PEGASUS

5p

18

That Pegasus 18 has been produced early enough to enable the
editorial staff to consider Pegasus 19 is due to the enterprise and
co-operation of the Classics Department and especially to the per-
severance of Mrs. Harris, Departmental Secretary, whose versatility
is shown extensively throughout Mr. T.J.Hunt's article.   Our thanks
to contributors will hopefully act as encouragement to those hitherto
thrifty with their talents or too shy to submit articles, especially
students whose spirits seem infinitely willing, but whose pens grow
cobwebs.   (Articles for publication to : The Editor, Pegasus,
53, Thornton Hill, Exeter, Devon.)
                                                    Editor.

CONTENTS

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Cover design by Tony Gee

A N T I G O N E

by Leah Goldberg,
translated from the
Hebrew by John Glucker.

NOTE : Leah Goldberg (1911-1970) was one of the most original of the
first generation of Israeli poets.   Born in Koenigsberg, Germany, she
was educated in Lithuania, where her family settled while she was a
child, and in universities in Germany and Italy, where she studied
Semitic Philology and Italian Literature.   Her doctoral dissertation
was concerned with Dante's poetic techniques.   For many years after her
arrival in Israel, she edited a number of literary magazines and continued
her research in the history of European literature.   For the last 18 years
of her life she taught European Literature at the Hebrew University of
Jerusalem, and at the time of her death was Professor and Head of the
Department of Literature.   Apart from her creative work, she has
published books in Hebrew and German on the history and development
of the European short story;   on the Symbolist Movement in France,
Germany and Russia;   on nineteenth-century Russian literature;   on
Petrarch, Tolstoy and Dostoyevski - as well as a large number of
articles dealing with various aspects and problems in the history of
modern European literature.

In her poetry, she was one of the first Hebrew writers to use the
spoken idiom of modern Israel as her chief linguistic vehicle, without
renouncing the older layers of literary Hebrew and the associations and
reminiscences that go with them.   At first sight, her poems appear
'natural', 'free' and colloquial;   but when one starts digging below
the surface one finds great precision in the use of words and images
and a meticulous - almost pedantic - adherence to the classical norms
of metre and stucture she knew so well as a professor of literature.
I have done my best in this translation to keep close to the original
metre and structure of the poem, and to convey something of the stark
simplicity of her Hebrew style.   Stuart Fortey has cast his critical
eye on the translation, and all the shortcomings which still remain are
my own.

Dr. Goldberg was a great lover of Greek literature, which she knew
in the original, and, apart from a number of poems on Greek themes, one
can find Greek reminiscences and allusions scattered about many of her
poems.   The present poem was written in 1958, and the heroine is
obviously an Antigone who has witnessed much worse things than her
original.   Behind her is the Holocaust of European Jewry and two
Israeli-Arab wars.   In front of her....But let the poem speak for
itself.

A.

Now try to sleep.   Try now to rest a little.
So be it.   So it is.   All you were told.
It was no treason.   It has all been written
Upon the soil that carried you of old.

Another day.   Another.   Birds were greeting
With song the early morning of the dead.
And the survivors - they lived on, just fleeting
Through market, town, street, home - they always had.

You wandered on alone amongst the tombs.   Stones
Spoke but to you alone: on judgement day
You shall bear witness to it all.   Beyond
This world you shall have nothing more to say.

But all is silent now.   Even your dead
No longer want to hear the words you said.
Try now to sleep a while, to rest your head.
Now rest.   Make peace at last with your own fate.

B.

No rain will come.   The clouds on the horizon
Are hanging like dead witnesses to those
Things that will never be.   And men are rising
Secure.   The citizens now leave their homes.

You recognize them.   Hundreds of your brothers
Who saw the dawn of death when it arrived.
See how they march.   How they forget those others.
They must live on a while; live their own lives.

No rain will come.   No rain.   The soil must have
Abandoned hope, and learned with the years
That stifled, lonely silence of the grave,
That quiet flowing of your soundless tears.

No rain will come.   It happened all.   No more.
Try now to live.   To live without the storm.

* * * : * * * * * * * * · * * * *

DE TERRAE MOTU PUTEOLANO (Pegasus 17, p.2.)

A reader in Heidelberg writes:

"Vor allem habe ich den klassischen Limerick aus Pozzuoli
zu würdigen, dessen formale Perfektion unübertrefflich ist.
Inhaltlich möchte ich allerdings zu bedenken geben, dass neulich
doch viele Einwohner vor dem bradyseism geflohen sind, als
Poseidon den Spruch σπεῦδε βραδέωςeinmal vergass. Es scheint,
dass es doch noch möglich ist "to surprise 'em"."

THE CENTRAL ITALIC DIALECTS
by T.J.Hunt

(T.J.Hunt was a student in Exeter. He now has an M.A. from Princeton after a chequered academic career. Ed.)
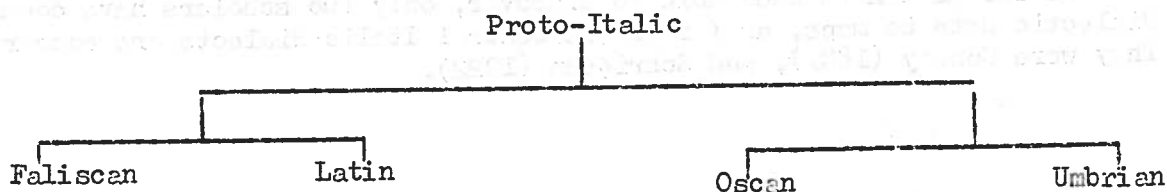
1. Introduction.

The purpose of this paper is to present in graphic form some of the features of the languages and dialects for which we have evidence in central Italy from the 6th century B.C. up until imperial Roman times. All of the data has been presented before, but it has usually been presented in such a way as to obscure its internal relationships. By means of maps and diagrams I hope to clarify the situation somewhat. This is not the first attempt to bring the methods of dialect geography to the elucidation of ancient evidence, including the Italic dialects, as we shall see, but more data will be presented graphically than previously, and every effort will be made to avoid confusion which has resulted from poorly designed representations.

Of course, there are inherent problems in attempting to represent the data of languages which are no longer spoken, and for which the evidence is often scanty at best. But any means of bringing light to problem-areas is justified, provided that we keep in mind the hypotheses which we have used to reach any conclusions.

2. The Italic dialects

The term "Italic dialects" has received different interpretations at different times. It was understood by Conway (1887 and 1897), Ernout (1909), Buck (1928), Schrijnen (1922), and Vetter (1953) as consisting of all the languages and dialects which belonged to the Latin-Faliscan and Osco-Umbrian groups (see Map A). Pulgram (1958:199-200), however, points out that archaeologists and linguists use the term to denote all the dialects of Italy which form a branch of the Indo-European tree of languages, and that, more specifically, the "Italici" have traditionally been considered as the non-Latin tribes of Italy, and sometimes as just the tribes which spoke Oscan and Umbrian dialects. In this paper I shall employ the term, qualified by the geographical term "central", to denote membership of the Indo-European languages in central Italy.

The description of genealogical affiliations within the central Italic dialects has changed greatly over the last one hundred years. The reason for such change has not been the discovery of any sizeable number of new pieces of evidence, indeed the amount of evidence is so small as to prevent any certain conclusions about the linguistic relationships, but a refusal to accept that geographic proximity is necessarily a cogent argument in establishing connections. The traditional family-tree of Italic languages has been :

```
                        Proto-Italic
                             |
        ┌────────────────────┴────────────────────┐
        |                                          |
   ┌────┴────┐                              ┌───────┴───────┐
   |         |                              |               |
Faliscan   Latin                          Oscan          Umbrian
```

This tree-diagram is drawn by Beeler (1966) in the most recent discussion of the Italic dialects, but he confesses that there is no convincing argument for accepting that Faliscan and Latin are closely related beneath Proto-Italic, or that Faliscan and Latin form a group against the recognisably distinct Osco-Umbrian group. Indeed it seems possible that Faliscan, Latin, and Osco-Umbrian trace their independent descents back to Indo-European, and any features common to two or more of those languages are the result of parallel development or borrowing. Thus the traditionally balanced _stemmata_, such as in the diagram above, are out of date, just as much as any of the simplifying diagrams which purport to show linguistic relationships. Thus we shall leave the _Stammbaum_ theory behind, and look at other modes of representation in order to see if they can help us to gather a picture of the likely origins of the central Italic dialects.

In Map A we see several other dialects which have not been mentioned yet. Those named dialects within the continuous toothed line are generally reckoned to be dialects of Oscan and Umbrian; only Volscian is thought to be a dialect of Umbrian, while Sabine, Picentine, Aequian, Vestinian, Hernican, Marsian, Paelignian, and Marrucinian are believed to be dialects of Oscan. In addition, because of the relative wealth of Latin evidence, there is a considerable amount of evidence of dialectic forms of Latin, particularly at Praeneste, Tibur, Ardea, and Lanuvium, all of which were towns in Latium. Overall we should remember that linguistic divisions used in the maps correspond with the territorial boundaries of the tribes of central Italy about 400 B.C. These boundaries were established acceptably by Mommsen (1850).

Our sources for knowledge of the central Italic dialects are mainly inscriptions, where the dialect forms are necessarily identified with the place of discovery except where internal evidence forbids such identification. Secondly there are many references to dialectic forms among Roman authors, particularly Varro, Servius, Festus, Terentius Scaurus, Pliny, Macrobius, Aulus Gellius, and so on. Thirdly we have the evidence of Latin inscriptions outside Rome which betray non-standard spellings. Lastly there is the unreliable evidence of family and place-names. Whatever the source of evidence is, we should note that such a thing as a synchronic record of a dialect, other than the reasonably well-attested Latin, is impossible; what we have instead is a collection of data taken from different periods of time, and from locations which often have to serve as typical representatives of the whole tribal (and linguistic) area in which they lie. Thus a form found at Iguvium in Umbria tends to be considered as "Umbrian" simply because the town happened to lie within the limits of Umbria - indeed there is little evidence of Umbrian other than that found at Iguvium. So we cannot expect to be able to trace fine gradations of dialect, and shall usually be faced with distinctly different dialectic forms. But is that necessarily harmful in comparison with the vast amounts of data for a spoken language which enable a dialect-geographer to prove any point he may wish to make with the use of suitable data?

3. _Previous attempts to apply methods of dialect geography_

As far as I have been able to discover, only two scholars have committed dialectic data to maps, as far as the central Italic dialects are concerned. They were Conway (1887), and Schrijnen (1922).

Conway believed that the application of Verner's Law could explain the presence or absence of rhotacism of -s- in intervocalic position in Latin and other Italic dialects. In the dialect map which accompanied his description (Map B, with irrelevant details omitted), Conway attempted to show the scope of rhotacism. The map is clear and gives an immediate impression of rhotacism in the northern half of the area and southwards along the coasts, and lack of rhotacism (retention of intervocalic -s-) in the south and north-wards along the Apennine chain of mountains. (Does this suggest that rhotacism was an innovation, possibly from Etruscan, which spread towards Oscan?) The only criticism which I have of Conway's map is that he allowed the tentative area of probable and non-probable rhotacism to be shown on the map in the cases of Picentine, Volscian, and Marrucinian, based mainly on the evidence of place names, and yet managed to leave blank some crucial tribal areas, such as Vestinian, Aequian, Hernican, Marsian, Auruncanian, and Rutulian.

Schrijnen concerned himself with three significant features of the Italic dialects against Latin. These were the development of Indo-European labio-velars, as manifested by Latin qu and Italic p; the development of Indo-European medial voiced aspirates, as in Latin ruber, but the borrowed rufus; and the development of Indo-European initial voiced aspirates *bh, *dh, *gh, into Latin f, f, h, and Italic h, h, f, respectively. The results of Schrijnen's cartography (map C), are confusing, but once understood, are interesting. The confusion lies in his failure to mark on which side of each isogloss the appropriate features occurred. Thus we have to make frequent references to his text in order to understand his isoglosses. The presence of crowsfeet (>) on one side of each isogloss line would have made the whole situation clearer. In addition the presence of a Sprachinsel at Lanuvium in Latium, as regards the labiovelars, passes without comment in the text.

Thus I feel that there is scope for an improvement in the re-presentation of data, and in the charting of further significant data; these will be the aims of the next section.

4. The evidence

We have already noticed that scholars have tended to use only the four dialects Latin, Faliscan, Oscan, and Umbrian in their treatment of the central Italic dialects. In this paper I shall not depart from this tendency as the amount of data from the other dialects is very small, and not sufficient to prove any major points. There is enough data for the tentative ascription of minor to major dialects, and sometimes forms from the minor dialects have been used to supply missing forms in their parents, as we shall see.

Palmer (1954:7-9) sets out the evidence for relationships among the central Italic dialects. After an explanatory introduction of the methods employed in establishing linguistic relationships, he lists the following agreements of the Italic dialects against the received tradition of Indo-European:

(1)   I-E $*\partial > a$
(2)   I-E $*ou > ou$ ($*$reudh-$>$ Lat. ruber)
(3)   I-E $*r/l > or/ol$
(4)   I-E $*m/n > em/en$
(5)   I-E voiced aspirates $>$ voiceless fricatives
(6)   I-E intervocalic -s- becomes voiced
(7)   I-E $*tt > ss$
(8)   I-E $*p \ldots k^w > qu \ldots qu.$ or $p \ldots p.$ (Lat. quinque: Osc. pompe)
(9)   I.E final $*-t > d$

However, only (4) and (9) are peculiar to Italic;   (1) is common to all I-E dialects except Sanskrit, (2) is found in Venetic and Messapian, other dialects of Italy, (3) is found in Venetic and Illyrian, (5) is a development of Hellenistic Greek, (6) is a common occurrence which is not restricted to any particular I-E grouping, (7) is found in Germanic and Celtic, and (8) is one of the main pieces of evidence used to support the notion that Celtic has affinities with Italic below the level of I-E. In modern terms, we could call (1), (3), (5), (6) and (7) examples of surface phonetic change, which are of little value independently in establishing the identity of Italic, but which together form a formidable body of data which is consolidated by the following morphological evidence:

(1) extension of ablative in -d from o-stem nouns to others (e.g. Lat. praidad 'for booty', Oscan toutad 'for the people')
(2) development of four verbal conjugation-classes
(3) form of imperfect (Lat. erant 'they were' = Osc. fufens)
(4) passive in -r (Lat. sacratur 'is consecrated' = Osc. sakarater)
(5) supine (Lat. observatum 'to observe' = Osc. anzeriatu)
(6) gerundive (Lat. sacrandae 'consecrating' = Osc. sakrannas)
(7) fusion of aorist and perfect into one tense-form
(8) fusion of subjunctive and optative into one mood.

Palmer states that, whereas phonetic changes are often due to geographical proximity, morphological similarities are usually not due to borrowing, but to a common source, and are therefore of greater significance.   So he accepts that the Italic dialects are descended from what we can call 'Proto-Italic' and are not independent languages which have taken on a similar appearance as a result of geographic proximity.

Palmer then establishes the independence of the Italic dialects beneath Proto-Italic. As his interest is the Latin language, he distinguishes it from Osco-Umbrian, and estimates that a Latin speaker could understand only 30-40% of Oscan or Umbrian - he omits any mention of Faliscan in this respect.   The following examples of difference are given :

Phonological :

(1)   I-E $*k^w >$ Lat. quis 'who' : Osc. pis
(2)   I-E medial voiced aspirate $>$ Lat. tibi 'for you', media 'middle' Osc. tefe   , mefiai
(3)   dissimilation of initial voiceless stop in a cluster; Lat. Octavius. scriptae 'writings' : Osc. Uhtavius, scriftas
(4)   syncope: Lat. agito 'let him do', hortus 'garden': Osc. actud, hurz
(5)   I-E final -a $>$ Lat. viā, 'way', atrā 'black': Osc. viu, atru

Morphological:

(6)   nominative plural Lat. -ai, -oi (-ae, -i): Osc. -as, -os
(7)   future tense Lat. -bo: Osc., Umbr. subjunctive -ast, -est
(8)   infinitive Latin esse 'to be' : Osc. ezum, Umbr. erum

Of course we are entirely dependent on written evidence in reconstructing the spoken sounds of Italic, and must come to decisions on equating graphemes with phonetic forms and phonemes. Generally I shall prefer a phonetic to a phonemic solution on the assumption that a phonemic standard writing system had not been developed for Faliscan, Oscan, and Umbrian by the time of Roman domination in the 2nd century B.C. Even if a standard writing system were in use, a phonetic interpretation is not excluded, as we shall see from some spelling variations, particularly among the vowels. We shall now look at the evidence for the Italic dialects under the rubrics of Phonology, Morphology, and Lexicon.

4.1. Phonology

Previous graphic treatments of the Italic dialects, as we have seen, have concentrated on the consonants. Yet there were some interesting developments among the vowels, and this paper will attempt to balance the account. But, first of all, let us look briefly at the consonants.

Consonants

According to Lehmann (1952) Proto-Indo-European contained the following consonants :

$$p \quad t \quad k \quad k^w$$
$$b \quad d \quad g \quad g^w$$
$$bh \quad dh \quad gh \quad g^wh$$

Of course we do not know at what stage the Italic dialects broke away from I-E and developed their own recognisable features. But as P IE was constructed on the evidence of Italic among other dialects, we may as well assume that the above system was the one which Italic received. The data for correspondences between the dialects is listed in Appendix A, and the summary of deviations only from the tradition is as follows :

I-E		Faliscan	Latin	Oscan	Umbrian
*b		p	b	b	b
*bh	initial	h	f	f	f
	medial	f	b	f	f
*dh	initial	h, f	f, h	f	f
	medial	f	d, b	f	f
*g		k	g	g	g
*gh	initial	f	h	h	h
	medial		h	h	h
	after nasal velar			g	
k^w		k^w	k^w	p	p
g^w	after consonant		g^w	b	b
	before consonant		g	b	b
	elsewhere		v	b	b
*g^wh	initial		f	f	f
	medial		v	f	f
	after consonant		g^w	f	f

(Blanks indicate a lack of evidence.) This table shows that Latin was more conservative and tried to retain distinctions between subtly different (to our ears) sounds, although the original sounds usually underwent change in Latin. A comparison of the consonantal repertoire of the four dialects is interesting :

Latin	p	t	k	k^W		Faliscan	p	t	k	k^W
	b	d	g	g^W					d	
	f		h				f		h	
	v									

Oscan	p	t	k		Umbrian	p	t	k	
	b	d	g			b	d	g	
	f		h			f		h	
	v								

Out of 12 PIE phonemes, Latin kept 8 and introduced 3 new ones; Faliscan kept only 5 and brought in 2 new ones; Oscan retained 6 and introduced 3, the voiced labio-dental fricative v being a product of I-E diphthongs as we shall see; Umbrian developed the same phonology as Oscan, except that v was not produced.   It is worth noting that Faliscan seems to have retained only d of the voiced stops, although Giacomelli suggests that the use of c and p for g and b was simply orthographic; however, surely this argument is refuted by the existence of b, at least, in Latin inscriptions at Falerium, where we find abelese for the adjective abellensis 'belonging to Abella'?   It is interesting to note that, if, with the exception of d, the Faliscans always used the unvoiced form in writing for the unvoiced and the voiced sound, then the repertoire of Latin and Faliscan would be much more similar, as far as the evidence goes.   (For a parallel example of a writing system which seems to allow only d among the voiced stops, we may compare Mycenaean Greek of the Linear B syllabary.)

If we add to these findings the evidence of rhotacism which Conway (1887) presented, then we have the following statistical position:

Agreements of Latin with Faliscan - 2;   with Oscan 7;   with Umbrian 8
Agreements of Faliscan with Oscan - ;   with Umbrian 3
Agreements of Oscan with Umbrian - 15.

Out of 17 sound-changes which took place in the Italic dialects (of which evidence is lacking in 8 cases in Faliscan, and 1 in Oscan and Umbrian), we get numerical confirmation that Oscan and Umbrian are closely related, but the position between Latin and Faliscan is by no means as clear. However statistics of this quantitative nature are not necessarily proof of anything, and we can only say that the evidence of the consonants suggests a close connection between Oscan and Umbrian, perhaps as a result of geographic proximity.   Both Palmer (1954:60) and Giacomelli (1963:126) point out that Etruscan seems to confuse f and h at times, and see in this a suggestion that the complementarity of distribution of these two sounds in Latin and Faliscan (as well as in Sabine, and in Latin at Praeneste, 15 miles east of Rome) is evidence of Etruscan influence.   Indeed Palmer playfully suggests that Faliscan is a "lingua latina in bocca toscana."

Vowels

Whereas Lehmann (1952) posited the following vocalic phonemes in PIE:

$$e \quad a \quad o \quad \quad \vartheta$$

$$\bar{i} \quad \bar{e} \quad \bar{a} \quad \bar{o} \quad \bar{u}$$

the Italic dialects demand a system (including diphthongs) as follows :

$$i \quad u \quad \quad \bar{i} \quad \bar{u}$$

$$e \quad o \quad \quad \bar{e} \quad \bar{o} \quad \quad eu \quad ou \quad \quad ei \quad oi$$

$$a \quad \quad \bar{a} \quad \quad au \quad \quad ai$$

Unfortunately vowel length is recorded for certain only in Latin among the Italic dialects (in inscriptions and metre), so there is no point in attempting to discuss length as a phonemic feature in the Italic dialects as a whole. However we may see how length in Indo-European vowels affected the quality of their derivatives in Italic:

I-E (Proto-Italic)	Latin	Faliscan	Oscan	Umbrian
* a		a	a	a
* $\bar{a}$	$\bar{a}$	a	a	a
(final)	$\bar{a}$	a	u	u
* e	e	e	e	e
* $\bar{e}$	e	e,i	e,i	e,i
* i	i	e	i	i
* $\bar{i}$	$\bar{i}$	i	i	i, ei
* o	o	o	o,u	o,u
* $\bar{o}$	$\bar{o}$	o	u	u,o
* u	u	u,o	iu,u	u
* $\bar{u}$	$\bar{u}$	u,o	u	u,i

Thus all the central Italic dialects had a five vowel system. Inevitably we must doubt some of the vowels presented as being simply 'mis-spellings', and can expect the alternation of e/i and o/u on the grounds of a lack of standard orthography, but the development of final -a into -u is the only really significant change.

The diphthongs, because of their greater complexity and larger potential deviations, are more interesting:

PIE (Proto-Italic)	Latin	Faliscan	Oscan	Umbrian
ai	ai	ai,e	ai	e
au	au	o	au,av	o,u
ei	$\bar{i}$	e	ei	e
eu	u,i	ou,oi,o	uv,ou	o
oi	$\bar{i}$,u	oi	ui	u,e
ou	u	o	uv	o,u

The diphthongal systems of the dialects were :
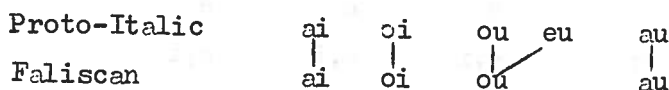
Latin	Faliscan	Oscan ui
	oi ou	ei ou
ai au	ai au	ai au

Umbrian had no diphthongs as we have seen. Let us now look at the vowel system of each of the dialects in turn.

Faliscan was fairly conservative in the retention of the number of vocalic phonemes, but the orthography makes difficult the distinction between graphemes and phonemes. For example, we find derivatives of *leudh- (=Lat. liber) in the forms loufir, loferta, loifirta. However, although the number of phonemes in Faliscan is close to that of Proto-Italic, their place of occurrence has undergone much change. The Faliscan pure vowels developed from Proto-Italic as follows :

Proto-Italic   a   u   o   au   eu   ai   e   i
                       ou
Faliscan   a   u   o   e   i
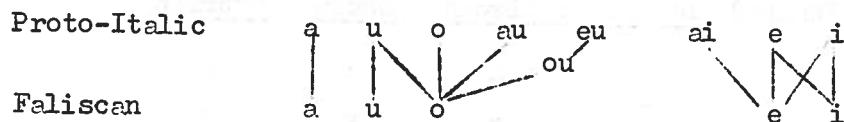
The diphthongs evolved as follows :

Proto-Italic   ai   oi   ou   eu   au
Faliscan   ai   oi   ou   au

No clear pattern emerges from this data, beyond the relative conservatism of the Faliscan vowels.

Oscan tended to simplify its vowel system, on the other hand, although its treatment of diphthongs was again conservative:

Proto-Italic   e   i   a   u   o   au   ou   eu   ai   oi   ei
Oscan   e   i   a   u   o   au   av   ou   uv   ai   ui   ei
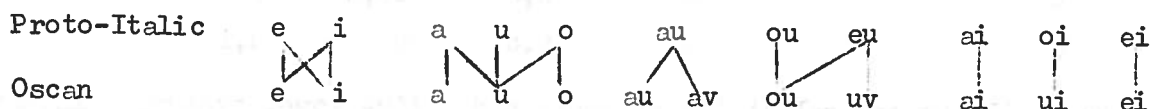
Oscan was the only dialect to retain ei and to introduce ui (unless this is simply a written variant of oi). The development of u into iu is probably not phonemic, but simply a palatal pronunciation of u as is seen in the British pronunciation of tune, cute, etc. What is of most interest is the development of au and eu to av and ev (written uv or uu), which is reminiscent of modern Greek af/av‹au, and of'ev‹eu, according to the voice of the following sound.

Umbrian went to the extreme of reducing all its diphthongs to monophthongs:

Proto-Italic   o   au   eu   ou   u   a   ai   e   i   oi
Umbrian   o   u   a   e   i   u   e
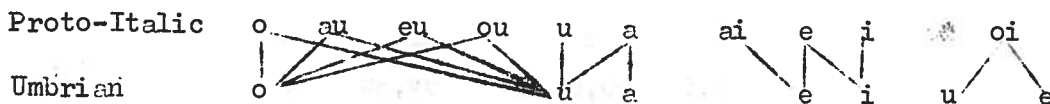
It is worth noting that there was a tendency for a three vowel system of maximal differentiation to develop where mid-vowels were raised as follows :

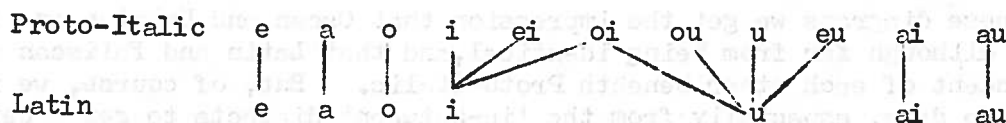   i   u
          e   o
            a
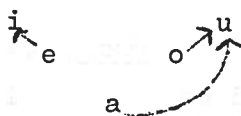
Latin is the most interesting of the Italic dialects in its treatment of vowels, mainly because it has its own dialects which show variations from standard orthography. The most plentiful source of data, including the oldest discovered piece of Latin, is the town of Praeneste, and it is preferred by Ernout (1906) to the evidence from Tibur, Pisaurum, and Capua for this reason, and because the inhabitants were known to be proud of their identity, according to Plautus, and thus preserved their local speech against

the infiltration of Roman Latin. Ernout believes that Praenestine forms
the natural transition between Latin and Oscan. Let us compare the
development of diphthongs in standard Latin, Praenestine Latin, and
Oscan to test Ernout's statement:

Proto-Italic	Roman Latin	Praenestine Latin	Oscan
* ai	ai (>ae)	e	ai
* ei	i	e	ei
* oi	u,i	o	ui
* au	au	o	av,au
* eu	u	ou > o	uv,ou
* ou	u	o	uv

On this evidence which shows Praenestine to be closer to Umbrian on
account of its reduction of diphthongs, it seems difficult to agree with
Ernout . As Ernout says, Praenestine follows the vowel, while Latin
follows the sonant quality of the diphthong; and Oscan preserves the
diphthong. In its treatment of the pure vowels Praenestine is reminiscent
of Faliscan in that it shows alternation of e/i in comparison with Latin
to the point of complementary distribution; Latin i = Praenestine e in
hiatus and open syllable, and Latin e = Praenestine i in closed syllables
followed by r/n, e.g. Praen. fileai = Lat. filiae, Praen. vellam = Lat. villam,
Praen. stircus = Lat. stercus, Praen. hercus = Lat. hircus.

Standard Latin was fairly conservative, preserving pure vowels in
quality and length, but it permitted only low diphthongs (i.e. those with
a as the first element) to be continued:

```
Proto-Italic   e   a   o   i   ei   oi   ou   u   eu   ai   au
               |   |   |   |    \   /    \  |  /     |    |
Latin          e   a   o   i      i        u        ai   au
```
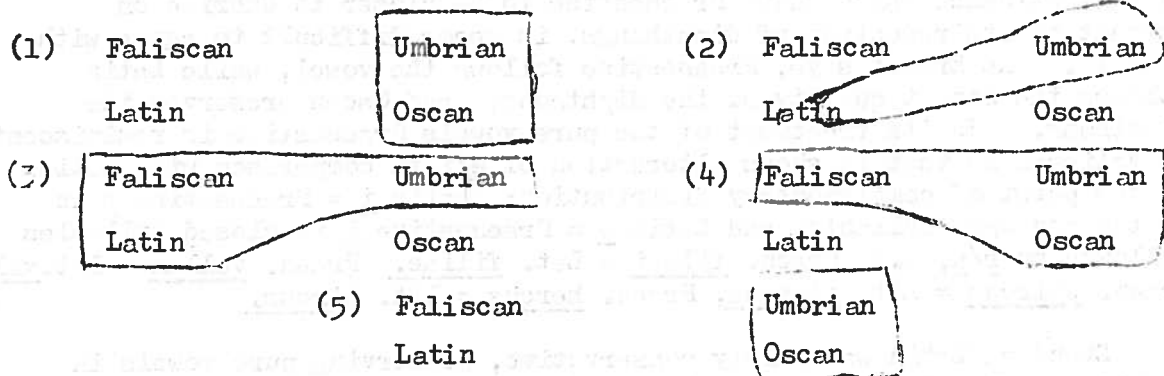
It is of interest to note that Praenestine had already reduced the
only two remaining diphthongs of Latin to monophthongs, as later happened
in Vulgar Latin. Of course, even in classical times, authors gave warnings
aboat the pronunciation of au which tended to become o commonly. But Latin
still retained minimal pairs such as aula 'flute': olla (variant of illa)
'she', and, indeed, au has passed into Sicilian, Romanian, and Portuguese
(as ou).

What conclusions can we draw, then, about isoglosses that can be drawn
to prove linguistic affinities in the Italic dialects? It seems that we
have a mass of data which does not conform to any clear-cut pattern -but
then is this not generally the case? Certainly it would be foolhardy to
take any one isogloss, as was done in the centum/satem isogloss in Indo-
European. And yet are there any significant bundles of isoglosses? The
answer must be that there is no such set of bundles which show incontrovertibly
what the relationships of the Italic dialects are. In addition, because of
the paucity of data, especially in this necessarily short paper, the drawing
of isoglosses is made difficult by the fact that lines will tend automatically
to follow the tribal boundaries and therefore obscure each other, as we have
already seen in Schrijnen's map. We can best achieve our aims with the
use of schematic diagrams which we owe more to the Wellentheorie diagram
of Johannes Schmidt than to the Stammbaum chart of August Schleicher.

The significant isoglosses among the vocalic evidence are :

1. Final -a > -u (Oscan, Umbrian)
2. Diphthongs reduced to monophthongs (Umbrian, Praenestine)
3. Diphthongs with second element a back vowel become vowel-consonant group (Oscan)
4. Tendency to heighten e > i (Faliscan, Oscan, Umbrian)
5. Tendency to heighten o > u (Oscan, Umbrian)

Thus we find the following relationships :

(1) Faliscan   Umbrian   (2) Faliscan   Umbrian
      Latin   Oscan   Latin   Oscan

(3) Faliscan   Umbrian   (4) Faliscan   Umbrian
      Latin   Oscan   Latin   Oscan

(5) Faliscan   Umbrian
     Latin   Oscan

From these diagrams we get the impression that Oscan and Umbrian are fairly close, although far from being identical, and that Latin and Faliscan are independent of each other beneath Proto-Italic. But, of course, we really need more data, especially from the 'in-between' dialects to get a better picture.

4.2 Morphology

While the phonology of one language can affect that of its neighbour, it is rarer to find the morphology or syntax of one language passed on to a nearby language. Such a change is obviously very fundamental, and identical morphological or syntactical stages are usually found to be due to a common source rather than any subsequent contact. In the case of the Italic dialects the morphologies are remarkably similar and betray few deeper linguistic affinities. Many forms are missing and comparison is therefore fragmentary, but some examples will show the unmistakable 'Indo-Europeanness' of the dialects and their close relationship.

Noun declension: a-stem		Latin	Faliscan	Oscan	Umbrian
Singular:	nominative	-a	-a	-u, -o	-a, -u, -o
	vocative	-a		-a	-a
	accusative	-am	-am, -a	-am, -a	-am, -a
	genitive	-as > -ae	-as	-as	-as, -ar
	dative	-ae	-ai	-ai	-e
	ablative	-a	-ad	-ad	-a
Plural:	nominative	-ae		-as	-as
	accusative	-as		-as	-as
	vocative	-ae	-ai		
	genitive	-arum		-asum	-arom
	dative	-is		-ais	-es, er
	ablative	-is		-ais	-es, er

o-stem		Latin	Faliscan	Oscan	Umbrian
Singular :	nominative	-us	-os, -o	-ns	-ns
	vocative	-e			-e
	accusative	-um	-um		-om, -um, -u
	genitive	-i	-osio, -i	-eis	-es, -er, -e
	dative	-o	-oi	-ui, -oe	-e
	ablative	-o		-ud, -od	-u
Plural :	nominative	-i	-e	-us, -os	-us, -ur, -er
	accusative	-os		-us, -os	-uf, -u
	genitive	-orum		-ozom	-oru
	dative	-is		-uis, -oes	-es, -is, -ir
	ablative	-is			

Verb conjugations:

Present tense

	Latin	Faliscan	Oscan	Umbrian
1st person sing.	statuo	statuo		sestu
2nd person sing.	statuis			seste
3rd person sing.	cubat	cupa		
	habet			habe
3rd person plu.	cubant	cupat		

Future tense

1st person sing.	bibam	pipafo		
2nd person sing.	?-bis			ampenes
3rd person sing.	feret			ferest
	iurabit		deivast	
3rd person plu.	censebunt		censazet	

Perfect tense

1st person sing.	? -i	peparai	manafum	
3rd person sing.	dedit	-!ed	dedet	
	fuit			fefure
3rd person plu.	fecerunt	f(if)iqod		
	fuerunt		fufens	

Present infinitives

esse		ezum	er~m, eru
dicere		deicum	
facere		fatium	faciu, facu

Among this fragmentary evidence, where comparisons can be misleading because of the lack of certainty surrounding the etymology and form of some inflexions, we can see a few items which suggest affinities between dialects. We have already seen the eight morphological points which Palmer used as evidence for the common source of the Italic dialects beneath Proto-Italic; from the data above we may extract a few further interesting details.

First of all, in the a-stem nouns, we notice the agreement of Oscan and Umbrian against Latin in the form of the nominative plural, -as against-ae. Then, in the o-stems, the nominative singular forms in Oscan and Umbrian agree against Latin and Faliscan in including a nasal element,-ns against -us or -os.

The genitive singular also shows some interestingly different forms; Faliscan appears to retain I-E *-osyo, although Palmer doubts the reliability of the form which is found once only in the word kaisiosio, which he thinks might be a case of dittography; Oscan reads -eis; Umbrian reduces this diphthong, as we might expect, to -es or -er; and Latin has -i. The nominative plural shows Latin as the exception - all the other dialects have an ending in -s, including Faliscan where -e probably represents -es, final consonants usually being omitted in Faliscan (as later happened in Latin).

Among such verb forms as are attested in Faliscan, Oscan, and Umbrian, there are three points of interest. Firstly the form of the future tense in Oscan and Umbrian differs from that found in Latin and Faliscan. In the latter dialects we find future tenses formed by the addition of the suffix -bo or by the mutation of the final vowel (regam, reges, etc.), depending on conjugational-class, but Oscan and Umbrian have only a form, similar to the latter, which is thought to be subjunctive. Secondly the perfect tense is formed in any of five or six ways by the Italic dialects, but cognate verbs may form their perfect tense differently in the various dialects. Thus the Faliscan fifiked corresponds to Latin fecit 'he made', or finxit 'he fashioned', both of which spurn reduplication, although the earliest Latin text, discovered at Praeneste, contains the form fhefhaked 'he made'. The perfect of the verb 'to be' is reduplicated in Oscan (fufens 'they were') and Umbrian (fefure 'he was'), but in Latin the form is erat, erant 'he was, they were'. Lastly the infinitive in Latin, Oscan, and Umbrian is in the form of a particular case of the verbal noun, but the case and the declensional-type are different in Latin on the one hand, and Osco-Umbrian on the other hand. In fact the Oscan and Umbrian infinitives are reminiscent of the Latin construction of supine and the verb 'to go' which are used to convey the idea of purpose to a limited extent; cubitum eo 'I am going to sleep'.

The picture which the morphology of the Italic dialects gives us is precisely that which became apparent from their phonology, namely that the dialects started out from a common position and developed their own distinctive features, Oscan and Umbrian retaining a more similar appearance than any other two Italic dialects. The sparse nature of the data does not enable us to draw any firm conclusions about relationships, but the form of the future tense in -bo (-fo) suggests that Latin and Faliscan might be related beneath Proto-Italic against the obvious grouping of Oscan and Umbrian. The similar morphology of the perfect tense implies that Proto-Italic had already developed parallel forms which were accepted or rejected by its dialects, and this idea is confirmed by the similarity of the infinitives in concept, but not in form.

4.3 Lexicon

Many dialectal words are attested by ancient authors, but such words are of use in establishing linguistic affinities only when we find them in more than one dialect, and the number of such forms, as we shall see, is very small. Again, the unbalanced nature of the evidence means that a word which is common in Latin, but not attested in the other dialects, may wel be dialectal, but we have no way of knowing the fact.

The most commonly cited dialectal word is that for 'kidneys' which was found at Praeneste and Lanuvium, both in Latium, as <u>nebrundines</u> and <u>nefrones</u> respectively (=Gk.νεφροί , German <u>Niere</u>). In addition Festus (ca. 150 AD) remarked that the ancients used <u>nefrundines</u>, presumably at Rome, and Paulus, a little later, also mentioned the form <u>nefrendes</u>. The fact that some form of the word was found at Rome detracts from the value of the word in establishing original linguistic affinities in Italy. Similarly the other frequently cited word is of little use for our purposes; <u>tongitio</u> is attested at Praeneste, and <u>tanginud</u> (and other forms) in Oscan, meaning 'opinion' (= Eng. 'think'). But the early Latin author Ennius (?-169 BC) also used the form <u>tongent</u> 'they will think'.

I have been able to find only three words which we may consider as evidence of some relationship between the Italic dialects, although we must bear in mind that the borrowing of individual words by one language from another is probably of least significance in discovering any common source for these two languages - lexical items, after all, do not upset the internal structure of a language. In Sabine, an Oscan dialect, we find <u>casco</u> 'old', and in Oscan itself <u>casno</u> with the same meaning; their common source has been questioned, but they are generally considered to be drawn from the same etymon. <u>Porculeta</u> 'the space between two vines' is found in both Marsian, a dialect of Oscan, and Umbrian. Finally the form <u>cenaculum</u> 'dining-room' is found in Latin at Tusculum, and in Faliscan.

Once again we see evidence, albeit far from convincing, for a relationship between Oscan and Umbrian against Latin and Faliscan, but, as I have said, the lexicon is the least satisfactory area for determining linguistic affinities, and in the case of the Italic dialects there is not enough evidence to prove anything satisfactorily.

5. Conclusions

We have looked at some of the evidence of the central Italic dialects with a view to establishing affinities between those dialects. Generally we have seen that there is a great scarcity of data, although a more thorough sifting of the data, particularly that of the Oscan minor dialects, might produce some interesting new possibilities. But, from what we have seen, are there any conclusions which can be drawn? I think so, for we have seen a drift towards a two-branched stemma, Latin-Faliscan, and Osco-Umbrian. The form of the future tense in Latin and Faliscan would be a remarkable parallel development, if we believe that Faliscan and Latin are not connected below the level of Indo-European, but their agreement would be more easily explained if the two dialects were descended from Proto-Italic after Oscan and Umbrian had already become recognisably different. But we need not necessarily assume that Latin and Faliscan peeled away from Proto-Italic at the same time. Rather we may picture an Osco-Umbrian migration away from the area of Proto-Italic before the form of the future in -<u>bo</u> developed. Then the tribes who were to become Latins and Faliscans migrated separately and later influenced each other through geographic proximity. Thus we may represent the situation graphically in terms of a <u>Stammbaum</u> diagram which incorporates the idea of Proto-Italic as a diachronic dialect moving through time :
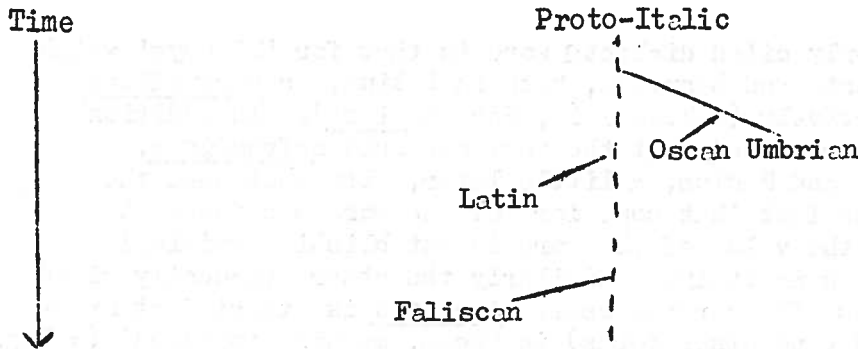
Alternatively we may represent the situation by means of a diagram which brings in the notion of geographic space:
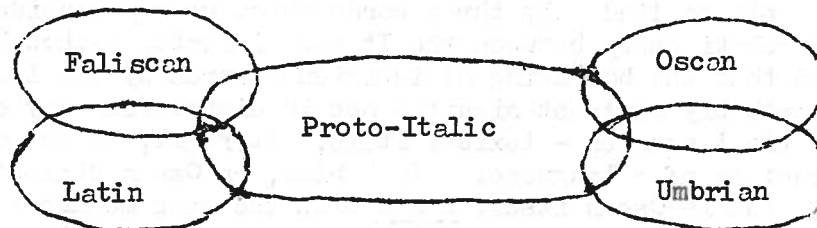
But, of course, both diagrams are lacking an essential dimension; the choice has to be made between time and space, whereas both are significant in the development of dialects. The first diagram does not convey the idea that the dialects split and then came back to influence each other through proximity, and the second diagram misses the point that Proto-Italic, the missing link, may not have been the same at the point in time that various dialects became perceptibly different from the parent language. In addition the evidence which we can assemble is never synchronic, and leads to a hotch-potch picture of the dialects.

For dialectological purposes, the Italic dialects reveal that a scarcity of data over a geographical area renders the elucidation of linguistic relationships very difficult. We tend to lack the 'grey' areas which show the gradual merging of one dialect into another. Phonemic distinctions are obscured, and we may usually only act on a phonetic level at the very best - at worst we are reduced to graphemic analysis. But we can always hope that more inscriptions will come to light and help us to clarify a situation which is not altogether confused.

Appendix A : The Italic consonants

PIE		Latin	Faliscan	Oscan	Umbrian
*p	'forth'	por-	por-		pur-
*t	'let him....'	-to	-to		-tu
*k	'I shall abstain'	carebo	carefo	kasit	
	'let him sing'	canito			kanetu
*b	'I shall drink'	bibam	pipafo		
	'timber'	trabs		triibum	trebeit
*d	'he gave'	dedit	-ded	deded	
*g	'silver'	argentum	arcentelom	aragetud	

		Latin	Faliscan	Oscan	Umbrian
*bh	'bean'	faba	haba		
	'I shall abstain'	carebo	carefo		
	'white'	albus		alfo-	alafa-
*dh	'he fashioned'	finxit	fifiked	feihuss	
	'let him make'	faciat			facia
	'aedile (magistrate)'	aedilis	efiles		
	'red (fem)'	rubra			rufra
*gh	'I pour'	fundo			
	'vessel for pouring'		huticilom		
	'he says'	ait		angetuzet	
*kʷ	'when'	quando	cuando		pone
	'four times'	quater		petiropert	
*gʷ	'he came, shall have come'	venit venerit		kumbened	benust
	'heavy'	gravis			
	'whirlpool'	gurges			
*gʷh	'warm'	formus < *gʷhermos			
	'snow'	nivis			
	'it is snowing'	ninguit < *sneigʷh-			
*m	'mother'	mater	mate	maatreis	matrer
*n	'Manilius'	Manilius	Manileo		
	'he came'	venit		kumbened	
	'he shall have come'	venerit			benust
*l	'freedom'	libertas	loferta	loufir (Paelignian)	rufru
*r	'red'	ruber, rufus	rufia		
*s	'I shall abstain'	carebo	carefo	kasit	
	'let him care for'	curato			kuratu
	'I stand'	sto	sta	stahu	sestu

Appendix B : The Italic vowels

PIE		Latin	Faliscan	Oscan	Umbrian
*a	'let him lead'	agito		actud	
	'field'	ager			ager
	'daughter'	filia	hilea		
*ā	'mother'	mater	mate	maatreis	matrer
	'by a fine'	multa		moltu	
*e	'let him be'	esto		estud	
	'silver'	argentum	arcentelom	aragetud	
	'let him carry'	ferto			fertu
*ē	'to the emvoys'	legatis		ligatuis	
	'let him have'	habeto			habetu, habito
	'I shall abstain'	carebo	carefo		
*i	'who?'	quis		pis	pis
	'daughter	filia	hilea		
*ī	'of boundaries'	limitum		liimitum	
	'may he be'	sit			sir, sei
*o	'forth'	por-	por-		pur-
*o	'gift'	donum		dunum	
	'name'	nomen			nome
	'let him sing'	canito			kanetu
*u	'above'	supra			subra
	'tower (acc.)'	turrim		tiurru	
	'greatest'	maxumus	maxomo		
*ū	'fruits'	fruges			frif
*ai	'aedile'	aedilis	efiles	aidil	
	'daughter (dat.)'	filiae	fileai		
	'people (dat.)'	*toutae			tote

		Latin	Faliscan	Oscan	Umbrian
*au	'Paula'	Paula	Pola		
	'bull'	taurus		taurom	turuf, toru
*ei	'to say'	dicere		deicum	
	'divine (fem.dat.)'	divae			deve
*eu	'free'	liber	loufir	luufreis	
	'freedom'	libertas	loifirta, loferta		
	'people'			touta	totam
*oi	'I use'	utor		uittiuf	
	'game'	ludus	loidos		
*ou	'Lucius'	Lucius	Loci		

I have been unable to find evidence of the following correspondences :
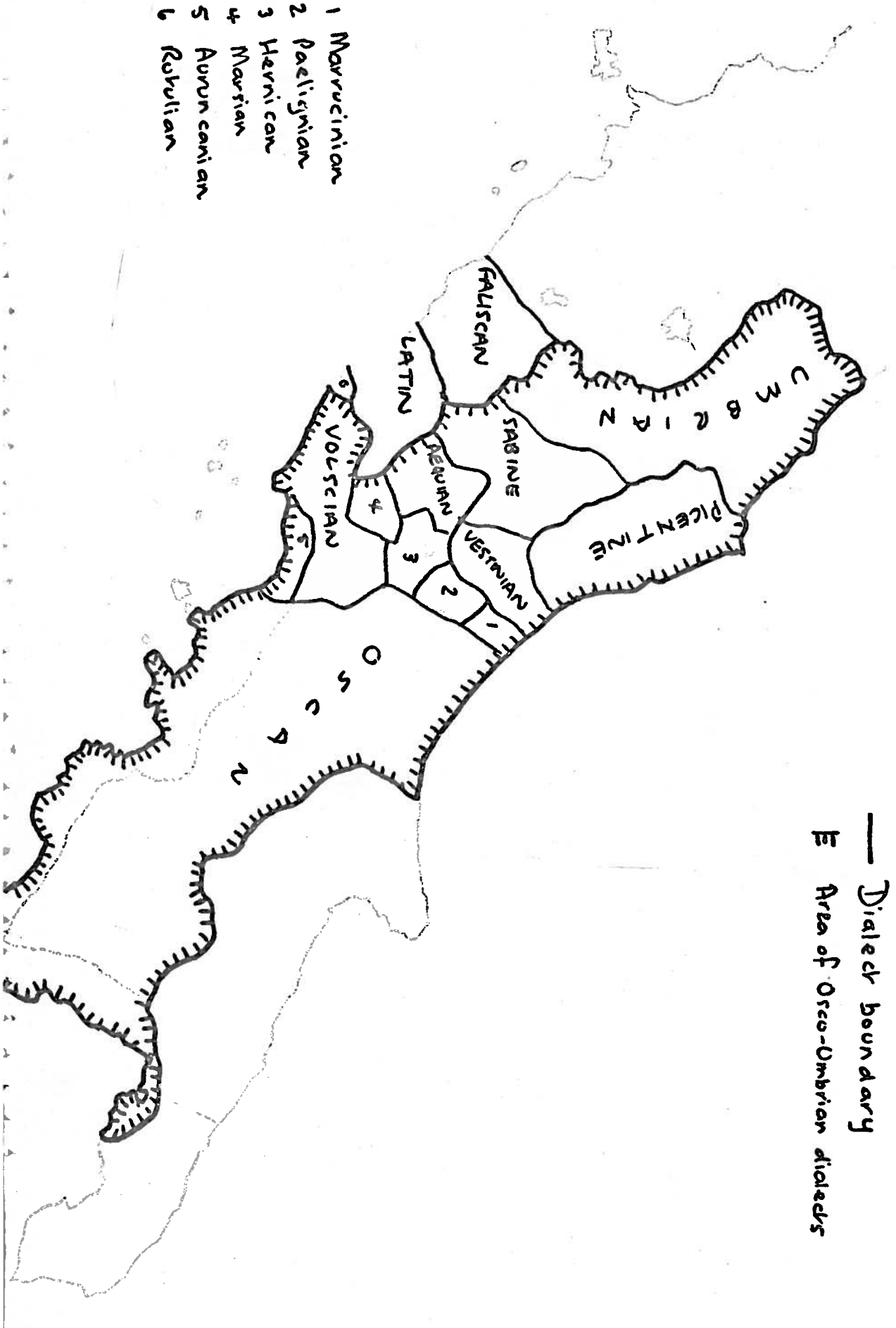
$*\bar{e}$ › i Fal., e/i Osc.; $*\bar{o}$ › o/u Osc., o Umbr.; $*\bar{o}$ › o Fal.;

$*u$ › u Fal., u Osc.; $*\bar{u}$ › u/o Fal., u Osc., u Umbr.;
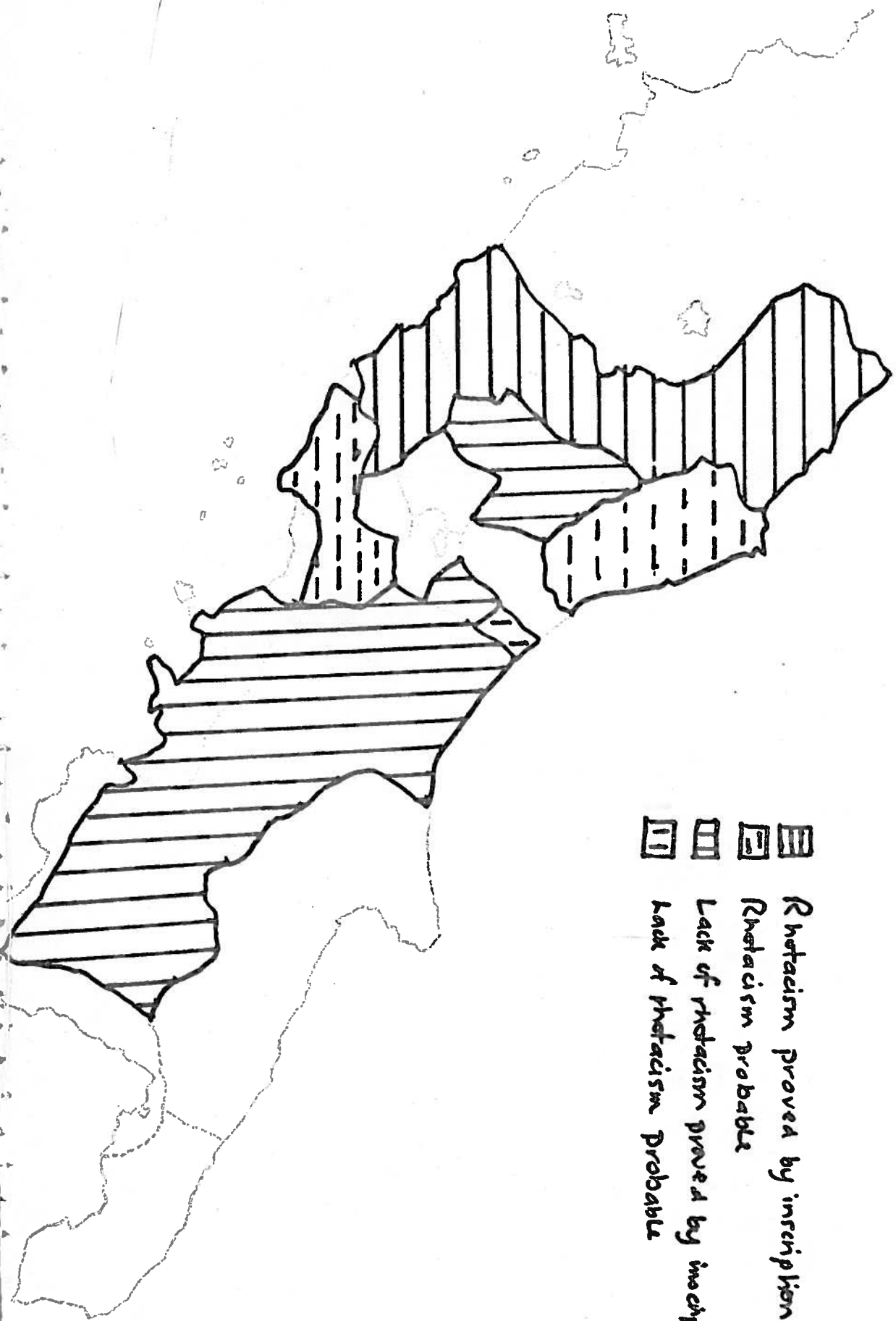
$*au$ › av Osc., $*ei$ › e Fal.; $*oi$ › u/e Umbr.

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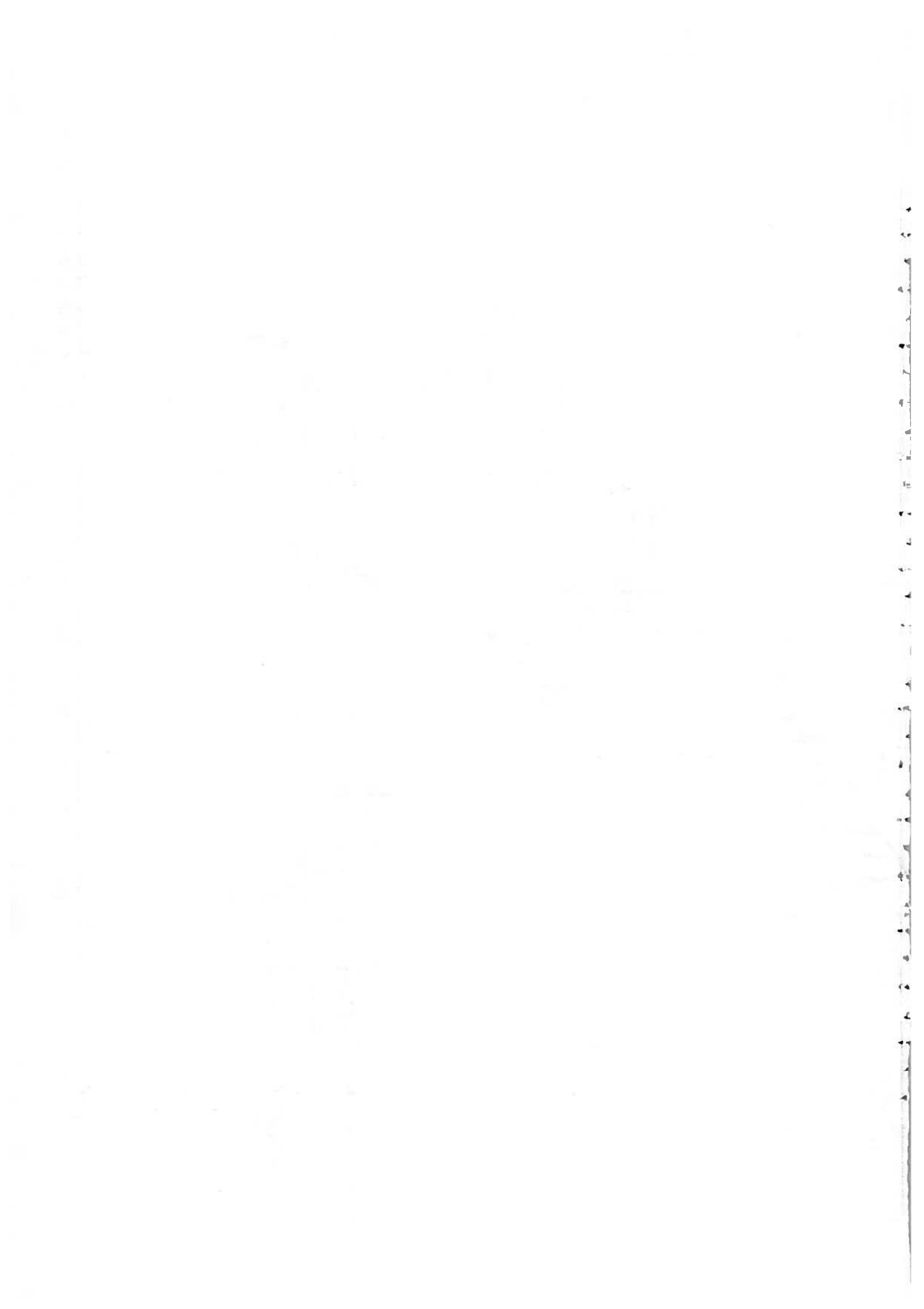
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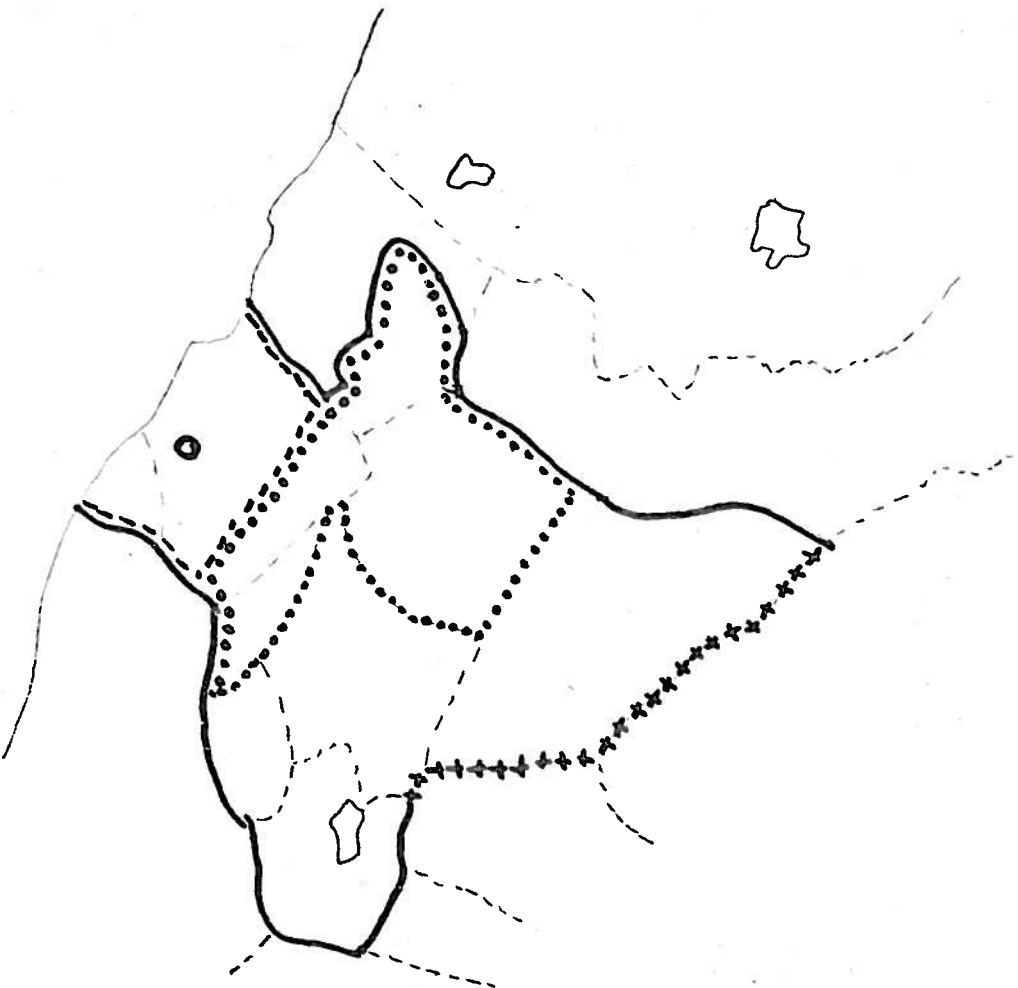
MAP A : THE DIALECTS OF CENTRAL ITALY (CIRCA 400 B.C.)

— Dialect boundary

U Area of Osco-Umbrian dialects

1 Marrucinian
2 Paelignian
3 Hernican
4 Marsian
5 Auruncanian
6 Rutulian

FALISCAN

LATIN

VOLSCIAN

AEQUIAN

SABINE

VESTINIAN

UMBRIAN

PICENTINE

OSCAN

Rhotacism proved by inscriptions

Rhotacism probable

Lack of rhotacism proved by inscriptions

Lack of rhotacism probable

MAP C: THREE ITALIC ISOGLOSSES (ACCORDING TO SCHRIJNEN: 1922)

—— The Q/P line
+++ Uncertain boundary
--- The F/B line
•••• The aspirate line

FITTON ON GREEK DRAMA

Some readers may be interested to know that I have bought a
number of books from the late Jim Fitton's library. These
include his Oxford Texts of the Athenian dramatists, which are
of particular interest as their margins are richly annotated
with references to parallel passages, textual conjectures,
metrical comments etc. etc. I shall be quite happy to lend
these volumes to any serious student, or (in the case of single
plays) to provide photocopies.

I should perhaps add that all Jim's actual manuscript
material, as opposed to marginalia, remain in the possession
of Mrs. Fitton, who is shortly moving to the Orkneys.

> David Harvey,
> 53, Thornton Hill,
> Exeter.

SPECIAL FUND FOR THE ANTIQUITIES OF CYPRUS

The Editor of the journal Antiquity has recently published
the following moving letter from Dr. Vassos Karageorghis of the
Department of Antiquities, Nicosia, which we would like to bring
to the notice of our readers:

20 August 1974.

"You are no doubt aware of the calamity which has fallen upon
us within a period of one month. We have seen our hopes and dreams
crumble to pieces and we are faced with a very gloomy future. The
morale is very low and I really wonder if we are ever to stand on our
feet again. I suppose we should be thankful, those of us who survived,
of being still alive.

In all this turmoil archaeology has suffered considerably. We have
lost some of our finest monuments. I mention Salamis and my heart is
breaking. I still cannot realise that it is true.

But life must go on. When all the bitterness is forgotten we must
start again. All civil servants have offered to work for seven days a
week but this is not enough. The damages amount to several hundreds of
millions of pounds. There are one hundred thousand homeless refugees.
Naturally I wouldn't even dream of asking government to give me any money
for Antiquities (restoration of damaged monuments, excavations etc.).
For this purpose I am appealing to all friends of Cyprus and all my personal
friends to help me if they can and with whatever sum they wish. I propose
to create a 'Special Fund for the Antiquities of Cyprus'. By writing to
you I would ask you to help in letting other people know of our needs. My
ambition is to keep the standard of the Department of Antiquities to the
height I have toiled to bring it during the last ten years or so. I
feel confident that with the help of my friends I may succeed!'

Comment would be superfluous. Dr. Karageorghis' address is :

Department of Antiquities, Nicosia, Cyprus.

EXCAVATIONS ON THE APPIAN WAY, 1817.

The recent Aristotle competition has made it clear to me that it is much easier to gather information by asking for it in the columns of Pegasus than by searching for it oneself. Perhaps readers can help me with this question. I have recently bought an ink and pencil drawing by the Revd. W.H.Barnard (1769-1818), which has the following inscription on the back: "Rome Nov. 12th 1817 an excavation making by Lord Temple near the Capo de Bove." It shows a group of men busy with picks, shovels and wheel-barrows a few feet below the tomb of Caecilia Metella on the Appian Way, under the supervision (?) of some gentlemen in top hats. Background information would be very welcome.

David Harvwy, Dept. of Classics,
University of Exeter.

NOW IT CAN BE REVEALED.........

From an examination paper on Roman history:

"It may be that Livy never took part in military affairs in his own lifetime and that his apparent ignorance is in fact wholly genuine."

＊＊＊＊＊＊＊＊＊＊＊＊＊＊

Immaculus desired to wage
War on the evils of his age,
Thus set up as a satirist.
The happy sinners' senses missed
His cunning couplets' deep contempt,
So now he's permanently pissed
And sells his wife to pay the rent.

Last night I could not sleep, so picked a book
At random from the pile beside the bed,
Switched on the bedside lamp. And then I read
The tale of Aeneas whose mighty look
Plucked proud Mezentius to death, and took
No pity on his son; who, hurled from Troy
By the decree of gods, sailed with his boy
To build another empire; Carthage shook
For Dido, earth for Ilium underfoot,
While those long dead dissolved in life's embrace -
And all that strange sea-journey to the place
Ordained. But when, at sunrise, I awoke,
This day's dawn made Rome's thousand years no more
Than a whisper of the sea upon the shore.

Tom Phillips

To Clio

Clio, I tried to breathe your scent
And twist your hair around my waist.
I tried to drown inside your mouth
And smother myself upon your breast.
I gave you the unpolished jewel of l my youth,
The flowers of ideas and the sweetmeats of thought -
I even dared to give you my love;
From the top of Olympus you threw them down.
    And now I am left on the Isle of Despair.
    I see you laughing at my tears
    While lovers, like buzzards sip your kisses,
    Ripping caresses while you smile on,
    Giving them everything, mocking my pain.

    Let others seek your fetid charms.
    I shall live among the snakes
    Of bitterness, and the slugs of Hope.

                     Anonymous Contribution.

COMPETITION

We offer a prize of £1 for the best limerick received on a (mor
or less) classical theme.   The winning entry will be published
in the next issue of Pegasus, and runners-up may appear from
time to time thereafter.   The identity of the judges is such
a closely-guarded secret that we haven't even decided on them
yet.

Entries should be addressed to The Editor, Pegasus, 53, Thornton
Hill, Exeter, and should reach her before All Fools' Day (April 1st)
1975.   Limericks in Hebrew or Arabic will be disqualified.

ARISTOTLE ON ALL FOURS: ADDENDA

     Since the publication of my note on Aristotle on All Fours
(Pegasus 17, pp. 21-23), my attention has been drawn to some further
iconographical material:

    1.   In 1968/9 the Metropolitan Museum of Art, New York, gave
an exhibition of medieval art from private collections.   According
to a contributor to Archaeology 22 (1969), 138-9, the exhibition
included "two representations of the fable of Phyllis riding on the
back of the philosopher Aristotle, one an aquamanile, the other a
copper plate.   In the latter, especially, medieval humour is at
its most blatantly ribald".   There is a catalogue of the exhibition
by Carmen Gómez-Moreno (New York, 1968), hopefully (as they say)
illustrating these two pieces.

2.   Mr. Richard Sorabji of Kings College, London, wrote to me in October 1974 to inform me of "an excellent piece by George Sarton in <u>Isis</u> 14 (1930), 8-19 on the Phyllis legend.   It has", he continues, "several fascinating woodcuts of Aristotle and Phyllis, he drooling, she voluptuous.   It also gives several extra details - e.g. the existence of a forgeit game called <u>cheval d'Aristote</u>, and references to ivories carved with depictions of the scene."

3.   Gilbert Highet, <u>The Classical Tradition</u> (Oxford, 1949) p.578 n. 33, refers to J.Bédier in L. Petit de Julleville's <u>Histoire de la langue et de la littérature française</u> II. 76f as well as to Sarton's article, and adds St.-Valéry-en-Caux to the list of churches in which carvings of the subject can be found.

4.   "The more I look at my copy of the Exeter misericord in that King Penguin book, the less I feel the details fit Aristotle", writes Mr. Sorabji.   His doubts are entirely justified: it is time to confess that the misericord which was the starting-point of this whole enquiry does not in fact represent Aristotle at all.

Miss Avril Henry of the English department writes as follows:

"For the record, I think the misericord in Exeter is not Aristotle, but the traditional representation of a LOCUST as described in <u>Revelation</u>. I haven't M.D.Anderson <u>Misericords</u>.... by me, but I expect it mentions this as one of the "alternative interpretations" you mention.   The clinching detail is exactly the one you say is unexplained: the beast's tail ending in something like a snake's head indicates that it is a Scorpion-tailed Locust. We have slides of the beast from the 14th-century English Apocalypse MS: Audio-Visual Room, slides 196 U 17 and 139 C 8, both filed under '<u>Manuscripts:</u> Apocalypse'."

Anderson does indeed mention this interpretation, and calls it "perhaps the most convincing explanation".   He quotes <u>Revelation</u> ix.7: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men".   Here Anderson ends the quotation, but it is the next few verses (8-10) which, as Miss Henry says, leave no room for doubt: "And they had hair as the hair of women, and their teeth were as the teeth of lions.   And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.   And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months."

One could hardly ask for anything more explicit. Exit Aristotle, pursued by a locust.

David Harvey.

NOTE:

Unfortunately the crossword solution was not available at the time of printing. Interested parties should contact J. Whiteley Esq.,
c/o Classics Department
Queen's Building,
The Queen's Drive,
Exeter EX4 4QH.

We hope at any rate to have it for the next edition.