analysed in the context of new theoretical frameworks, and have advanced our understanding of the relationship between ritual, material culture, and architecture. It has long been apparent that the Iberian peninsula is an ideal area for this kind of study, given its rich pre-Roman cultural traditions, and the range and variety of responses to Roman influence between the second century B.C. and the first century A.D. However, this subject has received little attention, and studies have been largely descriptive.

In this context, this new study of the romanization of Iberian sanctuaries by Annette Nünnerich Asmus is particularly welcome. In attempting to further our understanding of religion and cultural identity during the early stages of the integration of the Iberian communities by Rome, the author makes the key point that while the votive objects from sanctuaries have long been a subject of study, the architecture and broader context of Iberian sanctuaries have been largely ignored. Her major contribution has been to integrate all of this evidence, and to tease out a number of key conclusions about the transformation of ritual activities at different levels of Iberian society in the last two centuries B.C. Her study begins by defining pre-Roman sanctuaries from an archaeological perspective, focusing upon the architecture and location of cult sites, and the prevailing cultural influences, and examining their significance through an analysis of votive material. She then moves on to look at the evidence for continuity and change during the early Roman period. Her study is complemented by a very full catalogue of known sanctuary sites, and a number of high-quality black-and-white plates and line drawings. The author concludes with an important essay on cult places in the Iberian as a mirror of cultural change. In this, she charts the development of sanctuaries from multi-purpose buildings open to all members of society in the fifth century B.C. She notes that more formally defined cult buildings made their appearance from the fourth century B.C. onwards, drawing upon east Mediterranean cultural prototypes, but with Iberian ritual activity being defined in terms of votive objects of indigenous origin, together with an absence of any representations of deities or surviving sacred texts. Roman influence from the second century B.C. onwards is seen as more pervasive. It is initially evident in elements of the layout of sanctuaries like La Encarnación de Caravaca (Murcia) and, from the early first century B.C., in the representation of male togate figures. Later on, however, the social and political obligations of Roman towns, the possibilities of social advancement that they offered, and the very ostentatious nature of Roman religious ritual rapidly rendered most Iberian sanctuaries redundant. Celtiberian sanctuaries, by contrast, seem to have absorbed rather more aspects of Roman ritual before they were abandoned for reasons that are unclear. There is little doubt that N.A. has produced an original and innovative study. It raises a number of interesting questions pertinet not only to the Iberian peninsula, but to the process of cultural integration in the early Roman empire of the western Mediterranean in general.

University of Southampton SIMON KEAY

THE LIBYANS

F. COLIN: *Les peuples libyens de la Cyrenaïque à l'Égypte. D'après les sources de l'Antiquité classique*. Pp. 267. Louvain-La-Neuve: Académie Royale de Belgique, 2000. Paper, Belg. frs. 1050. ISBN: 2-8031-0176-9.

This reworked licentiate thesis in History was defended 'dans ses lignes essentielles' in

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1991 at the Université Libre de Bruxelles, but is now much cleaner and leaner than most licentiate writing. The genre explains both the limitation to the scant Greek and Roman sources on an obscure topic and why each chapter can stand alone, despite inevitable repetition. Herodotus' *Libykos logos* (4.168–199), Diodorus Siculus 3.49, and the oft-invoked first five lines of the ninety-line *diagramma* of Ptolemy I (*SEG* IX, 1) are the texts to be read in advance. A second volume, *Du vieux libyque à l'histoire des Libyens en Égypte*, is promised on the Egyptological sources, considered here at only two points (pp. 141, 144). With these two volumes, C. aims to replace Oric Bates's *The Eastern Libyans* (London, 1914).

A brief introduction (7 pp.) describes the subject, the state of the question, and the author's method, which mixes philological and historical arguments with modern anthropological theory. Four carefully annotated chapters treat the Libyans' familial institutions and sexual mores (18 pp.); their material activities, principally, pastoral nomadism, warrior behaviors, sedentary life, and agricultural activities (89 pp.); hellenized Libyans and their cultural contacts in Cyrenaica and Egypt (33 pp.); and the medical proclivities of the Psylloi (55 pp.). The general conclusions (11 pp.) are followed by an extensive bibliography and seven indices (*res notabiles*, geography, ethnic names, names of ancient individuals, and one each on ancient authors, inscriptions, and papyri cited).

Even a highly polished literary history like Herodotus' describes realities outside the text, and these realities, which provide C.'s focus, are more complex than the language used to describe them. C. criticizes recent historiographical approaches that do not examine genuine indigenous practices, a principle he extends to Diod. 3.49, which he uses to dissect the variations of Libyan nomadism. C. thereby generates a typology of warrior life that illuminates its economic rôle, and analyzes the meager traces of a population of sedentary Libyans.

Literary, epigraphic, and papyrological evidence reveals the cultural contacts between the autochthonous Libyans and the sedentary Greeks and Egyptians in Cyrenaica from the fifth, and probably even the late sixth, century B.C. Papyrus scraps even demonstrate the presence of 'acculturated' Libyans in the heart of the Egyptian *chôra*. The final chapter focuses on the well-attested Psylloi, revisiting and challenging H. Treidler's 'Psylloi' (*RE* 23/2 [1959], 1464–6), re-examining the sources in relation to modern medical knowledge, and looking for the point of ancient ethnographic comparisons.

The largely synchronic picture that emerges reveals differences in nomadic lifestyles, which C. arrays against a diachronic framework in the conclusion. C. assumes that, when a later writer varies from Herodotus, it is a deliberate attempt to modify the inherited material to match the facts on the ground. C. describes a 'culture libyenne autochtone', but his consistent goal is to find 'la diversité des composantes qui la constituaient' (p. 219). Concerned about ethnicity (virtually equated with 'ethnic idenity' or 'ethnic membership'), C. looks for a subset of cultural traits, which are selected as 'ethnically significant' by the social actors themselves.

This interesting work demonstrates the complexities faced by historians in making their written descriptions match the facts. Reading is never simple, but C.'s usefulness exceeds the guidance he gives in reading Herodotus's *Libykos logos* and derivative accounts. C. sometimes stretches a point (as in his exposition of sexual and marital practices), but his anthropological focus illuminates the sedentary–agriculturalist, semi-nomadic, and nomadic lifestyles of the Libyans despite resistant, but not impenetrable, classical sources that are ethnocentric and often hostile.

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