

written works, and an *Index auctorum*, listing all the authors (and their works) to whom Diogenes refers and giving appropriate references to the standard modern editions. In addition, there is a short bibliographical supplement to Marcovich, and a long list of *errata*.

Ten years ago, Karel Janáček published his *Indice delle Vite dei filosofi di Diogene Laerzio* (Florence, 1992). This indispensable volume, which was not noticed in *CR*, contains an *Index verborum* as well as an *Index nominum* and *Index librorum*. Do we need G. as well as J.? J. promises that his *Index nominum* is complete—‘omnes loci laudantur’. But a hasty check reveals a hasty Czech: J. lists some 300 names beginning with alpha—G. comes up with over forty more. In addition, there are references in G. which are missing from J.; and J.’s *Index librorum* does not indicate modern editions.

So G. offers more—as well as much less—than J. Whether the more is worth €54 is no doubt a matter for the individual conscience.

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R. THIEL, C. LOHR: *Ammonius Hermeae: Commentaria in quinque voces Porphyrii. Übersetzt von Pomponius Gauricus. In Aristotelis categorias (erweiterte Nachschrift des Johannes Philoponus = CAG XIII*i*). Übersetzt von Ioannes Baptista Rasarius. (Commentaria in Aristotelem graeca: Versiones latinae temporis resuscitarum litterarum 9.) Pp. xxii + 108. Stuttgart-Bad Cannstatt: frommann-holzboog, 2002. Cased, €148. ISBN:3-7728-1229-5.*

This volume contains two facsimiles. The first is of the Latin translation by Pomponius Gauricus of Ammonius’ *Commentary on Porphyry’s Isagoge* (Venice, 1539). The first edition was published in Venice in 1494 as part of Nikolaos Vlastos’s series of Aristotelian commentaries. The first edition of the Greek text did not appear until 1500. The second is the Latin translation by Ioannes Baptista Rasarius of Ammonius’ *Commentary on Aristotle’s Categories* (Venice, 1562). The former represents the notes of an anonymous student of Ammonius (the Greek text is published in CAG IV/iii), the latter Philoponus’ notes, almost certainly expanded (CAG XIII*i*). Rasario probably chose this edition rather than the shorter version by an anonymous student (CAG IV/iv) precisely because it is rather fuller. The volume contains a useful introduction, which includes a sketch of Ammonius’ life and work, a brief synopsis of the structure and main issues of the two commentaries, and an account of the context of these Latin translations. Their importance lies less in the light that they might throw on the Greek text (we are unsure what manuscripts they used) than on their rôle in moulding the way in which logic was taught. The practical intent of the Latin translations is further gauged from the fact that they sometimes stray from the original Greek, for the sake of clarity no doubt. Porphyry’s *Isagoge* served as a standard student introduction to logic until the early nineteenth century, and Ammonius presents us with an introduction to the introduction. Part of this task was to provide a general introduction to philosophy. In this respect, Ammonius’ definitions of philosophy are of some interest. He naturally favours the Platonic idea that the aim of philosophy is ‘to become like god’. A significant embellishment is his notion of god as contemplative and providential, thus enjoining us to balance transcendent concerns with ethical involvement.

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G. MANZONI: *Pugnae maioris imago. Intertestualità e rovesciamento nella seconda esade dell’Eneide*. Pp. 150. Milan: Vita e Pensiero, 2002. Paper, €10. ISBN: 88-343-0947-2.

M.’s aim is to examine the processes at work within the *Aeneid* by which the presentation of the Trojan race evolves from that of the defeated remnants of the Trojan War to that of the victors of Latium and suitable ancestors of their Augustan descendents. The methodology employed is

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to investigate and discuss allusions made in the second half of the poem to 'Iliadic' motifs appearing both within the Homeric poem and in the early books of the *Aeneid* in order to establish the antithetical nature of their respective contexts (p. 15). M. concedes that this is no novel approach, and acknowledges the work of W. S. Anderson, *TAPhA* 88 (1957), 17–30, G. B. Conte, *RFIC* 111 (1983), 150–7, A. Barchiesi, *La traccia del modello. Effetti omerici nella narrazione virgiliana* (Pisa, 1984), and R. O. A. M. Lyne, *Further Voices in Vergil's Aeneid* (Oxford, 1987) as formative influences on the current work (p. 15). The author disavows the burden of offering a new overall interpretation of the *Aeneid*, but nevertheless feels that an opportunity exists to contribute further perspectives to what he believes is an underutilized approach to the epic (p. 9).

The main body of the discussion comprises an introduction followed by seventeen (often very brief) chapters treating discrete scenes, themes, and linguistic issues that illustrate or contribute to the notion of a reversal of fortune for the *Aeneadae*. Thus, *inter alia*, the Trojan camp, the burning of the ships, the death of Turnus, as well as the poet's use of terms such as 'durus', 'Troiuigenae', and 'Graiuigenae' all receive individual attention. It is a book with an obvious debt to Barchiesi's, and it does not lack thought-provoking observations (cf. e.g. pp. 39–40, 63–4). But M. treats a far greater number of themes and passages than his model, and this fact necessarily steers his discussion towards breadth rather than depth.

Its most obvious shortcoming is that, for such a brief work, repetition and predictability settle in all too quickly. This is evident in the 'all or nothing' antithesis read into too many of the intertextual references considered. Invariably, if the perceived source of the allusion is established as reflecting negatively upon Aeneas or the Trojan race, M. argues for a new, positive context in the *Aeneid*. The overall impression gained is of intertextual allusion being capable only of confirming or refuting its source. This is, in turn, the result of two more serious limitations. First, M. assumes a wholly optimistic, 'Augustan' *Aeneid*. It is, of course, his prerogative; but he nowhere seriously defends this interpretation, and he does not allow for the possibility of 'further voices' within the poem (despite Lyne's influence, cited at p. 15). This assumption predetermines his response to many of the issues treated in his book. This is especially clear in the discussion of the death of Turnus, from which all moral ambiguity is removed (pp. 115–32), but it also colours his response to a number of passages and themes within the poem, such as the development and behaviour of Aeneas in the final books of the epic, and the historically charged passages of Book 8 (pp. 87–94). Equally serious is M.'s limited bibliography and, at times, myopic engagement with secondary literature on the poem. Anderson is a case in point, whose work is invoked early on as an important influence, and yet is ignored during the treatment of the relationship between Achilles and Turnus (pp. 45–52), where it would be most expected and where its conclusions obviously complicate the picture M. is promoting. This is to be regretted, because a more nuanced discussion and a less equivocal overall contribution would surely have resulted from consistent interaction with the ongoing debate surrounding the poem's ideological inclinations and the interpretive implications of its allusive programme.

This selective interaction with the modern debate is likely to limit the book's relevance to scholars familiar with the secondary literature on the *Aeneid*. Italian undergraduates seeking an introduction to the issues surrounding Vergilian intertextuality may find many aspects of M.'s work useful, and all the more so if used in combination with the work of Conte and Barchiesi. Anglophone students will still find the best starting place in Anderson—reprinted in S. J. Harrison (ed.), *Oxford Readings in Vergil's Aeneid* (Oxford, 1990), pp. 239–52—and in either of the more recent introductions to the poet and his work, C. Martindale (ed.), *The Cambridge Companion to Virgil* (Cambridge, 1997), esp. pp. 222–38, and C. Perkill (ed.), *Reading Vergil's Aeneid* (Oklahoma, 1999).

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D. GRÜNBEIN (trans.), B. SEIDENSTICKER (ed.): *Seneca: Thyestes. Mit Materialien zur Übersetzung und zu Leben und Werk Senecas*. Pp. 179, ill. Frankfurt: Insel Verlag, 2002. Paper, €22.90/SFr 39.50. ISBN: 3-458-17114-2.

Although this book is directed at a general audience and therefore of marginal significance to classical scholars, those who are interested in the reception of Seneca's tragedies should take

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