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

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 Pumphilius and other lexicographers. Etruscan — by comparison with the “Roman,” “words of the [Egyptian] seers,” “Egyptian,” “Galic,” “Dacian,” and others8 — is a tiny fraction of the terminolo-

Top: Aristonothos Crater with the blinding of the Cyclops Polyphemus, 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.

[See “Herbs” on page 9]
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 fulguratione* ("on lightning") and *Libri Acherantici* (concerning Acheron, i.e., the Underworld), as well as books named after the two principal Etruscan prophets, who were called Tages and Vegoria 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 Tuscanum*, 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 Vegoria, 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 Vegoria 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 Spurrinia 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 edge 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 revealer myth of the prophet 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, lighting is emitted; but they think the clouds collide in order that lightning may be emitted.”

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.
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.umn.edu/etruuscanews), 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/faccenters/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, jb11@nyu.edu
Jane Whitehead, jwwhitehe@valdosta.edu

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 archaeologi- dic 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 Anticità 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 “Ora et labora.” Vincent of Romanus was the moderator. The papers delivered were:

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

Letizia Ciccarelli (Cambridge University), Materiale votivo età medio-repubblicana da Ardea.


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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 included the fields of anthropology, archaeology, art history, history of architecture, and history of religion.

For more information contact Carolina Garcia Manzano, CCA Program Coordinator, at cm2418@columbia.edu
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). 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]nu velai [mai]s mul[m]vnic

Given that this inscription is a dedication, an exceedingly common epigraphic type in archaic Etruscan, the forms restored by Cristofani are in no way controversial. He observes that the verb form [mul[m]vnic is missing a vowel in the ante-penultimate syllable and that it should be emended to [mulvnic. And he points out that the family name [mai]s may be compared to [p-altina, which is found at Vulci (ET V 3.4), and to [p-alti, which is attested at Vulci (ET Vc 2.41). It turns out, however, that a much more compelling comparandum exists.

The family name [p-altina was incised on a fragment of the conical base of a kyathos recently recovered at Poggio Civitate (ETP 353). Formally, [p-altina is a derivative in -ie built from the patronymic base [p-alti, the ancestor of the forms attested at Vulci and Volstini 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. The kyathos is, therefore, an import and one that may well have been made in a workshop at Cae. Consider the similarities: (1) The Poggio Civitate kyathos and the San Paolo kyathos were incised with dedicatory inscriptions in sinistral-counter 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. (3) In both inscriptions the letter gamma has the form of a shepherd’s staff, and the letter theta is a small circle without any internal punctuation. This combination of letters is a rarity on Etruscan inscriptions from this early period.

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 was completed as [p-altina[ei] or [p-altina[ies] rather than [p-altina[s] and that the inscription be restored as in (2). The family name on the San Paolo kyathos inscription would then find a perfect match with the family name on the kyathos recovered at Poggio Civitate.

[mi]nu velai [mai]s mul[m]vnic (ETP 196)

If the family name on the San Paolo kyathos is restored as [p-altina[ei(s)] (ETP 196), it is possible to connect the two inscribed kyathos and speculate along the lines offered by Colonna in his note on the Poggio Civitate kyathos. 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 [p-altina[ei[s] family from Cae 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, that this cup was offered as a votive dedication to the deities or deities worshipped there.

Footnotes
2. For this variety of ‘iscrizione parlante’, see Agostiniani 1981.
3. Etruscan inscriptions are cited from Rix et al. 1991 (= ET) and from Wallace, Shmaghochian, and Patterson 2004-2006 (= ETP).
4. Wallace (in press). Colonna 2005: 331 reads this section of the inscription in a different manner: paitina ge. His reading cannot be correct, however. There is no doubt that the letter that he takes to be a is in fact an i.
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 name to be paitina-, 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 [p-altina[ei(s)]. Colonna also notes that ETP 4 from Vetulonia, of which only a small fragment remains ((---) le p (- - -)), could well belong to this same group.

References

Etruscan Gloses
by Dominique Briquel

Earnout used to speak of “the poverty of the information that has come down to us.” 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 specific sectors of the lexicon: names of the months and botanical terms.

In the former category are indications of the names of months of the year, from March to October. These are included in a very late source, the medieval compilation of the eighth-century Liber Glossarium 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, Papies’ Elementarium, a glossary of the middle of the 11th century.

The Liber Glossarium 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 linguæ N‘mensis dictur.” In this manner are given are the names of the months among the Hebrews (Hebraeorum linguæ), the Egyptians (Aegyptorun linguæ), the Syrians (Syrorum linguæ), the Cappadocians (Cappadociun linguæ), the Etruscans (Tuscorum linguæ, often variously written as Tucorum, Tuyorum, Turcorum linguæ), the Athenians (with the designation Thenerum linguæ in the Liber Glossarium, Teucerun, or Teucerorum linguæ in Papias), the Macedonians (Macedonorum linguæ), the Bithynians (Bithiniensium linguæ), the Perinthians (Perinthorum linguæ), the Byzantines (Bizantiorum linguæ), and those designated as Greek (Hellenorum linguæ). 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
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 “Title,” 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, quite, 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 quite 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 Quite refers either to Tranese or to the Hgirmus 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 Tranese, which evokes the name of the Etruscan Venus, Turan, is more worthy for July, and we thus might conclude that the actual Etruscan name of the month of August is quite.

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,” the name of which in the possession 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 apris, the month amphilie, and finally the month acule.

Here again a comparison with the glosses can be made: amphilie resembles Amphilis, May, and acule suggests Acles, 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. The name Apris has been proposed as the name of April, the tenth month of the month of April. The word for April, it is true, is given as Cabreus 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 Abreus, which comes very close to apris 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 Tyrrenhian year. It is probable that an anti-

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**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 MFA have already agreed to return a number of antiques. 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 spokesperson 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 museum dealers to be 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 antiques 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.”

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**Viterbo, Etruscan Museum: The finds from Blera**

January 21, 2006 saw the opening of the newly renovated galleries at the Etruscan Museum of Rocca Albornoziana in Viterbo, with the finds from the excavations of the Etruscan sites of San Giovanni 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, Stålfan Wrigstad, as well as important Scardinavian 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.

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 Magaldis 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 use-
fulness has hardly diminished over the sixty
years that have intervened since its publica-
tion. The second volume of Magaldis’s study,
which was to have been devoted to Lucania
under the Roman Empire, was never pub-
lished. 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 Cicciotti
(Oppido Lucano).
In conversation, the late Charles Alexander
Robinson asserted more than once that
archaeology is the only source of fundamen-
tal new knowledge in ancient history; the truth
of this statement emerges clearly from the fash-
ion 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 evi-
dence, which has been exploited on numerous
occasions by historians of the Middle and Late
Republic, he has placed it in a new per-
spective so as to illustrate how ancient histori-
ans dramatized, and in dramatizing exagger-
ated, both the splendors and the shadows of
their subject. The depth of the documentation
offered by Gualtieri’s book is particularly impres-
sive, especially since in Italian archae-
ology, where the catalogues of exhibitions,
conferences, and poorly circulated publica-
tions form a growing percentage of the bibli-
ography, mastery of the available material for
such a wide area as ancient Lucania is an
achievement that must be recognized.

Arndt 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. 162, 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 incurs-
ions of the Saracens all bow in their conse-
quences to the enduring wounds suffered dur-
der 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 pic-
ture 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 cata-
strophically affected by the wars of the third
century B.C. (or successive slave revolts).
Documentation of farmsteads and the villages
of medium size has multiplied, and the testimo-
ny of inscriptions, notably at Volcei and in
the Val di Diano, 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 proper-
ties that are the preludes to the great estates
of the later times. A special place in the archae-
ology 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 con-
tinued 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 insignifi-
cance in the Roman period. The countryside
was not the preserve of the latifundia. In a true
sense Lucania profited from the alba 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 Etruscan, edited by
Nancy T. de Grummond and Erika Simon,

Religion in Ancient Etruria, by Jean-René
Jannot. Translated by Jane K. Whitehead.

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

Stranieri e non cittadini nei santuari
grecci. Atti del Convegno Internazionale,
Udine, novembre 2003, edited by Alessandro

The study of religion is certainly one of the
most fascinating and rewarding topics for
those who are interested in the Etruscans,
whose 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 proceed-
ings of the conference Les plus religieux des
hommes: Etat de la recherche sur la religion
erusque (“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, espe-
cially by the readers of Etruscan News, for
at least two reasons. First, up to now there has
been no monograph in English focused exclu-
sively on Etruscan religion. Now we have
two, both American enterprises, namely the
collective volume edited by Nancy de
Grummond and Erika Simon, and the transla-
tion 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 investi-
gated 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
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 explicitly 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 worshippers. 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 stressing 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 in the homeland practice himself had to ask before using his 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 Etruscan myths 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 cut-and-dry, 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 Antiquiorum—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 Etruscan 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 L.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—which although one would have liked to see included in the bibliography the important book by D. Steuernagel, Menschenopfer und Mord auf dem 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 Kyrielewitz; and III. Literary, with the discussion moderated by Gianpietro 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. Mastorino on possible relations between the cult of Apollo at Delphi and that of Apollo Soranus in the Faliscan territory.

[Continued on next page]

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 findings 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, 1, 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-Aquarossa, Orte, Tuscania, Musarna, Castel d’Asso, Norchia, Blera, San Giovanni, the Ager Tarquiniensis. Cerveri (though these make up more than half the number in *CIE II, 1, 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, Edito Minor* (Tübingen 1991).

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

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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 preceding popular success 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 enthral 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; the countryside 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 “pallic” 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.

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

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

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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 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.
NOTES
6. Extant are many such listings in Greek ranging from Hesychius and the Byzantine *Suda*, to the gigantic compilation known as the *Etymologicum Magnum*.
8. “Alpha” under “Romana” (ibid. 350-351) alone has 46 entries and numbers of alternatives. “Aegyptica” (ibid. 327-329) has 150 entries, etc.

**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 Aristonotho krater, acquired by Augusto Castellani at Cerveteri around 1869 (*Bollettino di Corrispondenza Archeologica*), later came to the Capitoline 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 Polyphemus, and on the other, a battle between two ships. Prominently displayed on the vase is the signature of Aristonotho, 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 Capitoline. 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.
“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 Eylül 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:

Yurd. Doc. Dr. Ergun Laflı, M.A.
Dokuz Eylül University
Fen-Edebiyat Fakultesi
Arkeoloji Bölüm
Oda No: A 461/1

Tel: +90 232 445 41 88
Email: <ergun.laflı@ Hulkova.edu>, or
Prof. Arthur Muller
Université Charles-de-Gaulle - Lille 3

Halma-Ipe l URMI 8164 (CNRS, Lille 3, MCC)
Histoire, Archéologie, Littérature des Mondes Anciens
BP 60149
F-59653 Villeneuve d’Ascq, Cedex, FRANCE.
Fax: +33.3.204 163 65.
E-mail: <arthur.muller@univ-lille3.fr>

Please submit an abstract of no more than 300 before July 2006 by e-mail (if possible) to: <terracottas@deu.edu.tr>, or by fax to: +90.232.453 41 88. The issue number 12 (Dec. 2006) of the journal Instrumentum is planned as a special issue containing the Conference abstracts.

“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 technological 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, wvl1@colum

b.edu.

“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 boh-bach@interchange.ubc.ca.

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 Assisi 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 Sprachwissenschaftliches 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) (Sabelische Texte, Um 2), the Palaeo-Volscian inscription on the miniature axe-head from Satricum (Sabelische Texte, VM 1), and the Old Umbrian inscription on the vase from Tolfa (Sabelische Texte, Um 4) virtually changed the “look” of the oldest layer of Umbrian texts. In 1976 he published Historische Grammatik des Griechischen, which soon became one of the most influential books on historical Greek grammar. He remained a standard reference tool in the field. On the Indo-European side of things Rix may best be

“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 nuc-cia.negroni@uni.mi.it, or nuccia.negroni@vir
gilio.it.
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 reappraising 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 Sabellicische Texte, a volume containing all Oscar, 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.

Select Bibliography on Etruscan:

Roger Lambrecht
by Jean-Marie Duvoisquiel
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 Lambrecht, 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 Atina (Lattium), Roger Lambrecht 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 Lambrecht imposed an almost meteoric tempo on the management of the fascicle of which he is the editor-in-chief. This is not without 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

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 expansion 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 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 chain opéra were 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 work at Carsulae in the summer of 2006 is a continuation of previous seasons, which focused on the Roman city located in the Umbrian hills in central Italy. The project aims to study the Republican, Imperial, and late antique phases of the city, with a particular focus on the Roman baths.

Heritage Excursions 2006: Discovering Italy’s Sangro Valley
Director: 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-on-going) 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.

Palazzaccio (Lucca)
Director: Charles Ewiss
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)
Director: Anthony Tuck and Erik Nielsen
Affiliation: University of Maryland, University of Georgia, and Western Oregon University
Season dates: June 25 - July 15
Description: Poggio Civitate is a major excavation site that has been in operation since 1977. The project aims to study the history of the site from the 8th century BC to the 6th century AD, focusing on the Iron Age, Etruscan, and Roman periods.
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 emeritus scholar of Roman pottery.

Trebuta 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 Trebuta 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, Valcamonica
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 record of inestimable value, not only for its antiquity but, above all, for its thematic and iconographic wealth. The rupesrian 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 Elles
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.
and appears to be properly oriented and located in an ideal setting for a Roman villa. It is in fact, following the estimated distance and sizes of latifundia, Roman farming estates in this area, Mataqua 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 latifundia.

**Roman Sanctuary and Fortress near Town of Mezdra, Bulgaria**
Location: Town of Mezdra, Northwest Bulgaria
Director: Dr. Sergey 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 Northwestern 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 represents 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 Contrares
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 Santita 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 buildings 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’ storerooms and living quarters.

**Porolissum Forum Project**
Location: Salaj County, Romania
Director: Eric C. De Sina and Alexandru V. Mureșan
Affiliation: John Cabot University and Tâlaua 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 defended 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: VHR Society for Alternative Culture and Education
Season dates: July 15 - August 20, 2006
Description: The site is located 35 km northeast of the town of Chirpan and ca. 40 km from Varna (ancient Augusta Traiana, Roman province Thracia). The fortress is located on the southern ridges of the Sarmen 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 part of the Roman Empire. We will use this conviction to find and excavate the two cultures that 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 the two sites in the territory 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 Radling 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 ailed 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 Roman-British villa from an indigenous farmstead.

**Castell Henllis 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 Henllis Iron Age fort examining the fifth-first centuries B.C. defenses.
B) The Castell Henllis native Roman farmstead (first-fourth centuries A.D.)
C) The historic Henllis Manor House and Farm (16th to the 19th centuries A.D.)

**Pollentia (Majorca, 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 faced 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 continued 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: VHR 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 became the first main city of the new 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 major part of one of the 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:**
Season dates: July 01 - July 28, 2006
Description: Excavations in the 1930s

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 Civita 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 (Mawee Gerrer Museum of Art, Shawnee, Oklahoma 2004) Rome 2004. The catalogue, with essays and entries by Maurizio Sannibale, introduces the unpublished collection of Fabrizio Alliata of Monteleone. Besides the Musei Vaticani, the Sovrintendenza per I Beni Archeologici di 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:

- "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; 141, cat. no. 64; 158-

Fig. 1.

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

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: aristocracy, 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: j.l.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.