

in *Mimes* 1 and 2, and 3 and 5.³¹ These, along with 6 and 7, all play upon the contrast between the shabby private lives of Herodas' characters and their "outward respectability."³² The arrangement of the paired mimes seems deliberate (indeed, incontrovertible for *Mimes* 6 and 7), and it should not be destroyed by importing baubons into *Mime* 7 where there is no evidence for them.

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31. See Gilbert Lawall, *Theocritus' Coan Pastorals: A Poetry Book* (published by the Center for Hellenic Studies, Washington, D.C.; distributed by Harvard University Press, 1967), pp. 118–19.

32. Cunningham's phrase applied to the women in *Mime* 7: "Herodas 6 and 7," p. 35.

ISIS IN ROMAN SARDINIA: ADDENDA TO MALAISE'S *INVENTAIRE*

Recent years have seen a great increase in the publication of studies on oriental religions in the Roman Empire; this happy situation is to no small degree the result of the efforts of Professor M. J. Vermaseren, editor of the series, *Études préliminaires aux religions orientales dans l'Empire romain*. One of the major beneficiaries of this increase has been the goddess Isis, the subject not only of special studies,¹ but of major parts of accounts of other topics.² Among the more recent of these accounts are two volumes by M. Malaise, one a valuable account of *Les Conditions de pénétration et de diffusion des cultes égyptiens en Italie* (Leyden, 1972), the other a very useful *Inventaire préliminaire des documents égyptiens découverts en Italie* (Leyden, 1972). Given the "preliminary" nature of the inventory, one should not expect a complete listing of all Isiac material in Italy (cf. *Inventaire*, pp. xiii–xiv)—indeed, it is virtually impossible for a scholar to make a complete inventory of any but the most restricted of subjects; important items are bound to slip through the net, however widely cast. To fill up lacunae in such collections is useful in itself; in the case of the documents relating to Isis in Sardinia which are missing from Malaise's collection, several are of more than passing interest.

Taking up the items as they appear in Malaise, it should be noted that the "semi-colossal" statue of Isis found in the Orto Botanico in Cagliari (*Inventaire*, p. 313) was found in a site where V. Crespi³ conjectured that a temple of Isis was located, a conjecture which was tentatively accepted by A. Taramelli on the map of Punic and Roman Cagliari which he prepared for D. Scano, *Forma Karalis* (Cagliari, 1934). Malaise (*Inventaire*, p. 315) records the altar dedicated to Isis

1. See, for example, R. E. Witt, *Isis in the Graeco-Roman World* (London and Ithaca, 1971); V. Tran Tam Tinh, *Essai sur le culte d'Isis à Pompéi* (Paris, 1964); L. Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin, 1969); idem, *Isis und Sarapis bei den Griechen und Römern* (Berlin, 1970); J. Leclant, *Inventaire bibliographique des Isiacae* (Leyden, 1972–); H. W. Müller, *Der Isiskult im antiken Benevent* (Berlin, 1969).

2. See, for example, M. Floriani Squarciapino, *I Culti orientali ad Ostia* (Leyden, 1962); V. Tran Tam Tinh, *Le Culte des divinités orientales à Herculanum* (Leyden, 1971); idem, *Le Culte des divinités orientales en Campanie* (Leyden, 1972); P. M. Fraser, *Ptolemaic Alexandria* (Oxford, 1972); G. Sfameni Gasparro, *I Culti orientali in Sicilia* (Leyden, 1973); A. García y Bellido, *Les Religions orientales dans l'Espagne romaine* (Leyden, 1967).

3. *Bollettino Archeologico Sardo* 8 (1862): 7.

by Cn. Cornelius Cladus, which was found underneath the large baths (Palazzo di Re Barbaro) at Portotorres, but fails to record the recently discovered altar which was found nearby, re-used in a late fountain just to the east of the baths. The inscription on this altar, together with a brief discussion and photograph of the altar itself, was published in *BA* 52 (1967): 205. It was dedicated to Bubastis⁴ by C. Cuspius Felix, *sacerdos*, in the year when M. Servilius Nonianus and C. Cestius were consuls (A.D. 35). The date of the dedication is interesting: only sixteen years after the persecution of the worshipers of Isis (and others) and only four years after the death of Sejanus, who may have been the inspiration behind the persecution (see Malaise, *Les Conditions*, pp. 389–95). More interesting is the name of the dedicator. The same *nomen* appears on an electoral notice in Pompeii: “Cuspium Pansam Aed (ilem) Popidius Natalis cliens cum Isiacis rog(at)” (*CIL* 4. 1011; *ILS* 6419f). The connection between Cuspius Pansa and the Isiaci is only tenuous, and no definite links can be made between him and Cuspius Felix, but the identity of the *nomen* (not a common one) allows us to entertain the possibility that the Portotorres dedication was made by a member of an earlier generation of the same family as that of the candidate at Pompeii—which in turn provides a link (perhaps through commerce) between the mainland and the island. Still another inscription, found in Sardinia, but erroneously included in the *CIL* (8. 12491) among the inscriptions of North Africa,⁵ provides a possible dedication to Serapis: “SAS / C. Aburrius / Fiilix Abur / ianus vo / tum libiis / a(nimo) s(olvit).” The abbreviation may be resolved as *Saturno* (*CIL*) or *Sarapidi* (Froehner) *Aug(usto) sacrum*. Unfortunately, we cannot say for certain whether this inscription was erected in a coastal city or somewhere in the interior of the island. As Malaise points out (*Les Conditions*, p. 348) the Nilotic deities are found, with one exception, only in the coastal cities of Sardinia. The one exception which he lists is an amulet with a figure of Zeus Serapis on one side and on the other, *Zeus Serapis* inscribed in Greek letters (*Inventaire*, p. 314), found at Sorgono (some 90 km. north of Cagliari). However, there is another exception, reported in the *Notizie degli Scavi* for 1898, page 128, a bronze statuette of Isis found at Asuni (ca. 25 km. southwest of Sorgono), an area almost totally devoid of Roman remains.⁶ Sorgono, too, shows only a few traces of the Romans, mostly coins,⁷ and a military diploma from the reign of Domitian.⁸ How the Isiac objects arrived in these remote localities is a mystery—perhaps they are evidence more for the movement of booty than for piety in the mountains.

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4. For Bubastis and Isis, see *ILS* 4373.

5. W. Froehner, *Musée de Marseille: Catalogue des antiquités grecques et romaines* (Paris, 1897), no. 116.

6. G. Spano, *Emendamenti ed aggiunte all'Itinerario dell'isola di Sardegna del conte Alberto della Marmora* (Cagliari, 1874), p. 97, observes, on the basis of “cippi” and inscriptions, that the territory seems to have been inhabited in the Roman period; however, diligent search has failed to produce any published inscriptions from that place.

7. *Bollettino Archeologico Sardo* 3 (1857): 61 (republican and imperial); 6 (1860): 28 (silver coin of Vespasian); 10 (1864): 62 (republican). *Carta archeologica*, foglio 207 III, NE, 10 (“monete romane”). *Studi Sardi* 7 (1947): 260 (late republican).

8. *Not. Scav.* (1878), p. 274. *EE* 4 (1881): 183. *CIL* 10. 7883; 16. 34.