

many to review. Anyone tempted to think the same of this useful bibliography would be mistaken.

The books are listed in alphabetical order, each being given a number (although, for mysterious 'technical reasons' alluded to on p. 9, there is no Number 170!). There follows a series of aids to navigation. First comes the 'Thesaurus'; it is really for browsing, and entries are grouped by concepts. If one has a specific term in mind, one can look it up in the French index. There are also indexes of Latin and Greek words, proper names, and authors and texts.

Each main entry is divided into rubrics. There is a summary, a (somewhat subjective) assessment of whether the work is of primary or secondary relevance, an indication of the period of time and geographical area involved, a list of themes, and a note of any texts specifically discussed.

The compilers have been admirably thorough, but there are inevitably gaps. One might mention: R. Merkelbach, et al., *Abrasax* (Opladen, 1990), 4 vols.; J. T. Karkidis, 'Das Pelops und Iamos Gebet bei Pindar', *Hermes* 63 (1928) 415–29; M. P. Nilsson, 'Pagan Divine Service in Late Antiquity', *HThR* 38 (1945) 63–9; J. de Romilly, *Magic and Rhetoric in Ancient Greece* (Cambridge, MA, 1975). One would welcome more on Indo-European questions, e.g. L. Kurke, 'Pouring Prayers: a Formula of Indo-European Sacral Poetry', *JIES* 17 (1989), 113ff. From the West Asiatic perspective, R. Lebrun, *Hymnes et prières hittites* (Louvain, 1980); A. Falkenstein, W. von Soden, *Sumerische und Akkadische Hymnen und Gebete* (Zurich, 1952). For the anthropologically oriented, maybe S. J. Tambiah, 'The Magical Power of Words', *Man* n.s. 3 (1968) 175–208. A series of dissertations on the Attic dramatists has been overlooked: P. J. Ramsey, *Prayers in Aeschylus* (Diss., Fordham, 1943); J. S. Creaghan, *Content and Form in the Prayers of Sophocles* (Diss., Fordham, 1939); R. D. Gehrke, *A Study of the Prayers in Euripidean Drama* (Diss., Chicago, 1960); E. E. Seittelman, *A Study of the Dramaturgical Functions of the Prayers in the Comedies of Aristophanes* (Diss., Fordham, 1952).

One might question more fundamentally the decision to limit the coverage to the period 1898–1998. People did, after all, write important things on this subject before 1898. It is a pity to omit E. Lasaulx, *Über die Gebete der Griechen und Römer* (Wurzburg, 1842); K. G. Siebelis, *De hominum heroicae atque homericæ ætatis precibus ad deos missis* (Dresden, 1806); E. Voullième, *Quomodo veteres adoraverint* (Halle, 1887).

But these are probably just the carping criticisms of an amateur. The compilers are to be congratulated on producing a very serviceable *instrument de travail*.

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J. HOLZHAUSEN (ed.): *Ψυχή–Seele–Anima: Festschrift für Karin Alt zum 7. Mai 1998*. Pp. ix + 518. Stuttgart and Leipzig: B. G. Teubner, 1998. Cased. ISBN: 3-519-07658-6.

Apart from a brief foreword by Jens Holzhausen, an encomium of Karin Alt by Bernd Seidensticker, and a bibliography of her publications, this Festschrift comprises an impressive range of twenty-nine papers engaging with, but also going beyond, many of Alt's scholarly preoccupations, to some extent unified by varying types of concern with the *ψυχή*. Given the number of papers, within the confines of a brief notice this volume's range is best indicated by a simple listing of the contributors with their topics:

H. Erbse, 'Achilleus, Patroklos und Meleagros'; H. Schwabl, 'Homer und die platonische Seelenlehre'; R. Schlesier, 'Die Seele im Thiasos. Zu Euripides, *Bacchæ* 75'; P. Riemer, 'Zur Bedeutung der "Frauengemeinschaft". War Platon ein Feminist?'; M. Hose, 'Fragment und Kontext. Zwei Methoden der Interpretation in der griechischen Literatur'; T. Krischer, 'Das Denkvermögen und die Hand im Kontext der griechischen Kulturgeschichte'; J. Wiesner, 'Aristoteles über das Wesen der Erinnerung. Eine Analyse von *De memoria* 2,451a18–b10'; A. Wohlleben, '"Conchæ et umbilici". Eine motivgeschichtliche Betrachtung zu Cicero, *De oratore* 2,22f'; W.-W. Ehlers, 'Einhundert Jahre Prinzipat. Über den Sinn der *Argonautica* des Valerius Flaccus'; B. Kytzler, '"Animula vagula blandula". Übersetzungen—Nachdichtungen—Neuschöpfungen'; G. Thome, 'Konstanz, Wandel, Entwicklung. Beobachtungen zur Charakterdarstellung Plutarchs in den *Viten*'; M. Billerbeck, 'Fliegentod und Auferstehung. Zu Lukian,

*Musc.* 7'; A. Demandt, 'Die Träume der römischen Kaiser'; A. Dihle, 'Die leibliche Gegenwart körperloser Seelen'; H. G. Thümmel, 'Die Seele im Platonismus und bei den Kirchenvätern'; B. Aland, 'Seele, Zeit, Eschaton bei einem frühen christlichen Theologen. Basilides zwischen Paulus und Platon'; J. Holzhausen, 'Zur Seelenlehre des Gnostikers Herakleon'; D. Wyrwa, 'Seelenverständnis bei Irenäus von Lyon'; A. Smith, 'Soul and Time in Plotinus'; W. Raeck, 'Ankunft an der Milvischen Brücke. Wort, Bild und Botschaft am Konstantinsbogen in Rom'; U. Treu, 'Isidor von Pelusium und die Seele'; D. R. Reinsch, 'Das Seelen-Cliché im byzantinischen Epigramm'; F. Wagner, '“Gezählt, gewogen und zu leicht befunden” (Dan. 5,25–28). Bemerkungen zum Motiv der Seelenwägung'; W. Maaz, 'Metempsychotica mediaevalia. Pictagoras redivivus'; C. Zintzen, 'Plotin und Ficino'; P.-A. Alt, 'Machtspiele. Die Psychologie des politischen Dramas in Schillers *Don Karlos*'; J. Wohlleben, 'Einige Anmerkungen zur Figur des Grafen F. in Heinrich von Kleists Novelle *Die Marquise von O*'; U. Wickert, 'Der Höhenflug der "kleinen Seele" bei Therese von Lisieux'; H. Kessler, 'Was sagt die Seele dem Philosophen heute?'

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L. REPICI: *Uomini capovolti. Le piante nel pensiero dei Greci*. Pp. x + 366. Rome: Editoria Laterza, 2000. Paper, L. 70,000. ISBN: 88-420-6115-8.

The Stoics famously denied souls to plants, which may in part be why R. (she does not tell us) brings her story to an end with the Theophrastean corpora, restricting her compass too narrowly. Recent studies of the nature-sciences in the late Republic and early Empire confirm a continuing dependence on Theophrastus in the age of Pliny and Dioscorides, and reveal more continuity with R.'s central thesis of the organic unity of the living cosmos than the heavily Aristotelian bias of her chosen limit allows.

Aristotle's view of the human species' uniquely erect stature (*PA* 4.10) is neatly complemented by R.'s polarized concept of plants as 'uomini a testa in giù' (p. 13), which launches her discussion of nutritive, generative, and functional contrasts, and, at the other end of the cosmic spectrum, of the parallels between plants and the sphere of the fixed stars. This arc-structured perspective provides a framework for a fresh look at 'roots' in the Pre-Socratics, esp. Democritus and Empedocles (pp. 69–88, with interesting interpretations of the latter in the nn.), and at social interdependence in Protagoras and Socrates. The metaphorical dimensions of death by hemlock are interpreted on the basis of the well-known studies by Loraux and later critics. Plato himself is treated to a wide-ranging discussion which shows the strengths and weaknesses of R.'s approach: while medicinal uses of plants and botanical terminology often feature in Plato, the overriding need to press her thesis leads R. to homogenize distinguishable allusions to, for example, popular sympathetic magic (the 'leaf' in *Charmides*), professional medical theory (Eryximachus in *Symposium*), and the agricultural metaphors of the soul in *Republic*. Readers impatient with this will nevertheless derive food for thought from the short section on *Timaeus* (pp. 166–73).

The arc of the argument brings us back to the Aristotelian school and Theophrastus, the subject of previous studies by R. This is easily the most detailed and important section, effectively deploying van Raalte's thesis of cosmic unity in the Theophrastean *Metaphysics* to strengthen the analysis. The chapter as a whole can be seen as a stimulating and thoughtful by-product of the Fortenbaugh–Sharples *Studies* and of related volumes in that series. It would have been useful if R. could have filled out and sometimes contrasted her insights with those of Suzanne Amigues, whose new Budé *Historia Plantarum* discusses sources, terminology, and the work's conceptual framework in the introduction, and offers a mine of information in the commentaries, but this is strangely ignored.

This theoretical study of plants is directed at a wide, intelligent readership (Greek is transliterated and there is no bibliography, though full references in the end-notes partly compensate), who will find R. a clear and instructive guide. But 'il pensiero dei Greci' suggests a chronologically more extended field than this, and R. leaves too much of it fallow.

Llanelli

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