

*Diagorae Melii et Theodori Cyrenaei reliquiae.* Edidit Marcus Winiarczyk. Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. BSB B. G. Teubner Verlagsgesellschaft, Leipzig 1981. XXIX, 64 S. M 29.—

The fragments and testimonia relating to the two most notorious ἄθεοι of ancient Greece are here brought together in a new Leipzig Teubner edition. Consistent atheism was always an odd and peripheral phenomenon in antiquity, certainly not only because of the amount of intellectual and/or civil courage it involved. And a work combining precisely Diagoras of Melos and Theodorus of Cyrene seems somewhat out of place. There is no real connection between the two, apart from the fact that they were later regarded as the chief exponents of extreme impiety. Diagoras was an unsuccessful 5th century poet and trouble-maker with an ambivalent attitude to religion. Theodorus (end of 4th c. B.C.) can be described as a philosophical materialist with both cynicizing and Aristippean views.

Winiarczyk's edition is, however, of a very high scholarly quality. He has found quite a number of new testimonies, especially for Diagoras, though nothing very sensational. This new collection by far supersedes the earlier editions: Lana 1950, Jacoby 1959 (and various collections of lyrical fragments) for Diagoras; and Giannantoni 1958 and Mannebach 1963 for Theodorus.

H. Thesleff

*Robert William Jordan: Plato's Arguments for Forms.* Cambridge Philological Society, Supplementary Volume no. 3. Cambridge 1983. 103 p. £ 30.00.

This handy little volume, originally a doctoral dissertation, tackles the eternal problem of the genesis of Plato's theory of Forms mainly from the logical side. The author's basic contention is that Plato slightly misunderstood the 'relation of context to contradiction', and that this misunderstanding led him to posit Forms with their typical properties of unique, changeless, contradictionless, etc., existence. I think the book makes it reasonably clear that this was *one* reason why Plato held the theory; and this is also one reason why he tried so safeguard his Forms from any suggestion of real or apparent contradiction (p. 96).

Jordan attempts to demonstrate that the various traditional ways of explaining the genesis of the theory are inadequate and even misleading. For the most part he seems to be right, although not always on the specific grounds which he offers. It could be argued, however, that Jordan's logical approach is, as such, as inadequate as the traditional ones are, and that it complicates the matter to a degree which is not always beneficial. For my part I am convinced that a one-sided view will never fully explain the theory. I also believe that there is still much to be said in favour of the old notion that Plato's vision of his Forms was originally a rather intuitive combination of several pre-Socratic trends of thought with the Socratic search for universals; what Plato, then, *says* of his vision very often has

the character of an ad hoc defense against criticism. Jordan, somewhat too positivistically, assumes that the dialogues directly reflect changes in Plato's intellectual development.

Jordan's approach thus reveals itself to be quite narrow. His knowledge of Platonic studies outside U.K. and the U.S.A. is not impressive. Yet, by introducing new viewpoints to this very central question in an intelligent manner, the book is nevertheless useful.

*H. Thesleff*

*Pirrone, Testimonianze. A cura di Fernanda Decleva Caizzi. Elenchos V. Bibliopolis, Napoli 1981. 309 p. Lit. 20.000.*

The testimonies and doxography relating to Pyrrhon, the 'founder' of systematic scepticism, have never been collected before or discussed in a single comprehensive monograph. Fernanda Decleva Caizzi, who is noted for her work on earlier Greek thought, has now presented her Pyrrhonian studies in a substantial volume. The scale of presentation is much more detailed than it is in her useful but very brief 'Antisthenis Fragmenta' (1966). The Testimonia are selected and printed with due care. As in the Antisthenes edition, only direct references to the philosopher are noted, but the risk of omitting important evidence by this method is not so great in the case of Pyrrhon who did not leave behind him any written works, and whose role in the philosophical debate of his time was after all much less conspicuous than Antisthenes'. The 96 pieces of Testimonia are then separately translated into Italian, which is somewhat annoying since every reader would prefer to have the translation facing the text. No doubt the most valuable part of the volume is the very well-informed and well-documented discussion of the testimonies (pp. 131—285). There are also Indices and a good bibliography.

The book is — as usual with the Bibliopolis publishers — beautifully produced; it is a pleasure to use it.

*H. Thesleff*

*Plotinus. Vol. V (Enneads IV. 1—9) & V (Enneads V. 1—9). With an English Translation by A. H. Armstrong. The Loeb Classical Library No. 443 & 444. Harvard University Press, Cambridge Mass. — William Heinemann Ltd, London 1984. X, 441 p. & X, 319 p. £ 6.50 each vol.*

The long awaited continuation of the Loeb Plotinus by A. H. Armstrong is eventually taking shape. After an interval of 17 years the publishers have issued volumes IV and V. They contain the Enneads IV and V, among them the important IV 3—5 'On difficulties about the soul', IV 7 'On the immortality of the soul',