The *Ars medica*, one of Galen's major works, was the most famous for centuries, engendering a rich tradition of scholarship. It is considered to have been written towards the end of Galen's life, probably after 193, a summing-up of the essentials of Galenic pathology. B. discusses the question of Galen's intended purpose for this treatise—a textbook for students or a reference work for doctors? B. opts for the latter, whilst acknowledging that the numerous references to other Galenic works make it useful for beginners, too. The *Ars medica* was in use for medical students from the fourth century, and in the twelfth century became part of the *Articella*. Astonishingly, given the popularity of the text, B.'s is the first French translation.

This volume is a valuable contribution towards an accessible (and, unlike the CMG, affordable) edition of Galen's works. It is to be hoped that the collection will progress fast to give us the complete works within a few years.

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GALEN ON FOOD

M. GRANT: *Galen on Food and Diet*. Pp. ix + 214. London and New York: Routledge, 2000. Paper, £15.99. ISBN: 0-415-23233-3.

This is the latest volume from Mark Grant on dietary works from writers at the imperial court. His *Anthimus: On the Observance of Foods* (Totnes) appeared in 1996, his selection of Oribasius (*Dieting for an Emperor* [Leiden]) in 1997. Galen was a major influence on the two later writers, and G. is to be congratulated for making available the dietetic works of a writer at the heart of Greek culture, much of whose work remains available only in the Latin version of Kühn. The treatises included here are *On the Humours*, *On Black Bile*, *On Uneven Temperament*, *On the Causes of Disease*, *On Barley Soup*, and *On the Powers of Foods*. The last, in three books and some 200 pages of text in Corpus Medicum Graecorum, is by far the most substantial; its importance was recognized long since by Peter Garnsey. G.'s selection of treatises was presumably influenced by P. N. Singer's *Galen: Selected Works* (Oxford 1997), in which *Mixtures* and *The Thinning Diet* had already been translated. Readers will find that Galen's focus is not on the imperial court, but rather on river estuaries and the fields of peasants; and that his interests extend beyond the heating powers of onions and the thickening powers of milk to the consumption of lions, snails, and vetches. The line is drawn at Egyptian bugs (p. 157). His scientific methodology is also of considerable interest in the field of nutrition, as discussed by several writers in A. Debru (ed.), *Galen on Pharmacology* (Leiden, 1998), among them Philip van der Eijk, whose edition of Diocles of Carystus (Leiden 2000) has just appeared: Diocles is one of the Hellenistic dieticians whose methodology is explored by Galen in his reinterpretation of the Hippocratic *Regimen II*. In trying to identify einkorn, emmer, and other wheats, for example, Galen adduces Diocles, Mnesitheus, Theophrastus, and Dioscorides. Van der Eijk's version and G.'s version (pp. 90–5) are as confusing as Diocles and Mnesitheus were for Galen: G. should at least have retained the Greek terms in brackets, since the ancient term *zeia* may refer to three different plants, while G.'s 'rice-wheat' refers to two. Similarly, with physiology, we need the terms *entera* and *koilia* respectively for 'bowels' in the gnomic sentence (p. 70), 'bile in some people flows down to the bowels from the liver and returns to the bowels'. On beans, I would prefer him not to use 'calavance' for *phasēloi* (p. 102) and *dolichoi* (pp. 103–4), since the term is not in common use.

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G.'s translation is accurate and clear, but readers should be alerted to some difficulties, among them (p. 68) *spoudē*, translated 'haste'; but *epeidē* is rarely concessive and the verb in the next sentence suggests 'seriousness'; (p. 77) a sentence is omitted; (p. 92) 'one can observe' should be 'observing that it is possible'. Misprints are few. There is a helpful glossary of plant (but not fish) names. The index is not comprehensive, omitting, for example, pistachios (p. 133), rabbits (p. 156), and tuna (p. 182): it is not, then, a reliable quick guide to foods mentioned by Galen. The introduction and notes are helpful, except for n. 20 (p. 200): G. corrects Galen's reference to Herodotus, but Galen is right and G. wrong. G.'s policy is to use Kühn for all but *On Barley Soup* and *On the Powers of Foods* (pp. 12–13), but I notice Kühn's text is translated on p. 128 of the latter. These difficulties, however, should not deflect anyone from an excellent work on a complex topic.

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FRAGMENTS OF LONGINUS

M. PATILLON, L. BRISSON: *Longin: Fragments, Art rhétorique. Rufus, Art rhétorique* (Collection des Universités de France publiée sous le patronage de l'Association Guillaume Budé). Pp. 390. Paris: Les Belles Lettres, 2001. Cased, frs. 393.57. ISBN: 2-251-00495-5.

When I first became interested in Longinus I was astonished to find that the most recent attempt at a comprehensive collection of testimonia and fragments was L. Vaucher's *Études critiques sur le Traité du Sublime et sur les Écrits de Longin* (Geneva, 1854). The subsequent appearance of two valuable papers by Brisson and Patillon, a pair of scholars admirably equipped to cope with a figure of Longinus' astonishing intellectual versatility, went a long way towards filling the gap; these papers (*ANRW* II 36.7 [1994], 5214–99, II 34.4 [1998], 3023–108) provided references, a French translation, and a detailed analysis, but not the Greek text. Now the same pair has produced an edition with text, translation, an introduction that provides an excellent introduction to Longinus, and a brief but informative commentary. In addition, the volume includes P.'s edition of the short rhetorical treatise by Rufus (probably Rufus of Peinthos), again with an excellent introduction and notes.

Those of us who have begun to use the (admittedly cumbersome) numeration of the earlier papers may be dismayed to discover that the fragments of Longinus have been renumbered. But the volume's helpful supporting aids include a concordance correlating the new numbers with the editors' old system, and with those of Vaucher and I. Männlein-Robert's massive though selective recent study, *Longin. Philologe und Philosoph* (Leipzig, 2001). The MR column must have been added at a very late stage in this volume's preparation, and unfortunately contains several inaccuracies.

The collection of fragments is not complete. I know of two substantive fragments which seem to have been overlooked. One is to be found in the extracts from John the Deacon's commentary on pseudo-Hermogenes *On Method*, which Rabe published in *Rheinisches Museum* 63 (1908), 127–51: John cites (p. 136) Longinus for a definition of παράδειγμα (παράδειγμά ἐστιν ἀπόδειξις διά τινος διηγήσεως ὁμοίας καὶ γνωρίμου τῷ ἀμφισβητουμένῳ καὶ ἀγνοουμένῳ πράγματι: Rabe includes the following illustration in the quotation, perhaps correctly); this is followed by the definition of σημεῖον already known from the miscellaneous notes at the end of

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