

Thomas Wiedemann, *Adults and Children in the Roman Empire*. New Haven and London: Yale University Press, 1989. Pp. xii+222. \$ 27.50.

Originally intended as an Oxford dissertation, *Adults and Children in the Roman Empire* has turned into a fully documented, pioneering book on the child in the Roman Empire with the emphasis on the theme of change, i.e., changing attitudes towards the place of children during the first four centuries A.D. Most of the examples are drawn from Latin sources from the western part of the empire and should be supplemented by a book on the Greek world, where there is more evidence available. It is not the Roman child's view of the world that is reconstructed here but rather a general picture of the place which adults assigned to children in their picture of the social world. Thomas Wiedemann, who is lecturer in classics at the University of Bristol, indicates clearly that «This book attempts to trace changes in those adult attitudes to childhood» (p. 3). This he does superbly in six well organized and clearly written chapters entitled: (1) «The Child in the Classical City»; (2) «Imperial Children in Biography and Panegyric»; (3) «The Evidence of Pagan and Christian Letters»; (4) «Citizenship and Office Holding»; (5) «Learning for Adult Life»; and (6) «Equal in the Sight of God». There is a very respectable bibliography, copious notes at the end of each chapter, and an index.

As in the case of women, children were viewed as marginal to society and at the same time irrational and weak. Seven was the critical age after which the child could be considered strong enough to take on adult activities. «From about the age of 7, both slave and free-born children might begin to be taught a specialized skill: what we would describe as 'professional training' would include training in reading, writing, and counting for a substantial proportion of the population (girls as well as boys, slave as well as free), and for free males, the skill of competence in literature: the *artes liberales*» (pp. 153-154). Children not able to pursue the *artes liberales* would do whatever «useful work» they were capable of as soon as they had the physical strength, coordination, ability, and understanding. The *artes liberales* was the best way for a child to acquire a position in public life and once those skills were achieved, the sooner would the child be acknowledged as a full, adult, member of the community. In matters of pagan religious ceremonies, children played a role –not always a clear one– but a role that demonstrated that they only belonged marginally to the human community. Like women, «It was because the child 'did not count', was in a sense 'not there' as a citizen, that the child could assist at ceremonies, and that the child's word could be taken as ominous, mediating between the divine world and the human» (p. 196).

Wiedemann analyzes in considerable detail three situations in which children were granted more individuality and significance: (1) when children of the elite, especially child emperors, held political office; (2) when they acquired adult skills through education; and (3) when they obtained full membership in the Christian community through baptism.

Wiedemann is careful to point out that the restrictions of the historical evidence make it difficult to come to any general conclusions. There is so little extant about the Roman's feelings toward children the high mortality rate persisted. The Classical Period tends to show that children were excluded from civic life. Jews and Christians, on the other hand, included children within their communities from the womb. Infanticide was condemned by Stoics, Jews and Christians in no uncertain terms. The beating of children, especially by teachers, is recorded down through St. Augustine (Horace has made Orbilius Publius notorious) and the argument was that

the child's lack of reason made it appropriate to utilize physical pain to compel him to do right. This reinforces the idea that the child was incapable of participating in the rational world of the adult male citizen, but Wiedemann adduces many examples from classical sources to show forcefully what great affection parents and others had for their children but also how the Romans saw their children primarily as an investment. In the general society, children, along with old men and women, were a special source of concern.

Thomas Wiedemann makes excellent use of primary sources to focus on the place of children on the Roman Empire, at a minimum to give us the popular, intellectual, and institutional perceptions of children from pagan to Christian times, from a collection of city communities in classical times to the court-centered world of late antiquity. The changes in attitude toward children also reflected basic changes in the Roman world itself. *Adults and Children in the Roman Empire* is itself a marvellous contribution to the study of the social history of the Roman Empire.

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Richard Clogg, *A Short History of Modern Greece*. Second edition: Cambridge and New York: Cambridge University Press, 1988. Pp. viii+244. 1 map. Paperback, \$ 12.95.

Anyone who has tried to understand the dauntingly complicated history of Modern Greece will appreciate the reprinting of Richard Clogg's *Short History*, which was originally published in 1979 and has been reprinted five times thus far (three reprints of the first edition and two of the second edition). For such a small country, the history of the emergence of modern Greece as a national state in the nineteenth century and its growth and development into a modern Mediterranean power of no mean significance in the twentieth is not any easy task to undertake, and the fact that the English reader would be hard put to find a book which can tell the story in one compact volume is in itself quite telling. So we are more than pleased that Richard Clogg has been able to put together a fairly comprehensive book that in eight compact chapters gives us the essence of modern Greek history, even though it has not been possible to include as much as would be wanted on social, economic, and cultural developments. Still, the author has attempted «to give some insight into the way in which... different historical forces and traditions have helped to shape the Greek State».

Though the chapters are continuous, readers wishing to concentrate their attention on specific periods could easily do so. Clogg has called these chapters time divisions (1) «'Waiting for the Barbarians': the downfall of Byzantium, 1204-1453»; (2) «The Greeks under Ottoman rule, 1453-1800»; (3) «The struggle for emancipation, 1800-1833»; (4) «Independence, nation building and irredentism, 1833-1913»; (5) «Schism, defeat, republic and restoration, 1913-1935»; (6) «Dictatorship, occupation, resistance and civil war, 1936-1949»; (7) «Uncertain democracy and military dictatorship, 1949-1974»; and «From authoritarianism to democracy, 1974-». These chronological divisions seem perfectly reasonable and convenient.

Certainly, even Clogg's quick survey will convey the turbulence and tragedy of the history of the modern Greek state whose leaders often reached beyond what they