

in Late First-Century Rome?", "Other Jews in the Empire", "The Second and Third Jewish Revolts, 115–117 and 132–135", "Jews and the Romans after the Third Jewish Revolt", and "The Breakdown of Accommodation in the Late Fourth Century".

As stated in the title, Chapter 6 focuses on "Christians, a New People". Christians, while identifying themselves by their religion, were sometimes also seen as a new "race": they included adherents who crossed the limits of *e.g.* gender, social status, and geography, and thus, according to B., can be discussed as a people of their own. The transformation of Christianity from a cult of outsiders refusing to participate in Roman rituals to the ruling religion of the western world is illustrated in the chapters "The Earliest Roman Testimony about Christians", "Pliny's and Trajan's Letters about Christians in Bithynia", "Christian Martyrdoms", and "The Statewide Persecutions of 250–251, and 303–312/3".

Within 200 pages, one can only scratch the surface of any subject matter, but the author of this book manages to give a colourful picture of the people discussed in the book and of their relationship with Rome. After each chapter, the author offers a selection of "Suggested Further Reading"; the book is richly illustrated and includes useful maps, and an excellent glossary to the central names and phenomena discussed.

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Kingdoms and Principalities in the Roman Near East. Oriens et Occidens 19. Edited by TED KAIZER – MARGHERITA FACELLA. Franz Steiner Verlag, Stuttgart 2010. ISBN 978-3-515-09715-4. 453 pp. EUR 71.

This collection of papers – of which most were originally presented during the colloquium *Client Kingdoms in the Roman Near East* at Corpus Christi College, Oxford (June 2004) – deals with various aspects of Roman indirect control of the territories adjunct to its eastern provinces. The publication has been divided into four distinct sections, and the papers have been thus labeled under the following headings: "Outlook", "Themes", "Case Studies", and "Variations and Alternatives". The focus of the papers is not so much on the general development of the Roman policy towards using client kings, but more on the regional conditions of the individual states in the Near East and how these affected their dependence *vis-à-vis* Rome.

In the extensive introduction (pp. 15–42), the editors discuss some details regarding the individual articles that follow, namely the semantic values of some Latin terms (such as *amicitia*), how the Romans chose to perceive the terms which they used to define their relations with client kings, and the general historical framework of the Roman Near Eastern client kingdoms. The editors stress that they have not demanded a uniform view related to the semantics of the terminology, but instead have welcomed differing interpretations of various issues, thus giving the work a multilateral approach to these topics. The first section ("Outlook") explores the general attitude towards client kings in the Roman world, and also how some of the client kings themselves understood their relationship with Rome from their own cultural perspective. In his paper, Olivier Hekster (pp. 45–55) examines how the Romans sometimes perceived their client kings as status symbols or ornaments to the State, occasionally even parading them before the Roman public, and whether there was a dif-

ferent attitude towards such 'ornamental client kings' in contrast to those who could actually provide some substantial aid when so needed. Richard Fowler (pp. 57–77), on the other hand, explores the situation of a Near Eastern dynast caught between Rome and Parthia. In his study of the reign of Izates of Adiabene, the continuously fluctuating situation in Near Eastern politics is emphasized, as are the challenges the local dynasts faced under such conditions. The different tools that dynasts had at their disposal are explored, such as the use of various titles, the exchange of gifts, and their deeper meaning in Near Eastern societies, as well as how these were used to create the illusion of dependent governance.

In the first paper of the next section ("Themes"), Andrea Raggi (pp. 81–97) explores the spread of Roman citizenship among the Eastern client kings. The author observes that such citizenship was first granted beginning with the time of Pompey, and that by the time of Augustus Roman citizenship had become a tool that directly tied client kings not just to the person of the emperor, but also to the Roman judicial system. The next paper, written by Karsten Dahmen (pp. 99–112), examines the coinage of various client kings and the messages their coinage promoted. This study of known issues shows that regional dynasts tended to present local cultural motives in their coin iconography, and also to style themselves in them according to the traditional eastern regnal imagery. It would seem that the dynasts had their subjects foremost in mind when they decided the style of their coin issues, while their allegiance to Rome could be publicized with generic coin legends in the form of regnal titles (such as *philoromaïos*), while in a few cases a more personal connection to a specific emperor could also be paraded (with such legends as *philoklaudios* etc.). The paper also brings forth the important notion, that although the connection or submissiveness to Rome did not seem to have been publicized too much, underneath the public image the regional coinage did see a much more fundamental change with the extension of Roman power to the East. This occurred in the form of the standardization of weights and values of coinage, which made the local coinage interchangeable with regional Roman issues, and as such tied it to the Roman provincial monetary system. Next, the issue of the tutelary deities of the eastern ruling houses is explored by Ted Kaizer (pp. 113–24). This short piece provides some general thoughts about the self-promotion by the ruling houses of their connection with local deities in the Kushan kingdom, Characane, Commagene, Palmyra, Nabataea, and Hatra. In the last paper of this category, Llewelyn Morgan (pp. 125–35) discusses the image of Bithynia's wealth in Latin poetry, which became proverbial, as did its demoralizing effect on the Romans.

The second section ("Case Studies") begins with the paper of Rolf Strootman (pp. 139–57), who examines the so called 'Donations of Alexandria' (34 BCE) from the Hellenistic point of view. In this study, the author argues that the ceremony was part of a long-standing Hellenistic tradition of self-aggrandizement, which promoted Ptolemaic superiority in the hierarchy of the Eastern dynasts, instead of being intended as a claim of universal world power in the spirit of Alexander the Great. The next paper, by Andrea Primo (pp. 159–79), studies the kingdom of Pontus in the period between the death of Mithridates VI Eupator (63 BCE) and the annexation of Pontus as a Roman province (64/65 CE). This paper explores some noteworthy topics, such as the continued political connection between Pontus and Bosphorus, the importance of the memory of Mithridates Eupator to the local population, and the Roman preference to retain the established order by allowing the Pontic dynasts that had been installed by Pompey and Marc Antony to retain their kingdom(s) under Iulius Caesar and Augustus. Although this paper has its merits, it also suffers from minor handicaps, some

of which seemingly originate from the original draft being translated from Italian into English (cf. below). The paper repeatedly refers to Queen Dynamis as a niece of Mithridates Eupator (twice on page 161, once on pages 162, 165, and 167), although she was actually his grand-daughter (interestingly, this fact is correctly quoted from Braund on page 161 n. 22). In a similar fashion, Darius of Pontus is also referred to as a nephew of Mithridates (p. 162), while he was actually another grand-child of Eupator, and Zeno as a nephew of Antonia (p. 170), while he too was actually a grandson and not a nephew. I can only assume that an outside (i.e. non-classicist) translator has decided to translate the Italian *nipote* as nephew/niece, while the term also means grandson/granddaughter. There are also several points where the original thought seems to have been lost in mid-sentence, which has led to slightly corrupted sentences that are occasionally hard to follow. Thus on page 164, it is stated that Polemo provided help to Antony in "his clashes with Artavasdes II from Media in 35 BC", which is a reference to Antony's conflict with Artavasdes II of Armenia, after his unsuccessful Median campaign. Again on page 166, when discussing the marriages of Polemo I, the author states that "It is known that Polemo I married Pythodoris at one time", while assumedly what is meant is that Polemo married Pythodoris at some *unknown* point of time. Likewise there are several minor mistakes, such as in the opening sentence where the scope of the study is stated to extend from "the death of Mithridates to its [i.e. Pontic kingdom's] definitive disappearance in 65-64 BC", while clearly the end of the client kingdom in 64/65 CE is meant, and again on page 173 where Cotys is referred to as sovereign of Armenia, while he was king of Armenia Minor only.

In the following paper by Margherita Facella (pp. 181–97), the advantages and disadvantages of Commagene being an allied kingdom to Rome are explored. The first half of the paper examines the display of loyalty and affiliation to Rome (especially in the regnal titulature), while the second half concentrates on the fate of Commagene at the edge of the Roman world. Andreas Kropp (pp. 199–216), on the other hand, provides an archaeological approach to the society of Emesa and its adoption of Roman building techniques into traditional local building styles, and examines the deeper meaning of these hybrid buildings methods. The next piece, written by Michael Sommer (pp. 217–26), concentrates on second century Osrhoene, and explores its transformation from a Parthian buffer zone into a Roman one. The major problem with this piece is that Sommer's reconstruction of Osrhoene's history and his research questions are almost all based on the hypothetical reconstruction provided by Andreas Luther (*Klio* 81 [1999] 180–98; 437–54), while he does not question its accuracy at any point. This is highly problematic, as Sommer seems to be oblivious to the contradiction that exists between the two principal lines of interpretation in this area, namely those of Luther and Fergus Millar. It would seem to be prudent to at least slightly address this issue here: in his research, Luther has argued in favor of supplementing the rather detailed Osrhoenian chronology provided by the eighth-century chronicle of Zuqin with the more fragmentary early eleventh-century chronicle by Elias of Nisibis. Luther's argument relied on the fact that the reigns of kings in Elias' chronicle were inserted in the correct Seleucid years, while those provided by the chronicle of Zuqin were clearly erratic, at least in comparison to other known events. What Luther did not seem to be aware of was Millar's examination (in *The Roman Near East, 31 BC–AD 337* [1996] 112–13, 559–61) of this comparative chronological contradiction, which he was able to show was caused by the scribe's insertion of different source material in the wrong order, thus causing the second century historical

events of Osrhoene to be roughly 26 years out of place. Furthermore, Luther's reconstruction relied heavily on his assumption that Elias' chronology was absolutely correct in every point (and that the chronicle of Zuqnin must thus be wrong), while at the same time some of the reigns he adopted from the chronicle of Zuqnin were argued to have duplicated regnal years so that the information would fit his model. But Luther did not seem to be aware that Elias actually had several entries on the wrong years, like the Jewish uprising in northern Mesopotamia in late Trajanic period, which Elias had dated to the Seleucid year 425 (i.e. 113/114 CE) which is two years too early, or the reigns of Domitian and Nerva, which are both placed one year too early. Although Luther's research has some merit, especially for the first century history of Osrhoene, there is no reason to accept his arguments for the second century, where the chronicle of Zuqnin clearly provides a more detailed version of events. Clearly there is a need for more in-depth research on the Aramaic chronicles and their common chronological misunderstandings, but as of now, much of what Sommer has to say about the history of Osrhoene must be rejected, as it is based on inaccurate research.

In the first paper of the last section ("Variations and Alternatives"), Jean-Baptiste Yon (pp. 229–40) discusses the lack of kings in Palmyra and the social structure of the desert town. In this paper, the author stresses the rather unique conditions in Palmyra, including its dependence on trade and the complicated relations between the local tribes, which in part explains why the town did not grow into monarchy in a similar fashion as other urban centers at the edge of the desert and the Steppe. The last and the longest paper is that by Ulf Scharrer (pp. 241–335), which explores the development of nomadic culture on the edge of the Roman territories. Although the approach to the subject matter is a bit more anthropological in comparison to the other papers in this collection, it does provide an insightful view of the nomadic groups, and of the growth of nomadic confederations in the Syrian and Arabian deserts until the fourth century, while at the same time offering a good introduction to some more specialized research fields, such as Safaitic inscriptions, for those unfamiliar with this kind of evidence. What makes this paper a quite refreshing read is its tendency to point out every controversy and dispute in the academic discussion it covers, instead of presenting hypothetical theories as historical facts.

At the end of the book (pp. 337–453), a general bibliography covering all the papers, an index of sources, a list of contributors, a list of figures, and numerous plates related to the articles are provided. Many of the papers in this collection do offer important additions and new points of view to the various subjects that they deal with. As such, they contribute to the larger on-going debate that has continued ever since the days of Antiquity, namely how the Near Eastern societies reacted to the arrival of Rome, and also how the Romans perceived their new allies and subject peoples.

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CRISTINA ROSILLO LÓPEZ: *La corruption à la fin de la République romaine (II^e–I^{er} s. av. J. -C.). Aspects politiques et financiers*. Historia Einzelschrift 200. Franz Steiner Verlag, Stuttgart 2010. 276 pp. ISBN 978-3-515-09127-5. 276 pp. EUR 60.

Cristina Rosillo López's book is based on her dissertation. It is a fascinating study of a complex phenomenon of corruption which discusses how should one define it and the forms that phenomenon