No less engaging are three papers toward the end of the collection that also concern themselves with the continuing relevance of Epicurean perspectives on ethical questions. D. B. Suits juxtaposes Epicurus with C. S. Peirce, whose distinction between doubt and belief he uses to unsnarl some of the complications that arise when pleasure tries to banish pain and surmount the obstacles to its ataraxic goal. The papers of both D. C. Russell and M. R. Wheeler are concerned with how the idea of Epicurean friendship relates to the goal of Epicurean happiness, and they provide very different and very interesting answers to questions about how friends can help in (and complicate) the askesis for becoming happy and also how they can participate in the activity of being happy. (On the topic of Epicurean happiness, the discussion by Norman Lillegard on Bentham, Mill, and Kierkegaard in his *On Epicurus* [Belmont, 2003], is well worth consulting.) finally, S. E. Rosenbaum offers a brilliant meditation on various meanings that Epicurus' 'death is nothing to us' can have for us when we relate them to current arguments for and against the death penalty; its ferocious logic is enhanced by the perfect equipoise of its style.

As with all such collections, different readers will find themselves more drawn to certain papers than others, but this rich and varied volume makes a handsome contribution to what appears to be a robust and much overdue Epicurean revival.

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ARATUS

P. C. Tapia Zúñiga (ed.): *Arato:* Fenómenos. Pp. cccxxxi + 37. (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana.) Mexico City: Universidad Nacional Autónoma de México, 2000. Cased, MXN 160 (Paper, MXN 90). ISBN: 968-36-8543-9 (968-36-8544-7 pbk).

The volume under review marks the first modern Spanish translation of the entire *Phaenomena* into verse. To my knowledge, the only other Spanish verse translation is that by A. González Garbín of the passage on the Maiden (*Arato Los Fenómenos [versos 96 a 137]: la constelación Virgo* [Barcelona, 1912]); we also have prose translations by J. Almirall i Sardà (*Arat Fenómens.* Fundació Bernat Metge [Barcelona, 1996]) and E. Calderón Dorda (*Arato Fenómenos. Gémino Introducción a los Fenómenos* [Madrid, 1993]), the latter based on the text of J. Martin's first edition (*Arati Phaenomena* [Florence, 1956]).

Professor Tapia Zúñiga's edition includes an introduction, a set of endnotes on the Greek text, and a set on the facing Spanish translation. The bibliography comprises an abbreviated list of editions and translations, beginning with J. H. Voss (*Des Aratos Sternerscheinungen und Wetterzeichen* [Heidelberg, 1824]), as well as various commentaries, studies, works on astronomy, and other titles of general interest. Regrettably, no star charts or indices of any kind have been provided. The introduction is divided into three sections; the first two address, respectively, the text of the *Phaenomena* and the life of Aratus, and are largely based on the introductions of D. Kidd (*Aratus Phaenomena* [Cambridge, 1997]) and J. Martin (*Aratos Phénomènes*

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[Paris, 1998]). The third section, 'Lleyando Los *Fenómenos* de Arato', explores the poem's purpose, structure, reception, and exegesis, and it is here that the influence of M. Erren is felt (*Aratos Phainomena* [Munich 1971]; *Die Phainomena des Aratos von Soloi* [Wiesbaden, 1967]). T. Z. also includes, albeit with no claims to exactitude, a stemma, designed to supplement discussion in Martin and Kidd, despite the fact that, as T. Z. himself notes (p. XXIII), Kidd considers it unhelpful for selecting the best readings because of the extensive degree of contamination among the manuscripts (p. 60).

The verse translation is carefully rendered, with the Spanish word order generally mirroring that of the Greek as closely as possible. The line is made up of seventeen syllables divided into three cola: one of seven syllables and two of five. The verses feature a variety of accentuation schemes meant to approximate the rhythm of the hexameter, and avoid hiatus after the seventh and twelfth syllables, in imitation of the caesura and diaeresis. T. Z. has adopted Kidd's Greek text, but with twenty-seven alterations, more than half of which were necessitated by typographical errors (e.g. 540 ἀλλόθι has been corrected to ἄλλοθι; 1079 πρώιον to πρῴον). He observes in the preface that Kidd's edition appeared in print while he was working on his translation, and that he decided to adopt it in preference to Mair's 1955 text, a change that entailed extensive revision. As a result of this modification, the notes on the Greek text, which are by no means sufficiently full to rival Kidd or Martin, serve as a select apparatus of alternate forms and punctuation by Mair and Martin, and also provide comments on individual readings by numerous previous editors. The notes on the Spanish text offer literal translations, where warranted, and explore at greater length issues of syntax and interpretation. While methodologically justified by the translator, this division of the notes makes for tedious and rather unnecessary work on the part of the reader, who must cross-check each passage twice.

It is clear that T. Z.'s excellent verse translation is the central focus of the book, which aims primarily at a Spanish-speaking audience, students as well as scholars, who may not necessarily read Greek. The translation is intended to stand, as much as an astronomical poem can, on its own merits, with notes appended as a guide for the curious. Nevertheless, the philological emphasis of the supporting materials often fails to accommodate the kinds of questions that a general audience might actually have. Spanish readers interested in the mythological background as well as references to a broad range of ancient sources and secondary works are therefore advised to consult in addition Calderón Dorda's edition, which is unfortunately missing from the bibliographies of Kidd and Martin.

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DIODORUS 15

P. J. Stylianou: *A Historical Commentary on Diodorus Siculus Book 15*. Pp. xxii + 602. Oxford: Clarendon Press, 1998. Cased. ISBN: 0-19-815239-6.

Based on a 1981 Oxford D.Phil. and eventually published in 1998 (though its bibliographical *terminus post quem non* is 1993), this volume eventually reaches *CR*

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