

knowledge of music theory is highly recommended, *Greek Reflections on the Nature of Music* is probably best suited for musicians with only a little or no experience of Greek music. The book introduces the central features of Greek musical literature and gives a general overview of the relevant writings. Unfortunately, because there is a lot of misinformation in this book, the reader must be cautious with the concepts and details presented. Some of the errors seem due to lack of editorial accuracy, and thus a new revised edition would be a welcome idea.

Kimmo Kovanen

Philosophie und Dichtung im antiken Griechenland. Akten der 7. Tagung der Karl und Gertrud Abel-Stiftung am 10. und 11. Oktober 2002 in Bernkastel-Kues. Herausgegeben von JOCHEN ALTHOFF. Philosophie der Antike 23. Franz Steiner Verlag, Stuttgart 2007. ISBN 978-3-515-08824-4. 156 S. EUR 30.

The eight papers in this slender volume assess the multifaceted connections between Greek philosophy and poetry. In the brief "Foreword", Jochen Althoff reminds the readers of the fact that the ancient concept of philosophy was substantially broader than the modern one (p. 7). Although the range of the papers extends from Homer to Porphyry, a quick skim through the *index locorum* ascertains that Aristotle, not surprisingly, is the protagonist of the book. In terms of subject, the book is rather diverse: many of the papers discuss the influence that philosophical ideas had on literature, but the notion of friendship in Aristotle, for instance, is also dealt with.

The overall quality of the papers is extremely high. I particularly enjoyed the papers of Oliver Hellmann, Sabine Föllinger and Jochen Althoff. Hellmann's paper examines in depth the controversial character of Achilles by comparing the divergent perspectives of Plato and Aristotle. Föllinger's article on the other hand investigates the notion of *Nicht-Wissen* in early Greek literature. Althoff's thoughtful paper discusses the character of Socrates as a natural philosopher in Aristophanes' *Clouds*, for instance, by detecting points of resemblance with the ideas of Protagoras and Aristotle.

All in all, *Philosophie und Dichtung im antiken Griechenland*, even though being only 156 pages long, presents a reasoned and well-balanced collection of perspectives to our understanding of the absorbing interaction between poetry and philosophy. The book ends with an *index locorum* and a *Sachindex*, a minor complaint being the lack of a general bibliography.

Iiro Laukola

The Cambridge Companion to Socrates. Edited by DONALD R. MORRISON. Cambridge University Press, New York 2011. ISBN 978-0-521-83342-4 (hb), 978-0-521-54103-9 (pb). XVIII, 413 pp. GBP 60, USD 95 (hb), GBP 19.99, USD 29.99 (pb).

This book is a valuable collection of essays. As is appropriate for the *Cambridge Companion* series, all the authors are well-known scholars from a variety of fields. Each of the fifteen essays is both accessible and of high quality. The collection offers a learned introduction to dif-

ferent aspects of Socrates for beginners and experts alike.

The volume is advertised for its diversity. This is true in one sense. The diversity concerns the sources and, consequently, skepticism towards the solution of "the problem of the historical Socrates". The editor, who is known for his work on Xenophon's Socrates, argues that "Socrates is essentially contested territory" (p. XIV). In another sense, most of the essays are philosophically quite close to the dominant Anglo-American analytical approach to Socrates.

The collection begins with Louis-André Dorion's article "The Rise and Fall of the Socratic Problem". Dorion reviews the history of the problem, particularly the modern developments due to Schleiermacher's critique of Xenophon. He argues against this modern trend, and, given the fictional nature of the *logoi Sokratikoi*, against the search for the historical Socrates. In a sense, most of the articles in this volume seem to keep their distance from more modest, comparative scholarship on Socrates, which is suggested by Dorion. The editor has tried to avoid an over-strong Platonic dominance in the articles, but still many of the scholars rely heavily on Plato. And even when this is not the case, for example in Klaus Döring's article (2) on the so-called minor Socratics, the historical Socrates is still invoked (p. 43).

David O'Connor (3) discusses Xenophon's Socrates under the main theme of envy, and Aristophanes, the oldest of the sources, is discussed by David Konstan (4). He argues competently for the rather uncontested view that Aristophanes' Socrates is more a conglomerate of suspicious intellectual activities than a parody of the historical Socrates (p. 85). In the essay by Paul Woodruff (5), the volume reverts to the usual Platonic dominance in the sources. Woodruff's title is "Socrates and the New Learning" and he discusses Socrates' relation to the pre-Socratics and the Sophists. He argues that "Socrates swam in the river of new learning, but he redirected it to purely moral ends, and in the process transformed it into the seed of the august Platonic tradition of philosophy" (p. 109). The author of the next article (6), Mark McPherran, argues that we can reconcile Socratic religion with Socratic rationality. In his detailed philosophical argumentation, he freely uses Plato, Xenophon and other sources, thus showing his commitment to research on the historical Socrates.

Josiah Ober (7) writes on Socrates' relation to democratic Athens. He discusses Socrates' trial and execution, and relates them to other similar cases. Relying on Plato's testimony, Ober argues that in spite of his critique, Socrates valued Athens, because it "allowed him to live as a philosopher and as an obedient citizen" (p. 174). According to Ober, understanding this combination also unites the historical and Plato's Socrates. In the penultimate essay about Socrates and politics (14), Charles L. Griswold sticks to Plato's Socrates but oversteps another line which has become important in the research on Socrates' philosophy. Griswold freely uses the *Republic* as his source although it has not been considered a plausible source for Socrates' views since the early 20th century. Griswold argues that this character is a super-philosopher for whom lying to poor Crito about his motives is less important than impressively demonstrating, "in deed as well as word, that the philosophically examined life is best" (p. 351).

Hugh H. Benson (8) discusses the Socratic method. He argues that *elenchos*, though not the only way for Socrates to discuss, is a distinctive and coherent method. Benson argues subtly for his non-constructive view on *elenchos*. According to him, the point of *elenchos* is to test knowledge claims and all the *elenchos* shows is that the interlocutor's beliefs are inconsistent. Christopher Rowe's article (9) deals with the *Apology* and the *Phaedrus* in order to find a balanced view about Socratic self-examination. Thus he – like Griswold – appears to study the Socrates as he appears in Plato's dialogues. Rowe's main conclusion is that according to

Socrates the self was simply our rational self and the irrational parts of the self are not essential (p. 214).

Richard Bett (10) follows the trend to study Socrates in Plato. But while Benson's approach appears to favour developmentalism and Griswold and Rowe a sort of unitarian approach, Bett opts for Grote's view in allowing Socrates to try out different philosophical positions in different Platonic dialogues. He argues that Socrates was a searcher like the sceptics but that he had "confidence about a number of things...; if one looks at the whole package, one will not be inclined to think Socrates a sceptic in any ordinary sense of the term" (p. 234). Melissa Lane (11) argues in an original way and rather convincingly for a new understanding of Socratic irony. She studies carefully many of the linguistic and social contexts in which Socrates uses expressions which interpreters have regarded as ironical and argues that they are better understood as simply sincere. "Socrates' self-deprecation, such as it is, is not necessarily ironic; ascriptions of *eirōneia* in Plato do not mean irony; friendship terms of address in Plato do not function ironically; and ironic praise is not, at least in some central cases, best understood as 'ironic' at all" (p. 256). If Lane's argument is accepted, it will definitely need to be taken into account in Platonic scholarship.

Terry Penner (12) presents some new features in his well-known theory of Socratic moral psychology. The new element is that in his rationalistic interpretation of the Socratic psychology of action, he now finds a role for appetites and passions. Fulfilling these leads to happiness and makes one act. Christopher Bobonich (13) also discusses Socrates and *eudaimonia*. His view of Socrates' account is more critical. In the last article (15), A. A. Long gives a very interesting presentation of "Socrates in Later Greek Philosophy". Long argues that Socrates' posthumous fame is partially due to the fact that his trial and death did not have their future colossal significance for his contemporaries. This enabled the Socratic writers to build a multifaceted picture which transformed the controversial historical figure into a philosophical icon.

In summary, this is an important book. Nevertheless, there are quite a lot of companions and handbooks available these days. Therefore, it might be asked whether it would be appropriate to demand more of them. In the case of this particular volume, one would certainly have wished the individual papers to have been in discussion with each other.

Eero Salmenkivi

DARYN LEHOUX: *Astronomy, Weather and Calendars in the Ancient World. Parapegmata and related texts in Classical and Near Eastern Societies*. Cambridge University Press, Cambridge 2007. ISBN 978-0-521-85181-7. XIV, 566 pp., 26 ill. GBP 65, EUR 90.

Daryn Lehoux's study of classical parapegmata is divided into two complementary parts: the first part is a series of analyses of the agricultural, astrological and calendrical contexts of classical parapegmata as well as discussions on the relevance of their Egyptian and Mesopotamian backgrounds, while the second part is an exhaustive catalogue of all extant parapegmata, complete with high quality editions and translations of most of the original sources.

Parapegmata are slabs of marble, plaster or clay, with inscriptions and holes for moveable pegs, designed to track temporal cycles of various sorts, but most scholars also include