

*Human Morals* (1993), and a mass of work offering new interpretations of Plotinus, late-antique Platonism and Pythagoreanism, theurgy, asceticism, mysterious oriental wisdom, and other aspects of the philosophical and social context in which P. wrote *On Abstinence from Animate Food*. There are also far more vegetarians around than in the late 1970s (but still not so many in France).

Volume III contains the much-cited Book 4, in which P. musters examples to counter the argument that vegetarians are a cranky and antisocial minority. In all cultures, he claims, there is an ascetic spiritual élite which makes its special contribution to civic life. This is the book which describes Egyptian priests and Essenes, Magi and Mithraists, Brahmins and Samanians, and which presents the Lycurgan settlement of Sparta—based, P. notes, on arable land, not on flocks and herds—as another vegetarian triumph. It also includes a remarkable account of purity, in which P. affirms that all sexual intercourse contaminates soul with matter if procreation succeeds, and living body with dead seed if it fails. *Abst.* has survived better than most works of P., but even so the end is missing. The editors, considering the length of Books 1–3, think (pp. lv–vi) that not many pages have been lost. Jerome *adv. Iov.* 2.14 begins with a ruthless summary of some of *Abst.* 4, so they print a section to illustrate the ‘individual testimonies’ promised by P. at the beginning of his last extant chapter; but Jerome’s stories of Antisthenes and Diogenes do little for P.’s argument.

Like its predecessors, this volume is especially helpful on P.’s adaptation of his sources and on social history. Its annotation gives fuller discussion of parallels and references, and it avoids the occasional differences of interpretation between translator and commentator which occur in the first two volumes. There are still footnotes (in addition to the apparatus criticus and the *fontes*) as well as endnotes, but this time the endnotes are numbered consecutively through the book. More important, the notes take account of a wide range of recent scholarship on the many cultures discussed by P., and the introduction is both detailed and perceptive. The work of the Budé editors has greatly enriched the study of this fascinating text.

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M. Παπαθωμουλος, I. Τσαβαρη, G. RIGOTTI (edd.): *Μαξιμος ο Πλανουδης: Αυγουστινου: Περι Τριαδος: Βιβλια Πεντεκαιδεκα ἄπερ ἐκ τῆς Λατίνων διαλέκτου εἰς τὴν Ἑλλάδα μετήγεκε: Εἰσαγωγή, Ἑλληνικο και Λατινο Κειμενο, Γλωσσαριο: Ἐδιτιο Πρωχεπο Book 1: Βιβλια Α–Ζ; Book 2: Βιβλια Η–ΙΕ. (Βιβλιοθηκα Α. Μανουση, 3.)* Pp. clx + 463; 464–1056. Athens: *Κεντρον Εκδοσεωσ Ἐργων Ἑλληνων Συγγραφεων*, 1995. Paper. ISBN: 960-7099-30-3; 960-099-31-1.

Planudes will probably be best known to readers of *CR* as the translator of Ovid’s *Heroides* and *Metamorphoses*, but his repertoire of translations from Latin included the *Distichs* of Cato, the *Consolation* of Boethius, and another fifteen-book blockbuster, Augustine’s *De Trinitate*. A massive undertaking—Augustine himself said of these tomes *nimis operosi sunt, et a paucis eos intelligi posse arbitror*—and also one that was theologically and politically sensitive, because of the ongoing controversy over the *filioque* clause in the Nicene–Constantinopolitan Creed, which many Easterners had long repudiated, believing that the Holy Spirit proceeded from the Father alone. Hence the date of not later than 1281 suggested here, the eve of the accession of Andronicus II Palaeologus in 1282. This is all set forth in a detailed introduction, which also gives a full account of Planudes’ life and studies, his technique of translation, and the manuscript tradition of the Latin original and the present work. There is a copious bibliography, including studies of all his translations. Mountain’s CC edition of Augustine’s treatise is printed side by side with Planudes’ translation, with an apparatus of Biblical references and textual information about both. The editors find it necessary on just about every page to correct the text of the translation, blaming discrepancies either on the copyist(s)—and I wondered at times whether the hypothesis of a deaf amanuensis was admissible—or his text of Augustine (which cannot be identified with that of any extant manuscript) rather than the

young translator himself. Here perhaps they were overindulgent, for his limitations as a translator are clear from his later translations of Ovid. Many of the changes attributed to Planudes in the introduction and which his editors do not think can be seen as errors (p. LXIV) could well be the result of misunderstanding. Beginning on p. 997 there is a useful glossary of words of theological and linguistic interest.

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E. H. ALTON, D. E. W. WORMELL, E. COURTNEY (edd.): *Ovidius, Fasti* (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Pp. xxiv + 187. Stuttgart and Leipzig: B. G. Teubner, 1997 (4th edn; 1st edn 1977). Paper, DM 48. ISBN: 3-8154-1568-3.

C. BARWICK (ed.): *Charisius, Ars Grammatica Libri V* (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Pp. xxviii + 541. Stuttgart and Leipzig: B. G. Teubner, 1997 (reprint of the 1964 edn corrected by F. Kühnert). Cased, DM 138. ISBN: 3-8154-1137-8.

W. HERING (ed.): *C. Iulius Caesar, Bellum Gallicum* (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Pp. xix + 179. Stuttgart and Leipzig: B. G. Teubner, 1997 (reprint of the 1st edn 1987). Paper, DM 39. ISBN: 3-8154-1127-0.

W. M. LINDSAY (ed.): *Sextus Pompeius Festus, De Verborum Significatu cum Pauli Epitome* (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Pp. xxviii + 574. Stuttgart and Leipzig: B. G. Teubner, 1997 (reprint of the 1913 edn). Cased, DM 138. ISBN: 3-519-01349-5.

D. R. SHACKLETON BAILEY (ed.) *Lucanus, De Bello Ciuili* (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Pp. vii + 321. Stuttgart and Leipzig: B. G. Teubner, 1997 (2nd edn; 1st edn 1988). Cased, DM 148. ISBN: 3-519-11502-6.

Some unaltered reprints and some revised editions flow from the vigorous and reunited house of Teubner. The reprints are certainly welcome (Hering's Caesar was warmly noticed by J. G. F. Powell in *CR* 39 [1989], 392–3), but I hope it will not seem small-minded to express a regret that the opportunity was not taken to offer some bibliographical *aggiornamento*. After all, a lot of work has been done on Festus and Charisius since these editions first appeared—A. Simonelli produced a critical bibliography of work on Festus during a thirty-year period in *Orpheus* 12 (1991), 171–203, and the interested reader would have been better served with a page or two of such information. At any rate, let us hope that more of the standard editions in the Teubner backlist are due for reprinting. At the request of my colleague, Miss A. C. Dionisotti, may I invite them to consider Nonius Marcellus, *De Compendiosa Doctrina* (ed. Lindsay, 1903)?

Courtney alone has revised the *Fasti* volume by removing some typographical errors from the text and correcting the apparatus; in two pages of addenda, he adds reference to some recent accounts of MSS, and notes further *adversaria* on the text.

By some accident Shackleton Bailey's *Lucan* was not reviewed in this journal at its first