

themes are: 'international' civic – not royal – coinages, i.e. Athenian (C. Boehringer, J.H. Kroll, C. Flament and K. Konuk) but also Cyzicene (Kroll), Eginetan (Kroll) and Rhodian (E. Apostolou); the distribution patterns of local coinages as revealed by hoards, i.e. Thasian (O. Picard), Thracian (S. Psôma), Epirote/Aitolian/Acarnanian (D. Tsangari), Thespian (C. Grandjean), Cypriot (E. Markou) and Pontic/Paphlagonian/Bithynian (F. de Callataÿ); and, not least, distribution patterns revealed through excavation contexts in south Illyria (G. Gjongecaj), Epirus (Gjongecaj), Macedonia (C. Gatzolis and T. Kourempas), Chalkidike (Gatzolis and P. Tselekas), Thrace (K. Chryssanthaki-Nagle and Psôma), western Asia Minor (A. Meadows, Z. Çizmeli-Öğün and M.-C. Marcellesi), Cos (V.E. Stefanaki and A. Giannikouri) and Egypt (T. Faucher). Epigraphic evidence shows that Delos struck its own bronze coinage on reduced Attic weight and accepted various coinages, initially predominantly Athenian, but, after it became a free port in 167 BC, it opened up to receive other coinages as well (V. Chankowski). Unlike all the other areas listed above, Egypt did not host any foreign issues (Faucher). F. Duyrat concludes (through a study of 321 hoards ranging between the Achaemenid period and the first century BC) that not all was prompted intense hoarding patterns in Syria. Finally, the penetration of Roman silver and bronze coinages into eastern Mediterranean markets dates to the third century BC at Illyria and Epirus, and developed from the second century BC onwards.

The thorough presentation of archaeological (hoard and excavation) numismatic finds by region is by far the uncontested, major contribution of this rich survey. Certain regions have been omitted, i.e. Sicily, Italy, regions of Asia Minor, the Peloponnese and Crete, alongside a number of themes such as the impact of international royal coinages upon local economies; but it is perfectly understandable that it is not possible to cover everything. Even though the articles on iconography address monetary circulation rather superficially, Boehringer's original view of 'immobilized' coin types, i.e. established international issues such as Athenian owls or posthumous royal and confederal issues, highlights a distinct numismatic habit with a significant impact upon the international coin pool of the Classical and Hellenistic periods, yet without actually explaining its causes.

Comparing the initial aims with the results achieved, one realizes that there is progress to be made in order for these accounts to go beyond the plain description of material into a more thorough comprehension of the motors that regulated coin movement through space and time. M. Amandry notes that the two limitations set by the evidence are: (a) hoards are often incomplete and (b) the fragmented nature of excavated coins in relation to the historical topography of ancient sites. Few contributors associate their material with mainstream economic motors: Flament's cogent explanation of the absence of owls from allied territories due to the taxes (in owls) the allies had to pay to Athens, the description by Meadows of the gradual integration of the cities of western Asia Minor into the Chian weight standard and the quest by Çizmeli-Öğün and Marcellesi to determine 'networks of regional exchanges' in western Asia Minor constitute promising attempts to integrate data with economic practices and theory.

The prolific archaeological material brought together in this rich volume promises to enhance our understanding of microeconomic relations within regions, if properly exploited by economic historians, and renders the promotion of programmes such as *Nomisma* absolutely worthwhile.

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BURASELIS (K.) and MEIDANI (K.) *Eds*
**Αποταμίευση και διαχείριση χρήματος στην
 Ελληνική ιστορία.** Athens: Tachydromiko
 Tamieuterio Ellados, 2011. Pp. 687. €20.
 978601424613.

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It seems that not all consequences of the current financial and banking crisis of the modern Greek state are abysmally depressing: the current crisis has focused modern Greek attention on the history of banking and investment of money in Greek history, as this handsomely edited volume shows. The volume is arranged chronologically in four parts: antiquity (both Greek and Roman), the Byzantine period (the largest section), modern times (17th–19th century) and the 20th century. The chapters on each section are written by specialists in the field and act as excellent introductions to the current state of scholarly debate and the problems with the evidence. Each part is followed by an extensive specialized bibliography.

In the introduction, the editors rightly emphasize mentality as an important shaping factor in the processes of banking and investment. S. Psôma offers an excellent overview of uses of coinage, explaining thoroughly the practices of different standards; she produces an almost comprehensive regional account of standards used and coin hoards found in the extended Greek world. V. Chankowski discusses the movement of money as an indication of the economic development of the Classical and Hellenistic world. She focuses on the role of temples as spaces of deposits of money; this differentiates them from banks since temples did not, on the whole, invest their capital (here, Classical Delos is the exception to the rule). Banks, on the other hand, engaged in activities of investment. N. Giannakopoulos examines the Roman practice of storing wealth in domestic contexts; he produces an extremely useful list of coin hoards found in the Greek world. The argument here is that benefactions and investments show high levels of liquidity available to the upper classes; indeed, the primary role of various processes of savings and credit was the continuation of existing class stratifications. G. Merianos shows the importance of the teachings of the early Church Fathers and later Byzantine intellectuals for actual economic practices, such as trade and investment. Y. Stoyas, E. Ragia and M. Mathaiou, in five chapters, discuss the practices of banking and management of money throughout the 'long' Byzantine period, while A. Papadia-Lala and I. Mantouvalos cover the case of Venetian Crete and that of Ottoman mainland Greece respectively.

S. Petmezas shows eloquently what kind of impact the foundation of the modern Greek state and the first Greek banks had on practices of banking: as more lower-(mostly agricultural) and middle-class Greeks deposited money in banks, more capital was available to be reinvested in the cities and the countryside, thus transforming traditional uses of money, traditional approaches to hoarding and the expectations/aspirations of these social groups. A. Mandylara places Greek banking practices within the context of Mediterranean credit networks. M. Psalidopoulos examines the impact of modern economic theories of banking on Greek 20th-century practices. K. Kostis, in two contributions, produces a social and economic history of banking in the pre-war and post-war periods: in the first contribution, he stresses the limited access to bank accounts for the majority of

the population, especially outside the big urban centres. In the second, he highlights the impact of the war on banking activities; the lack of liquidity was at the centre of governmental (and non-governmental) attempts to restructure the Greek economy, after a disastrous period of war and civil strife. S. Spanodemou examines the drop in banking deposits in the period after the 1980s, which had significant consequences for the economy of the modern Greek state (consequences that now appear borderline catastrophic). Finally, A. Syrmaloglou offers us a concise history of the Greek Postal Bank, which has sponsored the volume.

The audience for this volume is primarily a modern Greek one, and not simply because of the language in which its contributions are written. However, students and scholars alike will find much to enjoy in this volume, as it questions assumptions and challenges our current relationships with money, banking, investment and redistribution.

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OGDEN (D.) **Alexander the Great. Myth, Genesis and Sexuality.** Exeter: University of Exeter Press, 2011. Pp. 276, illus. £20. 9780859898386.

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Ogden's fresh reading of Alexander's myth focuses on two important topics: birth and sexual behaviour. The scope of his book is a re-evaluation of the literary tradition on Alexander the Great related to these themes.

The book is structured mainly in two parts. In the first part (chapters 1–4) the author addresses the complex issue of Alexander's siring in myth. In chapter 1 he examines thoroughly the three different traditions regarding the seal-ring, the thunderbolt and the siring serpent, and draws comparison with the available iconographic evidence. The author insists on the identity of the siring *drakon* (chapter 2), contextualizes it within the broader serpent imagery in the Alexander legend and argues that this serpent must have been an avatar of Zeus Meilichios, an important divinity worshiped in Macedonia in the form of a giant serpent. The mythologization of Alexander's birth is dated within the first decades after the king's death and in this process