

Chapter 1 : Ten Powerful and Fearsome Women of the Ancient World | Ancient Origins

ONLINE COMPANION. to. THE WORLDS OF ROMAN WOMEN. In Memoriam: Barbara F. McManus INSTRUCTION Guides, Syllabi, Bibliography (click on a statue to see what.

Print this page Introduction Where do we look for Roman women? Few women, however, feature in this literature, and when they are included, it is often to make a point about modern morals or the importance of home life. State inscriptions are another possible source of information but, like Roman history books, they seldom mention women. Roman tombstones and statue bases celebrate women, but in a formulaic way as do our modern-day equivalents, so they do not usually bring individual women to life for us, and it seems that all Roman children were sweet, all wives were chaste, all marriages were argument-free. And even when these ancient inscriptions do appeal to us, there is the possibility that we are over-influenced by a sentimental portrait, which leaves out all the complexities of living relationships. Roman paintings and sculpture present yet another avenue to the past. Archaeology offers a different perspective, and Pompeii in particular is famous for having preserved for centuries, under lava, the details of the everyday life of the town. Nearby Herculaneum also shows us houses and flats, workplaces, bars and shops that are seldom even hinted at in the rather rarefied literature of Roman times. Stop and read it. This is the unlovely tomb of a lovely woman. Her parents gave her the name Claudia. She loved her husband with all her heart. She bore two children, one of whom she left on earth, the other beneath it. She had a pleasing way of talking and walking. She tended the house and worked wool. I have said my piece. Often, however, they did echo the key feminine virtues mentioned in the epitaph, those of affection, good housewifery and chastity. Wool work was very much a symbol of a good woman. Augustus instigated the practice of holding up the women of the imperial family as inspiring models of virtuous womanhood Every Roman schoolchild also learned the story of another good woman, Lucretia, who attracted the unwelcome attentions of a tyrant by her beauty and her domestic industry working late at night at the loom. Her rape and subsequent suicide was said to be the origin of the Roman revolt against the Etruscan monarchy, and the foundation of the Roman Republic in BC. The story is told by the historian Livy in his first book late first century BC. Augustus instigated the practice of holding up the women of the imperial family as inspiring models of virtuous womanhood in the first century AD. Later emperors carried it further and in the second century AD empresses such as Sabina wife of the emperor Trajan were depicted as embodying, for example, pietas family feeling. Letters and epitaphs tell of the particular grief of Roman parents if a girl died before marriage - and they seem truly to have delighted in their living daughters. The first and second century writer Pliny the Younger Letter 5. These poems are set in a kind of fantasy world, and had a great influence on later European poetry. Perhaps you ask how I can? Here is an extract: Then came Corinna in her long loose gown, Her white neck hid with tresses hanging down Stark naked as she stood before mine eye, Not one wen in her body could I spy. What arms and shoulders did I touch and see, How apt her breasts were to be pressed by me, How smooth a belly under her waist saw I, How large a leg, and what a lusty thigh. To leave the rest, all liked me passing well; I clinged her naked body, down she fell: Judge you the rest, being tired she bade me kiss; Jove send me more such afternoons as this! Ovid, Loves Amores 1. It is known for sure that married men and women had affairs We have a graffito from a Pompeian workshop which describes the cloth-worker Amaryllis in lewd terms. And a famous exchange on a pub wall records some banter between a weaver, Successus, and his mate, Severus, over the unrequited passion of Successus for the lovely barmaid Iris Corpus of Latin Inscriptions, CIL 5. Less romantically, a customer at another pub claimed to have made love with the landlady CIL 4. Other depictions of women can be seen in the various erotic paintings on Pompeian walls. Some of these paintings are apparently in-house advertising in brothels, and others are simply for domestic entertainment. Certainly Roman men attended brothels or frequented streetwalkers, while most prostitutes would have been slaves, and doubtless had short and miserable lives. It is known for sure that married men and women had affairs - even after the emperor Augustus made them illegal. But the Roman orgy is a modern invention not even Juvenal thought of such a thing. Most people worked on the land and in the home, while upper-class men and women supervised

households and estates. Although there were specialist cloth shops, all women were expected to be involved in cloth production: Slave and free women who worked for a living were concentrated in domestic and service positions - as perhaps midwives, child-nurses, barmaids, seamstresses, or saleswomen. We do, however, have a few examples of women in higher-status positions such as that of a doctor, and one woman painter is known. From men saying in print what women should be doing - poets like Virgil , and philosophers like Seneca , and husbands praising their dead wives on tombstones not only for being chaste *casta* but also for excelling at working wool *lanifica*. Septimia Stratonice was a successful shoemaker *sutrix* in the harbour town of Ostia. Outside work like sewing and laundering was respectable, but only had a low-status. Even assembling a variety of ancient sources does not necessarily result in a truthful or complete picture. Every type of evidence has to be sifted and looked at from different angles All of these aims and limitations affect the portrait presented. Bear in mind that the great majority of these sources are not authored or commissioned by women, but by men who are striving to make a particular point. When trying to work out what the lives of Roman women were really like, you should be at least as critical of ancient sources as you are of modern media coverage of celebrities. Every type of evidence has to be sifted and looked at from different angles if we hope to catch the essence of Roman women, and end up with some kind of understanding of their everyday lives. She has also written numerous scholarly articles on the classical world. Suzanne now lives on an island in Moreton Bay, off the South Queensland coast, and is a freelance writer.

Chapter 2 : AWOL - The Ancient World Online: Online Companion to The Worlds of Roman Women

The Worlds of Roman Women is a Latin reader on the theme of women in the ancient world for Intermediate Latin students. It contains introductions of each selection, notes, a glossary and an index. It contains introductions of each selection, notes, a glossary and an index.

Women were accorded an important place in ancient Roman society. They enjoyed and shared almost equal rights with Roman men and were provided similar opportunities to excel in education, business and trade. Women from higher class of society were invariably educated to a high degree. Although, women were not entitled to vote or hold a political office, they still played an important role in politics indirectly through their influential male relatives husbands, fathers, sons and brothers. Roman women openly indulged in business and trade and could own property. However, Roman society did not extend such high status to slave women. These unfortunate women were treated badly by their masters and were tortured and abused. They were considered as the property of their masters and did not have any legal rights. Roman women were considered equal to their male siblings by their parents. In case the father died without a will, daughters had the right to receive share of inheritance equal to that of sons. Married Roman women were given the responsibility to run the household and manage everyday affairs of estates and households. Many women married to influential Roman men managed domestic affairs during prolonged absence of their husbands which was very common as they indulged in lengthy military campaigns and travelling around the empire. Roman women enjoyed considerable rights in the law. Apart from the right of equal inheritance they were also protected against domestic abuse by the law. Women who were victims of domestic abuse could seek divorce or legal action against their husbands. Women were allowed to own property and write their own wills. If a head of a family denied share to a female offspring in his will without any solid reason, it could be challenged in the court of law. Roman women were not allowed to vote or hold a political office. However, many women indirectly played an important role in political matters. They influenced decision making through their association with ruling men. Livia Drusilla Augusta, wife of Emperor Augustus, was a very powerful and influential woman, and is remembered in history for her role as a regent and advisor of her husband. Agrippina the Younger was another very prominent woman in Roman history. She played a very significant part in the politics during the time of Julio-Claudian dynasty. Roman women actively participated in the religious ceremonies and festivals. However, male clerics were far greater in number. Women were also not allowed to carry out the all important ritual of sacrifice during these religious ceremonies. It comprised of six female priests who were responsible for ensuring correct observance of religion. They were accorded great respect and were seated alongside the imperial family during public events. Roman women were responsible for managing the daily affairs of their households. They were expected to use the slave force at their disposal for keeping their residential complexes and homes clean and well maintained. They were also responsible for entertaining guests and visitors. They looked after the cloth production in their household, which was a very important aspect of their duties. When the husband was not present, women were also burdened with the responsibility to look after the estates and properties. Women regularly gathered in streets to meet each other and visited markets for purchasing supplies. They also frequently visited public baths and socialized there. Roman women also indulged in fashion and groomed themselves for social gatherings by applying makeup to look beautiful.

Chapter 3 : Companion to "The Worlds of Roman Women"

The exact role and status of women in the Roman world, and indeed in most ancient societies, has often been obscured by the biases of both ancient male writers and th century CE male scholars, a situation only relatively recently redressed by modern scholarship which has sought to more.

Mason Any historical investigation into the lives of ancient women involves individual interpretation and much speculation. One can read the ancient sources concerned with women and their place in society, but to a large degree, they are all secondary sources that were written by men about women. No ancient journals or personal diaries written by Roman women were uncovered, so it is not known what their hopes and dreams were, or if they had any. What Roman women felt about most political issues and the numerous wars and upheavals is also a mystery. Nor can we read about what women thought of slavery, marriage, or the fact that they had no legal rights over their children or even themselves. The scope is truly limited, but many questions can still be asked and considered, such as: Were they considered citizens who had personal freedoms, or were they sequestered away and given little or no education? The answers may be difficult to uncover, but they are important questions to ask when one realizes that so much of Roman civilization went on to lay the foundation of our own modern society. Understanding the past makes the present that much clearer and hopefully provides insight into the future, thereby helping society not to make the same mistakes again. When looking at the sources for ancient Roman women, it is quickly evident that most of them deal with the aristocracy. It was men from the upper classes who received the best education and the best positions in society, and this enabled them leisure time to reflect on their world and to write about it. As is the case with most people, they wrote about their own experiences and when it came to women, it was their own relatives and wives they wrote about. Certainly, aristocratic women and those from other upper levels of Roman society did not make up the majority of the female population, but it is pieces of their lives that we have to look at. Evidence for what poorer women suffered during the Roman Republic and the Empire is very fragmentary, however, women of all economic levels shared one overwhelming pervasive role and responsibility, no matter the social position they possessed: Women, or more correctly, girls, were usually married by the time they were twelve years old, sometimes even younger. Life expectancy was very different in ancient Rome compared with today. Granted, some people would die of old age, but the majority only reached their twenties and thirties, 2 if they were lucky. Girls married very young. Many died in childbirth or because they were weakened from having too many children without reprieve. But certainly there was a difference between the higher echelon of Roman society and the lower classes: Upper class women had more children. Women did not have a choice between having children or not. They also could not overrule her husband if he chose to expose a newborn. Many female infants were exposed by their families because they could not carry on the family name and they also required a dowry at the time of their marriage. The earliest power that the father could exercise over a filias familias was that of exposure. At birth, in a highly symbolic rite, newborns -- male and female -- were deposited at the feet of the father. He -- without explanation or justification -- either recognized the child as his by picking it up, or withheld his recognition by leaving it where it was. The recognized child became a member of the familia; the unrecognized child was abandoned to the river or left to die by starvation. This practise of exposure greatly reduced the female population, as did the neglect of girls. These laws placed penalties on celibacy and not marrying, and rewarded marriage and having children. Neither set of laws really helped to greatly increase the population of Rome. In the Roman world, women were encouraged to teach their children Roman culture. Were only the males given citizenship, as was the case for centuries in Athens? This is a difficult question to answer. In the introduction of *As the Romans Did*, Jo-Ann Shelton discusses how the Romans "took the remarkable action of granting Roman citizenship to every free person within the borders of the Roman Empire. Bauman says that "the public position of women was so unfavourable that it has even been doubted whether they were Roman citizens. The doubts are unfounded They did have something in common: This applies primarily to the Republican Period, since the kings made the decisions during the Monarchy and the Emperor had the final say during the Roman Empire. Regardless of the laws,

inscriptions uncovered in Pompeii from the first century AD prove that women had an interest in politics. An example, painted on the side of a house states: These laws prohibited women from buying any luxury items such as jewelry or expensive clothes 28 -- they could not buy anything that cost any amount of money. The government felt that there would be more money available to fight Hannibal. The women went along with this because they were willing to do their share for the war effort, but twenty years later, they tried to have the law repealed. They were trying to convince their male relatives to vote in favour of the repeal. One of the opponents of the repeal gives us some insight into what some men felt about the incident. It showed them that they had strength in numbers. One can only imagine the scandal it caused within families. This incident makes one wonder what other things were off limits to women. Where could they go when they left their homes? It seems as though they regularly attended Roman public baths, since bathing "was a recreational activity enjoyed by people of all ages, sexes, and social classes. This was an integral part of the lives of most Romans, and for the upper classes, so were dinner parties. One notes that women were present for the festivities and that Scintialla arrived with her husband Habinnas, having just left another banquet. There is even evidence that women fought as gladiators, 34 but they were not allowed to be seen on stage as actors. Roman women were certainly not sequestered away in gynaeconitis as Athenian women were in Greece. Sarah Pomeroy, in *Goddesses, Whores, Wives, and Slaves*, points out that "Roman women were involved with their culture and were able to influence their society Roman women dined with their husbands and attended parties, games, and shows. The Romans did not believe that women should be shut up in a special part of the house or that they should be forbidden to dine with men or go out in the street Perhaps the liberality of the Romans toward their women is not altogether accidental. He scoffs at women who have opinions on Homer, grammar, and ethics, and he implies that these sorts of women have forgotten their place in society by being so knowledgeable. It was not their place. Of course, this would only apply to males from upper class families. Women from the lower classes received enough education to assist them in running small businesses and working as dressmakers or salespeople in the markets. They did have some personal freedoms, but they had little chance for individuality or personal choice. They were under the constant supervision of their fathers, male relatives, and husbands, who regularly kissed them on the mouth to find out if they had drunk wine. Women found to have committed adultery could be put to death by their fathers or guardians. They married whoever they were told to. Another controlling device used against Roman women was the practise of not allowing them to have personal names. Their fathers had absolute control over their lives and could even sell them into slavery or force them into a marriage and out of one, too. If they had children at the time of the divorce, women were forced to leave them behind. When marriages dissolved, women had no legal rights concerning the offspring and often never saw them again. Marriages were often without manus, meaning that the father kept the property of his daughter and would therefore, retain a hold over her wealth. A marriage with manus gave power over the woman to her new husband, as well as ownership of her property. In either case, Roman women were not permitted to do anything they wanted with their own money, since personal wealth is always equated with power. Of course, there were some exceptions. That was only because she had a very agreeable guardian who gave his permission. It would seem likely that women with wealth would have more power over their lives, but this would very much depend upon her father or guardian or husband. Women were expected to have a legal guardian because they were not considered smart enough to act in their own best interest. When Cornelia, mother of the Gracchi, was widowed, she refused to marry again and as a result, made her own decisions, but this was very rare. The only real power that most women possessed was over their personal interactions within the circle of their friends and family. Women had to know their place, remain modest, be tireless, and both loyal and obedient to their families - emotionally, physically, and financially. That was what Roman men were looking for in a wife. They were considered citizens, but they were not permitted to vote or participate in government procedures. If they did try, it was frowned upon. Some women were more educated than others. All had some personal freedoms. Lower class women could work, but upper class women were expected to meet the expectations that their families had set out for them and stay at home. None of the women really had their own identities or an array of personal choices put before them. There are always some exceptions and there must have been women considered very radical in their time. Women were always

overshadowed by the men in their lives because Rome was a very patriarchal society, built on a peasant culture and on the old customs of *mos maiorum*. Rich or poor, most died young. One can only hope they had a few pleasures that were never documented by the men who wrote about them. Some did get involved in the rites of Bacchus⁴⁹ and probably did enjoy themselves a great deal for short periods of time, before they were caught. We will never know what the women of ancient Rome thought about their inferior social position or what they thought about the many layers of separation that existed between themselves and Roman men. The ancient Roman world was a very patriarchal culture, with men holding all the positions of power. Women and children really did not have many rights. In reality, life must have been difficult for the majority of people in Rome considering all the years of war and conquer. Although the Romans were not pioneers in social equality, the civilization had a great influence on both men and women who came later. They were building an empire and as the legendary H.

Chapter 4 : Women in ancient Rome - Wikipedia

Explore the Worlds of Roman Women in Texts and Images. TEXTMAP (site passages), Profiles: AUTHORS, WOMEN. Ann R. Raia and Judith Lynn Sebesta and Judith Lynn Sebesta.

Facts On File, c James and Sheila Dillon. A Companion to Women in the Ancient World presents an interdisciplinary, methodologically-based collection of newly-commissioned essays from prominent scholars on the study of women in the ancient world. The first interdisciplinary, methodologically-based collection of readings to address the study of women in the ancient world Explores a broad range of topics relating to women in antiquity, including: Mother-Goddess Theory; Women in Homer, Pre-Roman Italy, the Near East; Women and the Family, the State, and Religion; Dress and Adornment; Female Patronage; Hellenistic Queens; Imperial Women; Women in Late Antiquity; Early Women Saints; and many more Thematically arranged to emphasize the importance of historical themes of continuity, development, and innovation Reconsiders much of the well-known evidence and preconceived notions relating to women in antiquity Includes contributions from many of the most prominent scholars associated with the study of women in antiquity Daughters of Gaia: From their personal lives at home to their roles in the realms of religion, health, economics, governance, war, philosophy, and poetry, this is the story of ancient women in all their aspects. Egypt, Mesopotamia, Greece, and Rome. While the experiences of women in ancient cultures were certainly very different from those of most women today, a tendency to focus too much on negative or restrictive images has until now provided readers with a rather incomplete picture. Salisbury ; foreword by Mary Lefkowitz. Reference 1 East HQ Telling the stories of many women from the ancient world, Salisbury shows the choices they made in their lives as they looked for happiness, wealth, power, or well-being for their families. Her coverage extends from earliest recorded Mesopotamia through Jewish matriarch and heroines, Egyptian queens and consorts, and Alexandrian times, to the classical ages of Greece and Rome to about the year Whereas many such books assume a fair degree of familiarity with conventional history and just add in the missing women, she does not, and explains the historical context. Cross-references and bibliographies follow each entry. Indiana University Press, c Drawing upon the latest research in gender studies, history of religion, feminism, ritual theory, performance, anthropology, archaeology, and art history, Finding Persephone investigates the ways in which the religious lives and ritual practices of women in Greek and Roman antiquity helped shape their social and civic identity. Barred from participating in many public arenas, women asserted their presence by performing rituals at festivals and presiding over rites associated with life passages and healing. The essays in this lively and timely volume reveal the central place of women in the religious and ritual practices of the societies of the ancient Mediterranean. Goddesses, Whores, Wives, and Slaves [electronic resource]: Fant ; with a foreword by Mary R. Johns Hopkins University Press, c Expanded and updated for this English-language translation, this book offers the first history of women in ancient Greece and Rome to be written from a legal perspective. Cantarella demonstrates how literary, anecdotal. University of California Press, []. Unrivalled Influence explores the exceptional roles that women played in the vibrant cultural and political life of medieval Byzantium. Drawing on a diverse range of sources, Judith Herrin sheds light on the importance of marriage in imperial statecraft, the tense coexistence of empresses in the imperial court, and the critical relationships of mothers and daughters. Herrin describes how they controlled their inheritances, participated in urban crowds demanding the dismissal of corrupt officials, followed the processions of holy icons and relics, and marked religious feasts with liturgical celebrations, market activity, and holiday pleasures. This volume includes three new essays published here for the very first time and a new general introduction by Herrin. She also provides a concise introduction to each essay that describes how it came to be written and how it fits into her broader views about women and Byzantium. Woman and the Lyre: Southern Illinois University Press, c Beginning with Sappho in the seventh century B. The author studies the available fragments of Sappho, ranging from poems on mythological themes to traditional wedding songs and love poems, and demonstrates her considerable influence on Western thought and literature Straightforwardness and simplicity are common characteristics of the writers Snyder examines. These women

did not display allusion, indirection, punning and elaborate rhetorical figures to the extent that many male writers of the ancient world did. Working with the sparse records available, Snyder strives to place these female writers in their proper place in our heritage. London ; New York: This volume gathers brand new essays from some of the most respected scholars of ancient history, archaeology, and physical anthropology to create an engaging overview of the lives of women in antiquity. The book is divided into ten sections, nine focusing on a particular area, and also includes almost images, maps, and charts. Forensic evidence is also treated for the actual bodies of ancient women. Women in the classical world: This four-volume collection brings together the best scholarship that has both established the field and moved it forward. Bagnall and Raffaella Cribiore ; with contributions by Evie Ahtaridis. University of Michigan Press ; New York: Also available in print Main Library HQ E3 B34 , pp. When historians study the women of Egyptian, Greek, and Roman antiquity, they are generally dependent on ancient literature written by men. But women themselves did write and dictate. And only in their own private letters can we discover unmediated expression of their authentic experiences. More than three hundred letters written in Greek and Egyptian by women in Egypt in the millennium from Alexander the Great to the Arab conquest survive on papyrus and pottery. These letters were written by women from various walks of life and shed light on critical social aspects of life in Egypt after the pharaohs. Bagnall and Raffaella Cribiore collect the best preserved of these letters in translation and set them in their paleographic, linguistic, social, and economic contexts. For each letter, discussion focuses on handwriting, language, and content; in addition, numerous illustrations help the reader to see the variety of handwritings. Most of this material has never been available in English translation before, and the letters have never previously been considered as a single body of material. Lefkowitz and Maureen B. This highly acclaimed collection provides a unique look into the public and private lives and legal status of Greek and Roman women of all social classes -- from wet nurses, prostitutes, and gladiatrices to poets, musicians, intellectuals, priestesses, and housewives. Knowledge about the roles of women in ancient civilizations has been limited to traditionally held notions, but recent discoveries and research have led to exciting insights into the great variety of ways in which women contributed to ancient cultures. Classical Press of Wales, c He suggests that veiling was so common a practice that it seldom received mention in the ancient male sources. From iconography and literature, he analyzes the elaborate Greek vocabulary for veiling and considers what the veil was meant to achieve. Using Greek and more recent, mainly Islamic, evidence, he shows as well how women sometimes exploited and subverted the veil to communicate eloquently and emotionally. The Constraints of Desire: For centuries, classical scholars have intensely debated the "position of women" in classical Athens. Did women have a vast but informal power, or were they little better than slaves? Using methods developed from feminist anthropology, Winkler steps back from this narrowly framed question and puts it in the larger context of how sex and gender in ancient Greece were culturally constructed. His innovative approach uncovers the very real possibilities for female autonomy that existed in Greek society. An engaging, richly detailed portrait of life in ancient Athens examines the hedonistic lifestyles of the Greeks, detailing the vice, excess, and ephemeral pleasures that marked the classical world. Witty nicknames, crude jokes, public nudity and lavish monuments - all of these things distinguished Greek courtesans from respectable citizen women in ancient Greece. Although prostitutes appear as early as archaic Greek lyric poetry, our fullest accounts come from the late 2nd century CE. McClure has created a window onto the ways ancient Greeks perceived the courtesan and the role of the courtesan in Greek life. The Hesiodic Catalogue of Women: Cambridge, UK ; New York: Cambridge University Press, This collection of essays offers an exploration of the meaning and significance of the Catalogue of Women, attributed to Hesiod. Portrait of a Priestess: Princeton University Press, c Women and Ritual in Ancient Greece. Her portrait is not in fact that of an individual priestess, but of a formidable class of women scattered over the Greek world and across a thousand years of history, down to the day in A. The Reign of the Phallus: University of California Press, At once daring and authoritative, this book offers a profusely illustrated history of sexual politics in ancient Athens. The phallus was pictured everywhere in ancient Athens: This obsession with the phallus dominated almost every aspect of public life, influencing law, myth, and customs, affecting family life, the status of women, even foreign policy. In her elegant and lucid text Eva Keuls not only examines the ideology and

practices that underlay the reign of the phallus, but also uncovers an intense counter-movement--the earliest expressions of feminism and antimilitarism Complementing the text are reproductions of Athenian vase paintings. Some have been reproduced in a larger format and gathered in an appendix for easy reference and closer study. These revealing illustrations are a vivid demonstration that classical Athens was more sexually polarized and repressive of women than any other culture in Western history. Rayor ; foreword by W. University of California Press, c Sappho sang her poetry to the accompaniment of the lyre on the Greek island of Lesbos over years ago. Throughout the Greek world, her contemporaries composed lyric poetry full of passion, and in the centuries that followed the golden age of archaic lyric, new forms of poetry emerged. The translations are based on the most recent discoveries of papyri including "new" Archilochos and Stesichoros and the latest editions and scholarship. The introduction and notes provide historical and literary contexts that make this ancient poetry more accessible to modern readers Although this book is primarily aimed at the reader who does not know Greek, it would be a splendid supplement to a Greek language course. Harvard University Press, To read the history of ancient Greece as it has been written for centuries is to enter a thoroughly male world. This book, a comprehensive history of women in the Archaic and Classical Ages, completes our picture of ancient Greek society Largely excluded from any public role, the women of ancient Greece nonetheless appear in various guises in the art and writing of the period, and in legal documents. Here are women as portrayed in Homer, in Greek lyric poetry, and by the playwrights; the female nature as depicted in medical writings and by Aristotle; representations of women in sculpture and vase paintings.

Chapter 5 : Ancient Greek & Roman Women

Review: Online Companion to The Worlds of Roman Women By Mary Pendergraft | Dec 5, The online companion to the print book The Worlds of Roman Women is an important resource that should be far more widely known and used than it is.

Much of her poetry has been lost but her immense reputation has remained. Plato referred to Sappho as one of the great 10 poets. Cleopatra sought to defend Egypt from the expanding Roman Empire. Mary Magdalene stood near Jesus at his crucifixion and was the first to see his resurrection. She led several tribes in revolt against the Roman occupation. Initially successful, her army of , sacked Colchester and then London. Her army was later defeated. Hildegard of Bingen â€™ Mystic, author and composer. Hildegard of Bingen lived a withdrawn life, spending most of her time behind convent walls. However, her writings, poetry and music were revelatory for the time period. She was consulted by popes, kings and influential people of the time. Her writings and music have influenced people to this day. Eleanor of Aquitaine â€™ The first Queen of France. Two of her sons Richard and John went on to become Kings of England. Educated, beautiful and highly articulate, Eleanor influenced the politics of western Europe through her alliances and influence over her sons. An unlikely hero, at the age of just 17, the diminutive Joan successfully led the French to victory at Orleans. Her later trial and martyrdom only heightened her mystique. Mirabai â€™ Indian mystic and poet. Mirabai was born into a privileged Hindu family, but she forsook the expectations of a princess and spent her time as a mystic and devotee of Sri Krishna. She helped revitalise the tradition of bhakti devotional yoga in India. St Teresa of Avila â€™ Spanish mystic, poet and Carmelite reformer. St Teresa of Avila lived through the Spanish inquisition but avoided being placed on trial despite her mystical revelations. She helped to reform the tradition of Catholicism and steer the religion away from fanaticism. She was involved in interminable political machinations seeking to increase the power of her favoured sons. Elizabeth I â€™ Queen of England during a time of great economic and social change, she saw England cemented as a Protestant country. Catherine the Great â€™ One of the greatest political leaders of the Eighteenth Century. Catherine the Great was said to have played an important role in improving the welfare of Russian serfs. She placed great emphasis on the arts and helped to cement Russia as one of the dominant countries in Europe. Mary Wollstonecraft â€™ English author, Wollstonecraft wrote the most significant book in the early feminist movement. She was a pioneer in the struggle for female suffrage. Jane Austen wrote at a time when female writers were not encouraged, helping pave the way for future writers. Her book Women in the Nineteenth Century was influential in changing perceptions about men and women, and was one of the most important early feminist works. She argued for equality and women being more self-dependent and less dependent on men. Harriet Beecher Stowe â€™ A lifelong anti-slavery campaigner. Abraham Lincoln later remarked that her books were a major factor behind the American civil war. Queen Victoria â€™ British Queen. Queen Victoria sought to gain an influence in British politics whilst remaining aloof from party politics. She came to symbolise a whole era of Victorian values. Florence Nightingale â€™ British nurse. By serving in the Crimean war, Florence Nightingale was instrumental in changing the role and perception of the nursing profession. Her dedicated service won widespread admiration and led to a significant improvement in the treatment of wounded soldiers. She began campaigning within the temperance movement and this convinced her of the necessity for women to have the vote. She toured the US giving countless speeches on the subjects of human rights. Elizabeth Blackwell â€™ Born in Britain, Blackwell was the first woman to receive a medical degree in America and the first woman to be on the UK medical register. Blackwell helped to break down social barriers, enabling women to be accepted as doctors. Her poems were published posthumously and received widespread literary praise for their bold and unconventional style. Her poetic style left a significant legacy on 20th Century poetry. She also helped found Newnham College, Cambridge. She explored all avenues of protest including violence, public demonstrations and hunger strikes. She died in , 3 weeks before a law giving all women over 21 the right to vote. Curie was the first woman to receive the Nobel Prize and the first person to win the Nobel Prize for two separate categories. Her first award was for research into radioactivity Physics,

Her second Nobel prize was for Chemistry in 1911. A few years later she also helped develop the first X-ray machines. Emily Murphy – The first woman magistrate in the British Empire. She wrote fiercely against German imperialism and for international socialism. In 1918, she was murdered after a failed attempt to bring about a Communist revolution in Germany. Helena Rubinstein – American businesswoman. Her business enterprise proved immensely successful and, later in life, she used her enormous wealth to support charitable enterprises in the field of education, art and health. Helen Keller – American social activist. At the age of 19 months, Helen became deaf and blind. Overcoming the frustration of losing both sight and hearing she campaigned tirelessly on behalf of deaf and blind people. Coco Chanel – French fashion designer. One of the most innovative fashion designers, Coco Chanel was instrumental in defining feminine style and dress during the 20th Century. Her ideas were revolutionary; in particular she often took traditionally male clothes and redesigned them for the benefit of women. Eleanor Roosevelt – Wife and political aide of American president F. In her own right Eleanor made a significant contribution to the field of human rights, a topic she campaigned upon throughout her life. As head of UN human rights commission she helped to draft the UN declaration of human rights. She also actively campaigned for Indian independence. Katharine Hepburn – American actress. An iconic figure of twentieth Century film, Katharine Hepburn won four Oscars and received over twelve Oscar nominations. Rachel Carson – American conservationist. Rachel Carson was a pioneering environmentalist. It played an important role in creating the modern ecological movement. Simone de Beauvoir – French existentialist philosopher. Simone de Beauvoir developed a close personal and intellectual relationship with Jean-Paul Satre. It was a defining book for the feminist movement. Devoting her life to the service of the poor and dispossessed Mother Teresa became a global icon for selfless service to others. Through her Missionary of Charities organisation, she personally cared for thousands of sick and dying people in Calcutta. She was awarded the Nobel Peace prize in 1979. Dorothy Hodgkin – British chemist. Hodgkin was awarded the Nobel prize for her work on critical discoveries of the structure of both penicillin and later insulin. These discoveries led to significant improvements in health care. An outstanding chemist, Dorothy also devoted a large section of her life to the peace movement and promoting nuclear disarmament. Rosa Parks – American civil rights activist. She sought to play down her role in the civil rights struggle but for her peaceful and dignified campaigning she became one of the most well respected figures in the civil rights movements. She has witnessed rapid social and economic change and has been a unifying influence for Britain and the Commonwealth. Billie Holiday – American jazz singer. Her voice was moving in its emotional intensity and poignancy. Despite dying at the age of only 44, Billie Holiday helped define the jazz era and her recordings are still widely sold today. Indira Gandhi – First female prime minister of India. She was in power from between 1977 and 1984. She was assassinated in 1984 by her Sikh bodyguards, in response to her storming of the Golden Temple. Eva Peron – Eva Peron was widely loved by the ordinary people of Argentina. She died aged only 32 in 1952. Franklin also worked on the chemistry of coal and viruses. Betty Friedan – American social activist and leading feminist figure of the 1960s. Margaret Thatcher – The first female Prime minister of Great Britain, she governed for over 10 years, putting emphasis on individual responsibility and a belief in free markets. Marilyn Monroe – American actress who became one of the most iconic film legends.

COMPANION TO THE WORLDS OF ROMAN WOMEN This website is a portal to unadapted Latin passages about and ancient artifacts relating to Roman women. Companion is designed to be used independently or together with *The Worlds of Roman Women*, an.

The likes of Angela Merkel, Theresa May and Melinda Gates top the list for the influence their actions have on the modern world. However, when it comes to the Forbes Worlds Most Powerful People list, there are only 3 women in the top 50 positions. In a similar vein, in most civilizations of the past, it was mainly the men who were engaged in the bloody business of winning power through war, but not always. There have been female figures throughout history who held powerful roles or played significantly influential parts too. Throughout history there have been many powerful women who have led nations or guided armies into war, renowned not only as fearsome fighters, but also as cunning strategists and inspirational leaders. There were others who made a name for themselves in a domain traditionally held by men and whose stories, carried forward over the centuries, continue to be told today. Hell hath no fury like the Trung Sister freedom fighters. Throughout history, Vietnamese women have been instrumental in resisting foreign domination. The most well-known of these heroines are the Trung sisters, who led the first national uprising against their Chinese conquerors in 40 AD. During the era in which the sisters were born, all of Vietnam was under the control of the Chinese Han Dynasty. The Trung sisters grew up in a household where they studied the art of warfare, learned fighting skills, and were well-versed in martial arts. They rallied supporters, many of whom were women, to fight against the Chinese. The sisters rode into battle upon the backs of elephants, and within a few months their forces overtook more than 65 citadels from Chinese control. Rather than accept defeat at the hands of the Chinese, the sisters committed suicide. Their courageous spirit has served as an inspiration to the people of Vietnam for nearly two thousand years and their legacy remains firmly embedded in the culture and national identity of the country to this day. Boudicca, the Celtic Queen that unleashed fury on the Romans. We British are used to women commanders in war; I am descended from mighty men! But I am not fighting for my kingdom and wealth now. I am fighting as an ordinary person for my lost freedom, my bruised body, and my outraged daughters. Consider how many of you are fighting and why! Then you will win this battle, or perish. That is what I, a woman, plan to do! These are the words of Queen Boudicca, according to ancient historian Tacitus, as she summoned her people to unleash war upon the invading Romans in Britain. Boudicca, sometimes written Boadicea, was queen of the Iceni tribe, a Celtic clan which united a number of British tribes in revolt against the occupying forces of the Roman Empire in AD. While she famously succeeded in defeating the Romans in three great battles, their victories would not last. The Romans rallied and eventually crushed the revolts, executing thousands of Iceni and taking the rest as slaves. She was born in Ireland in around 60 AD, as a daughter of the wealthy nobleman and sea trader. Upon his death, she inherited his large shipping and trading business, along with his money. Under the policies of the English government at the time, the semi-autonomous Irish princes and lords were left mostly to their own devices. However this changed with the Tudor conquest of Ireland, when more and more Irish lands came under their rule. From their base at Rockfleet Castle, they reportedly attacked ships and fortresses on the shoreline. Ambitious and fiercely independent, her exploits eventually became known through all of Ireland and England. Within two weeks, the Pirate Queen had turned her defence into an attack and the English were forced to make a hasty retreat. During a historic meeting with Queen Elizabeth I, she somehow managed to convince her to free her family and restore much of her lands and influence. Mighty Cartimandua, Queen of the Brigantes Tribe and Friend to Rome. Cartimandua was Queen of the Brigantes tribe, which occupied the region known today as northern England, said to be the largest tribe on the British Isles. When the Romans under the emperor Claudius invaded Britain in AD 43. This resulted in a civil war when Venutius, angered by the capture of his brothers and relatives by Cartimandua, invaded her territory. The Romans decided to interfere by sending military aid, first auxiliaries, and then a legion, to their client. As a result, Cartimandua was able to secure her throne, and it seemed that the queen and Venutius were reconciled for the time being. The time was ripe for Venutius to

settle old scores, and Cartimandua had to act swiftly. Venutius led a revolt against Cartimandua. Once again, Cartimandua sought the Romans for help. This time, however, the Romans could only afford to send auxiliaries, as the legions were busy fighting in other part of the empire. Although she lost her throne, Cartimandua managed to flee to the Roman fort at Deva modern day Chester. From that point on, the once mighty queen simply vanished from the historical records, her fate unknown.

The Dramatic Life and Death of Penthesilea: Queen of the Amazons Penthesilea was a Queen of the Amazons, a legendary race of warrior women. The Amazon women were so dedicated to being warriors, that they were known to cut off one of their breasts so that they would be better able to wield a bow. While hunting one day, Penthesilea accidentally killed her sister Hippolyta with a spear. This caused Penthesilea a great deal of grief, and led her to wish for death. However, as a warrior, and an Amazon, she could only die honorably and during battle. The Amazons did not take a particular side in the war, and Penthesilea made an effort to stay away from the conflict. However, when Achilles killed the Trojan prince, Hector, and upon the accidental killing of her sister, Penthesilea decided that it was time for the Amazons to intervene, so she led the Amazons into war. It is written that she blazed through the Greeks like lightning. She wanted to prove that the Amazons were great warriors. She wanted to kill Achilles to avenge the death of Hector, and she wanted to die in battle. Although Penthesilea was a ferocious warrior, her life came to an end, at the hands of Achilles. While he was drawn to her with the intention of killing her, he fell in love with her upon seeing her eyes and as his sword struck, Achilles was overcome with enormous grief and regret. She became a prostitute who worked in a floating brothel in Canton. At the time of his death, the Red Flag Fleet consisted of approximately 50,000 pirates. Ching Shih, wishing not to go back to a life of prostitution, knew that this was her opportunity to rise to power. Ching Shih was a strict and regimented pirate lord. She focused much on business and military strategy. She even went to great lengths to form an ad hoc government under which her pirates were bound to and protected by laws and taxes. She also set forth strict rules regarding the treatment of captured prisoners – female prisoners in particular. A pirate who wished to take a beautiful female captive as their wife was free to do so, but they were bound to be faithful and to care for her. Unfaithfulness and rape were both offenses punishable by death. Ching Shih entered negotiations with the government until it was agreed that she would end her career as a pirate as long as she was permitted to keep all of her loot. Ching Shih returned to Canton and opened a gambling house, where she remained until she died. She was married at the age of 18 to Septimius Odaenathus, an influential member of Palmyrene society. However, only 9 years later, he and his son from his first wife were assassinated. As Rome was gripped by the Crisis of the Third Century, it was the perfect opportunity for Zenobia to extend Palmyrene rule. With help from their Egyptian ally, Timagenes, the Palmyrenes were able to defeat the Roman prefect of Egypt. To consolidate her position in Egypt, she claimed that she was a descendent of Cleopatra. Following the conquest of Egypt, Zenobia then marched her army into Anatolia, conquering Roman territory as far west as Ancyra. She then moved on to conquer Syria, Palestine and Lebanon using a blend of military might and ideological propaganda. Initially, the Palmyrene Empire was recognised by the new Roman emperor, Aurelian, who was occupied with the campaign against the Gallic Empire in the west. However, having defeated the Gallic Empire, Aurelian turned his sights on the East, eventually defeating the Palmyrenes and capturing Zenobia, whose final fate is unknown. For her ferocity, she eventually acquired the name The Lioness of Brittany. In her efforts to keep the English Channel completely free of French ships, she formed an alliance with the English, laundering supplies to their soldiers for battles. She continued her work as a pirate even after the death of her enemy, King Philip VI, in Jeanne de Clisson fought as a pirate for thirteen years. When her quest for revenge ended, it was not through losing a battle, nor was it through the French authorities finally catching up with her. She married Sir Walter and settled into a quiet life in the Castle of Hennebont in France, which was a territory of her Montfort allies, and later died there in unknown circumstances.

Tattooed Sorceress Queen, The Lady of Cao The day had been spent in ritual battles, and a group of individuals who were vanquished, naked, and tied-together were marched up the long stairs to the top platform of the great pyramid where there they were killed, throats cut, sacrificed to their supreme deity. A great silver goblet, the mark of a ruler in Moche society, was used to collect the blood and then the blood was consumed by the priestess-queen and the circle was completed, for life feeds on

life, and this seems to have been a fundamental cultural concept for the violent, passionate Moche society. In , archaeologists in Peru made an incredible discovery. On the beautiful northern coastline of Peru, the place known as Huaca El Brujo Sacred place of the Wizard , once a center of social and religious functions, researchers discovered the final resting place of a tattooed mummy, who has come to be known as the Lady of Cao. Like the description presented above, the Lady of Cao was a powerful priestess mystic who engaged in violent rituals and ruled over the Moche. The surprise discovery of the tattooed female in the Hill of the Wizard caused archaeologists to reconsider their male-centric model of the Moche political structure. The subsequent discoveries of eight more Moche Queens made it quite clear that this was not a male ruled society. Known as the Ruler of the Nile and Daughter of Gods, Nefertiti acquired unprecedented power, and is believed to have held equal status to the pharaoh himself. Nefertiti had played a prominent role in the old religion, and this continued in the new system. She worshiped alongside her husband and held the unusual kingly position of priest of Aten. In the new, virtually monotheistic religion, the king and queen were viewed as "a primeval first pair," through whom Aten provided his blessings. She is often depicted on temple walls in the same size as him, signifying her importance, and is shown alone worshiping the god Aten. The reason for her disappearance from the historical record continues to remain a matter of speculation and debate.

Chapter 7 : Explore the Worlds of Roman Women in Texts and Images

New & Forthcoming. New and Forthcoming Titles; New Titles; New in Asian Studies; New in Classics; New in History; New in Latin American Studies.

Childhood and education[edit] Roman girls playing a game Childhood and upbringing in ancient Rome were determined by social status, wealth and gender. Roman children played a number of games, and their toys are known from archaeology and literary sources. Animal figures were popular, and some children kept live animals and birds as pets. Dolls are sometimes found in the tombs of those who died before adulthood. Girls coming of age dedicated their dolls to Diana , the goddess most concerned with girlhood, or to Venus when they were preparing for marriage. Marriage facilitated a partnership between the father and prospective husbands, and enabled the formation of a mutually beneficial alliance with both political and economic incentives at heart. Both genders participated in religious festivals ; for example, at the Secular Games of 17 BC, the Carmen Saeculare was sung by a choir of girls and boys. Children of the elite were taught Greek as well as Latin from an early age. Epictetus suggests that at the age of 14, girls were considered to be on the brink of womanhood, and beginning to understand the inevitability of their future role as wives. They learned modesty through explicit instruction and upbringing. The rape of an unmarried girl posed a threat to her reputation and marriageability, and the penalty of death was sometimes imposed on the unchaste daughter. The legislation also imposed penalties on young persons who failed to marry and on those who committed adultery. Therefore, marriage and childbearing was made law between the ages of twenty-five and sixty for men, and twenty and fifty for women. Pater familias Both daughters and sons were subject to patria potestas , the power wielded by their father as head of household familia. A Roman household was considered a collective corpus, a "body" over which the pater familias had mastery dominium. Slaves, who had no legal standing, were part of the household as property. In the early Empire, the legal standing of daughters differed little if at all from that of sons. Even apart from legal status, daughters seem no less esteemed within the Roman family than sons, though sons were expected to ensure family standing by following their fathers into public life. Technically, the couple had to be old enough to consent, but the age of consent was 12 for girls and 14 for boys, though in practice boys seem to have been on average five years older. Among the elite, 14 was the age of transition from childhood to adolescence, [34] but a betrothal might be arranged for political reasons when the couple were too young to marry, [11] and in general noble women married younger than women of the lower classes. Most Roman women would have married in their late teens to early twenties. An aristocratic girl was expected to be a virgin when she married, as her young age might indicate. Pudicitia chastity was a goddess of feminine purity, and was worshipped by Roman women. Only those who were virgins were allowed to enter the temple. In Roman houses it was common for men and women to each have their own cubacula, allowing potential for them to engage in sex lives separate from each other. While it was expected that women should only have sexual relations with their husbands, it was common for men to have many sexual partners throughout his life. The mere possibility of Pompeia committing adultery caused Caesar to divorce her. This general campaign to improve family dynamics began in 18â€”17 BC. Additionally, Augustus enforced the divorce and punishment of adulterous wives. Women under his rule could be punished in the courts for adultery and banished. Therefore, the palace was secured and driven by this idea that women would be returned to their proper places as chaste wives and mothers, and thus household order would be restored. Augustus went so far as to punish and exile his own daughter, Julia, for engaging in extramarital affairs. The historian Valerius Maximus devotes a section of his work On Memorable Deeds and Speeches to women who conducted cases on their own behalf, or on behalf of others. One of these, Maesia Sentinas , [47] is identified by her origin in the town of Sentinum , and not, as was customary , by her relation to a man. The independent Maesia spoke in her own defense, and was acquitted almost unanimously after only a short trial because she spoke with such strength and effectiveness. Since these characteristics were considered masculine, however, the historian opined that under her feminine appearance, she had a "virile spirit," and thereafter she was called "the Androgyne. Despite this specific restriction, there are numerous examples of women taking

informed actions in legal matters in the Late Republic and Principate , including dictating legal strategy to their advocate behind the scenes. If a pater familias died intestate , the law required the equal division of his estate amongst his children, regardless of their age and sex. A will that did otherwise, or emancipated any family member without due process of law, could be challenged. The role of guardianship as a legal institution gradually diminished, and by the 2nd century CE the jurist Gaius said he saw no reason for it. Marriage ceremonies, contracts, and other formalities were meant only to prove that a couple had, in fact, married. Under early or archaic Roman law , marriages were of three kinds: Patricians always married by *confarreatio*, while plebeians married by the latter two kinds. In marriage by *usus*, if a woman was absent for three consecutive nights at least once a year, she would avoid her husband establishing legal control over her. This differed from the Athenian custom of arranged marriage and sequestered wives who were not supposed to walk in the street unescorted. The form of marriage known as *manus* was the norm in the early Republic , but became less frequent thereafter. Her dowry , any inheritance rights transferred through her marriage, and any property acquired by her after marriage belonged to him. Under *manus*, women were expected to obey their husbands in almost all aspects of their lives. This arrangement was one of the factors in the independence Roman women enjoyed relative to those of many other ancient cultures and up to the modern period: In a free marriage a bride brought a dowry to the husband: According to the historian Valerius Maximus , divorces were taking place by BCE or earlier, and the law code as embodied in the mid-5th century BCE by the Twelve Tables provides for divorce. Divorce was socially acceptable if carried out within social norms *mos maiorum*. By the time of Cicero and Julius Caesar , divorce was relatively common and "shame-free," the subject of gossip rather than a social disgrace. The censors of BCE thus expelled him from the Senate for moral turpitude. Elsewhere, however, it is claimed that the first divorce took place only in BCE, at which time Dionysius of Halicarnassus notes [72] that " Spurius Carvilius , a man of distinction, was the first to divorce his wife" on grounds of infertility. The evidence is confused. Unless the wife could prove the spouse was worthless, he kept the children. Because property had been kept separate during the marriage, divorce from a "free" marriage was a very easy procedure. Speedy remarriage was not unusual, and perhaps even customary, for aristocratic Romans after the death of a spouse. She was far more likely to be legally emancipated than a first-time bride, and to have a say in the choice of husband. The marriages of Fulvia , who commanded troops during the last civil war of the Republic and who was the first Roman woman to have her face on a coin, are thought to indicate her own political sympathies and ambitions: After the widowed Marcia inherited considerable wealth, Cato married her again, in a ceremony lacking many of the formalities. Concubinage in ancient Rome Roman fresco with a banquet scene from the Casa dei Casti Amanti, Pompeii A concubine was defined by Roman law as a woman living in a permanent monogamous relationship with a man not her husband. Couples usually resorted to concubinage when inequality of social rank was an obstacle to marriage: Domestic abuse[edit] A maenad with a cupid in her arms, fresco, 1st century AD Classical Roman law did not allow any domestic abuse by a husband to his wife, [88] but as with any other crime, laws against domestic abuse can be assumed to fail to prevent it. Cato the Elder said, according to his biographer Plutarch , "that the man who struck his wife or child, laid violent hands on the holiest of holy things. Also that he thought it more praiseworthy to be a good husband than a good senator. Wife beating was sufficient grounds for divorce or other legal action against the husband. The Emperor Nero was alleged to have had his first wife and stepsister Claudia Octavia murdered, after subjecting her to torture and imprisonment. Nero then married his pregnant mistress Poppaea Sabina , whom he kicked to death for criticizing him. The despised Commodus is supposed also to have killed his wife and his sister. By the 1st century CE , most elite women avoided breast-feeding their infants themselves, and hired wet-nurses. Family-values traditionalists such as Cato appear to have taken an interest: Cato liked to be present when his wife bathed and swaddled their child.

Chapter 8 : BBC - History - Roman Women: Following the Clues

Though most rulers in the ancient (and classical) world were men, some women wielded power and influence. Some ruled in their own name, some influenced their world as royal consorts.

By Mary Pendergraft Dec 5, The online companion to the print book *The Worlds of Roman Women* is an important resource that should be far more widely known and used than it is. The book *The Worlds of Roman Women* appeared in The landing page shows its two major divisions, Instruction and Worlds. Within each World the reader will find an introductory essay with bibliography, passages from Latin authors or inscriptions including useful notes and vocabulary , and images. The Latin texts include passages from major writers e. Livy on the cult of Pudicitia Plebeia and Tacitus on the life of Junia Tertia, wife of Cassius and sister of Brutus and supplement them with funerary inscriptions. Images range from sculpture in marble or clay, to wall paintings, to coins. Within each World the reader finds, on average, a dozen readings in addition to those in WRW, as well as easily images. The Text Map lists all the Latin passages on the site with links , arranged in order of difficulty. A second list identifies all the authors whose works are included, and a third catalogues the women who are named on the site. This expansion of the content of WRW alone would justify the existence of the Companion. But we also find something different and comparably valuable in the second major division of the site, Instruction. Here, the editors and their many collaborators discuss specific ways in which the content can enrich both teaching and learning. Notable is the last: These resources include an annotated bibliography , course syllabi , and instructions for classroom activities and projects that offer models and inspiration for the kinds of activities the Companion can support. Under Resources for Translation and Interpretation they can find a wealth of links to topics useful for students, and for their teachers: Their commitment to collaboration challenges all of us to use it and to participate in its growth. In particular, like any site that employs many links to other electronic resources, the Companion needs constant vigilance first, to ensure that those links remain active and second, to identify new sites for inclusion. Asking students to locate documents whose links are broken or to update a bibliography is an excellent way of teaching or reinforcing the skills required for information literacy. College of New Rochelle Collection Title: November 20, Availability: Athens, Agora Museum S Photo by Christopher Francese. Licensed under CC BY 2. *The Worlds of Roman Women*:

Chapter 9 : Important Women Through History

In the Roman world, women were encouraged to teach their children Roman culture. (18) When the boys grew up, the mother would spend both her money and time to advance their political careers. (19) Even the girls would receive this sort of home education because they would be expected to teach their own children one day.

Share4 Shares 5K Women in ancient Rome were not allowed any direct role in politics. Nevertheless, women often took on powerful roles behind the scenes, whether in the realm of their own family, or in the elite world of government. Her husband died young, and before that, was away most of the time, so she was the one in charge of raising Caesar along with his two sisters both named Julia – one the future grandmother of Augustus. She and her family lived in the Subura, a working class district in Rome, which was unusual for a highborn patrician family. Aurelia was considered intelligent and independent. When Caesar was nearly executed at age 18 by the dictator Sulla, for refusing to divorce Cornelia Cinna, it was Aurelia who intervened. After Lucius Verus died, Lucilla remarried, and traveled with her second husband and Marcus Aurelius during his Danube military campaign. It was during this time that Marcus Aurelius died, and Commodus became emperor. Lucilla planned to take over as empress afterwards, but the scheme failed. The male members of the plot were immediately put to death, while Lucilla, her daughter, and cousin were banished to Capri. However, Commodus had them executed also a year later, in AD. A character based on Lucilla appears in the movie *Gladiator*. She died at age 90 in BC, and was remembered by the Romans as an exemplar of virtue. When her husband died, she did not remarry, and took over the education of her children. When Tiberius and Gaius became involved in controversy because of their populist political reforms, they never lost the support of their mother. Eventually, she lost both her sons when they were killed on different occasions at the hands of the conservative senate. When Cornelia herself died, a statue was dedicated to her. Over time, Cornelia became an increasingly idealized figure, with emphasis switching from her own education and rhetorical skills to her image as the perfect Roman mother. They killed the rich and confiscated their property to raise money, but still did not have sufficient revenue. To this end, they decided to impose a tax on almost wealthy Roman women. Not having any say in politics themselves, the women were furious at being taxed for a war they had nothing to do with. The women arrived at the forum with Hortensia as a representative to make a speech to the triumvirs. Why should we pay taxes when we have no part in the honors, the commands, the state-craft, for which you contend against each other with such harmful results? When have there not been wars, and when have taxes ever been imposed on women, who are exempted by their sex among all mankind? Eventually, they agreed to tax only women and to borrow the rest from men. Just as Claudius was constantly derided by his mother, his sister was also extremely contemptuous of him. Sejanus was the praetorian prefect of the emperor Tiberius. When Tiberius abandoned Rome for his infamous island adventures at Capri, Sejanus began gaining more and more power, eliminating his opponents. When he died, no one suspected anything, but it was later discovered that Livilla and Sejanus had poisoned him. Sejanus was sentenced to death, and he along with his children and followers were murdered. As for Livilla, Dio says that Tiberius left her fate up to her mother Antonia the Younger, who chose to lock her daughter in a room until she starved to death. It is thought that she first lived in Drepanum, later called Helenopolis. Saint Ambrose said she was stabularia, which can mean either innkeeper or stable maid. It is possible that she met the future emperor Constantius while he was fighting a campaign in Asia Minor. The story goes that when Constantius saw that they were wearing the same bracelet, he decided it was a sign they should marry. In any case, Constantius eventually left Helena for a woman of higher birth. Helena found what was believed to be the True Cross and other relics while in Jerusalem. She was famous for her kindness, and is considered today to be a saint. Her parents died when she was young, and she and her siblings were brought up by their uncle Livius Drusus. Unfortunately, he was assassinated for trying to gain citizenship for Italian allies. Cicero also made a remark about how Servilia was letting Caesar sleep with Junia Tertia obviously, or should I say, hopefully, these pieces of gossip were not both true. One amusing event involving Servilia and Caesar occurred when Caesar was handed a letter written by her during the debates over the Catiline conspiracy. Cato said that Caesar was receiving correspondences

from the conspirators, and ordered that the letter be read out loud. It is unknown whether or not she knew about their plans. Servilia died of natural causes in 42 BC. Porcia was considered to be both kind and brave, and was a lover of philosophy. Her first marriage was to Bibulus, an ally of Cato. Quintus Hortensius requested that Bibulus let him have Porcia for his wife, but he would not let her be taken from him. Hortensius then made the unusual request that he allow Porcia just live with him until she produced a son. Cato divorced his wife Marcia and let Hortensius marry her instead, which was a strange solution since Cato by all accounts loved his wife. When Hortensius died, Marcia moved back in with Cato. Bibulus died after Pompey was defeated by Caesar, and Cato committed suicide by stabbing himself and pulling out his intestines when his friends tried to revive him. Left without a husband or a father, and still very young, it was around this time that Porcia married her cousin Brutus. This was not well-received by many especially his mother Servilia who hated Cato because Brutus divorced his wife without giving any reason in order to marry Porcia. Porcia was very devoted to Brutus, and one of the only women, if not the only woman, to be involved in the conspiracy against Caesar. Plutarch writes that Porcia stabbed herself in the leg to show Brutus that she could be trusted with any of his secrets, even under torture. When the assassins had to flee Rome, Porcia stayed behind. Brutus said of her: Although Julius Caesar was her great uncle, she married one of his opponents, Marcellus, who she had 3 children with. After Marcellus died, she married Mark Antony. This was to help secure the alliance between Antony and Octavian who were, to say the least, not always on great terms with each other. However, Antony left Octavia for Queen Cleopatra, who he had an affair with in the past, and already had twins with. Octavia remained loyal to Antony, and she became a sort of negotiator between Antony and Octavian. After Antony had received the money and troops he needed from Octavia to fight a campaign in the east, he divorced her. This was one of the many actions of Antony that Octavian used to paint him and Cleopatra in as bad a light as possible. When her son Marcellus died, she remained in mourning until death. Octavia was highly respected by her brother, and was a role model for many Roman women. She was a cousin of Nero and Caligula, and became empress when she married Claudius. In 37 AD, Messalina married Claudius, who was at least 30 years older than her. At this time Caligula was still emperor. Claudius doted on Messalina, and after he became emperor, Messalina used his affection for her to get whatever she wanted. Since Claudius was old, she realized how precarious her position was, and was ruthless to that extent. She ordered that Claudius exile or execute anyone who displeased her or who she felt threatened by. Unfortunately, this was a good number of people. For all his good qualities as emperor, Claudius became known for being easily manipulated by his wife. The account of Messalina competing with a prostitute to see who could have sex with the most people in one night was first recorded by Pliny the Elder. Pliny says that, with 25 partners, Messalina won. She told Silius to divorce his wife, which he did. Silius and Messalina planned to kill Claudius, and make Silius emperor. While still married to Claudius, Messalina married Silius. Of course, this was all discovered, and Claudius had the two put to death. She was the wife of the emperor Septimius Severus, and the mother of the emperors Caracalla and Geta. Born in Syria, her father was the high priest of the temple of Elagabal. Julia and Severus had a happy relationship, and she would often advise him politically. She traveled with him during his military campaigns, which was unusual for a woman. Many Romans felt she wielded an inappropriate amount of power over the empire whenever her husband was gone on a campaign. She often faced accusations of adultery or treason, but none of these were ever proven. After Severus died, Julia tried to help Geta and Caracalla rule successfully as co-emperors. Caracalla eventually had his brother killed. After that, things became a bit more strained between Caracalla and his mother, but she still traveled with him during his campaigns. When Caracalla was assassinated, Julia committed suicide. When Elagabalus turned out to be a complete and utter failure of an emperor, she began promoting her other grandson Alexander Severus. After Elagabalus was murdered along with his mother, Alexander became emperor. Her son Alexander was barely 14, and she essentially had control over running the empire, until she was killed along with Alexander during a mutiny. This was an unhappy marriage, as Tiberius had been forced to divorce Vipsania, who he was deeply in love with. Agrippina never saw her mother again after she was exiled for adultery. Germanicus and Agrippina had six children who lived to be adults, including Nero not the emperor, Drusus, Gaius later known as Caligula, Drusilla, Livilla, and Agrippina the Younger. Agrippina went with Germanicus on his campaigns,

along with their children. They would dress their toddler in a little army outfit, and this is how Gaius got the nickname Caligula, which means Little Boots.