

the most crucial aspect of Proclean metaphysics. It appears as if Chlup had followed the more or less traditional opinion based on Dodds, Saffrey and Westerink, being somewhat critical towards Van Riel, and then had come across the innovative theory of polycentric polytheism expounded by Edward Butler. Chlup subscribes to some of Butler's theses, then labels them controversial, but again returns to his formulations emphasising the nature of the henads as unique individuals. The presentation of different perspectives is naturally worthy of praise, but a more committed stand would have been desirable. One can hardly both defend the interpretation that, for Proclus, henads are the manifestation and the aspects of the primal One, and at the same time assert that they are unique individuals beyond which there is nothing real to be seen. Another ambiguity can be observed when Chlup refers to the henads in their aspect of Limit and the Unlimited, but does not take into account all statements in Proclus, when he sheds light on them not only in their aspect as henads, but being henads themselves (for example, PT III).

As to another hot topic, that of Proclus' attitude to theurgy, Chlup, quite rightly, goes beyond Sheppard's influential model from the 80s, but occasionally returns to an even older position than that from the times when theurgy was regarded as a specific Chaldean technical innovation introduced by Iamblichus into Neoplatonism.

The same kind of discrepancy can be seen in the partly overlapping discussions in chapters 1 and 9. In the earlier discussion, Chlup speaks of the violence of persecution, but in chapter 9 dealing with the socio-political framework, that violent aspect is played down.

In spite of these critical observations and the fact that the author seems to have missed some important publications (the work of Dirk Gürsgen, Christian Tournau and Michael Erler; cf. also Jean Trouillard's *La mystagogie de Proclus* [1982] and Loredana Cardullo's *Il linguaggio del simbolo in Proclo* (1985)), I must conclude by saying that this is a most welcome publication which will be used with profit by all those interested in Proclus.

Tuomo Lankila

ANNE GABRIÈLE WERSINGER: *La sphère et l'intervalle. Le schème de l'Harmonie dans la pensée des anciens Grecs d'Homère à Platon*. Editions Jérôme Millon, Grenoble 2008. ISBN 978-2-84137-230-0. 379 pp. EUR 30.

Wersinger's book deals with the concept of ἀρμονία in ancient Greek thought and its development from the archaic to the classical period. The study focuses on pre-Socratic philosophy that is mainly known from fragments quoted by later authors like, e.g., Plato and Aristotle. The book studies different manifestations of the concept of ἀρμονία as applied to, e.g., philology, music, physiology and astronomy. The author does not always base her ideas solely on Greek theories about ἀρμονία, but also searches for allegories of it in non-philosophical contexts, like Homer's epics.

The book is divided into two parts corresponding to the two main aspects of the idea of ἀρμονία: the sphere and the interval. It proceeds from the archaic to the classical age, beginning with Homer and ending with the writings of Anaxagoras. In general, each chapter is devoted to one individual author and describes a development in the evolution of the notion of ἀρμονία. However, Chapters 2 and 3 of the second part of the book are focused on Pythagorean philosophy in general and especially on the doctrines of Philolaus and Archytas.

The first part of the book is devoted to the idea of a sphere as an expression of ἁρμονία and it presents the development of the notion of ἁρμονία from 'infinite' to 'limited'. The basic idea is that in the beginning, ἁρμονία was viewed as the junction of both ends of a circle. A circle was also conceived as 'infinite', because the junction is invisible with the result that one cannot judge where a circle begins and where it ends. In the beginning of the book, the author examines diverse signs of circularity as expressions of ἁρμονία in the works of Homer, Empedocles, Heraclitus and Parmenides.

In the second part, the author shows how the concept of interval was introduced to the notion of ἁρμονία. The author's general aim is to demonstrate that 'infinite' later became a concept that was viewed as an interval between 'more' and 'less', and that, accordingly, ἁρμονία also began to be conceived as an interval. Another essential point is that 'unity', which was earlier viewed as a result of ἁρμονία, later became identified as a commensurable monad. In the latter part of the book, the author examines other manifestations of ἁρμονία by focusing on Anaximander, the Pythagoreans, Philolaus, Archytas and Anaxagoras.

Wersinger's award-winning book (it received the Prix François-Millepierres of the Académie française in 2009) is a fascinating contribution especially to the study of pre-Socratic philosophy, but it is also a convincing account of the ways in which, e.g., the schools of Plato and Aristotle interpreted the doctrines of pre-Socratic philosophers.

*Kimmo Kovanen*

*Greek Magic. Ancient, Medieval and Modern.* Edited by JOHN PETROPOULOS. Routledge, Abingdon – New York 2008. ISBN 978-0-415-28232-1. XI, 196 pp. GBP 65, USD 115.

As the name suggests, this volume edited by Petropoulos, consisting of articles first published in special issues of the journal *Archaiologia kai Technes* between December 1999 and December 2000, attempts to cover Greek magical practices from ancient to modern times. This interdisciplinary approach renders it of interest to a wide audience, but also creates certain problems. The book is divided into four sections: magic in Ancient Greece, magic in Byzantium, magic in Modern Greece and the theory of magic, each of which is provided with a short introduction by the editor. All these four sections are kept short: they all consist of ca. 30–40 pages, which means that the individual articles are rather short. This works well to some extent, but on the other hand the articles only offer a general overview of the matter. Some of them come without any notes, which academic readers may find unsatisfactory. Also, the fact that the articles were originally published over ten years ago is reflected in a certain defensive tone of some of the writers: magic has been studied widely during the past decade, and it is hardly a 'wretched' subject anymore. The importance of magical ritual practices in supplementing public, religious rituals is an admitted fact.

Despite these problems, the book offers a wide spectrum of interesting reading. In the introduction to the first part, the editor briefly defines magic: the origin of the name, and, e.g., its nature as a phenomenon belonging to the private sphere. David Jordan's article in the same part shows that Greek magic indeed has a long tradition, and that modern Mediterranean practices do have ancient roots (see the case of the migraine amulet). Sarah Iles Johnston writes about *goes/goetes* and points out that the essence of ancient Greek magic involved communica-