

Anastasius, references to civil strife, spectacles and the factions. In each case C. compares the information given in the two panegyrics and sets this evidence in context, discusses other evidence, analyses the problems and presents possible solutions. The result is a series of short but well-documented and illuminating essays on important aspects of the reign of Anastasius.

The third and final chapter of the section is the least satisfying. When he is dealing with the historical problem of which members of Anastasius' family Priscian mentions and examining the very different means by which the two panegyrists justify and legitimize Anastasius' rule, C. is at his best. He is less happy discussing images of the emperor in the panegyrics and such themes as imperial virtues and the use of space and time in the panegyrics. These aspects of the works need to be considered in literary as well as historical terms in the light of the panegyric tradition in which both authors were writing.

No one interested in the history and literature of the period should ignore this book. C. notes in his introduction that his aim is to facilitate other approaches to the material and further research. He has succeeded admirably.

Bishop's University, Quebec

PATRICIA COYNE

BOETHIUS, *IN CICERONIS TOPICA*. Trans. and ed. E. Stump. Ithaca and London: Cornell University Press, 1988. Pp. xiii + 277. ISBN 0-8014-2017-2.

Ten years after her *Boethius's De topicis differentiis* Eleonore Stump has provided the first English translation of Boethius' commentary on Cicero's *topica*. Together with *de top. diff.* this work forms Boethius' theory of the art of discovering arguments. As a commentary, it is less concise and systematic than the former work; and it comments only on Cicero, *top.* 1, 1 to xx, 76, i.e. only on the first and most important three quarters of the work—a fact curiously not mentioned by S. Cicero's *topica* takes its examples from the law. These are explained at length by Boethius, as they often refer to legal institutions unfamiliar to his contemporaries. The commentary gains an additional appeal from Boethius' acquaintance with Aristotle's logic and physics. He juxtaposes Ciceronian and Aristotelian theory, interpreting the former by way of the latter. When in doubt, he sides with Aristotle or what he believes to be Aristotle's doctrine. The theory of topics is not the only part of ancient logic the commentary deals with: as well as short general discussions on logic and on propositions, there are reflections on conditionals, and a long digression on hypothetical syllogisms; all this is a testimony to the amalgamation of Peripatetic and Stoic logic in later antiquity. Further, Boethius gives a detailed comparison of the Aristotelian theory of causes and the one presented in Cicero, *top.* xiv, 58–xviii, 67. S.'s claim that this elucidates the Stoic theory of fate seems rather exaggerated.

The translation, based (with few exceptions) on Orelli's text, is fairly literal. (The rendering of *consequentia* by 'inference' where it signifies a conditional (125, 133) is unfortunate.) The notes furnish background information about ancient law and logic, and analyse some of Boethius' arguments, though S. does not intend to give a philosophical commentary. An appendix provides a short essay on the theory of predicables and categories, knowledge of which Boethius presupposes in his readers. A selective bibliography focuses on ancient law rather than on ancient logic. A general index and indices of names and examples conclude the book.

On the whole the book will be of interest to scholars of ancient and medieval logic, as a source for the history of Roman law, and to those who are concerned with Boethius' own philosophy.

Somerville College, Oxford

SUSANNE BOBZIEN

G. WALSER (ED.), *DIE EINSIEDLER INSCRIFTENSAMMLUNG UND DER PILGERFÜHRER DURCH ROM (CODEX EINSIDLENSIS 326)* (Historia, Einzelschriften LIII). Stuttgart: Steiner, 1987. Pp. 230, numerous illus. ISBN 3-515-04912-6.

In his brief introduction, which gives some details of the manuscript's history and its anonymous author, Walser notes the absence of an accessible edition of the *Einsiedeln Itinerary* aimed at the non-specialist in Roman topography and epigraphy (11). This he now provides in a work of three parts. Part one is the republication of the ninth-century collection