fourth century A.D. were still grappling with the inconsistencies of their tradition even as the ground beneath them was irrevocably slipping away.

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ERROR WATTIANUS*

Error Wattianus is the name that I have given to a particular type of *Perseverationsfehler* which is not mentioned in the usual books on textual criticism. It occurs when a scribe, having to repeat one of two words which he has just written, repeats the wrong one. It is worth identifying for two reasons: (a) when you see a word which has been erroneously repeated, the first thing to do is examine the immediate context for another word which the scribe ought to have repeated; (b) you can thus explain errors which are inexplicable otherwise (for example, by confusion of letters).

Juvenal 9.54 *cui tot montis, tot praedia seruas*. The MSS are divided between *tot praedia* and *cui praedia*.

Quintilian, *Inst*. 9.3.18 '. . . *nam neque Pindi* (*potest enim deesse alterum 'nam'*). Instead of repeating *nam*, the scribe of A has repeated *neque*.

Lucretius 3.403ff. *quamuis est circum caesis lacer undique membris* / *truncus, adempta anima circum membrisque remota* / *uiuit*. Read *truncoque*; cf. *Hermes* 117 (1989), 234, where I point out a somewhat similar phenomenon at 5.836.

Lucretius 4.460 *silentia montis*. This should be *silentia noctis* (as in the corrector of Q and some late manuscripts). Instead of repeating *noctis* 456 somebody has repeated *montis* 458.

Lucretius 5.369 *cladem importare pericli* is not Latin (cf. Housman, *Classical Papers* 520). I suggest that *cladem* has been repeated from 347, in which verse *causa* also occurs; *causam importare pericli* would make excellent sense in 369.

Lucretius 5.753–4 *terram secludere solis* / *lumine*. For *solis* the MSS read *possis*, 'a strange mistake' (Bailey) which may be due to 750 *possint*; what should have been repeated is *solis* 751.

Ciris 197ff. *gaudete, uagae. . . uolucres,* / *uosque adeo, humani mutatae corporis artus,*/ *uos, o crudeli fatorum lege, puellae* / *Dauliades,* †*crudele*†. The obelized word should be *gaudete* (Scaliger).

Livy 6.1.11 *diemque a. d. XV Kal. Sextiles, duplici clade insignem, . . . Alliensem appellarunt* †*insignemque*† *rei nullius publice priuatimque agendae fecerunt*. The obelized word should be *diemque*.

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Livy 7.2.4 *ceterum parua quoque . . .* Both *quoque* and *modo* occur in the preceding sentence; has *quoque* been repeated instead of *modo* (which would give good sense)?

Silius 17.47 *finem armis tandem finemque uenire periclis*. For the second *finem* Liberman suggests *tandem*.

Juvenal 6.307–8 *quid dicat notae collactea Maurae /Maura e. q. s.* Read *nota* for *Maura*.

Juvenal 14.70–1 *gratum est quod patriae ciuem populoque dedisti,/ si facis ut patriae sit idoneus*. For *patriae* in 71 Housman reads *ciuis* (and gives a less probable explanation of the supposed corruption).

Quintilian, *Inst*. 5.14.16 *sed cum ipsa ratio in quaestionem uenit, efficiendum est certum id quo probaturi sumus quod incertum est, ut, si ipsa forte intentione dicatur . . . aut 'non es heres' aut 'non iustum testamentum est' aut 'capere non potes' aut 'habes coheredes', efficiendum est †iustum† propter quod nobis adiudicari bona debeant*. The obelized word should be *certum* (Halm read *id certum)*.

Quintilian, *Inst*. 7.3.19 *in hoc fere labor maior est, ut finitionem confirmes, quam ut †in finitionem† adplices*. Read *confirmatam*; cf. *ZPE* 121 (1998), 70.

Quintilian, *Decl. min.* 314.19 *<non> longa confessio est: repetita toties confessio est*. Read *longa est*; cf. *WJb* 21 (1996/97), 301.

Quintilian, *Decl. min.* 317.10 *et si uerba ipsa intuemur, hoc satis est; si uero introspicere uoluntatem uoluerimus, ecquid manifestum est non hoc sensisse legum latorem, ut ulla necessitate posset cogi pater cum filio dimicare? an uero is qui scripsit 'hostem' non uidetur scripsisse 'alienum'?* This is the usual contrast between the wording and the intention of a law; the wording is 'hostis' but the intention is 'alienus'. For *scripsisse* read *sensisse* (or possibly *uoluisse*); cf. *WJb* 21 (1996/97), 301.

Scriptores Historiae Augustae 10.23.1 *sunt per plurimas ciuitates opera eius insignia. magnum uero illud in †ciuitate† eius, quod e. q. s.* The obelized word should be *operibus*.

Scriptores Historiae Augustae 23.5.1 *et haec omnia Gallieni contemptu fiebant; neque enim quicquam est ad audaciam malis, ad spem bonis, promptius quam cum uel malus timetur <uel> dissolutus contemnitur imperator*. Read *uel bonus*, with Shackleton Bailey (*Eranos* 81 [1983], 125), who explains *nihil ad spem bonis promptius est quam cum bonus imperator timetur, et nihil ad audaciam malis promptius quam cum dissolutus imperator contemnitur*.

Pan. Lat. 4.5.1 (p. 148.25 Mynors) *si qui mente(m) propius adierunt*. For *mente(m)* read (with Fedeli) *intuentes*. Both words occur just above, at 4.3 (p.148.10), *ipsum a tenero intuentes, in ipsum oculis ac mente conuersi*; the wrong word has been repeated.

Propertius 3.7.60 *longas . . . manus*, instead of *longas . . . comas* (Oudendorp), may be due to recollection of 2.2.5 *fulua coma est longaeque manus*; it would be all the

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easier to write *manus* instead of *comas* because in that passage *manus* is the word which has the epithet *longus*.

Lucan 7.652–3 *tot telis sua fata peti, tot corpora fusa* / . . . *uidit*. For the second *tot* in *PCPS* 33 (1987), 86, Shackleton Bailey proposes *sua*. The word which should have been repeated is not *tot* but *sua*.

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