

gol legions on this or that region. Thus, we are as 1956 a temple containing various relics was

APRIL - MAY 1975

THE CLASSICAL WORLD

445

REVIEWS

Gerald M. Quinn and
Fred Schreiber

Edouard Delebecque (ed., tr.). Xénophon, *Le Commandant de la Cavalerie*. (Collection des Universités de France publiée sous le patronage de l'Association Guillaume Budé.) Paris: Société d'Édition "Les Belles Lettres," 1973. Pp. 111 (34-61: double). F 25 (paper).

Xenophon's instructions to Athenian cavalry commanders are of less interest nowadays than his advice to young horsemen. The principles laid down in the *Art of Horsemanship*, which Professor Delebecque edited more than twenty years ago, are still of practical importance, but none of us will ever be required to parade a troop before the Athenian Council or to patrol the Boeotian frontier. Nonetheless, as Delebecque well shows in the introduction to the present work, the *Hipparchicus* is well worth reading, not only as a source of obsolete technical information but as an illustration of Xenophon's own character: his piety, his good sense, his love of order, his thorough understanding of his subject based (p. 11) on wide-ranging experience and (p. 14) study of contemporary history, his rough but good-natured sense of humour, and that patriotism which, frustrated by events during most of his own career, found its expression in his old age when he sent his sons to serve Athens. Whether those sons (or, if Delebecque dates the book correctly after the Battle of Mantinea, the surviving son) were in Xenophon's mind when he wrote the *Cavalry Commander* cannot be proved, but it is at least certain that the book reflects the mature experience of a great professional soldier. We are fortunate in an editor who can claim (p. 31) "une certaine expérience de Xénophon, du cheval, et du service en campagne en temps de paix, de la cavalerie en temps de guerre." The result is an excellent introduction which explains clearly the book's subject matter and arrangement; a useful text (though *ratio et res ipsa* have sometimes led to emendations which do not seem absolutely necessary); a sensible translation; and good explanatory notes. One could wish that these were sometimes fuller; more could have been said, for example, on the subject of pay. Delebecque ignores (as he did in his edition of the *Art of Horsemanship*) pictorial and archaeological evidence; hence his insistence (p. 97) that the lance demands not merely a firm seat but "une selle et au moins l'équivalent d'un troussequin" — but are all Attic cavalry-chargers "heroically nude"? There is a good bibliography, and a lexicon of technical terms — perhaps *too* technical; Xenophon is not, as Delebecque allows, invariably consistent in his use of such words as *anastrophê* (p. 70). Apart from minor cavils, a useful job, well done.

University of California, Berkeley

J. K. Anderson

C. Hude. *Xenophontis Expositio Cyri. Anabasis*. Edidit C. Hude. Editionem correctiorem curavit J. Peters. (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana.) Leipzig: BSB B. G. Teubner Verlagsgesellschaft, 1972. Pp. xvii, 330. M 26.

Three years after Teubner in Stuttgart reprinted without change Hude's 1931 edition of the *Anabasis*, the Leipzig firm has brought out a reprint of the same text with additions and corrections by J. Peters, who performed in 1968 the same service (on a more limited scale, to the distaste of some reviewers) for Gemoll's Teubner text of the *Cyropaideia*. The additions consist of (1) a short preface explaining the reviser's plan and remarking on a few critical problems; (2) a listing of places in which *f* (the codex *F* in the Vatican and its family) should be read in the apparatus in place of

E3

pt to
of the
ngisid
king a
ol sol-

: qual-
ber of
nclude
ns, or
Mon-
g the
is and
: pole-
onsid-
not be
acted

OLDEN
versity,

osophy.
Earlier
Press.

ecom-
ory of
with its
jor ac-
r time.
y "So-
Laches,
m, Pro-
rexenus,
resum-
er, less
ough a
tion of
i, with
ach of
as; he
r com-
ants of
are, in
n con-
al con-
logue.
ons of
nterest
appre-

Plato's

various more restricted references; (3) some additional bibliography; and (4) twenty-nine pages of *addenda et corrigenda* to the first edition.

Hude's edition appeared simultaneously with that of P. Masqueray (in the Budé series) and was naturally reviewed with it in most instances. Its main divergence from previous texts was a rejection of the overriding authority assigned to the Paris manuscript *C* by previous editors, in favor of equal or even preferred status for *F* and *M*; in this respect Hude went even beyond Masqueray (who moved in much the same direction), and on the whole the critical reception of this edition was highly favorable (for example, E. C. Marchant, *CR* 46 [1932] 209-10: "by far the best available" and "almost always commands assent"). There were problems, however, in part created by the improvements in the edition, for L. Castiglioni, in *Gnomon* 9 (1933) 642-48, criticized Hude's failure to carry his pluralistic principle farther and to collate more manuscripts for possibly useful variants: not only was *F* often preferable to *C*, but any codex might have good readings not preserved elsewhere, and Hude's limited collation of manuscripts therefore eliminated all chance that this edition could be called definitive. Castiglioni cited as a demonstration a goodly number of such improved readings from four Ambrosian codices collated by himself.

Castiglioni remarked gloomily that "un' edizione critica, buona o cattiva, di un testo, farà attendere una nuova almeno di un ventennio," and after forty years there is no edition to replace Hude's. While one may wish for a new text, Peters has at least tried to take the occasion of reprinting to make improvements. Thus Castiglioni's Ambrosian readings are reported, sometimes with Peters' judgment for or against, sometimes without; only in a few places does Peters have independent remarks on the text. In the apparatus Peters has collected from earlier and fuller editions the readings of various manuscripts for citation here, in an attempt to remedy Hude's omission of much of this information.

This cosmetic work has improved Hude's text, and we owe Peters our gratitude for reporting Castiglioni's contribution in systematic form; the Teubner is still the best text available. But here as with the *Cyropaideia* what is needed is the new edition called for by Castiglioni in 1933, with a far fuller collation of the available manuscripts.

Florida State University

Roger S. Bagnall

D. A. Russell. Plutarch. (Classical Life and Letters.) New York: Charles Scribner's Sons, 1973. Pp. vii, 183; frontisp. \$8.95.

Russell's book joins R. H. Barrow's *Plutarch and His Times* (Bloomington and London 1967) and C. J. Gianakaris' *Plutarch* (New York 1970) as the third recent attempt in English to sum up Plutarch and introduce him to a general audience. Barrow stresses Plutarch's cultural and political environment as seen primarily through the *Moralia*; Gianakaris strives to offer a balanced literary appreciation of both the *Vitae* and the *Moralia*; and Russell, with a proportional emphasis on the *Vitae* greater than Barrow's but less than Gianakaris', undertakes "to make a provisional contribution" toward "a fresh literary evaluation" of his author and "to explain what it is like to read Plutarch" (see his Preface and pp. 162-63). All exhibit the traditional interest in Plutarch's *Nachleben*.

Barrow's book is serviceable but imperfectly organized and documented, and Gianakaris' is marred by an inadequate knowledge of classical antiquity and