

eight lines; more, e.g., than the crucifixion of a Roman centurion (51–2), more than the use of Tiberius' money for a donative in Piso's name (54–6), about as many as are devoted to the fomenting of war with Parthia (37–45). And if Tiberius' speech in Tacitus' *Annals* explains portions of the senate's verdict in the *SCPP*, Tacitus' composition must reflect something of the substance of Tiberius' actual *oratio*.

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TACITUS, *DIALOGUS* 13.4

At *Dialogus* 13.4, Tacitus makes Maternus decry the good fortune of the orators Vibius Crispus and Eprius Marcellus: 'Nam Crispus iste et Marcellus, ad quorum exempla me uocas, quid habent in hac sua fortuna concupiscendum? Quod timent, an quod timentur? Quod, cum cotidie aliquid rogentur, ii quibus praestant indignantur? Quod alligati *cum* adulatione nec imperantibus umquam satis serui uidentur nec nobis satis liberi? Quae haec summa eorum potentia est? Tantum posse liberti solent'.

In my *OCT* apparatus I commented on the italicized *cum*: 'vix sanum'. And indeed the preposition in such a context seems impossible. Others have agreed, without suggesting a convincing change. *omni*, a favourite substitute, adds nothing. *omnium*, conjectured first by Schulting, is better. But it may be that we should follow a different approach. In this highly antithetical passage¹ Tacitus may have balanced a *cum* clause with a *tum* clause.² If that is right, exactly what he wrote can hardly be recovered. But *exempli gratia* I suggest 'cum <metu tum> adulatione'.³

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¹ Lipsius thought that a second clause might be added to fill out the period in 'ii quibus praestant indignantur'.

² As at *Dial.* 5.2 'Saleium Bassum, cum optimum uirum tum absolutissimum poetam'.

³ For the contrast cf. e.g. *Hist.* 2.87.2 'quidam metu, multi per adulationem'.

AN EMENDATION IN CALPURNIUS FLACCUS

The theme of the second declamation of Calpurnius Flaccus is 'Matrona Aethiopem peperit. Arguitur adulterii'. In one of the excerpts (ed. L. Håkanson [Stuttgart, 1978], pp. 2, 6–10), the accuser is arguing that for a white woman with a white husband to produce a black child is certain proof of adultery, for individual races have fixed physical characteristics to distinguish them. I give the text as argued for by W. S. Watt (*Erano* 94 [1996], 123).

Sua cuique genti etiam facies manet: rutili sunt Germaniae vultus et flava proceritas; Hispaniae <incolae> non eodem omnes colore tinguntur? Ex altera parte, qua convexus et deficiens mundus vicinum inficit orientem, hic effusiora corpora, illic collectiora nascuntur. Diversa sunt mortalium genera, nemo tamen est suo generi dissimilis.

incolae *suppl.* Watt inficit *Schulting*: mittit MSS hic *Schulting, favente Watt*: illic MSS

'Each race has its permanent appearance. Germany exhibits red faces and tall bodies capped by blond hair. Are not the peoples of Spain dyed with one and the same colour? In the other

direction, where the sky, dipping down and about to come to an end,¹ colours the East [i.e. the peoples of the East] which is so near to it, bodies are in some regions more sprawling, in others more compact. The races of men are different from each other; but no one fails to conform to the characteristics of his own race.'

As to *inficit*, Schulting's note reads in part: '*Oriens vero Asiam Asiaticosve populos notat: hos inter et Indi: quos. . . tingit et inficit sol*'. That is clearly a desirable sense in a context concerned with colour more crucially than size.² But the verb should rather be *mutat*, which is nearer palaeographically and which preserves the rhythm. For this sense of *muto* see *Thesaurus Linguae Latinae* s.v. 1724, 71–8 and *Oxford Latin Dictionary* s.v. 11, adding (surely) Lucan 1.684, where editors adduce Catullus 11.7–8.

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¹ The earth is visualized as flat, and the sky (and in particular the sun) as descending and getting nearer to it as it approaches its eastern edge. Cf. to some extent Tacitus, *Germania* 46.1; J. Oliver Thomson, *History of Ancient Geography* (Cambridge, 1948), p. 329 with n. 2. I am grateful to Professor D. A. Russell for discussing this and other points with me.

² In the West, the inhabitants of Germany and Spain are separately characterized partly by colour, partly by size. In the East, where two unspecified areas are given bodies of different sizes, a mention of their colour cannot be foregone. And only thus is point given to *vicinum*: see the passages cited by Nisbet and Hubbard on Horace, *Odes* 1.22.21, esp. Servius on *Aen.* 4.481 'et dicta Aethiopia a colore populorum, quos solis vicinitas torret'.

ἡ τοῦ κάλλους ἀπορροή: A NOTE ON ACHILLES TATIUS 1.9.4–5, 5.13.4*

οὐκ οἶδας οἷον ἐστὶν ἐρωμένη βλεπομένη· μείζονα τῶν ἔργων ἔχει τὴν ἡδονήν. ὀφθαλμοὶ γὰρ ἀλλήλοις ἀντανακλῶμενοι ἀπομάττουσιν ὡς ἐν κατόπτρῳ τῶν σωμάτων τὰ εἰδῶλα· ἡ δὲ τοῦ κάλλους ἀπορροή, δι' αὐτῶν εἰς τὴν ψυχὴν καταρρέουσα, ἔχει τινὰ μίξιν ἐν ἀποστάσει· καὶ ὀλίγον ἐστὶ τῆς τῶν σωμάτων μίξεως· καινὴ γὰρ ἐστὶ σωμάτων συμπλοκή. (Ach. Tat. 1.9.4–5)

ἡ δὲ τῆς θεάς ἡδονὴ διὰ τῶν ὁμμάτων εἰσρέουσα τοῖς στέρνοις ἐγκάθηται· ἔλκουσα δὲ τοῦ ἐρωμένου τὸ εἰδῶλον αἰεὶ, ἐναπομάττεται τῷ τῆς ψυχῆς κατόπτρῳ καὶ ἀναπλάττει τὴν μορφήν· ἡ δὲ τοῦ κάλλους ἀπορροή δι' ἀφανῶν ἀκτίνων ἐπὶ τὴν ἐρωτικὴν ἐλκομένη καρδίαν ἐναποσφραγίζει κάτω τὴν σκιάν. (Ach. Tat. 5.13.4)

... δεξάμενος γὰρ τοῦ κάλλους τὴν ἀπορροὴν διὰ τῶν ὁμμάτων ... (Plato, *Phaedr.* 251B)

The phrase combining the terms *κάλλος* and *ἀπορροή* to my knowledge does not occur anywhere else in the Greek Corpus in the context of contemplating a beautiful beloved. Achilles Tattius (second century A.D.) therefore must be making an allusion to Plato.¹ This can hardly come as a surprise considering that *Phaedr.* 251, which describes the influence of the appearance of beauty on the soul of the lover, is one

* Texts are quoted from the edition of E. Vilborg (Stockholm, 1955). The following editions will also be used: Empedocles, Leucippus, Democritus: *Die Fragmente der Vorsokratiker*, 6th edn, ed. H. Diels and W. Kranz, vols 1–2 (Berlin, 1951–2); Epicurus: *Epicurus. The Extant Remains*, ed. C. Bailey (Oxford, 1926), cited as Bailey (1926); *Epicurea*, ed. H. Usener (Leipzig, 1887); *Epicuro, Opere*, ed. G. Arrighetti (Torino, 1973); Diogenes of Oinoanda: *Diogenes of Oinoanda, The Epicurean Inscription*, ed. M. F. Smith (Naples, 1993). In addition, the following studies have been consulted: J. I. Beare, *Greek Theories of Elementary Cognition* (Oxford, 1906); C. Bailey, *The Greek Atomists and Epicurus* (Oxford, 1928), cited as Bailey (1928).

¹ This conclusion is supported by other textual parallelisms, e.g. the phrase διὰ τῶν ὁμμάτων. Also cf. *Phaedr.* 255C: ... οὕτω τὸ τοῦ κάλλους ρεῦμα πάλιν εἰς τὸν καλὸν διὰ τῶν ὁμμάτων ἰόν ...