information upon the new contexts into which the Lucianic master-text is translated: what does it mean to cast oneself as a sophist (and a Lucianic sophist at that) in, for example, Renaissance Italy? What force does the anecdote about Domitian killing off flies with his pen (Suet. *Dom*. 3.1; cf. Guarino, pp. 183–4; Alberti, pp. 216–7) have in the context of the court? No answers here: for B. & Z., these entomological extravaganzas contain no flies in the ointment, let alone stings in the tail.

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PHILOPSEUDES

M. Ebner, H. Gzella, H.-G. Nesselrath, E. Ribbat: *Lukian:* Die Lügenfreunde*, oder* Der Ungläubige*. Eingeleitet, übersetzt und mit interpretierenden Essays versehen*. (Texte zur Forschung/ SAPERE 3.) Pp. 214. Darmstadt: Wissenschaftliche Buchgesellschaft, 2001. Cased, €19.90. ISBN: 3-534-14949-1.

Lucian's *Philopseudes* has much to commend it to the growing number of readers interested in the seedy side of ancient popular belief. The dialogue is populated by a band of superstitious philosophers and their intellectual friends (the φιλοψευδεῖς, rightly preferred over the transmitted singular), who discuss such important issues as curing gout by wrapping a mouse's tooth in a lion's skin (or should it be a hind's?), and snake bites with the help of 'Chaldaean' incantations and chips from a young woman's tombstone. The cast of their stories features characters such as a Hyperborean who can make Hecate appear and the moon disappear, who summons people from death, and walks on water too (the rawhide shoes are essential). Also included are a Syrian exorcist, an Arab dispensing apotropaic rings (veritable amulets of iron ἐκ τῶν σταυρῶν), and an Egyptian sorcerer and his apprentice who, with various success, engage in broomstick animation. Among the bloodless characters are the restless ghosts of an improperly buried man and of a wife demanding the sacrifice of a forgotten sandal, as well as a statue of General Pellichos (the famous) which has healing powers, peripatetic tendencies, and a preoccupation with personal hygiene. All this our 'wise' men narrate not for the greater good (which here includes employment in the tourist industry) or out of poetic license (an idea notably explored in *True Histories*), but because they solemnly believe that such phenomena exist. Needless to say, they fail to impress the incredulous realist of the alternative title (ἀπιστῶν), who insists they should know better and persistently debunks their stories, for example by suggesting that the only true remedy against gout is a regime of vegetables, rest, and no alcohol, and that on closer inspection young Chrysis may prove to have succumbed not to the Hyperborean's love magic but to that equally powerful charm of twenty drachmas to which she was reputedly sensitive. In short, *Philopseudes* is both hilarious and an important social-historical document, and the contributors to this book are to be warmly thanked for soliciting a wider readership for it.

At the book's core is a rethought Greek text (by N.) which contains some clear improvements to McLeod's OCT (most notably the title), with a facing German translation (by G.) that, while not always doing justice to the tone of the original, accurately renders the sense (pp. 62–109). The edition is preceded by introductions to Lucian's life and works (N.) and to *Philopseudes* (E.), and it is followed by notes (G. and E.) as well as essays on Lucian and ancient philosophy (N.), Lucian and magic

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(N.), miracles and epiphanies in the New Testament (E.), and the reception of *Philopseudes* in German literature (R.). The volume closes with a concise bibliography and indexes of passages, names, and subjects.

All essays are thorough and well-informed, and together they succeed well in situating *Philopseudes* in the context of Lucian's work, his world, and the intellectual and religious tradition. The notes, though equally informative, are perhaps the least satisfactory part of the book. They most manifestly show the tension created by the series' goal (stated: p. 7) of addressing both a specialist and a lay audience. Those who have themselves tried to communicate Lucian's comedy of tradition to an audience not versed in this tradition know that this can be a frustrating experience, involving the explanation of numerous references to Greek mythology, literature, and philosophy, preferably without spoiling the joke. The annotators of *Philopseudes* have not flinched from this task, but at the same time provide notes which deal with the constitution of the text, issues of Greek diction, parallels, and other philologica. Numbered references in the translation (183 on twenty-four pages, twenty-four of which are on p. 64) direct all readers alike to this mixed bag, which guarantees frustration. A classicist who makes the effort of referring to the notes section will be less than happy only to read that Cyclopes are one-eyed, primitive giants (n. 26). No less will be the irritation of the Germanist, drawn to this book by the last essay, who is forced to read that 'den Kampf aufnehmen mit' involves a rare usage of πειράομαι (n. 169) or that οὐδὲν πρὸς ἔπος ταῦτα is a colloquial expression, as becomes clear from comparison with Pl. *Euth.* 295c—and, one might add, the accompanying φασίν (but unfortunately not from the translation). The notes also contain much that no reader needs to have glossed because the explanation is either implied by the text (stealing from temples was severely punished, n. 121), similar to our own experience (gray hair signifies old age, which in turn signifies wisdom, n. 134) or irrelevant to the context (a θρόνος is not just any 'Sessel' but a chair with arm rests and a high back, n. 157). It would have been welcome if the editors had more carefully considered the purpose of the notes, and had also reduced their number by explaining names in a separate directory (aimed at the general reader) and textual problems in an appendix. They might also have reconsidered the necessity of many of the footnotes in the essays (pp. 159–63 look especially daunting, with one footnote running over three pages). For example, should an introduction to *Philopseudes* list which individual works of Lucian can be dated to what period (p. 15 n. 6)? Although I have immediately added N'.s excellent essay on Lucian's life and works to the 'Lucian as Special Author' reading list, it contains much that, for the general reader, is irrelevant to the understanding of *Philopseudes*, and that classicists can find elsewhere. Such problems of scope and presentation needlessly diminish the readability of what is otherwise a very useful edition of an appealing ancient text.

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BIOGRAPHICAL FRAGMENTS

J. RADICKE: *Felix Jacoby, Die Fragmente der griechischen Historiker Continued. IVA: Biography. Fascicle 7: Imperial and Undated Authors*. Pp. xxiii + 492. Leiden, Boston, and Cologne: Brill, 1999. Cased, $156.00. ISBN: 90-04-11304-5.

Although it is the second to be published, this volume will actually be the

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