

CORRESPONDENCE

Dear Sirs,

It is with something more than regret that I learn that my recent suggestion (*C.R.* lxi (1947), 10 f.) on Cic. *ad Fam.* vii. 8. 9, which had first occurred to me in 1936, has been anticipated twice, once by C. E. Stevens in *A.J.P.* lix (1938), 177 ff., and again by J. P. V. D. Balsdon in *J.R.S.* xxix (1939), 176. To these two scholars, and to the *Review*, an apology is due.

Yours sincerely,
W. LEONARD GRANT.

Trinity College,
University of Toronto.

Sirs,

I observed in Persia that in spite of the official adoption of the metric system, the ancient measure of distance, the farsang (parasang), is still employed in current parlance, particularly in the provinces. It is generally considered equivalent to 6 kilometres. Thus, at 30 kilometres from Tehran, the traveller may be told he has 'panj farsang' (often pronounced 'farsakh') to go—a distance readily computable by any reader of Xenophon.

I am, Sirs,
Your obedient servant,
D. M. LANG.

St. John's College,
Cambridge.

SUMMARIES OF PERIODICALS

TRANSACTIONS AND PROCEEDINGS OF
THE AMERICAN PHILOLOGICAL ASSOCIATION

LXXVI: 1945

G. F. Else, *The Case of the Third Actor*: the ὑποκριτής was originally the person who 'answered' the τραγῳδός (the leading actor). Aeschylus introduced a second ὑποκριτής, i.e. a third actor. L. Woodbury, *The Epilogue of Pindar's Second Pythian*: Pindar is the 'wolf' who here attacks the detractors who have ejected him from Hiero's favour. C. P. Golann, *The Third Stasimon of Euripides' Helena*: this ode is not irrelevant to the play; it refers not to Kore and Demeter (Δηοῖ in 1343 is a false emendation) but to Helen (a vegetation-goddess) and her mother, Nemesis, who can be identified with Cybele whose rites, not Demeter's, are here described. P. W. Harsh, *Ἀμαρτία Again*: deduces from the practice of the Greek tragedians that the word implies a moral, not a mere intellectual, fault. L. B. Lawler, *Διπλή, διπλοῖα, διπλοδιαμῆς in the Greek Dance*: seeks to clarify these technical terms. H. W. Miller, *Aristophanes and Medical Language*: some sixty expressions are borrowed from medical terminology. L. Edelstein, *The Role of Eryximachus in Plato's Symposium*: E.'s speech is not meant to ridicule him or his medical theories. A. E. Raubitschek, *The Pyloroi of the Akropolis*: on the series of inscriptions bearing on this subject. F. W. Householder and D. W. Prakken, *A Ptolemaic Graffito in New York*: an edition of 18 elegiac verses in thanksgiving to Pan (probably 3rd century B.C.). E. M. Husselman, *Two Literary Papyri from Karanis*: these are Isocrates, *Πρὸς Δημόνικον* 33-4 and Demosthenes, *κατ' Ἀριστοκράτους* 166-72, offering no important variant. N. Lewis, *The Meaning of σύν ἡμῶν and Kindred Expressions in Loan Contracts*: in receipts this formula means 'including 50% interest'. H. C. Youtie, *Critical Notes on Graeco-Roman Ostraca*: offers some new

readings in the texts from Karanis in the Michigan collection which is now back in Cairo. S. Savage, *Remotum a Notitia Vulgari*: on the secret practices which marked the most ancient religious organizations of Rome. W. H. Kirk, *The Syntax of Gerund and Gerundive*, II: a short supplement to an article in vol. lxxiii. B. Otis, *Horace and the Elegists*: explores the reasons, literary and political, for Horace's hostility to amatory elegy. R. P. Oliver, *The First Edition of the Amores*: the present text (Ovid's second edition) has been so revised that it can shed no light on the poet's youthful style. B. Marti, *Seneca's Tragedies, A New Interpretation*: Seneca's aim was not to imitate Greek tragedy but to teach the Stoic doctrines in poetic dress. P. De Lacy, *The Stoic Categories as Methodological Principles*: the four Stoic categories are the unifying element in the Stoic philosophy since they provide a 'methodological framework' to its three branches. R. S. Rogers, *Domitius Afer's Defence of Cloatilla*: speculations on the meagre data in Quintilian. R. O. Fink, *A Fragment of a Roman Military Papyrus at Princeton*: a list of *cornicularii* of approximately A.D. 231-6. G. Downey, *The Pagan Virtue of Megalopsychia in Byzantine Syria*: a study of the concept of *megalopsychia* as pictured in two Byzantine mosaics of Antioch-on-the-Orontes. E. C. Evans, *Galen the Physician as Physiognomist*: connects Galen's interest in this subject with Polemo and the New Sophistic, and examines the 'humoral' basis of his theories. I. E. Drabkin, *Notes on the Text of Caelius Aurelianus*: many emendations are proposed. W. H. Stahl, *The Greek Heliocentric Theory and its Abandonment*: Copernicus was little, if at all, influenced by Aristarchus' inclusion of the earth among the planets. J. L. Heller, *Classical Mythology in the Systema Naturae of Linnaeus*: on the sources—Hyginus' *Fabulae* and other works—from which Linnaeus drew his 'trivial names'. J. P. Pritchard, *Lowell and Longinus*: some ideas which Lowell drew from the *περί ὕψους*. Proceedings.