

speaking object—something essential to that table of fragments as it is to its many descendants.

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## PARRHASIUS

G. ABBAMONTE, L. GUALDO ROSA, L. MUNZI (edd.): *Parrhasiana II. Atti del II Seminario di Studi su Manoscritti Medievali e Umanistici della Biblioteca Nazionale di Napoli, Napoli, 20–21 ottobre 2000*. (A.I.O.N. Annali dell'Istituto Universitario Orientale di Napoli, Dipartimento di Studi del Mondo Classico e del Mediterraneo Antico, Sezione Filologico-Letteraria 24 [2002].) Pp. 243, ills. Naples: Istituto Universitario Orientale, 2002. Paper. ISSN: 1128-7209.

Aulo Giano Parrasio (Parrhasius) was born at Cosenza in 1470 and died in Naples in 1534. For Sabbadini, he was 'erede e il continuatore dei metodi del Valla del Poliziano del Leto, il più illuminato umanista e il critico più geniale del suo tempo'. More recently, and more harshly, Grafton has seen him as no more than 'a clever poet and interpreter of poetic texts' who did not, for one reason or another, apply his 'admirable [critical] principles in his own editorial work'. It is as the collector of a magnificent library that he is best remembered. Sabbadini said of this collection that it was 'in attesa di uno studioso che la illustri degnamente', and since then Italian scholarship has done much to provide the light. The books come from many sources, most notably Bobbio. On Parrhasius' death they passed to Antonio Seripando, then to Antonio's brother Girolamo, then to the Augustinian house of S. Giovanni a Carbonara in Naples, and eventually (in large degree) to the Biblioteca Nazionale in the same city. These names and these libraries, together with the rather thinly spread learning of Parrhasius himself, are constant themes of the book under review.

The topic of Paolo Radiciotti's engagingly unbuttoned ('se mai il testo di questa comunicazione verrà stampato') contribution is the part of MS Naples IV.A.8 (*CLA* iii.403) that contains a section of the *Liber Pontificalis*. He argues on palaeographical grounds that it, and other examples of this type of 'corsiva nuova altomedievale', should be dated to c. 750 rather than to the turn of the seventh and eighth centuries. Radiciotti was denied access to the precious manuscript, and has a tart note on the matter: 'un codice che non si mostra a nessuno . . . è come se fosse perduto del tutto' (one understands both sides of this question). Carlo Vecce writes about Antonio Seripando, addressing but not solving the intriguing question of why he so often imposed a *damnatio memoriae* on Iacopo Perillo (thus in a Gellius the helpful 'Iacobus Pirillus et Antonius Seripandus fratres carissimi sequuti fidem codicis Francisci Aretini hunc emendarunt' is replaced by the characteristically humanist formula 'Antonii Seripandi et amicorum'). From Luigi Ferreri we learn of some of the Parrhasian manuscripts that passed to the Vatican library, especially Barb. Gr. 194 (John Lydus): not to speak of the gloomy story of the dispersal of the Carbonara library.

As to Parrhasius himself, Carmela Ruggiero lists from a manuscript in the Biblioteca Oratoriana dei Girolamini a series of late letters, copied from a now lost printed edition. Roberto Palla shows that Parrhasius' transcript of the ps.-Tertullian *Carmen de Iona* should interest editors (a little), even though its ultimate source (*CLA* iii.394) is known. Giuseppe Ramires throws light on Parrhasius' work on Servius, and

Teresa Cirillo shows how his annotations to a printed edition of Tacitus' *Annals* reflects his interest in contemporary politics (and also magic); the emendations proposed are so trivial that in most cases modern editions do not even mention any error in the Mediceus. Parrhasius' interest in politics was shared by Gasparino Barzizza, to judge from some of his notes on Plato's *Republic*, printed here by Angela Piscitelli in a piece that arrived too late for Atti I. Barzizza's notes seem no more significant than Parrhasius', but he does make engaging asides ('O beatam ebrietatem et felices Patavinos qui sunt egregii potatores!'); he was at least better engaged thus than in supplementing the mutilated text of Quintilian. Piscitelli would have helped her readers if she had not elucidated the frequent references to *De officiis* according to the old system of Ciceronian chapters; Barzizza's note alluding to Solon (p. 119) will be based on *De senectute* 26. Finally, and even less relevant to Parrhasius, is Fulvio Delle Donne's excellent contribution on the epistle, apparently written c. 1450 (though there is no argument for the date), introducing a collection of late fourteenth-century letters. The epistle, printed here, reads more like an exercise than an address to a real son needing to be diverted to law from poetry; but, as the editor says, it has more than a whiff of the *Dialogus* of Tacitus.

This book is attractively produced, with a number of plates, and it gives a pleasant sense of Italians revelling in the investigation of their splendid humanist heritage: the *Leitmotiv* of Lucia Gualdo Rosa's preface is 'molto resta'. But nothing in it is more memorable than the affecting tribute to Giuseppe Billanovich by his pupil Mirella Ferrari, who has herself done so much to throw light on the activities of the humanists. She stresses his part in establishing the wonderful Sala di Consultazione at the Catholic University in Milan; Carlo Maria Mazzucchi's fine inscription there fitly marks this service.

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## A DUTCH LUCRETIAN

**B. GEMELLI:** *Isaac Beeckman, atomista e lettore critico di Lucrezio*. Pp. xiii + 132. Rome: Leo Olschki, 2002. Paper. ISBN: 88-222-5075-3.

This efficient little book achieves what it sets out to do: to give an account of the influence of classical atomism on the philosophy of Isaac Beeckman, seventeenth-century reader of Lucretius, Galen, and Bacon, correspondent of Descartes, Mersenne, and Gassendi, who until early last century was known only from a fragmentary dissertation submitted for the doctorate in medicine at Caen, and a miscellany of observations compiled from his scientific journal by a younger brother, Abraham. G. reconstructs Beeckman's atomism from the journal, which was rediscovered in 1905 by C. De Waard. He concedes the limitations 'imposed by the fragmentary and discontinuous structure' of this source, which is not a finished treatise. On the other hand, he suggests that the 'eclectic diary . . . is a precious instrument for knowing the judgements, and continuous revisions of them, that a humanist and scientist of wide range such as Beeckman was gradually clarifying and modifying' (pp. xiii, viii).

But if Beeckman found objects worthy of scientific attention in the works of poets and artisans, in the observation of preachers in church and children at play, G.'s book is squarely for the specialists: it addresses an audience of early modern intellectual and