

providing a detailed study of a phase, the sixth century B.C., that remains largely known at Chiusi from funerary evidence only.

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F. PITZALIS, *LA VOLONTÀ MENO APPARENTE: DONNE E SOCIETÀ NELL'ITALIA CENTRALE TIRRENICA TRA VIII E VII A.C.* (Studia archaeologica 181). Rome: 'L'Erma' di Bretschneider, 2011. Pp. 329, illus. ISBN 9788882655938. €230.00.

The aim of this book, based on Pitzalis's doctoral dissertation, is to examine the evidence on women in Central Italy in the first Orientalizing period, more precisely through funerary archaeology. The introduction sets and justifies the chronological and geographical boundaries for this study, and resolutely places the book in the context of gender archaeology and, more widely, gender studies. P. states her intent to track down the eponymous 'will of women', its rôle and impact on ancient societies, something we tend to overlook, because (she says) of our modern preconceptions. She then proceeds briefly to recall the development of gender studies and gender archaeology. She is careful, however, to point out that her book departs somewhat from traditional gender archaeology, focusing as it does on the study of feminine funerary goods identified through archaeological considerations; an approach, according to the author, that might be considered highly unorthodox by researchers in gender archaeology.

The first chapter is a catalogue of all available evidence on women's burial in the chosen area of research, grave after grave. It is organized geographically, first the Ager Faliscus, then South Etruria and, finally, Latium Vetus. Each entry starts with a general presentation, stating whenever possible the shape and dimensions of the grave, whether it uses inhumation or cremation, the position of the body and the state of the grave goods. The latter are then described more precisely, according to type and material. We then find a 'datation' section, with reference to the various authors responsible for it. This is followed by a full bibliography on the grave, and, if need be, by observations which might include, for example, anthropological studies of the bodies, or the circumstances of the discovery. There is a synthesis and a brief analysis of the collated data after each geographical area. One can find at the end of the book a series of plates illustrating with photographs and drawings the grave goods described in the catalogue. There are also five additional sheets synthesizing the catalogue in a series of tables. This impressive amount of evidence is presented in such a way that it is very easy to use it again, and this alone makes P.'s book a very valuable tool for researchers interested in this particular subject matter.

The second chapter of the book is devoted to 'gender indicators' (*indicatori di genere*). It is a synthetic analysis of several elements present in the catalogue: the first section of this chapter deals with the objects linked to spinning and weaving. Each grave good related to those activities is examined in turn. In a second section, P. takes a look at the goods related to clothing, ornaments and beauty, once again one type of object after the other. There is a brief conclusion to this chapter, which is more concerned with reorganizing the data from the catalogue than with analysis.

The third chapter deals with 'rôle indicators' (*indicatori di ruolo*). Once again, it is a very precise and detailed description of every type of object. This chapter offers two sections, the first on metallic objects, the other on 'prestige goods'. The first section allows P. to illustrate the rôle women may have played in sacrifices and meat-related activities. As for prestige goods, P. notes that women seem to have had more status indicators in Central Italy than elsewhere.

In the fourth and final chapter, P. draws some conclusions from the synthesis she presented. She begins with a strong rejection of the old idea that Tyrrhenian Italy was some sort of matriarchy. She then tackles every aspect of a woman's life: domestic and artisanal activities, matrimony, lineage and social mobility, writing, banquets, the sacred and, finally, political power. Her conclusion is that whereas we should not think that society was entirely controlled by women (because that would be absurd), a few exceptional women did manage to gain considerable power and influence.

The value of this book, which is real, does not lie so much in this conclusion as in the impressive collating and organization of data, which will undoubtedly prove very useful to researchers.

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