

events from three previous periods, the Thebans' medism (145 years earlier), her destruction of Plataea (92 years before) and her proposal to eradicate Athens (69 years earlier), all worked in the same way. The volume is rounded off by a conclusion which usefully provides concluding sections for the individual chapters. Anyone seeking to gain a quick overview of the book would be well advised to begin here. The indexes will also prove very helpful in tracing discussions of particular passages and themes.

Despite deriving its approach from memory studies, this book is at its best when it performs close readings of literary texts. Its thematic organisation marks its lineage within classical studies, as do the profusion of references to the 'Athenian master narrative', which S. prefers to the more common 'Athenian official tradition'. This term reifies what was actually a process and renders it static and inert. In Chapters 4 and 5 in particular, this reification sits awkwardly with what were clearly changing memory traditions. Although S. signals his positioning within European memory studies in the introduction, he does not share their concerns with the relationships between individual and collective memory, even though he provides much material for investigating just those intersections. Despite the repeated emphasis that orators were limited in what they could say about the past, much more could have been done with A. Appadurai's seminal article (*Man* 16 [1981], 201–19) on the finite nature of the past and with the model which is presented there. Organised thematically rather than chronologically, this book also misses the opportunity to explicate the Athenians' memory profile of Thebes during the fifth and fourth centuries B.C. The material collected here would very much have benefited from engagement with J.K. Olick's *The Politics of Regret: on Collective Memory and Historical Responsibility* (2007), and it could have provided an important case study of a memory profile in a time and place which is not twentieth-century Europe. In sum, S.'s volume provides a valuable service in opening up a number of areas with which scholars of ancient Greece must engage, if they are to make contributions not only to classical studies, but also to memory studies more broadly.

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MOLOSSIA

MEYER (E. A.) *The Inscriptions of Dodona and a New History of Molossia*. (Habes 54.) Pp. 201, ills, maps. Stuttgart: Franz Steiner, 2013. Paper, €39. ISBN: 978-3-515-10311-4.

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This volume is or at least intends to be exactly what its title suggests: a new history of Molossia based on the inscriptions of Dodona. This quite outstanding study deals with the re-evaluation of previously published inscriptions and their incorporation into a new history of Molossia and ancient Epirus, based on a new and quite radical dating.

The book is divided into four parts. M. begins with a short presentation of the established view concerning the history of ancient Molossia and its division into three phases: the Molossian *koinon* (c. 400–330/328 B.C.), the 'Epirote Alliance' (328–232 B.C.) and the Epirote *koinon* (232–167 B.C.). This introduction is essential for the understanding of the text, since this is the view that M. challenges throughout the book. A presentation of the inscriptions follows. M. focuses on the 27 surviving slave manumissions and relates them to other known inscriptions from Dodona, especially dedicatory inscriptions. There follows a long

but interesting discussion concerning the dating and the 'new history of Molossia'. The book ends with a series of detailed and useful indexes and appendices (epigraphical appendix, *index locorum*, etc.). The general layout is excellent and the material is well organised. Illustrations are sufficient and of good quality, mostly drawings and photographs of the inscriptions and a few simple, but well-made and comprehensive maps. The book is printed in a (rather expensive) paperback edition of good quality following the standards of the Habes series.

M. sets an ambitious target: to challenge the old, established dating and interpretation of the Dodona inscriptions and to suggest a new historical narrative of the history of Molossia in the fourth and third centuries B.C. Her 'opponents' are previous scholars (Franke, Cabanes, Dakaris, etc.) who, according to M., have dated the inscriptions wrongly. M.'s weaponry is quite strong. She exhaustively scrutinises the inscriptions, taking full advantage of recent discoveries, publications and research (with an extensive and up-to-date bibliography) and addresses each inscription individually as well as in connection with the others. The study is thorough and remarkably complete. All literary sources are included and presented in the footnotes and in the appendices; inscriptions are of course M.'s primary target and offer the main support for what she aspires to be a 'new history of Molossia'. She leaves no loose ends by thoroughly presenting all views and references (in footnotes, often resulting in pages where the footnotes almost displace the text) and by separating the dating criteria into 'strong' and 'weak', a useful division which she follows throughout. The presentation of the inscriptions ends with a summary, including a comparative table of letter types and a table with a comprehensive presentation of the dating of the inscriptions.

M. suggests that some of the most important inscriptions of Dodona date to the first half of the third and not to the fourth century B.C. This, however, is not her actual goal, and she proceeds to re-evaluate the history of the Molossian state including its formation and transformation. This is the volume's most important contribution to the study of ancient Epirus, extending in the third chapter, where M. elaborates on what she calls 'seven points of difference'. Based on her new dating she readdresses the issue of the foundation of the Molossian 'state' in the fourth century, the role of the Molossian kings, the Molossian expansion in Epirus, the troubled period of 330–328 B.C., the development of a Molossian identity and finally the relations between the Molossians and their neighbours, the Thesprotians and the Chaonians. The narration is eloquent and based on literary and epigraphic evidence. M.'s new history can be summarised as follows: Molossia was not a strong federal state during the fourth century but a monarchical one, whose expansion after the occupation of Dodona around 400 B.C. was meagre and largely depended on the Aeacides' Macedonian allies (or foes); Dodona formed a religious centre of the Epirotans and not a political one; during the fourth century 'more chaos and less constitutional activity' marked the turbulent history of Molossia and its kings, resulting in the gradual creation of a Molossian identity towards the end of the century; during the third century and until the (accidental) end of the monarchy in 232 Molossia continued to be a monarchic kingdom working alongside a Molossian community; finally, the relationships between the neighbours of the Molossians (the Chaonians and the Thesprotians) were based on alliances and not on subordination.

Probably the best part of the book is the presentation of M.'s conclusions in Chapter 4, 'A New History of Molossia'. Here M. exploits all her sources and eloquently combines them to create a precise, detailed and exciting history of Molossia from the fifth century B.C. to the Roman conquest and the tragic devastation of the region by the Roman troops. The chapter is relatively short and can easily be read independently by the non-specialised reader who wants to get a general idea about the history of Molossia.

The book, however, is not easily approachable by someone who has no knowledge of the history and archaeology of ancient Epirus. Apart from a very short presentation of the established views concerning the division of Molossian history, no further information is

offered concerning the history or topography of ancient Molossia and Epirus (not even a map documenting the basic ancient cities and the ancient borders is included). That would not be a problem in other areas of ancient Greece, but with Epirus, which is a very specific and unique cultural and historical unit of the ancient world, a wider introduction would have been helpful and would have widened the number of its potential readers.

M.'s meticulous scrutiny of sources and bibliography often weighs down the flow of the text and renders its reading quite tiring. Pages whose larger part is covered by small-font footnotes and just a few lines of text are not ideal for any reader, even the most specialist ones. Fortunately M. divides the chapter on the epigraphic evidence and its study from the historical chapters (still, many references support her narration), thus making the former more easily approachable.

M.'s study is an excellent and truly radical approach to the history of Molossia, boldly re-evaluating old sources and bringing new life to the study of ancient Epirus, a book bound to provoke lively discussions and arguments. Combining an exhaustive study of the evidence with an eloquent narrative it will become a vade mecum for scholars of the history and archaeology of Epirus.

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EMOTIONS IN CLASSICAL GREECE

CHANOTIS (A.) (ed.) *Unveiling Emotions. Sources and Methods for the Study of Emotions in the Greek World*. (Habes 52.) Pp. 490, ills, maps. Stuttgart: Franz Steiner, 2012. Paper, €69. ISBN: 978-3-515-10226-1.

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The volume is the fruit of four years of work completed at the University of Oxford (2009–2013) and funded by an Advanced Investigator Grant of the European Research Council. It aims at examining sources that have been overlooked in the study of emotions in ancient Greece, and at expanding the social, geographical and chronological range of inquiry. New methodologies are developed accordingly.

The first part reviews the sources available for the study of emotions. C. Kotsifou, 'Emotions and Papyri: Insights into the Theatre of Human Experience in Antiquity', discusses variations in papyrological material; papyri often deal with domestic matters, and so give access to some rarely heard voices. In 'Moving Stones: the Study of Emotions in Greek Inscriptions', C. examines strategies used to arouse emotions in inscriptions, interesting for their broad geographical and social range, and their rich emotional language. J. Masségli, 'Emotions and Archaeological Sources: a Methodological Introduction', proposes a three-step approach for the study of emotions in archaeological material: identify the object's emotional communities; study the response the object elicits; relate the analysis to other objects. E. Sanders, 'Beyond the Usual Suspects: Literary Sources and the Historian of Emotions', explores neglected literary genres, which unveil emotions beyond the typical Athenian constructs.

Part 2 studies emotions in the context of interactions between humans and gods. In 'Dream, Narrative, and the Construction of Hope in the "Healing Miracles" of Epidauros', P. Martzavou describes the healing procedure offered in Asclepius' shrine as an 'emotional path': the worshippers are guided from fear of punishment to trust in