known only as a dynastic god, as the ill-fated Memphites, murdered by Euergetes II—the later Ptolemies appear with a designatory number one less than normal. Ptolemy Euergetes II Physkon is no longer Ptolemy VIII (but VII), Soter II no longer Ptolemy IX (but VIII), and so on. Although this represents a return to earlier practice—Physkon was Ptolemy VII for Bouché-Leclerq and E. Bevan, *A History of Egypt under the Ptolemaic Dynasty* (London, 1927)—an attempt to reform current practice does seem somewhat perverse. There is an argument in favour of convention, if only for the sake of recognition. Similarly, with the Kleopatras. Kleopatra Tryphaina is Kleopatra V in the *CAH* XII^2, as in Whitehorne, *Cleopatras* (London and New York, 1994); for Huss she is Kleopatra VII. Time will tell if these innovations are here to stay.

The level of production of this book is particularly high. The maps are useful and though some visual illustration might seem desirable, this would be out of line with the general historical approach, adding to both size and cost. Beck have produced a handsome book; the bound-in bookmark is a notable advantage in such a large volume.

Girton College, Cambridge DOROTHY J. THOMPSON

ITALIAN STATE FORMATION

E. Herring, K. Lomas (edd.): *The Emergence of State Identities in Italy in the First Millennium BC*. Pp. 225, ills. London: Accordia Research Institute, University of London, 2002. Paper. ISBN: 1-873415-22-2.

This volume is another instalment in the increasingly impressive and important series of conference proceedings produced by Accordia, which have steadily built up the profile and sophistication of studies of early and Republican Italy in English. It derives from a conference held in 1997, which set out to investigate the links between ethnicity and urbanization under the wider umbrella of state formation, rightly identified by one contributor as 'perhaps the three most central issues on the study of Italy in the first millennium BC' (Bradley, p. 109). Scholarship was moving fast in 1997, and by 2000 arguably even faster, but the volume remains valuable, up-to-date, and challenging. One characteristic of the whole production is a refreshing sense of self-criticism, on the part of the editors and several contributors.

The introduction gives a full summary of the papers, which can therefore be treated more briefly here. Loney gives a dense and technical study of pottery production at Casale Nuovo (Lazio) in the Late Bronze Age and Early Iron Age, arguing from the variability of the finished product for the continuation of a household production mode; the case would be strengthened by clear evidence for greater standardization elsewhere, and the site (6 km from Satricum) may not be typical of larger settlements; nonetheless, this is a start in the direction of more quantified responses to models of ceramic development. Wilson argues for peaceful early cohabitation between Greek colonists and indigenous populations, a view which appears to be gaining ever more ground (see recently D. Ridgway, *JRA* 15 [2002], 355–62). Herring and Lomas both deconstruct and reconstruct ethnicity in southern Italy. Herring also addresses the archaeological gap in the fifth century (a wider problem; compare Etruria and especially Latium); Lomas finds indications that identity was increasingly constructed

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around city rather than ethnic identity. Perkins summarizes the Doganella material from the Albegna Valley.

In two valuable articles which nonetheless fit slightly oddly, Bispham looks at the foundation of Ostia in tradition and reality, and Pobjoy extends the arguments of Mouritsen (with some necessary qualifications) to suggest a strong desire for independence on the part of some of the allies in the Social War. This last article, with a wealth of numismatic material, is extremely important and valuable, and ought not to be overlooked. The conclusion is Witcher's reflection on Romanization and globalization, which again is somewhat out of place, particularly after Pobjoy's model of conflict between identities. Globalization may have its uses as a model, but it is not well connected here to the emergence of state identity, or to the conflict between deeply opposed identities.

Haussler's analysis of Golaseccan culture as an active player in the cultural exchange with central Italy is perhaps the most archaeologically sophisticated article of the volume. This chapter covers a broad chronological period, making a strong case for change over time within the three topics isolated as the aims of the book, and draws attention to an area relatively neglected in the recent wave of scholarship; this can profitably be read alongside J. Williams's very different account of Transpadane Gaul. There are inevitably gaps in coverage, the saddest loss being John Lloyd's contribution on Samnium.

It is Bradley's critique of the enterprise which is identified by the editors as a major challenge to their own conception of where the conference was intended to go, and which offers the most careful and nuanced methodological position. In essence, Bradley points to the way that archaeological definitions of culture are often predicated on pre-existing concepts drawn from ancient sources and modern descriptors (Villanovan being a good example); the difficulty of using linguistic evidence as a determinant of a region's ethnic composition (here we miss the conference paper of J. Wilkins); and the difficulty of using the much later literary traditions as a sure guide to earlier realities. Cornell's demolition of the ethnic theories of nineteenth-century scholarship on the Etruscans and Rome (in T. Cornell and K. Lomas [edd.], *Gender and Ethnicity in Ancient Italy* [London, 1997], pp. 9–21) is an excellent companion piece, but also draws attention to the relatively scant treatment of Central Italy in this volume. If one wants to have a debate about state formation and ethnic identity in Italy, some of it has to take place in the context of Etruria, Latium, and Campania, and against the background of the Greek impact off the coast of Naples.

Where should the debate go? The editors have chosen, understandably, to focus on the rôle and place of the individual as the next topic for discussion, but this volume leaves a powerful sense of unfinished business in an area which we have been discussing for twenty years and more. Ethnicity is a problem. This volume and the substantial debate in Greek history warn us not to confuse subsequent self-imaging with original reality, and we have real difficulties in deriving ethnicity from archaeological evidence alone (a point well made by Bradley, and see also Morgan in I. Malkin [ed.], *Ancient Perceptions of Greek Ethnicity* [Cambridge, MA, 2001], reviewed in this volume). Urbanization as a concept has recently been so questioned as to appear a definition in search of an object; obvious in the eyes of the beholder, but not carrying the explanatory power we once expected. This leaves state formation, and I found the variety of definitions of the state in this volume so disparate as to bewilder. The editorial introduction worries about the editors' unconscious evolutionism; Loney gives a definition from scholars of ceramic production which fails to fit her own analysis; Wilson worries about where the *polis* fits with the early colonial experience;

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Herring places state formation at exactly the point when the archaeology runs out; Bradley (rightly) indicates that one can have a state without urban form; Bispham indicates the extraordinary difficulties of studying Roman *coloniae*, once thought to be simple simulacra of Rome; Pobjoy gives us a persuasive account of the emergence of a state in opposition to Rome. A host of theoretical forerunners pave the ways. Either our questions or our definitions are imprecise, and I have been guilty too of such imprecision. Whither state identity? Not, I suspect, in the direction of the individual, or not only; rather, we need to establish more clearly what characterized these groupings and at what level they should be studied. The drive towards the particular (Casale Nuovo, Doganella) must be balanced by the admittedly fuzzy regional dynamics (Latium, Etruria). Urban form (and its absence) still seems to me a regional phenomenon, inexplicable in terms of, say, Rome or Tarquinia. What are the motives for state formation—agricultural productivity, élite competitive display, coercion, religious cooperation, political federalism? What kinds of states are we struggling to describe, and is state formation the right question to be asking of the Italian Early Iron Age? This volume will annoy those who like their conference proceedings to be controlled; those who enjoy hearing the echoes of debate and watching the ripples of controversy will find much here to relish.

University of St Andrews CHRISTOPHER SMITH

UMBRIA

G. BRADLEY: *Ancient Umbria. State, Culture, and Identity in Central Italy from the Iron Age to the Augustan Era*. Pp. xv + 333, maps, ills, pls. Oxford: Oxford University Press, 2000. Cased, £50. ISBN: 0-19-924514-2.

This monograph should take its place on our bookshelves as the standard work in English on this region (replacing, for example, W. V. Harris, *Rome in Etruria and Umbria* [Oxford, 1971]). Its appearance is timely because of the quantity of evidence revealed by archaeology over the last couple of decades. Consequently, its synthesis of recent discoveries is welcome, but it also presents evidence old and new in the light of recent theoretical approaches. On the whole, it avoids presenting a regional narrative history and offers instead an interpretative essay.

The author's main contention is that state organization provides the key to understanding Umbria's development. This replaces the tendency to evaluate Umbria by its levels of urbanization, and revises its image as a late developer in terms of its slow pace in monumentalizing urban centres. Rural sanctuaries provide alternative stages upon which members of the élite could consolidate their power by displaying votive dedications or constructing buildings. Umbria no longer appears as a rather primitive tribal society since Bradley deduces the beginnings of state organization in the Iron Age.

Other themes of interest to a broader readership include extensive discussion of Romanization, and the relationship between cultural change and ethic identity. In exploring the extent to which 'Umbria' ever existed as a meaningful unity, B. suggests somewhat paradoxically that Umbrian identity may largely have evolved only after its communities had been incorporated into the Roman state. Before then, local allegiances (such as Nucerian or Amerian) may have been more apparent. The variety of Rome's responses to the region after conquering it may also reflect the fact that

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