comprehensive coverage and re-evaluation of all the major areas of study in Minoan archaeology. As pointed out by Bennet, no paper dealt with important topics such as text, language, and ethnicity. Another neglected area is the reception of the Minoan past in modern society (although, to be fair, this was in the original plan of the volume). Other readers will, no doubt, find other 'gaps'. This, however, should not be taken as a criticism, for this volume does not aim to be a 'companion' to new directions in Minoan archaeology (nor does it aim to present a well focused and theoretically or methodologically coherent group of essays). It does provide, however, a varied sample of stimulating essays, in which readers will find much to think over.

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POWER IN MINOAN CRETE

M. CULTRARO: *L'anello di Minosse. Archeologia della regalità nell'egeo minoico*. Pp. 447, ills, pls. Milan: Longanesi, 2001. Paper, L. 76,000. ISBN: 88-304-1650-9.

This volume aims to provide a new analysis of the nature and evolution of political power in Crete, and particularly of Minoan kingship, based on the archaeological record. Readers who, judging from the title and preface, will expect to learn more about the specifics of Minoan kingship should be warned: they will be disappointed. Readers interested in the developments of social dynamics and in the imagery of power in Minoan Crete may well find something of interest.

The volume is organized into seven chapters, preceded and followed by an Introduction and Conclusions. The Introduction, entitled 'Re, principi e capi', deals with terminology, scope, methodology, and written sources. It is rather cursory. Kingship and chiefdoms are briefly discussed, princes are bypassed, and Minoan kingship is assumed, here and throughout the volume, rather than being cogently demonstrated in the first place. Chapter 1, 'Archeologia della regalità: i percorsi della ricerca', purports to provide a history of research on Minoan kingship, but instead is an overview of general trends in Aegean scholarship, from Tsountas and Manatt to the influence of post-processual archaeology, with some reference to evolving notions of Minoan political organization. This is not uninteresting, but no real substitute for a detailed discussion of recent, and not so recent, works on Minoan kingship, something that would have been more useful than the subsequent Chapters 2 and 3, which present, respectively, an overview of the emergence of social differentiation in the Early and Middle Bronze Age in the Cyclades, and in Neolithic and Early Bronze Age Crete (but why the Cyclades and not mainland Greece plus Kythera and Aegina?). C. concludes Chapter 3 with the suggestion that in Crete during the Neolithic period the socio-political organization was at tribal level; the Early Minoan II period saw the beginnings of social differentiation; the Early Minoan III and Middle Minoan IA phases saw the establishment of chiefdoms; and the Middle Minoan IB period saw the emergence of an Early State, and, implicitly, of Minoan kings, whose male gender appears to be taken for granted early on in the book, without proper explanation (e.g. p. 124 and *passim*). Chapter 4 begins with a potted history of 'events' in Palatial Crete, from the foundation of the first palaces to the formation of a Neopalatial Knossian 'hegemony', and to the establishment of a 'dynasty coming from mainland Greece' in Late Minoan II (pp. 143–4). It continues with a detailed discussion of Minoan palaces, but specific analysis of the evolution and character of Minoan kingship remains

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sparse. Chapter 5 deals with the iconography of power through various media. Here C. makes some interesting suggestions on *potential* representations of the Minoan ruler, though his dependency on Near Eastern and especially Syrian models is sometimes overwhelming. Chapter 6 discusses the connexion between religious and political power through an analysis of peak sanctuaries, sacred caves, and funerary evidence: once again, Minoan kings remain rather distant. Chapter 7 examines the Cyclades in the LM I period, and the old chestnut of the 'Minoan Thalassocracy', but its purpose remains unclear, for it adds very little if anything on Minoan kingship. In the Conclusions, C. suggests that Crete is the westernmost example of a Near Eastern 'palatial' phenomenon, and that Minoan 'royalty' was the main institution mediating between human and divine worlds. C. admits that Crete does not possess a clear iconography for a 'king', but does have a clear iconography of its 'ruling class' and of its power. C. explains this lack of individuality in the artistic representation of the Minoan king with the hypothesis that the supreme ruler may have been flanked (and curbed) by a powerful council of elders similar to the *abba* of Syrian Ebla, and that his mandate may have been limited to only nine years, as suggested in the *Odyssey* (p. 381).

This is a learned and well-written volume, a *tour de force* on the archaeology of Crete and the Cyclades in the Bronze Age, but highly speculative and unfocused on its purported subject: over 400 pages of text, notes, and bibliography, of which a great many do not deal directly with Minoan kingship, seem overindulgent.

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ATHENIAN ARCHAEOLOGY

J. M. Camp: *The Archaeology of Athens*. Pp. xii + 340, ills, pls. New Haven and London: Yale University Press, 2002. Cased, £29.95. ISBN: 0-300-08197-9.

Professor John Camp has been in the catbird's seat of Athenian archaeology for over thirty years: as an excavator in the Athenian agora, moving up through the ranks to assistant director, co-director, and director, and as a faculty member of the American School of Classical Studies in Athens, perhaps most notably as the Mellon Professor of Archaeology. C. has been in a position not only to participate in and lead the activities in the Athenian agora but, through the vital and vigorous forum present in the community of archaeologists and other scholars of antiquity in contemporary Athens, to keep abreast of the findings made by the other foreign archaeological schools and the Greek Archaeological Service. It is from this vantage point that C. embarks.

What C. presents is a coherent and cohesive narrative of Athens and Attica, from prehistoric through late Roman times, as well as site summaries and basic bibliography for each site. In order to coalesce a manageable narrative into a single volume of less than 350 pages, C. is selective and narrows the focus to where his primary interests lie: structures and epigraphy. These are the traditional 'big ticket' items of classical archaeology, and they serve C. and his purposes well. That is, by focusing on urban development, the attendant structures, and supporting epigraphical record, C. is able to present not only the history of the physical form of Athens, Attica, and the key structures, but also the framework within which the other aspects of Athenian society and culture were placed. C.'s presentation may not provide for scholars any surprises in

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