

capitoli precedenti, soprattutto nell'analisi della storia sociale, benché Németh sembra abbia ragione nel ritenere, per esempio, che il metodo prosopografico non aiuti molto per stabilire come i membri dei Trenta siano stati eletti. La prosopografia del resto non consente neppure di approfondire l'immagine propagata dalle fonti antiche dei Trenta come avari cacciatori di lucro e potere.

Németh fa anche riferimento al notissimo frammento del *Sisifo* satirico (fr. 19 Snell) attribuito a Crizia (p. 27 n. 88). Anche se l'attribuzione (che risale a Sesto Empirico) non è del tutto scontata, tale possibilità, e le conseguenze in caso di conferma, potevano essere discusse, vista l'importanza politico-religiosa dei temi trattati nel passo.

Non mancano errori di stampa o altre sviste di carattere tecnico. Un index locorum sarebbe stato auspicabile. Insomma, si tratta di un utilissimo resoconto di un tema rilevante, con importanti conclusioni e risposte che non sembrano forzate, bensì basate su una lettura critica delle fonti.

*Mika Kajava*

FERGUS MILLAR: *Rome, the Greek World, and the East*. Vol. 3: *The Greek World, the Jews, and the East*. Edited by HANNAH M. COTTON – GUY M. ROGERS. Studies in the History of Greece and Rome. The University of North Carolina Press, Chapel Hill 2006. ISBN 0-8078-5693-2. XXVII, 516 pp. USD 70.00 (hb), 29.95 (pb).

*The Greek World, the Jews, and the East* completes the three-volume series of essays and articles by Sir Fergus Millar, the first two being *The Roman Republic and the Augustan Revolution* and *Government, Society, and Culture in the Roman Empire*. All papers in the third volume have been previously published over the course of several decades and, as suggested by the multi-part title, cover a range of topics. The eighteen essays have been divided into sections, however, and this helps the reader see the development of Millar's ideas and arguments, sometimes over the course of more than one article.

The first six articles deal with the Hellenistic world and Rome. Millar looks at Hellenistic Syria and Phoenician cities on the one hand, and at individual events and people such as the Maccabean Revolution and Polybius on the other. He points out the nuanced and complex interactions between groups of people, and concludes that neither "Hellenization" nor "Romanization" were ever completed as processes: in Syria, Hellenization was mainly prevalent among the urban upper classes and never replaced local cultures; in Phoenicia things already familiar were readily adopted – for example the polis system which resembled Phoenician cities – but cities could retain autonomy and local officials under both the Seleucids and the Romans; and Greek cities were given various privileges allowing more autonomy (as evidenced by coins, for example). The paper on the Maccabean Revolution adds a slightly different twist to the theme: Millar believes Antiochus Epiphanes' attempts to abolish Judaism reflect a relationship characterized better by conflict than syncretism or coexistence, again testifying to the Hellenizing movement failing.

The next six papers pair Rome with the East, although again in the broadest sense. In the first paper, Millar looks at the Gospels as historical documents and concludes that John shows the most understanding of Judaism and should be considered most accurate as a result.

(As opposed to many, he believes a mix-and-match approach to be misleading.) The following paper discusses what Millar perceives as the three stages of colonization of the Near East, focusing on some examples of each: Berytus as representing the Augustan veteran colonies; Ptolemais, Caesarea and Aelia Capitolina as Judaeian colonies of the mid-first to mid-second centuries; and Palmyra and Edessa as examples of the Severan period and the mid-third century. One paper looks at the multilingualism prevalent in the Roman Near East, while another provides examples of how Greek continued to be used by local populations in Parthia and Bactria, in some places until the eighth century AD. Other themes explored are long-distance trade in the Roman Near East and Aurelian and Zenobia in Syria.

Finally, the last part of the book is concerned with Jews, followed by an author's epilogue putting forth a suggestion for a more eastern focus to replace the traditional historical narrative (mostly) limited to Greece and Rome. Millar questions Porphyry's identity as an "Oriental" by pointing out his sense of remoteness when discussing the East as well as his exclusive usage of Greek-language sources. Similarly, he argues that Josephus is writing within the Graeco-Roman tradition by looking at his genealogies. The other articles explore identity, language and the relationship between Jewish communities and others, the broad outline being that Greek was prevalent among all groups but this by no means guaranteed a happy coexistence, particularly by the time of the Christianization of the Roman Empire.

To summarize the rather drably-presented list above, Millar is interested in interaction between different groups and peoples. He explores this dauntingly broad topic with an admirable breadth of knowledge. He exhausts written sources from inscriptions to the Bible, backing his arguments well while often admitting the limits of our knowledge. Due to the shortness of the articles, the range of topics explored, or just the limitations of the sources available, some articles are less conclusive and more like springboards for future research. As is often the case with "anthologies" like *The Greek World, the Jews, and the East*, some themes have been since explored at greater length, by Millar himself or others. Even so, the collection allows a glimpse into what great academic careers are made of: seemingly insatiable intellectual curiosity and the courage to explore new avenues.

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GIOVANNI FORNI: *Le tribù romane IV. Scripta minora*. A cura di GIOVANNA MARIA FORNI. *Historica* 6. Giorgio Bretschneider Editore, Roma 2006. ISBN 88-7689-227-3. VII, 657, 18 tavv. EUR 230.

Giovanni Forni's opus magnum *Le tribù romane* is intended to replace Wilhelm Kubitschek's *Imperium Romanum tributim discriptum* (Vindobonae 1889). Forni accomplished only part III,1: *Le pseudo-tribù* (1985) before his untimely death in 1991. The task of publishing his lifework has been thereafter taken on by his daughter Giovanna Maria Forni, who has by now edited three volumes of the first part containing the *tribules* (A–B published in 1996, C–I in 1999, and L–S in 2007), and the fourth part containing this collection of Forni's minor studies on the tribes. The most valuable part of the work would apparently be part II, which should collect the tribes under different regions and cities, as revealed in the article "La tribù Velina degli Aquileiesi" (1989), which is an excerpt of the work going on. Hopefully that second part will be published one day.