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In Roman Syria and the Near East, Kevin Butcher provides a fascinating account of the ancient history of this region that concentrates on the period from 64 BC, when Selucid Syria was annexed by Pompey the Great (Gnaeus Pompeius), to around 650 AD when the the conquest of the area by Arab Muslims was consolidated.

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During the early empire, the Roman army in Syria accounted for three legions with auxiliaries who defended the border with Parthia. Following the partition of Judea into tetrarchies in 6 AD, it was gradually absorbed into Roman provinces, with Roman Syria annexing Iturea and Trachonitis around 34 AD. [citation needed] Syrian province forces were directly engaged in the First Jewish-Roman War ...

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sweep of history as well as the rich diversity of peoples, religions, and languages that intermingle in the Roman Near East.

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A study of interaction between the Roman army and the civilian population in Syria and Mesopotamia in the first five centuries A.D.

by Kevin Butcher^DThis substantial study provides a comprehensive and meticulous analysis of the `production, circulation and significance of coinage in northern Syria'. Supported by a catalogue of coin finds from thirteen cities, but especially from Antioch, the study presents a reign-by-reign survey of the history of coin production in the province and a discussion of its characterisation, the archaeological evidence for its circulation and the movement of the coinage beyond Syria. Kevin Butcher also examines in detail the range of denominations, types and legends and what the coinage reveals about Roman foreign financial policy.

This volume provides a unique survey of locally produced funerary representations from across regions of ancient Syria, exploring material ranging from reliefs and statues in the round, to busts, mosaics, and paintings in order to offer a new and holistic approach to our understanding of ancient funerary portraiture. Up to now, relatively little attention has been paid to the way in which local and regional production of material in this area formed part of a broader pattern of sculptural and

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iconographical development across the Roman Near East. By drawing on material from an area encompassing modern Lebanon, Jordan, Syria, and Turkey, as well as Egypt and Achaia, the contributions in this book make it possible for the first time to take a wider perspective on the importance of funerary portraiture within Greater Roman Syria, and in doing so, to identify influences, connections, and iconographical analogies present throughout the region, as well as local differences, larger-scale boundaries, and ruptures in traditions that occurred across time and place.

By engaging with recent developments in the study of empires, this book examines how inhabitants of Roman imperial Syria reinvented expressions and experiences of Greek, Roman and Syrian identification. It demonstrates how the organization of Greek communities and a peer polity network extending citizenship to ethnic Syrians generated new semiotic frameworks for the performance of Greekness and Syrianness. Within these, Syria's inhabitants reoriented and interwove idioms of diverse cultural origins, including those from the Near East, to express Greek, Roman and Syrian identifications in innovative and complex ways. While exploring a vast array of written and material sources, the book thus posits that Greekness and Syrianness were constantly shifting and transforming categories, and it critiques many assumptions that govern how scholars of antiquity often conceive of Roman imperial Greek identity, ethnicity and culture in the Roman Near East, and processes of 'hybridity' or similar concepts.

This is a collection of studies on the Roman Near East and Judaea, on Jewish history in the Roman period and on the Roman army in general. It includes papers on literary sources and inscriptions. Newly published material and recent studies are discussed and evaluated.

This volume provides a reconstruction of the religion of Palmyrenes in Dura-Europos on the basis of archaeological remains, and focuses upon the religious interaction between this migrant community and their new residence.

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