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L. Horton-Smith

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THE ITALIC VERB *EEHIA- EHIA-*.

INASMUCH as students of the Italic dialects are at variance as to the correct explanation of the Italic verb-forms *ehiato* (Umbr.) and *eehiianasúm* (Osc.), I may be pardoned for venturing to add the following contribution to the discussion of the subject, in the hope that the explanation offered may possibly prove acceptable.

The single passage in which Umbr. *ehiato* occurs (*Tab. Ig. vii. B.*) runs thus: ¹*Pisi panupei fratres frater Atiersier fust, erec sveso fratrecate portata sevace fratribus* | ²*Atiersio descendit, pifi reper fratrecate parset erom ehiao, ponne ivengar tursiandu hertei,* | ³*appei arfertur Atiersier poplom andersafust*; which, being interpreted according to Bücheler, *Umbrica*, 1883, pp. 117-119, means 'Quisquis quandoque magister fratribus Atiediis erit, is suo magisterio portet hostias fratrum | Atiedium duodecim, quas pro re conlegii par erit esse emissas, cum iuvencae fugentur oportet, | ubi flamen Atiedius populum lustraverit.'

Bücheler, *op. cit.* pp. 118 sq., explains the meaning of the word *ehiao* in this passage as follows: 'Quia tenaciter arteque *ehiom* convinctum est cum boum persecutione, hanc ipsam quod praemunivit et antecessit id sic dictum arbitror. Exacta autem et exempta vinculis et emissas oportuit quae super forum fugerentur animalia, eaque plura ibi quam tria adfuisse cum *peracrio* genetivus A 51¹ affert suspicionem tum luculentur illud quas tres primum ceperint² confirmat.'

Some time after the publication of Bücheler's *Umbrica*, a cippus of tufa was discovered at Capua, bearing Oscan inscriptions on both sides, which, so far as the words can with certainty be deciphered, run thus:—

I. ... | ... | . pas fi[i.]et | pústrei.
iúklei | eehiianasúm | aet.
sakrim | fakiad kasit |
medik. túvtik | Kapv.
adpod | fiiet.

¹ For the sake of greater clearness, the passage (*Tab. Ig. A. 51-53*) may be quoted in full. According to Bücheler's translation (*Umbrica*, pp. 114-116) it runs thus: 'Tum iuvencae ex opimis' (Umbr. *ivenga peracrio*) 'fuganto, qui virgam imperatoriam habebit et prinovati' (praenovati). 'Infra forum decurionale capiunto civitatis quisquis volet. Quas tris primum ceperint, eas in Aquilonia facito Tursae Ioviae pro populo civitatis Iguvinae, pro civitate Iguvina.'

² See above, note 1.

II. ... | ... | ... | ... | damsennias
| pas fiiet pústr | iúklei
[e]ehiian | medik. minive
| kersnai[i]as.

These two inscriptions have been ably discussed by Bücheler in the *Rheinisches Museum*, vol. xliii, 1888, pp. 557-563, from which the translation of I. would appear to be: '(At the flesh distributions) which take place at the next following dedication *emittendarum* (sc. *hostiarum* or *iuvenicarum*; cf. the Umbrian passage quoted above) let some one place a sacrificial portion for the purposes of the Capuan meddix tuticus, in so far as and so long as such distributions take place.'

The form [e]ehiian, occurring in II., is presumably an abbreviation of the longer form *eehiianasúm* (occurring in I.), which is obviously gen. fem. plur. of the gerundive (cf. Bücheler, *Rh. M.*, *ib.*, p. 560).

For the explanation of the meaning of this latter word Bücheler, *Rh. M.*, *l.c.*, refers us back to his explanation of Umbr. *ehiao*, quoted above from *Umbrica*, p. 118; his whole note, however, is eminently worth quoting: 'Das Sühnefest der iguvinischen Gemeinde schliesst damit, dass Sündenböcke, vielmehr *iuvencae* über den Gemeindeplatz gejagt, dann unter Theilnahme der ganzen Gemeinde eingefangen und die drei erst-gefangenen geopfert werden; der atiedische Brudermeister hat dafür 12 Opfertiere zu stellen, welche im Interesse der Bruderschaft sollen werden *ehiao*, wenn die Rinder gejagt werden müssen zum Schluss des Gemeindefests, *Ig. vii. B. 2*, wie ich *Umbr. p. 118* das Wort zu deuten versucht habe, *exacta et exempta vinculis et emissas*, ἐξέμεινα. Die Verwendung zum allgemeinen Besten macht die Emission thatsächlich zur Largition; spross nicht aus solchem Brauch die Redeweise *edere munus*?'

The translation of Umbr. *ehiao* and Osc. *eehiianasúm* by 'emissos, emittendarum,' seems, despite the objection raised by C. D. Buck, *Der Voc. der Osk. Spr.*, 1892, p. 47, highly probable and satisfactory. Such a meaning appears to suit the context in all three passages where the word occurs.

Not so satisfactory, however, is Bücheler's explanation of the form of the verb in question. In *Umbrica*, p. 119, he endeavours to explain the Umbrian form by the suggestion that '*eh-iatu* fortasse sic est ad

etu (ito) ut *fugato* ad *fugito* aut ut *ieru* ad *tro*, and in *Rh. M.*, *ib.*, p. 560, he refers to this explanation of the Umbrian form, in explanation also of the Oscan form. This seems a most unlikely suggestion, and it is hardly surprising to find that scholars have sought some other explanation of the forms.

I venture to think that G. Bronisch, *Die Osk. i- und e- Vocale*, 1892, p. 118, and Buck, *op. cit.*, p. 47, have hit upon the true solution, by connecting the forms under discussion with the Latin verb *hiō hiāre*; an explanation which had also occurred to me quite independently.

Inasmuch, however, as Bronisch and Buck have failed to extract any meaning from the forms, as thus connected, the object of the present paper is: 'to show that Umbr. *ehiato* Osc. *eehiianasūm*, as thus connected with Lat. *hiō hiāre*, admit of a perfectly intelligible meaning, almost identical with that given by Bücheler (*vid. supra*), and suitable to the context in each of the three passages where the verb occurs.'

Umbr. *ehiato* Osc. *eehiianasūm*, so far as the forms are concerned, correspond to Lat. **ē-(or ex-)hiātos* **ē-(or ex-)hiandarum*.¹

The meaning of the forms, thus explained, is not attempted at all by Bronisch. And Buck, in his discussion of the forms, *op. cit.*, p. 47, fails to come to any conclusion. He fails because he appears to think that the meaning of the verb in question, the original form of which he gives as **ē-hiā-om*, should (in order to suit the context) be 'to kill.' With his remark, made on this assumption, one cannot but agree: 'selbst wenn man eine causativische Bedeutung fürs umbr. und fürs osk. annehmen wollte, so gehört doch wohl etwas Phantasie dazu, ein "ausgähnen lassen" zu der Bedeutung von "ausatmen lassen, töten," das recht gut passen würde, zu bringen.'²

But is it not possible to extract another meaning (one similar to that given by Bücheler, *v. supra*) from the forms as now derived? Uses of the cognate words in Latin, Greek, and English, seem to point to a possible explanation.

For instances of Lat. *hiō* used transitively we may cite Val. Fl. 6, 706, *Subitos ex ore cruores | saucia tigris hiat* ('emits'). With the meaning 'emit (sound),' the verb occurs in Prop. 2, 31 (= 3, 29), 6 and Persius 5, 3.

¹ For the explanation of the *ee* in the Oscan form see Bronisch, *op. cit.*, p. 161, Buck, *op. cit.*, p. 175.

² Elsewhere in his book, pp. 32, 36, 126, Buck says of Osc. *eehiianasūm* 'Bedeutung nicht sicher' or 'unsicher.'

With *hiō* in the latter meaning we may compare the similar use of the cognate Lat. *hi-sco* in Att. *ap.* Non. 120, 30; Prop. 3, 3 (= 4, 2), 4; Ovid, *Met.* 13, 231. Similarly also the use of the cognate Gk. *χαίρω* in Soph. *Aj.* 1227, Aristoph. *Vesp.* 342, Callim. *Ap.* 24.

In English we find the cognate *yawn* used of opening in order to emit (as well as of opening in order to swallow); cf. *e.g.* Shakspeare, *Much Ado*, V. iii. 19, *Julius Caesar*, II. ii. 18, *Hamlet* III. ii. 407. Compare also the lines of another old dramatist, John Marston, *Antonio and Mellida*, The Second Part, III. i. 188 sq. :—

'Now gapes the graves, and through their
yawns let loose
Imprison'd spirits to revisit earth.'

Thus then the Italic verb **ē-hiā-om*, corresponding to the Lat. **ē-(or ex-)hiā-re*, will have literally meant 'to yawn—forth,' and, when applied in the Passive to the sacrificial victims, which were to be driven forth from their enclosure, den, or cage, and pursued across the forum by the community, will have meant literally 'yawned—forth,' that is (if we may venture to paraphrase Marston's words), 'let loose through their prison's yawns.'

In this connexion reference may be made to the phraseology employed in many passages by Latin authors concerning the horses and chariots in the races; cf. *e.g.* Enn. *ap.* Cic. *De Divin.* 1, 48, § 107 :—

'Exspectant, veluti, consul cum mittere
signum
Vult, omnes avidi spectant ad carceris oras,
Quam mox emittat pictis ex faucibu'
currus.'

Compare also Lucret. 2, 263 sqq.; Verg. *Georg.* 1, 512; 3, 104; *Aen.* 5, 145; Hor. *Sat.* 1, 1, 114; Tibull. 1. 4, 32; Auctor Incert. *Ad C. Herennium* 4, 3, § 4; Ovid *Heroid.* 18, 166, *Met.* 10, 652 sq., *Trist.* 5, 9, 29 sq. and 12, 26; Stat. *Theb.* 6, 522, etc.

Lat. *hiō*, it is true, is more frequently intransitive than transitive; but no objection can be raised on this ground against the above-suggested explanation of the forms in question, for a close parallel to Lat. **ex-hiāre* 'to yawn—forth' is afforded by Lat. *ex-cantare* 'to sing—forth, to charm—forth,' for which see, *e.g.* Tab. xii. *ap.* Plin. 28, 2, 4 § 17, Hor. *Epod.* 5, 45, Prop. 3, 3 (= 4, 2), 49, Luc. 6, 686, and 9, 931.

L. HORTON-SMITH.