

FOURTH-CENTURY SPAIN

R. TEJA (ed.): *La Hispania del siglo IV: administración, economía, sociedad, cristianización*. Pp. 284. Bari: Edipuglia, 2002. Cased. ISBN: 88-7228-340-X.

This collection of papers (nine in total with a substantial introduction, all in Spanish) gives a broad overview of the state of Spain in the fourth century A.D. The papers divide into those dealing with mainly secular matters (five) and those focusing upon the early Christian church (four). A link between these groups is provided by two long papers dealing with prosopographical issues in each of these fields. Lomas Salmonte deals with the change of administrative patterns in the peninsula, strikingly seeing Diocletian's reforms as an attempt to bring government closer to the people, not only in order to make the administration of justice and the collection of tribute easier for the central authorities, but also to ease access to those authorities for the curial class. Arce, continuing the approach found in his *El último siglo de la España romana (284–409)* (Madrid, 1997), takes issue with Liebeschuetz, *The Decline and Fall of the Roman City* (Oxford, 2001), arguing that 'decline' is the wrong way to describe the changes in city life in late antiquity. A variety of material is put forward in support of this proposition. Some is archaeological, such as the massive complex built at Cercadilla, just outside the walls of Cordoba. Critics may argue that it is the nature, rather than the fact, of this complex which needs further debate. Arce also produces epigraphic evidence which showing the continuation of municipal civic posts, though again perhaps more discussion is needed on how those posts were perceived by those who held them. Ariño Gil and Díaz look at rural life in the period. While warning that villas were not the only form of settlement in the countryside, the available evidence inevitably leads to a focus on these sites. Ariño Gil and Díaz attack the view of the villa as an isolated, self-sufficient unit and see it rather as a profitable cash-crop enterprise, intimately bound up with the wider world, as can be seen from a preference for the large-scale production of wine and olive oil rather than products for consumption at home. The question of who worked on villas is also discussed. Here, by using material drawn, a little controversially, from the *Formulae Wisigothicae*, it is argued in part that a free peasantry was still renting land from large landowners rather than the latter relying on *coloni*, or slaves, to work their land. The decline of the villa in the fifth century as primarily a product of a change in the way aristocrats chose to display their power, though it is conceded that the barbarian invasions at the beginning of the century may have been a catalyst for such a change. García Morena examines the troops stationed in the peninsula, concentrating on those listed in the *Notitia Dignitatum occ.* 42. These troops were all stationed in the North West of Spain, but García Morena sees this as a product of conservatism and ideology, both arguing against an internal Spanish *limes* and rejecting the notion that these units' primary function was to guard against attack by sea. While conceding that their garrisons lay on a major invasion route into the peninsula, García Morena would rather see the troops' remit extending over the whole of the Spanish diocese. After initial resistance to the invasion of Constantine III's army in A.D. 409, García Morena believes that these units deserted to the usurper and on the collapse of insurgency, their remnants were deported to Italy. This is a plausible account, though it should be remembered that Orosius (7.42.5) only speaks of Gallic troops in the usurpers' army.

As may be expected, the Council of Elvira and the Priscillian controversy (the

subject of Escribano Paña's paper) provide much of the material for the papers on early Christianity. There is a difference of opinion about the Council of Elvira, with Vilella supporting Meinecke's view that the canons as we now have them are a compilation of various councils, while Ubiña and Marcos see them as the product of a single council. Ubiña provides an overview of the church in its entirety during this period and the tensions produced by its transformation from a sect into a state religion. Marcos, on the other hand, concentrates on the impact of ascetic movements within the church, examining both the problems these caused for the church and in the wider social arena, particularly among the upper classes and women.

Overall, the collection provides a stimulating discussion about the Iberian peninsula in this period and also contains much of interest for students of late antiquity in general.

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RELIGION IN GAUL

W. VAN ANDRINGA: *La religion en Gaule romaine. Piété et politique (Ier–IIIe siècle apr. J.-C.)*. Pp. 336, maps, ills. Paris: Editions Errance, 2002. Paper, €29. ISBN: 2-87772-228-7.

This is a thorough and systematic study, which will be consulted with much profit by students of Roman religion in the provinces. In terms of geography, Van Andringa focuses on Gallia Comata, the provinces of Lugdunensis, Aquitania, and Belgica, but gives considerable attention to Roman Germany as well. In terms of organization, he follows a topical rather than chronological approach. An introductory chapter discusses the sources and broader questions of methodology. Part I examines ritual space and its rôle in the cult life of Roman Gaul. Part II treats the nature of the gods worshipped in Roman Gaul. Part III is devoted to the worshipper, as priest, citizen, and private individual. A very brief conclusion is followed by a series of appendices, listing holders of priesthoods and occurrences of such cult formulae as 'In Honorem Domus Divinae' in inscriptions from Roman Gaul. The book concludes with an extensive but incomplete bibliography, a glossary, and an index. The purpose of the glossary is unclear. Any reader who had plowed through detailed discussions of epigraphical and archeological evidence will hardly need to be told that a 'citoyen romain' is 'un membre de la cité de Rome'. The index is unevenly useful. Some entries, such as 'genius', are broken down into accessible categories, while, on the other hand, thirty-seven undifferentiated page references are given under the topic 'Jupiter'.

The book began life as a 1997 doctoral thesis at the University of Toulouse—Le Mirail. However, according to V.A., his work took a decisive turn at Oxford under the direction of Simon Price and Martin Henig. It bears both the strength and weaknesses of recent British scholarship on Roman religion, as seen not only in the work of Price and Henig, but also that of Mary Beard, John North, and others.

V.A. is complete and up-to-date in his collection and discussion of the epigraphical and literary evidence. His appendices collecting the evidence of the inscriptions for formulae relating to the imperial cult offer valuable material for emperor worship in the provinces. He brings together and discusses a range of recent archeological work on