(such a comparison underlies K. Sion-Jenkins's study of mercenaries in second-century Asia Minor). The volume illustrates the 'Bordeaux school' of ancient history (in spite of the varied origins of the speakers at the seminar): specificity, care for details and scholarship, concern for social and economical history in regional contexts, deep historical sense (rather than classical, or classicizing, preoccupations).

Some cavils. As Th. Corsten has pointed out (*BMCR* 2002.03.03), Laodikeia on Lykos never was a Rhodian possession (P. Debord, pp. 167–70): it passed from Seleukids to Attalids in 188. P. 235, the statue base is not a 'dédicace des Xanthiens à Antiochos III' (A. Bresson), but an honorific statue *of* the king (not 'to' the king *qua* god); the stone was not part of an altar, but belonged to a normal 'composite' statue base, or perhaps an exedra with right angles (Bresson writes of an 'altar or base'). Pp. 244–5: the Seleukid letter to Amyzon is not by Antiochos III, but Zeuxis (*SEG* 45.1501); Briant, Brun, and Varinlioğlu make an important contribution in showing that the Ptolemaic dominion in Karia stretched further east than previously known, but the Harpasos valley probably did not stay Ptolemaic from '*c*. 275–*c*. 203', having fallen to Antiochos II at the time of his Karian campaign (e.g. my *Antiochos III and the Cities of Western Asia Minor* [Oxford, 1999], p. 42).

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KOS, THE KOAN ELITE, AND ROME

K. Buraselis: *Kos: Between Hellenism and Rome. Studies on the Political, Institutional and Social History of Kos from ca. the Middle Second Century B.C. until Late Antiquity*. Pp. 189. Philadelphia: American Philosophical Society, 2000. Paper, $22. ISBN: 0-87169-904-4.

B. offers the specialist reader four separate studies on the relationship between Kos and the Hellenistic and Roman worlds, a concluding summary, and four appendices (including three catalogues of dedications). But various themes here are important to the student of ancient history. Of particular interest is the relationship of the Koan élite with the people of Kos, and how that élite's relations with Rome were presented, or suppressed, on Kos. B.'s examination of various inscriptions on the island complements the energetic work of the Berlin Academy, who, with a team of international academics, are publishing the epigraphy of Kos in full (see *Chiron* 28–31 [1998–2001], esp. P. Herrmann, *Chiron* 28 [1998], 85–6). Although B. offers a few new readings and restorations, most texts are not presented in full and must be tracked as citations either in the text or footnotes. Some linguistic idiosyncrasies and typos should not distract the reader from the main content of the book.

B. argues that the inscription set up by the unknown son of Chairylos, and descendant of a Diogenes, implies that Kos at some point had lost its status as a free city in the first century B.C., most likely following the First Mithridatic War (Section A, pp. 5–24). The local image of the so-called tyrant Nikias (Section B, pp. 25–65), was an important factor in his popular support on Kos: he avoided his *tria nomina* (p. 55). His elevation to heroic status during his lifetime may have been a first on Kos (p. 56) and is an important episode in the history of such honours. The third section (pp. 66–110) deals with C. Stertinius Xenophon, Claudius' doctor, rewarded for his rôle in the invasion of Britain (pp. 66–68, M. Segre, *I Cos* EV 219, ll. 10–13, with 241, ll. 6–7).

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M. Aelius Sabinianus, described by Habicht as a mini-Herodes Atticus, is the focus of the fourth section (pp. 111–21), which also considers how part of the local élite developed from Italian *negotiatores* in the Greek east, such as the family of M. Spedius Beryllus (pp. 119–21).

Two further points illustrate the wider importance of epigraphy in ancient history. It is worth noting the political importance of onomastics. The selective use of an individual's Greek (as opposed to Roman) name was clearly of wider public significance in one's home environment (p. 64 with n. 177). For a similar phenomenon, but over a longer period, on Rhodes, see A. Bresson, 'L'onomastique romaine à Rhodes' in A. D. Rizakis (ed.), *Roman Onomastics in the Greek East Social and Political Aspects* (Athens, 1996), pp. 225–38 at 229 and 238, where Bresson contrasts the retention of Greek names and other Hellenic traditions on Rhodes into the second century A.D. with, for example, Kos, where such changes are apparent early in the first century A.D. (see S. M. Sherwin-White, *Ancient Cos* [Göttingen, 1978], pp. 254–5). Note that in Boeotia too, in the first century A.D., there was a lack of enthusiasm for the acquisition of Roman citizenship (C. Müller, 'Nomina Romana à Thespies', in Rizakis, *Roman Onomastics*, p. 159).

The Greek version of the 'Lex Fonteia' from Kos (Crawford, *Roman Statutes*, p. 36) was erased in critical places (ll. 1–2, and l. 8). B. (after Herzog, pp. 41–4) argues that the erasures were not enforced immediately after the downfall of M. Antonius but over a period of time, even 48 years (pp. 42–3). The parallel is the more selective series of erasures authorized at third century Ilium (*OGIS* 218, ll. 119–21) and of course those at Athens in 200 B.C. (Livy 31.44.2–9 and 41.23.1). The destruction of the stone itself is more difficult to determine (p. 30 with n. 15). B.'s. view conflicts with the idea that the reference(s) to M. Antonius were removed following the general condemnation of the triumvir by a *senatus consultum* in 31 or 30 (see J.-L. Ferrary, 'Contribution à l'étude du sanctuaire de Claros à la fin du IIe au Ier s. av. J.-C.', *CRAI* [1999], 811–50, at 838–9, with n. 46 for references to the *S.C.*). The epigraphy raises the important issues of control and authority *vis-à-vis* inscribed documents in local communities and the time that inscribed monuments stood on public display (see now e.g. C. Jones, 'Memories of the Roman Republic in the Greek East', in O. Salomies [ed.], *The Greek East in the Roman Context* [Helsinki, 2001], pp. 11–18).

B.'s book illustrates how the study of Koan epigraphy can relate to themes of wider historical significance in history of relations between Greece and Rome.

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MACEDONIANS AT LARGE

A. B. TATAKI: *Macedonians Abroad: A Contribution to the Prosopography of Ancient Macedonia*. (*Μελετήματα*, 26.) Pp. 584. Athens: Research Centre for Greek and Roman Antiquity (KERA), National Hellenic Research Foundation/Paris: de Boccard, 1998. Paper, €67. ISBN: 960-7905-00-8.

Ancient onomastics are prompting renewed interest. As evidence for social history they are of enormous value, but accurate and comprehensive analysis of the primary data is essential even if it produces 'books to be used, rather than books to be read' (to quote the author's preface). By those standards, this book is a model of its kind and maintains the reputation of the *Μελετήματα* series.

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