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UNIVERSITY OF WARWICK  
DEPARTMENT OF CLASSICS AND ANCIENT HISTORY

**Sexuality and Gender in the Ancient Greek World**  
CX247-30/CX347-30

**Autumn Term 2015: Sex and gender before and beyond classical Athens**

**Lecture Times: Monday 4-6: Social Studies S0.19**

Module Leader: Dr Carol Atack, Humanities Building H231

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Office hours: Tuesday 2-3pm, Wednesday 12noon-1pm

Module web pages: <http://www2.warwick.ac.uk/fac/arts/classics/students/modules/sex/>

## Course Overview

The study of gender and sexuality in the classical world is a relatively new field of enquiry, which has really only developed over the last twenty or thirty years. It remains one of the most vigorous and challenging areas of classical scholarship, a battleground where many claims are still contested. It is also one of the most truly interdisciplinary research areas, where theories and methodologies drawn from politics and sociology, anthropology, feminism, psychoanalysis and lesbian and gay studies can all be validly employed.

The ancient Greek world occupies a unique position in this interdisciplinary debate, as the most conspicuous example of an apparently other sexual universe – often caricatured as a ‘Reign of the Phallus’ – which shoulders the burden of proof for the cultural, constructed nature of human sexuality.

Currently there is a great deal of dispute between scholars over the nature of Greek sexuality and the position of women in Greek society. Although students need to identify areas of debate in every topic they cover, this is particularly **vital** for students of ancient sexuality. You will be studying ‘modern interpretations of Greek sex and gender’ as much as you are studying ‘Greek sex and gender’; and many of the books on the bibliography represent important contributions to the debate rather than important contributions to the study of the ancient world.

**In this module above all, it is impossible to reconstruct an eirenic (consensual) picture of Greek gender and sexuality without paying attention to modern debates and arguments, and your aim should be to understand a range of these arguments, and their strengths and limitations as interpretations of and responses to the ancient evidence.**

**Students will be expected to come to each session with a decent knowledge of the basic themes of the course, as well as the ancient sources and key secondary analysis specified for that session, and to be able to contribute to discussions. *There will be some kind of discussion in each session, not just in the smaller group seminars.***

## Aims and Objectives

### Knowledge

The course is intended to give students knowledge of:

- the texts and materials which relate to the study of gender and sexuality in Ancient Greece.
- modern theories of sexuality, including the work of Michel Foucault, and gender, including the work of Judith Butler.
- ancient debates and discourses of sexuality
- modern debates about ancient sexuality and the use of ancient material to support different argumentative positions

### Analysis and Critique

The course is intended to enable students:

- to assess ancient and modern debates critically.
- to construct their own arguments based on their assessment of modern debates and ancient materials.
- to communicate their ideas in the form of written essays.
- to engage in constructive debate with other members of the group, defending and/or modifying their arguments.

## Assessment

The module is assessed through submitted essays (two essays, together contributing 50% of the course mark) and by written examination (50%).

### Assessment deadlines:

Essay 1: 12 noon, Monday 30 November, 2015.

Essay 2: 12 noon, Monday 29 February, 2016.

Your essays must be submitted in both electronic and hard copy by the deadline.

- The electronic copy must be uploaded to Tabula (at <http://www2.warwick.ac.uk/fac/arts/classics/students/esubmission/>) by the deadline specified. Don't leave it till the last minute: computer/connectivity problems are not an allowable mitigating circumstance!
- The hard copy must be handed in to the Department office.

Extensions are only given under specific circumstances: see the undergraduate handbook (<http://www2.warwick.ac.uk/fac/arts/classics/students/>) for details of mitigating circumstances, and the process to follow if you find yourself in need of an extension.

If you are in any doubt or difficulties regarding assessed work, please contact the module convenor for advice.

### Assessment criteria

This module uses the standard assessment criteria, which differ slightly for second and third/fourth year students – see <http://www2.warwick.ac.uk/fac/arts/classics/students/guidance/essays/#Marking> When your submitted essay has been marked you will have the opportunity to receive one-to-one feedback and suggestions for improvement for future essays/exams from the module convenor.

## **Plagiarism warning**

Careful and detailed citation of the primary and secondary sources you have used, and acknowledgement of the work of the scholars you have read, is good practice, is rewarded in the marking criteria, and should prevent your work from coming under suspicion of plagiarism.

For further advice on referencing, see the Undergraduate handbook, and the university tutorials on referencing and plagiarism avoidance at <http://plato.warwick.ac.uk>.

## **Essay questions (autumn 2015): deadline noon, Monday November 30.**

You must submit your essay by 12 noon in both hard copy (handed into Department Office) and electronically (uploaded to Tabula)

### **1. What can we learn about Greek discourse on gender and sexuality from Sappho's fragments?**

(see reading list for week 3)

### **2. What might we gain or lose by treating the Greek world as existing 'before sexuality'?**

(see reading list for week 2, especially on Foucault and responses to him)

### **3. Is misogyny, such as that represented by Semonides, central to the world-view of archaic Greek writers?**

(see reading lists for weeks 3 and 4)

### **4. What kind of role models do Homer's female characters provide for Greek women?**

(see reading list for week 5)

### **5. What lessons in masculinity could Greeks learn from the mythology and iconography of heroes?**

(see reading lists for week 7 lecture and seminar)

## Guidelines for Writing Essays

(See <http://www2.warwick.ac.uk/fac/arts/classics/students/guidance/essays/> )

The key point to remember is that you are NOT supposed to present ‘the right answer’ to the question, with ‘illustrative’ material from ancient sources and modern authors, but TO PRESENT YOURSELF AS INVESTIGATING A RIGHT ANSWER TO THE QUESTION, gathering relevant data interpreting it, comparing modern scholars’ interpretations, analysing how those interpretations were arrived at, how and why they differ, and finally drawing your own conclusions. Every page should have a couple of references at the very least to ancient or modern authors. There should be few claims which are not supported by references.

1. Presentation – Essays should be written in good English and in sentences, with Bibliography and Footnotes properly prepared (see the notes in your original introduction pack or “Student Info.” on the Department’s web-pages). Primary and secondary sources should be regularly cited **even if there is no quotation of the actual words used.**
2. Structure – Essays should be clearly and simply structured; it should be possible always to know exactly “where we have reached” in the argument, i.e. how each particular paragraph fits into the overall structure of the essay. Students should try to avoid a meandering argument (a problem often caused by structuring the essay around the sequence of reading and taking notes, without restructuring them around the essay question).
3. Modern Scholarship (“Secondary Authors”) – students should show knowledge of modern scholarship and should note disagreements between modern scholars. **N. B. Reading reviews of books (using especially the electronic resources/ e-journals pages of the Library esp. JSTOR, Oxford Journals etc.) is often useful in discovering “where a scholar is coming from”.**
4. Primary materials – students should note what primary ancient materials are being used by modern scholars and should quote directly from ancient materials, **where relevant.**
5. Investigative Sophistication – The essay should be presented as an investigation, as an **attempt** to find an answer to the question using the primary and secondary materials available and **thinking hard about how to make the most out of them.** The essay should not be presented as a survey, or as what seems to be “the right answer”, but as an argument.

## Syllabus, 2015-16

This lists the key topics for weekly lectures and seminars in terms one and two. For reading for each week, see the reading list below.

### Term 1, Autumn 2015

Week 1 (Oct 5): No lecture

Week 2 (Oct 12): Introduction & orientation: why sexuality? Why gender?

Week 3 (Oct 19): Performing gender in archaic Greece: Sappho and lyric poetry

Week 4 seminars (Oct 26): gods and humans in the Homeric Hymns

Week 4 (Oct 26): epic origins of ancient ideas on sex and gender

Week 5 (Nov 2): Homer's women, human and divine

Week 6 (Nov 9): reading week; no lecture

Week 7 seminars (Nov 9): Sex on show: sex and gender in the visual arts

Week 7 (Nov 16): Sex, gender and the hero: Heracles and hypermasculinity

Week 8 (Nov 23): Mythical and monstrous sex: centaurs, satyrs, maenads and others

Essay 1 deadline: Monday November 30, noon.

Week 9 seminars (Nov 30): Sex and power among Greeks and barbarians

Week 9 (Nov 30): Women, ritual and cult: the violence of well-born ladies

Week 10 (Dec 7): Constructing masculinities: ephebes, hunting and war

### Term 2, Spring 2016

Week 1 (Jan 11): Sex and the city: citizenship and gender in Athens

Week 2 (Jan 18): Constructing masculinities in the Athenian courts (Guest lecture: Alastair Blanshard, Paul Eliadis Professor of Classics & Ancient History, University of Queensland, and IAS visiting fellow)

Week 3 (Jan 25): Women, marriage and adultery in Athens

Week 4 (Feb 1): Hetairas, courtesans and prostitutes

Week 4 seminars (Feb 1): forensic and legal texts

Week 5 (Feb 8): Sex and gender at the Athenian theatre: performance & context

Week 6 (Feb 15): Women on top: fantasies of female power

Week 7 (Feb 22): Mind and body – science, philosophy and sex in Greek thought

Week 7 seminars (Feb 22): dramatic texts

Essay 2 deadline – Monday February 29, noon.

Week 8 (Feb 29): Sexed bodies – science, philosophy and sex in Greek thought

Week 9 (Mar 7): Symposium: Socrates the midwife and Diotima the teacher

Week 9 seminars (Mar 7): philosophical texts, sympotic images

Week 10 (Mar 14): Virtue friends and street philosophers: alternative sexualities

### Summer Term:

Weeks 1-3: Revision sessions: texts, gobbets, theory

### Seminars

There are two seminar groups.

- Group 1 meets at 1-2pm on Monday in weeks 4, 7 and 9;
- Group 2 meets at 3-4pm on Monday in weeks 4, 7 and 9.

For seminars you may be asked to prepare a brief presentation on a section of text or other ancient source, alone or with a small group, and you will be expected to participate in discussion of the assigned text and readings.

## Reading list for Term 1, Autumn 2015

This reading list is divided into topics, by weeks. Appended to it is the two general course bibliography.

- Many of the articles and chapters listed are available electronically, either through JSTOR, as electronic books, or as scanned materials, accessed via the library website.
- Electronic access to primary sources is available through several websites to which you have access, including the Loeb Classical Library on-line, Perseus. However, you may find it more helpful to have access to paperback copies of key translated texts (such as Homer's *Odyssey*).
- The library has good holdings of important books for this module, but some key titles are kept in the library or are available as short loan only, to ensure that all students can access them in a timely manner.

### Week-by-week reading list for autumn 2015

Please also see course general reading list for further suggestions, links to online materials and bibliographies. However, lectures and classes will focus on the texts and secondary reading listed below, which should also provide good starting points for essays and revisions on these topics. Primary texts are the main texts that will be discussed in the week's lecture: further supporting texts, documentary and visual evidence will also be presented in the lectures. Most texts are available on-line via the Loeb Classical Library, and other sites such as Perseus, as well as in print in the library. Secondary literature includes important articles and book chapters; the majority of these are available as extracts, as electronic books, or via JSTOR. Essential reading for each week is marked with an asterisk.

Sources for seminars will form the basis for discussion; specific passages and images will be given out in the week prior to the seminar.

#### Week 1: no lecture

(induction week).

#### Week 2: Introduction & orientation: why sexuality? Why gender?

Can we make academic use of continuing fascination with ancient sexuality? What are the problems in studying gender in the ancient world? Can we apply contemporary theories of sex and gender, such as those of Michel Foucault and Judith Butler, to the ancient world? How have perspectives on sex and gender such as feminism and queer theory contributed to our understanding of these topics in the ancient world? Why has 'Greek love' exerted such a fascination in the modern world, and why is it still the object of such fierce scholarly debate?

This week's texts include core readings from representatives of important schools of thought, whose analyses of ancient sexuality and gender will inform our approach to ancient evidence throughout the module.

##### Texts

Aristotle *Metaphysics* A.5.986a22-35 (Pythagorean opposites), cf. Cartledge 2002.

\*Foucault, M. (1985) *The Use of Pleasure: The history of sexuality* vol 2 (London); Introduction (chapters 1-3. You might also look at vol 1, *The Will to Knowledge*, as background material in which Foucault sets out his arguments).

\*Foxhall, L. (2013) *Studying gender in classical antiquity* (Cambridge). Ch 1, 'Gender and the study of classical antiquity'.

Halperin, D. M. (1990) *One hundred years of homosexuality: and other essays on Greek love* (London). Ch. 3 'Two views of Greek love'.

Halperin, D. M., Winkler, J. J. and Zeitlin, F. I. (edd.) (1990) *Before sexuality: the construction of erotic experience in the ancient Greek world* (Princeton), introduction.

- \*Mottier, V. (2008) *Sexuality: a very short introduction* (Oxford) (Chapter 1 on ancient world, but later chapters offer useful overview of developing theories and scholarship).
- Ormand, K. (2015) 'Foucault's *History of Sexuality* and Classics' in Masterson, M., N. S. Rabinowitz, and J. Robson (eds.). (2015). *Sex in antiquity: exploring gender and sexuality in the ancient world* (Routledge: New York), pp. 54-68.
- Parker, H. N. (2001) 'The myth of the heterosexual: anthropology and sexuality for classicists', *Arethusa* 34: 313-362.
- \*Pomeroy, S.B. (1976) *Goddesses, Whores, Wives, and Slaves: women in classical antiquity* (London), introduction.

**Surveys, sourcebooks, edited volumes and overviews (for general use throughout the module):**

- Cartledge, P. (2002) *The Greeks: a portrait of self and others* (Oxford), Ch 4 'Engendering History: Men v Women'.
- Cohen, D. (1992) 'Sex, Gender, and Sexuality in Ancient Greece', *Classical Philology*, 87.2, 145-160.
- Faraone, C. A. and McClure, L. (edd.) (2006) *Prostitutes and courtesans in the ancient world* (Madison, WI).
- Foley, H. P. (ed.) (1981) *Reflections of Women in Antiquity* (London).
- \*Foxhall, L. (2013) *Studying gender in classical antiquity* (Cambridge).
- Foxhall, L., and J.B. Salmon, eds. (1998) *When men were men: masculinity, power and identity in classical antiquity* (London) (especially Cartledge chapter).
- Golden, M., and P. Toohey, eds. (2003) *Sex and difference in ancient Greece and Rome* (Edinburgh).
- Halperin, D. M., Winkler, J. J. and Zeitlin, F. I. (edd.) (1990) *Before sexuality: the construction of erotic experience in the ancient Greek world* (Princeton).
- \*Hubbard, T.K., ed. (2014). *A Companion to Greek and Roman Sexualities* (Malden, MA). Especially chapters by Skinner ('Feminist theory', pp.1-16) and Masterson ('Studies of ancient masculinity', pp.17-30).
- Masterson, M., N. S. Rabinowitz, and J. Robson (eds.). (2015). *Sex in antiquity: exploring gender and sexuality in the ancient world* (Routledge: New York).
- Mottier, V. (2008) *Sexuality: a very short introduction* (Oxford) (Chapter 1 on ancient world, but later chapters offer useful overview of developing theories and scholarship).
- Peradotto, J., and J.P. Sullivan, eds. (1984) *Women in the ancient world: the Arethusa papers* (Albany).
- Rabinowitz, N. S. and Richlin, A. (edd.) (1993) *Feminist theory and the classics* (New York).
- Rabinowitz, N. S. and Auanger, L. (edd.) (2002) *Among women: from the homosocial to the homoerotic in the ancient world* (Austin, Tex.).
- Richlin, A. (ed.) (1992) *Pornography and representation in Greece and Rome* (New York).
- Robson, J. (2013) *Sex and sexuality in classical Athens* (Edinburgh) (good overview chapters).
- Skinner, M.B. (2005) *Sexuality in Greek and Roman Culture* (Malden, MA). (perhaps the best introductory textbook on this topic, good on both overview and detail).

**Monographs (for general use throughout the module):**

- Davidson, J.N. (1998) *Courtesans and Fishcakes: the consuming passions of classical Athens* (New York).
- Davidson, J. N. (2007) *The Greeks and Greek love: a radical reappraisal of homosexuality in Ancient Greece* (London). (chapters 5-6 especially relevant this week; but see assessment by Ormond 2015, cited above)
- Dover, K.J. (1978) *Greek Homosexuality* (London). Important classic.
- Keuls, E. C. (1993) *The reign of the phallus: sexual politics in ancient Athens* (Berkeley).
- Loraux, N. (1993) *The Children of Athena: Athenian Ideas About Citizenship and the Division Between the Sexes* (Princeton).
- Pomeroy, S.B. (1976) *Goddesses, Whores, Wives, and Slaves: women in classical antiquity* (London). The original feminist survey of women's ancient history.
- Winkler, J.J. (1990) *The Constraints of Desire: the anthropology of sex and gender in ancient Greece* (London).
- Zeitlin, F.I. (1996) *Playing the Other: gender and society in classical Greek literature* (Chicago).

**Current perspectives (for general use throughout the module):**

- Blanshard, A. (2010) *Sex: vice and love from antiquity to modernity* (Oxford).
- \*Holmes, B. (2012) *Gender: antiquity and its legacy* (London).
- Orrells, D. (2015) *Sex: antiquity and its legacy* (London).

**Theories and theorists (for general use throughout the module):**

- Butler, J. P. (1990) *Gender Trouble: Feminism And The Subversion Of Identity* (London).
- Butler, J. P. (1993) *Bodies that matter: on the discursive limits of "sex"* (London).



- Cohen, D and Saller, R (1994) 'Foucault on sexuality in Greco-Roman antiquity', in Goldstein, J. (ed.) (1994) *Foucault and the writing of history* (Oxford), pp. 35-59.
- Foucault, M. (1985) *The Use of Pleasure: The history of sexuality* vol. 2 (London).
- Foxall, L. 'Pandora Unbound: A Feminist Critique of Foucault's *History of Sexuality*', in Larmour, D. H. J., Miller, P. A. and Platter, C. (edd.) (1998) *Rethinking sexuality: Foucault and classical antiquity* (Princeton), pp.122-137; also in Golden, M. and Toohey, P. (edd.) (2003) *Sex and difference in ancient Greece and Rome* (Edinburgh), pp.167-82.
- Halperin, D. M. (1990) *One hundred years of homosexuality: and other essays on Greek love* (London).
- Downing, L. (2008) *The Cambridge Introduction to Michel Foucault* (Cambridge), Ch 6, 'The History of Sexuality'.
- Loraux, N. (1993) *The Children of Athena: Athenian Ideas About Citizenship and the Division Between the Sexes* (Princeton).
- Parker, H. N. (2001) 'The myth of the heterosexual: anthropology and sexuality for classicists', *Arethusa* 34: 313-362.
- Richlin, A. 1991. 'Zeus and Metis: Foucault, feminism, classics', *Helios*, 18: 160-80. (not in Warwick library but will make off-print available).
- Rose, P.W. (1993) 'The Case for not ignoring Marx in the study of women in antiquity', in Rabinowitz, N. S. and Richlin, A. (edd.) *Feminist theory and the classics* (New York), pp.211-237.
- Winkler, J.J. (1990) *The Constraints of Desire: the anthropology of sex and gender in ancient Greece* (London).

### Week 3: Performing gender in archaic Greece

What were the circumstances in which Sappho and other Greek women poets composed and performed works, or had their works performed? Why was gender significant in archaic choral poetry? How much evidence do we have for the compositions and performance contexts of Sappho, Alcaeus and others?

#### Texts

- Sappho, fragments (especially 1, 16, 31, the new 'brothers' poem). Lots of translations available on-line, of differing quality and accuracy; see <http://www.sappho.com/poetry/sappho2.html> for six attempts on fragment 31, and <http://www.laits.utexas.edu/ancienthomosexuality/readindex.php?view=5>.
- Greek text and English translations in Campbell, D.A. (ed.), (1990), *Greek Lyric Vol 1: Sappho and Alcaeus* (Cambridge, MA: Harvard University Press).
- Balmer, J. (1984) *Sappho: poems and fragments*, (London: Brilliance Books).
- Semonides of Amorgos, fragment 7 (On Women) in Gerber, D., ed (1999) *Greek Iambic Poetry*, Loeb.
- Theognis 1231-1389 (the so-called 'book 2'), in Gerber, D. ed (1999) *Greek Elegiac Poetry*, Loeb; Hubbard (2003) *Homosexuality in Greece and Rome: a sourcebook of basic documents*, (also online at <http://www.laits.utexas.edu/ancienthomosexuality/readindex.php?view=9>)

#### Secondary literature

- Budelmann, F. ed. (2009) *The Cambridge Companion to Greek Lyric* (Cambridge); lots of useful background in this volume; see chapters by Carey ('Iambos', includes Semonides);
- \*Calame, C. (1999) 'The Eros of the Melic Poets'. In: *The poetics of Eros in Ancient Greece*. 1<sup>st</sup> ed., Princeton, N.J.: Princeton University Press, Ch.1, pp.13-38
- Campbell, D. (1983) *The Golden Lyre*, c.1 'Love'.
- Davidson, (2007) *The Greeks and Greek love: a radical reappraisal of homosexuality in Ancient Greece* (London), chapter 14.
- Dodson-Robinson, E. (2010) 'Helen's "Judgment of Paris" and Greek Marriage Ritual in Sappho 16', *Arethusa* 43: 1-20.
- duBois, Paige. (1984) 'Sappho and Helen', in Peradotto, J., and J. P. Sullivan (eds.). 1984. *Women in the ancient world: the Arethusa papers* (Albany), pp. 95-106.
- Gerber, D. E. (ed.) (1997) *A companion to the Greek lyric poets* (Leiden).
- Greene E. ed. (1997) *Reading Sappho* (Berkeley) cf. *Re-reading Sappho* (Berkeley, 1994).
- Hallett, Judith P., (1979) 'Sappho and Her Social Context: Sense and Sensuality,' *Signs* 4 447-464.
- Lloyd-Jones, H. (ed.) (1975) *Females of the species: Semonides on women* (London).
- O'Higgins, D. (1990) 'Sappho's Splintered Tongue: Silence in Sappho 31 and Catullus 51', *AJP*, 111: 156-67.
- Parker, Holt N. (1993). 'Sappho Schoolmistress', *TAPA* 123, 309-51.

- \*Pelling, C. B. R., and M. Wyke. 2014. *Twelve voices from Greece and Rome: ancient ideas for modern times* (Oxford), Chapter 1 (Sappho).
- Pomeroy, S.B. (1976) *Goddesses, Whores, Wives, and Slaves: women in classical antiquity* (London) Ch. 3 'The Dark Age and the Archaic Period'.
- Robson, J. (2013) *Sex and sexuality in classical Athens* (Edinburgh), section on 'Same-sex relationships'.
- Skinner, M. B. (1993) 'Woman and Language in Archaic Greece, or, Why is Sappho a woman?' in Rabinowitz, N. S. and Richlin, A. (edd.) *Feminist theory and the classics* (New York), 125-144. (explores French feminist theories of language via Sappho)
- Steigers, E (Stehle) (1981) 'Sappho's Private World', in Foley, H. P. (ed.) *Reflections of Women in Antiquity* (London), pp 45-62.
- Stehle, E. A. (1996) *Performance and Gender in Ancient Greece: Nondramatic Poetry in Its Setting* (Princeton, NJ). (Chapters 2, on performance context, and 6, on Sappho's circle.)
- \*Stehle, E. (2009) 'Greek lyric and gender', in F. Budelmann, ed. *The Cambridge Companion to Greek Lyric* (Cambridge) 58-71.
- Winkler, J. (1981), 'Public and private in Sappho's Lyrics', in Foley, H.P. (ed.), *Reflections of Women in Antiquity* (London), 63-89.
- Yatromanolakis, D. (2009), 'Alcaeus and Sappho', in Budelmann, F. (ed.), *The Cambridge Companion to Greek Lyric* (Cambridge: Cambridge University Press), 204-226.
- On the 'new Sappho', and philological approaches to textual problems:  
 Beattie, A.J. and Beattie, A.C. (1956), 'Sappho Fr. 31', *Mnemosyne*, 9 (2), 103-11.  
 Obbink, D (2014) 'Two New Poems by Sappho', *ZPE* 189, 32-49. (see also appendix to Pelling).  
 Page, D.L. (1955) *Sappho and Alcaeus: an introduction to the study of ancient Lesbian poetry* (Oxford).

#### **Week 4 seminar: gods and humans**

How can humans and gods communicate with each other? What kind of relationships can they have? The Homeric Hymns, hexameter poems addressed to gods, (Specific passages for discussion will be given out in week 3 lecture).

##### **Texts:**

*Homeric Hymn to Aphrodite, Homeric Hymn to Demeter* (via Perseus, Loeb Classical Library or editions suggested below).

##### **Secondary literature:**

Cyrino, M. S. (2010) *Aphrodite* (Abingdon).

Cyrino, M. S. (2013) 'Bows and Eros: Hunt as seduction in the Homeric *Hymn to Aphrodite*', *Arethusa* 46: 375-393.

Faulkner, A. (2008) *The Homeric hymn to Aphrodite: introduction, text, and commentary* (Oxford).

Faulkner, A. (ed.) (2011) *The Homeric hymns: interpretative essays* (Oxford).

Foley, H. P. (1994) *The Homeric hymn to Demeter: translation, commentary, and interpretive essays* (Princeton, N.J.).

Holmes, B. (2012) *Gender: antiquity and its legacy* (London), pp.135-50.

Lord, M. L. (1967) 'Withdrawal and Return: An Epic Story Pattern in the Homeric *Hymn to Demeter* and in the Homeric Poems', *Classical Journal* 62: 241-248.

Olender, M. (1990) *Aspects of Baubo: ancient texts and contexts* in *Before Sexuality*

Smith, A. C. and Pickup, S. (edd.) (2010) *Brill's companion to Aphrodite* (Leiden).

Sowa, C.A. (1984) *Traditional themes and the Homeric Hymns* (Chicago).

#### **Week 4: epic origins of ancient ideas on sex and gender**

What can we learn from mythical accounts of the origins of sex divisions and gender roles in early Greek poetic texts? Are women always secondary? How is divine power gendered?

##### **Texts:**

Hesiod *Theogony* (especially Gaia 106-210; Rhea and Zeus 453-506; Pandora 558-616).

Hesiod *Works and Days* Pandora 42-135; time for marriage 694-706.

##### **Secondary Literature**

Arthur, M.B. (1982) 'Cultural Strategies in Hesiod's *Theogony*: law, family, and society,' *Arethusa* 15 63-82

Arthur, M.B., (1983) 'The Dream of a World Without Women: Poetics and the Circles of Order in the *Theogony* Prooemium,' *Arethusa* 16, 97-116.

- Arthur, M.B. (1984) 'Early Greece: the origins of the Western attitude toward women' in Peradotto, J., and J. P. Sullivan (eds.), *Women in the ancient world: the Arethusa papers* (Albany), pp.7-58.
- Calame, Claude, *The Poetics of Eros in Ancient Greece*, Princeton: Princeton University Press (1999) Chs. 2, 10.
- \*Holmes, B. (2012) *Gender: antiquity and its legacy* (London), pp.17-27.
- Marquardt, P.A., (1982) 'Hesiod's Ambiguous View of Woman,' *Classical Philology* 77.4 283-291.
- Morris, I. (1999) 'Archaeology and Gender Ideologies in Early Archaic Greece', *TAPhA* 129: 305-317.
- Pomeroy, S. B. (1994) *Goddesses, whores, wives, and slaves: women in classical antiquity* (London). Ch 1.
- Sussman, L.S. (1984) 'Workers and drones: labor, idleness and gender definition in Hesiod's beehive' in Peradotto, J., and J. P. Sullivan (eds.), *Women in the ancient world: the Arethusa papers* (Albany), pp.79-94.
- \*Zeitlin, F. I. (1996) *Playing the other: gender and society in classical Greek literature* (Chicago), chapter 2.

## **Week 5: Homer's women, human and divine**

In texts that are apparently focused on the male world of war, what can we learn from Homer's female characters? How did his depiction of elite women such as Helen, Hecuba, Andromache and Penelope influence the ancient world, where epic texts had educational and normative value? What are the differences between divine and human women in the worlds of Homeric epic? How are Homer's women represented in art?

### **Texts:**

Homer *Iliad* books 3, 6, 22, 24 (Lattimore translation, Chicago, recommended for both *Iliad* and *Odyssey*).

Homer *Odyssey* 6 (Nausicaa), 19-20 (Penelope, Eurykleia), 23-24.

### **Secondary literature**

- \*Arthur, M.B. (1981) 'The Divided World of *Iliad* VI', in Foley, H. P. (ed.) *Reflections of Women in Antiquity* (London), 19-44.
- Calame, C., (1999) *The Poetics of Eros in Ancient Greece*, Princeton: Princeton University Press Ch. 2, pp. 39-48.
- \*Cohen, B. (ed.). (1995) *The distaff side: representing the female in Homer's Odyssey* (Oxford University Press: New York), especially chapters by Foley, H.P. 'Penelope as Moral Agent', pp.93-115, and Zeitlin 'Figuring Fidelity in Homer's Odyssey', .
- Felson, N. and Slatkin, L. M. (2004) 'Gender and Homeric epic', in R. L. Fowler, ed. *The Cambridge Companion to Homer* (Cambridge) 91-114.
- \*Foley, H.P., 1984. ' "Reverse similes" and sex roles in the *Odyssey*'. In J. J. Peradotto & J. P. Sullivan, eds. *Women in the Ancient World*.
- Franco, C. (2012) 'Women in Homer', in S. L. James and S. Dillon, ed., *Companion to Women in the Ancient World* (Malden, MA) 54-65.
- Gaca, K.L. (2015) 'Ancient warfare and the ravaging martial rape of girls and women: evidence from Homeric epic and Greek drama', in Masterson et al (2015) *Sex in Antiquity*, pp. 278-297. (see also Gaca's articles in *AJPh* vols. 135 (2014) and 129 (2008)).
- Holmberg, I.E. (2014) 'Sex in Ancient Greek and Roman Epic', in Hubbard, T.K., ed. (2014). *A Companion to Greek and Roman Sexualities* (Malden, MA), 314-334.
- Jackson, K (2010) 'Father-daughter dynamics in the *Iliad*: the role of Aphrodite in defining Zeus' regime' in Smith, A. C. and Pickup, S. (edd.) (2010) *Brill's companion to Aphrodite* (Leiden), 151-163.
- Katz, M. (1991), *Penelope's Renown: Meaning and Indeterminacy in the Odyssey*, Princeton.
- Nortwick, T. Van (1979), 'Penelope and Nausicaa', *TAPA* 109, 269-76
- Pomeroy, S. B. (1994) *Goddesses, whores, wives, and slaves: women in classical antiquity* (London). Ch 2.
- \*Winkler, J.J. (1990) 'Penelope's Cunning and Homer's', in *The Constraints of Desire*.
- Zeitlin, F. I. (1996) *Playing the other: gender and society in classical Greek literature* (Chicago), Ch. 1.

## **Week 6: reading week – no lecture**

## **Week 7: Sex, gender and the hero: Heracles and hypermasculinity**

How does the world of myth construct a heroic form of masculinity? What impact do models such as Heracles have on civic constructions of masculinity? Is there more than one way to be a hero? What

about (sexual) relationships between heroes? Is there a connection between sexual violence and heroic sexuality? How is heroism represented in visual art?

### **Texts:**

Homer *Iliad*, especially the story of Patroclus and Achilles, books 16-23

Sophocles *Ajax*

Euripides *Heracles*

Isocrates *Helen* 18-37 (Theseus)

Aeschines *Against Timarchus* 133-154 (Achilles and Patroclus)

### **Secondary literature:**

Clarke, M. (2004) 'Manhood and heroism', in R. L. Fowler, ed. *The Cambridge Companion to Homer* (Cambridge) 74-90.

Davidson, (2007) *The Greeks and Greek love: a radical reappraisal of homosexuality in Ancient Greece* (London), chapters 9, 10.

Dover, K.J. (1978) *Greek Homosexuality* (London).

\*Halperin, D. (1990) *One Hundred Years of Homosexuality*, chapter 4, 'Heroes and their Pals'.

Holmberg, I.E. (2014) 'Sex in Ancient Greek and Roman Epic', in Hubbard, T.K., ed. (2014). *A Companion to Greek and Roman Sexualities* (Malden, MA), 314-334.

\*Loroux, N. (1990) 'Herakles: the super-male and the feminine', in Halperin, D. M., Winkler, J. J. and Zeitlin, F. I. (edd.) *Before sexuality: the construction of erotic experience in the ancient Greek world* (Princeton), pp.21-52.

Loroux, N. (1995) *The Experiences of Tiresias: the feminine and the Greek man* (Princeton).

Shapiro, H. A. (1991) 'Eros in Love: Pederasty and Pornography in Greece,' in *Pornography and Representation in Greece and Rome* edited by A. Richlin, (Oxford), pp. 53-72.

Van Nortwick, T. (2001) 'Like a Woman: Hector and the boundaries of masculinity', *Arethusa* 34: 221-235.

Van Nortwick, T. (2008) *Imagining men: ideals of masculinity in ancient Greek culture* (Praeger: Westport, CT).

Van Wees, H. (1998) 'A brief history of tears: gender differentiation in archaic Greece' in Foxhall, L. and Salmon, J. B. (edd.) *When men were men: masculinity, power and identity in classical antiquity* (London), pp.10-53.

## **Week 7 seminar: sex on show: sex and gender in ancient art**

Specific texts and images for discussion will be given out in week 3 lecture, but will include the following:

- The Athenian tyrannicides (Harmodius and Aristogeiton)
- The Motya Charioteer
- The tomb of the diver, Paestum
- Erotic and sexual imagery on Attic pottery:
  - (red-figure psykter, London E768, illustrations at <http://www.perseus.tufts.edu/hopper/artifact?name=London+E+768&object=vase>)
  - Eurymedon vase.
  - Courting gift scenes (eg *ARV*<sup>2</sup> 444.239; see Lear in Masterson et al 2015))

### **Secondary reading:**

Bell, M. (1995) 'The Motya Charioteer and Pindar's "Isthmian 2"', *Memoirs of the American Academy in Rome* 40: 1-42.

Calame, Claude, *The Poetics of Eros in Ancient Greece*, Princeton: Princeton University Press (1999) Ch. 4, pp.65-88.

Holloway, R. R. (2006) 'The Tomb of the Diver', *AJArch* 110: 365-388.

Kilmer, M. (1993) *Greek Erotica on Attic Red Figure Vases* (London).

Lear, A. and Cantarella, E. (2008) *Images of ancient Greek pederasty: boys were their gods* (London) (introduction, section 1).

Lissarrague, F. (2001) *Greek Vases: The Athenians and Their Images*. (New York), especially chs. 1-3.

Osborne, R. (1998) 'Heroic Nakedness and Greek Art' in Maria Wyke ed. *Gender and the Body in the Ancient Mediterranean [=Gender and History special issue]* (Oxford), 80-104

Osborne, R. (1998), *Archaic and Classical Greek Art* (Oxford), especially ch. 9.

Penrose, W.D. 'Before queerness? Visions of a homoerotic heaven in ancient Greco-Italic tomb paintings', in Masterson et al (2015) *Sex in Antiquity*, 137-156.

- \*N. Spivey, *Understanding Greek Sculpture*, c.5 'Heroes Apparent'  
 Steiner, D. (1998) 'Moving Images: Fifth-Century Victory Monuments and the Athlete's Allure', *ClAnt* 17: 123-150.  
 Vout, C. (2013) *Sex on show: seeing the erotic in Greece and Rome* (London).

## **Week 8: Mythical and monstrous sex: centaurs, satyrs, maenads and others**

What does the sexuality and gender of mythical and imaginary creatures, whether fantastic animals, mixtures of the categories of god, human and animal, or imagined humans, tell us about Greek ideas of sex and gender?

### **Texts:**

Homer *Odyssey*: Circe (book 10), Sirens (book 12)  
 Euripides *Bacchae*, *Cyclops*

### **Secondary literature:**

- Bremmer, J. (1984) 'Greek Maenadism Reconsidered,' *Zeitschrift für Papyrologie und Epigraphik* 55, 267-268.  
 \*Cohen, B. (ed.). (1995) *The distaff side: representing the female in Homer's Odyssey* (Oxford University Press: New York), especially chapters by Doherty and Neils.  
 Hardwick, L. (1990) 'Ancient Amazons: heroes, outsiders, or women?' *Greece & Rome* 37, 14-37.  
 Henderson, J. (1994) 'Timeo Danaos: Amazons in Early Greek Art and Pottery,' in *Art and Text in Ancient Greek Culture* edited by S. Goldhill and R. Osborne, Cambridge, pp. 85-137.  
 Henrichs, A. (1978) 'Greek Maenadism from Olympias to Messalina', *Harvard St Class Phil* 82, 121-60.  
 Lefkowitz, M. R. (1986) *Women in Greek myth* (London).  
 \*Lissarague, F. (1990) 'The sexual life of satyrs' in Halperin, D. M., Winkler, J. J. and Zeitlin, F. I. (edd.) *Before sexuality: the construction of erotic experience in the ancient Greek world* (Princeton), pp.53-82.  
 Lissarague, F. (1990) 'Why Satyrs are Good to Represent,' in *Nothing to Do With Dionysos? Athenian Drama in its Social Context* edited by J. Winkler and F. Zeitlin, Princeton, pp. 228-236.  
 McNally, S. (1984) 'The Maenad in Early Greek Art', in Peradotto, J., and J.P. Sullivan, eds. (1984) *Women in the ancient world: the Arethusa papers* (Albany), pp. 107-142.  
 Osborne, R. (1994) 'Framing the Centaur: Reading Fifth Century Architectural Sculpture,' in *Art and Text in Ancient Greek Culture* edited by S. Goldhill and R. Osborne, pp. 52-84.

## **Week 9: Women, ritual and cult: the violence of well-born ladies**

Participation in ritual was an important expression of women's participation in the polis. But what forms did this participation take, and how was women's religious activity a focus of male anxieties?

### **Texts:**

Aristophanes *Thesmophoriazusae*, *Lysistrata*

### **Secondary literature:**

- \*Detienne, M. 1989 'The Violence of Wellborn Ladies: Women in the Thesmophoria', in *The Cuisine of Sacrifice Among the Greeks*, M. Detienne and J-P. Vernant eds., Chicago, 129-47.  
 Osborne, R. 1997 'The Ecstasy and the Tragedy: Varieties of Religious Experience in Art, Drama and Society' in C. Pelling and C. Sourvinou-Inwood, *Greek Tragedy and the Historian*, Clarendon Press, Oxford, 187-212, and also in Osborne, R. (2010) *Athens and Athenian Democracy*, Cambridge.  
 Burkert, W. (2001) *Savage Energies* (Arrephoria chapter)  
 Dillon, M. (2001) *Girls and Women in Classical Greek Religion*, London.  
 Foxhall, L. (2013) *Studying gender in classical antiquity* (Cambridge), Ch 7.  
 Konstan, D. (1995) *Greek Comedy and Ideology* (Oxford).  
 Parker, R. (2007) *Polytheism and Society at Athens* (Oxford), chapter 13.  
 Tzanetou, Angeliki (2002) 'Something to Do with Demeter: Ritual and Performance in Aristophanes' *Women at the Thesmophoria*, *AJPh* 123 no. 3, 329-367.  
 \*Winkler, J.J. (1990) *The Constraints of Desire: the anthropology of sex and gender in ancient Greece* (London), Ch 7.  
 \*Zeitlin, F. I. (1996) *Playing the other: gender and society in classical Greek literature* (Chicago), Ch 9 ('Travesties of Gender and Genre in Aristophanes' *Thesmophoriazusae*', also in Foley ed *Reflections on Women in Antiquity*)

## Week 9 seminar: Sex and power

How can theories of sex and power help us to interpret Greek historians' interest in the interplay of tyranny and sex?

### Texts:

Xenophon *Hiero* (in Cartledge, P. (ed.) (1997) *Xenophon: Hiero the Tyrant and Other Treatises* (London)).  
Xenophon *Constitution of the Spartans (Lacedaimonion Politeia)*.

Herodotus on tyranny and sex: background of Persian wars, 1.1-5; Candaules and Gyges (1.8-12); Peisistratus at Athens (1.59-63); Periander of Corinth (3.49-53); Darius (3.118-119); Socles' speech against tyranny, 5.92; Hippias 6.107; Xerxes (9.107-113).

Pindar, *Pythian* 1, *Olympian* 1.

### Secondary literature:

\*Dewald, C. (1981) 'Women and Culture in Herodotus' Histories', in Foley, H. P. (ed.) *Reflections of Women in Antiquity* (London), 91-126.

Dewald, C. (2003) 'Form and Content: the Question of Tyranny in Herodotus', in K. A. Morgan, ed. *Popular Tyranny* (Austin, TX) 25-58.

Gammie, J. G. (1986) 'Herodotus on Kings and Tyrants: Objective Historiography or Conventional Portraiture?', *Journal of Near Eastern Studies* 45: 171-195.

Gray, V. J. (1996) 'Herodotus and Images of Tyranny: The Tyrants of Corinth', *AJPhil* 117: 361-389.

Hindley, C. (1999) "Xenophon on Male Love," *CQ* 49 74-99.

Holt, P. (1998) "Sex, Tyranny, and Hippias' Incest Dream (Herodotos 6.107)," *GRBS* 39 no. 3 221-242

Johnson, D. M. (2001) 'Herodotus' Storytelling Speeches: Socles (5.92) and Leotychides (6.86)', *CJ* 97: 1-26.

\*Murnaghan, S (2015) 'Naming names, telling tales: sexual secrets and Greek narrative' in Masterson et al (2015) *Sex in Antiquity*, 260-277.

## Week 10: Constructing masculinities: epebes, hunting and war

### Texts:

Euripides *Hippolytus*

Xenophon *Cyropaedia* (1.1-6; 3.3, 7.5), (Loeb Classical Library is most useful edition)

Xenophon *Cynegeticus* (in Cartledge, P. (ed.) (1997) *Xenophon: Hiero the Tyrant and Other Treatises*, London)

Athenian epebic oath (in Rhodes, P. J. and Osborne, R. (2003) *Greek Historical Inscriptions: 404-323 BC* (Oxford), no 89; text and brief description also at: <https://www.atticinscriptions.com/inscription/RO/89>)

### Secondary literature:

Cartledge, P (1981) 'The Politics of Spartan Pederasty', *PCPS*, 27, 17-36, also (revised) in *Spartan Reflections* (2001, London), pp.91-105.

Cyrino, M.S. (2015) 'Of love and bondage in Euripides' Hippolytus', in Masterson, M., N. S. Rabinowitz, and J. Robson (eds.). (2015). *Sex in antiquity: exploring gender and sexuality in the ancient world* (Routledge: New York).

Davidson, (2007) *The Greeks and Greek love: a radical reappraisal of homosexuality in Ancient Greece* (London), chapters 11-12.

Dover, K.J. (1978) *Greek Homosexuality* (London).

Hindley, C. (1999) "Xenophon on Male Love," *CQ* 49 74-99

Hindley, C., (1994) 'Eros and Military Command in Xenophon', *CQ* 44 347-66.

Leitao, D.D. (2014) 'Sexuality in Greek and Roman Military Contexts' in Hubbard ed, 230-243.

\* Ogden, D. (1996) 'Homosexuality and Warfare in Ancient Greece' in A.B.Lloyd, ed. *Battle in Antiquity* (London), pp. 107-168.

\*Schnapp, A. (1989) 'Eros the Hunter', in C. Bérard, ed. *A City of Images: Iconography and Society in Ancient Greece* (Princeton, New Jersey) 71-86.

Vidal-Naquet, P. (1986) *The Black Hunter: Forms of Thought and Forms of Society in the Greek World* (Baltimore, MD).

Zeitlin, F. I. (1996) *Playing the other: gender and society in classical Greek literature* (Chicago), chapter 6.

## General bibliography

- David Bain, 'Six Greek verbs of sexual congress' *CQ* 41 (1991), 51-77.
- Beard, Mary and John Henderson, 'With this Body I Thee Worship: Sacred Prostitution in Antiquity', in M. Wyke, ed. *Gender and the Body* (Oxford, 1998), pp. 56-79
- J.D. Beazley, 'Some Attic Vases in the Cyprus Museum', *Proceedings of the British Academy* 33 (1947) [195-242], 198-223
- Blanshard, A. (2010) *Sex: vice and love from antiquity to modernity* (Oxford).
- J. Boswell *The Marriage of Likeness: Same-Sex Unions in Pre- Modern Europe* (London, 1995), with reviews best accessed via Paul Halsall's 'John Boswell Page': [http:// www.fordham.edu/halsall/pwh/index-bos.html](http://www.fordham.edu/halsall/pwh/index-bos.html)
- J. Boswell, 'Revolutions, Universals, and Sexual Categories' in G. Chauncey, Jr., M. Duberman, M Vicinus eds., *Hidden From History: Reclaiming the Gay and Lesbian Past* (Harmondsworth, Middlesex, 1991), pp.17- 36
- Paul Brandt, writing as Hans Licht, *Sexual Life in Ancient Greece* (London, 1932)
- \*Alan Bray, *The Friend* (Chicago, 2003) with my review *LRB* (2.6.2005) [http://www.lrb.co.uk/v27/n11/davi02\\_.html](http://www.lrb.co.uk/v27/n11/davi02_.html)
- \*Alan Bray 'Boswell and the Latin West and the debate over the blessing of friendship today' [http:// www.fordham.edu/halsall/pwh/bray-mediivalsamesex.html](http://www.fordham.edu/halsall/pwh/bray-mediivalsamesex.html)
- Jan Bremmer, 'An Enigmatic Indo-European Rite: Paederasty' *Arethusa* 13 (1980), 279-298 also in Dynes and Donaldson
- Jan Bremmer, 'Adolescents, *Symposion*, and Pederasty' in O. Murray (ed.), *Symptica. A Symposium on the Symposium* (Oxford 1990) pp.135-148
- S. Brenne, "Ostraka and the Process of Ostrakophoria" in W.D.E. Coulson et al. eds., *The archaeology of Athens and Attica under the democracy* (Oxford, 1994), pp. 13-24
- Luc Brisson *Sexual Ambivalence: Androgyny and Hermaphroditism in Graeco-Roman Antiquity*. (Berkeley, 2002) thought-provoking guide to myths about hermaphrodites in ancient Greece
- \*Brown, Elizabeth, "Introduction", *Traditio* 52 (1997) 261-283
- id. "Ritual Brotherhood in Western Medieval Europe", *Traditio* 52 (1997) 357-382
- Butler, J. P. (1990) *Gender Trouble: Feminism And The Subversion Of Identity* (London).
- Butler, J. P. (1993) *Bodies that matter: on the discursive limits of "sex"* (London).
- Claude Calame, *The Poetics of Eros in Ancient Greece* (Princeton, 1999)
- D. Campbell, *The Golden Lyre* (1983), c.1 'Love'
- E. Cantarella, *Bisexuality in the Ancient World* (New Haven, 1992)
- Cantarella, E. (1987) *Pandora's daughters: the role and status of women in Greek and Roman antiquity* (Baltimore).
- Cantarella, E. 2005. 'Gender, Sexuality, and Law.' in M. Gagarin and D. Cohen (eds.), *The Cambridge Companion to Ancient Greek Law* (Cambridge University Press: Cambridge).
- E. Carney, 'Regicide in Macedonia', *Parola del Passato* 38, (1983), 260-272
- Paul Cartledge, 'The Politics of Spartan Pederasty,' *Proceedings of the Cambridge Philological Society* 27 (1981) 17-36 repr. In *Spartan Reflections*
- Cartledge, P. 1998. 'The machismo of the Athenian empire – or the reign of the phaulus?' in L. Foxhall and J. B. Salmon (eds.), *When men were men: masculinity, power and identity in classical antiquity* (Routledge: London).
- John R. Clarke, *Looking at Lovemaking* (Berkeley, Los Angeles, London, 1998) esp. pp.1-29
- Clarke, W. M. 'Achilles and Patroclus in Love', *Hermes*, 106 (1978), 381-96 also in Dynes and Donaldson
- Cohen, B. (ed.). (1995) *The distaff side: representing the female in Homer's Odyssey* (Oxford University Press: New York).
- B. Cohen, ed., *Not the Classical Ideal: Athens and the Construction of the Other in Greek Art* (Leiden, 2000) 71-97
- D. Cohen, *Law, Sexuality and Society* (Cambridge, 1991)
- D. Cohen, 'Reply' to Hindley (1991) *P & P* 133 (1991b), 184-194
- D. Cohen, 'Sex, Gender, and Sexuality in Ancient Greece' *Classical Philology* 87.2 (1992), 145-160 and R. Saller 'Foucault on Sexuality in Greco-Roman Antiquity' in J. Goldstein ed. *Foucault and the Writing of History* (Oxford, 1994), 35-59
- James Davidson, *Courtesans and Fishcakes* (London, 1997), cf. Nick Fisher's review, *Classical Review* 50 (2000), 507-9

- Davidson, James (2001) 'Dover, Foucault and Greek homosexuality: penetration and the truth of sex', *Past and Present* 170, 3-51.
- Davidson, James 'Revolutions in Human Time' in S. Goldhill and S. Osborne eds. *Rethinking Revolutions Through Ancient Greece* (Cambridge, 2006), 29-67
- Davidson, J. (2007) *Greeks and Greek Love* (London)
- G. Devereux, 'The Nature of Sappho's Seizure in fr. 31 LP as Evidence of her Inversion' *CQ* 20 (1970), 17-31.
- Keith DeVries, "The 'Frigid Eromenoi' and Their Wooers Revisited: A Closer Look at Greek Homosexuality in Vase Painting," in Martin Duberman, ed. *Queer Representations*, (New York, 1997), pp. 14-24
- Dodd, David and Christopher A. Faraone eds. *Initiation in Ancient Greek Rituals and Narratives: New Critical Perspectives* (Routledge 2003)
- K. J. Dover, *Greek Homosexuality* (London, 1978)
- K. J. Dover, "Greek Homosexuality and Initiation" in *The Greeks and their Legacy: Collected Papers Volume II: Prose Literature, History, Society, Transmission, Influence* (Oxford, 1988) pp. 115-134
- K. J. Dover, ed. *Plato's Symposium*, (Cambridge, 1980)
- L. Dowling, *Hellenism and Homosexuality*, (Ithaca, NY, 1994)
- Wayne R. Dynes and Stephen Donaldson eds. *Homosexuality in the Ancient World* (NYC 1992)
- Faraone, C. A., and L. McClure (eds.). 2006. *Prostitutes and courtesans in the ancient world* (University of Wisconsin Press: Madison, WI).
- Gloria Ferrari *Figures of Speech* (Chicago, 2002)
- Nick Fisher, 'Gymnasia and the democratic values of leisure' in P. Cartledge, P. Millett, S. von Reden eds. *Kosmos* (Cambridge, 1998) pp. 84-104
- , ed. *Aeschines: Against Timarchos* (Oxford, 2001)
- Foley, H. P. (ed.). 1981. *Reflections of Women in Antiquity* (Routledge: London).
- Michel Foucault, *History of Sexuality I: An Introduction*, (London, 1979) Eng. transl. by R. Hurley of *Histoire de la sexualité, I: La Volonté de savoir* (Paris, 1976)
- Michel Foucault II: *The Use of Pleasure* (New York 1985) Eng. transl. by Robert Hurley of *L'Usage des plaisirs* (Paris 1984)
- Michel Foucault, *The Foucault Reader*, ed. P. Rabinow (New York, 1984b)
- Michel Foucault, *Foucault Live (Interviews, 1966-84)*, ed. S. Lotringer, transl. J. Johnston (New York, 1989)
- Michel Foucault, *Dits et Écrits, 1954-1988*. 4 vols. (Paris, 1994) transl. as *Essential Works of Michel Foucault* Volume I: *Ethics*, Vol. II: *Aesthetics, Method, and Epistemology*, Vol. III: *Power*
- Foxhall, L. 2013. *Studying gender in classical antiquity* (Cambridge University Press: Cambridge).
- Foxhall, L., and J. B. Salmon (eds.). 1998. *When men were men: masculinity, power and identity in classical antiquity* (Routledge: London).
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- Bruno Gentili, 'The Ways of Love in the poetry of *Thiasos* and *Symposium*' in his *Poetry and its Public in Ancient Greece* (Baltimore, 1988), 72-104
- Gilhuly, K. 2009. *The feminine matrix of sex and gender in classical Athens* (Cambridge University Press: Cambridge).
- F. Glinister, 'The Rapino Bronze, the Touta Marouca, and Sacred Prostitution in Early Central Italy', in A. Cooley ed. *The Epigraphic Landscape of Roman Italy* [=BICS Suppl. 73 (2000)], 19-38
- M. Golden and P. Toohey eds. *Sex and Difference* (Edinburgh, 2003) especially the articles by herter (massive data collection on ancient prostitution) and Cohen (also reprinted elsewhere)
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- \*D. Halperin, *One Hundred Years of Homosexuality* (New York, 1990) rev Dover in *Class Rev* 41 (1991) (JSTOR – check 'reviews' box)
- D. Hamel *Trying Neaira* (New Haven, 2003) - good guide to the trial and its background, not so good on heteraes
- C. Hindley, 'Debate: Law, Society and Homosexuality in Classical Athens' *P & P* 133 (1991)
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- T. K. Hubbard, *Homosexuality in Greece and Rome: A Sourcebook* (Berkeley CA, 2003) (online at <http://www.laits.utexas.edu/ancienthomosexuality/>)
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- \*R. Mazo Karras, 'Active/Passive, Acts/Passions: Greek and Roman Sexualities' *American Hist Rev* 105.4 (2000), 1250ff.
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- Laura McClure ed. *Sexuality and Gender in the Classical World: Readings and Documents* (Oxford, 2002) mixed bag of articles
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- Robert F. Sutton Jr., 'Pornography and Persuasion on Attic Pottery,' in *Pornography and Representation in Greece and Rome* edited by Amy Richlin, (Oxford, 1991), pp. 3-35
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- Craig R. Williams *Roman Homosexuality* (New York /Oxford, 1999)
- John G. Younger, *Sex in the Ancient World from A to Z* (London, 2005)
- F.I. Zeitlin, J. J. Winkler, D. M. Halperin eds., *Before Sexuality: The Construction of Erotic Experience in the Ancient Greek World* (Princeton 1989)
- F.I. Zeitlin "Reflections on Erotic Desire in Archaic and Classical Greece," in JI Porter, ed., *Constructions of the Classical Body* (Ann Arbor, 1999), 50-76

## Further resources

There are many further resources available beyond the reading list selections, although the carefully curated weekly lists suggest important reading and should always be your starting point in preparing for lectures and seminars, and for your essays.

Diotima (<http://www.stoa.org/diotima/>) is a well-established resource, including on-line bibliography, for materials on Sex and gender in the ancient world, but it has not been updated recently.

The best and most up-to-date sources for further reading are the article bibliographies and suggestions for further reading in the most recent handbook and survey volumes. Particularly useful are the following:

- Holmes, B. (2012) *Gender: antiquity and its legacy* (London).
- Hubbard, T. K. (ed.) (2014) *A Companion to Greek and Roman Sexualities* (Malden, MA).
- Masterson, M., Rabinowitz, N. S. and Robson, J. (edd.) (2015) *Sex in antiquity: exploring gender and sexuality in the ancient world* (New York).

