

WOMEN IN ANTIQUITY

Meeting 10 **Women in Athenian Literature**

- Female protagonists
- Literary women vs. goddesses
- *Antigone*
- *Medea*

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Upcoming dates

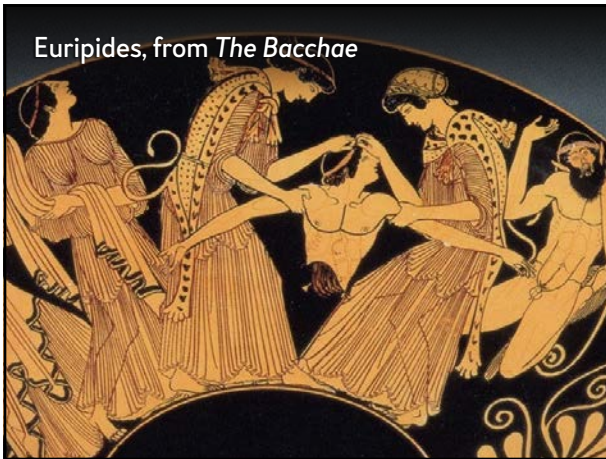
- Monday 5 December [Position Paper due via BlackBoard](#)

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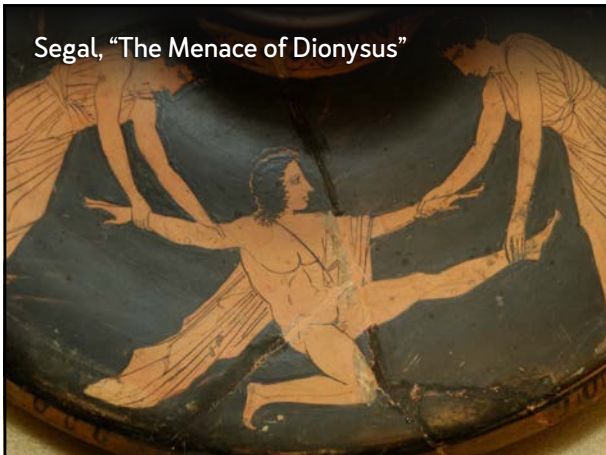
Quiz #6 Recap: Living Unpublicly in Athens

- Who were the hetairai? What role did they play in Athenian society? Why does Pomeroy say it is tempting to idealize them?
- In *The Bacchae*, who attacks Pentheus and tears him to pieces? Why do they do this?
- In Classical Athens, all of the following were true about seduction EXCEPT:
 - (a) Seduction was considered more serious crime than rape, because it implied longer contact
 - (b) Adultery via seduction was allowed one day a year, on the Festival of Eros
 - (c) The aggrieved husband had the right, but not the obligation to kill the seducer
 - (d) As with rape, the male was always understood to be the guilty party, not the female
- According to Pomeroy, why did Xenophon, Plato, and Aristotle all believe Spartan customs regarding women were more wholesome than those of Athens?

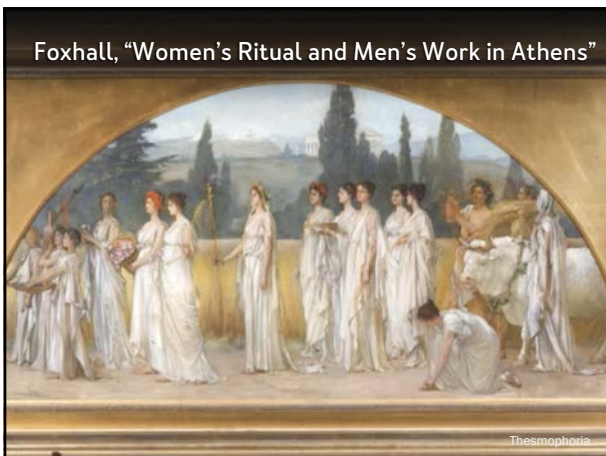
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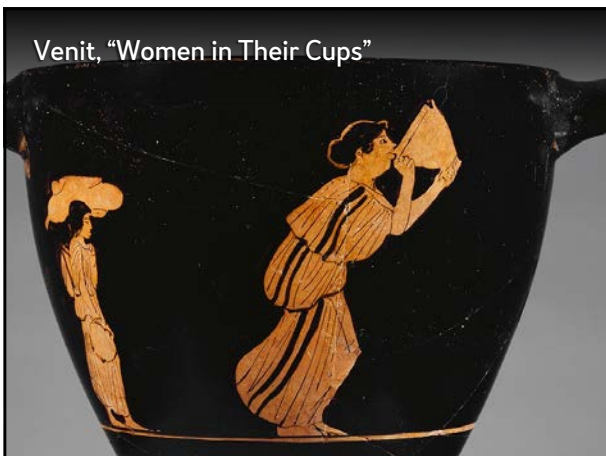
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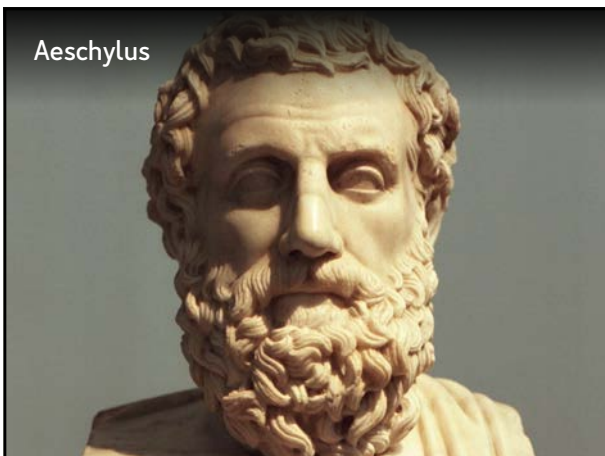
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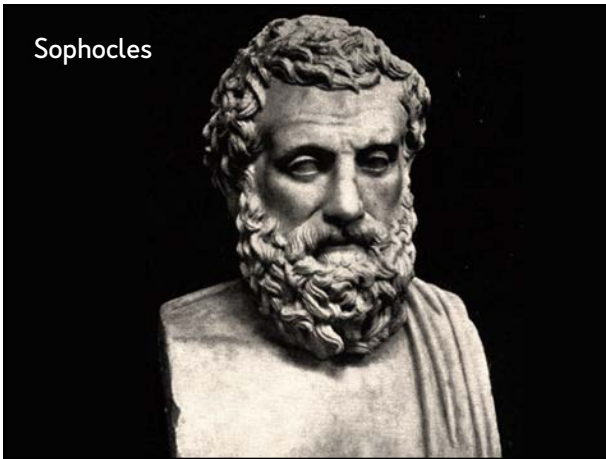
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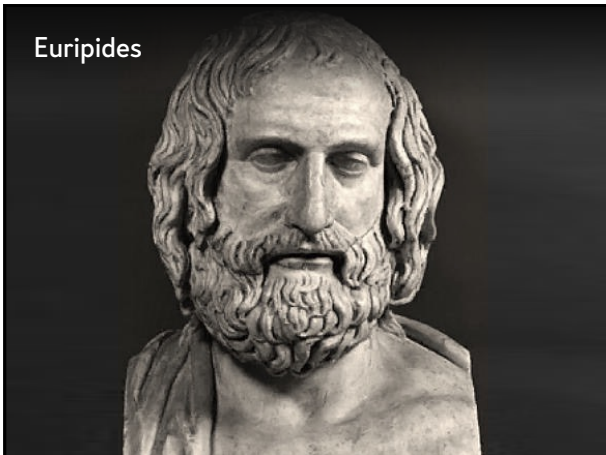
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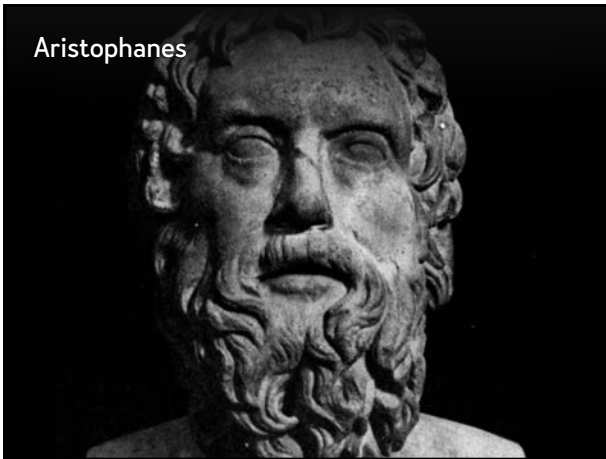
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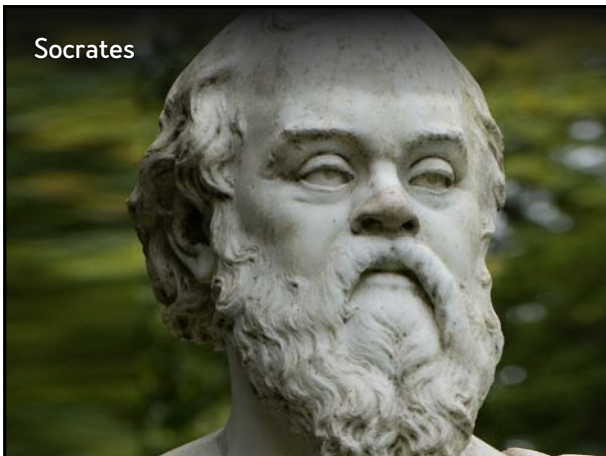


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Comedy

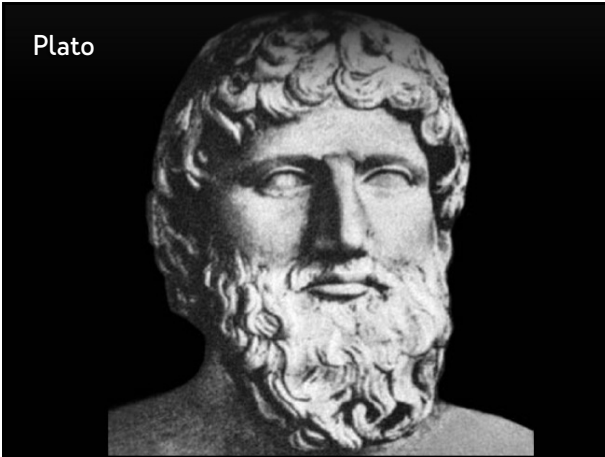
- Dionysian rites
- Old Comedy ca. 480–400 BCE
 - Extravagant burlesque employing gods and heroes
 - Vilification of public or political targets
 - Sexual and scatological innuendo
 - Practitioners: Aristophanes and many others
- Middle Comedy ca. 400–350
 - Like Old Comedy but with more general targets
- New Comedy ca. 350–260
 - Use of stock characters; comedic love
 - Lampoons contemporary morality, everyday man
 - Practitioners: Menander; Plautus and Terence

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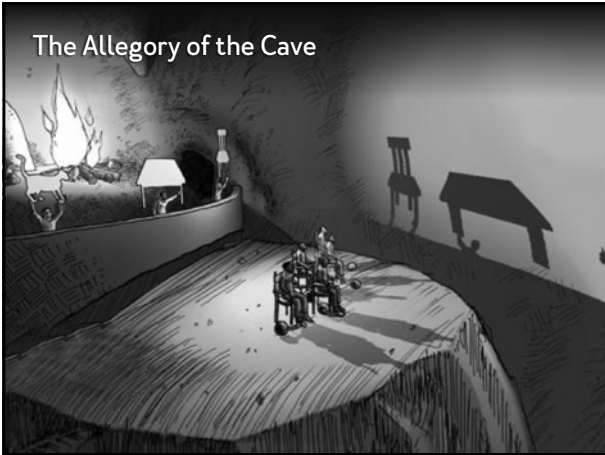
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Plato



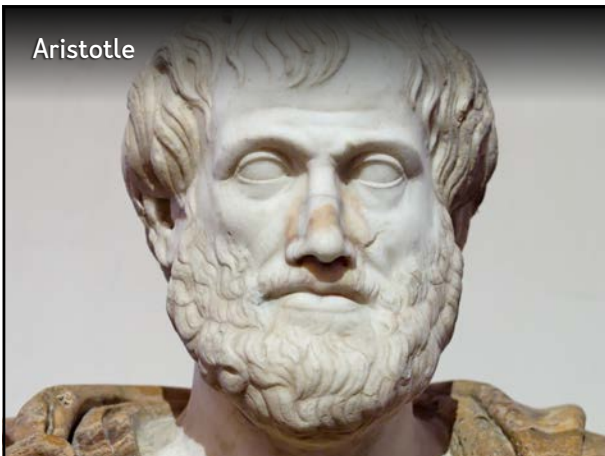
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The Allegory of the Cave

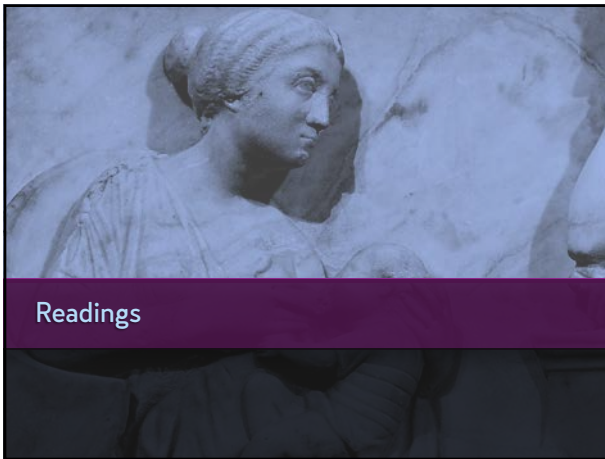


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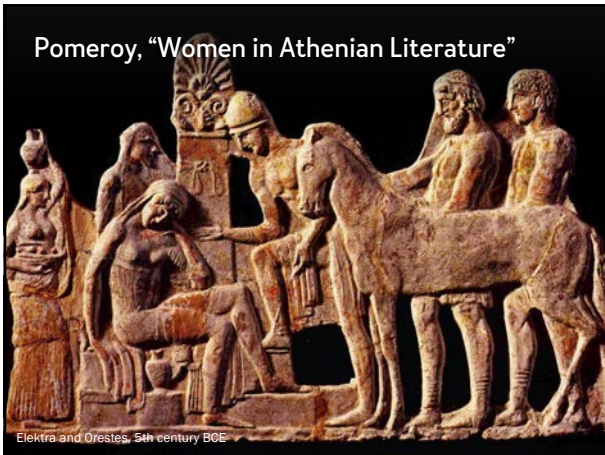
Aristotle



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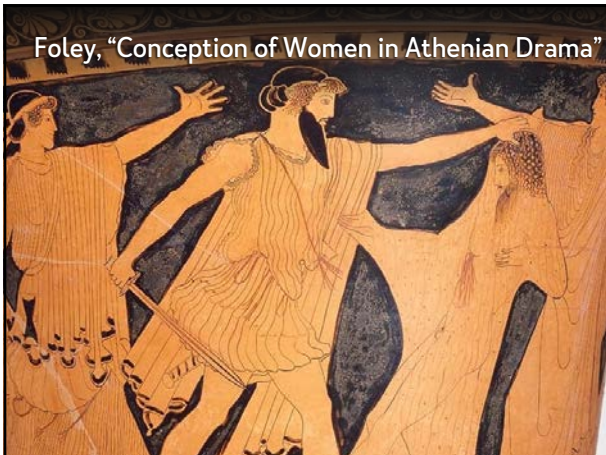
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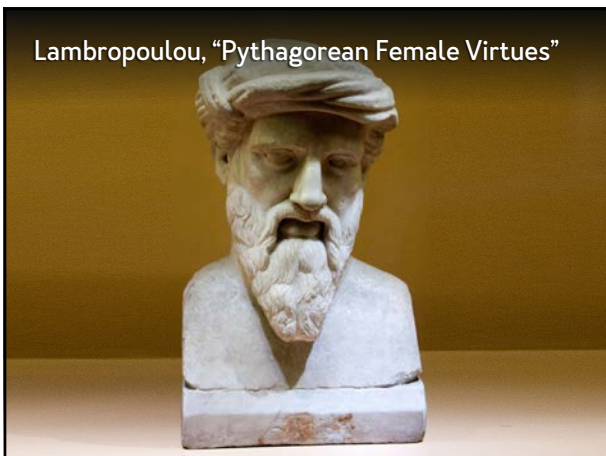
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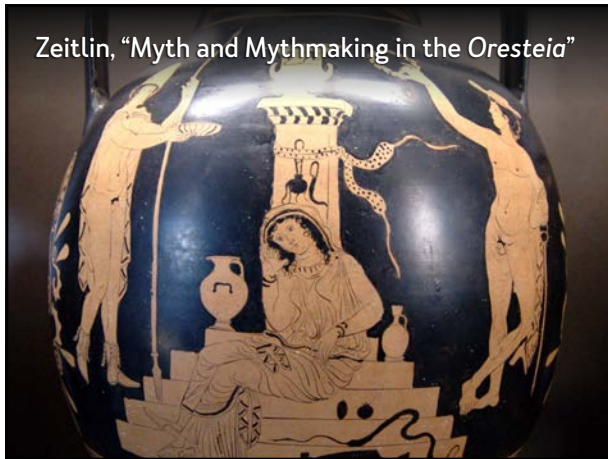
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