



rev. V. Räuchle, Die Mütter Athens und ihre Kinder. Verhaltens- und Gefühlsideale in klassischer Zeit

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femmes maltraitées à abandonner la honte de la *pudicitia* perdue, le deuxième en révélant le lien entre pouvoir, violence et désir dans les rapports sociaux de sexe. Christian Rollinger s'intéresse, au travers des sources littéraires et iconographiques, aux destins des femmes dans les situations de conflit à l'époque romaine, en particulier dans le cas des sièges, en mettant l'accent sur leurs conséquences : captivité, esclavage, viol et meurtre. La contribution de Lothar Willms étudie la représentation archétypique du viol de Cassandre par Ajax à la fois dans les arts figurés et dans la littérature antique. Le chercheur s'intéresse à l'évolution du thème, centré durant les époques archaïque et classique sur la dimension sacrilège de l'acte qui intervient dans l'enceinte sacrée du temple d'Athéna. Il faut attendre l'époque hellénistique pour voir les sources écrites montrer une sensibilité envers la question du viol proprement dit. Le volume se conclut sur l'article d'Ulrich Port, qui traite des ordres de bataille et de genres dans la *Penthésilée* d'Heinrich von Kleist (1808) et dans ses références antiques. Il s'intéresse en particulier à l'inversion des rôles que le dramaturge met en scène puisque les hommes sont ici les victimes des Amazones et qu'Achille est tué par Penthésilée. Vu l'intérêt que représente ce sujet complexe et la qualité des contributions, on ne peut que regretter la brièveté de ce volume qui met clairement en exergue la manière dont la guerre exacerbe les rapports sociaux de sexe et les violences de genre.

Isabelle ALGRAIN

Viktoria RÄUCHLE, *Die Mütter Athens und ihre Kinder. Verhaltens- und Gefühlsideale in klassischer Zeit*. Berlin, Dietrich Reimer Verlag, 2017. 1 vol. relié, 342 p. Prix : 59 €. ISBN 978-3-496-01561-1.

Determining maternal love towards young children in the past is fraught with difficulties. We often tend to confuse personal feelings and emotions (notoriously difficult to discern) with societal conventions and expectations (M. Golden, "Did the Ancients Care when their Children Died?", *Greece & Rome* 35 [1988], p. 152-163 is still a classic and a must-read on this theme). No single source can be taken at face value: neither literary passages (often containing anecdotal evidence), nor inscriptions, vases or funerary steles. In her monograph, which stems from a doctorate in the research cluster "Languages of Emotions" at the Freie Universität Berlin, Räuchle demonstrates deep awareness of these methodological issues. While she studies an iconographical corpus from classical Athens (roughly fifth and fourth century BCE), consisting of 372 funerary steles and 70 vases, both secondary literature and literary/epigraphic are strongly present in the thorough Prolegomena (p. 12-45) and in the subsequent chapters which largely follow the path of human life course. Pregnancy, birth and death in childbed are dealt with in the second part (p. 47-65). For the whole of Antiquity, this is indeed a much understudied topic (see now S. Huebner [ed.], *Missing Mothers: Maternal Absence in Antiquity*, Leuven, Peeters, 2021). Surprisingly, Räuchle still uncritically mentions Spartan women dying in childbed being honoured with an inscription in much the same way as warriors were (p. 56) – this testimony by Plutarch should at least be questioned (M. P. J. Dillon, "Were Spartan Women who Died in Childbirth Honoured with Grave Inscriptions? Whether to Read $\epsilon\rho\omega\tilde{\nu}$ or $\lambda\epsilon\chi\omicron\upsilon\tilde{\varsigma}$ at Plutarch Lykourgos 27.3", *Hermes* 135 [2007], p. 149-165). Mothers taking

care of small children are the subject of the third part (p. 67-131). Here, Rächle offers most insightful and nuanced interpretations. On grave reliefs, swaddled babies are often carried by wet nurses. Such depictions possibly signified the separation between mother and child caused by the former's death rather than a sort of social distancing in real life. Both on vases and reliefs, the ideal mother was depicted as restrained in gestures and emotions. Maternal breastfeeding is hardly depicted at all. Again, this may rather symbolise the idea of restraining one emotion (*sophrosynē*) than reflect a reality (C. W. Marshall, "Breastfeeding in Greek Literature and Thought", *Illinois Classical Studies* 42, 1 [2017], p. 185-201 believes that maternal breastfeeding was frequently practised in the Greek world). *Paideia* characterises the mother as an educational figure of socialisation (p. 133-187). For children in the pre-adolescent stage, Athenian mothers were mostly involved with religious and cultic education, while they were supposed to occupy themselves more with daughters than with sons. *Philia* is the title of the section on the role of motherhood in later life (p. 189-242): solidarity between generations, mourning about children preceding their mothers in death, the role of grandmothers (again, a topic which has never been properly studied in a monograph). The book is rounded off by an insightful synthesis, which offers nuanced observations on issues such as nature versus nurture (p. 243-262), an extensive and thorough iconographical reference list (p. 264-321), which by itself makes the book a *ktēma eis aei*, and an admirably multilingual bibliography (p. 322-337). However, this bibliographical list is marred by the lack of references to Roman family studies, with names as K. Bradley, S. Dixon, J.-U. Krause, C. Laes, B. Rawson and V. Vuolanto being virtually absent. Childhood and families in the Greek world is an expanding field of research (witness the extensive bibliographical list by Ph. Lafargue, "L'enfant retrouvé : quinze ans de nouvelles recherches sur l'enfance en Grèce ancienne (2001-2015)", *Pallas* 105 [2017], p. 257-294 or E. Griffiths, *Children in Greek Tragedy. Pathos and Potential*, Oxford, 2020). The scholarly world is still waiting for a good comparison between the Greek and the Roman world (J.-B. Bonnard, V. Dasen, J. Wilgaux, *Famille et société dans le monde grec et en Italie du V^e au II^e siècle av. J.-C.*, Rennes, 2017 is an excellent starting point). For any such future studies, the admirable monograph by Rächle will be an essential point of reference.

Christian LAES

Caroline HUSQUIN, *L'intégrité du corps en question. Perceptions et représentations de l'atteinte physique dans la Rome antique*. Rennes, Presses universitaires de Rennes, 2020. 1 vol. broché, 358 p. (HISTOIRE). Prix : 26 €. ISBN 978-2-7535-7827-2.

The first synthesis on disabilities in Ancient Greece appeared in 2003 (M. L. Rose, *The Staff of Oedipus: Transforming Disability in Ancient Greece*, Ann Arbor MI, 2003). The English version of a monograph on disabilities in the Roman Empire came out recently (Chr. Laes, *Disabilities and the Disabled in the Roman World. A Social and Cultural History*, Cambridge, 2018), while a collective volume tackled the issue in Antiquity from the comparative world approach, dealing with regions and periods as diverse as the Sumerian and Akkadian Near East and China, up to Late Antiquity and the rise of Islam (Chr. Laes [Ed.], *Disability in Antiquity*, London – New York, 2017). The regularly updated online bibliography on Disability History and the Ancient World