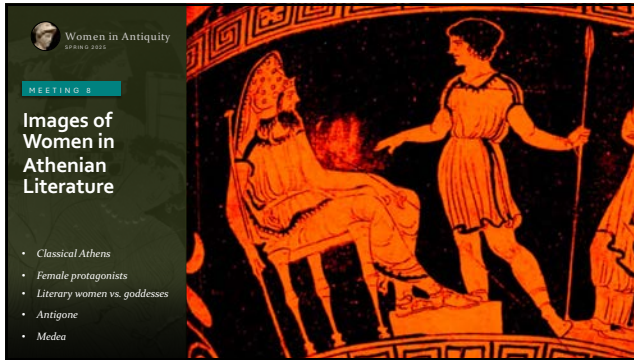
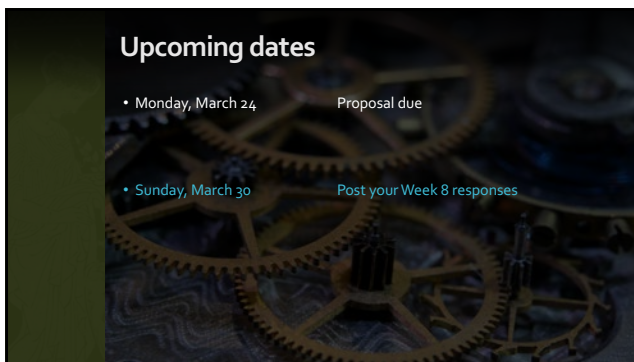
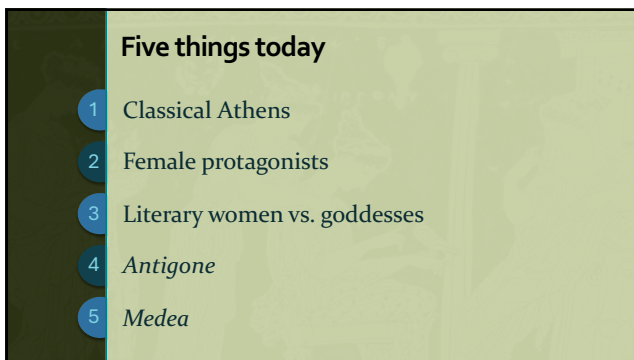




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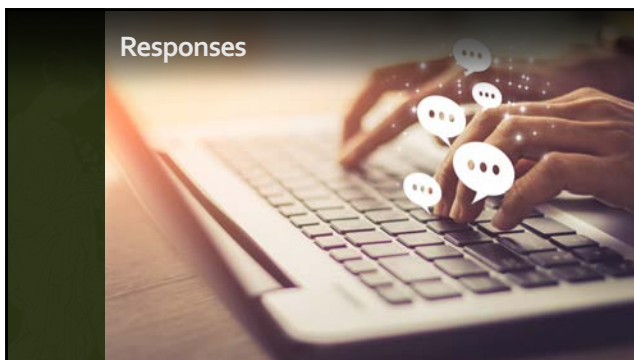
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Quiz #5: Women in Athenian Literature

- According to Perseus, Athenian tragedies often showed women as forceful and rebellious because the play's female protagonists
 - ☒ represented the needs of private life and family against the power of the state
 - were there to be destroyed and put in their place at the end of the play
 - accurately reflected Athenian women's agency and active public participation in real life
 - were actually gods dressed as women
- In the play *Antigone*, Antigone's sister Ismene insists that Antigone
 - delay in burying their brother
 - ☒ disobey Creon's ban on burying their brother
 - offer to fight Creon in single combat
 - visit Egypt during the tourist season
- In the play *Medea*, the legendary hero Jason
 - kills his own sons to spite Medea
 - has sailed away and is not present in the play
 - ☒ sets aside his foreign wife, Medea, and marries a princess to get ahead
 - dies at the end
- According to Perseus, all of the following are true about Plato's utopian exercise, *Republic*, [Book II](#)
 - No private property meant there was no need for monogamous marriage
 - Plato thought men and women were similar in nature apart from their roles in begetting children
 - ☒ Prostitution was common, accounting for one-sixth of the female population
 - Women were included in the ruling elite class, the guardians
- The comedy *Ecclesiazusae*, by Aristophanes, is about women ending a 20-year war by
 - ☒ denying sex to the men until they declare peace
 - taking over the fighting of the war and winning
 - helping the men to make peace by giving them fine new clothes and horses
 - appealing to the gods to intervene and make the men more rational and less aggressive

EC. The play *Medea* ends with Medea escaping in a flying chariot. In terms of the play's sympathies and message, what do you think this might mean?

5



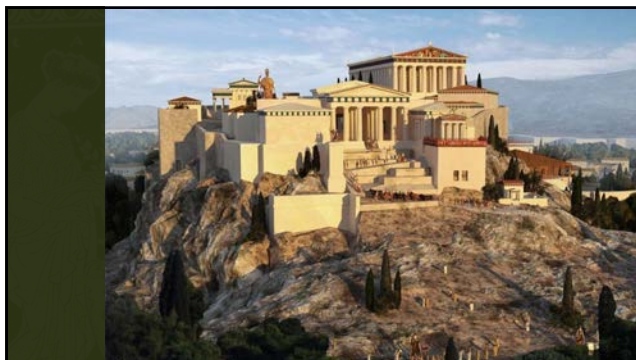
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Questions about whatever

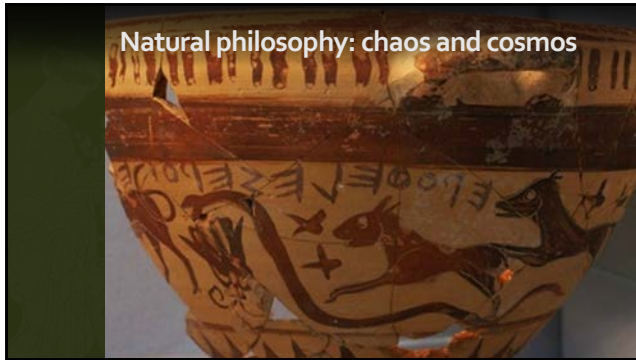
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Women in Athenian Literature

8



9



10

Secondary Source Reading

Voula Lambropoulou

"Some Pythagorean Female Virtues"

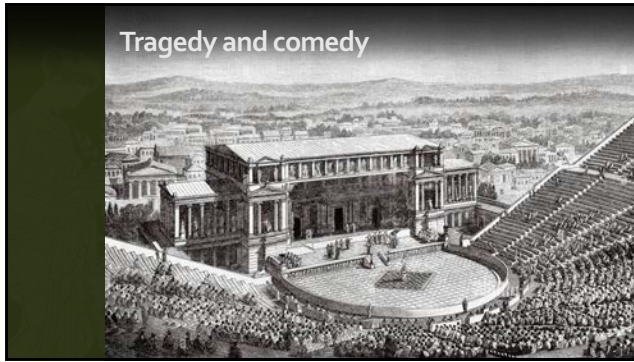
► SOME TAKEAWAYS

- Pythagoras – looking for a rational way of living and constructing a community
- Women have distinctive virtues characteristic of them
 - Generosity and bravery
 - Moderation, keeping an even keel
 - These exist to help ground and smooth out the wildnesses of men
- Pythagoreans believed that women are the foundation of society by being the foundation of family and marital relationship

11



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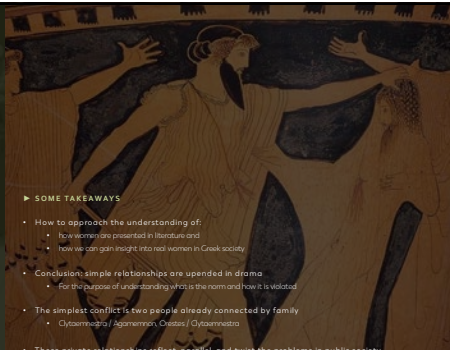


13

Secondary Source Reading

Helene Foley

"The Conception of Women in Athenian Drama"



► SOME TAKEAWAYS

- How to approach the understanding of:
 - how women are presented in literature and
 - how we can gain insight into real women in Greek society
- Conclusion: simple relationships are upended in drama
 - For the purpose of understanding what is the norm and how it is violated
- The simplest conflict is two people already connected by family
 - Clytemnestra / Agamemnon / Orestes / Electra
- These private relationships reflect, parallel, and twist the problems in public society

14



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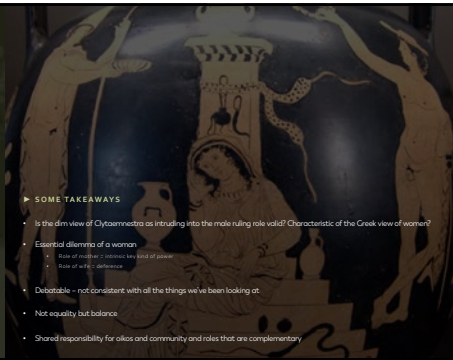
Secondary Source Reading

Zeitlin

"The Dynamics of Misogyny: Myth and Mythmaking in the *Oresteia*"

SOME TAKEAWAYS

- Is the dim view of Clytemnestra as intruding into the male ruling role valid? Characteristic of the Greek view of women?
- Essential dilemma of a woman
 - Role of mother & protect her kind of power
 - Role of wife & obedience
- Debatable - not consistent with all the things we've been looking at
- Not equality but balance
- Shared responsibility for oikos and community and roles that are complementary



16

Primary Source Reading

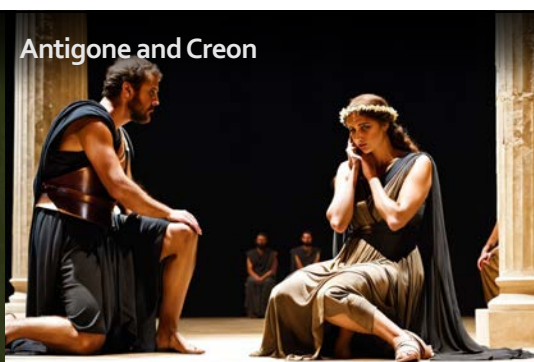
Sophocles

from *Antigone*



17

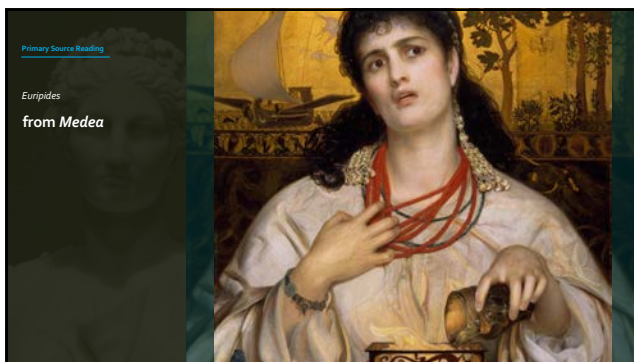
Antigone and Creon



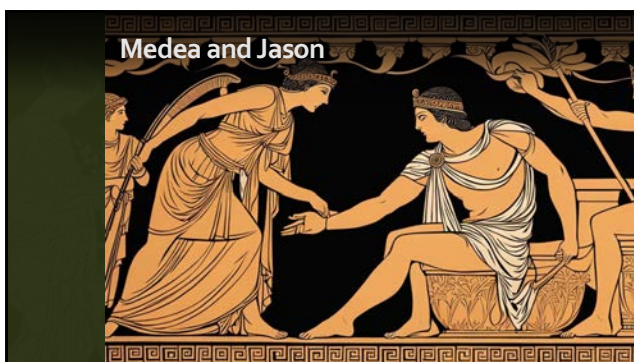
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