Taking a different approach, Yukiko Saito's chapter on the *Iliad* focuses on the colouristic epithets of Hera and Thetis. After observing that stereotypically feminine colours (such as white) are also applied to men in the *Iliad* (25), Saito demonstrates that the epithet 'white-armed' emphasizes Hera's cunning, intelligence and agency. Similarly, Thetis' epithet 'silver-footed' often appears at crucial moments within the Homeric poem, thus marking her narrative agency. Far from being an articulation of their traditional, and gendered, functions as wife and mother, the bright colours characterizing Hera and Thetis point out their active role in the poem.

Moving from sight to hearing, and from one Homeric poem to the other, Chiara Cappanera investigates the differences between male and female singers within the *Odyssey*. While male singing comes from the gods (or divine entities like the Muses) and is an expression of divine power, female singing is deceitful, threatening for the political and social order, and quasi-demonic, as demonstrated by figures such as Calypso, Circe or the Sirens. This significant difference creates a binary opposition between male and female songs within the Homeric poem, which articulates androcentric and patriarchal conceptions.

Concerning the Roman world, M. Cristina De la Escosura Balbás' chapter is worthy of mention. De la Escosura Balbás focuses on Roman inscriptions from Carthago Nova, a major city in the province of Hispania Citerior (on the Iberian Peninsula). The increase in the number of inscriptions featuring female names during the first century BC suggests that women acquired progressively more independence within their family and society. While in many cases women's names appear alongside those of men, a good number of inscriptions report only female names, which suggests that women from the Imperial age had, in some cases, the opportunity to represent themselves.

Finally, in the last chapter of the volume, Patricia González Gutiérrez pointedly demonstrates how conceptions of gender binarism throughout the centuries have been built upon the biological distinction between the female and male body, which was in turn rooted in ancient medical theories. For instance, Aristotelian theories depicted the female body as lacking in something compared to the male body, while also constructing women's behaviour as being strongly affected by their genitalia, particularly the uterus. These conceptions have influenced western culture, contributing to the formation of patriarchal and heteronormative societies.

Taken together, the contributions to this volume offer the reader a broad spectrum of effective ways to challenge gender stereotypes, both in past and present societies. Scholarship focusing on the ancient world is not new to similar deconstructions of traditional conceptions of gender(s). Yet the variety of disciplines, approaches and historical periods makes this volume a good read for students and researchers who are interested in constructions and deconstructions of gender identities in Antiquity, and beyond.

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BEAUMONT (L.A.), DILLON (M.) and HARRINGTON (N.) (eds) **Children in Antiquity: Perspectives and Experiences of Childhood in the Ancient Mediterranean.** London and New York: Routledge, 2021. Pp. xxxvi + 619, figs, ills, maps. £190. 9781138780866.

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Children in Antiquity is one of the most recent additions to Routledge's Rewriting Antiquity series, whose volumes 'highlight the latest research, current developments and innovative approaches, situating this with existing scholarship'. This handbook precisely meets the ambitious expectations programmatically declared by the publisher, and readers should be extremely grateful to the publisher, editors and authors for their effort. The volume is dedicated to Mark Golden, 'a pioneer of childhood studies in classical antiquity' as well as to 'beloved children and the other special young people', underlining the difficulty in defining non-adult and, I would also add, adult people.

Following an introduction by the editors, the volume is structured thematically in five sections: What Is a Child?; Daily Life; Religion and Ritual; Death; and Bioarchaeology. The first four sections each contain nine to ten chapters, while the last only has three. Each section is organized chronologically, starting with Pharaonic Egypt, followed by Bronze Age and Early Iron Age Greece, Bronze Age and Early Iron Age Italy, Archaic and Classical Greece, Etruscan Italy, the Hellenistic World, Graeco-Roman Egypt, Rome and ending with Late Antiquity and Byzantium. The introduction outlines the volume's aims, structure and themes.

The first section shows how definitions and perceptions of childhood changed across time and space. The second section represents an important effort to go beyond the 'etic' description of childhood made by adults and to try to catch some 'emic' details of how ancient children themselves experienced childhood. I was personally very glad to find a section specifically dedicated to religion and ritual: these were extremely significant aspects of ancient daily life, and children had a role, not only passive but also active, in the community's religion. The centrality of children to ancient religion shows that they were considered important not only for their family but also for their entire society. The fourth section deals with the most debated theme in scholarship on childhood in the ancient world: premature deaths, for which we have plentiful archaeological evidence. The last (but not least interesting) section effectively shows how promising and fruitful the dialogue between humanities and natural sciences can be. Recognizing and exploring children's agency is doubtless one of the most innovative aspects of the volume.

I will now focus on some chapters about ancient Greece. Each section contains three chapters on Greece: one on Greek (Greek, Aegean, Mycenean) prehistory, one on archaic and classical Greece and one on the Hellenistic period. Therefore, in total there are nine chapters on ancient Greek history in the volume, plus a chapter in the bioarchaeology section, which deals with the bioarchaeology of children in Graeco-Roman antiquity.

In the first part, to answer the problematic question of what a child is, Anne P. Chapin investigates definitions of childhood and children in Aegean prehistory, while Lesley A. Beaumont, one of the editors, tries to compare how childhood was experienced in archaic and classical Athens and Sparta. Mark Golden investigates the experiences and treatment of children in Hellenistic Greece. Concerning daily life experience, Susan Langdon examines how sociopolitical change influenced the social value of children in Greece between the Bronze and Early Iron Ages. Robert Garland focusses on children's socialization in archaic and classical Greece, while Christian Laes (one of the major scholars in the field, editor of the volume on disability in the same series: *Disability in Antiquity* (2017)) adopts a comparative perspective to examine different aspects of childhood in Hellenistic Asia, Greece, Macedon and Egypt. As far as religious agency is concerned, Ute Günkel-Maschek scrutinizes children's roles in non-funerary religious practice in the Bronze Age Aegean, while Matthew Dillon, another editor of the volume, and Olympia Bobou focus on children's active and passive roles in Greek religion in the Archaic and Classical periods and in the Hellenistic period, respectively. In the part on premature death (and, consequently, on adults' grief), Chrysanthi Gallou examines the treatment of children in death in Bronze Age and Early Iron Age Greece; Vicky Vlachou in archaic and classical Greece; and Nikolas Dimakis in the Hellenistic world. I would like to emphasize that this section, like the previous one, is of pivotal significance in highlighting the importance of children in the ancient world. When trying to recover ancient reactions to premature death, it is dangerous to use funerary sources as a means of obtaining 'universal' data. People in the ancient world had individual responses to loss, which were dictated by multiple factors that are difficult to apprehend. In Dimakis' words 'the degree of consolation and changing value (measured in terms of gender, age, and status) placed on children in the Hellenistic period is not necessarily an accurate indicator of his/her chances of being buried and commemorated. It is well worth remarking that the decisions to bury or commemorate were by no means simple material calculations' (514). Finally, Kathryn E. Marklein and Sherry C. Fox examine how childhood was defined and how children were treated in the Eastern Mediterranean in the Classical, Hellenistic and Roman periods based on bioarchaeological research.

Let me note, to conclude, that there is no entry 'mother' in the final index. While many entries in the index do hint at motherhood (for example, women, kourotrophic motifs), the word 'mother' is not present. This is puzzling, since there is an entry for 'father'. It is always somehow difficult for me to separate the concept of childhood from that of mothering; but, of course, this is not a handbook about mothers.

This volume is simultaneously informative and innovative, multidisciplinary and cross-cultural. It should be welcomed both by specialists and those who are more generally interested in deepening their knowledge of children in antiquity. We should all hope for more handbooks in this challenging series that dares to 'rewrite ancient history'.

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ULANOWSKI (K.) **Neo-Assyrian and Greek Divination in War** (Ancient Warfare Series 3; Culture and History of the Ancient Near East 118). Leiden and Boston: Brill, 2020. Pp. xvi + 572. €189. 9789004429383.
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Krzysztof Ulanowksi's earlier work has been characterized by a strong interest in the influences of the Near East on Greek religious features. He has previously published on aspects of divination in the context of warfare, but in this book the several strands of his thoughts come together (for Ulanowski's earlier work see, for example, 'Shamash, Great Lord, whom I am asking, answer me with Reliable "Yes!": The Influence of Divination on the Result of War' in J.C. Fincke (ed.), *Divination as Science: A Workshop Conducted during the 60th Rencontre Assyriologique Internationale, Warsaw, 2014* (Winona Lake 2016), 47–77; 'A Comparison of the Role of *Bārû* and *Mantis* in Ancient Warfare' in K. Ulanowksi (ed.), *The Religious Aspects of War in the Ancient Near East, Greece, and Rome* (Leiden 2016), 65–98; 'The Methods of Divination used in the Campaigns of the Assyrian Kings and Alexander the Great' in K. Nawotka and A. Wojciechowska (eds), *Alexander the Great and the East: History, Art, Tradition* (Wiesbaden 2016), 59–88).

The aim of the book is to 'point out the fact that the Greeks treated divination in the very similar way to the Mesopotamians' (4) and to explore what this may mean in the larger framework of cultural influences in the ancient world. It does so by investigating divination and warfare, which includes 'war, revolt and military operations' (4): a broad definition embracing both external and internal armed conflicts. The study casts its net wide in terms of time and place but focuses on the first millennium BC (both in the East and in the West), using sources from other periods as supplementary evidence.