

professes impartiality by returning to the theme of the beginning of the sentence, in which the expression *procul habere* occurred.

Since Tacitus' political career had been anything but ignominious, as readers are told in the preface to his *Histories* (1.1.3), his first justification for writing history pointedly uses the same word *consilium* in a quite different context ('inde consilium ...'). And his last justification, also appended to his sentence ('sine ira et studio ...'), similarly uses *procul habere* metaphorically to profess his own impartiality. Given Tacitus' general Sallustianism, the proximity of the two passages seems too close to be mere coincidence. Moreover, if the allusion is accepted, it can be argued that *causas procul habeo* is not equivalent to *nullas causas habeo*, as Goodyear and others have suggested (*ad loc.*), but means 'I keep at a distance', as does its counterpart in Sallust. We know from 4.33.4 that the incidents of Tiberius' principate could still be live issues amongst Tacitus' contemporaries.¹

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NOTES ON DIONYSIUS PERIEGETES

The recent publication of a new edition of Dionysius Periegetes, the first since 1861, and the first ever to provide adequate information about the MS. tradition,¹ has no doubt stimulated many of us to re-read this author, a rotten geographer but a competent versifier and recycler of Alexandrian *flosculi*. The new recension is a distinct improvement on Müller's, and the collection of citations and parallels is a valuable complement to the critical apparatus.² Here are half a dozen suggestions for further amelioration of the text.

707 *ρέϊα δέ τοι καὶ τήνδε καταγράψαιμι θάλασσαν.*

Van Herwerden conjectured *κεν* for *καί*, comparing 881 *ρήιδίως δ' ἄν τοι λοιπὸν πόρον αὐδήσαιμι γαίᾳων Ἀσίης*. Indeed, Dionysius does not normally omit the modal particle with a potential optative. But *καί* is desirable for the sense, and if the proclitic is changed to an enclitic the metre suffers.³ So let us rather write *κᾶν*, as in 885 *ῆ τάχα κᾶν ἄλλοισιν ... ἀγορεύοις* (where most MSS. give *κεν* or *καί*).

777–8 *φιλότητος ἐραννῆς
ἰσχάνων.*

As Tsavari notes, the phrase is modelled on *Od.* 8.288. But the true reading there is *ἰχανόνων*; the rare verb is preserved in grammatical tradition,⁴ and still in some medieval MSS. both of *Od.* l.c. and of *Il.* 23.300, if not of *Il.* 17.572. Cf. Hermann on

¹ Isabella O. Tsavari, *Διονυσίου Ἀλεξανδρέως Οἰκουμένης Περιήγησις. Κριτική έκδοση* (Ioannina, 1990). See reviews by M. D. Reeve, *CR* 41 (1991), 306–9, and E. Degani, *Eikasmos. Quaderni Bolognesi di Filologia Classica*, ii (1991), pp. 413–15.

² One or two citations have been overlooked: 310 *Suda* v 269 (noted by Degani); 537 *Et. Gen.* s.v. *ἰμερτής*; 912 *Et. Gen.* s.v. *Βύβλος*; 947 *Et. Gen.* s.v. *ἔθειρα* (= 'Callim. fr. an. 120 Schn.' cited by Tsavari as a model for Dionysius).

³ Word-end following contracted second biceps (and moreover with a short vowel in the biceps); cf. my *Greek Metre*, pp. 155 and 178. Dionysius has *δέ τοι καί* in the same position in the verse at 372, 541 v.l., 935, 961.

⁴ Hesych. ι 1135, St. Byz. s.v. *Ἰχάνα*, Choerob. in *An. Ox.* ii.222.6, *Et. M.* 478.47.

813-15

844-5

1051-2

πλήν R: πλέον Stephanus: πλήν... λόγων del. Markland