

Review

Among the New Books

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☞ 'Why don't you make maps over there', said Ronnie Lupe, chairman of the White Mountain Apache Tribe. He was speaking to KEITH H. BASSO, an ethnographer-linguist, who already had 20 years' fieldwork experience under his belt with the Apache. 'Not Whitemen's maps', said Ronnie, 'we've got plenty of them, but Apache maps, with Apache places and names. We could use them. Find out something about how we know our country. You should have done this before'. 'Widows Pause For Breath', 'She Carries Her Brother On Her Back', 'Bitter Agave Plain' and 'Water Lies With Mud In An Open Container' are all Apache place-names. In BASSO'S *Wisdom sits in places. Landscape and language among the Western Apache* (xviii+172 pages, 8 illustrations. 1996. Albuquerque (NM): University of New Mexico Press; 0-8263-1724-3 paperback \$11.96), we learn of the ways in which Apache people use place-names to locate a sense of meaningfulness in the landscape. Names reveal how Apache saw a place in the past, and the features they chose to note. They are the names given to places by people newly into the land, looking and listening as they went. An Apache place-name both creates a place and a particular viewpoint: 'Into Water; a group of mossy boulders on the bank of a stream', 'Trail Extends Across Scorched Rocks; a crossing at the bottom of a canyon'. They may now sometimes even reveal how a place has changed: at 'Snake's Water', 'Bird's Water' and 'Foul Water', the springs have dried up, the water is now gone; at 'Grove of Cottonwood Trees' only one still stands. Place-names locate where events happened. 'Shades of Shit' tells a story of human greed: people refused to give food to their needy neighbours, and in return were forced to stay within their own homes, and defecate in their own shades. The names of places can also act as powerful tools for communication. They bring to mind events of current significance, and all their associated connotations, by bringing into focus the places where they happened. In conversation they can express old knowledge and fit in well with an appreciated style of Apache speech; the ability to communicate as much as possible in as succinct a manner as possible.

☞ Amongst the Spanish conquistadors, Hernando de Soto was one of the toughest. 'Apprenticed' to

the brutal Pedrarias Davila in his teenage years, he rose to be one of Francisco Pizarro's chief lieutenants during the conquest of the Inca empire in Peru in his early 30s, and won for himself four shares of the loot from this conquest — a sum in modern money equivalent to perhaps as much as four-and-a-half million dollars. For the ambitious de Soto, such wealth was not enough and he sought the hereditary titles of nobility that might result from a royal charter to increase the lands of the Spanish crown. Charles V of Spain set him the task of pacifying the modern state of Florida, a charge that had already claimed two previous expeditions, and was indeed to claim all of de Soto's wealth and eventually his life. CHARLES R. EWEN & JOHN H. HANN'S *Hernando de Soto: among the Apalachee: the archaeology of the first winter encampment* (xvi+238 pages, 31 figures, 4 tables. 1998. Gainesville (FL): University Press of Florida; 0-8130-1557-X paperback \$29.95) is the archaeological account of de Soto's first winter spent in Florida. It is also an account of the dire consequences of pursuing a policy of intimidation and conquest in a land with no friends and little knowledge. Failing to discover the great riches that fell to other conquistadors in South America, de Soto decided to regroup for the winter, planning his future campaign for the following year, so he took over the main village of the Apalachee, Anhaica Apalache, for his encampment.

☞ If you are over 40 years of age, an anthropologist and from the USA, you are more than likely to be male. If you are between the ages of 20 and 30, it is 50-50 whether you are male or female. If you work in the private sector of archaeological contract work, you are more likely to be satisfied with your current employment than if you work in a museum, whilst nearly everyone asked says that they would prefer to work in one of the major research universities. Such snippets, though with considerably more mathematical precision, are to be found in MELINDA A. ZEDER'S *The American archaeologist: a profile* (xvi+212 pages, 167 figures, 2 tables. 1997. Walnut Creek (CA) & London: Altamira Press; 0-7619-9192-1 hardback £35; 0-7619-9194-8 paperback £16.50), a veritable mine of information, recording the results of a survey commissioned by the Society of American Archaeology of more than 1600 archae-

ologists, from more than 7000 asked. Some of the results presented confirm one's own intuitive understandings about the state of the discipline, other aspects contradict them. Women make greater sacrifices in their personal lives to be archaeologists: they marry less frequently and later and have fewer children or none at all. Unlike men they often marry fellow archaeologists. There is greater earning potential as a private sector archaeologist and more job satisfaction than in any other branch of archaeology. There are more men than women who do fieldwork, but all spend on average the same length of time in the field. Women do not do more lab work than men. Although more women are now employed as archaeologists, and salary differences are decreasing, women are still less likely to be employed on tenure-track posts than their male contemporaries. Whilst more men than women leave their archaeological education after a specialist master's degree course to seek their fortunes in the world of contract archaeology, women continuing their academic training to doctoral level all think that their academic training was inadequate. There has been a shift in the location of the major Ph.D awarding institutions from the East and Midwest to those in the West and Southwest, such as Arizona; is this because there is more employment there? Finally, the prevalence for government archaeology in the Plains owes more than a little to the excellent response rate of those archaeologists working in the National Parks Service Midwest Archaeological Centre in Nebraska.

✉ 'I wish you could be with me on this sandal business' Earl Morris wrote to Alfred Kidder, in 1944. 'It is the most fascinating study I have ever gotten into'. Unfortunately Earl, and especially Ann, Morris did not complete their sandal business, but in the process they amassed an outstanding collection of more than 200 Anasazi sandals from the Prayer Rock District, Grand Gulch and Canyon del Muerto, which form the basis of KELLEY ANN HAYS-GILPIN, ANN CORDY DEEGAN & ELIZABETH ANN MORRIS' *Prehistoric sandals from Northeastern Arizona. The Earl H. Morris and Ann Axtell Morris Research* (Anthropological Papers of the University of Arizona 62. xvi+150 pages, fully illustrated. 1998. Tucson (AZ): University of Arizona Press; 0-8165-1801-7 paperback). Sandals first appear by 8000 BC in the American Southwest, but by AD 400–700 they had become textured and richly decorated items, though the frequent holes in their soles attest to lives of hard use. Most were made using fibres from the abundant yucca plant, and their sophisticated techniques of weaving allowed the creation of the complex patterns that are visible in the soles of the surviving examples. Whilst the materials and techniques of weaving constrained some of the patterning available to the sandal-makers, it did not stop them creating designs of

outstanding beauty, embodying aspects of translation, rotation and gliding of individual design elements. The question that stands out is why were such 'invisible' items so decorated. Many factors appear important. The complexities of weaving reveal investment of time in their manufacture. Raised designs would have quite literally left their maker's, or wearer's, mark in the landscape. Finally, such decorative elaboration appears at a time when communities are growing in size and seeing the building of great monumental architecture in the village kivas. Seemingly simple items like sandals were an integral part of this process.

The Morris' collection is unparalleled and unlikely to be equalled. Conditions of excavation today would not permit the collection of such a number of samples, nor would it be possible to unwind examples to examine their construction. We are fortunate to have had this opportunity to see into Anasazi life.

✉ The first mention of matches appears in 1530, when they took the form of small pieces of wood or wound-up paper. They did not so much start fires as catch fire easily and so transfer the flame from one place to another. It was not until 1810 that the first chemical matches — real fire-starters — appeared. They came in double-compartment matchboxes: the smaller compartment filled with a spongy material soaked in acid, the long compartment with sticks coated in potassium chlorate. When dipped in the acid and removed the sticks would catch light. The acid did not retain its concentration for long, and was not the safest of things to carry around. Fortunately, in 1827, John Walker and Charles Sauria devised a matchstick coated in white phosphor which ignited when rubbed against glass paper. The red-phosphor-coated safety-match appeared in 1852 thanks to the work of Johan Lundström, and with it came the death of the era of fire-making. It is this era, and its techniques, that is the topic of JACQUES COLLINA-GIRARD's *Le feu avant les allumettes* (viii+146 pages, 24 figures, 19 tables. 1998. Paris: Maison des Sciences de l'Homme; 2-7351-0765-5 paperback Ffr150), an experimental study of pre-match fire-making. For such a recognizably important human achievement, it is surprising how little we really know about the practicalities of making fire. COLLINA-GIRARD has experimentally examined those techniques known and those of conjecture and got to grips with the problems. For example, striking one flint upon another will not produce sparks sufficient to start a fire. Nor will two pieces of quartzite. The most important ingredient to this percussive approach to fire-starting is the tinder, ideally a mushroom *Ungulina fomentaria*, the underside of which is fibrous and combustible. This has been known since the Mesolithic: quantities were found associated with pyrites at Star Carr. Likewise, you cannot rub just



A Taíno zemí, made from cotton, shell and pieces of human skull. Manufactured from a variety of different materials, in Taíno cosmology, zemis formed a hierarchical system descending from two master creator zemis, the earth goddess and sky god, down to 12 protector zemis on to other further zemis who acted as clan ancestors. Such zemis were the focus of ritual ceremonies, ecstatic trances, seances and curing ceremonies; they were part of the mythic code that explained how the world worked. RICARDO ALEGRIA & JOSE ARROM's *Taíno: Pre-Columbian arts and culture from the Caribbean* (1998. New York (NY): Monacelli Press & El Museo del Barrio; 1-885254-82-2 paperback \$35 & £25), more than just an exhibition catalogue, is the first English-language publication to explore the history, culture and art of the Taíno, a cultural group of the Caribbean between the 13th and 15th centuries. 12 major thematic essays deal with aspects of Taíno history, culture and religious life, whilst more than 100 photographic images of Taíno artefacts illustrate the material culture of these people, the first to encounter Columbus in 1492.

any types of wood together to make fire; some species work better than others, particularly those whose fibres are long and will retain a spark. It is even possible to make a fire using air pressure. This is a fabulous book.

✉ In *The Innocent Anthropologist*, Nigel Barley candidly remarked that he set off to do fieldwork because it was his entrance into the academic world of anthropology, and his source for an individual place of authority in the discipline. Such authority has been somewhat devalued in recent years, with greater value being accorded to theoretical or literary-theoretical works. The ethnographic monograph has been seen as a classic form of 'orientalism', an imposition of our own ideas upon other people's lives. Anthropologists, it has been argued, have grafted their own cultural meanings on to those of the ethnographically observed. In *Being there: the necessity of field work* (xviii+186 pages, 29 plates. 1998. London & Washington (DC): Smithsonian Institution Press; 1-56098-777-4 hardback £25.25 & \$32.50; 1-56098-753-7 paperback £12.50 & \$15.95), DANIEL BRADBURY argues that such an imposition of ideas is not as possible as it seems, and nor for that matter is the often-called-for monograph of multi-vocality. The anthropological encounter is not the easy imposition of one viewpoint on another, but a true encounter between people with different views and different agendas, and often a 'hostile' environment, at least in terms of what one is used to. BRADBURY's text is not the classic monograph either. It is, rather, a deliberately anecdotal account of an encounter with other people's lives, those of the Komanchi pastoralists, to most of whom this anthropologist was no more than an idle curiosity, someone to be amused by, at times to be upset by — for a lack of social graces — and at others to be thankful for, for a certain medical knowledge. He compares these experiences with those of others who also encountered the Komanchi or similar pastoralists in the 19th and early 20th centuries. Whilst not as funny a book as Barley's, BRADBURY makes a very good case for the argument that real knowledge is gained in the encounter, not simple preconceptions strengthened.

✉ Those people who have attended a bullfight will know that there is a practical side to dealing with the slaughter in the ring. Round the back of the rings for bullfights the carcasses of the bulls are butchered and their meat sent off for sale. DONALD G. KYLE, in *Spectacles of death in Ancient Rome* (xii+288 pages. 1998. London & New York (NY): Routledge; 0-415-09678-2 hardback £45), notes that this book was started by a student enquiry on just such practical matters. The student asked, 'But what did they do with the bodies in the spectacles of Roman sport?' Those who have also wondered what

happened at the back of the Arena now need turn no further. KYLE looks in detail at the procurement of victims, their hierarchy within the arena and at the disposal of their bodies from the amphitheatres. It appears that many of the human corpses were put into the Tiber, as a form of almost spiritual cleansing and fast disposal, whilst the denial of burial extended the punishment. Many of the animal corpses were butchered and their meat sold off to the Roman populace. The beast hunt, itself, had an almost mythical purpose: the beasts were killed in mock hunts, to protect and provision the community. The use of gladiators — marginalized people in the Roman world — distanced the slaughter from Roman hands. A must for Romanists, and others, with a morbid curiosity.

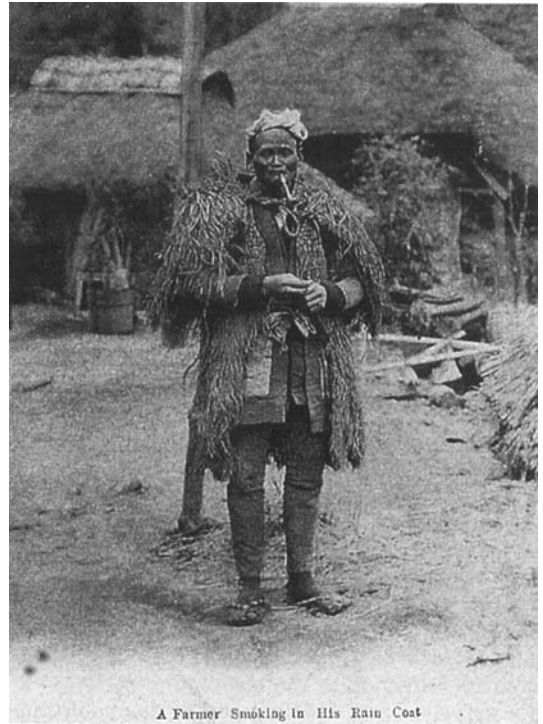
Monographs

MARY B. DEEVEY's *Medieval ring brooches in Ireland, a study of jewellery, dress and society* (x+142 pages, 34 colour plates, 25 figures. 1998. Bray (Co. Wicklow): Wordwell; 1-869857-24-0 hardback £29.95) is a catalogue of these ring brooches found in Ireland preceded by a series of chapters on their use. Intimately connected with the patterns of medieval clothing in Ireland, ring brooches were used as dress-fasteners, purse-fasteners, apron-fasteners, and to help attach the paternoster beads to a person. Rank was expressed also through the wealth of one's dress and its fittings, whilst sumptuary laws prevented people of lower 'ranks' from aping the look of their betters. These laws specifically referred to the jewellery of dress, and many of the ring brooches in the catalogue are gold-coloured examples precisely to evade the strictures of these sumptuary laws for those with aspirations to greatness. A delightful study.

The goddesses of the ancient world and the male gods of northern Europe have been extensively treated. Not so the female goddesses of the north. HILDA ELLIS DAVIDSON's *Roles of the northern goddess* (viii+212 pages, 8 black and white plates, 30 figures. 1998. London & New York (NY): Routledge; 0-415-13611-3 paperback £15.99), therefore, breaks new ground, covers a new area. The goddesses of the north were; Mistress of the animals worshipped by men across northern Europe and Asia; Mistress of the Grain; Mistress of Distaff and Loom; Mistress of the Household. There were also local goddesses, worshipped in rituals associated with the shared work of the farm and of the household. These goddesses of the north emerge as both benevolent and destructive, liminal figures associated with life, death and the destiny of individuals.

A detailed study of the nature of Scandinavian kingship as revealed through the runic texts is provided in SVANTE NORR's *To rede and to rown: Expressions of early Scandinavian kingship in written sources* (Occasional papers in archaeology 17. vi+244

✉ *A Japanese farmer smokes in his raincoat: Japanese women feed mulberries to Corticelli silkworms. Published in Detroit at a time when photography offered a seeming new realism, when lithography allowed such photographs to be printed cheaply, and when postal regulations for the first time allowed the sending of non-sealed communications, such images carried the impression of remoteness, of Japanese women as a group, as beautiful objects for male contemplation. CHRISTAUD M. GEARY & VIRGINIA LEE-WEBB's Delivering views. Distant cultures in early postcards (viii+200 pages, fully illustrated in colour. 1998. Washington (DC) & London: Smithsonian Institution: 1-56098-759-6 hardback \$55 & £39.95) examines the place of such postcards, in their late 19th-century heyday, a period of dramatic increase in American and European power over the rest of the world, when picture postcards offered souvenir memories of other places, part and parcel of the imperialist perspective, playing on stereotypes to reinforce colonial views. In certain cases, the survival of the original photograph and several editions of edited postcards allows us even to chart the changing face of this colonial image.*



pages. 1998. Uppsala: Department of Archaeology and Ancient History, Uppsala University; 91-506-1277-8, ISSN 1100-6358 paperback). One of these texts tells of the development of kingship in four stages, another centres on the interaction between kings, nobleman and 'people' in political decision-

making. A final chapter deals with the relationship between the nature of royalty and the making of runic inscriptions.

Attempting to answer the perennial question of who were the Picts, PAUL DUNBAVIN's *Picts and Ancient Britons. An exploration of Pictish origins*

(viii+134 pages. 1998. Nottingham: Third Millennium Publishing; 0-9525029-1-7 hardback £9.95) examines place-names and written sources. DUNBAVIN eschews the usual Celtic origins for the Picts and instead argues that their ancestry can be traced back to the Scythians. The Picts are thus transformed into Finno-Ugrian immigrants from the Baltic coast.

CLAUDIO GIARDINO'S *I metalli nel mondo antico. Introduzione all'archeometallurgia* (xii+278 pages, fully illustrated. 1998. Rome & Bari: Guis, Laterza & Figli; 88-420-5488-7 LIt38,000) is a text-book introduction to the study of archaeological metals. The first chapters deal with the structure of metals and the ancient practices of their working. The later chapters deal with individual metals.

BRIGETTE BORELL & DESSA RITTIG. *Orientalische und Griechische Bronzereliefs aus Olympia*. x+226 pages, numerous black and white plates and figures. 1998. Berlin & New York (NY): Walter de Gruyter; 3-11-015091-3 hardback DM280. A detailed report and catalogue on these Oriental and Greek Bronze reliefs from the site of Olympia.

MÄRIT GAIMSTER. *Vendel period bracteates on Gotland. On the significance of Germanic art*. (Acta Archaeologica Lundensia (series 8) 27). 302 pages, fully illustrated. 1998. Stockholm: Almqvist & Wiksell; 91-22-01790-9 paperback. Starting from an iconographic investigation of the ornate metalwork of the E-bracteates from Gotland, GAIMSTER proceeds to an investigation of the meaning of early Medieval Germanic art. The final part of this book considers more generally the value of this art as a potential source for understanding the social and political organization of this society.

BÉRÉNICE GEOFFROY-SCHNEITER. *Fayum portraits*. 80 pages, numerous colour plates, 1 black and white map. 1998. London: Thames & Hudson; 0-500-23763-8 hardback £12.95. Primarily a series of glossy illustrations of the famous painted Roman-age coffins from Egypt, published more fully by the same publisher, three years ago.

PIERRE LÉVÉQUE. *Bestias, Dioses, y Hombres, el imaginario de las primeras religiones*. (Arias Montano 22.) 228 pages. 1997. Huelva: Universidad de Huelva, Servicio de Publicaciones; 84-88751-49-4 paperback Ptas 2750. A personal exploration of the development of the religious imagination from the earliest hunter-gatherers through to the development of the city.

Conference proceedings

Two volumes of conference proceedings specifically devoted to the study of material culture have appeared on the ANTIQUITY shelves this quarter. MIRIAM T. STARK (ed.)'s *The archaeology of social boundaries* (xx+362 pages, 65 illustrations, 7 tables. 1998. Washington (DC) & London: Smithsonian Institution; 1-56098-779-0 hardback £34.95 & \$45) takes a 'practical' look at the creation and maintenance of eth-

nicity; 11 papers consider how technological choices can be used to create the boundaries 'within' and 'without' in a range of ethnic traditions. Case-studies range from the Kalahari, New Guinea, the northern Mandara mountains, southern New England to the Tonto basin.

W. DAVID KINGERY (ed.)'s *Learning from things: method and theory of material culture studies* (vii+262 pages, some illustrations. 1998. London & Washington (DC): Smithsonian Institution Press; 1-56098-883-5 paperback \$14.95 £11.75) is the second in a series of three books to look at material things. The previous volume looked at the history of things, this volume considers the methods and means for looking at material culture. Of the four constituent parts, the first part looks at paradigms for looking at material culture; part 2 considers the place of material culture in the history of technology, of which three papers consider the gender myths of technology. Part 3 is devoted to formation processes including the putting together of museum and private, ethnographic collections. Finally, part 4 considers materials science including provenancing studies, optical and electron microscopy.

In the same vein, M. STEVEN SHACKLEY. *Archaeological obsidian studies, method and theory* (Advances in Archaeological and Museum Science 3. xviii+244 pages, illustrated. New York (NY) & London: Plenum Press; 0-306-45804-7 hardback \$49.50) looks at new developments in the study of obsidian. Ten chapters focus on hydration processes for chronometric applications and source characterizations for understanding prehistoric trade and exchange relationships. The book is a mixture of half localized case-studies and half more general papers.

It has been 25 years since Christopher Taylor wrote his classic work on the landscape history of Dorset. To celebrate this event and to review the changes that have happened in landscape studies, there is now KATHERINE BARKER & TIMOTHY DARVILL (ed.). *Making English landscapes: changing perspectives*. (Bournemouth University School of Conservation Sciences occasional paper 3/Oxbow monograph 93. vii+120 pages. 27 figures. Oxford: Oxbow; paperback 1-900188-50-3), a series of 8 papers presented to Christopher Taylor, including one by Taylor himself, at a conference held in 1995. The papers, themselves, cover general themes as well as the specific such as historical landscape character mapping in Cornwall and man and nature on the post-medieval landscape.

RAY LAURENCE & JOANNE BERRY (ed.)'s *Cultural identity in the Roman Empire* (xii+206 pages, 5 black and white plates, 20 figures, 4 tables. 1998. London & New York (NY): Routledge; 0-415-13594-X hardback £40) deals with how Roman identity was constructed in a number of areas around the Roman world, including Roman Britain, Sardinia, Cyrenaica

and Central Italy. A final paper looks at the identity of the Roman gladiators in Nîmes.

HELEN PARKINS & CHRISTOPHER SMITH (ed.). *Trade, traders and the ancient city*. xiv+268 pages, 12 black and white figures, 2 tables. 1998. London & New York (NY): Routledge; 0-415-16517-2 hardback £45. A series of 11 papers on aspects of the trade and exchange in the ancient world, covering such topics as Assyrian merchants, traders on the Black Sea, the grain trade of Athens in the 4th century BC, and trade and the city in Ancient Egypt.

JAN DRIESSEN & ALEXANDRE FARNOUX (ed.)'s *La Crète Mycénienne. Actes de la Table Ronde internationale, organisée per l'École française d'Athènes* (viii+536 pages, fully illustrated. 1997. Athens: École Française d'Athènes; 2-86958-092-4 paperback) contains 41 articles in French or English on all aspects of Mycenaean Crete from detailed site-based case-studies to more general articles on such matters as a discussion of centre/periphery, and the collection and circulation of economic information, deriving from a round-table discussion held in 1991. The papers display a great range of international collaborators.

MARTA DE LA TORRE (ed.)'s *The conservation of archaeological sites in the Mediterranean region* (xii+164 pages, 10 colour plates, numerous black & white plates & illustrations. 1997. Los Angeles (LA): Getty Trust Publications; 0-898236-486-6 paperback £38.50) is the proceedings of a conference held in the J. Paul Getty Museum in May 1995 designed to promote conservation through co-ordinated management. The book is in two parts: the first includes general papers on archaeological heritage, management considerations, reconstruction of ancient buildings and the presentation of sites. The second part focuses on the conservation issues associated with particular sites in the Mediterranean including the Roman Villa at Piazza Armerina, sites on Sicily, the palace complex at Knossos and the city of Ephesus. The volume rounds up with a useful appendix of those international charters dealing with archaeological heritage.

Field surveys and excavation reports

MICHAEL NEVILLE & JOHN WALKER's *Lands and lordships in Tameside: Tameside in transition 1348 to 1642* (110 pages. 1998. Ashton-under-Lyne: Tameside Metropolitan Borough Council & University of Manchester Archaeological Unit; 1-871324-18-1 £11.95) is the first volume in what will be a series of six looking in detail at the Tameside area of Metropolitan Manchester that went from being a rural backwater to one of the most active areas in the Industrial Revolution. This first volume looks at the Pre-Industrial basis. Individual chapters consider environmental change, the division of towns and villages, and then Lords, Manors, Freeholds and their ten-

ants. It is a perfect example of the way in which detailed local archaeology can contribute to the larger picture of historical change.

JULIAN BOWSER's *The Rose Theatre: an archaeological discovery* (87 pages, numerous colour & black & white plates & illustrations. 1998. London: Museum of London; 0-904818 75-6 paperback) presents a short guide to the discovery and archaeological investigations at the Shakespearean Rose Theatre in London, in 1988. Later chapters consider the development of the theatre and the Bankside district in which it was situated. This is a well-illustrated guide with useful reconstructional drawings, photos, old illustrations and maps.

VÍTOR OLIVEIRA JORGE, ANTÓNIO MARTINHO BAPTISTA, EDUARDO JORGE LOPES DA SILVA & SUSANA OLIVEIRA JORGE. *As Mamoas do Alto da Portela do Pau (Castro Laboreiro, Melgaço). Trabalhos de 1992 a 1994*. 132 pages, illustrated. 1997. Porto: Sociedade Portuguesa de Antropologia e Etnologia; 972-560-017-7 paperback. A report on the excavation of this megalithic tomb in the North of Portugal and its associated engraved art.

Reports and journals

UNIÓN ACADÉMICA INTERNACIONAL. *Tabula Imperii Romani (Comité Español). Hoja K/J-31: Pyrénées orientales-Baleares*. 224 pages plus map. 1997. Madrid: Consejo Superior de Investigaciones Científicas; 84-7819-080-5 paperback Ptas2500. Presents a map of the eastern Pyrenean region and Balearic islands for this on-going atlas to the Imperial Roman world. In addition to the map itself, the accompanying book provides brief, but detailed, information on the sites noted.

Opuscula Romana 21. (Annual of the Swedish Institute in Rome 1996.) 146 pages, illustrated. 1997. Jonsered: Paul Åströms Förlag; ISSN 0471-7309; paperback. Eight papers present the results of fieldwork currently being undertaken through the Swedish Institute in Rome.

Report of the Department of Antiquities of Cyprus 1997. 340 pages, 68 black and white plates. 1997. Nicosia: Department of Antiquities; ISSN 0070-2374. 22 papers dealing with work currently being undertaken in Cyprus, covering principally preliminary reports from on-going fieldwork projects.

Festschrifts and collected papers

BIRGIT RAUSING's *Amico Amici* (412 pages, numerous colour plates and illustrations. 1997. Kristianstad: Författarna; 91-87896-30-3) is a series of papers presented to a scholarly diplomat, Gad Rausing, on his 75th birthday. Paper topics span from early prehistory to later antiquity, reflecting Gad Rausing's own broad interests.

SUSANA OLIVEIRA JORGE & VÍTOR OLIVEIRA JORGE's *Arqueologia Percursos e Interrogações* (172 pages,

some tables. 1998. Porto: ADECAP; 972-97613-0-2 paperback) is a series of 6 collected papers written by these two archaeologists who have worked together for more than 25 years. These papers cover a range of subjects associated with Portuguese archaeology.

Reprints, paperbacks and second editions

A welcome reprint is surely SEÁN MCGRAIL's *Ancient boats in northwest Europe, the archaeology of water transport to AD 1500* (Longman Archaeology Series. xxviii+324 pages, numerous figures and tables. 1998. London & New York (NY): Longman; 0-582-31975-7 paperback £25), still as useful a text as it was when first published 10 years ago. New work since its original publication is outlined in an introductory chapter which follows the topics of the later chapters consecutively. For those not familiar with this book, it is not simply an account of archaeological finds; instead MCGRAIL turns a seasoned mariner's eye to the problems of shipping in the ancient world.

RICHARD ALSTON's *Soldier and society in Roman Egypt. A social history* (viii+264 pages, maps, tables and figures. 1998. London & New York (NY): Routledge; 0-415-17720-8 hardback; 0-415-18606-4 paperback £15.99) was developed from his Ph.D thesis. ALSTON argues that soldiers were not isolated but lived and worked among local populations. Some even came from Egypt.

MIRANDA GREEN's *Animals in Celtic life and myth* (xx+284 pages illustrated with numerous figures. 1998. London & New York (NY): Routledge; 0-41518588-2 paperback £14.99) looks at the various

ways in which animals became part of Celtic Life; as natural world, food and farming, prey and predator, sacrifice and ritual, etc.

Introductory guides and popular books

VAL TURNER's *Ancient Shetland* (128 pages, 15 colour plates, 99 illustrations. 1998. London: B.T. Batsford; 07134-8000-9 paperback £15.99) continues this excellent series of guides to the archaeology of Scotland. 11 chapters take the reader from the Mesolithic, through to the broch houses of the Iron Age and the painted Picts. The discussion of the Mesolithic in Shetland is particularly interesting. The rise in sea level and its consequent submerging of the coasts renders the usual coastal facies of the Mesolithic, as seen for example in Denmark, invisible. Instead the presence of Mesolithic gatherer-hunters is inferred from pollen profiles which show tree loss and then tree recovery before the arrival of the first farmers; a scenario of periodic burning is a possible explanation. As usual with this series, *Ancient Shetland* is replete with evocative reconstructional drawings of sites, and a series of places to visit.

Translated texts

R.E. ALLEN (translator and commentator). *Ion, Hippias Minor, Laches, Protagoras. The Dialogues of Plato* 3. xiv+234 pages, 1996. London: Yale University Press; 0-300-06343-1 hardback; 0-300-07438-7 paperback £12.95. A translation of these four Socratic dialogues by Plato.

Review article

Adding column inches: new books on Egyptian temples

SUSANNA THOMAS*

STEPHEN QUIRKE (ed.). *The temple in ancient Egypt: new discoveries and recent research*. x+ 261 pages, 10 colour plates, 240 black & white plates, 60 illustrations, 1 map. 1997. London: British Museum Press; 0-7141-0993-2 paperback £30.

BYRON E. SHAFER (ed.). *Temples of ancient Egypt*. xii+335 pages, 112 plates & figures, 3 maps. 1998. London: I.B. Tauris; 1-86064-329-9 hardback £25.

Egyptian temples (and pyramids connected to them) are the primary visible symbols of a great civilization. Palaces, cities and towns have all but disap-

peared but temples, especially from the New Kingdom onwards (1550 BC), remain in monumental splendour, receptacles and purveyors of instructions, both implicit and explicit, about how the Egyptians viewed their own existence. They encompass many layers of meaning, not all of which are accessible to us. They represent the beginning of the world, with the sanctuary as the primordial mound whence all life began, as well as being microcosms of world order, with a perfect Egypt being mirrored within their enclosure walls. Temples may have existed within sacred 'cyclical' time, with non-linear concepts of

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