

Mit dieser Edition steht Smith noch klarer als *primus inter pares* in der Diogenesforschung da. Schön betont er jedoch, wie diese in hohem Maße eine Sache der Zusammenarbeit sei (75). In der Tat hat er mit Akribie und Selbstlosigkeit alles, was andere Forscher in verschiedenen Ländern zum Text des Diogenes beigetragen haben, in seinen Apparat (und bisweilen in seinen Text) hineingearbeitet. Nach Casanova bildet dieses Werk somit als neue Kodifikation eine unumgängliche Grundlage: für Diogenes beginnt eine neue Ära.

*Rolf Westman*

HOMER: *The Odyssey. Books VI-VIII*. Edited by A. F. Garvie. Cambridge Greek and Latin Classics. Cambridge University Press, Cambridge 1994. viii, 368 p. ISBN 0-521-33840-9. GBP 14.95 (paperback).

Our cultural tradition has considered Books VI-VIII of the *Odyssey* as one of the highlights of the poem. They deal with Odysseus' encounter with Nausicaa as well as the description of the Phaeacian society including the episode of the singer Demodocus. The story of Odysseus and Nausicaa has fascinated many romantic minds, whereas Demodocus has been (for good reason) considered significant as regards the manner in which how the *aoidoi* used to sing epic poems in Mycenaean and Dark Age societies.

It is somewhat surprising that it is only now that the commentary by Stanford on the whole epic (2nd ed. 1959) which is in many respects insufficient is being gradually superseded. Garvie's work is in fact the first commentary on Books VI-VIII issued on an entirely English initiative since the one by Hainsworth was published first in Italy (1981) and later on revised for an Oxford edition in 1988.

The reading of this book suggests to me that Garvie's intention has not been to provide a scientific tool for specialists (as is the case with Hainsworth) but a useful orientation for students. This solution is perhaps the one that best meets the actual need, and one cannot but agree that it does so in a reliable manner. In the introductory part the Homeric question, meter and textual tradition are briefly treated. Thirteen pages are dedicated to issues concerning the land and the people of the mysterious Phaeacians. Garvie is certainly right in opting for the view that they belong totally to the realm of fantasy. However, I would not share his categorical denial of their pre-Homericity. It is rather dangerous to speak of Homeric "inventions" with regard to the subject matter of the poems which, after all, mainly operate with traditional mythology. According to the English and American custom, the emphasis in the commentary itself is on questions of literary technique and poetic artistry. Fortunately, also linguistic matters are given some space. Unfortunately, less attention is paid to archaeology, religious questions and mythology.

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