

*Periods.* This cursory treatment is more often a problem in discussing religious and cultic elements of the cult, whereas medical sections (see II.3) are better.

It also seems that Steger's purpose of directly addressing the medical aspects of the cult over the religious and mythical ones is slightly undone by the fact that he spends considerable time discussing Asclepius' origins as well as the various cult foundations. There does not appear to have been such a strict division between these various aspects of the cult in antiquity, and for modern scholars it is difficult to examine solely one such aspect of the cult when they are clearly connected at a fundamental level. Without this strict division, the book works very well in providing an introduction to the cult of Asclepius as well as the medical history of the period.

The chapters are clearly laid out and the work has obviously been carefully researched. Its arguments are underpinned by a strong research base, making this book a good introduction to the medical practices which were undertaken within the cult as well as providing information about the historical backgrounds of various cults, for example at Epidaurus, Cos, and Pergamum. As such, the work will provide a solid introduction to both the cult of Asclepius and medical practices in antiquity.

Ghislaine van der Ploeg

JEAN MACINTOSH TURFA: *Divining the Etruscan World. The Brontoscopic Calendar and Religious Practice.* Cambridge University Press, Cambridge – New York 2012. ISBN 978-1-107-00907-3. XIII, 408 pp. GBP 65, USD 110.

J. M. Turfa has, with the *Brontoscopic Calendar* as her starting point, written a valuable book that collects most of our knowledge about the life, beliefs and culture of the Etruscans.

The *Calendar* is preserved in the sixth-century book *De ostentis* by Johannes Lydus. Lydus offers a "word for word" Greek translation of the work by the Roman Figulus from the sayings of Tages. At the end of the translation, Lydus states: "This brontoscopic almanac Nigidius claimed was not universal, but was only for Rome." Hence, the first translator, from Etruscan into Latin, was P. Nigidius Figulus, the contemporary and friend of Cicero. In her introduction, the author presents what we know about Tages, Nigidius Figulus and Johannes Lydus, about parallel sources on Etruscan religion, as well as about the Roman interest in Etruscan divination and the transmission of the text.

The *Calendar*, in modern printing 13 pages, has 360 daily entries, from June to May, all starting "If it thunders", and then giving the soothsaying, like "the people will be of marvelously good cheer" (October, 23), or "it threatens for the people, bad conditions and spotted diseases" (the day before, October, 22). The author gives the Greek text and the English translation (published before in N. Thomson de Grummond – E. Simon (eds.), *The Religion of the Etruscans*, Austin 2006).

In the thematic analysis of the *Calendar*, the author has the opportunity to present various sides of the Etruscan life and culture, as far as the predictions touch them. She has arranged the discussion under the themes "weather, fauna, agriculture, pests", "health and disease", and "society", but the scope is clearly wider and presents the author's many-sided erudition and skills. There is not much new, but her knowledge is up-to-date. The few errors I have noted concern Etruscan epigraphy

and names; e.g., the bilingual inscription of Pesaro in p. 48: why *cafates*, but *Lr.*; *trutnvt*, not *trvtnvt*; *l(a)r(is) l(a)r(isal)*, not *l[a]r[th] l[a]r[is]*.

The author does, however, present much that is new in her search for Mesopotamian influences and Near Eastern predecessors of the *Calendar*. Even though exactly the same format is not found, Turfa convinces the reader that the roots of Etruscan brontoscopy, and even more those of the Etruscan *haruspicina*, are in the east.

The underlying hypothesis of the author is that the original Etruscan text that Nigidius Figulus translated was composed – and received a written form – "early in the seventh century BC, if not slightly before". Hence, it would have been among the first (written) literary works known to us from antiquity. She uses much of her analyses to prove that this is not only possible, but also likely. Somehow, however, I am not convinced. In this case, I think that a better method would have been to study which phase of the Etruscan history, as we know it, best corresponds to the picture reflected in the predictions of the *Calendar*. I also consider it unlikely that an old text of *disciplina Etrusca*, if that was the origins of the *Calendar*, would have remained unchanged, delivered from generation to generation through six or seven centuries. If the original text was so old, there have probably been later layers and local variants – and Nigidius Figulus himself emphasizes that this version only concerned Rome.

Some reasons for my scepticism are that even though the title of Lydus' translation tells us that the calendar is arranged according to the lunar month, it actually uses a calendar with twelve months, each of 30 days. Turfa considers that this is in accordance with the calendar renewal attributed to Numa Pompilius, but most scholars argue that the introduction of January and February is not earlier than the end of the seventh century.

One of the most common predictions of the *Calendar* deals with social unrest, scattered throughout the year. For instance, slave revolt is the consequence of a thunder in January 7, as it is in January 15 as well as January 25. There have naturally been slaves in the Etruria of the Orientalizing period, but, in my view, such a threat of slave revolts better corresponds the conditions in the Etruscan society around 300 B.C., or possibly 500 B.C.

The work of Jean MacIntosh Turfa is fundamental for our knowledge of the Etruscan divination and its important source, the *Brontoscopic Calendar*, but it also has a wider perspective for all readers interested in the Etruscan culture.

Jorma Kaimio

CAROLINE VOUT: *The Hills of Rome. Signature of an Eternal City*. Cambridge University Press, Cambridge 2012. ISBN 978-1-107-02597-4. XVII, 284 pp. GBP 60, USD 99.

"Can Queen Victoria eat cold apple pie?" The initials of the names of the iconic Seven Hills of Rome are hidden in that mnemonic aid: Capitulinus, Quirinalis, Viminalis, Esquilinus, Caelius, Aventinus, and Palatinus. The list is familiar to classical scholars, but the members of that prestigious list have varied over time as can be seen in Caroline Vout's examination of how the myth of the seven hills was born and how it developed and changed over time – how did Rome become a city of seven hills? The materials Vout uses are literature from ancient times to the modern period and images depicting