This volume includes the proceedings of a conference held on 28 October 2010 in Berlin, extended with papers by Alexander Podossinov, Klaus Grewe, Ekaterina Ilyushechkina, Silke Diederich and Francis Breyer. In his introduction, Klaus Geus, the co-editor, gives an explanation for the title of this volume (based on the novel Die Vermessung der Welt from Daniel Kehlmann) and discusses the meaning of the word oikumene, also the first central theme of this volume. In his view, this word can be traced back to Xenophanes from Colophon and means the inhabited world connected to the discovery of the world as a globe in which two areas were inhabited, one in the northern and one in the southern hemisphere. This idea was expanded by the conquests of Alexander the Great and the rise of the Roman empire. The climax of the idea can be found in the work of Claudius Ptolemy in the 2nd century AD. A second theme of the present volume is the mathematical fundamentals of the calculation for the dimensions of the earth, traced back to the 4th century BC.

The first paper is by Podossinov and deals with the geographical orientation in ancient Greek texts, based on Herodorus and Ptolemy. He concludes that they are based on a universal principle, in fact on coasts, seas and rivers. The very interesting paper of Konstantin Boshnakov is a study of the logos in Herodotus regarding the description of the Thracian and Scythian world of his days: Herodotus tried to obtain for himself information from traders and colonists to correct Hecataeus of Miletus, whose ideas regarding this matter were, in his eyes, incorrect. Veronica Bucciantini examines Nearchus’ report on the distances from Arrian’s Indiké, while Serena Bianchetti in the next paper (also written in Italian) describes the way of working in the books of Eratosthenes, for instance the positioning of India in his work. Johannes Engels discusses Strabo’s Geography with regard to the work of earlier geographers. Silvia Panichi makes a comparison between Artemidorus and Eratosthenes, concluding that Artemidorus calculated though itineraries and not geography. Anne Kolb proves again that the Romans, regarding the charting of their empire, focused on the practical infrastructure instead of mathematical and theoretical geography. Grewe’s paper is on the instruments used to measure systems in the Roman world, especially for the construction of aqueducts and roads. Ekaterina Ilyushechkina analyses the world-view in the poem Orbis terrae descriptio by Dionysius Periegetes, reaching the conclusion that he is providing an ethnographical sketch of the oikumene without an intention of making a geographical map of the known world. Richard Talbert discusses in his paper the world-view of the low class Roman auxiliary troops and seamen, concluding that they had a ‘mental map’ of their own position and that of their people. The joint paper of the volume editor with Irina Tupikova traces the methods for measuring the earth in antiquity, by for instance Eratosthenes and Ptolemy, back to Hipparchus of Nicaea. Kai Brodersen tries to rehabilitate the work of the late antique author Gaius Ilius Solinus, who was an important source for a thousand years, but who was since the Renaissance simply seen as a copyist of Pliny the Elder. Brodersen, however, places him as an innovator who translated the periplou of Pomponius Mela and Pliny the Elder into an overview of the mentioned area. Michael Rathmann in his very interesting paper tries to prove that the design of the Tabula Peutingeriana did not have an early Roman but an earlier Hellenistic origin. Jan Stenger argues that the description of the Holy Land by Eusebius was not meant for practical use but more
as a scriptural exegesis. Ulrich Huttner uses the hagiographical tradition in his paper for the measurement of distances between Christian sacral places. Diederich describes the *Etymologie* of the Dark Age churchman Isidore of Seville, and argues that the geographical information in this work was meant to preserve the fast-diminishing knowledge about the ancient world in his times. Kurt Guckelsberger and Florian Mittenhuber in their paper try to visualise the 8th-century AD Cosmography of Ravenna. Breyer analyses some ancient and mediaeval ship logs to locate the legendary site of Punt. Finally, Wolfgang Crom gives an overview of the long history of cartographical manifestations and the different intentions of the authors through time, concluding that each map should be judged according to the original intention for which it was made.

As can be concluded from this short summary of the contents, it is a collection of papers which encompasses the geography of the known world from the Archaic period till the Middle Ages and in which almost every aspect is treated. The papers make it clear that geography in antiquity could be used for different purposes, philosophical, political, practical and religious. Most contributions to this volume (13 of 19) are in German and another two are in Italian, which unluckily will result in less attention in the English-speaking world than they definitely deserve. Anyway, this collection has an extremely high scholarly value and is definite enrichment to our interpretation of ancient geography.

Dutch Archaeological Historical Society, Amsterdam

Jan de Boer


In late 332 BC, the last Persian satrap of Egypt surrendered his satrapy to Alexander. Alexander's stay in Egypt was brief, lasting only until the spring of 331 BC, when he left to continue his campaign against Darius III. Despite its brevity, however, Alexander's time in Egypt was critical for the future of Egypt, marking the transition from native to Macedonian rule. Until recently, scholars have devoted little attention to Alexander's reign in Egypt. *Alexander the Great and Egypt: History, Art, Tradition* is welcome evidence of growing interest in this period of Alexander's reign.

The volume contains the proceedings of a conference held at Wrocław in Poland on 18–19 November 2011. After a general introduction laying out the general themes of the conference, the 22 papers in the volume fall into five broad groups: historical background, Alexander in Egypt with emphasis on his role as Pharaoh, Alexander's building programme, society and culture, and Alexander in the Mediaeval romance tradition.

The first group, which contains two papers, opens with a persuasive study by Burkhard Meißner, arguing for continuity between Alexander's plans for Egypt as reported by Arrian and 4th-century Greek strategic ideas concerning Egypt. In the second, Krzysztof Ulanowski argues that, while there were similarities in the use of divination by Esarhaddon and Alexander during their conquests of Egypt, the attitudes of the two kings toward their omens differed, the former focusing on their significance for Assyrian imperial goals and the latter for the success of his future activities.