

**Kremer, Gabrielle (mit Beiträgen von Christian Gugl, Christian Uhlir und Michael Unterwurzacher),  
*Götterdarstellungen, Kult – und Weihedenkmäler aus Carnuntum*. Wien, 2012, pp.483 with  
213 panels. ISBN 978-370-0-16950-5**

**T**he monumental volume of Gabrielle Kremer was published under the auspices of the Austrian Academy (Österreichische Akademie der Wissenschaften) as a result of the successful collaboration of multiple Austrian institutions and research groups. The monograph is published as the first Supplementum of the famous *Corpus Signorum Imperii Romani* (CSIR) related to Carnuntum. In this series from 1967 till now was published 31 volumes related to the stone and epigraphic monuments of Austria, three of the volumes – I.2, I.3, I.4. – dealing with the monuments of Carnuntum. The work of Gabrielle Kremer was an urgent and highly anticipated work, publishing first time in a single corpus 772 votive objects, which represents almost 40% of the total number of stone monuments from the best researched Roman city in the Danubian provinces. The monumental corpus was preceded by some important publications of the same author about the religious life of Carnuntum.

In the introduction, the author mentions that the waste work was carried on between 2008 and 2010, researching mainly in the local museum from Carnuntum (Archäologischen Museums Carnuntinum) where 55% of the objects are deposited and in various foreign museums and private collections (21% of the objects). The corpus was meant to be not only a new volume of the CSIR series – following the strict, publishing criteria of the international committee – but also an example for the interdisciplinary collaboration between various grand projects from Austria, most notably with the CIL III<sup>2</sup> Project coordinated by prof. Ekkehard Weber and with the project of dr. Ortoolf Harl<sup>1</sup>.

The first chapter presents a short but concise historiography of the research, which goes back till the antiquarian activity of Wolfgang Lazius (1514 – 1565).

The catalogue represents the most important part of the volume. The 772 stone monuments are divided in 8 categories (25–26.pp.) the biggest group being those of the altars and statue bases (59%) followed by the statues and statuettes (22%). Every category is subdivided in divinities, presented in strict, alphabetic order (32 subcategories in statues and 39 in altars and statue – bases). This method is conventional for the CSIR series, which deals mainly with an art historian and classical archaeologist, descriptive, almost positivist approach. Dealing with votive objects however, further studies and aspects would be necessary for a holistic view of this really impressive material. Each object is described and presented in the same way, using a very strict and useful methodology: name of the divinity, name of the object, place of discovery and place of preservation, deposit number, bibliography, material and conservation status, dimensions, detailed description sometimes

<sup>1</sup> www.ubi-erat-lupa.org is a partner of the EAGLE (Europeana network of Ancient Greek and Latin Epigraphy).

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dealing with the functionality and topographical aspects of the object, iconographic typology<sup>2</sup> and chronology. Some objects, such as the altar or statue base (nr. 351) dedicated to Mithras marking the emperors “conference” in Carnuntum at 308 has a detailed description. The importance of some pieces are marked also by the number of the photos published in the corpus. Many of the presented stone monuments are published first time in the corpus of Kremer or with a new interpretation of their inscription, functionality. Many of the objects were first time analyzed with new, petrographic methods. Some of the pieces are enrolled as “undermined divinities” or “*varia*” which makes hard their interpretation and exact role in the religious life of the city. In some cases (nr. 129 – 158 and 163 – 165) their votive aspect are also questionable<sup>3</sup>. This aspect is one of the biggest question marks of the book: what can we consider “votive” in a Roman provincial context? Unfortunately, a missing chapter of an adequate and detailed methodology would have been serve an answer for this question.

A separate chapter deals with the chronology of the objects, presenting not only a detailed analysis of the 772 monuments, but also reflecting on the general history of the settlement. Statistics and tables (abb. 10 and tabelle nr. 1.) are very useful for a general overview on the chronology of the objects – most of them came from the Severan age (193 – 235) as usually we can expect due to the so called “epigraphic habit”. Very important the comparative study on the chronology of the Pfaffenberg and Carnuntum, the first culminating between 284 – 314. Kremer presents not only the precisely dated monuments, but reflects also on the different methodologies which can indicate an approximate chronology (stylistic or paleographic analysis).

A very important chapter deals with the topography of the monuments, coauthored with Christian Gugl. 456 monuments have an exact or approximate topography, which is remarkable in comparison with other similar cities, such as Colonia Claudia Ara Agrippinensium, Aquincum or Apulum. Most of the objects came from the legionary fort (124 monuments) and from the sacral area of the civilian settlement (Silvanus and Quadriuae temples – 56). A significant number of monuments came also from the civil amphitheatre and the Nemesis sanctuary (41). Thematic maps and tables are also very helpful in this case. Kremer presents very accurate the problematic question of the so called IV. and V.<sup>th</sup> mithraeum. Extremely important is the map with the distribution of the votive monuments from the legionary castrum (abb. 27.) which shows a problematic question: the cultic places inside of a castrum. In the case of Carnuntum, only 15 objects were found in situ, mainly concentrated in the Principia, “carcer”, a schola and in a corner of the so called “C” building (probably a *horraeum*). However, these objects are without inscription, thus their votive nature and use is questionable (nr. 690 – 692.). Each of the places from the fort where votive monuments were found are analyzed very carefully.

A separate chapter deals with the deities, focusing mainly

on statistics (surprisingly, the most popular deity is Silvanus – Silvanae 19% than IOM 11% and Mithras 8%). 56 deities and personifications were attested in Carnuntum, which shows a very dynamic religious society – quite similar to that from Aquincum and Apulum too. Important to mention the tables about the social distribution of the worshipers too (abb. 37.). They are analyzed shortly in a separate chapter. 201 worshippers – 45 of them erecting multiple monuments in Carnuntum. The author presents not only the contrast between the civilian and the military communities (60 – 40%) but focusing also on the functions, onomastics and a comparative analysis on the pantheon of the two, coexistent communities (abb. 42.). A separate table presents the dedications of some military and civil groups (table 8.).

Chapter 8 presents the importance of the workshops which is a problematic and rarely attested in the Danubian provinces. Categorizing some particular monuments on stylistic and materiality, the author tries to identify not only workshops but in some cases also craftsmen, such as the so called “Virunum maestro”.

In the next two chapters, Kremer presents the iconographic types and main forms attested in Carnuntum, analyzing the economical and commercial routes detected by the “import” marbles. The detailed examination of the marble monuments (table 11.) shows an extremely rich variety of the provenience (mainly from Naxos, Paros, Pohorje, Thasos). The book last 70 pages contains the waste bibliography (a real compendium for the historiography of Carnuntum), abbreviation list, picture and figure list and a detailed index. The last chapter of the book presents the 213 panels with high quality pictures and figures following strictly the methodology and autopsy roles of the CSIR and the modern digital publications, such as the Lupa or the EDH.

In conclusion, the monumental work of Gabrielle Kremer is an important contribution not only for the scholars interested in the topography, social history and religious life of Carnuntum, but a provoking analogy for the discipline of Roman religious studies. In the last twenty years appeared dozens of monographs on the religious life of some Roman cities – such as Corinth, Thessaloniki, Sarmizegetusa, Pompei, Ostia – marking a new tendency in the religious studies. However, the work of Kremer is not following the methodology of the *Religionswissenschaft* but more the descriptive and quantitative approaches of the classical archaeology and social history, her contribution must be considered a millstone and a model for further studies especially in the context of the Danubian provinces.

<sup>2</sup> Using mainly the typology determined by the LIMC project but also reflecting on local aspects and workshops.

<sup>3</sup> Some of the pieces were found in the Amphitheatre of the civilian city (nr. 163, 165)