

of universal art history. Andreae's handling of the subject rather offers the reader a distinguished scholar's personal perspective. And this is thus a book well worth reading since art can never be read from one perspective alone. The reader will enjoy Andreae's scholarship, presented with admirable clarity.

*Juhana Heikonen*

HEINER KNELL: *Vom Parthenon zum Pantheon – Meilensteine der antiken Architektur*. Verlag Philipp von Zabern, Darmstadt 2013. 157 S. ISBN 978-3-8053-4636-8. EUR 29.99.

Heiner Knell, the professor of classical archaeology (emeritus) at the Technische Universität Darmstadt, has written a compact book of the "milestones" of architecture in classical antiquity. The book is divided into two sections: "Meilensteine griechischer Architektur" (6 "milestones") and "Meilensteine römischer Architektur" (7 "milestones"), which are accompanied in some cases by other similar architecture for comparison. Knell states in the introduction (pp. 7–11) his intention to illuminate classical architecture with a few selected well-preserved buildings that reflect the classical architecture of antiquity in general.

The Greek section's (pp. 13–73) main features are the Parthenon, the Propylaea of Mnesikles, the Erechtheion, the Theatre of Epidauros, the city of Priene and the Temple of Apollo at Didyma. The Roman section's (pp. 75–140) main featured buildings are the Forum of Augustus, Pont du Gard, the Colosseum, the Arch of Titus, the Palatine, the Forum of Trajan and the Pantheon. One could always argue for different choices of what should have represented *die Meilensteine* of the classics. As a reviewer, I think this as good as it gets choice-wise, if we think of the later influence of these buildings. However, since the city of Priene was presented, I would like to have had a Roman example as well. In these kinds of general architectural histories, technical drawings instead of photographs suit the purpose better, as Knell has done. At the end of the book there is an *Anhang* (pp. 142–156) for further reading for each *Meilensteine*, an index and glossary.

In a small written space, Knell gives a good cultural, historical, structural, and architectural background for all the chosen *Meilensteine*. The text is a pleasure to read and strongly recommendable for students.

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ASHER OVADIAH – YEHUDIT TURNHEIM: *Roman temples, shrines and temene in Israel*. Supplementi alla Rivista di Archeologia 30. Giorgio Bretschneider Editore, Roma 2011. ISBN 978-88-7689-258-5. 155 p. 128 plates. EUR 180.

The book *Roman temples, shrines and temene in Israel* by two Tel Aviv University researchers, Asher Ovadiah and Yehudit Turnheim, presents a variety of Roman cult places in Israel approximately in the first three centuries A.D. The work is mainly based on reports from excavations carried out in the region roughly over the past century. It may serve as a general introduction to Roman cult

buildings and cultic constructions in Israel within the given period (and even beyond) but should not be treated as a rigorous and comprehensive systematization of the topic.

The book has a topographically (but not systematically geographically) organized table of contents, which encompasses a variety of cult centres, including the major religious and political centres in the region: Aelia Capitolina (Ch. X) and Caesarea Maritima (Ch. VII), and several smaller temple sites (Ch. XII *Varia*). The book contains over a hundred plates and a general index. Parts of the Epilogue (pp. 103–110) could have been placed in the Introduction as they describe the literary, epigraphic and numismatic source material used in the previous chapters.

The chronological scope of the book is defined as extending from Herod's reign (c. 37–4 B.C.) to the Severan era (193–235). This time frame would be peculiarly narrow considering the general framework of the religious history of the region in question (e.g., the Severan era is not generally speaking regarded as a divide in the same sense as the 2nd century [the second Jewish revolt] and the 4th century [Constantine's era] are). As the changes brought about by late antiquity ('Christianization', e.g., on pp. 50, 59–60 [on competition between Mithraism and Christianity] and 97–98) are nevertheless discussed in the context of relevant cult places, the chronological scope of the book extends *de facto* from Graeco-Roman times to at least the fifth or sixth century (cf. also p. 1 n. 3, p. 2). A good comparison for how to settle a time frame for this kind of study would be the publication *Judaea-Palaestina – The Pagan Cults in Roman Palestine (Second to Fourth Century)* by Nicole Belayche ([Religion der römischen Provinzen 1] Tübingen 2001), also including some detailed discussion about the reshaping of religious materiality towards late antiquity in Roman Palestine.

The types of cultic constructions listed in the title – 'temples', 'shrines' and '*temene*' – all convey a rather broad meaning in the book. In many cases, 'temple' and 'shrine' are interchangeable, or 'temple' may refer to a more elaborate cultic edifice, whereas 'shrine' may indicate any smaller structure with a cultic function (e.g., a shrine inside a temple or some other construction as, e.g., on pp. 61–62). '*Temenos*' refers, generally speaking, to a 'sacred compound' around a religious building or building complex (e.g., the *temenos* of Paneas/Banias/Caesarea Philippi with several temples and shrines pp. 4–9), or it may lack archaeological remains altogether (cf. pp. 87–88). Systematization is, of course, difficult when taking into consideration archaeological realities (actual finds) in the field, but it is always useful to problematize the challenges in interpreting them.

The book is helpful for students of the history of ancient religion in drafting an overview of its topic with references to excavation reports and relevant academic discussions around the cult sites archaeologically and, to some extent, also from the point of view of the history of religion, though the book would have benefited from utilizing more recent research from the 21st century more extensively. For a more comprehensive list of 'pagan' deities in Roman Palestine (p. 106), readers can consult the subject index of Belayche (for the bibliographical details, see above).

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