

Zitierhinweis

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REVIEWS

Pierre BRULÉ, *Women of Ancient Greece*, Edinburgh: Edinburgh University Press, 2003. ISBN 0 7486 1643 8 (hardback).

With the development of the women's movement and the impact of feminism, a great number of books dealing with Greek and Roman Women have been published. All of these books tried to trace the history of women in order to break the mainstream classical scholarship, which paid little attention to women. Among them Arethusa's *Women in Antiquity* (1973) shows us the separate and individual study in ancient women; Sarah B. Pomeroy's *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity* (1975) aims to write a social history of women through the centuries in the Greek and Roman worlds; Mary R. Lefkowitz and Maureen B. Fant's *Women's life in Greece and Rome* (1982) is a source book in translation from ancient languages for those who study in ancient women; Roger Just's *Women in Athenian Law and Life* (1989) mainly deals with Athenian women's legal status and daily life; in addition Barbara F. Mcmanus' *Classics & Feminism* (1997) primarily relates to the impact of feminism on the arts and science such as history, biology, philosophy, politics and classics.

But this work is a monograph which specially deals with women of ancient Greece. It expands the view on the research on ancient Greek women. P. Brulé has set up an outstanding study of the status and role of women in the world of ancient Greece. By examining the complexity of Greek mythology, epics and the works of ancient writers, P. Brulé will attract the attention of those who are interested in both Greek women and the society of ancient Greece.

This work includes prologue, main content, epilogue, bibliography, index of classical authors and general index. The main content is divided into six chapters. The former five chapters are mainly concerned with women who were respected by Greek society. Only In the sixth chapter does P. Brulé talk about the women who are free and play a public role but not acknowledged publicly by the Greek law.

In the first chapter P. Brulé analyzes the representative goddesses and their role from the religion and mythology. Further, he discusses the problem of misogyny and its origin. In the world of the divine, goddesses are endowed with some special superior status. But the mortal women suffered misogyny though they have their

own religious rituals from which men were excluded. This can help scholars to learn about the role played by women in Greek religion and mythology.

In the following chapter P. Brulé discusses the Greek concept of the feminine in *Iliad* and *Odyssey*, from model to model, following *Brisels* and *Chryseis*, then *Nausicaa* and *Penelope*. The author selects different examples for different types of Greek women and analyzes their different social problems, which are representative of the Greek world. In the world of Greek men, women are property. They are subject to the rule of men.

P. Brulé then discusses the body and sexuality of woman that are described by ancient Greek writers, such as Aristotle, Hippocrates and Xenophon. P. Brulé presents us with much information in the aspect of biology and medicine. In the sexual act violence is commonly used against women. P. Brulé debated women's role in the problem of heterosexual and homosexual acts. He let us know that the misogyny is made in the aspect of the nature of women's body in ancient Greek works.

In chapter four, P. Brulé concentrates on the function of marriage. From analyzing the most eminent family tree of Pericles', he talks about the unhappiness of marriage for Greek women who come from noble families. He mentions the phenomenon of anonymity of the famous citizen women in the public occasions. The function of marriage is to make alliances between different eminent families. This conclusion could be seen in his further discussion for the dowry. P. Brulé deals with the original meaning of some Greek vocabularies in regard to marriage. He discusses the legal and social aspects of marriage. In the ancient Greek society dominated by man the main reason for marriage is just to make a woman one's legitimate wife in order to produce legitimate children. Marriage is a matter of agreement between her father and her husband.

In the next chapter P. Brulé further deals with what marriage brings to women in the house compared with Greek men. The reason for marriage is not for love but for getting an able manager and partner for his property and house. P. Brulé compares the different roles and duties of men and women in the house and city-state. Just as Aristotle mentions the man's position is outside; woman's is inside. He set *Ischemachus'* wife as an example of a good wife in the concept of Greek men.

After all the discussions of Greek wives and daughters of the citizens in the above chapters, P. Brulé primarily treats those women who are free but are excluded from the houses. He starts from the explanation of some Greek vocabularies about prostitution. Then he probes into the role and status of them in the Greek society. In

order to define them in the right way, he gives some examples which are described in ancient works, such as the famous hetaira Aspasia of Pericles' and Milto of Persians, Neaera and Nicarete.

To sum up, this work is not aimed to present all aspects of ancient Greek women, but to choose special characters who illustrate his personal perspectives. P. Brulé is good at tracing the origins of some problems concerning women by using the sources of ancient writers. He indicates his special point of view to the Greek women, but he does not make some debate to other modern works around this topic. It is a useful and interesting book which enlightens us with different view of ancient Greek women. For though P. Brulé does not deal with all aspects, but he narrates profoundly and intensively in the aspects which he is interested in. Its basic keynote is to narrate the subordinate status of Greek women in the world which is dominated by men. No doubt, among all the modern works about Greek women, this work provides us with the more comprehensive information for ancient Greek women especially for the citizen women.

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R.J. RHODES (ed.), *Athenian Democracy*, Edinburgh: Edinburgh University Press, 2004. ISBN 0-7486-1687-X. pp. xviii+358, paperback. £19.90

R.J. Rhodes's reader focuses on the political institutions, political activity, history and nature of Athenian democracy and introduces some of the best British, American, German, and French scholarship on its origins, theory, and practice. The chapters of this book are grouped according to the kind of topic investigated, and variety of approaches will be found in each part of the book. Part I is devoted to political institutions, with chapters on Athenian citizenship (Chapter 1), voting in the assembly (Chapter 2), the fourth-century mechanism for the allotment of jurors to law-courts (Chapter 3), payment for service in assemblies and juries and its effect on participation in those bodies (Chapter 4), and the different forms of capital punishment and the rationale for their use (Chapter 5). Part II contains chapters on political activity: the demagogues as an essential structural feature of the assembly-based democracy (Chapter 6), a study of the ways in which politicians manoeuvred within the framework of the democracy (Chapter 7), the function and the problems of competitive festivals in the *polis* (Chapter 8), and the unusual extent to which