

away from his grasp (though cf. pp. 23, 107, 125 for L. on the brink of writing a genuinely important book). The high level of interest L.'s general discussion of Livian belief and scepticism generates (mercifully in literary, not theological, terms; readers of Virgil scholarship have to face both!) is never quite maintained and if L. had not had quite so well-developed a sense of how to avoid vast and troublesome issues, he could always have tried comparing the evanescence of Livy's philosophical and theological positions with those of his fellow-Lombard and near-contemporary, Virgil. There is much to commend in L.'s contention that Livy's avoidance of any clear philosophical and religious standpoint is entirely conscious (cf. p. 147 for a fine instance of drunkard-and-lamppost technique).

The book is accurately, not flawlessly printed and I could wish that L. had taken a little more care to seek out corrected reprints of some of the articles he cites (Prof. Brunt and the reviewer both suffer in consequence). And it is a great pity that L. has not been induced to adopt a less unpalatable manner of employing the English language; the reviewer has picked up and put aside *Religion* repeatedly. Neither theses nor first books, nor serious contributions to Latin historiography (and L.'s is all three, the last included, I stress) need perforce challenge the reader's concentration and digestion quite so brutally.

Rome

NICHOLAS HORSFALL

M. GRANT: *Anthimus De observatione ciborum: On the Observance of Foods. Translated and Edited with Notes*. Pp. 142, 7 ills, 2 maps. Blackawton: Prospect Books, 1996. Paper, £9.99. ISBN: 0-90732575-0.

Anthimus, the author of the first French cookery book, is, as G. tells us, an enigmatic figure from an obscure age. Apart from the culinary tastes evident in this treatise, all we know of him is that he was exiled from Constantinople by the emperor Zeno and wrote this work several years later, perhaps in Metz, after the accession of Theuderic, who became king of the Franks in 511. ('Your piety', as he almost peremptorily calls him before hastening to more practical matters such as the prevention of diarrhoea.) G. tells us this, and much more, in an introduction which goes back to an earlier interest of his, the closely parallel Oribasius (unfortunately dated by the blurb to the fifth century). As well as a historical sketch—rather fuzzy in places: Julian was 'promoted emperor in 360', and G. speaks of his assassination—it also gives very pertinent surveys of relevant trade, cooking in Anthimus' time, and diet and medicine. Humours occupy a central rôle: cranes, for example (p. 27), 'engender melancholy humour and should only be eaten occasionally and when there is a craving for them'. There is a brief note on the textual tradition, and a soupçon of critical apparatus beneath the Latin text, with appropriate notes in the commentary: but neither the text nor the orthographical and grammatical anomalies of the treatise are a major concern. Gastronomy rules.

Anthimus, like his commentator, is well informed, and brings to his task a varied experience and an urbane turn of phrase. He argues against the macho habit of eating raw and bloody beef ('such people are not really healthy'); he notes the French delicacy of bacon, used both internally and externally (to cure wounds); he notes that bustards and cucumbers, which he commends, are not available where he now is. He has a sardonic turn of phrase: 'you have no need of another poison' if you eat oysters that smell (p. 49), or if you eat baked cheese (p. 81). Anthimus is convinced that baked or boiled cheese will give you 'pure stones', and proves it—cool a piece of boiled cheese and it will become *omnino quomodo lapis*. G. gives a typically learned list of gastronomes who obviously did not agree. G. certainly knows his onions ('a mature fresh onion is about 87% pure water'), but I was surprised at his claim (p. 4) that in classical Latin *vervex* denotes 'lamb', which his two parallels hardly support. He also knows all about things like orach and panic, and that the Latin word *mora* denotes both mulberry and blackberry. In fact his commentary is a very useful introduction to food in the ancient world, and easily accessed (if one does not choose to read the whole) through the index of foodstuffs. It is well produced, with a map and illustrations, by Tom Jaine, a fellow gastronome, and consistently keeps the Latinless in mind (though referring to Statius, *Woods* goes a bit too far). An exceedingly good read.

Glasgow

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