Only in Sancisi-Weerdenburg's chapter do we get a sense of another contemporary ethnic identity which is not defined with the Greeks predominantly in mind, and as that chapter shows, the Greeks were not good at understanding some aspects of the Persian world. Expanding the view to look at Italy, particularly in the eighth century, would reveal the odd confusions over central Italy in Hesiod (*Th.* 1013–16). What about the ethnicity of Pharaonic Egyptians (not Herodotus' upside-down Greeks), the Phoenicians (not Homer's lying merchants), the Jews (unknown to the Greeks as far as we can tell at the time when they were creating their own myths of a special identity), and the peoples of the Iron Age west? A review of ethnicity as a Mediterranean phenomenon in the tenth to eighth centuries might bring welcome controversies and reinvigoration, but in its own terms this is a splendid and valuable collection.

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HELLENISTIC EGYPT

W. Huss: *Ägypten in hellenistischer Zeit 332–30 BC*. Pp. 885, maps. Munich: C. H. Beck, 2001. Cased, DM 168. ISBN: 3-406-47154-4.

Egypt under the Ptolemies, that dynasty established by Alexander of Macedon's general Ptolemy son of Lagos, has until recently lacked an up-to-date general history. In 1994 G. Hölbl published his important, Egyptologically oriented study of the kingdom, *Geschichte des Ptolemäerreiches* (Darmstadt), translated into English as *A History of the Ptolemaic Empire* (London, 2001), the same year as this monumental study by Huss was published. Three generations earlier, Bouché-Leclerq's impressive *Histoire des Lagides* (1903–7) ran to four volumes, each over 400 pages. With far more notes and smaller print, Huss manages the task in just one volume of 757 pages, with a further 128 pages of bibliography, maps, family trees, and index. The history of the Ptolemies and of Egypt under their rule was indeed a long and complex one, and much of it is here, laid out in an accessible form, with detailed analysis and documentation. This is a major work, the culmination of half a lifetime's study of the period.

Huss starts his story well before the conquest of Alexander, going back to the Twenty-sixth Dynasty, when Greek soldiers first served as pharaonic mercenaries and were settled in the country. This makes for a somewhat leisurely start; Alexander enters the scene on p. 55, and it is p. 250 before we reach the death of Ptolemy I in 282 B.C. There follow four further sections on the golden age (Blütezeit) of Ptolemies II–IV (220 pages), on the crisis of the reign of Ptolemy V Epiphanes (sixty-five pages), on the collapse (Niedergang) of the kingdom under the sons and grandsons of that king (130 pages), and finally the downfall (Untergang) under Ptolemy Auletes and the famous Kleopatra, now renumbered as Kleopatra VIII (ninety pages). Coverage is thorough and always closely based on the sources (epigraphical, papyrological, numismatic, and literary), which are helpfully listed at the start of each chapter together with relevant secondary literature. At the start of each reign the five Egyptian royal titles of the king are recorded and translated in a section on the accession (a tabulation of these might have shown up significant ideological changes more clearly), and subjects for discussion follow in clear and logical order: foreign policy, with subsections on particular problem areas or wars, followed by domestic policy, with subsections on the royal family, the economy, administration, culture, ideology, religion, and, finally, a record of significant individuals of the time. An important strength of the study is its

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location of Egypt's history within the wider framework of the Near East and the Aegean. As a handbook to the period it is hard to imagine a better coverage, and Huss is set to become the standard reference work for the next generation or more.

In many ways, this is a very traditional form of history. In part, the balance reflects its author's earlier published studies; were every Ptolemy treated like Ptolemy IV, the work would be even longer. On the whole, however, the coverage is dictated by the ancient sources. So, when Diodorus Siculus or Polybius provides an ancient account, the narrative is fuller than when a reconstruction depends on papyri or inscriptions. Given, therefore, the concerns of ancient authors, this is primarily a military and political history in which the written word takes precedence. Culture is high culture, forming a subsection only of domestic policy. How in practice institutions like the oil monopoly or tax system actually worked is left to the imagination; the rôle of women (Olympias, Eurydike, Kleopatra) emerges rather than forming a subject of separate comment. Material culture is rarely under the limelight, though the use of statue dedications in foreign relations is a repeated refrain; it is the inscriptions they carried that give rise to comment rather than an exploration of the phenomenon itself. Somewhat surprisingly, given the degree of documentation, legal history is barely present. This is a narrative shaped by an intimate knowledge of the sources and a traditional approach to the stuff of history, a top-down view of the past in which the political narrative has pride of place and social, economic and cultural aspects are subordinated to this narrative. How events unfold and their results get more coverage than does analysis of their causes.

An author must be allowed his choice of subject and others will always find gaps. The problem of the date of the death of Arsinoe II (270 or 268 B.C.) is not addressed. Apart from Jewish *politeumata* (Pap. Colon. XXIX = P. Polit. Jud. with its important information on the Jewish community of Herakleopolis came too late to take account of), 'ethnic' *politeumata* are not discussed. The rôle of Boethos in city foundation in the south under Philometor is interestingly placed in the context of relations beyond Egypt's borders (pp. 581–2); what is to be made of his later activities in Middle Egypt under Euergetes II (B. Kramer and H. Heinen, *APF* 43 [1997], 315–63, quoted p. 621 n. 209)? Use of Diodorus Siculus' figures for the population is unwise (pp. 221–2 n. 3, cf. pp. 30–1); see, most recently, W. Scheidel, *Death on the Nile* (Leiden, 2001). Some events are treated more than once without cross-reference (e.g. pp. 121 n. 202 and 136 n. 311, the satrap stele; pp. 282 and 312, Ptolemy the son; pp. 528 and 570, calendric reform; pp. 640 and 662, the titles of Kleopatra III), but this is rare. The bibliographic cover of the period is impressive. Inevitably, some omissions will be found: for example, Peter Bing on the limited dedication of Sostratos of Knidos in M. A. Harder et al. (edd.), *Genre in Hellenistic Poetry* (Groningen 1998), pp. 21–43; J. K. Winnicki, 'Carrying Off and Bringing Home the Statues of the Gods', *JJP* 24 (1994), 149–90 or J. Yoyotte, in *CRAI* (1989), 73–90, on the Egyptian precedent for the *dioiketes*. The details that lurk in the footnotes encourage a careful reading; see p. 750 n. 8, on a Nabataean community in Egyptian Daphne, or p. 451 n. 8, quoting Lucan on the pyramidal structure of the *Sema*. It is probably as a book of reference that this study will be mainly employed.

Discussion is generally measured, with different views portrayed in a balanced way: is it *a* that was the case or rather *b*? 'Vielleicht', is often the answer or sometimes, in more negative vein: 'vielleicht, vielleicht'; and the *ex cathedra* 'ich zweifele' occurs more than once. A further feature needs comment—the renumbering of the later Ptolemies and Kleopatras. Following the elimination of the (brief) reign of Ptolemy VII Neos Philopator in 145 B.C.—Huss here accepts Chauveau's identification of this prince,

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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.

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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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