

The discussions are intentionally selective and are not intended to provide philosophical depth about every topic, but Sharples offers excellent starting-points for secondary literature on each theme. Obscure terminology and ideas are also helpfully unpacked; the chapter treating the reception of Aristotle's *De Caelo*, for example, is full of helpful diagrams (chapter 21).

The volume is well presented, carefully proof-read and easy to manage. (As a minor complaint, it would be easier to follow up the internal references, constructed by chapter and passage letter, if chapter numbers were printed at the head of every page; but this is a quibble). The indices, prepared with care by Myrto Hatzimichali, are also easy to employ: they include a useful register of general topics and an index of sources, of passages cited and of personal names. The final bibliography, while necessarily selective, provides a more than ample launching-point for each subject, especially for material that is approachable in English.

In short, *Peripatetic Philosophy* should secure an enduring place as a welcoming introduction for relative beginners, as well as a useful and compendious reference for researchers. It represents a worthy legacy from one of the truly outstanding ancient philosophers of the past century.

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BYZANTINE AND MODERN GREEK STUDIES

AMATO (E.) *Ed. Rose di Gaza. Gli scritti retorico-sofistici e le Epistole di Procopio di Gaza* (Hellenica. Testi e strumenti di letteratura greca antica, medievale e umanistica 35). Alessandria: Edizioni dell'Orso, 2010. Pp. x + 697. €80. 9788862742337.

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In recent years, scholarship on various aspects of late antique literary culture has grown immensely and there is greater effort to produce editions of the texts themselves and to develop an understanding of the milieu in which they were produced. This is especially true of Gaza, itself the subject of several recent studies, and of one of the town's most important sons, Procopius, head of the so-called 'School of Gaza'. And it is Amato himself and his Italian colleagues who have done much of the hard work in gathering together and editing the copious works of Procopius and making them accessible. In turn, it is from a greater familiarity of these diverse works that we can learn more about Gaza and the environment in which Procopius and his intellectual friends were operating. This was a world where classical and pagan traditions were strong, but where Christianity was certainly dominant; where ties to local cities (such as Alexandria) were strongest, but where the influence of Constantinople still intruded.

This intriguing mix is brought to life in the introductory chapters by Amato. The first provides bibliographic information about Procopius and the second discusses his literary works: both are exemplary in their detail, although the dense footnotes can make the narrative a little hard to follow at times. The focus of the topics in the third and fourth chapters brings into sharp relief the contrasts inherent in the works of Procopius where pagan and Christian references not only appear side by side but where the former are seemingly used to inform the latter, such as in the *Day of the Roses* piece.

G. Ventrella contributes the following chapters which focus on Procopius' four surviving *ethopeia* (chapter 5) and his panegyric composed in honour of the Emperor Anastasius (chapters 6 and 7). Chapter 7 explores Procopius' notions of imperial ideology and is interesting for its attempt to place the author in the general development of imperial panegyrics, although more might have been made of the differences with the Latin verse panegyric

composed in Constantinople at the same time by Priscian. The work on Procopius' letters is taken care of by F. Ciccolella who skilfully extracts the details from the epistles which are so helpful in adding colour and depth to our understanding of life in Gaza and the network of relationships enjoyed by Procopius and his fellow intellectuals.

The second half of the volume consists of an edition, with translation and commentary, of Procopius' *dialexeis* and *ethopeia*, *ekphraseis*, panegyrics and 173 letters. In addition, the first of the appendices contains the text, translation and commentary by A. Corcella of Choricus' funeral oration for Procopius. Although there are other editions of some of these works, the convenience lies in having Procopius' rhetorical works gathered together here with a careful and detailed commentary which includes textual criticism as well as linguistic, literary and historical notes.

There are two further appendices: one by B. Bäbler and A. Schomberg, in which they attempt to reconstruct the mechanism of the clock described by Procopius, and the second by Bäbler on Procopius' *ekphrasis* on a cycle of wall-paintings. These essays are amply illustrated and the latter certainly offers further thoughts on the issue of the use of pagan motifs in a Christian world. As such, they might have been better placed within the first half of the volume where closer integration with the other chapters (especially 3 and 4) would have helped in reaching an understanding of Procopius' handling of pagan motifs and also lent greater coherence to the volume. However, as even the lengthy and thorough bibliography at the end of the book shows, the meticulous and thoughtful approach taken by Amato and his colleagues is testament to their dedicated work on Procopius. This volume adds significantly to our appreciation of Procopius as a writer and to our perception of the world in which he moved.

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DE STEFANI (C.) **Paulus Silentiarius, Descriptio Sanctae Sophiae, Descriptio Ambonis** (Bibliotheca Teubneriana). Berlin and New York: Walter de Gruyter, 2010. Pp. xlviii + 163. €69.95. 9783110221268.

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Paul Friedländer's magisterial *Johannes von Gaza und Paulus Silentiarius: Kunstbeschreibungen*

justinianischer Zeit (Leipzig and Berlin, 1912) has been authoritative for a century: as De Stefani notes (xxi), Friedländer was the first since Holstein (1629) to base his edition on the unique source, the famous Codex Palatinus graecus 23, now in Heidelberg (mid-tenth century; hereafter 'P'), rather than one of its apographs, of which the earliest was made by Salmasius in 1607 (xiv). Friedländer's ground-breaking work, prefaced by a long study of antique descriptions of works of art, included a commentary dealing with interpretative and linguistic issues; and for John, but not for Paul, an *apparatus* of parallel passages.

De Stefani's new Teubner is a work of comparable erudition that draws on the immense scholarship on late antique poetry in the intervening period, from Keydell and Wifstrand to more recent rigorous and detailed studies particularly by the French and Italians. In the last 15 years, Paul's *Description of St Sophia*, precisely dated to Epiphany 563, has been translated into French (Fayant and Chuvin, 1997), Italian (Fobelli, 2005), Spanish (Egea, 2007) and English (Bell, 2009 – prologue and epilogue only); these complement the older translations of Pülhorn (1977; in Veh's *Prokopios*) and Mango (1985). High time, then, for re-establishment of the Greek text.

De Stefani's preface deals first with the manuscript tradition (vii–xiii): accepting Alan Cameron's identification of the scribe J with Constantine the Rhodian (A. Cameron, *The Greek Anthology from Meleager to Planudes*, Oxford, 1993, 300–07), he argues that incorrect marginal emendations in J's hand are his own conjectures and that he had only one exemplar. But the correct optative in the Suidas' citation of *Descr.* 825, where P has an indicative, shows that Suidas had an independent exemplar of Cephalas' anthology, which in turn derived Paul's poem from the *Cycle* of Paul's contemporary Agathias. The Suidas' reading also shows that P is not infallible. De Stefani's painstaking analysis of apographs and editions (xiv–xxi) greatly improves understanding of corrections and conjectures – the optative at 825 was already proposed by Scaliger, while Salmasius had earlier corrected 7 and 139: Friedländer attributes all to Du Cange (1670). Graefe, although working from an apograph, made great improvements in his 1822 edition (for example *Descr.* 657; *Amb.* 53), whereas some of Friedländer's conjectures are poor (258 ἔχοντα, 333 Πλάτων – neither, however, admitted into the text). The textual notes published by Arthur Ludwich in 1913 also contain much of value (for example 570, 932).