The issues discussed here are important (with a noted emphasis on questions related to the intellect and the interaction with Christianity) and most contributions are of good quality. As such they constitute a worthy tribute to the scope of Dillon's activities and influence (appositely evidenced by regular reference to his work). I also note that the last section is the longest—a testimony perhaps to the growing interest in this late stage of Platonism. Moreover, they show that new insights and new materials (twice with the help of recent papyrus finds) keep the continuing debate of this period interesting by stimulating reflection on the philosophical traditions, though I suspect the book will be most useful to advanced students and specialists in Platonism.

King's College London HAN BALTUSSEN

ENTENTE CORDIALE

C. Batsch, U. Egelhaaf-Gaiser, R. Stepper (edd.): *Zwischen Krise und Alltag. Antike Religionen im Mittelmeerraum. Conflit et normalité. Religions anciennes dans l'espace méditerranéen*. Pp. 287, figs. Stuttgart: Franz Steiner Verlag, 1999. Paper, DM 96. ISBN: 3-515-07513-5.

The papers in the collection were originally delivered at a colloquium on 'Religion in komplexen vormodernen Gesellschaften', held on 13–15 June 1997 at the University of Potsdam and organized by Jörg Rüpke, Pedro Barceló, and John Scheid. Most of the authors are younger scholars, particularly those in the dissertation stage, although the three senior organizers also contribute papers. Of the sixteen papers, five are in French and eleven in German; a brief summary in the other language accompanies each paper, although these do not always clearly indicate the paper's focus. Most of the papers are relatively short, either résumés of more detailed work or particular studies taken from larger projects. With only two exceptions, they range from eight to fourteen pages, not counting bibliographies and illustrations. They display considerable diversity of subject, methodology, and style, although the geographical range is somewhat less broad than the title of the original colloquium would suggest. Fully three-quarters of the papers deal essentially with the Roman religious tradition, from the late Republic to Constantine, with the remainder addressing Jewish tradition (one paper), Greek tradition (two papers), and more general theoretical concerns (one paper). Given the interests of the organizers, however, this Roman bias is not surprising.

The papers are grouped under various headings, although these appear more convenient than significant. Indeed, the first heading, 'Religion and Cult in the Mediterranean, from Judaea to Rome', seems intended to cover those pieces that could not be fitted into other categories. The collection begins with a stimulating discussion by Jörg Rüpke of 'antiken Großstadtreligion', in which he argues that 'civic religion' was important primarily for the ruling élite of a city, and that the religion of any ancient city taken as a whole exhibits much greater diversity than is usually allowed. Next is Christoph Auffarth's methodological study of the significance of festivals in ancient cities; he argues that as 'ritual complexes' these were the most important medium for ancient religion. The three papers that follow differ widely

© Oxford University Press, 2001

https://doi.org/10.1093/cr/51.1.71 Published online by Cambridge University Press

in topic, but share a sharpness of focus and a clarity of exposition. Christophe Batsch investigates the oracle of the Urim and Thummim in Second Temple Judaism, Athanassia Zografou analyses the significance of the triform figure of Hecate, and Meriem Sebaï surveys religious life in the North African town of Thugga. Sebaï does an excellent job of bypassing the old two-headed demon of 'Resistance or Assimilation', and argues instead for a more complex interaction of Roman and local traditions.

In the first paper of the next group, dealing broadly with speech and terminology, Sabina Crippa suggests that the modes of vocalization attributed to the Sibyl and found in the magical papyri constitute a privileged means of communication with the divine. Christiane Nasse next contributes an astute paper in which she argues that the term *hostia consultatoria* found in Macrobius (*Sat*. 3.5.5) is not an old technical term in Roman religion but a coinage of Macrobius himself. Anne Viola Siebert follows with a very useful survey of Roman cultic and sacrificial equipment; this is an abstract of a dissertation subsequently published in 1998.

The following section on priests and cult personnel also contains three papers. Ulrike Egelhaaf-Gaiser examines the evidence for the cult personnel attached to Roman temples; her purpose is to demonstrate that the desire to live near the gods, such as Lucius displays in Book 11 of *The Golden Ass*, is not unique to the so-called 'oriental cults'. John Scheid contributes a typically lucid and provocative piece on the existence of Roman 'priestly books', using as a case-study the information preserved by Varro (*Ling*. 5.45–54) on the chapels of the Argei. Lastly, Ruth Stepper provides a solid study of the significance of the chief pontificate from Caesar to Nerva.

The final section concerns religion and politics. First is Vera Sauer's proposal for a study of religious arguments in late Republican public life, using as an example Cicero's appeals in *Pro Marcello* (24–30) to concerns for glory and ideas about death. Anne Glock follows with a study of aetiology in Propertius 4.2, discussing its literary as well as cultic concerns. In the next paper, Christiane Kunst traces the sacralization of the Roman imperial dwelling, beginning with Augustus' compromise between a Roman *domus* and a Hellenistic palace, and then charting developments through the reign of Domitian. Ulrike Riemer then examines the vexed question of whether Flavius Clemens, executed by his cousin Domitian, was a Christian martyr as later tradition asserts; she concludes that later writers fastened on this possibility as a way of raising the social profile of early Christianity. Lastly, Pedro Barceló discusses Constantine's conversion to Christianity, focusing on the political context and consequences of the choice between polytheism and monotheism.

The book is nicely produced; the plans and illustrations that accompany a number of the papers are sharp and easily readable. As will be clear from this brief overview, there are no overarching themes or approaches that tie together all these pieces. Indeed, their variety is such that very few people are likely to find all of them equally attractive or interesting. Nevertheless, their range, brevity, and generally high quality make this collection a useful and informative overview of recent work on ancient religion in France and Germany.

York University, Toronto J. B. RIVES

https://doi.org/10.1093/cr/51.1.71 Published online by Cambridge University Press