

is a specimen of the translation. 'Lo, Xipho the prophetess dedicates spoils from a spoiler of the prophetess. Zeus guard us! In silence put aside the most dainty portions of the still unroasted animal. Athene Minerva, be gracious! Silence! The victims have

been put to death, Silence!' It is noteworthy to find Zeus at this early time in Crete, before he was born in fact: but when the prophetess appeals to him to hide her pilferings we fear the punishment of the offended god. We remember how he treated Prometheus in like case.

CORRESPONDENCE

To the Editor of THE CLASSICAL REVIEW.

IT is, I think, due to the memory of the late Richard Shilleto that he should not be handed down to posterity as the author of a piece of at least doubtful Latin, owing to an error widely admitted into one of his famous masterpieces, which have been in almost universal use throughout the country in our schools and colleges for more than fifty years. During all this period a piece of Latin has passed muster over his initials for which the great master was not really responsible, though it is repeated in the published copy of his compositions. On p. 435 of that volume will be found a translation into Latin prose of a well-known English extract commencing: 'Peter Alexiwitz of Russia, when he came to years of manhood, though he found himself Emperor of a vast and numerous people, master of an endless territory. . . .' The Latin version runs: 'Petrus Alexandri filius Sarmatarum rex, cum in suam iam tutelam uenisset, uideretque sibi permissam regionem nationum et latissime patentium et hominibus abundantium. . . .'

Now, I have received copies of this piece from eight different and independent sources, and find that the reading is the same in all, except for the significant fact that some had 'permissum' altered into 'permissam.' Some years ago I questioned the Latinity of the expression 'regionem nationum,' and expressed my doubts to a Cambridge Professor. He replied supporting the reading, and quoting in confirmation 'quorum regio hominum' from Hor. *Ep.* 1, 15, 2. I was not satisfied, and a few years later I came across two more copies containing the true reading—viz., 'regimen nationum,' which is no doubt what Shilleto wrote. His manuscript was probably not very clear, and this, coupled with the fact that 'regio' is a more common word than 'regimen,' accounts for the substitution both in manuscript copies throughout the country and in the published version taken from his original manuscript. In this connexion I might mention a real slip in Shilleto's *Greek Proses*, which he himself would

probably have liked to see corrected. In two places in the published version—viz., p. 171, l. 15, and p. 233, l. 4, Shilleto uses *ᾠφειλημένα* for 'debts.' Though 'things that have been done' constitute 'deeds,' 'sums of money that have been owed' do not necessarily constitute running 'debts.' They may have been paid off in the meantime. Consequently the Orators always use the present participle *ᾠφειλόμενα*, 'sums of money still due,' in the sense of 'debts,' not *ᾠφειλημένα*. There are several other corrections which ought to be made in the published versions:

- P. 157, l. 3, for *ἡσσητο* read *ἡσσητο*.
 P. 165, l. 8. The words *αἰὶ δὲ ἦδιον διακείμενος* seem to be the editors' addition. In ten other copies they do not occur. R. S. stopped at *πολλάκις*, the words *εὐδαιμονώτερον διακείμενος* being understood from l. 4. There is a muddle at the end of this piece, two versions being mixed up.
 P. 165, l. 16, insert *ὡσπερ αἰὶ* before *ἀπαρχῆς*.
 P. 167, l. 19, for *μᾶλλον* read *μέλλειν*.
 P. 181, l. 18, read *ἀλλοίω καὶ τῷ εἴδη*.
 P. 193, l. 20, insert *τὸ* before *ἐφίεσθαι*.
 P. 207, l. 18, for *τοιαῦτα* read *τὰ τοιαῦτα*.
 P. 215, l. 16, insert *ἀν* before *ἀνάγκη*.
 P. 219. This is not R. S.'s latest version.
 P. 229, l. 1, for *Ἐνθυμήθητε* read *Ἐνθυμήθητι*.
 P. 229, l. 10, insert *πρότερον* before *πεπονημένοι*.
 P. 239, l. 22, for *λόγω* read *λόγον*, though *λόγω* may be 'in accordance with reason.'
 P. 239, l. 23, for *ὑπέικοντες* read *ὑπέικειν*.
 P. 245, ll. 13-14, read *ἐν τοῖς πλουσιώτατοι*.
 P. 245, l. 26. In one copy derived direct from R. S. *ἀλλὰ* is not in context, but belongs to an alternative version.
 P. 247, l. 1, insert *αὐτῷ* after *γε*.
 P. 247, l. 9, insert *τοὺς ῥήτορας* after *Ἀθήνας*.
 P. 249, l. 9, for *ἤ* read *ἀλλὰ*. *ἤ* belongs to an alternative version containing *οὐ μᾶλλον*.
 P. 258, l. 7 of Greek, insert *τοῦ νῦν* after *γε*.

F. T. RICKARDS.

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