

depose, but in the event a letter was enough. Yet Tiberius had to take him seriously, and the fatal letter was itself a thing of weight. Eutropius, however, is in his person and his powers a perversion of nature, but also a great absurdity, a ludicrous sight in his consular robes.<sup>16</sup> However offensive he may be, the briefest of peremptory commands will suffice to rid the world of his odious presence.<sup>17</sup>

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<sup>16</sup> *In Eutr.* 1.300ff.: Eutropius looks like an ape comically clothed in fine clothes, but with its hind quarters left exposed.

<sup>17</sup> Though the description of Sejanus' abrupt fall from power to disgrace is clearly Claudian's primary model here, the apparently insignificant instrument of great events or reversals is found elsewhere in Juvenal: cf. 4.110 '*tenui iugulos aperire susurro*' and especially 10.164-6 '*ille / Cannarum vindex et tanti sanguinis ultor / anulus*'. No doubt such reversals appealed to Juvenal's taste for both irony and rhetorical paradox. Cf. also Virg. *G.* 4.86f. '*hi motus animorum atque haec certamina tanta / pulveris exigui iactu compressa quiescent*.'

### JULIUS VALERIUS 1.36 AND AUXILIARY *HABEO*

In the *Res Gestae Alexandri* of Julius Valerius, the manuscripts at 1.36 read *Tyrum enim proteri mox pedibus haberi principis respondere*. The use of *habeo* with an infinitive as a virtual equivalent of the future tense is common in late Latin.<sup>1</sup> Thielmann<sup>2</sup> emended our text to read *habere* and is followed by the standard critical edition<sup>3</sup> and by *TLL*.<sup>4</sup> Can *haberi* be defended? We ought to remember that auxiliary verbs are often 'attracted' into the passive when the dependent infinitive is passive, in the case of some verbs regularly, with others occasionally (consider *coepi*, *incipio*, *possum*, *desino*).<sup>5</sup> It is not impossible to believe that the text at hand reflects the same phenomenon.

Why then are scholars so reluctant to accept the MSS. reading (Thielmann wrote, 'natürlich *habere* zu schreiben ist'), although an appropriate analogy is readily available? The reason is undoubtedly that among the numerous examples of *habere* with the infinitive to indicate the future, including many with a dependent passive infinitive, they can find none in which *habere* is itself in the passive. This is not unreasonable grounds for their conclusion. Consequently, it is worth citing an example. In the work attributed to Philo known as the *Antiquitates Biblicae*,<sup>6</sup> we read at 18.4 Balaam's words to God, *scis quae fieri habentur in saeculo* ('You know what is going to happen in the world').<sup>7</sup> The date of this Latin text is not certain, but it could well be more or less contemporaneous with Julius Valerius. At all events, it is probably enough to give us second thoughts about emending the latter's text.

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<sup>1</sup> See e.g. *TLL* s.v. *habeo*, vol. 6, col. 2455, lines 65ff.; Ph. Thielmann, *ALL* 2 (1885), 157ff.; M. Leumann, *MH* 19 (1962), 65-71.

<sup>2</sup> Thielmann, op. cit. 175.

<sup>3</sup> B. Kübler (Teubner: Leipzig, 1888).

<sup>4</sup> s.v. *habeo*, vol. 6, col. 2457, lines 41-2.

<sup>5</sup> See e.g. Leumann-Hofmann-Szantyr, p. 288.

<sup>6</sup> For editions of the text, see G. Kisch, *Pseudo-Philo's Liber Antiquitatum Biblicarum* (Notre Dame, 1949); D. J. Harrington, *Pseudo-Philon: Les Antiquités Bibliques* (Paris, 1976: *Sources Chrétiennes*, vol. 229).

<sup>7</sup> This is the text of the so-called  $\pi$  tradition. Of the eighteen complete manuscripts of the *Antiquitates Biblicae*, sixteen belong to this tradition, including several of the earliest and best. There is no reason to doubt the validity of its reading here.