

CORRESPONDENCE.

EURIPIDES, *HECUBA*, LL. 1214-5.

'Αλλ' ἤνιχ' ἡμεῖς οὐκέτ' ἐσμὲν ἐν φάει
(καπνῶ δ' ἐσήμην' ἄστν) πολεμίων ὑπό
ζένον κατέκτας.

MR. A. W. MAIR has missed the point of my (or rather Paley's) statement that line 1215, when printed between commas as a separate sentence, involves 'a singular ellipse.' I suppose that no reader of this *Review* needs to be told that καπνῶ δ' ἐσήμην' ἄστν 'is complete in itself,' or, in other words, that σημαίνω is used absolutely. I did not think it necessary to point out anything so obvious; nor need Mr. Mair

even go to δηλῶ to find a parallel passage, for this very use of -σημαίνω occurs in Thucydides' account of the Plague, as is notorious. The 'singular ellipse' is the ellipse of a participle to give πολεμίων ὑπό a proper construction (*vide* Paley's note), and to that point, which is the gist of the whole matter, Mr. A. W. Mair should address himself before he can defend the old reading by citing *Agamemnon* 815. Of course Euripides' lines are a reminiscence of Aeschylus (*vide* Paley again), but that has nothing to do with my point.

E. C. MARCHANT.

REPORTS.

PROCEEDINGS OF THE OXFORD PHILOLOGICAL SOCIETY.—EASTER AND TRINITY TERMS 1901.

ON May 10th Mr. WARDE FOWLER read a paper on 'The fourth Eclogue of Virgil,' in which it was maintained: (1) (in criticism of recent views, *e.g.* of Prof. W. M. Ramsay and M. Salomon Reinach) that if the last four lines of the poem be duly taken into account, the *parvus puer* of the poem was a real child actually born, and not an abstraction or poetical conception of a new age: (2) that the last four lines have been unduly neglected in the general interpretation of the poem, which is a prophetic *carmen* sung during the actual process of birth; the birth and prophecy are both completed at the end of line 59, and in the remaining four lines the prophetess addresses the new-born infant in the language of an Italian nurse: (3) that the *deus* and *dea* of the last line are the *di coniugales*, Hercules and Juno. This conclusion was suggested by a passage in the Danielian Servius (Thilo and Hagen, vol. III. p. 53, note), in which it is said that there was a custom in noble families at Rome of placing a mensa to Hercules and a lectus to Juno in the atrium on the birth of a child. For the concurrence of Hercules and Juno, see Roscher's *Lexicon* s. v. Juno 581 foll., or Fowler's *Roman Festivals*, p. 142 foll. The reader also expressed an opinion (though considering the question of no importance) that the *puer* was the expected child of Octavianus and Scribonia.

At the same meeting Mr. GRUNDY read a paper on 'The Attitude of the Delphic Oracle to the War of 480 B.C.': the contents will appear in his forthcoming work on the *Great Persian War*.

On May 24th Mr. PRICKARD read a paper on 'The month and day of the taking of Troy, with special reference to Aesch. *Agam.* 826.' There is a general agreement among authorities, differing as to the year, that Troy was taken in the early summer

(a day in Thargelion, probably the 23rd or 24th). See *Arundel Marble Epoch* 25, historians quoted by Plutarch (*Life of Camillus*) and by Eusebius *Præp. Evan.* X, 12, Dionysius Halicarn. See also *Aeneid* III. 8. The only authority for an autumn date is Tzetzes, who appears to contradict himself (*Post-homerica* 700-766).

But nearly all commentators on Aeschylus explain ἀμφι Πλειάδων δύσι of the autumn (morning) setting of the Pleiads, a date about November 2. They refer back to Stanley, who, in his edition of 1664, has no note on *Agam.* 826, and on line 40 shows that Troy was taken in the spring, but in a MS. note on 826 printed by Butler, shows reasons for an autumnal date, mainly drawn from Joseph Scaliger 'De emendatione temporum.' Some, as Klausen, add that Aeschylus chose an autumnal date as better suiting the details of the storm, others that he followed an old epic.

Is it impossible that he referred to the spring (evening) setting of the Pleiads, which in Greece, 3,000 years ago, occurred about April 9?

(1) Conventionally, the 'setting of the Pleiads' meant the autumn date (see passages in Hippocrates, Aristotle, Theophrastus, Polybius, Arrian). But this was purely conventional. Hesiod (*W. D.* 384) makes it clear by the sequence of phenomena, which setting he means; Virgil *G.* 1, 221 expressly adds 'eoaë'; if the setting have any value in the narrative of Aeschylus, and is not a dead note of time, the setting which is most suitable may be understood.

(2) A scholiast on Aratus 261 (p. 392 Maass) after referring to the autumn setting, adds: τῆς δὲ ἐσπερίου δύσεως οὐκ ἐμνήσθη, διὰ τὸ συμβαίνειν αὐτὴν περὶ τὴν ἔαριν ἰσημερινὰν καὶ μηδὲν ἐξαιρετὸν περιέχειν σημεῖον. But the spring setting was noted, for forty