

This book has to my mind succeeded in doing what the author intended, namely to cause 'een aanzet tot verder denken, een reflectie op schijnbaar vanzelfsprekende zekerheden, een vonk in de passionele bezigheid [van] geschiedschrijving' (262).

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Johan C. Thom, *Cleanthes' Hymn to Zeus. Text, Translation, and Commentary*. Studien und Texte zu Antike und Christentum 33. Tübingen, Mohr Siebeck. 2005. Pp. 207. ISBN 3-16-148660-9.

The hymn addressed to Zeus composed by the Second Stoic scholar Cleanthes is a short text of thirty-nine lines quoted by John Stobaeus in the first book of his *Anthology*, and preserved in a single important Neapolitan manuscript. Despite its brevity, the hymn is rightly regarded as a text of immense significance. Very few complete texts from the early Stoa have survived (as any examination of Von Arnim's *Stoicorum Veterum Fragmenta* soon makes quite apparent, we rely heavily on later authors for our reconstruction of the doctrines of this philosophical school), and so it is understandable that students of post-Aristotelian philosophy should attribute such value to the *ipsissima verba* of an early senior Stoic philosopher who had actually known and conversed with the school's founder, Zeno. The text is also fascinating as a proclamation of Stoic doctrine on the interconnectedness of physics and theology, and the impression it gives of sincere pious devotion, particularly since the discourse has been delivered in a traditional format (a hymn) using largely non-technical terms, phrases, and poetic cadences familiar from the established hymnic tradition. There is less of Parmenides here, and more that is Homeric, Hesiodic, or Aeschylean.

Johan Thom has produced a text, translation, and detailed commentary of this poem (achieving the same clarity, good sense, and comprehensiveness which he demonstrated in his 1995 edition and commentary of the *Pythagorean Golden Verses*). An introductory section (pp. 1-29) sets out and evaluates the evidence for Cleanthes' dates and his interest in theological issues, discusses questions of the genre, style, and performance-context of the poem (where Thom emphasises the centrality of 'prayer' in the hymn and therefore prefers not to view it as a purely literary or philosophical hymn but rather as a serious effort to communicate both with the divinity addressed and the human audience of the hymn's performance), and carefully plots the structure of the poem, showing the logical sequence of thought which moves from invocation, through argument, to final prayer. Space is also devoted to

consideration of the interconnection between religious thinking and philosophy in this hymn (rather as in the case of Plato's Socrates in the *Apology*, Thom finds that, '[a]ccording to Cleanthes' *Hymn*, the philosophical life is a religious life, and vice versa', p. 27), and briefly to the transmission and editorial history of our text.

The second section (pp. 31-41) contains the text offered by Thom and a translation. Photographs of the relevant folio 3 recto and verso (the latter labelled incorrectly recto on p. 33) of the Farnese Codex III D 15 from the Biblioteca Nazionale di Napoli are included on pp. 32-33. Thom's text is sensibly conservative and he endeavours to preserve the reading of the Farnese codex wherever possible, only adopting the more necessary corrections or modifications (hence he follows Wachsmuth in correcting the manuscript's *aido* to *aeido*, instead of opting for Ursinus' *aeiso* in line 6, and prefers Scaliger's *pantessi* instead to Mosheim's *kai pasi* for the unmetrical *pasi* in line 3). Thom's restraint becomes apparent if one compares his text with another one commonly used by students, i.e. Long and Sedley's, printed in the second volume of their *The Hellenistic Philosophers* (1989) 326-27. However, all decisions which Thom makes with regard to the text are fully clarified and meticulously substantiated in the commentary. Thom's approach to two notorious difficulties in the text deserve mention. Several scholars have suspected that the whole of line 14 in the manuscript is corrupt, but Thom is rather less pessimistic and condemns only the first two words *hos tossos*; in their place he suggests (in his translation, p. 40) that Von Arnim's emendation *ho(i) su tosos* 'because of this you are so great' offers the most satisfactory sense in the context. In line 26 the manuscript has *autoi d' auth' hormosin aneu kakou allos ep'alla*; unlike some other editors, Thom prefers Ursinus' slight and elegant intervention of changing a single letter in one word, *kalou* for *kakou* to produce, 'But they on the contrary rush without regard to the good, each after different things.' In addition to an apparatus criticus the hymn is accompanied by a list of passages from other authors which bear some resemblance in phrasing to Cleanthes' text.

The commentary (pp. 43-163) is detailed and addresses most of the relevant issues which arise in attempts to construe and interpret the text: textual criticism, lexis, grammar and syntax, literary texture, theology and philosophy all receive due attention. Thom has usefully assembled and judiciously evaluated an impressive body of previous scholarship and opinion strewn over publications from the last two centuries or so. By this labour he has performed a valuable service for the modern student of post-Aristotelian philosophy, and at the same time has succeeded in making this text accessible to a less specialised audience.

The work concludes with a full bibliography, a helpfully exhaustive index of Biblical and Ancient texts cited in the course of the study, and finally an index of subjects and names.

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John M. Wilkins & Shaun Hill, *Food in the Ancient World*. Oxford, Blackwell Publishing Ltd. 2006. Pp. 300. ISBN 0-631-23550-7. £55.00/\$70.95 (hardback), £17.99/\$29.95 (paperback).

This attractive volume is a worthy contribution to the series Ancient Cultures, which aims to present 'enjoyable, straightforward surveys of key themes in ancient culture' to new-comers to the study of the ancient world. A short time-line, map of the Mediterranean and excellent illustrations of animals and plants from Dioscorides (ed. A. Matthioli, 1598) and of culinary *realia* add to the book's usefulness and appeal. Each chapter, written by Wilkins (W.), Professor of Greek Culture at Exeter, is preceded by a short introduction by Hill (H.), chef and Honorary Research Fellow at Exeter. A comprehensive Bibliography (281-89), an Index (290-300) and three recipes (277-80) appear at the end.

In the Introduction to Chapter 1 ('An Overview of Food in Antiquity, 1-38), H. touches on various aspects of the ancient culinary world: the different preferences of the wealthier and poorer classes; the influence of changing social and economic conditions, fashion, medical considerations and food prejudices determined by religious belief; the strictly seasonal availability of food and the limited storage facilities and preservation methods; the absence of tomatoes, peppers, maize and chillies; the lack of cookery manuals and scarcity of recipes (the chefs being illiterate); the unfamiliar tastes and textures (e.g. *garum*, likened to Thai Nam Pla) and the fondness for rank flavours (e.g. cheese) and sweet (honey, dried fruit), strong spices (asafoetida) and herbs (hyssop) to improve often bland food; and the role of inns, private dinners and street food.

Chapter 1 (4-38) proper offers a historical framework (750 BC-AD 200) with the main focus on Greece and Rome and their cultural interaction, but with due attention to exchanges through trade and travel with other regions (4-7). The evidence and problems of interpretation are then discussed (7-17). The main sources are Plutarch's *Symptotica*, Athenaeus' *Deipnosophistae* and Galen's *On the Powers of Foods*, as well as sympotic literature and archaeology (e.g. interesting observations on diet and diseases from the bones of a Late Minoan III cemetery at Armenoi, near Rethymnon and from Grave Circle B

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