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VERSION.

CRADLE SONG.

Sweet and low, sweet and low,
 wind of the Western Sea,
 low, low breathe and blow,
 wind of the Western Sea!
 over the rolling waters go,
 come from the dying moon and blow,
 blow him again to me,
 while my little one, while my pretty one,
 sleeps.

Sleep and rest, sleep and rest;
 father will come to thee soon;
 rest, rest on mother's breast,
 father will come to thee soon;
 father will come to his babe in the nest
 —silver sails all out of the west—
 under the silver moon;
 while my little one, while my pretty one,
 sleeps.

TENNYSON.

ἀγανόφρον ἴθι Ζέφυρ' ἀδύπνοε·
 ποντιάς αὔρα,
 φρικὸς ἔπ' εὐλαλον οἶδμα κυλίνδουσ'
 ἔππευε· σύ μοι σῶν φθινυθούσας
 κάταγ' ἄνδρα δόμονδ'
 οἴμους προλιποῦσα Σελάνας.
 εὐδ' εὐδε, βρέφος, κέλομαι μάτηρ,
 ἐπιμαστίδιον·
 σοὶ δ' ἤξει ταχύς, ὦ γλυκερὸν τέκος,
 ὡς εἰς καλὴν πτανός, ὁ φύσας
 ἀργοῖς λαίφεσι ῥιπαῖς τ' ἀργαῖς
 ἀστεροέσσαις
 αἰθυσσόμενος ποτὶ δῶμα.

HUGO H. JOHNSON.

ARCHAEOLOGY.

THE MYSTERIES IN THE *FROGS* OF
ARISTOPHANES.

It appears to be universally assumed that the *μύσται* in the *Frogs* are represented as carrying Iacchus from Athens to Eleusis in the procession of the Greater Eleusinia, and that the proclamation, hymns, and dances are intended to recall, as far as *εὐσέβεια* permitted, those which belonged to that occasion. The difficulties raised by the assumption are, however, very great, though they do not appear to have been sufficiently realized by editors. The various scholia lend no help worth considering.

We may first summarize the proceedings of the Greater Mysteries so far as they concern the interpretation of the passage.

The *πρόρρησις* of the Archon Basileus, Hierophant, and Daduchus in the Stoa Poikile on the 16th of Boedromion (about the end of September) was followed by the ceremony of purification known as *ἄλαδε*

μύσται, and this by sacrifices. On the 19th–20th the initiated went in procession to the *Ἰακχείον* in the city, took thence the statue of the child Iacchus, and carried it with shouts, songs, and ceremonies through the Sacred Gate and along the Sacred Road to Eleusis. The procession started in the forenoon. It arrived at Eleusis towards midnight. The following days till the 23rd were occupied at Eleusis with the mystic observances, including *παννυχίδες*. Of these it was rank impiety to tell, and any attempt to mimic them was visited with the heaviest punishment.

Now we may admit that though Dionysus, under that name, is without part in the Greater Eleusinia, yet Iacchus and Bacchus were commonly identified in the popular mind and therefore there is a certain justification for the comedian thus introducing the Eleusinian Iacchus procession into a play for the festival of Dionysus. There would also, we may