



Etruscan News

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Americana dell'Istituto
di Studi Etruschi ed Italici

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In Memoriam Francesca R. Serra Ridgway, 1936-2008 by David Ridgway

Francesca Romana Serra Ridgway was born in Rome on March 9, 1936; she died in Colchester, Essex (UK) on March 7, 2008. She was one of five children of Sardinian parents, both of whom were civil engineers. Her mother's father, Giovanni Sanna, is still remembered by Italian ancient historians today as the translator of the Italian edition (Florence 1933) of M. Rostovtzeff's *Social and Economic History of the Roman Empire*.

Francesca Romana studied at Rome University (now "La Sapienza"), graduating in 1964 with a tesi di laurea directed by Massimo Pallottino (and guided too by Giovanni Colonna) on the distinctively Etruscan and specifically Caeretan class of *impasto stampigliato*. She never lost her interest in this fascinating category, and she was



Francesca R. Serra Ridgway at the presentation of her and David Ridgway's *Festschrift, Across Frontiers*: London, Institute of Classical Studies, December 5, 2006. Photo by Glenys Davies.

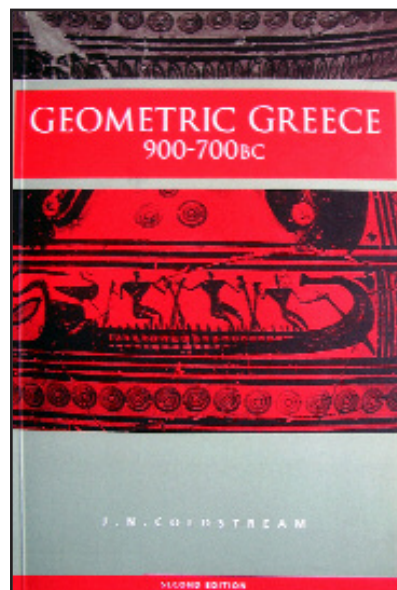
delighted many years later to be contacted by Lisa Pieraccini, who was studying the *bracieri* (braziers, or portable hearths) of this type at the University of California, Santa Barbara. They became firm friends, and Dr Pieraccini's *Around the Hearth: Caeretan cylinder-stamped braziers* (Rome 2003) is dedicated to Francesca Romana, who contributed a characteristically incisive preface. At the time of her tragically premature death, Francesca Romana's study of the *Pithoi Stampigliati Ceretani*, greatly augmented by numerous additional specimens and the new insights achieved since 1964, was nearing completion: it is good to know that Dr Pieraccini unhesitatingly accepted her request to finish it, and to see it through the press. It is eagerly awaited.

After graduation, Francesca Romana continued her studies at the postgraduate Scuola Archeologica in Rome, where she was taught and influenced by Giovanni Becatti (Classical archaeology) and Renato

Peroni (European protohistory); she was part of the latter's team that produced the still basic *Studi sulla cronologia delle civiltà di Este e Golasecca* (Florence 1975). In the summer of 1964, she was employed as the archaeological supervisor of the Lerici Foundation's prospectors, then involved with the University of Pennsylvania Museum in the search for Sybaris in Calabria; her counterpart on the American "side" was David Ridgway, a postgraduate student from Oxford University. International collaboration being what it is, Francesca Romana and David were both warned by their respective superiors not to compare notes on their work more often than was strictly necessary; they married in 1970, and their marriage was a supremely happy one for the next 38 years.

In 1968, David had been appointed to a lectureship in the Department of Archaeology at Edinburgh University in faraway Scotland, where Francesca Romana became an Honorary Fellow. In addition to *Continued on page 12*

Nicolas Coldstream, 1927-2008 Eminent and influential archaeologist who had an unrivalled expertise in early Iron Age Greece



Professor Nicolas Coldstream was one of the world's leading Classical archaeologists, and a pianist of distinction. His chief field of interest was Greece in the early Iron Age, that is the centuries leading up to the full flowering of the Greek city state. From this central focus his work ranged throughout the Mediterranean. His clarity of thought, outstanding knowledge of his material, based on handling large quantities of it, and the humane spirit in which he wrote and taught guarantee an enduring legacy.

John Nicolas Coldstream was born in 1927. He was educated in Classics at Eton and King's College, Cambridge, and after National Service (the Buffs and Highland Light Infantry) he held appointments at Shrewsbury School and the Department of Greek and Roman Antiquities of the British Museum, before beginning his academic career at the University of London. He was first at Bedford College (1960-83), becoming Professor of Aegean

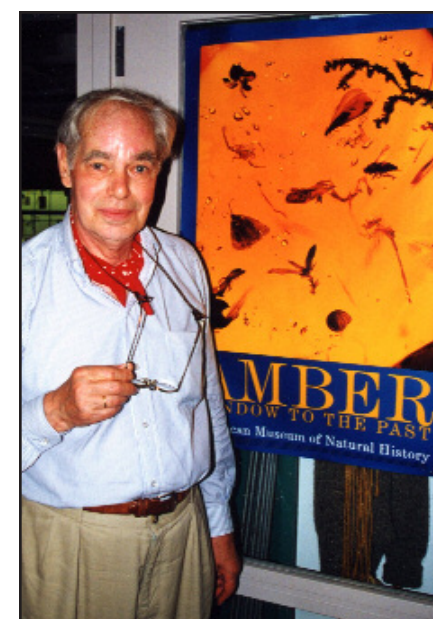
Continued on page 12

Curt Werner Beck, 1927-2008 Amber Scholar from the Poughkeepsie Journal

Curt Werner Beck, Professor Emeritus of Vassar College, died on Friday, March 21, 2008 in New York City. He was 80. According to his wife, Dr. Lily Yellourakis Beck, the cause of death was cancer.

Professor Beck was born in Halle an der Saale, Germany, September 10, 1927. He was the son of Curt Paul Beck, a mining engineer, and Clara, née Fischer, Beck. After the Second World War, he attended the University of Munich and in 1950 immigrated to the United States. He graduated from Tufts University with a BS in Chemistry in 1951, and from the Massachusetts Institute of Technology with a PhD in Organic Chemistry in 1955.

Professor Beck's teaching career began in 1955 at Franklin Technical Institute of Boston, where he was engaged as an Instructor while he was



Curt Beck and Baltic Amber

still a graduate student at MIT. After receiving his doctorate, he was appointed to the faculty of Roberts College, Istanbul, Turkey, and in 1957 he joined the faculty of Vassar College until his

Continued on page 12

LETTERS TO THE EDITORS

Dear Editors,

The prompt reporting of all aspects of scholarship relating to Italic peoples is only one of the many valuable contributions made by *Etruscan News* to the study of the “ancient” people of Etruria. As a forum for discussion of these matters, *Etruscan News* also reaches a wide audience of archaeologists and gives them the opportunity to share and to gather information that is basic to the scholarly process.

During the period when I was evaluating human skeletal remains at Tarquinia I had the opportunity to study perinatal remains from an infant cemetery at nearby Cazzanello (Becker 2005). About the same time Prof. David Soren was excavating another example of a perinatal cemetery near Chiusi (Poggio Gramignano, Lugnano in Teverina).

Etruscan perinatal cemeteries, as distinct burial locations or as distinct areas adjacent to the principal cemeteries, reflect a concept regarding when an infant becomes a “person.” With high perinatal mortality, and weanling deaths at high levels, the Etruscans appear to have seen the transition to “member of the community” status at ca. 5.4 years of age (Becker 2007). This “age of transition” is well beyond the usual age of weaning, and may have reflected an important part of the rituals of maturation in this region of Italy. These non-members of the Etruscan communities (now reflected by a catolica interments in much of Etruscan Italy) also appear to have been buried near water sources.

This aspect of Etruscan funerary ritual appears to have survived into Roman Catholic practices, providing one of many elements that strongly indicate an Etruscan origin for much of Roman Catholic religious belief. The continuity between Etruscan perinatal burials near water sources (Becker 2005) and Catholic rituals is documented by the numbers of skeletons of tiny infants commonly found buried within or around Italian church baptisteries. These structures commonly had been built apart from the main ritual buildings. These small skeletons may be ignored during reconstruction activity, not noted in excavation reports,

or mentioned very briefly as finds of bones – often without identification as to their human origins.

If anyone has information regarding locations of a perinatal cemetery, or the discovery of the bones of children, please contact me. Even if you have not excavated such a burial area, or even an individual grave, please ask your archaeological associates if they have any relevant information. Your personal discoveries, references to published mention of such burials, or information about colleagues who may have excavated the bones of small children will be very much appreciated. Full credit will be provided for all information, and all data will be shared with everyone in the archaeological community. Our goal is to use *Etruscan News* as a means by which an academic question can be posed to a wide readership, with the goal of assembling a comprehensive listing of perinatal finds that may provide us all with insights into regional mortuary patterns.

Marshall Joseph Becker, Ph D
Prof. Emeritus (Anthropology)
mbecker@wcupa.edu

[*Author's note:* Thanks are due Dr. Hilary Becker (no relation) for her helpful suggestion that I use the wide distribution of *Etruscan News* to gather information on this subject. Her kind reading of an earlier draft of this note also is very much appreciated.]

Current sources:

Becker, Marshall Joseph
2005 “The Cazzanello Perinatal Cemetery: Continuities of Etruscan Mortuary Practices into the Late Antique Period and Beyond.” *Studi Etruschi LXX* (2004): 255 - 267.

2007 “Childhood Among the Etruscans: Mortuary Programs at Tarquinia as Indicators of the Age of Transition to Adult Status.” *Hesperia* (Supplement 41: Papers from the Dartmouth Conference, 2003), edited by Ada Cohen and Jeremy Rutter: 281-292.

1999 David Soren, Noelle Soren, *A Roman villa and late Roman infant cemetery*. Rome. Reviewed by W.V Harris, Brym Mawr Classical Review 2000.10.27

Dear Editors,

Etruscan News is a very interesting periodical. I asked them to put me on the email list.

I have printed out the articles on the Etruscan DNA to read (I hate reading articles on line) and will also send them to my Tuscan son-in-law. I don't think he has done his mitochondria testing yet but if he has, I would love to see the data from Stamford. He has a European, non-Mediterranean Y haplotype, similar to my father's (his family comes from England-Netherlands-Cornwall to the US) and typical of the north Atlantic area and central Europe. My husband has Mediterranean Y DNA, closely matching Berbers, which I find interesting for a Russian Jew...

Whitney Keen

Dear Editors,

First of all, thank you for putting the article about the Phila conference on the first page of the latest *Etruscan News*. I also wanted to draw your attention to

the conference I am organising with Helle Horsnaes here in Copenhagen: http://ctr.hum.ku.dk/conferences/communicating_identity_description/

With my best wishes,
Margarita Gleba

Dear Editors,

I'm reading Prof. Bonfante's book, *Etruscan*. The book is fabulous. I have been perplexed with a question though. We know the story of the founding of Rome and its early years from Roman historians and from archeology. From the perspective of the Etruscans, how does this change the way we tell the story? How do we understand the development of Roman institutions from the Etruscan point of view?

Parker Bode

[*Ed note: Unfortunately, but realistically, the victors tell the story, and in this case they also get to keep their language, unlike the Etruscans.*]

ETRUSCAN NEWS Editorial Board Issue #10, June 2008

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

Dear Editors,

My friend Susan Beckman is taking a bicycle trip on the Etruscan coast and like me has come down with a serious case of Etruscophilia. I wonder if you could send her a sample copy of your journal. The address is 5918 Price Road, Milford, Ohio, 45150. One of the guides on her trip said there has been a new breakthrough in the decipherment of the language. True?

Best,
Jeremy Bernstein

[Editors' response:

Dear Jeremy,

I think the guide was referring to the Cortona Tablet, which was published in 2000. We will be happy to send Susan Beckman Etruscan News.

Dear Editors,

I am writing to you to find out a little more on the details of subscription for Etruscan News. I am a student of archaeology and Italian at Cardiff University in the UK and I am currently studying in Pisa, Italy, as part of my degree. Lately, I have been developing an interest in Etruscan archaeology and would therefore like to gain more updated information on the findings in this area of archaeology and so, I would like to find out that should I subscribe, I would be able to receive the magazine at my home address in the UK (where my debit and credit card address is paired to) or, could I have the magazine delivered to my address in Italy? Please can you let me know about all the details for the subscription, financial in sterling and any post and packaging etc..

Also, if the *Etruscan News* magazine can be located as a resource from UK (Cardiff) and Italian (Pisa) university libraries with university library usernames and passwords etc., as I believe both universities study Etruscan archaeology.

Many thanks for all your help in advance.

Yours sincerely,
Mandy Morris
BA Archaeology and Italian student
Cardiff University
United Kingdom

[Ed. Our pdf's are freely available: see "letter to our readers" this page.]

Dear Editors,

I just saw your *Etruscan News* Winter 2008! Splendid, very informative. I look forward to seeing you in Vienna, in Dec. 2008.

Did you notice that there will be also a colloquium/Tagung at Bonn in November 2008 for MA-, RMA-, PhD-students/candidates?

With very kind greetings,
Bouke

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[Ed.: See announcement on p. 16.]

Dear Editors,

At the end of 2007, I would like to report that about 120 archaeological sites from Bulgaria are currently published on the international e-journal, fastonline (<http://www.fastonline.org>), the successor of 'Fasti Archaeologici', created by Associazione Internazionale di Archeologia Classica in Rome and supported by the Packard Humanities Institute.

In 2007, 'Fasti On Line' was upgraded to a new version and the following countries already participate in the project: Italy, Albania, Bulgaria, Croatia, Macedonia, Malta, Morocco, Romania, Serbia and Slovenia.

Dr. Nikola Theodossiev
American Research Center in Sofia
<http://einaudi.cornell.edu/arcs/>

Sofia University St. Kliment Ohridski
<http://www.uni-sofia.bg/>

[Ed. note: The newly founded American Research Center in Sofia (ARCS) is already active. An Amber Conference is tentatively scheduled for 2011.]

Dear Editors,

My husband Marshall and I were in Italy in February and March, staying at the small farmhouse near Rosia and San Rocco a Pilli.

We have had this opportunity for some years. Susan Pennington who runs Montestigliano for the Donati family asked me to go with her on a tour to Volterra.

The first stop was the Rossi Alabastris Laboratorio e Sale Mostra...this rang a

bell because of your article in the last *Etruscan News*. [Ed. note: This was an article in which we spoke of the archaeological background of Piero Fiumi and his famous father, Enrico.] Then to my surprise, someone appeared who turned out to be Mr. Fiumi. I introduced myself, mentioned *Etruscan News* and you...and he was so nice to me. He showed me the special posters of an event celebrating his father and gave me a cute alabaster owl. Here I was supposed to "say" nothing and be incognito because I have nothing specifically to do with tourism...and I became the "hit" of the day. *continued on next page*



Barbara Martini Johnson and Piero Fiumi in his alabaster studio. (Photo: Barbara Johnson)

Letter to our Readers

Dear Readers,

This volume of *Etruscan News* is our tenth, and we are celebrating that landmark by compiling an index of volumes 1-10, which will be available online. The Web address, where you can also find .pdf versions of all the issues to date, is: www.nyu.edu/fas/center/ancientstudies/

We thank all of you who have sent us donations or subscription fees, which we use to fund the January reception at the AIA/APA Annual Meeting, and to defray production costs. What would we do if we had more money? One thing, already in the planning stage, is an Etruscan conference, which we are helping to organize in New York for November 2009. We remember, and would like to repeat, the very successful graduate student conference that was held in New York in 2005.

As long as we are compiling wish lists: what kinds of submissions would we like to see more of in future issues? More humor, certainly, and more reports from students, from either their research or their experience in the field or in their travels. We are proud to have an article submitted by a student in this issue: "A Villanovan Hut Urn," on p. 7.

Students are the upcoming generation of scholars in our field, and the freshness of their thinking and their approaches to their study will ultimately determine the direction that the field will take. The passage of the torch to those with energy and optimism is nonetheless a bittersweet thing. This volume marks the recent retirement of several major scholars of the Etruscans: Ingrid Edlund-Berry, Ili Nagy, and Larissa Bonfante, who was honored with a Gold Medal last year by the AIA; the papers from that panel are being published in the next issue of the *American Journal of Archaeology*, with an introductory article by Ili, Larissa, and Jane Whitehead. And the front page of this volume truly marks the passing of an era with the obituaries of three great scholars and dear friends: Francesca Serra Ridgway, Nicholas Coldstream, and Curt Beck.

We have seen responses from our readers change to include an ever wider public. But we so enjoy the passionate lovers of the Etruscans, such as Barb Johnson and her daughter Kim who write, "we decided we should be touched by the Etruscans every day, every moment," and Marcello Gamberucci, who writes that his Rasenna ancestors are "something which I feel rooted in my heart since my childhood."

Larissa Bonfante
Jane Whitehead

SUBSCRIPTION FORM

The suggested contribution for an individual subscription to Etruscan News is \$ 25.00 per year. We welcome donations of any amount. Please remit this form with a check payable to: ISSEI- *Etruscan News*, to Larissa Bonfante, Classics Department, 100 Washington Square East, Silver Building, Room 503, New York University, New York NY 10003.

Please send me Etruscan News. I would like _____ subscriptions at \$ 25.00 each. I would also like to make a donation of _____ to help develop and expand the projects at the U.S section of the Istituto di Studi Etruschi ed Italici. The total amount enclosed is _____

Name: _____ Address: _____
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On subsequent tours that Susan went on with this group, it was still being talked about. Thank you for all your interest and for *Etruscan News*.

I am also sending you some pictures of Kim painting the tomb in her house. It's so much fun that Kim shares my deep interest and excitement about the Etruscans. She has had all the ideas, done all the painting...and I simply enjoy! Through Etruscan News I feel so connected with all that is going on. Thanks so very much!

Barbara Johnson
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651-690-9598

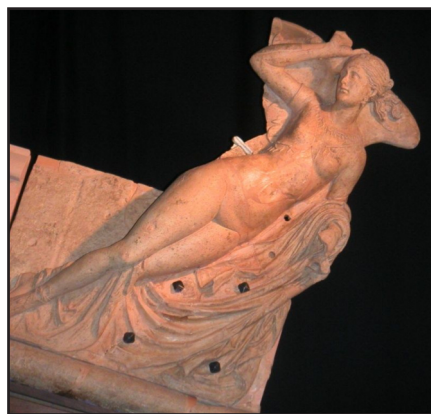


Dear Editors,

I wanted to congratulate you for the Winter 2008 issue of *Etruscan News*.

I notice that there are several symposiums and congresses on different topics concerning the Etruscans. Is it possible for outsiders to be informed in advance and participate, even paying a fee? Regards,

M.Gamberucci
Malak Vanth
Tesna ta Rasna



Pediment from Chianciano Terme.
(Marcello Gamberucci)



View of Piero Fiumi's alabaster workshop in Volterra. (Photo: Barbara Johnson)

After being captivated by the life and movement in the Etruscan tombs of Tarquinia, mother and daughter (Barb Martini Johnson and Kim Johnson Morris) decided they should be touched by the Etruscans every day, every moment. They decided to decorate Kim's Boulder, Colorado, dining room (now called the "banquet feast room") with recreations of the Tomb of the Leopards, necropolis of the Monterozzi, Tarquinia, 480 B.C. "We feel more Etruscan and learn more about the Etruscans through this project than just reading or viewing. It's fun to engage in something Etruscan," says Kim.



Necropolis of Marzabotto.
(Marcello Gamberucci)

[Ed.: It has always been our stated purpose to announce symposia and congresses on Etruscan subjects to a wider public, and we thank the organizers who send us their announcement in a timely fashion.]



In Memoriam Norman Roberson, 1941-2008

Dear friend of the Etruscans, died in Rome, a city he loved, May 29, 2008.

He is mourned by his friends at the American Academy in Rome and in many parts of the world.

"Many were the men whose cities he saw and whose minds he learned..."

(Odyssey 1).

There will be a memorial meeting at the American Academy in Rome the week of July 20.

For Vel Saties

You lift your eyes but not your head, reluctant,
as if you already know where the yellow-
throated swallow's going to fly.

You lived
too late to plough the sacred, founding furrow
around Vulci where you grew up to master
reading bird flight, divine politics revealed
in the careen from department to department
of the sky. By the time you lived, things were
tricky,
though you surely knew by heart the thunder's
almanac, and no matter how many sheep
you sacrificed to read their livers: small,
domed skies twitching hot in your left hand.
The lengths we go to see.

Reverend Saties,
I visited your tomb, most famous in all
Etruria, where its dense frescoes, half
Greek myth, half Etruscan used to build upon
each other, but your house's wood beam ceiling
still replicated above. What was it that made me
tiptoe room to room? The dog with someone
on the tour had to be dragged down
the dromos steps into the cold darkness
where he whimpered, eyes pleading up at us
the whole time we were there.

They've called you
Europe's most ancient full-length portrait:
wrapped
in what became Rome's triumphal robe,
wine-dark, stitched with nude dancing soldiers.
You remind me of a TV-show detective
interrupted by the phone while showering,
barely bath-robed, annoyed, sexy. Near you
a boy crouches to release the fateful swallow
while your squinting eyes set out to catch
what its sudden scribble might announce.
Less subtle are the messages sent down
in lightning.

I just wanted you to know,
handsome private-i in your purple
bathrobe, proto-full-length-individual,
Scientist, Artist, Leader, Preacher, Teacher,
Vel Saties, we're still looking.

Nicole Cuddeback is a poet who studies the
Etruscans at the University of Florence.

ARTICLES

Thomas Spencer Jerome (1864-1914)

by Bruce Frier

On a gorgeous autumn afternoon in 1985, the people of the island of Capri dedicated an inscription to a distinguished former resident: the Emperor Tiberius, who spent most of the second half of his reign (from A.D. 26 to 37) at leisure in his numerous elaborate villas on Capri. There, so hostile ancient and modern critics claimed, he practiced in secret all manner of sordid vices. But the citizens of Capri resolutely “rejected the base tales of posterity,” preferring instead to describe Tiberius as “an excellent Prince and a most venerable man.”

The inscription, embedded in the architrave of the gate to Capri’s citadel, has an odd history, much of which is retold in Carlo Knight’s recent book *L’Avvocato di Tiberio* (La Conchiglia, 2004). Drawing on extensive archival sources in the United States and Italy, Knight recounts the life of Thomas Spencer Jerome (1864-1914), the American expatriate who lived on Capri from 1899 until his death.

Jerome, scion of a politically prominent Michigan family, had abandoned his legal career in order to become the American Consul in Capri – an island that was already a favored watering hole of wealthy Europeans and Americans. But Jerome’s stay in the Bay of Naples was largely spent in scholarly pursuits, and above all in a tireless, quixotic effort to rehabilitate the reputation of Tiberius, who Jerome came to feel had been grievously wronged by history. In 1912 Jerome campaigned for a local monument to honor the Emperor, but local controversy made his efforts unavailing until 73 years later, when Capri finally paid homage to Jerome as well, as “an illustrious American citizen and student of Rome, because with genuine critical spirit he restored at Capri dignity and honor to the Emperor Tiberius Caesar Augustus.”

Knight describes Jerome’s life as “tormented,” but in truth there is little evidence of genuine distress. Jerome was an intimate friend of the renowned American philanthropist Charles Freer (with whom, Knight conjectures, he may have had a homosexual relation-



Capri, view of the Faraglioni

ship), as well as many other artists and intellectuals who flooded to Capri in the aftermath of Oscar Wilde’s 1895 trial. But Jerome also maintained close contacts with eminent scholars such as Francis Kelsey of the University of Michigan and A. W. Van Buren of the American Academy in Rome.

Jerome and Freer had originally settled together in the Villa Castello, a sprawling mansion built atop the ancient city wall of Capri, with a famous garden that Charles Caryl Coleman painted in 1906. But shortly thereafter Freer abandoned the arrangement when Jerome installed a young mixed-race American “governess” named Yetta, with whom he was obviously infatuated. Yetta remained a dominant personality at the Villa.

If Jerome is remembered today, it is for two things: his posthumous book *Aspects of the Study of Roman History* (1923), in which he sought to demonstrate, as part of his on-going effort to vindicate Tiberius, that Roman imperial histories had been fatally contaminated by rhetorical falsehoods; and the endowment in his will of the famous lecture series that bears his name. The Jerome lectures are delivered both in Ann Arbor and at the American Academy. The lecturer for Winter Term of 2007 was Larissa Bonfante of New York University, who spoke on “Images and Translations: Greek, Etruscan, and Beyond.” The lecturer for Spring 2008 was Maud Gleason of Stanford University, whose subject was “Fears and Fantasies of Transformation in the Roman Empire. The So-called Elephant Disease.”

Does a cave prove Romulus and Remus are no myth?

by Andrea Pitzer, USA TODAY

The discovery of an ancient Roman cave has unearthed a debate about its historical purpose and delved into a deeper question for scholars: Can archaeology prove mythology?

The cave was found when a camera was lowered through a hole in Rome’s Palatine Hill during restorations of the palace of the Emperor Augustus, who ruled from the late first century B.C. until his death in A.D. 14. The Palatine Hill was a seat of power in ancient Rome; today it is home to the fragile remains of palaces and temples.

The discovery of the vaulted cavern, more than 50 feet underground and covered in mosaics, was announced in November. Some believe it is a shrine of the Lupercal, the sacred cave where Romulus and Remus, the legendary founders of Rome, are said to have been suckled by a wolf—*lupa* in Latin.

According to Roman mythology, the twin sons of a priestess and Mars, the god of war, were set adrift in the Tiber River. Instead of drowning, the infants washed ashore.

Francesco Rutelli, Italy’s Minister of Culture, says the cave is the Lupercal celebrated in Augustus’ time, as evidenced by references in 2,000-year-old texts.

Archaeologist Andrea Carandini of Rome’s La Sapienza University calls the finding “one of the greatest discoveries ever made” and says the chances are “minimal” that the cave is not the site revered by the Romans as the Lupercal.

Carandini and others point to discoveries such as the cave and earlier findings of ancient structures as evidence that myths about the city’s founding reflect history, and say that the founder of Rome may actually have been named Romulus.

But linking artifacts to legends is risky business, say historians and other archaeologists. “Everyone always wants to think that archaeology has proved the Bible is true, or that there really was a Trojan War, or that King Arthur was a real character,” says historian T.P. Wiseman of England’s University of Exeter. “Archaeology by its nature can’t provide such evidence.”

He says that when archaeologists interpret an artifact, their expert perspective is essentially a best guess, because there’s no means of confirmation.

Historian Christopher Smith of Scotland’s University of St. Andrews notes that even if artifacts clearly reference the Romulus and Remus story, all they will show is that the cavern is a place where first-century Romans celebrated the legend — not that the story is real.

“It is tempting to argue that the finds support historical events,” Smith says, “when in fact they merely support ancient beliefs about events.”

Wiseman says everything we believe we know about the ancient world must be treated as a hypothesis, one that may be disproved by future finds. The only concrete relationship between an artifact and a myth is “what people create with their own will to believe.”

Earlier discoveries linked to Romulus and Remus, who supposedly founded Rome in 753 B.C., have divided experts.

In 1988, Carandini discovered a section of wall in Rome dating from the eighth century B.C., which he linked to a boundary found in the legend: Romulus killed Remus when he mocked such a wall. Other archaeologists and historians have recognized the validity of Carandini’s find as an archaeological discovery but don’t see it giving credence to mythology.

The Capitoline Wolf, a bronze statue of a wolf suckling a pair of infant boys, has come under fire.

Continued on page 6



Tarquinia "mushroom" tombs (photo by Patricia Sager)

Cave Continued from page 5

Long believed to be a fifth-century B.C. Etruscan statue, it may be much younger than that. Last year, Anna Maria Carruba, who was involved in its restoration, published a book claiming the process showed that the wolf was made outside Italy during the medieval period.

If so, Wiseman says, the statue is no longer proof that fifth-century B.C. inhabitants knew the story of Romulus and Remus, which had added weight to the argument that the legend might have historical roots.

Archaeologist Adriano La Regina, also of La Sapienza, who was in charge of the city's archaeological excavations from 1976 to 2005, is among those who argue that the newly discovered cave is not the Lupercal. Ancient sources, from the writings of Dionysius to Cicero, indicate otherwise, he says.

Historian Mario Torelli of Italy's University of Perugia suggests the chamber is only a grotto of the Palatine palace, included in the historical record since the 16th century.

Augustus saw himself as a new founder — Romulus and Remus combined, according to Stanford University scholar Adrienne Mayor. And with written references to an actual Lupercal site during Augustus' time, Mayor believes it's fair game for scholars to try to find it.

Mayor says more study has to be done before drawing conclusions about the underground chamber. Experts have been investigating the cave with endoscopes and laser scanners, fearful that the grotto — already partially caved in — would not survive an archaeological dig.

Still, Mayor is impressed that the ancient story of the nurturing wolf has survived at least 2,000 years and has meaning for people today. Trying to connect with the past, "humans return again and again to archaeology to confirm the reality of myth," she says.

Tarquinia Tombs

Reprinted from news.scotsman.com

Archaeologists were yesterday celebrating the discovery of 27 2,000-year-old tombs in Italy's "Valley of the Dead." The tombs, some dating back to the 7th century BC, were found by chance while builders carried out work.

The whole area was sealed off yesterday and put under police guard to prevent anyone from trying to steal artefacts inside the burial chamber.

Grave robbers, or *tombaroli* as they are known in Italy, make a lucrative living from selling such objects to museums or private collectors.

Archaeologists say there is also a "good chance" that there may well be other tombs waiting to be discovered. The tombs were discovered at Tarquinia, 50 miles north of Rome in an area named a World Heritage Site by Unesco.

Covering more than 400 acres, the area was the burial ground for the Etruscan tribes who predated the Romans. Maria Tecla Castaldi, an archaeologist, said: "This is the most exciting discovery here in decades. There are frescoes of two figures on the walls, but we need to carry out a proper excavation and search.

"The problem we have is that grave robbers have plundered this area in the last few years, so sometimes we find tombs but they have been there before us. I hope that we have found tombs that are still intact."



New Portrait of Julius Caesar Found ?

by Charles Bremner, Paris

The world has been introduced to the true face of Julius Caesar with the discovery in a river in southern France of a bust that was sculpted in the lifetime of the Roman leader.

The marble sculpture, found in the bed of the Rhône in the town of Arles, has been authenticated as a realistic likeness of Caesar, wrinkled and balding in his fifties and probably modelled from life.

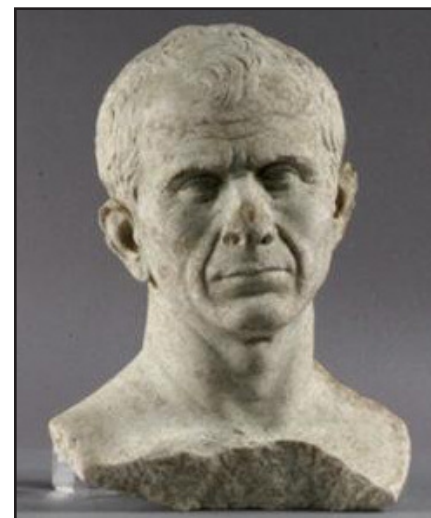
"It is the only known bust of the living Caesar, except for the Mask of Turin, which was made just before or after his death," said Luc Long, the Ministry of Culture archaeologist who found it along with other treasures last autumn. "Even in Rome, no one has found a portrait of the living Caesar," he added.

The bust, which has a broken nose, dates from between 49 and 46 B.C., the period when Caesar founded the Roman colony of Arles, to thank the town for helping him to conquer the nearby port of Marseille. Caesar used Arles as a base for his campaign against Pompey, his rival.

Mr. Long speculated that the bust may have been thrown into the river just after Caesar was assassinated by Brutus and fellow conspirators in 44 B.C. "because it wouldn't have been a good idea to show you were his supporter." Experts agreed that the life-sized head matched the known official portrait of Caesar, which was featured on coins struck in his lifetime.

"These really are his features. I recognised them immediately," said Mr. Long. "It is a new image, with the realism of the period, before the conventional representations of a divine Caesar. He has a long neck, wrinkles showing his age, the prominent Adam's apple, the high and wide forehead and marked baldness." Michel L'Hour, director of the underwater architecture institute at Marseilles, to which Mr. Long belongs, said that the bust became apparent after a movement in the silt bed of the Rhône.

"It is very well preserved, as items found under water often are. It is very realistic. Not at all prettified. Caesar's features are hard and ageing. That makes it remarkable. It is much more human than the stereotypical statues which show him with laurel crowns. It



is the oldest bust of Caesar and it was doubtless sculpted to honour him as the patron of the town of Arles." Christine Albanel, the Culture Minister, congratulated the archaeologists on finding a unique object that enriched the world's heritage.

Ms. Albanel called the Caesar bust unique and "an outstanding discovery in a class of its own." Her ministry called it "the oldest representation yet known of Caesar." The other items found by the underwater team were a marble statue nearly six feet tall of the god Neptune dating from the beginning of the third century A.D., and smaller bronzes, one of a Greek satyr with its hands tied behind its back.

Mr. L'Hour said that it was common for residents of ancient towns to throw unwanted goods into the river.

"The Caesar bust may have been on display in public institution or in a patrician villa. One can imagine that with the assassination of Caesar, they tried to get rid of it quickly by throwing it into the river because he had become an embarrassing person to venerate. We do not have much knowledge of Caesar's time in Arles," he told *The Times*.

Caesar's Bust? False Alarm

by Paul Zanker

The original was energetic, distant, ironic. The bust that French underwater archaeologists have pulled out of the Rhone near Arles does not represent Julius Caesar. The only sure portraits of Caesar made during his lifetime are those on the coins, an honor which the Senate granted him in 44 BC; never before had any living Roman been represented on coins. Judging from the coins Caesar, who was then 56 years old, did not look at all like the newly discovered bust.

A Villanovan Hut Urn

by Amanda Anderson

A Villanovan hut urn in the Olcott Collection of Columbia University, found in the San Bernardino necropolis at Bisenzio near Lake Bolsena¹ and the human remains therein tell us about Villanovan culture through the use of the house model, and its degree of miniaturization.²

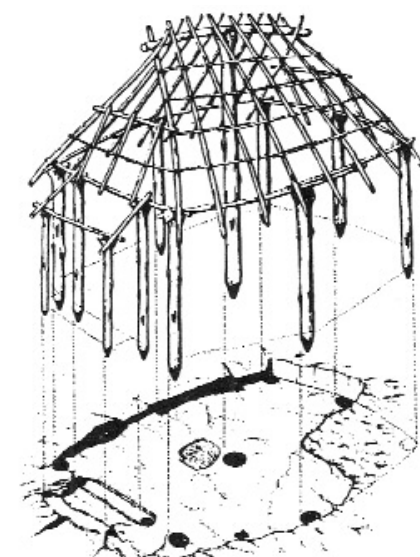
As the name indicates, a hut urn is a miniature representation of a Villanovan dwelling. The urn, which has been reassembled from six fragments, dates between 800 and 740 *bce*. Its measurements (height 28 cm, long diameter 25 cm, short diameter 21 cm) suggest that it would be roughly 20 times smaller than an actual Villanovan hut that was 5m by 4m, 5.8 meters tall at the top of the roof and 3.4 to the top of the wall above the door.³ What are possible reasons for the creation and function of such a miniaturization?

The act of miniaturization and the choice of such a concept enact a struggle with power dynamics: the creation of a smaller representation of an object establishes a sense of domination and control.⁴ In some cases, this control is established directly, as in a toy or an escapist world. In other cases, miniatures perform didactically, teaching about a moment frozen in time, or as a means of uncovering potential problems before scale makes them insurmountable. The degree of miniaturization also indicates the possible range of interactions during the funerary rituals, and the number of people potentially involved in the burial rites. The hut urn is too small to be comfortably carried by more than one person, unless a stretcher-like device is involved. Given the size of the tomb in which it is deposited, the hut urn would have to be placed there by only one person.

The choice of a hut shape and its details indicate which elements are considered most important in this cultural context. The human remains inside it connect the hut urn to the individual for whom it was created, and lend credence to the idea that it is a home for the deceased. All of these aspects relate to a model hut as a funerary urn intended to contain the ashes of the deceased. In this instance, miniaturization is a method of maintaining a sense of domination over death, a means of control over events associated with death. It is also used as

a means for understanding, controlling, and preserving a specific time, and also, more simply, as a representational hut.

This hut urn was buried with two miniature boats, four small cups and three small ollae. Edlund's study included an example of each, a boat, a cup and an olla.⁵ The scale of the hut urn and boat were similar, indicating that the two may have been created together. All the other hut urns from this site also record a small boat among their grave goods.⁶ These boats could



have many interpretations, from the ownership of boats,⁷ to indications of gender.⁸ They may also indicate the early representation of the idea of the journey to the Underworld, related to the concept, in Greek mythology, that the land of the dead lay across the river Styx. The cups and ollae are roughly half the size of modern glasses and cups. They could have been transitional items used in the funerary rituals, perhaps for libations, since they are an intermediate scale between life size and the miniature scale of the hut urn and boat.

The idea of miniaturization also indicates societal changes. Changes this society was experiencing were evident at this necropolis site, for the prevalence of hut urns among cremation and inhumation burials shows the existence of subgroups within a community, possible shared use of the burial ground by two communities,⁹ providing evidence of a cultural transition out of the single village structure, and of new or transitional social interactions. Methods



of production were also changing, most clearly shown within the hut urn itself, which shows signs of experimentation with the firing of pottery.

The act of miniaturization involved the urn, the grave goods, and even the deceased; the society using the necropolis of San Bernardino seems to have employed miniaturization as a means of control, as well as a way of dispersing the power of the deceased. Miniaturized urns, whether topped with helmets or hut shaped, are precursors of



the later Etruscan rock cut tombs,¹⁰ for both of these indicate a belief in the afterlife, and provide a conduit for the deceased to take their possessions with them to an afterlife, by making the urns and grave objects not only controllable but also transportable. The decoration of the huts, with inside-out wall supports and bird roof detail, may distinguish between the homes of the living and the dead.

The miniature hut urn, in conclusion, provides evidence for the Villanovan belief in an afterlife, while also demonstrating a means by which

the living attempted to control it.

1. Inventory no. COO.1520.1, previously PE 1.236. The Bisenzio site was excavated by Pietro Meloni di Chiusi in 1885. Pasqui 1886. IV, 177.
2. The Iron Age and Etruscan vases of the Olcott collection were studied by Ingrid E. M. Edlund, and the information in this article comes from the catalogue she published in 1980.
3. Tamburini 1995, fig 70.
4. Bailey 2005, 33.
5. These items were stolen in 1981 and have not been recovered; information about them is based on the original excavation report by Pasqui 1886. 6. 177, and Edlund's study.
6. Pasqui 1886. IV, 177-205.
7. Hencken 1968, 31.
8. Haynes 2000, 13.
9. Giardino, Belardelli, and Malizia 1991, 17.
10. Bonfante 1986, 268.

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Proto-Felsinean Necropolis Discovered at Marano Castenaso

Translated by Jane Whitehead &
Gary Enea

Excavations at Marano Castenaso, a suburb of Bologna, have brought to light a 7th century necropolis. Iron Age surface finds, which turned up during a preliminary investigation of a building site on Via della Pieve by Inspector Paolo Calligola, led to the discovery of the area.

The Soprintendenza Archeologica dell'Emilia Romagna quickly organized a team of inspectors and volunteers headed by archaeologist Caterina Cornello. These new investigations resulted in the discovery of a tomb stele and evidence of burials. Due to the complexity of the site and



Tomb 3 pebble fill and stone cippus.

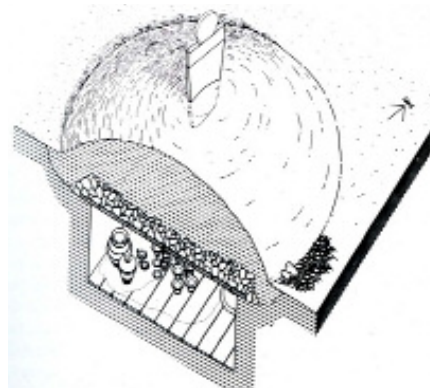
New discoveries in the catacombs of San Pietro and Marcellino

by Sarah Yeomans

When a sinkhole opened up after a pipe broke underneath the convent and school of the Istituto Sacra Famiglia on Rome's Via Casilina, the sisters there received a surprise - about 1,200 surprises, in fact. The partial collapse of the building's foundation revealed five large chambers in which the remains of more than a thousand individuals had been interred almost simultaneously sometime at the beginning of the third century A.D.

Perhaps equally surprising is the location in which they were found. The convent under which the burial chambers are located sits atop the vast catacomb complex of San Pietro and Marcellinus. With three distinct gallery levels, the deepest of which is 36 feet (11m) below the surface, it is one of the largest such burial complexes in the city.

But the newly discovered burial chambers pre-date the extensive catacomb complex, which was believed



time constraints, the construction company hired La Fenice Archaeology and Restoration of Bologna to excavate, under the direction of superintendent Luigi Malnati and archaeologist Caterina Cornello. The excavations were concluded in January 2008.

In all, a total of nine tombs were found, all cremations, eight of which contained intact wooden coffins, and one of which was a pozzetto tomb; they are all dated to the 7th century. Four of the tombs were covered with pebbles. In all except one were found stelae. Burial #2 had two stelae. The burials contained vases and various furnishings in bronze, in some cases, embellished with amber and glass paste.

Over Tomb 7-9 the "Stele of the Swords" was found with traces of red

paint remaining on its surface. Its form is typically Proto-Felsinean (a rectangle surmounted by a disc); it is sculpted in relief and depicts waterfowl, wheels, palmettes, and a feline. At the base of the disc are two figures brandishing swords: is this a duel or a ritual dance?

A unique feature of this tomb group is the presence of "dressed" ash urns, originally wrapped in fabric held together by fibulae. Impressions of the fabric could be detected on the surface of the urns.



"Stele of the swords" found above Tomb 7-9. Photos and Articles from S.B.A.E.R. Dott. Luigi Malnati, Caterina Cornello and Carla Conti.



Tableware from tomb 1.

This is the first scientifically excavated necropolis of the Proto-Felsinean period. The information that this necropolis provides will give insight into the complex problem of the social role of such tombs, which are prevalent in the territory of Bologna and date to a period that coincides with the birth of urbanism at Felsina.



Tomb 1 bronze corded cistae.

to have been used by Christians from the mid-third century A.D. with permission from the emperor Gallienus who was anxious to make peace with them after the savage persecution they suffered at the hands his father, Valerian. And although the famed archaeologist Giovanni Battista de Rossi explored and recorded the catacomb at the end of the nineteenth century, there is no indication that he ever even knew of the presence of these chambers.

Given that these catacombs were thoroughly explored and mapped by De Rossi, how is it possible that these chambers were overlooked? "We're not entirely sure," says Raffaella Giuliani, an archaeologist and the Inspector of Catacombs for the Pontifical Commission for Sacred Archaeology in Rome, "but it is very likely that he and his team simply did not have the resources to shore up the site in order to prevent the collapse of the convent structure directly above it in order to pursue systematic excavation. The building's foundations come directly down into this area of the catacombs, and we had a great deal of work to do in order to reinforce the structure above us

before we could excavate after the development of the sinkhole. It was a long and expensive process, even by today's standards."

It is not even certain that the newly discovered remains are of Christians, despite the fact that they are firmly ensconced within one of the most important Christian catacomb sites of ancient Rome. According to Giuliani, "there is at the moment no conclusive proof that can exclude the possibility that these may in fact be pagan burials." Which begs the question: What would pagan burials be doing in the middle of a Christian catacomb?

The answer may lie with the history of the land in which the catacombs are located. The property was originally the site of the barracks and training grounds of the *equites singulares Augusti*, a private corps of mounted Imperial bodyguards thought to have been formed by the emperor Trajan at the end of the first century A.D. At the beginning of the fourth century, they found themselves on the losing side of the war between Constantine and Maxentius, and were subsequently disbanded by the victorious Constantine after the battle

of the Milvian Bridge in A.D. 312. At this point, the land — already in use by them underground — was turned over to the Christians. It was considered so sacred to the Christian community that the mausoleum of Constantine's mother, St. Helena, was constructed there.

During the period of use by the *equites*, however, this site was also used as a cemetery for the soldiers who served here. So the presence of pagan burials would not be as surprising as one might think. But more than a thousand of them interred almost at the same time? Giuliani explains that "it is very possible that what we are seeing here is the occurrence of some sort of plague or epidemic, perhaps a recurrence of the famous Antonine plague that took almost 1,200 lives a day during the reign of Antoninus Pius [A.D. 138-161]. The bodies are layered very carefully, one on top of the other, without lavish ceremony but nevertheless with great care. It seems as if these individuals were all interred within a short period — perhaps a few months at the most. Initially there was a great deal of excitement that these could perhaps represent martyrdoms

[Christians executed for adhering to their faith], but this now appears unlikely as the Carbon 14 evidence and coins found among the remains date the burials to a period of relative peace between the Christian community and the Imperial government.”

Further evidence that these may in fact be soldier burials is found in a close examination of the remains. Between the shrouds, a layer of gesso (a type of chalky plaster) covers each body. “This is a rather inexpensive and simple way to attempt to conserve the body, like a crude sort of mummification. We see this in soldier burials of the Roman period at times, particularly up in the northern parts of the Empire,” says Giuliani, “and yet while we have found bits of amber and a limited amount of jewelry buried with the remains, we do not as yet have any conclusive proof one way or another as to whether or not these were Christian or pagan

individuals. The fact that there are many women and several children present within these chambers does not necessarily preclude the fact that these are the remains of the soldiers of the equites; it’s possible and even probable that the soldiers would have had their families with them here on this property.”

To date, approximately 100 skeletons have been excavated by a team of anthropologists from the University of Bordeaux whose specialty is the study of epidemic burials. They are currently studying the osteological remains for indications of trauma, which would perhaps point to a mass persecution rather than disease, but have found no such evidence. “So far,” explains Giuliani, “it would seem as if we are not dealing with victims of a persecution, but rather of a plague or epidemic of some sort. However, we still have *continued on page 18*



Rome, Piazza Colonna: Palazzo Wedekind. The Ionic marble columns of the portico were found in the archeological excavations of Veii and brought to Rome as spolia by Pope Gregory XVI (1838), as stated in the inscription: ... *porticum veiorum columnis insignem adstruendam curavit*. The rectangular Piazza Colonna, a monumental space since Roman times, has on its north side Palazzo Chigi, often seen

on the news because it is the seat of the Italian government. The photo shows Palazzo Wedekind (1838), once the site of the Temple of Marcus Aurelius; the exploits of this emperor are sculpted on the spirals of the column-- modeled after the earlier Column of Trajan -- that gives the Piazza its name. The inscription on the façade states that the colonnade of Roman columns was taken from Veii.

Photo: Margherita Carbonari

Olympic Victor's Dark Ointment

by J. Swaddling, C
Cartwright, E.M. Bartels, S.
Honoré Hansen, and A. P.
Harrison

While Hippocratic writings make no reference to the actual Olympics, there is frequent mention of diet, exercise, and the treatment of injuries sustained by the athletic participants.

Very little is known about medication used for athletes' injuries at the ancient Olympic Games, which were first held on an official basis in 776 B.C.

Research by the authors is currently focused on a remedy listed by Galen for the relief of pain and swelling, described as *fuscum Olympionico inscriptum*, “dark (ointment) for Olympic victors” — OVDO.



A struggle between two pankratiasts on the ground; the man on the right tries to gouge out his opponent's eye. From a Greek drinking-cup, ca. 500-475 BC. British Museum, vase B 271.



Cartwright, Pointer & Harrison

Ingredients of OVDO

The History of the ancient ointment

Galen in his *Composition of Medicines* gives details of a remedy prescribed for the relief of pains and swellings, which may have been reserved for use by the winners of Olympic events.

As it is listed among treatments for eye complaints it may have been considered particularly effective for black eyes and other eye injuries sustained in the boxing and wrestling events, which were particularly violent. Especially interesting is the fact that it contained opium.

OVDO efficacy tests

Though perhaps not used in this instance for performance enhancement,

opium was clearly one of the analgesic substances used by physicians tending athletes and part of a tradition handed down through generations for the treatment of sports injuries.

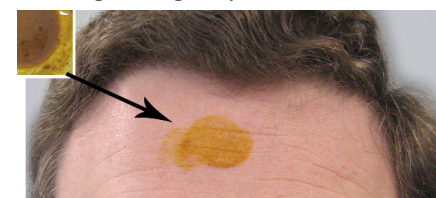
We have examined the potential efficacy of this ancient remedy in terms of pain relief, and it seems reasonable to assume that the use of OVDO as an analgesic would have been effective for: a) patients in antiquity, or b) ancient athletes, either victors subsequent to their triumph, or as a routine medication prescribed during the training period prior to competition.

Pain management past and present

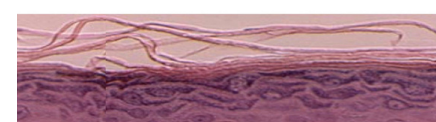
Pain for the ancient athlete participating in wrestling, boxing, and the

pankration (a particularly violent form of wrestling), was most likely associated with a blow to the face, giving rise ultimately to discoloration and bruising. Competitors would sustain facial bruising, black eyes and considerable swelling, often associated with pain. Indeed, the boxers were often unrecognisable in their home town as a result of the facial cuts, bruises and swellings that they received.

Today many individuals experience levels of pain that affect the quality of their life severely. Cancer patients, in particular, experience levels of pain and depression that result in an unacceptable quality of life.



The EpiDerm™ Human Skin Model Cell culture



The trials we have performed with this particular ointment suggest a surprising instance of transdermal pain management in antiquity, something that has only recently been reintroduced in patch form for the management of cancer-related pain, and a topic that has sparked renewed interest as new and efficient key modulators of systems involved in pain perception are sought.

Ancient Humor: Raunch, Riddles and Religion

by Jennifer Viegas, *Discovery News*

March 25, 2008 — In the ancient Greek poem “The Odyssey,” the story’s hero, Odysseus, tells the Cyclops that his name is “Nobody.” When Odysseus instructs his men to drive a fiery iron spit into the monster’s single eye, the Cyclops yells out in vain, “Friends, Nobody is killing me now,” so no one comes to help.

This action-adventure humor, dating to around 800 B.C., is one of the first recorded jokes, according to the classics scholar Owen Ewald, who recently presented his findings on “Humor in the Ancient World” at Seattle Pacific University.

The world’s first one-liners, however, were likely delivered tens of thousands of years before Homer, author of “*The Odyssey*,” was born.

The Earliest Evidence for Humor

In the late 19th and early 20th centuries, anthropologists Louis Schulze and Charles Chewings became the first outsiders to record contact with Australian aboriginals, who had been genetically and culturally isolated from the rest of the world for at least 35,000 years. They witnessed evidence of a comedic tradition that could date as far back, according to Joseph Polimeni, an associate professor of psychiatry at the University of Manitoba.

Polimeni recently authored a paper on the evolutionary origins of humor, published in the journal *Evolutionary Psychology*.

Schulze and Chewings got caught in a terrifying thunderstorm they thought would scare the Australians. Instead, as they later wrote: “When the thunder rends the air in deafening claps...the natives show no fear. On the contrary, they will converse freely, make light of it, and even burst out laughing at an unusually loud or peculiar clap of thunder.”

The ability to be amused by life’s inevitable surprises goes back at least 35,000 years, Polimeni said, citing the isolated Australians’ genetic capacity for humor.

“Since archaeologists believe that modern *Homo sapiens* date to 100,000 to 200,000 years ago, it’s actually not a very provocative statement,” he added. “In fact, humor is probably at least as old as that.”

The Co-Evolution of Humor and Spirituality

The 35,000-year-ago mark is significant because many milestones in human evolution began to surface at that point. Polimeni thinks people were beginning to develop the brainpower for more abstract thinking. One of the earliest symbolic pieces of art, a figurine with the head of a lion and the legs of a person, dates to this period.

Evidence for the earliest spirituality also dates to the same era, through archaeological depictions resembling contemporary shamanistic art, Polimeni said. Zombies — still a comedic B-movie favorite — represent the sort of early beliefs that mixed spirituality with the contradictions that often form the basis of humor.

“A zombie, a spiritual concept in many hunting and gathering societies, is a person who is dead,” explained Polimeni. “Being both dead and an active person is a contradiction...a violation, a concept reflecting opposite positions,” qualities present in many a joke.

Polimeni theorizes that humor and spirituality emerged together, perhaps as ways for humans to relieve stress, communicate and make social connections in lieu of grooming, roughhousing and other, more direct means used by our primate ancestors.

“Given that the basis of humor may conceivably be rooted in the same cognitive machinery that allows animals to play and tease, it is certainly possible that the cognitive processes that allow spirituality may have piggy-backed on this humor cognitive substructure,” he said.

Lost in Translation

The link between spirituality and humor may extend to the Bible, but much of the book’s sarcasm, irony and wordplay was lost when it was translated into Latin and other languages, according to Brooklyn College’s Hershey Friedman, who published related findings in the journal *Humor*.

“Translating Hebrew into English results in the loss of the imagery and wordplays of the Hebrew,” he told *Discovery News*.

One of Friedman’s favorite passages is the “Book of Jonah,” which, in the Jewish faith, is read each year on Yom Kippur. Jonah becomes such a successful prophet that people repent, fast and dress according to his guidance. “Even the animals fast,” Friedman said. He explained that Jonah

was meant to be a parody for readers.

“In effect, God is saying, ‘I sent the worst prophet I could find (Jonah) to the Assyrians, and he did not have to say very much, and they all repented. I sent numerous articulate prophets to the Israelites and they did not wish to change their idolatrous ways.’”

“There is humor here, but the humor is used to deliver a very potent message,” he added. “The humor in the Bible has a purpose. It is used to mock the idolater and the wicked.”

The First Joke Books

Monks continued the tradition of using humor as a teaching tool in the *Ioca Monachorum*, a text that dates to 700 A.D.

Riddles abound: Who was not born but died? (Adam). What man can kill another man without being punished? (a doctor).

The earliest known collection of jokes in a book, however, is *Philogelos*, or “Laughter-Lover,” dating to 350 A.D. in the Greco-Roman period.

Ewald says many of the anecdotes concern the comedic exploits of an idiosyncratic “egghead” character. More than 100 jokes target snooty intellectuals, irritating professors, people with bad breath and even slaveholders. One reads, “An intellectual was on a sea voyage when a big storm blew up, causing his slaves to weep in terror. ‘Don’t cry,’ he consoled them, ‘I have freed you all in my will.’”

The Original Jon Stewart?

Certain forms of humor have come and gone over the centuries. Nevertheless, Ewald says, “What has remained the same are the methods of deriving humor — humor from situations and humor from words still remain the two main techniques.”

Incongruous situations involving animals, as well as political humor, seem to be as popular today as they were 2,500 years ago.

At that time, the Greek playwright Aristophanes was the Western world’s Jon Stewart, according to Ewald. In one satire of the jury system in Athens, two dogs fight over a single piece of cheese. A canine jury and judge watch over the proceedings.

“Animals doing human things is always funny,” Ewald said.

“Aristophanes is like Jon Stewart because he makes fun of politicians,” he added. “For example, he calls the politician Cleon ‘Jagged Teeth’ to make fun of his physical appearance.”

Humor’s Global Reach

Perhaps the most striking feature of comedy through history is what a global phenomenon it is.

Tribal societies in Africa and the Americas designated clowns who spoofed all sorts of things and helped to resolve disputes. A “laughing Buddha” emerged in Buddhist, Taoist and Shinto cultures to welcome worshippers with his laughing face, protruding belly and sack full of goodies. Greenland’s Inuits developed comedic insult contests to avoid physically harming each other under the worst imaginable conditions.

As Polimeni observed, “To my knowledge, no anthropologist has ever suggested he or she had visited a humorless society.”



Pair of ceramic lamps, Santiago, Chile, 17th century. Red-slipped earthenware with painted decoration and glass inserts. (Hispanic Society of America)

Bucaro At The Hispanic Society

The elaborate seventeenth-century lamps recently acquired by the Hispanic Society exemplify the type of sophisticated work that was produced at the convent of the Clarissa nuns in Santiago, Chile, during the seventeenth century. The lamps formed part of a widespread Latin American colonial tradition of low-fired burnished pottery known as *búcaros de Indias*, which were coveted for their exotic forms as well as their aromatic, evaporative, gastronomic and medicinal qualities. Produced in Mexico, Panama, and Chile, *búcaros de Indias* were highly prized throughout Europe and the New World and are known to have been collected by some of the greatest European noble families of the seventeenth and eighteenth centuries.

(Ed. note: The name of this fabric was adopted to denote the typically dark Etruscan fabric that was found in the early excavations.)

Angels in Manhattan An Examination of Evidence of Public Devotional Objects (Shrines) Dedicated to the Seven Angels Who Cure Stupidity and the Seven Angels of Confusion

by Daina Shobrys

Imagine my surprise when I turned the corner and there appeared to me, on the corner of Prince and Sullivan streets, a shrine. Modest it most certainly was. But there can be no mistaking that that is what it was. Street corner shrines are not so uncommon in other parts of the world, but in New York City public devotional displays are normally confined to the outer boroughs.

Here, on the streets of Soho, was a hand-made construction bearing the name, AKRIEL, further identified as "Curer of Stupidity." Above the name a small black angel was affixed; below was a printed text. The whole was protected from the weather by a metal peaked roof. In the days that followed, more of these objects presented themselves. A concerted search was called for. With the aid of a map on which known locations were plotted, a total of seven of these shrines to Angels Who Cure Stupidity were found. In addition, in the course of this search, objects of markedly different appearance were discovered. These were recognized and definitively identified as shrines dedicated to the



Seven Angels of Confusion.

The locations of the first shrines which were discovered by pure accident, were plotted on a map in hopes that some pattern might be discerned which would direct the search. Not only was there indeed a governing logic to their placement, but it could only be seen as highly symbolic.

As can be seen in Figures 1 and 2, both the set of shrines to the Seven Angels Who Cure Stupidity and the set dedicated to the Seven Angels of Confusion formed closed shapes. One might describe the areas bounded as arrows, as they have a point at one end. Arrows can, of course, represent the hunt, which brings with it patriarchy, blood sacrifice and cannibalism, but here seem rather to indicate direction. The set of shrines to the Seven Angels Who Cure Stupidity pointed to the East, the rising sun and the clarity it brings; to life, hope, warmth. The set of shrines to the Seven Angels of Confusion pointed to the West, the setting sun, the changeable moon, the mysteries of the dark and California.

That the shrines belong to two distinct groups should be obvious to even the most obtuse observer. The shrines to the Angels Who Cure Stupidity are not only stereotypical in form, but aggressively didactic and painfully (mercilessly?) clear. If they could hit one over the head, they would. The shrines to the Angels of Confusion are considerably less transparent. Simply discovering them took a sharp eye. Constructed out of a wide variety of materials, and taking markedly different forms they are considerably

more subtle devotional objects. Their placement was so negligent, one could rather easily have mistaken them for trash. Deciphering them has required considerable intellectual resources, as well as tremendous acuity in recognizing the significance of oblique visual cues.

Unfortunately, the investigation soon into an emergency salvage operation. It was revealed that no permission had been asked for, nor was any given to install the shrines. The necessity of removing the objects as quickly as possible meant that there was no opportunity to document the objects *in situ*.

The above is a preliminary report of this season's survey, to be followed by a final report with the conclusions to be drawn from this important urban project.

Daina Shobrys is a conceptual artist living in Manhattan.

Beck continued from page 1:

retirement from teaching in 1993.

He had been Chairman of the Chemistry Department, 1963-66 and 1969-71, and held the Matthew Vassar, Jr. Chair, 1976-93. He was a dedicated teacher, a tireless researcher, and served as adviser and mentor to over 80 research students. He was also the recipient of many research grants from the National Science Foundation (in Archaeometry). Following his retirement and until his death, Professor Beck was Research Professor, actively engaged in archaeological research at Vassar's Amber Research Laboratory, which he founded in the 1960s.

Professor Beck was recognized as the leading authority on the analysis of amber and other natural resins, and scientific collaborators from all over the

world sought his expertise in the field he referred to as "organic archaeometry." More recently he started a new area of archaeological amber research in China and elsewhere in the Far East. At the time of his death, his work had resulted in over 170 publications.

At the beginning of his professional career, his research interests centered around petroleum chemistry, but in the early 1960s they shifted to archaeological chemistry and were concentrated in developing methods for identifying the provenience of amber excavated from archaeological sites through infrared spectroscopy. From there they spread to include other residue analyses of organic materials, such as tar, resin, wine, and food remains embedded in archaeological pottery.

Professor Beck was co-editor of *Art and Archaeology Technical Abstracts*; section editor of *Chemical Abstracts*; editor of *Archaeological Chemistry*; and member of the editorial boards of the *Journal of Field Archaeology* and *Journal of Archaeological Science*. He was a member of the Zoning Board of Appeals, LaGrange, New York for 25 years and chairman of that board from 1975 to 1991. He had also been a member of Dutchess County Council of the Boy Scouts of America, 1965-67.

In 1965 Professor Beck received the Research Award of the Mid-Hudson Section of the American Chemical Society, and in 2001 the Archaeological Institute of America, at its 102nd Annual Meeting in San Diego, selected him for its highest scientific accolade, the Pomerance Award for Scientific Contributions to Archaeology.

He was Fellow of the Royal Society of Arts, International Institute of Conservation of Historic and Artistic Works (London), member of the American Chemical Society, of the Royal Society of Chemistry (London), of Gesellschaft Deutscher Chemiker, of the Archaeological Institute of America, of the International Union of Prehistoric and Protohistoric Sciences (as chairman of the committee for the study of amber, member of the permanent council, member of the executive committee), of the Association for Field Archaeology, and of Sigma Xi.

Professor Beck is survived by his wife, Lily, his sons, Curt Peter and Christopher Paul, a grandson, Curt Werner II, a sister, Lilo Lindner, and a niece, Jasmine Lindner. There was a memorial gathering at the Vassar College Chapel, on April 26, at 3:00 PM.

Ridgway continued from page 1: teaching a variety of Archaeology and Classics courses, she continued her own work. In doing so, she contributed a great deal that will remain indispensable for as long as the Etruscans are studied. She took a polite interest (though there were exceptions) in new interpretations and new theories: but she felt strongly that making more evidence available — publishing unpublished excavations, for example — was the most useful thing that she herself could do. So she did, achieving most notably the definitive publication of the Hellenistic Scataglini cemetery at Tarquinia, excavated by the Lerici Foundation under the direction of Richard E. Linington (1936-1984): *I corredi del Fondo Scataglini a Tarquinia* (two vols.; Milan 1996); (with R.E. Linington) *Lo scavo nel Fondo Scataglini a Tarquinia* (two vols; Milan 1997). One distinguished reviewer of the Scataglini *corredi* publication compared Francesca Romana's contribution to the understanding of the Later Classical and Hellenistic pottery of Etruria to that achieved fifty years earlier by J.D. Beazley in his *Etruscan Vase Painting* (J.R. Green, *Bryn Mawr Classical Review* 96.08.16).

Meanwhile, David had accepted an invitation from Giorgio Buchner to co-author the publication of the 1952-1961 excavations in the cemetery at Euboean Pithekoussai (Ischia). Most of the 723 graves concerned belonged to the 8th, 7th and early 6th centuries; but 131 of them were in the 5th-century to Roman range, and, following her marriage to David, Francesca Romana received publication rights to these as a wedding present from Dr Buchner (she also translated David's pottery catalogue). The Ridgways' work on the Pithekoussai publication led to several busy summers in the Pithekoussai magazzino in Lacco Ameno; the *Pithekoussai I* manuscript was completed in 1979, and eventually published as a *Monumenti Antichi* monograph in 1993.

In addition to these and other projects (including many articles and guest-lectures), Francesca Romana was much in demand as a book-reviewer, often for the British *Classical Review* and the American *Journal of Roman Archaeology*. No-one was better able to bring the best Italian work to the attention of Anglophone scholars than the compiler of the "Additional

Bibliography 1978-1994" in the second edition of Otto Brendel's *Etruscan Art* (New Haven-London 1995, 486-513). Francesca Romana was also an active, hands-on, editor: she and her husband collaborated in the production of a collection of (mainly translated) papers, *Italy before the Romans* (London-New York 1979), as well as of the English-language edition of Stephan Steingraber's *Etruscan Painting* (New York 1985).

On their retirement from Edinburgh University in 2003, the Ridgways moved to Colchester in the south of England. From there, they commuted regularly to the excellent library of London University's Institute of Classical Studies, of which they were both Associate Fellows. Here Francesca Romana worked hard on her *Pithoi stampigliati ceretani*, and also found time to finish editing her friend Giuliana Riccioni's long-awaited account of *Vasi greci da Vulci* (Milan 2003). Many gathered in the Institute to witness the great pleasure (see photo) with which she and David received the *Festschrift, Across Frontiers*, presented to them in December 2006 by colleagues from all over the world. Some of them knew, too, that she had a number of exciting plans for the future.

Dis aliter visum. The death of Francesca Romana Serra Ridgway, after a year of painful illness, bravely and serenely borne, has robbed Etruscan studies of a gloriously free spirit and a fine scholar. Etruscan specialists all over Europe and the USA mourn the loss of a loyal, generous and inspiring friend, colleague and mentor. They miss her; and they miss her infectious enthusiasm for everything that is still good in our subject.

Coldstream continued from page 1: Archaeology, and then at University College. There he was Yates Professor of Classical Art and Archaeology and subsequently an honorary Fellow. His courses and his always engaging teaching were treasured by many at all levels and successive generations of Greek and Cypriot postgraduates were inspired by him and his philhellenic sympathies at the start of their careers. Some of this affection was expressed in *Klados* (1995), a volume of studies in his honour edited by Christine Morris, with papers by no fewer than 26 former research students.

In 1957 Coldstream began his long association with the British School at Athens, eventually becoming chairman

of its then managing committee and ultimately a vice-president. From this research base he studied the disciplined Greek pottery of the Geometric Period, that is the 10th to the early 7th centuries B.C. He mastered all its local styles and their distribution, from the Near East to Sicily. *Greek Geometric Pottery* was published in 1968 and remains a large and irreplaceable masterwork. Fortunately he was able to complete a revised edition recently, incorporating abundant new discoveries.

His subsequent seminal book, *Geometric Greece* (1977), remains, in the words of a senior Greek scholar, unsurpassed by any other study of the period. This too has a revised, updated edition (2003). The richness of its engagement with the complex, multi-ethnic material culture of the Greek, eastern and central Mediterranean Iron Age worlds, based on acute observation, very wide knowledge and perceptive historical judgment, is precisely what enables new questions to be asked of the material.

Agency theory is currently fashionable in archaeology. Without such constructs Coldstream in fact always delighted in recovering ancient actions and choices of individual artists, potters and traders, Cretans, Euboeans, Cypriots and Phoenicians in particular, importing and exporting their wares. Thus, as Vassos Karageorghis has pointed out, his suggestion that Phoenician unguent manufacturers set up shop on Kos and Rhodes, commissioning locally made perfume bottles of Phoenician type for their trade. Again, at Knossos the extraordinary imagination and humour of particular Iron Age potters and painters was delightedly communicated. From all this Coldstream never eschewed moving to broad historical conclusions.

Two ancient sites stand out in his work. One is the island of Kythera. Here Coldstream and his friend Professor George Huxley excavated part of a Minoan (Cretan Bronze Age) settlement at Kastri, discovered in the 1930s by Sylvia Benton, of the British School. In the subsequent volume, *Kythera. Excavations and Studies* (1972), Coldstream was responsible for the Minoan pottery, which comprises much of the text. Countless studies of Minoan pottery, within Crete or on other Aegean islands, make reference to this work.

The second place is Knossos, where his heart lay. He published many fundamental papers and books on Knossian

pottery, some of which he had himself excavated and all of which he had personally laid out and studied. The culmination was his co-editorship with H. W. Catling of the four volumes (1996) devoted to the publication, a magisterial work, of the large Iron Age cemetery excavated by the British School for the Greek authorities on the site of what was to become the medical faculty of the University of Crete near Knossos. The publication of Cretan pottery requires high-quality technical drawings, sometimes hundreds. Many of those in Coldstream's publications were done by his wife Nicola, the historian of medieval art. They had married in 1970 and Nicolas took as much delight in travelling for her studies as she in support of his work.

In recognition of his academic achievement Coldstream was elected a Fellow of the Society of Antiquaries in 1964 and a Fellow of the British Academy in 1977. He was made a member of many foreign academies and an honorary Fellow of the Archaeological Society of Athens. In 2003 he was awarded the British Academy's prestigious Kenyon Medal for Classical Studies. On March 29 a planned day of papers and tributes in his honour in Athens went ahead as an in memoriam meeting.

As a person Nicolas Coldstream was a delight to know. Tall and dignified, wholly unpompous, modest and ever with a gentle twinkle or a good laugh, he was, in a recent Greek tribute (and Greeks know what they mean), the archetypal English gentleman.

Scores of scholars enjoyed the wonderfully generous hospitality and atmosphere he and his wife created in their London home after annual general meetings of the British School and on many another occasion.

Alongside Greece and its archaeology his other great love was music and opera. His tastes were catholic, from Handel through the Classical repertoire and on to Vaughan Williams. At University College he was a member of the music club, performing as a pianist in its concerts; at home too or in others' homes many were enraptured by his playing. It was singularly appropriate that the Coldstreams' house in Ebury Street should bear a plaque commemorating an earlier occupant, Mozart.

He is survived by his wife Nicola. Professor Nicholas Coldstream, archaeologist, was born on March 30, 1927. He died on March 21, 2008, aged 80.

A Vote for Latin

by Harry Mount

At first glance, it doesn't seem tragic that our leaders don't study Latin anymore. But it is no coincidence that the professionalization of politics — which encourages budding politicians to think of education as mere career preparation — has occurred during an age of weak rhetoric, shifting moral values, clumsy grammar and a terror of historical references and eternal values that the Romans could teach us a thing or two about. As they themselves might have said, "Roma urbs aeterna; Latina lingua aeterna."

None of the leading presidential candidates majored in Latin.

In 1819, when Jefferson opened the University of Virginia in Charlottesville, he employed classically trained professors to teach Greek and Roman history.

This pattern of Latin learning continued for more than 150 years. In 1905, 56 percent of American high school students studied Latin. By 1977, a mere 6,000 students took the National Latin Exam. Recently there have been signs of a revival. The number taking the National Latin Exam in 2005, for instance, shot up to 134,873.

Why is this a good thing? Not all Romans were models of virtue — Caligula's Latin was pretty good. And not all 134,873 of those Latin students are going to turn into Jeffersons.

But what they gain is a glimpse into the past that provides a fuller, richer view of the present. You open up 500 years of Western literature (plus an additional thousand years of Latin prose and poetry).

Why not just study all this in English? Well, no translation, however fine, can ever sound the way Latin was written to sound.

But also, learning to translate Latin into English and vice versa is a tremendous way to train the mind. With a little Roman history and Latin under your belt, you end up seeing more everywhere, not only in literature and language, but in the classical roots of Federal architecture; the spread of Christianity throughout Western Europe and, in turn, America; and in the American system of senatorial government.

Here's hoping that a new generation of students — and presidents — will recognize that "if Rome is the eternal city, Latin is the eternal language."

PAST LECTURES

Creare una Mostra

Archeologica

L'ambra: l'archeologia, il mito, la materia

Seminar for a project of innovative communication

May 19--28, 2008

Organized by Accademia delle Belle Arti di Brera in collaboration with the Università degli Studi di Milano, Consiglio Nazionale delle Ricerche, Museo di Storia Naturale di Milano, Centro Studi di Preistoria e Archeologia
May 19

La logica di un seminario

"Presentazione del seminario e introduzione dei lavori. Comunicare i risultati scientifici attraverso una mostra: il caso dell'ambra nell'antichità," Ercole Negroni (Accademia di Brera), Mariella Perucca (Accademia di Brera)

Il tema dell'ambra

"L'ambra: l'archeologia, il mito, la materia," Nuccia Negroni Catacchio (Università degli Studi di Milano)

May 20

Il progetto di una Mostra Archeologica sull'Ambra: questioni di metodo

"La comunicazione espositiva. Aspetti teorici e metodologici. Presentazione del progetto di mostra archeologica nella Rotonda di via Besana. Un nuovo modello per la comunicazione nelle mostre. Nuovi modi per 'scrivere' una mostra," Ercole Negroni, Mariella Perucca, Davide Pinardi (Accademia di Brera)

Uno sguardo retrospettivo

"Idee ed esperienze di due 'precursori,'" Mariella Perucca, Elisabetta Susani (Accademia di Brera)

May 26

L'ambra nelle scienze naturali e i miti dell'ambra

"I fossili dell'ambra. Il mito di Fetonte. Soluzioni espositive: Nuove forme di comunicazione multimediale. Le rappresentazioni artistiche del mito di Fetonte," Flaminio Gualdoni (Accademia di Brera), Leonardo Sangiorgi (Accademia di Brera-Studio Azzurro), Paola Gallerani (Accademia di Brera-Officina Libreria)

Vie e uso dell'ambra nella protostoria

"Le vie dell'ambra. Le ambre come oggetti magici e rituali e come

indicatori di status," Nuccia Negroni Catacchio, Ercole Negroni

"Archeologia ed archeometria dell'ambra: studi recenti e nuove prospettive a partire dallo strano caso di Frattesina," Paolo Bellintani (Soprintendenza Archeologica della Provincia autonoma di Trento), Ivana Angelini (Università di Padova)

"Soluzioni espositive: Le banche dati," Marco Padula (Consiglio Nazionale delle Ricerche)

May 27

L'ambra nella Preistoria e nella protostoria. Le ambre romane

"L'ambra dal Neolitico all'età del bronzo. Il vago tipo Tirinto. Le ambre dell'età del ferro. I ritrovamenti della necropoli di Verucchio. Le ambre romane," Nuccia Negroni Catacchio, Maria Teresa Peragine

"Soluzioni espositive: L'uso della fotografia nelle mostre. Accesso georeferenziato alle informazioni," Mario Cresci (Accademia di Brera), Marco Negroni (Accademia di Brera)

L'esperienza didattica

"Esercitazione per un progetto didattico nella mostra," Gisella Vismara (Accademia di Brera)

May 28

Ambra e arti applicate

"Le ambre dal medioevo all'età moderne. Aspetti del collezionismo. Le vicende della Camera d'ambra," Giuseppe de Juliis (Accademia di Brera), Chiara Nenci (Accademia di Brera)

"Soluzioni espositive. Allestimento di collezioni di oggetti minuti. L'uso di plastici e modelli," Takashi Shimura (Accademia di Brera), Luisa De Leo (Accademia di Brera), Emiliano Viscardi (Accademia di Brera)

La comunicazione oltre la mostra

"La comunicazione pubblicitaria per le mostre. Il catalogo e la memoria della mostra," Ambrogio Borsani (Accademia di Brera), Laura Guidetti (Electa)

"Prometeo e il fuoco: scene del mito nell'arte antica"

Mario Iozzo, Direttore del Museo Archeologico Nazionale di Chiusi
March 29, 2008

Museo Civico Archeologico di Sarteano

"Myths, Images, and Values in the Funerary Context: the Etruscan Urns from Chiusi"

Francesco De Angelis, Columbia University

February 27, 2008

Columbia University Center for Archaeology

The funerary ash-urns produced in the Etruscan city of Chiusi in the 3rd and 2nd centuries B.C. were decorated with a great variety of scenes, most of which illustrate episodes taken from Greek mythology. Due to the lack of literary sources from Chiusi in this age, as well as to the unsatisfactory state of the archaeological evidence pertaining to its urban center, these urns represent an invaluable source of historical knowledge. In particular, both the choice of themes and the iconographic details of the images allow us to get an insight into some of the values of the Chiusine society, and to follow the changes which they underwent during the Hellenistic period.

The talk focuses on some of the methodological issues raised by this material. To what extent is the imagery of the urns specifically linked to the funerary context? How can we use it in order to draw more general conclusions about the value system of the society of Chiusi? What role does the comparison with contemporary Etruscan centers play in this regard?

Accordia Lectures, May 2008

May 6: Robin Skeates, University of Durham, "Prehistoric Malta: an Archaeology of the Senses"

May 7: Edward Herring (NUI Galway), "Does ethnicity matter in colonial relations? The case of South Italy"

May 13: Tamar Hodos (Bristol), Seminar: "Greek Colonization from Sicilian Perspectives"

May 19: Showing of Susanna Harris' film about Phenomenology in the Tavoliere-Gargano Prehistory Project

May 20: Sarah McHugh (NUI Galway), Seminar: "Identity between truth and myth: The foundation stories of Magna Graecia"

Etruscan Treasures of the Vatican Museum

Dr. Maurizio Sannibale, Curator of the Museo Gregoriano Etrusco, Vatican Museum, Rome

Dr. Carlo Aurisicchio, Director of the Roman Branch of the Geosciences and Georesources Institute of the Italian National Research Council

**February 21, 2008
University of Pennsylvania Museum**

The Museo Etrusco Gregoriano in Vatican City houses some of the most famous treasures of Etruscan culture, including the Regolini Galassi Tomb of Cerveteri and the bronze 'Mars of Todi'. This lecture marked the first visit by Vatican archaeologists to the Penn Museum, and offered an unprecedented opportunity for both laymen and scholars in the Philadelphia area to hear of the latest scientific discoveries within the Vatican Museums. The program covered the full range of the Vatican Etruscan Collection, from the Iron Age through the Hellenistic Period; it focused on historic, economic, religious and political highlights of each era, as reflected by the archeological treasures in the Vatican collection.

Lecture "The Veracity of 'Scientific' Testing on Antiquities by Conservators"

**Oscar Muscarella, Metropolitan Museum of Art
February 13, 2008
Columbia University Center for Archaeology**

My talk examines and confronts the issue of an alleged natural distinction, a dichotomy in archaeological investigations, that of the respective inherent value of alleged objective scientific vs. subjective archaeological/art historical analyses regarding genuine/forgery attributions. I argue that both investigations are equally subjective, suffering from the very same problems, such as errors, mistakes, misinterpretation, and lies and dissimulations. I discuss some of the reasons for this claim and present examples.

PAST CONFERENCES

Fenici e Italici, Cartagine e La Magna Grecia

**Popoli a contatto, culture a confronto (secoli VI - II a.C.)
Convegno Internazionale
Università di Calabria
May 27-28, 2008**

May 27:

Raffaele Perrelle, "L'elemento punico nella letteratura latina di età repubblicana"

Mohamed Hassine Fantar, "Carthage en Méditerranée"

Giovanna De Sensi Sestito, "Cartagine e la Magna Grecia in età dionisiaca e agatoclea"

Lorenza-Ilia Manfredi, "Il commercio e le monete nel Bruzio, prima e dopo Annibale"

Benedetta Carroccio, "Spunti di propaganda filo-cartaginese nelle monete di età annibalica"

Giuseppe Squillace, "Pitagora in Fenicia? Considerazioni su Giamblico, V. Pyth. III 13017"

Annunziata Rositani, "Pitagora, Parmenide e l'Oriente"

Massimo Botto, "Le più antiche presenze fenicie nell'Italia meridionale"

Rossella Pace, "'Orientalia' a Francavilla Marittima"

Giuseppina Capriotti Vittozzi, "Elementi di tradizione egiziana nella documentazione di Locri"

Ricardo Olmos Romero, presentazione del volume *Contacto cultural entre el Mediterráneo y el Atlántico* (siglos XII-VIII a.C.). La precolonización a debate.

May 28:

Paolo Carafa, "Fenici a Pitecusa"

Giovanni Distefano, "Eubei fra Cartagine e Magna Grecia. Indicatori archeologici di contatti"

Jan Jacobsen, Maria D'Andrea, "Frequentazione fenicia ed euboica della Sibaritide nell'VIII sec. a.C."

Ida Oggiano, Marianna Castiglione, "Angore fenicie e puniche in Calabria e Lucania: I dati e problemi"

Fabrizio Mollo, "La circolazione di ceramiche fini tra e cent italici del Tirreno calabrese e la Sicilia punica tra IV e III sec. a.C.: rotte commerciali ed ateliers produttivi"

Maria Intrieri, "Fra dialogo e conflitto: Annibale e Greci d'Occidente"

Maurizio Paoletti, Maria Teresa Iannelli, Maria Anna Rotella, "Medma e Hipponion tra Brettini e Cartaginesi"

Roberto Spadea, Stefania Mancuso, "Le rotte commerciali nell'istmo Iametico"

Luciana De Rose, "Le tecniche della pesca tra Magna Grecia e Cartagine"

Gian Piero Givigliano, "Brutti e Romani: una difficile convivenza"

Sergio Ribichini, Emanuela Calcaterra, "L'esilio di Anna fenicia, sulle rive di fiumi italici"

Alessandro Cristofori, "Caratteri della colonizzazione romana in Magna Grecia agli inizi del II sec. a.C."

Paolo Xella, "Conclusioni."

Poster session:

Francesco Scornaienchi, "Rapporti tra Cartagine e l'Italia nel trattato di Filino"

Paolo Brocato, Francesca Caruso, "Elementi dell'ideologia religiosa nell'Età del Ferro in Calabria e contatti con l'Oriente"

Paolo Brocato, Carlo Regoli, "Iconografie orientali nei calici a sostegni in bucchero etruschi"

Francesco Grano, Ida Infusino, "Dalla Fenicia all'Occidente greco: il mito di Europa"

Carla Sollazzo, "Gli dèi del giuramento di Annibale."

Incontri dell'Associazione Internazionale di Archeologia Classica (AIAC) Lectures, February 2008

February 4: "Aspetti della cultura materiale e spirituale in Italia nel I millennio a.C.". (moderator: Enrico Benelli, CNR, Roma), Escuela Española de Historia y Arqueología en Roma

Enrico Giovanelli («Sapienza» Università di Roma), "Scarabei rinvenuti in area etrusco-laziale tra VIII e V sec. a.C."

Lucia Mordegli («Sapienza» Università di Roma), "Produzioni della ceramica ligure tra VIII e III sec. a.C." February 25: "Le trasformazioni della vita e della morte tra Tardoantico e

Altomedioevo" (moderator: Olof Brandt, Pontificio Istituto di Archeologia Cristiana), Istituto Finlandese a Roma

Caroline Michel D'Annoville (École française de Rome), "Recherches sur les statues et leurs fonctions dans l'Occident durant l'Antiquité tardive."

Etleva Nallbani (École française de Rome), "Espace des morts et rites funéraires dans l'Illyricum méridional pendant le haut Moyen Age."

Iker Gómez Tarazaga (Escuela Española de Historia y Arqueología en Roma), "Il motore della trasformazione dello spazio rurale tra il Tardoantico e l'Altomedioevo: Auca e suoi vescovi (ss.V-XI)."

AIAC Lectures, March 2008

March 12: Cristianizzare Roma (moderator: Umberto Utro, Musei Vaticani), Pontificio Istituto di Archeologia Cristiana

Claudia Angelelli (Pontificio Istituto di Archeologia Cristiana), "S. Pudenziana, gli edifici preesistenti al titulus: nuove acquisizioni."

Fabio Pistolesi (Pontificio Istituto di Archeologia Cristiana), "Forme della cristianizzazione dell'Esquilino nel IV e V secolo."

Francesca Di Renzo (Pontificio Istituto di Archeologia Cristiana), "San

Crisogono in Trastevere: problematiche e prospettive di ricerca".

AIAC Lectures, May 2008

May 5: Veienti, Romani e Sanniti tra cultura materiale e architetture sacre (moderator: Alessandro Naso, Università degli Studi del Molise), Palazzo Venezia

Elisa Gusberti (Sapienza Università di Roma), "I reperti della casa delle vestali tra VIII e VI sec. a.C.: considerazioni su cronologia, funzioni e indicatori di attività cultuali."

Roberta Cascino (British School at Rome), "Produzione di ceramiche fini a Veio tra VII e V secolo a.C.: scarti di fornace di ceramica di imitazione greca (italo-geometrica, etrusco corinzia, etrusca a fasce) e bucchero."

Rachel van Dusen (American Academy in Rome), “The Sanctuaries of Pentrian Samnium: the monumentalization of sanctuaries between the third and early first centuries B.C.”

AIAC Lectures, June 2008

June 9: Fuori e dentro le mura dall’età arcaica alla tarda antichità (moderator: Gabriele Cifani, Università degli studi di Roma “Tor Vergata”), Istituto Svedese di Studi Classici a Roma.

John N. Hopkins (Department of Art and Art History, “The University of Texas at Austin, American Academy in Rome), Creating the Forum Romanum: the monumental transformation of Rome’s most prominent urban space.”

Saskia Stevens (Exeter College, University of Oxford), Oltre le mura. L’effetto dello sviluppo urbanistico sui confini urbani in epoca romana.

Marco Bruzzesi (Pontificio Istituto di Archeologia Cristiana), “Topografia del Quirinale nella tarda antichità.”

Seminar

Los etruscos y la Península Ibérica en los siglos VI y V a.C.

Conference in Honor of Jean Gran-Aymerich (CNRS-ENS, Paris)
May 3, 2008

Munera Caeretana

Incontro di Studio in ricordo di Mauro Cristofani

1 February 2008
Istituto di Studi sulle Civiltà Italiane e del Mediterraneo Antico - CNR, Rome

Caere: Metropoli del Mediterraneo
Domenico Musti, “Il ruolo di Cerveteri nel Mediterraneo”

Anna Maria Moretti Sgubini, “Cerveteri, necropoli della Banditaccia: il tumolo Mengarelli”

Scavi nell’area urbana: l’ultimo decennio

Paola Moscati, “Cerveteri - Vigna Parrocchiale: tra progettualità e ricerca”

Vincenzo Bellelli, “Ricerche nell’area tra l’Edificio Ellittico e il ‘Tempio di Hera:’ primi risultati delle campagne 2003-2005”

Adriano Maggiani, Maria

Antonietta Rizzo, “Cerveteri - Sant’Antonio. Il tempio A: la fase arcaica e la fase di IV secolo”

Mario Torelli, Lucio Fiorini, “Le indagini dell’Università di Perugia nella Vigna Marini-Vitalini”

Aspetti della cultura artistica ceretana

Francesco Roncalli, “Fra coroplastica templare e pittura d’interni” testimonianze da Vigna Parrocchiale”

Nancy A. Winter, “Sistemi decorativi di tetti ceretani fino al 510 a.C”

Patricia S. Lulof, “Le amazzoni ed i guerrieri di Vigna Marini-Vitalini. La ricostruzione di un frontone ‘straordinario’”

Rita Cosentino, “Caere: tutela e promozione di un sito patrimonio dell’umanità.”

Culture a contatto nel Mediterraneo antico: Fenici, Etruschi, Iberici

Corso di specializzazione
Rome, June 30- July 5, 2008

Program:

June 30: I presupposti orientali

July 1: Immagine e ideologia

July 2: Spazi e territori sacri

July 3: Processi di interazione culturale

July 4: Scrittura e comunicazione

For more information:

<http://www.csic.it/>

Tel: 0039-06-681-00029

Fax: 0039-06-683-09047

Esquela Española de Historia y Arqueología en Roma (CSIC)

Material Aspects of Etruscan Religion

Leiden University, Faculty of Archaeology
29-30 May 2008

Program:

M. Bonghi Jovino (Milano), “Identities and attributes of the Etruscan divinities in the archaeological documentation: some examples”

G. Camporeale (Firenze), “The Etruscan theater according to written sources: spectacle, rituality, religion”

F. Prayon (Tübingen), “The tomb as altar: about stepped slabs, ramps and staircases to tomb buildings”

E. van Rossum (Leiden), “Echoes from a Bronze Age past? Continuities in the materiality of reli-

gious practice in Southern Etruria”

I. Krauskopf and C. Ambos (Heidelberg), “The Etruscan lituus (crook) and its oriental predecessors”

F. Roncalli (Napoli), “Location, instruments and gestures of the haruspex; between divination and magic”

G. Sassatelli (Bologna), “The Etruscan city of Marzabotto: Religion, cult and foundation rites”

M. Harari (Pavia), “The imagery of the Etrusco-Faliscan pantheon between architectural sculpture and vase-painting”

F. Gilotta (Capua), “An extraordinary vase with enigmatic ritual representations”

N.L.C. Stevens (Amsterdam), “Heaven on Earth: A new macro- and microcosmic analysis of the Etruscan cults and gods from c. 700 until 264 B.C.”

“Populonia. Produzione, commerci e consumi”

Seminari per Populonia
25 February 2008

Università di Roma Sapienza

Presentation of publications 2007-08:

F. Lo Schiavo, presentation of the Atti del Seminario “Nuove ricerche sulla metallurgia antica,” in Agogé III, 2006.

A. Camilli, presentation of the Atti della giornata di studio, “Populonia. Scavi e Ricerche dal 1998 al 2004,” in Scienze dell’Antichità 12 (2004-2005).

C. Panella, presentation of the volume Materiali per Populonia 6 (2007).

Le cave del territorio popoloniese

C. Mascione, F. Cavari, F. Cambi (Siena), “Le cave del territorio popoloniese. Studio sulla provenienza del materiale edilizio e decorativo.”

V. Nizzo (Roma “La Sapienza”), “La cava dell’area sud-est di Poggio del Telegrafo.”

Il bucchero di Populonia.

Nuovi dati

F. Grassini (Pisa), “Il bucchero dagli edifici industriali (scavi 1977-1980).

V. Acconcia, E. Biancifiori, G. Galluzzi, S. Picucci (Roma “La Sapienza”), “Il bucchero dall’abitato del Poggio del Telegrafo.”

S. ten Kortenaar, S. Neri (Roma “La Sapienza”), “Il bucchero dalla necropoli di Piano e Poggio delle Granate.”

Alvaro Tracchi: una storia del Valdarno

Memorie per il trentennale dalla scomparsa
20 December 2007
Centro di Geotecnologie
Via Vetri Vecchi 34
San Giovanni Valdarno

Program:

Francesco Sinatti, Giampiero Cecchenni, “Capannole: un crocevia della storia”

Valentina Cimarri, “I castelli del Valdarno”

Francesco Papa, “Le banche dati di Alvaro Tracchi e del GAVAT su Web Gis”

Nancy T. de Grummond, “Cetamura dalla coperta agli scavi attuali”

Lucia Sarti, Giovanna Pizziolo, “La ricognizione del territorio comunale di Montevarchi per la valutazione del potenziale archeologico”

Fabio Mantovani, Marta Bottacchi, “La geofisica come ausilio della ricerca archeologica.”

Per informazioni: Accademia Valdarnese del Poggio 055-981-227, accademiadelpoggio@tiscali.it

“Il culto dei morti e l’Aldilà presso gli Etruschi”

Friedhelm Prayon, University of Tübingen
April 1 and 3, 2008
at Università Roma Tre

Themes, April 1:

1. “La disciplina etrusca — il concetto del divino”
2. “La tomba come casa del morto”

Themes, April 3:

1. “Il culto dei morti”
2. “Il viaggio verso l’aldilà”



The Archaeology and Cities of Asia Minor in Late Antiquity

January 8-10, 2008

Jointly sponsored by the University of
Michigan and the German
Archaeological Institute

Speakers include:

J. Auinger (Sculptural decoration of
Ephesian bath buildings)
M. Aurenhammer (Imperial portrait
statuary in Ephesos)
S. Bassett (Sculpture in Constantinople)
P. Baumeister (Osrhoene)
O. Dalgıç (Mosaics of Constantinople)
O. Dally (Pagan Sculptures in Late
Antique Asia Minor)
A. Filges (Blaundos)
E. Gazda (Pisidian Antioch)
S. Ladstätter (Trade and Consumption
in Ephesos)
C. Lightfoot (Amorium in the Dark
Ages)
P. Niewöhner (The Fortifications of
Miletus)
M. Maischberger (The Town Center of
Miletus)
R. Ousterhout (Constantinople in
Transition)
R. Posamentir (Anazarbos)
D. Potter (Urban Spectacles)
C. Ratté (The Countryside of
Aphrodisias)
M. Rautman (Sardis)
C. B. Rose (Troy and the Granicus
River Basin)
J. Russell (Anemurium)
U. Wulf-Rheidt (Akören)
R. Van Dam (Latin Inscriptions in 4th-
c. Asia Minor)
G. Varinlioglu (Town and Countryside
in SE Isauria)

For further details, see:
<http://sitemaker.umich.edu/late-antiquity>

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FUTURE CONFERENCES

Roman Archaeology Conference

sponsored by the Roman Society of
London
University of Michigan, Ann Arbor
April 3-5, 2009

As is the custom, the RAC does not
invite submission of individual papers
but rather the proposal of thematic
sessions accompanied by suggestions
of the names of 5 or 6 speakers per
session. These proposals should be sent
to jra@journalofromanarch.com which
will forward them to all the committee
members, who are Tony Wilmott
(Roman Society ex officio), Susan
Alcock, Peter Attema, Stephen Dyson,
Bruce Hitchner, John Humphrey,
Simon Keay, David Mattingly and
Nicola Terrenato. A member of the
committee will then help develop the
programme with the session organizer.

The Web site for the conference
<http://sitemaker.umich.edu/rac2009/me>
/ Information about registration and
accommodations, as well as session
themes, will be posted by the spring of
2008. We warmly invite speakers and
attendees and would be grateful if you
would alert your own friends and
colleagues to this upcoming conference
to help ensure its success.

John Humphrey (JRA)
Nicola Terrenato (University of
Michigan)

RASNA—Die Etrusker: A Conference on "New Research on the Etruscans," November 7-9, 2008.

The conference, which will be held in
the Archaeological Institute of the
University of Bonn, is planned to
accompany the exhibition, *RASNA—
Die Etrusker*, to take place in the
Kunstmuseum in the winter semester,
2008-2009.

Contact: Akademisches Kunstmuseum
Etrusker-Tagung
Am Hofgarten 21
53113 Bonn
Tel. 0228/735011
FAX 0228/737282
e-mail: Etrusker_Bonn@yahoo.de

Attitudes towards the Past in Antiquities Stockholm University May 15-17, 2009 Creating Identities?

This conference will be held at the
Department of Classical Archaeology
and Ancient History, Stockholm
University, in collaboration with the
Department of History, Wroclaw
University, Poland. The conference
will be held in memory of Gösta
Säflund, the first professor of Classical
Archaeology and Ancient History in
Stockholm, and will also mark the cen-
tenary of the discipline being taught at
universities in Sweden.

The subject of historical long-term
memory and tradition in all its diversi-
ty, and the related topic of identity, have
generated a wide-ranging and stimulat-
ing debate about the nature of ancient
culture and society in recent years. This
interdisciplinary conference will
explore the use of the past in creating
identities in ancient religious, political,
social and cultural contexts. We invite
papers (archaeological, art historical
and historical) on the way in which the
past was consciously re-created and
used, and the impact this had on shap-
ing identities in ancient society.
Speakers will include Averil Cameron
(Keble College, Oxford), Catherine
Morgan (King's College, London), Ewa
Skwara (Adam Mickiewicz University,
Poznań), Wiesław Suder (Wrocław
University, Wrocław), Paul Zanker
(Scuola Normale Superiore, Pisa).

For more information, please con-
tact the organizers at: [conferencestock-
holm@yahoo.com](mailto:conferencestockholm@yahoo.com)

Prehistory and Protohistory in Etruria: Ninth Conference 12-14 September 2008

Università degli Studi of Milan,
Scienze dell'Antichità, Archeologia.
Centro Studi di Preistoria e
Archeologia, Milan

Section I: "The Dawn of Etruria: Aspects of Continuity and Transformation in the 12th through 7th Centuries BC"

Section II: "Excavations and Research"

Contributions will focus on recent
research and discoveries.

The conference will take place in
Valentano (Vt) and Pitigliano (Gr).
Registration fee: 30 Euros. Registered
participants will receive the second
announcement and the program. To
register, contact:

nuccia.negroni@unimi.it
nuccia.negroni@virgilio.it

13th International FIEC Congress 2009

August 24-29, 2009

Humboldt-Universität, Berlin

The international program commit-
tee has decided to organize panels on
the following topics:

1. Images, Texts, Reality
2. Language of the Body
3. Cultural Encounters and Fusions in
the Roman Empire
4. Continuity and Change in Late
Antiquity
5. The Powers of Persuasion
6. Turning Points in the Reception of
Classical Antiquity
7. Classical Antiquity and Mass Culture
8. Comparative Histories: Greece,
Rome, and Others
9. Trade in Ptolemaic and Roman Egypt
10. Epigraphical Documents:
Reflection of Reality or Construction of
Historical Knowledge?
11. The Philosophical Significance of
Cosmology and Theology
12. Social and Political Dimensions of
Kinship: Family, Neighborhood, City
13. Urban Spaces
14. Literature of Knowledge
15. Greek and Roman Epic
16. Religion in Society
17. Recent Discoveries
18. Open Topics

For further details please see the
Conference website: www.fiec2009.org

Call for Posters

International Congress of Classical
Archaeology, Rome, Archaeological
Research Institutes
22-26 September 2008

17th International Congress of
Classical Archaeology invites all
archaeologists, scholars, postgraduate
students and academics to submit pro-
posals for posters around the theme:
New work in classical Archaeology.
complete info at: www.aiac.org

ANNOUNCEMENTS

Etruscan and Italic Lectureship at Oxford

Sybille Haynes has started a trust fund towards the future establishment of a lectureship in Etruscan and Italic archaeology in the Faculty of Classics at the University of Oxford. Contributors can contact Sybille Haynes at: 80 Murray Court, Flat 17, Oxford OX2 6LQ, UK

Honorary Citizenship of Tarquinia Awarded to Maria Bonghi Jovino



On June 14, 2008, The Mayor of Tarquinia, Mario Mazzola, will award the honorary citizenship of the city to Professor Maria Bonghi Jovino, Director of the "Progetto Tarquinia" at the Università degli Studi at Milan. Professor Jovino, who has revolutionized our knowledge about Tarquinia with her remarkable excavations at the Pian della Civita, revealing the remains that were connected with the earliest history of the site, and the city's ritual foundation (see *Etruscan News* 7, Winter 2006, page 1), is well deserving of the honor. Other honorary citizens of Tarquinia have included Yasser Arafat, Nobel Prize for Peace (1998) and Rita Levi Montalcini, Nobel Prize for Medicine (2001).

Brooklyn Latin School

The New York City Department of Education has announced the establishment of the Brooklyn Latin School, a new public high school modeled after the Boston Latin School. Brooklyn Latin's curriculum will be grounded in the classical tradition and include the study of ancient and modern languages, literature, art, music, history, mathematics, science, and computers. Its stated mission is "preparing students to be both productive citizens in a democracy and responsible adults who have awareness of global issues." Housed on the top floor of Public School 147 at 325 Bushwick Avenue, the Brooklyn Latin School opened in fall 2006. For information, visit www.nycenet.edu/

Harrison Ford Elected To the Board of the Archaeological Institute of America

After years of being identified on screen as the legendary archaeologist "Indiana Jones," actor Harrison Ford has won election to the Board of Directors of the Archaeological Institute of America. With his *Indiana Jones and the Kingdom of the Crystal Skull* set to hit U.S. movie theaters on May 22, the film star commented on his real world dedication to archaeology, "Knowledge is power, and understanding the past can only help us in dealing with the present and the future."

The Archaeological Institute of America is North America's oldest and largest non-profit organization devoted to archaeology. With nearly a quarter of a million members and subscribers and 105 local chapters, it promotes archaeological excavation, research, education, and preservation on a global basis. At the core of its mission is the belief that an understanding of the past enhances our shared sense of humanity and enriches our existence. As archaeological finds are a non-renewable resource, the AIA's work benefits not only the current generation, but also those yet to come in the future.

"Harrison Ford has played a significant role in stimulating the public's interest in archaeological exploration," said Brian Rose, President of the AIA. "We are all delighted that he has agreed to join the AIA's Governing Board."

In addition, the May/June issue of *Archaeology* magazine, published by the AIA, features a cover story devoted to the mysteries surrounding the alleged crystal skull archaeological finds that inspired the new "Indiana Jones" film. For the complete article, go to: www.archaeology.org/0805/etc/indy.html.

Anabases. Traditions et réception de l'Antiquité

A new journal dedicated to the sciences of antiquity. It is the initiative of a research group from the University of Toulouse II-Le Mirail. (www.univ-tlse2.fr/erasme)

REVIEWS

Brief Reviews

by Francesco de Angelis

Architettura romana arcaica. Edilizia e società tra Monarchia e Repubblica, by Gabriele Cifani. Roma: "L'Erma" di Bretschneider, 2008

Gabriele Cifani was already well known for his studies on Roman archaic architecture and building techniques. Articles by him on this topic have been published in such distinguished journals as *Studi Etruschi* (1994) and *Römische Mitteilungen* (1998). This new book represents the culmination of his research, providing scholars with an invaluable tool for approaching the world of early Rome.

The core of the book consists of a comprehensive catalogue of 121 archaeological contexts in Rome and in its surroundings, which have yielded remains of buildings datable to the period of the Monarchy and the early Republic. Famous and long known monuments, such as the temple of Jupiter Capitoline and the sanctuary of S. Omobono, are listed together with recent finds, such as the late archaic houses on the Palatine or the so-called Auditorium villa; nor are important sites such as Osteria dell'Osa (ancient Gabii) or Acqua Acetosa Laurentina omitted. Needless to say, more obscure findspots are also included, so that ultimately the reader gets a full and up-to-date overview of the current state of knowledge about Roman architecture in the first centuries in the life of Republic. Each entry consists of a concise description of the remains and of a critical presentation of relevant bibliography.

In several cases a discussion of previous interpretations or of recent discoveries leads Cifani to present his own views and formulate his own hypotheses. So, for example, he maintains the traditional view about the size of the temple of Jupiter Capitoline (62 x 53 m), against the hypothesis of A. Sommella Mura, who has argued for a length of 74 m based on recent investigations, but also against those who consider the podium of the temple as really being just a terrace on which the (much smaller) temple was placed.

The catalogue is followed by two chapters devoted to building techniques and to an assessment of the social and

historical import of the attested architectural typologies. Here too the reader will find a wealth of data (e.g. about the quarries that were used to obtain the building materials), as well as many valuable discussions and stimulating suggestions. When talking about hydraulic works, for example, Cifani makes a case for the Cloaca Maxima being from the very beginning a covered sewer running underground, and not an open air canal, as many scholars tend to think. Actually, some 6th-century parallels (a sewer near the Colosseum, nr. 54, and a domestic cistern, nr. 47) allow him to hypothesize that the Cloaca too was barrel-vaulted.

The most interesting result, however, is the overall picture that we get of early Rome: a great city, characterized by impressive public and domestic architecture, which was able to take advantage of the most advanced techniques, and where Greek elements were no less relevant than the Etruscan ones—as for example, in the case of the temple of Jupiter Capitoline, whose dimensions are not matched by any temple in Etruria, and can be understood only with reference to the monumental buildings of the Greek East.

The volume was officially presented in the Palazzo Massimo seat of the Museo Nazionale Romano on May 28, 2008.

Marzabotto. Planstadt der Etrusker, by Martin Bentz and Christoph Reusser. Mainz a.Rh.: Ph. von Zabern, 2008

The discoveries made possible by the new investigations carried out at Marzabotto in recent years are the best explanation for the sustained pace at which books on this Etruscan town in the Po valley appear. The latest one, by Bentz and Reusser—who also excavate one of the houses of the settlement—has just been published by von Zabern. Although it is aimed at a German-speaking public, its beautiful illustrations (in the best tradition of Zabern publications) will make it appealing to a wider audience. Moreover, it represents an excellent, detailed and up-to-date synthesis on the subject of Marzabotto, which will be of interest to archaeology students and scholars.

Issues old and new are addressed by Bentz and Reusser in a clear manner, often with original suggestions. The

nature of Marzabotto as a colony is discussed in relation to a recently found inscription (...)*ni kainuathi* x(...), which, according to the excavator, G. Sassatelli, may preserve the hitherto unknown name of the place, Kainua—a term whose suffix reminds one of toponyms like Mantua or Genua, and which sounds like the Greek word *kainos*, “new”, particularly apt for a new foundation. Moreover, based on finds in the levels beneath some of the 5th-century houses, the authors suggest that the town was founded shortly after the mid-6th century, and not at the end of the century, as is usually assumed. Comparison with Greek colonial foundations allows them to highlight the peculiarities of Marzabotto, such as the absence of a craftsmen’s quarter (artisanal activities were distributed all over the place), or the existence of privileged parcels of land, whose size was double that of the usual ones, pointing to a hierarchical social structure.

It would be pointless to enumerate the many other interesting aspects of Marzabotto that are discussed in this book, from the houses to the cemeteries, from the cults on the Acropolis to the testimonies of a Celtic presence in town. Suffice it to mention the newly discovered sanctuary of Tinia, whose relevance is not limited to the architecture (the temple is not in the Tuscanic tradition, but has a peripteral plan), but is shown also in the votive objects. Based on the findspots, it is now possible to attribute to this sanctuary the famous marble *kouros* head, as well as a less famous (but no less important) fragment of another marble male statue, dated to 480 BCE—both pieces of Greek workmanship that testify to the lively exchange and trade activity that characterized Marzabotto. These pieces are illustrated and described in the final part of the book, together with other objects of major interest found in the town. Among them, it bears mentioning a stunning bronze *kore* holding a flower bud in her right hand, which also comes from the sanctuary of Tinia, where it was discovered only few years ago: one foot high, this is one of the finest products of Etruscan sculpture of the late archaic period, and would alone deserve a pilgrimage to the site and its museum. It is appropriate to close with an equally spectacular object, the ivory lid of a *pyxis* shaped as a chariot led by a divinity (?) and pulled by two horses

and two felines. What makes it particularly interesting is not only its precious material and its high quality, but its chronology. Since it can be dated to the late Orientalizing period, it was manufactured well before the foundation of Marzabotto, and must have been kept and bequeathed as a cherished object for at least two centuries before ending up in one of the wells of the city—another testimony of the crucial importance of archaeological context for a full appreciation of ancient material.

The Archaeology of Etruscan Society, by Vedia Izzet. Cambridge: CUP, 2007

In this very stimulating book, Vedia Izzet discusses the changes that Etruscan society underwent at the end of the Archaic period. Each chapter deals with a specific typology of evidence, from mirrors, to domestic and tomb architecture, to urban forms; accordingly, the focus shifts from the individual to the family, to the collective. The unifying element for the single analyses is represented by the theoretical framework, which is laid out in the first chapter. Against traditional views which consider artifacts simply as “reflections” of the society that produced them, Izzet stresses the active role that material culture plays in structuring societies. This allows her to give due weight to the specifically formal aspects of material culture. Not by chance does the notion of “surface” play a crucial role in her approach. To give just one example, the adornment of female (and male) bodies—whose importance is suggested, according to the author, by the rise of mirror production—and temple decoration can thus be seen as two parallel attempts at inscribing surfaces—skin and terracotta revetments, respectively—with boundary markers in order to circumscribe and define identities. The last chapter provides a broader context for the various phenomena by pointing to the interactions with other cultures that took place in the Archaic period, and that led to this increased visibility of surfaces.

Catacombs continued from page 9

to excavate and study, for the moment we can make no conclusive statements as to who these individuals were or how they died.” One thing that we can be certain of, however, is that the dark catacombs of Rome still have light to shed on our understanding of ancient history.

Reviews of Reviews

Reviews of books of interest to readers of *Etruscan News*:

Nancy Thomson de Grummond, *Etruscan Myth, Sacred History, and Legend*. Philadelphia, PA, University of Pennsylvania Museum of Archaeology and Anthropology, 2006.

Reviewed by Barry B. Powell, *Bryn Mawr Classical Review* 2007.06.16

“In this superb book Nancy Thomson de Grummond attempts to let the Etruscans speak for themselves, through their art and inscriptions, rather than approaching Etruscan myth through parallels with Greek myth. It is hard to put down this commanding tour through the wonderful and mysterious world of the Etruscans, who always seem to be just around the corner, on the other side of the door, so familiar and yet so different. What is Etruscan, what is Greek, what is something else—we are in an impossible tangle. De G. rightly emphasizes that we must seek Etruscan gods and Etruscan tales on the basis of Etruscan evidence, if we can find them, and not seek only reflections, imitations, and distortions of Greek models, as many have done.”

Joan Breton Connelly, *Portrait of a Priestess. Women and ritual in ancient Greece*. Princeton University Press, 2007.

Reviewed by James Davidson, *Times Literary Supplement*, October 3, 2007:

Title: *How to be a modern goddess. Did sex and the sacred mix in Ancient Greece?* Ancient Greek women lived lives that would be far more recognizable to the women of Iran or Saudi Arabia today than to the women of the modern West. Their skin was pale from a life in the shadows. When they were not indoors they covered up with a veil....

“On the other hand, there were the priestesses. And there were rather a lot of them, centre-stage in some of the Greek world’s most important cults. Generally speaking, the sex of the priest reflected the gender of the divinity: for every cult of a lady-god, a lady-priest was in charge. And Greece had some mighty goddesses, notably Hera, Athena, Artemis and Aphrodite...”

Mireille Corbier, *Donner à voir, donner à lire: mémoire et communication dans la Rome ancienne*. Paris, CNRS Editions, 2006.

Reviewed by Michael Squire, *Bryn Mawr Classical Review* 2007.12.16.

“The timing of the monograph could not have been better. Corbier’s emphasis on ‘readers, modes of reading and contexts’ follows hard on the heels of several related projects concerned with epigraphic display, public archiving and ideologies of ‘reading’ in the ancient world; the very title of the book also invites comparison with a number of conceptually related projects on what has now come to be called ‘art and text’...”

Paolo Sommella (ed.), *Tabula Imperii Romani Foglio K-32 Firenze. Union Académique Internationale, Académie des Inscriptions et Belles-Lettres*. Rome, Quasar, 2006.

Reviewed by William Harris, Columbia University, *Bryn Mawr Classical Review* 2008.02.49.

“What in fact do we have here? (1) A black-and-white map that includes a part of Provence and most of Toscana (and some of Lazio too, for it reaches as far S as Pyrgi), all of Corsica and the northern half of Sardinia, (2) two black-and-white maps covering between them the same section of Toscana on a much larger scale, (3) a topographical index of the larger area including 1020 entries...” At the low price of 32 euros, penniless academics can afford it, but the reviewer wonders why, in this day and age, such a useful repertory of information was not digitized.

Giovanni Colonna, Daniele F. Maras, *Corpus Inscriptionum Etruscarum I.5*. Pisa, Rome, Istituti Editoriali e Poligrafici Internazionali 2006.

Reviewed by Jean MacIntosh Turfa, *Bryn Mawr Classical Review* 2007.07.04.

“As the full title indicates, this paper-bound volume of the *CIE* continues in the full classical style (and size: 28 x 39 cm) of the original series, with images, facsimiles and terse Latin descriptions of all entries.” The fascicule deals with the inscriptions from Veii, but also contains addenda to volume II, from the Faliscan, Capenate and Sabine territories. In her usual brisk, informative style, Jean Turfa makes available for us important features of the language and of the archaeological background of some of

the inscriptions, information that, as she notes, will otherwise not be easily available because of the high cost, large size, elegant format and Latin recording of the volume. Inscriptions are mostly from the Archaic period, but inscriptions from the Faliscan territory include the fine fourth-century mirror (8896), with the wedding of Admetus and Alcestis now on display in the Metropolitan Museum in New York, published in the *Corpus of Etruscan Mirrors* (CSE USA 3.6).

Marie-Laurence Haak, *Prosopographie des haruspices romains*. Biblioteca di Studi Etruschi 42. Pisa and Rome, Istituto Nazionale di Studi Etruschi ed Italici, Istituti Editoriali e Poligrafici Internazionali 2006.

Reviewed by Jean MacIntosh Turfa, *Bryn Mawr Classical Review* 2006.12.34.

"From third millennium Mesopotamia to Imperial Rome, access to divination has been strenuously controlled by many regimes with state religions. Depending upon the strength of public belief, a prediction of the fall of a ruler or a drastic social change could become a self-fulfilling prophecy. So it is no surprise that many aspiring outsiders should have found in haruspicy the key to a better life within the Roman state, while many ethnic Etruscans may have taken advantage of the high regard for their traditions that Romans voiced, especially after the Etruscan cities had been subjugated. But the epitaphs and votive dedications of over 100 such men, covering six centuries of Roman rule, betray a broad spectrum of piety and civic service, and none of the cynicism of Cato's and Cicero's views on those who claimed to read the gods' will in victims' livers."

L.B. van der Meer, *Liber Linteus Zagrabensis. The Linen Book of Zagreb. A Comment on the Longest Etruscan Text*. Monographs on Antiquity, 4. Leuven, Peeters, 2007.

Reviewed by Jean MacIntosh Turfa, *Bryn Mawr Classical Review* 2008.05.37.

"Most Classical authors respected the Etruscans for their skill in religious ritual and divination, but Etruscan religion can be a minefield for naive scholars, tempting many into flights of fancy. Now, however, many reliable works are available, and classicists and historians may safely venture forth, and with promise of great rewards. The

main obstacles for outsiders to Etruscan studies have been overcome: the Etruscan language is generally knowable, even for those who prefer to read in English (see G. Bonfante and L. Bonfante, *The Etruscan Language*. An *Introduction*, rev. ed., Manchester, 2002 - hereafter Bonfante-2; see this work for brief entries on all major epigraphic items.) And there is plenty of sound and cautious scholarship on Etruscan religion now available, from monographs to compendia such as the *Harvard Guide* and the *ThesCRA*. I offer some comments on recent works as background for readers in other fields who may benefit from a fresh look at some of this precious material..."

Stefano Gori, Maria Chiara Bettini, *Gli Etruschi da Genova ad Ampurias*. Atti del XXIV Convegno di Studi Etruschi ed Italici, Marseille-Lattes, 2002. 2 vols. Rome and Pisa, Istituti Editoriali e Poligrafici Internazionali, 2006.

Reviewed by Jean MacIntosh Turfa, *Bryn Mawr Classical Review* 2008.05.09.

These are the proceedings of the first transalpine conference of the Istituto Nazionale di Studi Etruschi ed Italici (D. Briquel, "Présentation du colloque," 21)... "The Etruscans maintained extensive commercial relations with southern France (Languedoc and Provence) and Catalonia at least since the 7th c. BC, and recent finds of goods and inscriptions demonstrate the powerful influence they exerted on the cultures of these areas. The other foreign presence in these areas was of course the Greek colonies, seemingly spear-headed by Marseille, founded ca. 600 BC. The cargoes of ships wrecked in the Ligurian Sea and Gulf of Lyons offer a means of testing our interpretation of the terrestrial, domestic and cultic contexts of assimilated Etruscan and Greek culture... Several scholars... see the wrecks as Greek... but as G. Colonna says (p. 659) how could the people who colonized the Gulf of Salerno (10th-9th c.), drove Phokaian colonists from Corsica (Alalia, ca. 535), and attacked Lipari in the 5th century, have had no ships of their own afloat in the western half of the Mediterranean? (Or were Etruscan merchantmen so well constructed that they never sank?)"

Publication Announcement

Timothy Clack, Marcus Brittain, eds. *Archaeology and the Media*. Publications of the Institute of Archaeology, University College London. Walnut Creek, Calif., Left Coast Press, Inc., 2007.

"The public's fascination with archaeology has meant that archaeologists have had to deal with media more regularly than other scholarly disciplines. How archaeologists communicate their research to the public through the media and how the media view archaeologists has become an important feature in the contemporary world of academic and professional archaeologists."

Books Noted

Kluiver, Jeroen. *The Tyrrhenian Group of Black-Figure Vases. From the Athenian Kerameikos to the Tombs of South Etruria*. Amsterdam, Dutch Archaeological and Historical Society 2003.

Moretti Sgubini, Anna Maria, ed. *La collezione Augusto Castellani*. Soprintendenza Archeologica per l'Etruria Meridionale, Museo Nazionale Etrusco di Villa Giulia. Rome, "L'Erma" di Bretschneider 2000.

Moretti Sgubini, Anna Maria, and Francesca Boitani, eds. *I Castellani e l'oreficeria archeologica italiana*. Exhibition catalogue. Ministero per i Beni e le Attività Culturali, Soprintendenza per i Beni Archeologici del Lazio; "L'Erma" di Bretschneider, Rome 2005).

Elsner, Jas. *Roman eyes. Visuality and subjectivity in art and text*. Princeton University Press 2007.

Harris, W. V., ed. *Rethinking the Mediterranean*. Oxford University Press 2005.

McDonnell, Myles. *Roman manliness. Virtus and the Roman Republic*. Cambridge University Press 2006.

Warrior, Valerie M. *The History of Rome*. Books 1-5. Translated, with introduction and notes. Indianapolis, IN, Hackett Publishing Company 2006.

Austin continued from page 20,

As an example of the importance of how to view and interpret Etruscan artifacts, whether originals or made of plaster, Professor Ingela Wiman, Department of Classical Archaeology at the University of Gothenburg, presented a paper on "Betwixt Dawn and Dusk—informative elements on Etruscan mirrors." Based on her expertise in Etruscan mirrors and ancient iconography, she focused on Etruscan story telling in image form where both the main scenes and surrounding areas may provide clues as to how the Etruscans perceived the mythological and other stories, often not recorded in the ancient texts.

Professor Gretchen Meyers of Franklin and Marshall College summarized the theme of the symposium in her paper "The Etruscans in Austin: past, present, and future," in which she linked what is often perceived as the quirkiness of the Etruscans (lack of proportions, garish color schemes, odd myths etc.) to the currently popular theme of Keep Austin weird, documented in a recent book (Red Wassenich, *Keep Austin Weird. A Guide to the Odd Side of Town*, Atglen, PA 2007). By juxtaposing some of Austin's landmarks in shops and restaurants, Gretchen highlighted some of the themes common to Etruscan and Austinite architecture, including roof akroteria and the importance of approach and access (also the theme of her own UT dissertation, "Etrusco-Italic monumental architectural space from the Iron Age to the Archaic period: an examination of approach and access.")

Weird or not, the Etruscans are popular in Austin, and the symposium attracted colleagues and friends from close by but also visitors from as far away as Florida (Professor Nancy T. de Grummond) and Gothenburg (Dr. Britten Henriksson, who recently defended her dissertation on satyrs in Etruscan black-figure vase painting). A photo exhibit, "Murlo: Etruscan Life and People Today," included a selection of photographs by Göran Söderberg, Simrishamn, Sweden. He has worked as an excavation photographer at many sites in Greece and Italy, and his views of the landscape and people at Murlo, a site known well by students of Etruscan archaeology in Austin, is an important record of Etruscan history, past and present.

For further information, see <http://webspace.utexas.edu/iemeb555/>

Nancy de Grummond Named Distinguished Research Professor

Nancy T. de Grummond was honored by her home institution, Florida State University, on April 7, 2008, with the bestowal of the title of Distinguished Research Professor. The title has been awarded to a total of 70 professors out of a faculty of more than 1600 at FSU. De Grummond was lauded by FSU Vice President for Research, Kirby Kemper, as follows: "Professor of Classics Nancy de Grummond joined FSU in 1977, became full professor in 1989 and was named the M. Lynette Thompson Professor of Classics in 2000...it is for her impressive body of work from an ongoing archaeological project at Cetamura del Chianti in Italy that Nancy has become best known and admired by her colleagues around the world. Nancy has been director of the FSU Cetamura site since 1983 and has investigated numerous aspects of Etruscan culture through the pieces they left behind. Her resulting scholarship has earned respect and a far more significant place in history for the ancient Etruscans, previously overshadowed by the Greeks and Romans." In her career de Grummond has received three teaching awards, and has directed 12 doctoral dissertations and more than 50 master's theses. Many of the theses and dissertations deal with the results of research at Cetamura.



Nancy de Grummond has a secret life as a martial artist. She achieved the first degree Black Belt in Tae Kwon Do in 2005, and is now working toward the third degree.

The Etruscans in Austin by Ingrid Edlund-Berry

The city of Austin, TX, is perhaps best known as the home of SXSW, Willie Nelson, and Lance Armstrong, but a symposium on February 29, 2008 revealed its strong Etruscan component as well. The theme of the symposium was to present new research within the already established traditions of Etruscan scholarship, supported by the excellent library holdings within the University of Texas at Austin libraries. The logo of the symposium featured the plaster cast of the famous she wolf in Rome, which forms part of the William J. Battle collection of plaster casts at the University. The significance of her presence on the university campus is not whether the original statue is Etruscan or even ancient, but rather that, as a plaster cast, she represents the tradition of teaching before the arrival



Ingrid Edlund-Berry

of color slides or electronic images.

Definitely not ancient, but very real, Etruscan presences in Austin are examples of Etruscan round mouldings, found not only on Waggener Hall, the home of the Classics department, but also on Classical and modern buildings

Jane Whitehead Given Highest College Award for Research at VSU

The College of Arts and Sciences at Valdosta State University, a regional university within the Georgia state system, has selected Jane Whitehead for its highest honor in research, the Faculty Excellence Award in Professional Activity. Dean Linda Calendrillo wrote in her letter of congratulations, "The Arts and Sciences Award Committee marveled at the scope of your professional activities, from archaeological excavations in Italy to translation work to artistic drawings, and as Editor-in-Chief of the *Etruscan News* and *Etruscan Studies*, the committee commended you for the international reputation that you have established. Your supporting materials note that research is your passion, and the committee clearly finds this reflected in your diverse scholarly accomplishments. We are very fortunate to have you in the College of Arts and Sciences."

Jane Whitehead modestly adds, "I am fond of telling people that I published articles in *The Art Bulletin* and *The*



Jane Whitehead
Editor-in-Chief of Etruscan News
and Choral singer extraordinaire

Journal of Radioanalytical Chemistry in the same year." Her article on DNA and Ethnic Origins, in this journal -- *Etruscan News* 8, Summer 2007, 5, 12 - has been widely admired.



Ingela Wiman and Ulf Hansson

throughout the campus and the city. Many Austinites remember the engaging lectures by Lucy Shoe Meritt, whose lifelong study of ancient architecture began at Bryn Mawr College and the American School of Classical Studies at Athens but continued through her long and productive life in Austin. Until very recently, the university collections in Austin were not known to include any ancient Etruscan artifacts, and we have been spared any controversy of questionable purchases. But, to the great surprise of all, we can now proudly present a small but very interesting study collection of Etruscan pottery that was given to the university in 1939 but had so far escaped notice. At the symposium, Ingrid Edlund-Berry gave a brief presentation of the collection and its most important piece, a spiral amphora of excellent quality and comparable to examples from Cerveteri and Tarquinia.

Better known within the university, but likewise unpublished, is a collection of gem casts of many periods, including Etruscan examples, which is currently under study by Dr. Ulf Hansson, Department of Classical Archaeology, Lund University, and Research Fellow in the Department of Classics at The University of Texas at Austin. At the symposium, he presented a paper on "Dactyliothecae: on ancient and "ancient" gems, scholars and dilettanti" in which he traced the fascinating history of collections of gems and gem casts in Europe, including the practice of producing 'gem cabinets' or Dactyliothecae. Dr. Hansson's research also includes a study of the German archaeologist Adolf Furtwängler and his contribution to the study of gems, *Die antiken Gemmen*

continued on p.19



Rabun Taylor and Gretchen Meyers