I shall now discuss various passages from the *Description of the Earth*. I have used the monograph by I. Tsavari as the starting point of my research. This thesis was directed by Prof. M. Papathomopoulos and Prof. J. Irigoin.

At line 13 Dionysius mentions Canopus, which he describes as “famous” (περίπαυστον). It should be noted that the mss offer the variant reading περίκλυστον: cf. Tsavari, *op. cit.*, page 330. This reading makes perfect sense, since Canopus was “an island-town in Lower Egypt, on the western mouth of the Nile”: cf. Lewis And Short, *A Latin Dictionary*, s. v. *Canopus*, (1). Cf. also *Hom. Hymn to Apollo*, line 181 Δῆλοιο περικλύστου and Catullus 66, 58 Canopeis...litoribus.

At line 130 the mss offer the two variants αὐθίς and αὕτις. It should be noted that αὐθίς is an Attic form: cf. my *New Studies In Greek Poetry* (Amsterdam 1989), page 25 where I discuss the employment of Attic forms in Homer and later Greek epic poetry.

At line 357 Dionysius mentions Parthenope (i.e. Naples) and the “fertile earth of Campania” (Καμπανών λιπαρόν πέδον). The mss offer the variant reading ἱερόν: cf. Tsavari, page 226. The reading ἱερόν may be an allusion to the Cumaean Sibyl. Cf. Ovid, *Met.*, 15. 712 where Parthenope and Cumae are mentioned together. It should, moreover, be noted that the Romans located Avernus in Campania: cf. Ovid, *Met.*, 14. 101ff.


1 Cf. Isabelle On Tsavari, *Histoire Du Texte De La Description De La Terre De Denys Le Périégète* (Ioannina 1990). Dr. Tsavari has produced an important study of the mss of Dionysius Periegetes.


3 Cf., moreover, the scholia ad loc.
At line 390 the poet refers to the “splendid” (ἐρικυδέα) tomb of Cadmus. The mss offer the variant περιηγέα: cf. Tsavari, op. cit., page 242. The reading περιηγέα may refer to the “rounded” burial mound. Cf. Thes. Gr. Ling. s. v. where it is noted that the adjective περιηγής could mean “convex”.

At line 392 Dionysius mentions that Cadmus and Harmonia were turned into snakes: εἰς ὀφίων σκολιῶν δέμας (γένος v.l.) ἡλλάζαντο. It is possible to accept the reading γένος and to understand that we are faced here with an example of adjectival enallage⁴. It is the snakes themselves which are “crooked” (σκολιόν). For the fact that Cadmus and his wife were turned into snakes cf. Ovid, Met. 4, 563ff.

At line 458 Corsica is said to be “immense” (ἄπειροτος). The mss offer the variant ἐπίρατος: cf. Tsavari, op. cit., page 290. Thus Corsica is described as “lovely”. Cf. Hesiod, frag. 205,4 ἐπηράτου ἵνθος νῆσου.

At line 533 Dionysius mentions an island called Caunus. Eustathius noted that Caunus was founded by an Ionian from Miletus, who was also called Caunus: cf. Parthenius XI, 2 and Nicaenetus frag. 1, 8 (πολιευθρὸν ἐδείματο πρῶτος Ἰῶνων). However, the city founded by Caunus was in Caria, whereas Dionysius Periegetes refers to an Ionian island. The variant Κώς (cf. Tsavari, page 378) is a trivialization.

At line 611 the poet refers to “bitter” (ἄδευκεκέ) smoke. The mss offer the variant ἀδερκέα: cf. Tsavari, op. cit., page 269. I would like to suggest that ἀδερκέα means here “well-seen”. For other cases where ἀ- has intensifying force cf. my New Studies In Greek Poetry, page 134.

At line 760 Scythia is said to be “exposed” (λεκλειμένη) to wintry winds and hail. The mss offer the variant κεκλειμένη, cf. Tsavari, op. cit., page 372. According to the reading κεκλειμένη, Scythia was “confined” (“shut off”) by wind and hail: cf. LSJ s.v. κλείω III.

At line 768 the land of the Chalybes is mentioned. The mss offer the variant στυγερήν: cf. Tsavari, op.cit., page 256. Dionysius may have called the land of the Chalybes “hateful” in order to allude to the fact that it produced iron for weapons of war.

At line 828 the poet mentions the “shrine” (νηῶν) of Artemis. The mss provide the variant βωμόν: cf. Tsavari, op.cit., page 346. For the “altar” of Artemis cf. Callimachus, Hymn 3, 261.

⁴ Cf. my Studies In The Poetry Of Nicander (Amsterdam 1987), page 52.

At line 912 the poet mentions “flowery” (ἀνθεμόεσσαν) Sidon. The mss offer the variant reading ἤνεμόεσσαν, i.e. “windy”: cf. Tsavari, op. cit., page 254. Cf. Iliad 3, 305 Ἰλιον ἤνεμόεσσαν and Callimachus, Hymn to Delos, line 11 ἤνεμόεσσα.

At line 943 the mss offer the reading άντόματοι...λίμναι: cf. Tsavari, op. cit., page 291. It should be noted that the adjective άντόματοι has been restricted to two terminations: cf. my New Studies In Greek Poetry, page 30.

At line 1031 a gem is described as ἀφεγγέα. The poet has again used ἀ- with intensifying force. Thus ἀφεγγέα means ἐφεγγέα: cf. Tsavari, op.cit., page 266 where it is noted that the mss offer the variant reading ἐφεγγέα (i.e. “brilliant”).

I hope that my above observations will add to the worth of Dr. Tsavari’s valuable monograph.