

Gran Carro vertrat im 10. und 9. Jh. wahrscheinlich ein neues Siedlungssystem in Südetrurien. In diesem System geschah ein Übergang von der alten, für die Bronzezeit typischen, Streusiedlung zu Siedlungszentren, die wahrscheinlich auf die Bevölkerungszunahme zurückzuführen ist. Wie manche anderen Kleindörfer verließ man auch Gran Carro ganz schnell, schon im Beginn des 8. Jh. v. Chr. Eine Ursache dafür dürfte einerseits ein erhebliches Ansteigen des Bolsenasees und andererseits ein Erstarren des am südwestlichen Ufer gelegenen Bisenzio gewesen sein.

Der Text in Tamburinis massivem Buch geht auf sehr logische Weise weiter. Mit der Gesamtdarstellung des Themas, der Topographie und der Stratigraphie werden Funde in Übereinstimmung mit den verschiedenen Gegenstandgruppen behandelt. Italienische Experten des Faches analysieren paleobotanische und -osteologische Materialien im Vergleich mit den Ergebnissen aus früheren Funden der Apenninen. Die Zeichnungen, Karten und Bilder am Ende des Buches sind anschaulich, aber einige Tafeln kommen mir unnötig vor. Tamburinis Buch richtet sich vor allem an Interessierte der Eisenzeit Mittelitaliens. Das Werk lohnt sich dennoch auch für diejenigen, die Etruriens spätere soziale und politische Entwicklung verstehen wollen, denn die von den großen Zentren der Etrusker kontrollierten Kleindörfer und die umliegende Provinz haben ihre unbestreitbaren Vorbilder schon in der Villanova-Kultur.

Nina Ylikarjula

ALESSANDRO VISCOGLIOSI: *Il tempio di Apollo 'in circo' e la formazione del linguaggio architettonico augusteo*. "L'Erma" di Bretschneider, Roma 1996. ISBN 88-7062-942-2. 241 p., 229 ill. ITL 250.000.

Alessandro Viscogliosi has published a monograph on one of the most important extramural temples in ancient Rome. The author develops and refines in this book many of the ideas which he presented in their initial stages in the catalogue of the Berlin exhibition *Kaiser Augustus und die verlorene Republik* in 1988.

The cult of Apollo Medicus created in the southern part of the Campus Martius, had originally connections with a sacred spring. The medical aspect seems to have prevailed to the end of the third century, when this area was reorganized and known later as that of the Circus Flaminius. Now the cult of Apollo came to be more intimately connected with the triumphal processions and the triumphs, through which the oracular powers of the deity might have played a part. Apollo's importance in this sense is shown by the inevitable laurel wreath on the triumphators' heads and more splendidly by the many triumphal monuments concentrating in this area.

The cult goes back to the 6th century BC, when it seems to have been brought to Rome via Etruria, and continues, possibly, all the way to the 5th century AD. During this long period amazingly few changes took place in the building itself, which was constructed as a temple building only at the end of the 430s and dedicated by an early member of the *gens Iulia*. The temple is known to have suffered during the Gallic invasion, after which it was restored. The senators used the temple as the site of many extramural meetings, and the area in front of the temple with its stairs was used effectively for the *ludi Apollinares*. It was the theatrical tradition that in the end had its influence on the changes that took place initially through the will of Julius Caesar and then, in his spirit, through C. Sossius and

finally by Augustus. In fact, the temple of Apollo was moved some metres in order to make space for the theatre proper, that is the theatre of Marcellus.

The political tensions and their settlement later between Augustus and C. Sosius, who actually began the rebuilding of the temple in 34 BC, probably had their drastic effect on many features of the building. The Sosian building was meant to be one of travertine covered with stucco, but after the battle of Actium in 31 it turned out to be a building of marble, or rather marbles, reflecting in this way the importance of Augustus' favourite deity. According to the author, it was still C. Sosius, who had the privilege of finishing the building at his own expense, even though the final touch was given in accordance with the ideas of Augustus. The dedication took place before the year 17 BC, and the new *dies natalis* was now the 23rd of September, nothing less than the birthday of Augustus. This building was to be the artistic proclamation and show case of Augustan policy.

After this major reconstruction, the building seems to have remained more or less intact into late antiquity. In the Middle Ages new constructions were built over it and even inside the podium. The architectural decoration and the collapsed columns remained more or less intact waiting for the excavators of the 1920s. The first publication by R. Delbrueck came out in 1903. The podium and the pavement were unearthed in 1937–38, when the material not only from the temple of Apollo but also from the surrounding neighbourhood was deposited in haste with little care for its provenance. It was Eugenio La Rocca's fortunate discovery and reconstruction of the pedimental sculptures in 1985 which led to the new studies on the site. The fruits of these studies are now presented by A. Viscogliosi in his monograph on the development of the architecture and sculptural decoration of the temple.

Of his excellent study I mention as a detail the Corinthian capital, pictured in fig. 64 and presented as a hallmark of the whole building. Its interpretation is full of Augustan political propaganda, providing clues to the divine ancestry and family connections of Augustus. The most challenging tasks for the author must have been, however, the reexamining and summing up the various strata of the podium and the reconstruction of the cella, beautifully supported by many drawings and photographs from old and new excavations. It is obvious that the author has been enjoying doing his research on this rewarding building. At the same time he has also managed splendidly to transmit to the reader a picture of this unique temple which is, despite its many foreign and borrowed aspects, a basically Roman building.

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MARTIN MAISCHBERGER: *Marmor in Rom*. Anlieferung, Lager- und Werkplätze in der Kaiserzeit. Palilia, Bd. 1. Deutsches Archäologisches Institut Rom. Dr. Ludwig Reichert Verlag, Wiesbaden 1997. ISBN 3-89500-014-0. 190 S. DEM 68.

This is the first volume of the new series Palilia of the German Archaeological Institute in Rome. In the series monographs on the archaeology of Italy will be published. This publication is based on the writer's dissertation at the Freie Universität Berlin. In recent years a considerable number of studies on marble in antiquity has been published, partly because of the first three congresses of ASMOSIA (Association for the Study of Marble and Other Stones Used in Antiquity).