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Review of *Fidenae*, by Lorenzo Quilici and Stefania Quilici Gigli

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denga, and Ficana—given us direct evidence for the early non-funerary architecture of central Italy. Friedhelm Prayon's pioneering *Frühetruskische Grab- und Hausarchitektur* (Heidelberg 1975) organized what was known then of early Etruscan architecture, funerary and domestic. Updates have been necessary because of the lively state of Etruscan excavations (by Prayon himself, at the Second International Congress of Etruscan Studies in Florence in 1985, published in the *Atti*, 1989). *Progetto Etruschi*, which began in 1985, the Year of the Etruscans, but which is still under way, focused on this material in several exhibits and their respective catalogues. The year 1985 saw two exhibits in Tuscany on non-funerary architecture: *Casa e palazzi d'Etruria*, and *Santuari d'Etruria*. Then in 1986 the region of Lazio, in collaboration with the Swedish Institute in Rome and the Soprintendenza Archeologica per l'Etruria Meridionale, organized "Case etrusche nel Viterbese," shown in the handsome Rocca Albornoz of Viterbo. Carl Nylander and Massimo Pallottino introduce the volume and recall the impressive history of Swedish excavations in Italy, among them San Giovenale (1956–1965) and Acquarossa (1966–1975, 1978), featured in exhibit and catalogue.

A summary of the topography and a history of excavations and scholarship, including bibliographies for both sites, are followed by accounts of their urban development and domestic architecture. The third and longest chapter illustrates the layout of the houses, their construction, and—the most remarkable of the material from Acquarossa, handsomely reproduced in the color plates—architectural terracottas. Instructive drawings show the roofs as reconstructed from the preserved pieces. Chapter 4 discusses the layout, construction, and decoration of the public buildings in the *area monumentale* of Acquarossa, where some 2,000 fragments of moldmade terracottas were found. All of them were used in the same period. The relief plaques represented Heracles and the Cretan Bull, Heracles and the Nemean Lion, a banquet scene, and a dance with a man doing a handstand. Throughout, finds from Murlo and Sardis provide useful comparisons. No complete series of antefixes or plaques has survived: about one-third of the original plaques must have been lost (400 kg of them survive, each plaque weighing ca. 7 kg). Chapters 5 and 6 describe the manufacture, style, and chronology of this precious evidence, including the stylized decorative cutout elements, which exhibit a certain lively humor in their free interpretation of Archaic motifs.

Chapter 7 attempts to look at daily life in the context of this domestic architecture. Although windows, doors, and stables can be identified, it is hard to recognize the specific functions served by buildings or rooms. Cooking must have been done outdoors, judging from ovens, barbecue pits, and wells found there. Part of their diet can be reconstructed, although wood and bone are missing, along with textiles and jewelry. What is preserved is mostly terracotta. Loom weights, contemporary with seventh-century material, testify to weaving. Inscriptions are few (four) and fragmentary. The final chapter attempts to reconstruct the historical context of the two settlements. Caere seems to have had the most influence among neighboring cities and areas. Noted at San Giovenale, which was inhabited from the Bronze Age down to ca. 400 B.C., are the absence of any large sanctuary or public space, the egalitarian nature of houses and tombs, and the transformation of houses to agricultural use during

the crisis of the fifth century B.C. Acquarossa's history was short (600–525 B.C.); about the size of Vulci, it counted 4,000 to 7,000 inhabitants or more, judging from the area and the closeness of the houses. Brief appendices deal with funerary architecture near Tuscania, usefully compared to the domestic architecture of 600 B.C., and with the conservation and restoration of buildings both at San Giovenale and Acquarossa and of the Rocca dell'Albornoz, the 14th-century palace at Viterbo where the exhibit took place and where the museum will be housed.

The study of Etruscan non-funerary architecture and of its terracotta decoration is leading scholars to reevaluate several assumptions. The abundant evidence from Acquarossa, Murlo, Rome, Ficana, and other sites sheds new light on the relation between central Italian and Greek architectural terracottas. In Greece, tile roofs existed in rudimentary form, without decorative elements, around 650 B.C. In Italy, as Erik Nielsen points out in a recent article (*OpRom* 16 [1987] 119), the combination of a sophisticated, developed system of roofing, which existed at Murlo by 625–600 B.C., and a developed system of acroterial decoration points to a Villanovan tradition, reflected in early hut models; the idea may well have come from Greece; but as so often, local tradition transformed an imported concept into an original form. Terracotta decoration, adopted from Greece along with the square plan of the houses (contrasting with the characteristic oval plan of the early houses at San Giovenale), could have come by way of a larger center, like Caere; but so far no evidence has appeared to confirm this hypothesis. Another problem, not yet solved, is the identification of the functions of various buildings, whether from ground plans (Prayon posits a three-part division for temples, houses, and tombs), construction, or furnishings (at Acquarossa there were apparently no fixed hearths, and pierced roof tiles were used to let in light, not to let out smoke from kitchens). Labeling buildings solely on the basis of their architectural members is also risky, as Nielsen notes about the large size and elaborate decoration of a building at Murlo that might be a workshop. We are reminded of the controversy over whether the ambitious complex at Murlo is a palace or a sanctuary. Further excavations will no doubt help solve these and similar problems. Meanwhile, the material from these sites and the excavators' interpretations are confirming the originality and importance of Etruscan culture in the Mediterranean in the seventh century B.C.

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FIDENAE, by *Lorenzo Quilici* and *Stefania Quilici Gigli*. (*Latium Vetus* 5.) Pp. 436, pls. 186. Consiglio Nazionale delle Ricerche, Rome 1986.

The series of volumes dedicated to *Latium Vetus* had its beginning in 1978 with the publication by the same authors of *Antemnae*. The geographical area encompassed by the term is that lying to the north of Rome between the Tiber and Aniene rivers, territory to all intents and purposes now

part of the *quartieri* of the modern city. The publication of Crustumerium by Lorenzo Quilici followed in 1980 and the volume in progress on Ficulea will complete the research design.

The inspiration for the project, for which the Centro di studio per l'archeologia etrusco-italica of the Italian National Research Council is responsible, comes not so much from the lost status of the old cities of Latium recorded by Pliny as it does from the double-edged effect of the growth of Rome in the most recent decades. On the negative side, the construction of buildings and roads has gone on at a dizzying and often unregulated pace; on the other hand there have also been spectacular archaeological discoveries made under the impetus of this same activity that have been of special importance for increasing our knowledge of ancient Rome and Latium from the Bronze Age into the Archaic period. (A further index of the richness of the archaeological harvest has been the new annual series *Archeologia Laziale*, also published by the CNR, for which Quilici Gigli has the editorial responsibility: see, e.g., *AJA* 94 [1990] 357.)

Many readers of this journal will already be familiar with the varieties of topographical research the Quilicis have conducted individually and in concert over the past two decades. For the present research the territory of Fidenae defines a rough rectangle 5600 × 4000 m on the long and short sides that the authors explored and recorded as systematically as the state of growing urbanization allowed in 1974 and 1975. There were follow-up visits to particular places from 1982 through 1985 and archival work went on throughout the entire period.

Two hundred seventy-eight sites have been distinguished and classed as habitation, burial, or communication (roads and waterways). They range in date from the Middle Bronze Age (lithic assemblages have been recorded as well) through Roman antiquity to the Middle Ages. A description and catalogue of finds accompanies the presentation of each site. The systematic application of this approach throughout the area of *Latium Vetus* as defined has meant that the authors are in a position by now to try conclusions and interpretations of data against a broader frame of reference and thus avoid simply repeating the debates among historians of early Rome.

Neither do they set the archaeological evidence mechanically against the sources in their summations. In discussing the war of Fidenae with Rome (438–426 B.C.), for example, they are no less sensitive to the problems of the historical tradition than to understanding the shape of Fidenate territory in the later fifth century, noting "In questi eventi, come in tanti altri precedentemente ricordati dalle fonti letterarie, non mancano tuttavia le contraddizioni, che cogliamo o crediamo di cogliere e che possono in parte derivare da un nostro preconcetto sull'evolversi rettilineo degli eventi storici, basati magari solo su fatti violenti o massicce variazioni politiche e non anche su quelle continue pressioni selettive che sono pure legate all'azione dell'uomo e che possono anche esse portare, nel volgere di breve tempo, all'esaurirsi di una organizzazione politica e all'affermarsi di situazioni diverse rispetto al passato" (p. 396).

They are well aware of the divergent models for the study of ancient history that the sources on the one hand and the evocation of the evolving physical and human landscape of ancient Italy offer. What seems increasingly to matter today,

as one of the editors of the new edition of *Storia di Roma*, Aldo Schiavone, has put it, is the effort to visualize the society in operation in large and small detail over time ("interrezza scenica"); and it is very much in evidence in the conclusions section of this work. If there is a particular lack in the Quilicis' picture, I think it is the absence of environmental sampling; yet the impulse to focus on man in the larger physical setting is clearly there, and their anthropological study of the territory of Fidenae over a remarkable span of time deserves praise for its breadth of view, richness of detail, and, philosophically, its essential evenhandedness.

The volume is dedicated to the memory and enterprise of the pioneer researchers in the Roman Campagna: Pietro Rosa, Thomas Ashby, and Giuseppe Lugli, but there is nothing of the *laudator temporis acti* in it. One cannot but be preoccupied of course by what modern man is doing to his world, including the Roman Campagna, today. For that matter it is also well to remember, as the authors do, that the degradation of Italian antiquity is not exclusively the result of the industrial boom that began in the 1950s: ancient Antemnae was ravaged by Forte Antenne in the 18th century. If I read them correctly, the present reality, in the Quilicis' view, requires the energetic reaffirmation by scholars of the commitment to carry on—and indeed to improve upon—the work of these pioneers. It is hardly necessary to add that there is no more emphatic demonstration of this proposition than that which the works of Lorenzo and Stefania Quilici make.

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FREGELLAE 2. IL SANTUARIO DI ESCULAPIO, by *Filippo Coarelli* et al. Pp. 152, pls. 96. Edizioni Quasar di Severino Tognon, Rome 1986.

I MATERIALI VOTIVI DI FALERII, by *Annamaria Comella*. (Corpus delle stipi votive in Italia 1, *Archeologica* 63.) Pp. xiii + 227, pls. 87. Giorgio Bretschneider, Rome 1986.

Except for brief accounts in *Archeologia Laziale* 2–3, and a small guidebook by F. Coarelli, *Fregellae* 2 is the first detailed publication of the Latin colony at Fregellae (modern Ceprano), destroyed by the Romans in 125 B.C. A general presentation is to appear as *Fregellae* 1.

Evidence for the Temple of Aesculapius was found on a spur at the northwest end of the city hill of ancient Fregellae in 1927, during excavations for a hydroelectric plant. The area was not further explored until heavy rains and some work at the plant in 1975 exposed stretches of travertine blocks and over 3,000 votive terracottas.

The temple complex is reconstructed as having two L-shaped wings formed by porticoes flanking the temple itself, which was oriented northwest/southeast. Along the northern side of the podium, close to the estimated front, a "pozzo" served as the treasury of the temple. According to M. Crawford and L. Keppie, the complex was destroyed deliberately