

and expand in Thrace and the Hellespont explains Philip's interventions in Thessaly, central Greece and Chalcidice, as well as the Peace of Philocrates. According to Anson, the conflict in Chaeronea was not inevitable, and Philip's subsequent hegemony was built on personal authority and persuasion, not the strong-arm policy of earlier hegemonies. Philip also took seriously his self-created image as defender of Greek cults and as avenger of the Greeks against the Persians when planning his Asian expedition.

Three appendices conclude the book. The first discusses Philip's ambitions and includes one of the author's frequent unfavourable comparisons between father and son. Anson believes that Philip integrated his search for personal glory with Macedonian national interests, while Alexander cared only about his own fame. He even daringly suggests that Philip's Asian campaign would have stopped in western Asia Minor. Appendix 2 concerns Philip's divine aspirations and concludes that he sought not to be worshipped but to be considered the gods' favourite and agent. Appendix 3 deals with Philip's much-discussed assassination. Anson considers multiple suspects in turn, rejecting ancient and modern conspiracy theories in favour of Pausanias as the sole killer, and his motive as personal revenge.

Two missteps are highly untypical. In the first (139), Anson cites a decree from Demosthenes 18.77–78, which many believe to be spurious. Later (180), he erroneously says the carrier of a letter from Alexander, son of Aeropos, to Darius was the former's 'father' rather than Amyntas, son of Antiochus (Arr. 1.25.3). But these small errata detract little from an excellent monograph that is recommended to anyone interested in Philip, his country and his son.

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CARNEY (E.D.) **Eurydice and the Birth of Macedonian Power**. New York: Oxford University Press, 2019. Pp. xix + 178, £41.99. 9780190280536.
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Following her previous biographical works on Macedonian and Hellenistic royal women (*Olympias: Mother of Alexander the Great* (London 2006); *Arsinoë of Egypt and Macedon: A Royal Life* (London 2013)), in the present work, Elizabeth Carney focusses on Eurydice I, the first royal Macedonian woman we know to have played a visible and crucial role in politics. She was the wife of Amyntas III, mother of Philip II and grandmother of Alexander III ('the Great'). Carney examines the public role of Eurydice, how it evolved in her lifetime, how it set a new precedent for subsequent royal women and how this female influence increased Macedonian power. Furthermore, this book is a synthesis of current evidence and research on Eurydice, as well as a revision of the negative image that is found both in the ancient sources and in the scholarship.

In the introduction, Carney discusses issues regarding the surviving ancient evidence about women in general, and about Eurydice in particular. The sources are inherently biased because of contemporary political discourses, partisan interests at the Macedonian court and prevalent gender stereotyping of royal women (in themes such as infidelity, treachery, murder, etc.). The history of Macedonian monarchy is likewise summarized in order to understand the role of the kings, whom Carney compares to an Odyssean prototype (5–6) due to their capacity to pull the strings of international and domestic forces in their favour.

Chapter 2 addresses the reign of Amyntas III, while chapter 3 deals with the reigns of Amyntas and Eurydice's sons: Alexander II, Perdiccas III and Philip II. Carney insists on the success of Amyntas III, who, despite his reputation for incompetence, managed to secure the throne for himself and his sons in the face of dynastic chaos and numerous threats with his Odyssean cunning (22). Carney also considers his marriage to Eurydice, focussing on her ethnicity and the potential advantage it presented for the Macedonian king. With her Lyncestian (or maybe Lyncestian and Illyrian) heritage, Eurydice could have bolstered a seemingly peaceful relationship with the Lyncestians (27–28). Carney argues that Eurydice was a woman who understood court politics and who appeared to be a better advocate for the succession of her sons than Gygaea (29), Amyntas' other wife who had sons and possible heirs. Chapter 3 also considers the details of the rule of Eurydice's three sons. Carney briefly brings Eurydice back into the discussion in the succession of Perdiccas III after the assassination of Alexander II, a confusing moment that is as well analysed (37–38).

Chapter 4 focusses on Eurydice herself. Carney scrutinizes different aspects of her public image and her reputation: whether she was an adulteress (54–55), whether she murdered her sons (55–58), her possible marriage to Ptolemy Alorites (58–64), her role in seeking Iphicrates' support (64–67) and finally the propaganda surrounding Eurydice (67–75). Carney claims that Justin's (second- or third-century AD) account of the events surrounding the death of Alexander II and her adultery cannot be believed (agreeing with K. Mortensen, 'Eurydice: Demonic or Devoted Mother?', *AHB* 6 (1992), 156–71). Carney creates a coherent narrative with an exhaustive evaluation of the sources, elucidating her thesis of Eurydice's public role and image. Carney argues that Eurydice's negotiation with the Athenian general Iphicrates ensured the succession of Perdiccas III after Alexander II's assassination. In Carney's view, gaining his and Athens' support was crucial for the creation of her public image as a guarantor of her sons' interests and as their advocate.

Chapters 5 and 6 concentrate on Eurydice's public image in her lifetime (chapter 5) and after her death (chapter 6). The analysis of archaeological evidence is wide-ranging and acts as a cornerstone for the biography, as it includes the evidence from Vergina and the connection of Eurydice to the 'Eucleia Sanctuary' through the dedications made by the queen. Portraiture in monuments, such as the Philippeum at Olympia, is also discussed, strengthening the book's significance in the current research on this royal woman. The main strength of this publication is the gathering of disparate sources, so well connected and balanced, which allows Carney to build an image of a woman about whom we have little information, but many opinions. The difficulty this represents is clear: the reader may have the impression of leaving Eurydice behind at times, as the historical context sways our attention away from her. But overall, the book is highly successful in shedding light on the figure of Eurydice I, and how she transformed Macedonian monarchy, and the broader role of royal women within Macedonian court politics.

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