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On the Use of the Article with Ordinal Numerals in Greek

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include *herpes zoster*—are recorded in Pliny *N.H.* xxx. 106. Among them are earth-worms, crickets, a viper's head, a snake's slough. The significance of the choice of creeping things is not to be overlooked. The blood of tortoises was used for anointing *ignis sacer* according to *N.H.* xxxii. 41. Some such remedy, accompanied by an appropriate ἐπιώδη, may have been meant by Lucian in our passage.

The negroes of the Southern States tell of a cure for shingles that is worthy of any of the superstitious sympathizers who gathered around the bed of Eucrates. The eruption must be rubbed with the blood of a perfectly black cat. If the animal has a single white hair, the treatment will fail.

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ON THE USE OF THE ARTICLE WITH ORDINAL NUMERALS IN GREEK.

It is well known that the article is often omitted before the ordinal numeral in Greek, but none of the grammars gives the rule for its omission correctly. For example, Kühner-Gerth, i. § 465, 14 says: 'Ein mit einem Ordinalsworte verbundenes Substantiv kann sowohl ohne als mit dem Artikel stehen, je nachdem der Gegenstand entweder unbestimmt oder bestimmt werden soll.' The instances however show that the article is only omitted when the ordinal is used with words denoting time like *ἔτος*, *ἡμέρα*, *μῆν*, and with these it is almost invariably omitted unless a preposition is inserted. With other words the article is not omitted. The following instances are only from Thucydides, but the usage of other authors is the same. (1) In the following the article is omitted: i. 12 ἐξηκοστῷ ἔτει, 18 δεκάτῳ ἔτει; ii. 2 μηνὶ ἔκτῳ, 47 πρῶτον ἔτος, 103 τρίτον ἔτος; iii. 25 τέταρτον ἔτος, 88 πέμπτον ἔτος, 116 πενηκοστῷ ἔτει, 116 ἔκτον ἔτος; iv. 51 ἑβδομον ἔτος, 90 ἡμέρᾳ τρίτῃ, 101 ἐπτακαίδεκάτῃ ἡμέρᾳ, 116 ὄγδοον ἔτος; v. 39 ἐνδέκατον ἔτος, 51

δωδέκατον ἔτος, 56 τρίτον καὶ δέκατον ἔτος, 81 τέταρτον καὶ δέκατον ἔτος, 83 πέμπτον καὶ δέκατον ἔτος; vi. 4 ἔτει πέμπτῳ καὶ τεσσαρακοστῷ, 7 ἔκτον καὶ δέκατον ἔτος, 8 ἡμέρᾳ πέμπτῃ, 59 ἔτει εἰκοστῷ; vii. 18 ὄγδοον καὶ δέκατον ἔτος, 75 τρίτῃ ἡμέρᾳ; viii. 6 ἐνὸς δέον εἰκοστὸν ἔτος, 24 τρίτῃ ἡμέρᾳ, 58 τρίτῳ καὶ δεκάτῳ ἔτει, 60 εἰκοστὸν ἔτος, 107 ἡμέρᾳ τετάρτῃ. (2) In the following the article is inserted: (a) without any apparent difference of meaning from those under (1). ii. 2 τῷ πέμπτῳ καὶ δεκάτῳ ἔτει, 70 τὸ δεύτερον ἔτος; v. 24 τοῦ ἐνδεκάτου ἔτους; (b) when a preposition is added: i. 87 ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ; vi. 59 ἐν τῷ τετάρτῳ (ἔτει); (c) with words other than *ἔτος*, *ἡμέρα*, *μῆν*: ii. 59 μετὰ τὴν δευτέραν ἐσβολήν; iv. 31 τὸ πρῶτον φυλακτήριον; v. 20 τῷ πρώτῳ πολέμῳ τῷδε, 24 ὁ πρῶτος πόλεμος, 26 ξὺν τῷ πρώτῳ πολέμῳ, 55 ὡς τὸ τρίτον μέρος, 68 ἡ πρώτη τάξις; vi. 44 ἡ πρώτη παρασκευή; viii. 17 ἡ πρὸς βασιλέα ξυμμαχία ἡ πρώτη.

JOHN THOMPSON.

NOTE ON HORACE, ODES III. iv. 9, 10.

Me fabulosae Volture in Apulo
Nutricis extra limen Apuliae.

Such is the reading of most MSS., the only important variant among the older ones being the *limina Pullie* of the Berne MS. and Paris A¹. It is of course impossible that it can be right. Horace would not have used the same word at the end of two successive lines with different quantity, even supposing that he would have repeated the word at all. Of the various suggestions—*limina*

Pulliae, *limina sedulae*, *limina patriae*, *limina Dauniae*, etc., etc., I have always preferred *Dauniae*, the conjecture of Paldamus, adopted by Ritter in his edition, on the theory that *Apuliae* was a gloss to explain *Dauniae*, which it finally ousted, and so forced the change to *limen*, *metri gratia*. It was not, however, until I chanced to be reading the first and third books of the *Odes* simultaneously with two different classes that the reading became a certainty in my own mind. Take the familiar I. xxii.