

His wide research concerning themes of Greek history and historiography focussed on Hellanicus of Lesbos whose fragments he translated and commented (D. Ambaglio, *L'opera storiografica di Ellanico di Lesbo*, Pisa 1980). As well as there are various works on Plutarch, Diogenes Laertius, Tzetses, Pausanias, Strabo, Diodorus Siculus and Lucianus. His translation of Arrianus showed his enthusiasm for Alexander the Great. Furthermore, his inclination for regional history let him to epigraphical studies. One result was the volume on Regio XI Transpadana of the «*Supplementa Italica*» together with Laura Boffo.

The reader is given this information in the preface to a collection of essays edited by Maria Teresa Zambianchi: «Ricordo di Delfino Ambaglio».

Sixteen scholars, the editor included, have written contributions in Italian, English and French in honour of their teacher and colleague who died 2008. The majority of the essays is completed by a short bibliography.

In her dedication, Ms. Zambianchi stresses that all contributions are «piccole storie» because Ambaglio and his scientific community preferred dealing with the so called small stories which «fanno grande la Storia». For this reason, the contributions do not follow a special theme but show the scholars' widespread interests which are generally related to the ancient Greek world, a world the honoured person loved so much.

In the first of the «small stories» P. Tozzi deals with an old vexed problem, the exact site of the place Spina in the Po delta (pp. 13-24). Ancient

ZAMBIANCHI, Maria Teresa (ed.): *Ricordo di Delfino Ambaglio*, Biblioteca di Athenaeum 55, New Press Edizioni, Como 2009, 219 pp.

Delfino Ambaglio, born on 6th november 1950 in Pavia, held a permanent professorship in Greek history at the University of Pavia since 2004.

sources already give us different informations, and modern archaeology has not reached a definite conclusion either. The author hopes for a solution from new topographical research. I wonder whether the article by Philpp in Pauly-Wissowa not mentioned in the bibliography, could supply some inspiration for a discussion already going on for some 200 years.

With the second chapter the reader gets a completely different topic, the world of the apostle Paul as documented in his correspondence (pp. 25-40). L. Troiani discusses «Il Kerygma di Paolo» and illustrates in particular the Jewish background of the saint, normally called the apostle of the pagans. The author shows the struggles between the single Jewish communities which Paul visited. Tocci is convinced that the books of the Old Testament were as important for Paul as they were for his audience and therefore created a common bond.

R. Scuderi (pp. 41-54) deals with «Iconografia e presenza scenica degli eroi romani nelle biografie plutarchee» (pp. 41-54). The biographer shows the connection between a person's appearance and gestures, his character and his actions, which is actually an old theme in the *Physiognomici Graeci*. Drawing a portraiture therefore means at the same time explaining the history of the individual historical actor, who might also serve as a moral example.

The fourth article «Le proscrizioni triumvirali fra retorica e storiografia» written by E. Migliario (pp. 55-66) is followed by Ch. Carsana's essay on «La teoria della Costituzione mista: modelli istituzionali e realtà sociali

nelle 'Storie' di Polibio». Upon reading the title one is keen to hear what the author has to say on this widely studied theme. She rightly points to the fact that Polybius looks beyond the tripartite Roman constitution to the utility in actual politics which sometimes might be on the side of the aristocracy, and at others on the side of the plebs (pp. 73-74). Yet, in the famous chapter VI,17 by *demos* Polybius only means a part of the plebs, the *publicani*. The well known 'checks and balances' refer in particular to the relationship between the senatorial aristocracy and the *publicans*. Influenced by the working of the Achaean League that Polybius knew so well the historian detected the democratic element at the basis of the mixed Roman constitution. On this point the author agrees with Fergus Millar.

With her article «La riflessione sulla lingua e sulla scrittura in Pausania. Introduzione al tema» (pp. 81-90) the editor, M. T. Zambianchi, continues in the footsteps of those scholars who during the last decennia have shown the value of Pausanias' so often underrated «*Perihegesis*». Pausanias shares his interest in etymology with antiquarians of the 2nd century A.D. like Aulus Gellius and Athenaeus, a theme Ms. Zambianchi might continue to study.

Following after R. Bargnesi «Circumpadana Italia» (pp. 91-94) and C. Achille «Aspetti sociali e religiosi nelle satire di Giovenale contro i Giudei» (pp. 95-108) is L. Pick «Un ἀπαξ evergetico: Diogene di Enoanda e la sua iscrizione filosofica» (pp. 109-130). She makes a valuable addition to the ongoing research and to the new finds of the huge Oenoanda-Inscriptions

with references to Lucianus' «Alexander the false Prophet». G. Frulla deals with «La 'cornice' in cui vengono tramandati i frammenti dell'opera di Ezechiele il tragico» (pp. 131-146) and J. Dizez «Agricola, un capax imperii en filigrane» (pp. 147-154). P. Tomasi publishes a short epitaph of six lines («Una stele funeraria inedita da Alassio», p. 155-164). The carefully carved scripture (D M/Fabiae/Priscillae P Fabius/lanuarius/Patronae b m) would be an excellent example to introduce beginners to Latin inscriptions, their abbreviations and what they say about the relationship between female patrons and freedmen. E. Corti compares two passages in Herodotus and Plutarch («Erodoto, Plutarco e il gioco coi modelli (Hdt. I.23-24 e Plut. 160e.162b, pp. 165-184). L. Cecchet (Γῆζ ἀναδασμός: A real issue in the archaic and classical poleis?, pp. 185-198) states that γῆζ ἀναδασμός occurred in the colonies and after military conquests or confiscations though we do not know the exact procedure. Yet, often its egalitarian aspect was an ideological weapon opposed to political practice. A. Gandini «Diod XXXI 5: tradizioni a confronto per una ricostruzione dell'originale perduto, pp. 199-208) is a good example of «Quellenkritik». Emilio Gabba, the doyen of Ancient History in Italy, finishes the volume with some thoughts on the relationship between history and archaeology («Storia e archeologia», pp. 209-219). He does not intend to compete with M. I. Finley's essay «Archeologia e storia», reprinted in «Uso e abuso della storia», Torino 1981, pp. 124-148. Gabba stresses the dangers when one tries to combine archeological finds

with literary tradition, even though both sides may gain by comparing their specific material. No wonder that the author refers in particular to archaic Rome, a field where he has done much groundbreaking work. It would be, for instance, wrong to take the relics of Greek origin in Rome which belong to the seventh and sixth century B. C. as confirmation of a strong Greek influence which shines through Dionysius of Halicarnassus who himself is influenced by the ideology of his own time. On the other side, the social and economic history of Italy in the second century B.C. is an excellent example that archeology can support history, though further work is still to be done. For this research, Gabba's essay is an excellent stimulation.

The reader who never met Delfino Ambaglio but has studied this collection of essays will always remember his name. Thus, the «ricordo» has fulfilled its aim.

Judith Roser