
REVIEWS

Monica D'Agostini, Edward M. Anson, Frances Pownall (eds.), *Affective Relations and Personal Bonds in Hellenistic Antiquity. Studies in Honor of Elizabeth D. Carney*, Oxford, Oxbow Books, 2021, 287 pp. [ISBN 978-1-78925-498-3; eISBN 978-1-78925-499-0].

Within the many sections of the Sackler Library in Oxford, I must confess one of my favorite ones is that of the books in homage. My colleague Antonio Ignacio Molina uses to say the collections of studies in honor of a scholar is one of the most beautiful things in this world of Classics of us, when a group of authors, no matter their distances and differences (sometimes), join efforts and words to gather a book in order to show their respect and grateful memories in honor of someone. The links can be, of course, resulted from gratitude, when a former pupil takes part to offer kind regards to what can have been a master or an influence. However, this is not the unique case, and friendship is a motive for writing a paper to someone. In our very competitive reality of applications, positions, and academic discussions, such a gesture of offering time, ideas and words to someone who we love or admire is a precious practice of humble humanity in community.

Actually, bounds are one of the topics of the book our brilliant colleagues Monica D'Agostini, Edward M. Anson and Frances Pownall edited to honor the great career of Prof. Elizabeth D. Carney. Recognized worldwide as a main voice in our fieldwork, inspiring a deep review concerning the historical role and the political, social, and cultural place Royal Women had in Ancient Macedonia and the Hellenistic Age, Prof. Elizabeth Carney had showed an tireless ability to thread the traditional views and, despite her need of political, factual, traditional history to get the unique scope our sources allow on these ancient royal female, to go beyond the patterns her contemporary colleagues during decades showed concerning the understanding of these Macedonian-style Dynasties. In this era of us when, after three waves of Feminism and in the middle of the fourth one, our academic approaches are claimed to review the historical accounts from points of view that must include the developments of our understanding of reality, both ancient and modern. Prof. Elizabeth Carney have showed in all her papers and books a perfect use of the methodology and source-criticism that characterizes the study of Classics, beyond what I can consider any kind of ideological approach. However, if every action, especially those personal, are political, then we must consider Carney's whole trajectory groundbreaking and, over all, inspiring for a deep renewal. In a time when scholars are claimed by society to help re-thinking the world to find new conceptions, solutions and inclusion of the modern complexity, Carney, through a impeccable

treatment of the ancient sources, shows us a path for re-considering the ancient data, firstly through the place of some women, and by then, to question everything else in human relationships and forms of power and representation in Antiquity.

Personal and political took their hand, then, here through this book, where family, personal bounds and friendship emerges as one key historical topic to get through the Ancient (Macedonian) world. As the editors clearly stress in the beginning of the book, “Affective relationships as a causative factor in history is a relatively new concept in ancient studies. In many respects this is a peculiar circumstance, since in truth antiquity lacked most of the modern structures that inhibit personal contact” (p. 1). May this lack of studies concerning these topics be the reason why we all use to look for Prof. Carney’s work with the aim of shedding some light in what the many other scholars were not aware of or interested at? I must say, in my own case, that may this be a reason but not the primarily one: I use to go after what Elizabeth Carney wrote because of the pleasure of reading her, and following how her ideas and explanations try to open wide my mind concerning data I already knew but I did not guess to understood in the way she offers me to think. And I know many others feel the same when reading Carney’s words. Pleasure and inspiration, beyond any other reason, are at the top of the list of reasons to look for a while in our so stressing life, and sit, and read her. And after that, just silence to think back, think again.

Any book in honor of such a high dignity’s scholar like Elizabeth Carney is also valuable in relation with those who took part. During a long interview, years ago, in Valentia, prof. F. J. Fernández Nieto, the former master of my own PhD tutor/master, strongly states that ‘honor can only be given by those who are honorable’. Monica D’Agostini, Edward M. Anson and Frances Pownall have collected a group of contributors who are each one, by their own careers, honorable names in our fieldwork, so I can hardly think any other collection of quality scholars to honor Prof. Carney.

The book is divided in two parts (*The Restricted Oikos* and *The Extended Oikos*). Part one is also divided in a section for ‘Familiar Affections and Kinship’ (with the paper by M. D’Agostini –“Alexander the Great and his Sisters: Blood in the Hellenistic Palaces” (19-36)–; S. Arisvatham –“Alexander’s Wet-Nurse Lanice and Her Sons” (37-50)–; G. Squillace –“Olympias’ Pharmaka? Nature, Causes, Therapies and Physicians of Arrhidaeus’ Disease” (51-62)–; and W. Heckel –“The Limits of Brotherly Love: Neoptolemus II and Molossian Dynastic History” (63-77)), a second one for ‘Marriages and Family: Mistress, Wife and Daughter’ (with papers by S. Müller –“Barsine, Antigone and the Macedonian War” (81-96)–; F. Landucci –“Antipater and his Family: A Study Case” (97-110)–; and S. Ager –“Romance and Rivalry? Three Case Studies of Royal Mothers and Daughters in the Hellenistic Age” (111-124)), and a third one for ‘Affection for Animals’ (with papers by E. Baynham –“Alexander’s Pets: Animals and the Macedonian Court” (127-142)–; and D. Ogden –“The Theft of Bucephalus” (143-161)).

Part two is too divided in sections: ‘Friendship within the *Oikos*’ (with papers by J. Roisman –“Alexander’s Friends” (165-186)–; W. Greenwalt –“Callisthenes the Prig” (187-195)–; T. Howe –“Friendship is Golden: Harpalus, Alexander and Athens” (195-212)–; and P. Weathley –“Mithridates Ctistes and Demetrius Poliorcetes: *Erastes* and *Eromenos*?” (213-223)) and ‘Friendship beyond the *Oikos*’ (with papers by E. M. Anson –“The Father of the Army: Alexander and the Epigoni” (227-242)–; F. Pownall –“Sophists and Flatterers: Greek Intellectuals at Alexander’s Court” (267-284)–; and O. Palagia –“Alexander the Great and the Athenians: Deification and Portraiture” (267-283).

The editors' 'Concluding Remarks', that can be read both as a kind of explanation of the structure of the book (that may perhaps be included in the introduction?), drive the reader again to think about the personal nature of links and positions, resources and even power in the Ancient Macedonian World of Philip II and Alexander.

The rare quality of such a collection of scholars united in a book demonstrates is the best form to quantify the impact of Prof. Elizabeth Carney's legacy for Classics and the knowledge of the Argeads, but not least the Ancient Greek History in general. I must also stress here that a book of homage is usually a chance too for pieces of scholarship that sometimes will find no place, due to their topics, forms or approaches, in journals or other kind of books, so we must keep this beautiful practice alive and safe from the harshness of our rude academic world, and maintain the aim of honoring those who inspire us to understand different, to go deeper, to become better, both as scholars and human beings.

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