage of *Homo semeioticus* (*q.v.*) and still not adapted breathing and eating organs to phonation leading to articulated speech. Cf. Tagliavini 1969:I:330 ascribing the original term to F. Müller.

HOMO PRIMIGENIUS ASIATICUS.

A synonym for *Homo soloensis* (*q.v.*), and cf. Day 1965:242.

HOMO PRINCEPS.

A most eminent person (Cicero).

HOMO PRISCUS.

In Catullus and Virgil, an 'old-fashioned person'. In 'scientific' terminology, a label assigned to some Palaeolithic fossil remains unearthed in Chancelade, France, in 1888. Oakley 1971:97.

HOMO PRIVATUS.

In Cicero and Quintilian, a private individual, one who is neither a magistrate nor in any public office. It denoted also a 'loner' or solitary person.

HOMO PROBATUS.

In Cicero, someone tested, proved, excellent.

HOMO PROBUS.

A synonym for *Homo legitimus* (*q.v.*). Maigne d'Arnis 1890.

HOMO PROCERIOR.

In Columella, a comparative form of *Homo pro-*

cerus to label a taller person.

HOMO PROFLIGATAE AETATIS.

An elder (Cicero).

HOMO PROLIXAE AETATIS.

An old man (Callistratus).

HOMO PROMETHEUS.

Either a man made of clay or a skillful potter (Juvenal). However, the term was employed by some anthropologists to designate 'Man with fire' (from the mythological tradition of Prometheus). This label is not currently used by modern scientists (see Day 1965:275), although the concept is still present among philosophers. Cf. Berger 1972.

HOMO PROMPTUS.

A figurative label in Cicero for someone prepared and ready to do something. Cf. *Homo apparatus*.

HOMO PROPHETICUS.

Borrowed from Greek by Tertullian to describe Moses the seer; prophetic. Romeo 1972.

HOMO (PROTANTHROPUS) STEINHEIMENSIS.

See *Homo steinheimensis*, and cf. Day 1965:70.

HOMO PROTERVUS.

A forward, shameless, impudent person (Cicero).

HOMO PROVIDENS.

A foreseeing, provident, prudent person, in Cicero.

HOMO PROVIDUS.

For Cicero, a cautious, circumspect, prudent individual.

HOMO PRUDENS.

A term covering diverse shades of meaning in Classical Latin. For Cicero, in particular, a person sagacious, clever, judicious. Also, but rarely, cautious, circumspect (Cicero).

HOMO PUGNAX.

In the wake of current controversies on the aggressive nature of Man, a term used by Barnett 1977:254 to describe Man fond of fighting. The concept is found in Roman literature (Cicero), though more often at the figurative level for a combative, quarrelsome, contentious person in speech and debates.

HOMO PULCHER.

Employed by Ennius for a handsome man. Found also for 'beautiful' in a spiritual or moral sense.

HOMO PUSILLUS.

Among Latin writers, a petty, small, insignificant individual.

HOMO PUTIDUS.

An old, half-rotten, withered person, in Plautus.

HOMO PYGMAEUS STEATOPYGUS.

Term coined by V. Giuffrida-Ruggeri to describe the Bushmen of South Africa. Vallois 1935:265.

HOMO PYTHAGOREUS.

According to Cicero, a follower of the Pythagorean doctrine of philosophy. A Pythagorean used the letter "Y" as a social symbol of the two diverse paths of life, that of virtue and that of vice. Cf. *Homo bivius*, and *Homo duplex*.



HOMO QUIETISSIMUS.

Superlative of *Homo quietus* (*q.v.*), used by Cicero to label one who keeps very quiet, secretive.

HOMO QUIETUS.

Anyone who is at rest, calm, quiet (Cicero).

HOMO QUINQUAGENARIUS.

A fifty-year old man (Quintilian).

R

HOMO RAMESI.

In the evolution of primates, one of three intermediate stages between apes and Man, as propounded by G. de Mortillet at the end of the 19th century. This view has been rejected by later studies. Boule 1952:98. Named after J. B. Rames, a geologist.

HOMO REATINUS.

One belonging to or an inhabitant of Reate (modern Rieti), a very ancient town of the Sabines (Varro, Pliny, Cicero).

HOMO REGIUS.

In medieval times, a general term describing persons connected with the king, though specifically officers, such as ministers, and other minor members of a court (Du Cange).

HOMO RELIGIOSUS.

As a concept, 'Man the religious' is Classical (Livy, Cicero, Quintilian, etc.), but it is to be understood in various ways. Outside the religious sphere, the adjective stood also for scrupulous, strict, precise, accurate, conscientious toward

human beings, not necessarily toward the gods, as recorded by Sextus Pomponius Festus. In modern times, the most comprehensive study is found in Saliba 1977. Cf. Deely and Nogar 1973, as well as Edwards 1967:VI:162.

HOMO REMOTUS.

Anyone removed, disconnected, separate from anything (Cicero).

HOMO RENIDENS.

In Livy, apparently 'Man able to smile'. Cf. *Homo ridens*.

HOMO REPERTUS.

In Ennius, anyone recognized or discovered to be endowed with high moral or physical qualities.

HOMO RHODESIENSIS.

Known also as the Broken Hill Man, since human bones were exhumed on a hill north of Zambesis in Rhodesia. It has been studied in relation to *Homo neanderthalensis* (q.v.) because of some similarities. Few scholars regard it as a type of *Homo sapiens* (q.v.). Boule 1952:472.

HOMO RIBEROI.

One of the three alleged types of intermediate Man, the others being *Homo simius bourgeoisii* and *Homo ramesi* (qq.v.), so named after C. Ribeiro studied, in the 19th century, some "dressed flints from a Miocene deposit at Otta," near Lisbon, Portugal. Boule 1952:98.

HOMO RIDENS.

A Greek and Roman concept for 'laughing Man', i.e., being able to laugh (not to be confused with 'the laughing man' immortalized by V. Hugo). In modern times, Man vs. humor and laughter has been studied in detail by Milner 1972. Cf. *Homo renidens*.

HOMO RIDICULUS.

Recorded by Valerius Flaccus for a person that excites laughter, thus, in a good sense, funny, amusing, droll. In the Augustean period, the term acquired a bad connotation, such as laughable, silly, ridiculous (Cicero).

HOMO RISIBILIS.

One who can laugh (Martianus Capella).

HOMO ROBUSTUS.

A robust hominid known today as *Homo (erectus) modjokertensis* (q.v.). Grzimek 1976:495. Cf. *Homo gracilis*.

HOMO ROMANUS.

In Classical times, a Roman, whether by birth or naturalization (Ennius and Plautus). A special medieval label given to an inhabitant of old Roman provinces. Also, persons speaking old French or Latin spoken in France (Du Cange).

HOMO RUDINUS.

An appellation of Ennius since he was born in Rudiae, ancient Calabria (Cicero).

HOMO RUDIS.

For Horace and Quintilian, an unpolished, awkward, ignorant person.

HOMO RUSTICANUS.

A person belonging to the country, in Cicero's unique lexicon. Synonym for *Homo rusticus* (*q.v.*).

HOMO RUSTICUS.

Anyone from a rural or rustic background, in Cicero.

S

HOMO SABINUS.

In Cicero's language, a Sabine.

HOMO SACRILEGUS.

An impious and profane person (Terence and Ovid).

HOMO SAGAX.

A high-frequency term (Cicero, Lucretius, Martial, Suetonius, Horace) for 'Man the shrewd'. Used also to describe Man as a sagacious animal.

HOMO SALDANENSIS.

A synonym for *Homo sapiens rhodesiensis* (q.v.), and cf. Day 1965:153.

HOMO SANCTISSIMUS.

Supelative of *Homo sanctus* (q.v.), used by Cicero.

HOMO SANCTUS.

Cicero and other Roman writers employed this expression for a venerable, innocent, pious person. It also described a conscientious and upright human being.

HOMO SANUS.

Anyone sound in body, healthy, well (Cicero).

HOMO SAPIENS.

A term popularized by Carl Linnaeus since 1735 after applying it to modern Man. Although understood as 'Man the wise', there should be some question as to what Linnaeus really meant by '*sapiens*', since he may have a connotation different from 'wise', such as 'Man who thinks'. In fact, the concept of *sapiens* is found in most Classical writers. From Plautus to Horace and Cicero, in Rome alone, it was used in several senses: wise, knowing, discreet, of good taste, connoisseur, and so forth. In particular, the label was used by Pliny the Younger in a Linnaean fashion. The English translation of Linnaeus 1758 (Linnè 1806:I:2) shows all the original subtypes of *Homo sapiens* with interpretations almost two centuries old. Nowadays, additional qualifiers are attached to this label in an unending variety suffering from the *Homo faber* syndrome. This was exemplified by Winick 1956 who translated *Homo faber* as 'Man the smith' (instead of 'Man the maker') and criticized *Homo neanderthalensis* for not being such since he "could not forge anything." Cf. Grzimek 1976:451 and 496; Rensch 1972 *passim*; and especially Pilbeam 1978 for a challenging new view. For technical details, see Day 1965:31.

HOMO SAPIENS AFER.

See *Homo afer*, and cf. Oakley 1977:64.

HOMO SAPIENS AFRICANUS.

See *Homo africanus*.

HOMO SAPIENS ALBUS.

The 'White Man the wise' comprising three subdivisions according to head shape, hair color, and stature. See *Homo nordicus*, *Homo mediterraneus*, and *Homo alpinus*. Boule 1923:318, but in Boule 1952:360 the last label has been substituted by and further subdivided into three 'races', namely, Alpine, Dinaric, and East-European.

HOMO SAPIENS AMERICANUS.

See *Homo americanus*, and cf. Buettner-Janusch 1966:175.

HOMO SAPIENS ASIATICUS.

See *Homo asiaticus*.

HOMO SAPIENS DILUVIALIS.

A puzzling term employed by G. Neumann for Cro-Magnon on the basis of impressionistic nineteenth-century sources, e.g., K. Ploetz, a popular and imaginative historian. Literally, it means 'Man the wise at the time of the Great Flood', though Neumann uses it for a synonym for *Homo aurignacensis* (q.v.). Neumann 1977:345.

HOMO SAPIENS EUROPÆUS.

See *Homo europæus*.

HOMO SAPIENS FERUS.

See *Homo ferus*.

HOMO SAPIENS FOSSILIS.

Term used by Boule 1952:320 to cover various races (Grimaldi, Cro-Magnon, Chancelade, etc.), evidence for which is based on fossil remains of the Upper Paleolithic Division between Aurignacian and Magdalenian periods.

HOMO SAPIENS MONSTROSUS.

See *Homo monstrosus*.

HOMO SAPIENS NEANDERTHALENSIS.

See *Homo neanderthalensis*. Cf. Kurtén 1972:8, and Oakley 1975:164.

HOMO SAPIENS OCEANICUS.

A label assigned by V. Giuffrida-Ruggeri to Malayan Man, i.e., *Polynesiacus*. Cf. Bijlmer 1934:10.

HOMO SAPIENS POLYNESIACUS.

See *Homo sapiens oceanicus*.

HOMO SAPIENS PROTOSAPIENS.

A rather confused and schizothymic individual brought to light in Swanscombe, England, 1936. Equated with *Homo steinheimensis* (q.v.). Oakley 1971:40.

HOMO SAPIENS RHODESIENSIS.

See *Homo rhodesiensis*, and cf. Cole 1975:286.

HOMO SAPIENS SAPIENS.

Modern Man, not necessarily 'twice wise'. Cf. Grzimek 1976:501, and Kurtén 1972:8. Every new discovery pushes the dating of *Homo sapiens sa-*

piens back to earlier stages. See Leakey and Lewin 1977:122, and cf. Montagu 1969:V:4 for a synthetic introduction to ourselves.

HOMO SAPIENS SOLOENSIS.

See *Homo soloensis*, and cf. Day 1965:242.

HOMO SAPIENS STEINHEIMENSIS.

See *Homo steinheimensis*, and cf. Oakley 1971:40.

HOMO SAPIENS WADAKJENSIS.

See *Homo wadakjensis*, and cf. Day 1965:247.

HOMO SAPIENTS (sic).

A rather poetic individual assigned to the affricate species by Benjamin Baker through the title both of a book of poems and of the lead poem therein. Baker 1960.

HOMO SARCINATUS.

A pre- and post-Classical term designating, most figuratively, a heavily burdened person.

HOMO SCABIOSUS.

A rare term found in A. Persius Flaccus to label a scabby, mangy person.

HOMO SCCELERATISSIMUS.

Carrying several acceptations, from accursed, infamous, and wicked to noxious, pernicious, and calamitous, this term was often used by Cicero for a morally polluted man.

HOMO SCELERATUS.

A high-frequency term among Latin writers for someone infamous, accursed, and pernicious (Cicero).

HOMO SCELESTUS.

In Terence, a wicked, infamous, abominable man.

HOMO SCIENS.

A person who knows, deliberately, purposely, and intentionally, in the terminology of Siger de Brabant. Bazán 1972:107. Cf. *Homo sapiens*.

HOMO SCITUS.

A knowing, wise, experienced person, in Plautus. In Terence, a clever man.

HOMO SECULARIS.

In the language of the Church Fathers, a lay, secular, pagan person; not a monk (Jerome).

HOMO SEDENS.

In the wake of the current fad for jogging, 'Man the sedentary', in contrast with *Homo currens* (Romeo), indicates an individual who runs for physical fitness while his life runs by. Dietrich 1978.

HOMO SEMEIOTICUS.

Man with the capacity to conceive and make use of the sign as the first step for admission to *Homo habilis* and *Homo sapiens*, and thus to the human race. *Homo semeioticus* was not *Homo loquens* (q.v.), a rather late development and crystalliza-

tion of one among the various alternatives available to humans in terms of communication. See Romeo 1976:87, and cf. Romeo 1978c.

HOMO SEMIBARBARUS.

A semibarbarous individual, in Julius Capitolinus.

HOMO SEMIPERACTUS.

For Pontius Paulinus Nolanus, a half-finished human being.

HOMO SEMIVIVUS.

A very Classical term to indicate a half-alive, half-dead, or almost dead man (Cicero).

HOMO SENEX.

Found often in Classical writings with the basic meaning of a person over sixty years of age, although sometimes hyperbolically employed for individuals between forty-five and sixty. In Terence, it could also signify a person aged in appearance.

HOMO SERVUS.

Frequently encountered in post-Augustean times for a slavish, servile, fawning individual (Cicero).

HOMO SESTERTIARIUS.

A person worth but a sesterce, i.e., a 'penny' (Petronius).

HOMO SETINUS.

Used by Livy for one from Setia, an ancient mountain-city in Latium, celebrated for its (then)

excellent wine.

HOMO SHANIDARENSIS.

All the Asiatic variety of *Homo sapiens* (*q.v.*) named after a finding in Iraq. Grzimek 1976:501.

HOMO SICULUS.

Recorded by Cicero for an inhabitant of Sicily, though the Siculi, before being driven to the island, were originally from a territory along the Tiber (Varro, Pliny, Columella).

HOMO SIGNANS.

Literally, Man able to make—and thus for the purpose of communication employing—signs, in general, from linguistic signs to gesture, but not necessarily in that order. A confusing term for anyone equating sign language with the concept of the sign underlying any communication system in Man. Cf. Hoppál 1977:1.

HOMO SIGNI.

In medieval legal language, among the various usages, a person in charge and using a seal or signet (Du Cange).

HOMO SIGNORUM.

A medieval term used in astrology to depict a man encircled by and connected with the zodiac signs. A naive view of the interrelationship between humans and stars, but useful for psychologically deranged persons who depend on horoscopes. Webster's 1976.

HOMO SIMIA.

A Latin term for *Pithecanthropus*, or Man-ape. Daumas 1976:183. Cf. Boule 1952:124-128, and 145-150.

HOMO SIMIUS (or *Homosimius*) BOURGEOISI.

One of three types of alleged intermediate fossils between apes and Man, the others being *Homo ramesi* and *Homo ribeiroi* (qq.v.). A synonym for *Anthropopithecus*. Cf. Boule 1952:98.

HOMO SIMPLEX.

A generic label found in Classical writers for a simple, plain person. Cicero adopted it for a frank, honest, sincere individual. Employed by Machado Bandeira de Mello 1955 to depict Man in his most simple nature. Cf. *Homo compositus*.

HOMO SINE ACUMEN.

One without acuteness of mind (Cicero).

HOMO SINE CENSU.

For Cicero, one not included in any list, and thus worthless. Cf. *Homo incensus*.

HOMO SINE FIDE.

In Cicero, an expression open to various significations, from a man without loyalty to one without credibility. Hence, a perjured and dishonest individual.

HOMO SINE FORTUNIS.

A man having no property (Cicero).

HOMO SINE HONORE.

In Cicero, a person of no esteem.

HOMO SINE LINGUA.

A mute, passive person, in Cicero.

HOMO SINE MANU.

An individual without the use of hands and, thus, powerless (Cicero).

HOMO SINEMENTO (sic).

Literally, 'Man without chin'; one of the most ridiculous labels ever applied to our ancestors, for linguistic and biological reasons. Boule 1923:423 translated the prepositional phrase as an 'adjective' "sine mento," as it appears also in the index of Boule 1952, though in the text (p. 521) it is correctly entered as "*Homo sine mento*." This label nowadays has no scientific value. Cf. *Homo caputinclinatus* (sic) and *Homo novusmundus* (sic) for similar linguistic pearls to label fossils exhumed in Argentina and in the United States. It seems that pig Latin is the first step to elevating humanistic subjects to the level of social sciences.

HOMO SINE ORE.

In Cicero's special connotation, anyone without a face or a countenance.

HOMO SINE RE.

A person possessing nothing, thus a pauper (Cicero).

HOMO SINE SEDE.

Anyone having no home (Cicero).

HOMO SINE SPE.

One without hope (Cicero).

HOMO SINGULARIS.

A solitary person, in Cicero, although in other writers it meant a unique individual.

HOMO SOBRIUS.

For Cicero, someone moderate, temperate, continent.

HOMO SOCIOLOGICUS.

A perfect term of contradictory nature to label *Homo* which can only be "*sociologicus*" as a species. Functionally, a synonym for *Homo politicus* (*q.v.*) in the Classical sense. Cf. Schmidt 1971:92, and Cantoni 1977:xlvi.

HOMO SOCIUS

Apparently a synonym for *Homo politicus* or *Homo civilis* (*qq.v.*) as employed by Morin 1973:63 and 109 to designate a stage of Man in a socially organized group. This label could be affixed to all animals. *Socius*, nevertheless, together with *faber* and *loquens*, would constitute a bundle of distinctive features necessary to create *Homo sapiens*, according to Morin. However, the characteristic of *societas* is not relevant in this bundle of features since it is already present in *loquens*. No one can be *loquens* unless first *socius*. At any rate, even though Morin assumes correctly that *Homo*,

before becoming *sapiens*, must be *socius*, *faber*, and *loquens*, it is clear that the first stage must be that of *Homo semeioticus* (*q.v.*). Cf. Cantoni 1977:xlvi.

HOMO SOCRATICUS.

Term apparently coined by William of Champeaux (1070-1121) in connection with scholasticism referring to Socrates and one of his 'arguments'.

HOMO SOLITARIUS.

A person living by himself (Cicero).

HOMO SOLOENSIS.

See *Homo javensis*. Cf. Boule 1952:420, and Oakley 1975:107.

HOMO SORDIDUS.

A frequent expression from Plautus to Cicero for a vile, mean, despicable individual.

HOMO SOVIETICUS.

A term designating the imaginary or real Man envisaged by Soviet culture or as a product of two generations of social experimentation in the Soviet Union. Reich 1978:36-37.

HOMO SP.

A label assigned to various fossil remains found in Africa in different locations. See Day 1977:159, 167, 199, and 313.

HOMO SP. INDET.

Another name for the Swartzkrans remains found in the 1960's near Johannesburg, South Africa. See Day 1977:243.

HOMO SPECIOSISSIMUS.

Superlative of *Homo speciosus* to label a very handsome man (Quintilian).

HOMO SPECTATUS.

In general, among Latin writers from Cicero to Cleophanto, a person who has been tried, tested, proved. Cicero, however, employed the term also to denote an esteemed, respected individual.

HOMO SPELAEUS.

Literally, a 'cave Man', though the term described Cro-Magnon exhumed in Dordogne, France, in 1868. Oakley 1971:104.

HOMO SPLENDIDUS.

In P. Velleius Paterculus, a brilliant and magnificent person. Opposite to *Homo luxuriosus* (q.v.).

HOMO SPIRITUALIS.

Basically a variant label for *Homo religiosus* (q.v.), though this particular term has been applied by Ozment 1969 to a group of leaders who contributed to late medieval and Reformation religious thought.

HOMO SPISSIGRADISSIMUS.

Superlative of *Homo spissigradus* to denote a slow-paced person, in Plautus.

HOMO SPURCUS.

A foul, base, mean person (Cicero).

HOMO SPYENSIS.

Named after Spy, Belgium, and a synonym for *Homo neanderthalensis*. Boule 1952:266. C. Oakley 1971:340, and 12.

HOMO SQUALIDUS.

Someone encrusted with dirt, filthy, nasty (Plautus).

HOMO STAKANOVENNIS.

A rather jocular label given by Roman Lazarus to 'workaholic Man' or *Homo laborans* (q.v.). Lazarus 1973.

HOMO STEINHEIMENSIS.

An anthropological baptismal name given to a female jaw as representative of a pre-Neanderthal Man, found in a cave near Tautavel, France. The label, however, was borrowed from Steinheim, 30 km. north of Stuttgart, Germany, where in 1933 a human skull was exhumed. Grzimek 1976:499, and cf. Boule 1952:175-176.

HOMO STOICUS.

Seneca, Horace, and Cicero, among others, use this term to indicate one belonging to the Stoic philosophy or to the Stoics.

HOMO STRATIOTICUS.

Borrowed from Greek and used first by Plautus for a soldier or one belonging to the military. Cf.

Homo militaris.

HOMO STULTUS.

Employed since Plautus' time to designate a foolish, silly, fatuous person. Man the stupid, as attributed to Archimedes by Merlyn. White 1977:48.

HOMO STUPIDUS.

One confounded, senseless, dull (Varro).

HOMO SUAIVIS.

A sweet, graceful, delightful individual (Ennius, Terence, Cicero).

HOMO SUBDOLUS.

For Plautus, a cunning, somewhat crafty, sly, subtle, deceptive, or deceitful man.

HOMO SUFFUSCULUS.

A somewhat brown, brownish man (Ammianus Marcellinus). An Aegyptian (Lucius Appuleius).

HOMO SUI JURIS.

The opposite of *Homo alieni juris* (q.v.), i.e., a man who is legally under his own control.

HOMO SULLANUS.

Although rare, a label given by Cicero and Seneca to any person acting dictatorially and cruelly in the fashion exhibited by Emperor Sulla (Sylla).

HOMO SUMMISSUS.

Roman writers employed this in two senses. A low, mean, groveling person (Cicero, Quintilian),

and a humble, calm, gentle individual (Lucretius).

HOMO SUMMUS.

A most distinguished, noble, excellent man, in Cicero.

HOMO SWANSCOMBENSIS.

Synonym for *Homo cf. sapiens* (*q.v.*), named after Swanscombe, a location in Kent, England, where skull fragments were unearthed. Day 1977:19.

HOMO SYCOPHANTA.

An informer, deceiver, cheat (Plautus).

HOMO SYLVESTRIS.

A man living in the woods, a forester (Horace). The term was then given by Linnaeus to the orang-utan in the 18th century, though it had been immortalized by Tyson 1699. See Linnè 1806:10, Boule 1952:65, and cf. Monboddo 1774: I:270-273.

HOMO SYMBOLIFICUS.

Not Classical. Term apparently coined by W. Percy and literally meaning 'Man the maker of symbols' though Percy 1977:17 defined it as "Man the symbol-monger."

T

HOMO TAGANUS.

A variant given by A. A. Mendes Corrêa in the twenties to *Homo afer* (q.v.), since the earlier findings of skeletons in 1865 were made in the Tagus Valley, Portugal. Boule 1952:367-368.

HOMO TECHNICUS.

Although used in Classical times (Quintilian) as a borrowing from Greek to indicate either a teacher of art or a technologist, it was employed by Romeo (forthcoming) with reference only to the latter meaning.

HOMO TEMERARIUS.

In Caesar and Cicero, a heedless, rash, imprudent person.

HOMO TENUIS.

Cicero's special designation for a weak, insignificant, low individual.

HOMO TESTIS.

A short form adopted by some historians to indicate *Homo diluvii testis* (q.v.).

HOMO TETER.

An abominable and repulsive man, as labeled by Cicero in conjunction with *Homo ferus* (q.v.).

HOMO TETERRIMUS.

Superlative of *Homo teter* (q.v.), employed by Plautus to label a very hideous individual.

HOMO THERMITANUS.

In Cicero, one from Thermae, near Hymera, Sicily.

HOMO TIMIDISSIMUS.

Superlative of *Homo timidus* (q.v.).

HOMO TIMIDUS.

In Roman authors (Cicero and Plautus), a fearful, cowardly, timid person, often found in the superlative (Ovid).

HOMO TOLERABILIS.

In Terence, one who can easily bear or endure something.

HOMO TORRIDUS.

A special label used by Cicero for a dried up or shriveled man.

HOMO TRANQUILLUS.

See *Homo mitis*.

HOMO TRANSPRIMIGENIUS MOUSTERIENSIS.

Name assigned to some fossil remains of a Neanderthal teenage male unearthed in Dordogne,

France, in 1914. Oakley 1971:150.

HOMO TRANSVAALENSIS.

A synonym for *Australopithecus africanus*. See *Homo africanus*, and cf. Bronowski 1973:28-30.

HOMO TRILINGUIS.

The concept is Classical, as recorded by several writers. Varro speaks of "*Homo trilinguis*" to designate the humanist able to speak Latin, Greek, and Hebrew.

HOMO TRIPLEX.

Machado Bandeira de Mello 1955 sees Man as *Homo compositus* (q.v.) and at least *triplex* since he displays psychological, biological, and spiritual traits as components for basic Man in the initial and formative periods of humanness.

HOMO TRIUM LITERARUM.

In Roman literature (Plautus), a 'man of three letters [of the alphabet], i.e., *f*, *v* [*u*], and *r* (*fur*); meaning a 'thief'.

HOMO TROGLODYTES.

Originally described by Herodotus as a caveman and used by Linnaeus in 1758 to name the orangutan which for him is a *Homo nocturnus* (q.v.). Cf. Linnè 1806:10, Monboddo 1774:I:245, Boule 1952:58, and Daumas 1976:19.

HOMO TUMIDUS.

Used (rarely) to describe an individual who is excited, incensed, enraged (Horace).

HOMO TURBULENTUS.

A label very popular among several Latin writers and denoting a restless, boisterous, agitated man. In Cicero's particular language, it designates a turbulent, factious, seditious person.

HOMO TURPISSIMUS.

Superlative of *Homo turpis* for a very shameful, infamous, dishonorable individual (Cicero).

HOMO TUSCULANUS.

Since Varro, one of or belonging to Tusculum where Cicero had an estate.

U

HOMO UMBRATICUS.

For Plautus, one who prefers to stay in the shade; thus, an idler, loungeur.

HOMO UNIFORMIS.

A fictional standard being derived from original humans who settled in an alien planet. Aldiss 1978.

HOMO UNIUS LIBRI.

In Classical Rome, 'a man of—or learned in—one book'. Hence, a person of limited knowledge.

HOMO UNIVERSALIS.

Not Classical. Present in post-Renaissance literature. Romeo 1978d.

HOMO URBANUS.

Cicero so describes, in a good sense, a refined, courteous, and affable man. Quintilian uses it for a witty, humorous, facetious person. Horace, in a bad sense, so depicts a brash, forward, impudent individual.

HOMO UTILIS.

In Plautus and Cicero, a useful, beneficial, suitable person.

V

HOMO VAFER.

In Cicero, a sly, cunning, artful man.

HOMO VALIDUS.

A strong, powerful, stout individual (Plautus).

HOMO VASTUS.

A figurative label, assigned by Cicero to one uncultivated, rude, harsh.

HOMO VEHEMENS.

Usually encountered coupled with other adjectives to express a violent, furious, vehement man (Cicero and Terence).

HOMO VENDITUS.

A medieval term synonymous with *Homo mercitatus* (q.v.) (Du Cange).

HOMO VENENS.

'Man the hunter' as labeled by Barnett 1977:256 in his attempt to dismantle the theories of those scholars who equate hunting with aggressiveness. In Eskimo culture, for example, hunting is a peaceful way of living, as was probably the case in

archaic times when our forefathers literally descended from the trees.

HOMO VENTOSISSIMUS.

Superlative of *Homo ventosus*, denoting one who is very changeable, inconstant, fickle (Cicero).

HOMO VENUSTIOR.

Comparative form, in Catullus, of *Homo venustus* (*q.v.*) to depict a more charming, comely, agreeable individual.

HOMO VENUSTISSIMUS.

Superlative of *Homo venustus* (*q.v.*).

HOMO VENUSTUS.

A Classical term found often in comparative and superlative forms to indicate a man possessing beauty, charm, and grace, both in body and mind (Catullus, Cicero).

HOMO VERECUNDUS.

In Cicero, a bashful, shy, modest man.

HOMO VERSUTUS.

In a good sense, a shrewd, clever, ingenious person. In a bad sense, a crafty, wily, deceitful man (Cicero).

HOMO VETERIS PROSAPIEAE.

A person of old stock (Sallust). Cf. *Homo antiqua virtute ac fide*.

HOMO VIATICUS.

Rarely found as an 'adjective' (Plautus), it refers to a traveling individual. Cf. Romeo 1978d.

HOMO VIATOR.

'Man the traveler' (Cicero), adopted in modern times to express both *Homo viaticus* (q.v.) and to label Man able to select his own values (Marcel 1951).

HOMO VIATOR IN BIVIO.

A traveler at the crossroads of his life (see *Homo viator* and *Homo bivius*), as employed in the title of an essay by Harms 1970.

HOMO VIGILANS.

For Cicero, a term designating a watchful, anxious, careful man.

HOMO VILIS.

In Plautus and Cicero, a mean, base, vile man.

HOMO VOLATICUS.

Used figuratively by Plautus for a flying or winged man. Also for Pegasus (Lucius Appuleius).

HOMO VOLUBILIS.

A label assigned by Cicero to one using rapid and fluent speech.

HOMO VOLUPTARIUS.

In Cicero, a person devoted to pleasures, such as Epicurus.



HOMO WADJAKENSIS.

Name given by E. Dubois in 1921 to two skulls found in Wadjak, Java. Boule 1952:416, and cf. Oakley 1975:115.

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