

Reviews

The Etruscan World, edited by Jean MacIntosh Turfa, Routledge Taylor & Francis Group, London and New York, 2013, 1167 pages, ISBN: 978-0-415-67308-2 (hbk), 978-0-203-52696-5 (ebk)

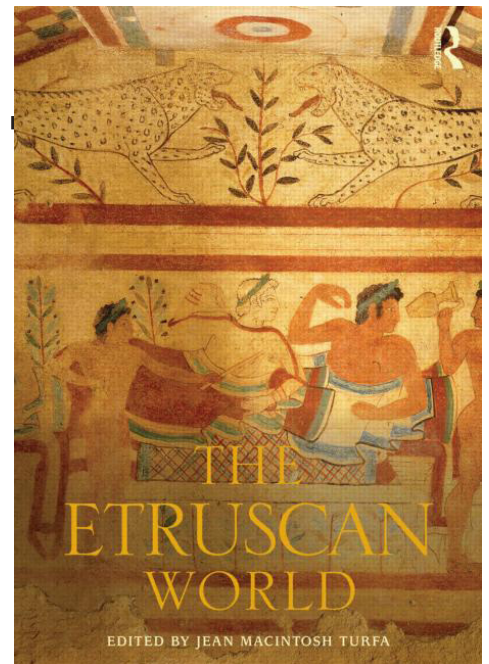
Jean MacIntosh Turfa is a Consulting Scholar in the Mediterranean Section of the University of Pennsylvania Museum of Archaeology and Anthropology, where she helped reinstall the Kyle M. Phillips Etruscan Gallery. She has participated in excavations at Etruscan Poggio Civitate (Murlo), ancient Corinth, Dragonby (Lincolnshire), and native and colonial sites in the USA. She has published research on the Etruscan collections of the University of Pennsylvania, Manchester and Liverpool Museums, and the British Museum, and has taught at Liverpool, the University of Illinois (Chicago), Loyola University of Chicago, Dickinson and Bryn Mawr Colleges, the University of Pennsylvania and St. Joseph's University. She is a Foreign Member of the Istituto di Studi Etruschi e Italici.

The book starts with a list of illustrations (pp. X-XXVIII), the complete list of contributors (pp. XXIX- XLIV), a preface signed by the editor (p. XLV), 3 maps – one of the Mediterranean World in the first millennium BC, p. XLVI, one of the cultural regions from the Italian archipelago, p. XLVII and one depicting the principal cities and sites of Etruria, p. XLVIII – followed by an introduction also signed by the author (p. 1-7). The main body of the book (pp. 9-1145) comprises 63 chapters, articles, grouped together in 8 large sections: Environment, background and the study of Etruscan culture (4 articles, pp. 11-75), The historical development of Etruria (5 articles, pp. 79-193), Etruscans and their neighbors (8 articles, pp. 197-348), Etruscan society and economy (6 articles, pp. 351-491), Religion in Etruria (19 articles, pp. 495-680), Special aspects of Etruscan culture (14 articles, pp. 683-881), Etruscan specialties in Art (13 articles, pp. 885-1114) and last but not least Post-Antique reception of Etruscan culture (3 articles, pp. 1117-1145). The volume ends with an Index (pp. 1147-1167). Each article-chapter is followed by its own bibliography and sometimes notes at the end. The book is generously illustrated with 742 black and white pictures and is printed in excellent conditions.

The first section, Environment, background and the study of Etruscan culture, starts off with an article signed by Ingela M.B. Wiman, Etruscan environments, discussing the general geography of Etruria, the human intervention and how it shaped the land, the importance of the sea – the Tyrrhenian Sea – as a means for commerce and also piracy and, finally, how mythology combines with the landscape (the Vipenas brothers, Heracles/Hercules/Hercle as Master of Animals and how nature combines with everyday life). Giovanna Bagnasco Gianni's article "Massimo Pallottino's Origins in Perspective" focuses on 20th century historiography, pointing out that Pallottino had a new perspective on the origins of the Etruscan people. The focus shifts from the present to the past with Dominique Briquel's article "Etruscan origins and the Ancient Authors". The testimony of Dionysius of Halicarnassus, who considers the Etruscans natives of Italy and the doctrines contradicting him, namely that they are descendants of either the Lydians

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– supported by Herodotus – or the Pelasgians, are analyzed from a modern critical point of view. The conclusion drawn is that “their primary function was to account for the connections that existed at the time when these traditions were disseminated between the historical Etruscans and the Greeks” (p. 50). Geof Kron goes on with *Fleshing out the Demography of Etruria*. Physical anthropology, ancient DNA studies – to help clarify their origin –, analyses of teeth and of skeletal remains – offering clues about their diet and about some diseases they suffered from –, anthropometric studies of mean final height – the best indicator of overall levels of health and nutrition – and archaeological evidence are used by the author to shed light on the Etruscans. Geof Kron concludes that they enjoyed “good health and nutrition, marginally better on the whole than much of the population of Latium and Italy over the course of the Roman Republic and Empire and certainly much better than that of the working classes of the nineteenth century Western Europe” (p. 66).

Part two of the book is entitled *The Historical Development of Etruria*. Gilda Bartoloni presents us *The Villanovian Culture: At the Beginning of Etruscan History*; she discusses various dig sites (Castellaccio di Sorgenti della Nova, Luni on the Mignone River etc), necropolis – better known than settlements – and the funeral offerings discovered there as well as various imports. The spatial distribution of tombs is also analyzed: they are arranged in family groups, with children separated from the adult world. Maurizio Sannibale speaks about *Orientalizing Etruria*. We are informed how the art of the goldsmith transferred to the west, about the new techniques associated with the introduction of new motifs and a comparison is drawn between the city of the dead and of the living. Art also becomes *Orientalized*: “in Etruscan *Orientalizing* there exists a certain duality of reference models: on one hand the geometric tradition, and on the other figurative style and animal subjects that bear the imprint of the East” (p. 122). *Urbanization in Southern Etruria from the Tenth to the Sixth Century BC: The Origin and Growth of Major Centers* is signed by Robert Leighton. Two main periods are identified: the first from around 950-725 BC, the early iron age: now small or medium settlements grow in size and achieve “regional status” (p. 134), they are proto-urban, or as the author prefers, semi-urban settlements. The second period (725-550 BC) is one of urban transformation: “cities may seem more bureaucratic, pragmatic and integrative, with their additional public works” (p. 144). After this follows *A Long Twilight (396-90 BC): Romanization of Etruria*, article signed by Vincent Jolivet. The article begins with a resume on Rome’s conquest of Etruria and how a new territorial framework was created. Etruscan nobility played an important role at this time, as supporters or opponents of Rome, with some noble families emigrating there. Agriculture, metallurgy, handicraft and art are also analyzed at the end of the article. Part two ends with *The Last Etruscans: Family Tombs in Northern Etruria*, written by Marjatta Nielsen. She analyses burial customs, burial finds, the relationship existing between people buried together and how in the end family tombs disappear.

Part three deals with Etruscans and their neighbors.

Fulvia Lo Schiavo presents *The Western Mediterranean before the Etruscans*. The main actors of this period are the Mycenaeans and the Cypriots and we are given an overview of their activities as well as of Atlantic-Mediterranean interconnections. At the same time the author presents *Nuragic Sardinia* and analyzes the discoveries of askoid jugs and miniature bronze boats. The next article, *The Nuragic Heritage in Etruria* by F. Lo Schiavo and M. Milletti, uses archaeological finds to further shed on this subject and concludes that “even in the full *Orientalizing* period, very much alive in the memory of Etruria a lively season of contacts persisted with the Nuragic culture” (p. 226). *Phoenician and Punic Sardinia and the Etruscans* is signed by Rubens D’Oriano and Antonio Sanciu. The article is divided in two parts: we are first provided with an overview of the relations between Phoenician Sardinia and Etruria and what role the Phoenicians played here. The relationship will be diminished after Rome signs an agreement with Carthage in 509 BC, allowing them to land freely. From this moment onwards Sardinia “will become increasingly Punic”. The second part of the article focuses on Punic Sardinia and its relationships with the Etruscans which come to an abrupt end in 238 BC after the Roman conquest of the island. *Etruria and Corsica* is signed by Matteo Milletti. The presentation can be divided chronologically: first the contacts between Corsica, the Italian Peninsula and Sardinia during the Bronze Age, then between the 9th-10th century, when said contacts get stronger and between the 7th and the first half of the 6th century BC. Next Matteo Milletti discusses the foundation of Aleria and how relations with Etruria evolved until 259 BC, the time of the Roman conquest. Maria Anna De Lucia Brolli and Jacopo Tabolli sign the article *The Faliscans and the Etruscans*. Firstly we are presented with what Faliscan culture means and, through the archaeological record, with the dynamics of development of settlements like *Falerii* and *Narce*. The second part of the article focuses on the types of relationship existing between Etruscans and Faliscans who are in political proximity and were often juxtaposed. The authors conclude that “*Ager Faliscus* clearly manifests deep influences from the wider and the more structured world of the Etruscans, the Faliscans nevertheless retained their independence over time as well as their specific cultural identity.” (p. 276). *Etruria on the Po and the Adriatic Sea* is written by Giuseppe Sassatelli and Elisabetta Govi. The article focuses on the development of Felsina/Bologna, Verucchio, Spina and last but not least Mantua. The end of Etruria Padana came at the beginning of the 4th century BC, when the Gauls invaded the territory of Etruscan and Umbrians and disrupted the system of cities created in the Po valley: Marzabotto loses its urban identity, Bologna suffers from impoverishment while Mantua and Spina survive the upheaval. Mariassunta Cuozzo presents *Etruscans in Campania*. At the beginning of the article the author distinguishes several steps in the “*Etruscanization*” (p. 305) of the region: extensive urbanization, local production of bucchero, a “*Campanian system*” of decorating public building and the spread of Etruscan writing. Next he focuses on Pontecagnano and Capua presenting their evolution. The article ends with a quick overview of the event that unfolded from the second battle of Cumae (474 BC) to the ethnogenesis of the Campanians. *Etruria Marittima: Massalia and*

Gaul, Carthage and Iberia are signed by Jean-Gran Aymerich. The author presents the archaeological situation and the distribution of goods starting with Marseille-Massalia-Matalia, moves to Provence, Languedoc and Catalonia, the Rhône and Celtic hinterland, Carthage/Karthazie and finally the southern Iberian Peninsula, concluding that “Etruscan maritime enterprises in the Mediterranean beyond the Tyrrhenian Sea [...] did not rely on a network of colonial foundations” (p. 335). Jean-Gran Aymerich tackles the hypothetical existence of archaic Etruscan fonduks. Finally she analyzes Etruscan inscriptions from the Mediterranean region as possible evidence for long-range travel and cultural transfers and funerary structures and constructions possibly connected to the Etruscans as possible means of identifying a fonduk.

Part four presents Etruscan Society and Economy. Hilary Becker presents us Political system and law: the Etruscan magistracies (the monarchy, transition to republican government, the period of the city-state and republican magistracies) and the Etruscan property system and how boundaries (*cilth*, *methlum* and *spura*) served to delineate political territories. The article ends with a short overview of the significance of the Etruscan league. Etruscan goods in the Mediterranean World and Beyond is signed by Jean Gran-Aymerich and Jean MacIntosh Turfa. The archaeological materials is grouped by category: armaments and equestrian harnesses, thrones and chariot paraphernalia, objects of personal adornment and toilette, caskets and pyxides, statuettes, figurine attachments and figured vase handles, metallic vases, metallic objects used at banquets, ceramic fine wares, food and fire wares, amphorae and other storage vessels, foodstuffs and perishable products, architectural evidence and written documents and inscribed objects. The second part of the article focuses on contexts of discovery, the authors also identifying several categories: offerings (war booty, votive deposits, and diplomatic gifts), funerary ensembles, residential contexts or singular structures, shipwrecks, underwater and river finds and finally unique finds. At the end of the article they deal with the question of how these artifacts could have reached far from Etruria and establish the possibilities: they were sold and bought in trade relationships, they were personal effects. They conclude that “Etruscan long-range ventures appear to have been based on a << non-colonial model >> that adapted to the demands and profited from the possibilities of the Greek and Phoenician colonial networks. Larissa Bonfante writes about Mothers and Children. She starts by presenting how Etruscan women are seen in ancient literature and then discusses the Etruscan aristocracy. Marriage, children birth and babies and the motif of *kourotrophos* – nursing – are all analyzed in relationship to archaeological finds. Literacy and education are the last topics to be discussed, with the author concluding: “Etruscan women were more visible alongside the men, as wives and mothers, priestesses and seers [...] but there was no matriarchy.” (p. 440). Enrico Benelli discusses Slavery and Manumission. He analyzes historical evidence concerning slavery in Etruria and then presents the slave revolts: the great revolt in Volsinii in 265 BC and the events of 196 BC. Epigraphic evidence concerning freed people and slaves are analysed next. The Etruscan Language

is presented by Luciano Agostiniani. Firstly he presents the documentation still existing: mainly inscriptions. The geographical and chronological distribution, the variability of the texts and their types (on tomb graves, on ceramic, on gold plaques etc.) are analyzed by the author before moving on to presenting the structure of the Etruscan language (phonology, morphosyntax and lexicon). The last article discusses a new facet of Etruscan civilization, namely Numbers and Reckoning: A whole civilization founded upon divisions, by Daniele F. Maras. Numbers are presented in relation with evidence about their lexical and grammatical forms while types of division attested in Etruscan culture are next: of time, of land, of the skies. Units for measuring length and area and weight and coinage are the last to be discussed.

Part five focuses on Religion in Etruria. Erika Simon presents Greek Myth in Etruscan Culture. According to the author Greek myth is present all over Etruscan figural art: there are representation of both mythical scenes and single Greek mythical figures. They are to be found on gems and some also have inscriptions. Ingrid Krauskopf analyzes Gods and Demons in the Etruscan Pantheon. Three sources of knowledge are identified: artistic representations, Roman and Greek literature and Etruscan literary sources. The history of the research as well as the its current state are analyzed, with emphasis on the anthropomorphization of the Etruscan pantheon under Greek influence. A specific trait of the Etruscan pantheon is the existence of circles and councils of gods. As far as demons are concerned they “are also an Etruscan peculiarity, for which Greek parallels can scarcely be found” (p. 521). The theriomorphism of Etruscan gods and demons is the last topic in the article which ends with a table containing a selection of gods about whom we know more than just their names. Haruspicy and Augury: Sources and Procedures is signed by Nancy T. de Grummond. The sources for these divine practices are analyzed in the first part of the article while the second part focuses on procedures and comparisons, the author noting “that there was a connection between divinatory practices in the ancient Near East and those in Greece and Italy.” (p. 546). Religion: The Gods and the Places is written by Ingrid Edlund-Berry. The connection between gods and places of worship is analyzed: such places could be part of the natural landscape (springs, forests, groves, hills etc.) or man-made temples or even “political sanctuaries” (e.g. Fanum Voltumnae) and those areas “chosen by the Etruscans were planned in accordance with the demands on the location in relation to nature and to the habitations” (p. 559). Simona Rafanelli presents Etruscan Religious Rituals: The Archaeological evidence. She analyses the sacred structures, namely the altars, “the center of the sacrificial action” (p. 566), the animal offering made, the gods and what purpose a sacrifice might serve for, and images and rituals as can be interpreted according to archaeological finds. The article ends with a quick overview over ritual and its significance: “the ritual procedure, the ordering principle of the rite itself, becomes at the same time, the director and guarantor before deities, reflecting in the sacred action that same (divine) order that informs the cosmos” (p. 581). Giovanna Bagnasco Gianni writes about Tarquinia, Sacred Areas and Sanctuaries on the Civita Plateau

and on the Coast: “Monumental Complex,” Ara della Regina, Gravisca. The three religious areas are analyzed in light of the archaeological discoveries and their different phases – for Ara della Regina four main phases are identified while for Gravisca six such phases are noted. Next Maria Paola Baglione presents The Sanctuary of Pyrgi and Simonetta Stopponi writes about Orvieto, Campo della Fiera – Fanum Voltumnae. Stephan Steingräber sheds light on *Worshipping with the Dead: New Approaches to the Etruscan Necropolis*. We are given a short resume on the history of discoveries and research. Next he analyzes tombs and tomb monuments, the architecture of rock tombs and the influences from house, palace and temple architecture. He notes that in Etruscan tomb architecture one can find both local and foreign elements. The remainder of the article focuses on identifying elements of the ancestor cult, tomb inscriptions, cippi and tomb sculptures and burial gifts. At the end we are given a short list of recent discoveries, excavations and restorations. The *Imagery of Tomb Objects (Local and Imported) and its Funerary Relevance* are presented by Tom B. Rasmussen. Etruscan painted pottery, imported Greek pottery, painting on tomb walls depicting sports and games – sometimes quite bloody – relief sculptures, mirrors and sarcophagi and ashurns are all items deposited in tombs and it is such discoveries that Rasmussen analyzes. He concludes that “a minority of items found in Etruscan tombs were made specifically for them, or ordered for them in the case of imported objects, others were not.” (p. 678).

Part six is focused on *Special Aspect of Etruscan Culture*. Arman Chericci presents *The Science of the Etruscans* by referring to their cosmogony, haruspicy – the observation of entrails – how they establish relationships of cause and effect, pottery – the bucchero – gold-working techniques, hydraulic engineering, their tracking and scanning the calendar year. Ingrid Edlund-Berry analyzes *The Architectural Heritage of Etruria*. We are presented Vitruvius’ view of the Etruscan temple and of the Tuscan atrium. Next he speaks about Etruscan temples and mouldings, Etruscan walls and monumental tombs. The article ends with an overview of the architectural heritage of Etruria. *Etruscan Town Planning and Related Structures* is signed by Claudio Bizzari. He presents the connection between the Etruscan city and its dependence on “structures of immaterial nature” and exemplifies this through a case-study of Orvieto. *Villanovan and Etruscan Mining and Metallurgy* written by Claudio Giardino; he presents the techniques used (chiseling, filigree, pattern welding etc.) and exemplifies this through archaeological finds. He also writes about the ore deposits and the mines and the centers of metallurgy from the Villanovan and Etruscan period and concludes that “ancient sources and the archaeological data agree in stressing how metallurgy constituted one of the main economic and cultural engines of the Etruscan centers ever since the proto-historic period.” (p. 733). David B. George presents *Technology, Ideology, Warfare and the Etruscans before the Roman conquest*. He discusses the deep stratifications of Etruscan society and how it shaped their view on war and he does this while discussing archaeological finds (e.g. the Tomb of the Warrior, Velzna) and the literary record (e.g. Livy, Dionysius, the Iliad). Ross H. Cowan focuses on The

Art of the Etruscan Armourer and studies Etruscan military defensive equipment based on archaeological discoveries. Stefano Bruni discusses *Seafaring: Ship Building, Harbors, The Issue of Piracy*. He analyzes up to what degree we can discern Etruscan piracy, how the ancients cultivated the relation between the Etruscans and the sea, what harbors can be recognized along the coast of Etruria (e.g. Cerveteri with its port 13 kilometers away at Pyrgi) and, last but not least, Etruscan naval techniques and naval engineering, for which we can rely on wrecks (e.g. a few cases from the southern French coast, the wreck from Calafuria). At the end of the article the author proposes some reconstructions of Etruscan ships. Adriana Emiliozzi writes about *Princely Chariots and Carts*. She discusses both categories of wheeled vehicles, analyzing archaeological finds in tombs and presents in detail how they were made. She finds two types of chariots, fast chariots and parade chariots and also two types of carts. She ends the article by emphasizing chariots as a status symbol of the Etruscan aristocracy. The world of Etruscan Textiles is signed by Margarita Gleba. The article focuses in the first part on the technological process: the textile fiber, the spinning and weaving of these fibers, the finishing of the textile and finally the dyeing process. The second part of the article analyzes how such Etruscan textiles are illustrated, what archaeological discoveries we have and how textile production developed through time. The author concludes that “textile production had great social significance in Etruria [...] moving from individual specialists of the early Iron Age to a specialized workshop-based manufacture during the Archaic and later periods.” (p. 808). Lisa C. Pieraccini writes about *Food and Drink in the Etruscan World*, analyzing the fertile lands of Etruria, how agriculture and metallurgy formed the basis for the quick social and economic surge in Italy, the cooking utensils (archaeological discoveries from Acquarossa and Etruscan decorated braziers from Caere), cases of ritual meals (with discoveries of bones from pig, goat, sheep, bovine, chickpeas and eggs) and finally the meat, cheese and wine. “[...] food and drink played a notable role in conveying rank and that certain items such as cheese, meat and eggs and beverages like wine, communicated a wide range of status and symbolic meaning.” (p. 819). *The Banquet through Etruscan History* is signed by Annette Rathje: she presents archaeological evidence of the early banquets enjoyed by the earliest Etruscans (the burials from Tolle in the Chiusine area), how banqueting was an upper class phenomenon and also the analyses the representation of the banquet from Murlo. The article ends with the author presenting the paintings from Tomba Golini I from Orvieto and the paintings from the Tomb of the Shields. Jean-Paul Thuillier writes about *Etruscan Spectacles: Theater and Sport*. He discusses the sites where such spectacles took place and they are reflected in the ancient texts. Next he analyzes the Etruscan theater and sports, the latter divided in several categories: combat sports, various athletic events (e.g. runners on foot, pool jumping, disc throwing) and horse racing. At the end of the article he presents their religious and social aspects. Fredrik Tobin discusses *Music and Musical Instruments in Etruria*. He identifies wind instruments, string instruments and percussion instruments and the article closes with an

analysis of the role of such instruments and music in general in Etruscan culture as they appear in images of sacrifices or altars, in tombs or other kind funerary monuments and in representations of banquets. Health and Medicine in Etruria is written by Jean MacIntosh Turfa and Marshall J. Becker. Etruscan health is analyzed from the perspective of environment, congenital diseases, and the infant mortality is calculated. The sources for such an analysis are the bodies and bones discovered which offer knowledge of trauma, how the individual aged and how long he lived. The second part of the article focuses on Etruscan medicine: diagnosis, treatments and the Etruscan pharmacopeia are analyzed. Dental health and dentistry in Etruria, including examples of such prostheses is the last topic to be discussed.

Part seven presents Etruscan specialties in art. The first article is signed by Giovannangelo Camporeale and discusses Foreign Artist in Etruria. Their activity can be seen through archaeological discoveries (especially from tombs) and their work impacted the Etruscan culture. “[...] the style, iconography, and techniques of their products belong to the homeland, but the master, while he worked in Etruria, inevitably adapted to the local context, to the taste and requirements of his clientele, for whom an iconography might be altered to give it a new meaning.” (p. 897). Nancy A. Winter writes about The Phenomenon of Terracotta: Architectural Terracottas. The author analyzes the roofs that adorned houses and public buildings, distinguishing several phases in the evolution and type of decorative systems: from 640/630–600 BC, the late Orientalizing period, from 600–580 BC, the period of early archaic terracotta roofs, from 580–550/540 BC and from 540/530–510/500 BC, the terracotta roofs of the so-called first phase, from 550/540–520/510 BC, the period foretelling the second phase and finally the period after 510 BC, the so-called second phase. For each phase the roof elements and the decorative elements are analyzed. Françoise Gaultier writes about Etruscan Jewelry, analyzing the types of jewels discovered and the main centers of production, while Ulf R. Hanson presents Engraved Gems. Such gems were carved out of cornelian, agates, striped sardonyx, jasper, onyx, serpentine, colored glass paste and other stones but the extraction areas have yet to be identified. Chronologically several periods are established by the author: workshops from the late 6th – early 5th century, the 5th century workshops, the late 5th and 4th century workshops, late 4th – 2nd century workshops. The article ends with a discussion of the *a globolo* scarabs and of ringstones. The Etruscan Painted Pottery is presented by Laura Ambrosini. The article focuses on the technical aspects of pottery, on the organization of pottery workshops and on the artistic characteristics of such artifacts. She analyzes the Etruscan geometric pottery, the sub-geometric pottery, routinely produced at Caere and Veii during the Early and Middle Orientalizing period, the Orientalizing pottery, the white on red and red on white pottery, the Etrusco-Corinthian pottery (for which three generations are determined), the Caeretan *hydriai*, the Campana and Northampton groups of pottery, for which some painters can be identified, the Etruscan black figure pottery, the overpainted pottery (the Praxias and Vagnonville group), the Etruscan red-figure potter, possibly created at Vulci, the silvered pottery and last

but not least the black glaze ware with overpainted decoration which emerges during the second half of the 4th century. The Meanings of Bucchero are explained by Richar Daniel De Puma. They are categorized according to their shape: the indigenous shapes of *buchero sottile* (the spiral amphoras, the *kantharos* with its variants), *buchero sottile* shapes influenced by Eastern of Greek prototypes and finally *buchero pesante*, with unusual shapes and elaborate ornaments. The author also discusses bucchero decorative techniques and the inscriptions often inscribed on them. Helen Nagy writes about Etruscan Terracotta Figurines, discussing their history based on ancient writers, and production techniques. Several iconographic types and their variations are chosen to be presented: the *kourotroph*, the maternal type with its variations, the Athena/Minerva and Warrior types with their variations, and the musician type with paired and duplicate figures. Alexandra A. Carpino present the art of Portraiture; the article deals with portraits in funerary contexts and portraits in sanctuary contexts, concluding that “this genre, therefore, in all of its possible manifestation – typical, real, proto and quasi – was not only one of the most distinctive features of Etruscan art, but it also demonstrated that the beginnings of modern portraiture can be traced to their customs and achievements.” (p. 1013). Landscape and Illusionism: Qualities of Etruscan Funerary Wall Painting is signed by Helen Nagy. She briefly discusses the techniques used and notes that such fresco paintings can be located both in funerary and non-funerary contexts. Next she analyzes the space, landscape and illusionism through the discoveries from various Etruscan tombs (Tomb of the Roaring Lions, Tomb of the Lionesses, Tomb of the Bulls etc.). Margherita Gilda Scarpellini analyzes The Tradition of Votive Bronzes in Etruria and concludes that “while the Etruscans were united in terms of language, culture, and religion, this brief survey of production of bronze statuettes and statues provides a good example of how each city developed its own characteristic artistic and commercial interest. Richard Daniel De Puma presents the role of Mirrors in Art and Society. He starts by briefly discussing the historiography of the subject and then moves on to presenting the basic characteristics of Etruscan mirrors and iconographical representations. He proposes three main groups of mirrors: *kranzspiegel*, *dioskouroi* and *lasa* mirrors based on their representations. The rest of the article focuses on the possible social function of mirrors, on the inscriptions scribbled on them and on the role of mirrors discovered in funerary contexts. Science as Art: Etruscan Anatomical Votives is signed by Matthias Recke. He discusses the repertoire of recovered types, which is in fact quite limited and based on the dissection of the body. Next he discusses the materials and production techniques, the difficulties encountered when trying to date such artifacts, the sites where they were discovered – exclusively as votive offerings in sanctuaries -, their possible meaning, the models for the representations and the historical context when they were created. The article ends with a brief overview on the historiography of this subject, noting that “the genre of anatomical votives has attracted attention only relatively late in art-historically oriented archaeology. ‘Animals in the Etruscan Household and Environment’ is signed by Adrian P. Harrison. His classifies them as domesticated –

subdivided into house and farm stead-, wild, exotic and mythical animals, each of these categories further divided into airborne, terrestrial and aquatic. Next he analyzes the animal motifs encountered, noting that of the 433 presented 35% were represented by the horse, lion and sphinx. The author then discusses animal motifs encountered based on his previous classification. He also presents the interest in these animal motifs according to chronological timeframes, identifying the Villanovan period, when “it is premature to speak of art” (p. 1101), the Orientalizing period, “one that sets a high value on things exotic and mythical” (p. 1103), the Archaic period – the interest in exotic and wild animals wanes -, the Classical period, with a “reversal of interest in mythical animal motifs, and a continued decline in the use of exotic animals” (p. 1105) and the Hellenistic period, which “denotes a strengthening of interest in <<old-fashioned>> values albeit with a slight revival in exotic animal species” (p. 1105). He analyzes these motifs also based on the percentage of discoveries at various locations. The Etruscan animal motifs are also connected with war, sport, agriculture, culture and religion, with animals considered as bringers of deaths or as protectors of soul and wealth and their role in sacrifices and omens is also discussed.

Last but not least part eight deals with Post-Antique reception of Etruscan Culture. Ingrid D. Rowland presents the life of Magister Iohannes Nannius, later known as the Dominican friar Annius of Viterbo. His written works are analyzed from a modern point of view and although most of his work is fictitious and improvised, “he made a genuine study of these Etruscan texts” (p. 1127). He was in the author’s words “the first serious student of Etruscan language, history and culture [...] a scholar of vivid imagination and definite talent” (p. 1117). Francesco de Angelis focuses on *The Reception of Etruscan Culture: Dempster and Buonarroti* while Marie-Laurence Haack presents *Modern Approaches to Etruscan culture*, discussing how Etruscan myths were perceived during the Renaissance, how collections of artifacts developed in the 18th century, how “scientific” Etruscology appeared and finally how it related to 20th century European nations.

The volume “*The Etruscan World*” contains a trove of up-to-date archaeological information concerning the Etruscan civilization as well as interesting and accurate analyses. It can serve both as an introductory book for anyone interested in this subject but also as a work of reference for more advanced studies into this field.