

Editiones externae

András Patay-Horváth (ed.): New Approaches to the Temple of Zeus at Olympia. Proceedings of the First Olympia-Seminar, 8th–10th May 2014. Cambridge Scholars Publishing, Newcastle upon Tyne 2015.– ISBN (10) 1-4438-7816-2 – 282 p., ill.

The volume, introduced by its subtitle as the first one of a starting series, unites the papers of a three-day symposium held in Budapest, at the Eötvös Loránd University. Its main subject matter is certainly one of the most important evergreen topics of classical studies: the Temple of Zeus at Olympia, its history, its meaning and the role it played from the 5th century to Later Antiquity.

It is, however, also a topic that marked the personal path of the editor, András Patay-Horváth, during the years of his training as an archaeologist and historian of Greek Antiquity. As stated by himself (p. 2), the problem of the East Pediment of the Temple was at the centre of his personal scientific interests already around 2000, that is to say, one and half a decade back. I think I can take the liberty to confirm this autobiographical detail with my own experience, since this detail seems to have played an important role in Patay-Horváth's initiative. In fact, in a somewhat unusual way, he dedicated the introductory chapter (Introduction, p. 2–14) to a retrospective summary of his own efforts and achievements he had completed in the years, through several publications aiming at the demonstration of his initial hypothesis, published for the first time in 2004.¹ His enduring attachment to the problem and to a particular solution proposed for it is the more noteworthy, so as generally speaking it did not gain acknowledgement in the world of classical studies, nor any serious tentative of disapproval.

Nevertheless, the volume now published is by no means the document of a debate focused on this thesis. It is much truly what is promised by its title, as it was the case with the conference in Budapest, too: a collection of innovative studies, approaching to the monument itself from a variety of points of view, raising questions and appraising methods derived from a variety of disciplines. The only case for a discussion directly linked to the editor's theory is repre-

sented by Tonio Hölscher's paper titled *Nocheinmal rechts und links am Zeus-Tempel von Olympia*, in which the doyen of German classical archaeology analyzes one single point, considered by many to be a crucial one for the interpretation of Pausanias' description of the Temple, and discussed in the past by Patay-Horváth, too, as part of his argumentation. As it turns out, the solution to the problem in question (i.e. how to understand the terms "left" and "right" used by Pausanias in his description of the Temple of Zeus and in other parts of his accounts of Olympia) depends mostly on familiarity with the use of language proper to the 2nd century AD writer, besides some good common sense. Patay-Horváth published this study in Part II of the volume (Chapter 5, p. 90–93), directly followed by a short study by himself (Chapter 6, p. 94–97) which can be regarded as a further answer to Hölscher's objections in the subject matter of "left and right" in Pausanias.

Apart from this pair of short writings there is only one more example of direct discussion in the volume, and that is the one between Arnd Hennemeyer (Chapter 1, p. 16–38) and Wolfgang Sonntagbauer (Chapter 3, 57–71) concerning the question of the measuring units to be identified in the Temple of Zeus, where Sonntagbauer exposes his highly abstract considerations about a problem Hennemeyer had dealt with on the spot, through meticulous documentation and measurements. This is the point where the reader truly regrets that the editing rules of the volume (most probably imposed by the publisher) did not permit the reproduction of the debate at the end of the different sections of the conference.

A short overview of the contents will show the variety of themes hosted by the conference. After the editor's Introduction Part I deals with the architecture of the Temple. This precious section includes Arnd Hennemeyer's paper on "The Temple architecture and its modifications during the 5th Century BCE" (Chapter 1, p. 16–38), to which I will come back later; a contribution by Ulf Weber about the assembly marks found on several architectural elements of the temple and their significance in the recognition of different phases of reconstructions (Chapter 2, p. 39–55); finally Wolfgang Sonntagbauer's argumenta-

¹ A. Patay-Horváth: Pausanias und der Ostgiebel des Zeus-tempels von Olympia. *Acta AntHung* 44 (2004) 21–33.

tive paper reconsidering the *vexata quaestio* of the existence or not of a measuring unit to be called the ‘Olympian foot’, concluding, in contrast with Hennemeyer’s results, that the only unit used in Olympia must have been the Doric foot, also called Pheidonic.

Part II is dedicated to the sculptural decoration and its interpretation and comprises the Hölscher vs Patay-Horváth debate already mentioned, along with two other papers. The first one, by Olga Palagia (Chapter 4, “Dating the corner figures of the West Pediment and questions arising from the use of Parian and Pentelic marbles in the sanctuary”, p. 74–89), argues authoritatively for the 1st century AD dating of figures A, B and U of the West Pediment, taking as a starting point the statement that these figures are made of Pentelic marble, whereas all the other pediment sculptures are of Parian. The overview of the other sculptures found in the sanctuary, leading to the conclusion that Pentelic marble became usual in Olympia only from the Augustan period provides a strong argument for this thesis; some caution is advisable, however, since the author declares that the identification of marble qualities is based only on ‘visual identification, attempted by several generations of scholars’, that is to say none of the sculptures was subject to petrographic analysis as yet. Toshihiro Osada’s Chapter 7, “The invisible god: the representation of divine in the Early Classical Period” (p. 98–110) is a useful and reassuring synthesis confirming that early classical Greek art did represent and its public did understand the presence of a protecting or punishing divinity amidst human action, invisible for the mortals involved, in the form of a complete figural representation, perfectly visible for onlookers.

Part III, on ‘Cult and history’, comprises four papers. The first two approach to the topic from the epigraphical view: Julia Taita’s study dealing with the question of the Great Hecatomb, on the ground of the inscription *IvO* No. 14 (Chapter 8, p. 112–139), while that of Jim Roy, based on the reading of inscriptions from Eleia, enlightens the role played by the Eleians as ‘agents of Zeus’ by controlling rules and executing penalties related to the sanctuary (Chapter 9, p. 140–149). Chapter 10, by Franck Wojan is nothing less than a refutation of Ch. Seltman’s thesis, which stated ‘almost a day precisely’ one century before, that the Elean silver coinage of the 5th and 4th centuries was in the reality a production linked to an event carried out within the sanctuary. On the ground of new evidence acquired in the meantime Wojan shows that this remarkable coinage is to be regarded better as the coinage of the Elean civic community. Jessica Susanne Krause’s Chapter 11 (p. 164–185) is a most enjoyable attempt at reading ancient texts together with archaeologically reconstructed ancient spaces, which will merit some more words here below.

The last section, Part IV, deals with ‘digital technologies’ in the documentation, interpretation and presentation of archaeological evidence. Here the connection with the main line of the volume is provided only by a third contribution by András Patay-Horváth himself (Chapter 12: “The East Pediment and the Temple of Zeus reconstructed in virtual reality”, p. 188–200). The next paper, Chapter 13 (p. 201–222), signed by a research group headed by Kyoko Sengoku-Haga presents a highly interesting, though somewhat problematic trial in reconstructing Polykleitos’ working method. Finally, the last two studies are dedicated to questions concerning the possibilities of presentation and scientific and educational teamwork made available by new technologies of 3D scanning and the treatment of virtual models (Chapter 14 on “Virtual environments and technological solutions for an enriched viewing of historical and archaeological contexts” by Francesco Gabellone, p. 223–231, and Chapter 15 on “Cloud-based collaborative framework for remote real-time interaction with large-scale 3D data” by a research group led by Yasuhide Okamoto, p. 233–250).

The volume is concluded by a unified list of the bibliographical references used in all contributions (p. 251–275), a useful short presentation of the contributors (p. 276–279) and an Index of three pages.

If I had to point out the most interesting contributions of this volume, with some extent of unavoidable subjectivity, my first choice would go to Arnd Hennemeyer’s paper (Chapter 1), announcing an outstandingly important and promising ongoing project, finalized to a new reconstruction of the Temple of Zeus and its various phases of reconstruction. As the reader can learn from this concise summary, the author is currently working on a research monograph, based on a thorough review of the complete research history, including all former documentation and measurements, completing this evidence with a new, detailed documentation started in 1998 under the supervision of Wolf Koenigs. This mighty and laborious work necessarily led and will lead to a series of new conclusions and to a more precise definition of some other features, already recognized in the past. Perhaps the most interesting of these aspects is, however, the one presented briefly in this volume: i.e. the understanding of the internal space of the temple, and more precisely the atmosphere which seized the visitor entering the cella, from the late 5th century BC on. As far as this question is concerned, Hennemeyer’s contribution provides a series of new and illuminating information revealing a substantial modification of the building, carried out most probably around 430, in correlation with the installation of the colossal cult statue. According to his conclusions, it seems to be evident that most of the changes affected the inside of the cella and were intended as ‘means to control and strengthen the perception of the Zeus statue’. It is needless to say how important this recognition is for the understanding of the spirit and the working mechanisms of the art of the High Classical period. We can also take Hennemeyer’s side when he defines the complex of the cella and its colossal cult statue as ‘a veritable *Gesamtkunstwerk*’ and hints to the genius of Pheidias behind it.

As another highlight of the volume I could point to J. S. Krause’s essay on “Lucian and Herodotus: A possible second century AD view of the West Pediment” (Chapter 11), which bears witness of a true sensibility for the interpretation of a later (2nd century) literary work related to a 5th century BC situation. In fact, in his “Herodotus or Aëtion” Lucian described an event, which was to become a longeval *topos* later on: Herodotus performing his “Histories” in the sanctuary of Zeus, more precisely seated in the *opisthodomos* of the Temple of Zeus, with his audience listening to his words about the *hybris* of the Persians while facing the Centauromachy group on the West pediment. Putting to use a clear understanding of the topography of the sanctuary in its various phases, and still more a deep familiarity with Lucian’s *oeuvre* and Greek literary tradition on the whole, Krause shows that the staging of the scene corresponds to the inner logic and to the moral content of the literary work, and not to the real location of the event. The conclusions emerging from these considerations shed some new light on the ways viewers of later Antiquity could read mythological representations and ‘multilayered’ literary works of the 5th century BC.

Finally, the experimental study of ancient sculpture by 3D scanning presented in Chapter 13 is certainly worthy of special attention not only as an example of the use of modern high technology for art historical analysis, but also for the question rose – which is certainly one of the most interesting current issues in the study of classical sculpture today. According to the central thesis formulated by K. Sengoku-Haga’s research group, the sculptural procedure consisting in the mechanical reproduction of previously created elements (models) and their reuse in new compositions could be traced back to the

time and work of Polykleitos. As it is claimed, this would be the real meaning of Pliny's term "*ad unum exemplum*" (*Nat. Hist.* 34.56), which would literally mean 'from one model' according to this study. The authors believe it possible to demonstrate that Polykleitos used the right foot and the face of the Doryphoros when creating his Diadoumenos by the comparison of digitized 3D models; moreover, that the same face was used for the creation of his Amazon, which could be identified with the Sosikles type, exactly on the ground of the correspondence of the faces. While the hypothesis itself is of great interest, the applicability of the method leaves some doubts. The main problem is evidently that in the case of Polykleitos' works we can only rely on copies, created centuries later and with the exception of the Apollonios' bronze bust and an Amazon herm in Naples, all made of marble. In spite of what is stated here (p. 206), it is hard to believe and is not usually assumed that marble copies of the Roman period were all perfectly 'mechanical' as modern copies created with the use of pantographs or later industrial instruments.² Thus the question remains open how to interpret the apparently disarming results, showing a rather precise correspondence between the digitized models of bronze and marble copies. At a closer look and through an attentive reading of the meticulous description of the experiment, one can realize that these correspondences never mean a perfect matching. First of all because the authors of the study found that the different copies of Polyc-

litan masterpieces are all on a different scale, so that they needed to be normalized at one scale before comparison by superimposition. Secondly, because superimposition always discloses at least some degree of divergence, explained by the authors with a series of factors, which are highly probable and thus to be taken into account perhaps even more seriously, such as 'the late Hellenistic copy-makers soft (?) carving' or Polykleitos himself reworking 'the model to vary the facial expression'. Finally because comparison seems to work exclusively between relatively small details of statues. My suspicion is that the coincidences of shapes and proportions detected by the modern tool of 3D comparison, instead of bearing witness of a time-saving technical solution, rather reveal some essential elements of what can be called Polykleitos' style, finally in the true sense of the term.

To conclude, the reader of this volume can only hope that the promise suggested in the subtitle will be complied with, that is to say that the 2014 conference will inaugurate effectively a durable tradition of meetings on and around Olympia, providing further occasions for the confrontation of ideas and different methodological approaches.

Ágnes Bencze

Pázmány Péter Catholic University
Egyetem u. 1. Piliscsaba, H-2087 Hungary
agneseb3@hotmail.com

² The reference to M. Pfanner über das Herstellen von Porträts. *JDAI* 104 (1989) 157–257 is not decisive, since the copying method described there does not imply that grade of precision. See

e. g. once more M. PFANNER: The limits of ingenuity. Ancient copyists at work. In: *Serial/Portable Classic. Multiplying Art in Greece and Rome*. Ed. S. Settis. Milan 2015, 101–106.

Zerbini, Livio (ed.): *Culti e Religiosità nelle Province Danubiane*. Atti del II Convegno Internazionale Ferrara 20-22 Novembre 2013. I libri di Emil, Bologna, 2015. 746p. ISBN 978-88-6680-130-6

The monumental volume of studies represents the proceedings of the 2nd International Conference on Roman Danubian Provinces organized by the LAD (*Laboratorio di Studi e Ricerche sulle Antiche province Danubiane*) and the Department of Historical Sciences from the University of Ferrara. It is the second volume of studies published by the LAD, which since its foundation in 2007, became a leading research group focusing on the so called Danubian provinces.¹ Following a long existing historiographic tradition, which (re)created a large economic and cultural unit within the Roman Empire named by various denominations (*Großillyricum*, *Donauprovinzen*, *Danubian provinces*, *Illyrian provinces*),² the LAD is the first international research group which intends to present the latest results from Noricum, Raetia, Pannoniae, Dalmatia, Moesiae, Dacia and Thracia under a single methodological framework, following the idea of Géza Alföldy, who established the main theoretical background of this large geo-

graphic, economic and cultural unit within the Empire.³ This volume of studies was dedicated for his memory.

The 2nd International Conference on Roman Danubian Provinces organized in Ferrara, between 20–22nd November, 2013 was the largest gathering so far focusing exclusively on Religion and Acculturation in the Danubian Provinces and its proceedings is far the most comprehensive publication focusing on Roman religion of this region.⁴

As it usually happens with proceedings of international conferences, the volume doesn't reflect a coherent methodological approach.⁵ None of the articles is dealing with the cultural and religious unity and regional specificity of Illyricum, as a whole within the Empire. In this field, the recently published posthumous work of István Tóth is still the only one which worth to be mentioned.⁶ The cultural unity of Illyricum was presented by some of the articles from the 1st proceedings of the LAD conferences,⁷ but was omitted in this volume. Although the title of the first chapter (*Culti e religiosità nelle province danubiane*, pp. 21–208) indicated general patterns and aspects of Roman religion from Illyricum, from the 11 articles presented here 7 deals with general patterns, the others are focusing on particular provinces. The article of Radu Ardevan presents the phenomenon of *interpretatio romana* in the Danubian provinces (pp. 21–38). Citing the

¹ ZERBINI 2010. See also: <http://www.ladantiquity.it/>. Last accessed: 25.03.2016.

² DOMASZEWSKI 1889; ØRSTED 1985; ALFÖLDY 1988; ALFÖLDY 2004; COSME 2008a; COSME 2008b.

³ ALFÖLDY 2004.

⁴ There were similar conferences however, which were focusing on some aspects of Roman religion in the Danubian provinces: LAZAR 2011. See also: SZABÓ–SZABÓ–NAGY 2016.

⁵ This is one of the reasons, why some institutes focusing on Roman religion organise intensive workshops with selected participants. See: RAJA–RÜPKE 2015a, RÜPKE–GORDON–PETRIDOU 2016.

⁶ TÓTH 2015.

⁷ ECK 2010, DE SALVO 2010.

latest works and approaches of Western literature, his contribution is relevant especially due to the theoretical framework, in which he analyzes each province of the Danubian area – unfortunately, too much shortly. Laura Chioffi presents a topic, which was long time ignored in the literature: the cult of the *Dii Patrii* of the Romans, especially some iconographical aspects from Pannonia (pp. 49–58). Daniela Rigato's article on the cult of Asclepios from the Danubian provinces sounds very promising, because all the recent paradigmatic works on healing divinities and ancient medicine usually ignores this area of the Empire.⁸ Unfortunately, the short article (pp. 71–86) presents the Asclepieia only through the case study of Apulum and a selected corpus of inscriptions from the *valitudinaria* of the region. Important to note, that her map on page 74. reflects a general phenomena among historians outside Central-East Europe: the limits and borders of the Roman provinces (especially Dacia) is unacceptably incorrect on this old, probably 19th century map. Despite of this, the use of the new maps produced on Danubian provinces are still not used.⁹ The article of Nicolo Giuseppe Brancato deals with the religious acts and dedications of the female worshippers in the Danubian provinces (pp. 137–166). Working with an impressive corpus of epigraphic material, his study is following a traditional approach by presenting the impact and presence of women in religious experiences through numbers and statistics. While citing numerous times the important works of F. Cecere and F. Cenerini, curiously he omits the works of E. Hemelrijk.¹⁰ After the important linguistic additions on theonyms from the area by Alexander Falileyev (pp. 167–176), Riccardo Bertolazzi presents some notes on the cults of “national” *numeri* stationed in the Danubian provinces (pp. 184–206). An extremely well documented study which deals with each ethnic troops not only from the perspective of military history and dislocation, but also analyze the troops as religious, cultural communities. This aspect however should be more emphasized in further studies. The other articles from the first chapter curiously are focusing on some particular provinces and not general patterns as one should expect from the main title. Miroslava Mirkovic presents the group identity of religious acts from Moesia Inferior (pp. 39–48). While the title would suggest the new tendency of “grouping” and small group religions,¹¹ the article is very incoherent in defining group religion in public and secondary sphere. Cristina Girardi's article is focusing on “plural” divinities from Noricum (pp. 57–70) especially on the interesting topic of gender changing Celtic divinities and their plural version. Livio Zerbini, the editor of this volume presented shortly the Italic cults in Dacia (pp. 71–86). Unfortunately, two of the most intriguing case studies (Jupiter Appenninus, Fortuna Praeneste) are not mentioned in his article.

The second part of the volume consists 13 articles from Noricum, Pannonia and Dalmatia. Paolo Casari's article on the cult of Mithras from the *Statio Bilachiniensis* is a very important addenda for the CIMRM (pp. 209–226). Most of the studies from this chapter are focusing on one single case study of a sanctuary or settlement, which gives the opportunity for a more detailed and deeper analysis. Robert Guerra presents the religious experiences attested in the *castra* of the *Cohortes Alpinorum* from Pannonia (pp. 227–234). His article is fol-

lowed by Edgardo Badaracco's study on the cult of Deus Sol Elagabalus from Intercissa (pp. 235–246). Dénes Gabler discusses the chronology of the Iseum from Savaria, which represents the most important and well excavated Egyptian sanctuary in the Danubian provinces (pp. 247–266). His article is also relevant, because recently it is the only well documented and updated publication in an international language about the latest results from the sanctuary.¹² Mirjana Sanader presents the problematic or even hypothetic question of the *proseucha* in Mursa (pp. 267–278). Ágnes Gyuricza's article is focusing on the child representations on funerary monuments from Pannonia (pp. 279–285). Unfortunately, the article is too short to give a holistic view on the problematic question of child and infant funerary religion, which nowadays became an extremely popular topic in the research.¹³

Matia Vitelli Casella presents in her article some new aspects of the imperial cult in Dalmatia, based exclusively on epigraphic material (pp. 299–314). A particularly interesting article is that of Eva Katarina Glazer on the Roman influence on indigenous religious experiences (pp. 315–324). Her article one of the few in this volume which deals especially with archaeological contexts, emphasizing the importance of archaeology of religion in our discipline and – indirectly – creating a contrast with the other articles, based especially on epigraphic evidence. The contribution of Naser Ferri gives us a glimpse into a rarely researched area of the Empire, focusing on the epigraphic material of Roman religion from today's Kosovo (pp. 325–335). There are four articles in this chapter, which are focusing on some historical/juridical aspects of the so called acculturation (Péter Kovács, Domagoj Toncinic, Serena Querzoli). From these I would recommend the article of Carla Corti, which presents through the case study of the terra sigillata trade, the great importance of the commercial routes between Aquileia and Poetovio and the impact of the *Publicum Portorium Illyrici* on the complex process of cultural interaction in the Danubian provinces (pp. 347–374).

The third and biggest chapter is focusing on the provinces of Dacia, Moesia and Thracia through 17 articles. One can ask, why the article of Edina Gradvohl on two healing amulets from Pannonia was introduced in this chapter (pp. 401–406). Probably, it is related to the article of György Németh, which presents the recent results and sources of Roman magical practices in Dacia (pp. 393–400). Omitting to cite the important articles of Sorin Nemeti,¹⁴ he presents only the known *defixiones* and a prayer for justice. Important to note, that the lead tablet from Colonia Sarmizegetusa was published for the first time here. Further studies would need to contextualize the materiality of magical practices in the Danubian provinces, as it happens with the Western area of the Empire.¹⁵ Dacia unfortunately, is very poorly represented in this volume, although the materiality of Roman religion in this region gives numerous intriguing case studies.¹⁶ The article of Ioan Piso has nothing to do with Roman religion, although indirectly he deals also with few votive inscriptions (pp. 423–438). Giving a strict and very dry, epigraphic analysis of the inscriptions from the fort of Potaissa, he reinterprets the readings of Mihai Bărbulescu.

⁸ BAKER 2013, ISRAELOWICH 2015, PETRIDOU-THUMIGER 2016.

⁹ Numerous other maps from the volume show the same inaccurate borders. For maps see: SZABÓ 2014.

¹⁰ See also: HEMELRIJK-WOOLF 2013.

¹¹ REBILLARD-RÜPKE 2015.

¹² The beautifully elaborated catalogue and monograph of the sanctuary was published in Hungarian: Sostarits et al. 2013. An English and German edition are in preparation.

¹³ FOX 2012, BRODHOLT 2012, DASEN 2013.

¹⁴ NEMETI 2002, NEMETI 2004, NEMETI 2007, NEMETI 2013.

¹⁵ BOSCHUNG-BREMMER 2015.

¹⁶ For the abundant bibliography of Roman religion in Dacia see: BODA-SZABÓ 2014. See also: SZABÓ forthcoming.

Lucrețiu M. Bîrliba presents some aspects of the cult of Jupiter and Juno in Moesia Inferior through a new inscription (pp. 439–445). An important contribution is that of Alexander Rubel, who presents the only article which is focusing on religious studies and contemporary methodological approaches (pp. 447–472). Although, his theoretical framework is very close to the Erfurter school's Lived Ancient Religion approach,¹⁷ it seems that his methodology is still need to be more specific and less confusing. Snezana Golubovic gives us a very important contribution by presenting the acculturation process from the Viminacium necropoleis (pp. 473–482). Similarly to this, Milica T. Ilic and Nemanja Mrdjic presents a very intriguing case study of experimental archaeology focusing on burial rites and practices in Vimiancium (pp. 483–495). Their articles are very important, because it introduce funerary practices and rituals in the sphere and discipline of Roman religion, but also gives a new approach on how Roman cemeteries as social constructions and complex landscapes need to be analyzed. Zdravko Dimitrov presents a hypothesis on a temple building from Ulpia Ratiaria, based on architectural ornaments and epigraphic evidences (pp. 497–506). This article is also a relevant one, because highlights the importance of the architectural elements, usually neglected in Roman provincial archaeology, especially in the region of the Danubian provinces. Tadeusz Sarnowski presents some particularities of the Jupiter cult in the fort of Novae among the soldiers of the *I Italica* legion (pp. 507–524). Although this topic was analyzed by Kalendo too long time ago, Sarnowski gives us new epigraphic evidences to highlight the importance of public religion and identifying historical events related to the legion through their communication with the supreme god. Claudio Zaccaria's article on some inscriptions from *Municipium Montanensium* is a good example on

how antiquarian literature and archives can help us to find new data on Roman religion (pp. 525–544). In her relevant, but short article, Dilyana Boteva presents the impact of the *Constitutio Antoniniana* on the religious life of Thracia (pp. 575–584).

The last chapter (pp. 619–746) presents the religious changes, conflicts and their sources from Late Antiquity through 8 articles. Some articles presenting broader topics, such as the Gothic conversion or the ecclesiastic organization of the Danubian provinces, while others are focused on specific patterns and case studies, such as the battle of Mursa or the late antique bronze lamps from Romania. Important to mention also the keynote lecture of the conference by Werner Eck, who presented some new aspects of the *lex municipalis Troesmensium*, unfortunately, not focusing enough on it's important contribution to public Roman religion and the role of the local power elite (pp. 9–20).¹⁸

Such a monumental work with 50 individual articles and studies cannot be considered a comprehensive overview on the several aspects of Roman religion in the Danubian provinces. This was not even among the aims of the editor. Such a work is still missing from our discipline, the recent paradigmatic works on Roman religion focusing exclusively on the Western and Eastern provinces.¹⁹ The volume edited by Livio Zerbini is a milestone in the study of Roman religion from the Danubian provinces (Illyricum). It shows various aspects and methods: most of the articles are great examples on how far can epigraphy help us to understand Roman religious communication,²⁰ but few articles are focusing also on particular aspects of archaeology of religion, landscape archaeology and legal issues of religion. This volume is a great beginning and fundament for a work, which need to be done with a much more comprehensive and elaborated methodology.

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¹⁷ RÜPKE 2012, RAJA–RÜPKE 2015b.

¹⁸ See also: CÎRJAN 2015.

¹⁹ RAJA–RÜPKE 2015a.

²⁰ See also: SCHEID 2012.

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Csaba Szabó
University of Pécs
Max Weber Kolleg, Erfurt
szabo.csaba.pte@gmail.com