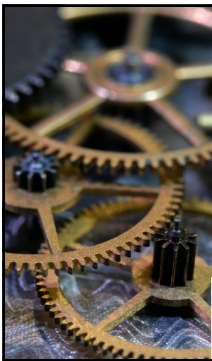




Greece Emerging from the Dark Age

Women in Antiquity | Meeting #5

1



Upcoming Dates

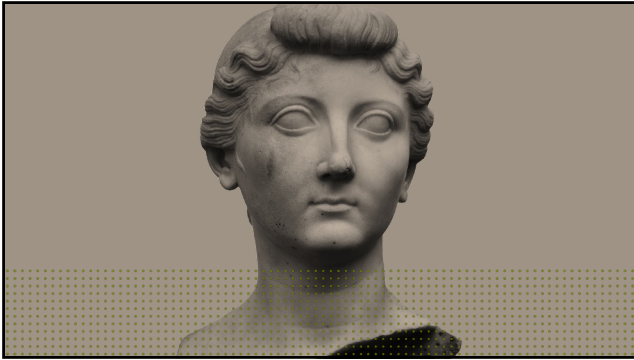
- Monday, October 12
 - Images essay due
- Tuesday, October 13
 - No class meeting (Monday classes meet)
- Monday, October 26
 - Proposal due
- Sunday, October 5
 - Responses for Week 5 Due

2

Five things today

- Penelope and Klytaemnestra
- Hesiod's 'Works and Days'
- Archaic Hellas
- Greek imagery of men and women
- Spartan warriors and women

3



4

Quiz #3 | Greece Emerging from the Dark Age

1. Spartan women:
☐ a. went to war alongside the men
☒ b. exercised and ate well
☐ c. never married
☐ d. received memorial tattoos at age 13
2. All of the following are true of archaic Athenian Greek burials [\[4/25/26\]](#)
☒ a. Washing and dressing the dead was always done by male relatives of the dead
☐ b. Male graves significantly outnumber female graves
☐ c. Male graves tend to contain spears and shields, while female graves tend to contain cooking pots, spindle whorls, and jewelry
☐ d. Visual depictions of funerals show women beating their heads and tearing their hair, while men are rigid and restrained
3. The archaic statues of maidens (korai) and youths (kouroi) were
☐ a. clothed if male; naked if female
☒ b. naked if male; clothed if female
☐ c. always naked
☐ d. always clothed
4. According to Pomeroy, all of the following are true of the poet Sappho [\[4/25/26\]](#)
☐ a. She belonged to a community, Lesbos, where women were valued and educated
☐ b. Her work is an example of individualism in Greek poetry during this period
☒ c. She was the only female Greek lyric poet
☐ d. Some of her poetry suggests she may have been married and had a child
5. Advice given by Hesiod in Works and Days includes:
☐ a. "Do not let a flouting woman coax and cozen and deceive you; she is after your barn."
☐ b. "First of all, get a house, and a woman, and an ox for the plow—a slave woman and not a wife, to follow the oxen."
☐ c. "A man should not clean his body with water in which a woman has washed, for there is better mischief in that."
☒ d. All of the above

Extra Credit

EC. Pomeroy called Spartan marriage customs "unusual among the Greeks." How were weddings in Sparta unusual? Give an example you remember.

5

Questions from the Responses

- To what extent did the other leaders of the Greek forces at Troy exemplify the morality of the Dark Age Greeks?
- To what degree did women have influence, and what forms did it take: was it direct or indirect?
- Are there certain figures from Greek mythology who have infiltrated a society, tricking the people into thinking this person wants to be in their community and from out of nowhere, they switch up and try to destroy them from within?

6

Questions about whatever



7

Women of Homer



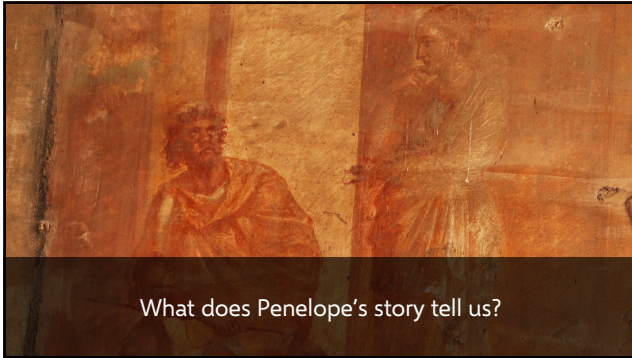
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Primary Source Reading

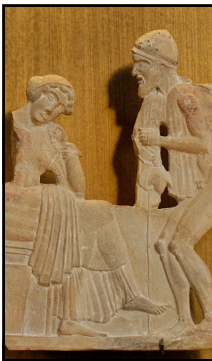
Homer
"The Artifice of
Penelope" (from
Odyssey)



9



10



Odysseus and Penelope

- Penelope contrasted with the men of Ithaka
 - Penelope shows wisdom, cunning, constructive behavior
 - Suitors show only lust for power, wealth, and feasting; son Telemachos is useless
 - Penelope is responsible for the entire community, but cannot take a male role (compare with Klytaemnestra)
- Reunion of Odysseus and Penelope restores balance and complementary responsibilities
- Balanced potency of the marriage bond is the core of the Greek community

11

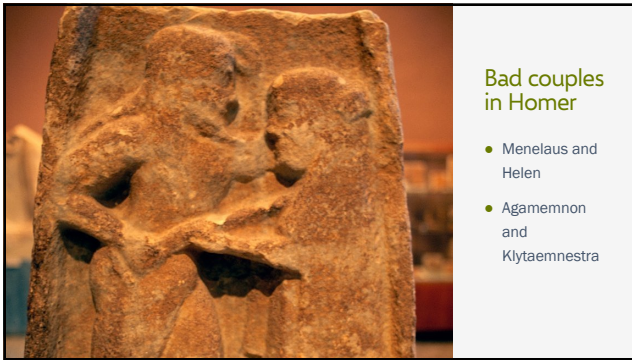
Primary Source Reading

Homer
"Nausicaa and the Stranger"
(from *Odyssey*)

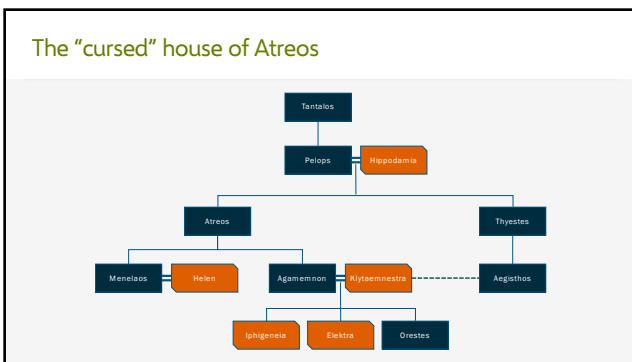
- Nausicaa contrasted with Odysseus
 - Nausicaa shows wisdom, cunning, constructive behavior
 - Odysseus reacts
 - Nausicaa must maintain her reputation/virtue
- Nausicaa and her handmaidens
- Nausicaa's parents



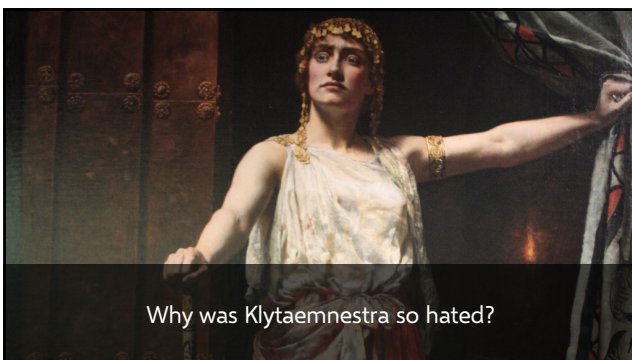
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13



14



15

Secondary Source Reading

Ken Dowden

"Approaching Women Through Myth: Vital Tool or Self-Delusion?"

- Clytemnestra as a polarizing figure (then and now)
 - Starting point for a lot of conversations about gender in Greek fiction
- Mythology can't be mapped onto Greek society
- Stories are told that express cultural bylaws
 - ... through violation
 - ... through people that are unreal, to cast the normal into relief



16



What characterizes women in Homer vs. men?

17

Secondary Source Reading

Sherry B. Ortner

"Is Female to Male as Nature Is to Culture?"

- Categorical assumptions
 - Starting with "all societies repress" leads to an expectation of misogyny
 - Judgment rather than actual understanding
- Biological differences made women the "other"
 - Social roles closer to nature
 - Nature has an incomprehensible potency = powerful and obscure
 - Supernatural aspect
 - Women more attuned to the occult (especially if a foreigner) → witchcraft



18



Ideal couples in Homer

- (Reformed) Odysseus and Penelope
- Hektor and Andromache

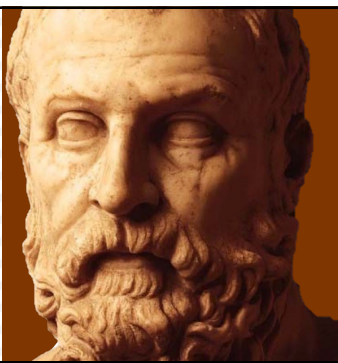
19

Secondary Source Reading

Marilyn B. Arthur

"Early Greece: The Origins of the Western Attitude Toward Women"

- Hektor and Andromache as the marital ideal
 - Hektor has public duties, Andromache has private duties
 - Both are equally important to the survival of the community
- Athens undergoes constant social evolution
 - Reforms are about social organization—rules constantly changing
 - Effects on gender are secondary



20

Secondary Source Reading

Marilyn B. Arthur

"The Divided World of Iliad VI"

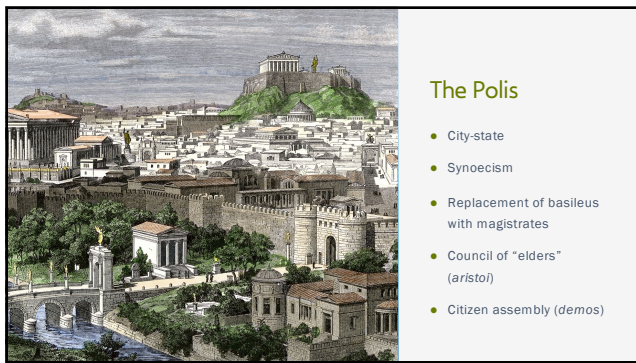
- More on Hektor and Andromache
- How Homer depicts marital relationships
 - Hektor and Andromache
 - Menelaos and Helen
 - Agamemnon and Klytemnestra
 - Odysseus and Penelope



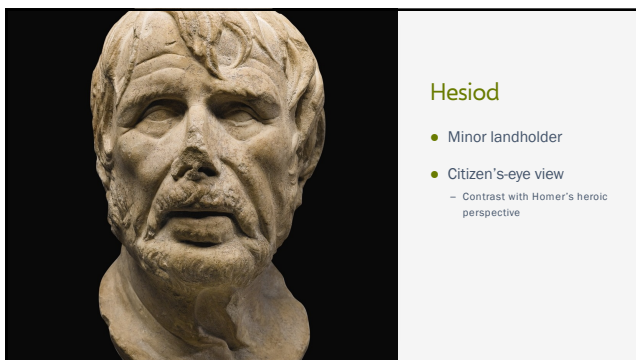
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24

Primary Source Reading

Hesiod

Works and Days

- Women as deceivers
- Women as laborers
- Practical approach to ensuring a stable farm and a prosperous community



25



Is Hesiod misogynist?
What motivates his feelings about women?

26

Hesiod on women

- "Do not let a flaunting woman coax and cozen and deceive you: she is after your barn. The man who trusts womankind trust deceivers."
- "First of all, get a house, and a woman and an ox for the plough—a slave woman and not a wife, to follow the oxen as well—and make everything ready at home, so that you may not have to ask of another, and he refuses you, and so, because you are in lack, the season pass by and your work come to nothing."
- "And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out for a servant-girl with no children;—for a servant with a child to nurse is troublesome."
- "But when the artichoke flowers [in June] ... then goats are plumpest and wine sweetest; women are most wanton, but men are feeblest, because Sirius parches head and knees and the skin is dry through heat."

27



Symposion

- Patronage of creative expression
- Communal
- Make audience, mixed performers

28



Hoplite army

- Unified force of many citizens
- Shift toward the citizen
 - Shared burden of defense
 - Empowerment of the many
- Changes in gender expectations

29

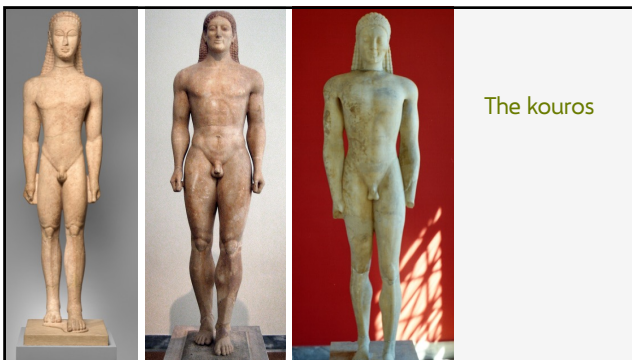
Greek expansion through colonization



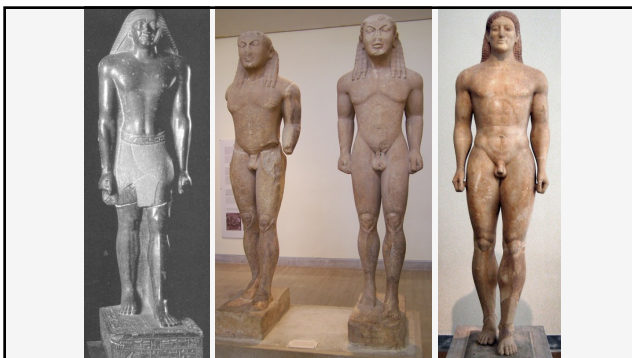
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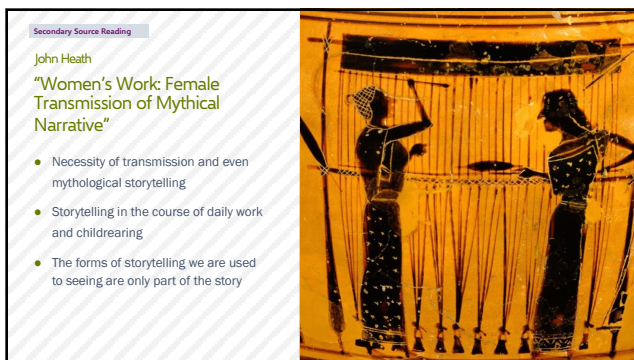
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Physical ideals



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Lyric poetry

- Epic poetry
 - Objective
 - Top-down
 - Reinforces rules of society
- Lyric poetry
 - Subjective
 - Personal
 - Questioning

38

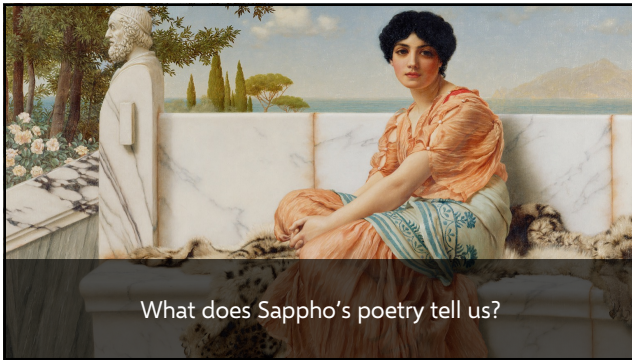
Primary Source Reading

Sappho
Selected poems

- Personal and subjective
- Emotion as discourse
- One side of a duality



39



40

Secondary Source Reading

John D. Mary

"Sappho and the Heroic Ideal"

- Prominent exception to the idea of hero
- Lyric poetry of Sappho has heroic elements of epic poetry
- Despite different medium, forum, and level of intimacy

41

Secondary Source Reading

Eva Stehle Stigers

"Sappho's Private World"

- Vantage point and the nature of what she's trying to express in her poetry

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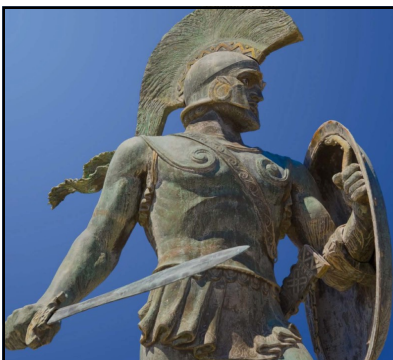
Panhellenism

- Strong polis identity
- Shared cultural superiority
- Mutual competition between poleis to achieve ideal society

43



44



Sparta as a "warrior society"

- Spartan men solely devoted to war
- Lack of direct evidence about Sparta

45

Spartan social hierarchy

- *homoioi* "men of equal status," peers
Spartan citizen/warrior elite
- *periokoi* "dwellers nearby"
Laconians who were free, but disenfranchised
- *helots* heilotes, "prisoners of war"
State-owned serfs

46



Agogē

- Begin training from age 7
- Bond with older boy who guides through training
- Eat at mess with the men
- Rituals to toughen and train

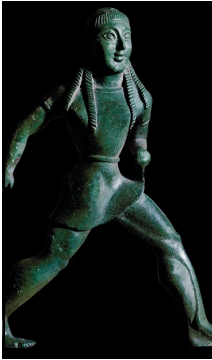
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Spartan women

- Property management
- Housework and clothes-making were performed by lower classes
- Physical fitness and training
- Infanticide

48



Women and property in Sparta

- Women controlled their dowries and inheritances
- By the 4th century two-fifths of Spartan land and property was controlled by women
- Originally austere
- Later Spartan women displayed their wealth
 - Clothing
 - Purchases like racehorses
 - Jewelry and cosmetics
 - Resistance to archaic austerity

49

Primary Source Reading

Plutarch
Sayings of Spartan Women

- Enforcement of Spartan expectations from birth to age 7
- Spartan patriotism begins with the matron



50



How "good" do Spartan women have it?

51



Courtship and marriage in Sparta

- Spartan warriors were held to be equal = no arranged marriage for status
- Focus on compatibility and the ability to produce children
- Weddings were often secret
 - Unproductive marriages quietly annulled
 - Young men and women in a dark room)
 - Groom carrying the bride away in secret
- Bride with male clothing, hair cut short
 - Possibly a transition from homosexual relations in the barracks

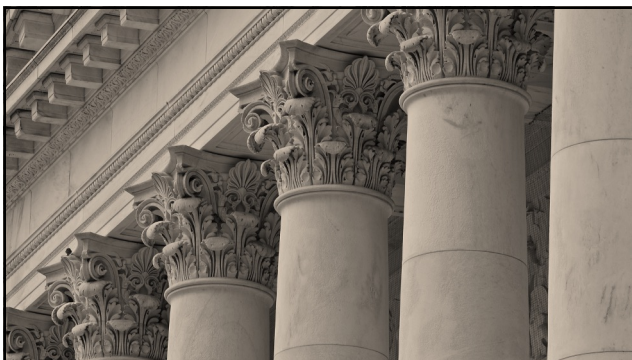
52



Adultery and children

- Women could bear children of men other than their husbands
- Helots' children could not be citizens
- Adultery was not as strictly proscribed as elsewhere

53



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