(what these texts mostly consist of) are difficult to restore. Further, the meagre information on the world that produced them obstructs attempts to place them in context. Even more, these texts are not instantly rewarding; several aspects will not become clear before the laborious process of deciphering and studying the lot is concluded, and many will remain obscure; and like the first editions of difficult texts, and a fair amount of what was said about these papyri in earlier publications, much in this volume is bound to become obsolete. Few would merrily embark on such an enterprise, which makes our debt to the editors all the greater. One wishes them the best of success with their undertaking.

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doi:10.1093/clrevj/bni357

HISTORY AND THEORY

N. MORLEY: *Theories, Models and Concepts in Ancient History.* Pp. viii + 162. London and New York: Routledge, 2004. Paper, £14.99. ISBN: 0-415-24877-9 (0-415-24876-0 hbk).

Part of the Approaching the Ancient World series, this book aims to provide: 'future generations of ancient history students with a sort of guidebook to the world of "theory" ' (p. vii). Morley aims: to introduce some key theoretical positions alongside the scholarship they have informed in recent historiography; to use this material in a discussion of historical methodology; and to demonstrate the possibilities created for the ancient historian by a critical, inventive use of theory (pp. 5–6). M. concentrates on examples from social and economic history, both because he feels theory can be most fruitful in these areas and because herein lies his expertise and interest (p. 5).

In providing a taster to whet the appetites of students who feel unsure about what 'theory' is, and how to use it, this book must be judged a success. M. is an enthusiastic and entertaining guide, whose combination of brief abstract descriptions of theoretical positions, their application, and the debates which have resulted, is clear and welcoming. The first two chapters are the most successful, using the debate about the applicability of the 'consumer city' model as a foil to discuss theoretical approaches to the ancient economy, such as 'primitivism vs. modernism' and 'formalism vs. substantivism'. In these chapters the combination of theory, its uses, and resulting problems and benefits are skilfully held together by an interesting exemplary topic. The chapters which follow touch many more theoretical bases, employing a thematic organization: The Limits of the Possible; Class and Status; A Sense of Identity; Myth and Reason. M. succeeds in providing brief illustrations of how well-known theories have been applied, touching on, among others: Braudel and geography; Marx and class; feminism, sociobiology, and development studies. These chapters might have benefited from being arranged around other examples like the consumer city, rather than around themes, leading one to wonder whether looking outside economic history may have been beneficial. Nonetheless, in a short book M. has achieved his aim of producing a stimulating, accessible guide to theory, and a convincing call for students to embrace it rather than fearing it.

As such, it is difficult to criticize the book for omissions. Still, some may feel that a book of this type might devote more space to major areas of theoretical discussion: language, religion, and identity being three areas which might qualify. It seems

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https://doi.org/10.1093/clrevj/bni358 Published online by Cambridge University Press

surprising that a book with this title, aimed at undergraduates, should feature neither postmodernism nor post-structuralism in its index.

The few odd notes occur largely when M. moves away from economic history. Defining 'patriarchy' as 'male subordination of women' (p. 30) is misleading: they are related but by no means synonymous. The sentence: 'If ancient historians wish to avoid distorting their evidence by imposing anachronistic modern concepts on it, they must stay off the topic of "the ancient economy" altogether' (p. 33) overstates the case. A paragraph on ecology (p. 66) reads as if it is based on an out of date understanding of evolutionary adaptation, creating the misleading impression that both micro-organisms and wheat have some kind of adaptive agency. On p. 116, the suggestion that:

> the development of such practices as the seclusion of Athenian wives may be seen as the result of natural processes: natural selection favours those individuals with a pre-disposition to act in a particular way (e.g. locking up their wives), and so these traits become established within the population as less successful genetic strains die out

is an extremely poor example of how microevolution might be used to help understand social organization.

These minor quibbles aside, M. has produced a book that will surely succeed in encouraging undergraduates to view 'theory' with greater relish. The full notes and useful guide to further reading complete a text that should quickly and deservedly become established on reading lists.

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doi:10.1093/clrevj/bni358

PROTO-RACISM

B. ISAAC: *The Invention of Racism in Classical Antiquity*. Pp. xiv + 563, ills. Princeton and Oxford: Princeton University Press, 2004. Cased, £29.95. ISBN: 0-691-11691-1.

Ever since Dodds published *The Greeks and the Irrational* (Berkeley and Los Angeles, 1951), in a post-war milieu cynical about the achievements of Western civilization, scholars seem to have been anxious to demonstrate that there were indeed 'disagreeably primitive things' poking up here and there through the cracks of Periclean rationalism (p. 192). The romantic myth of the glorious legacy of Greco-Roman culture has, by now, been well and truly debunked. In *Black Athena* (New Brunswick, 1987–91), for all its flights of semantic fancy, Bernal attempted to demonstrate that our inherited view of classical civilization was moulded by European racist scholars, both anti-black and anti-Semitic, infected by the imperialist triumphalism of the late nineteenth century. In his return to the ancient sources to construct the *Revised Ancient Model* of the origins of classical civilization, Bernal omitted to interrogate the ancient sources themselves. This Isaac, Lessing Professor of Ancient History at the University of Tel Aviv, does, in this meticulously researched and annotated work, which attempts to find the intellectual origins of modern racism and xenophobia in works of ancient Greek and Latin prose (some

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