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Department of Archaeology and Ancient History
Box 626
SE-751 26 Uppsala, Sweden
E-mail: secretary@ecsi.se

EDITOR:

Dr Jenni Hjöhlman, Stockholm
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DISTRIBUTOR:

eddy.se ab
Box 1310
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Book reviews

Giovanna Ceserani, *Italy's lost Greece: Magna Graecia and the making of modern archaeology*, Oxford: Oxford University Press 2012. 352 pp. ISBN 978-0-19-974427-5.

Joshua Arthurs, *Excavating modernity: The Roman past in Fascist Italy*, Ithaca & London: Cornell University Press 2012. 232 pp. ISBN 978-0-8014-4998-7.

History of archaeology is a field that is rapidly expanding, not least the history of archaeology in classical lands. The exploration of the Graeco-Roman past of Italy has gone on for centuries and the interpretation of the material culture of the ancient world has varied considerably throughout history. Two recent titles in this field offer stimulating reads. In *Italy's lost Greece: Magna Graecia and the making of modern archaeology*, Giovanna Ceserani in great detail recounts how Magna Graecia was “rediscovered” in the 16th century and onward. In *Excavating modernity: The Roman past in Fascist Italy*, Joshua Arthurs explores how Fascist Italy appropriated *romanità*, the idea of Rome and the Roman past, as a model for the regime's new order and its radical vision of modernity.

Ceserani's book is published in the *Greeks Overseas* series at Oxford University Press, a series that, besides studies on Greek colonization, also includes works on the history of scholarship, such as the present volume. After an introduction setting the scene, the book is made up of five chapters the contents of which are presented below.

Chapter 1 (‘Discoveries and rediscoveries’) covers the earliest phases of the exploration of Magna Graecia in the 16th–18th centuries. One of the strengths of this chapter is the thorough presentation of three Italian Renaissance scholars and their work on ancient South Italy: Leandro Alberti's *Descrittione di tutta Italia* (1550), Antonio De Ferrariis Galateo's *Liber de situ Iapygiae* (1558), and Gabriele Barrio's *De antiquitate et situ Calabriae* (1571). These three scholars “introduced Greek South Italy in the humanist antiquarian tradition” (21) and in doing so paved the way for much later work in the 18th century. The chapter continues with the great Neapolitan historian Mazzocchi and his definition of what actu-

ally constitutes Magna Graecia. Given the commonly-held belief that the overgrown ruins of Paestum were discovered in the 18th century, it is refreshing to read this chapter which gives plenty of much-needed background to the explorations undertaken by northern European travellers in the 18th century. The chapter ends with a comparison of Mazzocchi's and Winckelmann's descriptions and highly different interpretations of the temples at Paestum.

Winckelmann himself did not venture further south in Magna Graecia than Paestum, but instead he sent his friend Baron Johann Hermann von Riedesel. In Chapter 2 (‘Between Classical and marginal’) Ceserani describes what a disappointment Magna Graecia turned out to be to Riedesel—“there were no more Paestums” (77). Sicily on the other hand proved much more rewarding and many travellers, including Goethe and other Grand Tourists, contented themselves with seeing the coast of Magna Graecia from the boat from Sicily back to Naples. In 1778 Dominique Vivant Denon set off for his journey through the Neapolitan kingdom and visited the many ancient sites that are described in his and Saint Non's *Voyage pittoresque ou description des royaumes de Naples et de Sicile* (1781–1786). At the same time the English traveller Henry Swinburne published his *Travels in the two Sicilies*. Ceserani correctly notes that both these works were the fruits of travels that had ventured “beyond the beaten track of the Grand Tour” (87), and as such they came to be very important for the exploration of Magna Graecia beyond Paestum. The chapter continues with a section on Magna Graecia and 18th-century histories of ancient Greece including the early modern discussions of ancient colonization and the question of to what extent the Italian peoples interacted with the Greek colonies.

In Chapter 3 (‘Individuals and institutions’), covering the first half of the 19th century, Eduard Gerhard features prominently. Gerhard's importance in the origins of modern Classical Archaeology is well known. In 1829 he established the Istituto di Corrispondenza Archeologica in Rome, the precursor of the Deutsches Archäologisches Institut, and the first of the many foreign archaeological institutes that were

founded in Rome in the late 19th and early 20th centuries. Many early 19th-century travellers and explorers were aiming for Greece and not Italy, but they would typically pass through Rome and, as Ceserani points out, “[t]he drawings of the Parthenon by Stuart and Revett, for instance, were first publicized in Rome, during their trip back to England, and it was in Rome that Winckelmann, among others, saw them.” (144). But for Gerhard, Rome’s proximity to Naples was also an important reason behind the foundation of the Istituto. Discoveries in Greece, like those at Aegina and Bassae, had spurred the exploration of Magna Graecia with great results such as de Luynes’s excavations at Metaponto. Results of important discoveries were published in the Istituto’s publications the *Bullettino*, the *Annali* and the *Monumenti*. This chapter also outlines the debate in the first half of the 19th century on the provenance of painted Greek vases found in Italy and how it affected Magna Graecia; the realization that vases found in the Etruscan tombs had been produced in mainland Greece pushed Magna Graecia further toward the margins of the ancient Greek world.

Chapter 4 (‘Of nations and scholars’) covers the latter part of the 19th century and the early 20th, the time of Italian unification, and how the *Risorgimento* influenced the historiography of Greek South Italy. The archaeologists François Lenormant and Paolo Orsi feature prominently in this chapter. The chapter also covers the transformation of the international (but German-dominated) Istituto di Corrispondenza Archeologica into the Deutsches Archäologisches Institut in 1871, the subsequent establishment of other foreign schools and institutes in Rome as well as the corresponding foreign schools and institutes in Athens, beginning with the École Française d’Athènes in 1846.

Chapter 5 (‘Culture and excavation’) also deals mainly with the late 19th and first half of the 20th century. The chapter focuses on the divide between Emanuele Ciaceri and Umberto Zanotti Bianco, the two most influential scholars in the archaeology of Magna Graecia in the first half of the 20th century. Ciaceri was a formally-educated ancient historian who had been taught by Pais at the Scuola Normale in Pisa. In his research he “turned Magna Graecia into the earliest moment of a glorified Italian history that culminated in the Fascist age” (254). Zanotti Bianco, on the other hand, was a law student who had been trained as an archaeologist by Orsi, and he was an outspoken anti-Fascist. In 1920 Zanotti Bianco co-founded the Società Magna Grecia and in 1934 he began the excavations of what was to become one of the most important archaeological discoveries in Magna Graecia in the 20th century: the Sanctuary of Hera at the mouth of the river Sele near Paestum. Thus the book ends with that most prominent archaeological site of Magna Graecia with which it began—Paestum.

In sum, Ceserani has written a very interesting and detailed study of the history of scholarship of Magna Graecia. Given the historically important role of Naples in South Italy the book’s bias towards the scholarly activity produced in that city is perhaps not surprising, but one could have wished for a better treatment of what went on in Taranto and other cities in the south. Among minor points one can note that the Swedish orientalist Jacob Jonas Björnsthål is incorrectly named “Björnsthål” (50) and that “Grecia” in the name of the Società Magna Grecia should be in Italian rather than Latin (262).

Excavating modernity by Joshua Arthurs is based on the author’s doctoral dissertation at the University of Chicago. The book still feels very much like a dissertation, but given the clear and logical structure this does not affect the reading of it—on the contrary, it is a pleasant read. After introducing the concept of *romanità*, five chapters deal with the Roman past in Fascist Italy.

Chapter 1 (‘The third Rome and its discontents, 1848–1922’) constitutes a background to the Fascist idea of Rome, briefly discussing the *romanità* of the *Risorgimento* and the aspirations of creating a “Third Rome”, to follow ancient Rome (the first) and medieval Christian Rome (the second). The chapter also discusses the radical modernism of Marinetti and other futurists who claimed “We owe nothing to the past”. It also sketches the development of Mussolini’s view of Rome beginning with a modernist, anti-Romanist stand to his appropriation of Rome with the highly symbolical March on Rome in 1922. Arthurs quotes a revealing speech Mussolini gave before the march. In it he said that the new Rome would be “... purified, disinfected of all the elements that corrupt and sully it; we seek to make Rome the beating heart, the vigorous spirit of the imperial Italy of which we dream.” (27).

Chapter 2 (‘Science and faith: The Istituto di Studi Romani, 1922–1929’) gives a thorough and very interesting history of the Istituto di Studi Romani, the Institute of Roman Studies. Following the creation of the journal *Roma* in 1922 the institute had been founded in Rome in 1925 with Carlo Galassi Paluzzi as the driving force behind both the journal and the institute. The aim of the institute was “to promote and support studies with *romanità* as their object” (30). The institute was never the official organ of the regime and did not receive regular funding from the state until 1933, but Arthurs successfully demonstrates that the institute had affinities with the regime right from the outset.

Chapter 3 (‘History and hygiene in Mussolini’s Rome, 1925–1938’) covers the archaeological activities in Rome following the radical urban planning projects that transformed the city. Archaeology became an important tool for the regime in the creation of Mussolini’s Rome, which aimed at “liberating” the monuments of ancient Rome from the “parasitic and profane constructions”, to use the words of Il Duce himself

(51). The Rome of Stendahl and Piranesi was eradicated and replaced with rationalist architecture and grand avenues such as Via dell'Impero (today's Via dei Fori Imperiali). A famous photograph showing Mussolini with a pickaxe inaugurating the demolition for the Piazzale Augusto Imperatore is reproduced (fig. 4). Particular attention is given to the spatial relationship between ancient Rome and the new, modern capital of Fascist Italy.

As is clear from the heading, Chapter 4 ('The totalitarian museum: The Mostra Augustea della Romanità, 1937–1938'), deals solely with this major propaganda event of the Fascist regime—the exhibition organized to celebrate the two thousandth anniversary of the birth of Augustus. Arthurs rightly calls this moment “the apex of *romanità* in Fascist political culture” (7). The chapter describes the exhibition in great detail and also how it was received by contemporary critics.

Chapter 5 ('Empire, race, and the decline of *romanità*, 1936–1945') covers the final decade of Mussolini's Fascist Empire. The Italian victory in Abyssinia in 1936 was a crucial event in this period. In Libya the colonization was intensified under the governorship of Italo Balbo. Archaeology played a very important role in Libya where it was used in demonstrating how the colonization by Fascist Italy in fact was a *riconquista* of land that once had been Roman. Thus the propaganda claimed that it was only right that the Italians—the descendants of the ancient Romans—returned to North Africa, their “fourth shore” of the Mediterranean, and farmed the land again. Perhaps more could have been said about the Libyan adventure, given the importance of archaeology there, but Arthurs gives a good summary of the events in this colony. The fall of the regime in July 1943, the subsequent German occupation of Rome and the Anglo-American conquest of the city in June 1944 end the chapter.

In the conclusion some important points deserve mention, in particular the “stain of collaboration” that “marked an entire generation of Italian classicists, archaeologists and ancient historians” (151). Galassi Paluzzi, for example, tried to distance the Istituto di Studi Romani from Fascism. The institute still operates today under the name of the Istituto Nazionale di Studi Romani and the journal *Roma* has been renamed *Studi Romani*. One can also note that the great Mostra Augustea della Romanità in a downscaled way lives on in the Museo della Civiltà Romana at EUR. The ancient monuments in the city of Rome, as we know them today, are largely a result of the Fascist period “liberation”. The new constructions of the regime also remain intact to a surprising degree, most conspicuously at the Foro Italico with the “Mussolini Dux” obelisk, around the Mausoleum of Augustus and at EUR.

The goal of the book is “to integrate *romanità* into current discussions about Fascist culture and its relationship to modernity” (5). Although much of what is presented is not new,

Arthurs is to be congratulated on having gathered information from many Italian archives and other sources into a coherent structure and analysed the material in a commendable way. This book will be of great value for any historian wishing to understand the concept of *romanità* and the complex relationship between Mussolini's Italy and Rome, both as a place and an idea.

KRISTIAN GÖRANSSON
Swedish Institute in Rome
Via Omero 14
IT-00197 Rome
goransson@isvroma.org

Robert Spain, *The power and performance of Roman water-mills. Hydro-mechanical analysis of vertical-wheeled water-mills* (BAR-IS, 1786). Oxford: Archaeopress 2008, xiv + 107 pp. ISBN 978-1-4073-0217-1.

For quite a long time, scholarship concerning ancient water-mills has been dominated by archaeologists and historians, but even engineers and other technically educated scholars have devoted more of their energy to questions such as diffusion and breakthrough than to strictly technical matters. As pointed out by Robert Spain (66), Luigi Jacono's publication of the Venafro water-wheel (1938) was the first attempt to present a hydro-mechanical analysis of an ancient water-mill. But his followers have remained remarkably few, and their calculations are often ill-founded or simply wrong. Spain's explicit ambition is to provide a less shaky foundation for future analyses, even though few ancient mill sites offer sufficient information.

As early as 1976, Spain made a detailed analysis of the mechanism of the Haltwhistle Burn Head mill, in order to establish the total friction losses at its bearings (6). In 1985, he “designed and commissioned the making of a pair of mill-stones from Mayen”. They were designed according to extant, ancient stones, even though rather small for Roman ones (7). His studies of these constituted the basis for his 1992 dissertation—never published, but to large extents included in his present book.

In Part one (1–12), Spain presents the problems inherent in the study and his methods of approaching and solving them. In ‘Introduction’ (1–2), he argues for the need of a functional analysis “in contrast to the static, descriptive analysis made by the archaeologists”—in its turn divided into a theoretical analysis based on the physical laws of motion and practical tests using modern replicas.

In the next chapter, ‘The dynamics of a water-mill and the limitations of evidence and analysis’ (2–3), the author establishes the conditions for his study. When basic facts concerning a