

not to be identified, while the part of Britain which looks towards Ireland, and was now garrisoned, may be north Wales or Cumberland. The Hardknot fragment GRIC LA CoII (*C.* vii. 334) may possibly refer to Iulius Agricola: the record of coins from this fort, a quinarius of Domitian (A.D.

91), a Trajan, and two Republican issues, would suit such an idea. There are possible though not certain traces of Agricola at Carlisle also. But, in the present state of our knowledge, one can only indicate possibilities.

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A CLIMATE IN DISGUISE.

IN the *Zeitschrift für Assyriologie* viii. Mr. Ryssel publishes, in the original Syriac, the astronomical letters of Bishop George († 724). On page 49, where the bishop is enumerating the climates or latitudes of the world, we find that the third, counted from the south of the *οικουμένη*, was called '*diatisiktakhoras*?' (the query is Ryssel's). In a note the editor tries to identify this unheard-of name with the city of Thisika in Zeugitana, although there is no reason why the latitude should have taken its name from a spot prominent

neither in commerce nor in learning. Ryssel himself adds that Martianus Capella puts Alexandria in the corresponding place, but he is far from using this hint. For of course *diatisiktakhoras* is nothing but the Greek *διὰ τῆς κάτω χώρας*. And this is an expression frequently used by Ptolemy for Alexandria, the capital of lower Egypt, through which his third degree had been laid.

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NOTE ON THE HOMERIC DIAERESIS.

MR. MONRO in his *Homer Iliad*, Books i.—xii. page lxvi. § 50, lays it down as one of 'the two main rules of the Homeric Hexameter' that '*the third foot must not end with a word*, that is to say, there must be no break which would allow the line to fall into two equal parts.'

The same writer in his *Homeric Grammar* § 367, after defining diaeresis as 'the coincidence of the division between words with the division into feet,' adds absolutely that 'there must be no diaeresis after the third foot.'

Yet on turning to the first book that comes to hand, N, and passing over a great number of instances that violate Mr. Monro's canon, but which might perhaps be explained away by the presence of proclitics as:—

L. 1. Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ | Ἐκτορα
νησὶ πέλασσεν
or of enclitics:—

L. 16. Τρῳσὶν δαμναμένους, Διὶ | δὲ κρα-
τερῶς ἐνεμέσσα
or of elisions:—

L. 28. πάντοθεν ἐκ κευθμῶν, οὐδ' | ἠγνοίη-
σεν ἄνακτα

I still find the forbidden diaeresis once at least, on an average, every 50 lines. The instances I have noticed are—

L. 21. Αἰγῆς ἔνθα τέ οἱ κλυτὰ | δόματα
βένθεσι λίμνης.

There is as clear a pause after κλυτὰ, as after 'ivied' in this line of Tennyson's *Locksley Hall*:—

'Many a night from yonder ivied | case-
ment, ere I went to rest,'

The other cases are 78, 157, 174, 191, 237, 263, 471, 474, 592, 688, 703, 725, 740, 803, 817 (Paley's ed.).

In the following instance (γ. 34):—

οἱ δ' ὡς οὖν ξείνους ἴδον, | ἀθρόοι ἦλθον
ἅπαντες—

the diaeresis not only halves the line but even coincides with the principal verse pause.

Mr. Monro's statements therefore seem to require some modification.

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