which I am more inclined to read as a discussion of how the gods can have enduring memories given that, as unities from merely similar elements, their constituent parts are different from one moment to the next.

I may be wrong about this, however; the text is so fragmentary that it is hard to be sure. Nevertheless, it is a text that cannot be ignored by scholars interested in Epicurean theology and epistemology (e.g. in 'impulsi inferenziali', as S. translates D.'s term ἐπισπασμοί), or in Epicurean attitudes toward other philosophers. (D. polemicizes against the Stoics and Peripatetics, and neutralizes an argument against anthropomorphism by Bion of Borysthenes.) We Epicurean scholars, then, are in S.'s debt for improving our understanding of this tantalizing text.

University of Oklahoma JEFFREY S. PURINTON

PHILOSOPHY UNDER THE PRINCIPATE

A. BRANCACCI (ed.): *La filosofia in età imperiale: Le scuole e le tradizione filosofiche*. Pp. 326. Rome: Bibliopolis, 2000. Paper. ISBN: 88-7088-399-X.

La filosofia in età imperiale: Le scuole e le tradizione filosofiche is a collection of papers presented at the 1999 Primo Colloquio Sulla Filosofia in Età Imperiale. Among its contributors are some of the most distinguished Italian scholars in the field of ancient philosophy, and the uniformly high quality of the essays gathered here bodes well for future research.

The volume opens with Anna Maria Ioppolo's '*Decreta* e *Praecepta* in Seneca'. As Ioppolo notes, the relationship between *decreta* and *praecepta* is a problem much debated in recent scholarship on Stoicism. She deftly sidesteps the controversy concerning the normative status of *praecepta* by relating the difference between *praecepta* and *decreta* to the Stoic distinction between *kathēkonta* and *katorthōmata*. Though only the latter may be called virtuous, Ioppolo argues, it is only through continual fulfilment *of kathēkonta* that the perfected understanding necessary to *katorthōmata* is achieved. This dextrous reorientation of the problem makes Ioppolo's a substantial contribution to the ongoing debate.

Aldo Brancacci's article, 'Libertà e fato in Enomao di Gadara', examines the definition of 'freedom' advanced by the second-century A.D. Cynic. Brancacci argues that Oenomaus' rejection of the term *eleutheria* in favour of *exousia* and his polemics against philosophical concepts such as *anangkē* of Democritus and the Stoics' *heirmon aitiōn* point toward a fundamental reconception of the nature of 'freedom'. In emphasizing not the individual's autarkic freedom from influence from external factors, but the potential of the individual to affect these factors themselves, Oenomaus appears to have altered profoundly the basis of Cynic ethics.

A similarly radical reinterpretation of earlier thought is described in Mario Vegetti's '*De Caelo in Terram:* Il *Timaeo* in Galeno (*De Placitis*, *Quod Animi*)', which documents Galen's tendentious attempts to harmonize the contents of the *Timaeus* with the Hippocratic/Aristotelian synthesis effected elsewhere in his works. The dichotomy Plato here assumes between the mental and the physical poses a significant challenge to Galen's attempt to create a comprehensive medical theory capable of explaining all human behaviour physiologically. His solution—to identify absolutely each component of the Platonic tripartite psyche with a single corresponding physical

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organ—is detailed here in a fashion both fascinating and, to Platonic purists, faintly disturbing.

The eventual succcess of Galen's hermeneutic *tour-de-force* is demonstrated in Lorenzo Perilli's 'La fortuna di Galeno Filosofo'. Perilli's article consists of a close analysis of the *Scholia Yalensis*, a series of annotations to Galen's *De Elementis* composed largely of citations from other Galenic works. The first part of Perilli's essay locates the *Scholia Yalensis* firmly in the context of Alexandrian Neoplatonism; the second, devoted to doxography, illustrates vividly the extent to which Galen's free approach to his material was inherited by his intellectual successors. An appendix gives the proemium to the *Scholia Yalensis*, with variant readings supplied by the Codex Marcianus.

Bruno Centrone's 'Cosa significa essere Pitagorico in età imperiale' re-examines the evidence for a neo-Pythagorean renaissance in the early centuries of the Empire. Centrone is on the whole sceptical, and argues that increasing use of the term in Imperial writers probably reflects the integration of Hellenistic pseudo-Pythagoreana into the Platonic corpus and/or claims to a Pythagorean *prisca sapientia* by Platonist philosophers and not an increase in the number of Pythagoreans properly so-called.

Franco Ferrari's 'I commentari specialistici alle sezioni matematiche del *Timaeo*' examines exegetical reinterpretations of sections of the *Timaeus* by 'Middle Platonic' commentators such as Adrastus and Aelian. Ferrari notes that these commentators attempt not only to explicate difficult passages in their source text lexically, but also to update and develop Plato's doctrines with reference to mathematical and scientific discoveries of the Hellenistic and Imperial eras: we thus find Platonic commentators attempting to complete the *divisio animae* referred to in *Tim.* 35b4–36b5 and to square Plato's perfect heavenly spheres with actual astronomical observation.

In 'II movimento del caelo in Alessandro di Afrodisia' Enrico Berti describes the attempts of numerous commentators to detail the ambiguous relationship between Aristotle's Unmoved Mover and the movements of the heavens. Most scholars since Alexander of Aphrodisias, Berti points out, have interpreted the heavens' circular motion as arising for Aristotle from their attempt to imitate the perfection of the Unmoved Mover. Berti clearly demonstrates, however, that this doctrine is not present in Aristotle and that interpretations explaining celestial motion in terms of 'desire' tend to be influenced more by theological concerns than Aristotle's actual claims.

Margherita Isnardi Parente's closing 'Alessandro D'Afrodisia e il *Peri Tagathou* di Aristotele' examines a similarly doctrinal distortion of classical thought. In his commentary on Aristotle's *Metaphysics* Alexander cites a now lost and ostensibly Aristotelian *Peri Tagathou* to the effect that, according to Aristotle, Plato equates the Forms with numbers, as do the Pythagoreans. Parenti argues convincingly that, given its blatant contradiction of statements made elsewhere by Alexander and Aristotle, Alexander's source must have been a Pythagorean. The erroneous notion that Plato's unities are points, then, is simply a side effect of an attempt to systematize Plato's thought and bring it into line with Pythagoreanism.

This kind of appropriation and reinterpretation of earlier philosophical doctrines forms the unifying focus of the collection, and this book will accordingly be of interest not only to scholars of the Imperial era, but also to those who work on the antecedents and successors of the philosophers and commentators discussed here. The only serious complaint to be levelled against this collection is the pronounced differences in theoretical and textual sophistication obtaining amongst these essays. The pieces by Ioppolo, Vegetti, and Centrone might all profitably be read by advanced

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undergraduates. The articles by Perilli and Parente, however, are undoubtedly for specialists only.

Royal Holloway, London TIMOTHY HILL

STRABO ON ASIA MINOR

A. M. Biraschi, G. Salmeri: *Strabone e l'Asia Minore*. (Incontri perugini di storia della storiografia antica e sul mondo antico, X.) Pp. 650. Naples: Edizioni Scientifiche Italiane, 2000. Paper, L. 85,000. ISBN: 88-495-0151-X.

Major studies of Strabo have been appearing thick and fast in recent years. This very detailed and exhaustive examination of Strabo's Asia Minor books, based on a conference held at the University of Perugia, follows the recent monographs of Clarke, Dueck, and Engels. However, its origins extend back beyond any of these to the series of Strabonian studies published or edited by Biraschi since the early 1980s, notably *Strabone. Contributi allo studio della personalità e dell'opera* (Perugia, 1984), *Strabone e l'Italia antica* (Naples, 1988), and *Strabone e la Grecia* (Naples, 1994).

The first part of the book contains ten substantial papers which set out to establish and evaluate Strabo's perspective in the Asia Minor books as a whole. Glen Bowersock sets the scene with a discussion of the writer's *patria.* The two centres of Strabo's life within Asia Minor were the province of Pontus, the region of his birth, and the cities of the Maeander valley region, especially Nysa, where he received an important part of his education. This mirrors precisely the connections of the ruling family of the eastern Pontic region during Strabo's later years, Polemo, son of Zeno of Laodicea, and his wife Pythodoris, daughter of Pythodorus of Tralles. Bowersock's paper thus rehabilitates many, if not all, of the arguments of Ettore Pais in 1890, who claimed that the entire geography was written for and dedicated to Pythodoris in her Pontic capital in the early years of Tiberius. The remaining papers of the first part of the book are broader in focus but less precise in their conclusions. Four are concerned with Strabo's intellectual background. Paolo Desideri focuses on the men of letters who figure very prominently in Strabo's account of the cities of western Asia Minor; Biraschi is concerned with Strabo's relation to the Homeric traditions; Ambaglio analyses the use Strabo made of earlier historians, and suggests that his view of Asia Minor's past was articulated around four crucial episodes: the Trojan war, the conquests of Alexander, the division of the *oikumene* between the Parthians and the Romans, and the transformation of the Anatolian world that followed the defeat of Mithridates. Francesco Prontero argues that Strabo's grasp of the geographical organization of the world modified the views of Eratosthenes.

The next group of papers analyses some of the categories which lay behind Strabo's conception of the settlement of Asia Minor. They are concerned with settlement types (Laura Boffo), economic activity (Daniele Foraboschi), ethnicity and epichoric languages (Giovanni Salmeri), and the grades of civilization implied by different types of political organization (Francesco Trotta). These studies underline the enormous diversity of settlement and society in late Hellenistic Asia Minor. Strabo, having grown up in this milieu, took the diversity for granted and reflected it unselfconsciously. The diverse indigenous political and social structures of the region feature as prominently as those brought about by the processes of Hellenization and Romanization. Strabo

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