

PLOUTARCHOS, n.s.

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Plutarchus



Plutarchus ein natürlicher maister vnd aussprechender geyst vnd ephye in geyt
wirdigkeit in fast anrichter des kaisers Crayano ist zu diser zeit an sinne vnterschieden in geyt
Plutarchus der naturlich gewest vnd in dem heilighumb seyem der sinnen vnterschieden in geyt
ten lauter der stendlich vnd in dem heilighumb seyem der sinnen vnterschieden in geyt
gewest das er sundern seyem dem kaiser des kaisers hat mögen er mit werden vnterschieden in geyt
chus te sundern seyem dem kaiser des kaisers hat mögen er mit werden vnterschieden in geyt
diget vnd er hat als ein hochgelerter man got vil bacher von mancherley materien vnterschieden
fachen in heilighumb vnd lateinischen vnterschieden in geyt
tapffheit bey Crayano angenant begabung erlangt.

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jes importantes para la historia de la Hispania romana, cuyas figuras se entrecruzan antagónicamente. La introducción general a Plutarco y las traducciones de ambas *Vidas* corren a cargo de la profesora Aguilar, mientras que las introducciones particulares a cada una de las *Vidas*, así como las notas de sus traducciones las ha realizado Pérez Vilatela. La introducción a la figura de Plutarco es una resumida y acertada exposición de la vida (datación, situación familiar, educación y formación, dedicación y actividades varias desarrolladas por él -a partir de los datos que el propio autor menciona en su obra y también teniendo en cuenta distintas opiniones de investigadores modernos-) y obra del queronense (número de obras conservadas y perdidas, fuentes informadoras de sus composiciones, clasificación, temática y autenticidad de las mismas; de las *Vidas* en concreto nos informa de su plan de composición, de sus posibles modelos y de la cronología de sus biografías), complementada con una útil relación de las siglas más citadas y de las abreviaturas de autores y obras clásicas. Acompaña a esta introducción una bibliografía de obras generales de consulta sobre Plutarco y de las más señaladas relacionadas con las dos *Vidas* aquí traducidas y su contexto histórico, de ediciones del texto griego, comentarios y traducciones de otras vidas. Cierran esta introducción general sendos mapas relativos a “La Iberia de Sertorio y Pompeyo (82-72 a.C.) y a “El Oriente de Pompeyo (67-48 a.C.)”.

Cada biografía está precedida de una breve introducción que resume y analiza la vida de los protagonistas y las circunstancias históricas de su época, expone las perspectivas de Plutarco y trata cuestiones relativas a las fuentes y la datación de las obras. La traducción es fiel al texto original y transmite la sencillez de la retórica plutarquea. El texto griego utilizado es establecido por Flacelière aunque con alguna variante adoptada del de Ziegler. Acompañan a la traducción unas notas aclaratorias exhaustivas que permiten contextualizar personajes, lugares y acontecimientos de forma

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que la comprensión de estas biografías ya lejanas en el tiempo se hace accesible al lector no relacionado directamente con el mundo antiguo y permiten al especialista disfrutar de un completo encuadre histórico de los hechos acaecidos. Finalmente completa este volumen un útil índice de nombres propios (de pueblos, batallas, antropónimos y topónimos).

Todo ello redonda en la conveniencia de esta novedosa edición, ya sea por la original postura de unir estas “vidas paralelas” en un único estudio, ya sea por las virtudes de la traducción tan acertadamente llevada a cabo y contextualizada.

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DANIEL BABUT and MICHEL CASEVITZ (eds), *Plutarque, Œuvres morales, tome XV, pt 1, Traité 70 Sur les contradictions stoïciennes et Traité 71 Synopsis du traité “Que les Stoïciens tiennent des propos plus paradoxaux que les poètes”*, Paris, Les Belles Lettres, 2004, 383 pps. ISBN: 2-251-00522-6; ISSN: 0184-7155.

Eight titles listed in the so-called *Lamprias Catalogue* of Plutarch's works explicitly designate polemics against Stoic doctrine, but of these only three are extant: *De Stoicorum repugnantibus* (N° 76), *De communibus notitiis adversus Stoicos* (N° 77), and the *compendium argumenti Stoicos absurdiora poetis dicere* (N° 79). Several others surviving works of Plutarch are also essentially criticisms of Stoic thought, e.g. *De virtute morali*, *Quomodo quis suos in virtute sentiat profectus* and much of *De facie quae in orbe lunae apparet*. Indeed, as Daniel Babut well demonstrated in *Plutarque et le stoïcisme* (Paris, 1969), Plutarch remained an opponent of Stoicism throughout his life, and many works in his *Moralia* and *Vitae* are partly concerned with Stoic doctrines and themes unacceptable to his own Platonic convictions.

Babut's *Plutarque et le stoïcisme* remains

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the best and fullest study of this topic to date, and equally welcome are the two quite recent volumes of Plutarch's *Mor alia* prepared by Babut and M. Casevitz for the Collection des Universités de France under the patronage of the association Guillaume Budé: *Sur les notions communes, contre les Stoïciens*, vol. XV, pt II which appeared in 2002\ followed by *Sur les contradictions stoïciennes* and *Synopsis du traité "Que les Stoïciens tiennent des propos plus paradoxaux que les poètes "*, vol. XV, pt I in 2004. In their forwards to both parts of volume XV, Babut and Casevitz gratefully acknowledged the help they received from Françoise Frazier, "her knowledge and attention to detail" ("sa science et (de) sa minutie", avant-propos to part I). Both parts of vol. XV are dedicated to the memory of two excellent scholars: to Jean Pouilloux, and to Harold Cherniss whose encouragement and friendship made the present volume possible (see the avant-propos to pt. II)

Although this review focuses on *Sur les contradictions* and the *Synopsis* in vol. XV, pt I, the abbreviations used and the bibliographical references of this volume are found in pt. II (pps 37-39 and 41-43 respectively). For the *index locorum* and *nomina antiquiora et recentiora*, pt. II (pps 385-462) must also be consulted, and a very helpful list of "mots grecs" (philosophical and technical terms used by the Stoics and Plutarch) is found only in pt. II, pps 463-64. It seems unfortunate that both parts of vol. XV were not published simultaneously, and that a prospective reader of pt. I is probably best advised to have ready access to part. II of vol. XV.

For all of Plutarch's extant anti-Stoical treatises in vol. XV M. Casevitz studied the manuscript tradition, established the text, prepared the *apparatus criticus*, helped to revise the translation, and added critical notes signed "M.C." to the commentary of Babut who made

the initial translation, prepared the bibliography, indices, and wrote the introductions ("notices") to each treatise. Casevitz described succinctly and well the manuscripts for the text of *Sur les contradictions*, and since the short text of the *Synopsis* is only in the Planudean manuscripts, Casevitz's *apparatus* differs little from that of Cherniss, and that of Pohlenz-Westman. Casevitz provided the *indices siglorum* with a view to helping readers understand both the manuscript tradition and the contributions of past editors. In brief, Casevitz is to be commended for his excellent textual work.

Initial translations of pt. I and II of vol. XV were made by Babut and revised with Casevitz's help. The result of their collaboration is a very clear and readable translation of a sometimes difficult Greek text. Certainly it is not easy to render terms such as *logos* (see n. 77, p. 134), *pragmata* (see n. 363, p. 264), or *aitia autotelés* (see n. 590, p. 357). These terms need the commentary provided by Babut, and on the whole, his notes are quite informed and informative, demonstrating Babut's excellent knowledge of Stoic and other ancient Greek philosophies. He is quite familiar with primary sources such as Plato's dialogues, and von Arnim's *Stoicorum veterum fragmenta*. He also has a command of secondary literature, and reading his "commentaire" is a genuine pleasure of the mind.

Some of Babut's observations on *Sur les notions communes* (in pt. II of vol. XV) are relevant to *Sur les contradictions*, when he notes, for example, similarities between these works, especially the citations of Stoic authors which occur "dans une large mesure" in both treatises (see pp. 27-29 and the relevant commentary of pt. II). Yet, as Babut rightly claims, these citations are used for different purposes even if rhetorical technique of *Sur les contradictions* is similar to that of *Sur les notions communes*: in the former Plutarch refutes Stoic assertions,

¹ See Donini's review in *Ploutarchos* 2 (2004/2005), pps. 151-157.

especially those of Chrysippus, by arguing that these are self-contradictory, or inconsistent with Stoic actions or behavior: in *Sur les notions communes*, Diadoumenos (possibly Plutarch's "porte-parole") argues that the Stoics are at odds with their own "common conceptions" (*ennoiai koinai*) which contradict even the "common opinions" accepted by them as "common conceptions" (see 1070 D-E).

The commentary of both parts of vol. XV is far more extensive than the notes of Chemiss' 1976 Loeb Classical Library edition (vol. XIII, pt II) of Plutarch's *Moralia* about which Ian Kidd wrote in *CR*, N. S. 22 (1979) 255 that what was needed after Chemiss' work was "a painstaking analysis, paragraph by paragraph, of the arguments of Plutarch's anti-Stoical treatises". Quite aware of this challenge, Babut writes that Kidd's observation "explains, if not justifies, the unusual dimensions" ("explique, sinon justifie les dimensions insolites") of the commentary undertaken by him and Casevitz, and that of one of their commentary's objectives was to render a "more equitable and balanced judgement" ("un jugement plus équitable et plus équilibré") on the value of Plutarch's anti-Stoical treatises, especially for understanding Stoic thought and Plutarch's own philosophical views (see p. 18). Contrary to some historians of Stoicism, Babut rightly claims that Plutarch's polemics were never malicious, and he has, in fact, courteous and even friendly relations with contemporary Stoics (see p. 19).

Given Cherniss' earlier editions of Plutarch's anti-Stoical treatises, it is not surprising that references to Chemiss' work occupy almost a full page in the *nomina recentiora* (pps 454-455). It is thus a rewarding exercise to read Chemiss' Loeb edition in conjunction with the Budé of Babut and Casevitz. Suffice it to note that they do not always agree, but even in their disagreements much can be learned about under-

standing Plutarch and his philosophical works. For example, Babut found Chemiss' hypothesis that many of Plutarch's quotations of Stoic authors, especially Chrysippus, seem to come from his "notebooks" ("cahiers de notes", *hypomnēmata*, see *De tranq. an.* 464 F) "séduisante". Sometimes these "quotations" seem to be accompanied with or are "paraphrases", and the topic of Plutarch's *hypomnēmata* probably deserves far more attention than that given by Chemiss and Babut. But then the matter of Plutarch's "notebooks" (the usual English translation of *hypomnēmata*) seems secondary to understanding Plutarch's polemic.

Babut devotes pps 15-18 to a detailed, but speculative attempt to date *Sur les contradictions*, concluding that it was probably composed not before 80 C.E. after which Plutarch was an "experienced" ("chevronné") professor of philosophy. In his "Towards a Chronology of Plutarch's Works", *JRS* 56 (1966) 61-74, Christopher Jones made no attempt to date Plutarch's anti-Stoical works, and given Plutarch's seemingly lifelong opposition to Stoicism, an attempt at dating appears unnecessary.

The *Synopsis* appropriately receives far less attention than *Sur les contradictions*, and Babut suggests (p. 96) that it was a kind of "divertissement" (*paignion*), perhaps meant for Plutarch's entourage, but not for a general circulation. In any case, the work has, like *Sur les contradictions*, received the detailed attention of Babut and Casevitz, and both parts of vol. XV are excellent*additions to the Budé Plutarch; their scholarship is thorough and judicious, and it is unlikely that the work of Babut and Casevitz will ever be surpassed.

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