Chapters 4 and 5 are important contributions to our appreciation of the problematic relationship between textual and pictorial images in Late Antiquity. P.'s interpretation is seen to be spiritual, and from this observation C. makes interesting remarks about his employment of typically classical antithesis and Christian metaphor. C. invokes various examples of late antique relief sculpture before contriving a link to reflection on an elaborate *verbum*/*virum* metaphor. C.'s persuasive conclusions about P.'s 'rejection of linearity' (p. 126) in favour of an attempt to 'realize the mysteries' of Christianity (p. 130) force a significant reassessment of his qualities as a Christian author; but in the meantime, the provocative formulations of Roberts (pp. 117–8) and Elsner (p. 120) have not been swept aside as decisively as C. asserts.

The final chapter, '*homo interior*', is the most philosophical. C. considers the contribution of his letters to P.'s ideas about body and soul. His ideas (and Augustine's) about Christian ontology are reviewed through close textual reference; at the same time, the chapter serves well as a conclusion to the book as it brings together the themes of metaphor, image, and Christ. The opening chapter's interpretation of the exchange of letters as negotiation of distance is recapitulated as a foundation for the rôle of the self in the community of Christ. P.'s letters are again seen as an enactment of his faith.

University of Edinburgh ROGER REES

A LATE ANTIQUE LEAGUE TABLE: AUSONIUS' CITIES

L. Di Salvo: *Ausonius,* Ordo Urbium Nobilium. *Introduzione, testo critico, traduzione e note di commento*. Pp. 341. Naples: Loffredo Editore, 2000. Paper, L. 35,000. ISBN: 88-8096-721-5.

The last ten years have seen a remarkable pullulation of editions of single works of Ausonius, equipped with copious and informative commentaries. At least half of the varied works in his corpus have benefited, and there are more to come and at least one waiting to be reviewed. Most of them have duly appeared in this journal, but one of the best, Luca Mondin's edition of the *Epistole* (Venice, 1995), seems to have missed out.

Di S. has in effect a twofold introduction, with some thirty pages highlighting important aspects of the poem and twice as many carefully presenting the manuscript tradition. In the discussion of the purpose of the work, with which he begins, Di S. avers that it is typical of scholars to place things in *una scala di valori*, but that the illogicality of the order does not suggest the scholar; we must take account also of an appreciable degree of Gallic partisanship (the list includes Arelas, Tolosa, Narbo, and Burdigala, as well as Treveris [*sic*]). Indeed, he speaks as if the non-Gallic cities are only there to make it look respectable. Nowhere, if I am not mistaken, does he ask why Ausonius chose the cities he did: how many of us would include Capua, Narbo, and Catana in a list of the twenty most important or well-known cities in Greek and Roman history? Then a brief discussion of *modelli* (insufficiently independent of an article by Szelest) and one of the poem's date, dominated by the idea that Ausonius could not have praised Spain once Paulinus had retreated there and so ruined their friendship. In an interesting section on literary and ideological aspects, Ausonius is aligned with those who without being stridently 'pagan' quietly missed the passing of

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ancient temples and rituals (note the prominence of the words *divum domus* in the notoriously short notice of Rome), and a similar nostalgia for the sanctified past is found in the allusions to watercourses and trees (the olive of Athens, the laurel of Antioch), which to fourth-century Gauls could have carried a similar charge. Side by side with this religious theme is that of 'l'uomo', meaning architecture and town-planning; this is indeed a prominent feature, often the result of observation. Ausonius is compared with Le Corbusier and other architects, and a few pages later he is credited with a tenuous rôle in the tradition of the tourist guidebook. A more interesting idea (this is the main item under '*Fortuna*') is that this work influenced poems of Paulinus of Nola, including his nineteenth, with its reflection on the sacred sites of Western Christendom.

In the section on the manuscript tradition Di S. draws up useful lists of the errors of the various families, and of modern emendations. He discusses problematic passages at considerable length, with fifteen pages on the problem of adjudicating between the readings *Hispalis* and *Emerita* in l. 82. (One may not choose both, or label them as authorial variants.) One of the arguments for reading *Hispalis* was in fact anticipated by me in *Actas del VIII Congreso Español de Estudios Clásicos* (Madrid, 1994), II, pp. 679–83. Judging whether to admit modern emendations is a bigger problem. Far be it from the reviewer to laud his own remedy at l. 5; but the defence of *ambarum* that Di S. makes is not easy to understand, and perhaps familiarity breeds assent. However, at l. 91 the continued obelization is reasonable, notwithstanding interesting suggestions from Frassinetti (*Graium*) and Mondin (*Cressas*).

The commentary is full, and concentrates on minor textual problems, on translation, on Ausonian usage, and on history and topography. With up to 1000 words per line of Latin, and full quotation of parallels and other passages, it should support the new reader well. On l. 148 and the lines that follow, English and French readers would benefit from consulting the relevant chapter of P. J. Adam, *La Construction Romaine, Matériaux et Techniques/Roman Buildings: Materials and Techniques* (Paris, 1984/ London, 1994), to visualize the appearance and function of what is described, presumably a reservoir or *castellum aquae* as well as a *fons*. No fewer than eleven indexes (including ones on *Economia e Commercio*, *Popoli*, and *Studiosi*) attest the editor's great industry and the breadth of this study.

University of Glasgow ROGER GREEN

PUNISHMENTS IN ATHENS

D. S. Allen: *The World of Prometheus: The Politics of Punishing in Democratic Athens*. Pp. xiii + 449. Princeton: Princteon University Press, 1999. Cased. ISBN: 0-691-05869-5.

As citizens of modern democracies, we punish our children or pupils; but if we are victims of crime we leave the actual work in discovering offenders, prosecuting, and determining sentences to a variety of professionals, and only become directly involved as witnesses or jurors. Ancient Athens shared with other pre-modern states the characteristic that individual citizens played far more significant and direct rôles in the prosecution of wrongdoers; the United States in the colonial period appears to be the first state where the legal system was founded from the outset on the idea of public prosecution, which spread in Britain only gradually from the eighteenth century. Hence citizens in pre-modern societies had to acquire greater experience in

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