

jobs held by Roman slaves, and the range of occupations recorded in ancient sources is indeed striking.

Chapter 18 (pp. 385–413) tackles the question of slavery and Roman material culture. In this contribution, Michele George introduces a different way of looking at slavery through archaeological evidence such as slave quarters and images of slaves in Roman art, including self-images almost like modern "selfies". There are some methodological problems which need to be addressed, but nevertheless the article presents in a limited number of pages interesting observations. Archaeological evidence is complex and hard to interpret without the risk of engaging in circular reasoning. Slave images, on the other hand, seem to leave more room for different kinds of interpretations. George claims that, given the crucial connection between status and self-presentation in Roman culture, it is not surprising that slaves occur in visual imagery more than they do in other forms of material evidence (p. 397). Slave images can be divided into three groups: images of captive slaves, scenes of domestic work, and scenes of work beyond the *domus*. Examples of scenes of domestic work are few, and the nature of the scenes that include slaves illustrates their role in the construction and maintenance of elite social identity. On the other hand, work was critical for slave identity. Images of work fulfilled two functions, serving either didactically as advertising or as decoration in retail and industrial settings, or as funerary commemoration for businessmen or craftsmen who owned these establishments. In Roman visual culture, slaves were used to express the ideals of a dominant culture that embraced a system of institutionalized oppression, appropriating and refashioning their servitude into proof of Rome's authority and the social superiority of the slave-owner.

To conclude, the intent of this volume is said to be to survey the history of slavery in the ancient Mediterranean World, an intent which is indeed fulfilled. The central aim of this volume is to place the existence and nature of slavery against the backdrop of the broader human social condition. The book is well edited and the texts are easy to read, but it must be confessed that in many ways it is also a very traditional book about slavery in the ancient World.

Katja Varakas

Greek Federal States and their Sanctuaries. Identity and Integration. Proceedings of an International Conference of the Cluster of Excellence "Religion and Politics" Held in Münster, 17.06–19.06.2010. Edited by P. FUNKE and M. HAAKE. Franz Steiner Verlag, Stuttgart 2013. ISBN 978-3-515-10307-7 (hb). 244 pp., 6 figs. EUR 52.

This book edited by Peter Funke and Matthias Haake contains thirteen papers presented at a conference held at the University of Münster in June 2010. The work has the merit of focusing on the topic of the relationship between federal states and the sanctuaries where these states held their political meetings. The control over sanctuaries or their exploitation had political and economic implications. In some cases the aspects of the divinities worshipped at certain sanctuaries chosen as common federal shrines could reinforce or even create shared national identities between the city members of a federal state. As pointed out by Funke in his introductory chapter, some shrines, such as Delphi, could fulfil different roles, such as a panhellenic sanctuary, an amphictyonic centre, or as a site dedicated to local cults.

The examples used in the book geographically embrace a large part of the ancient Greek world. In the second paper, Athanasios Rizakis rejects the theory according to which the original federal shrine of the Achaeans would have been the sanctuary of Poseidon *Helikonios* at Helike and not that of Zeus *Homarios* at Aigion. According to this theory, this latter sanctuary took the place of that of Poseidon when Helike was destroyed by a tsunami in 373 BCE. Rizakis convincingly demonstrates the role of Zeus *Homarios* as main federal deity already prior to the destruction of Helike, and his importance in shaping a shared Achaean identity.

The third paper, by Funke, presents a good example of how certain sanctuaries and their related festivals could be shaped to meet the changing needs of a federation. Of the two festivals held by the Aetolians, the *Thermika* were always held at the sanctuary of Apollo at Thermos, while the *Panaitolika* had no fixed venue to bring a sense of belonging to the league or to new member states or to those states which were not Aetolian in origin.

In the fifth paper, Angela Ganter describes the difficult issue of Boeotian identity by presenting examples from different Boeotian sanctuaries and festivals. She is right in arguing that the construction of Boeotian integration was also partly the result of Theban hegemonic aspirations.

The sixth paper, presented by James Roy, focuses on the way the Eleans exploited their role as administrators of the sanctuary of Olympia. By controlling the sanctuary, the Eleans could assert their hegemonic role over their regional subordinate allies by, for instance, exhorting fines in cases where agreements concerning the sanctuary were breached. In addition, whenever possible, the Eleans used the panhellenic nature of the sanctuary to play a role in the Greek political scene. In this respect, the famous episode of prohibiting the Spartans from participating in the sacrifices or in the Olympic Games can be seen as a demonstration of Elis' opposition to the Peace of Nicias.

In the ninth paper, Miltiades Hatzopoulos uses both literary and archaeological sources in order to demonstrate how the location of the religious centre of the *ethnos* could differ from the cultic centre of the ruling dynasty in Macedon. In this respect, Hatzopoulos argues that the sanctuary of Zeus *Olympios* at Dion was considered the national shrine of Macedon, as opposed to the site of the dynastic cult of Heracles *Patroios* located in Aigeai.

In the tenth paper, Kostas Buraselis presents the case of three Aegean confederations which were founded by, or acted as, a protectorate of Hellenistic dynasties such as the Antigonids or the Ptolemies, namely the *Nesioitai*, the Lesbians and the Cretans. The Hellenistic monarchs exploited these federations in order to control their respective areas of influence. As a common feature for the three federal organizations, Buraselis evidences the fact that in their cases, the presence of even important sanctuaries in their territories (such as the one to Apollo on Delos), was not a necessary prerequisite to the constitution of a common place of activity of the federation. This can also be shown by the fact that the seat of the administration of the confederacy could be moved, as was with the case of Delos, which lost its role to Tenos in the period of Rhodian supremacy at the beginning of the 2nd century BCE.

In the thirteenth and final paper, Thomas Heine Nielsen discusses the difficulties in identifying the possible federal shrines of the Triphylian and Arcadian federations. The Spartan-backed Triphylian federation was created to unite all the former territories of Elis which had claimed independence from their former masters, and it existed for around 30 years (ca. 400–ca. 370 BCE). The Arcadians, although possessing a better defined ethnic identity than the Triphylians, were united in federacy only in the period 370–360 BCE. Nielsen affirms that despite the fact that these territories

hosted larger cities such as Lepreon in Triphylia and Mantinea and Tegea in Arcadia, or important sanctuaries, such as the one in honour of Zeus *Lykaios* in Arcadia, it is not possible to identify federal activities related to any of the shrines of the two areas. According to Nielsen, this fact might be due to the relatively short span of time during which the two federations functioned, which might not have favoured the choice of common federal sanctuaries.

Greek Federal States and Their Sanctuaries is an important contribution to the subject of the relation between Greek federal entities and their common religious shrines. The book offers numerous examples from a wide range of locations, and the papers successfully exploit both archaeological and literary sources, enabling a better understanding of the enhancement or even the creation of national identities in association with religious cults and their sanctuaries. In addition, this work produced an extensive amount of material for *Federalism in Greek Antiquity*, the comprehensive work on Greek federalism, edited by Hans Beck and Peter Funke and published by Cambridge University Press in 2015.

Gianluca De Martino

The Splendors and Miseries of Ruling Alone: Encounters with Monarchy from Archaic Greece to the Hellenistic Mediterranean. Edited by NINO LURAGHI. Studies in Ancient Monarchies 1. Franz Steiner Verlag, Stuttgart 2013. ISBN 978-3-515-10259-9. 284 pp. 4 b/w photos. EUR 51.

This book contains nine articles regarding the sociological and ideological aspects of monarchic regimes in ancient Greece and the eastern Mediterranean. Ancient monarchy has become an increasingly popular research subject during the last decade, especially among German scholars, who are also strongly represented in this volume, the first volume of the new series "Studies in Ancient Monarchies". Four of the articles are revised translations, among which there is Hans-Joachim Gehrke's "The Victorious King: Reflections on the Hellenistic Monarchy" (a translation of "Der siegreiche König. Überlegungen zur Hellenistischen Monarchie", *AKG* 64 [1982] 53–68). Gehrke's essay offers a basis for the discussion and other articles in the book refer to it. Even though it is the fourth contribution of the book – for the articles are ordered chronologically - I start by presenting it first.

As Gehrke writes, his article of 1982 had a certain influence on the later discussion of Hellenistic monarchy, and therefore he has not made any substantial changes to the text apart from adding additional evidence and updating the bibliography. In this insightful essay, illustrated with well-chosen examples from ancient sources, the author aims to give a "conceptual definition of the Hellenistic monarchy within its social context" (p. 90) based on Max Weber's concepts of the legitimacy of government. According to Gehrke, the legitimacy of a monarch's rule is mostly, but not exclusively, based on charisma that is for its part based on situations that demonstrate the ruler's personal abilities and the favor of the gods. The most efficient way to prove one's competence to rule was military victory. Therefore, military victories or other demonstrations of personal virtues lead to the legitimacy of rule, which leads to the political and regal authority of the ruler. "Natural" legitimation, i.e., inheritance of rule, was alone not sufficient in the context of Hellenistic monarchy – it often allowed a king to assume the rule, but the king still had to prove his abilities in order to legitimize the continuation of his rule. Gehrke discusses in detail different aspects of this kind of