

topography and excavations (which H. labels ‘Appendices’ (49–490)), and Book II, a treatment of specific artifacts, mostly sculptures, found in the area (491–844), plus the usual referential apparatus (845–945). Unfortunately, this organization forces the reader to move back and forth through the text in order to follow all H.’s arguments and evidence on any one topic, which is inconvenient and irritating. It is essential to refer constantly to the maps, which involves searching through them on the CD-ROM, as well as to the figures which are included in batches (29–48, 139–50, 185–96, 239–48, 447–88 and 813–32) throughout the book. The huge size of the volume makes it a challenge to lift, read or use, and its organization compounds the difficulty. Two fascicles would surely have been preferable. Publication in an online format, in which the maps could have been incorporated and the figures included at the points where they are referenced, would have made the work more accessible, user-friendly and affordable. The volume’s sheer size will, I fear, impede access to H.’s research.

That would be a pity for the book contains an impressive summation of, and conclusion to, H.’s decades of study of the eastern part of the Oppius and the western Esquiline in Roman times. In Book I, H. establishes convincingly the precise location and extent of the sanctuary of Isis and Serapis in Regio III, the location of the temple of Fortuna Virgo, the *fons Mucosus* and therapeutic water sanctuaries of the Oppian, and the correct location of the sanctuary of Minerva Medica. Appendix I details the exact course of the Servian Wall in the area as well as its effect on the shrines and residences there throughout the Republican period (her previous publications on this have been much praised, for example, by T. P. Wiseman in M. Cima *et al.* (eds), *Horti Romani* (1998), 13–22, and here H. reinforces and elaborates her reconstructions). Likewise, in Appendix V, H. expands on her previous publications to establish not only the boundaries of the Horti Maecenatis but also their nature as ‘an inhabited sacral landscape’ (235–6), which explains the numerous shrines and sanctuaries recorded within them. In Book II, H. first documents the importance of the cult of Apollo in this area of Rome at least by the reign of Augustus (495–517), and then enters into detailed discussion of the many antiquities certainly, or possibly, discovered in the area through the centuries, their precise findspots when that can be determined and the implications for dating. In her discussion of statues from the temple of Minerva Medica (611–26), H. addresses the long-disputed dating of the Vatican Laocoon group and makes the best case so far for assigning it to the Augustan age (in agreement with, but more convincingly than, P. Liverani in F. Buranelli *et al.* (eds), *Laocoonte* (2006), 23–40, or E. La Rocca in La Rocca *et al.* (eds), *Augusto* (2013), 184–207), as well as identifying its original location — said by Pliny (*NH* 36.37) to have been the *domus Titi imperatoris* — as the main *domus* of Maecenas within his Horti, which by Pliny’s time had passed into imperial possession and in which Titus likely resided between A.D. 71 and 79 (622). H. is equally convincing in her lengthy treatment (652–735) of the so-called ‘Esquiline group’ of statues — which includes the ‘Esquiline Venus’ and others now displayed in the Palazzo dei Conservatori, among which (H. argues) should be included the well-known bust of Commodus as Hercules Romanus — all of which she would date to the reign of Septimius Severus.

In sum, H offers a wealth of detailed and convincing topographical and art historical research on an important sector of the ancient *urbs*. It will remain essential to scholars of topography and sculpture for the foreseeable future, especially the valuable new maps of the Oppius and Esquiline, and at the same time stands as a *monumentum* to the scholarly achievements of its distinguished author.

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F. COARELLI, *COLLIS: IL QUIRINALE E IL VIMINALE NELL’ANTICHITÀ*. Rome: Edizioni Quasar, 2014. Pp. xii + 411, illus. ISBN 9788871405476. €45.00.

This book follows on from a series of topographical monographs published by Filippo Coarelli on the Roman Forum (1983 and 1985), the Forum Boarium (1988), the Campus Martius (1997) and the Palatine (2012). In this volume, C. turns to the Quirinal and Viminal, the hills which extended north from the area of the Forum and Subura. The focus is on the Quirinal, with three long sections on topography and roads (1–81), cults (83–243) and housing (245–326). This portion of C.’s book is indebted to his multiple entries on the Quirinal for the *Lexicon Topographicum Urbis*

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 (Vitruvius, *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