there any attempt to compare Iberian aristocracies to those found in other provinces of the empire.

In the section on the genesis of Hispano-Roman aristocracies, two papers are given over to the foundations of their wealth. These concentrate on the south of the peninsula, and inevitably olive oil features heavily. Caballos Rufino looks at the ideology of wealth as well as its manifestations, and uses stamps from Dressel 20 amphorae to attempt to identify Baetican aristocrats. The method is suggestive, but doubts still remain as to the true meaning of these stamps. Etienne and Mayet follow Gracia Brosa ('Mercatores y negotiatores: "simples comerciantes" ', *Pyrenae* 30 [1999]) and Remesal Rodriguez ('L. Marius Phoebus mercator olei hispani ex provincia Baetica. Consideraciones en torno a los términos mercator, negotiator y diffusor olearius ex Baetica', in G. Paci (ed.), *Epigraphai. Miscellanea Epigrafica in onore di Lidio Gasperini* [Rome, 2000]) in attempting to untangle the various terms used for traders in oil. LeRoux valiantly attempts to demonstrate that the epigraphic decline in the attestations of senators and equestrians from the third century is a product of social change rather than outright decline.

The section on aristocratic transmission of Roman values centres on the use of statuary. Nogales Basarrate examines the development of Roman sculpture in Merida and sees it mirroring developments at Rome in its transition from a 'realistic' late-republican style to a more idealized early imperial style. She emphasizes in particular the importance of imperial portraiture in influencing the way local aristocrats wished to be perceived by their own communities. Melchior Gil looks at euergetism in the peninsula and the reasons for it. Like Veyne, he finds that euergetism is more a demonstration than a purchasing of power and, unsurprisingly, that the bulk of this activity was performed by the freeborn aristocracy, with a substantial minority contribution coming from wealthy freedmen, especially *seviri Augustales*. The dedication of temples is seen as a particularly important vector of Roman values, though one might wonder what syncretic deities could lurk behind the remaining epigraphy. One striking aspect of this analysis is that almost 25% of such acts were done in the name of women, whose rôle in aristocratic life is explored further in a paper by Navarro Caballero.

In short, this is a thought-provoking, though given its scale, perhaps overambitious, collection which those working on provincial communities in the Spanish provinces will find of considerable value.

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LATE ANTIQUE GAUL

R. W. MATHISEN, D. SHANZER (edd.): *Society and Culture in Late Antique Gaul. Revisiting the Sources*. Pp. xii + 328, map, ills. Aldershot, Burlington, Singapore, and Sydney: Ashgate, 2001. Cased, £47.50. ISBN: 0-7546-0624-4.

As the editors explain, the subtitle of this collection of sixteen papers tells us what it is really about—almost all the papers are focused on different individual sources for fifth- and sixth-century Gaul, whether 'historical' or 'intellectual'. The authors and

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texts discussed here are, for the most part, lesser known ones: there is nothing specific here on Paulinus of Pella, Salvian, Sidonius Apollinaris, the Frankish and Burgundian law-codes, Caesarius of Aries, or Gregory of Tours. This makes it a useful collection for experts in the field, rather than for undergraduates or scholars wanting an introduction to the riches of late antique Gallic writing. No reviewer can do equal credit to such a diverse, and sometimes very specialist, selection of papers, so I have concentrated on providing a succinct impression of what the volume contains.

Three of the papers consist of new editions of specific 'texts': two, by Richard Burgess, are new critical editions of the short but important 'Gallic Chronicles' of 452 and 511, which are a useful step forward from Mommsen's *MGH* texts, and which offer some improved datings; the third, by Kevin Uhalde, is a catalogue (the first since 1954) and a reinterpretation of the sixth-century 'quasi-imperial' gold coinage of Provence, a coinage that Uhalde attributes to the Merovingian *patricius* of the region. Other papers introduce or discuss individual texts, or the work of individual authors: Jill Harries argues, against the conventional image of legal apartheid within the early barbarian kingdoms, that the fragmentary Visigothic 'Code of Euric' was designed for use by all the king's subjects, Roman and barbarian; Charles Brittain and Ian Wood examine, in two separate papers, the intellectual worlds of Mamertus Claudianus and Avitus of Vienne, and show how their profound learning was steeped in the thinking of Augustine; while Mark Vessey and Michael Roberts respectively elucidate the *Epistula Rustici* of the 430s and Venantius Fortunatus' extraordinary poem of the late 560s about the recently garrotted Galswintha. Three further contributions cluster around the letter collections that are so illuminating of the intellectual, social, and public life of the aristocracy, whether secular or clerical: Danuta Shanzer, in a general piece, discusses the subtle and allusive play made in so many letter-collections around both gross overeating and fasting (it is a pity, however, that her paper does not include the great Italo-French gourmand Venantius Fortunatus), while Ralph Mathisen and Richard Bartlett illustrate the very different worlds of Ruricius of Limoges, a provincial bishop, and Ennodius, a learned man who left Gaul for a career in Italy.

The volume also contains some forays into archaeology: a useful piece by Mark Handley examines the 887 Christian inscriptions that survive from Trier, in an attempt to 'get behind' the polished accounts of saints' cults presented in hagiography; Bailey Young argues for radical change, rather than continuity, between pagan topography and the Christian shrines that replaced it; and Guy Halsall presents an interpretation of the justly famous grave of Childeric as the product of immediate political necessities, rather than of some dark and distant pagan and Germanic past. Finally, there are also two papers that examine aspects of one specific and very important event in fifth-century Gallic history, the settlement of the Visigoths in Aquitaine. Andreas Schwarcz demonstrates convincingly that this took place in 419 (and not in 418), and also discusses why the Goths may have left much fewer archaeological traces in south-west Gaul than they did in Spain, while Michael Kulikowski shows that there were many different interest-groups involved in the settlement (and certainly no monolithic block of 'Romans'), and reinterprets the events of 419 in this light.

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