whole narrative is marked by redundancies and a lack of consistency, as if it were a series of independent essays not quite properly put together.

A few points of issue. If Julian served as a reader in the liturgy (p. 98), this was one of the minor orders and he was most certainly baptized. So the addition '. . . and may have been baptized' is a slip. In respect of this, it seems a little precious to speak of Julian's being tainted with the 'accusation' of religious apostasy (p. 159).

It is curious that while V.D. calls Demophilus, Valens' creature, 'the Arian bishop' (p. 144) and speaks of 'Arian and Arianizing doctrines' (p. 150), he studiously refrains from applying such definitive terms to Valens or Modestus, and treats the Fathers' theology as strictly a matter of 'doctrinal preferences'.

On pp. 181–6 V.D. shows no awareness of the important Christian and ascetic influences in Basil's own family that were antecedent to his classical education. Perhaps his book *Families and Friends* may remedy this lack.

The lasting benefit of this book for me is in a closer acquaintance with the emperor Valens, the prefect Modestus, and the vicar Demosthenes, and in a better grasp of their varied jurisdictions and that of provincial governors; I have gained a better sense of Basil's and Gregory Nazianzen's political and civic context; and I understand more clearly why Cappadocia became something of a staging post between Constantinople and Antioch in the mid-fourth century and ceased to be so afterward. Thus *Kingdom of Snow* is like a photographic negative, with all the background figures and events in the history of the Cappadocian Fathers brought into the foreground, with the Fathers themselves made to recede somewhat into their milieu.

The University of Pennsylvania Press has produced a handsomely sewn hardback, although with some loose threading at the bottom of the spine in my copy. The font size seems a little small. The book is well proof-read. I noticed a very few confusions over spelling.

The narrative covers about 200 pages (pp. 1–204), with several blank pages and interleaves between sections. Endnotes (pp. 207–49) are chosen over footnotes. Much care has gone into their content and arrangement. Noteworthy points in the narrative are saved for one endnote at the end of each paragraph. Relevant pages of the narrative are indicated in the endnotes header. The thorough referencing in the endnotes is surely the most praiseworthy feature of the work.

The bibliography is divided into 'Editions and Translations' (pp. 252–60) and a select 'Bibliography' of studies (pp. 262–80), followed by the Index (pp. 281–90).

Since the book frequently deals with the nexus between history and geography, it might have been helped by several maps including details such as Roman roads, the Eastern frontier, military camps, and metropolitan sees. As it is, the single map duplicated in the end-papers is welcome but very general.

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IBERIAN SANCTUARIES

A. Nünnerich Asmus: *Heiligtümer und Romanisierung auf der iberischen Halbinsel. Überlegungen zu Religion und kultureller Identität*. Mainz: Philipp von Zabern, 1999. DM 128. ISBN: 3-8053-2593-2.

Religion and cultural identity have become increasingly important issues in the study of ancient societies in recent years. This is particularly true of the Roman empire, where the rich data from provinces like Italy, Gaul, Achaea, and Britain have been

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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.

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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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