usually associated with members of the Olympic pantheon, were replaced under Tiberius by a focus on the *gens Iulia* and even the anomalously named *gens Augusta*, and cults for the *domus Augusta* (and later the *domus divina*) were introduced under Claudius and Nero. K. Buraselis is concerned with the parallel history of a non-imperial family cult, that of Theophanes of Mytilene, which appears to have been maintained as a token of the community's 'freedom' up till the end of Tiberius's reign, when several members of his family took their lives or were condemned to exile on charges of treason. M. Kajava argues in an excellent and very detailed paper that the Roman cult of Vesta was exported to Athens and accommodated in the monopteros opposite the east end of the Parthenon perhaps when Augustus became *pontifex maximus* in 12 B.C. The Acharnian temple of Ares was re-erected in the Athenian agora about this time and the cult was redefined to correspond to the Roman god Mars. It may be significant that these religious developments occurred after earlier conflict between Augustus and Athens. As they involved major reconfiguration of the most important public spaces in ancient Athens, they must surely have produced a significant level of local tension.

Two contributors address detailed issues of local history in Roman Greece. S. Follet and D. Peppas Delmousou revise the texts of the Flavian choregic monuments at Athens, and draw attention to the ambitious and sophisticated verse texts composed in honour of the choregoi of this period. P. Themelis summarizes the history of the gymnasium at Messese. The remaining papers address substantial general issues. B. Thomasson reviews the evidence for how and when Rome acquired her eastern provinces, and for the rank and status of their governors. M. Sartre traces the evidence for the impact of Romans and Italians in Syria and the nature of the initial Roman political engagement with this extremely diverse region, which resulted in a complex pattern of client states and directly ruled cities. O. Salomies has written a valuable comprehensive survey of honorific inscriptions set up for senators in eastern cities. H. Solin discusses the differential take-up of Latin cognomina in the communities of the Greek East compared to their frequency in Latin epigraphy.

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SYRIA FROM POMPEY TO SEVERUS

A. GEBHARDT: *Imperiale Politik und provinziale Entwicklung. Untersuchungen zum Verhältnis von Kaiser, Heer und Städten im Syrien der vorseverischen Zeit*. (*Klio* Beihefte, Neue Folge, 4.) Pp. 413. Berlin: Akademie Verlag, 2002. Cased, €69.80. ISBN: 3-05-003680-X.

This book, a slightly revised doctoral thesis from the Christian-Albrechts-Universität at Kiel (1998–9), aims to investigate the relationship between Rome's *Sicherheitspolitik* on the eastern frontiers of its empire and the development of the cities in *provincia* Syria from its establishment under Pompey until the civil war which followed the death of Commodus and eventually brought about the Severan dynasty. Like other recent studies of the Roman Levant, most notably that by M. Sartre, *D'Alexandre à Zénobie* (Paris, 2001), it casts light on the process by which Syria evolved from a 'konturlosen Truppenaufmarschgebiet' (p. 315) into an integral part of the imperial provincial system.

The introduction, in which Gebhardt emphasizes the relative paucity of sources for

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Syria and appropriate modern corpora in comparison with the Anatolian provinces, and concise considerations about topographical and climatic conditions, is followed by a long chapter that leads the reader through the 'Genese' (p. 21) of the first Near Eastern province until Trajan's incorporation of the Nabataean kingdom in the empire as *provincia* Arabia. G. draws attention to the military character of Syria in the first 170 years of its existence as a Roman province, to the stagnation concerning security politics until the reign of Vespasian, and to the Flavian efforts to limit the need to put trust in diplomatic relations with more or less independent client kingdoms (cf. my paper 'The Near East in the Hellenistic and Roman Periods between Local, Regional and Supra-regional Approaches', *SCI* 22 [2003], 283–95, esp. 289–92) and the resulting termination of Syria's functioning as a bridgehead. But it was Trajan's reign which really came to foreshadow the infrastructural and administrative improvements of the century that followed.

In the third chapter, which constitutes the bulk of the book, the vicissitudes of Syria in the second century are studied in the Rostovtzeffian tradition, considering the various subregions one by one. G. points out how coinage production, in the first place of Antioch and the other cities in Northern Syria, seems to have had a parallel in military transferrals, and as such can act as a 'Gradmesser insbesondere aussenpolitischer Spannungen und militärischer Konfrontationen entlang des Euphrat' (p. 156). Trajan's Parthian war is said to have given 'wichtige neue Impulse' (p. 216) also to the military infrastructure of the Syrian and Phoenician seashore. A number of coastal cities presented themselves as 'mistress of a fleet' on their civic issues, but this cannot in all cases have reflected direct hosting of the *classis Syriaca*. Rather, the use of this epithet will often have referred to the 'militärisch-logistischen Bereich' (p. 218) in the wider sense, and a degree of common rivalry will also have caused some cities to imitate others. In contrast, the evidence from the cities which were situated in the Orontes valley does not give the impression that their history was much affected by Roman security politics before the Severans. The one legion stationed in this area in the early period (at Raphaneae, until A.D. 70 the XII *Fulminata* according to Josephus, *BJ* 7.18, and at least from the early second century the III *Gallica*) is interpreted by G. as 'eine mobile Sicherheitsreserve . . . von der keine weiteren Impulse zur Ausbildung einer genuin militärischen Infrastruktur . . . ausgegangen sind' (p. 245). Roman control over the Syrian lands south of Damascus was characterized by an 'äusserst unsystematischen Erfassung und herrschaftlichen Durchdringung' (p. 246) until the early second century, but under the Antonines, this part of the province profited from the construction of a Roman road system, which not only facilitated transport of troops, but also contributed to the further pacification of the region and its economic development. As for the steppe of central Syria, the imperial authorities left its protection to the local forces of Palmyra, while satisfied with control over 'militärischen Schlüsselpositionen' (p. 276) in and around the oasis itself. Due to its geographical situation, the caravan city's fortune was to a very large degree dependent on the supra-regional state of affairs between the Roman and Parthian empires, and it is clear that Palmyra owed its main era of peaceful prosperity, best expressed in a manifest concentration of inscriptions referring to long-distance trade in the first half of the second century, to a 'Stabilisierung der politischen Verhältnisse in Mesopotamien' (p. 301).

The same process by which Syria evolved from a provisional administrative and military unit to an intrinsic component of the Roman empire is mirrored in the way in which the *provincia* presented itself on the official level of the cult of the emperor. In a short final chapter, what must be the first proper discussion in modern times of the

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Syrian *koinon*, G. argues that, for a considerable period, the boundaries of the common council of the cities of Syria were not identical to the provincial borders as such. A summary, bibliography, and extensive indices of sources, of imperial, divine and other personal names, of place names and (especially useful) of military divisions conclude this volume.

The author's choice, no matter how legitimate, to limit his discussion to *provincia* Syria, and to discuss other parts of the Levant, which either came to form part of it at a later stage or came to belong to the other Near Eastern provinces, only in relation to *provincia* Syria, has the disadvantage of presenting just a part of the story. The structure of the book occasionally disrupts the flow of the story of how Rome broadened its rule over the Orient, and as G. acknowledges, his book is 'keine umfassende, systematische Provinzialgeschichte Syriens in vorseverischer Zeit' (p. 16). However, the collection and analysis of source material helps to cast light on the mutual effects of imperial policy and local and regional developments in *provincia* Syria. While the slightly earlier published study by N. Pollard, *Soldiers, Cities, and Civilians in Roman Syria* (Ann Arbor, 2000), which looks in some detail at the nature of cultural, social, and economic relations between soldiers of the imperial army and civilians not only in Syria, but also in Mesopotamia and Osrhoene, is more interested in so-called organic themes, G.'s attention goes to a substantial part of the imperial spine, and as such his book provides numerous building blocks for further studies of all aspects of the Near East in the Classical period.

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JUDAEA AND ITS RULERS

S. SCHWARTZ: *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* Pp. xii + 320. Princeton and Oxford: Princeton University Press, 2001. Cased, £27.95. ISBN: 0-691-08850-0.

During the long period which is the focus of this study, the Jews of Judaea/Palestine enjoyed little respite from foreign domination. Apart from a brief spell of independence under the Hasmonaeans in the dying days of the Seleucid dynasty, they were ruled by one Gentile power after another. Many scholarly works have been devoted to political relations between the Jews and these foreign rulers. Three relating to the Roman period that spring immediately to mind are Mary Smallwood's *The Jews under Roman Rule from Pompey to Diocletian* (Leiden, 1976), Martin Goodman's *The Ruling Class of Judaea* (Cambridge, 1987), and Michael Avi-Yonah's *The Jews of Palestine from the Bar Kokhba War to the Arab Conquest* (English version, Oxford, 1976). The methodology employed in all of these works is essentially the same—to scrutinize such evidence as happens to have survived with a view to extracting relevant information and drawing reasonable inferences. Schwartz, however, dislikes this traditional method for the reasons set out clearly in his introduction (pp. 2–3) and so attempts a new approach. To compensate for the (to him) manifest inadequacies of the traditional, positivistic method, here employed as sparingly as possible, he has decided to make heavy use of another type of analysis—namely, structural functionalism. This involves viewing Judaean society as an organism-like system, whose workings can be analysed, understood, and therefore to a large extent predicted. By using this combination of methods, S. believes he can

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