

on “professional identities”, i.e. a study of the professions attested for slaves and freedmen; the most commonly attested activity is that of a *dispensator* (p. 164; on p. 161, the *puer* Xant(h)ias in *CIL* XIII 7756 seems to have been a *notarius* rather than a “musicien”).

In the last chapter, chapter V (p. 177–212), the author studies the religion of the slaves and freedmen, with observations e.g. on the gods mentioned in the votive inscriptions and on the imperial cult. There is also a paragraph (2.2.2.) on the *seviri Augustales*, of whom the majority seem, however, to have been freeborn. At the end of the book, there is a conclusion (which ends with the observation that the slaves and freedmen that appear in the inscriptions must belong to something of an elite) and a bibliography. To conclude, it seems clear that all possible aspects that can be extracted from our sources on slaves and freedmen in the Germanies have been accorded at least a paragraph in this book; the problem is that the material is so meagre and heterogeneous that it does not seem possible to arrive, on the basis of this material, at “spectacular” results. On the other hand, there *is* some material, and obviously this material must be used, and Bassir Amiri has done exactly this, producing a competent study illustrating what we can ascertain about the condition of slaves and freedmen in the Germanies in the first three centuries.

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*Etruscology*. Two volumes. Edited by ALESSANDRO NASO. De Gruyter, Berlin – Boston 2017. ISBN 978-1-934078-48-8. XXIV, 1844 pp. EUR 359.95.

During the last seven years three major commercial publishing houses have produced large compiled works on Etruscology (Routledge in 2013, Wiley Blackwell in 2018, and this work by De Gruyter in 2017). This testifies to the wave of new information about the Etruscans and their culture, but also to the rise of a new generation of scholars. Hopefully, it also reflects a growing general interest in this people. It also shows that while a few decades ago, one scholar could cover the whole area of Etruscology in a single book, that is not possible anymore.

This work by Naso and 73 other writers is not intended for a general audience, but for scholars and advanced students. It covers practically all domains of scholarship, from DNA studies to metallurgy, from analysis of ancient literary sources to the latest archaeological discoveries. It is a reference book with bibliographies for every article and has rather good indexes. These articles not only compile the status of our knowledge today, they also provide many new facts. However, one can question the purpose of such a large work. In the context of almost 2,000 pages, the new results may

be in danger of being shadowed, especially when, in the future, much of the contents are inevitably likely to become outdated.

One can guess what a gigantic effort it has been for the editor to get the work finished, shepherding the large group of authors around the world to keep to the limits of time and length. We must clearly congratulate Alessandro Naso for his zeal. As a result, we have a package of the best available knowledge on the Etruscans. Everything starts with the choice of contributors, of whom half are scholars from Italy and the other half from the rest of the world. Naso states in the introduction that most of these scholars belong to the “third and fourth generations of Etruscologists” – a good starting point for a work with a long life expectation – and that many scholars were invited to write on subjects that were new to them, “to augment their interest and to avoid routine chapters”.

However, in my opinion the structure of the work was not altogether successfully planned. The first volume is a kind of Micropedia, starting with the methodology, and then covering three special issues, politics and society, religion, and technique and technology. The second volume is the Macropedia, starting with a historical review, which divides Etruscan civilization into five periods, and then moves on to the topographic description of Etruria, and finally discusses Etruscans outside Etruria. With such a structure, the work cannot avoid a certain amount of repetition. These repetitions can be explained by the different authors changing their point of approach, but the same number of pages would have been better used in one deep, many-sided discussion of each theme. I shall take an example from my special field, epigraphy and language – which to no surprise I consider essential for understanding many sides of the culture, religion and society. E. Benelli has been responsible for this side – a good choice. But his contribution is divided into two, the method (13 pages) and the alphabets and language (29 pages), which are a long distance from each other. Inscriptions and language are naturally discussed in other articles, too, but as there is no general index, relevant passages are not easily found.

In fact, Etruscan epigraphy and language get 42 pages of the work, whereas “Etruscans outside Etruria” take up almost 400 pages. There are of course numerous special works on the Etruscan language, and *Etruscology* is no doubt the largest and best presentation of the spreading of Etruscan culture and trade with different parts of Europe. However, for a reference book to be balanced, I cannot consider this proportion successful. My second small note concerns the illustrations of the work. Black-and-white photographs of low resolution, and drawings and maps are included in the articles, but not as many as one would expect in a modern work. There are also small-sized colour photographs, though these are not in the articles, but in an appendix near the end of the second volume. Figures given there are linked to articles in Volume 1 and the figure text is minimal. The function that these figures serve is by no means clear, the colour plates could have been left out, and the articles could have had more illustrations.

It may well be that not many persons read these two volumes from cover to cover, but they are an endless source of fresh information and exemplify the vigour of modern Etruscology.

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LENNART GILHAUS: *Statue und Status. Statuen als Repräsentationsmedien der städtischen Eliten im kaiserzeitlichen Nordafrika*. Antiquitas 1 – Abhandlungen zur alten Geschichte 66. Dr. Rudolf Habelt, Bonn 2015. ISBN 978-3-7749-3973-8. VIII, 432 S. EUR 89.

The aim of this interesting book, a revised version of a Bonn University dissertation of 2014/5, is to study honorific statues in Roman Africa or, to be more precise, in the province of *Africa (proconsularis)* (p. 6 n. 32) between 31 BC and AD 284 (p. 5) as a means of the self-representation of the local elites. The representatives of these elites appear on the one hand as honorands, i.e. as persons represented by statues, and on the other as dedicators of statues of other persons, e.g. of emperors or governors. The aim of the book is of course made pretty clear by the title itself, but the author explains himself in more detail in the Introduction (p. 1–10), where the exact aim of the book is formulated as follows (p. 3): “The objective of this study is to reconstruct the structuring (*strukturierend*) elements and characteristics of urban societies and particularly of their elites on the basis of the practice of setting up statues” (*anhand der Praxis der Statuenaufstellungen*). To some readers, this may sound not only pretty grand but perhaps also somewhat vague, but the fact is that at least after its introductory parts (which may retain some elements of a German historical dissertation) the book proves to be an informative and useful study of various aspects of the setting up, and the presence, of honorific statues in some particularly important and interesting cities of Roman Africa.

The introduction includes an overview of modern studies of the phenomenon of the honorific statue from an historical and cultural (rather than from an art-historical) viewpoint in general. Here the author twice points out the importance of N. Africa as the subject of such a study (p. 4f., 9) without ignoring its problems (p. 7). This is followed by a chapter (ch. 2) on the urban elites of the Roman period. Some readers may find this chapter somewhat theoretical and the author’s German rather demanding here and there. Others, especially those who simply wish to find out how, why and where statues were set up without having to deal with Max Weber’s or some other thinkers’ views, may be worried about the programmatic approach with four components outlined by the author on p. 16 and its possible implementation. However, once the book gets down to real business the exposition is straightforward and is based on the analysis of the sources rather than on considerations of a more theoretical nature.