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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Umbria had previously been organized into many small autonomous communities rather than existing as a 'tribal' unit.

Umbria can act as a case-study for other areas of the Roman world, suggesting useful ways of approaching Romanization. B. argues that Romanization needs to be understood not as the replacement of one identity with another, but as one component in a plurality of identities, whereby several different identities might coexist. He points out that there is a danger of over-emphasizing the influence of Rome; that cultural change does not necessarily herald a change in ethnic identity; and that defining what is 'Roman' is problematic, given that Roman culture itself contained many strands of influence. He also draws attention to the danger of detecting ethnicity from archaeology.

One part of the argument that would have benefited from a more detailed consideration is the issue of language and identity. It is a shame that much relevant material is tucked away in Appendix 3 (where it would have been useful to include indications of each town's status). B.'s picture of language change could be further refined by taking account of potential differences between non-monumental inscriptions (such as writing on pots) and monumental public inscriptions. This might further strengthen his reassessment of the spread of Latin epigraphy among Rome's Umbrian allies before the Social War. None of the examples for this (pp. 211ff.) are totally convincing, and it would suit his argument to minimize the rôle of Latin still further. The best example, from Asisium (p. 210), illustrates the possibilities, where it may be the case that Umbrian and Latin are regarded as the appropriate language for use in different contexts (although these two inscriptions may not be contemporary).

The book generally maintains its momentum and argumentative thread, but Chapter 4 slightly loses its way. It undertakes to analyse the evidence for urban centres and rural sanctuaries, including the relationship between them, but tends to be stronger in its presentation of data than in its argumentation. The rather hesitant suggestion that architectural terracottas really probably did originate from sacred buildings provides a weak foundation (p. 159).

Umbria provides a focal point for analysing the impact of Roman imperialism upon small local communities. B. argues that the concept of an Umbrian ethnic group continues into the principate despite the disappearance of Umbrian culture. This is certainly the impression from archaeological evidence, but there is a danger of claiming too much cultural homogenization for Italy by the late first century B.C. on this basis. Other, more ephemeral, types of cultural activity, invisible in the archaeological record, may well have continued (see N. Horsfall, 'The Unity of Roman Italy: Anomalies in Context', *Scripta Classica Israelica* 20 [2001], 39–50). This does not undermine B.'s claim for the persistence of ethnic identities, but simply makes it less paradoxical.

University of Warwick ALISON E. COOLEY

THE ROADS OF ITALY

R. LAURENCE: *The Roads of Roman Italy. Mobility and Cultural Change*. Pp. xiii + 221, ills. London and New York: Routledge, 1999. Cased, £50. ISBN: 0-415-16616-0.

This is a wide ranging and stimulating book that opens up interesting new perspectives on the interconnections between the development of Roman roads and

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