PEOPLES OF THE ROMAN WORLD

In this generously illustrated book, Mary T. Boatwright examines five of the peoples absorbed into the Roman world from the Republican through the Imperial periods: northerners, Greeks, Egyptians, Jews, and Christians. She explores the tension that developed between assimilation and distinctiveness in the Roman world over time, as well as the changes effected in Rome by its multicultural nature. Underlining the fundamental importance of diversity to Rome's self-identity, the book explores Romans' tolerance of difference and community as they expanded and consolidated their power and incorporated other peoples into their empire. *Peoples of the Roman World* provides an accessible account of the empire's social, cultural, religious, and political history as it explores the rich literary, documentary, and visual evidence of these peoples and Rome's reactions to them.

Mary T. Boatwright is Professor of Ancient History in the Department of Classical Studies at Duke University. She is the author of several books, including *Hadrian and the City of Rome*, *Hadrian and the Cities of the Roman Empire*, *The Romans: From Village to Empire*, *A History of Ancient Rome from Earliest Times to Constantine* (with Daniel J. Gargola and Richard J. A. Talbert), and *A Brief History of the Romans* (with Daniel J. Gargola and Richard J. A. Talbert).

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NOTES TO THE READER

Because this book covers many regions and periods, some perhaps unfamiliar to readers, I have explained and located places, people, and events throughout. In-text references to ancient cities, all identified by their Roman names with the exception of Rome, Athens, and Milan, are followed by their modern equivalents (e.g., Arelate, modern Arles, France), and I also approximately locate Rome's provinces in relation to modern countries. "Macedon" refers to the autonomous Kingdom of Macedon, whereas "Macedonia" refers to the Roman province that later included Macedon's territory in the northern Balkans. "Achaia" is used to refer to the province established by the Romans in the lower Balkans; and "Judaea" designates the area considered by Jews as their homeland, which includes smaller regions such as Judaea, Galilee, and Idumaea. (I do not use "Palestine," as it derives from the official Roman name of the province, Syria Palaestina, imposed on the area after the Third Jewish Revolt of 132–135 CE.) I provide full Roman proper names the first time I mention individuals other than the emperors, normalizing the Roman *praenomina* or personal names Caius and Cnaeus to Gaius and Gnaeus, and using "J" for consonantal "I" (as in Julius for Iulius).

Other conventions are helpful to note here. I use BCE (Before the Common Era) in preference to BC (Before Christ) and CE (Common Era) instead of AD (Anno Domini, Latin for "Year of Our Lord"). The

uncapitalized word "empire" refers to Rome's geographical holdings. In contrast, "Empire" (often preceded by "Roman") refers to the chronological period of Rome's empire. This is traditionally dated from 27 BCE, when Octavian, who rose to power in the civil wars following Julius Caesar's assassination in 44 BCE, was given the name Augustus and had his authority ratified by the Senate and the People of Rome, until the end of the third century CE. In deriving from political concepts, "Roman Empire" complements the "Roman Republic." I use Roman Republic to designate the chronological period traditionally dated from 510/509 BCE, when Rome's system of annually elected power-sharing magistrates was established, until Octavian's overthrow of that system and consolidation of his own authority in 27 BCE.

My main sources are literary, documentary, and visual, and their varying quantity and quality as related to the subject of each chapter precluded my adopting a standardized format for my chapters. With important exceptions for the Jews and the Christians, the primary literary evidence usually reflects attitudes of Rome's elite that were based on age-old traditions and prejudices, and most of it comes from Rome itself, a densely crowded city housing up to a million inhabitants from the empire and beyond. I identify all authors and works by date and other useful information the first time they figure in the narrative. All authors cited more than once are also identified in the Glossary, and the dates of their relevant works are found in the Timeline.

Except where noted, I am responsible for the English translations of the passages provided. Almost all authors and works can easily be found in the Loeb Classical Library, a series of books presenting the original Greek or Latin text on each left-hand page and a somewhat literal but accessible translation facing it. (The series is now published by Harvard University Press.) I have noted when I have used a Loeb or some other translation and have included the full reference in the Suggested Further Reading section after each chapter.

Documentary sources can provide great insight into less highly placed individuals, commemorating individual shopkeepers or soldiers at their death, for example, or preserving the texts of laws affecting Roman

citizens and peoples. Individual documents discussed in my text also have citations referring to where they can be found in full and in translation. Visual resources include maps as well as photographs of sculpture, paintings, coins, and other material culture for official and private representations of Rome's peoples. Illustrations are chosen to complement and expand the narrative they accompany, and I provide specific information in each of the captions.

Each chapter is followed by a short list of suggested readings, a few of which are referred to in the text. At the book's end is a Timeline that displays all the discussed events, individuals, and ancient sources, followed by a Glossary of authors and works, abbreviations, and unusual words that appear more than once in the narrative.

ACKNOWLEDGMENTS

While finishing *Hadrian and the Cities of the Roman Empire* more than a decade ago I increasingly felt the need to explore the Roman world from "below" – that is, to look at it not as Hadrian or the Roman governing elite might have, but from the perspectives of those incorporated into, and governed by, the Roman state. My desire to acquaint myself with Rome's "exiles on Main Street" – individuals I (and most) can identify with on many grounds – became all the stronger once I could turn to this *Peoples* project. It caused me to read Roman texts and material culture in changed ways, undertake different types of research, teach new courses, and be more open to Roman social and cultural history. In all these endeavors I found great support and learned a tremendous amount.

Although any errors that may be detected are due to me alone, whatever strengths there are in *Peoples of the Roman World* come from the friends, colleagues, and students I worked with as this book took its time to completion. Many individuals directly or indirectly aided me, from Ljubljana and Budapest, to London and Durham, often by introducing me to new material culture on site or in museums. I benefited greatly from the interests and expertise of my Duke University colleagues Carla Antonaccio and Josh Sosin; colleagues elsewhere – such as Susan Walker – also offered invaluable discussion. The intellectual setting

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I dedicate this to Paul, Joseph, and Sammy, my beloved fellow travelers in antiquity and the present alike.