

The papers may be summarized briefly: Kristina Älveby's study of the Middle Chalcolithic lithic tool industry of Cyprus adopts a "use-and-consumption" perspective and thus immediately establishes itself as the only non-culture-historical paper in the volume. Her theoretical concerns involve production, specialized crafts, demand and consumption, as well as the "secondary products revolution" (somewhat out of place in the mid-fourth millennium B.C. on Cyprus). Despite the paper's theoretical interest, the author does not seem to be fully aware of the breadth of literature on the topics she discusses, nor does the heavy theoretical hand sit well with the light treatment of empirical data. The second study, by Peter M. Fischer (an added contribution not presented in the original conference) deals with Cypriot pottery imported to the Jordanian site of Tell Abu al-Kharaz, which Fischer has been excavating over the past decade. Following several pages describing the few Cypriot sherds found at Kharaz in elaborate detail, Fischer concludes that White Slip pottery was imported from Cyprus to fill the demand created by (Levantine) Chocolate-on-White wares, and that Base-ring ware became popular because of its metallic properties.

The next chapter, by Albert Leonard Jr. (whose month-long visit to Göteborg prompted the conference) is an "update" to his *MycIndex* project, which stems originally from a catalogue appended to his 1976 Ph.D. dissertation. Leonard's project has provided in database format (FileMaker Pro) a continually growing catalogue of Aegean Bronze Age pottery found throughout the eastern Mediterranean. This very useful database contains information on Arne Furumark's (another Swedish archaeologist) Mycenaean pottery shapes and motifs, the site where the pottery was found, the period, the main reference and—wherever the shape or motif has been scanned in—also an illustration. This brief report contains very useful information about a resource that should have wide relevance for anyone working on Aegean pottery in the Levant and on Cyprus, but surely this information would be more readily available and easily accessible to interested scholars if it were provided on the web.

Kjell Malmgren's paper treats in some detail the White Slip pottery from the 1899 British excavations at Klavdhia *Tremithos*, also the subject of his forthcoming Ph.D. dissertation at Göteborg University. Based on the intricate design patterns of White Slip pottery, Malmgren suggests possible regional interconnections between Klavdhia, Hala Sultan Tekke, and Enkomi. The final paper, by the editor, is presented as a two-page abstract: it considers the historical implications of Late Cypriot III mortuary customs, those of the last phase of the Bronze Age and a time of turmoil throughout the eastern Mediterranean. Niklasson explains that she has only provided an abstract because the contents of her paper will "soon be included in a monograph on the same subject in the SIMA Pocket-book series." But why publish such a brief abstract when another few pages would at least have given some sense of her material and her approach, and at the same time would have been comparable to the other brief papers in the volume?

Indeed one must ask why this volume was published at all. Given the subject matter, it is sure to find a limited readership, and the amount of new information on offer is strictly limited. Most of the studies have a very limited bibliography, heavily weighted towards the author's own work and failing to demonstrate, like the papers themselves, an awareness of similar problems or issues in other aspects of Mediterranean, much less world archaeology. On the other hand, the volume is—for the most part—very nicely produced, the exception being the reproduction of black and white prints (especially in articles by Malmgren and Leonard). And most Cypriot archaeologists will certainly find the empirical data of some value: culture-historical means for culture-historical ends.

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*Alexandria: Im Schatten der Pyramiden.* By MICHAEL FROMMER. Zaberns Bilderbände zur Archäologie. Mainz: VERLAG PHILIPP VON ZABERN, 1999. Pp. 148, illustrations. DM 68.

*In the Shadow of the Pyramids* was an appropriate title for J. Malek's book of 1986 (subtitled *Egypt During the Old Kingdom*). It is a very curious subtitle, even at a metaphorical level, for a book about Hellenistic Alexandria. Originally, the contents were intended to be part of G. Grimm's *Alexandria, die erste Königsstadt der hellenistischen Welt*, which appeared the previous year in the same series, but a joint publication could not be managed. One can see why, for the book is not mainly about Alexandria. Although it is not quite said, the subject of the book is the artistic and architectural representations of the self-conception and propaganda of the Ptolemaic monarchy, wherever they may be found. Its main emphasis is on the multicultural character of these representations, in which not only Greek, Macedonian, and Egyptian elements, but also Persian strands, play a part. (Grimm's book also focuses on the royal house; his account of Alexandria itself is described by one reviewer as "vivid, but not very coherent": T. Markiewicz, *JJur Pap* 28 [1998]: 290). The most striking element of the book is certainly the numerous reconstructions of lost buildings on the basis of Callixenos of Rhodes's descriptions and of supposed parallels in other ancient buildings.

Eleven sections of very unequal length present the case studies in which these themes are embedded. 1) "The Lost Metropolis," concentrating on the recent finds in the harbors of Alexandria. Both teams (those of Empereur and of Goddio) are represented, and the possibilities and difficulties of interpreting the heavily Egyptian character of the new finds are stressed. 2) "Macedonian Pharaohs," in considerable part about Alexander the Great.

3) "The Beginnings of Ptolemaic Art," an extended discussion of the 1905 finds at Tuch el-Karama in the Eastern Delta, in which the multiple artistic traditions present are stressed. There is also a treatment of the relationship of the imagery of Dionysos and Osiris and the value of these cults to the royal image.

4) "People in the New City" is partly devoted to two painters, Antiphilos and Helena, whose work is interpreted as propaganda for Ptolemy Soter's connections to Alexander. (Pfrommer seems unaware that Ptolemy's history-writing is now generally thought to have come early in his reign, not in his old age.) There are also sections presenting an "optimistic" view of the situation of women in the Hellenistic period and recounting the Adoniazousai of Theocritus. 5) The brother-and-sister gods, Ptolemy II and Arsinoe II.

6) The festal procession of Ptolemy II and 7) the great tent connected with that procession. Pfrommer stresses the symbolism referring to Arsinoe II and sees the whole as referring to the Ptolemaic victory over the Seleucids in the war of 279–274 B.C. For the tent he offers his own tentative reconstruction; once again, the mixed elements come to the fore: Greek artwork, some Egyptian motifs, a Persian inspiration for the building.

8) Ptolemy III. Much of this chapter is devoted to retelling the Third Syrian War (246–241 B.C.), especially from the standpoint of the Gurob Papyrus. The rest is devoted to an attempt to interpret paintings in the villa at Boscoreale as showing Ptolemy III, Berenike II, and Berenike "the sister"—the result, Pfrommer speculates, of the villa's having belonged to a partisan of Antony.

The longest section, 9), is devoted to "houses for gods." This is in fact a detailed attempt to reconstruct the *thalamegos*, or floating palace, of Ptolemy IV. Pfrommer ranges far and wide in adducing parallels to help with the task. 10) Gold and silver jewelry, and 11) Cleopatra VII (partly devoted to trying to reconstruct her tomb) conclude the book.

The book is richly and attractively illustrated, with only about a tenth of the material duplicated from Grimm's material. "The text seems to provide a mere pretext for all the numerous pictures," said Markiewicz of that book, but one could not justly say this of Pfrommer's book, where there is an interesting and powerful argument well served by the illustrations. One may, however, have reservations about the historical foundations of some statements. The repeated contrast between the autocratic Macedonians and the democratic Greeks is particularly dubious. In the case of a supposed Macedonian acceptance of lavish palace architecture (chapter 9), the Macedonian parallels offered are all post-Alexander, thus not good evidence for structures in the time of Philip II. That king, although by Greek standards wealthy, spent freely on war and "diplomacy," leaving himself perpetually short of cash and Alexander indebted at the time he launched the war on Persia. In any case, even the Ptolemaic court seems to have witnessed a considerable degree of camaraderie and free access between the king and his courtiers. It was precisely Alexander's deviation from this Macedonian tradition

that caused such resentment, and Ptolemy Soter, at least, was smart enough not to imitate Alexander in this way.

There are other odd remarks as well, like the assertion that Greeks and Egyptians did not intermarry much, and the extreme caricature of Ptolemy IV as a religious nut. Broadly speaking, the historical scholarship seems outdated and simplistic. The piling of hypothesis on hypothesis in the reconstruction of lost buildings disquiets almost as much as it stimulates, and readers should take seriously the author's warnings that these are exemplary rather than proven.

Nonetheless, the alert reader can gain a great deal from this book, particularly by comparing it to R. A. Hazzard's *Imagination of a Monarchy: Studies in Ptolemaic Propaganda* (Toronto, 2000), similarly an attempt to recover the ideological foundations of the Ptolemaic state—in that case, however, on the basis of written evidence more than of art and archaeology. From the combination of the two works, our sense of the complexity, sophistication, and deliberateness of Ptolemaic ideology and propaganda is reinforced and deepened.

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*Reconstructing the Society of Ancient Israel.* By PAULA McNUTT. Library of Ancient Israel. Louisville, Ky.: WESTMINSTER JOHN KNOX PRESS, 1999. Pp. xiv + 284. \$27.

As stated by the general editor in the foreword, the author of this book, Paula McNutt, is

trying to recover and frame the history of ancient Israel's society . . . in the ways in which social-scientific disciplines have extended the discussion by directing attention to aspects of society not readily apparent in the sources—the subsistence strategies, the kinship structures, the environmental factors, the regional and social diversity. . . . In each [period] she describes the varying nature of Israelite society, focusing especially on demographic patterns, economic circumstances (e.g., labor, commerce, property ownership, and technology), sociopolitical affairs, and religious institutions. (p. x)

The book opens with a chapter titled "Unscrambling Omlets" and "Collecting Butterflies": Sources, Methods, and Models," in which McNutt introduces her approach in this book as following that of the anthropologist Edmund Leach, who describes some of the methods related to reconstructing the biblical sources as trying to unscramble eggs and that of making cross-cultural comparisons based on social structure and organization as collecting butterflies. Thus the book "is as