

*Ethopoia. La représentation de caractères entre fiction scolaire et réalité vivante à l'époque impériale et tardive.* Édité par EUGENIO AMATO – JACQUES SCHAMP. Cardo: Études et Textes pour l'identité culturelle de l'Antiquité Tardive 3. Helios Editrice, Salerno 2005. ISBN 88-88123-10-5. XV, 231 pp. EUR 38.

Ethopoia was one of the progymnasmata, or exercises, that formed part of rhetorical education from the Late Antique until the late Byzantine period. Amato and Schamp have edited a sophisticated selection of studies ranging from the definition of the concept and its place in the progymnasmata, to the use of ethopoia in the literary tradition during Late Antiquity. The work is crucially important for the understanding how literary characters were created in ancient literature.

*Mika Hakkarainen*

*From Hellenism to Islam. Cultural and Linguistic Change in the Roman Near East.* Edited by HANNAH COTTON – ROBERT HOYLAND – JONATHAN PRICE – DAVID WASSERSTEIN. Cambridge University Press, Cambridge – New York 2009. ISBN 978-0-521-87581-3. XXX, 481 pp. GBP 65, USD 125.

*From Hellenism to Islam* is dedicated to long-term changes in the Middle East from Alexander the Great until Muhammad the Prophet. (Actually, its scope extends to the second millennium CE as far as Egypt is concerned.) The fascinating book sprang from the research initiative at the Institute for Advanced Studies at the Hebrew University of Jerusalem in 2002–3 and the project known as "Corpus inscriptionum Iudaeae-Palaestinae".

As Fergus Millar states in his Introduction, the work makes evident the changes of focus of recent scholarship in ancient history: the central role is given to documents, not to literary texts, from the Eastern Mediterranean. Important parts of the book are dedicated to language use, language choice and language contact. The emphasis is on written evidence, and archaeological material is the focus of only one contribution (by Ernst Axel Knauf, on the monument of the Benei Ḥezir at Jerusalem). The 18 articles are distributed into five sections, which deal with Latin as the language of power, the social and legal institutions in the documentary evidence, the epigraphic language of religion, linguistic and cultural metamorphoses and continuities, and the rise of Arabic in the area. My review does not follow this grouping.

To begin, Werner Eck and Benjamin Isaac discuss the use of Latin – in epigraphy – in the Roman Near East in separate contributions. The approach is fairly similar in both: after a look at the use of Latin in the east in general, the scholars discuss the most important cities. Eck concludes that Rome's representatives in the eastern provinces "never sought to impose the use of Latin" (39). However, a certain power dimension is present: in bilingual inscriptions the Latin text almost always comes first. For Eck, the notable amount of epigraphic evidence in Latin in Caesarea Maritima implies the presence of Latin speakers, i.e., the establishment of a veteran settlement. Isaac, who has argued against the existence of a veteran settlement in Caesarea, starts his article with an entertaining sociolinguistic quotation from rabbi Jonathan of Eleutheropolis on the distribution of languages into different domains of use: "Four lan-