

bibliography, J. C. Yardley is graced with an alter ego, J. Yardly (sic), immediately above. Unlike other volumes in this series, which deal with individual authors, the Companion to Alexander does not have a single text or corpus which can form a common point of reference for the different essays (Alexander is himself a construct). Without such a focal point, and without a unifying argument or specific cross-references, the sum of individual articles does not constitute a usable reference work.

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PTOLEMAIC IDEOLOGY

R. A. HAZZARD: *Imagination of a Monarchy. Studies in Ptolemaic Propaganda.* (Phoenix Supplementary Volume 37.) Pp. x + 244. Toronto: University of Toronto Press, 2000. Cased. ISBN: 0-8020-4313-5.

Hazzard's discussion focuses principally upon the years between 273/2 and 262 B.C., which he believes to have been of fundamental importance for the ideology and subsequent dynastic history of the Ptolemies. The first date was when Ptolemy II Philadelphus married his full sister, Arsinoe II; the second date was what H. takes to have constituted the origin of 'the Soter era' and, accordingly, to have been the year in which he held his Grand Procession. The ideology promoted in 262 was in part an attempt to mitigate the bad press for the marriage in 273/2 by focusing popular attention back upon the dynasty's founder. Five of the six chapters address particular issues relating to this period. A substantial final chapter then reviews the whole of the dynastic history of the Ptolemies in the light of the claims made. Much of H.'s argument in the earlier part of the book is based upon highly technical astronomical and calendrical considerations and, to a lesser extent, numismatic ones. Whatever is to be thought of the particular case H. develops, the serious integration of the former into dynastic history is particularly welcome. All scholars with an interest in the dynastic history of the Hellenistic world will want to own this detailed study, which incorporates a great deal of useful paraphernalia.

The final chapter, reviewing dynastic developments across the duration of the dynasty, generation by generation, runs somewhat parallel to the 'Ptolemies' chapter in my own *Polygamy, Prostitutes and Death* (London, 1999). Some who compare the two pieces, similar in length, may do so to the reviewer's disadvantage. It is an undisputed fact that both Ptolemy I's women and the boy-Ptolemies associated with Cleopatra VII alike were little more than powerless dynastic ciphers. H. sets himself the task of charting the mechanisms and the progress of this fascinating reversal, the process of which was neatly coterminous with the dynasty itself. In each generation we are given a brief assessment of the levels of power (or 'puissance') and subordination of the kings and their wives. The technique can lack sophistication, however, and it is often highly reductive: power tends to be projected as an inert, undifferentiated, finite and therefore measurable commodity, which kings and queens share between themselves in differing, hydraulically linked proportions. H. seems to verge on self-parody when he nominates 139 B.C. as precisely the point at which the balance of power tipped from the men to the women. The majority of such judgements about levels of power inevitably depend upon historical interpretations of literary evidence, and H.'s hand can be less sure in this area than it is with the arithmetical certainties of stars and coins. It can

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hardly be said, for example, that the marriage between Philadelphus and Arsinoe II was 'inequitable' on the basis that Philadelphus declined to adopt her son by Lysimachus (p. 94).

One could wish that H. had kept a tighter grip on his methodology. It surely behoves any dynastic study to be forthright and clear about what principles of succession (if any) it holds to obtain. H. does not do this. He is happy to invoke 'legitimate heirs' (implicitly constructing a supposed illegitimacy for the obscure figure of Ptolemy the Son), but does not tell us what he thinks this highly problematic and question-begging term implies (pp. 42, 88). It is one of H.'s central contentions that Philadelphus, for misguided propagandist reasons, fooled his subjects into overestimating Arsinoe II's power at court, and that this had a dramatic effect on the future culture of the dynasty, leading, in short, to full-blown sister-marriage and all that that entailed. But it is a priori difficult to accept that we, at such a remove as we are from Philadelphus' court, have the means to see beyond the curtain of his propaganda in a way that his subjects did not. H. depends heavily upon coins to penetrate behind the supposed curtain to the truth of the court, but coinage surely belongs to the world of propaganda more than almost any other product does.

H's accuracy can suffer when his eye moves from strictly Ptolemaic matters (although note Soter's Artacama becoming 'Antakama' at p. 106). It is curious, in any case, to find Trophonius of Lebadeia and Amphiarus of Oropus invoked to demonstrate the identification of kings with Zeus, but even more curious to find them referred to as 'Amphiliaros at Orphos . . . and Trophonios at Labadea' (p. 91).

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HELLENISTIC HIERAPYTNA

F. GUIZZI: *Hierapytna. Storia di una polis cretese dalla fondazione alla conquista Romana*. (Memorie, Serie 9, Vol. 13, Fasc. 3.) Pp. 167 [278–444], map. Rome: Accademia Nazionale dei Lincei, 2001. Paper, €12.91. ISBN: 88-218-0846-7.

G. offers a short survey of Hierapytna (southern coast of East Crete) that will interest principally Hellenistic historians and Cretologists. Perhaps the lack of evidence has discouraged book-length studies of individual Cretan *poleis*, but G. shows the value of such operations in this volume based on a doctoral dissertation.

The historical period of Crete is enjoying a revival. Archaeology flourishes. G. uses the Kavousi–Thripti survey (Haggis, *Hesperia* 65 [1996], 373–432; the pagination is incorrect in G.'s bibliography). More could be made of the Ziros survey (K. Branigan et al., *BSA* 93 [1998], 23–90) and work in and around Praisos (J. Whitley in W. Cavanagh et al., *Post-Minoan Crete* [London, 1998], pp. 27–39 and subsequent *Arch. Reports*, latest notice is 2002–3, 85). A new series, *Cretan Studies*, is dedicated to the island (see e.g. M. Baldwin Bowsky, 'Cretan Connections: The Transformation of Hierapytna', *Cretan Studies* 4 [1994], 1–44). More recently, S. E. Alcock (*Archaeologies of the Greek Past. Landscape, Monuments, and Memories* [Cambridge, 2002], pp. 91–131) has suggested that the treatment of the local Cretan past in Hellenistic Crete is much stronger and differs from the rôle of memory in the Roman era on the island. Civic aetiologies and a local community's place in history are themes found elsewhere in the Hellenistic period, e.g. the Parian marble and Lindos Chronicle (see