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Gleanings from Diodorus Siculus

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it is perhaps simpler to hold with Wackernagel *ut supra* that *-συνο-*, *συρβηνεύς*, *σύρω* represent **-τφονο-*, **τφορβηνεύς*, **τφορῶ*, with the same change of *o* to *υ* as in *νύξ*, *μύλη*, *φύλλον*, *ἐπώνυμος*, *πρίτανις*, &c., G. Meyer 61.¹

These last words must have belonged originally to some sub-dialect which made every *o* into *υ* (as conversely the lower orders at Rome, the progenitors of the Romance languages, made every *u* into *o*), and from it have passed into the literary language and ousted the proper forms **νόξ*, *μόλη*, **φόλλον* (Lat. *nox*, *mola*, *folium*), &c. So, according to the latest authority on the subject,

¹ Brugmann, *Grr.* 2, 70 n., suggests that *-συνο-* and *-ττανά-* may both come from **ινο-*, as, he thinks, *οὐρανός* and Sk. *Váruṇas* both come from **vorenos* (or, as he prefers to write it, **γορυζινο-*): but this at most proves only that *υη* may appear as *υι* in Sanskrit, not that it could in Greek. And the *-σ-* still remains unaccounted for. As a matter of fact, Varuṇas was 'the god of the waters, the night, and the west' (Böhtlingk), and had nothing whatever to do with the sky, *οὐρανός*.

Bechtel, *Hauptprobleme der Indogermanischen Lautlehre*, p. 356 sq., the labial (for dental) before *ε* or *ι* in *βία*, *βίος*, *θέρος*, *πίσυρες* must have been purely dialectic, and cannot be explained as 'Formübertragung'; and according to Brugmann himself, *Grundriss*, I. 369, the forms *lacruma*, *oleō*, *solium*, *solum*, &c., made their way into literary Latin from some 'local dialect' (apparently of Oscan, *Etyma Latina*, p. 125) in which every *d* must have been pronounced as *l*. In the same way, I would suggest, some sub-dialect of Aeolic or Ionic must have made every *τυ-* into *συ-*, and from this sub-dialect *ἀήσυλος*, *ἀλοσύδνη*, *πίσυρες* passed into Homeric Greek, *δασύς*, *σύ*, *σύκον*, *σύριγξ*, *-συνο-* into Homeric and then into Ionic-Attic, and *συρβηνεύς*, *σύρω*, *συχνός* into Attic. Every literary language is a mosaic: in 'The skipper went to his ship in a well-equipt skiff' we have four different dialects.

E. R. WHARTON.

GLEANINGS FROM DIODORUS SICULUS.

1. τὸ ἐμφυχον (an animal), I. 72.

τροφήν δ' οὔτε τὴν ἀπὸ τῶν ἐμφύχων, οὔτε τὴν ἀπὸ τοῦ πυροῦ προσεφέροντο. Cf. Thuc. vii. 29.

2. βαπτίζειν ταῖς εἰσφοραῖς (to drown with taxes), I. 73. Cf. Plut. *Galba*, 21.

τοὺς δὲ ιδιώτας διὰ τὴν ἐκ τούτων εὐπορίαν οὐ βαπτίζουσι ταῖς εἰσφοραῖς.

3. κρίκος, (a ring for the lip), III. 8, speaking of the Ethiopian women.

καθοπλίζουσι δὲ καὶ τὰς γυναῖκας, ὀρίζοντες αὐταῖς τεταγμένην ἡλικίαν, ὃν ταῖς πλείσταις νόμιμόν ἐστι χαλκοῖν κρίκον φέρειν ἐν τῇ χεὶρὶ τοῦ στόματος.

4. κύτος (the shell of the tortoise), III. 21.

κοιμῶνται μετέωροι τοῖς κύτεσι πρὸς τὸν ἥλιον, παρεμφερῇ τὴν πρόσοψιν ποιοῦσαι ταῖς κατεστραμμέναις ἀκάτοις. Also further on:—τοῖς δὲ κύτεσιν οὔσι σκαφοειδέσει χρῶνται πρὸς τὸν εἰς τὴν ἡπειρον διάπλουν.

5. καταπαύειν used with the meaning of καταπαύεσθαι, XI. 18 (end).

διὸ καὶ πρύμναν μὲν ἀνακρούεσθαι κατέπανσαν. Euripides (*Hecuba*, 918) uses καταπαύσας for καταπαύσαμενος.

6. ἐξόροφος (having six stories), XIV. 51. προσήγαγε δὲ καὶ τοὺς ὑποτρόχους πύργους τοῖς τείχεσιν ἐξορόφους ὄντας.

7. ἀναρρήτω for ἀναρρήγνυμι, XIV. 72.

αἱ ναὺς πλείουσιν ἐμβολαῖς ἀναρρήττουσαι τὰς συγγεγομφωμένας σανίδας δεινὴν ἐκπληξιν τοῖς ἀντιτακτομένοις παρέχοντο. And further on:—αἱ μὲν ἐκ τῶν ἐμβολῶν ἀναρρηττόμεναι λακίδες ἐξαίσιον ἐποιοῦντο φόβον.

8. θάπτειν (to put to death), XVI. 82.

μετὰ δὲ ταῦτα τὸν μὲν Ἰκέταν καταπολεμήσας ἔθαψε. Dr. Holden in a note on Plut. (*Timol.* 32) suggests ἐθανάτωσε.

9. τὰ κενὰ τοῦ πολέμου (feints of war), XVII. 86.

Ὁ δ' Ἀλέξανδρος τοῖς κενοῖς τοῦ πολέμου καταστρατηγήσας τοὺς Ἰνδοὺς, χωρὶς κινδύνου ἐκυρίενσε τῆς πέτρας.

10. εἰκάζειν (to imitate, mimic), XX. 63, of Agathocles.

ὑπάρχων δὲ καὶ φύσει γελωτοποῦς καὶ μῖμος, οὐδ' ἐν ταῖς ἐκκλησίαις ἀπέιχετο τοῦ σκώπτειν τοὺς καθημένους, καὶ τινας αὐτῶν εἰκάζειν.

11. συνακρωτηριάζειν (to cut off the extremities with), fragment of book 34.

οἱ Σύροι οἱ δραπεταὶ τῶν αἰχμαλώτων τὰς χεῖρας ἀπέκοπτον· οὐκ ἀρκούμενοι ταῖς παρὰ τοὺς καρποὺς τομαῖς, ἀλλὰ σὺν αὐτοῖς τοῖς βραχίουσιν συνακρωτηριάζοντες.

E. J. CHINNOCK.