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## Review of Hoffmann, Adolf (2005) Ägyptische Kulte und ihre Heiligtümer im Osten des römischen Reiches

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snakes, shrew mice, and ichneumons. Like the other sanctuaries in the SAN, the 'falcon' sanctuary in fact reflects devotion to a number of interconnected deities, including Horus, Thoth, and various creator- and sun-gods. This is supported by inscriptional evidence from North Saqqara, which the authors incorporate in a brief but useful discussion (Section 5).

As in previous excavation reports from the North Saqqara site, one of the most welcome aspects of this volume is the wealth of information on the abundant votive figures and amulets found there; a total of 547 of them are published here with find-spot and museum information, inscriptions where relevant, and drawings and/or photographs of many of the objects. The material from the falcon complex, and other parts of the SAN, provides not only a vivid record of devotional and commemorative practices, but also an archaeological yardstick, as it were, for similar material in museum collections worldwide, which frequently lacks any context or provenance.

Concordances of excavation and museum numbers complete the volume, which also benefits from clear line drawings and photographs. Davies and Smith's work is a promising foretaste of forthcoming publications of the Sacred Animal Necropolis in the same series, in particular its rich inscriptional evidence (by John Ray) and scientific examinations of the site's pottery and faunal remains (by Paul Nicholson).

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ADOLF HOFFMANN (ed.). *Ägyptische Kulte und ihre Heiligtümer im Osten des Römischen Reiches (Internationales Kolloquium 5-6 September 2003 in Bergama, Türkei)*. BYZAS 1, Veröffentlichungen des Deutschen Archäologischen Instituts Istanbul. 2005. Istanbul: Deutsches Archäologisches Institut Istanbul; 975-807-105-X paperback.

This volume, the proceedings of a colloquium held in Bergama in 2003 and the first in a new series, focuses on the Kızıl Avlu, the Red Hall, located in the Roman lower city of ancient Pergamon (Bergama). The Kızıl Avlu, whose name derives from the red brick core of walls that still stand to a height of 20m, is the remaining eastern end of a huge complex, the whole of which consists of a courtyard of 266 × 100m. The rectangular building at the centre of its short eastern

end is flanked by two smaller courtyards with round buildings.

Six contributions concentrate on the Kızıl Avlu and Pergamon; seven others seek to provide a background to the Pergamene story by looking at (supposed) sanctuaries of the Egyptian gods in Asia Minor, Libya and Egypt; two examine issues of cultic activities at sanctuaries of the Egyptian gods; one deals with an unknown cult object (?) from Kalymnos, Greece, and one with the possible development of Isis (the last two contributions will not detain us further here). All contributions are in German, bar three in English and one in Italian. Summaries are in Turkish but not English.



At Pergamon, the Attalid acropolis has always been at the centre of attention, but Roman Pergamon is largely unknown. The conspicuous Red Hall could, however, hardly be missed. Though German teams have worked on it since 1906, with long intermissions due to both world wars, nothing conclusive has emerged. The Red Hall complex is of obvious interest for the history of religion (and the involvement of Roman government in religious matters), for the history of architecture, especially of Roman city planning and building policy, and as a feat of engineering: the river Selinus runs diagonally under the *temenos* through a double barrel vault some 160m long. New work since 2001, led by Adolf Hoffmann and Wolfgang Radt as a Deutsche Forschungsgemeinschaft Schwerpunktprogramm (1080), is presented in this volume.

Nowadays the building is generally considered an imperial project, probably of Hadrianic date, with a religious purpose, as there is a base for a cult

statue. In the 1930s, Deubner and Ziegenaus were the first to hypothesise that this was a sanctuary of the Egyptian gods, pointing at the presence of water basins, subterranean corridors, and egyptianising sculptural decoration. Their identification has been widely accepted. The present volume confirms the Hadrianic date and the imperial nature of the Red Hall complex, but calls everything else into doubt.

Adolf Hoffmann presents a history of research and outlines the main questions, while Ulrich Mania and Corinna Brückener add much detail about recent archaeological and architectural research. Their main conclusion is that supposedly diagnostic characteristics are not always what they seem, nor contemporary. This certainly throws doubt on the identification of the complex as a sanctuary of the Egyptian gods; so does the find of a statue of Cybele. Katja Lembke contributes a comparative study of gigantism and monumentalism: she suggests a Hadrianic project for the imperial cult, but leaves room for multifunctionality. Anna-Katharina Rieger looks at the position of the Red Hall in the town's grid layout, making interesting comparisons with the imperial fora of Rome, and tentatively proposing a Hadrianic imperial cult foundation. Wolfgang Radt discusses the *aegyptiaca* from Pergamon, a shabby lot that does not derive from the Red Hall. All that this collection shows is that Egyptian gods were present at Pergamon from Hellenistic days onwards. Bensen Ünliöglu's contribution on *aegyptiaca* presents similar results for Asia Minor. Peter Scherrer supplies much new detail on an Ephesian *temenos*, interpreted by Keil as a sanctuary of the Egyptian gods on the basis of epigraphic evidence (which, however, features on *spolia*), water works and subterranean corridors. Scherrer argues that this may have been a *mouseion*, comparing it, amongst others, with Hadrian's library at Athens. His suppositions carry conviction and seem highly relevant for the interpretation of the Pergamene complex. On the other hand, the discussions of Arnd Hennemeyer on the temple of the Egyptian gods at Priene (probably rebuilt as a podium temple in the late second century AD), of Sarolta Takács on inscriptions from Lysia and Mysia (showing emperors working towards a Ptolemaic ruler concept, which included an association with Egyptian gods), of Serena Ensoli on the Isis and Sarapis temple on the acropolis at Cyrene (its Hellenistic rebuilding can be labelled 'dynastic'), of Johannes Eingartner on the sanctuaries for the Egyptian gods at Sabratha and Bulla Regia (examples of official Roman building policy) and

of Mareile Haase on doubtful identifications of Isis temples in imperial Egypt (pointing out that *sunnaoi*, gods sharing a sanctuary, are common), have little to contribute to the main problem here, even if they make interesting points (especially Hennemeyer). Martin Bommas argues that Apuleius describes the ideal prototype of a temple adapted in its interior arrangements for Isis mysteries, and that this fits the Red Hall. This contradicts other contributions, particularly the findings of Hoffmann, Mania and Brückener. Ulrike Egelhaaf-Gaiser contributes an excellent piece on Pausanias; it may be more important for our understanding of Pausanias than for the interpretation of the Red Hall, but it is certainly a warning not to rely on literary sources in the way Bommas does.

The importance of this volume lies in the contributions by Hoffmann, Mania, Brückener, Lembke, Rieger, Scherrer and Egelhaaf-Gaiser; they show that received ideas about a typical sanctuary for the Egyptian gods should be reconsidered. There may be no such thing as a typical sanctuary for the Egyptian gods, and some of its supposed characteristics may well turn out to be features of a much wider range of buildings.

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ALAIN FERDIÈRE. *Les Gaules, II<sup>e</sup> s. av. J.-C. – V<sup>e</sup> s. ap. J.-C.* 448 pages, 24 figures. 2005. Paris: Armand Colin; 2-200-26369-4 paperback euro33.

Ferdière is engagingly direct from the outset about the character of his work. He offers us not '*la défense d'une quelconque thèse sur l'identité de la Gaule*', but '*un manuel au sens strict du terme*' (p. 7), and does so with much success.



The scope of the book is nothing less than a comprehensive account of the transalpine Gallic provinces, from their genesis at the hands of Rome in the second century BC to their transformation into a series of 'barbarian' kingdoms in the fifth century AD. Along the way, political history, administrative structures and social institutions are described carefully and concisely under three major