WESTERN GREEKS

K. Lomas (ed.): *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton.* (*Mnemosyne* Supplementum 246.) Pp. xxii +504, maps, ills. Leiden and Boston: Brill, 2004. Cased, €99, US$124. ISBN: 90-04-13300-3.

Brian Shefton is one of several emeritus UK professors whose scholarship began with the study of Greek vase painting before expanding to the diasporic contexts of Greek artefacts and studies of the mechanisms of colonization, exchange, and multicultural interactions in the Mediterranean. His particular area of interest and expertise has been the Iberian peninsula, which included not only Spain but extended to Massalia. This volume of papers is therefore a fitting thematic recognition of a prolific and copiously detailed scholar. It also sits nicely in the recent interest in the diversity of Greek experiences abroad and revised notions of ethnicity and identity in such contexts, e.g. J. Hall, *Hellenicity* (Chicago, 2002), I. Malkin (ed.), *Ancient Perceptions of Greek Ethnicity* (Washington, DC, 2001).

The book is subdivided into sections that cover the early period of Greek colonization, explicit identity representations, regional studies, and a brief look at Greek identity in the Hellenistic and Roman periods, each recalling themes of Shefton's own research. In the first section, Ridgway reiterates arguments for the presence and influence of Euboeans at Pithekoussai, in direct response to recent 'anti-Euboean' discussion, while Hall explores the identities of the early colonists and their indigenous neighbours in Sicily and Italy before the fifth-century texts, on which our previous interpretations of western Greek and non-Greek identities were largely based.

This is followed by contributions analysing various representations of identity. Antonaccio assesses locally produced (i.e. non-colonial) Greek-style matt-painted geometric pottery that was manufactured in Sicily between the eighth and sixth centuries. Using Morgantina as a case study, she ably demonstrates the hybrid nature of the material to redefine the identities of those living and working in central-eastern Sicily. Jones and Buxeda i Garrigós consider recent archaeometrical studies of several classes of Greek and Greek-inspired decorated pottery in Italy and Spain. This includes a simplified comparison chart of different chemical analysis techniques. Their discussion regarding the ability of such results to answer generalized questions about ceramic origins usefully summarizes the more recent (1990s and later) studies in Greek pottery in Spain and Italy from the archaic to Hellenistic periods. Kerschner questions Herodotus' references to Phocaean trading activities in the West in light of ceramic evidence, as specific Phocaean wares represent only minority types in Huelvan contexts. Such distribution patterns do not necessarily highlight who the traders were, however.

A broader approach is adopted by Boardman, who examines reasons for copying pottery shapes and styles, reminding us that 'pots are for people'. He cites Euboean pendent semi-circle plates, which are more widely distributed in Cyprus and the Levant than elsewhere, including Euboea; the Euboean-style Late Geometric skyphos with Cypriot decoration, manufactured in an eastern Mediterranean clay; the KW or spaghetti aryballos, a Near Eastern shape although a Rhodian product; imitations of Near Eastern shapes at Pithekoussai; and imitations of Greek and Phoenician shapes in Spain. He still argues that the breadth of distribution must reflect the presence of resident Greeks or Levantines as the purchasers in these foreign shores.

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Several papers focus more exclusively on interpretations of the image. Harari offers a reinterpretation of pygmy imagery in Etruscan art and the conceptual function of this image in Italian funerary contexts in contrast to its Greek symbolisms. Izzet discusses interpretations of the Aristonothos krater, which depicts the blinding of Polyphemus and has the first known potter's signature. Torelli presents the first publication of an Attic Black Figure gigantomachy kantharos of *c*. 550 B.C. from the fill of building α of the Greek sanctuary at Gravisca. Rausch considers the material and social relations and interactions between the Greeks of Poseidonia with their Lucanian and Etruscan neighbours. Small primarily looks at a Late Iron Age Apulian stamnos-krater (i.e. locally made and decorated, although the form is Greek) from Santo Mola with a retrograde Greek inscription *gnothi*. He assesses the meaning of this and other sympotic vessels and inscriptions to determine non-Greek views of Greek culture. Barron explores Samian links with Etruria through names and sanctuary dedications, while Brown discusses at length the geographer Hecataeus of Miletus' references to the western Mediterranean and North Africa.

Five contributions are more regionally focused. Braccesi explores the Venetian lagoon, providing a summary of Mycenaean findspots and discussing literary evidence for pre-Roman trade and trade routes across the lagoon. Carter recounts archaeological research at Incoronata as interpretations have developed from viewing the site merely as a Greek settlement overlaying an indigenous one to one of cohabitation and a centre for regional exchange. Gill presents a similar history of Euesperides, highlighting the settlement's Cretan links noticeable in an archaic house form. De Hoz examines evidence and interpretations for a Greek presence in Iberian communities through a study of Greek inscriptions in native contexts, concluding that such inscriptions reflect Greek residents. Domínguez recounts Phocaean colonization history, and concludes that Phocaean identity in the west is a colonial one rather than purely Phocaean, with each colony, particularly Emporion and Massalia, asserting itself in response to its particular circumstances while calling upon Phocaean kinship ties when needed. This practice has long been noted elsewhere, particularly among the Sicilian colonies, and so should not be surprising.

The volume concludes with two chapters on later periods. Zambon's contribution uses historical and numismatic evidence to consider Sicilian tyrannies during the 280s B.C., characterizing the decade as one dominated by both self-preservation and Syracusan expansion, rather than merely anti-Carthaginian actions. Lomas closes with an overview of Greek identities during the Roman period, using Massalia as her case study. This is particularly effective as a balance to the rest of the contributions, which focus on the Greek period, since during the Roman period there were distinct notions of identities (civic, ethnic, cultural) that had divergent meanings and were manipulated differently than in earlier times.

Illustrations would have supplemented some of the more visual-dependent discussions. For example, Izzet's fascinating discussion of the placement of the signature on the Aristonothos krater—in the middle of the blinding scene itself—which results in much richer interpretations of the scene to its Etruscan viewer, begs for an illustration. Zambon's numismatic discussion to support his arguments for Syracusan expansion would similarly have benefited from visual support.

While many of these individual contributions are valuable for the information they present, they still view evidence largely as us-or-them or through the unidirectional concept of Hellenization. A model such as hybridity, however, can be applied successfully to many of the discussions to highlight these processes of interaction, rather than merely presenting the outcomes as new traditions. Only Antonaccio and

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Hall discuss their material within such frameworks, the former explicitly; as a result, these are two of the more thought-provoking contributions. Nevertheless, Lomas has brought together an astonishing range of material. The fact that art, archaeology, numismatics, and literature can be used to explore multi-cultural interactions reminds us of the vibrancy of this field of scholarship and echoes the breadth of expertise of the volume's honorand. As such, no more fitting a tribute to Professor Shefton could have been conceived.

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GREEKNESS

J. M. HALL: *Hellenicity. Between Ethnicity and Culture*. Pp. xx + 312, maps, figs. Chicago and London: The University of Chicago Press, 2002. Cased, US$50, £35. ISBN: 0-226-31329-8.

Hellenicity, H.'s second book, is less of a sequel to his *Ethnic Identity in Greek Antiquity* (Cambridge, 1997; reviewed by myself in *CR* 50 [2000], 210–11) than a fleshing out of the thesis delineated in the earlier book. Thus, *Hellenicity* spells out H.'s earlier suggestion of how an 'aggregative' model of Greekness by descent—the process of peoples progressively counting themselves in, and being counted in, to a fictive family-tree descended from Hellen—increasingly gave way, from the fifth century, to an essentially Athenian remaking of Greekness as dependent on cultural criteria. The different models are viewed as qualitatively different: Greekness based on cultural criteria is less profoundly meaningful than that based on descent. This sense of a qualitative difference is reinforced by H.'s sketch of a more or less linear decline of perceptions of primarily descent-based Greekness through into the Hellenistic and Roman imperial periods.

Somewhat surprisingly, given the apparently broader focus of *Hellenicity*, the majority of its chapters are concerned with the archaic period, the focus of *Ethnic Identity*. Following an introductory chapter, which includes a more succinct theoretical discussion of ethnicity than that given in *Ethnic Identity* Chapter 2, Chapters 2–5 set up a thesis of the comparatively late emergence of claims of descent-based common Greekness. H.'s thesis of comparative lateness is set up primarily in opposition to much older modern views of the 'arrival' or 'formation' of 'the Greeks' based on 'objective' cultural assessments and/or racial theory. In Chapter 2, then, H. discusses ancient, retrospective perceptions of early, 'prehellenic', local and supraregional populations, accounts characterized above all with change, whether in the form of migrations or name-changing. These are contrasted with the fixity of modern (early twentieth-century) assessments of the Bronze Age, including the 'arrival of the Indo-Europeans' or 'racial' analysis of the 'mongrel' nature of Greeks. Chapter 3 is concerned to plot the emergence of perceptions of 'intrahellenic' identities (some of which are the major concern of *Ethnic Identity*)—Achaeans, Ionians, Aeolians, and Dorians—from the eighth century, especially at the geographical 'margins' of the Greek world, and as both pre-existing and a prerequisite for the assertion of Greekness on the basis of common descent from Hellen. Chapter 4 is largely a negative argument: a sense of Greekness is not the result of archaic colonial encounters. In Chapter 5, we finally encounter the assertion of common Greekness through descent: the geographical broadening of the concepts of Hellas and Hellenes from the region south of Thessaly

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