

*Herodot: Novellen.* Ausgewählt, übertragen und erklärt von *Bernhard Kytzler*. Mit 12 Radierungen und einer Vignette von *Harry Jürgens*. BSB B.G. Teubner Verlagsgesellschaft, Leipzig 1984. 88 S. M 38.

*Menander: Sentenzen.* Übertragen von *Siegfried Jäkel*. Mit 22 farbigen Tuschezeichnungen von *Rolf Münzner*. BSB B.G. Teubner Verlagsgesellschaft, Leipzig 1986. 120 S.

These two prettily bound and decorated books are evidently intended as small gifts to the reader who is interested in the literature of Antiquity – or who is not yet interested in it. In the booklet on Herodotus, some examples of Herodotus' gift of story telling are given – and these stories, which are often widely known in our literary tradition, like the story of Polycrates' ring or Croesus and Solon, stand up very well even when told in this way, out of their historical context. Some ethnographical material which does not belong to the same sort of tradition is included, like the description of the selling of the brides in Babylon, while some more typically narrative episodes are left out, such as the birth of Cyrus or the story of Xerxes and Masistes' wife. But the translator is naturally free to choose from the wealth of material. The size of the book is very awkward (height 29 cm, width 14 cm). Why is it not the same size as the Menander volume, as it is evidently a part of the same series? – The Menander volume offers about 500 lines from the *gnomai* traditionally linked with the name of Menander. They are given here in the form and order of a collection from the Middle Ages, which has the maxims arranged in groups according to their contents. This arrangement is undoubtedly more instructive to the modern reader than the alphabetical order used in most manuscripts. It is intriguing that such collections of maxims of ancient and modern wisdom are again very popular, and publications abound for the benefit of festival orators. The translation by the editor of Menander's *Sententiae* in the Teubner series is witty and elegant.

*Maarit Kaimio*

*Socraticorum reliquiae I-IV.* Collegit, disposuit, apparatibus notisque instruxit *Gabriele Giannantoni*. Edizioni dell'Ateneo, Roma 1983-1985. XV, 1-316 p. & 317-778 p. & 523 p. & 166 p. ITL 200.000.

The immensely rich contents of these four volumes make it impossible to provide a thorough evaluation in a brief review. Volumes I-II contain the testimonies, the very scarce fragments, and the doxography

(apophthegms, letters, etc.) relating to (I) the schools of Megara (down to Stilpon and his contemporaries), Elis, Eretria, Cyrene (down to Theodorus the Atheist), and (II) Antisthenes, Diogenes and the earlier Cynics (down to Menedemus), with detailed textual references in Latin printed in two-level apparatuses of the new Teubner type. Volume III contains essays (the first two of a general kind: on the principles followed by the editor, and on Diogenes Laertius) and comments on the edition, in Italian. Volume IV has 75 pages of bibliography, followed by indexes of sources and proper names. The references are remarkably full and up to date, and some of the essays constitute admirable pieces of original scholarship; minor slips are unavoidable in a work of this scope.

The essays of Volume III, though bristling with facts, may present the user with difficulties of orientation and handling, because there is no running commentary. Particularly noticeable are the improvements on the earlier editions of the Megarics (Döring 1972), the Cyrenaics (Mannebach 1961, and also Giannantoni himself 1958), and Antisthenes (Caizzi 1966) and the Cynics. Giannantoni is on the whole more inclusive than his predecessors, which is a good thing; e.g. Dio Chrysost. XIII 14-28 is included as frg. 208 of Antisthenes (with proper reserve); unfortunately, he has not been able to note P. Köln 205 under Aristippus, nor (more surprisingly) Winiarczyk's B.T. edition of Theodorus The Cyrenaic (1981). It is understandable, though in my view regrettable, that Aeschines (ed. Krauss 1911, Dittmar 1912) has not found a place in this company.

The lasting importance of Giannantoni's work is beyond any question. It is one of the most impressive signs, in recent years, of the high standards of Italian research in the sources of Greek philosophy.

*H. Thesleff*

*Nemesii Emeseni De natura hominis. Edidit Moreno Morani. Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. BSB B.G. Teubner Verlagsgesellschaft, Leipzig 1987. XIX, 183 S. M 60.*

Bishop Nemesius' remarkably comprehensive, accurate and lucid synthesis of the views of man in pagan Greek philosophy and science has not received proper attention in modern times. The only scholarly edition before the present is now almost two centuries old (C.F. Matthaei, 1802), and W. Jaeger's monograph (1914) is clearly out of date. M. Morani has done an admirable piece of work, notably with the recension of the text (there are more than a hundred Greek Mss., and various Latin, Armenian, Arabic, etc.