

C. M. C. GREEN: *Roman Religion and the Cult of Diana at Aricia*. Cambridge University Press, Cambridge 2007. ISBN 978-0-521-85158-9 (hb). XXX, 347 pp. GBP 48.

The sanctuary of Diana at Lake Nemi, some 30 kilometres south of Rome, has fascinated scholars for many generations. One reason for this interest is obviously the strange priesthood of rex Nemorensis – a priesthood obtained only by killing one's predecessor. The goddess herself with her many faces is also a source of fascination. One of the most famous interpretations of the cult was presented by Sir James Frazer in his influential but disputed work *The Golden Bough*, published in 1911–15. Frazer was strongly criticized by the most authoritative scholar of Roman religion at that time, Georg Wissowa. These two scholars serve as starting points in Green's book.

Green aims to give a new interpretation of the cult of Diana at Nemi. She makes a difference between Roman and Latin religion and wishes to present Diana specifically as a Latin goddess. The book is divided into three parts. The first part of the book deals with the history of the sanctuary and the nature of the goddess. Green discusses both archaeological and literary evidence. She underlines that archaeological research of the last 30 years has thoroughly changed our views of early Rome and Latium. Green pays special attention to the Augustan era – as Augustus regarded Apollo and Diana as his tutelary deities, a connection would seem natural.

As for the nature of the goddess, Green wishes to stress the role of Diana as a huntress. She is a lunar deity, too, a protectress of women in childbirth, as well as a chthonic goddess. Green, however, links these other roles to the role of Diana as a goddess of hunting. She does not think that the image of the maidenlike Diana the huntress was borrowed from Greek culture. It would rather reflect the original nature of the Latin Diana.

In the second part of the book, Green discusses the role and functions of the rex Nemorensis, the Greek myths connected with the sanctuary of Nemi and the minor deities Virbius and Egeria, also connected with the sanctuary of Diana at Nemi. Pointing out weaknesses in both Frazer's and Wissowa's views, Green makes some very interesting points, e.g., when discussing the nature of kingship in early Latium and Rome. Some of her interpretations are, however, rather speculative. Green uses Servius' commentary on Virgil's *Aeneid* as her primary source and does not really discuss the accuracy of Servius as an authority on early Latin or Roman religion or on the cult of Diana at Nemi.

Diana as a healer goddess is the topic of the third part of the book. The discussion on healing sanctuaries and their relationship to Hippocratic medicine is very interesting and offers fresh viewpoints. In this section, Green does not refer much to the anatomical ex-votos found at Nemi but tries to link the sanctuary of Nemi to a wider perspective of ancient sanctuaries with healing deities. She argues that practices at the sanctuary of Diana at Aricia were part of an Italic culture that was probably influenced by sanctuaries and philosophical schools of Magna Graecia.

Green's book is also valuable inasmuch as the author discusses recent scholarship on the goddess Diana and her sanctuary at Aricia, at the same time not neglecting older scholarship on the subject. The literary and archaeological evidence is also well introduced. Green wishes to emphasize the hunting aspect as the "original" nature of Diana, but it may be asked if it is actually relevant to try to define the "original nature" of a deity. In sum, the book is vividly

written and gives a good, although in part speculative, overview on different aspects of the goddess Diana and her cult at Aricia.

*Marja-Leena Hänninen*

G. MAX BERNHEIMER: *Ancient Gems from the Borowski Collection*. Introduction Sir JOHN BOARDMAN. Verlag Franz Philipp Rutzen, Ruhpolding – Mainz am Rhein 2007. ISBN 978-3-938646-08-3. 120 pp., 645 ils. EUR 48.

Questo bel volume, con una prefazione di Sir John Boardman, è dedicato alle gemme intagliate che fanno parte delle cospicue collezioni Borowski custodite nel Bible Lands Museum a Gerusalemme. Il gruppo dei 163 oggetti presentati è costituito da sigilli d'avorio, gemme incise, paste di vetro, cammei di pietre varie, e anelli di vari tipi e materiali, che si datano nell'arco di tempo che va dalla fine del III millennio a.C. alla tarda antichità. Essendo il volume indirizzato a un pubblico generale, i commenti sono molto concisi con pochi riferimenti al materiale parallelo oltre alla glittica. A molti lettori probabilmente sarebbe piaciuto trovare più commenti sulla comparsa dei motivi iconografici in vari contesti culturali e religiosi. Le immagini a colori non sempre rendono giustizia agli oggetti catalogati, essendo esse a volte oscurate o dalla struttura della pietra o dal colore di rivestimento della stessa. Risultano inoltre poco chiare alcune delle riproduzioni fotografiche delle impronte lasciate dalle gemme. Ciononostante, *Ancient Gems* fa pienamente onore a Elie Borowski, che già a giovane età si interessò delle gemme, meritandosi il dottorato nel 1946 a Ginevra con una dissertazione sui sigilli orientali nelle collezioni svizzere, e che, a detta dell'autore, fu "a very fine 'gem man' indeed" (Preface, p. 10).

*Mika Kajava*

HERMANFRID SCHUBART – GERTA MAASS-LINDEMANN: *Toscanos 1967–1984. Toscanos. Die phönizische Niederlassung an der Mündung des Río de Vélez. Lieferung 2: Grabungskampagnen in der Siedlung von Toscanos (1967 und 1978), an den Befestigungen des Alarcón (1967, 1971 und 1984) und in der Nekropole Jardín (1967–1976)*. DAI, Madrider Forschungen 6, 2. Walter de Gruyter & Co., Berlin 2007. ISBN 978-3-11-018210-1. V, 375 S., 45 Beil., 121 Taf. EUR 209.

Toscanos con le sue vicinanze alla foce di Río de Vélez nella provincia di Málaga costituisce uno dei più importanti luoghi di commercio fenici (o fenicio-punici) della penisola iberica. Il presente volume, elaborando sulle scoperte provenienti dagli scavi condotti dall'Istituto Archeologico Germanico (Madrid) in varie occasioni dal 1967, studia l'insediamento di Toscanos, un'altro più antico sul Cerro del Alarcón, e la necropoli di Jardín, completando così le sezioni 1 (1969) e 3 (1982) del sesto volume delle "Madrider Forschungen". Le tracce della presenza fenicio-punica nella zona, documentabili dall'VIII al IV secolo a.C., sono analizzate e presentate in maniera intransigente e con una rara rigidità di metodo e ricerca, cosa che non sorprende, essendo gli autori i massimi esperti della materia.

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