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thematic heading appear in paragraph form arranged chronologically according to the order of the readings. Unfortunately, the sources are not accompanied by their source number or page number that appears in the table of contents. This makes using this section cumbersome. It would have been far easier for the student had the sources been differently arranged. For example, the 13 leitmotifs that M. identifies would have benefited had they been organised much like the Table of Contents. The sources could also have been configured differently, such as according to geographical contents, or topical content. In each case, the source could have been followed by the first page on which it is found. In doing so, the information would have been more readily available to the student and the criteria used in the selection of the sources would have been apparent. For example, the largest subject heading, no. 13: Wars and battles, contains 32 sources, even though not all necessarily fall under this classification, such as the peace treaty affected by Ramses II and Hattusilis III, or Pericles' Funeral Oration to name but a few. Additional categories for sources such as these might have served a better purpose.

As a stand-alone sourcebook, *Ancient Mediterranean Civilizations* would have benefited from a more concerted effort to make the work more accessible to students. Had there been greater attention to how each source stands alone and as part of a larger theme, the context would not have been as dependent on the history textbook as it apparently is.

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M. Melfi and O. Bobou (eds.), *Hellenistic Sanctuaries: Between Greece and Rome*, Oxford University Press, Oxford 2016, xvi+326pp., illustrations. Cased. ISBN 978-0-19-965413-0

The fruits of a conference on Greek sanctuaries during the Hellenistic and Roman periods held in Oxford in September 2010 have been collected and edited by Milena Melfi and Olympia Bobou into this volume, which aims to address a long-running imbalance on scholarship in Greek religion. The social, political, and ritual dynamics of Greek sanctuaries (and religion more generally), as the editors lay out in their Preface, have been studied in great detail from the 9th to the 5th centuries BC, while the Hellenistic and Roman periods have been comparatively under-researched (p. v). The 14 contributions to this volume certainly help to tip the scales towards these later periods and the fascinating intersection of religious traditions which defines them. While this volume presents some excellent case studies, the effort as a whole is not without its drawbacks.

The first thing the reader notes is the unfortunate, though perhaps understandable, six-year gap between the conference itself and the publication of these findings. In many fields this would not necessarily be an insurmountable timeline, but given recent groundbreaking contributions to the study of Greek religion, the span certainly is a hindrance to the volume. It would have been highly beneficial to see Julia Kindt's arguments for moving beyond *polis*-religion in *Rethinking Greek Religion* (Cambridge 2012), Ian Rutherford's study of *theoria* from 2013,¹ Peter Funke and Matthias Haake's volume on federal

¹ I. Rutherford, *State Pilgrims and Sacred Observers in Ancient Greece: A Study of Theōriā and Theōroi* (Cambridge).

sanctuaries,² among many others, be the subject of detailed discussion in relation to the sanctuaries considered in this edited collection.

Milena Melfi is to be greatly commended for her remarkable three contributions to this volume, beginning with the Introduction in which she eruditely lays out the state of the debate (pp. 1–17). Melfi puts forward a brilliant overview of shifting perspectives towards the Hellenistic period, particularly recent arguments for the persistent civic and religious vitality of Greek cities and communities that have traditionally been held to be in decline. Putting forward an ambitious agenda for the volume, Melfi concludes that *polis*-religion is indeed a ‘valuable category of investigation for understanding Hellenistic religion’ (p. 4), asserting that sanctuaries throughout the Greek world were remodelled in response to the changing political and cultural realities of the period. But this restructuring, she notes, was often in the service of tradition: there was indeed innovation, but new elements in these sanctuaries were geared towards providing a sense of uninterrupted continuity with religious heritage. In so doing, sanctuaries reflect the response of civic communities to Hellenistic kings, federations and, ultimately, Roman magistrates and emperors.

Unfortunately, this intriguing line of argument is not fully addressed by the volume as a whole. I must stress that on the individual level the contributions to this collection are by and large stellar, and there are some fascinating case studies to be found herein. Melfi’s chapter on the career of Damophon of Messene (pp. 82–105) provides a brilliant examination of the celebrated artist’s career, bringing to light the fact that he was hired as much for his deep religious knowledge as for his artistic capacities, and that his works, while certainly innovative, were couched in goals of antiquarian conservation or validation of older purported ties between sanctuaries and deities. Annalisa Lo Monaco’s examination (pp. 206–27) of the interaction of Roman magistrates with Greek sanctuaries likewise took a highly innovative approach to the subject by not merely considering their material benefactions, but also their epigraphical and monumental presence in the physical geography of a sanctuary through the eyes of a visitor to the site. The manner in which the Romans sought to perpetuate local cult traditions while engaging with them as active participants was also considered by the chapters of Caliò on Kameiros (pp. 63–81) and Kantirea on Lykosoura (pp. 27–39). Much of the volume is dedicated to local case studies, but there are more thematic chapters on elite benefaction or changes in artistic conventions interspersed. In keeping with the archaeological focus of the volume, there are highly technical discussions of the sanctuary of Artemis Lykoatis in Arkadia, Dodona and Tauromenion. Many of the contributions, especially those by Interdonato on Kos, Caliò on Kameiros, Lafond on the Peloponnese and Kantirea on Lykosoura quite effectively integrate epigraphic finds into their analysis of archaeological data, with illuminating insights on the context behind the renovation or modification of a given site. Throughout, the common themes of continuity *vs* change, local *vs* extra-local interaction, and reorientation of old cults towards new political circumstances are addressed in wide and varied contexts.

But the volume has an often frustrating lack of unity, and there is no clear organisation or sequence of its chapters. Detailed archaeological considerations follow broad thematic chapters on art history, and at times the abrupt shift in topics can be jarring. In the same

² P. Funke and M. Haake (eds.), *Greek Federal States and their Sanctuaries: Identity and Integration* (Stuttgart).

vein, there is no cross-referencing among the various contributions to this volume, even when this would have been eminently pertinent and helpful. The extremely thorough and interesting discussion of divine images by Mylonopoulos, for instance, overlaps with the opening discussion of Bobou's chapter. Both contributions make essentially the same point about new gods being depicted using traditional Olympian conventions (pp. 118–21 and 184–88), both using the same example of Asklepios (pp. 118 and 184), but neither mentions the conclusions of the other. Some cross-discussion of Roman magistrates stepping into the role of Hellenistic kings which features in the chapters of both Interdonato (pp. 170–81) and Lo Monaco (pp. 206–27) would likewise have been helpful. Lavish illustrations and diagrams abound, but the curiously small size of the volume itself is somewhat puzzling and hinders their utility of these images.

Even though Hellenistic religion is a vast and varied field of study, some critical subjects were only discussed *en passant*, notably the impact of royal benefactions and ruler cults on the sanctuaries under consideration, as well as the robust connections established among these sanctuaries by *theoria* and *proxenia*. But the volume's contributions bring to light the sheer diversity of the period, and the wide spectrum of concerns which guided its religious practices. By and large the collection brings forward fascinating case studies of that will inspire debate and further consideration, but as with the Hellenistic period as a whole, it is often hard to see the wood for the trees.

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J.M. Miksic and G.Y. Goh, *Ancient Southeast Asia*, Routledge World Archaeology, Routledge, London/New York 2017, xxii+631 pp., illustrations. Paperback. ISBN 978-0-415-73554-4

In *Ancient Southeast Asia*, John Miksic and Geok Yian Goh successfully accomplish three remarkable feats: delivering a highly accessible and sophisticated account of how Southeast Asia evolved as a world region from prehistoric times to AD 1600; providing a comprehensive research guide to the field of pre-modern Southeast Asian history and historical archaeology; and contributing important original insights to the theorisation of Southeast Asian and world history.

As M. and G. observe, Southeast Asia, or rather 'Seasia', as it appears throughout this book, is 'a region in search of a name and an identity' (p. 3). Straddling the Indian Ocean and the Pacific, this area exhibits tremendous diversity and complexity. It encompasses 11 modern sovereign states of different historical memories, topographies and cultural landscapes, and is home to some 1000 out of the world's 6000 living languages. The local inhabitants do not seem to have had a name for their region nor taken the region as part of their self-identities. In scholarly and public discourses on Seasian history and culture, the distinctness and integrity of Seasia as a world region are also undermined by the region's colonial legacies and the nationalistic reactions to them in the post-colonial era. When the field of Seasian studies crystallised as an academic discipline in the 1950s, its first dominant conceptual framework drew on a corpus of literature written primarily by foreign visitors to the region, especially during the course of the 19th and early 20th centuries when most of the region came under European colonial rule. This literature treated Seasia as a periphery area of no particular