

yet decisively and beyond doubt a blood relation of *Suppl.*, *Agam.* and *Eum.*

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BÖHME (R.) *Die verkannte Muse: Dichtersprache und geistige Tradition des Parmenides*. Berne: Francke, 1986. Pp. 178. Fr. 70/DM 85.

A book on Parmenides would need to be original, clever or impeccably competent to be noticed among the many that are at present tumbling from the world's presses. This from Switzerland, concerned mainly with linking Parmenides to the 'Orphic' literature, is beautifully produced and indexed, but is not one of the winners.

The reader has to be well versed in B.'s writings on 'das Orpheusproblem' from 1970 onwards to keep up with and appreciate his claim that Orpheus is the source from which flow the great streams of Homeric and didactic epic poetry. In the present volume there is first a summary of B.'s general position, followed by tables of parallels from Homer, Hesiod and Kern's *Fragmenta Orphicorum*. The third part, 'Das Ergebnis', then sets out a case for the priority of the Orphic texts, and their detailed influence on the Homeric and Hesiodic works. Finally Parmenides' indebtedness is assessed.

Verbal similarities between the Orphic quotations and the rest however could (and probably do) support the opposite chronology of late dating. Independent evidence is needed, but of course it is not forthcoming, and B. has to move from one dubious assumption to another. An example is his use of the Platonic evidence. Deliberately vague asides in the *Phaedo* (63c and 81a) and the *Laws* (715c and cf. 872c), which, significantly, become slightly more detailed in the Seventh letter (335a), are taken to refer to Orphic *logoi*. The quotation from the *Cratylus* (402c), introduced by Plato's typical signal of a dubious attribution ('Orpheus somewhere or other says'), is not mentioned, nor, surprisingly, *Rep.* 364c. This passage refers to books of Orpheus and Musaeus καὶ ὅς θνητοποιοῦσιν, and in effect indicates little more than sacrificial liturgies. The authentic dating of the Orphic collection cannot be argued from Plato.

The tabulation in B.'s section on poetic parallels with 'Parmenides' lines is useless as far as the Orphic fragments are concerned. Apart from the problem of chronology, only 194 out of 1,497 similarities with other epic writing are found, and star rating is given to such unimportant examples as the epithet κροτέρη for ἐκνόγηκη. But the one benefit is to have a Knauer-type listing of the Homeric and Hesiodic precedents. It shows clearly how Parmenides' *Proem* is steeped in Homeric vocabulary, and how the epic sentence structures and use of particles persist throughout. In addition it provides a reminder of the new turn Parmenides gave to standard phrases like κατὰ κόσμον (4.3), τεθηπότες (6.7), ἀμφὶς ἔργει (8.31), τετελεισμένον ἔστι (8.42), αἰθέριον πῦρ (8.56) and ἀλλότριον φῶς (14.1).

A detailed investigation into the linguistic nuances of Presocratic poetic (and prose) style, or a study of the restraints on early ideas and arguments imposed by the language in which they were expressed, or a history of the adaptations of the literary heritage to fit new ways

of thinking would all be fruitful projects from these beginnings, but the less said about attempts to link the rigorous argument of Parmenides *Alētheia* to an Orphic egg the better.

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COMICI. *Poetae comici Graeci (PCG)*. Ed. R. Kassel and C. Austin. III.2. *Aristophanes: Testimonia et fragmenta*. Berlin and New York: de Gruyter, 1984. Pp. xxvii + 444. DM 198.

This is the second volume of PCG to appear. The first one published (= IV in the series, containing the fragments of Aristophanes and the other comic poets in alphabetical order up to Crobylus) came out in 1983, and was reviewed by Richard Hunter in this journal (104 (1984) 224 f.). A third volume (= V, Damoxenus to Magnes) is now out (January 1987).

Hunter's review of IV describes with admirable clarity and brevity the rationale and method of PCG, while justly praising the consummate scholarship of the editors. III.2 is equally fine; it may not be faultless, but it comes as close to faultlessness as is possible for human scholars in an edition of this kind. It contains the testimonia and fragments of Aristophanes. These have been edited in the past more frequently than most of the other comic fragments familiar to us from Meinecke, Kock and Edmonds; the one predecessor who deserves to be ranked in the same league as K(assel) and A(ustin) (hereafter K.-A.) is Theodor Bergk, to whom Meinecke entrusted volume II.2 of FCG (Berlin 1840). K.-A. print 976 fragments, of which 52 are *dubia*. About 60 fragments will be new to scholars who have used only Meinecke, Kock, Hall and Geldart, and Demiańczuk; many of these accretions are just brief scraps or single words, gleaned from recently published or still unpublished lexica (e.g. portions of the *Zavorda Photius*). It is a curious misfortune that the lost plays of Aristophanes have been rather churlishly served by papyrus discoveries, in contrast with Cratinus and Eupolis. One oddity is that even with the addition of new material K.-A. can print only 976 frs. of Aristophanes while Kock collected 983. The explanation was provided by Kassel in ZPE iii (1983) 49; it affords little credit to Kock's powers of judgement or identification.

The volume here reviewed is introduced with a full bibliography which is generally complete up to 1983-4. The only notable omission is F. Jacobs, *Spicilegium observationum et emendationum ad novissimam Athenaei editionem* (Altenburg 1805), which came out four years before his better known *Additamenta animadversionum in Athenaei Deipnosophistas* (Jena) and appears to have been a cockshy for it.

Then come the testimonia, which are complete, logically organised, conveniently cross-referenced, and presented here in better texts than are available elsewhere. The most important of these testimonia (e.g. the *Vita*=Test. 1, the *Proleg. de comoedia*, XXX² Koster=Test. 2) have been totally re-edited with full and accurate apparatuses; here and elsewhere, however, K.-A. make an even more important contribution to scholarship with their subjoined annotations which quote parallels, indicate sources, and generally illustrate their texts with relevant erudition and judgement, while

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