

albeit instructive, remarks; and certain overarching themes remain underexplored (especially the ethical and political thought of the *DM* and the work's engagement with traditional Hellenic religion). These cavils aside, the collection of essays is successful in demonstrating the philosophical coherence and sophistication of the *DM*. Perhaps most importantly the volume provides a model for how to approach anonymous or pseudonymous texts as serious and interesting philosophical works. Analysis and dating go hand in glove: in analysing the theory or doctrine of a work, one inevitably asks: In what dialectical context does it make sense for our author to hold this position? To what views does he respond? Why propose this alternative in the first place? The papers here ought to dispel any lingering suspicions of Aristotelian authorship (although A. Bos remains a dogged holdout (*BMCRCR* 2021.06.24)), and this collection certainly should rehabilitate the place of the *DM* in the history of late- and post-Hellenistic philosophy.

MATTHEW WATTON

University of Toronto

Email: matthew.watton@mail.utoronto.ca

ALLISON (J.R.) **Saving One Another: Philodemus and Paul on Moral Formation in Community**. Leiden and Boston: Brill, 2020. Pp. xii + 237. \$153. 9789004434004.
doi:[10.1017/S0075426922000945](https://doi.org/10.1017/S0075426922000945)

In the wake of recent scholarship attempting to cast light on Paul the Apostle by relating his writings to those of non-Christian Graeco-Roman authors, Justin Reid Allison in *Saving One Another* compares the ideas of Paul to those of the first-century BC Epicurean philosopher Philodemus of Gadara. Since parallels between Paul and Epicurus have already been discussed, for instance, by Norman DeWitt (*Saint Paul and Epicurus* (Minneapolis 1954)), and the communalities between Paul and Philodemus have even been the object of a separate monograph (C. Glad, *Paul and Philodemus: Adaptability in Epicurean and Early Greek Psychagogy* (Leiden and New York 1995)), Allison does not break new ground with his revised Durham University PhD thesis (as he himself admits). However, in contradistinction to previous authors, who focussed more narrowly on 'psychagogy', that is, techniques to care for the soul, Allison attempts to advance the comparative scholarship on the two authors by shifting attention to moral formation in the community more broadly and by focusing on the differing theological views and socio-economic realities of the Philodemean and Pauline communities.

The volume consists of roughly two equally long parts, dedicated to Philodemus and Paul respectively, each consisting of three chapters. In the chapters on Philodemus, Allison discusses Philodemus' attitude to wealth and the community within which he lived, the role of the divine in moral formation and the strategies of frank criticism, that is, moral formation proper. In the chapters on Paul, Allison discusses the economic status of the members of the Pauline community before turning to two case studies, focussing on 1 Corinthians 8:1–11:1 and 12:1–14:40, that work out the process of communal moral formation in Paul. A final chapter then compares and contrasts the findings of the analyses of Philodemus and Paul.

Given the specialized nature of the project, scholars of early Christianity, on the one hand, and scholars of Epicureanism, on the other, are the natural target audiences for this work, although the book seems overall more geared towards the former than the latter. For instance, Allison dedicates at least some space in chapter 2 (30–33) to giving the reader a basic acquaintance with Philodemus' life, whereas he presupposes comparable knowledge about Paul when the discussion shifts to the apostle in chapter 5. Since my primary expertise is in Epicureanism, others will have to evaluate the book's contribution to Pauline studies. In regard to its contribution to Philodemean studies, Allison himself concedes that it is limited, and I would add that his 'adjustment of certain details of our portrait of Philodemus' (195) is not always convincing.

For instance, in the second chapter, which is otherwise very informative, Allison claims to disagree with Elizabeth Asmis (in 'Epicurean Economics', in J.T. Fitzgerald et al. (eds), *Philodemus and the New Testament World* (Leiden and Boston 2004), 166–67), who maintains that, although the philosopher from Gadara had a more favourable attitude towards wealth than Epicurus and early members of the Garden did, he did not in principle consider wealth decisive for someone's admission to the community of friends. Allison maintains instead that those without sufficient means were *de facto* excluded from the Philodemian community, pointing to circumstantial evidence portraying Philodemus as part of the Roman social elite. However, Asmis' claim is about the theoretical possibility of non-traditional arrangements, not about how the Philodemian community was actually organized. Accordingly, Allison's observation is compatible with Asmis' claim. Moreover, Allison's mere dismissal of *On Property Management* col. IX (on which Asmis bases her reading) as being an anomaly in a work that deals with slavery on many occasions, is unconvincing (44 n.40). Likewise, pointing to Epicurus' slave Mys, who was a member of the Epicurean Garden, Allison himself observes that '[o]ne cannot preclude the possibility that Philodemus' circle of friends included those who could only partially live the Epicurean life due to restrictions related to wealth, education, or lack of leisured time' (51). Once this point is conceded, however, it does not matter that '[a]ll available evidence ... points away from that possibility [that is, of the poor being included], and towards a community of social and economic elite' (51), since again Asmis' claim concerns Philodemus' theoretical commitments, not the actual make-up of the Philodemian community.

The latest entry in the bibliography is a paper (by Allison himself) written in 2019. Accordingly, it was surprising to me that some important recent works on Epicurean theology are not cited (for instance, E. Piergiacomini, *Storia delle teologie atomiste* (Rome 2017); M. Veres, 'Theology, Innatism, and the Epicurean Self', *Ancient Philosophy* 37 (2017), 129–52).

JAN MAXIMILIAN ROBITZSCH
University of Greifswald

Email: maximilian.robitzsch@uni-greifswald.de

ROOCHNIK (D.) **Eat, Drink, Think**. London, Bloomsbury, 2020. Pp. 172. £25.99. 9781350120778. doi:[10.1017/S0075426922000957](https://doi.org/10.1017/S0075426922000957)

Archaeological evidence can provide us with an ever-clearer view of the food that was consumed in antiquity and how it was produced. Such evidence is particularly helpful in throwing light on the dietary habits of ordinary people, who infrequently appear in our literary sources. Recent studies have looked in more detail at the importance of garum production (S. Granger, *The Story of Garum: Fermented Fish Sauce and Salted Fish in the Ancient World* (London 2021)) and viticulture (E. Dodd, *Roman and Late Antique Wine Production in the Eastern Mediterranean: A Comparative Archaeological Study at Antiochia ad Cragum (Turkey) and Delos (Greece)* (Oxford 2020)) to ancient economies, and we can learn much about the potential prevalence of medical conditions based on food remains.

Extant texts do of course deal with the mechanics of food production (for example, Varo, the elder Cato and Columella), but often ancient authors seem keen to focus their attention on the culinary activities of the elite classes, and there have been numerous studies of both the Greek *sumposion* and Roman imperial banquets. Frequently, the dining table has been seen as the context for the discussion of ideas, and here one thinks of Plato and, most notably, Athenaeus' *Deipnosophistae* (itself a remarkable treasure trove of Greek comic fragments). The latter work demonstrates that the ancients saw food as much more than mere nutrition: it was actually representative of deeper philosophical truths, ranging from food consumption as a mirror of morality to reflections upon the nature of mortality.