

P. DRÄGER: *Stilistische Untersuchungen zu Pherekydes von Athen. Ein Beitrag zur ältesten ionischen Prosa.* (Palingenesia, 52.) Pp. vii + 98, 1 fig. Stuttgart: Franz Steiner, 1995. Paper.

Fr. 105 Jacoby of the fifth-century B.C. mythographer Pherecydes of Athens relates the origins of Jason's quest for the Golden Fleece. D., who has recently published a sizeable monograph on the Argonaut myth in this same series (*Argo Pasimelousa I* [Stuttgart, 1993]), here presents what he terms a *parergon* to that larger work, a stylistic analysis devoted almost entirely to the hundred or so words of this fragment. Naturally he refers to other fragments of Pherecydes and to other early Ionic writers, but only by way of illustration, and he explicitly refuses to investigate significant questions about early prose which have no direct bearing on fr. 105 (e.g. p. 45 n. 164). At the same time D. offers some stylistic comments on [Apollodorus], whose *Library* 1.107–9 seems based on Pherecydes 105, but again only really in comparison with this fragment. Four *Anhänge* complete the book, the last of which is an interesting discussion of Pherecydes' rationalizing influence in choosing the name of Jason's mother, but it has nothing at all to do with the style of the fragment and it is not surprising to read (p. 73 n. 1) that it had been written, and already accepted, for separate publication.

Despite this very narrow focus, it cannot be said that the book really adds much to our understanding of the style of even fr. 105. Often it reads more like a literature survey than an original contribution, and more often still it reads like an extensive and very late review of Lilja's *On the Style of the Earliest Greek Prose* (Helsinki, 1968). Lilja's book was modest enough and unenthusiastically reviewed when it appeared (e.g. *CR* 21 [1971], 73–4), and D. quotes extensively from these reviews, while adding many negative comments of his own, but it has in a quite literal sense given form to this new study: D.'s five chapters (Poetische Elemente, Alliteration und Wiederholung, Wortstellung, Satzbau, and Historisches Präsens) follow the titles of the first five chapters of Lilja's book. Furthermore, her reported conclusions are often the starting point for discussion of these areas in relation to fr. 105, but the discussion seldom goes beyond an acceptance or (more usually) rejection of her claims. Often the latter process is justified—his criticism (pp. 30–1) of her treatment of adjectival position regardless of the presence of the article, for instance, is lethal—but invariably nothing is offered in their place beyond claims that the small amount of early Ionic prose does not allow us to make the sort of generalizations that Lilja wanted to make (e.g. pp. 34–5). The final chapter is the least negative, but its analysis of tenses in the fragment (pp. 55–7) owes more to Lilja's (pp. 108–9) than is acknowledged.

Lilja's study had faults, but after nearly thirty years D. had the chance to do more than simply point out some of them. Concentrating on just one fragment, he could have investigated seriously the reliability of the scholiastic source which preserves it; writing in the present decade, he could have made use of new technology to supersede the statistical foundation of his predecessor's work. Even a *parergon* needs to set its sights higher than this work does.

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P. HARDING: *Androton and the Atthis: the Fragments Translated with Introduction and Commentary* (Clarendon Ancient History Series). Pp. xi + 236. Oxford: Clarendon Press, 1993. Cased, £37.50. ISBN: 0-19-872148-X.

How many of us have sat down and read Androton's fragments from beginning to end in Greek, instead of cherry-picking items of particular interest? If his appearance in English encourages readers to look steadily at the surviving fragments as a whole, that in itself will make this volume beneficial to advanced scholars as well as to Greekless students. Its appeal is greatly enhanced, however, by H.'s substantial introduction and commentary, which are of major value.

After a preface alerting the reader to the hazards as well as the benefits of grappling with a fragmented author, a wide-ranging introduction (52 pp.) discusses the title, structure, style, content, and sources of the *Atthis*, with a section on each Atthidographer, although A. receives pride of place. The translation of Testimonia and Fragments 1–68 (24 pp.) helpfully quotes some contexts more fully than Jacoby did. There are no notes to the Testimonia (many of which