MOBILITY IN GAUL

L. WIERSCHOWSKI: *Fremde in Gallien—'Gallier' in der Fremde. Die epigraphisch bezeugte Mobilität in, von und nach Gallien vom 1. bis 3. Jh. n. Chr*. (Historia Einzelschriften 159.) Pp. 526. Stuttgart: Franz Steiner Verlag, 2001. Cased, €80. ISBN: 3-515-07970-X.

In 1995, Wierschowski published his habilitation-dissertation, *Die regionale Mobilität in Gallien nach den Inschriften des 1. bis 3. Jahrhunderts n. Chr.* (Historia Einzelschriften 91). His subject was the movement of private individuals (i.e. not administrators or soldiers) to, from, and within Gaul during the early empire. I reviewed this book, and was cautiously favourable about it, in *Britannia* 28 (1997), 511–12. The work considered here catalogues all the inscriptions that W. drew upon in writing *Mobilität*, and more: it also includes relevant finds and revisions published after 1988, when W. completed his research for his dissertation. On its own terms, it is a model of German-speaking scholarship, being comprehensive, accurate, and detailed. The inscriptions are listed by source, alphabetically from *AE* to *SEG*, by way of, for example, *CIL* and *RIB*. Each entry follows a standard pattern: a running-number; the inscription's original reference number (e.g. 'AE 1988, 859', 'CIL XII 4414'); the Latin or Greek of the text, restored as necessary and practical; a translation; a very useful single-line summary of the inscription's information with respect to personal movement (name and status of the person or people concerned, where they moved from and to and, if possible, when); and, finally, a commentary.

However, my first reaction on examining the book was to wonder how it might be used. Of course, it helps the reader to understand the tables that W. presented in his *Mobilität* and the conclusions he drew from these; but to justify its publication as a separate volume it must also be capable of being made to raise and answer different questions. W. himself does not give any lead in this respect. Indeed, he has very little to say by way of introduction. Most (pp. 13–453) of his long book consists of the catalogue of inscriptions, with extensive supporting bibliography (pp. 454–91) and indices (pp. 492–526). W. confines his *Vorbemerkung* to just five sides (pp. 7–11), devoted to technical matters (scope; aspects of classification, translation and dating; organization; acknowledgements), with no suggestion as to the sorts of issues the material he has collected might help inform. I therefore decided to test his collection by subjecting it to a specific search, the results of which, at least in part, I already knew. A crucial figure in the life of late Roman Gaul was the aristocratic bishop; and an important aspect of episcopal life was the way in which aristocrats pursuing ecclesiastical office migrated from their native *civitates*, becoming the *de facto* leaders of communities in which they were, strictly speaking, 'foreigners'. The best known example of such a migrant is probably Sidonius Apollinaris (*PLRE* 2.115–18), who was born in Lyon and pursued a successful imperial career before becoming bishop of the Arverni. It had long struck me that it might be worth seeking the origins of such movement in the early empire, in the way in which leading men of one *civitas* held office in another. However, when a research student and I attempted to hunt down such people using a card-index of entries in *CIL* which I had compiled in my own postgraduate days we could find only three examples (see C. Lewis in S. Mitchell and G. Greatrex [edd.], *Ethnicity and Culture in Late Antiquity* [London and Cardiff, 2000], at p. 76 and n. 56). Of these, W. lists two: *CIL* XIII 2669/W.520 and XIII 2873/W.527. His entry for the former does not refer directly to the latter, but does cite *AE* 1982, 706/W.43. Previously unknown to me, this takes the reader to *CIL* XIII 2873 and to

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two further inscriptions I had missed: *CIL* XIII 5110/W.555 and, through this, *AE* 1965, 341/W.10. W.'s entry for *CIL* XIII 2873 likewise takes the reader to *AE* 1982, 706, refers to corroboratory material in *AE* 1996, and is followed by a possibly related inscription, *CIL* XIII 2878/W.528. I was able to discover this larger store of information because I knew what I was looking for. However, it can be accessed, albeit somewhat tediously, by looking up the fifty-odd references to 'decurio/Dekurio' in W.'s Index 4. (Not all the inscriptions mentioned may be found in this way, but enough to allow the reader to break into the material.) This is enough to convince me that W.'s *Fremde* will serve as a very useful research tool.

But the 'missing' inscription, *CIL* XIII 6404, indicates certain problems. W. is at pains (p. 8) to emphasize that his book is a collection, not merely a selection: that it includes all inscriptions, however brief or fragmentary, which match his criteria. The difficulty is, as W. himself, through his defensive tone at pp. 7–8, seems to accept, that these criteria may be criticized as being narrow. The exclusion of inscriptions recording travel on military, administrative or even religious purposes may be justified in writing a synthesis—W.'s *Mobilität*: one cannot cover everything. However, it is less acceptable in presenting a collection of the sources, since it provokes concern that this collection may be in some way deficient. *CIL* XIII 6404 must have been omitted on the grounds that it commemorates only administrative and religious activity (a decurion of two neighbouring *civitates* making a religious dedication). It is short, and its absence of no great moment. Potentially much more embarrassing, however, as W. himself again appears to realize, is his exclusion of inscriptions mentioning priests and officials of the Altar at Lyon—the early imperial 'movers and shakers' of Gaul—who travelled far from their *civitates*, in the Three Provinces and beyond. In this respect, it is significant that W. admits (p. 384) to having overridden his own criteria in order (rightly) to notice (in *CIL* XIII 3162/W.536) the imperial activities of T. Sennius Sollemnis, which led him to visit important people in Rome. However, again to be positive, if one knows what one is looking for, W. provides further evidence for this sort of activity in, for example, *CIL* VI 29687–8/W.91–2.

A final point: I have proposed in reviewing a number of recent epigraphic works (see e.g. *CR* 50 [2000], 638) that in this field traditional publication—in book form—should now be supplemented or even replaced by CD-ROMs. This would have many obvious advantages, in particular that of allowing fast and sophisticated searching. British inscriptions are, thankfully, being taken down this path with the digitalization of *RIB*, but I fear that it will be a long time before this happens to those of the continental western provinces. If W. had been able to package a CD with his text, this would at least have been a move in the right direction.

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THE CHRISTIANIZATION OF THE ARISTOCRACY

M. R. SALZMAN: *The Making of a Christian Aristocracy. Social and Religious Change in the Western Roman Empire*. Pp. xiv + 354. Cambridge, MA and London: Harvard University Press, 2002. Cased, £34. ISBN: 0-674-00641-0.

'What did it take to make the Roman aristocracy in the later western empire change its ancient religious traditions, turning from paganism to Christianity, in the century

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