

BEAUMONT (L. A.) *Childhood in Ancient Athens. Iconography and Social History*. Pp. xvi + 303, ills. London and New York: Routledge, 2012. Cased, £70, US\$115. ISBN: 978-0-415-24874-7.

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In this wide-ranging study, B. seeks to understand Athenian conceptions of childhood and its various phases, and the social roles played both by children themselves and by others (e.g. adult men and women, slaves) in relation to children through analysis of iconographical sources (primarily figured pottery, but also funerary reliefs and other media). B. situates herself firmly within the subfield of ‘history of childhood’, which understands childhood as ‘a culturally constructed category determined by its geographical and temporal locus: that is, [it claims] that the concept and experience of childhood differs according to where and when in human history it was (and is) located’ (p. 7).

The scope of the volume, as B. describes in two short introductory chapters, covers Athenian children to the age of puberty (a projected second volume will treat adolescence). These chapters also provide an iconographical field guide for identifying children in the images (and distinguishing them from other groups sometimes presented similarly, such as slaves), and identifying the stage of childhood in which an individual is depicted. B.’s method uses a combination of indicators such as physique, hair, dress and gestures, which she rightly argues will be more reliable than using a single indicator alone. B. is consistently interested in what iconography can tell us about the real-world experience and social concerns of Athenian children and those around them.

The core of the volume is contained in Chapters 3 and 4, which follow the life cycle of the Athenian child from birth to puberty. B. proposes an interdisciplinary study that draws on the full range of literary, archaeological, documentary and iconographical evidence. However, as the subtitle suggests, her real goal is to provide a reading of Athenian iconography that is sensitive to the limitations of the iconographical approach. To achieve this, she seeks to ‘supplement and balance’ (p. 11) her conclusions by using other evidence where possible. An example will best show the success of this model. B.’s analysis of the *krateriskoi* excavated at Brauron (pp. 174–86) identifies some of the girls depicted there as *parthenoi* (that is, girls of marriageable age, perhaps 12–14 years old). Literary sources, however, suggest that the girls participating in the ritual were younger, perhaps aged 5–10. To reconcile this discrepancy, B. analyses the goals of the artists who produced the images, together with the ritual context of the Arkteia festival, and concludes that these images of *parthenoi* were not intended as a quasi-photographic documentary record of an actual ceremony. Rather, the artists have depicted the desired end-point of the ritual, when the young girls have propitiated Artemis and are ready to become *parthenoi* and eventually wives. At its best, B.’s methodology for iconographical analysis is highly successful and should serve as a model for future work.

B. also touches on a wide variety of topics of interest to social historians of every stripe. For example, scholars of gender will be interested in B.’s analysis of children as ‘social beings whose gender is yet fluid and forming’ (p. 202), as well as the role of the adult male as a father. Other topics addressed include children’s roles in religious rituals, the social impact of the Peloponnesian War and class distinctions (to name a few). This great breadth is also one of the book’s major weaknesses: with the exception of children’s rituals, few of these topics are discussed in any depth. The complex relationship between education and democratic ideology, for instance, is treated in barely more than a single page (pp. 145–6). Similarly, B. professes interest in the diversity of experience among various social classes (especially elites and non-elites) within ancient Athens, as well as diachronic changes in these social roles and associated iconography, but discusses both topics only occasionally.

Nevertheless, B.'s argument is cogently explained and well-illustrated with examples. Moreover, the work is documented in meticulous detail, with over 120 images and 62 pages of footnotes that will serve as an essential resource. Unfortunately, the quality of the images varies widely: many are too small to be useful, while in others the relevant portion of the image is obscured. With these few caveats, B.'s monograph represents a successful step forward in combining iconographical analysis and social history.

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KONUK (K.) (ed.) *Stephanèphoros. De l'économie antique à l'Asie mineure. Hommages à Raymond Descat.* (Mémoires 28.) Pp. 421, b/w & colour figs, b/w & colour ills, maps. Bordeaux: Ausonius Éditions, 2012. Cased, €70. ISBN: 978-2-35613-063-1.

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The subtitle of this Festschrift neatly summarises the career of Raymond Descat, who spent his professional life at the University of Bordeaux and for nine years served as director of the 'Ausonius' research centre. Whereas his early research work had been focused on the Greek economy, from the late 1980s Descat also devoted himself to the epigraphy of Caria. After a brief biography of the honorand (by P. Brun) and a list of his publications, the volume contains 29 papers in French, English and German which have been grouped into two thematic sections: 'l'économie antique' and 'l'Asie Mineure'. Puzzlingly, the first section includes G. Reger's publication of an inscription from Mylasa (which is in Asia Minor) and the second A. Ivantchik and A. Falileyev's re-examination of a Celtic inscription from Olbia (which is not).

Markets and systems of exchange form the dominant theme within the first section where several papers address the debate between 'primitivists' and 'modernists' over the nature of the Greek economy (C. Pébarthe, J. Zurbach) and the role of markets in the economic life of the cities (V. Chankowski, C. Hasenohr, L. Migeotte). Others concern exchange-related topics such as metrology (G. Finkielsztejn, J.H. Kroll and G. Reger; also I. Pernin and C. Grandjean) and customs duties (M. Cottier). A slightly 'softer' focus on social rather than economic aspects characterises the contributions on Junian Latins in Rome (J. Andreau), women in Macedonia (Z. Archibald) and social security in fourth-century Athens (J.-M. Roubineau). A startlingly refreshing contribution (F. de Callataÿ) explores the results of recent quantitative studies to reach the 'modernist' conclusion that the quality of life in classical Athens was comparable to that of many modern societies – and significantly higher than in Rome. This first section offers a broad view of many aspects of ancient – mainly classical and Hellenistic Greek – economy and society.

The second section comprises a number of specialised studies devoted to a specific topic within Carian archaeology, epigraphy or numismatics (including the editor's contribution on coins from the Halicarnassus peninsula). Others address more general themes such as the relationship between cities and their benefactors (A. Bresson, F. Delrieux, G. Thierault), the early Hellenistic monarchy (L. Capdetrey; also W. Held on the royal palace of Pergamum) and the image of Alexander the Great in eighteenth-century British historiography (P. Briant).