alternative interpretations advanced by the Franciscan and Formalist schools be accepted. The true solution of Augustinian epistemology, Nash argues, lies in the direction of Ontologism with certain resemblances to Kant.

The treatment is scholarly and judicious; the conclusions are likely to arouse wide interest and much debate amongst students of medieval philosophy. The book is furnished with extensive Notes and a short bibliography of post-Gilsonian work in the field.

G.W.R. Ardley


This latest contribution to the Library of European Civilization series, published in paperback at so reasonable a price, follows the high standard set by such predecessors as Byzantium and Europe (by Speros Vryonis Jr.). Peter Brown speaks with authority particularly on the religious changes of the period selected (c.150-750 A.D.), for he is the author of Augustine of Hippo (cf. Prud. ii.2 (1970), 98—99), as well as numerous articles on religion in the later Roman Empire (notably the series in JRS li (1961), 1—11; liv (1964), 107—116; lviii (1968), 85—95; and lix (1969), 92—103).

The most striking feature of the book is the one hundred and thirty illustrations, seventeen of which are in vivid colour. Many of them are quite unfamiliar (as might be expected from the extremely wide range of collections, ranging from Barcelona to Leningrad and Teheran, acknowledged on p. 213), but even old favourites, such as the bronze head of Constantius II on p. 89 are depicted from unaccustomed angles, so that the reader is made to reflect anew on the portrait. The photography is excellent, and nuances of light and shade are clearly reproduced (see especially the figures on the arches in Lepcis Magna, p.10).

It would be hard for the text of the book not to take second place to such magnificent illustrations, but Brown writes with learning in a zestful style which is above all readable. From the start he rightly rejects any notion that his subject is decline and fall, and instead he emphasises social, economic and religious change, largely within the Mediterranean area. However individuals, writers in particular, are not neglected. The text largely avoids the pitfalls of a book designed for the general reader, particularly the
danger of omitting so much detail that the account becomes vague. The narrative is firmly anchored in dates, supported by the chronological table on pp. 206—209. Nevertheless, it is a pity that Brown has not made more here of the Mediterranean thesis, which he has developed elsewhere. It is outlined in the introductory chapter, and hinted at in such tantalizing sentences as ‘One suspects that Constantine was converted to many more aspects of Mediterranean life than to Christianity alone’ (p.88).

The bibliography includes recent articles, and works in French, German and Italian. It would provide a good starting point for a student wishing to acquaint himself with the period, for not only is it as up to date as possible (including even a reference to Porphyrius the Charioteer, by Alan Cameron, to be published in 1971 by O.U.P.), but also there are hints of areas in which work needs to be done. Brown indicates the lack of a study fully revealing the culture and idiosyncrasy of Jerome, and puts in a plea for a new study of Julian. He might also have drawn attention to the lamentable lack of any proper English study of Diocletian — and every fourth century Emperor except Constantine!

Printing errors seem to be few. Paschoud’s Roma aeterna was published in 1967, not 1966.

In short, this book may be strongly recommended to anyone who thinks that the interest of the ancient world finishes in the first or second century A.D., but especially to students seeking a sound introduction to the world of late antiquity.

Alanna M. Emmett