

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 updates on other hills and/

or regions of Rome (cf. D. Palombi, *Tra Palatino ed Esquilino: Velia, Carinae, Fagutal. Storia urbana di tre quartieri di Roma antica* [RINASA Suppl. 1], Roma 1997).

In Chapter IV, the author offers a chronological narrative – her own contribution – of the cultic history of the Esquiline region, with nuances originating from the Italian school of the history of religions. For example, the concept of the 'Oriental' is used in its broadest sense, encompassing "cults from the East", whether Egyptian, Phrygian, Phoenician, Syrian, or even Greek (see pp. 254–62 for an interesting discussion of the early Greek influences on the Esquiline cultic scene characterised as 'Oriental', Etruscan culture being the mediator for the 'east' here). The study would probably have benefited from problematising the concept of 'Oriental' as done in recent research (cf., e.g., C. Bonnet – J. Rüpke – P. Scarpi (eds.), *Religions orientales – culti misterici. Neue Perspektiven – nouvelles perspectives – prospettive nuove* [Potsdamer Altertumswiss. Beitr. 16], Stuttgart 2006).

Marroni's cultic narrative has a chronological plot, which ancient historians of religion will recognise, from the archaic cults of fecundity and war to the religious innovations of the kings (here: Servius Tullius on the Esquiline), from the Hellenising influences during the Republican era to the Augustan religious reforms and from the influx of the Oriental cults in the 1st and 2nd centuries AD to the mystery cults of late antiquity. The only deviation from this chronological plot is the sub-chapter "Le divinità tutelari delle milizie". The tutelary deities of the military characterised the area due to the presence of the camp of the *equites singulares* there, the social composition of the region making an imprint on its cultic scene as well.

Marroni's book can be warmly recommended to all those interested in Roman religious topography. The book will hopefully inspire further topographic studies on the cults of Rome, making it little by little more possible for historians to compare religious developments *between* the regions of Rome as well.

Ulla Lehtonen

*Medien religiöser Kommunikation im Imperium Romanum.* Hrsg. von GÜNTHER SCHÖRNER – DARJA ŠTERBENC ERKER. Potsdamer Altertumswissenschaftliche Beiträge 24. Franz Steiner Verlag, Stuttgart 2008. ISBN 978-3-515-09188-6. 148 S. EUR 40.

Si tratta di una piccola raccolta di studi sull'importante tema della comunicazione all'interno del mondo delle religioni e dei culti in età imperiale. Considerando che la stessa esistenza della religione è intrinsecamente legata al funzionamento di processi comunicativi, è ovvio che siano di primaria rilevanza i vari mezzi di comunicazione, scritti, orali o altri, e le modalità in cui questi operavano. Da ciò emergono i temi principali del presente volume, che deve molto ai partecipanti del colloquio "Medien von Religion im römischen Reich" tenutosi ad Eisenach nel 2006.

La prima parte è dedicata a testi letterari come fonti sulle varie forme di comunicazione religiosa: H. Cancik (comunicazione diretta in forma di dialogo; comunicazione indiretta osservabile, per esempio, nella storiografia della religione o nei trattati; due metodi di comunicazione o "intrareligioso" o "interreligioso"); D. Šterbenc Erker (letteratura antiquaria come mezzo comunicativo, esemplificato dalle rispettive descrizioni della *confarreatio* in Dionigi di Alicarnasso e Ovidio; le osservazioni sul significato dello stato sociale dei due autori sono