

from Milman Parry to the present. It is rather disappointing that in a book celebrating two hundred years of Wolf's *Prolegomena* no special attention is paid to the history of the Homeric Question. This deficiency, probably due to the fact that the contributors to this part of the *Zweihundert Jahre Homer-Forschung* are as a rule uncompromising Unitarians, is only partly compensated by criticism of Wolf in Latacz's contribution; consequently J.A. Davison's chapters on the Homeric Question in the *Companion to Homer* still remain an indispensable guide on the issue. Likewise, I do not feel that 'The Language of Homer' by L.R. Palmer has been superseded by the linguistic section of the present volume. In a word, as far as composition and language are concerned, *A Companion to Homer* by A.J.B. Wace and F.H. Stubbings still merits consultation.

Margalit Finkelberg

Tel Aviv University

Carl A. Huffman. *Philolaos of Croton, Pythagorean and Presocratic. A Commentary on the Fragments and Testimonia with Interpretive Essays*. Cambridge: Cambridge University Press, 1993, pp. xviii + 444.

In his fundamental study *Weisheit und Wissenschaft: Studien zu Pythagoras, Philolaos und Platon*, published in 1962, Walter Burkert justly complained that 'in spite of the mountainous bibliography, there does not yet exist a full interpretative study of the Philolaos fragments' (quoted after the English translation by E. L. Minar, Jr., *Lore and Science in Ancient Pythagoreanism*, Harvard University Press, 1972, 221). The work of Carl A. Huffman, being as it is the first inclusive book on Philolaos after August Boeckh's *Philolaos des Pythagoreers Lehren nebst den Bruchstücken seines Werkes*, published in Berlin in 1819, comes to compensate for the lack. The book is a thorough study: two introductory essays devoted to the discussion of the doxographical tradition and the fundamentals of Philolaos' philosophy respectively (Parts i and ii) are followed by a critical edition of the fragments supplemented with relevant testimonia (Parts iii and iv); the Greek is accompanied by an English translation and a comprehensive, detailed and sensitive commentary covering the whole range of issues involved and particularly attentive to their Presocratic background; the book is equipped with three indices and a functional bibliography.

The central issue of the book is the question of the authenticity of the fragments and doctrines attributed to Philolaos by ancient sources. The question is addressed for each individual piece of evidence with the ensuing division of fragments and testimonia into genuine (Part iii) and spurious or doubtful (Part iv). The problem is indeed complicated and controversial. A. Boeckh's assessment of the whole body of the Philolaos fragments as genuine was adopted by Zeller and Diels (with the exception of fr. 21) but was disputed already in 1854 by V. Rose and then by I. Bywater, J. Burnet, P. Tannery, E. Frank and many others; the prevalent scholarly attitude became sceptical, hovering between a decided dismissal and tempered doubt. In 1962 W. Burkert proposed a revision: drawing a sharp distinction between Aristotle's account of the Pythagorean doctrines and their Platonizing version which dominated the later tradition, he argued the genuineness of fr. 1 - 7, 13, and 17 on the grounds that they display no characteristically Platonic traits and fundamentally agree with the picture

of early Pythagoreanism as it arises from Aristotle's report. Burkert's criteria and principal conclusions won considerable scholarly recognition and are adopted by Huffman who endeavours to underpin Burkert's assessments by a thorough philological examination of the fragments. The main and significant point in which Huffman's conclusions differ from Burkert's is the negative assessment of fr. 6b and the testimonia A 14 and A 26 with the ensuing disagreement with Burkert on the role of number in Philolaus in particular and of mathematics as distinct from number mysticism in early Pythagoreanism in general.

Yet in spite of the weighty philological arguments Huffman produces in favour of the authenticity of individual fragments I do not feel myself entirely convinced. Such arguments do not and cannot overcome what I see as the principal difficulty, namely, that in accounting for the Pythagorean doctrines Aristotle fails to mention Philolaus' book. Aristotle's silence is especially suspicious in view of the ancient tradition, accepted by both Burkert and Huffman, that Philolaus was the first Pythagorean who published a book. The assumption shared by Burkert and Huffman that Philolaus' book was among Aristotle's sources means that Aristotle was acquainted with the first authoritative exposition of the Pythagorean doctrines but failed to authenticate his account by reference(s) to it; I find this hardly plausible. It is true that Pythagorean pseudepigrapha display a Platonizing tendency, but it may well be that at least among the early ones (the circulation of a book under Philolaus' name is attested about the end of the fourth century BC) some were not Platonizing.

All this however does not affect the fact that the book is a major contribution to the study of the Philolaus fragments in particular and Pythagoreanism in general; I have no doubt that Huffman's philological study and his interpretation of fifth-century Pythagoreanism and Aristotle's account of it will deeply influence subsequent scholarly discussion of the subject.

Aryeh Finkelberg

Tel Aviv University

Walter Burkert, *Platon in Nahaufnahme. Ein Buch aus Herculanum (Lectiones Teubnerianae II)*, Stuttgart and Leipzig: B.G. Teubner, 1993, pp. 40.

Classical scholarship and education in the last 150 years would be unimaginable without the publishing house of B.G. Teubner. For over forty years, Teubner, like Germany, was divided against itself: Leipzig (East) against Stuttgart (West). Now the two have been united. One way of celebrating this is the institution of *Lectiones Teubnerianae*, a series of lectures delivered to a wide audience by distinguished Classical scholars. The first *Lectio* was delivered in 1992 by Reinhold Merkelbach. The present volume is the text of *Lectio Teubneriana II*, delivered by the author in Leipzig on June 4, 1993.

Professor Walter Burkert - like his present publishers - needs no introduction to the Classical reader: he has long been a respected institution in the international Classical community. The present lecture is the counterpart of an article (cited here in note 16) written by Burkert *sibi et doctis* and published in *ZPE* 97, 1993, 87-94. But here, Burkert shows that he is equally capable of making the complexities of papyrology and the Hellenistic history of philosophy intelligible to a non-professional