

*Erich Potz: Claudian. Kommentar zu De raptu Proserpinae Buch I.* Dissertationen der Karl-Franzens-Universität Graz, 65. Graz 1985. 171 S. ATS 108.

Potz hat in dieser Grazer Dissertation (die alle Merkmale einer Erstlingsarbeit trägt) Nützliches zusammengetragen. Da aber ein Großteil des im Kommentar enthaltenen Stoffes in der großen Ausgabe von Theodor Birt schon steht und da andererseits uns jetzt die glänzende Ausgabe von Hall zur Verfügung steht, wird der tatsächliche Nutzen des fleißigen Werkes jedoch etwas mager bleiben.

*Heikki Solin*

*Boethius.* Herausgegeben von *Manfred Fuhrmann* und *Joachim Gruber.* Wege der Forschung, Bd. 483. Wissenschaftliche Buchgesellschaft, Darmstadt 1984. VII, 466 S. DEM 104.

Increasing attention has recently been given to Boethius, one of the most influential spiritual fathers of the Middle Ages. The 483rd volume in the series *Wege der Forschung* contains reprints of 23 earlier articles discussing different aspects of Boethius' philosophy. With the exception of one Latin paper, all of them are in English or German, dating from any year between 1904 and 1977.

Like most other volumes in this prestigious series, the choice of articles is judicious. They are representative of modern views on Boethius. Four papers cover the biographical side, always an important topic because of the tragic circumstances of his death, two are devoted to the evaluation of his literary work in general, four discuss his logical writings and only two concern his theology. It is natural that Boethius' best-known and most seminal work, *De consolatione philosophiae*, should be allotted the most space. It is discussed in no less than eleven papers and special points such as epistemology, music, and poetry are covered. The book ends with a useful bibliography and an index of personal names.

In a brief review it is not possible to survey all the articles contained in the volume or even to name their authors. I will mention only a few which I have found interesting. Alfred Kappelmacher disproves the common idea that Boethius contemplated translating all Aristotle and Plato into Latin and moreover furnishing their works with his own commentaries. The much-discussed problems of Boethius' Christianity and of his real attitude to pagan philosophy are discussed by Ernst Hoffmann and Cornelia Johanna de Vogel. Hoffmann argues that Boethius was a typical intellectual of the age, at heart more given to Neoplatonism than to