

to make sense of the *Law's* discussion of appetitive desires and non-rational emotions such as fear and anger. In fact, their main arguments pertain to the correct understanding of the *Timaeus*, and its significance to the *Laws*, rather than the *Laws* in its own right. It is interesting that Kamtekar and Bobonich draw rather different, if not entirely opposite, conclusions from the same evidence (e.g. *Tim.* 43c4–44c4, 64a2–65a2, 70a2–71b5, 77b5–c3): whereas Kamtekar judges that the non-rational parts of the soul are motivationally self-sufficient and thus independent from the rational part, Bobonich proposes that at least some ordinary desires such as the desire for a Martini, or the desire for revenge, are conceptually informed and propositionally structured. This disagreement is partly based on a different understanding of the soul in Plato's late dialogues: Kamtekar considers that Plato kept dividing the soul into three parts, albeit only in a "protreptic" sense (p. 130), whereas Bobonich sees him as having entirely abandoned tripartition (p. 150). I fail to see what Kamtekar's qualification "protreptic" precisely implies. Instead, Bobonich's judgement, to my mind at least, seems better supported by the text (see e.g. the account of fear in terms of a belief about pain in the offing at *Laws* 644c9–d1).

The final three chapters discuss special issues which are particularly prominent in the *Laws*: Thanassis Samaras focuses on the position of women, Robert Mayhew on theology, and André Laks on the constitution of Magnesia as the "truest tragedy" (817a–b). Samaras argues that in re-establishing the *oikos* as the basic social unit, and thus denying to women the right to inherit and own property, Plato failed to give them a social role which would match their equality to men in military and public affairs (pp.196–7). Mayhew concludes that Plato identifies reason (*nous*) as the chief god (p. 216), and Laks claims that Magnesia's tragedy is manifested in the inevitable conflict between pleasure and reason, which afflicts even virtuous people with philosophical understanding (p. 231).

In conclusion, the papers constituting this collection deserve a close reading both separately and as a collection. Since the papers overlap one another on many key issues, proposing in many cases rather different views, one might have expected that the editor would have encouraged the authors to more explicitly engage in critical discussion with each other. As it stands, however, drawing the implications of each paper in relation to one another is almost entirely left to the intended specialist or graduate student reader who knows how to use the collection as a "critical guide".

Mika Perälä

Domninus of Larissa. Encheiridion and Spurious Works. Introduction, critical text, English translation, and commentary by PETER RIEDLBERGER. *Mathematica Graeca Antiqua* 2. Fabrizio Serra Editore, Pisa – Roma 2013. ISBN 978-88-6227-567-5. 279 pp. EUR 86.

The author of the edition under review (originally presented as a doctoral thesis in the Faculty of Mathematics, Informatics and Statistics at the Ludwig-Maximilian-Universität München) is a many-sided man. A few years ago, he published an excellent commented edition of the eighth book of the *Johannis of Corippus* (whom he rebaptized as *Gorippus*). He now provides us with a new edition of the *Encheiridion* and the spurious works of *Domninus of Larissa*, preceded by a thorough introduction and followed by a likewise fundamental commentary and an English translation of the text. *Domninus* was a fellow student of *Proclus*, who wrote a mathematical

treatise which has been seen as a return to Euclid against the current Nicomachean trends (but Riedlberger succeeds in showing that Dominus' traditional image as a 'Euclidean maverick' is wrong, whereas he actually emerges "as a fairly standard late antique Platonic philosopher". This is not the first Dominus edition to appear in our lifetime (there is, for example, an edition by F. Romano from 2000, repeatedly criticized by Riedlberger), but it is surely the best and has superseded all previous work, not only as to the textual transmission of his works, but also because of its detailed explanations of mathematical concepts and themes which Dominus dealt with. It is to be hoped that in the new series other fundamental editions of ancient mathematical treatises of high quality will appear in the near future. By creating this new series, the editor Fabrizio Serra has made a very praiseworthy initiative.

Heikki Solin

Stephani Byzantii Ethnica. Vol. II: *A–I*. Recensuerunt germanice vertunt adnotationibus indicibusque instruxerunt MARGARETHE BILLERBECK – CHRISTIAN ZUBLER. Corpus fontium historiae Byzantinae XLIII/2. Walter de Gruyter, Berlin – New York 2010. ISBN 978-3-11-020346-2. IX, 17*, 310 S. EUR 128. – *Stephani Byzantii Ethnica*. Vol. III: *K–O*. Herausgegeben von MARGARETHE BILLERBECK. Corpus fontium historiae Byzantinae. Series Berolinensis, XLIII/3. Walter De Gruyter, Berlin – Boston 2014. ISBN 978-3-11-021963-0. VIII, 19*, 454 S. EUR 169.95.

Das geographische Lexikon des bedeutenden frühbyzantinischen Grammatikers Stephanos Byzantios ist auf uns hauptsächlich nur durch eine stark gekürzte Epitome gekommen. Sie ist in der Vergangenheit seit der Aldina von 1502 mehrmals ausgelegt worden, aber Billerbecks Edition ist die erste nach der von Meineke von 1849. Es war also an der Zeit, von dem bedeutenden Werk eine neue, modernen Ansprüchen genügende Ausgabe zu erstellen. Die Editionsarbeit schreitet zügig voran, und es ist zu hoffen, den neuen Stephanos in absehbarer Zeit fertig in den Händen zu haben.

Wie gesagt, ist das Lexikon hauptsächlich durch die schlecht erhaltene und korrupt überlieferte Epitome erhalten. Doch ist uns unter dem Buchstaben Delta rund ein Dutzend Artikel (139 Δυμῶνες – 151 Δώτιον) enthalten, welche nicht nur epitomiert, sondern auch in ursprünglicher oder zumindest vollständigerer Fassung auf uns gekommen sind. Andererseits weist die hsl. Überlieferung der Epitome einen dreifachen größeren Textverlust auf zwischen Κελαίθρα und Κόρακος πέτρα, Λάρισσα und Λῆμνος und zwischen Ὀρεστία und Παλική; in der Edition werden in den verlorengegangenen Partien die aus Querverweisen bei Stephanos selbst erschlossenen Lemmata zusammengestellt.

Die neue Ausgabe besteht aus fünf verschiedenen Teilen auf jeder Seite: griechischer Text links, deutsche Übersetzung rechts; unter dem Text die Similia-Sammlung und darunter der ausführliche kritische Apparat; rechts unter der Übersetzung Ansätze eines Kommentars. Als Ergebnis haben wir vor uns eine hervorragende Edition. Leider verbietet der von der Redaktion dieser Zeitschrift mir gewährte knappe Raum eine eingehendere Würdigung. Hier unten nur einige wenige Anmerkungen: δ 81 Δικαιάρχεια. Es ist interessant zu notieren, dass Stephanos, ganz in der Linie mit der sonstigen grammatischen und ethnographischen (auch in der lateinischen Literatur vorhandenen) Tradition, diesen Namen für Puteoli gebraucht; in