

and a great fissure opened at the base of Giannicola Grande, and a crater was thrown up, from which for seventeen days showers of sand and scoriæ were ejected. During the next day a quantity of lava flowed down into the Val del Bue, branching off so that one stream flowed to the foot of Monte Finocchio, while the other flowed to Monte Calanna. The eruption continued with abated violence during the early months of 1853, and did not fully cease till May 27th. The entire mass of lava ejected is estimated to be equal to an area six miles long by two miles broad, with an average depth of about twelve feet. In October 1864 frequent shocks of earthquake were felt by the dwellers on Etna. In January 1865 clouds of smoke were emitted by the great crater, and roaring sounds were heard. On the night of the 30th a violent shock was felt on the north-east side of the mountain, and a mouth opened below Monte Frumonto, from which lava was ejected. It flowed at a rate of about a mile a day, and ultimately divided into two streams. By March 10th the new mouths of fire had increased to seven in number, and they were all situated along a line stretching down from the summit. The three upper craters gave forth loud detonations three or four times a minute. Since 1865 the mountain has been in a quiescent state.

It will be seen from the foregoing account that there is a great similarity in the general character of the eruptions of Etna. Earthquakes presage the outburst; loud explosions are heard; rifts and *boche del fuoco* open in the sides of the mountain; smoke, sand, ashes, and scoriæ are discharged; the action localizes itself in one or more craters; cinders are thrown out and accumulate around the crater in a conical form; ultimately lava rises through the new cone, frequently breaking down one side of it where there is least resistance, and flowing over the surrounding country. Then the eruption is at an end. Out of the 78 eruptions mentioned above, a comparatively small number have been of extreme violence, while many have been of a slight and harmless character.

According to Lyell, Etna is rather older than Vesuvius, —perhaps of the same geological age as the Norwich Crag. At Trezza, on the eastern base of the mountain, basaltic rocks occur associated with fossiliferous Pliocene clays. The earliest eruptions of Etna are older than the Glacial period in Central and Northern Europe. If all the minor cones and monticules could be stripped from the mountain, the diminution of bulk would be extremely slight. Lyell concludes that, although no approximation can be given of the age of Etna, "its foundations were laid in the sea in the newer Pliocene period." From the slope of the strata from one central point in the Val del Bue he further concludes that there once existed a second great crater of permanent eruption.

Such are the principal facts in the history of a volcano, justly called *famoso, immenso, terribile*, which has excited the wonder of all nations in all ages of the history of the world. (G. F. R.)

ETON, a village in Buckinghamshire, is situated on the left bank of the Thames, 21 miles W.S.W. of London, and is connected with Windsor on the opposite bank of the river by a cast-iron bridge erected in 1824. Eton is chiefly celebrated for its college, founded by Henry VI. in 1441, and endowed mainly from the revenues of the alien priories which were suppressed by Henry V. By Edward IV. its possessions were considerably curtailed; but on account of benefactions and the rise in the value of property, its annual income has gradually increased from £652 in the year 1506 till it now exceeds £20,000. The original foundation consisted of a provost, 10 priests, 4 clerks, 6 choristers, a schoolmaster, 25 poor and indigent scholars, and the same number of poor men or beadsmen. In 1443 the number of scholars was increased to 70, and the number of beadsmen reduced to 13. Until lately the government of the college was in the hands of the provost and fellows; but in 1870 the commissioners authorized by the Act of Parliament of 1868 appointed the "new governing body" of Eton to consist of the provost of Eton, the provost of King's College, Cambridge, 5 representatives nominated respec-

tively by the university of Oxford, the university of Cambridge, the Royal Society, the lord chief justice, and the masters, and 4 representatives chosen by the rest of the governing body. By this governing body the foundation was in 1872 made to consist of a provost and 10 fellows (not priests, but merely the other members of the governing body other than the provost), a headmaster of the school, and a lower master, at least 70 scholars, and not more than two chaplains or conducts. Originally it was necessary that the scholars should be born in England, of lawfully married parents, and be between eight and sixteen years of age; but according to the statutes of 1872, the scholarships are now open to all boys who are British subjects, and between twelve and fifteen years of age. A number of foundation scholarships for King's College, Cambridge, are open for competition amongst the boys; and there are besides several valuable extra scholarships and exhibitions, most of which are tenable only at Cambridge, some at Oxford, and some at either university. Besides the scholars of the foundation, Eton College is attended by about 850 scholars, who are either boarded with the masters or reside in private houses, and are called "oppidans." The total expenses of a boy educated as an oppidan average £200 a year. At one time the course of instruction was almost wholly classical; and although there were masters for other subjects, these were unconnected with the general business of the school, and were attended at extra hours. But in 1851 mathematics was incorporated into the curriculum of the school, and in 1869 physical science was introduced as a regular subject. The teachers of modern languages, of mathematics, and of physical science have now the same status, in regard to authority in and out of school, as the teachers of Latin and Greek. Among the celebrated men educated at Eton may be mentioned Sir Robert Walpole, Harley earl of Oxford, Lord Bolingbroke, Earl Camden, the famous earl of Chatham, the Hon. Robert Boyle, Lord Lyttelton, Gray, Shelley, Horace Walpole, West, Waller, Fox, Canning, the marquis of Wellesley, Hallam the historian, the duke of Wellington, Dean Milman, and the earl of Derby. The singular custom termed the *montem*, which was observed here triennially on Whit-Tuesday, has now been abolished. The last celebration of it took place in 1844. It consisted of a procession of the boys in a kind of military order, with flags and music, headed by their "captain," to a small mound called Salt Hill, near the Bath road, where they levied contributions, or "salt," from the passers-by and spectators. The sum collected sometimes exceeded £1000,—the surplus after deducting certain expenses, becoming the property of the "captain" of the school. The building of Eton College was commenced in 1441, and the school was opened in 1442; but the whole original structure was not completed till fifty years afterwards. A new wing was completed in 1846; another block of buildings, containing 15 class-rooms, a music room, and an observatory, was built in 1861; these have been subsequently enlarged, and since the incorporation of physical science into the course of studies, an admirable chemical laboratory has been erected. The older buildings consist of two quadrangles, built partly of free stone but chiefly of brick. The outer quadrangle, or school yard, is inclosed by the chapel, schools, dormitories, and masters' chambers, and has in its centre a bronze statue of the royal founder. The buildings inclosing the inner or lesser quadrangle contain the residence of the fellows, the library, hall, and various offices. The chapel, on the south side of the outer court, is a fine Gothic edifice, containing some interesting monuments, among which is one to Sir Henry Wotton, who was long provost of the college; and at the west end of the ante-chapel is a fine marble statue of the founder in his royal robes, by Bacon. The chapel

has lately been beautified and decorated, and a number of stained-glass windows have been introduced. The library contains a curious and valuable collection of books, a collection of Oriental and Egyptian manuscripts, and some beautifully illuminated missals. There is also a large library for the use of the boys. From the foundation of Eton College the college chapel was used as the parish church until 1854, when a handsome chapel-of-ease was erected at the cost of £8000. With the secularization of the college, the parish of Eton was in 1875 erected into an independent vicarage with the former chapel-of-ease as its parish church. In 1871 the population of the local board district of Eton (exclusive of the Eton boys) was 2806; of the parish, 3261.

See *Memoirs of Eminent Etonians, with Notices of the Early History of the College*, by E. S. Creasy (1850); *Sketches of Eton (1873)*; *History of Eton College from 1440 to 1875*, by H. C. M. Lyte, M.A. (1875); *Memoirs of Celebrated Etonians*, by J. Hensage Jesse (1875); and *The Eton Portrait Gallery*, by a Barrister of the Inner Temple (1875).

ETRURIA. When or by what road the Rasena (Etrusci) reached their permanent seats in Etruria proper is by no means certain, though from the fact of their principal towns being well inland, from the tradition of their having been previously settled in Umbria, from the survival of their peculiar language down to late times among a people of the Rhetian Alps, and from the discovery of works of art in this district corresponding with the earliest Etruscan

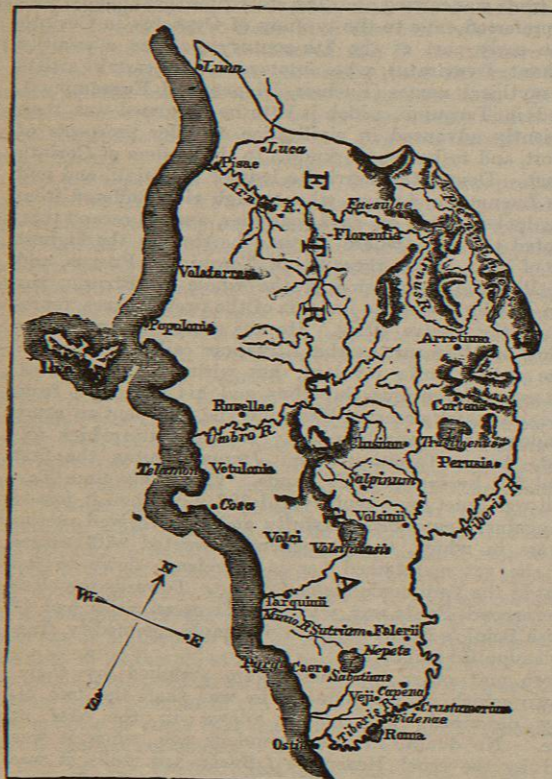


Chart of Etruria.

remains, there would seem to be considerable probability in the theory of their first settlement in Italy having been about the mouth of the Po, whence their progress would be through Umbria and across the Apennines. At the same time, it is to be remembered that, though "Rasena" was the national name of this people, yet there is strong

evidence for supposing that the nationality, as we know it under the classical names of Etrusci or Tyrrheni (Τυρρηνοί, Τυρρηνοί), included another race which, if not nearly allied to the Greeks, had a singularly similar disposition towards the arts, such as it is hardly possible the original Rasena could have brought with them directly from the north. It would account for this other race, if we could accept the tradition (Herodotus, i. 94, Strabo, v. 220) of a body of Lydians having landed in Umbria and colonized Etruria, naming it after their leader Tyrsenus. This Lydian origin was accepted by the Etruscans themselves in late times (Tacitus, *Ann.* iv. 55), and many have seen a confirmation of it in the similarity of the tombs and *tumuli* existing in both countries, and in the records of a singular community between them in such matters as music, games, and costume.¹ Yet a native historian of Lydia (Xanthus) said nothing of the emigration from that country, and Dionysius, who cites him, maintained that the language spoken in Etruria had nothing in common with that of Lydia. The legend of Herodotus is an attempt to explain the name of "Tyrrhenia" as applied by the Greeks to Etruria, owing, doubtless, to its being largely inhabited by members of that same Tyrrhenian race which was found on the coast of Asia Minor and in Thrace, which people Thucydides (iv. 109) identifies with the Pelasgians, while Herodotus himself (i. 57) speaks of the Tyrrhenian town of Creston, by which he means Cortona in Etruria according to Dionysius, as Pelasgic. Another tradition asserted that Pelasgians from Thessaly had entered Italy from the Adriatic at Spina and founded Cortona. While then the Tyrrhenians and Pelasgians were practically the same people, it will be sufficient to use the former name to designate the apparently foreign element in the nationality of the Rasena. In historical times the chief seat of the Tyrrhenians outside of Etruria was in Thrace, where they worked the rich silver mines, and to judge from their coins (*e.g.*, those of the Edones and Bisaltæ) were gifted with much the same disposition towards fine art which is observed in Etruria. From this position in a northern region, and from the traditions of members of the same race having entered Italy from the north-east, it is not unreasonable to suppose that they may have gradually made their way round by land, and may, in fact, have joined the Rasena while they were yet in their settlements at the mouth of the Po. So complete a blending of two races as appears in the Etrusci could scarcely take place unless the original contact had been during a primitive stage of civilization. No doubt there were other Tyrrhenians besides those of Thrace. There were those who were known chiefly as pirates, or as successful in seafaring, and from the circumstance of Cære, which previously had the Tyrrhenian name of Agylla, having been near the coast, it would seem as if part at least of the Tyrrhenians had entered Etruria by sea on the west coast.

It is common enough to find mention of the twelve cities of Etruria, but nowhere are their respective names recorded.

¹ Compare the tomb of Alyattes, still existing, and described by Herodotus (i. 93), with that of Cucumella at Vulci. Tradition said that the Lydian trumpet and the Phrygian double flute had been introduced into Rome from Etruria; that the *protelecta* or official robes, the eagle as a standard, and the game of dice had been brought from Lydia to Etruria. Livy (iv. 17) tells how Lars Tolumnius determined, by means of dice, the fate of the Roman ambassadors who were sent to him at Veii (*cf.* Plutarch, *Vit. Rom.*, xxxiii.); and Festus (s. v. "Sardi") mentions the custom according to which, on occasions of sacrifice for victory at Rome, an old man, dressed in purple, was led to the Capitol, attended by a herald, who proclaimed "Sardians to be sold;" and they explain this custom as having survived from the sale of prisoners after the capture of Veii, which prisoners were Sardians, since Etruria had been colonized by Sardians. This custom, however, seems rather to have originated after the taking of Sardinia by Tib. Sempronius Gracchus.

The probability is that in process of time this or that city fell out of the league, and was replaced by towns of more recent growth, till in the end there were at least seventeen presumable claimants for the title of one of the twelve. This is the case as regards Etruria proper, but there was a time when similar leagues appear to have existed among the Etruscan cities in the neighbourhood of the Po (Etruria Circumpadana), and again among those of Campania. As to the confederation of twelve cities in Etruria proper, and the political principles on which it was founded, nothing is positively known, except that the principles were essentially aristocratic, much as in early Rome under the kings. The kings were elective for life, and were held in check by the *principes* or Lucumos who represented the real power of each state. In national enterprises one of the kings was chosen for supreme command, having a licitor from each city. The surroundings of official dignity found afterwards in Rome, the purple robe, the *prætexta*, the twelve lictors and fasces, the apparitores, the curule chair, and triumphal processions, were derived from Etruria, and indicate the nature of her constitution. The representatives met at the temple of Voltumna, the locality of which is not known (Livy, iv. 23), apparently in spring; but it would seem that, in fact, the confederation was far from strictly maintained, at any rate in the matter of external policy. For internal affairs they had certain books (*libri disciplinae Etruscae*) in which they were instructed as to the founding and consecration of public or religious buildings, the distribution of the people into tribes, *curiæ* and *centuriæ*, the constitution of armies, and the management of everything pertaining to peace or war (Festus, s. v. "Rituales"). These books were divided into three sections, the third, *libri rituales*, being those to which reference has just been made. The other two were devoted to divination, an art in which the Etruscans surpassed all other nations. The first part was the *libri haruspicini*, containing instructions for divining the will of the gods from abnormal conditions observed in the entrails of animals slain in sacrifice, or from unusual natural phenomena. The second part was the *libri fulgurales*, treating of divination from lightning. By such means the gods were believed to indicate their wishes towards men, and, indeed, had declared so much through the divine seer, Tages, a miraculous dwarf whom a labourer ploughing one day found in his furrow. Though then but a boy, Tages had grey hair, and was wise as if of a great age. His sayings, delivered always in verse, like oracles, were taken down by Tarchon, and formed the books in question. Tarchon was the founder of Tarquinii, and from this town proceeded the other cities and their organization. Such is the legend, and in the early history of Etruria we have, as elsewhere, only legend, known mainly through the annals of Rome, which, when they go back to a period before the introduction of writing (apparently in the 7th century. B.C.) must be largely imaginary, and even long after this, are highly coloured.

First in importance among the Etruscan cities was Veii, the site of which has been identified at Isola Farnese, about 11 miles from Rome, its great rival and ultimate victor. Strong by its natural position on a high cliff, and fortified with massive walls, rich in its own territory, and commanding the assistance of its subject towns, Sabata, Sutrium, Nepete, and Capena, it maintained an almost constant state of war with Rome from the legendary times of Romulus down to its capture by Camillus, 396 B.C., after which, by a decree of the Roman senate, it was forbidden to be inhabited (Livy, v. 6). The spoils then carried away indicated its wealth, and doubtless this, together with other measures then taken, led to the desolation which now reigns on the site. Of the 14 re-

corded wars with Rome, the most memorable were—the 7th (509 B.C.), in which, to replace Tarquinius Superbus on the throne of that city, Porsena of Clusium marched to its gates, though in a previous battle the Etruscans had been declared vanquished by a mysterious voice in the night, because they had lost one man more than the Romans; the 9th and 10th (482–476 B.C.), in which occurred the treacherous massacre of the Fabii, who, with their clients, to the number, it is said, of 4000, had volunteered to hold Veii in check from their camp on the Cremera; the 12th, in which their king Tolumnius was slain, and the 14th, in which the Romans, to whose gates the Veientes had so often carried terror, laid siege to Veii, and in the tenth year took it, as is said by the stratagem of a cuniculus or mine up through the rock of the citadel. Those who believe this story, point out that Camillus may have obtained his idea from the *cuniculus* or outlet of the waters of the Alban lake, which also at this time was made to play a miraculous part. The waters of the lake were observed with alarm to be rising and threatening to overflow. The oracle at Delphi was consulted, and in consequence of its advice this outlet was made by the Romans in the space of a year (Livy, v. 15, 16).

Scarcely less important than Veii, and like it also undoubtedly one of the twelve cities, was Tarquinii, now Corneto, the queen of the Maremma, towards which Gravisca seems to have served as the port by which its great trade was carried on. The story runs that among those who preferred exile to the tyranny of Cypselus in Corinth in the early part of the 7th century B.C. was a wealthy merchant, Demaratus, who, accompanied by certain artists with mythical names (Eucheir, Diopus, and Eugrammus), settled in Tarquinii, which it is to be presumed was then sufficiently advanced in civilization to offer prospects of comfort, and to have been known to the traders of Corinth at least. Demaratus married a lady of Tarquinii, and had a son Lucumo or Lucius, who, though rich, suffered from being looked down on as a foreigner, and, to escape this, migrated to Rome, where in time he rose to the highest office of king, under the title of Tarquinius Priscus, and compelled the submission of the whole of Etruria, the token of which was the insignia of the twelve fasces, representing the twelve cities. He was succeeded by Servius Tullius, or Mastarna, as the Etruscans called him, under whose rule Etruria revolted, but without final success. Then came Tarquinius Superbus and his expulsion from Rome, on which occasion Tarquinii and Veii sent an army to endeavour to reinstate him. In the battle which followed, Aruns Tarquinius and Junius Brutus the first consul fell by each other's hands. From this time Tarquinii was quiet for a century, till 397 B.C., when it joined Veii against Rome unsuccessfully, and thus revived a series of wars, in which, though generally worsted with severe loss, she yet maintained her independence down to the defeat at the Vadimonian lake, 283 B.C. Towards the close of the second Punic war, when the Etruscan cities had to furnish Scipio's fleet each with its staple commodity, Tarquinii supplied sail-cloth.

Corn and other provisions were supplied by Cære, a town which, if less famous in war than the two already described, was better known in the arts of peace. No doubt, in the legendary age, when it was ruled by the cruel Mezentius (*Aeneid*, viii. 482), it was sufficiently warlike, but in later times it rarely joined in the struggles against Rome, where, indeed, its people stood in high favour for having sheltered the Roman vestals and the Flamen Quirinalis from the Gauls (389 B.C.). From the privileges enjoyed by the Cærtes in Rome arose, it was said, the word "carimonia." It is recorded to the honour of Cære that she abstained from the piracy

common among coast towns in early times (Strabo, v. 220); and it is a proof both of her advancement in civilization and of her reputation among the Greeks that she had a treasury at Delphi, where it was known as the treasury of Agylla, such having been the original name of the city. How the change of name arose is accounted for (Strabo, v. 220) with the ingenuity characteristic of ancient derivations. Agylla had been founded by Pelasgians from Thesaly, but was afterwards captured by the Tyrrhenians from Lydia (cf. *Aeneid*, v. 479); who, having enquired the name of the town they were besieging, and having been answered by some one from the walls with a word which they took to be the Greek *χαίρε*, adopted this as the new name of the city. Herodotus (i. 167) speaks of it as Agylla, and relates how it joined the Carthaginians against the Phocæans of Alalia in Corsica (about 534 B.C.), and, having carried away its share of the booty and of the prisoners, put the latter to death. Upon this followed a plague, as to which the Agylleans consulted the oracle at Delphi, and were told in reply that the way to appease the Phocæans would be to institute public festivals of athletic games and horse-racing. The sea-port was Pyrgi, celebrated also for the wealth of its temple of Eileithyia, which Dionysius, the tyrant of Syracuse, ransacked (384 B.C.), taking from it 1000 talents, and spoils to the value of 500 talents more. As evidence of the high antiquity of the arts in Cære, there is the statement of Pliny (xxxv. 4–6) that paintings existed there older than the foundation of Rome. It was said to have been the last refuge of the Tarquins, and in confirmation of this is the modern discovery of a large sepulchre belonging to a family of that name, as seen from the numerous inscriptions in it. Little remains except *tumuli* and sepulchres, among which the most famous is that known as the Regulini-Galassi tomb, the masonry of which is Pelasgic in character.

In close political relationship to Veii, and probably reckoned as one of the twelve cities, though its population (the Falisci) was not purely Etruscan, was Falerii, originally on a high bare rock, but afterwards under Roman compulsion transferred to the broad plain which stretches to the Tiber, the *Æquum Faliscum* as it was called, to indicate the plain, not the justice of the people. The very ancient Fescennium seems to have been included in its territory. Trusting in its natural strength, Falerii vainly made light of the Roman siege conducted by Camillus (391 B.C.). It was on this occasion, as told by Livy (v. 27), that an official of Falerii, to whom was entrusted the education of the sons of the better class, led his pupils outside the city for their exercises as in times of peace, and by daily increasing the distance of their walks avoided suspicion, till at last he reached the Roman camp and offered to surrender the boys to Camillus, who, indignant at the treachery of the man, ordered him to be stripped, bound, and handed over to his pupils to be led back and punished. The habit of appointing an official of this kind is spoken of as a Greek one, and, in connexion with the legendary foundation of Falerii by Halesus or Haliscus, a son of Agamemnon, together with the fact of its temple of Juno being the counterpart of the temple of that goddess at Argos, is taken as evidence of a strong Greek element in the town. Strabo (v. 226) quotes the opinion of some that the Falisci were not Tyrrhenians, but a distinct nationality.

One of the twelve cities also was Volci (Vulci) apparently, though the historical notices of it are but few, and leave no impression of any great power. Yet its remains, as discovered in numerous sepulchres, show that it must have been an important city. Of these the *tumulus* of Cucumella, as it is now called, is remarkable not only for its size (200 feet in diameter, and 40 to 50 feet high still), but also for its general similarity to the tomb of

Porsena at Clusium, of which we have only the description as quoted by Pliny (xxxvi. 13, 19), and to the tomb of Alyattes in Lydia. Up to 1830 this tomb at Vulci was encircled round the base with a massive wall, which is now gone. In the heart of the mound were discovered two loosely built towers, one of them square, the other conical, which perhaps may be fairly compared with the pillars in the tomb of Porsena and the *οἶποι* in that of Alyattes. From the other sepulchres of Vulci has been obtained a vast number of antiquities, not a few of which are of the first importance for the history of art in Etruria, and will be afterwards referred to. *Volsinii*, called by the Etruscans Felsuna, as appears from its coinage, and now Bolsena, was one of the most powerful and warlike of the Etruscan states. The original site, it has been thought, was at Orvieto, which the Romans after a long and arduous siege destroyed, compelling the Volsinii to settle on the low ground at Bolsena. *Clusium* (Chiusi), originally Camars (Livy, x. 25), had been founded by the Umbrians, but became one of the principal cities of Etruria, being apparently at the height of its fame under the rule of its king Porsena, who to reinstate Tarquinius Priscus made that march to Rome (505 B.C.) with which are associated the undying legends of Roman heroism in the persons of Horatius, Scævola, Clælia, and Publicola (Livy, ii. 11–13). Before this we find Clusium joined with other Etruscan cities on the side of the Latins against Tarquinius Priscus. Afterwards it was the assistance given by Rome to Clusium which drew down the Gauls on the former in 389 B.C. At the close of the second Punic war Clusium furnished corn and fir for ship-building to the Roman fleet. Mention has been made of the tomb of Porsena said to have existed at Clusium. In one place labyrinthine passages have been found among the tombs, such as appear to correspond to one of the features in the description of that sepulchre. *Arretium* (Arezzo) was one of the twelve cities, but famous chiefly in comparatively recent times. In 301 B.C. the citizens rose against the tyranny of their great family, the Clnii, and drove them to exile in Rome, where their cause was taken up with this practical result, that a Roman army defeated the Arretines at Russellæ. Afterwards the city joined in league with the Gauls and Umbrians against Rome, but again was defeated. Next it was besieged by the Gauls. There is no record of its final submission to Rome. In the second Punic war it furnished corn, implements, and material of war for the Roman fleet. During the civil wars it took the side of Marius, and would in consequence have lost all rights but for the intercession of Cicero. The present site does not appear to be that of the ancient town. Of its walls, which were said to have been built of brick, there is no trace. Conspicuous still for its stupendous walls and towers, commanding a high bare rock, is *Cortona*, where everything that remains is in harmony with the tradition of its extraordinary antiquity. Of other records there are scarcely any. Like *Perusia* (Perugia) it had once been an Umbrian city, and like it also one of the twelve states of Etruria. Parts of the walls of Perusia remain, and many objects of great interest have been found on its site, none more precious, however, than the "Cippus of Perugia," with its long Etruscan inscription. Perusia comes first into notice arrayed against Fabius, who compelled her to sue for peace. In the following year she was again at war, and shared in the disaster at the Vadimonian lake. Other defeats followed, but not even that in which Fabius slew 4500 of her men, and took 1740 prisoners, was sufficient to reduce her to obedience to Rome, though that event followed not long after. In the second Punic war she supplied corn and fir to the Roman fleet. In the civil wars she took an active part, and when besieged by Octavius Cæsar yielded only to famine. A great fire

followed, after which the city was rebuilt by Augustus. Even under the empire it maintained a position of importance.

Volaterræ, called *Velathri* on its coinage, and now *Volterra*, of which the massive walls from 4 to 5 miles in circuit still stand on a great bare height visible far round, appears to have been one of the twelve cities, notwithstanding the fact of its having taken part with the Latins against *Tarquinius Priscus*. Almost nothing, however, is known of its history except the record of a defeat (298 B.C.) inflicted by *L. Cornelius Scipio* (*Livy*, x. 12), the battle having raged all day till darkness set in. The Etruscans deserted their camp in the night. Though considerably inland, *Volaterræ* is cited as having supplied tackling and other gear for *Scipio's* fleet, from which it would appear that she had been maritime, trading probably in the main through the port of *Populonia*, which is said to have been colonized by her. Possibly also the island of *Elba* with its rich mines belonged to *Volaterræ*. Its territory was extensive. During the civil wars it took the side of *Marius*, and after a siege of two years had to surrender, and only for a time escaped having to receive a military colony through the exertions of *Cicero*. Besides the walls there remain still several sepulchres of great interest, in particular that of the *Cæcina* family, famous in Roman history, and the ruins of two dome-shaped chambers, resembling in their construction the so-called tomb of *Agamemnon* at *Mycenæ*. *Populonia*, called *Pupluna* on its coins, furnished iron obtained from the mines of *Elba* for *Scipio's* fleet. During the civil war it was destroyed by *Sulla*. Parts of the walls of huge masonry remain. *Rusellæ* (*Roselle*) still survives in its walls of colossal masonry, but otherwise is a wilderness. Its history is uneventful, except for its siege by the Romans (294 B.C.), when it lost 2000 as prisoners and as many more slain (*Livy*, x. 37). It furnished corn and fir for the fleet of *Scipio*. *Vetulonia* is given as one of the twelve cities, but little is known of it from records, and scarcely anything from remains, if, as appears to be the case, *Mr Dennis* is right in identifying its site on the coast near *Telamone*, which he presumes would have been its port. *Pisa*, on the coast, was said to have been founded by *Tarchon* as a barrier against the *Ligurians*. *Luna* and *Luca* were probably included in its territory. Of *Fesulæ* the huge walls on an impregnable height still remain. In Roman times the inhabitants moved to the lower ground of *Florence*. At *Cosa* and *Saturnia* are remains of massive walls, and at the latter place a peculiar form of tomb, which seems to date from a very early and at any rate a rude age. *Salpenum* and *Aurinia* are mentioned also among the Etruscan cities. Outside of Etruria proper, but still claiming to be Etruscan towns, we have, in Etruria *Circumpadana*, *Felsina*, afterwards called *Bononia*, said to have been at the head of the league formed by this district, *Melpum*, *Mantua*, *Spina*, *Ravenna*, *Hatria*, and *Cupra*. In *Campania* again were the following cities which Etruria was said to have founded or sent colonists to, but without the effect of making them practically Etruscan towns:—*Capua*, *Nola*, *Pompeii*, *Herculaneum*, *Surrentum*, *Marcina*, *Salernum*.

These, then, are the towns of Etruria. In their records and in their ruins they survive as monuments of a life spent in extraordinary activity, and highly honoured in death. No country has left such wealth in its tombs. Nowhere have such battlements endured till now. Nature must have largely aided the Etruscans with her fertility, where now she is either exuberant to the degree of being a wilderness or pestilential as in the *Maremma*. Evidence of its natural products has been seen in the corn, fir wood, and iron, supplied to the Roman fleet. Its rivers and

lakes must have assisted agriculture ("sic fortis Etruræ crevit," *Virg., Georg.*, ii. 533), on which the country appears to have relied even more than on commerce, since with a large sea coast it had comparatively few ports. The exceeding unhealthiness of the coast district anciently as now may have had much to do with this result. Yet their commerce was such as to place the inhabitants in a position to make treaties with that powerful nation of traders the *Carthaginians*, as, for instance, in the mutual agreement that the latter should hold *Sardinia*, while the Etruscans retained *Corsica*. To the Athenian expedition against *Sicily* in the *Peloponnesian* war Etruria sent three ships, probably more from enmity to *Sicily* than from friendship to the Athenians. Their success in piracy was too well known in early times. The greater part of the country is broken up by chains and ridges of hills. The supply of timber was large, and doubtless profitable, as were also the pastures, from which a considerable trade in cattle rearing and wool spinning was derived. The numerous lakes—*Lacus Ciminius*, *Sabatinus*, *Vadimonius*, *Clusinus*, *Thrasymenus*, and *Volsinius* with its basalt rocks, afforded extensive occupation in fishing, as did the forests for hunting. Wine, largely produced, was nowhere so fine as at *Luna*. Flax and linen were grown at *Falerii* and *Tarquinius*. Besides iron and copper, there was a supply of silver and gold. The variegated marble of *Luna* was greatly prized. *Volaterræ* yielded alabaster, *Arretium* a clay peculiarly adapted for pottery, for which in later times it was celebrated. *Tufa* or *travertine* could be obtained in massive blocks from many places. There were numerous warm and sulphurous springs. The country had once been volcanic in many places, the extinct craters serving as basins for lakes. The most fertile and most highly cultivated districts were in the north at the foot of the *Apennines*, and along the upper valleys of the *Arno* and *Tiber*. The chief rivers were the *Clanis*, the *Arno* (*Arno*), and the *Umbro*.

During the early period the natural resources of Etruria must have been severely drained by her wars with *Rome*. Afterwards, when she sank into dependence, there arose private wealth, and the individual Etruscan became *pinguis et obesus*, an expression which is abundantly verified by the portrait sculptures on their sarcophagi. Their extravagance in diet was a reproach, and in connexion with this their habit of reclining at banquets, as constantly seen in their works of art, was remarked on as similar to that of the Greeks; while the presence on these occasions of women who joined in the toasts, contrary to the customs of the Greeks and the *Italic* nations, was pointed out as consistent with the origin of the Etruscans from *Lydia*, where no less indulgence was said to have been allowed to women, and where also, as in Etruria, it was very usual to trace descent from the maternal side. Etruscan dancers, who appear to have attended private as well as public ceremonies, were distinguished for the skill with which, without words, and only by action and gesture, they represented a story. Different from this may have been the armed dance, since it recalls that of the *Salii* in *Rome*, who accompanied their movements by songs of heroic deeds of old. Athletic contests, such as those of the *Roman circus*, together with displays of gladiatorial fights, were part of the amusements, and it seems almost certain that the latter form of excitement was derived by *Rome* from Etruria. The flute, trumpet, and *lituus* were the favourite musical instruments. Their literature consisted mainly of religious verses and national songs, of which, however, nothing is known. To these must be added the form of satyric songs which originated in *Fescennium*, a place belonging to Etruria. In science, especially in medicine, and in philosophy their knowledge was

highly reputed. As regards time, they reckoned by lunar months, and appear to have had some principle of intercalation, to equalize the solar and the lunar year. The lapse of each year was recorded by driving a nail into the door of the temple of *Nortia* at *Volsinii*, a habit which passed over to *Rome*. The month was divided into weeks of eight days, the eighth being set apart for marketing and house affairs; the day began at noon. Next to years they counted by *sæcula*, each representing the longest life of the time, and reaching in some cases to 123 years, but with an average apparently of about 100 years. The Etruscan nation was to endure ten *sæcula*. The beginning of the 10th was announced in the year 44 B.C. The festivity of the Etruscans was accompanied by excess in personal ornaments and in dress; the *toga picta*, *tunica palmata*, the *prætecta*, the *corona Etrusca*, and the rich sandals which figured in *Rome* as insignia of office, had been introduced from Etruria, where also no doubt they served to mark the *principes* or *lucumones* as distinct from the mass of the people to whose lot it is in the highest degree improbable that such luxury as has been spoken of could have fallen. Their food was pulse, which may have been sweeter at *Volsinii* from being ground in curiously contrived mills (*mola versatiles*) of basalt (*Pliny*, xxxvi. 18, 29). Clientship, developed to the full in *Rome*, had first been proved practicable in Etruria, as was also the employment of slaves. The division of the people into three *tribus* and twelve *curiæ* at *Mantua* has been taken as representing the general principle of division, and this would seem to be confirmed by the tradition of the three names of *Ramnes*, *Tities*, and *Luceres* having been adopted for the *Roman tribus* from Etruria. To the books of discipline, by which public and private affairs were regulated, reference has already been made. There appears to have been also a fourth section of these books, *libri fatales*, dealing with common incidents. The interpretation of all these books and the conduct of such ceremonies as they prescribed belonged exclusively to the noble families, some of which had hereditary rights to the priesthood. In each state were always ten boys of such families undergoing instruction for this purpose. But besides the regular societies or colleges of *Haruspices* to which the *Romans* sent for aid when perplexed by serious portents, there were apparently others who obtained a vicarious living by ministering to the all-pervading superstition of the people. Instead of an oracle common to the whole nation as the Greeks had at *Delphi*, each state or city of Etruria had its own complicated machinery for discovering the will of the gods. (See *AUGURS*.) Certain deities revealed their will by lightning, others otherwise.

The gods (*æsar*) were of two classes, the *Dii Consentes*, who directly managed the affairs of the world, and certain nameless deities above and controlling them in such a way as *Fate* is above *Zeus* in the *Iliad*. At the head of the former was *Jupiter* (called *Tinia* in Etruscan), with whom were associated *Juno* (*Uni*) and *Minerva* (*Menrfa*), forming a supremacy of three for the protection of states, as may be inferred from the legend of *Tarquinius* having adopted them as the three chief deities of *Rome*. Their functions, however, were in each case different from those of the corresponding divinities of *Rome* and *Greece*, *Jupiter* being at once ruler of all in peace, god of war, and source of fertility in the earth, while *Juno* similarly was worshipped as "regina" in *Vei*, as *curitis*, an armed goddess, at *Falerii*, and as associated with *Vulcan* at *Perusia*, thus taking the place of the Greek *Aphrodite* and representing fertility. *Minerva*, again, was winged besides being armed, had the functions of *Fortuna* or *Fate*, and from her symbol of the serpent was a deity of the powers of the earth. The Etruscan name of *Venus* was *Turan*,

of *Vulcan*, *Sethlans*, of *Bacchus*, *Phuphluns*, of *Mercury*, *Turms*. Besides the other Greek deities who were in one way or another adopted into the Etruscan system, such as *Apollo*, *Helios*, *Ares*, *Poseidon*, *Heracles*, and the *Dioscuri*, a number of names have been handed down, some of which obviously designate gods of Latin or Sabine origin, while others may be synonyms of one and the same deity obtaining in different localities. The list includes *Janus*, *Silvanus*, *Inuus*, *Saturnus*, *Summanus*, *Vejovis*, *Soranus*, *Mantus*, *Pales*, *Nortia*, *Feronia*, *Voltumna*, *Mania*, *Eileithyia*, *Horta*, *Ancharia*, *Fortuna*, *Ceres*, and others. To these were attached numerous genii of various powers and functions. As ruler of the lower world was the grim god *Mantus* with his hammer, and his associates *Mania*, *Charun*, and the *Furiæ*. Among the *Lares Familiares* were included the shades of deceased persons. The *Penates* watched over household plenty and prosperity. A goddess of *Fate* who occurs frequently on the monuments is *Lasa*, probably a feminine derivative from *Lar*, ruler, as in *Lars Porsena*. From what combination of early races, or from what promiscuous habit of adopting foreign deities, this complicated system arose cannot now be decided.

For these gods temples were necessary, but in no case have they survived. Yet from records it would seem that they differed from those of *Greece* in no essential particular except in the ground plan, which, instead of being much greater in length than in breadth, was nearly square, to be in conformity with the *templum* or arbitrary division of the heavens prescribed by the sacred books. The theatres have been more fortunate, as at *Fiesole*, where the massive ruins still show how in this form of construction also the Etruscans had been indebted to the Greeks. Of amphitheatres or circi there are no remains. There is, however, one form of construction in which they are allowed to have been first, that is the arch, as seen among other places best of all in the *Cloaca* of *Rome*, the building of which tradition regularly assigned to the Etruscans in the time of the *Roman kings*. How the perfect arch was developed may be seen from the apparent vaulting in the *Regulini-Galassi* tomb at *Cervetri* and elsewhere, a system of masonry which the Etruscans had in common with the builders of the so-called Tomb of *Agamemnon* at *Mycenæ*. The earliest tombs seem to be those in the form of a well, sunk in the ground and lined with stones, containing a vase with the ashes and burnt remains of the dress and ornaments of the deceased. In this early period cremation appears to have been the rule, if, indeed, it was not always more or less a favourite form of sepulture. Next we have two classes of tombs. First the *tumuli*, consisting of chambers encircled by a massive wall, and covered with a mound of earth corresponding to the *tumulus* of *Alyattes* in *Lydia* and other parts of *Asia Minor*, as well as to the *Nuraghe* of *Sardinia*. Of this general type doubtless was the tomb of *Porsena* at *Clusium*, in spite of the probably fantastic description of it already referred to. Its labyrinthine chambers have been identified. The *tumulus* of *Cucumella* at *Vulci* has also been mentioned. Then we have tombs hewn in the rock, sometimes including several chambers connected with each other, and frequently adorned, like those of *Lycia*, with architectural fronts as of small temples. In these chambers were placed the sarcophagi and urns, for the most part richly sculptured, in general with subjects of design adapted from the Greeks, and having frequently on the lids reclining figures intended either as portraits or in some other way to represent the deceased, whose name and descent are painted on the front. In many cases the walls of these chambers are richly decorated with paintings, not exclusively but mostly reproducing scenes of festivity. The dead were accompanied in their resting-place by numerous