

letters attached to the Rhet. ad Alex. and the Hist. Alex. Magni (p. XI) is less well motivated since the edition includes obviously spurious letters anyway. H. Thesleff

Wayne N. Thompson: *Aristotle's Deduction and Induction: Introductory Analysis and Synthesis*. Rodopi N.V., Amsterdam 1975. 114 p. Hfl. 20.-.

At the beginning of the Posterior Analytics Aristotle says that all teaching and all intellectual learning is produced by already existing knowledge. In his introduction to the Aristotelian ideas of deduction and induction W.N. Thompson has taken this advice seriously - for the most part the matter treated is such that it can be found in any introduction to Aristotle's thought. The only exception is the attempt to clarify the methods of deduction and induction in rhetoric and dialectic; this is often neglected in general accounts.

Much space has been devoted to the enthymeme. The writer criticizes attempts to define it as an elided syllogism. After a survey of the context, material, and form of the enthymeme Thompson characterizes it as "any deductive argument employed to further the communicator's persuasive ends". In Chapter Four devoted to induction example, analogy, and *a fortiori* are discussed as inductive forms.

The book thus sheds some light on the relationships between demonstrative, rhetorical and dialectical arguments in Aristotle. The general characterization of the nature of Aristotle's scientific thought is not satisfactory, however. The writer has not sufficiently consulted the modern discussion of Aristotle's methodology (e.g., Barnes, Hintikka, Patzig). Thus he is not sensitive to the highly problematic nature of his "succinct explanations" of notions, elementary to Aristotelian deduction and induction.

When, for example, he characterizes the Aristotelian necessity as "true in every instance" (p. 54-55), he should have added an explanation of how to distinguish between assertoric and apodictic syllogism. As it is, the rules given on pages 35-37 remain problematic. Clearly erroneous is the claim that there are far-reaching exceptions to the Law of the Excluded Middle (one of the examples mentioned on p. 31 is the Golden Mean). A strange philosophical insight guides the author when he defends the existential presupposition present in Aristotle's methodology by maintaining that the question *quod sit* is meaningful only if the answer to the question *an sit* is affirmative (p. 49). Simo Knuuttila

*Plutarch's Moralia*. Vol. XIII, Parts I-II: 999C-1086B. With an English translation by *Harold Cherniss*, index compiled by *Edward N. O'Neil*. The Loeb Classical Library Nos. 427 & 470. Harvard University Press, Cambridge Mass. - William Heinemann Ltd, London 1976. XXVI & XXVI, 885 p. £ 2.95 & 3.40. These new Loeb volumes represent the scholarly trend which is

now well-established in this series. Harold Cherniss, the eminent specialist in Plato and the Platonic traditions, has produced a critical text, comments and translation of Plutarch's 'Platonic questions', 'On the generation of the soul' with its 'Epitome' (XIII.1.), 'Stoic self-contradictions', 'Synopsis of "Stoics and the poets"', and 'On common conceptions' (XIII.2). The result is virtually a new edition which is partially based on new collations and provided with very useful introductions, detailed notes, references, and an *Index Nominum* (compiled by E.N. O'Neil). In the Platonic volume the text follows fairly closely, but not mechanically, Hubert & Drexler (Bibl. Teubneriana, Moralia VI.1, 1959); the text of the anti-Stoic tracts diverges somewhat more often, not always convincingly, from that of Pohlenz & Westman (ibid. VI.2, 1959). At any rate, this high-standard elaboration of a section of Plutarch's work is an extremely important achievement. H. Thesleff

*Dorothei Sidonii Carmen astrologicum.* Interpretationem Arabicam in linguam Anglicam versam una cum Dorothei fragmentis et Graecis et Latinis edidit David Pingree. Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. BSB B.G. Teubner Verlagsgesellschaft, Leipzig 1976. XX, 444 p. M 97.-.

The text contained in this publication is the work of a Hellenistic astrologer who lived in the first century A.D. As the subtitle of the book indicates, only fragments of the Greek text are preserved in addition to Latin fragments, and the entire work or rather an adaptation of it has survived only in an Arabic translation based on a Pahlavi (Middle Persian) original. The publication contains the Arabic text established on the basis of two manuscripts, an English translation of it and the extant Greek and Latin fragments.

In this short review we can only make some comments on the Arabic text and translation. It appears that the editor is a specialist in astrological texts and their specific terminology, and it is to be hoped that this aspect of the translation is correct. In other respects the translation cannot be regarded as particularly successful. It is scrupulously literal in a way that rather indicates an incomplete command of Arabic than conscientiousness. Expressions like "a master of women" (p. 229) or "a master of fornication" (p. 232) may give the English reader an approximately correct idea of what is meant, but they are quaint in a way that is not necessarily consistent with the Arabic. Many passages in the translation make no sense at all, being invariably based on a deficient understanding or misinterpretation of the Arabic text. P. 3 l. 17 *fa-yakūnu minhu l-ʿasalu ṭ-ṭayyibu* "and it produces good honey" is translated (p. 161) "for from it there is the honey of medicine" (as if written *aṭ-ṭibb*). P. 9 l. 11 *fa-ḡanna bihi ḡanna s-sūʿi* "and he has evil suspicions of him" is translated (p. 166) "and believes in him a belief of misfortune". P. 9,13-14 we read: *fa-ʿinnahu yaḡruḡu min manzilihi bi-ʿilmin min wālidaihi wa-hawāhumā*