

*exhibeo*; the *ThLL*<sup>7</sup> cites several passages where the younger Pliny uses *exhibere librum*, etc., of presenting a long-awaited work (*Epist.* 1.2.1, 2.5.1, 3.10.4, 4.27.5, 7.2.2); Suetonius' notorious slowness to publish (Pliny, *Epist.* 5.10) would have made very appropriate his use of *exhibeo* in the dedicatory letter with which he presented his *Vitae Caesarum* to Septicius Clarus.<sup>8</sup> How easily Joannes Lydus' ἀνατείνων might be corrupted to ἀποτίνων is illustrated by P. Viereck's misreading of Ἀνέτινα as Ἀπέτινα in the *editio princeps* at *BGU* ii (1898), 613, an error which was corrected five years later by U. Wilcken in the 'Berichtigungen und Nachträge' in *BGU* iii (1903).<sup>9</sup>

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<sup>7</sup> *ThLL* v.2 (1939), 1418.29–40, s.v. *exhibeo*, where similar passages in later Latin authors are also cited.

<sup>8</sup> Cf. how Statius uses *trado* and *mittitur* in the dedicatory epistles prefixed to *Siluae* 2 and 3.

<sup>9</sup> It is a pleasure to thank Dr Adrados for generously providing references for the usage of ἀνατείνων, and the editors of *CQ* for helpful comments on this note.

#### TOT INCASSVM FVSOS PATIERE LABORES?

Honorificentiae tuae litteras legi, quibus factum nostrum culpabile iudicas, et periculosam expeditionem aegrius fers et ut inrationabilem reprehendis, adserens Deum ubique esse et omni loco coli posse et superuacue per alias prouincias quaeri, qui a pie uiuentibus et tota ei deseruire mente cupientibus in propriis possit habitationibus reperiri. Constat quidem ubique Deum esse, et quod nulla creatura ab eius habitatione sit uacua...

Thus begins a letter of an anonymous Pelagian, printed in *Patrologia Latina*, Suppl. 1.1687–94 from the edition of C. P. Caspari in *Briefe, Abhandlungen und Predigten* (Oslo, 1890), 3–13. *habitationibus* is Caspari's emendation for the MSS' *laboribus*; it gives the right sense, but clashes with *habitatione* in the next sentence, and is palaeographically unconvincing. J. Baer, *De operibus Fastidii, Britannorum episcopi* (diss. Nürnberg, 1902), 31–2 for these reasons suggested *litoribus*. *laboribus* itself is not quite impossible, in the sense 'fields', 'estates' (see *T.L.L.* s.v. 2 *labor* 795, 49–59; E. Löfstedt, *Late Latin* (Oslo, 1959), 147–8, following on *Eranos* 44 (1946), 347–50). But this usage is late and unrespectable, unless we count the fifth-century Cyprianus Gallus, *Gen.* 1323 'patrios seruare labores'. And we should consider the possibility that our Pelagian wrote *laribus*.

One parallel is Valerius Maximus 7.7.3 'in proprio lare', where *lare* is Madvig's emendation for *iure*.<sup>1</sup> More intriguing is a series of passages in Jordanes' *Getica*.

- (a) ...omnibusque Scythiae et Germaniae nationibus ac si propriis lauoribus imperauit. (120 = p. 89, 4–5 Mommsen)
- (b) ...quatenus prouincias longe positas...Halaricus...sibi tamquam lares proprias uindicaret. (153 = p. 98, 1–4)
- (c) Theodahadum...accersitum a Tuscia, ubi priuatam uitam degens in laribus propriis erat, in regno locauit. (306 = p. 136, 19–20)

In (a) Mommsen took *labores* to mean *praedia*, as his Index s.v. shows (I do not

<sup>1</sup> *T.L.L.* s.v. *lar* 966.42 seq. provides further parallels (in the plural) from Cassiodorus (*Var.* e.g. 1.17.4 and 6.1.6) and Rufinus (*Hist.* 8.17.10). Where the ablative is used, *laboribus* is several times a variant.

understand why he wrote in his apparatus '*fort. labores*'). But (b) and (c) (where two MSS give *laboribus*) show that the true reading in (a) is *laribus*. The Scyths and Germans were treated as though they were the *familia* of their ruler.<sup>2</sup>

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<sup>2</sup> 'Iure proprio familiam dicimus plures personas quae sunt sub unius potestate. . . Pater autem familias appellatur qui in domo dominium habet' (*Dig.* 50.16.195.2).