saddle, stirrups, and horseshoes. He refers to bare-back displays in riding schools, Native American practices, and his personal experience to argue that changes in equestrian equipment were not as decisive as conventionally thought (pp. 12, 25–28, 56, 91). Even without this testimony, theories which make a sharp break in cavalry effectiveness depend on technological advances seem to founder on Alexander's decisive use of cavalry and on the continuing inability of cavalry to defeat disciplined infantry in formation, an inability that neither stirrups nor anything else ever overcame.

Cavalry Operations complements an already strong field of recent books on Greek cavalry and several of G.'s main conclusions are not new. Glenn Richard Bugh, *The Horsemen of Athens* (Princeton, 1988), focuses on the uneasy position of élite cavalrymen in the Athenian democracy. I. G. Spence, *The Cavalry of Classical Greece* (Oxford, 1993), argues that the use of cavalry in the classical period was limited primarily by social and cultural factors. His treatment of cavalry's military rôle is extensive and excellent. Leslie Worley's *Hippeis: The Cavalry of Ancient Greece* (Boulder, 1994), is more wide-ranging in time and geography. His conclusions about the importance of cavalry in Greek warfare and about the trend towards hand-to-hand fighting are, if anything, more extreme than G.'s. Of these books, G.'s battle narratives provide the most detailed evidence for the military significance of cavalry. Although G.'s section on archaic Greece is quite thin, his is the only book that takes the history of Greek cavalry through the Hellenistic age. Due in part to the view of cavalry presented by Bugh, Spence, and Worley, scholars today tend to present a more conditional view of the predominance of hoplite warfare than was popular ten years ago. (One might contrast the title of Victor Hanson [ed.], *Hoplites: The Classical Greek Battle Experience* [London, 1991], with his recent article 'Hoplite Battle as Ancient Greek Warfare: When, Where, and Why?' in Hans Van Wees [ed.], *War and Violence in Ancient Greece* [London, 2000].) G.'s concept of asymmetry, his observations based on personal experience, and his lively battle descriptions will contribute to popularizing this more balanced view of Greek warfare.

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WHAT WAS IT TO BE GREEK?

I. MALKIN: *Ancient Perceptions of Greek Ethnicity*. Pp. xiii + 418, maps, ills. Cambridge, MA and London: Harvard University Press, 2001. Cased, £34.50. ISBN: 0-674-00662-3.

Ethnicity remains a hot topic. Alongside Hall's two provocative and stimulating volumes (*Ethnic Identity in Greek Antiquity* [Cambridge, 1997] and *Hellenicity* [Chicago, 2002]), and a host of lively articles in a number of contexts, we have here a set of proceedings from a 1997 colloquium at the Center for Hellenic Studies. Few concepts have received the methodological attention which has been lavished on ethnicity. We are all aware of emic and etic definitions, the dangers of confusing a material culture with an ethnic group, the chronological contingency of self-definition, or definition by others, the centrality of the Other, and the danger of thinking in simple bipolarities. It is questionable whether we have not redefined, refined, and problematized ethnicity into a category of such methodological indistinctness as to be in danger of collapse.

For the most part, contributors to this volume remain positive about the value of

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their exercises, even when deep in the methodological caveats. One striking aspect of the whole project is the focus on smaller units. Most papers engage with Herodotus' definition of Greekness at some point (8.144.2, *to hellênikon*), but the case studies are generally limited. This enhances the value of the collection enormously. McInerney's chapter on Phocis and Morgan's on Achaea are excellent examples. Phocis manufactures two founder heroes, both called Phocus, who serve slightly different purposes in the development of Phocis' territorial claims and panhellenic ambitions. Morgan stresses the importance of considering *ethnê* as well as *poleis* in processes of state formation and ethnic identity. The specificity of ethnic identity—or, indeed, identity *tout court*—is allowing us to recover more of the history of the Greek world outside Athens, Corinth, and Sparta.

Antonaccio extends the study to Sicily, with a wide-ranging study of colonial and Sikel identity down into the Roman period; she notes that by the Roman period the Sicilian identity was defined by the *provincia*. It is important that the Greek west is included in this volume, but there is more to say, both about southern Italy and about Sicily under Rome (see, for instance, E. Herring and K. Lomas [edd.], *The Emergence of State Identities in Italy* [London, 2000], reviewed in this volume). Hall brings his now characteristic mastery of text and theory to bear on the issue of the ethnic identity of the Macedonians—their position depends on who is looking and when. Malkin finds similar shifts and changes in reflections on Epirus. Cohen looks at Greek costume in art to identify representations of Athenian superiority.

From this point on, the volume leaves archaic and classical Greece behind in one way or another. Saïd looks at identity within Greek rhetoric in the classical period, but contrasts this with the Roman period, where Dio and Aristeides incorporate the new realities of Roman power into their recollections of Greek glory; this fits well with a superb chapter by Spawforth on the Lydians, arguing for the Roman contribution to the dominant Attic model of Greek culture, and the odd position of Lydia, and Pausanias with his strong Lydian connections, within this. Sancisi-Weerdenburg compares the little we know about Persian representations of the Greeks with Greek accounts of what the Persians thought. Thompson shows with a wealth of fascinating detail how Greekness was claimed and assigned in Ptolemaic Egypt (it could mean a superior tax status)—unsurprisingly, the papyri once again shed brighter light than most forms of evidence. Heraclides, visiting a village, has a chamber pot thrown over him by a woman called Psenobastis and complains to the king about this outrage committed on a Greek by an Egyptian (P. Enteuxeis 79). Gruen gives a tremendous overview of Jewish attitudes to Greek culture, and their striking claims to have invented Greek culture. In these three chapters we get a sense of the Greeks as others saw them—it is not entirely flattering.

The elegant introduction and Konstan's opening salvo on Greekness in Herodotus and Pausanias help add coherence to a well-constructed volume. Some sense of disagreement appears to break out occasionally, for instance between Hall and Thomas on the difficult problem of Herodotus's views; Hall believes that Herodotus did not deal in shades of grey, but clear ethnic categories, Thomas seems less sure. This is, however, a brief moment in a volume characterized by such friendly unanimity that one rather misses the presence of an aggressively unconvinced discussant. Is everything in this volume explained by the concept of 'ethnicity'? Morgan, briefly breaking cover, wonders if 'ethnicity will turn out to be a transient preoccupation of the postmodern late twentieth century' (p. 93). Ethnicity, according to Malkin (pp. 3–4) is not just 'collective identity'. Perhaps we need to worry more about the concept and its explanatory force, and perhaps question more the centrality of the Greek experience.

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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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