

ACKNOWLEDGMENTS

THIS BOOK began with a footnote, briefly compiling some evidence for Egyptian priests' activity in the later Roman period, only to burgeon into a rapidly consuming interest in the vitality of Egyptian religion in a period when most scholars assumed its decay. But the interest would never have come to such fruition if not for a summer stipend from the National Endowment for the Humanities (1992), a two-year Historical Studies fellowship at the Institute for Advanced Study (1993–95), and the continuing interest, encouragement, and critical gifts of Glen Bowersock, John Baines, John Gager, and Peter Brown.

In assembling a book so rooted in Egyptology I am extraordinarily grateful to Terry Wilfong, Janet Johnson, Dorothy Thompson, and the late Evasio DeMarcellis for their generous aid and advice (and I hold them in no way responsible for what lingering errors there may be). Others have been generous with bibliographical advice, advance copies of publications, or lively discussion, and I am delighted to acknowledge the various assistances of Jan Assmann, Roger Bagnall, Heike Behlmer, David Brakke, Ted Brock, Stephen Emmel, Richard Jasnow, Sarah Iles Johnston, László Kákosy, Olaf Kaper, Joseph Manning, Richard and Sally Price, Jan Quaegebeur, Albert Raboteau, James Tait, and Deborah Winslow. For their invaluable help in procuring illustrations I thank Robin Meador-Woodruff of the Kelsey Museum of Archaeology, Krisztina Bóka Di Cave of the Budapest Museum of Fine Arts, Helen Whitehouse of the Ashmolean Museum (Oxford), Mervat Seif el-Din of the Greco-Roman Museum of Alexandria, Marie-Hélène Rutschowscaya of the Louvre (Paris), Anne Minault-Gout of the Institut Français d'Archéologie orientale in Cairo, Yvonne Markowitz of Boston's Museum of Fine Arts (for drafting a fine sketch of a Bes amulet), and Juliette Rogers for smoothing epistolary communications abroad.

A preliminary form of chapters 5 and 6 was delivered to the Seminar on Magic at the School of Historical Studies (Institute for Advanced Study) in December 1994, since published in *Envisioning Magic: A Princeton Seminar and Symposium*, edited by Peter Schäfer and Hans G. Kippenberg (Leiden: Brill, 1997), 115–35. Chapter 7 was delivered in an earlier form as the 1995 Davis Lecture in Early Christianity at the Ohio State University, and I remain grateful for the invitation and the conversations the lecture developed. Funds for some final production costs were generously granted by Marilyn Hoskyn, Dean of the College of Liberal Arts of the University of New Hampshire, and Burt Feintuch, Center for the Humanities at the University of New Hampshire. I am also indebted to Alan K.

X ACKNOWLEDGMENTS

Bowman for providing me with his map of Roman Egypt and to Chris Brest for adjusting it to my needs.

For my family, of course, Roman Egyptian religion has remained the esoteric study that kept me strangely obsessed late into many nights and weekends, and I gratefully acknowledge their patience. It is my son Raphael's special gift to have imagined, at three years old, a "kid's Egypt" that he could visit while his father was off studying temples.