Romae (ed. E. M. Steinby, 6 vols, 1993–2000). The last section deals with the topography, cults and housing of the Viminal (327–71). In Latin the hills were called the Collis Viminalis and Collis Quirinalis, the latter incorporating the Collis Salutaris, Collis Mucialis and Collis Latiaris. Only in this part of Rome were the hills known as *colles*, not *montes*, hence the title of the book.

The topography of the Quirinal and Viminal consists of a series of puzzles, and for C. one of the most important problems, discussed first and at length, is the location of the temple of Quirinus (83–112). Festus (303L) attests that the cult site of Quirinus was near the Porta Quirinalis, and most scholars place the temple south of the gate in the gardens of the Palazzo del Quirinale. C.'s objection is that this places the temple on the Collis Salutaris, hence he argues for a position north of the gate. In particular, he proposes that it stood on the site of the Palazzo Barberini on a large terraced platform which extended beyond the Servian Wall and the crest of the Quirinal. Only one section of a retaining wall survives, near the Via Barberini, and the premise for linking these remains with the temple of Quirinus is C.'s speculation that the Palazzo Barberini, not the Palazzo del Quirinale, was the findspot of a dedicatory inscription to Quirinus (*CIL* VI 565) discovered 'in the papal gardens on the Quirinal' during the papacy of the Barberini pope Urban VIII (93–6). C. illustrates his hypothesis with a ground plan which shows a large temple and a three-sided portico set on a terrace measuring 150 by 150 m (fig. 21). It is interesting and imaginative, but it is no less speculative than Carandini's plans of the temple and portico, set in the gardens of the Palazzo del Quirinale, which C. subjects to exhaustive criticism (87–92, with figs 16–17, reproduced from A. Carandini, *Cercando Quirino* (2007) and *Atlante di Roma antica* (2012)). It is known that the temple of Quirinus was a dipteral, octastyle temple (Vitr., *De arch.* 3.2.7) with seventy-six columns (Cass. Dio 54.19.4) surrounded by a portico (Mart. 11.1.9). Its exact location is unknown, however, so it cannot be shown as a ground plan on a map. C. examines a further eighteen cults on the Quirinal (112–243) and four on the Viminal (333–8), most of which are known only from brief references in the literary sources. C. is always erudite in his analysis, but for this reviewer he does not sufficiently acknowledge what is not — and cannot be — known. In the case of the temple of Quirinus, scholars have suggested that it stood in the gardens of the Palazzo del Quirinale (α) or north of the Via delle Quattro Fontane (β), while C. opts for the site of the Palazzo Barberini (γ). C. argues that γ must be correct because α and β are wrong, but these are not the only options, for there is also the possibility that the temple stood at an unknown location (δ) which cannot be identified on the map. C. ignores δ and pretends that the only options are α, β and γ. In short, he offers an argument based on a false dilemma.

This book examines cults, houses and other problems of topography, but it does not offer a complete survey of the history and archaeology of the two hills. There is extensive discussion of Imperial period houses attested for the most part only on the basis of inscribed lead pipes (312–26) but only passing reference, for example, to the third-century Mithraeum discovered in the grounds of the Palazzo Barberini (318, cf. 98). Several late antique houses are catalogued (312–26, nos 2, 23, 25, 48, 53, 66), but the Baths of Constantine receive no separate treatment, and there is also no systematic discussion of the most impressive building in this part of Rome, the Baths of Diocletian.

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M. E. GARCIA BARRACO (ED.), *IL MAUSOLEO DI AUGUSTO: MONUMENTO FUNEBRE E TESTAMENTO EPIGRAFICO DEL PRIMO IMPERATORE ROMANO: XIV D.C.–MMXIV D.C., BIMILLENARIO DELLA MORTE DI AUGUSTO* (La collana Antichità romane 5). Rome: Arbor Sapientiae Editore, 2014. Pp. 177, illus. ISBN 9788897805304. €22.00.

This booklet presents a comprehensive overview of the evidence pertaining to the imperial Mausoleum, but it does not provide any new knowledge or perspective on the monument. The text is divided into five chapters that cover discrete aspects of the building. The opening chapter by Maria Elisa Garcia Barraco briefly summarizes the death and funeral of Augustus and provides a snapshot description of the Mausoleum. Some of this information overlaps with Giuseppe Lugli's flowery description in ch. 2, a reprint from his *Monumenti antichi di Roma e suburbio* (1930–38). Lugli emphasizes the unpretentious elegance of the monument and the modesty of the

imperial family, but the excerpt also provides additional information such as a stemma of the imperial family from Julius Caesar to Caligula (26–7), a few clarificatory footnotes, section headers and a number of additional images (figs 5, 9–11, 13–15).

The third chapter contains almost no text. Instead, it presents a chronological sequence of 'disegni antiquari' from the fifteenth to the twentieth centuries. A special section is devoted to Piranesi's plates because they provide 'important testimony about the state of the monument' (59). The last two chapters deal with written sources pertaining to the Mausoleum. In ch. 4, G.B. presents a brief introduction and translation of the *Res Gestae*. The Latin and its bracketed editorial supplements are adopted from Alison Cooley's edition (*Res Gestae Divi Augusti: Text, Translation, and Commentary* (2009)) and juxtaposed with an Italian translation. The last chapter, by Ilaria Soda, is a chronological compilation of Greek and Latin texts that reference Augustus' death and tomb, each selection followed by Italian translations. The brief note that explains the rationale of this chapter reveals that these translations are not original but 'chosen on the basis of criteria of reputation, comparing various versions in order to verify their compliance with the original text' (154). If this method seems curious, the subsequent decision not to provide bibliographic citations for these reference translations 'because of the heterogeneity of the consulted sources' (ibid.) is truly bewildering.

The book closes with a brief timeline of Augustus' life, followed by five black-and-white plates, and indexes of primary sources, illustrations and names. The first and fourth chapters provide 'essential' bibliographies on the Mausoleum and the *Res Gestae*, respectively. Both bibliographies leave out some of the most important titles, most prominently Henner von Hesberg and Silvio Panciera's volume on the Mausoleum (*Das Mausoleum des Augustus: der Bau und seine Inschriften* (1994)) and John Scheid's edition of the *Res Gestae* (*Hauts Faits du Divin Auguste* (2007)).

Like other volumes in the series 'La collana Antichità romane', the primary purpose appears to be to provide a complete and accessible description of the evidence and to trace the footsteps of earlier generations of Roman antiquarians and archaeologists, like Andrea Palladio, Christian Hülsen, Thomas Ashby, Luigi Canina and Giuseppe Lugli. The question is who might possibly benefit from a publication like this? The editor's objective to address the deplorable current state of the Mausoleum with a 'celebratory edition' (8) is no doubt an exemplary effort. More questionable is the assertion that this compilation will 'offer coordinates for a reinterpretation of the monument' (8). The following chapters do not follow through on such a claim, because they do not offer any new information, nor do they chart out any theoretical direction for such a reinterpretation.

Ultimately, the publication does not seem to match any audience particularly well: nothing new is offered to specialists, as is admitted in ch. 3 that covers matters 'already amply treated by other authors' (49). The book does not offer any potential for the classroom either, even if fluency in Italian can be expected from students; finally, 'non-specialists' (154), for whom the Italian translations in the last two chapters are intended, may stumble over the lack of translations in other chapters (for example, 20, 38, 44). What remains is a volume that conveniently compiles information that is usually divided over several publications. If any factor other than convenience is important, my recommendation is to consult the publications that have covered the Mausoleum more critically.

The volume appears to be produced and copy-edited carefully. The few typographical errors are usually harmless (e. g. 'traslation and commentari' instead of 'text, translation, and commentary' on 69), but also affect the reconstruction of the *Res Gestae* (e.g. 'HIRT]IO' instead of 'HIRTI]O' on 70).

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T. A. MARDER and M. WILSON JONES (EDS), *THE PANTHEON: FROM ANTIQUITY TO THE PRESENT*. Cambridge: Cambridge University Press, 2015. Pp. xix + 471, illus. ISBN 9780521809320. £65.00/US$78.00.

One of the most fascinating and enigmatic buildings in Rome, the Pantheon has always tickled the curiosity of researchers. Drawing on recent studies and publications (see, for example, G. Grasshoff, M. Heinzelmann and M. Wäfler (eds), *The Pantheon in Rome* (2009)), this new book presents a comprehensive picture of the Pantheon's *long durée* — as advertised in the title. It