

way of defusing the contradiction. Deduction 3 offers a more fruitful proposal for integrating their opposed perspectives, negated, however, in Deduction 4. Finally, Deductions 5–8 try out the hypothesis that there *is* no such entity as the one—and derive a *reductio ad absurdum*: if the one is not, nothing is.

Many readers of *Parmenides* must have felt that something like this was going on. Our thanks to G. for developing a thesis about it that we can discuss—and to both authors for a stimulating and durable contribution to Plato studies.

St John's College, Cambridge

MALCOLM SCHOFIELD

A. MASARACCHIA: *Isocrate: Retorica e politica*. (Filologia e Critica, 73.) Pp. 165. Rome: Gruppo Editoriale Internazionale, 1995. Paper. ISBN: 88-8011-036-5.

The first chapter in this important study is entitled 'Le scienze nella paideia'. In it M. concludes that Isocrates and Plato were substantially in agreement over the usefulness of the sciences, especially mathematics and astronomy, in the training of the young (pp. 40–1). But most of the chapter is concerned with explaining Isocrates' complete educational programme, with its emphasis on preparing his pupils for life in the *polis*. M. shows how Isocrates distinguished himself from other teachers, but uses the term *philosophia* without analysing its special Isocratean meaning. The logical connection between the relevant passages is skilfully drawn, with a resultant picture of coherence and consistency which may be slightly misleading. Certainly, M.'s clear paraphrasing often relieves the text of its *longueurs*.

In the second chapter, 'Greci e barbari nel *Panegirico*', M. discusses the consequences of the discourse's long gestation period, especially on its supposed aim as an organ of anti-Spartan propaganda. He emphasizes the unifying purpose of the discourse (p. 55) before proceeding to his main subject. He affirms that Isocrates' attitude to the barbarians in the *Panegyricus* seems clear-cut: they are morally and physically inferior to the Greeks and deserve to be exploited. One is therefore surprised by M.'s translation of *θεωρία* (p. 182) by 'una processione sacra' (p. 50), where the context seems to indicate 'sight-seeing'. But he brings out well the interplay between the idea of conquest and that of promoting *homonoia* among the Greeks.

In the final chapter, 'Il Panatenaico', M. reviews the most important opinions on the composition of Isocrates' last discourse, focusing on changes of attitude to Sparta and the question of whether it marked, even at that late stage of his life, some form of intervention in contemporary politics. Following his constructive approach, M. finds a logical sequence in the topics discussed and a unity to the discourse which has not been apparent to many of his predecessors, including the reviewer, for whom the momentary insights into Isocrates' teaching methods and the autobiographical asides are of more interest than they are to M. Readers who have persevered with the *Panathenaicus* will find an encouraging companion in this last chapter of a work which admirably supplements recent scholarship on Isocrates, and contributes much in its own right.

Royal Holloway, University of London

S. USHER

D. GALLOP: *Aristotle: On Sleep and Dreams. A Text and Translation with Introduction, Notes and Glossary*. Pp. xiii + 202. Warminster: Aris & Phillips, 1996. £35/\$49.95 (Paper, £14.95/\$24.95). ISBN: 0-85668-674-3 (0-85668-675-1 pbk).

This book is substantially the same as that published a few years ago under the same title in Canada. It has a new appendix, containing the text and translation of *Historia Animalium* on the ways in which various animals, including humans, sleep and dream; the bibliography has been updated, and the introduction and notes have some rewritten sections. As before, the book consists mainly of an ample introduction (57 pp.), the text and translation of Aristotle's *De Somno*, *De Insomniis*, and *De Divinatione per Somnum*, and fifty-three pages of notes. As well as