

*Vittorio Hösle: Wahrheit und Geschichte. Studien zur Struktur der Philosophiegeschichte unter paradigmatischer Analyse der Entwicklung von Parmenides bis Platon.* Elea 1. Istituto Italiano per gli Studi Filosofici. Fromann-Holzboog, Stuttgart-Bad Cannstatt 1984. 774 S. DM 110.—.

These 774 pages written by a 24-year-old scholar, along with studies on Greek mathematics and Hegel and a monograph on Sophocles published in the same year, deserve attention by anyone interested in the relations of philosophy and the history of philosophy. Hösle is chiefly concerned with the German Idealists' conception of the history of thought, and he superimposes a model of this conception upon the background of Plato's philosophy seen in the specifically coloured light of the recent Tübingen theories and oral doctrines. He has a remarkable command of his sources, and his intellectual digestion is simply enviable. Yet the book is absolutely too large in relation to the ground it covers. And the argumentation is sometimes curiously inadequate (note e.g. the 'idealistic' error in the statement on p. 616 n. 591 that Plato's Laws cannot possibly be considered inauthentic "schon wegen der geistigen Grösse von Lg. III, X und XII und der trotz allem ungeheuren juristischen und staatsphilosophischen Leistung"; what do we mean by inauthenticity in the case of Plato?). An article on the subject would have been sufficient in these days of literary over-production.

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*The Norms of Nature. Studies in Hellenistic Ethics.* Edited by *Malcolm Schofield* and *Gisela Striker*. Cambridge University Press — Éditions de la Maison des Sciences de l'Homme, Paris 1986. 287 p. GBP 25.00.

The papers of the Third International Conference on Hellenistic Philosophy (Bad Homburg, 1983) are here collected in revised versions, all in English. The emphasis is on two aspects of ethics: the intellectual and emotional basis of reasoning, and the summum bonum. To a varying degree reference is made to modern systematic philosophy. Epicureanism and Stoicism are in the foreground in most papers, Aristotle is not forgotten (Martha Nussbaum and T.H. Irwin), and differences between ancient and modern scepticism are discussed in a very interesting contribution by Julia Annas. On the whole the conference seems to have been less rewarding for the interpretation of the ancient sources as such, than for applying our knowledge of Hellenistic thought, positively and negatively, to modern thought. And in so far as this means utilizing ancient philosophy to the benefit of to-morrow's man, the conference was even more worth while than the editors' praise of the beautiful *kepos* surroundings seems to suggest.

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