anticipatory comments about Leuctra. **342**: Iphicrates' military reforms were (boots aside) purely for the Egyptian campaign. **363**: Jason only became *tagos* after Leuctra. **446**: a non-orthodox low chronology of 360s is preferred. **473**: D. has twenty communities synoecized into Megalopolis (contrast thirty-nine in Paus. 8.27.3–4) because he only counted Parrhasia and Maenalia. **485**: the 366/5 peace was a *koine eirene*. **495**: Boeotia did not aim to build 100 triremes in 364 but to accumulate an alliance whose combined fleet might total about 100. **522**: the 'Satraps' Revolt' was a coherent, if short-lived, enterprise, *pace* Weiskopf.

S. pays tribute to his supervisors Tony Andrewes and George Cawkwell. The influence of these two fine scholars is plain and, since I share with S. the privilege of being one of former's last doctoral students and owe my interest in the earlier fourth century and its historiographical challenges to the latter's lectures on Xenophon, it is a peculiar pleasure to salute this work.

University of Liverpool CHRISTOPHER TUPLIN
doi:10.1093/clrevj/bni044

ΛΑΘΕ ΒΙΩΣΑΣ

U. Berner, R. Feldmeier, B. Heininger, R. Hirsch-Luipold: *Plutarch: Ist 'Lebe im Verborgenen' eine gute Lebensregel? Eingeleitet, übersetzt und mit interpretierenden Essays versehen*. (SAPERE: Scripta Antiquitatis Posterioris ad Ethicam REligionemque pertinentia 1.) Pp. 176. Darmstadt: Wissenschaftliche Buchgesellschaft, 2000. Cased, DM 49.90. ISBN: 3-534-14944-0.

This is the inaugural volume in a series designed to render the classical literature of later antiquity (here defined as the first four centuries of the Christian era) accessible to a broad readership that encompasses even the non-specialist. The works chosen for inclusion will deal with philosophical, ethical, and religious issues of abiding concern. Each volume will consist of the Greek or Latin text of a work such as *De latenter vivendo*, a German translation, a commentary, an introduction to both author and work, and a set of interpretive essays representing a variety of disciplinary perspectives. The purpose, format, and intended readership of this series are quite similar to those of the edition of Plutarch's *Conjugalia praecepta* and *Consolatio ad uxorem* edited by S. B. Pomeroy (New York and Oxford, 1999).

De lat. viv., by far the least of Plutarch's three surviving assaults on Epicureanism (the other two are the substantial dialogues *Adversus Colotem* and *Non posse suaviter vivi secundum Epicurum*), takes issue with Epicurus' injunction to live in obscurity (λάθε βιώσας). The great Plutarchist Konrat Ziegler judged this short treatise (a mere 185 lines of Greek text) an unfinished sketch (*RE* 21 [1951], 766)—correctly, I think. This circumstance immediately raises the question whether the piece merits the elaborate attention it receives in the *Sapere* edition, a work of 176 pages: the scholarly quality of the edition, in a peculiarly indirect way, justifies an affirmative answer to this question, though the justification admittedly emanates not from the treatise itself, but

The Classical Review vol. 55 no. 1 © The Classical Association 2005; all rights reserved

https://doi.org/10.1093/clrevj/bni045 Published online by Cambridge University Press

from the manner in which the *Sapere* authors have presented it and from what they have managed to extrapolate from it.

Plutarch and his works, thought, and influence are introduced by Hirsch-Luipold. The Greek text of *De lat. viv.*, prepared and translated by Heininger and Feldmeier and accompanied by their introduction to the treatise, constitutes a judicious blend of Einarson and De Lacy's Loeb (*Moralia* 14, 1967) into Pohlenz's Teubner (*Moralia* 6.2, 1959), on which it is based. Heininger's commentary is keyed to the translation but is appropriately characterized by continual reference to, and quotation from, Plutarch's Greek; exclusive of syntax, the commentary covers all matters pertinent to the close study of *De lat. viv.*

Four interpretive essays, each composed by a different scholar and approaching *De lat. viv.* from a different perspective, are designed to expand the reader's thinking about Plutarch beyond the present treatise. In 'Der Mensch als Wesen der Öffentlichkeit', which both includes a thematic analysis of *De lat. viv.* and places the treatise within the broad context of Plutarch's disagreement with Epicurean philosophy, Feldmeier treats γνώσθητι (*De lat. viv.* 1128C–D) as Plutarch's pointed response to Epicurus' λάθε βιώσας and as an injunction that sums up his own conviction that the moral rectitude and eternal well-being of a human being is determined by active participation in a social structure. Hirsch-Luipold's 'Gedeihen im licht—Verderben im Dunkel' is a study in Plutarchan artistry, namely the manner in which he unites imagery, comparison, myth, and discursive reasoning into cohesive argumentation; by way of illustration, Hirsch-Luipold describes Plutarch's use in *De lat. viv.* of light–darkness imagery together with a metaphoric of untreated disease to denigrate Epicurus' injunction to live in obscurity. In 'Plutarch und Epikur', which functions in part as an apology on behalf of Epicurus against the polemic of Plutarch, Berner analyzes the antithetical views of Epicurus and the Platonist Plutarch in the areas of politics, ethics, and religion; yet I remain unconvinced by his contentions that in *De lat. viv.* Plutarch distorts the essence of Epicurus' injunction to live in obscurity and that the polemical nature of the treatise is to be attributed to its author's overall moral and religious disagreements with Epicurus rather than exclusively to the immediate (rhetorical) goal of discrediting the injunction in question. Heininger's 'Der "Ort der Frommen" ' is a meticulous comparative investigation of *De lat. viv.* and the roughly contemporary Apostolic epistle I Clement with regard to the use of the eschatological term χῶρος εὐσεβῶν in each (*De lat. viv.* 7.1130C, I Clem. 50.3); the investigation presumes Pohlenz's text of *De lat. viv.*, which daggers the passage in which Plutarch's εὐσεβῶν χῶρον occurs.

In a short appendix to his essay, Feldmeier provides a commentary-style comparison of *De lat. viv.* with the New Testament that is, on a small scale, reminiscent of the two volumes of commentaries on various *Moralia* (not including *De lat. viv.*) edited by H. D. Betz and published by Brill (volumes not acknowledged by Feldmeier): *Plutarch's Theological Writings and Early Christian Literature* (1975) and *Plutarch's Ethical Writings and Early Christian Literature* (1978).

The present volume will be of interest and value primarily to Plutarchists and scholars of early Christianity. It will, however, scarcely engage the non-specialist whom the *Sapere* series holds in prospect among its intended readership.

University of Kentucky HUBERT M. MARTIN, JR
doi:10.1093/clrevj/bni045

https://doi.org/10.1093/clrevj/bni045 Published online by Cambridge University Press