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A. Gaos Schmidt (ed.): *Aulo Gelio: Noches áticas. Tomo I. Libros I–IV. Introducción, traducción, notas e índice onomástico* (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana). Pp. cclxxvi + 214 (double). Cased. Mexico City: Universidad Nacional Autónoma de México, 2000. ISBN: 968-36-8139-5 (968-36-8138-7 pbk). A. Gaos Schmidt (ed.): *Aulo Gelio: Noches áticas. Tomo II. Libros V–X. Traducción, notas e índice onomástico* (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana). Pp. cclxxvi + 180 (double). Cased. Mexico City: Universidad Nacional Autónoma de México, 2000. ISBN: 968-36-9622-8 (968-36-9120-X pbk).

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his exilic pleading. Such anachronistic, uncontextualized philology inspires little confidence in L.'s interpretations of Ovid's poetry, particularly as he mostly overlooks the pre-exilic works. Thus, in arguing that Ovid wanted a divinized monarch, L. shows no consciousness of Ovid's habitual irreligious, irreverent treatment of the gods. (Here I speak less of *Ars* 1.637, 'expedit esse deos et, ut expedit, esse putemus', than of the unruly divinities of the *Metamorphoses*.) It would be interesting to know why a poet who consistently presents gods as petty, impulsive, violent, and vindictive (not to mention uncontrollably lustful) would want a divine ruler in Rome. I leave it to historians to determine the plausibility of L.'s 'corrente filoantoniana', though I note that he offers no explanation for Ovid's participation. One can imagine the motives of Germanicus and the Julias, but anyone who has read widely in Ovid will be hard put to imagine him conspiring to install a living god as emperor. (See also J. A. Richmond's review of L.'s co-edited text of selections from Ovid's exile poetry, at *BMCR* 2003.01.12.)

The book has neither an index of topics nor an *index locorum*. Its poorly related chapters, three of them virtually unrevised articles, regularly betray their published past: many footnotes refer not to other chapters, but to their original incarnations; there is much repetition between chapters. The first, on Ovid's removal from Rome and life at Tomis, is thematically irrelevant and treats its subject credulously: virtually all its evidence comes from Ovid, and, except where L. is guided by the scepticism or literary expertise of other scholars, he takes Ovid literally. Thus, he disputes some of Ovid's description of Tomis ('Ovid lies shamelessly' in order to invoke pity, p. 48) but, despite acknowledging an exile-genre devoted to that very purpose, fails to see it in Ovid's account of the journey there. The structure seems intended to maintain suspense in readers waiting to learn the secret of the coded messages. Such readers will be disappointed: imagining some interesting puzzle (Vergilian-style acrostics, perhaps?), one comes finally to this: 'I can name names' (pp. 134–5). One may then be tempted to say *parturient montes* . . . Whether or not Ovid knew of a plot against Augustus, he became *persona non grata*. What power does the scandalous exile retain but that of endangering former associates? Ovid's ability to get others into trouble, far from being an undiscovered secret, is implicit in the mere fact of exile poetry.

Careful reading in the work of Alessandro Barchiesi (*The Poet and the Prince* [Berkeley, 1997], here cited only twice in footnotes), not to mention broader reading in Ovid himself, could have prevented the problems of logic, philology, literary genre and context, and plausibility that plague this book.

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A. GAOS SCHMIDT (ed.): *Aulo Gelio: Noches áticas. Tomo I. Libros I–IV. Introducción, traducción, notas e índice onomástico* (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana). Pp. cclxxvi + 214 (double). Cased. Mexico City: Universidad Nacional Autónoma de México, 2000. ISBN: 968-36-8139-5 (968-36-8138-7 pbk).

A. GAOS SCHMIDT (ed.): *Aulo Gelio: Noches áticas. Tomo II. Libros V–X. Traducción, notas e índice onomástico* (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana). Pp. clxxxix + 180 (double). Cased. Mexico City: Universidad Nacional Autónoma de México, 2002. ISBN: 968-36-9622-8 (968-36-9120-X pbk).

Until 2000, the only Spanish translation of Gellius was that by F. Navarro y Calvo (Madrid, 1893 and reprints), mendaciously described as 'traducción directa del latín' but in fact following the Nisard French version far more faithfully than that had followed Gellius. All the warmer a welcome is due to G.S.'s new translation, now at the half-way point, based on the Latin text of G. Bernardi Perini's UTET edition (see *CR* 48 [1998], 57–9); its use is defended by the difficulties of consulting manuscripts (or microfilms?) in Mexico (Volume I, p. xcix).

In a long introduction, G.S. classifies Gellius' chapters by content in accordance with the *artes liberales* and claims (in virtually the same words as at *Nova Tellus*, 17 [1999], 109–24) that their

apparent disorder was inspired by Cicero's rejection of system in *De oratore* (certainly Gellius knew that work, but disorder was the norm for miscellanies).

Claiming that Spanish is admirably suited for rendering Latin, G.S. aims at literalness: she is generally accurate, but at 2.23.2 *quin . . . videantur* is rendered 'es más, nos parecen' as if the verb had been *videntur* and at 7.16.10 she rightly gives the future indicative 'apartaré' for the subjunctive *deprecer* but fails to mark the repudiative question. Notes, intended for the less learned, are appended to both the Latin text, on points of grammar, and to the Spanish, giving fragment-references and explaining details. Each volume ends with an 'Índice onomástico' giving full biographical information about the persons mentioned in it (repeated if need be from volume to volume). G.S. still believes that Fronto was consul in 143; she wrongly gives the 'First Triumvir' Crassus the cognomen *Dives* and asserts that only Gellius mentions L. Cossitius, even though 9.4.15 is expressly cited from Pliny. There is no bibliography to explain her shortened references to modern scholarship.

Such faults notwithstanding, G.S.'s work will be of considerable use to her intended audience; its completion is to be wished for.

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G. COLONNA (ed.): *Il santuario di Portonaccio a Veio. I. Gli scavi di Massimo Pallottino nella zona dell'altare (1939–1940)*. (Accademia Nazionale dei Lincei: Monumenti Antichi, serie miscellanea 6–3 = serie generale 58.) Pp. 179, ills, pls. Rome: Giorgio Bretschneider Editore, 2002. Paper, €150. ISBN: 88-7689-209-5.

The definitive publication of the highly productive excavations conducted early in his career by the father of modern Etruscan studies in the extra-urban Portonaccio sanctuary at Veii (J. B. Ward Perkins, *PBSR* 29 [1961], 28–31) has been dogged by logistic problems for the last six decades. There is no point in lamenting the fact that nothing could be done before now, as it could with Pallottino's previous investigations in the nearby *contrada* Campetti (Vagnetti 1971: *JRS* 65 [1975], 210–11): we must rather be glad that the availability of willing and well-qualified pairs of hands has at last enabled Pallottino's successor at the University of Rome (La Sapienza) to co-ordinate the final report in this imposing MonAnt fascicule.

Following Colonna's account and interpretation of the excavation (pp. 17–43), the catalogue (pp. 45–111) compiled by V. Martelli Antonioli and L. Martelli contains 1,255 short descriptive entries under the following (main) headings: imported pottery (relatively rare), bucchero, Etrusco-Corinthian, imitations of East Greek, impasto, loom-weights and the like, votive and architectural terracottas, statuettes (bronze, ivory and bone), personal ornaments, utensils, etc. These categories are carefully considered by L. M. Michetti (pp. 113–29), who also provides helpfully lucid and succinct *Note conclusive* (pp. 131–34). Two appendices (pp. 135–57) provide a checklist of other material from the *scavi Pallottino* in the Villa Giulia storerooms and in those of the Superintendency office at Isola Farnese, and a reconsideration of the Etruscan epigraphic material (c. 600–530 B.C., mostly published immediately by the excavator himself: *StEtr* 13 [1939], 455–65 with 20 [1948–9], 259–61). Illustration is extensive, and generally of high quality. Some interesting single pieces from this assemblage were already known; and good use is made of the well-informed attention that certain wares represented here have received in recent years—notably bucchero (cat. nos. 25–346) and Etrusco-Corinthian (cat. nos. 347–443). Much more significant is the overall picture that is beginning to emerge of the cult priorities (Etruscan *Menerva*) at Veii from the sixth century onwards, along with the intricate web of commercial and cultural exchanges between Veii and her neighbours in Etruria and early Rome. It remains true that there is a great deal more that we shall not know about this crucial segment of Veientine topography and history until the present report can be read in conjunction with similarly full and accurate treatments of the excavations conducted in the same area by E. Stefani (1918–20) and M. Santangelo (1944–9). *Speriamo!*

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