unfortunately, and oddly, never translated into English—via A. D. Nock (1939) to A.'s own contribution. Newly written, this article cannot, in the nature of things, claim quite the same status as the other contributions, and it is daring of the young editor to join this illustrious crowd. But his piece is excellent and fully on level, and it must be an editor's privilege to mingle thus. A. has furthermore structured the fourteen pieces into seven themes, and supplied an introduction of 4–5 pages to each of these. All quotes in Greek or Latin—or other non-English languages—are translated. Other than the names already mentioned, the authors are Carl Koch, Denis Feeney, John North, Jonathan Z. Smith, Greg Woolf, Richard Gordon, Arnaldo Momigliano, Sabine MacCormack, and Mary Beard.

All this is excellent: the structure is meticulously thought through and applied, and the methodology is intelligent and refined. So more the mystery that the translations of Scheid's two fine pieces have gone seriously wrong in places. The translator appears innocent, as he obviously has no knowledge on the subject in question, or on Roman history in general. But A. as editor should of course have checked these items. Thus e.g. p. 171 n. 18, where Scheid gives a listing of the Roman *Divi*—dead and deified emperors and empresses—for the year 183. Unfortunately French has its own forms for Latin names, and among the womenfolk, the *Divae*, it goes totally wrong—they are given a sex change: Poppaea (Sabina) is Poppaeus, Faustina is Faustinus (both I and II!), etc. (Scheid's listing is, by the way, odd in itself: Poppaea would hardly have been part of the group of *Divi* worshipped in 183, as she was no doubt dropped from the pantheon in 68 at Nero's death, or shortly thereafter—but that is quite another matter). Such mistakes unfortunately raise grave suspicions as to the general trustworthiness of the translations of Scheid's two texts in the volume.

However, this is but a minor mole on the face of an otherwise fine book, and one that can hopefully be removed in a reprint. No specialist in the field will agree entirely with any selection of fourteen such articles, but this reviewer is in fact quite contented. The book's back cover presents it as an introduction to Roman religion—which it is emphatically not. It demands too much from the uninitiated reader, and I would not dare to serve it up in its entirety for students, unless they were already keen on the subject. But for the teacher, for the specialist, and for the student who has proceeded past the introductory stage and is eager for more, it is a rich and rewarding volume.

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AN ISIAC ATLAS

L. BRICAULT: *Atlas de la diffusion des cultes isiaques (IV^e siècle av. J.-C.–IV^e siècle apr. J.-C.)*. Préface de J. Leclant. (Mémoires de l'Académie des Inscriptions et Belles-Lettres 23.) Pp. xxiv + 192, colour maps. Paris: Diffusion de Boccard, 2001. Paper, €69. ISBN: 2-87754-123-1.

The inspiration for this impressive set of maps was the emphasis that Jean Leclant, the doyen of Isiac studies, has long laid on the need to find a means of representing the expansion outwith Egypt of this group of cults along the double axis of time and space. Already at the time of the publication of Volume II of the *Inventaire bibliographique* in 1974, he had composed, together with Gisèle Clerc, preliminary

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maps of the Isiac finds in Great Britain and the Iberian Peninsula. So, when Laurent Bricault, whose vigorous enthusiasm has been at the centre of the recent revival of interest in the Egyptian cults, proposed to complement his longer-term project of revising L. Vidman's epigraphic *Sylloge* (1969) with a mapping project that would also be a summary index of virtually all Isiac finds, Leclant gladly provided him with the fiches he had accumulated since the early 1950s. The atlas B. has now published was supposed to have appeared at roughly the same time as the revised *Sylloge*, entitled *Recueil des inscriptions concernant les cultes isiaques* (*RICIS*), to whose catalogue numbers the atlas makes constant reference. But there have clearly been problems: although the *Atlas* appeared in 2001, *CR* received it for review only in 2004; and the website of de Boccard as yet gives no date for the planned publication of *RICIS* in the same series.

Despite the Egyptian cults having been the first of the 'Oriental Cults' to be the subject of a modern monograph (G. Lafaye, *Histoire du culte des divinités d'Alexandrie hors de l'Égypte* [1884]), the sheer mass of material, Hellenistic, Republican, and Imperial, and the daunting costs involved have caused scholars to shrink from undertaking for Isis what the late Maarten J. Vermaseren achieved for the cults of Mithras and the Mater Magna/Attis. But B.'s *Atlas* offers the next best solution to the problem of how to provide an archaeological catalogue of Isiaca. The main group of maps, thirty-three in total, plots each Isiac site in the 'Greater Mediterranean' area, i.e. the terrain covered by the Roman empire at its fullest extent. The range of finds at each site is indicated by eighteen sigla, in some cases adapted from the appropriate hieroglyphic signs: the siglum for 'statue', for example, is a version of Gardiner sign A40, the determinative for 'god'. Temples are indicated on the regional maps by the determinative for 'house' (Gardiner O1), and separately on a further series of seven smaller-scale maps at the end (nos XXXV–XLI). Each regional map is faced by a brief orientation for the non-specialist, with a summary bibliography; and followed by a detailed list of the finds from each site, assigned to a century, and with its detailed bibliographic reference or future *RICIS* number. The maps have two further refinements: first, the three main periods, Hellenistic → 88 B.C., 88 B.C. → A.D. 70, A.D. 70 → 395, are indicated on the sigla by different colours, so that one obtains a vivid idea of the cults' historical and geographical expansion; and secondly, the deity to whom the object is dedicated is indicated by an alphabetic sign, for example 'He' = Hermanubis, IF = Isis Fortuna. Where necessary, a small numeral beneath the siglum indicates the number actually found. An enormous quantity of information has thus been compressed into each map. The scales have in each case been adapted to the amount of relevant information to be presented; where there are many finds in one spot, such as at Thessalonike, Ephesus, or Carthage, it is presented in a separate box. The greatest single problem for the historical cartographer is of course Rome: the solution has been to devote the final regional map (no. XXXIV) to it, followed by a summary inventory of finds. The *Atlas* is prefaced by a statement of principles employed, and completed by an index of Isiac temples (with the future *RICIS* number) together with a list of place-names.

Much of the information contained in the *Atlas* thus appears both in verbal and in visual form. That means it can potentially serve several purposes; but it also means that the maps sometimes appear over-freighted with colours and sigla. The publishers' decision to provide, as an aid to use, a bound-in book-mark with all the colours and the sigla, is therefore very welcome, for the book would be very much more difficult to use without it. That cavil apart, one can only admire B.'s devotion in assembling so much accurate and up-to-date information (so far as I have been able to check: for

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example, Mopsuestia and Dion are both included), and the brilliance and ingenuity of his solutions to so many technical and presentational problems. Indeed, the *Atlas* offers a model not merely for those working on new ways of presenting other 'Oriental Cults' but also for historians and archaeologists working on other Greek and Roman cults. A superb achievement.

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THE CHRISTIANIZATION OF THE WEST

I. MAZZINI, L. BACCI: *Evangelizzazione dell'Occidente dal terzo all'ottavo secolo. Lingua e linguaggi. Dibattito teologico*. Pp. 207. Rome: Herder Editrice e Libreria, 2001. Paper, €45. ISBN: 88-85876-62-5.

The six essays in this book emanate from two research projects conducted at the University of Macerata from 1998 to 2000 on 'The Christianization of the Barbarians'. One project, directed by Professor Innocenzo Mazzini (Part I), studied Christianization from the viewpoint of language and speech. The other project, directed by Professor Maria Grazia Bianco (Part II), studied Christianization from the viewpoint of theological debate. Both projects operated according to the founding principles of the journal *Romanobarbarica* and the series Biblioteca di cultura romanobarbarica (in which this volume appears), namely that western European civilization was formed by contact between two clearly defined cultural entities—'Roman' (or 'Greco-Roman') and 'Germanic' (or 'barbarian')—and that these entities can be usefully explored by studying (i) Romanization, Christianization, and evangelization; (ii) the influence of barbarian culture on Latin culture; and (iii) the attitudes of Romans and barbarians toward each other. (For a revision of this 'Grand Narrative of European History', see now P. Brown, *The Rise of Western Christendom* [Oxford, 2003^2], pp. 1–34.)

In the lead essay (pp. 9–74), Mazzini surveys the theme of language and languages in the evangelization of the Latin West from the third to eighth century. He analyzes the ways in which evangelization was affected by linguistic differences, whether in the language spoken (Punic, German, Latin), in varieties of spoken Latin (learned, vulgar, rustic), in rhetorical style (elevated, humble), or in attitudes to pagan eloquence. The essay's method is to survey full-text electronic databases for examples in each category, and then to list these author by author, with Italian translations or paraphrases in the text and Latin originals in the footnotes.

The second essay, by Moreno Campetella (pp. 75–104), is related to the author's doctoral dissertation on literary language and mass communication in Caesarius of Arles (Macerata, 2000). Here, Campetella studies Caesarius's use of several words previously unattested in Latin: *corrogata*, *-ae*, 'a group of persons requested (later, forced) to assemble for a common task' (*Serm.* 67.1); *conbina*, *-ae*, 'a pair of peasants engaged in agricultural work' (*Serm.* 67.1); *fornalia*, *-ium*, 'pieces of wood burned in an oven' (*Serm.* 86); *carag(i)us*, *-i*, 'maker of objects containing magical signs (characteres)' (*Serm.* 1.12, 12.4, 13.3, 5, 19.4–5, 54.1, 3); and *causari*, 'to gossip, especially in an inappropriate place' (*Serm.* 55a.1). Campetella argues that it was Caesarius's pastoral strategy to borrow such words from the non-standard Latin of the countryside (*basiletto*, 'basilect', is the linguistic technical term he uses) and then re-employ them in sermons directed at peasants. This interesting paper raises further

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