

Chapter 1 : Bryn Mawr Classical Review

First published in , Children and Childhood in Classical Athens was the first book in English to explore the lives of children in ancient Athens. Drawing on literary, artistic, and archaeological sources as well as on comparative studies of family history, Mark Golden offers a vivid portrait of the public and private lives of children from.

In the fifth century approximately half of the population in ancient Athens was under the age of fifteen. Most of the information known about these children and adolescents has been gleaned from mythology, art, poetry, theatre and history. Babies were not given a name until they were between 7 – 10 days old because the mortality rate was so high. Fearing their child would die, parents delayed the formality of naming their child. If an infant had any imperfection, they were often killed or abandoned. Unfortunately nearly any excuse passed as a reason to abandon a baby, especially for females. Sometimes abandoned infants were taken in and adopted by a wealthy family, but most of the time they became a slave of the adoptive family. While infanticide by exposure was an acceptable practice in Athens some scholars believe history has been harsh on the Athenians in this regard. Pieces of artwork have been studied that show both parents and an Athenian society attempting to defend young children. One gravestone shows a father with his arms lovingly wrapped around a young daughter. This depicts a theory that is not generally discussed; Greeks did love their children and felt a deep loss when their children died. There was no word in ancient Greece that referred to the family. The word *oikos*, meaning household, comes the closest. It refers to all things domestic. This word was inclusive of slaves and servants. The mother, with assistance from nurse maids, was responsible for the care of the children. While living with their mother, infants and children slept in wicker baskets or wooden cradles. There is also evidence on pottery, in paintings and from archeological digs that babies used high chairs and had baby bottles in the shape of animals. In order to insure straight and strong bones babies were sometimes wrapped up tightly in cloth. This practice lasted until the child was approximately two years old. Brothers and sisters stayed with their mother until they were about seven years old. At that time their lives changed dramatically depending on their sex. Growing Up As a Girl in Ancient Athens While boys went off to school at age seven, young girls continued to stay at home until they were married. The lives of girls and slave children took a far different course than the boys. Girls were not formally educated, but a few mothers did teach their daughters to read and write. Others learned to dance or play an instrument, although a good family did not consider musical instruments to be proper. A young girl was to assist her mother in the home. If asked to help she was also required to work in the fields. Of utmost importance was instructing a young girl in her future role as a mother. All girls learned domestic jobs such as weaving, working with textiles, taking care of children, embroidering, and cooking. Girls were able to attend festivals, funerals and sometimes visit neighbors. They were also called upon to take part in rituals. During this ritual, girls were placed high in the trees on swings, so that the girls would swing safely from the limbs instead of hanging themselves like Erigone. Girls reached puberty by ages twelve or thirteen and at that time were able to get married. As a signal that their childhood had ended and they were ready for marriage, they gathered all of their toys and put them on the altar at the temple of Artemis. Once married, she rarely went out in public, subsisting in seclusion and only interacting with the household. Shortly after marriage the women were expected to have a baby. If she was unable to get pregnant she was considered to be cursed by the gods. At age 3 a young boy tasted his first wine at the festive of Dionysus and also served as temple boys where they assisted at sacrificial rituals. By age seven boys in Athens began attending school. The young wealthy boys were accompanied to school by their *paidagogos* or male tutor. Books were extremely rare and very expensive in ancient Athens, so students did their work on waxed-covered tablets and a stylus. Subjects were not unlike those taught today. Many scenes on pottery and in art illustrate young students seated around their teacher. They were taught math including fractions, addition, subtraction, division and multiplication. They learned the words of Homer, to read and to write. Music instruction usually included learning to play the lyre. Physical education was extremely important in Athens, and sports included use of the bow and arrow and the sling, competitions in wrestling and swimming were also included in the curricula. The more wealthy were taught the skill of horseback riding. By

age 14 boys were promoted to another school for the teen years. By age 18 all boys were expected to attend military school. By age 20 they graduated. Often many cities required young men to reach the age of 30 before they participated in politics. It was also around this age that they usually married. Athenian Children Found Time to Play Although many view the life of children in Athens as difficult, boys and girls spent reasonable time playing with one another. The Greek culture believed that play was important and embodied the word *paignia* as the goddess of playfulness. Hermes was one of the most playful gods, always getting into playful mischief and making deals to get out of tough spots. Many archeological digs turned up toys used in ancient Athens, and are surprisingly comparable to many of the toys children use today. Some of the simple toys found include:

Chapter 2 : Childhood in Ancient Athens: Iconography and Social History, 1st Edition (Hardback) - Routledge

Children and Childhood in Classical Athens has 12 ratings and 2 reviews. Mathew said: The research is excellent in regards to his sources and detailing o.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Like Sealey and Just, Halperin and Winkler have produced well-packaged volumes eminently hospitable to the general reader. It is to be hoped that all these lively and thoughtful scholars will in fact reach a world beyond academe that has much to learn from them. *Children and Childhood in Classical Athens*. The Johns Hopkins University Press, Baltimore, 1981. This book began as a doctoral dissertation that was completed in 1978. It still displays unmistakable traces of its origin. Promising and precocious, but short and unsophisticated, the book has not matured fully, although other publications attest that its author surely has. Readers who expect the confident use of data, the application of innovative methodology, and the consistent attention to gender difference which characterize the series of articles on childhood written by Mark Golden in the past decade cannot but be disappointed. The author confesses that the book comprises what was left over after he published various parts of his dissertation as articles in journals. This distinction is apparent in chapter one: He uses the data of oratory, philosophy, and comedy. The demystification of testimony from the higher genres of literature makes good sense. With a light touch that makes his book fun to read, Golden. However, the use of such varied data throughout the book without caveat harks back to antiquarianism and to the days of dissertations such as *RE*. Richardson, *Old Age Among the Ancient Greeks* Baltimore, 1973, and ignores the progress that social historians have made in their study of the ancient world. Thus, in his very first paragraph Golden. Sources are cited indiscriminately, prose and verse, descriptive and prescriptive, sculpted and painted, mythical, Archaic, Classical, and Hellenistic. Evidence from Sparta is adduced to buttress discussions about Athenian practices without the conventional caution that the Athenians viewed the Spartans as different from themselves. Children, women and slaves were all muted groups, and only the literate portion of the free male portion of the population had an opportunity to describe their past. For example, at pp. 10-11. You are not currently authenticated. View freely available titles:

Chapter 3 : Children and Childhood in Classical Athens

What was it like to be a child in ancient Athens? Mark Golden draws on a variety of sources to present a vivid portrait of the private and public lives of children from about to BC.

It was home to two major languages with rich and varied literatures and, in many places and many times, an epigraphic habit which produced countless other texts, with new ones discovered every day. Childhood for boys stretched from birth until they reached maturity on their entry into the citizen body, generally at fourteen in some Hellenistic Greek cities, at fifteen or sixteen at Rome, at seventeen or eighteen in classical Athens; girls became women when they married. I have therefore had to be strictly selective, preferring books to articles and chapters and work in English to that in other languages though the interests and abilities of French and especially German scholars assure that there are plenty of exceptions. Likewise, I generally exclude these even often-cited ones such as C. General Overviews The challenge of treating children in Antiquity comprehensively has discouraged most scholars. Though its length and rich illustration causes it to resemble a coffee-table book, Backe-Dahmen is admirable for its achievements as well as its ambition. Its virtues are brought out by comparison with deMause But the best access to the range of ancient childhoods is through collections. Evans Grubbs and Parkin is as au courant as possible, well organized, and written by some of the leading experts; it is a true handbook in everything except size. Cohen and Rutter is exceptionally well illustrated, as befits its focus on the material evidence of art and archaeology. Its chapters provide many opportunities to pick out both continuity and divergence in the area of ancient childhood such as in the care contributors take to identify stages of childhood in Greek and Roman images and the bewildering variety of indicators they perceive. Dasen is at once more restricted, to early childhood, and more expansive through the inclusion of chapters on Egypt, the ancient Near East, and the Byzantines and of a forty-page bibliography of recent work, organized by subject. Die Welt der Kinder in der Antike. Mainz am Rhein, Germany: Despite its brevity, the book is well illustrated, printed in a large-scale format, and contains particular useful discussions of children and religion, the depiction of Eros, and the childhoods of the gods. Constructions of Childhood in Ancient Greece and Italy. American School of Classical Studies, Athens, The volume includes a helpful bibliography of work published in the s. Oxford University Press, Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative [click here](#).

Children and Childhood in Classical Athens by Mark Golden First published in , *Children and Childhood in Classical Athens* was the first book in English to explore the lives of children in ancient Athens.

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Chapter 5 : Children and childhood in classical Athens (edition) | Open Library

Childhood in Ancient Athens offers an in-depth study of children during the heyday of the Athenian city state, thereby illuminating a significant social group largely ignored by most ancient and modern authors alike.

Second edition first edition Ancient society and history. Johns Hopkins University Press, The volume could not have appeared in a more appropriate scholarly context, as recent trends in scholarship reflect the growing interest in ancient Greek children and childhood. The structure of the volume is the same as the first edition. The chapters, for example, retain their headings and organisation. Thus, with the exception of the last chapter, I will not address the main arguments chapter by chapter. Rather, I will shed light on the new additions and changes that affect the main arguments. Footnotes have also been amended, recent scholarship introduced, and the index divided into a source index and a subject index. Of notable mention in this second edition is the use of new and recent archaeological evidence. He presents the example of Ephesus: For example, in chapter 2, when addressing the role of children in household rituals, Golden takes account of the number of Attic votives that depict children to reinforce his argument about the importance of children in sacrifices and rituals in a private domestic environment The use of archaeology may be problematic in only one instance. When addressing the social life of girls, Golden argues that the girl holding the tablets in the famous kylix in the Metropolitan Museum of Art Besides Beaumont, there are other recent studies demonstrating that the identity of girls and women in Attic painted pottery is a complex topic and challenging to say the least. Nevertheless, Golden does as in the first edition successfully recognise the different childhood experiences of boys and girls , He is aware of the context of the artistic evidence and situates children among others in the scene in keeping with the emphasis on child-adult relationships. Modern comparative material has been incorporated, sometimes replacing old comparative examples. However, another perspective is that of children actually demanding to work Golden refers here to the Bangladeshi garment industry in the s. These conflicting viewpoints coexist today.

Chapter 6 : Children and Childhood in Classical Athens : Mark Golden :

Children and childhood in classical Athens by Mark Golden, , Johns Hopkins University Press edition, in English.

First published in , *Children and Childhood in Classical Athens* was the first book in English to explore the lives of children in ancient Athens. Drawing on literary, artistic, and archaeological sources as well as on comparative studies of family history, Mark Golden offers a vivid portrait of the public and private lives of children from about 500 to 300 B.C. Golden discusses how the Athenians viewed children and childhood, describes everyday activities of children at home and in the community, and explores the differences in the social lives of boys and girls. In this thoroughly revised edition, Golden places particular emphasis on the problem of identifying change over time and the relationship of children to adults. He also explores three dominant topics in the recent historiography of childhood: The book includes a completely new final chapter, text and notes rewritten throughout to incorporate evidence and scholarship that has appeared over the past twenty-five years, and an index of ancient sources. *Childhood in Ancient Athens* offers an in-depth study of children during the heyday of the Athenian city state, thereby illuminating a significant social group largely ignored by most ancient and modern authors alike. The study covers the juvenile life course from birth and infancy through early and later childhood, and treats these life stages according to the topics of nurture, play, education, work, cult and ritual, and death. In view of the scant ancient Greek literary evidence pertaining to childhood, Golden focuses on the more copious ancient visual representations of children in Athenian pot painting, sculpture, and terracotta modelling. With over 100 illustrations, the book provides a rich visual, as well as narrative, resource for the history of childhood in classical antiquity. *Judith Evans Grubbs Language: Oxford University Press Format Available: The Oxford Handbook of Childhood and Education in the Classical World* is a comprehensive and forward-thinking study of an expanding subfield in classical studies Author by: Nigel Guy Wilson Language: Examining every aspect of the culture from antiquity to the founding of Constantinople in the early Byzantine era, this thoroughly cross-referenced and fully indexed work is written by an international group of scholars. This Encyclopedia is derived from the more broadly focused *Encyclopedia of Greece and the Hellenic Tradition*, the highly praised two-volume work. Newly edited by Nigel Wilson, this single-volume reference provides a comprehensive and authoritative guide to the political, cultural, and social life of the people and to the places, ideas, periods, and events that defined ancient Greece. *Ann Olga Koloski-Ostrow Language: The articles in Naked Truths demonstrate the application of feminist theory to a diverse repertory of classical art: This book is a study of the image of the child in the teaching of Jesus and the literature of the New Testament set against the background of the ancient world, the Old Testament and Judaism. It also reflects on the complex relationship between attitudes to children and the imaging of the child. It is suggested that child imagery serves, generally speaking, as a window on tradition, and in religious discourse in particular it offers perspectives on the relationship between believing and belonging. As a metaphor symbolising primarily a call to change and renewal, it conveys in microcosm the central themes of his message of the kingdom of God. The study goes on to explore the meanings of child imagery in the theologies of the Gospel writers and in other New Testament literary contexts.*

Chapter 7 : Children in Ancient Athens | Ancient Athens

lection home authors titles dates links about children and childhood in classical athens. 13 july Mark Golden's Children and Childhood in Classical Athens is now available in a revised second edition - well, full disclosure: I didn't know the first edition () and I'm no specialist in classical studies.

Chapter 8 : Children And Childhood In Classical Athens | Download PDF EPUB eBook

In the fifth century approximately half of the population in ancient Athens was under the age of fifteen. Most of the information known about these children and adolescents has been gleaned from mythology, art, poetry, theatre and

history.

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"First published in , Children and Childhood in Classical Athens was the first book in English to explore the lives of children in ancient Athens. Drawing on.