Etruscan News

Bollettino della Sezione Americana dell'Istituto di Studi Etruschi ed Italici

Newsletter of the American Section of the Institute for Etruscan and Italic Studies

VOLUME: 6 SUMMER, 2006

More on Dioscorides' Etruscan Herbs

by John Scarborough
University of Wisconsin

In his "An Etruscan Herbal?" (*Etruscan News*, 5 [Winter, 2006]), Kyle P. Johnson makes some interesting points regarding the manuscript traditions that include alternative names for the plants and herbs in Dioscorides' *Materia medica*.[1] It was beyond the scope of Johnson's brief introductory note, however, and hence it is the goal of this article, to suggest how and why these synonyms, not included by Dioscorides in his original work,[2] enter the manuscript history, and more importantly, why these names might indicate a particularly Etruscan herbalism.

The synonym-lists were compiled separately by lexicographers, collectors of words in what we would call "dictionaries" on disparate subjects, including the vocabularies of medicine and related disciplines.[3] As scribes copied and re-copied the *Materia medica*, sometimes rearranging Dioscorides' original format (called by Riddle a "drug affinity system"),[4] those scribes attached portions of the separate synonym-lists to the text itself, and over the centuries the alternative names frequently wandered into the body of the work itself. With the advent of printed editions in the Renaissance, a number of the earliest printed versions simply replicated the composite Greek texts (or the Latin translations of those manuscripts) so that medical students and professors of pharmacology in the Renaissance universities often learned *all* of the names as if they had been part of the original work.[5]

Pimpernel, from the Vienna Dioscurides (Wikimedia Commons)

In establishing his Greek text of the *Materia medica*, Max Wellmann pulled most of the alternative nomenclatures from the main text, and placed them as part of his *apparatus criticus* with the designation **RV.** It is among these "alternative names" that one finds the Etruscan terms for some plants and herbs. These are, indeed, remnants of what could be called an "Etruscan herbal:" bits surviving from lexicographers' hungry search for arcane words, a literary genre that flourished throughout the centuries,[6] and which is with us today.

Wellmann lists sixteen Etruscan words that appear in the **RV**,[7] but significantly the Etruscan terms are only one of twenty-six languages recorded by Pamphilus and other lexicographers. Etruscan — by comparison with the "Roman," "words of the [Egyptian] seers," "Egyptian," "Gallic," "Dacian," and others[8] — is a tiny fraction of the terminolo-

[See "**Herbs**" on page 9]

The Capitoline Museum and the Castellani Collection

by Antonella Magagnini
Curatore Archeologo, Musei Capitolini

Top: Aristonothos Crater with the blinding of the Cyclops Polyphemos, and the artist's signature. From Cerveteri. 7th century B.C. Rome, Capitoline Museum.

Bottom: Aristonothos Crater with a battle between a war ship and a merchant ship. 7th century B.C. Rome, Capitoline Museum.

On December 23, 2005, the Capitoline Museums, after a long effort coordinated by Anna Mura Sommella, Director of the Musei Capitolini, and a great financial commitment, were enriched by a new wing, focused on a large light-filled, glassed-in hall in the spaces previously occupied by the Roman Garden of the Palazzo dei Conservatori. The original bronze equestrian statue of Marcus Aurelius has finally found its worthy home in this piazza-like space, along with the large bronzes donated by Sixtus IV to the Roman people in 1472. From this hall one can marvel at the enormous, imposing remains of the foundations of the Temple of Jupiter Capitoline revealed by recent archaeological excavations.

In the galleries next to the so-called "Giardino Romano" are exhibited the various collections. The renewed Galleria degli Horti and the nearby galleries feature the sculptures that once adorned the luxurious Imperial residences and their parks and gardens; these came to light in the course of excavations of the second half of the 19th c. in the areas of the Quirinal, Viminal, and Esquiline hills. The Castellani Collection, given to the Capitoline Museums by Augusto Castellani, a well-known goldsmith and collector in Rome in the mid- to late 19th c., is now displayed in three galleries adjacent to the large glassed-in hall according to material type, a division that Castellani himself established.

As is well known, Augusto Castellani put together over the course of several decades a rich collection of objects covering a wide chronological range, from the most important archaeological sites of Etruria, Latium, and Magna Graecia. The 700 or so objects given by Castellani to the museum included a large quantity of pottery, both imported from Greece and locally made. In the first gallery a number of these vases are displayed in chronological order, allowing the visitor to follow the development of Greek production from the 7th to the 4th c. B.C. through important and well-preserved examples. The Attic vases, in particular, are important for an understanding of the history and the artistic production of the craftsmen, not only of Greek culture but also of contemporary cultures in the Mediterranean.

The second gallery exhibits locally produced ceramics from the necropoleis of the major Etruscan cities as well as from the tombs of Latium and the Faliscan Territory, e.g. Civita Castellana. Unfortunately, even more than for the Greek vases, Castellani avoided recording their exact provenance or original context; recent research carried out on related objects, however, has made it possible to identify some of the production centers.

Other collections of the 19th c. include that of the Museo Artistico Industriale, conceived by Augusto Castellani and his brother Alessandro along with other important figures of 19th c. culture in Rome, on the model of similar museums in London and Paris. The new display includes a few noteworthy examples of Attic vases from the archaeological section of this rich collection, which came to the museum in the 1950s.

Also on exhibit is the oinochoe from Tragliatella (Cerveteri), given to the museum in 1964 in memory of Tommaso Tittoni, a Roman statesman and collector of the end of the 19th c. The interpretation of the figures on

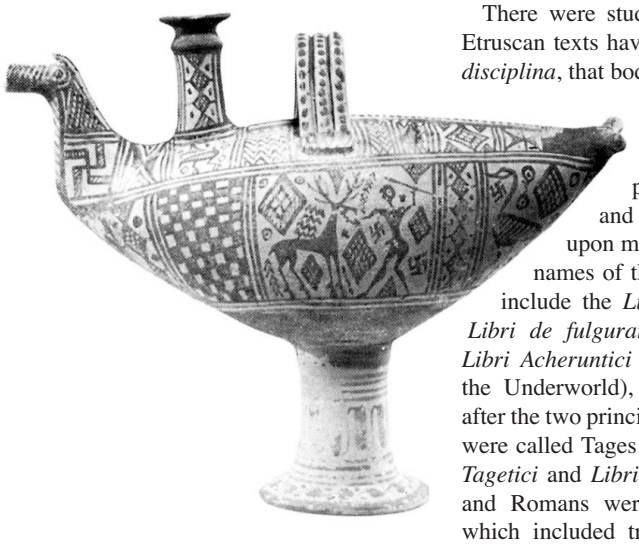
[See "**Castellani**" on page 9]

Letters to the Editors

To the Editors:

At the time of writing my article "A Possible South Etruscan Tomb Group," (Etruscan News 5) I was unaware of two recent articles by Jennifer Neils which discussed the bird askos now in the Cleveland Museum. The first is entitled "Hercle in Cleveland" (*Cleveland Studies in the History of Art*, 1998 pg. 6-21), the second appears in the *CVA* (USA 35, Cleveland Museum of Art 2, 2000). In these works, Neils refers to the stylistic connection between the Cleveland askos, the other pieces I mention in my article and several other Italian Geometric vases. These should be included in any bibliography for the items.

Angela Murock Hussein



This askos from the Cleveland Museum of Art is the subject of Jennifer Neils' two articles. The central panel was thought by Frank Brommer to represent the myth of Herakles and the Cyrenaian Hind. If the attribution is correct, this would be the earliest representation of that myth.

To the Editors:

I gave a paper for AIAC in May (which is of course listed in EN!). The neatest thing was that Alessandro Naso knew who I was, and gave me a very kind introduction, based on Etruscan News. So thank you!

Hilary Becker

To the Editors:

Congratulations on the latest EN - splendid! It looks really good. I was particularly interested in the herbal refs on the front page, following our research into Galen's ointment for Olympic athletes with black eyes. But I look forward to reading it all, and thank you very much for including the sistrum. I hope someone might come up with some comments.

Judith Swaddling
The British Museum

Addendum

We want to thank Alicia Dillon for the photograph of the Archaeological Tours group published in Etruscan News 5, on page 2, and apologize for failing to credit her at that time.

Articles

The Study of Etruscan Religion

Excerpt from the Introduction to *The Religion of the Etruscans*

by Nancy T. de Grummond

In antiquity the study of and theorizing about Etruscan religion was already well developed, with scholarship that we may distribute into three main categories: canonical texts, philosophical treatises, and historical/antiquarian writings.

The Canonical Texts

There were studies of the many different Etruscan texts having to do with the *Etrusca disciplina*, that body of original Etruscan religious literature describing the cosmos and the Underworld, as well as prescribing various rituals and ways to interpret and act upon messages from the gods. The names of the texts that have survived include the *Libri rituales*, *Libri fatales*, *Libri de fulguratura* ("on lightning") and *Libri Acheruntici* (concerning Acheron, i.e., the Underworld), as well as books named after the two principal Etruscan prophets, who were called Tages and Vegoia in Latin: *Libri Tagetici* and *Libri Vegontici*. Both Etruscans and Romans were involved in this study, which included translating and interpreting the old texts and teaching them to appropriate individuals. The practitioners of this type of study perhaps relate to their material in a manner similar to that of the Jewish and Early Christian scholars who studied, taught, and commented on their religious literature.

Unfortunately, we know so little of these writings and teachings that we are unable to discern what, if any, may have been their theological concerns or what debates may have enlivened their encounters. Further, it is a perennial frustration in studies of Etruscan religion that little about Etruscan prophetic or priestly texts can be confidently traced back earlier than the first century BCE, when in fact Etruscan civilization had become fully submerged in the dominant Roman culture.

Among the names that have survived are individuals who lived in the first century BCE, such as Aulus Caecina from Volterra, friend of Cicero, who wrote *De Etrusca disciplina*, a publication that has been described as a "major event" in the intellectual life of the Late Republic; the admired and erudite Nigidius Figulus, who composed books on dreams, private augury, divining from entrails and a brontoscopic calendar (the latter surviving in a Greek translation) and Tarquitius Priscus, friend of Varro, known to have written an *Ostentarium Tuscum*, a translation of an Etruscan work on prodigies and signs, as well as a book on prognosticating from trees. Tarquitius also produced a translation of the cosmic prophecies of the nymph Vegoia, a fragment of which has survived. Another figure in this category is Cornelius Labeo, whose date is unknown but who seems to have written translations and commentaries, in fifteen books, on the prophecies of Vegoia and Tages.

Also in this category are the many shadowy figures who are mentioned as being consulted for advice by the Romans, the soothsaying priests or *haruspices*, as for example, Umbricius Melior, described as "most skilled," the Early Imperial soothsayer of Galba. Sulla had his *haruspex* Postumius, and the famous Spurinna tried to warn Caesar about the Ides of March. There must have been many more Romanized Etruscans involved in these pursuits (there are a few more such figures whose names alone have come down to us), for we know that as a general principle, the Romans thought the Etruscan teachings to be so important that they had a practice of sending their sons to Etruria to study this ancient lore.

Philosophical Texts

The foregoing individuals we have mentioned may be recognized as real practitioners of Etruscan or Etruscan-style religion, and as such they had their own bias. Our second division is related, but it manifests a different approach: intellectuals with a concern for philosophy. There is no more significant surviving text for the study of Etruscan religious practice than the treatise on divination by Cicero, written around the time of the death of Caesar, ca. 44 BCE. In *De divinatione* Cicero presents a vivid debate on the reliability of divination in its various manifestations, with the principal interlocutors represented as his brother Quintus and himself. The evidence presented on both sides is all the more interesting because Cicero had intimate knowledge of the subject from his own experiences as an augur of state religion.

This first-century Roman debate is of course sophisticated and probably shows some thought patterns well beyond any present in Etruscan religious teaching. Quintus Cicero supports credence in divination from the standpoint of Stoic philosophy, and Marcus Cicero, while rejecting actual faith in divination, in the end admits the importance of traditional rites and ceremonies solely for political aims. He has great contempt for most divinatory practices and heaps scorn upon, for example, the important Etruscan revelation myth of the prophetic child Tages. What is most important in the treatise for our purposes is the abundant evidence about the principal Etruscan methods of divining, by reading of entrails and by interpretation of lightning. When we can sort these out from Roman interpolation, we have some of the most meaningful reports from antiquity on Etruscan practices.

The treatise of Seneca, *Quaestiones naturales*, written shortly before his death in 65 CE, also promotes philosophy but is fascinating for its sympathetic presentation of the point of view of Etruscan priests. We have a clear statement of the contrast of thought between the two sides, in the famous declaration that "this is the difference between us [philosophers] and the Etruscans, who have consummate skill in interpreting lightning: we think that because clouds collide, lightning is emitted; but they think the clouds collide in order that lightning may be emitted."

ETRUSCAN NEWS

Editorial Board, Issue #6, May 2006

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Submissions, news, pictures, or other material appropriate to this newsletter may be sent to any of the editors listed above. The email address is preferred. For submission guidelines, see Etruscan News 3 (2003) 9. Nominations for membership in the Section may be sent to Larissa Bonfante at the above address.

In fact, we know little about the Etruscan studies of the natural sciences, but the passage in Seneca tends to confirm suspicions that their observation of natural phenomena was carried out with religious premises and conclusions.

Historical/Antiquarian Texts

A third and rather different brand of scholarship is that of the historians, philologists, and antiquarians. Livy (d. 12 or 17 CE) transmitted a great deal of information in his narratives of Roman/Etruscan politics and war, such as in his frequent references to the Etruscan federal sanctuary of the shrine of Voltumna (3.23.5, 25.7, 61.2; 5.17.6; 6.2.2). Verrius Flaccus, the tutor of the grandsons of Augustus, wrote a treatise on Etruscan matters (*Libri rerum Etruscarum*) that has not survived, but we do have some of his observations as preserved in the epitome by Festus of his *De significatu verborum*, which contained rare and obsolete words and accompanying archaic antiquarian lore. Vitruvius, a practicing architect of the time of Augustus, has left a precise account of the theoretical and practical aspects of building and locating an Etruscan temple (*De architectura* 1.7.1-2, 4.7).

The pure antiquarians are especially useful. They were intrigued with the past and recorded information objectively about Etruscan religion out of curiosity. A great variety of Etruscan topics was treated by the most learned of all Romans, Varro (116-127 BCE), ranging from the practice of sacrificing a pig for a ritual pact (*De re rustica* 2.4.9), to the Etruscan rite for laying out a city (*Etruscus ritus*; *De lingua Latina* 5.143). He wrote a treatise on human and divine matters of antiquity (i.e., what was ancient at that time, 47 BCE), the loss of which is most unfortunate. It contained fascinating material on the lore of lightning, such as that other gods beside Jupiter, for example, Minerva and Juno, were allowed to throw lightning bolts. It was Varro who provided the famous and precious reference to Vertumnus as the "principal god of Etruria" (*De lingua Latina* 5.46).

He was of course frequently quoted by other antiquarians, such as Pliny the Elder (d. 79 CE), who drew from him information about the decoration of Etruscan shrines, in his book on painting and modeling sculpture (*HN* 35.154), and about the tomb of Porsenna, in his section on building stones and architecture (*HN* 36.91). Pliny included a good bit of Etruscan material in his encyclopedic *Historia Naturalis* as part of his goal of being compendious, and in this way he preserved many interesting fragments of information from various sources, such as lore about signs from the birds in his sections on zoology; he refers to an illustrated Etruscan treatise (*HN* 10.28, 30, 33, 35-49).

Among the antiquarians we may also classify selected Latin poets who drew on early Roman and Etruscan antiquities for one reason or another, during that period of the first century BCE when we detect so much other activity regarding Etruscan religion. Vergil, exposed to Etruscan culture in his native Mantua, has left us his stirring description of the warrior priest from Pisa, Asilas, skilled in the interpretation of all the signs from the gods, embracing entrails, the stars, birds, and lightning (*Aeneid* 10.246-254).

No text from the Romans is more important for studying Etruscan divinity than the poem of the Umbrian Propertius about the statue of Vertumnus set up in Rome (4.2). It expresses vividly the Etruscan tendency to be vague or ambivalent about the gender and other characteristics of a particular deity.

Ovid, too, has related the myth of Vertumnus, and interestingly has the god change sex to appear as an old woman in the story of the courtship of Pomona (*Meta*. 14.623-771). His calendar in the *Fasti*, replete with lore of early religion in Rome, is relevant but must be used with caution, both because the poet is sometimes inaccurate in his citations (and he does not tell his sources) and because the material on the Etruscans is certainly colored by the Roman context. Of course, all the poetic literature—of Vergil, Propertius, Ovid, and others—must be read critically as just that, rich in allusions, sometimes created for the occasion by the poet and not necessarily reflecting Etruscan belief or practice.

After this, we can note a crowd of later Roman polymaths who took an interest in Etruscan culture, probably most often using some of the writers we have already cited. Festus (second century CE), as noted, prepared an epitome of Verrius Flaccus, and this was in turn epitomized by Paulus Diaconus in the eighth century. The grammarian Censorinus (third century CE) wrote on a wide range of topics such as the origin of human life and time. The indefatigable and generally trustworthy Servius (fourth century CE) has left an abundance of observations on the Etruscans in his commentary on Vergil's works. He took a great interest in augural lore, and though he did not always refer directly to the Etruscans, his comments are useful in augmenting our knowledge of this important branch of Etruscan religious praxis. Macrobius (probably fifth century CE), whose *Saturnalia* is a potpourri of antiquarian, scientific, and especially philological lore, provides in his dilettante's way little nuggets of Etruscan information, for example, on the use of the sacred bronze plow in founding a city (*Sat*. 5.19.13) or on the good omen seen in the wool of sheep when it was naturally tinted purple or golden (*Sat*. 3.7.2). Finally, we may include in this group Arnobius, a rhetorician and Christian convert living in Africa in the late fourth and early fifth century CE, who assembled his text intelligently from other sources, as shown by his passage quoting Varro on the group gods such as the Penates recognized by the Etruscans (*Adv. nat*., 3.40).

An absolutely singular case is that of Martianus Capella. He, too, flourished in the atmosphere of North Africa in the fifth century, leaving as his chief work a compendious pedantic allegory on the marriage of Mercury and Philology (*De nuptiis Mercurii et Philologiae*). Regarded as eccentric, tedious, and superficial in its discourse on the seven liberal arts, the text of Martianus is nonetheless of the greatest importance for Etruscan studies. It contains the single most significant text in Latin for understanding the Etruscan pantheon and cosmos (1.45-61). Martianus sets the stage for the wedding of Mercury and Philology by sending out invitations to gods all around the sky, and he depicts them as inhabiting sixteen main divisions.

Scholars are united in regarding this number as a clue that Martianus was following the Etruscan system of dividing the sky (cf. Cicero, *De div*. 2.18.42), and have found that the scheme agrees in some striking details with that other famous document of the Etruscan cosmos, the bronze model of a sheep's liver from Piacenza. The use of deities who may be readily equated with well-known Etruscan gods, along with divinities who are completely obscure in Roman religion, suggests that we may indeed have here a reflection of an original Etruscan doctrine.

Letter to our Readers

Dear Readers,

With this issue we hope to establish a different and more regular rhythm to the appearance of *Etruscan News*.

We are extremely pleased with the enthusiastic reception of *Etruscan News* 5. We received many compliments on the contents of the issue: one colleague remarked that we are managing to combine the immediacy of a newspaper with the scholarly material of a journal.

The immediacy is even more served by our new interactive web site, *Etruscan News Online* (www.umass.edu/etruscannews), which serves as a place for people to present works in progress, and as a forum for discussions of issues and articles. The more recent volumes of *Etruscan News* can be accessed here in PDF format; all of the volumes are available in this same format on the web site of the Center for Ancient Studies (www.nyu.edu/fas/center/ancientstudies) at NYU. We plan to add an Index for issues 1-6 soon.

On the scholarly side, we are happy to present articles on Etruscan glosses by two well-known international scholars, John Scarborough and Dominique Briquel. These articles take up the subject from very different points of view, and represent an example of the kind of follow-up that we hope to inspire: the subject of glosses was raised by in the front-page article by Kyle Johnson on a possible Etruscan herbal in *Etruscan News* 5.

Although *Etruscan News* will now be freely available on line, many people, including libraries, prefer the newsprint version. We ourselves are fond of this format, and will continue to print the *edizione cartacea* (we like that word). We hope of course that you will continue to send us contributions for your subscriptions. In any case please be sure to send us your email addresses, either by contacting one of us directly or communicating with us by way of the web site, so that we can know our readership and plan to address their interests. We hope to continue to inform you of interesting programs at home and abroad, including our own. Please let us know your thoughts, your interests, and your plans.

With best wishes,

Larissa Bonfante, lb11@nyu.edu
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Past Conferences

AIAC Presentations in Rome

Two Meetings of AIAC, Associazione Internazionale di Archeologia Classica, were held in the spring of 2006. Since 2000 the Association has been organizing monthly meetings in the various national archaeological institutes to permit young scholars, doctoral researchers, grant recipients, etc., to present their work and to meet each other.

The first meeting took place on January 23 at the Swedish Institute on the subject "Nascondere la profondità nella superficie." The moderator was Helga Di Giuseppe. The speakers and topics were:

José Carlos Sánchez Pardo (Scuola Spagnola), *Territorio e popolamento tra Antichità e il Pieno Medioevo: analisi spaziale e GIS*.

Olaf Satijn (Istituto Olandese), *A socio-economic and political landscape archaeology of transition: southern Lazio from the late Roman period to incastellamento*.

Dunia Filippi (Università di Roma "La Sapienza"), *Il Velabro e le origini del Foro*.

The second meeting took place on March 6, 2006, at the Villa Lante, the Institutum Romanum Finlandiae, on the subject "*Orare et donare."* Vincent Jolivet was the moderator. The papers delivered were;

Sophie Helas (Deutsches Archaeologisches Institut Rom), *Santuari punici a Selinunte*.

Letizia Ceccarelli (Cambridge University), *Materiale votivo di età' medio-repubblicana da Ardea*

Antonio Ferrandes (Università di Roma "La Sapienza"), *Ceramica e santuari urbani. Produzione, distribuzione e consumo di manufatti ceramici a Roma tra IV e III secolo a.C.: il contributo dei depositi votivi*.

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New York Archaeological Consortium

The Center for Archaeology at Columbia University has renewed the New York Archaeological Consortium, in which graduate students and faculty in Art History, Classics, and Anthropology hold open discussions of their current research projects. The main objective of the recent event, which took place Friday, March 24, was to divulge current research projects and to establish contacts between alumni and faculty of different colleges within the city. The topics presented involved the fields of anthropology, archaeology, art history, history of architecture, and history of religion.

For more information contact Carola Garcia Manzano, CCA Program Coordinator, at cm2418@columbia.edu

[See "**Conferences**" on page 8]

Notes on an Inscribed *Kyathos* from Cerveteri

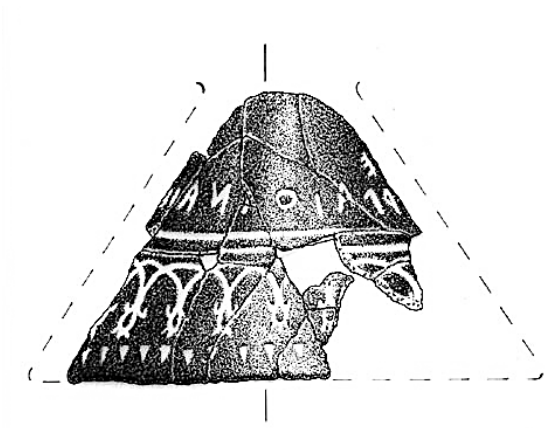
by Rex Wallace
University of Massachusetts Amherst

Over a decade ago, Maria Antonietta Rizzo and Mauro Cristofani published an Etruscan inscription incised on the conical base of a *kyathos* from a tomb (no. 1) excavated in the locality of San Paolo (Cerveteri).[1] The *kyathos* was recovered broken into fragments, but conservators were successful in restoring the cup to something close to its original state. The inscription, which was incised in a spiral around the conical foot of the cup, survived in good shape, except for two places. Two letters are missing at the beginning, and a few letters are missing about two-thirds of the way through the inscription. Cristofani reconstructed the text of the inscription as follows:

[mi]ṇi venel paiθinạ[s mu]luvnice

Given that this inscription is a dedication, an exceedingly common epigraphic type in archaic Etruscan,[2] the forms restored by Cristofani are in no way controversial. He observes that the verb form **[mu]luvnice** is missing a vowel in the ante-penultimate syllable and that it should be emended to **[mu]luv<a>nice**. And he points out that the family name **paiθina[s]** may be compared to **paiθunas**, which is found at Volsinii (ET Vs 3.4), and to **paiθnas**, which is attested at Vulci (ET Vc 2.41).[3] It turns out, however, that a much more compelling *comparandum* exists. The family name **paiθinaie** was incised on a fragment of the conical base of a *kyathos* recently recovered at Poggio Civitate (ETP 353).[4] Formally, **paiθinaie** is a derivative in *-ie* built from the patronymic base **paiθena-*, the ancestor of the forms attested at Vulci and Volsinii and, according to Cristofani, of the form on the San Paolo *kyathos*.

The similarities between these two inscriptions and the bucchero ceramic on which they were incised may run deeper than an etymological relationship connecting the family names. The *kyathos* from Poggio Civitate was not a locally produced product; the bucchero fragments of this cup are unlike other bucchero products produced at the site.[5] The *kyathos* is, therefore, an import and one that may well have been made in a workshop at Caere. Consider the similarities: (1) The Poggio Civitate *kyathos* and the San Paolo *kyathos* were incised with dedicatory inscriptions in sinistroverse direction spiraling around the conical bases of the cups. (2) Both inscriptions have Object - Subject - Verb word order, which is relatively rare in this type of text.[6] (3) In both inscriptions the letter *gamma* has the form of a shepherd's staff, ↄ, and the letter *theta* is a small circle without any internal punctuation, o.[7] This combination of letters is a rarity on Etruscan inscriptions from this early period.[8]



Base of the Poggio Civitate kyathos (Drawing by Dylan DeWitt)

These facts conspire to suggest that the family name on the *kyathos* recovered at San Paolo be completed as **paiθina[ie]** or **paiθina[ies]** rather than **paiθina[s]** and that the inscription be restored as in (2). The family name on the San Paolo inscription would then find a perfect match with the family name on the *kyathos* recovered at Poggio Civitate.[9]

[mi]ni venel paiθina[ie(s)
mu]luv<a>nice
(ETP 196)

If the family name on the San Paolo *kyathos* is restored as **paiθina[ie(s)]**, it is possible to connect the two inscribed kyathoi and speculate along the lines offered by Colonna in his note on the Poggio Civitate *kyathos*.[10] First of all, members of the same immediate family, perhaps brothers, perhaps father and son, had these two cups inscribed. Second, a member of the **paiθina[ie(s)]** family from Caere was in contact with the residents of the Orientalizing complex at Poggio Civitate and had a finely decorated and inscribed *kyathos* sent there as a gift. We might imagine an exchange of gifts to cement political or economic ties, which is an intriguing idea given the geographical distance between the two communities. There is also another, more intriguing, possibility that deserves to be mentioned. The *kyathos* from Poggio Civitate was recovered from the remains of the so-called OC3/Tripartite Building. We might imagine, if the Tripartite Building at Poggio Civitate had a religious function, [11] that this cup was offered as a votive dedication to the deity or deities worshipped there.

Footnotes

1. Rizzo & Cristofani 1993. The inscription was also published in Sgubini Moretti 2001: 166-167.

2. For this variety of 'iscrizione parlante', see Agostiniani 1981.

3. Etruscan inscriptions are cited from Rix et al. 1991 = (ET) and from Wallace, Shamgochian, and Patterson 2004-2006 = (ETP).

4. Wallace (in press). Colonna 2005: 331 reads this section of the inscription in a different manner: **paiθina çe[**. His reading cannot be correct, however. There is no doubt that the letter that he takes to be a **ç** is in fact an **i**.

5. Neilsen and Tuck 2001: 44, 50-55.

6. See Schulze-Thulin 1992: 180.

7. For discussion of the distribution of these letters on inscriptions from the Orientalizing period see Bagnasco Gianni 1993.

8. The only other inscription with this combination of letterforms is ET Cr 0.1, which was incised on a kyathos recovered from the *Tomba Calabresi* at Cerveteri.

9. The two inscribed *kyathoi* were discussed by Colonna 2005: 332, but he took the family names to be **paiθina-**, which is impossible for the inscription on the Poggio Civitate *kyathos*. The cups and inscriptions can be connected only if the family name on the San Paolo *kyathos* is restored as **paiθina[ie(s)]**. Colonna also notes that ETP 4 from Vetulonia, of which only a small fragment remains (**[– – –]e p[– – –]**), could well belong to this same group.

10. Colonna 2005: 332.

11. Tuck 2000: 111.

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Etruscan Glosses

by Dominique Briquel

Ernout used to speak of "the poverty of the information that has come down to us."[1] This poverty is further accentuated by the fact that, though particular aspects of the Etruscan vocabulary are relatively well represented in the very limited total number of glosses that have come down to us, they are not necessarily those that we would consider the most important for our understanding of the language. Twenty-four out of the 60 or so glosses, almost 45%, concern two specific sectors of the lexicon: names of the months and botanical terms.[2]

In the former category are indications of the names of eight months of the year, from March to October.[3] These are included in a very late source, the medieval compilation of the eighth-century *Liber Glossarum* or "book of glosses." Its information was taken up again — with the exception of the month of April, *Cabreas*, which does not appear here — by an even more recent collection, Papias' *Elementarium*, a glossary of the middle of the 11th century.

The *Liber Glossarum* is comprised of a series of 116 words dealing with the terms for the months in different languages. These are always introduced with the same standard formula: "N: X-*orum lingua N mensis dicitur.*"[4]. In this manner are given are the names of the months among the Hebrews (*Hebraeorum lingua*), the Egyptians (*Aegyptorum lingua*), the Syrians (*Syrorum lingua*), the Cappadocians (*Cappadocum lingua*), the Etruscans (*Tuscorum lingua,* often variously written as *Tucorum, Tuquorum, Turcorum lingua*), the Athenians (with the designation *Thenerum lingua* in the *Liber Glossarum, Teucrum,* or *Teucrorum lingua* in Papias), the Macedonians (*Macedonum lingua*), the Bithynians (*Bithiniensium lingua*), the Perinthians (*Perinthiorum lingua*), the Byzantines (*Bizantinorum lingua*), and those designated as Greek (*Hellenorum lingua*). One can thus reconstitute 11 lists of names of the months; among these figure a list of Etruscan terms, reduced to eight, with a sequence beginning in March — the beginning of the year according to the ancient Roman system – and ending with the month of October, the tenth month of a year beginning in January.

This is not the only instance of a truncated

list – only the Cappadocian and Byzantine lists are complete. These lists also quite clearly have errors. For the Etruscan list, one can share *a priori* the skepticism of the English scholar, J.F. Mountford,[5] who carefully recorded these mistakes, toward *(H)ermius* as a term for August, because Ἑρμαιοσ is the name of a Greek month (November in the Byzantine list), and the god Hermes, for whom it is named, does not have this name in Etruscan; the god who corresponds to him and shares his image is *Turms*.

But we should not reject out of hand the trustworthiness of this source of information.[6] The indications that it gives have been in part confirmed by authentic Etruscan documents. Two of our longest Etruscan documents, the linen book of Zagreb and the Capua "Tile," are ritual calendars, which stipulate the ceremonies to be performed at different dates of the year. The former of these, in its calendar indications, mentions festivals occurring in what appear to be successive months: *acate, qucte, celi*.[7] The first name very likely corresponds to the *aclus* of the *Liber Glossarum*, i.e. June, and *celi* to Celius, i.e. September.

It is true that *qucte* does not resemble anything that appears in this work. We might explain this, with Massimo Pallottino, as a result of differences in the names in different places and times, and think that *Qucte* refers either to *Traneus* or to the *(H)ermius* of the glosses, as another name for July or August. Otherwise we might accept, as did J. F. Mountford, the suspect character of the name of August as it is given in the *Liber Glossarum*, and assume that that of *Traneus*, which evokes the name of the Etruscan Venus, *Turan*, is more trustworthy for July, and we thus might conclude that the actual Etruscan name of the month of August is *qucte*.

But the names of June and September are found in the glosses and also in our longest Etruscan text, the ritual on the linen book now in the museum at Zagreb, found in Egypt, where, cut up into strips, it served to wrap a mummy. The second-longest text, inscribed on a plaque improperly called a "tile," discovered in the necropolis of Capua in the 19th century and now in the Berlin Museum, is also a ritual calendar. It also gives us the names of the months in formulas of successive dates:[8] there apparently occur, in the locative, the month of *apirase*, the month *anpilie*, and finally the month *acalve*.

Here again a comparison with the glosses can be made: *anpilie* resembles *Ampiles*, May, and *acalve* suggests *Aclus*, June — which also seems to be found in the *acule* of the Zagreb linen book, a document of the first century B.C., four centuries later than the Capua tile. *Apirase* has been proposed as the name for the month of April. The word for April, it is true, is given as *Cabreas* in the *Liber Glossarum*, but, as errors have managed to slip into these late glosses, one might suggest that the initial C is a false addition, and that we could perhaps reconstruct *Abreas*, which comes very close to *apirase* and which might possibly be linked to the Latin *Aprilis*.[9]

The lists of the Etruscan months that one can gather from these two medieval glossaries –the only texts remaining to us – would have preserved, long after the disappearance of Etruscan as a spoken and even a written language, a sequence of the months of the Tyrrhenian year. It is probable that an antiquarian interested in the year and its divisions had collected these, no doubt in a source on the subject of the *Etruscan disciplina* and more precisely in the ritual books, *libri rituales*, which could have listed them arranged according to their place in the calendar.[10]

This series of glosses, in spite of the very late date of the texts in which they occur, could thus have preserved relatively trustworthy information on this particular aspect of the Etruscan language.

(Excerpted and translated by Jane K. Whitehead)

1. A. Ernout, "Les éléments étrusques du vocabulaire latin," *Bulletin de la Société de Linguistique de Paris* 30 (1930) 82 = *Philologica* I (Paris 1946) 21.

2. We are not yet asking the question at this point whether the words presented as such are actually Etruscan. A. Ernout, *op. cit*, speaks of "the names of plants, more or less exact" supplied by the botanical glosses.

3. TLE 856: *Velcitanus Tuscorum lingua Martius mensis dicitur*; TLE 818: *Cabreas Tuscorum lingua Aprilis mensis dicitur*; TLE 805: *Ampiles Tuscorum lingua Maius mensis dicitur*; TLE 801*: Aclus Tuscorum lingua Iunius mensis dicitur*; TLE 854: *Traneus Tuscorum lingua Iulius mensis dicitur*; TLE 836: *[H]ermius Tuscorum lingua Augustus mensis dicitur*; TLE 824: *Celius Tuscorum lingua September mensis dicitur*; TLE 858: *Xosfer Tuscorum lingua October mensis dicitur*.

4. On this question the study by J. F. Mountford, "De mensium nominibus," *Journal of Hellenic Studies* 43 (1923) 102-116, has not been superseded. One might also consult T. Mommsen, "Handschriftliches, 5, Glossarien," *Rheinisches Museum* 16 (1861) 145-147, G. Keil, *Corpus Glossariorum Latinorum* 6 (Leipzig 1899) 691-692.

5. J. F. Mountford, *op. cit.,* 108.

6. A particular problem is posed by the form of the month of October, *Xosfer*. The initial X, in this word as in other terms in the same source, may have the value of the Greek *chi* (E. Fiesel, "Etruskisch 'acht' und 'Oktober,'" *Studi Etruschi* 10 [1936] 324-325). But one might also attribute to this X the value of a number — the month of October being the tenth month of the solar year.

7. See M. Pallottino, "Il contenuto del testo della mummia di Zagabria," *Studi Etruschi* 11 (1937) 203-237 = *Saggi di Antichità* 1 (Rome 1979) 547-578 ; in particular "Il contenuto: rituale in forma di calendario religioso," 210-217 = 554-561.

8. See K. Olzscha, "Götterformel und Monatdaten in der grossen etruskischen Inschrift von Capua," *Glotta* 34 (1955) 71-93; the analysis is taken up again in M. Cristofani, *Tabula Capuana, un calendario festivo etrusco di età arcaica* (Florence 1995) esp. 60-61.

9. Let us remember that since the [b] did not exist in Etruscan, *abreas* can be restored to a form with *apr-*, which might result in a primitive *apir-*.

10. On the importance of the Etruscan religious science as ultimate source of this information, see M. Torelli, "Glosse etrusche: qualche problema di trasmissione," esp. 1004 for the names of the months.

Museum News

MFA head plans Rome trip to discuss disputed works

by Geoff Edgers
Globe staff

Reprinted from *the Boston Globe*, March 16, 2006

A month after the Metropolitan Museum of Art in New York agreed to return to Italy objects suspected of being looted, the Museum of Fine Arts announced that director Malcolm Rogers will travel to Rome to meet with government officials making similar claims on MFA works.

The visit, announced yesterday and planned for late April, resulted from an exchange of letters between Rogers and Italian Culture Minister Rocco Buttiglione this month. The trip will come in the midst of the high-profile trial of former J. Paul Getty Museum curator Marion True and art dealer Robert Hecht. They are accused of being part of an art smuggling ring that placed works illegally taken from Italian soil in American museums, including the MFA.

The Getty and the Met have already agreed to return a number of antiquities. Italian officials say they would favor an arrangement similar to that made with the Met, which requires the museum to send back 21 objects and, in return, receive loans of equal value from the state collection.

MFA spokeswoman Dawn Griffin said yesterday that it is too early to know what will result from the meeting. A group of MFA officials will join Rogers for the Rome meeting.

"What we hope comes out of this is the exchange of information, information we have not received yet, " she said. "Right now, we don't even have a list of the objects [the Italians believe were looted and sold to the MFA]."

For years, the MFA has said it has no evidence any works in its collection were looted. But a 1998 Globe study, conducted with the help of several classical scholars, determined that only 10 of 71 classical artifacts donated or sold to the museum in the mid-1980s had any recorded ownership history, or provenance. Archaeologists have long argued that this is a giveaway that the works were excavated and smuggled from Italy – a violation of a 1939 Italian law.

In the past, museums have largely ignored Italian claims. But the 2004 conviction of art dealer Giacomo Medici and the trial of Hecht and True have led to museum dealers being more responsive.

"The question, of course, is what is being negotiated," said archaeologist Malcolm Bell, whose study of works suspected of having been looted from Italy was included in the case file of the recent Met agreement. "But I think the most important thing is that they're planning to talk."

Malcolm Bell
Comments Further

Malcolm Bell III, a professor of art history at the University of Virginia, is the vice president for professional responsibilities at the Archaeological Institute of America. His comments here appeared in the *New York Times*.

"Paolo Ferri, the Italian prosecutor who is investigating the purchases of antiquities by major American museums, has hit hardest at the J. Paul Getty Museum in Malibu, which in recent decades rapidly built up an impressive collection of Greek and Roman art… Ferri's outrage at the looting of Italy's heritage is justified.

"By laying bare the archives and warehouses of major dealers, he has revealed corruption at the core of the market. But in prosecuting True, he has used decades-old evidence against a curator who brought needed reform to the Getty Museum, and I can only hope the Italian courts recognize the good she has done.

"If there is one major lesson to be learned from Ferri's investigations, it is that collectors and museums, in America and around the world, must take into account not just the aesthetic value of the objects they acquire but also the ethical and legal consequences of their acquisition policies."

Viterbo, Etruscan Museum: The finds from Blera

January 21, 2006 saw the opening of the new archaeological galleries of the Museum of Rocca Albornoz at Viterbo, with the finds from the excavations of the Etruscan sites of San Giovenale and Acquarossa. Objects from the excavated habitation site near Blera will be exhibited to the public for the first time. This exhibition has been organized by the Archaeological Soprintendenza of Lazio and the Swedish Institute of Classical Studies, and sponsored by the Comune of Viterbo.

Present at the inauguration were the Mayor of Viterbo, Giancarlo Gabbianelli, the Superintendent, Valeria d'Atri, and the Swedish ambassador, Stàffan Wrigstad, as well as important Scandinavian representatives. Their presence was due to the fact that the Swedish Institute sponsored the excavation campaigns in this area of Etruria, Tuscia, from the 1950s to the 1980s, excavations that included, along with many other participants, Gustavus VI Adolphus, King of Sweden.

Corriere della Sera, Cronaca di Roma, January 21, 2006.

Maurizio Gualtieri *La Lucania romana. Cultura e Società nella documentazione archeologica.* Napoli. 2003 (272 p.)

By R. Ross Holloway
Institute for Archaeology and the Ancient World, Brown University

In 1947 Emilio Magaldi published the first volume of his study of ancient Lucania, *La Lucania Romana* I, a source book on every aspect of this region of ancient Italy. Its usefulness has hardly diminished over the sixty years that have intervened since its publication. The second volume of Magaldi's study, which was to have been devoted to Lucania under the Roman Empire, was never published. This task has now been taken up by Maurizio Gualtieri, who with Helena Fracchia is the excavator of two exceptional Lucanian sites, Roccagloriosa and Masseria Ciccotti (Oppido Lucano).

In conversation, the late Charles Alexander Robinson asserted more than once that archaeology is the only source of fundamental new knowledge in ancient history; the truth of this statement emerges clearly from the fashion in which our conception of the history of the third region of Augustan Italy has been changed over the last half century. While Gualtieri does not undermine the written evidence, which has been exploited on numerous occasions by historians of the Middle and Late Republic, he has placed it in a new perspective so as to illustrate how ancient historians dramatized, and in dramatizing exaggerated, both the splendors and the shadows of their subject. The depth of the documentation offered by Gualtieri's book is particularly impressive, especially since in Italian archaeology, where the catalogues of exhibitions, conferences, and poorly circulated publications form a growing percentage of the bibliography, mastery of the available material for a such wide area as ancient Lucania is an achievement that must be recognized.

Arnold Toynbee (*Hannibal's Legacy* vol. 2 [London 1965]) ended his chapter on the devastation in southern Italy and Sicily wrought by Hannibal's invasion and Rome's revenge on rebellious cities with these words, "At the time of writing, A.D. 1962, the marks of dirus Hannibal's presence in South-Eastern Italy during the fifteen years 217-203 B.C. were still discernible." According to Toynbee, the stagnation in the south under the Bourbons, the indifference of the United Kingdom of Italy, the shadow of Byzantium and the incursions of the Saracens all bow in their consequences to the enduring wounds suffered during the Hannibalic War and its aftermath. His story of Magna Graecia after Hannibal is one of devastation leading to the impoverishment of the cities and to unsteady waves of recovery in the countryside; recovery was healthier when middle-sized properties were the rule, less so as the estates worked by slave labor came to predominate. The elements of Toynbee's scenario are all present in the picture drawn by Gualtieri but the shadows are fainter, the detail is infinitely expanded, and under the Empire Hannibal appears far less an element in the history of Lucania than factors emanating from Rome. These factors are both political, as seen in the growth of the holdings of magnates and the imperial family, which created a villa system independent of the cities, and economic, the result of the force exerted by the demands of Rome on the south's resources in cereals, livestock, oil, and wine. In all periods, however, these factors exist against a background of middle-size holdings and agricultural villages (*vici*).

The populating of the country in inland Lucania, as distinct from the hinterlands of the Greek colonies of the coast, is evident well before Hannibal. Nor was town life catastrophically affected by the wars of the third century B.C. (or successive slave revolts). Documentation of farmsteads and the villas of medium size has multiplied, and the testimony of inscriptions, notably at Volcei and in the Vallo di Diana, suggests that the owners in some cases were Lucanian families antedating the confiscations after the Hannibalic Wars. These people had never lost their estates or had quickly reclaimed them.

By the beginning of the Empire, Roman magnates had begun to assemble the properties that are the preludes to the great estates of the later times. A special place in the archaeology of ancient Lucania must be reserved for the evidence of magnificent villas and their owners in the Late Empire. Not unlike the English country houses of a later time, these establishments rivaled the great houses of Rome in their size and architecture and at the same time served as the headquarters of vast farming enterprises.

On the other hand, the results of surface survey, if not of excavation, point to the continued existence of the settlements best described as *vici* in the Republican and Imperial ages. And it has been estimated that despite the growth in large estates, 64% of the villas with an Augustan phase were still inhabited still in the fifth century A.D.

Gualtieri's book gives a new dimension to the study of Roman Lucania, not by seeking to discredit or replace the previous general works on the area and period, but by showing the continuities that exist alongside more salient developments that are frequently given more emphasis by the general historian. The cities of Lucania did not sink into insignificance in the Roman period. The countryside was not the preserve of the *latifundia*. In a true sense Lucania profited from the *alma pax* which the survivors of the turbulent centuries of Roman expansion greeted with such relief, and as devotees of the imperial cult (a point that Gualtieri illustrates at length), they would have attributed their condition far more to Augustus than to Hannibal.

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Etruscan Religion: Some Recent Publications

reviewed by Francesco de Angelis,
Columbia University

***The Religion of the Etruscans*,** edited by Nancy T. de Grummond and Erika Simon. Austin: Univ. of Texas Press, 2006.

Religion in Ancient Etruria. by Jean-René Jannot. Translated by Jane K. Whitehead. Madison: Univ. of Wisconsin Press, 2005.

Thesaurus cultus et rituum antiquorum (ThesCRA), vv. 1-3. Los Angeles: The J. Paul Getty Museum, 2004-2005.

Stranieri e non cittadini nei santuari greci. Atti del Convegno Internazionale, Udine, novembre 2003, edited by Alessandro Naso. Florence: Le Monnier, 2006.

The study of religion is certainly one of the most fascinating and rewarding topics for those who are interested in the Etruscans, whom Livy famously characterized as "more than any other [people] dedicated to religion, all the more since they excel in practicing it." And indeed there is no scarcity of essays and articles devoted to this matter in the field of Etruscan studies. To mention only one of the major publications on the topic, the proceedings of the conference *Les plux religieux des hommes: État de la recherche sur la religion étrusque* ("The Most Religious of Men: The State of Research on Etruscan Religion"), held in Paris in 1992, include essays from scholars with very different backgrounds and expertises, but also with a common interest in Etruscan culture.

The recent publication of the books listed above also deserves a warm welcome, especially by the readers of *Etruscan News*, for at least two reasons. First, up to now there has been no monograph in English focused exclusively on Etruscan religion. Now we have two, both American enterprises, namely the collective volume edited by Nancy de Grummond and Erika Simon, and the translation of a French book whose author is Jean-René Jannot. As we will see, despite inevitable similarities, they are different in nature and approach the subject from different perspectives.

Second, notwithstanding constant scholarly interest in this subject, there are still aspects of it that are underinvestigated, or not investigated on a systematic basis. All the titles in our list, especially the two by de Grummond and Jannot, contribute to fill some of these gaps.

1. ***The Religion of the Etruscans*** is the happy final outcome of a conference held in 1999 in honor of Erika Simon, who at that time was Langford Eminent Scholar in

Classics at Florida State University, an important American center for Etruscan studies. This event brought together some of the most prominent scholars in the field, whose contributions have been subsequently collected and edited in this volume. These are, however, much more than mere conference proceedings. Each of the contributors was instructed to focus on a single issue or set of related issues, so that in the end all the most relevant aspects of Etruscan religion are covered. The result can best be characterized with the title of Simon's own article, "Gods in Harmony."

The Etruscan pantheon, Simon argues, "had a special power to integrate gods from outside, which was strengthened by the tendency for harmony among the members" (p. 45). In a similar way, this book integrates chapters by scholars from foreign countries (viz. Germany and Italy) into what is the first comprehensive American volume on the subject of Etruscan religion. It is no coincidence that one of the co-editors of the book is Nancy de Grummond, who is well known for having directed a similar collective enterprise, *A Guide to Etruscan Mirrors* (1982), still the best introduction to that particular subject.

The first two chapters deal with the written sources on religion, both literary and epigraphic. In the first, Nancy de Grummond presents a useful survey of the information available about ancient authors and texts dealing with the *disciplina Etrusca*. (The beginning of her chapter is reprinted in this issue of *Etruscan News*, p. 2). In the next, Larissa Bonfante shows, through carefully chosen examples, the many ways in which writing played a central role in Etruscan religion.

The following two chapters can also be seen as forming a couplet. They concern the principal human and divine actors of the Etruscan religious world. Nancy de Grummond reviews the evidence about prophets and priests, and Erika Simon introduces us to the Etruscan pantheon. A useful glossary of the principal gods worshipped in Etruria concludes Simon's chapter.

Beliefs and rituals are the subject of the next two articles, by Ingrid Krauskopf and Jean MacIntosh Turfa. The former author is concerned with the funerary sphere, the latter with votive offerings. Issues of sacred space and architecture are addressed in the last two contributions: Ingrid Edlund-Berry deals with the general relevance of the spatial dimension in Etruscan religion, while Giovanni Colonna discusses more specifically the sanctuaries and the religious buildings inside them.

A final — and very substantial — gift is offered to the reader with the Appendices, which present all the principal ancient sources on Etruscan religion in both the original texts and translations. These include the brontoscopic calendar transmitted to us by the Byzantine author Johannes Lydus, whose contents go back to a Latin translation, by Nigidius Figulus, of an Etruscan sacred text which was attributed to the prodigy child Tages. It has to be stressed that this version, by Jean MacIntosh Turfa, is the first English translation of this highly interesting text. This by itself would make owning the book a must.

2. ***Religion in Ancient Etruria*** is the translation, by Jane K. Whitehead, of Jean-René Jannot's 1998 book *Devins, dieux et démons. Regards sur la religion de l'Étrurie antique*. Being the work of only one scholar, it compensates with consistency what it may lack in variety. In this regard a look at the index of contents is telling. Not surprisingly, we find many of the same themes that are present also in the previously discussed volume. Nevertheless, the two lists do not overlap completely, and furthermore they are arranged in a different order.

As in the other book, the first block of chapters deals with those sides of Etruscan religion that are connected with writing. Nevertheless it differs from it in that Jannot highlights the practices as they were prescribed in its sacred texts. Two chapters are thus explicitely devoted to rituals, the first, divinatory, the second, funerary. Discussion of the rites pertaining to the passage from the world of the living to the world of the dead naturally leads to a chapter on the underworld, or rather the "afterworld," as the translator puts it. "The traditional term Underworld, which is generally used for the Roman and Greek place of the afterlife, seemed inappropriate in that the Etruscans appear to conceive of death as 'away' — across a body of water — not 'below.' The term Afterlife, also traditional, conveys a state of existence but not a sense of location. 'The Beyond' evokes the U.S. Air Force, somehow. Thus I have settled on the term Afterworld, which makes room for the rather concrete, though fantastic, geographies of Etruscan belief" (p. xiii).

The subsequent chapters, on sanctuaries and on temples, bring us back to real spaces and architectures. Attention then turns to priests and worhsippers. Interestingly, the treatment of the divine protagonists of Etruscan religion, which concludes the book, is subdivided into two parts: the gods and the divine. In fact, Jannot stresses the fact that the picture of the Etruscan pantheon as it is known from the bulk of our sources — especially the iconographic ones — does not reflect, or reflects only in part, Etruscan notions of the divine. He points to the fact that, as literary sources tell us, just as important as the individual gods, whose names and aspects we are able specify beyond doubt (they are often modelled after their Greek counterparts), were their nameless and collective colleagues.

"Etruria is the homeland of anonymous gods. These were grouped into 'colleges' or entities, and their number is both unknown and unknowable" (172). Far from detracting from their relevance, these features were typical for some of the most mighty Etruscan divinities, like the *di involuti*, whose authorization Tinia/Zeus himself had to ask before using his most powerful thunderbolt. Similarly, the *di consentes*, who had no name, form, sex, and even no cult or sanctuary, acted as counselors of Tinia/Zeus, and were subsequently adopted also by the Romans.

The emphasis that Jannot lays on these notions of the divine, which he rightly sees as peculiarly Etruscan, explains why he tends to attribute little religious relevance to Greek mythology in the Etruscan context. According to him, "Etruscan thought (as we rather ambitiously claim to know it) was not mythic. For the Etruscans myth was only allegorical. Greek myths do not describe the world of the Etruscan gods, who were defined not by stories and acts, but by states of being, abilities, and functions" (170). Given the pervasiveness of Greek mythology in Etruscan culture, one may wonder if this view is not too clear-cut, and if the interaction between Greek and Etruscan religious notions did not produce more complex situations. Nevertheless it is undeniable that Etruscan religion can hardly be understood if we try to assimilate it too strongly to the Greek; and even the peculiar fluidity of mythological imagery in Etruria may be due, at least in part, to this radically peculiar nature of their notion of what a god was.

3. **The *Thesaurus Cultus et Rituum Antiquorum*** — or ***ThesCRA***, as it asks to (and undoubtedly will) be called — is an international Swiss-based scholarly enterprise conceived and planned in the wake of the *Lexicon Iconographicum Mythologiae Classicae* (a.k.a. *LIMC*), that most invaluable of tools for everybody interested in Greco-Roman (and Etruscan) art and culture. Not by chance this new project is dedicated to the memory of Lilly Kahil (1926-2002), the inspiration and soul of the *LIMC*.

Rather than focusing on the figures and characters of ancient mythology, the new series of volumes (three of which have seen the light so far) intends to present ancient religion in its cultic and ritual dimension. Drawing on the extensive visual material collected for the preparation of the *LIMC*, the *ThesCRA* includes iconographic and archaeological sources in addition to literary ones.

The subject matter has been subdivided according to three "levels:" 1) a "dynamic level," covering all the traditional activities of cult practice (the three published volumes belong to this "level"); 2) a "static level," regarding cult places, personnel, and instruments of cult; 3) a third "level," dealing with those aspects of religious behaviour pertaining to the conduct of everyday life, such as marriage and death.

As in the *LIMC*, the Etruscan world is well represented in the *ThesCRA*. It is stated in the Introduction that Etruscan culture has been "included for its kinship to the Classical," although "there is generally less attention paid to religion at the periphery of the Classical world, unless it is firmly based on homeland practice" (p. XII).

Thus, it is basically the proximity to Greek and Roman religion which has prompted attention to the Etruscans. Nevertheless, the picture of Etruscan religious features that results from the *ThesCRA* entries is far from being biased by classicizing views. When chapters are further subdivided according to cultural area, Etruria is often present with a sub-section of its own. This happens not only for areas where one would expect it, such as "Divination" (A. Maggiani), but also in less obvious cases, such as "Music" (J.-R. Jannot) or "Prayer" (A. Maggiani again), which present highly interesting syntheses on these subjects. Etruscan votive offerings are presented along with Italic ones in the chapter on "Dedications" by A. Comella, J.M. Turfa, and I.E.M. Edlund-Berry. There is of course a treatment of "Sacrifices" in Etruria (L. Donati), which includes a discussion of the interesting issue of human sacrifice — although one would have liked to see included in the bibliography the important book by D. Steuernagel, *Menschenopfer und Mord am Altar* ("Human Sacrifice and Murder at the Altar," 1998).

Notwithstanding the superficial similarity in structure with the *LIMC* (numbers in bold are assigned to each of the various pieces of evidence mentioned), the *ThesCRA* chapters are better read as independent, separate essays on the various topics than as reference entries. In fact, the very nature of the evidence makes it impossible to aim at the same level of completeness as in the *LIMC*. When dealing with votive offerings, for example, there is no alternative but to proceed according to samples of types which have to be taken as representative of thousands more. In the end, thus, this oeuvre can be defined as a sibling, but certainly not a twin, of its precursor.

4. Alessandro Naso, whose focus has long been a study of Etruscan and Italic material in the Aegean (see *Etruscan News* 2, 2003, page 6), was very appropriately the organizer of the important conference ***Stranieri e non cittadini nei santuari greci*****,** held in Udine under the auspices of the Alexander von Humboldt Stiftung. Dealing with the evidence for the presence of foreigners and non-citizens in Greek sanctuaries, the twenty-two contributions are divided into three sections, each of which is followed by a discussion: I. Historical, chaired by Peter Funke; II. Archaeological, chaired by Helmut Kyrieleis; and III. Literary, with the discussion moderated by Gianpiero Rosati.

What did it mean to be a "foreigner," or "barbarian," in various periods in the Greek context? The various essays provide answers to this question from different perspectives, as is evident also from those that focus on Etruscan and Italic people. In this respect we can mention the religious-historical discussion by A. Mastrocinque on possible relations between the cult of Apollo at Delphi and that of Apollo Soranus in the Faliscan territory,

[Continued on next page]

with its peculiar priests able to walk on hot coals; or the epigraphic and prosopographic investigation by S. De Vido and C. Antonetti into the interactions between Greeks and indigenous Elymian frequenters of the sanctuaries at Selinus in Sicily. To A. Naso himself we owe an extremely interesting and useful overview of objects dedicated as votive offerings by Etruscans and other Italic worshippers in Greek sanctuaries.

Also worth reading are the reports of the discussions that followed the various presentations, which were recorded and have been included in the volume. We thus learn that after the historical talks there was a discussion on the issue of Delphic treasuries belonging to communities of ancient Italy, a topic that had already attracted scholars like D. Briquel ("Le città etrusche e Delfi," *Annali della Fondazione Museo Faina* 5 [1998] 143-169). The treasuries of Caere and Spina reflected economic and cultural contacts in the Mediterranean and the Adriatic respectively. It is also intriguing to note that the importance of prophecy and divination at Delphi matches in some way its importance in Etruscan religion. An investigation into this and related questions definitely contributes to an understanding of the place of the Etruscans in Greek thought, and of the extent to which the Greeks distinguished the various Etruscan cities at different moments of their history.

To sum up, although neither the *ThesCRA* nor the book on sanctuaries edited by Naso is devoted specifically to Etruscan culture, both contain extensive as well as intensive discussions and treatments of the Etruscan situation, and provide new insights on topics whose information potential is still far from having been fully exploited.

Conferences

Continued from page 4

Joint ICAHM and UNESCO Statistics Institute (USI) meeting, Montreal, January 6, 2006

by Christophe Rivet, Secretary, ICAHM

Present were representatives of: the UNESCO Statistics Institute; the UNESCO World Heritage Centre; the Getty Conservation Institute; the World Monuments Fund; and the UN World Tourism Organization.

Presenters were asked to address the issue of defining statistical indicators for the conservation of archaeological sites that are on the World Heritage List. Willem Willems (Netherlands, VP Europe) gave the presentation prepared on behalf of ICAHM by Willem Willems, Christophe Rivet (Canada, Secretary) and Doug Comer (US, VP North-America).

The presenters addressed the issue of measuring the impact of tourism, the impact of availability of government resources for site conservation, multiple values, criteria for site monitoring, and the objective of site conservation.

The ICAHM presentation focused on the World Heritage nomination process, the tools used in this process (the Operational Guidelines, the management regime requirements and especially the criteria), and the basic principles of conservation as stated in the charters, to suggest a framework to develop indicators for site conservation. The main arguments were that the main criteria (the 6 cultural criteria + authenticity and integrity) and the management requirements detailed in the nomination proposal were effective to develop indicators.

The conclusion of the session was that there is a need to continue the discussion in a more substantial format and to address the many concerns associated with indicators in different fora. ICAHM has expressed its availability to continue the discussion on indicators for site conservation issues.

For more information, please visit the following link (for a brief abstract):

http://www.archaeological.org/webinfo.php?page=10248

The presentations will be made publicly in the near future by the USI. We will keep the membership informed of any future development.

Reviews

Wikander, Charlotte, and Örjan Wikander. *Etruscan Inscriptions from the Collections of Olof August Danielsson.* Addenda to CIE II, 1, 4. (Medelhavsmuseet Memoir 10, 2003.) Pp. 162, figs. 36. Museum of Mediterranean and Near Eastern Antiquities, Stockholm 2004.

Reviewed by Larissa Bonfante

The authors of this valuable little book, themselves distinguished Etruscan scholars teaching in Sweden, have carried out excavations in the archives of the University Library at Uppsala, the location of Olof August Danielsson's papers – diaries and letters. The publication of their finds concerns mostly his painstakingly careful reading of Etruscan inscriptions, but it also illuminates our understanding of the scholarly history of the period, including the character, lives and interrelationships of some of the great scholars of the past, and informs us about the scandals and hardships that beset them and that accompanied this ambitious undertaking.

The second part makes up the bulk of the volume, and presents the epigraphic material relating to *CIE* II, I, 4 (for which see review, *JRS* 66, 1976, 243-244) organized as *addenda*. The divisions follow those of the *CIE* volume, with provenances for the inscriptions from Bomarzo, Ferento-Acquarossa, Orte, Tuscania, Musarna, Castel d'Asso, Norchia, Blera, San Giuliano, the Ager Tarquiniensis. Cerveteri (though these make up more than half the number in *CIE* II, I, 4, they are unfortunately almost missing in Danielsson's collection), Santa Marinella, and Civitavecchia. Designations are those used by Helmut Rix in his standard collection of inscriptions, *Etruskische Texte, Editio Minor* (Tübingen 1991).

A longer version of this review appeared in AJA (2006).

Imagined Etruscan Landscapes

by Larissa Bonfante

A recent review of a biography of *D.H. Lawrence: The Life of An Outsider* in *The New York Times Book Review* (December 4, 2005)[1] ignored the enduring popularity of Lawrence's best travel book, *Etruscan Places*. Yet the author has deeply influenced the way people see and experience the landscapes of Tuscany that continue to enthrall modern tourists, residents of Chiantishire, readers of *The New York Times* Travel Section, and audiences of the film, *Under the Tuscan Sun*. Unlike *Sea and Sardinia*, or *The Plumed Serpent*, which have little to do with Sardinia or Mexico, *Etruscan Places* actually does capture the atmosphere of the place – the surprisingly colorful underground tomb paintings of ancient Tarquinia, the olive groves and vineyards of Tuscany. We who belong to an earlier generation can even somehow imagine the desolate malaria-ridden *maremma,* of Lawrence's time.

I was surprised to find that Lawrence's descriptions resonated with the seventeen- and eighteen-year old students of a Freshman honors class to whom I assigned the book two years ago. Though none of them had ever heard of D.H. Lawrence, or knew anything of *Lady Chatterley's Lover*, they were thrilled by his personal, colorful take on a scholarly subject; one of my students proudly reported that a subway rider who had been reading the book over her shoulder jotted down the title for further reference when she got off the train.

What gives the book its power today? Certainly Lawrence's invocation of the contrast between the vitality of ancient Etruscan "phallic" art and the plodding militarism of ancient Rome, by which he means Mussolini's Rome, reflected a conflict that suited his personal artistic view, as well as the reality of the historical moment. As Anthony Burgess points out in his introduction to the Penguin edition of *D.H. Lawrence in Italy*, Lawrence became fascinated by the Etruscans as early as 1920. In 1927, when he visited their sites with an American friend, Italy was just about to become the country admired by Miss Jean Brodie and the ladies of *Tea with Mussolini*; "Mussolini had not yet made the trains run on time…"[2] *Etruscan Places* was published posthumously in 1932.

For a long time *Etruscan Places* was enjoyed by a public fascinated by the "Etruscan mystery," and appreciated by artists and writers. Scholars and intellectuals considered it to be too romantic to be taken seriously. In 1972, Burgess remarks, "Lawrence always lacked the discipline and objectivity of approach which mark the true scholar… Nevertheless, his highly idiosyncratic approach to the Etruscans has probably been more influential — among nonspecialists, of course — than the works of true scholars." In an essay published in 1957[3] Massimo Pallottino already notes instances of cases where Lawrence's understanding of Etruscan art, and even of Etruscan history, was more accurate than that of scholars less involved in the reality of the monuments and the landscape: he noticed, for example, that the Etruscan tumuli of the necropolis of Cerveteri were a local phenomenon, blending into the nature of the surrounding landscape, eliminating the necessity of explanations involving foreign influence for their forms. Scholarship and art and literature had become isolated from each other in the nineteenth century; but a good scholar needs to have the passion and love of life of an artist.

Today, in what is in so many ways a newly romantic era, when young people are more open to feelings, when objectivity is not necessarily a virtue, and the issue of conservation looms large, we can better appreciate Lawrence's romantic attitude towards nature, and share many of his concerns. On the importance of the original context: "If only we would realize it, and not tear things from their settings. Museums anyhow are wrong. But if one must have museums, let them be small, and above all let them be local." On men and women: "The Etruscans shared the banqueting bench with their wives, which is more than the Greeks or Romans did, at this period." On the role of tomb guardians: "So, on the other hand from the deer, we have lionesses and leopards. These, too, are male and female… So these fierce ones guard the treasure and the gateway…"[4]

1. Francine Prose, "Slayer of Taboos," review of John Worthen, *D.H. Lawrence: The Life of An Outsider,* in *The New York Times Book Review*, December 4, 2005, page 56.

2. Anthony Burgess, "Introduction," in *D.H. Lawrence in Italy*. Harmondsworth 1997 (originally published 1972) page x.

3. Massimo Pallottino, "Scienza e poesia alla scoperta dell'Etruria," *Quaderni dell'Associazione Culturale Italiana* 24 (1957), reprinted in *D.H. Lawrence: Paesi etruschi*, Siena, Nuova imagine, 1985, pages 9-26.

4. D.H. Lawrence, *Etruscan Places* (1932), "The Painted Tombs of Tarquinia," passim.

Herbs

Continued from page 1

gies appearing in the manuscript tradition. Botanical terms in Etruscan perhaps had become fairly rare by Pamphilus' day; or, given the Egyptian provenance of Pamphilus' original dictionary, it is quite likely that the alternatives in Egyptian predominate the manuscript traditions in company with "Greek" and "Roman." Those Etruscan sixteen are important, in spite of their small fraction of the whole, since careful identifications of the species and the drugs made from them can indicate some aspects of a particularly Etruscan herbalism.

Materia medica, II, 175 (Wellm., I, pp. 242-243) is a description of the **βατράχιον**, probably the lesser celandine or pilewort (*Ranunculus ficaria* L.), and the "Tuscan" name (**RV**) is given as **ἄπιουμ ῥανίνουμ.** These terms are similar to the Greek **ἄπιον** ("pear") or Latin *apium* ("celery" or "parsley"), and Latin's *rana* ("frog").[9] Dioscorides also says that it is called **σέλινον ἄγριον** ("wild celery") in Sardinia: not a particularly significant detail until one remembers that Sardinia was part of the Etruscan orbit in the western Mediterranean. Pliny's translation of "little frog" for the Greek reflects the frog-like (or fig-like) shape of the moist and swollen root-tubers of this perennial. The common name, "pilewort" records the historical herbal use of the roots in the treatment of hemorrhoids: a logical result from the presence in leaves and roots of tannins, ascorbic acid, and antemol, all extremely astringent natural substances. Suggestive too is the use of the leaves and stems as prescribed by Dioscorides for the treatment of mange, wart-removal, as a sternutatory, and for relief of the pains of a toothache. Etruscan herbalists, by contrast, employed the "froggy roots" for hemorrhoids, a use *not* mentioned in the *Materia medica*.

NOTES

1. Greek text: Max Wellmann, ed., *Pedanii Dioscuridis Anazarbei De materia medica*, 3 vols. (Berlin 1906-1914, reprinted 1958). Expertly translated from the Wellmann edition by Lily Y. Beck, with introduction by John Scarborough, *Pedanius Dioscorides of Anazarbus De materia medica* (Berlin and New York 2005).

2. The basic essay remains Max Wellmann, "Pamphilos," *Hermes* 51 (1916) 1-64.

3. E.g. the "Hippocratic Terminologies" compiled by Erotian in Greek, sometime in the Flavian era. Ernst Nachmanson, ed., *Erotiani Vocum Hippocraticarum collectio* (Göteborg 1918). Erotian is evidence that Dioscorides' *Materia Medica* achieved immediate popularity, since *MM*, IV, 76 (Wellm. II, 237 ["aconite"]) is quoted. Earlier "Hippocratic" lexica appeared beginning in the 3rd cent. B.C. Wesley D. Smith, *The Hippocratic Tradition* (Ithaca 1979) s.v. index entries, Bacchius [of Tanagra].

4. John M. Riddle, *Dioscorides on Pharmacy and Medicine* (Austin 1985).

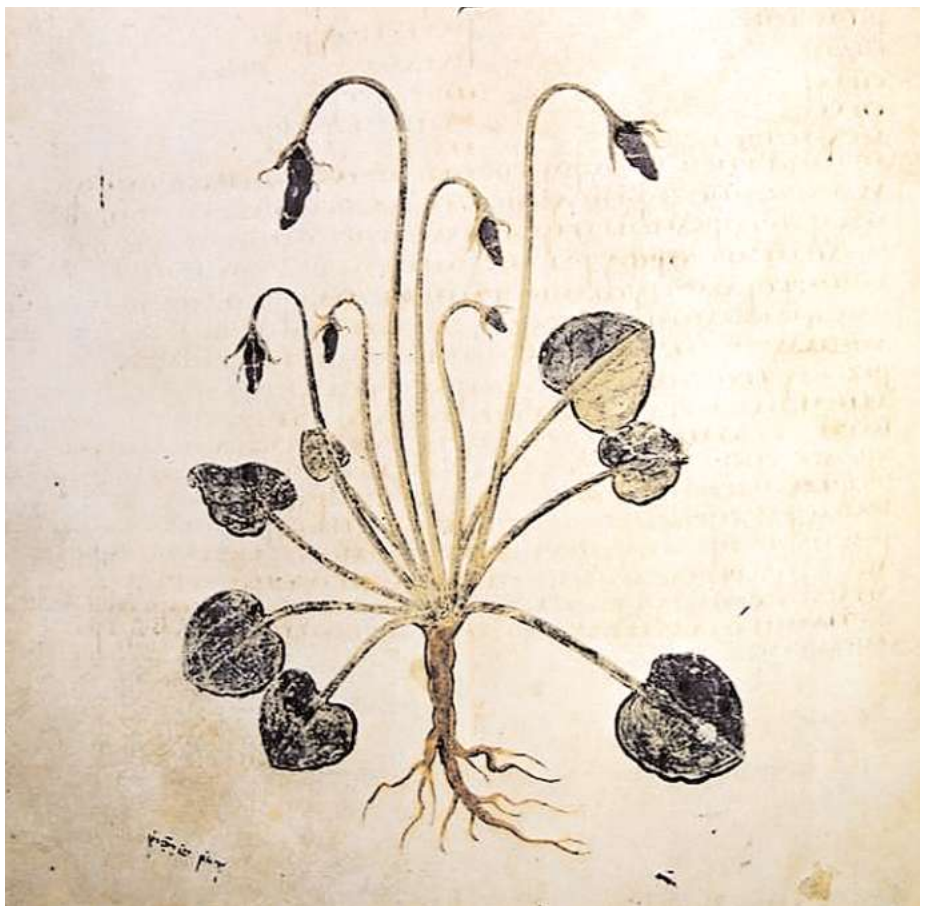
5. Especially evident in the unsatisfactory translation produced by John Goodyer sometime after 1650 (but not published until 1934), lightly edited by Robert T. Gunther as *The Greek Herbal of Dioscorides* (Oxford 1934; reprinted New York 1959).

6. Extant are many such listings in Greek ranging from Hesychius and the Byzantine *Suda*, to the gigantic compilation known as the *Etymologicon Magnum*.

7. Wellmann, Vol. III, p. 358.

8. "Alpha'" under "Romana" (*ibid*. 350-351) alone has 46 entries and numbers of alternatives. "Aegyptiaca" (*ibid*. 327-329) has 150 entries, etc.

9. Pliny, *Natural History*, XXV, 172, translates *batrachion* into Latin's *ranunculus* ("little frog").



Violet, from the Vienna Dioscurides (Wikimedia Commons)

Fig. 1

Fig. 1: Attic red-figure cup by the Onesimos Painter, with athlete seen from the back. 5th century B.C. Rome, Capitoline Museum.

Fig. 2: Attic red-figure cup by the Onesimos Painter, with athlete drawing water from a well. 5th century B.C. Rome, Capitoline Museum.

Fig. 2

Fig. 3

Fig. 3: Etruscan terracotta statuette of a seated ancestor from the Tomb of the Five Chairs, Cerveteri. 7th century B.C. Rome, Capitoline Museum.

Fig. 4

Fig. 4: Antonella Magagnini, Curatore Archeologa dei Musei Capitolini.

Castellani

Continued from page 1

the three registers of this famous Etrusco-Corinthian vase, made between 630-600 B.C., is still controversial.

Etruscan objects of particular importance are displayed separately. The Aristonothos krater, acquired by Augusto Castellani at Cerveteri around 1869 (*Bollettino di Corrispondenza Archeologica)*, later came to the Capitolione Museum. In its new display in the center of the gallery, the decoration of this important find, dating from 675-650 B.C., can be studied from all directions: on one side is the blinding of the Cyclops Polyphemos, and on the other, a battle between two ships. Prominently displayed on the vase is the signature of Aristonothos, the artist who created it.

Another case contains the terracotta statuette of a seated male figure from the Tomb of the Five Chairs in Cerveteri; another two were sold by Castellani to the British Museum. He acquired the group in 1866 and included this one in his first donation of objects to the Museo Capitolino. There were originally five statuettes, dated 650-600 B.C., seated on five chairs carved into the tufa of a side chamber intended to represent a small domestic sanctuary for the ancestor cult. The object is thus to be seen as an ancestor, invoked in ritual ceremonies.

In the first gallery are exhibited on a wooden base two terracotta sarcophagi, one with a female figure, the other with a male. These were part of Castellani's first donation to the Capitoline collections in 1866 and were almost certainly acquired by him in Tuscania, where they were found in tomb contexts of the mid-2nd c. B.C. A recent study of its conservation has shown how radical 18th c. interventions were in restorations of ancient objects. The study also revealed that both sarcophagi were inscribed: on the one of the female figure with an Etruscan inscription painted in black, on the one with the male figure, with a Latin inscription in dark gray paint. These are the only inscriptions known up to now on the 46 terracotta sarcophagi made in Tuscania.

Calls for Papers

"Terracotta Figurines in the Greek and Roman Eastern Mediterranean Production and Diffusion, Iconography and Function"

Date: June 2-6, 2007
Venue: Izmir, Turkey

An international conference on the terracotta figurines of the Eastern Mediterranean in Antiquity (7th c. B.C.-A.D. 4th c.) will take place on June 2nd-6th, 2007 at Dokuz Eylul University (DEU) in Izmir, Turkey.

The aim of this meeting is to report on the state of research concerning the terracotta figurines of antiquity in a broad sense, between ca. 7th century B.C. and 4th century A.D. in the Greek and Roman Eastern Mediterranean. The geographical areas concerned are Turkey, Greece, Cyprus, Egypt, Syria, Israel, Lebanon, Jordan, the rest of the Near East and the Black Sea countries. The focus is, however, Asia Minor. Intended to bring together Turkish, European, Mediterranean, and North American scholars to discuss a range of issues concerning terracotta figurines, this conference should be an excellent opportunity to increase our knowledge of this material.

The quantities of figurines that have come to light on numerous sites, as well as recent research on the various collections from these geographical areas, allow us to make significant additions to the archaeological evidence, as has been done in coroplastic research in western Europe. The goal of the colloquium is now to concentrate on unpublished finds or collections from the Eastern Mediterranean and Asia Minor, in order to focus on a series of questions. These can be grouped as four principal, interlinked and overlapping themes: production and diffusion, iconography and function.

On these themes and questions, any approach or method that might bring some progress to our knowledge is of course very welcome: archaeology, archaeometry, history of art, cultural anthropology, iconology and critical approaches to texts. Papers and oral presentations may be given in English, French, German, Italian, Greek or Turkish, but English will be the preferred language for oral presentations.

If you wish to participate, please contact one of the organizers:

Yard. Doc. Dr. Ergun Lafli, M.A.
Dokuz Eylul Universitesi
Fen-Edebiyat Fakultesi
Arkeoloji Bolumu
Oda No: A 461/1
Tinaztepe/Kaynaklar Yerleskesi, Buca
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E-mail: <elafli@yahoo.ca>.
or
Prof. Arthur Muller
Université Charles-de-Gaulle - Lille 3
Halma-Ipel ? UMR 8164 (CNRS, Lille 3, MCC)
Histoire, Archéologie, Littérature des Mondes Anciens
BP 60149
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Fax: +33.3.204 163 65.
E-mail: <arthur.muller@univ-lille3.fr>.

Please submit an abstract of no more than 300 before July 1, 2006 by e-mail (if possible) to: <terracottas@deu.edu.tr>, or by fax to: +90.232.453 41 88. The issue number 24 (Dec. 2006) of the journal *Instrumentum* is planned as a special issue containing the Conference abstracts.

"Regionalism and Globalism in Antiquity"

Keynote Speaker: Professor Lord Colin Renfrew
(Cambridge University)

The Classical Association of the Canadian West (CACW) and the Classical Association of the Pacific Northwest (CAPN) will hold a joint conference March 16 - 17, 2007, to be hosted by the Department of Classical, Near Eastern, and Religious Studies at the University of British Columbia, in Vancouver, British Columbia, Canada.

The theme of this conference is regionalism and globalism in antiquity. As in the world today, ancient life at the local level was shaped by regional and global phenomena. This conference seeks to explore their effects on the local spatial dimension. We invite papers and thematic panels on this subject from scholars, including graduate students, interested in any aspect and time-period in antiquity, in the Mediterranean basin and lands beyond. Papers in all fields are encouraged—literature, epigraphy, history, philosophy, oratory, religion, and art and archaeology. We encourage a wide variety of approaches — disciplinary and interdisciplinary, theoretical and empirical, and comparative and cross-cultural — and the participation of a wide variety of scholars, not just classicists, but also Near Eastern scholars, Eurasian prehistorians, and any others interested in the conference theme.

Explanations of regional and global phenomena have often been couched in terms of "influences" disseminated from areas of higher and more powerful culture to ones of weakness and lower abilities. Recently, however, there have been more nuanced discussions of the mechanics of interregional and intercultural contact and interaction that could be investigated further. Work elsewhere in the human sciences also suggests a role for psychological and "epidemiological" factors in the creation of regionalism and globalism that deserve more attention in the study of antiquity. Here the brain has been shown to act like a common denominator in sociocultural development and culture to spread like an epidemic or virus.

Papers are particularly encouraged on topics related to this theme. Questions and expressions of interest can be sent to the chair of the conference organizing committee, Professor Franco De Angelis (University of British Columbia) at angelis@interchange.ubc.ca. Abstracts of no more than 100-150 words for talks of twenty minutes should be sent by e-mail attachment by the September 15, 2006 deadline to the programme co-ordinator, Professor Robert Todd (University of British Columbia) at bobbach@interchange.ubc.ca.

"The Romans and Water: Management, Technology and Culture"

Place: Columbia University
Date: September 22-23, 2006

The Center invites abstracts of papers from all interested scholars, including graduate students. The conference is open to all aspects of the subject, including nautical technology, irrigation, aqueducts, dispute settlement, river management, religion, baths, water-mills, and economics of transport. Hellenistic submissions also welcome.

The underlying purpose of the conference is to consider how the Romans — meaning by this, the peoples of the whole Roman Empire — reacted to and managed both the sea and their fresh-water resources, as part of a larger discussion about their interaction with their natural environment. Speakers are encouraged to consider the *longue durée* but may also concentrate on the particular when it seems illuminating to do so.

Abstracts will be considered as they come in. We can accommodate 20-, 30- and 40-minute papers. Send abstracts (not complete papers, please) to W.V. Harris, wvh1@columbia.edu.

"Preistoria e protostoria in Etruria: Paesaggi reali e paesaggi mentali"

Eighth Meeting, September 15-17, 2006. Università degli Studi di Milano. Dipartimento di Scienze delle Antichità, Sezione di Archeologia.

The evocative title, "Real landscapes and mental landscapes," derives from a question that came up in 2002, in the course of an earlier meeting of this group dedicated to the study of the prehistory and earliest history of Etruria: "What landscape would a traveler see, wandering through Etruscan places a thousand or more years from now? And how would such travelers interpret what they saw?"

The reconstruction of ancient landscapes, which today lie buried underground as "fossils," is still the ideal way to present the landscape as a whole, joining together the disparate elements of archaeological evidence available to us from excavations, surveys, surface finds, bibliographical information, and other research. This year the monographic section of the meeting will be dedicated once more to the subject of landscape, whether water or volcanic, urban or rural, the result of agriculture or animal husbandry. But the focus will be not only on the actual landscape, but also on the mental image of the landscape, on space that is not neutral, but lived in, and that has acquired a symbolic and ideological meaning. The second section will include reports on recent discoveries and research on Etruria. There will be a poster session.

To register for the meeting, contact nuccia.negroni@unimi.it, or nuccia.negroni@virgilio.it.

Obituaries

Helmut Rix

by Rex Wallace

Scholars who study the languages of ancient Italy were deeply saddened by the news that Prof. Dr. Helmut Rix (1926-2004) died in an accident in Alsace on July 9, 2004. Prof. Dr. Rix was educated at Würzburg. After WWII he studied at the University of Heidelberg, where he received his doctoral degree in 1950. He was awarded a teaching position at the University of Tübingen in 1959 and a year later at the University of Erlangen- Nürnberg. At the time of his death he was professor emeritus in the Sprachwissenschftliches Seminar at Albert-Ludwigs-Universität, Freiburg.

Rix's scholarly career, which spanned some 50 years, was distinguished by a wide-ranging research agenda, by a keen methodological rigor — one that deserves to be emulated by younger members of our profession — and by a knack for finding innovative solutions to difficult linguistic problems.

His publications profoundly influenced many areas of language study including, but not restricted to, the languages of ancient Italy, ancient Greek, and Indo-European linguistics. In many of his papers he offered brilliant solutions to seemingly intractable problems. His analyses of difficult texts such as the Old Umbrian inscription from Poggio Sommavilla (now in the Museum of Fine Arts in Boston) (*Sabellische Texte*, Um 2), the Palaeo-Volscian inscription on the miniature axe-head from Satricum (*Sabellische Texte*, VM 1), and the Old Umbrian inscription on the vase from Tolfa (*Sabellische Texte*, Um 4) virtually changed the 'look' of the oldest layer of Sabellic texts. In 1976 he published *Historische Grammatik des Griechischen*, which soon became one of the most influential books on historical Greek grammar. It remains a standard reference tool in the field. On the Indo-European side of things Rix may best be

remembered for *Lexicon der indogermanischen Verben*, a volume that he and his colleagues at Freiburg published in 1998. The compilation of Proto-Indo-European verb roots and the verb formations derived from them is an indispensable resource for anyone who works in Indo-European linguistics.

Few scholars can match Rix's influence in Italic studies and in Indo-European, but his impact on Etruscan language studies is greater. Indeed, it is probably fair to say that the impact of his publications is felt at every level of Etruscan grammar, from phonology to onomastica to the interpretation of texts. At the time of his death, he was engaged in scholarly debate over the analysis and interpretation of the most difficult sections of the *Tabula Cortonensis*, contributing two very exciting papers (Rix 2000 and 2002) to this important Etruscan document.

Rix's scholarly output was prodigious, but he devoted much time to the onerous task of making ancient texts available to scholars in editions that were affordable, packed with information, and very user-friendly. Those who study the texts of the languages of ancient Italy owe him a tremendous debt for his service to the field. He spearheaded a massive effort to re-edit and republish the entire corpus of Etruscan inscriptions. The publication of *Etruskische Texte* in 1991 has reinvigorated Etruscan language studies. We are now reaping the fruits of this labor in publications such as Koen Wylin's comprehensive study of the Etruscan verb (Wylin 2000). In 2002 Rix performed the same service for Sabellic studies by publishing *Sabellische Texte*, a volume containing all Oscan, Umbrian, and South Picene inscriptions. Scholars who work on these languages now have an up-to-date and reliable *editio minor* of inscriptions.

Rix's scholarly legacy is secure. He leaves behind a body of work that is unmatched in both scope and quality. He will be sorely missed by Etruscologists and Indo-Europeanists alike.

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Machteld J. Mellink

Reprinted from the Bryn Mawr College website

Machteld Johanna Mellink, 88, professor emeritus in the Department of Classical and Near Eastern Archaeology at Bryn Mawr College, died Feb. 24 at the Quadrangle, a retirement community in Haverford.

A native of the Netherlands, Dr. Mellink was an internationally known scholar and leader in the archaeology of Turkey, which she pursued herself and taught at the college from 1947 until retiring in 1988. Her specialty was the cultural connection between ancient Greece and the Near East. In the classroom she would scrawl diagrams on the blackboard, linking one civilization to another through ancient artifacts.

Dr. Mellink studied at the University of Amsterdam and received her doctorate in 1943 from the University of Utrecht. She accepted a fellowship at Bryn Mawr College in 1946. From 1950 to 1965, she participated in the excavation of Gordion, capital of Phrygia under the legendary King Midas. While there, Dr. Mellink became fascinated by the artifact-rich plain of Elmali in Lycia, where no previous dig had been done. She uncovered an important Early Bronze Age settlement and cemetery. Her research was published in international journals in many languages. *Troy and the Trojan War*, published in 1986, was written for the layman.

Her international recognition included an honorary LLD. from the University of Pennsylvania and an Honorary Doctorate of History from the University of Eskis,ehir. She received the Archaeological Institute of America's Gold Medal for Distinguished Archaeological Achievement in 1991 and the University of Pennsylvania Museum's Lucy Wharton Drexel Medal for Archaeological Achievement in 1994. The Ministry of Culture of Turkey recognized her as the Senior American Excavator in 1984 and the Senior Foreign Archaeologist in 1985. In 2001 the Archaeological Institute of America established in her honor the Machteld Mellink Lecture in Near Eastern Archaeology. Bryn Mawr College awarded her the Lindback Foundation Award for Distinguished Teaching in 1975. She was a Member of the American Philosophical Society, a Fellow of the American Academy of Arts and Sciences, a Research Associate of the University of Pennsylvania Museum, and a Corresponding Member of the Turkish Institute of History, the Royal Dutch Academy of Sciences, the German Archaeological Institute, and the Austrian Archaeological Institute, and many other international archaeological societies.

Her professional service included being President of the American Research Institute in Turkey from 1988-1991, President of the Archaeological Institute of America from 1980-1984, Trustee of the American Society of Oriental Research, Chair of the Department of Classical and Near Eastern Archaeology at Bryn Mawr College from 1955-1983, and Acting Dean of the Graduate School of Arts and Sciences at Bryn Mawr College from 1979-1980.

Roger Lambrechts

by Jean-Marie Duvosquel
General Director
Revue belge de Philologie et d'Histoire

Translated and adapted from Revue belge de Philologie et d'Histoire 78 (2000) 5-6*, a speech given on the occasion of Roger Lambrecht's retirement as Director of the Antiquité section of the* Revue.

On November 27, 1999, the General Assembly of the Société pour le Progrès des Études Philologiques et Historiques paid enthusiastic homage to Professor Roger Lambrechts, who for two decades directed the *Antiquité* section of the *Revue belge de Philologie et d'Histoire*. Today he passes the torch to a new team, but without leaving the *Revue*, which he has agreed hereafter to shoulder as an advisor to the Editorial Board. At the risk of offending Roger Lambrecht's extreme modesty, let us evoke here briefly his twenty years of tireless devotion in the service of the *Revue*.

Professor at the Université Catholique de Louvain (UCL) since 1960, initiator of the *Corpus Speculorum Etruscorum*, director of the Belgian excavations at Artena (Latium), Roger Lambrechts has been associated with the scientific direction of the *Revue* since 1979. In this role he was one of the principal architects of its reorganization into autonomous fascicles, as it has been since 1981. Under his impetus, the content and the appearance of the *Antiquité* fascicle evolved rapidly. The place reserved for reviews and bibliography was modified to accommodate a growing number of articles, in which illustrations were a crucial element.

On the practical level, Roger Lambrechts imposed an almost metronomic tempo on the management of the fascicle of which he assumed responsibility. From contacts with the authors to the drawing up of tables, from the correction of proofs to the mailing of books, each step in the preparation of the volumes fell in a regular rhythm, guaranteeing an admirable regularity of publication. Even more importantly, we are thankful to Roger Lambrechts for having developed a vast network of correspondents, both Belgian and foreign, widening the international renown of the *Revue* in the areas of philology, history, archaeology of the Classical world, and the less Classical — one thinks in particular of Etruscan studies.

The scientific balance sheet is gratifying: from volume 57 (1979) to volume 77 (1999), some 180 articles and almost 1800 reviews cover all aspects of antiquity. But beyond the numbers there are the people, the young researchers and the seasoned researchers who have, thanks to Roger Lambrechts, found a home for scientific work of quality, in the service of a profoundly humanist ideal.

Roger Lambrechts bequeaths to his successors a model of *buongoverno*. For the talents which he so generously lent to the *Revue*, for the spirit of dialogue and mutual respect that he always cultivated in his relationships with collaborators, the Editorial Board honors and respects him deeply. A member of the Académie Royale since 1996, he has been the friend, the colleague and the wise counselor. The *Revue* wants to honor him here in publishing his personal bibliography.

Two young colleagues have been invited to pursue Roger Lambrechts' flourishing scientific enterprise. One, Paul Fontaine, professor at the Université Catholique de Louvain, is already well known at the *Revue*, because since 1979 he has been regularly submitting book reviews. Because of the quality of his collaboration, Roger Lambrechts proposed him in 1987 for the position of secretary of the *Antiquité* section. From now on, Paul Fontaine will be in charge of Roman antiquity. The other, Didier Viviers, professor at the Université Libre de Bruxelles, will assume charge of Greek antiquity. The Editorial Board of the *Revue* thanks them both for having accepted these heavy responsibilities. With them, the route traced by Roger Lambrechts will soon cut its way into the third millennium.

Andrew Sherratt

by Bernard Knapp

British prehistorian, Andrew Sherratt, died Friday, February 24, 2006. He was a student of David Clarke's at Peterhouse College, Cambridge and the long-time Assistant Keeper of Antiquities at the Ashmolean Museum in Oxford. He recently had moved to the Department of Archaeology and Prehistory at the University of Sheffield where he held the post of Professor.

Sherratt's research was remarkable for its scope. He was interested in the big questions of European prehistory and he addressed them on a continental scale. He is perhaps best known for the concept of a 'Secondary Products Revolution', which stressed the critical social and economic transformations that accompanied the exploitation of domestic animals not for meat but for the other products that derived from livestock, such as milk, wool, and traction. He directed the first international collaborative field research project in eastern Hungary and his limitless enthusiasm inspired generations of students to work in East Europe. The current blossoming of archaeological research in Hungary and Eastern Europe can trace its origins to Sherratt's pioneering efforts.

Archaeological Projects

Archaeological Projects in Italy, Summer of 2006

(From the AIA Bulletin for Fieldwork Opportunities)

Archaeology Field School, Sardinia
Director: Robert H. Tykot
Affiliation: University of South Florida
Season dates: May 29 - June 30
Description: Survey and excavations which started in 2002 will continue at the site of Sennixeddu in west-central Sardinia, Italy. The area, immediately adjacent to Monte Arci, is characterized by a major obsidian source, with the survey and excavation focusing on the study of nearby workshop activities dating to the Neolithic period when obsidian from this source was traded as far as northern Italy and southern France. This project addresses which parts of the chaîne opératoire occurred at Sennixeddu, and what reduction techniques were used, before obsidian was used locally or traded over great distances.

Carsulae, Roman Baths
Director: Jane K. Whitehead
Affiliation: Valdosta State University
Season dates: June 18 - July 30
Description: The Roman city of Carsulae was founded along the via Flaminia when that road was cut through Umbria in the late third century B.C. Located near the town of San Gemini, the area has been associated with healing waters since Umbrian times. The Roman baths, which lie at the threshold of southern entrance to the city, were excavated in the 1950s by the then-superintendent of archaeology, Umberto Ciotti. The site has lain exposed since then. The goals of the project are to consolidate the exposed remains and to explore the structure further in order to determine its full plan and the form of its earliest phase, which, if contemporary with the founding of the city, may be one of the oldest Roman baths in existence.

Cetamura del Chianti
Director: Nancy T. de Grummond
Affiliation: Florida State University
Season dates: May 10-June 20
Description: Cetamura is a hilltop site in the Chianti district of Italy, located near Siena on the property of the Badia a Coltibuono (Gaiole in Chianti). Recent research has indicated multiple phases of Etruscan settlement (Archaic, "Classical," and at least two phases in the Hellenistic period), as well as the presence of Roman baths of the early Roman Empire. In the Middle Ages, the site was referred to as Civitamura, or "Walled City," perhaps in reference to ancient walls still standing. There is also documentation of a medieval castrum, or fortified village at the site in the twelfth century. Excavations in 2006 will focus on a monumental Etruscan building of unknown usage located near a Hellenistic artisans' quarter and dated to the second century BCE.

Via Flaminia at Carsulae.

Heritage Excursions 2006: Discovering Italy's Sangro Valley
Directors: Susan Kane, John Ippolito, and Velicia Bergstrom
Affiliation: Oberlin College and USDA Forest Service, Division of Heritage Management
Season dates: July 8 - July 22
Description: The Sangro Valley Project in the southern Abruzzo region of Italy was established in 1994 by John Lloyd (Oxford University) with the aim of studying society, economy, and settlement change within the context of a Mediterranean river valley system—the Sangro River valley—in the territory of the ancient Samnites. Two phases of work by the SVP (1994-1998; 1999-ongoing) have convincingly demonstrated that this area of ancient Samnium, particularly from the Iron Age through the Roman periods, was a greater participant in the broader processes that shaped ancient Italy than previously thought. The Sangro Valley Project is focusing its current excavation and survey work at the Roman site of Monte Pallano and its environs. Monte Pallano was an important feature in the ritual and territorial landscape of the ancient Samnites. Ongoing excavation work includes a complex of public and sacred buildings on the mountain as well as at two nearby Iron Age and Roman domestic sites.

Monte Testaccio, Rome
Directors: José M. Blázquez and José Remesal
Affiliation: ArchaeoSpain
Season dates: September 24 - October 8
Description: Between the first and the third centuries A.D., millions of amphorae arrived at the ports of Rome with products from the provinces. Not being able to be recycled, many were dumped at a specific location near the port in Rome. Over the years, they formed an artificial hill of testae and crockery 45 meters (135 ft.) high. Originally these amphorae had been used to hold the olive oil imported from the provinces, mainly from Betica (presently Andalusia, in Southern Spain). Many of the amphorae still have the maker's seal stamped on their handles, while others retain titles and notes written with a brush or quill listing the exporter's name and indicating the contents, the export controls, and consular date. All these notes make Testaccio the largest archive of Roman commerce in the world. The epigraphy on the pottery provide also firsthand documentation of the Roman Empire's economy, the commercial relations between the capital and provinces, as well as the alimentary habits of antique culture.

Palazzaccio (Lucca)
Director: Charles Ewell
Affiliation: New York University in Florence and University of North Carolina Asheville
Season dates: May 29 - June 30
Description: The site makes up one of at least 100 Roman farms identified in the low-lying area of Capannori and Porcari east of Lucca that are often referred to collectively as a "rural Pompeii." Evidence of Paleolithic, Bronze Age, and Etruscan material has also been found in the immediate area.

Poggio Civitate (Murlo)
Directors: Anthony Tuck and Erik Nielsen
Affiliation: Tufts University and Franklin College
Season dates: June 20 - August 4
Description: Poggio Civitate is an eighth through sixth century B.C.E. Etruscan site, situated 25 km south of Siena in Tuscany, Italy. The site preserves some of the earliest evidence of monumental architecture and sculpture in Central Italy. The main plateau of the site preserves evidence of two major phases of occupation, one dating to the Orientalizing Period and the other to the Archaic Period. Excavation during the 2006 season will continue to focus on both of these phases of the site and explore areas off the plateau to better understand the surrounding community.

Poggio Colla Field School
Directors: P. Gregory Warden and Michael L. Thomas
Affiliation: Southern Methodist University, Franklin and Marshall College, and University of Pennsylvania Museum of Archaeology and Anthropology
Season dates: July 1 - August 4
Description: Poggio Colla Field School trains students on an Etruscan site about twenty-two miles north-east of Florence in the scenic Mugello valley. The settlement on Poggio Colla spanned most of Etruscan history, from the seventh century B.C.E. until its destruction by the Romans at the beginning of the second century B.C.E. The first 11 seasons of excavation have revealed at least three major construction phases, including an extraordinarily rich Orientalizing/Archaic phase that includes the remains of a monumental structure on the acropolis, and two later phases when the site was turned into a fortified stronghold.

Pompeii Archaeological Research Project: Porta Stabia
Directors: Steven Ellis and Gary Devore
Affiliation: University of Michigan and Stanford University
Season dates: July 1 - August 5
Description: The 'Pompeii Archaeological Research Project: Porta Stabia' (PARP:PS) has recently begun a new archaeological excavation, structural assessment, and geophysical survey of the shops, workshops, inns, and houses at VIII.7.1-15, Pompeii. This neighbourhood was selected for intensive investigation because of its unique potential to reveal the developing relationship between public and private space in the Roman city: each of the private buildings was connected to the so-called 'entertainment district' – an area comprising two theatres, a large public colonnaded courtyard, three temples, and a forum. The buildings for excavation line one of the major thoroughfares of Pompeii, just inside one of the city gates (the Porta Stabia); here was the social and cultural hub of Pompeii. Even so, our first season in 2005 represented the first time that stratigraphic excavations have ever taken place since the first clearance of volcanic debris just over a century ago.

Pompeii Food and Drink Project
Directors: Betty Jo Mayeske, Robert C. Curtis, R. Lindley Vann, and Benedict Lowe
Affiliation: University of Maryland, University of Georgia, and Western Oregon University
Season dates: June 25 - July 15

Description: The research goal is to analyze the patterns of daily life in Pompeii by a non-invasive study of the structures that are associated with the storage, distribution, preparation, serving, and consumption of food and drink. These structures will include all categories of Residential, Commercial, Public, Religious, and Other. Over 1,435 structures will be documented by measurements, sketches, and photographs. The information will be organized into a comprehensive electronic database, Food and Drink in Ancient Pompeii Codex, that will include the structure address, floor plans, features shown in original drawings, video, and digital, color, black/white photographs. A printed guide will also be prepared. The spatial relationships of structures to one another will be analyzed to determine the patterns of daily life, by using a Geographic Information System (GIS). From our analysis of ancient Pompeii, we hope to gain insight into city-planning and to learn about building an enduring and healthy urban environment in the 21st century. This year, 2006, is the fifth year of our on-site research.

Renaissance Ceramics of Tuscany
Director: Anna Moore Valeri
Affiliation: Earthwatch Institute
Season dates: July 30 - August 26
Description: Castelfiorentino, Tuscany, Italy— When attractive pottery shards turned up during roadwork in the old quarter of this Tuscan town, a policeman and amateur archaeologist knew they were significant. A decade later, more than 5,000 fragments have been found, many of them bearing the coats of arms of noble Tuscan families in the distinctive graffita style—with incised decorations—confirming that Castelfiorentino was a center for the ceramics industry in the 16th century. This will be the first systematic excavation of a ceramics dump and potential kiln site.

The excavation site is in a small plaza in charming Castelfiorentino, in the heart of historic Tuscany.

San Gemini Preservation Studies
Director: Massimo Cardillo
Affiliation: University of Wisconsin, Milwaukee
Season dates: May 20 - August 6
Description: The San Gemini Preservation Studies Program was started in 1999 by the School of Architecture and Urban Planning at the University of Wisconsin-Milwaukee in collaboration with various local groups in San Gemini to promote studies in the preservation of cultural heritage. The Program's courses are aimed at architects, planners, art historians, museum curators, historians, engineers, and other individuals who will be involved in the planning, management and study of cultural heritage. The program is organized around classroom courses, travel, field research, and field projects. These include:

• Survey and restoration of the Church of San Giovanni Battista (12th Century) in San Gemini

• Archaeological survey and conservation of the Roman public baths in the nearby ancient city of Carsulae (with director Jane Whitehead)

• Survey of the church of Santo Gemine (13th Century); this survey includes archaeological work.

Sicilian Field School 2006
Director: Michael Kolb
Affiliation: Northern Illinois University, University of Palermo, University of Gothenburg, and Stanford University
Season dates: May 22 - June 24
Description: This program is part of a multinational Sicilian and Scandinavian project focusing on the site of Monte Polizzo and surrounding Belice Valley in the western-central portion of Sicily. Monte Polizzo is a proto-urban hilltop site used for nearly 1,200 years and encompasses the Bronze, Early Iron, Elymian, and Hellenistic periods in the island's history. The surrounding valley settlement system is filled with additional Neolithic, Hellenistic, and Roman sites.

Summer Program in Archaeology, AAR
Director: Nicola Terrenato
Affiliation: American Academy in Rome
Season dates: June 5 - July 22
Description: For the fourteenth year, the American Academy in Rome will sponsor the Summer Program in Archaeology. Intended for graduate students or very advanced undergraduates, it provides an overview of archaeological problems and methods for students in all fields of classical studies. The 2006 program is made possible with support from the Concordia Foundation. The program involves three weeks of site visits in and around Rome and four weeks of fieldwork.

Summer Program in Roman Pottery Studies, AAR
Director: Archer Martin
Season dates: June 19 - July 17
Description: The program will present the basics of Roman pottery and is designed to fill a gap in archaeological training. This is the first of a three-year pilot series honoring the memory of Howard Comfort, a Fellow of the Academy and an eminent scholar of Roman pottery.

Trebula Mutuesca, Latium (Sabina)
Director: Dr. Giulio Vallarono
Affiliation: Soprintendenza per i Beni Archeologici del Lazio (Archaeological Service of Latium) / Antaura - Didactics in Archaeology
Season dates: July 30, 2006 - August 26
Description: The Archaeological Service of Latium, jointly with the Archaeological Unit Antaura, organizes the eighth fieldwork campaign at Trebula Mutuesca, a Roman settlement in Sabina (Latium), 60 km from Rome. The dig explores the Republican Sanctuary of the goddess Feronia (third century B.C.).

Valcamonica Rock Art Fieldwork, Paspardo, Lombardy
Director: Angelo Fossati
Affiliation: Footsteps of Man Archaeological Society, Valamonica
Season dates: July 1 - September 30
Description: The Footsteps of Man Archaeological Cooperative Society is based in Valcamonica, an alpine valley comprised between the province of Bergamo and Brescia in Northern Italy, where rock art constitutes an archaeological, artistic, ethnographic and historical patrimony of inestimable value, not only for its antiquity but, above all, for the thematic and iconographic wealth. The rupestrian tradition of Valcamonica consists of about 300,000 engraved figures mainly located in open air and on flat rocks. The art is distributed across five fundamental periods from Palaeolithic to the arrival of the Romans in the valley.

Verucchio (near Rimini)
Director: Patrizia von Eles
Affiliation: Archaeological Museum of Verucchio
Season dates: July 3-28 and July 31 - September 1
Description: Excavation will take place near the remarkable Orientalizing center of Verucchio, a frontier town at the northern edge of Etruscan territory, where rich grave finds included well-preserved wooden furniture, rich hoards of amber, and remains of actual clothing

Villa Vignacce, Parco degli Acquedotti and Parco della Caffarella in Rome
Director: Dr. Darius Arya
Affiliation: American Institute for Roman Culture
Season dates: July 1 - August 7
Description: The 2006 AIRC International Field School excavation of the Villa Vignacce in the Parco degli Acquedotti in Rome provides an opportunity to excavate a significant ancient site in Rome.

Excavations of Roman Remains Outside of Italy

(From the AIA Bulletin for Fieldwork Opportunities)

Underwater Archaeology in the Mediterranean Sea
Location: Menorca, Balearic Islands, Spain
Directors: Claudio Lozano and Fernando Contreras
Affiliation: Ecomuseum of the Cape of Cavalleria
Season dates: October 1 - November 20, 2006
Description: For 2006, the Ecomuseum of the Cape Cavalleria will be exploring the Roman port of Sanitja and the coast of the Cape of Cavalleria and identifying structures of the Roman city of Sanisera as well as Roman shipwrecks. The port of Sanitja was not only occupied by the Romans, but there are also ruins of a Muslim mosque and English defense tower, which lead us to believe that we will find other vessels from these time periods.

Roman Road Station near Belogradchik, Bulgaria
Location: Belogradchik District, Bulgaria
Director: Dr. Nartsis Torbov
Affiliation: Bulgarian Archaeological Association and Regional Historical Museum-Vratsa
Season dates: June 15 - September 18, 2006
Description: In 1994 the archaeologists had one chance in a thousand to discover a Roman road station in locality Aniste near town of Belogradchik. This type of site is illustrative of Roman life. It contains all the things Roman travelers needed and shows the main points of the Roman road beds. In 2005 archaeologists discovered part of large building at the site and began to explore a Roman bath. The rich collection of finds shows that the life here is started in the beginning of second century A.D. and continued until the end of the fourth century A.D.

Roman Villa of Matanca
Location: Vaiamonte, Alentejo, Portugal
Director: Maia M. Langley
Affiliation: PortAnta, Archaeological Opportunities in Portugal
Season dates: July 03, 2006 - July 28, 2006
Description: The site of Matança was only just recently classified as a Roman site although archaeological material from this site has been surfacing for many years...possibly centuries. The site is embedded mid-slope

and appears to be properly oriented and located in an ideal setting for a Roman villa. In fact, following the estimated distance and sizes of latifundias, Roman farming estates in this area, Matança is most like another Roman villa.
The material that is visible on the surface indicates monumental architectural works - possibly from a villa or a religious sanctuary or temple. The proximity of this site to the important Roman villa of Torre de Palma makes this excavation a very important and significant work that may clear up some questions regarding land distribution and the spatial distances between independent villa sites and those sites that were dependencies of the major latifundias.

Roman Sanctuary and Fortress near Town of Mezdra, Bulgaria
Location: Town of Mezdra, Northwest Bulgaria
Director: Dr. Sergei Torbatov
Affiliation: Bulgarian Archaeological Association
Season dates: June 15, 2006 - September 18, 2006
Description: The Bulgarian Archaeological Association (BAA) Archaeological Field School was founded in 2001 as a training school for students of archaeology, and is based in Northwest Bulgaria. The field school is involved in a study of the Roman culture in the region. The project includes excavation work on a Roman site, lecture courses on excavation methodology and site interpretation, and organized visits to nearby archaeological sites.
The fortification of the site near Mezdra represent one of the earliest well preserved Roman military buildings on the Balkan Peninsula. The excavations in 2005 provided extensive material, among which several architectural details with certain provenance from Antique temple, the rich collection of coins dated to the first half of the third century A.D. and pottery of exceptionally high quality.

The Roman Conquest of the Balearic Islands, 123 BC
Location: Menorca, Spain
Director: Fernando Contreras
Affiliation: Ecomuseum of the Cape of Cavalleria
Season dates: June 01 - October 30, 2006
Description: The Romans first arrived on Menorca in the year 123 B.C. when the Roman army conquered the Balearic islands. For 600 years more, Menorca would form a part of the immense Roman empire. On the island they formed three Roman cities. Of those cities, Sanisera (our archaeological site) was built around the port of Sanitja in the northernmost part of the island. The city flourished due to the heavy maritime commercial industry that received boats going from Spain to Italy and from France to Africa. The impressiveness of Sanisera can be appreciated in the present by the quantity and quality of the amphoras and other Roman artifacts that have been found in recent excavations. Sanisera is situated on the spectacular natural reserve of the Ecomuseum of Cap de Cavalleria. The excavation will be situated in a Roman fort (123 B.C. - 50 B.C.), investigating the buildings and artifacts of the soldiers' stockrooms and living quarters.

Porolissum Forum Project
Location: Salaj County, Romania
Directors: Eric C. De Sena and Alexandru V. Matei
Affiliation: John Cabot University and Zalau Museum of History and Art
Season dates: June 30 - July 30, 2006
Description: Porolissum is among the largest and best-preserved archaeological sites in all of Romania. Established in A.D. 106 by the Roman emperor Trajan, Porolissum helped defend the main northwestern passageway through the Carpathian Mountains into the province of Dacia. By the early third century, Porolissum had blossomed into a proper city with standard Roman features such as an amphitheater, temples and a forum. The population stood at 15-20,000. Due to the tremendous costs involved in maintaining an army in this portion of the Empire and the growing need to shift troops to the East, Aurelian withdrew from Dacia in A.D. 271. The post-Roman period of Porolissum is poorly understood, although life in this city thrived well into the Migration period (fifth-eighth c. A.D.) and appears to have been completely abandoned by the 10th century.

York Minster Dean's Park
Location: England, UK
Director: Toby Kendall
Affiliation: York Archaeological Trust and the Dean and Chapter of York Minster
Season dates: June 20 - September 09, 2006
Description: York Archaeological Trust, in partnership with the Dean and Chapter of York Minster, will be excavating in the Deans Park to the north of the nave of York Minster. The excavation will be looking to answer a number of questions about the archaeology on the site, which dates from the Roman period onwards. The main research objectives relate to the probable presence of a medieval chapel, part of the archbishops' palace and a post-medieval mansion.

A Late Roman and Mediaeval Fortress near Gorno Novo Selo (ancient Augusta Traiana, Roman province Thracia)
Location: Bulgaria
Director: Dr. Bojan Dumanov
Affiliation: VIR Society for Alternative Culture and Education
Season dates: July 15 - August 20, 2006
Description: The site is located 35 km northwest of the town of Chirpan and ca. 40 km from Stara Zagora City (ancient Augusta Traiana, Roman province Thracia). The fortress is located in the southern ridges of the Sarnena Sredna Gora - the last mountains of the great Balkan range before the Thracian lowlands. The fortress was built on the peak "Kaleto" (708 m above the sea level), which lies east of the important pass "St. Nikola." The fortress' walls incorporate the peak's highest point, thus maximizing the fortifying features of the landscape. The position also optimizes the view of the valley and the lowlands.

Roman Fort on Tyne
Location: South Shields, England
Director: Paul T. Bidwell
Affiliation: Earthwatch Institute
Season dates: June 04 - September 16, 2006
Description: Two millennia ago, the Roman Empire stretched all the way to northern England, once considered the edge of civilization. At Arbeia, the site of a Roman garrison and harbor a stone's throw from Hadrian's Wall, a local settlement became part of one of the largest and busiest supply depots in the northern empire. How did the two cultures adapt to each other and coexist? The answer has corollaries throughout history and lessons for today.

Roman City: Tropaeum Traiani and Acqueduct Survey, Romania
Location: Romania
Director: Prof. Linda Ellis
Affiliation: Terra Europaea, Inc.
Season dates: July 12 - August 07, 2006
Description: We have high-resolution satellite imagery from QuickBird satellite for a 16 km2 area for remote sensing of sites. We will use this imagery to find and excavate sites in the territorium of the Roman city, Tropaeum Traiani, Dobrudja, SE Romania, dating second-sixth centuries C.E.. We have an ongoing hydroarchaeological survey and excavation of aqueducts supplying water to Tropaeum Traiani. Many kilometers of underground aqueducts have recently become evident, and we are using the satellite imagery to trace and excavate aqueduct lines. We will have to access these aqueducts and other sites by driving off-road over uneven terrain.

Barcombe Roman Villa
Location: England, East Sussex
Directors: David Rudling and Chris Butler
Affiliation: University of Sussex and the Mid Sussex Field Archaeological Team
Season dates: July 17 - August 11, 2006
Description: In 2006 there will be a sixth season of research and training excavations at the Barcombe Roman Villa site, East Sussex, England. So far some of the main discoveries made have included the remains of a winged-corridor house, a large aisled building, four Iron Age type timber roundhouses, a courtyard wall and a ditched enclosure. Roman occupation of the site spans the mid first to late third centuries. This site provides an opportunity to investigate the development of a Romano-British villa from an indigenous farmstead.

Castell Henllys Field School
Location: Wales, United Kingdom
Director: Dr. Harold Mytum
Affiliation: University of York
Season dates: July 01, 2006 - August 12, 2006
Description: First two weeks: geophysical and surface survey work is combined with graveyard research will be concentrating on 17th-19th century memorials from a variety of different Christian denominations. In Ireland there is more geophysics and on Early Christian sites, the geophysics in Wales is on Iron Age/Roman sites and there is more standing buildings survey.
The excavation part of the field school in Wales for both options has three choices:
A) The excavated and reconstructed Castell Henllys Iron Age fort examining the fifth-first centuries B.C. defenses. B) The Castell Henllys native Roman farmstead (first-fourth centuries A.D.) C) The historic Henllys Manor House and Farm (16th to the 19th centuries A.D.)

Pollentia (Mallorca, Spain) for High School Students
Location: Majorca, Spain
Director: Margarita Orfila
Affiliation: ArchaeoSpain
Season dates: July 11 - August 05, 2006
Description: In 70 B.C. the Romans founded the city of Pollentia in the Northern side of the charming island of Majorca. In the summer of 2006, the object of our work will be the continuing excavation of the city's forum. Students at this site will contribute to the research of the introduction and development of the Roman culture across the Mediterranean and specifically in the Balearic Islands.

Drastar Field School
Location: Bulgaria
Director: Dr. Stefka Angelova
Affiliation: VIR Society for Alternative Culture and Education
Season dates: July 15 - August 25, 2006
Description: The site is located within the modern town of Silistra (North East Bulgaria), directly on the bank of the river Danube. The sixth-century level is marked with several monumental buildings and a new Early Byzantine fortress, whose walls were built at the reign of Justinian the Great. The Early Bulgarians had taken the fortress at the time of Constantine IV and Dorostol become the first main city of the newborn Bulgarian Kingdom. During the Pagan period (seventh-middle of ninth century) the medieval Drastar was a center of the local Bulgarian elite and one of the rulers' residences.

The Silchester Insula IX Roman Town Life Project
Location: United Kingdom
Director: Professor Michael Fulford
Affiliation: Department of Archaeology, University of Reading
Season dates: July 03 - August 13, 2006
Description: The Silchester 'Town Life' Project consists of the total excavation of a large part of one of the insulae (blocks) of a major Roman administrative capital in southern Britain. Fieldwork began in 1997 and continues annually over a six-week season. The principal aim is to increase our understanding of the changing nature of the occupation of Insula IX from its origins in the first century B.C. through to its demise in the fifth or sixth century A.D. The 2006 season will focus on the late Iron Age/early Roman occupation of the insula.

The Vale and Ridgeway Project: Excavations at Marcham/Frilford
Location: England, Oxfordshire
Directors: Dr. Gary Lock and Prof. Chris Gosden
Affiliation: University of Oxford
Season dates: July 01 - July 28, 2006
Description: Excavations in the 1930s

established Marcham/Frilford as an important and unusual site within England. It is an Iron Age settlement (ca. sixth to first centuries B.C.) overlain by a major Romano-British religious complex. This comprises a temple and a large circular stone-built structure which may be an amphitheatre. The University of Oxford has been excavating here for five summers and in 2006 will continue with work concentrating on the amphitheatre and nearby Roman public buildings.

Colonia Clunia Sulpicia
Location: Burgos, Spain
Directors: Francesc Tuset and Miguel A. de la Iglesia
Affiliation: ArchaeoSpain
Season dates: July 02, 2006 - July 30, 2006
Description: One of Spain's most fascinating Roman cities, Clunia's golden age spanned between the first century B.C. and the first century A.D. as the hub of the Roman Hispania province of Tarraconensis. We will continue the excavation of its impressive 7,000-seat theater, the largest of its kind in the Iberian Peninsula.
Following a civil war in Rome against Nero, Clunia governor Servius Sulpicius Galba was chosen by the military to become the Roman emperor in A.D. 68. Clunia's importance would soon multiply. Rome's architects bestowed on Clunia impressive monuments, many of which still remain: baths, forum, theater, government buildings, shops, taverns, dwellings, etc. The site is famous for its well-preserved mosaic floors and its underground water source that can only be reached by scuba-diving archaeologists. Artifacts from the cave that leads to the subterranean lake revealed a small shrine for a religious sect that left behind an interesting collection of inscriptions.

Roman Fort on the Danube
Location: Romania
Director: Dr. Mihail Zahariade
Affiliation: Earthwatch Institute
Season dates: June 09 - August 27, 2006
Description: Halmyris, Tulcea, Romania— Where the Danube River empties into the Black Sea lies the historic Roman fort and military supply depot at Halmyris. It took the Roman Emperor Trajan two wars to win this vital strategic location from the Dacians, giving the Romans undisputed hegemony over the fertile Danube Delta and control over a gateway to Asia. For the next 600 years, Halmyris served as a legionary base, naval port, and critical supply depot for Roman colonization and cultural exchange. In all, Halmyris was occupied for 1,100 years, from the Iron Age to the Byzantine period, an astounding sweep of colorful history. You can help Dr. Mihail Zahariade find out how Romans accommodated local customs and introduced their own.

Museum News

Report from the Vatican (2004-2005)

by Maurizio Sannibale
Musei Vaticani

In the Museo Gregoriano Etrusco work on the renovation of the displays is continuing. In these years attention is focused on the rooms dedicated to the Collection of Vases. This famous collection includes some of the most important masterpieces of ancient vase painting, discovered in the first half of the 19th century in the necropoleis of ancient Etruscan cities, especially Vulci and Cerveteri. Within this section is housed the prestigious Mario Astarita Collection, which this connoisseur, a friend of Beazley, donated to Pope Paul VI in 1967. This gallery and the next, which houses Attic vases of the early 5th c., began to be reorganized at the beginning of 2006.

The research activity of the Museo Gregoriano Etrusco has been ongoing. The year 2005 saw the publication of the much-awaited book by Alessandro Mandolesi, *Il materiale protostorico*, with contributions from Andrea Babbi, Marshall Joseph Becker, Cristiano Iaia and Maurizio Sannibale, the ninth volume in a well-launched series of catalogues. The volume, published by L'"Erma" di Bretschneider in collaboration with the Musei Vaticani, presents for the first time all the proto-historical and Villanovan material, and that of ancient Latium, in the Museo Etrusco of the Vatican. Two nuclei are particularly interesting, not only from the point of view of the documentation, but also for the history of the research into what is essentially the first material from two cultural areas from their first discovery. From 1776-1778 dates the discovery at Vulci of the first evidence of that which only a century later would be defined as the Villanovan culture, while from 1816-1817 dates the discovery of the famous tomb furnishings of the Città Laziale at Castel Gandolfo, in the Alban Hills, not far from the site of the storied Alba Longa. Proto-Etruscans and Proto-Latins are thus reunited in this monograph, which at the same time offers a chapter on the museography of the 18th and beginning of the 19th centuries, a resource that is finally made available to the community of both scholars and amateurs.

In the area of research on ancient Etruscan and Roman gold work, the monograph *Etruscan Treasures from the Cini-Alliata Collection* has been published; it is an exhibition catalogue edited by F. Buranelli and M. Sannibale ([Mabee Gerrer Museum of Art, Shawnee, Oklahoma 2004] Rome 2004). The catalogue, with entries and essays by Maurizio Sannibale, introduces the unpublished collection of Fabrizio Alliata of Montereale. Besides the Musei Vaticani, the Soprintendenze per I Beni Archeologici of Latium, Tuscany, Umbria, and Southern Etruria also lent works to the exhibition.

Essays and entries on the works in the Museo Gregoriano Etrusco have also been published by Maurizio Sannibale in the following catalogues:

Fig. 1.

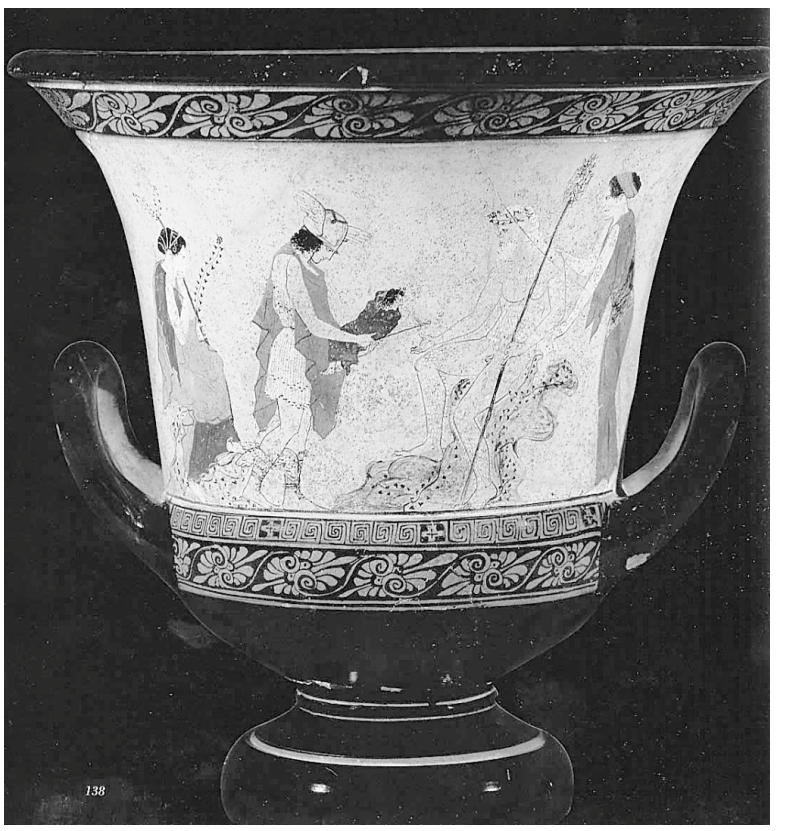

Fig. 2.

Fig. 1. Attic Red Figure skyphos by the Lewis Painter, 460-450 B.C., Museo Gregoriano Etrusco, Vase Collection.

Fig. 2. Calyx krater by the Painter of the Boston Phiale, 440-435 B.C. From Vulci, 1835 excavation, Museo Gregoriano Etrusco, Vase Collection.

"Sports in Etruria. The adoption of a Greek ideal between reality and symbolism," in N. Ch. Stampolidis and Y. Tassoulas, eds., *Magna Graecia. Athletics and the Olympic Spirit on the Periphery of the Hellenic World*, exhibition catalogue (Museum of Cycladic Art, Athens 2004) 81-101; *ibid*., 105, cat. no. 2; 129-130, cat. no. 47; 147, cat. no. 64; 158-159, cat. no. 75; 161-162, cat. no. 77-78; 166, cat. no. 80; 200, cat. no. 121.

P. Liverani and G. Spinola, eds., *Ritratti romani dai Musei Vaticani*, exhibition catalogue, Tokyo, Museum of Western Art, 2004 (Tokyo 2004) 84–97, cat. nos. 2-8; 138–153, cat. nos. 28-42;

G. Sena Chiesa and E.A. Arslan, eds., *Miti*

Greci. Archeologia e pittura dalla Magna Grecia al collezionismo, exhibition catalogue, Milan, Palazzo Reale, 3 October 2004-16 January 2005 (Milano 2004) 200, n. 180.

N. Kaltsas, ed., *Agon*, exhibition catalogue, Athens, National Archaeological Museum, 15 July - 31 October 2004 (Athens 2004) 112-113, n. 11. (Attic Red Figure hydria by the Painter of the Boston Phiale, inv. 16549).

Fortunatae Insulae, exhibition catalogue (Santa Cruz -Tenerife 2004).

I Fenici in Italia dall'oriente all'occidente, exhibition catalogue, Milan, Biblioteca di Via Senato, October 2004-April 2005 (Milan 2004).

Il Settecento a Roma, exhibition catalogue, Rome, Palazzo Venezia 2005-2006 (catalogue entries for the Apulian krater by the Iliupersis Painter, inv. 18255, and the Pestan krater attributed to Python, inv. 17370).

Power and Death in Verucchio

There were Villanovans of rank, "excellent men," who, in life and in death, displayed their political, religious, and military power. It is these men and the prestigious furnishings of their tombs that are the subject of the exhibit "Il Potere e la Morte," opening April 12, 2006 at the Museo Civico Archeologico di Verucchio.

Wooden table from the Verucchio exhibit "Power and Death"

With this exhibit, the Museo Archeologico di Verucchio opens to the public the newly restored Church of S. Agostino, which, attached to the museum, endows it with a new space particularly adapted for temporary exhibits. This offers the opportunity to display, for the first time, exceptional material from some of Verucchio's most important tomb contexts, recently restored, as well as some relevant objects from the 2005 excavation season. These are burials of individuals of high rank, identified as warriors from the prestigious objects that comprised their funerary offerings.

The exhibit illustrates the following themes: "Verucchio: artistocracy, rank and roles in an Iron Age community;" "Clothing and costume;" "Clothing adornments;" "Bronze and ceramic banquet vessels;" "Wooden furnishings from Tomb B/1971 Strada provinciale Marecchese 15 bis;" "Weapons for combat and parade;" "Chariots and harnesses;" "Power and death: signs and symbols of rank and power in funerary contexts;" "Material from the new excavations."

The exhibit will run from April 13, 2006 to January 6, 2007 at Verucchio (Rimini). Telephone: 0541-670222; email: iat.verucchio@iper.net

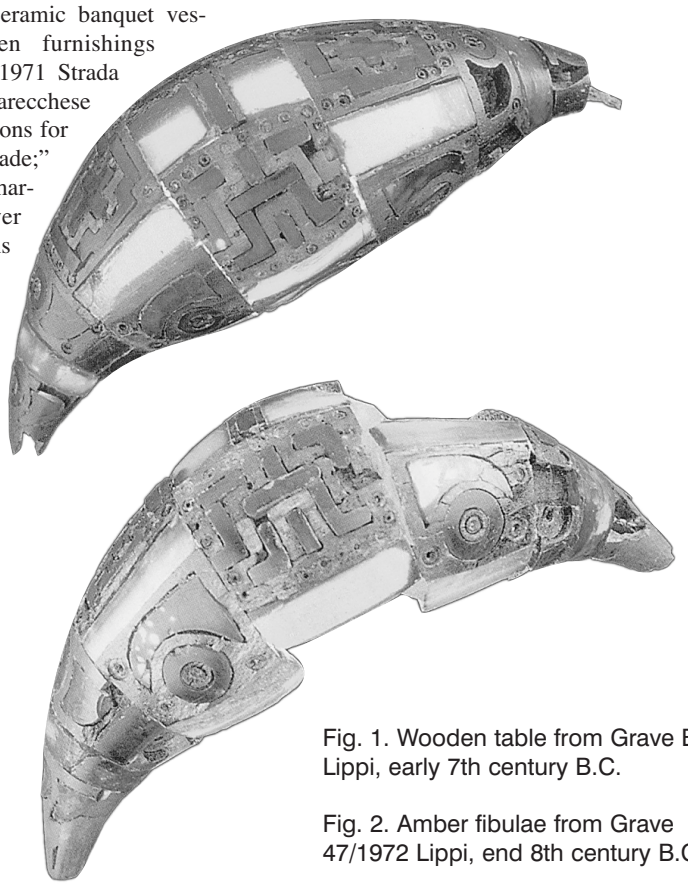

Fig. 1. Wooden table from Grave B/1971 Lippi, early 7th century B.C.

Fig. 2. Amber fibulae from Grave 47/1972 Lippi, end 8th century B.C.

Announcements

The cartoon below, by Tom Cheney, appeared in the May/June 2006 issue of *Archaeology*. Our Editor-in-Chief put it on the final exam for her beginning Latin classes and asked them to write a caption in Latin. Two of the responses are given here.

"Arma paremus ne libertas nostra tollatur." (Let us prepare arms so that our liberty may not be taken away.) Renisha Epps

"Dico haec mala verba ne discedatis." (I say these bad words so that you may not depart.) Jason Skipper

Competition

We want to include the lighter side of scholarship and travel, so send us your jokes, cartoons, and funny stories. The competition for teachers is a list of the best "inspired mistakes" you receive from your students.

Following are some of our personal favorites (from Larissa Bonfante, Francesco de Angelis, and Laurie Schneider):

Question: Identify the Tarpeian Rock.
Answer: The Tarpeian Rock was a stone from which the Tarpeian language was deciphered.

Question: What was the name of the room in a Roman house where they slept?
Answer: A tribiculum.

Question: What is the universe made of according to Lucretius?
Answer: The world is made up of tiny Adams.

Question: Define Gothic architecture.
Answer: Pointed and falling arches.

Question: What is the significance of A.D. 313?
Answer: It is the year Christ was resurrected.

Question: Identify Zeus.
Answer: A place to keep animals.

Question: What was the Iliad?
Answer: A play about Achilles' heel.

A carabiniere was told by his commander to go get a sheep for a big banquet that was planned. So that weekend the carabiniere changes into civilian clothes, and goes out into the country to find a shepherd. He goes up to the shepherd, who is in the fields with his flock, and he says he wants to buy a sheep. The shepherd says, "Fine, here they are, look around and pick out the one you want." The carabiniere looks around, and finally points to one that he thinks is particularly good-looking. The shepherd looks at him and says, "You are a carabiniere, aren't you?" The carabiniere is surprised, because he is out of uniform, and says, "Yes, I am, but how did you know?" "Well, "says the shepherd," you just picked the sheep dog."

Etruscan News Online

The staff of *Etruscan News Online* is pleased to announce the launch of its new webpage in February 2006. The site, which is hosted by the University of Massachusetts Amherst (http://www.umass.edu/etruscan-news), was designed and produced by Andrew Wilson, a professional graphic designer, who kindly offered his time and expertise to the develop the webpage. We think that you will find his design aesthetically pleasing and his organizational schema easy to navigate.

Etruscan News Online is now open for submissions of articles, reviews, conference reports, and letters. In order to facilitate the 'publication' of submissions in electronic format, we ask contributors to adhere to the following guidelines:

All submissions to *Etruscan News Online* should be made by electronic mail.

All submissions should be made in a text document (preferably Microsoft Word) as well as in Portable Document Format (PDF). Submissions may include color images.

Please submit contributions via electronic mail to:

(a) enews@classics.umass.edu
or to any of the following editors:
(b) Larissa Bonfante:
Larissa.bonfante@nyu.edu
(c) Jane Whitehead:
jwhitehe@valdosta.edu
(d) Rex Wallace:
rwallace@classics.umass.edu

For more information on submissions, please visit the 'contribute' page of *Etruscan News Online*.