

preoccupied with *personalia*: in fact there were always commanders and envoys to thank, for example, as well as individuals' requests to consider for every conceivable distinction, exemption, and enhancement of status. Equally, it seems excessive to claim that Augustus took the *tribunicia potestas* as 'in practice, a power for controlling Senate proceedings . . . whatever its traditional political connotations' (p. 54). Even though the few attested instances of the power being exercised all happen to relate to this context (pp. 50–1, reading 'Nero' for 'Tiberius' under A.D. 58), that hardly justifies dismissal of the links with its historic popular associations (acknowledged in a footnote, p. 54 n. 41). Everywhere that Augustus' name and TRIB POT title appeared, on every coin and on countless monuments, it was these associations that would have resonated; how exactly he used the power, if at all, would have mattered far less than the conspicuous and reassuring fact that he possessed it.

Chapters 2 and 5 are perhaps the most satisfying. Both trace striking lines of development from republic to principate. The former's survey of equestrian corporate acts, in the theatre especially, is invaluable, even if the formulation of these collective expressions still eludes us. Important, too, is the perception that within the broad class of *equites* lay a tangle of sub-categories, finely gradated, each with its own distinct identity and perquisites. No less impressive is Chapter 5's demonstration—through skilled exploitation of epigraphic testimony—of how Mytilene's history was shaped by its relations first with Rome, and later with the Julio-Claudians; the formative rôle that came to be played by the imperial cult and the opportunity that it presented to ambitious members of the local élite are keenly appreciated. Remarkably, Mytilene can be claimed to offer us more honorific inscriptions to the Julio-Claudians than any other Greek city (p. 132). Last but not least among the book's satisfying features is the fact that it coheres effectively as a whole. Overall, Rowe succeeds in demonstrating that the 'constituencies' he examines interlock in a hierarchy, and that the changes which each underwent as the new regime grew created a sense of enhanced corporate identity and importance (albeit now as loyal subjects), and for some even the illusion of greater authority. His study is to be highly recommended, therefore, as a penetrating enhancement of our understanding of Julio-Claudian rule and of the values it sought to inculcate in the light of major recent epigraphic finds.

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THE JEWISH REVOLT OF A.D. 66–70

A. M. BERLIN, J. A. OVERMAN (edd.): *The First Jewish Revolt. Archaeology, History, and Ideology*. Pp. xii + 258, map, ills. London and New York: Routledge, 2002. Cased, £50. ISBN: 0-415-25706-9.

This collection of essays by some of the most accomplished of modern scholars, meant for a specialized audience, offers new insights on specific aspects of the First Jewish Revolt against Roman power (66–70 C.E.).

An introduction by the editors enlightens the complexity of this revolt and its impact on the development and shape of Judaism and Christianity. Then M. Goodman surveys current scholarship in four main areas—the debate about the value of Josephus's history as a source, the status in Jewish society of the leaders of the rebellion, the ideology of the rebels, and the aftermath of the war—assessing with

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acuteness, depth, and balance the merits of the various works and their research methods.

The historical and archaeological background is dealt with in Part One. Which was the attitude of the Romans towards the Jews at the time of the First Revolt, as far as we can see from the extant literature? According to E. S. Gruen, it was not the Jews' faith that concerned the Romans, nor their practices, population growth, or proselytism. Instead, they must have felt outrage at the idea that this puny and insignificant people, given to bizarre and contemptible practices, would venture to challenge the power of Rome. No anti-Semitism would be found, no racism or bigotry, but rather, a self-righteous rage at these 'uppity dependents who did not appreciate the benefits of the Roman Empire'. Gruen is surely convincing: Roman attitudes were politically—and not ideologically—minded. (Rutgers, too, observes: 'In banishing the Jews from Rome, Roman officials did not display a systematic ideology of anti-Judaism; they merely gave expression to general administrative concerns as they had arisen unanticipated at specific points in place and time', in L. V. Rutgers, 'Roman Policy towards the Jews: Expulsions from the City of Rome during the First Century C.E.', *Classical Antiquity* 13 [1994], 74.) As the situation was exacerbated during the first century, however, and the episodes of insubordination in Judea became more and more frequent, the Roman response, as found in literature, concentrates negatively on particularities and oddities of the Jewish way of living and thinking. One should therefore distinguish between the causes underlying the Roman views, which were primarily rooted in politics, and their effects, namely, the various forms that the Roman indignation took in different historical periods.

Coming to the Revolt itself, unlike most modern works that focus on Jerusalem, here we find regional perspectives, including some from the periphery. These explore how things must have looked, for example, to Jews living in Galilee, Idumea, and Perea (by S. Freyne), and local archaeological testimonies (by D. Avshalomi-Gorni and N. Getzov, and by A. M. Berlin), from which a progression emerges from a somewhat more cosmopolitan spirit in Herod's time to one of religious separation and isolation, which is part of the background to the Jewish rebellion.

Part Two focuses on the first year of the revolt in Galilee: the power vacuum and power struggle in 66–7 C.E. (by R. A. Horsley), the extraordinary pro-Roman position adopted by Sepphoris (by E. M. Meyers), the archaeology of the first battle at Yodefat/Jotapata (by M. Aviam), and the events at Gamla (by D. Syon).

Part Three is eclectic: some light on the revolt's social history, shed by the documents from the Judean desert (H. Eshel), the history of the *Legio X Fretensis*, which set up the siege of Massada (J. Magness), and cultural perspectives, from both the Roman (J. A. Overman) and the Jewish (A. J. Saldarini) points of view.

Are we allowed to consider this revolt as messianic? According to T. Rajak, expectation of an imminent end was not the normal mindset of first-century Judaism, and no leaders convincingly emerge as would-be messiahs. The simple equation between intense expectations of immediate redemption and organized Jewish resistance, therefore, which is often assumed in modern research, surely demands further scrutiny.

Only positive remarks are possible on this fine, stimulating book, which allows a deeper understanding of various important aspects of this revolt and makes significant strides towards the possibility of a new synthesis.

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