

latter theory is supported by the fact that the columns are in a rough state and were never fluted. In several places under the sanctuary the early dwelling-houses were again found, with Mycenaean, Geometric, and Ionian vases; the latest fabric found in this place is the Protocorinthian. A good find of early pottery occurred by the Artemision portico.

Behind the Great Portico was found a public fountain, not unlike the Inopos reservoir in form, with three walls and a flight of stairs; but on the open side was a Doric colonnade, of which the entablature was probably wooden, as no marble fragments exist. Remains of terra-cotta facing tiles were found. There was a roof, carried by a single column in the centre. The date is early in the fifth century, with restorations at the end of the second. There is a mutilated inscription of the fifth century, containing police regulations for the use of the place; and on a marble relief of the second century, representing

three goddesses seated and a Herm, is a votive inscription: *Σπόριος Στερτίνος Σπορίων Νυμφαῖς Μινούσιν*. The fountain Minoe is often mentioned in other inscriptions. At the bottom of the basin, under the rubbish of walls and roof, another relief was found, in bronze. The subject is a sacrifice: Artemis, dressed in high-girt chiton and boots and holding two large torches, sets light to the offering on an altar. In front of the altar is a young Satyr, who blows upon the flame; behind the goddess another Satyr carries on his head the animal for the sacrifice, and in his hand a wine-jug; beyond the group is a statuette of Artemis on a high pillar. This bronze relief is a unique find at Delos. The only other considerable piece of sculpture is a torso, with arms preserved, of an archaic 'Apollo.' There was the usual mass of inscriptions, which will be published in the forthcoming Delian Corpus.¹

¹ *Comptes-Rendus de l'Acad.*, 1909, p. 397.

CORRESPONDENCE

To the Editor of THE CLASSICAL REVIEW.

DEAR SIR,—In your issue of August (p. 13) you say: 'Our readers know that Greek is a dead language at the Antipodes; perhaps it would be more correct to say that it has not yet come to life.'

This observation is a little hard upon some of us who, beginning with no less a person than Badham, have been teaching Greek here for a considerable number of years. So far as this State (Victoria) is concerned, I cannot see that Greek is any more a dead language than it is in England. It is a compulsory subject for the Arts Degree in this University, and my own class in Greek numbers nearly one hundred at the present time. Perhaps two thousand undergraduates have passed through my own hands.

Greek is taught in all the Australian Universities and in the chief schools, and whatever antagonism there may be to the classics, it is generally felt by persons interested in the question that, on its merits, Greek is to be preferred to any other literary or linguistic portion of the curriculum.

I may perhaps mention that Greek plays have several times been performed by the affiliated colleges of this University to very large audiences drawn from all manner of representative people.

The performance of the *Alcestis* under the direction of Dr. Leeper, the Warden of Trinity College, was fully as artistic and sumptuous as any Cambridge performance of which I can speak, and was received with immense enthusiasm by some seventeen hundred persons.

T. G. TUCKER.

The University, Melbourne, October 9th, 1909.

[We apologize for our hasty expression. The fact is, we had in mind the schools and the general population, not those who take an Arts course at the University; and we should apply the same expression to the majority of English schools, which do not prepare for Oxford and Cambridge.—ED. C. R.]

ON SUETONIUS, *DIVUS JULIUS*, 79. 2.—A REJOINER.

To the Editor of THE CLASSICAL REVIEW.

SIR,—While tendering my thanks to Professor Norwood for quoting a passage of Bacon in connection with Suetonius, *Divus Julius*, 79. 2, I must join issue with him as to the value of that passage for the elucidation of Suetonius' text.