

(*Copa* 34); *a nimio* (*Catal.* 11.2); *a miser* (*Priap.* 34). Less usual is *Culex* 239 *terreor a tantis insistere terreor umbris* (where *H* reads *et*), but cf. Calpurnius, *Ecl.* 3.34 *a vereor*.

Heinsius could elsewhere be indiscriminate in proposing this particle. The text of Propertius is a good example. In Smyth's *Thesaurus* we find (e.g.) *a sparsis* (1.12.16); *possim egone a curae* (2.20.28); *a sano* (3.24.18).³

In the present passage there are two choices: either understand *a* as the preposition, or emend. Taking the latter course I thought of the simple correction *viduatos*, soon to find that Heinsius himself had proposed this reading as an alternative to the particle. Of his two suggestions, then, the one with a very fair chance of being right has been neglected almost entirely, while the other, surely wrong, has been widely accepted.⁴

Not only is *viduatos* Virgilian, cf. *arvaque Riphaeis numquam viduata pruinis* (*G.* 4.518), but our passage is echoed in Silius *nec Stygis ille lacus viduataque lumine regna* (*Pun.* 3.601).

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³ W. R. Smyth, *Thesaurus Criticus ad Sexti Propertii Textum* (Leiden, 1970).

⁴ Only Salvatore (op. cit., n. 2) notes *viduatos*. The particle is accepted by Leo (Berlin, 1891); Plésant (op. cit., n. 2); Vollmer-Morel (Leipzig, 1930); Giomini (Firenze, 1953). Heyne (Leipzig, 1832) prints the preposition: Ellis (Oxford, 1907) distinguishes the particle with commas at *Catal.* 11.2, but not elsewhere so it is unclear how he understood our verse.

THE PREFACE TO TACITUS' *ANNALS*: MORE SALLUST?

Commentators on the *Annals* naturally observe that the famous first sentence of Tacitus' preface ('*Urbem Romam a principio reges habuere*') alludes to the preface of Sallust's *Bellum Catilinae* (6.1 '*Urbem Romam, sicuti ego accepi, condidere atque habuere initio Troiani*'). But it seems that none of them has observed a further allusion to Sallust's preface in the *last* sentence of Tacitus', which is almost equally famous (1.1.3):

inde consilium mihi pauca de Augusto et extrema tradere, mox Tiberii principatum et cetera, sine ira et studio, quorum causas procul habeo.

The expression *procul habere* appears to occur ten times in authors earlier than Tacitus: Sall. *BC* 4.1, Liv. 2.52.4, 4.21.8, 58.12, 24.45.8, 37.28.1, 41.5.12, Ov. *Ex P.* 3.2.44, Plin. *NH* 5.51, Curt. 4.2.15. In all but one of these cases the expression is used literally of geographical location (thus Liv. 37.28.1 '*haud procul inde Antiocho statua habente*'); the exception is Sallust, who uses it metaphorically of location in the course of the following long sentence (*BC* 4.1–2):

ubi animus ex multis miseriis atque periculis requieuit et mihi relicuam aetatem a re publica procul habendam decreui, non fuit consilium socordia atque desidia bonum otium contere, neque uero agrum colundo aut uenando (seruilibus officiis) intentum aetatem agere; sed, a quo incepto studioque me ambitio mala detinuerat, eodem regressus statui res gestas populi Romani carptim, ut quaeque memoria digna uidebantur, perscribere, eo magis quod mihi a spe, metu, partibus rei publicae animus liber erat.

It will be seen that Sallust, after offering a disingenuous account of his ignominious retirement from politics ('*ubi animus ... decreui*'), provides various justifications for his writing history: the first of them is negative ('*non fuit consilium ... agere*'); the last of them, appended to the rest of the sentence ('*eo magis quod ... animus liber erat*'),

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 *ρεία 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 *ἦ τάχα κᾶν ἄλλοισιν ... ἀγορεύοις* (where most MSS. give *κεν* or *καί*).

777–8 *φιλότητος ἐραννῆς
ἰσχανόων.*

As Tsavari notes, the phrase is modelled on *Od.* 8.288. But the true reading there is *ἰχανόων*; 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. *ἐθεῖρα* (= '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.