European art criticism even after the archaeological evidence for his work was lost or forgotten.

There is much to be learned from this book about methodological controversies, attitudes to craftsmen, anatomy, philosophy, gait analysis, copyists' aims and techniques, numismatics, the preferences of modern American collectors, and so on. Above all, the reader will learn much about Polykleitos and should agree with the late Warren Moon that 'the study of the styles of individual masters in ancient Greek sculpture, while unquestionably a problematical topic that is subject to constant revision, is not a moribund field' (xii).

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Brian Stock calls his book (1) 'a study of Augustine's attempt to lay the theoretical foundation for a reading culture'. In offering to expound this theoretical foundation Stock already sets himself a complex task; but the implicit scope of *Augustine the Reader* goes beyond the man and into the full breadth of Christian literate culture. Augustine's writings, Stock argues (2), 'provide western reflection on reading, inwardness and transcendence with their earliest synthetic treatment'.

An Introduction (1-20) refers to oral genres of Christian exegesis and meditation (*sermo, enarratio, tractatus, expositio, commentum, explanatio*), and acknowledges Augustine's 'ability to combine spoken and reflective theology' (5), before focusing on his
commitment to ‘a permanent communication of his ideas through writing’ (9). The role of scripture is adumbrated: a frontier between ordinary language and God’s word, representing divine speech, while being ink on parchment; caught like the human soul between the divine and the corporeal (11: cf. De Quant. An. 28.55). When, however, Stock looks at late antiquity and postulates the ‘rise of a reading culture among Christians’ (12) his historical perspective seems weak. Two hundred and fifty years before Augustine’s late antiquity the second century Christian apologists wrote against astrology and quoted Moses, affirming the New Testament writers’ outlook and drawing on a much older ‘reading culture’, even while Judaism was moving under rabbinic influence towards a radically different reading praxis.

Stock’s strengths as a student of comparative literature are well employed in four chapters (21-121) on Confessions 1-9. Interesting comment on Augustine’s interpretations of his early life (23-33) is followed by reflection. ‘Discipline’, Stock explains, is a narrative one chooses to follow (or rather, God has made the choice); while Confessions 2’s reprehensible activities (34) specify the narrative from which Augustine breaks away. The conversion story gains its value for self-knowledge from the fact that human beings are ‘ceaselessly engaged in mimetic interplay with the persons that they want to be’ (35).

Argument progresses via further observations on Augustine and his reading. His early encounter with Cicero’s Hortensius set a tone: ‘it is as if Augustine were not “reading” but was struck in a manner that activated his mind and heart from within’ (39). The triggers books pulled in Augustine were not always the obvious ones. Yet Manichaeism proved unsatisfying, and Stock is persuasive on the reasons why Ambrose’s preaching struck a chord (60): ‘Above all, Ambrose appeared to be thinking as he was reading and to be reading as he was thinking: he combined exegesis with meditative philosophy.’ By the time of his conversion to the religious life and celibacy in 386 Augustine was well on the way, as Stock shows (75), to thinking of his own life ‘as if he were interpreting a text’, distinguishing ‘literal’ and ‘spiritual’
dimensions—the latter 'concerned with matters latent, potential, or about to take place'.

The hermeneutic applied to Augustine’s life story in the first half of *Augustine the Reader* is the book’s strongest feature. The later chapters, gathered under the heading of 'The Ethics of Interpretation', lose impetus as they spread through the corpus of Augustine’s work to fill in background. The points made do little more than flesh out themes already established, as when Stock says more on the ‘transformation of reading from an outside to an inside force in [Augustine’s] life’ (125), or the importance of inferiority in the learning process (whence the insight that one human being cannot teach another) (160-161), or reading of scripture as the key to recollection of the blessed life (223-224).

Augustine himself is most interesting when most personal. Stock, too, is best and most provocative in this book where he reflects on Augustine. Thus he is excellent on ‘the reader’, and on ‘meditation and self-knowledge’. These elements in the book will establish it as an important contribution to the literature on Augustine. The promise of a wider view of Christian culture as a reading culture implied in ‘the ethics of interpretation’ is, however, only partially fulfilled.

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How should students be introduced to Ciceronian Latin? Traditionally they have been given ‘easy’ speeches, or those with edifying passages, but Willcock (W) here offers a new direction: a