

l'auteur formule avec beaucoup d'à-propos et de compétence. La comparaison avec l'Occident est souvent intéressante et confirme les tendances actuelles de la recherche, notamment la présence de l'artisanat au sein de la ville, un artisanat à usage local, régional ou suprarégional. En Afrique comme ailleurs dans l'Empire, le mythe de la ville consommatrice fait place à une « commercial city » active et bien équipée. D'autres remarques concernent les pratiques ou traditions originales dans les outils et savoir-faire qui peuvent changer d'une région à l'autre, par exemple la chaîne opératoire en matière de foulonnerie, ou les types de meules et pressoirs. Un autre point acquis concerne le dynamisme des activités artisanales entre la fin du IV<sup>e</sup> et le VI<sup>e</sup> siècle. S'il y a des abandons, il y a aussi des prolongements voire des développements, avec des recompositions des espaces et des fonctionnements urbains. La problématique est nouvelle et ouverte. 356 figures, plans, dessins, photographies, graphiques complètent un texte fourni et font de ce bilan critique le point de départ obligé pour les travaux que l'on souhaite nombreux sur les artisanats dans les régions concernées.

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François BARATTE, Véronique BROUQUIER-REDDÉ & Elsa ROCCA (Ed.), *Du culte aux sanctuaires. L'architecture religieuse dans l'Afrique romaine et byzantine*. Actes du colloque international de Paris (18-19 avril 2013). Paris, Éditions de Boccard, 2018. 1 vol. 21 x 29 cm, 376 p., nombr. ill. (ORIENT & MÉDITERRANÉE. ARCHÉOLOGIE, 25). Prix : 89 €. ISBN 978-2-7018-0442-2.

The reviewed publication is a compilation of 23 papers delivered at a conference devoted to new research into religious architecture of Roman and Byzantine Africa. It bears witness to the work of numerous international archeological missions, but first of all, it is a result of the French contribution into the development of archeology and archeologists across the Maghreb. It provides an overview of current research avenues and thus it is not a coincidence that the texts have been grouped into three chapters dealing with pagan temples, their characteristics and architectural transformations, religious practices, rituals and sacrifices as well as development of Christian temples and their survival throughout changing historical conditions. As emphasized by the editors in the introduction to the work, the majority of the texts focus on “longue durée”, the continuation and transformation of the religious life in temples in the context of political, economic and cultural changes. The analytical studies of African shrines are characterized by an interdisciplinary approach incorporating architecture, archeology, epigraphy and history as well as their emphasis on the evolution of architectural forms in the historical context of the dynamic interplay between temples' functions and their changing cultural environment. The current research standards have been largely inspired by the recent work done in Thugga, as reflected in the discussion on the changes in spatial arrangement of the town's forum – its sacred architecture in particular – from the Numidian period to the Roman period. It emphasizes the importance of analysis of religious architecture in the context of urban development of a town (J.-C. Golvin *et al.*). Similarly, the analysis of a monumental complex located south of the Bulla Regia theater shows the benefits of studies on construction techniques and architectural detail for understanding of the dynamics of the spatial

organization of religious architecture and, in consequence, its function during various historical settings (H. Ksouri). Nonetheless, analyses of religious architecture do not absolve researchers from the responsibility of making an effort to draw documentation, as underscored by the reconstruction of a supposed *capitolium* in Ammaedara (J.-C. Golvin *et al.*). The emphasis on evolution of the architecture itself and its urban context shared by many studies revealed also the difficult problem of a decline of functioning of temples which was not noticed in older archeological works and which is exemplified by the analysis of Sanctuary D in Volubilis (V. Brouquier-Reddé *et al.*). However, the temple with two *cellae* dated back to the times of the Mauretians described in the said paper calls for extreme caution in interpretation of religious practices. Moreover, at times places of worship cannot be clearly recognized, as was the case with the Mauretanian complex in Kouass, on the Atlantic coast (M. Kbir Alaoui *et al.*). It is significantly simpler in situations where archeological work can be verified by accompanying Latin inscriptions including information regarding a given architectural complex and the function of a sanctuary, as seen in the case of the temple of the imperial cult in Aradi (A. Ben Abed-Ben Khader *et al.*). The studies compiled in the reviewed publication reflect progress of the Mediterranean archaeology which, thanks to new methods and research instruments, has entered a phase of more in-depth analyses of earlier archeological works which were too often focused solely on unearthing architecture of ancient towns. Naturally, this does not equal abandoning attempts at making new discoveries, as convincingly proven by studies in Zama Regia and the discovery of the region's first temple to the god Attis (A. Ferjaoui *et al.*). Nevertheless, modern archeology is capable of significant advances in studies concerning religious practices, sacrifices and rituals, which require analysis of materials commonly omitted in earlier works. The discovery of a tophet of Ba'al Hammon in Althiburos does not only attest to the strong Punic traditions within Numidia, which in Roman times gave rise to the cult of Saturn: the field of urns and steles unearthed there, supplemented with anthropological and bioarchaeological analyses, also sheds new light on religious practices and the subject of child sacrifice within this temple, which was virtually abandoned in the 4<sup>th</sup> c. AD (N. Kallala *et al.*). Similarly, new trial trenches in Temple B overshadowing Volubilis provided valuable insights about its architectural evolution and, even more so, its functioning in the context of previously discovered several hundred steles, as well as pottery and urns for ashes evidencing sacrificial practices in the period spanning from the 1<sup>st</sup> c. BC to at least the 3<sup>rd</sup> c. AD (V. Brouquier-Reddé *et al.*). The role of iconographic studies in the context of the newly found temples remains important for understanding religious realities, as convincingly shown by a new analysis of votive steles from the Mactaris and Zama Regia regions witnessing the cult of Ba'al Hammon-Saturn as well as *Caelestis-Nutrix* (A. M'Charek). Their interpretation at times reveals significant modifications of traditional Punic motives in local cultural, religious and artistic environments (A. Limam). Studies of African sanctuaries and religious cults provide important evidence concerning problems studied in other regions of the ancient world. In the Uthina (Jebel Oust) colony, an anonymous Roman temple with a source of hot water supplying the nearby public baths, illustrates the blurred boundary between the religious and secular use of hot springs (A. Ben Abed-Ben Khader, H. Broise, J. Scheid), a case similar to that of the temple of *Aqua*

*Septimiana* in Timgad where the spring was offered to residents of the town by the epigraphically confirmed *Genius patriae* and *Dea patria* along with other deities including Serapis and Asclepius (J.-P. Laporte). This architecturally complex seven thousand square meter sanctuary also contained a *viridarium*, thus indicating the presence of gardens in temples of Roman Africa studied already since the 1990s through the initiative of W.F. Jashemski. The identification of such temple gardens significantly alters our understanding of the relationship between people and gods during the Roman times (A.-A. Malek). In terms of private worship, the households of African towns constitute an important area of research with their *lararia*, *sacraria* and altars located not only in the public sections of the dwellings but also within the *cubicula*, as seen in Volubilis and other cities of Mauretania Tingitana (N. Brahmi). Problems of African sanctuaries in the context of “longue durée” extend into late Antiquity when the conscious policy of the Roman state called the potential continuation of earlier religious traditions into question. In this context, the example of a Punic temple in Kerkouane is significant, since although it had been abandoned in the mid-3<sup>rd</sup> c. BC, its status of a pagan holy place lingered well into the 5<sup>th</sup> c. AD (M. Fantar). On the other hand, the famous quarries of Numidian marble in Chimtou, on the hill Bourfifa, reflects the layering of various religious cults – from a monumental altar in memory of Massinissa which, over time, was transformed into a temple of Ba'al Hammon-Saturn with numerous votive steles, to a Christian basilica. The “Holy Hill” was also home to the temples of *Dea Caelestis* as well as *Dii Mauri* and was a place of worship for a number of other deities including *Deus Sanctus Infernus* tied to the functioning of imperial quarries (M. Khanoussi). Late Antiquity is marked by an outflow of human activity from the towns to the country which prompted researchers to become aware of the need for a more in-depth analysis of the Christianization of the rural areas. This can be observed in Cyrenaica where the density of rural settlements with their numerous churches evidences prosperity of the Libya Superior province prior to the Arab invasions in the mid-7<sup>th</sup> c. AD (V. Martin). A similar picture also emerges in western provinces, for example around the area of Ammaedara, Thelepte, Cilium and Sufetula (F. Béjaoui). Such studies usually have to be limited to field surveys and documentation, but occasional excavation works provided extraordinary results illustrating the relation between church architecture and liturgical practice, for instance in Henchir Beghil, a large center of ceramic production (T. Ghali). Incidentally, pottery discovered in Christian temples, such as the basilicas and episcopal complex in Aradi (Sidi Jdidi), speaks volumes not only about the way these structures were used but also about the activities of local religious communities and their economic status (T. Mukai). The presented publication clearly proves that the problems of “longue durée”, the continuation and transformation of religious phenomena in urban and rural environments over the centuries, require meticulous study. From this perspective, the analysis of the Sidi Ghanem mosque in Mileu, a town in Numidia with continuous settlement stretching from Antiquity to modern times, may be seen as a warning, since although it seems to be erected on walls of structures dated back to Antiquity, it is separated from the actual level of the ancient town by a thick layer of nearly sterile soil (Y. Abeiche, S. Slimani).

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