

*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

Christianity, which was still chiefly the religion of the proletariat. The paper suffers somewhat from Marxist language but certainly deserves attention. De Vogel, in my opinion more convincingly, describes *Consolatio* as a syncretist blending of Stoic-Neoplatonist and Christian views. In the concluding contribution, Peter Dronke reviews Pierre Courcelle's well-known book on *Consolatio*. While praising this very learned work, he points out a number of overhasty conclusions and misinterpretations, e.g. regarding Boethius' idea of *Fortuna* – besides Cicero's *Somnium Scipionis*, with Macrobius' *Commentary*, Plato's *Timaeus* had also served as a model – and its *Nachleben* in the Middle Ages.

*Iiro Kajanto*

*David Furley: Cosmic Problems. Essays on Greek and Roman Philosophy of Nature.* Cambridge University Press, 1989. XIV, 258 p. GBP 27.50.

Furley's book consists of 18 essays, which except for two ("The Dynamics of the Earth: Anaximander, Plato and the Centrifocal Theory" and "Truth as what Survives the *Elenchos*") have been published before in journals. The treatise seems to be an interlude, but also a companion to Furley's earlier and forthcoming books *The Greek Cosmologists* Vol. 1 (1987) and Vol. 2. The interval between the essays goes back twenty years, the oldest being written in 1966 ("Lucretius and the Stoics"). Furley has not revised his essays except by making some additions to his notes. The essays have been arranged approximately in chronological order by subjects (from the Milesians to Lucretius). The starting point is mostly polemical as Furley himself admits. He begins with other scholars' opinions which he criticizes. For example, Chapter 14 (Knowledge of Atoms and Void in Epicureanism") opposes Bailey's view that Epicurus believed in direct knowledge of the external objects (ἐπιβολή τῆς διανοίας). According to Furley, Epicurus was a kind of empirist. Chapter 2 criticizes attributing to Anaximander the centrifocal theory (i.e. the Earth, which is the center of the cosmos, needs no underpropping because it is similarly related to the extremes). Furley claims that this is an abandonment of the archaic world view.

Regarding the title of this book, one may wonder at the inclusion of three essays, namely Chapters 3, 4 and 6 ("Notes on Parmenides", "Truth as what Survives the *Elenchos*" and "Antiphon's Case against Justice"). They belong to the fields of logic or semantics, and Chapter 6 also deals with questions of ethics. In his preface, which has quite illustrative