

audience. Someone has to buy it, and it would be eccentric to demand that a book meant for Anglo-Saxon hyper-literate readers would try to tie its discourse to issues which are debated by commoners in, say, Scandinavian, Asian or Arab societies. Such issues would undoubtedly have seemed to the authors not only foreign but also in some sense disturbingly old-fashioned and naive. The writers of this book have faced similar problems as those Greek authors they discuss – and have solved them no less satisfactorily.

*Antti Arjava*

MAURO CRISTOFANI: *Etruschi e altre genti nell'Italia preromana. Mobilità in età arcaica*. *Archaeologica* 120. Giorgio Bretschneider Editore, Roma 1996. ISBN 88-7689-126-9. 183 pp., xi tavole. EUR 180,76.

Mauro Cristofani collected eight papers published in diverse journals and books during the years 1991-95 into a volume of the *Archaeologica* series which appeared before his untimely death in 1997. They have a central theme indicated by the subtitle: we have either merchants from the Eastern or Southern Mediterranean in Etruria or in contact with the Etruscans, or Etruscans outside Etruria proper. This archaic mobility, both commercial and colonial, has been much in focus during the last decades; Cristofani clearly had a more ambitious research plan, but other duties forced him to satisfy his readers with this collection of articles. One would have naturally hoped for a comprehensive, systematic presentation by Cristofani on this theme, but due to the author's too early demise, we are left with this book.

As it is, we must be content with the discussion of some of the most interesting aspects of the theme: Sostratos at Gravisca, Phoenicians at Pyrgi, an Etruscan "letter" at Pech Maso, early Etruscan colonization in Campania, Etruscans at Pompeii, and the rich Etruscan colony at Spina which has not been handled too often in recent years. There is also a new Introduction discussing the distribution of early Etruscan inscriptions outside Etruria. Cristofani's discussion of these subjects is acute and well founded, sometimes raising objections, but always interesting.

*Jorma Kaimio*

*Sordes urbis: La eliminación de residuos en la ciudad romana. Actas de la reunión de Roma (15-16 Noviembre de 1996)*. Ed. XAVIER DUPRÉ RAVENTÓS & JOSEP-ANTON REMOLÀ. *Bibliotheca Italica* 24. "L'Erma" di Bretschneider, Roma 2000. ISBN 88-8265-082-0. xv, 150 pp. EUR 82.

The accumulation of waste is a universal problem, perhaps today more so than ever before. Waste and rubbish are also the bread and butter of archaeology: a dump can tell us more about life in a house or in a community than buildings in themselves or even texts can. The relationship of human beings and their waste has not been explored very thoroughly – at least not in the archaeological context. The work of William Rathje (e.g.

with C. Murphy, *Rubbish! The Archaeology of Garbage*, 2001) on modern waste production which combines the archaeology of waste with interviews with the producers of waste is a great landmark in the conceptualization of waste, but still remains relatively alone in the field.

The *Sordes urbis* conference was organized in 1997 by the *Escuela Española de Historia y Arqueología* at Rome in order to explore the waste problem in the ancient world, especially in connection with ancient cities. The twelve published articles are supplemented by short introductory and concluding chapters by the conference organizers and editors of the volume, Xavier Dupré Raventós and Josep-Anton Remolà. The geographical and chronological range of the papers is vast: from Jerusalem to Spain and from classical antiquity to modern times. The sources are also not limited to any one type: archaeology, law, literature, inscriptions, art, and even the Bible are used. Many of the articles collect information from different sources and, seemingly, for the first time try to synthesize this information. Some are more concentrated on methodological and theoretical aspects: What is waste? How is it produced? Where does it accumulate? How can it be used as a source for ancient studies?

Archaeological evidence for waste and its disposal is treated in four articles. Sauro Gelichi has collected the evidence from northern Italian cities and traces the changes from the classical to the medieval period. There is plenty of evidence for systemized waste disposal, sewers, etc. from the classical period, and in many cases these systems continued in use even much later – some of the sewers have been used even in modern times. The fall into disuse of the ancient systems resulted in the birth of the *terre nere* or dark earth, meaning very dark cultural layers rich in organic material, a phenomenon also well known elsewhere in Europe. Gemma Jansen's article is on the disposal of waste and excreta in Pompeii, Herculaneum, and Ostia. She presents some results of her own fieldwork, examining the sewers, cesspits and street layout of the three towns. She demonstrates very convincingly how the geological and topographical conditions were taken into consideration while designing and realizing the waste disposal systems. The third archaeological example comes from Tarraco in Spain, where Francesc Tarrats explores the waste dumps of the city and the material found in them. Topography has influenced the waste disposal here also, but the excavation of dumps in pits where clay had been dug also provided abundant material for study of the city's commercial relationships with the rest of the Mediterranean. Piero Gianfrotta's article is a survey of the *sordes* under water. He explores some concrete evidence as well as sites where waste could be found.

The formation of waste at a slightly more conceptual level is considered by three writers. Josep-Anton Remolà explores the ways of producing waste as well as how and where waste dumps are formed. He uses the abundant Spanish material and compares the topographical locations of known ancient dumps to modern unauthorized waste dumps and finds them very similar indeed. Emilio Rodríguez Almeida writes about recycling of materials, a phenomenon well known in the ancient world. What we do not find in waste dumps is equally significant to what we actually find. Daniele Manacorda's article takes us closer to modern times, as he describes the organization of waste disposal in medieval and modern Rome. The excavation of Crypta Balbi at Rome required knowledge of the system behind the archaeological finds. Manacorda states that their meticulous and equal

attitude to all things found during the dig caused some criticism at the time, but the end result speaks for itself. The museum of Crypta Balbi is one of the best museums in Rome, presenting materials that simply cannot be seen anywhere else!

The theme of the organization of waste disposal is also studied by Silvio Panciera and Wolf Liebeschuetz using literary sources. Panciera concentrates on ancient Rome, where he tries to show that waste disposal was organized by the city, and that it was not only the responsibility of the individual landowners. The problem is the lack of direct evidence. Liebeschuetz's point of view is wider, ranging from the ancient Near East to Italy. His opinion is contrary to Panciera's: the homeowners took care of the cleaning of streets.

A more symbolic meaning of waste is presented by three papers. Andrea Carandini points out the ideas of death and impurity connected with waste and how this might effect its treatment. Natalio Fernández Marcos has studied the Gehenna at Jerusalem and how the existing, actual waste heap got its symbolic meaning as a place of cult and part of a mythical geography. Eric Moormann's article is on the depiction of waste in art, especially the famous "unswept room" mosaics. He connects the few known images to the ideology of representing ugliness and degradation: the artistic rendition turns the foul motifs into beauty and luxury that could be observed with horror and admired at the same time.

The various approaches of the book are very interesting and delightful to read. Further attention to editing and language editing might have improved the texts even more. The book is suitably published with the generous help of AMA, *Azienda Municipale Ambiente*, which takes care of the waste in modern Rome. The ancient and modern waste do go hand in hand, even in this respect!

*Eeva-Maria Viitanen*

MIREILLE CÉBEILLAC-GERVASONI: *Les magistrats des cités italiennes de la seconde guerre punique à Auguste: le Latium et la Campanie*. Bibliothèque des écoles françaises d'Athènes et de Rome. Fascicule 299. Roma 1998. ISBN 2-7283-0525-0. xi, 310 pp. EUR 53.

This book is the published version of the author's *thèse de doctorat* dating back to 1987. Some explanation for the lapse of 11 years between the *soutenance* of the *thèse* and the emergence of the published version is given on p. ix f., mainly by references to the author's other occupations, some of them "important" (expression used on p. ix of an exposition of which the author was the director). In any case, one could see that this book was on its way, as the author has been busy with things related to her subject for many years.

One might wonder about the choice of the name of the book; there seems to be no clear reason for using the term *italiennes* in the title, as the author limits her scope to Latium and Campania. On the other hand, as there is not really very much source material for these areas in the period treated by the author, one might also wonder why she never considered covering the whole of the Italian peninsula in the same period, for this would no doubt have made the book much more attractive and useful. (At least one