

gallicani cannot be divided into an Augustinian and a Pelagian camp. He gives the example of Vincent of Lérins and links his more nuanced interpretation of Vincent's anti-Augustinianism to the question of the authorship of the *Objections*. Francis X. Gumerlock's contribution, 'Fulgentius of Ruspe on the saving will of God', looks at the issue of grace, free will and predestination in a different region, North Africa, in the early sixth century and focuses on the impact of training as a classical rhetorician on Fulgentius' interpretation of I Tim. ii. 4. Matthew J. Pereira goes back to the *doctores gallicani* with Faustus of Riez, in many ways the most representative of the group. Pereira looks at Faustus' role as delegate to the Council of Arles in 473 and how he addressed existing tensions in his *On grace*, which was received in later times as a text supporting Pelagius. Ralph Mathisen's contribution focuses on Caesarius of Arles and the Second Council of Orange. He takes a closer look at the person of Caesarius and the context and genesis of the council and asks whether our current-day interpretation does not present it as more influential than it actually was. With Brian Matz's contribution, we leap forward three centuries to the Carolingian era, when the debate on grace and predestination flared up again with the controversy surrounding Gottschalck of Orbais's defence of double predestination. Matz emphasises the role of the Council of Orange, which, while seemingly unknown in the first stage of the controversy, was the subject of fierce debate on the correct interpretation of the council's conclusions during the second stage. The final chapter moves us East, to Theodore of Mopsuestia's *Against the defenders of original sin*. Nestor Kavvas studies this, 'the only Greek work to directly address the issues of the Pelagian controversy', and finds typical Western topics in it, though handled in a way distinctive of both in relation to Western and Eastern concerns.

The general conclusion of the volume is that the complexity of the reception of Augustine's theology of grace is greater than it may seem at first glance. The participants in the debates cannot be divided into clear-cut 'for and against Augustine' categories. Their views must be nuanced and the evolution thereof taken into account, while modern scholarship must recognise, but can also appreciate, the 'sheer messiness of the late antique reception of Augustine's teaching on grace'.

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Rome's Christian empress. Galla Placidia rules at the twilight of the empire. By Joyce E. Salisbury. Pp. xi + 236 incl. 12 figs and 7 maps. Baltimore: Johns Hopkins University Press, 2015. \$34.95. 978 1 4214 1700 4
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Daughter to one emperor, half-sister to two more, wife to a Gothic king, then a Roman general, and mother to yet another emperor, Galla Placidia Augusta (c. 388–450) was at the heart of the Christian dynasty of Theodosius I. Joyce Salisbury's new biography, which joins those of Oost (1968, now rather outdated) and Sivan (2011), takes the positive view of female imperial power advanced in Holum's study of the *Theodosian empresses* (1982). She explores the diverse facets of a career which spanned the decades which saw the collapse of the Western Roman Empire, and which is of significance both for the history of women in power and the evolution of the architecture, institutions and doctrines of the

Christian Church. From the accession of Theodosius I in 379, Placidia's story is traced through her residence at Rome as a child down to the fall of the city in 410 (pp. 6–63); her sojourn as a hostage with the Goths and her marriage to their philo-Roman king Athaulf in 414 (pp. 64–111); the murder of Athaulf, her second marriage to Constantius III and the birth of their son Valentinian III (pp. 112–38); her period of power in the West as the guardian of her young son (pp. 139–73); her last years (of which little is known) and her peaceful death (pp. 174–200). A devout Christian, Placidia corresponded with Christian clergy and took an interest in ecclesiastical controversies. She was also an active builder, for example of the basilica of St John the Evangelist at Ravenna and its associated library (pp. 150–2). Salisbury's heroine is set in the wider context of the military, political and social history of the time and the many gaps in the record are filled with racy accounts of the customs of the Goths relating to food and dress, or the processes of Roman childbirth, as recounted by instructors of midwives, or the landscapes that Placidia would have encountered on her journeys. Salisbury's narrative is also shaped by her sympathetic awareness of emotion. While inevitably speculative, she hints at Placidia's romantic preferences through her comparison of the handsome (if short) Athaulf with the dour and unprepossessing Constantius; more poignant was Placidia's choice, in 450, to be buried with Athaulf's baby son, who had died in infancy thirty-five years before. Some however may disagree with Salisbury's perspective on the power of the fifth-century empress. It does not detract from Placidia's achievement that her freedom of action was institutionally limited; crucially (pp. 147–9), Salisbury ignores the central role of the quaestors, the top imperial officials who created the texts and often the substance of laws. While power, as the Romans knew, came in many forms, and was exercised through a constant process of negotiation, Placidia could have recollected what Ambrose (and others) had said, that the toughest contests bring the greatest rewards.

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The bishop of Rome in late antiquity. Edited by Geoffrey D. Dunn. Pp. xi + 273.

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Roma locuta, causa finita is one of many things Augustine did not say. Did late antique bishops of Rome think that they were entitled to say the final word and to intervene in the concerns of other churches? In late antiquity other churches had popes, and Roman claims to primacy were contested, whether they rested on apostolic succession from Peter or derived from Rome's place in the political hierarchy. This edited volume aims to recover, without presupposing the rise of the papacy or retrojecting later debates on universal primacy, the specific contexts of several bishops of Rome and their relationships within their own diocese, with bishops in other regions, and with the civil authorities.

Part I offers four papers on the fourth century. The first two use material culture in the city of Rome to assess the bishop's relations with the Roman elite. Glen Thompson considers the church-building programme, the development of urban and suburban parishes, and scholarly debate about house-churches and