

account in an outline of the history of this motif. The whole problem would certainly be worth a fuller investigation.

Finally, mention should be made of the significance of hagiographical texts in the study of the late antique and medieval topography of a town. This is illustrated in F. Descombes, 'Hagiographie et topographie religieuse: l'exemple de Vienne en Dauphine' (361—379).

*Jaakko Aronen*

*Bruno Lavagnini: Atakta. Scritti minori di filologia classica bizantina e neogreca.* G. B. Palumbo & C. Editore S.p.A., Palermo 1978. LXI, 796 p. Lit. 40.000.

Die Atakta bestehen aus ca. hundert kleinen Schriften aus der enormen Menge wissenschaftlicher Publikationen Bruno Lavagninis. Filologia classica und Filologia Bizantina e Neogreca sind die Hauptgruppen, nach denen die Schriften mit ihren mannigfaltigen Interessen und ihrem Ideenreichtum geordnet sind. Die Artikel sind in chronologischer Ordnung; die thematische Eingliederung wäre dem Leser vielleicht angenehmer gewesen. Das umfangreiche Volumen mit Autobiographie und Bibliographie ist ein schönes Zeugnis der Dankbarkeit gegenüber dem Gründer des Istituto Siciliano di Studi Bizantini e Neoellenici.

*Paavo Hobti*

*Cristoforo Landino: Disputationes Camaldulenses.* A cura di Peter Lohe. Istituto Nazionale di Studi sul Rinascimento, Studi e Testi 6. Sansoni Editore, Florence 1980. 277 p. Lit. 35.000.

The work of the important humanist and poet Cristoforo Landino, *Disputationes Camaldulenses*, comprises four books written in the form of Platonic dialogues. The central debaters are Lorenzo de' Medici and Leon Battista Alberti. The first book deals with certain philosophical issues (*vita contemplativa* v. *vita activa*) and the second the problem of the supreme good (*summum bonum*), whereas the third and fourth books are given over to an allegorical interpretation of Virgil. Unlike his younger contemporary, Angelo Poliziano, who developed the philological method, Landino sets out to propound an allegorical and philosophical interpretation of poetry. This edition of Landino's work by Peter Lohe fills an important gap, in that it provides a more reliable basis than hitherto for a definition of Landino's ideas and learning, and also constitutes an important contribution to the evaluation of the overall picture of the work of fifteenth century scholars. At the same time, new light is shed on the philosophical thinking of the Medici circle and on their literary ideas. The importance of Lohe's edition is further enhanced by the fact that scholars have so far had access to virtually only three partial translations of Landino's work.

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