

affirmation des convictions et modestie : Plutarque met en scène sa *persona*, il n'écrit pas une autobiographie. La quatrième partie établit les parallèles entre les *Propos de table* et les *Vies*, peu nombreux malgré la quasi-synchronie des œuvres : question de modestie ? Ces huit contributions aident à mieux apprécier *Propos de table*, quoiqu'on reste un peu sur sa ... faim. – B. STENUIT.

C. PELLING, *Plutarch Caesar Translated with an Introduction and Commentary by C. P.* (Clarendon Ancient History Series), Oxford, University Press, 2011, 14 x 21.5, XIX + 519 p., br. £ 35, ISBN 978-0-19-960835-5.

Anybody who has even a cursory acquaintance with Plutarchean studies in the last few decades will know the name of Christopher Pelling, who has made the study of Plutarch particularly his own. The present edition reflects well C. Pelling's command of his subject. The preface offers especially insightful discussions of the *Life* and Plutarch's work methods, as well as Shakespeare's use of him as a source. A discussion of Plutarch and Roman politics is a trifle more perfunctory, as C. Pelling himself might acknowledge (cf. p. v-vi). The translation is accurate and elegant and is followed by an exhaustive commentary with few problems left undiscussed. The depth and density of the latter means that this edition will be of use mostly to postgrads and advanced scholars, and this leads to a complaint. In my view those working at this level should have a text. Unfortunately, it does not seem to be the policy of this series – Lewis' *Asconius* is a notable exception – to provide one, and one can only wonder how much it would add to the price. Certainly the Italian editions of Mondadori and Rizzoli do not seem to have had any difficulties in making one available. — I now append a few remarks on some individual matters. P. 15: I am not as sure as C. Pelling seems to be that Wallace-Hadrill's characterisation of Suetonius' *Lives* as 'not-history' is apposite. P. 30: C. Pelling mentions Mossman's discussion of statues (*Georgica*, 1991) but the more helpful treatment of Duff (*Plutarch's Lives*, 1999) should also be cited. P. 53: oral tradition as a source is discussed here and Plut., *Life of Sulla*, 14 might perhaps deserve a mention. P. 62, n. 158: C. Pelling notes Brunt's challenge to Gelzer's definition of nobility. It should be observed, however, that Brunt's thesis was the subject of severe criticism by Burckhardt (*Historia* [1990]) and comprehensively demolished by Shackleton Bailey (*AJP* [1986]). P. 134: Sulla's motive in requiring Caesar to divorce may not be as unclear as C. Pelling thinks. Sulla seems to have followed a set policy requiring all who had forged marriage links with the Cinnan family to break them (Keaveney, *Sulla the Last Republican*, 2005, 2nd ed., p. 129). P. 137: *pace* C. Pelling, I believe all the evidence points towards Caesar having been proscribed. P. 140: C. Pelling oscillates between 74 and 73 B.C. for the arrival of Lucullus and Cotta in Asia. I believe 74 is by far the more probable (Keaveney, *Lucullus -A Life*, 2009, 2nd ed., p. 255-285, 296-299). P. 145: C. Pelling thinks Antonius' depredations in Greece took place in the first civil war. I would say the first Mithridatic is more likely, as we know he served under Sulla then, a view also taken by the commentator Marshall (1985) on the source *Asconius* 84C. P. 148: the small beginnings of Caesar's power remind us of a similar observation about the quarrel between Marius and Sulla (Plut., *Sulla*, 3-4). P. 275: Plutarch is fond of the *tertius gaudens* metaphor. See *Sulla*, 29 for another vivid example. P. 294: as regards the beating of the man from Novum Comum, I follow Hardy who believes that Marcellus' action was an impolitic gesture to demonstrate his belief that the inhabitants were still Latins (*Critica Storica*, 1985). P. 300: mutiny in Caesar's army the following year shows that reports of unrest were not groundless (Keaveney, *The Army in the Roman Revolution*, 2007). P. 326: I believe that 'principled support for the legitimate government' would not rule out also personal grievance in the case of Labienus (*Army in the Roman Revolution*). P. 471: It is worth noting perhaps that John Masefield wrote a poem, 'The Rider at the Gate', in which he depicts the ghost of Pompey trying in vain to warn Caesar of his impending fate. – A. KEAVENEY.