

MARY T. BOATWRIGHT: *Peoples of the Roman World*. Cambridge Introduction to Roman Civilization. Cambridge University Press, New York 2012. ISBN 978-0-521-54994-3 (pb). 241 pp. EUR 17.99, USD 25.99 (pb).

As part of a series consisting of introductions to Roman social and cultural history, this book offers a compact and generously illustrated survey of five – not all – "peoples" of the Roman world, and of the process of how they became – or did not become – culturally annexed to Rome during its expansion in the period between the late Republic and the fourth century. The discussed groups are "northerners" (cf. below), Greeks, Egyptians, Jews, and Christians. In her discussion, Boatwright (henceforth B) examines not merely the aspect of the "Romanization" of a population while facing the reality of Roman occupation, but rather how the Romans tolerated multiculturalism, the undeniable consequence of their conquests. The author asks how the peoples discussed here were conceived of as communities, and at what level they were accepted as being part of "us" by the Romans, and which aspects, on the other hand, were considered as belonging to some non-Roman "other." The author also contemplates how the assimilation of non-Roman people affected these peoples' self-identification and, *vice versa*, how this process transformed the Romans' concept of their own culture and uniqueness.

Chapter 2 deals with the "northerners", a term which refers to various peoples living in the vast area outside the northern border of the Italian peninsula: Gauls, Germans, and Celts. In her discussion, B. emphasizes the Romans' ambivalent attitude towards these peoples. After the Gallic sack of Rome, at the latest, they were seen as extremely fierce and terrifying, but also admittedly strong and courageous and possessing admirable military skills, and yet innately inferior to Romans owing to their barbarism. Using abundant literary sources and archaeological evidence, the author points out that these stereotypical opinions about Gauls and other northerners prevailed long after these people were practically fully assimilated into Roman society, including its highest level, e.g. the emperor Antoninus Pius' family originating from Nemausus. The development of the relationship between Rome and the northerners is illustrated in sections titled "Roman Ideas of Northerners", "The Gallic Sack of Rome in 390 BCE", "Other Roman Hostilities with Northerners in Italy during the Republic", "Romans and Northerners across the Alps", "Germans and Gauls from Temperate Europe", "Julius Caesar, the War against Gaul, and Citizenship Issues", "The Lyon Tablet of 47/48 CE and Gallic Senators", "Germans and Others Farther North (and Northwest and Northeast)", "Northern Provinces and Resistance", "Romans and the Northerners, in the North and in Rome", and "Another Sack of Rome (410 CE) and Rome's Enduring Anxiety about Northerners."

The relationship between Greeks and Romans is very a different matter, and at many levels it seems relevant to ask if the Greeks in fact differ from the Romans at all, as the title of Chapter 3 "The Greeks, Different yet Alike" suggests. Culturally, on a general level, Greeks were admired, and the Greek language was never seen as a foreign language, but as a natural part of Roman upper class life. In addition, as B. points out, although being subjugated by the Romans, the Greeks were in many fields rather seen as conquerors. In her discussion, B. shows that there also were conservative Romans who saw Greekness as a threat to assumed traditional Roman values, such as rigour and self-control, a common opinion being that Greeks were soft and hedonistic; hence the "Greek interest in aesthetics and pleasures versus Roman discipline and organization" could be contrasted, e.g. by Cato and Juvenal. Further, admiration of Greek arts and architecture did not prevent Sulla

from sacking Athens and Piraeus. In the case of the Greeks, there is also some evidence for how the Greeks themselves reacted to their status as conquered subjects and slaves to the Romans: bitterness and mistrust can be read in and between the lines in texts of Plutarch, Polybius, and Pausanias. However, by the time of the Severan dynasty, Greeks had inseparably become Romans (and *vice versa*): the Byzantines called themselves "Romans". These aspects are dealt with in chapters called "The Romans and Greek Language and Literature," "Rome's Conquest of the Greeks, Greeks' 'Conquest' of the Romans," "Rome's Duplicity toward Greece and Greeks in the Later Republic," "Rome's Evolving Discrimination among Greeks," "Greece and the Greek East as Roman Retreats," "Greeks in the Late Republic and Early Empire," "Anxieties about Roman and Greek Interaction," and "Synthesis of Greeks and Romans in the Later Empire."

Chapter 4 is titled "Egypt and Egyptians in Roman Imagination and Life". By the time Romans actually arrived in Egypt, it had been governed almost 300 years by descendants of Macedonian-Greeks. B. observes that before Caesar's time Egypt, with its "strange" culture and cults, was seen as a source of exoticism, and that there are no signs of anti-Egyptian sentiment in Rome, probably due to the lack of warfare between Rome and Egypt and the geographical distance. With the Cleopatra episode things changed, and in Augustus' propaganda the queen was seen as the embodiment of the opposite of Roman virtues, and the Egyptians' "animal-headed" gods were commonly ridiculed *e.g.* by Cicero. On the other hand, B. notes that at the same time in Rome and southern Italy architecture and the arts show signs of Egyptian influence, and that the cults of Serapis, Isis, and Harpocrates were popular among the Romans.

According to the author, Augustus made Egypt practically his personal property, and the province served as a source of grain and soldiers during the Empire, but was isolated at the same time: Romans could visit Egypt only with the special permission of the emperor, and Egyptians were kept apart from Roman institutions. Hence, Egyptians did not assimilate into Rome and its culture in the same way as *e.g.* the northerners did. As B. reminds us, our picture remains uneven, because Egypt was an extremely hierarchic society, Greek-speaking Alexandrians being on the top and native Egyptians in the countryside on the bottom, and the level of assimilation to Roman culture was most probably uneven between these groups.

The sections in Chapter 4 are titled "Ptolemaic Egypt during the Roman Republic", "Early Diplomatic and Other Interactions between Rome and Egypt", "Egyptomania in Italy", "Egyptian Cults in Rome", "Cleopatra and Rome", "Rome's Occupation of Egypt and Egyptians in Rome in the Early Empire", "Complexities of Status and Identity in Roman Egypt", and "Negative Early Imperial Attitudes toward Egypt and Egyptians".

Chapter 5 is titled "Jews – Political, Social, or Religious Threat, or No Threat at All". Herein B. discusses Jews, who had a special status in the Roman Empire: Jews, like Greeks and Egyptians, had their own ancient culture and traditions, but in contrast to those peoples it was much more problematic to assimilate the Jewish monotheistic culture into Roman ways, and the relationship between Jewish communities and the Romans was always more or less stormy, resulting in several revolts against Rome from the Jewish side and hostilities of various sorts towards the Jews from the Roman part. The complicated history of the relations between Rome and the Jews is discussed in the sections "Judaea and the Jews in the Second Century Mediterranean World", "Judaea and Rome in the Late Republic and Early Empire", "Jews in the Late Republic", "The First Jewish Revolt", "The Aftermath of the First Jewish Revolt in Rome and Elsewhere", "Acceptance of Jews

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.

*Tiina Purola*

*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-