families, the Latin and Arabic translations, the Scholvia, the quotations of Dionysius of Halicarnassus, and the reconstruction of the archetypus. Then comes a chapter on previous editions and commentaries after which chapter Kassel gives a critical discussion of some 70 passages in the Rhetoric. Five short registers, a stemma codicum and a facsimile of a page of the Codex Cantabrig. 1298 conclude this book. The collations of the various MSS were made possible by the assistance of many students, two of whom have studied the tradition of the Latin translation and of the Scholvia in separate studies.

The thoroughness of the work does not make for easy reading, but it fills one with trust in what is given. Now for the first time scholars may be convinced that the apparatus criticus of the forthcoming edition will not mislead them, as is so often the case in Ross' edition (Kassel, p. 113 rightly calls this edition a 'Tiefpunkt').

As to the reconstruction of the archetypus Kassel shows that Paris. 1740 (A) is still very valuable, but is to be put on a par with β, the other hyparchetypus, which may be reconstructed with the help of Cantab. 1298 (F), some other MSS and the Latin translation of De Moerbeke. The value of β is, it is true, diminished by many glosses which have intruded into the text, but it still is important for the constitution of the text. Kassel also demonstrates that F, neglected by most editors, is the 'Stammvater' of the multitude of other MSS which earlier editors have used besides A. As a result of this fact, in Kassel's edition many notes will disappear which have been included in previous editions.

Now that the foundations of the recensio have been laid, scholars will look forward to the constitutio textus. The critical discussion of the last chapter gives cause for high expectations.

HEEMSTEDE, Heijermanslaan 23 D. M. SCHENKEVELD


The treatise Sevens is one of the most puzzling and difficult pieces of the Hippocratic Corpus. Falling apart apparently into two separate sections—a 'philosophical' one (ch. I-II) on the universe and its domination by the number seven, and another, medical one on fevers and acute diseases in general—, the problems it poses as to the relation between the two parts, their date of composition and the age of the ideas exposed especially in the first part, are greatly enhanced by the very defective state of trans-
mission of the treatise. Quite understandably the attention of modern scholars has been fixed almost exclusively on the philosophical section, almost five chapters of which have been preserved in Greek (for the rest of the tract we have to rely mainly on two mediaeval Latin translations and an Arabic translation of a Greek commentary on ch. 1-20). Notwithstanding many differences in interpretation and dating, up till now scholarly opinions all agreed that this section in one way or another reflected Presocratic thought (the most 'spectacular' thesis of course being that of Roscher according to whom the tract was "by far our most extensive fragment of the earliest Ionian philosophy").

Mansfeld calls in question the certainties that all the time have been taken for granted and for the first time subjects part I to a really comprehensive investigation—nobody before e.g. ever examined its vocabulary! His work makes a clean sweep of earlier scholarship and marks a decisive turning-point in our understanding of the text.

The structure of the argument rests on five different approaches to the tract. 1. An examination of the vocabulary of the Greek fragments (the author traces the history of 3 verbs and 24 nouns) leads to the conclusion "that this section of Hebd. cannot have been written before 400 or even 350 B.C." (p. 52). 2. Having arrived at a negative assessment of the so-called 'Presocratic parallels' (ch. III), Mansfeld argues with a wealth of detail that the philosophical views (esp. the theory of motion) which the cosmology of ch. I-II takes for granted, unmistakably point to Platonic, Aristotelian and especially Stoic influences. The tract's Stoicism is established from its close affinity to the account of Stoic physics in Cicero's De natura deorum (bk. II, 23-32 and 39b-41). The vitalist theory of the elements that is present in both texts further pinpoints our text as being most probably post-Posidonian. 3. The examination in ch. V of three minor questions—a. the close relationship to the Placita (the author of Hebd. probably made use of the Vetusta Placita); b. the question of the seven heavenly stars, being the planets indeed, and their relation to the changes of the seasons; c. the wind-rose, which is identified as the Hellenistic wind-rose of 8 winds, one wind being deleted—provides three more arguments in favour of a late date for I-II. 4. In the next chapter Mansfeld concentrates on the arithmology of the tract. Here as well, a succinct but penetrating survey of the ancient arithmological literature dealing with the number 7 leads to the conclusion that the arithmology of Hebd. I-II is dependent on that of Posidonius. "This source, Posidonius, affords a link between the arithmology and the cosmology of Hebd. which cannot be established, as far as