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Oscan Anasaket

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moderate democracy after Solon and Cleisthenes but before Pericles (see especially § 16), not the pre-Solonian oligarchy of which he knew so little. This is likewise the opinion of Prof. Jebb (*Att. Or.* ii. 202). An entire generation of scholars were practically unanimous in what I ventured to

call the 'common-sense view' of the condition of the Hectemorii. I am not prejudiced in its favour, but I think it deserves to be re-stated before being finally abandoned.

W. WAYTE.

OSCAN ANA²AKET.

MR. HORTON-SMITH's ingenious discussion of this form in the May No. of the *Cl. Rev.* is a little difficult to follow, from the wealth of alternatives which he offers. But on the main point, the value of the symbol ζ or S in inscriptions in Greek alphabet, I cannot accept his conclusions.

Mr. Horton-Smith supposes the word to be 'borrowed' from the Greek ἀνέθηκε. Passing by the impossibility of -έθηκε in any dialect but Elean,¹ and the very serious questions whether a verb can be 'borrowed' with its tense termination affixed, or whether a verb can be borrowed at all except under certain special (e.g. political) conditions—we have to ask simply, 'What was the sound of S in Oscan?' Mr. Horton-Smith seems to hesitate between (1) an Attic θ, (2) a Laconian θ, i.e. the English aspirant in *thin*, and (3) an s pure and simple. Now (1) we know from innumerable examples how the regular Greek aspirates were represented in Italic, namely by the corresponding tenues (*Santia, Pilipus*), and there is no evidence whatever that ζ could be also used to represent them: (2) Mr. Horton-Smith seems himself to recognize the complete absence of evidence for a spirantic θ anywhere in Magna Graecia in the third century B.C., and there is absolutely none for such a use of the ζ; and will he read the nomen of the other inscription as *θεοριες*?² (3) If we are bidden to read the

symbol S simply as equivalent to the four-stroke unrounded ζ of the same two inscriptions, then is it not remarkable that this S should be used elsewhere with the value f, and only used in these two inscriptions (once beside three examples of ζ in the one, once beside five examples of ζ in the other) in words in which it may perfectly well be read as f? And secondly, can there be found in the 1200 pages of Saalfeld's *Thesaurus Italo-Graecus* a single example of an Italic word with s derived from a Greek word with θ? No mention of such a change is to be found in his *Lautgesetze der Griechischen Lohnwörter*; on the contrary he expressly accepts (p. 19) Curtius' remark (*Grdzg.* p. 416) that the absence of such forms proves that θ was not a spirant.

Mr. Horton-Smith prudently abstains from pledging himself to any one of these alternatives, and, however it be interpreted, the hypothesis of borrowing appears to me to hang upon a string of desperate improbabilities.

In favour of reading the ζ or S as f we have the strong direct evidence of the *sensernu*: ζενσρεν coins with identical types, the fact that some symbol for f must have been devised in a Greek alphabet used to write Oscan, the *a priori* probability that a discarded form of the symbol of a similar sound would be chosen for the purpose, and the fact that both *Festies* and *anafaket* are perfectly good Oscan words. The latter I prefer to regard (with von Planta) as containing two prepositions, so that the corresponding Latin form would be '*inaffecit.'

R. S. CONWAY.

CARDIFF, June 1894.

¹ The alternative suggested is no doubt less improbable in itself, viz. that the supposed stem *anasēc-*, meaning 'to dedicate,' should have been influenced by the Oscan stems *sākro-*, *sākā-*. But I know of no examples of the transference of a verb in a particular tense, and that tense only, from one language to another.

² Dr. von Planta tells me there is a clear difference between the τ and the ε.