them to exploit the surrender of the coastal city-states to Persia after 386.

Ruzicka's first chapter, on pre-Hecatomnid Caria, and second chapter, on Hecatomnus, are rather sketchy. The heart of the work concerns Mausolus: chapters 3 through 7 discuss his Carian policy, patronage and buildings in Carian cities, early Anatolian policy, participation in the satraps' revolt (late 360s), and policies concerning the Aegean and Athens. Chapter 8 treats his successors, his sister and widow, Artemesia, and a brother, Idrieus. Hecatomnus's last son, Pixodarus (from 341–40) is discussed in chapter 9. In chapter 10, Ruzicka reconstructs the Macedonian occupation of Anatolia, resisted by Pixodarus's son-in-law and successor, the Persian Orontobates, and abetted by Ada, the widow of Idrieus. A conclusion—again, rather thin—closes out the volume. Naturally, Ruzicka must bridge the fragmentary data with speculation to maintain continuity, regarding, for example, the end of Hecatomnus's Cypriot expedition (pp. 21–24).

This is a revision of Ruzicka's 1979 dissertation. One must sympathize with the author, since, during revision, there appeared Simon Hornblower's monumental *Mausolus* (1982), which stole much of Ruzicka's thunder, the earlier overview in W. Judeich, *Kleinasiatische Studien* (1892) being much outdated. Hornblower's study is more detailed and provides lengthy discussions of Carian social and cultural history. His copious notes offer a distillation of earlier scholarship. Many citations indicate Ruzicka's debt to Hornblower's research. In contrast, Ruzicka does not fare well with his economic analyses, for example regarding Mausolan promotion of commerce (see pp. 38–40, 109–10, 153–54). It is to Ruzicka's credit that he strives mightily for originality about Hecatomnid foreign policy. One success may be his conjecture about the chronology of the anti-Hecatomnid Arlissos (pp. 61–63). Many of his suggestions are not very cogent, because a differentiation from Hornblower or from the traditional views collected in *Mausolus* is intrinsically difficult. Compare his suggestion that Mausolus intervened at Tralles in about 390 to counter possible Athenian operations to be mounted from Ephesus (p. 72), or his belief in a massive Rhodian attempt on Halicarnassus in about 350 (pp. 109–11). I should consider keeping an open mind toward perhaps his boldest conjecture, that the main adversaries in the Social (*summakhikos*!) War (mid–350s) had already defected from the Athenian alliance during the Theban Aegean campaign of about 364 (pp. 90–95). As the author concedes, however, he stands against the general consensus, and his attention is too glancing to command assent.

Scholars of fourth-century Asia Minor will not find this work a significant advance. Nonetheless, it is well-written and presents the relevant evidence in a continuous narrative, with its chief value possibly lying in its accessibility to students and readers not knowing Greek, some of whom may indeed find the more important work of Hornblower somewhat forbidding.

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NICOLAS GRIMAL. *A History of Ancient Egypt.* Cambridge, Mass.: Blackwell. 1992. Pp. ix, 512. $34.95.

Histories of Egypt continue to appear as regularly as the Nile floods. Sustained reading interest by a general audience seems to guarantee a basic market, not only for pictorial volumes or fresh syntheses but also for histories of Egyptian archaeology, translations of works from German or French, and even reimpressions of popular older works. Nicolas Grimal's study first appeared in French in 1988 and is here presented in a very good translation by Ian Shaw. A readable and serious synthesis, it is modestly illustrated but well produced.

The arrangement of chapters is standard, beginning with a summary of the predynastic record and closing with Alexander's conquest. A few themes such as religion and funerary ideas are discussed outside of the basic chronological thread of succeeding dynasties and political events. The type of coverage and detail is reminiscent of the chapters on Egypt in the revised *Cambridge Ancient History* (1970–75), the product of an earlier generation of scholarship.

Themes popular among Anglophile enthusiasts for Egypt appear not to be shared by French audiences; for example, the chapter on Akhenaten misses an opportunity to enter the arena of Near Eastern intellectual history, and Tutankhamun is little more than a footnote. More serious is the minimalist treatment of many current research themes of a more interdisciplinary character: the origins of the state, the role of irrigation in Egyptian social history, the insights provided by architectural and art history, the nature and development of political institutions, or the changing patterns of settlement and population. Grimal barely taps into the vast storehouse of fresh but fragmented research compiled in the multivolume *Lexikon der Aegyptologie* (1974–87), despite a massive but seemingly little-used bibliography of 1,950 entries, mostly citing works since 1960. Grimal chooses to work within a highly conventional framework and breaks little new ground. In that regard he stands in sharp contrast to Barry J. Kemp's idiosyncratic but innovative *Ancient Egypt: Anatomy of a Civilization* (1989).

Despite these strict limitations, I found Grimal's work an enjoyable read. His craftsmanship and judgment are good, and unlike Kemp's Egyptology, his is an international discipline. The seventy-five-page bibliography is of genuine professional value. Ready access to a French perspective also has its advantages: French contributions to the study of Egypt, both in

the past and today, are of central importance. Grimal gently reminds the reader that French scholarship is not to be ignored, but he does not exaggerate its role. That, and his sense of personal culture, lend a value to his contribution that transcends the routine.

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WOLFGANG DECKER. *Sports and Games of Ancient Egypt.* Translated by ALLEN GUTTMANN. New Haven: Yale University Press. 1992. Pp. xi, 212. $40.00.

In this unrevised translation of his important 1987 German work, Wolfgang Decker, the dean of the modern, disciplined study of ancient Egyptian sport, shows that the abundant and diverse sporting life of pharaonic Egypt has been underappreciated. For Decker, "sport," a modern word with no exact Egyptian equivalent, includes physical games and activities ranging from children's and board games to wrestling, stick fighting, acrobatics, hunting, and more. With 132 black-and-white illustrations, and with extensive discussions of the testimonia and historiography, Decker authoritatively demonstrates that Egypt had recreational sport, military physical training, and ritual royal performances. Less convincingly, Decker further argues that Egypt also had athletics (that is, organized contests with prizes) and a sense of athletic records.

Without claiming that sport originated in Egypt, Decker says that Egypt offers the oldest evidence of sport. A pharaonic ritual "run" in the Sed or jubilee festival is attested from the third millennium on, and Decker sees turn-posts from the pyramid complex of Djoser as "the world's oldest sports facility" (p. 29); but, as he explains, the run involved no other competitors and "only a hint of physical exertion" (p. 32). From the Sed run to the depictions of wrestlers in the tombs at Beni Hasan to a love of hunting and fishing, Egyptian sport shows continuity until the Hyksos' introduction of war chariots and composite bows led eighteenth-dynasty pharaohs to present themselves as robust warrior-hunters for military credibility. Various New Kingdom pharaohs clearly were "athletic" in that they trained to acquire physical fitness and military skills and they gave ceremonial demonstrations of chariot driving and archery; but to argue that Amenophis II had a "'sports career' that was unequalled—and not just in relation to Egyptian monarchs" (p. 42), Decker accepts the Sphinx Stela's claims that the king was a perfect shot even from a moving chariot, that his arrows all passed through copper ingot targets a hand's breadth thick. Decker feels the seventh-century account on the "Running Stela of Taharqa" of a Nubian pharaoh running and giving prizes provides us "for the first time with irrefutable evidence of an Egyptian running contest" (p. 65), but this exceptional document comes from the twilight of pharaonic Egypt. Certainly the love of sport was not a Greek preserve but the institutionalization of regular athletic festivals with prizes and specialized facilities and equipment still belongs to the Greeks.

Allen Guttmann dutifully translates Decker's criticism of the "modernist" Eichberg-Guttmann-Mandell school of sport historians. Applying a concept of "extension of the preexistent," Decker argues that eighteenth-dynasty kings went beyond ritual to express a notion of record by competing against their predecessors, themselves, and their successors. Decker cannot deny, however, that the hyperbolic claims of pharaonic sources differ significantly from the standardized conditions and empirical recording of modern sport.

Disagreements aside, historians of Egypt and ancient sport gratefully acclaim Decker's achievement and welcome his future publication plans for an extensive and specialized handbook on Egyptian sport.

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EVA CANTARELLA. *Bisexuality in the Ancient World.* Translated by CORMAC Ó CUILLEANÁIN. New Haven: Yale University Press. 1992. Pp. xii, 284. $27.50.

This study, first published in Italian in 1988, stands as the only survey to cover both Greek and Roman cultures and both male and female same-sex relations. Eva Cantarella works through a range of evidence—graffiti, laws, medical writings, philosophical works, and literary texts—from archaic Greece to the early Byzantine empire, also including some biblical and Christian texts.

The book is divided into a section on Greece (chapters on the preclassical period; the fifth and fourth centuries B.C.; philosophy and literature from the fifth century B.C. to the second century A.D.; and "Women and Homosexuality") and one on Rome (chapters on the archaic period and the republic; the late republic and the principate; the empire, jumping from Julius Caesar and Augustus to a discussion of the law codes of the dominate; and the Judeo-Christian tradition and its relation to pagan moral codes). Roman women's homosexuality is relegated to a short section in chapter 7. A brief conclusion sums up the book's main points.

The book's strengths are numerous. Readable and well illustrated with translated material, it sets out the issues and presents some original arguments. Cantarella explicitly sets the book in the context of her earlier work on women in antiquity, and she poses a question rarely asked: what was the impact of male sexual norms in antiquity on ancient women (pp. vii, 88–91, 171–72)? She also asks good questions about the impact of these norms on men themselves and on