

PAPERS ON ROMAN CULT PLACES AND  
PERSONNEL

FISHWICK (D.) *Cult Places and Cult Personnel in the Roman Empire*. (Variorum Collected Studies CS1039.) Pp. xii + 378, ill., maps. Farnham, Surrey and Burlington, VT: Ashgate Variorum, 2014. Cased, £95. ISBN: 978-1-4724-1473-1.

doi:10.1017/S0009840X1500075X

This volume, published as part of Ashgate's Variorum Collected Studies, collects articles published between 1979 and 2011 related to F.'s work on ritual space and the personnel responsible for overseeing cult practices (a list of articles can be found on the publisher's website). It focuses specifically on descriptions and detailed analyses of the material remains, coins and literary descriptions of sacred space; the epigraphic evidence relating to particular priesthoods; and discussions surrounding the careers of those who held priesthoods in Italy and in the provinces. F.'s other work related to the study of religious practices in the Roman empire is collected in a sister volume, *Cult, Ritual, Divinity, and Belief in the Roman World*. The volume under review therefore compiles F.'s discussions on the representations of cult practice and cult personnel rather than questions of divinity and underlying belief within these practices. The volume is organised geographically and the articles within their geographic sections are organised chronologically so that readers can reflect on how the interpretation of some of these cult sites and the position and roles of these priests have changed over time, with a final section entitled 'Varia' which contains two articles which discuss evidence spanning a larger geographical area than the volume's geographical divisions. Because the work contained within this volume has been previously published and much of it has been the subject of scholarly discussion over the last several decades, this review will focus on the overall format of the volume, the new information added as appendices after several of the articles and the usefulness of the volume as a collection.

F. outlines the purpose and organisation of the volume and his general approach to the material in his preface. He states that his work adheres 'rigorously to the "old fashioned" inductive method' (p. xi). Although scholars may disagree with his overall interpretation and analysis of the material, his thoroughness in compiling all the surviving ancient evidence makes volumes like this one an excellent resource for students and scholars working in this area. The two indexes also help readers who are looking for particular sites, locations and names to navigate the volume as a whole. The volume lacks a compiled bibliography, such as that which is found in his *Imperial Cult in the Latin West* volumes (vols 2.2 [1992] and 3.4 [2005]), which would have further strengthened and increased the usefulness of this volume.

The editors of this series have chosen to maintain the original pagination for all the articles but have clearly marked each of the articles with a Roman numeral at the top of each page. This allows readers to use this collection as a reference work for most of F.'s work on a particular set of topics rather than having to track down the individual articles and directly reference the original publication in their citations. The articles themselves, therefore, are not presented in a consistent font type or size and in some cases, the pages themselves have been taken directly from the publication itself with no additional editing (such as plates 1–3 in Chapter 19, 'The Sacred Area at Gorsium', which use the headings from the original publication including the title of the journal, *Phoenix*). In some cases, additional materials surrounding the original journal but not part of F.'s work have been included. In article 10, 'L'autel des Trois Gaules', the editors included the discussion resulting from the paper as published in the *Bulletin de la Société Nationale des Antiquaires de France*

but also included the discussion following in that publication which was not written by F., nor is it related to his own contribution or this volume (pp. 111–12). Plate 1 on p. 51 is also not included in F.'s publication 'The Provincial Centre at Camulodunum'.

Even though the volume is a collection of previously published materials, F. has included appendices to many of the articles which expand the published material to include recent finds, engagement with recent scholarly discourses and new interpretations. These appendices are not consistently attached to the older articles. For example there is no appendix for the article on Lucius Munatius Hilarianus published in 1989 but there is an appendix for the article on Agrippa and the Ara Providentiae published in 2010. Instead, the appendices appear to reflect F.'s current interest and continued research into cult sites and personnel in the Spanish provinces. The appendices in this section largely summarise and make reference to F.'s forthcoming volume (December 2015 according to Ashgate's website), *Precinct, Temple and Altar in Roman Spain: Studies on the Imperial Monuments at Mérida and Tarragona*, and his recent article, 'The Temple on the New Forum of Corduba and the Provincial Centre of Hispania Ulterior', *Latomus* 73 (2014), 661–6. Although this additional material will be discussed in more detail in these new publications, it is helpful for this work to be summarised briefly in the appendices to these chapters so that readers can see how the scholarship on these sites has progressed. It also outlines how the material within these specific articles has been updated, rejected or further proved based on new findings.

There is notable overlap between each of the appendices in the geographical section on Spain partly as a result of the integrated nature of much of F.'s original work on these topics and the overlap in material between the articles themselves. For example, in the footnotes for the appendix for "'Provincial Forum" and "Municipal Forum": Fiction of Fact?" (14 in the volume numbering), F. directs readers to the appendix for the next article, 'The "Temple of Augustus" at Tarraco' (15) for appropriate bibliography. In fact, these two appendices are better read together rather than as additions to their respective articles as they directly influence the interpretations and conclusions of each other. Since all these articles in the section on Spain are so interconnected and are the subject of F.'s current work, it may have been worth including only one appendix for the geographical group rather than attempt to split up the material and repeat discussions and conclusions after each individual article.

The volume serves as a good resource for students and scholars studying cult sites and cult personnel of the Latin West and Rome due to F.'s thorough approach to the various types of evidence compiled and discussed within his work. Since the articles have been previously published, its strength lies in the collection of materials itself as a resource on a particular topic. Even though many of these articles are easily accessible through digital means, this volume compiles some of F.'s lesser known or accessible work (such as articles published in *Epigraphica*, *Bulletin de la Société des Antiquaires de France* and *Antiquitas 18. Études sur l'histoire gréco-romaine = Festschrift T. Kotula*) allowing readers greater access to the full range of F.'s publications. The various appendices updating the published material also serve to strengthen the volume and provide some further justification for these types of compilations. The usefulness of the volume would be increased if the appendices were included in the table of contents so that readers could easily determine which articles and topics had been updated at first glance, and by the addition of a compiled bibliography at the end of the volume. This volume (and its sister volume) provides an excellent illustration of F.'s contribution to the study of Roman religion and is a useful compilation of the evidence and discussions of the religious landscape in Rome and her empire in the Latin West.

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