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Plutarch's Lives *Plutarch's Lives*, with an English Translation by Bernadotte Perrin, in ten volumes. Vol. I.: Pp. xix + 582; Vol. II.: Pp. ix + 631. Small 8vo. London: William Heinemann. New York: The Macmillan Company, 1914.

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but it is usually misleading to introduce metaphor into technical works.

Kohler seems to set more store by the ethics of the Bible than most German theologians are disposed to do, but he might allow the civilisation to speak for itself and remember that the reproaches hurled by enemies at Babylonian morals were capable of being retorted with good ground. The Bible authors justly deemed these things shameful; so did those among the Babylonians who held like views to ours. But then as now these evils went on and then as now we have no proof that priests were more addicted to evil practices than laymen. The religion which every man really believed was greatly shaped by his own fears and wishes. It is not to be judged by the practice of its professors, but by the tenets it taught them to hold and the extent to which it succeeded in modifying their practice.

Enough emphasis is not laid on the fact that the sources of our knowledge are local groups of documents. If one

set of documents exhibits more examples of free action by the priestesses of Shamash it is because that set comes from a centre of Shamash worship. It is probable that the corresponding group of documents from Babylon would show equal freedom on the part of votaries of Marduk. Hammurabi gave them special privileges. Also it is very doubtful if these ladies were priestesses in any but the contemptuous sense usual in German minds. They were more like nuns or vestals.

Pure misprints are 'Lasa' for 'Larsa,' p. 57; 'orkiuti' for 'urkiuti,' p. 59.

Some of the mistakes pointed out above may well be due to the effort to be concise, but it is possible, with more care, to be accurate as well as concise. So too, contrary to the usual opinion, it is possible to be popular without misrepresentation of facts even in these days of democracy. But alas! it is given to few to attain such perfections.

C. H. W. JOHNS.

PLUTARCH'S LIVES.

Plutarch's Lives, with an English Translation by BERNADOTTE PERRIN, in ten volumes. Vol. I.: Pp. xix+582; Vol. II.: Pp. ix+631. Small 8vo. London: William Heinemann. New York: The Macmillan Company, 1914.

IN a series such as the Loeb Classical Library the appearance of the first two volumes of *Plutarch's Lives* is an event of importance. More than any other ancient classic the *Lives* occupy something of the position of a popular favourite. Plutarch is not widely read in schools, and the requirements of 'Greats' at least hardly call for more than a comparison of the *Life of Solon* with the *Ἀθηναίων Πολιτεία*. Very many lovers of the classics, then, discovering Plutarch in later life, experience much the same feelings as did Keats' Cortez when he gazed on the Pacific. And, indeed, when we look upon life as portrayed to us by Plutarch it is as though we gazed upon a wide landscape bathed in the mellow light

of an autumn sun: nothing is harsh, nothing is violent; if there is often simplicity, there is no crudity.

To present such an author once again to the English-speaking public is something of a privilege, and Professor Perrin has undoubtedly shown himself worthy of that privilege. His text is based upon the agreement of the Sintensis and Bekker texts, and therefore lies rather outside the scope of this review. I have read much of the translation continuously and some part by snatches, the better to test its general effect. Professor Perrin has wisely shunned all artificiality and preciousness of style, and has been content to render his author in plain and simple English prose, which is very easy and very pleasing to read. I have not been able to compare the version with the original Greek at all points—

neque agere hoc patriâ tempore iniquo—

but, if I may say so, Professor Perrin follows his author very closely, even at times too closely; for Plutarch's Greek

(as he remarks in his prefatory note) has its peculiarities.

The best test of a book of this kind, however, is given by the conditions under which it can be read with pleasure rather than by minute examination; and I have read Professor Perrin's version with enjoyment under conditions which he could never have contemplated when asking that same kindly indulgence which his author too requests. As an example of Mr. Perrin's general style I would quote a passage from the *Life of Lycurgus* (vol. i., p. 241), which has something of a topical interest to us in England during these days: 'After drinking moderately, they go off home without a torch; for they are not allowed to walk with a light . . . that they may accustom themselves to marching boldly and without fear in the darkness of night.'

It remains only to point out the few places which seem to have escaped the translator's revision:

Vol. i.—

P. 31 (last line): the Hesiod reference = Plato, *Minos*, p. 320 D, Hesiod *Catalogues* (Loeb edition), frag. 74.

P. 37 (l. 19): *for youth read youths*.

P. 281 (l. 22): 'so-called' would more properly be rendered 'what are called.'

P. 409 (l. 18): the sentence, 'and Plato defrayed the expenses of his sojourn there by the sale of oil in Egypt,' reads rather stiffly. It would be better to omit 'there' altogether, and to put 'in Egypt' in its place.

Vol. ii.—

P. 27 (ll. 9-10): 'or to confound them by bringing the Barbarians into suspicion of them,' reads rather heavily.

(l. 20): for 'and went to running a wall through the Isthmus,' something like 'and were building a rampart across the Isthmus' might be substituted.

P. 35 (l. 16): ἡ γὰρ should surely be rendered 'Indeed!' or the like, rather than 'Aha!'

P. 43 (l. 13): the notice of Ariamenes reads rather ambiguously. I would suggest something like, 'A., who being on a great ship, kept shooting . . . as though from a city-wall.'

(l. 16): 'justest' has a somewhat displeasing sound.

To translate Plutarch is no easy task, and we would congratulate Professor Perrin on his success in dealing with his somewhat wayward author.

HUGH G. EVELYN-WHITE.

LINDSAY'S NOTAE LATINAE.

Notae Latinae. By W. M. LINDSAY. Pp. 1-500. Cambridge: University Press, 1915. 21s.

THIS very important work, which is dedicated to the memory of L. Traube, is called 'an account of abbreviation in Latin MSS. of the early minuscule period, c. 700-840.' It is to be noted that reference is also made to a number of MSS. described as half-uncial or uncial. The volume is divided into three chapters, under the headings *notae communes*, *nomina sacra*, *notae iuris*.

Prof. Lindsay starts from the position that abbreviations found in Latin MSS. of the seventh and eighth centuries go back to an earlier period. In legal writers, e.g. in the Verona Gaius (fifth

century), we find, in addition to *notae iuris*, i.e. symbols for legal terms, other compendia (*notae communes*) for ordinary words, e.g. *ēe* = *esse*, *ḡ* = *prae*. A collection of these is given by Studemund in his index. Similar compendia are found in scholia written in the margin of capital or uncial MSS., e.g. the Bembin Terence (cent. iv/v). Lindsay concludes that 'they were in continuous use in non-calligraphic writing, and that it is only the loss of early writing of this kind which hides the continuity from us' (p. 3). The gap in the evidence is during the seventh century, but a glimpse into this dark period is afforded to us by certain eighth-century MSS., which reproduce obsolete symbols used in their originals.