Among recent publications the main work in the Presocratic area is Huffman's edition of the fragments of Philolaus. In the first comprehensive study for 200 years, H. reveals Philolaus as a serious natural philosopher, a Pythagorean but also a major Presocratic, arguing in the same conceptual framework and on the same terms as Parmenides, Melissus, Empedocles, Anaxagoras and the atomists; but, he claims, in the subsequent history of philosophy Philolaus was used by Plato, misrepresented by Aristotle and undervalued ever since.

With the most careful scholarship H. takes the reader through everything that one needs to know about Philolaus, giving, as the publicity states, 'an authoritative edition and definitive treatment'. The scene is set with an introduction on 'Life and Writings', and then three basic essays that clarify the convoluted topics of limiters and unlimiteds, number and harmonia, the use of archê and the method of hypothesis. The fragments and testimonia that H. takes as genuine are subdivided under the headings of basic principles (B1-3, 6, 6a, A9, 14), epistemology (B4-5, A7a, 29), cosmogony (B7, 17), astronomy (A16-22), embryology and medicine (A27-28), soul and psychic faculties (B13, A23) and 'miscellaneous' (B16, 20, A10). The rest of the fragments and testimonia given by Diels/Kranz are collected in the last part as 'spurious and doubtful'. All are given top treatment, with the Greek quoted in context with apparatus criticus and translation. Some manuscripts of the sources for the central metaphysical fragments have been newly recollated, and the vexed question of authenticity is dealt with first as a whole, and then with reference to each fragment in turn. The specific commentary on the primary texts is more for the specialist, but Greek in the Introduction, the main essays and the general interpretations of the subsections is translated, so that these parts can go on the reading lists of any courses dealing with the history of philosophy, mathematics or astronomy. The whole book is beautifully produced and a credit to the press (I found only one misprint on p.336 where ‘mother’ in the last line should read ‘motherless’); let us hope that it will soon be published as an affordable paperback.

H., in the steps of Burkert, argues persuasively that the basic concepts that Aristotle assigns to the Pythagoreans, and that are free of Platonic contamin-

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ination, are those of limit, unlimited, harmony, number (divided into the even, the odd and the even-odd) and the generation of the cosmos around a central fire. The fragments and testimony dealing with these topics should be accepted as originating with Philolaus, as well as the medical ones supported by Meno’s authority in *Anonymous Londinensis*. H. explains the fundamental character of limiters and unlimiteds in Philolaus’ system, and shows that they should be regarded more as manifest features of the world fitted together by harmonia than expressions of numbers. The cosmos itself is the prime example, in which unlimiteds such as fire, air, hot, cold and time, are controlled by a series of limiters or boundaries to generate a spherical world structure, stretching outwards from a central fire, with counter-earth, earth ‘like a star’, sun, moon and five planets encircling it in due order. Aristotle’s testimony that ‘all things are numbers’ for the Pythagoreans here needs to be reinterpreted as all things being known through numbers. Such an approach to epistemology suggests a solution to Eleatic dilemmas, and through the connection with harmonia assists in establishing general principles in cosmogony, astronomy, music and medicine. Philolaus is in the tradition of the rigorous reasoning of Theodorus and Hippocrates rather than a marginal figure playing with number mysticism.

The *Proceedings* of a colloquium, organised in April 1989 in Geneva in honour of Jean Rudhardt, the Swiss authority on Greek religion, have been published under the title *Orphisme et Orphée*. The contributions are from fourteen participants from six countries, and written in English, French, German or Italian; Greek quoted is sometimes translated. The volume is illustrated by ancient and modern representations of Orpheus, with each essay annotated in detail, having its own bibliography, and often the texts of the sources used; unfortunately there is no general Index or Index locorum. Borgeaud explains in his preface that the aim was to discuss aspects of the latest scholarship on the subject, taking into consideration recent documents such as the Derveni papyrus, the bone graffiti from Olbia and the Thessalian gold lamellae, as well as some aspects of comparative mythology and art history. Huffman prefaced his Philolaus with Shorey’s remark that ‘the student of Plato will do well to turn the page when he meets the name Pythagoras’, and many may feel the same about Orpheus. But he cannot be completely ignored, and this volume is a serious, well-documented attempt to make sense of the material available. The most interesting essays here are on the mythology by Jan Bremmer and Fritz Graf, on metempsychosis by Giovanni Casadio, and on the new evidence by Margot Schmidt, Jurij Vinogradov and Marisa Ghidini. Jean Rudhardt himself gives a text and detailed commentary on five Orphic hymns which he claims deserve more serious consideration than West’s cursory dismissal of them.