

scelta dello stesso Melampo come esempio dimostrativo, risultando poco chiara la relazione del mito di Melampo a quelli di Efesto e Ipsipile. Per quanto riguarda il capitolo conclusivo ("Statt eines Nachworts: Prolegomena zu einer wissenschaftlichen Mythologie"), avrebbe funzionato meglio all'inizio del volume come introduzione all'approccio dell'autore alla lettura dei miti e delle loro fonti.

Insomma, uno studio di non facile lettura, ma molto erudito e soprattutto fondamentale per chiunque si occupi o dei tre miti "lemni" o dell'interpretazione dei miti antichi in generale. Gli indici, sorprendentemente scarsi e poco invitanti, sono seguiti da una bibliografia abbondante.

*Mika Kajava*

JÖRG RÜPKE, *Religion in Republican Rome. Rationalization and Ritual Change*. University of Pennsylvania Press, Philadelphia 2012. ISBN 978-0-8122-4394-9. VI, 321 pp. USD 69.95.

Rüpke's study of religion in Republican Rome is a welcome analytic discussion about the processes and changes by which religion developed as an arena of control, communication and integration. As the author states in the preface, except for Chapters 8 and 14 all papers have been published in different forms before. However, this book is not a collection of separate articles, but an independent study with a continuous line of thought. Rüpke's focus is primarily on the last two centuries of the Republican era (roughly from 240 to 40 BC). At the end of this period, Rome had defeated its opponents and the foundations had been laid for its cultural expansion as well.

Rüpke's ambitious aim is to study how the Roman religion became a rationalised and institutionalised cultural product whose structures penetrated all social levels. Rüpke outlines his theoretical framework proceeding from the idea that the changes in Roman religion are best understood through the concept of rationalising, an idea based on Max Weber's theory which was followed and developed by Wolfgang Schluchter. By rationalisation Rüpke means the attempt to adjust the religious ideas to religious practices, which results in systematising those practices. The author's purpose is to make us realise the various contexts in which religion was applied to practical life. He is well aware that it is not possible for us to discover if there was a systematic or purposeful agenda behind the changes and developments. However, the study would not have suffered if this particular problem had been addressed.

After the relatively brief introduction, there is a chapter on the historical background of the period discussed in the other chapters. In these, the author's approach is particularly fruitful as he discusses religion through elements such as rituals (Chapters 2–5), calendars and texts dealing with law (Chapters 6–9), and texts discussing religion, in particular those by antiquarians and philosophers (Chapters 10–13). In the final chapter (14) Rüpke summarises the discussions of the previous chapters and presents some considerations on the importance of the cultural exchange between Greece and Rome. This topic is, of course, taken into account throughout the whole study.

The sources are interpreted and analysed with precision and care. Rüpke does not settle for just interpreting the sources but goes commendably further by contemplating how the matters would probably have appeared from the perspective of a person living in the ancient

world. When appropriate, he also considers the further consequences of the developments of the Republican era and pays attention to how religious innovations further evolved and were used in imperial propaganda. Despite the theoretical approach and the methodological concept of rationalisation, the reader is not in any way obliged to read Rüpke's study side by side with Weber's or others' philosophical works. By analysing Roman religion from this specific angle Rüpke is not only able to offer a comprehensive analysis of the historical development of religion in Republican Rome, but his study also helps us understand the wider significance of religion and its importance as a political tool.

*Outi Sihvonon*

ELISA MARRONI: *I culti dell'Esquilino*. Archaeologica 158. Archaeologia Perusina 17. Giorgio Bretschneider Editore, Roma 2010. ISBN 978-88-7689-245-5. 338 pp., 30 pls. EUR 210.

Elisa Marroni's book *I culti dell'Esquilino* is a welcome in-depth topographical study of the cultic history of the Esquiline region in Rome. The book is divided into historical and thematic sections so that Chapters I, II and IV narrate the historical, and Chapter III catalogues the thematic, i.e., fifty-four different cults of the Esquiline.

Marroni is well aware of the difficulties of topographically and historically limiting the Esquiline to any unshiftable borders, whether we mean the 'hill' (often the *Oppius* and the *Cispus* were distinguished as 'hills' from the Esquiline 'hill') or a *regio* in a Republican or Augustan sense (see esp. pp. 1–9 for this discussion). Marroni talks about the Esquiline both in its Republican or Varronian (the *Esquiliae*) and in its modern, post-16th century sense, the late 16th century being the time of the *rinascita* of the region from its medieval abandonment into an area of papal and residential activities. Thus the reader does not have to get stuck with the fact that the Esquiline as known today belonged to three different Augustan *regiones* (p. 7) as, in Marroni's topography, the Augustan *regio* is neither a starting nor an end point. As for Marroni's topographical chronology, it is much wider, taking the reader from prehistory to the 16th century and, in the cultic history of the Esquiline, from prehistory to late antiquity.

Chapter I provides a general topographical history of the Esquiline region, the main sources for this general presentation being publications by Rodolfo Lanciani (e.g., his *Storia degli scavi* and *Forma Urbis Romae*), Emilio Rodríguez-Almeida (e.g., his *Forma Urbis marmorea*), Filippo Coarelli (*multa et varia*), and the *Lexicon Topographicum Urbis Romae*. Lanciani is often neglected because of the source-critical problems he poses for the topographers of Rome. He was, however, one of the eye-witnesses to the early scientific excavations in Rome in the second half of the 19th century (p. 3). Lanciani could and should be used also in modern topographical studies – as Marroni has done – if not for any other purposes than at least for source-critical re-reading of him by modern researchers.

Chapter II is a brief five-page introduction to the cults of the Esquiline, which are then listed one by one in Chapter III, appropriately named *Catalogo*. The listing is based on the *CIL* as the main source and *LTUR* as the secondary source. In the case of each cult both literary and archaeological sources are presented. Marroni's catalogue is focused and matter-of-fact – and very helpful for researchers interested in reviewing Esquiline cultic findings in their topographical context. Marroni's work will hopefully be followed by similar updatings on other hills and/