

Women's Classical Caucus Newsletter

# CLOELIA

VOLUME 32, NUMBER 2

FALL 2004



In Memoriam  
Shilpa Raval

**2004 OFFICERS****WOMEN'S CLASSICAL  
CAUCUS, INC.****STEERING COMMITTEE**

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Cloelia: Women's Classical Caucus Newsletter is the official publication of the Women's Classical Caucus and will in future be distributed once a year, in the fall. We are always happy to receive articles, reports, news items, and announcements of interest to WCC members. Please send corrections and comments about an issue to the editor:

Prof. Sally MacEwen  
 Agnes Scott College  
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Essays describing issues in which the WCC may become involved or situations where WCC action and support may be needed are welcome. They should be limited to 800 words. Essays on more general or theoretical topics should be limited to 1200 words.

Writers interested in contributing should contact the editor at least one month prior to deadline to inform her of their intentions. Readers who know of potential writers may suggest them to the editor who will contact the writer about the suggested topic. Announcements and calls should be sent directly to the editor. These should include a title, all relevant dates, address and email of contact people, and a brief description. Generally announcements should be 100-300 words, but exceptions are made in cases of events especially interesting to the membership.

Preferred method of submission is by email, either as an attachment readable by Word or as an embedded email message.

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Our wonderful Webmistress, Chris Ann Matteo, has established our website and it is now an excellent place to find additional information about the Caucus:

[http://home.gwu.edu/~camatteo/Womens\\_Classical\\_Caucus](http://home.gwu.edu/~camatteo/Womens_Classical_Caucus)

or, for those who have difficulty remembering website addresses, you can find us by going to the APA website

<http://www.apaclassics.org>

Choose "Classical Organizations" from the blue menu at the left and page down to select "Women's Classical Caucus."

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# CLOELIA

## Women's Classical Caucus Newsletter

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New members welcome: All students of Mediterranean antiquity who are interested in promoting the study of women, sexuality and the family in the ancient world, and/or who are concerned about the position of women in the profession, are invited to become members of the Women's Classical Caucus. Our membership includes college and high school teachers, students, and independent scholars, and we welcome representatives of both genders. NB: Men currently make up 25% of our membership. Members receive an issue of the newsletter each year and are entitled to participate in all WCC services, including the placement roster, the referees' and reviewers' list, and the speakers' bureau. The Women's Classical Caucus sponsors a panel every year at the annual meeting of the American Philological Association, which meets jointly with the American Institute of Archaeology. Meetings are held during the first week of January. Our meetings afford an opportunity to share the fruits of our scholarship and to explore new strategies for effecting a more balanced partnership between the sexes in the academic world. Less formal meetings of the caucus are often held at regional meetings, and in recent years we have held panels and set up tables at ACL, CAMWS, and CAAS.

The annual dues of the WCC are \$15 (\$5 for graduate students; \$5 for retirees), payable at the beginning of each calendar year in US dollars only. We cannot accept any foreign currency. Life membership is \$150. Please send checks to the Treasurer: See page 38 for form.

Maryline Parca  
 Dept. of Classics  
 University Of Illinois  
 4090 Foreign Languages Building  
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## Shilpa Rival: A Remembrance

Shilpa Rival, elected for the 2004 Women's Classical Caucus Steering Committee this last January, passed away at the age of 34 after a brief but valiant fight with cancer. This edition of Cloelia is dedicated to her memory.

*I met Shilpa 13 years ago when she and I were both starting our graduate studies at Brown. We bonded first out of fear: the prospect of actually being able to finish the program seemed to us every day less likely. Little did she know then, that one day she'd call me up and say, 'Guess who's the latest addition to the Yale Classics Department?'*

*Our friendship was cemented when we were both writing our dissertations. Our carrels in the library basement were very close—too close according to some—because every now and then we'd start talking. I can't remember how many times we'd be whispering in the library for an hour, before we realized that we'd better get out in the sun where we'd be able to have some coffee and hear each other.*

*Now I'm so grateful for these many conversations, where we shared anxieties and dreams, fears and hopes. When I received news of her death, I went through pictures from our graduation, our weddings, pictures of her holding my baby son. Pictures that tell mostly of happiness and friendship. They capture her sparkling smile, her warmth, her love. What they cannot possibly capture are her goodness, her brilliance, her incredible determination. In her 34 years, Shilpa has accomplished more than most can boast in a lifetime. I always have and always will admire her intelligence, her acumen as a critic, her penetrating and sensitive contact with the text. In my first steps toward feminist criticism, she was a tremendous help; I learned so much from her, as she was always ready to share her knowledge with others. During the last months of her life, I had the pleasure of reading her latest work in progress; it was clear to me then that her book was going to make her star shine in the field.*

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*Shilpa's articles are true gems of sensitive and insightful literary criticism. In her piece on Byblis ("A Lover's Discourse: Byblis in Metamorphoses 9," Arethusa 34 (2001), 285-311), Shilpa brilliantly shows how the heroine is represented as a reader and teases out the complex metapoetic nuances at work in the episode. Similarly perceptive is her article on Narcissus and Echo (in Being There Together: Essays in Honor of Michael C.J. Putnam, P. Thibodeau and H. Haskell, eds. Afton, MN: Afton Historical Society Press, 2003), where she shows Echo as an agent, fruitfully manipulating language. Her study on cross-dressing ("Cross-Dressing and Gender Trouble in the Ovidian Corpus," Helios 29 (2002), 149-172) is a superb analysis of the performative aspects of gender in Ovid. Before her death, she had also completed an article on the representations of Helen in three modern texts, bridging Homer's Helen with the Helen of our times. (The piece will be published posthumously by Classical and Modern Literature). Shilpa always looked beyond classics, and knew how to have fun with her scholarship, as the terrific article on Buffy the Vampire Slayer she co-authored with her friend Elizabeth Krimmer eloquently demonstrates ("Digging the Undead": Death and Desire in Buffy," in Fighting the Forces: What's at Stake in Buffy the Vampire Slayer, R Wilcox and D. Lavery, eds. Lanham, MD: Rowman Littlefield, 2002). But Shilpa's main interest was in representations of rape in Roman literature. In her book Writing Rape: Literary Representations of Sexual Violence in Ancient Rome she aimed to provide a comprehensive and synthetic treatment of rape in various genres. In her close readings she found that rape narratives serve as a vehicle for the articulation of a crisis in gender and civic identities. Reading a small portion of her manuscript made clear to me that this study would have revolutionized the way we think about rape as well as about the workings and interconnections of gender and Roman state identity.*

*Shilpa was also an energetic and dedicated activist, ever since she was an undergraduate. She came to Brown not only determined to pursue work on gender and women but also to do something about the issues so dear to her heart. During her tenure as president of the Brown Graduate Student Council, the university finally agreed to transfer the graduate student accommodations to another building, a request that had been falling on deaf ears for as long as anyone could remember. The last few months, she spoke to me with excitement about her future as part of the Steering Committee of the Women's Classical Caucus, and, had she lived longer, many more of our colleagues would have experienced first hand her commitment, enthusiasm, and leadership. As she was lying at the hospital, ailing, all she spoke of was her plans for the future.*

*As her husband has said, nothing truly good can come of this tragedy. I, for my part, am grateful to have had her as a colleague, a friend, a sister, and count my short time with her as one of my life's blessings.*

Vassiliki Panoussi  
Williams College

## EDITOR'S REMARKS

A strange combination of events have come together in my life as I begin my term as editor of *Cloelia*, all oddly connected to this issue and classics. As for the issue, my personal family life has changed dramatically since my only child has moved on to college life and my household is two people instead of three. At the same time, the field of classics is under scrutiny at my college, so suddenly I have to regroup and consider what classics means to me and the world. Both events mean asking myself what in my personal life is important, and why classics means so much to me when my life is so full of other things, questions which are the focus of this issue.

I have been teaching for 25 years, and my daughter is 18. The whole period is a blur. I have taught beginning Latin a dozen times, and beginning Greek twice that. I can recall those classes specifically in only a handful of cases. My daughter's life also seems to be a whole rather than a series of events, and eighteen years become simply the introduction. I have been extraordinarily fortunate in her father, my partner in life; in my colleague, Gail Cabisius; and in my college, a women's college supportive of odd family structures and the needs of the private life of the professional.

Now things start anew instead of settling down, and the articles collected for this issue of *Cloelia* certainly reminded me of how different things can always become.

Nothing makes one know what one loves like knowing one may to lose it. Like many institutions, mine is asking why we need Greek or even classics when it has fewer students than some areas and there are so many needs. After the years of complacency, it has been a good wake-up call to have to answer that question. My life is classics. My whole identity screams in distress at even being asked the question why classics matters. To feel that my field has only been at my institution in sufferance, that 22 years of service do not give me a stake in what is taught, has hurt, a lot. Responding to the threat, however, has recharged my aging batteries and given me yet another cause to win.

The answer to why we need classics now is so very different from when I was in school. In college in the late 60's, I was always on the defensive to explain the "relevance" of my studies. In graduate school we learned about the purity and loftiness of our studies, how we transcended mere learning for Platonic ideas, where any connection to anything merely mortal was base and all other fields not worthy of our notice.

After my daughter was born and we were looking at schools, I realized that what I had really learned was that humanity was a great mass whose individual issues were beneath me. It was at this time that I began the work which has driven my life ever since, work in diversity, identity and community. I wanted to know more and more about what life and learning were for different people, and realized that there was no better way to do that than looking at the differences between cultures in the present and past. Women's studies, post-modern theories, my family and friends: how different classics and my life look now! How truly relevant! What a delight to read class evaluations in which students tell me how they always saw the Greeks through their own culture, and now understand how important it is to understand a person - any person, ancient or modern - in their own context, to examine that context and to develop methods for studying it.

One of the many books I have been reading bit by bit lately has been Peter Green's "Classical Bearings." Through many fashions of classics, he has observed how each aspect of classics has become more and more relevant, and his conclusions stated what I have realized lately. More and more recent books address this question of the relation between modern and post-modern theories, of course, but I have enjoyed Green's because of a particular sense of the long and broad view, respect for both the traditional and the new. Classicists at first responded to new theories by claiming what I heard in graduate school, that we and our field are the possession of the special few, he says, but now has recreated itself for the late twentieth century and beyond even as it continues to be coopted by elitists intent on maintaining a status quo—witness the use of Thucydides and Tacitus to justify the New American Century. "Far from being a mere cultural luxury or intellectual game, the maintenance of our classical-humanist legacy, at the highest level, is a vital and, yes, entirely practical element in the never-ending struggle to hold off barbarous recidivism and the gut-law of the jungle... the active

*Continued on page 23*

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## CAUCUS NEWS AND NOTES

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*Activities of interest at 2005 APA Convention  
January 6, 2005, Boston MA*

*WCC Panel; "Sex and Violence in the Ancient World"  
Saturday, January 8, 11:15-1:15*

*Lambda Panel, "Unspeakable Vices: Classical Studies and Queer  
Identity"*

*Committee on Minority Scholarships Panel, "Classical Africana: Re-  
covering the Contributions of African Classicists"  
Sunday, January 9, 8:15-10:45*

*please watch the APA program for times and locations of the WCC  
Open Business Meeting and  
Open Networking Reception to follow the meeting*

### THE WCC MENTORING INITIATIVE IS ALIVE AND WELL!

Would you like to be paired with a mentor--someone at a different school, who's a little ahead of you in career, from whom you could get advice and support as you make your way through the labyrinth of grad school, job market, publishing, tenure, and promotion? (This is not just for grad students, but for people at any stage of their careers.) Would you like to be a mentor to another scholar?

If you fit either of these categories, the WCC mentoring initiative was created for you. The procedure is this: when someone contacts us asking to be paired with a mentor, we ask for her or his research specialization and any special issues (s)he would like to discuss with a mentor (such as going on the job market or combining career and family). We then look through the list of volunteers, trying to find a good "match." If there is no one in the same field who is still unmatched, we may approach someone we know to see if (s)he is interested in mentoring. We approach the prospective mentor first and make sure (s)he is available, so the prospective "mentee" does not need to worry about the possibility of being rebuffed. We send both parties an introductory message and some general guidelines for the mentoring relationship, proposed by former grad student members of the Steering Committee. Then we remain available to mediate if any misunderstandings arise and to re-match people if they so desire. These relationships may be open-ended, or you may reach agreement on a specific time frame or specific goals for them.

At any time, we would welcome feedback on how the initiative is working and on ways to improve it. Some people in mid-career might like to have a mentor and to be a mentor at the same time--that's fine. If you would like to be a mentor, please don't hesitate to volunteer (and don't be discouraged if you have volunteered but haven't yet been matched). Although the number of volunteers thus far has exceeded the number of prospective "mentees," we are sometimes at a loss to match people in specific fields. And if more people apply after seeing this announcement, we'll need more mentors too!

Please contact either of the following:

Lillian Doherty (Assoc. Prof., University of Maryland) can be reached at LL21@umail.umd.edu (the Ls are lowercase, but if printed that way, they look like ones), 301-405-2022 (school) or 301-622-9730 (home).

Lauren Pratt Caldwell (grad student, University of Michigan) can be reached at prattl@umich.edu (that's an L in her address too).

We look forward to hearing from many of you!



At Feminism and Classics 4 banquet, L to R, Riley, Bella Vivante, Nancy Rabinowitz, Sarah Pomeroy

## UPCOMING GOVERNANCE ISSUES

The Steering Committee intends to present a series of by-law changes at the 2005 meetings. Our by-laws, last changed over ten years ago, don't take into account the changes in professional life that have resulted from use of email and the internet. We have found that we get more participation in elections and other votes when done by email (though of course for those without email, there will be backup through *Cloelia* in the fall). In addition, announcements about deadlines for WCC awards and the like would work better through the internet, since they can be sent out throughout the year in a timely way.

In order to make changes in the By-laws, as they are currently written, we will need to have at least 10% of our members at the 2005 Business Meeting—so do plan to attend, if you will be in Boston! Language for the proposed changes will appear in the fall issue.

Another concern has come up around the current way in which Steering Committee members serve as Co-chairs of the WCC. Ordinarily, two members are elected each year. They serve for two years, including the meeting directly following their election; and in the third year, they are expected to become Co-chairs. We have found that, the vicissitudes in academic schedules and our personal lives being what they are, serving in the third year is inconvenient for some members. We have also found that attendance at two APA meetings is often not sufficient preparation for the

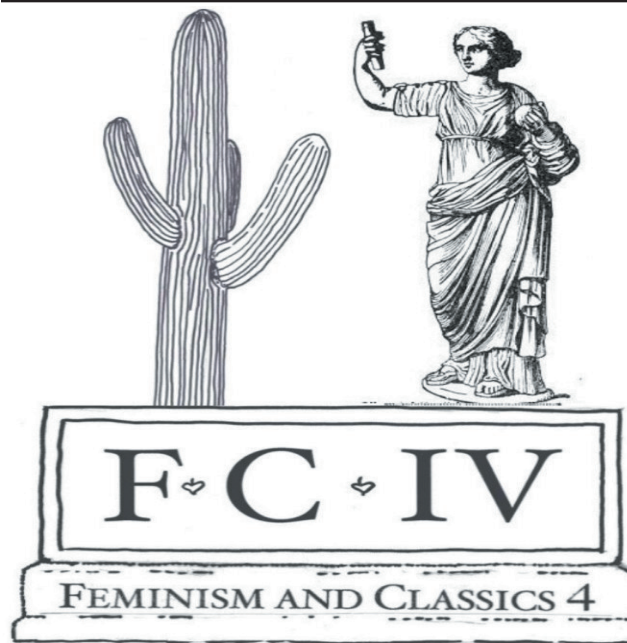
Co-Chair position, and support from the Co-Chairs of the previous year has not always been forthcoming.

A better solution may be to have overlapping Co-Chairs, serving for two years. A Co-chair selected from the two candidates available in the third year, would serve her first year with an experienced Co-chair from the previous year, and so on. There would always be one serving Co-chair with a full year's experience. This would mean that not every Steering Committee member would serve as Co-Chair, but there are many responsible positions available to be filled (supervising the literature table, assisting with *Cloelia*, etc.). An advantage would be that, if one eligible member was unable to serve, the Caucus would not be left without a Co-Chair. A formal proposal for this governance change will be published in the fall issue. Discussion or alternate proposals are welcome.

Finally, the new Editor, Sally MacEwen would welcome the establishment of a WCC editorial board to assist with content for *Cloelia*. This may require a by-law change as well.

The text of the current By-laws were in last month's issue and on the WCC Website. Please do have a look at them.

(SEE PAGE 12 FOR MORE TO BE ADDRESSED AT BUSINESS MEETING)



University of Arizona Department of  
Classics 520/621-1689

"Gender and Diversity in Place"  
University of Arizona, Tucson

May 27 - 30, 2004

The fourth conference in the now well-established "Feminism and Classics" series inaugurated in 1992 drew over one hundred enthusiastic participants. Presenters came from as far away as Great Britain, Israel, and China. Participants included representatives of numerous disciplines—archaeology, art history, Egyptology, Near Eastern and Jewish Studies, and Women's Studies, in addition to ancient history and classics. Such geographical and intellectual diversity demonstrates the success of the conference's design, which aimed to locate ancient Mediterranean constructions of gender and ethnic identity within definite social and environmental contexts. Resulting exchanges of ideas generated excitement and produced new insights into the kinds of information that feminist students of antiquity are now prepared to extract from textual and material evidence—treated increasingly in combination.

Participants were given numerous opportunities to become more acquainted with areas outside their immediate fields of specialization. The first of three plenary sessions dealt with the important perspectives on gender offered by papyrology. Fittingly, it began with an honorary acknowledgment of the work of papyrologist Sarah B. Pomeroy, whose 1975 book *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity* virtually created the subdiscipline of "Women in Antiquity." The second plenary session, presented by three USC graduate students, interrogated semantic representations of the female body in ancient Greece—and incidentally demonstrated that a refreshing and playful egalitarianism is slowly displacing stuffy academic hierarchies. The last plenary offered a "Feminism and Classics" retrospective on recent developments in feminist theory and their effect on scholarship within the discipline. Two workshops on pedagogy supplied new strategies for teaching gender issues, while a panel on recent Supreme Court gay rights rulings raised consciousness about the surrounding political climate. Eleven individual paper sessions afforded cross-cultural perspectives on topics such as women's roles in religion, the impact of ethnicity on gender structures (and vice-versa), marginality in Roman literature, female iconography, the semantics of deviant sexuality, biographical accounts of women, gender slippage in late antiquity, bridal rituals, ethnicity and law, the politics of homoeroticism, and ventriloquizing the female voice. The time-honored Sunday morning wrap-up allowed participants to reflect on the lessons of the conference, first in small groups and then in a general closing session. Interestingly enough, the conference emphasis on multiple subject positions and overlapping identities meant, in the view of most attendees, that no firm conclusions could be drawn about overarching relationships between feminism and diversity. Yet everyone seemed to agree that the lack of scholarly compartmentalization and consequent clash of ideas and viewpoints had stimulated creativity. "The mess," in one participant's words, "is how you grow."

## FEMINISM AND CLASSICS 4

The conference had some somber overtones. Participants were grieved to learn at the opening session that Shilpa Ravel had passed away unexpectedly the previous Sunday. Shilpa, a popular young classicist at Yale University, was a member of the WCC Steering Committee. Upon hearing the news, the organizers decided to dedicate the conference to her memory. Tributes were read at a Saturday luncheon meeting sponsored by the WCC, and a volume of condolences was gathered for presentation to her family. Despite the sadness of the occasion, the special luncheon was a tremendous success: it achieved its purpose of informing graduate students and faculty from other disciplines about the WCC in promoting gender and diversity in the academic profession. Graduate students were particularly pleased to hear of the opportunities the organization provides.

Other highlights of the keynote lecture, a staged play reading, a Special Collections exhibition of library materials including ancient artifacts, Anne Haackel of Kalamazoo College's presentation on "If whoever painted this (AP 6.352.3): Decoding from Roman Egypt." She discussed the assumptions that led past



Lillian Doherty and Jess Miner at the WCC Luncheon

to ascribe possibly inaccurate ethnic origins or sexual identities to the subjects of second and third century ce Fayyum portraits. Her examples illustrating the lack of realism and transparency in ancient portraiture were illuminating. Mary-Kay Gamel's production of *Iran Man*, Amy Richlin's edgy translation of Plautus' *Persa*, provided a hilarious lesson about the contemporary relevance of ancient "Orientalizing" stereotypes. "Gender and Diversity in Antiquity," a display arranged by Subject Specialist Librarian Karen Tallman, Associate Special Collections Librarian Bonnie Travers, and Assistant Conservator Teresa Moreno, placed contemporary scholarship on women and gender in antiquity, including work by long-time WCC members, alongside objects, such as pottery, lamps, and jewelry, handled by the women discussed in those books. Lastly, the closing banquet at the Sheraton Four Corners Hotel was, as always, a marvelous celebration of sisterhood and collegiality. The food was plentiful, the wine flowed freely, and the magister and magistrix bibendi, Steve Johnstone and Alison Futrell, kept the party rolling with corny jokes and valuable door prizes.

In addition to sponsoring the Saturday luncheon, the WCC made a generous financial contribution to the conference itself. As co-organizers, we would like to take this occasion to thank the WCC for its help and express our strong desire that this welcome collaboration between the organization and future hosts of the "Feminism and Classics" series will continue.

A somewhat longer report on Feminism and Classics IV is forthcoming in the Fall 2004 issue of the *American Journal of Philology*. We both look forward to the next installment of the conference series, F&C V, scheduled for 2008.

Marilyn B. Skinner and Bella Vivante, F&C IV Co-Organizers

pose of informing graduate students and faculty from other disciplines about the WCC in promoting gender and diversity in the academic profession. Graduate students were particularly pleased to hear of the opportunities the organization

the program included the play reading, a Special Collections and museum materials and the closing banquet. College traced the intersection in her opening address, had added a voice too Diversity in Painted Portraits analyzed the ethnocentric generations of art historians

# Lambda Dues 2004

Use this form to pay your LCC dues for calendar year 2004 if you have not yet done so. You may pay for more than one year in advance if you wish. Please duplicate this form and the attached information sheet for others who may wish to join. If you are a life member, please consider using this form to make an additional contribution. Questions about your membership status should be directed to Ruby Blondell (blondell@u.washington.edu).

NAME: INSTITUTIONAL AFFILIATION (if any):

PREFERRED MAILING ADDRESS:

OFFICE PHONE:

HOME PHONE:

EMAIL ADDRESS:

Please check the appropriate category and return this form with your payment. If you are a student or retiree, or are unemployed, membership is free. You may therefore use email to return the form--or any updated information--to <blondell@u.washington.edu>.

Regular (\$20)  Student/Retiree/Unemployed (\$0)  Life Member (\$200)

Payment enclosed for \_\_\_ years      TOTAL DUES: \$\_\_\_\_\_

Lambda co-sponsors the opening night reception at the APA on an equal footing with the WCC and CSWM, even though we have much more limited resources. This is by far our largest expense. We welcome additional contributions to defray this cost, which will assist us in using dues in other ways.

SPECIAL CONTRIBUTION FOR APA RECEPTION: \$\_\_\_\_\_

TOTAL ENCLOSED: \$\_\_\_\_\_

Checks, travelers' checks or money orders should be made payable to LCC in US \$\$ only.

Mail your payment to:  
Ruby Blondell, Department of Classics, Box 353110,  
University of Washington, Seattle, WA 98105.

**GOVERNANCE ISSUES, CONT.**

**FOR FURTHER DISCUSSION AT BUSINESS MEETING  
WCC STEERING COMMITTEE RESPONSIBILITIES**

The Steering Committee of the Women's Classical Caucus consists of 10 voting members: the secretary-treasurer, the newsletter editor, and 8 elected officers. A new officer is elected annually to serve a 4-year term, beginning at the meeting following the election. Officers lead the committee as Co-chair for two of those years (usually the third and fourth).

The following list of responsibilities is intended as a general guide and checklist for Steering Committee members. Like all such lists, it is rather mechanical and bureaucratic. It is important to note, however, that the most crucial responsibility of a Steering Committee member is to provide the vision and leadership that will keep the WCC growing, vital, and activist.

**GENERAL**

Steering committee members must

- 1) Be WCC members in good standing at time of nomination and service on the committee.
- 2) Identify and implement initiatives that the WCC should pursue; represent and advocate the WCC and its goals whenever and wherever necessary.
- 3) Attend APA annual meetings during the entire four-year term and participate in WCC functions there (e.g., Steering Committee meeting, receptions, open meeting, panel).
- 4) Serve on various sub-committees (e.g. reading and evaluating papers or articles for WCC awards; merchandising; archives; etc.).
- 5) Be prepared to serve as Co-Chair during the third and fourth years of term, if elected.

**CO-CHAIRS**

- 1) Assume office at conclusion of annual WCC Open Meeting at beginning of third year of a four-year term and serve for two years to completion of term.
- 2) Assist as needed newsletter editor and web mistress; calls for candidates, award nominations, etc. should be on website in spring, and call for panel proposals, papers, etc in fall Cloelia issue (deadline September 1) as well as website.
- 3) Submit annual WCC report to APA newsletter in late spring. Report should deal with
  - 1) Issues of concern to WCC

- 2) WCC prizes
- 3) WCC grants in aid
- 4) Serve on Executive Committee (dealing with any emergency decisions or actions) and choose recipients of yearly Grants in Aid from the Equity Fund. Communicate names of recipients to Secretary-Treasurer.
- 5) Contact APA office to reserve rooms necessary for WCC events at upcoming annual meeting:
- 6) Contact APA leadership to set up annual breakfast meeting (time and place scheduled by APA); raise and explain issues/concerns and propose concrete stratagems and initiatives for addressing these.
- 7) Assist Elections Officer with call for nomination and preparation of slate of candidates for election to Steering Committee; candidates' election statements and ballot should be sent to web mistress (with additional notice in Cloelia) by September 1. Elections should be held electronically (by emailing to all members) on September 15. The election should be completed early enough that successful candidates can be notified by November 1, so that they can make plans to attend the Steering Committee Meeting of that year.
- 8) Participate in reading for WCC awards (final determination of recipients should be made by early fall, so recipients can be notified in time to make plans to attend the joint opening night reception where awards are presented). Present awards at opening night reception.
- 9) Prepare agendas for WCC meetings at APA annual meeting; one co-chair usually takes responsibility for Steering Committee meeting, and the other for the Open Meeting (items for these agendas should be solicited from all Steering Committee members and associates by end of November, so they can receive copies of final agendas at least a week prior to the meeting). Regular agenda items include reports from Secretary/Treasurer, Elections Officer, other Steering Committee Associates (liaisons), plans for future WCC panels, etc.
- 10) Appoint secretaries for Steering Committee meeting and Open Meeting and conduct these meetings. Minutes for Steering Committee meeting and for Open Meeting should be sent to all Steering Committee members and associates; after approval, minutes of the Open Meeting should also be sent to website by March 1.

PROVIDE APA OFFICE WITH STATISTICS REQUIRED ANNUALLY TO MAINTAIN AFFILIATED GROUP STATUS; EVERY FIVE YEARS (most recently in 2004), FILE NEW **APPLICATION FOR AFFILIATED GROUP STATUS.**

AT END OF TERM, NOTIFY APA OFFICE OF NAMES AND ADDRESSES (INCLUDING E-MAIL)

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## CAUCUS NEWS AND NOTES



### WCC Grants in Aid

Need some help getting to the meetings? The WCC offers grants of up to \$400.00 to WCC members who need assistance in financing travel to the meetings or childcare at the meetings. Send a letter (email preferred) detailing your circumstances with a vita and a budget for your expenses to

Jennifer Rea <jrea@ufl.edu>  
or

Donna Tuttle <tuttled@brynmawrschool.org>

### SEEKING GRADUATE STUDENT REPRESENTATIVES!

In an effort to increase undergraduate and graduate student involvement in the Women's Classical Caucus, we are currently seeking graduate student representatives at institutions across America to assist us in acting as liaisons to the WCC. In particular, the graduate reps would help the two current WCC graduate liaisons, Georgia Tsouvala and Jess Miner, communicate to the WCC the concerns that are unique to graduate students. Additionally, grad reps would work with us to do any/all of the following:

- facilitate the membership process for interested students and faculty within their departments
- distribute information about upcoming events to their departments
- propose new topics for student-run panels or gatherings at regional or national conferences
- communicate any concerns from their department relevant to the WCC mission
- encourage departmental participation in the variety of activities offered by the WCC, such as the mentoring program or writing for Cloelia

Anyone interested in getting involved or learning more about the position should contact Georgia (georgiatsouvala@aol.com) or Jess (cunctatrix@yahoo.com). For more information, please visit our website at:

[http://home.gwu.edu/~camatteo/Womens\\_Classical\\_Caucus](http://home.gwu.edu/~camatteo/Womens_Classical_Caucus)

We look forward to hearing from you!

Georgia and Jess

# Further Discussion of Classicists and Family Life

## INTRODUCTION

The spring edition was focused on family and children. The discussion is continued in this edition with a broader focus on how being a professional classicist is part of family life, and vice versa. The articles include the tortured history of an (ostensibly) simple plan to bring family leave to faculty at UT Austin, as described by Tom Palaima. This is followed by a number of personal reflections on the expected and unexpected intersections of family life and the priorities demanded of the professional classicist.

This discussion caused me to think about my own professional and family lives. Those of you who know me probably also know Gail Cabisius, who hired me at Agnes Scott and retired this last year after 30 years of service to the field. Gail was an incredible teacher, with a quiet presence which inspired generations of devoted young classicists. Many times she was the calm in the midst of storms, as several colleagues noted, the person at a meeting who could be counted on to say what needed to be said with a wit which disarmed conflict. With her absence, I became acutely aware of the importance of colleagues. When she retired and I had to set about saving what was suddenly "my" department, I realized that for 22 years I had lived in a bright and kindly bubble. I never had to think about whether my decisions would be supported, my opinions heard, my priorities honored. Our differing sexual orientations and family structures were sources of delightful conversation and sharing for both of us. She represented my entire professional life: there is nothing that I did in those years that is not tinted with a glow of being shared with her.

As I read these articles and think again of how lucky I have been I see that most important to anyone in any part of her life is the support of friends, family and institution for whatever one brings to the job.

## Family Leave at UT Austin

If you have ever taught or done research work in European social democracies, you have experienced rights and public services conspicuously absent in the United States. This was true even before the inauguration of president 43 spread the current virulent strains of the 'big bad government' and 'good unfettered capitalism' viruses throughout our governmental systems. When I was a Fulbright Gastprofessor at the University of Salzburg eleven years ago, I was amazed that I could receive expert medical treatment for a severe bronchial flu, including x-rays and prescription medications, without any payment or even showing any kind of official identification documenting my employed visitor's status or personal insurance coverage. (Admittedly in hyper-class-conscious Salzburg the mere phrase 'Fulbright Gastprofessor' worked magic like notes from Mozart's *Zauberflöte*.)

Since my wife and I were then contemplating having a child, I could not help but notice daily the clear advertisements on public buses advising young Austrians on how to plan their families, not just personally to take full advantage of the national family leave program, but to make sure that the children they brought into the world were well nurtured. The state-funded plan guaranteed to one person within every couple nine months of fully paid leave after the birth of their first child, nine months of half-paid leave after the birth of a second child, and nine months of leave without pay after the birth of a third child, all with a guarantee of resumed employment.

There are many reasons why countries like Austria and Sweden can offer such national programs, while in the United States advocates for children and parents take solace in the federal guarantee of six weeks of unpaid leave for either parent of a newborn child. Chief among them are size and homogeneity of population, tighter restrictions on who is eligible for citizen status, rights and privileges, longstanding traditions that governments exist to look to the common good, and a grudging willingness to support such programs through high levels of taxation.

Even before the turn-of-the-century economic train wreck that has, together with intentional government-shrinking tax cuts, created revenue deficits at the city, state and federal levels, the deep-rooted American philosophy of 'do it yourself' made it almost impossible to persuade legislators or key administrators within public institutions to do anything to improve upon the federally mandated Family Leave Act.

What happened to a proposal to try to do more for faculty at UT Austin is a good illustration of (1) the challenges facing any individuals or groups who try to improve upon the guaranteed six weeks of unpaid leave, (2) the tactics that will be used by those who oppose any such changes to the status quo, whether philosophically, politically or fiscally, and (3) the sheer force of inertia that absorbs whatever energies advocates of improved family leave provisions might muster.

First, let me make several points clear. At UT Austin the initiative to seek better terms for leave upon the birth or adoption of a new child came from faculty who were working in very pragmatic terms with an administration that from the president and provost downwards is well-intentioned, broad-minded, and willing to work with faculty and staff to improve their conditions of employment. In fact key figures in the upper administration gave positive signals as this issue moved through the Faculty Council's faculty welfare and executive committees because they grasped how effective an improved UT family leave plan would be in recruiting new young faculty. On this grounds and because of practical views of budgetary, legal and public-relations implications, the proposed leave changes were crafted and supported without high-minded appeals to the welfare of newborn or newly adopted children or the overall social benefits of happier parents who would be happier employees and happier citizens.

The proposals also focused exclusively on faculty and on ways of using the unique conditions and responsibili-

ties of faculty members as state employees to cull them out from the state employee pool. That is, it was recognized a priori to be a losing battle vis-a-vis the legislature to argue that all state employees in Texas or even within the University of Texas system should be eligible for improved family-leave provisions. Finally, it should be acknowledged that Texas has become openly now what it always has been, namely a politically and culturally conservative state deeply suspicious of government intervening in our private lives and of using public funds to do what Texans, still a Trent-Lottish code word in these parts, can and damn well should do by and for themselves.

Still the history of the UT proposal, given that it was put forward during a financial boom and with strongly pro-faculty conditions in place, offers a clear lesson of the chal-

lenges, *mutatis mutandis*, members of the WCC will face at their own institutions in trying to bring about any changes. If you are at a progressive college or university, like those in the University of California system, that already offers a program exceeding the federal minimum, now is also the time to burn a thank-offering to Asclepius or Hekate.

If you need further convincing that women in academia are at a severe disadvantage at any career stage if they opt to have or adopt a child, find on the web or in your library the New York Times article by Hal Cohen (August 4, 2002) entitled "The Baby Bias." What happened at UT Austin to the faculty family

leave proposal does nothing to disprove the claim of Martha West, a UC Davis law professor who works with the AAUP, that "parenting is not a welcome event in the academy." It does prove that no one in the upper administration at UT Austin cared enough to be forcefully proactive about significantly improving conditions for women faculty who choose to be mothers or for new parents of either gender.

Read on.

UT Austin has about 50,000 students and ca. 2,800 full-time faculty. It is dependent for its funding on ever-shrink-

"What happened to a proposal to try to do more for faculty at UT Austin is a good illustration of (1) the challenges facing any individuals or groups who try to improve upon the guaranteed six weeks of unpaid leave, (2) the tactics that will be used by those who oppose any such changes." force of inertia that absorbs whatever energies advocates of improved family leave provisions might muster.

ing state biennial appropriations (that now cover less than 25% of the yearly cost of running the university), revenues generated by the Permanent University Fund, money generated by research grants, patents and private endowments, and until recently tightly state-controlled tuitions and fees (both kept artificially low as a popular political measure). There is no fat in the budget. For example, there is no sabbatical system (and the alternative system of competitive research grants and fellowships does not come close to approximating one). Rank-and-file faculty are eligible for a whopping \$325 per year in travel money for delivering papers at professional meetings. The once-great libraries have had their acquisition budgets slashed yearly even as prices of publications increase. Some departments still zealously control xeroxing and mailing privileges. The president of UT Austin had to cancel his plans to add a mere 30 new faculty per year over a ten-year period. The money was just not there.

Tax cuts pushed through by then governor Bush left state legislators with little budgetary wiggle-room even if they could have been convinced to fund new 'benefits' for faculty. Given that a former head of legislative appropriations proclaimed to a statewide faculty organization that he was proud that the UT student newspaper had used the Latin (sic) term 'xenophobic' to describe his position of Texas universities for Texans only, the prospects of legislators appropriating funds for 'time off for pregnant faculty women' were very slim.

Within UT Austin, the faculty has very little control over budgets or policy issues. Almost all significant decisions in these areas merely factor in official faculty opinion in an advisory and non-binding way. The executive and budgetary advisory committees of the Faculty Council (hereafter FC) meet monthly or more often with the president and provost and other administrators involved in issues at hand. But the faculty only makes recommendations and offers reports. On the budgetary side, in a given year the entire monstrous budget can have as little as \$600,000 to be moved about in pea-and-shells or finger-in-the-dike games.

Still, stalwart faculty and administrators of good will try to improve things—and have done so in significant ways even within over a decade of documented severe underfunding by the legislature. An improved family leave provision has been among the rare, but qualified, successes.

Over five and a half years ago on January 15, 1999, and after preliminary committee work of considerable length, the FC reported in its Documents and Proceedings:

Gretchen Ritter (Government), on behalf of

the Faculty Welfare Committee, has filed with the Secretary of the Faculty Council the resolution set forth below concerning a Family Policy. The Secretary has classified this resolution as general legislation. The 10-day circulation rule for general legislation will be satisfied on January 25, 1999. The proposal read as follows:

#### Resolution

Resolved, that the Faculty Council calls upon the President to institute procedures for modified duties for faculty members who give birth or have primary responsibility for a newborn child. Under a system of modified duties, deans and department chairs should work with the affected faculty members to allow them to meet their teaching obligations without regularly scheduled classroom meetings during the affected semester or semester equivalent.

Faculty members are expected to use all of their available paid leave (e.g., sick leave) in conjunction with modified duties. Further, faculty members would not suffer any loss in salary while on modified duty. Finally, faculty members on modified duty will normally be expected to fulfill their other professional responsibilities.

Resolved, that the administration seek to publicize leave and modified duty provisions to deans, department chairs, and faculty members. Further, a person within each dean's office should be designated to work with faculty and department chairs on creating leave and modified duty plans for individual faculty members.

#### Rationale

As mandated by state and federal law, the University's sick leave and family leave policies provide faculty with leave to assist with pregnancy, childbirth and care for newborns. However, delegating or reassigning teaching responsibilities immediately before, during, or after a leave period that runs less than a full semester may be disruptive to university operations, unnecessarily burdensome to the affected faculty member, and hence, contrary to the best interests of the University.

The proposal then effectively asked the president to set up internal mechanisms that would enable faculty to modify their teaching duties (specifically by release from regularly scheduled class meetings) during the period

(viewed as a specific semester) surrounding the arrival of a new child. This was to be done in unspecified ways that would still require that the affected faculty members would exhaust their sick leave and would perform all other professional duties. The objective was to keep said faculty members on the teaching payroll and to have this program publicized in such a way that it would become de facto a normal and regular practice, although exact arrangements would be left up to negotiations among deans, department or unit heads and faculty members on a case-by-case basis.

As such, the proposal was not asking for extra paid leave, and it kept individual faculty at the mercy of whatever ad hoc arrangements for adjusted duties their immediate administrative superiors deemed appropriate or manageable. Moreover, the university is regulated by system-wide regental rules that define the normal faculty teaching load according to a system of points and courses, so that any ad hoc adjustments in one semester would have to be 'paid for' in the next or the preceding—hardly the best scenario for bringing a new child into a family. Mom or dad would get some extra time at home in the first months and then have to disappear while working extra time at the university in the next months. In sum this was a 'no-free-lunch' and 'no-extra-funding' proposal.

What then happened to the leave proposal is symptomatic of the cumbersome bureaucratic structures at this gigantic institution and of the disempowerment of faculty here in general. By regulation, no individual faculty member can serve more than two consecutive two-year terms (four years) on the FC. Thus if deliberations on any substantive issue get bogged down or 'disappeared' in committees or administrative units for any appreciable length of time, the likelihood of the faculty initiators even being around to react to or further shepherd legislation at later stages is minimal. Exactly that happened to the family leave proposal.

Here is the time line. The Faculty Welfare Committee (FWC, headed by Ritter) made its proposal, and the FC made its resolution, entitled Resolution Concerning family Policy in January 1999 (D&P 16965 and 16966: <http://www.utexas.edu/faculty/council/1998-1999/reports/resfamily.htm>). Again, this means that they were working on the proposal well back into calendar year 1998. This is so long ago that the records are not available on the Faculty Council web site which only goes back to academic year 1999-2000.

The provost put forward an official plan based on

said proposal (and relatively in synch with it) in November 2000. It is D 938-940 [http://www.utexas.edu/faculty/council/2000-2001/legislation/teaching\\_cont.html](http://www.utexas.edu/faculty/council/2000-2001/legislation/teaching_cont.html). The lapse of 18 months demonstrates little sense of urgency. The president then approved it and shipped it to the general counsel and vice chancellor in August, 2001 (the lapse of 10 months again is to be noted).

The FC was informed by the President's Office relatively quickly (November 2001) that the Office of the General Counsel (OGC) of the UT System had disapproved of the provost's version of the proposal. This decision was then communicated via the Executive Vice Chancellor to the Office of the Vice President for Institutional Relations and Legal Affairs (VPIRLA). The latter office reviewed the five-point three-page reply from the UT System for over a year.

Meanwhile the FC (since a consensus was reached, wrongly in my opinion, that the disputed legalities could not be countered point by point) disposed of the provost's version of the original proposal in February 2002 by assigning it back to the FWC with the request that the FWC look into the matter again. It should be noted that at that time no one on the FWC was a member of it when the original proposal was drawn up and presented. I.e., no one had an institutional memory of the issues or necessarily even thought this particular fight is worth fighting. (In the four years since her initial proposal, Professor Ritter had gone on leave for a year and was no longer on the FC or FWC.) The immediate past head of the FC gave me his opinion in December of 2002 that the matter would be taken up again in the new year (2003).

Even at this point no one involved in the process showed any sense of Joseph-Hellerish irony about the protracted history of this proposal. 18 months to redraft a simple proposal that had already been discussed extensively with administrators in camera? Over 12 months to 'consider' a clear and succinct 5-point legal opinion? This was simply business as usual, as the university kept putting off the opportunity to do a small, relatively cost-free good for its faculty and for a select group of children—and for itself in terms of recruitment of junior faculty.

Worse yet were the reasons advanced by the OGC in the first go-round for disapproving of the proposal. I am not a lawyer. Nonetheless the OGC's 'reading' of the provisions of the proposal in the context of state and federal law and regental regulations struck me as cursory at best and seemed, even when read charitably, to stem from a

first impulse to reach a negative or 'blocking' conclusion.

The OGC raised five points. Point one cited rules and regulations in the Texas Education Code mandating that the 'minimum workload' for full-time faculty was "eighteen semester credit hours of instruction in organized undergraduate courses each nine month academic year." But graduate teaching at UT Austin would disappear if this provision were in fact operative. It is not.

The second point stated that the university was not required to give a lesser load to men or women during these periods and that it was simply required that women not be treated differently during pregnancy. Here one can agree. No one was saying that this was required by law. But it is a fact that other institutions have managed to devise policies that assist new parents. The proponents of the measure at UT Austin, including the president and provost, were trying to go beyond doing the minimum that is 'required'. In fact that was the whole reason for the proposal in the first place.

The third point viewed the provisions as gender-biased, and therefore illegal by federal law (!!!!!), because the right of restructuring employment duties based on pregnancy and childbirth could not equally be afforded to men. This reading was to me at the time simply flabbergasting. As a non-lawyer, I wondered in the FC then and continued to wonder for a long time how other public universities, like the University of California system, got around such an obvious legal 'red herring'.

The fourth point asked for minor reconciliation of the sick-leave provision in the proposal with the institution's sick leave policies as defined in its handbook of operating procedures. This would take a committee member 30 minutes to draft and substitute.

The fifth and final objection was that the University had to have a 'decision-maker' in place who would certify that modified duties of any faculty member under this proposal offered an appropriate quid pro quo in return for salary. But regental rules already specify that the provost oversees any such release-time mechanisms granted on other grounds, for example, presidential fellowships offered as a reward for prior administrative and other service and release-time granted for scientific research. This then was also something of a red herring requiring nothing but a one-sentence statement that such a 'decision-maker' was already established in the person of the provost.

In late summer 2002, I was informed by the then head of the FC that after reading the OGC's opinion, the VPIRLA expressed both a belief that the policy could be

revised in such a way as to answer most of the OGC's objections (mirabile auditu) and a willingness to work personally with the FWC in the revision process (but obviously no time soon). An energetic member of said committee also agreed to assist in the project, even though—and I quote here—she was rotating off the FWC. Nonetheless there was no discernible movement for over half a year.

Finally on March 4, 2003, what was now called the Proposal to Modify Instructional Responsibilities Policy (D 2483-2484: [http://www.utexas.edu/faculty/council/2002-2003/legislation/mod\\_instr\\_res.html](http://www.utexas.edu/faculty/council/2002-2003/legislation/mod_instr_res.html)) was posted on the Faculty Council web site for action by the FC. The proposal was approved by the FC on March 17, 2003. The proposal was transmitted to the administration on March 18, 2003. It was then further modified and approved by the provost and transmitted to the president with modifications on May 22, 2003. These modifications were:

1. All teaching load adjustments will be granted in compliance with equivalencies set out in Part I, Chap III, Sec. 36.1 and 36.2 of the Regents' Rules and Regulations;
2. The revised policy does not provide more benefits to members of the full-time faculty than are authorized by the state law or the Regents' Rules and Regulations;
3. The policy is gender neutral in both its scope and application in that it applies to all members of the faculty who are appointed full-time on the instructional budget in a long-session semester;
4. The language of the original policy has been modified so as to insure that the revised policy is consistent with state law and University policy related to sick leave; and
5. The revised policy includes language that assures that faculty members who are on modified instructional duties status will render legitimate services to the University in exchange for their salaries.

The president approved and transmitted the modified proposal to the vice chancellor and general counsel on June 3, 2003. On September 19, 2003, notice was received that the Office of General Counsel and Executive Vice Chancellor Terry Sullivan approved the legislation with the caveat that the policy include the sentence, "All teaching load modifications will be granted in compliance with the equivalencies set out in Part One, chapter III, Sections

36.1 and 36.2 of the Regents' Rules and Regulations."

The policy was approved by the provost and posted on his web site effective November 2003, just two months shy of five years since the initial proposal was made (January 1999).

The policy is now known as Modified Instructional Duties Policy (HOP 5.B.1). The official policy statement no longer anywhere mentions childbearing, only "certain personal circumstances." The eligibility statement reads:

Faculty members who may apply for modified instructional responsibilities are those who are the principal caregiver of a healthy pre-school child (or children), or who are required to care for or assist a member or members of their immediate family, who although not ill or disabled, needs the help and attention of the faculty member.

The procedure requires an application, preferably before the beginning of the semester 'modification' is sought. The applicant must outline to his or her department chair or dean a justification of need and a proposal of equivalent work to be done. The chair or dean then has thirty days to review the proposal, write up his or her review of it, and then submit it to the provost, whose decision is final, i.e., without appeal. His decision is to be transmitted in writing to the applicant and dean of department head.

This then is the history of 'family leave' provisions at one of the premier state-flagship institutions in the country. One may contrast what Lynn Roller of UC Davis reports:

The University of California, the largest university in the country (I think) [has the following] policy. Any faculty member automatically receives one quarter of childbearing leave (our calendar uses three ten-week quarters) with full pay, and can also receive two additional quarters of modified duty assignments upon request. The definition of "modified duties" is a little more vague, but in the Classics Department this means a one-course reduction in teaching assignments during the remaining two quarters. In addition, an Assistant Professor can request that the tenure clock be stopped for one full year because of childbearing leave. In other words, an Assistant Professor normally is evaluated for tenure no later than the seventh year of appointment, and thus an Assistant Professor with childbearing leave can request a tenure evaluation in the eighth year of

appointment.

This policy is explicitly stated in the Academic Personnel Manual of the University of California, which can be accessed at the following web site: <http://www.ucop.edu/acadaadv/acadpers/apm/apm-760.pdf>

We fought hard at UC to get childbearing rights for women. As the policy stands now, I believe that the faculty member must state that s/he has primary responsibility for child care, which almost always means the mother. A single father who adopts a child can request childbearing leave, although in practice, few do. I used this policy myself when my twins were born six years ago, and have just successfully negotiated a childbearing leave and tenure clock stop for one of my junior faculty.

The lesson here is clear in Lynn's words "[w]e fought hard." You can see from the UT case history that "fighting hard" requires sustained commitment over as long as a five-year period. If at your institution the chief administrative officers are not so relatively favorably disposed toward faculty as the UT provost and president, then the struggle will be greater. If your institutional structure places more power in the hands of faculty governing bodies, the fight might be more quickly winnable. The UT history stretches over more than five years if we factor in the period of preliminary deliberations within the FWC. In my opinion, it is a prime example of why any social changes require a few individuals willing to sacrifice large pieces of their lives to bring them about.

No strong coalition of faculty members and administrators at UT Austin was committed to doing this for the family leave provision. The results, therefore, are as I have described them. There is no child-bearing leave per se. Requests for a semester of modified instructional duties from the mothers- or fathers-to-be of anticipated 'healthy' pre-school children are subject to the approval of chairs, deans, and provost. The provost's decision is without appeal.

Tom Palaima is Dickson Centennial Professor of Classics at UT Austin. He served as chair of Classics (1994-98) and a member of the UT faculty council and its executive and budgetary advisory committees (1998-2002). He is a member of the faculty council again and on its library committee (2003-). He is also a vice-president at large of the Texas Association of College Teachers. Contact [tpalaima@mail.utexas.edu](mailto:tpalaima@mail.utexas.edu).



### The Question Classics Majors Ask Me"

Since I am the undergraduate coordinator for my department, Classics majors frequent my office with questions about course scheduling and careers. One type of question I am hearing more and more often from students seated in front of my desk is, "Can I have a meaningful and long-lasting relationship with my partner and be a professor?" Then they lean in closer and ask, "How do you do it?" My career as a classicist, I tell them, has taught me to be flexible, to seek out and gain knowledge from diverse models, and to always remember what is most important. I have learned a great deal about commitment to work and relationships from my colleagues – whether or not they are currently part of a committed relationship.

How do I do it, indeed? I don't do it alone – that is for sure. I have a partner who is the child of two professors – this guaranteed a prior life-long exposure to the challenges that jobs in academia present – who has been willing to relocate, retrain for new careers, and reorganize our lives every time we have had to saddle up and hit the academic highway in search of the tenure track. Three years ago our journey came to an end when I was offered a job at the University of Florida, but we made the choice to come here as a team and to stick together through all of the changes that would occur as a result of the move. And to me, the issue of how to combine a career with life outside of work is all about recognizing that I have choices and options. I can choose to have a part-

ner and be an academic, but both my partner and myself have, when faced with new challenges, had to rely upon our creativity and courage in order to make this work. That I am lucky enough to be in a department with colleagues who provide a variety of models for balancing work with life-relationships makes me realize that we as academics need to recognize that encouraging colleagues to find a healthy balance between life and work only strengthens our ability to reach out to and attract future classicists to the discipline.

Jennifer A. Rea  
University of Florida

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There was never a time when I considered not having children because of my academic career. The question was always when and, later, how many? A tricky question when I began a tenure track job back in 1991 at the age of 31 in a department comprised mostly of men. But that question eventually led to three children and a wonderfully fulfilling career as a teacher and scholar.

A WCC newsletter that I read as a graduate student in the late 1980s, entitled *Survival*, had a major impact on my early thinking about these issues, in particular, the importance of one's partner in facilitating an academic career. But looking back at that issue, I am amazed by the singular lack of references to institutional policies that support women and young families in the academy. Many of the writers simply assumed that if they had children and pursued academic careers, it was wholly "their problem," one not shared by the department or the institution. Now many colleges and universities have developed policies that make it easier or at least possible to pursue a family life while on a tenure clock.

My own institution's commitment to the promotion of women faculty through tenure-clock extensions for childbirth and adoption, a good spousal hiring policy, and a well-established mentoring program for junior women, contributed immeasurably to my success. The mentoring program connected me to senior women outside my department, many of whom successfully combined academic duties with motherhood. It also crucially helped me in my early years, before my own professional and social network was fully developed, to realize that I was not alone.

For this reason, I am particularly dismayed over the recent Berkeley study- which argued that women faculty with children were less likely to receive tenure than their male counterparts- and first person narratives, in venues like the Chronicle, about the difficulties of balancing work and family for women in the academy. Such accounts could have a potentially demoralizing effect on younger women entering the field.

But as Shilpa Raval pointed out to me at last year's APA meeting in San Francisco, perhaps this data will encourage universities to recognize the different needs of women faculty. She keenly felt the need to put pressure on institutions to accommodate the needs of women and actively worked to effect these changes at her home institution.

I like to think that female classicists are now in "post-Survival" mode; instead of simply surviving, women can thrive in multiple roles. But this possibility can only be sustained by continued pressure on our institutions to create and sustain positive climates for women faculty.

Laura McClure  
University of Wisconsin-Madison

For more information on programs and policies at the University of Women that promote the success of women, go to <http://www.wisc.edu/provost/women.html>

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Being a classicist has enriched my relationships as mother, wife, and daughter. I recited Sappho in Greek and English to my infant son, Daniel. Then I told him myths starting with Homer and Ovid, the repertoire expanding and changing as he has grown. (Last year, Kronos finally castrated his father, instead of merely wounding him.) As a toddler, with a scarf for a tail, Daniel became the "helpful Centaur" on chore duty. He always wanted more stories, and they became a way to deal with difficult times, both as distraction, and illumination. (Remember how Achilles got so angry he couldn't think? Antigone was right, but she died. Surely, there's a way to be right and survive.)

Daniel was only six when I began translating the Homeric Hymns (California, 2004). He often kept me company while I translated, which eased my guilt about always working. With my own child near, I began with Demeter, a mother who would let the human world die to get her child back. Early

on, I told Daniel short versions of the hymns, but as he grew older I read him drafts. Many drafts (except Aphrodite—still haven't mentioned that one). I'd ask, "Which sounds better, this or that?" Sometimes he'd come up with a third way that was better yet. He loves the Hymn to Hermes, and I picture the gleam in Hermes' eye as the one I see daily, sparkling with intelligence and mischief. Family and professional life really came together in our trip to Greece in 2000—exploring ancient sites, translating the Hymn to Apollo at Delphi.

My mother taught 7th & 8th grade, and was an experienced teacher of gifted students when I was a new Ph.D. She helped me with pedagogy and I helped with classical material. Although we live far apart, we have shared teaching ideas for nearly twenty-five years. We have presented together on teaching mythology at conferences, including the National Association for Gifted Children. My husband regularly teaches mythology in his junior high school language arts classes. I find or make him good translations; he shares fresh ways of engaging students. My family is interested in many other things, but our shared love for ancient stories is a special pleasure and an abiding bond.

Diane Rayor, Professor and Chair  
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Not many people have made the same radical decisions that I have...as an American classical archaeologist to move to my husband's village and keep up my career as an archaeologist and College professor at the same time...on the other hand, I am not the only one. What I was astonished at, at the time, and what I still fight with in the present, is the assumption of what that means for me as an archaeologist and for me as a wife and mother.

A few years after I was married, and as I was in the midst of setting up the exhibit and finishing the catalogue for A Corinthian Scrapbook, an exhibit that I had planned, ordered and written the text for, I was asked by the graduate students helping to set up things up, "So, what will you do now that you are leaving archaeology to be married in the village". The astonished look on my face was an immediate answer. I am not sure, however, that I should have been astonished; after all, not many years prior to that a graduate student woman friend of mine had been told that she had a choice to make between family and

career—this from a tenured male professor with a wife and children. It was clear that he did not see any contradiction or difficulty in the statement that he was making.

I have managed to have the two and truly believe that I am a better Classical Archaeologist for having a family...and a better wife and mother for being active in a field that I love.

I am lucky, but it has not been easy.

The director of my current active excavation accepts that my presence is periodic and, when unexpected pregnancies made it more so, his response was that he liked my work and knew that I would be back at it soon enough. His faith has resulted in a string of papers. I have had strong supporters who continue to write reference letters and encourage my work even though I can not leap at all, or even at times, for the best funding opportunities because of family commitments and responsibilities. I

like to think that, although I do not publish as rapidly as I would want, each publication or paper rewards their faith in me. At College, I can not alter my commute or the number of hours that I teach, but people there always ask about my children and have understood the periodic committee meeting by telephone. On the reverse side, I have not even been given



the chance at some positions as people have viewed my decision to live in my husband's village rather than in Athens as a liability or as a statement of my commitment to the field.

Are we allowed a wish list for the future? I can not but help look back to Lillian Doherty's comments in this last Cloelia.

What is it that we want to encourage in the next generation of scholars? Don't we want them to believe that the perspective that comes from family can bring strength to their own work and not just hinder or halt a career? Do we need to rethink both at the job and at the grant level how 'productivity' can be measured by more than just the number of articles? It was the Women's Classical Caucus's sponsorship of childcare at the AIA Meetings in San Francisco that led me to join the group for the first time this year as it came to me rather forcefully, that here, potentially were the roots of the changes that I hope to see happen.

Elizabeth Langridge-Noti  
American College of Greece

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## EDITOR'S REMARKS, cont from page 6.

Green filled in a final gap in my thinking: while it was easy to argue that classics teaches a person to think and live as well as any other field, I could not express why classics was the best field to accomplish this goal. Greece and Rome both models uncover its underlying fault lines. can see what Western culture itself and started rationalizing in that state. As is said of Homer, ancient world is now.

With my daughter realization that not even classics of course being a parent gave what I study, the study of classics look forward to editing *Cloelia* a part of our everyday lives as studies have contributed to other. In my vision, the journal

by exploring the way we relate to the world even as we are enraptured by something so far away in time and space. I invite suggestions about possible topics as well as contributions of your own vision; I also hope that a permanent board will soon work toward a long-range vision of *Cloelia*. I look forward to hearing from you!

Sally MacEwen, Agnes Scott College, 404.471.6217, smacewen@agnesscott.edu

preservation of our ancestral heritage, and of the languages that enshrine it, is no more cultural diversion, but a matter of the most vital and immediate concern to us all."



not express why classics was the Green argues that only studying modern European thinking and It is the only place where one was before it became aware of itself, and can best be analyzed "the now is all," equally, all of the

grown out of childhood and the is permanent, I see that while me a different perspective on is essential to my values. I now in order to examine classics as humans, an approach women's the field perhaps more than any can honor that contribution best

## BOOK REVIEWS

Carol Gilligan, *The Birth of Pleasure*. Borzoi Books, Knopf, Random House; 2002. Pp.253 ISBN: 0-679-44037-2. Cloth. \$24.00.

This personable work is the fruit of author Carol Gilligan's encounter with the story of Eros and Psyche, and her subsequent reflections. These revolve around the emotional price paid by men and women, as boys and girls, in adjusting to gender roles in patriarchal society. Gilligan relates these processes, and the process of their undoing, to the story of Eros and Psyche.

Gender roles, the author knows well. Carol Gilligan is one of the thinkers who put Gender studies on the map in American culture, beginning with her first professorship at Harvard in 1967. Her observations and research

convinced her that, contrary to the accepted views of the time, women are not psychologically underdeveloped in comparison to men, but perceive right, wrong, and proprieties differently. Male-oriented mores rely on a hierarchical, logical system of rules; women base their sense of self and moral judgments more on a psychology of relationships. This point of view is "Difference Feminism," an interpretation of human behavior and moral development modeled in Gilligan's 1982 book, *In a Different Voice*. This view has generated accolades and controversy ever since. The accolades include responsibility for the foundation of the Harvard Project on Women's Psychology and Girls' Development, the Harvard Center for Gender and Education, and the Patricia Albjerg Graham Chair in Gender Studies at Harvard, which was endowed Gilligan's honor. She has been the recipient of

numerous other awards, the author of numerous publications, and in 2002 also became a playwright.

The *Birth of Pleasure* seems a digression from Gilligan's scholarly work, a more relaxed personal account. The book is definitely written for a popular audience; the writer expresses ideas, explains references and terms clearly and simply, without footnotes or extensive bibliography. Gilligan's wide experience and lively curiosity drew her into "piecing together an ancient love story with the findings of contemporary research..." This process led her "into the heart of a mystery and then to a new mapping of love. This book is a record of that journey." (p.5) The author takes the reader along, journaling through more than one ancient story, into her acquaintance with many clients and colleagues over 30 years' time, and into the author's own dreams and personal experience. She enhances these reflections with pertinent literary excerpts and commentary on authors from Euripides to Shakespeare to Anne Frank.

The "ancient love story" which became the catalyst for this book is that of Cupid and Psyche, from *The Metamorphoses* of Apuleius. (p.5) Gilligan "came upon" the story years ago and it stuck with her. This 2nd century tale serves as a template, and weaves together the themes of this personal summary of the author's work. She relates trials of Psyche to those of her own clients. (p.35)

The "mystery" that Gilligan confronts in this book is that of the tragic nature of our cultural love story, wherein "love leads to loss and pleasure to death." (p.5) The soldier and the mother are our "sacrificial couple," sacrificing emotional authenticity, if not their lives, to fulfill roles in human society. (p.100) These roles have developed to maintain the hierarchy of power, which is the hallmark of patriarchal society. (p. 4) For the purpose, spontaneous authentic feeling, "pleasure," has to be stifled. (p. 94) This involves different sorts of dissociation and emotional numbing for either sex, characterized by Gilligan as a "loss of Voice." In boys, this happens around the age of five or six years; for girls, the shutdown occurs later, around puberty. (p. 10, 15, 66, 91, 130, 228) The accounts of this process, by the girls themselves, are among the most touching parts of the book.

Gilligan's "new mapping of love" (p.5) is nothing really new. The applicability of myth and ancient story to modern life, and individuation and relational development in the Eros and Psyche story are now commonplace topics, in popular and academic media. Joseph Campbell, the popularizing scholar of comparative religion, was well aware that "the

latest incarnation of Oedipus, the continued romance of Beauty and the Beast, stand this afternoon on the corner of Forty-second Street and the Fifth Avenue, waiting for the traffic light to change." (*The Hero with a Thousand Faces*, 1949). Robert Johnson's *She: Understanding Feminine Psychology*, (1976), exemplifies the substantial body of work on the Cupid and Psyche story, specifically, by Jungian thinkers. Gilligan acknowledges little of this prior work; this oversight is a definite shortcoming of the book.

Despite this, *The Birth of Pleasure* is a thought-provoking and sometimes lyrically written work, entertaining and enlightening as an introduction to the workings of gender in American society. The book is also an entertaining and enlightening personal summary of the work of this eminent and sensitive scholar.

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Katherine Haynes, *Fashioning the Feminine in the Greek Novel*. Routledge, 2003. Pp. viii + 214. ISBN: 0-415-26209-7. Paper. \$31.95.

When I was reading *Kallirhoe* with an undergraduate class under the rubric of adventure literature, my canny students imagined a new title for what they had read: *Maidens, Mothers, and Metrosexuals*.

This sentiment accords with the spirit behind Katherine Haynes' new book. And it also gets to the heart of the dilemma that Haynes' work cautions us about: namely, the attraction of reading ourselves into this ancient genre, at the scholarly risk of the misguided conflation of cultural categories, dangerously erasing a meaningful historical and critical distinction between modernity and antiquity.

Warning us not to look to her book as a "potted history" about women in antiquity (18), Haynes instead claims to analyze the image of femininity, or the use of woman as a sign, by narrators, by literary characters of both genders, and by readers. Throughout the argument, the author often returns to this strategy of reading, which she calls "against the text," in tribute to J. J. Winkler's guerilla-mode of resistant interpretation. For this reason, this book promises to benefit the study not only of the construction of femininity, but the construction of masculinity as well.

This critical strategy, so it seems to this reader, is what Haynes would most want readers to take away from

this study. Positioning her claim within Foucault's matrix of genre and emergent selfhood, Haynes' interpretation of femininity in the novels is most clearly expressed at the close of chapter three. "The novels," she writes, "as literature intended for extended private reading and contemplation, favour the feminine as the most suitable expression of the personal, and the ultimate expression of the cult of personality – the romantic" (79). What this hypothesis amounts to, we learn later in the final chapter, is yet another hypothesis, namely, that the discourse surrounding the sexually resistant heroine symbolizes the Greek elite resisting Roman dominance (161). Therefore, it would be fair to say that this book presents an argument about class that is served by gendered semiotics.

The author takes careful steps to frame with great tact the scholarly background surrounding literacy and the novel in the ancient world. In fact, her concentration on the heterogeneity of scholarly opinion is where this study is strongest. However, this may also be a caveat: this is not a book for an undergraduate reader, or even for one of our fellow humanists hoping for an introduction to the subject. It presumes a practiced familiarity with a number of troublesome critical debates – concerning the genre of the novel in antiquity, the dilemma of studying women in antiquity and in literature, the status of high/low cultural models in antiquity – and a close familiarity with the fictions themselves. The first two chapters are theoretical, and can be usefully read as narrative bibliographies into the broad, major problems. A less sympathetic reader, however, might become impatient with these preambles, and hence, with the critical strategy of the subsequent chapters as well.

The third chapter, "Heroines," is the cornerstone of the argument, aiming to take the remarkable heroines of the five major fictions, Kallirhoe, Ephesiaka, Leukippe and Kleitophon, Daphnis and Chloe, and Aethiopika, and read them as a group, according to five main tropes. Haynes gives different subtitles for each heroine, but the tropes may be labeled narrative focus, subject/object of the gaze (following Mulvey and deLauretis), chastity/fidelity, the semiotics of social space, and power/agency. At the end of this chapter Haynes adds that reading these female characters in a liminal space of "rites of passage" may be a useful way to confront the paradox of these figures' conventional and counter-cultural characterization. However, not enough space was devoted to this tantalizing proposition. The book's very comprehensiveness – its strength – might be perceived as a weakness. Haynes' positive opinions are

too closely protected, it seems, with kid gloves, rendering her own extension of the argument less risky and somewhat slender. For example, when discussing Chloe's commodification into a herd-animal following the raiders' abduction, Haynes writes, "This is somewhat different from Kallirhoe's complaint that she is passed around like a piece of furniture" (64). Dramatically different, emphatically different! – and while Haynes devotes a sentence to clarification ("she is an animal"), a habit of extreme understatement dilutes the power of Haynes' message.

Establishing the predominance of novelistic heroines builds a suspenseful theoretical crescendo leading up to the fourth chapter. In "Heroes," the author retrieves little social or artistic interest from the "love-heroes" and the male elite, although the importance of this theme has been trumpeted frequently as part of the ideology of novel reading. Haynes rehearses the adage that the ostensible passivity of male protagonists tells us less about actual ancient male readers' identities than it tells us about contemporary male critics' distaste with the "alien" masculinity they read therein. Reading the heroes as a class seems to slight some very allowable variations among them. Chaereas' mournful silence in Kallirhoe 3.4 may very well be the expression of grieved interiority, rather than merely unwillingness to speak to a public forum (87-88). Surveying how male protagonists are incommensurate with martial or oratorical ideal Haynes concludes, "the concept of honour [in] Homer's epic is here replaced by loyalty" (87); but no sustained analysis of how loyalty might be read positively is ventured. Likewise, this reader admired the intentions behind the surveys of minor female and male characters; the scope of variety they illustrate raises important questions about a genre we so often oversimplify as strictly conventional and hence, repeatable. The final chapter returns, rightly, to speculate on literature's circulation of the ideology of marriage – conventional or subversive, asymmetrical or symmetrical – and its power in society.

Haynes' work, if only speculative where you would rather wish it were arguing positively, is admirable in its scope; it will serve as a guide for further work to come. And this reader looks forward to Haynes' next feast, be it book or article, for surely she has whetted the appetite for this kind of work on the ancient novel.

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Kleiner, Diana E. E. and Susan B. Matheson, eds. *I Claudia II: Women in Roman Art and Society*. University of Texas Press, 2000. Pp. 173. ISBN: 0-292-74340-8. Paper. \$27.95.

The exhibition at the Yale University Art Gallery in November 1996, "I Claudia. Women in Ancient Rome," brought together an impressively diverse body of 170 objects from North American collections. The organizers, Kleiner and Matheson, focused on portraits, but also included funerary urns, jewelry, furniture, and fragments of cloth in order to investigate the lives and characters of Roman women. The exhibition itself was praised for its ambitious scope and its creative exploration of women's lives through the use of Roman archaeology.

The catalogue for the show, volume I, *I Claudia. Women in Ancient Rome*, however, had some serious flaws. The objects were unevenly researched and should have been placed in a wider cultural context. In addition, the application of gender theory might have been more rigorous. (For a details about the repetitions and errors of fact in volume I, see Elizabeth Bartman's review, *Bryn Mawr Classical Review* 98.6.03.)

Volume II publishes ten papers that were delivered by a distinguished group of scholars at two symposia held in conjunction with the November 1996 exhibition. While many blemishes and omissions of volume I have been corrected in volume II, and individual papers offer valuable contributions to the field of women and gender in Roman archaeology, certain frustrations remain.

Kleiner and Matheson stress in their introductory essay that the lives of Roman women were diverse, not "only as wives and mothers" (p. 14). They make a powerful case for the importance of the images of Roman women in art and the moral values these convey. Such images clearly contribute to our understanding of the place of women in Roman society. The editors thereby initiate an exciting and inspiring discussion connecting archaeology and the written sources in new ways.

This promising start makes it all the more disappointing that the first chapter, "Livia to Helena. Women in Power, Women in the Provinces," by Cornelius C. Vermeule III, falls so short of the expectations set by the editors. Vermeule's paper seems to be an unedited keynote lecture. It includes a rambling, and seemingly arbitrary, list of women in the Roman provinces who were called Claudia, along with random retellings (from the literary sources) of some of the lives of famous Roman women in the imperial family. Illustrations,

mainly from coins, pepper the text, but a critical evaluation of them is sorely lacking. My principle complaint, however, is that the survey of women presented here is superficial and does not adequately serve the goals of the volume.

Rolf Winkes' chapter, "Livia. Portrait and Propaganda," (pp. 29-42) focuses on a marble portrait of Livia in the Walters Art Gallery in Baltimore in order to review portrait types of Livia and ultimately to redate the Walters head. While the paper is painstakingly precise in its treatment of sculptural technique and style, Winkes does not take the time to place the Walters head in context or to apply gender theory to its manufacture.

In the third chapter, "Family Ties. Mothers and Sons in Elite and Non-Elite Roman Art" (pp. 43-60) Diana E.E. Kleiner considers what she calls the "associative power" (power derived from association with men) that Roman women acquired through their sons. This paper is an expansion of her chapter in volume I, which explored how elite Roman women acquired power through their husbands. Emily A. Hemelrijk's review of volume II (*Bryn Mawr Classical Review* 2001.11.18) argues that Kleiner tends to base her arguments "more on modern notions than on careful discussion of the ancient evidence". I do not agree that Kleiner has been careless in this way, but I do feel that the main conclusions of the chapter are rather obvious.

Mary T. Boatwright's chapter, "Just Window Dressing? Imperial Women as Architectural Sculpture," (pp. 61-75) puts forward important questions about the "physical context" and "receptive context" (how ancient viewers would see a statue) of portraits of imperial women in the early second century C.E. Her thought-provoking consideration of statues portraying Trajan's wife Plotina, his sister Marciana, Marciana's daughter, Matidia the Elder, and Matidia's daughter, Sabina (wife of Hadrian), in four very different architectural settings around the empire, leads her to a new interpretation of the sculptural program in the Forum of Trajan. She suggests that the Roman family became an important element of the Romans' self-presentation. The chapter demonstrates Boatwright's meticulous scholarship, though her final point is not revolutionary.

The fifth chapter by Susan Wood, "Mortals, Empresses, and Earth Goddesses. Demeter and Persephone in Public and Private Apotheosis," (pp. 77-99) argues for the special significance of the myth of Persephone (her abduction and rape by Hades) to funerary art. Persephone's myth (together with other myths involving women and the underworld) may have conveyed the notion that death can

be overcome and that the love of a married couple could ultimately conquer death.

Eve D'Ambra's chapter, "Nudity and Adornment in Female Portrait Sculpture of the Second Century AD" (pp. 101-114), attempts to understand the incongruous combination of chaste and erotic elements in Roman female portraits. D'Ambra examines three funerary portrait statues of nude or partially clothed women (with stern matronly faces), who look like Venus from the neck down. She offers several explanations: that these statues were primarily used to denote the fertility of the women; that the Roman Venus was a domesticated goddess of love who prompted acceptable (marital) desires; and that nudity of the statues should be regarded as a "costume" that gives an aura of divinity to the deceased women. This last possibility is quite exciting. D'Ambra suggests a unity between the heads and sexualized bodies that no one has proposed before. She presents a compelling way to "see" these statues as the ancient viewers might have seen them.

Andrew Oliver's chapter, "Jewelry for the Unmarried," (pp. 115-124) briefly considers the rich jewelry found in graves of unmarried girls in Rome and Italy, as opposed to the scanty baubles from tombs of older, married women. He decides that this discrepancy probably arises from the fact that unmarried girls were buried with their possessions, which were part of their dowry, while the older women had already given their jewels to their daughters and other female relatives before they died. Again, his conclusion is not earthshaking, but it does afford an important glimpse of women's lives.

Susan B. Matheson's chapter, "The Elder Claudia, Older Women in Roman Art," (pp. 125-138) asks how elderly women were regarded in Roman society and how they were portrayed in Roman art. She compares portraits of the late Republican veristic style (with obvious signs of aging like crow's feet, sunken cheeks, and drooping eyelids) with portraits of imperial women who appear idealized and youthful. Matheson suggests that the fertility of imperial women, so crucial for dynastic continuity, was reinforced in imperial portraits by these youthful representations and by assimilation to goddesses. Since portraits of private women in funerary contexts were so identifiable (considering the attributes of aging), Matheson concludes that maturity was respected in Roman society, and that a recognizable portrait afforded virtue and dignity to the deceased.

Chapters nine, by Diana Delia, "Marriage Egyptian

Style," (pp. 139-147), and ten, by Ann Ellis Hanson, "Widows Too Young in their Widowhood," (pp. 149-165), turn to Greek and Roman Egypt. Delia briefly surveys property contracts between Greek immigrants in Egypt and their Greek, or Egyptian, wives, and includes translated examples as an appendix. Hanson reviews the census declarations of Roman Egypt in order to explore the social and economic status of young widows and the likelihood of their remarriage. Since the evidence for Hanson's discussion is papyri alone, her chapter, although interesting, seems a bit out of place in volume II.

While the attractive and accessible points made in volume II are indeed "further reflections" on the topics raised in volume I, these points sparkle here and there rather like isolated gemstones on a jeweler's table. The fabric needed to hold them together, to create a beautiful whole, is yet to be woven. The editors seem to have missed an opportunity to produce a new, coherent study on women and gender in the art of classical antiquity, a study that is still needed both for use in university teaching and for specialists in classical art and archaeology.

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Laura K. McClure. *Courtesans at Table: Gender and Greek Literary Culture in Athenaeus*. New York and London: Routledge, 2003. Pp. xii + 242. ISBN 0-415-93947-X. Paper. \$21.95.

Prostitution, or commodified sex, has long been an important area of consideration for feminist scholars across disciplinary lines. "The world's oldest profession" is a nexus point for a variety of complex relationships directly relevant to the study of gender and power relations, such as the nature of desire and sexuality, desire and commodity relations, class and sexuality, notions of legitimacy and reproduction, and the institution of marriage, to name a few. McClure's book provides a comprehensive examination of the literary representation of the classical Athenian hetaera (courtesan) as seen through the late second century writings of Athenaeus. McClure's study problematizes earlier studies of courtesans that sought to view them as liberated women. Instead, she argues that, although there might be class distinctions between the hetaera and her brothel counterpart, the *porne*, the former is just as a much

a fetish object. However, the hetaera's commodity status (use value) is masked by her illusory appearance as a more exclusive, sophisticated sort of companion.

There exists little concrete information about hetaeras. Perhaps this is why the focus of McClure's study plays down (but does not exclude, by any means) male sexual companions. The greatest source of textual production about female courtesans comes from authors living in the Roman Empire during the Second Century C.E. The book posits hetaeras as fragments of ancient Athens (or ruins) and Second Sophistic authors like Athenaeus, Lucian and Alciphron, as literary archaeologists who play critical roles in salvaging information about the way hetaeras were represented in a variety of literary contexts and genres. As such, these Second Century authors worked with what little Middle and New comedy remained, and worked against the loss of legal defense speeches and chronicles of famous courtesans and their clients. McClure argues that the hetaera was more important as a cultural sign than as an historical entity. In Second Sophistic literature in particular, the hetaera embodies a decadent aesthetic that characterizes the relationship between Second Sophistic authors and ancient Athens. McClure argues that the hetaera is "dislocated from her original context. . . [and]. . . serves as a metonymical construction, an object of substitution and a vehicle of nostalgia that both recalls the original loss and yet simultaneously distances the subject from that for which it longs" (6).

In Chapter one, McClure theorizes the concept of nostalgia as a paradigm for understanding the links between paideia, Athenaeus' writings, and the Second Sophistic context of writers who demonstrated "an almost fetishistic preoccupation with the collection, preservation, and circulation of commentary on the ruins and fragments of the classical past" (27). This chapter provides an excellent overview of intellectual life among Greeks living under Roman rule. If Greeks were unable to assert their identity in the realm of politics, they were still able to do so in the realm of culture. In this introductory chapter, McClure shows how "the chameleon-like status as both Asiatic and Attic" (32) of the hetaera made them especially suited to the Second Sophistic milieu. As literary figures associated with sophisticated urban life, their frequent appearances in Greek rhetoric and comedy made them appropriate conveyors of contemporary cultural concerns.

Chapter two is concerned with names and

pseudonyms of hetaeras in book thirteen of Athenaeus' *Deipnosophistae*. McClure shows that a single courtesan might have been associated with multiple names, or she might have been compared to animals. She argues that these associations underscore the use value of the hetaeras. Various historical pasts are emphasized in this chapter to illustrate the ways in which the names of the hetaeras signify differently over time. During the Hellenistic period, for example, names of hetaeras appear in discourses of invective against famous men and as material for jokes. However, by the Second Sophistic period, the same names of hetaeras evoke a bygone Attic past.

The question of the educational background of Attic hetaeras is the focus of Chapter three. Through a general exploration of the hetaeras' witticisms, McClure shows how obscene puns and sophisticated literary allusions served to expose the pretensions of the poets and philosophers, briefly subverting social hierarchies. She suggests that, although Attic courtesans were often thought to be as learned as the males with whom they associated, there is little concrete evidence for this claim in the literature of this period, in which they are depicted as purveyors of Attic language and culture.

Hellenistic rhetoric, artifice, and the bodies of hetaeras in book thirteen of Athenaeus' *Deipnosophistae* are the focal points of Chapter four. This chapter furthers the discussion of the hetaera as a performer of classical Athenian culture by examining her role as a comic character, a model for artists, and an exhibitionist at festivals and in the law courts. Here McClure explores the ways in which, for ancient authors, hetaeras' bodies served as "convenient metaphors for literary artifice, epideictic display, and rhetorical persuasion from the classical period through the late 2nd century" (8). Chapter five continues the theme of performance and hetaeras, only this time, in the context of religious spectacle. By showing the ways in which the hetaeras were conflated with their patron goddess, Aphrodite, McClure furthers her claim about the commodity status of Attic courtesans.

In general, this book oscillates smoothly between the literary traditions of classical and Hellenistic Athens, and the Second Sophistic period. It tells us much about the mindset of colonized Greek intellectuals living in the eastern half of the Roman Empire. By Athenaeus' time, semantic distinctions in the terms relating to ancient Greek commodified sex (which McClure shows were already imprecise) had disintegrated. Terms became interchangeable. The variety of overlapping and collapsing categories relating to hetae-

ras, makes creating a central theory about them difficult if not impossible. Perhaps this is McClure's point. In the end, she suggests that the hetaera's fluidity as a cultural sign, a fragment to be salvaged, is what matters most. As such, the hetaera could embody a broad range of rhetorical strategies for addressing literary, social, and political concerns.

Kristi M. Wilson

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Miller, Paul Allen: *Subjecting Verses: Latin Love Elegy and the Emergence of the Real*. Princeton University Press, 2004. Pp. x + 318. ISBN: 0-520-23381-6. Cloth. \$55.00

James, Sharon L.: *Learned Girls and Male Persuasion: Gender and Reading in Roman Love Elegy*. University of California Press, 2003. Pp. xv + 350. ISBN: 0-691-09674-0. Cloth. \$39.50.

In *Subjecting Verses: Latin Love Elegy and the Emergence of the Real*, Paul Allen Miller uses psychoanalytic theory, particularly Lacanian theory, to help explain why elegy arises at the time it does. He views the brief flowering of elegy as "symptomatic" of the identity crises which are occurring with the political/cultural/power shifts in the transition from Republic to Empire. At this time in Rome, the idea of "social norms" has disintegrated, leaving the self-perception of the culture (the Imaginary) struggling to reassess its circumstances (the Real) with new codes of behavior and ideologies (the Symbolic). Miller engages in a very thorough analysis of Catullus, Propertius, Tibullus, and Ovid. He treats each author separately in order to emphasize how that specific poet is representative of certain aspects within psychoanalytic theory.

Miller finds Catullus problematic as an elegist because he does not conform specifically to this genre. By focusing on poem 68, Miller uses Catullus as a control to which he can compare the formally elegiac poets. But Catullus himself exists in the beginnings of the social crisis, and his poetry exhibits a "subjective" perspective which illustrates the breakdown of traditional social codes, especially gender roles. In 68, Catullus uses extensive similes and allusions to Aeschylus' *Agamemnon*, which Miller expounds to demonstrate the precedent of rhetorical gender swapping. For example, in Catullus' description of a household, the gender roles should be fixed, but Miller finds ambiguities concerning gender to be very pervasive.

Miller's approach to Propertius' Cynthia as a generic woman and narrative device elucidates the

schizophrenia which exists in the Roman male identity. The men are connected by Cynthia in their common desire of her; yet, since they become rivals for her attention, she is also what divides them from one another. Propertius takes advantage of this fractured identity by creating softer, more effeminate poetry that is not only directed toward Cynthia, but to Gallus, Tullus, Ponticus, and Bassus. In a separate chapter titled, "Why Propertius is a Woman," Miller argues that the poet constructs a feminine role for himself in order to direct erotic poetry toward these men.

For Miller, the contradictory and plural nature of Tibullus' poetry is a manifestation of the social crisis' impact on identity. Miller's evaluation of Tibullus is a complex argument which relates the images found in book 1 by using the loose associations found in Freudian dream theory. Miller opens with an analysis of the contradictions between *millitia* and *rura*, and then he shows how these ideas are related subconsciously. Tibullus' poetry hinges upon the idea of *asiduous* labor and its definition relative to a character, especially the character of the elegiac poet, whose labor is *servitium amoris*. In his descriptions, the characters are so idealized that they have no counterpart in the Real.

In Miller's treatment of Ovid's *Amores* 1.4, he illustrates how the poet represents the character of the *vir* as a property-driven possessor who is representative of traditional masculinity. But Miller argues that Ovid's elegiac voice reconstructs the lover as the *vir*, thus revealing the slippage between a subject and its Other. This in turn reveals the breakdown of any traditional (Symbolic) representation of masculinity. Miller also argues that Ovid is one elegist who is most dangerous to the Augustan regime because he serves as the mirror to reflect back the Otherness, the internal crisis, within the program.

Miller's argumentation is superbly thorough, although not overdone. His treatment of individual authors and only a minimal selection from each allows him to explore the various intricacies of psychoanalysis, while still leaving enough literature unanalyzed for the readers' own pursuits. Although he provides an in-depth explanation of Lacan's theory, Freud and Kristeva do not receive the same detailed treatment. And quotations cited from ancient languages are translated, but modern language quotes are sometimes left untranslated. Thus, Miller's work may not be suitable for the novice theorist or for undergraduate study; however, this book would be an excellent choice for a graduate seminar on Roman elegy or a specific study of a particular Augustan author.

Miller and Sharon L. James share a number of views about women in elegy and the constructions of masculinity, but James' *Learned Girls and Male Persuasion: Gender and Reading in Roman Love Elegy* has particular emphasis on these topics. James argues that by reading from the perspective of the puella and by considering her as representative of a historical class of women, one can easily see the elegiac lover's strong rhetoric of persuasion as well as the motivations for the different types of elegiac tropes. James, like Miller, finds Catullus problematic; but, because she classifies Lesbia as a historical woman rather than a generic puella, her discussion of Catullus' corpus is brief. She then focuses on Propertius, Tibullus, and Ovid, though Ovid receives the most in-depth treatment, to reconstruct the social context which allows elegy to function.

James' first task is to discuss the derivation of the figure of the puella, which she defines as "generic" since this character is ultimately derived from New Comedy, and the essence of the persona does not change very much between genres. James concludes that there must have been a class of women who were not of marriageable status; and the elegiac puellae are representative, but not historical, members of this class. This class of poor, ineligible women has need for subsistence, which is supplied by the lovers. Sexually available women, whose bodies are their only possessions, must make themselves desirable in order to attract and keep lovers, while the lovers must fund the means for the women to be attractive. A vicious cycle ensues.

James also discusses the puella's supporting characters, the *lena* and the *vir*. These are also derived from New Comedy, and they are viewed by the elegiac poet as hindrances to his access to the puella. The *lena*, in her role of advisor to the puella, reveals in great detail the professional considerations of a courtesan. Thus, the *lena*—probably a former courtesan herself—provides the stiffest logical arguments against the elegiac lover, while also giving the reader a glimpse into the puella's point of view. James argues that the *vir*, though often spoken of in terms of marriage and contracts, was most likely a primary customer rather than husband.

James explains in detail different techniques used by the poets which were borrowed from other genres: the *recusatio*, the *querela*, the *paraclausithyron*, and the *propempticon*. For the purposes of elegy, James argues that a *recusatio* is a refusal of public service or profitable work which allows the impoverished poet to pay his girl in poetry. She also details the variety of lamentations, or *querelae*,

and how they result from the puella's monetary situation. The *paraclausithyra* and *propemptica*, though traditionally used to express the lover's devotion, reveal that the puella is involved with someone else, possibly the *vir*, and show that she is a successful courtesan. She argues that these are all forms of persuasion which disregard the puella's needs. Then James gives detailed examples of the real dangers which face her as a courtesan: rape, pregnancy, and abortion.

James' text reveals the motivations for the poets' shifts in their methods of addressing their puellae. By giving the reader the tools to be able to read from the puella's perspective, James reconstructs the social background of women who do not have a voice for themselves. This background, contrary to the loveliness in the elegist's poems, is visceral and dangerous. With these qualities, James' text would be perfect as an introductory course on Roman elegy, or for introducing gender studies to an author-specific course.

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Daniel Ogden, *Polygamy, Prostitutes and Death: the Hellenistic Dynasties*. Duckworth, Classical Press of Wales; 1999. Pp. xxxiv + 317, 10 illustrations. ISBN 0715629301. Cloth. \$59.50

This book will be useful for advanced students of Hellenistic history and their teachers, but is not the best or only source for select areas.

In a helpful introductory "Argument", Ogden (hereafter O.) details his main theoretical perspectives: the phenomenon of "amphimetrism" and use of the *levirate* inform and help explain dynastic struggles in the Hellenistic realms. The terms "amphimetrism" and "amphimetric" are drawn from the word *amphimatores* (see Aeschylus *Heraclidae*, fr. 73b.4 Radt), which refers to children of different mothers but of one father.

O. conclusively demonstrates that these dynasts largely practiced true polygamy rather than serial monogamy. In order to work with sources as varied, conflicted, and fragmented as those which illuminate the Hellenistic successions, it is vital to employ a theoretical perspective. Thanks to O.'s work, we can now see the flaws in the "monogamist" and "constitutionalist" perspectives held by many scholars, specifically in their claims that the rulers practiced serial monogamy and that there were implicit mechanisms for establishing succession.

His method is mainly to write brief narratives of the successions drawn from literary and epigraphic sources, with the overlay of "amphimetrisms". O.'s remarks on source analysis and use of modern data are found along the way, often in unexpected spots: for example, he mentions the propensity of incestuous unions to be less fertile and to concentrate genetic problems. His analysis of Roman-centered biases in some of the sources dealing with the late Ptolemies is excellent. There, however, is no crosscultural treatment of the concept of "amphimetrisms" or of the levirate. The treatment of the Ptolemies also lacks information about the consanguineous unions of non-royal persons in Egypt.

Part One, Polygamy and Death in the Macedonian and Hellenistic Courts, provides individual chapters on Argead Macedon, Alexander, Cassander and Lysimachus, the Ptolemies, Seleucids, the Antigonids, and Attalids. These for the most part flow naturally and chronologically, and contain interesting insights according to the familial, individual and cultural/environmental proclivities of the participants.

Though keen to situate all these happenings beneath the amphimetric canopy, O. discerns important differences. The Seleucids, unlike the Ptolemies, favored dyarchism, where fathers and sons worked to ward off "amphimetric disputes" (p. 117), and the Antigonids increasingly allowed succession to the sons of women who had been hetairai; O. attributes the relative stability of the latter dynasty to unswerving internal loyalty between fathers and sons (p. 171). The Attalids utilized Greek concepts of legitimacy in establishing succession, though Attalus I alone is known to have had biological children with a "legitimate wife" (p. 199). Slight overlaps in content, e.g. between chapters on the Seleucids and the Ptolemies, are understandable and necessary.

Since the book is dynasty-driven, there is no unified treatment of "courtesans"; for example, Agathoclea, consort of Ptolemy IV Philopator, is discussed in four separate chapters. It would have been rewarding as well to find a fuller treatment of the queens beyond their roles as pawns and/or dynastic powerbrokers, especially of those not treated by other scholars.

Because of the literary source biases, which I find O. to have replicated, the book mostly assumes masculine direction and control: "Seleucus I found a novel last-minute solution... [Antiochus III] experimented with..." (p. 117). And the story becomes one of degeneracy: "...we reach the end-point of the tendency of sister-marriage...The pathetic studs canvassed for Berenice IV and the Romans with whom

Cleopatra VII associated apparently had no greater impact on the 'legitimacy' of the respective queen's children...than Berenice I's concubine status had had for the 'legitimacy' of the children of Ptolemy Soter" (p. 105).

Yet at times O. acknowledges that females played roles more active: "...in the later stages of the Seleucid dynasty—as in the Ptolemaic one—the queens constituted more stable elements than did the kings." (p. 147). Here O. even graphically represents the family lines as emanating from Cleopatra Thea rather than from a male, noting that "...these <sc. Ptolemaic> princesses developed a high degree of independence" (p. 147) and that Thea's head comes before Alexander Balas' (British museum 1903-7-4-1 obv., fig. 8, p. 145). Lurking in this book are stories waiting to be told. Cleopatra Thea gave herself in marriage to Antiochus VII: "...she was able to bestow upon Antiochus VII the kingship together with her hand" (p. 149). After killing her son, Cleopatra Thea became, albeit briefly, "the only hellenistic queen actually to rule and mint coins in her own name" (p. 125).

Part Two, Hellenistic Royal Courtesans, with three chapters (Methodology and Evidence, Status and Career, and Courtesans at Work), is less persuasive, and much of it could have been reorganized, condensed, or put into appendices. O. here reprises briefly the manifold problems associated with writing about "courtesans"—the least among them the fluidity of terminology, liminality of status, bias of sources. One should consult Glazebrook (see below), McClure (Courtesans at Table, reviewed in this issue), or Davidson (Courtesans and Fishcakes, 1997) for more nuanced treatments. More interesting are his remarks on "ethnicity and origins" (pp. 243-247). Of mixed value are the three Appendices. The Repertorium of Sources for Hellenistic Royal Courtesans (note a similar list in McClure); and the King-Lists, reflecting O.'s own views and noting the substantial disagreement among scholars regarding the Seleucids, are welcome.

In conclusion, Ogden admirably advances our understanding of Hellenistic dynastic succession. Yet despite the promise of the title and the plenitude of female actors, there is some disappointment. His treatment of the females does not make substantial advances on the pioneering works of Macurdy or Pomeroy. E. Carney's *Women and Monarchy in Macedonia* (Oklahoma 2000) makes more and better use of nonliterary evidence and is a highly recommended enrichment to anyone interested in these topics. (cf. his treatment of Phila, wife of Antigonas

Gonatas, pp. 174-175, with that of Carney on pp. 182-183 of her *Women and Monarchy*.) Also recommended are M. Brosius, *Women in Ancient Persia* (1996) and A. Glazebrook, "The Use and Abuse of Hetairai: Female Characterization in Greek Oratory" (diss. 2001).

The frontispiece (Ingres' "Antiochus et Stratonice") follows the current fashion of reproducing orientaling paintings in classical studies tomes; the nine interior coin portraits are exceptionally well-reproduced.

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Ian M. Plant, *Women Writers of Greece and Rome: an Anthology*. Norman, OK: University of Oklahoma Press, 2004. Pp. 304. ISBN: 0-8061-3622-7. Paper. \$21.95.

Plant and the University of Oklahoma Press have made an invaluable contribution in compiling and publishing this anthology of women writers of ancient Greece and Rome. Following an introduction that informs the reader about the nature of the pages that follow, this book includes 55 attested female writers from the 7th c. B.C. through the 6th c. A.D. Each author is presented in lucid prose with helpful commentary about her works, life, and sources of our knowledge about her. These remarks are succinct, thorough, and authoritative; and they are followed by translations of actual extant writings by these women. In addition, each section is carefully documented with helpful endnotes that often lead the reader to additional discussion. The volume also features a stellar list of "editions used and sources of fragments" of each author's work/s, an extensive glossary, an 136-entry glossary/list of attested female writers that includes neatly arranged information about extant works, and a list of 11 attested verse oracles. Further treasures include charts showing a "Chronological survey of women writers of the ancient world (sic)" and maps that illuminate birthplaces and citizenship of the writers. There is also an index of authors and works cited as well as a general index.

The authors who comprise this volume are diverse in date, genre, geographical origin, and extent of preserved material. The first and earliest female writer to be included is our standard Sappho; the latest may be Eucheria. The writings range in genre from poetry to magical spells to medical texts to riddles to letters. Who knew that so much exists?! Geographically the volume reaches to three continents with boundaries that expand as far north as Aquitania (Eucheria),

and west as Galicia (Eugeria), east as Syria (Syra), and south as Carthage (Perpetua). (And one might note that I.M. Plant is in Australia.)

The extent of preserved material includes both the fully comprehensible and quite informative, and the incomprehensible or fragmentary. Plant omitted some "short and essentially meaningless fragments" and is, of course, unable to include the full works by some of the more prolific or well-preserved writers. There is comparatively a lot of material for authors such as Sappho (poetry), Anyte (poetry), Nossis (Greek epigrammatic poetry), Theano (Pythagoreanism, advice to women), Corinna (Tanagran lyric poetry), Sulpicia (Latin lyric poems), Maria (1st c.A.D. or earlier alchemy), Cleopatra (post-64 A.D., medical writings), Perpetua (her martyrdom), Proba (Christian Virgilian cento), Egeria (journal of her pilgrimage), and Eudocia. (Christian hexameters). Yet one should note that even authors whose work is poorly preserved make a substantial contribution to this volume. Three riddles attributed to Cleobulina, "On the Harmony of Women" by Perictione I, and the 3rd c-B.C. Melissa's comments on a virtuous woman (who should "have a blush on your face as a sign of honour instead of rouge..."), for example, add to the volume's practical use for teaching.

In some cases attributions or imitations are accepted as worthy of inclusion (and I think with good reason). Hence, the much disputed fragments of Cornelia's letter to her son Gaius Gracchus, fragments preserved by Cornelius Nepos, are included. Likewise, the actual identity of some authors, e.g., Eucheria remains unclear. Plant's introductory comments, however, wrestle with extant evidence and situate the authors, whether known or unknown, quite well.

For scholars and researchers this book can be a real treat. It is convenient, neat, well-organized, and informative. It also makes the writings of women much more accessible than they previously had been. Yet, some (myself included) may face a more fundamental, 'nagging' question: aside from scholarship for the sake of scholarship, and study of women as an equalizing force, why should anyone care about these authors? Their work is not the same as that of Hesiod, Aeschylus, Sophocles, Caesar, Livy, Vergil, Horace, or others. They were not composing works that attest the immortality of Greek culture or the Roman state. They were hardly weaving words and lines to form a stylized, intricate, and complex network of meaning of such profundity that the reader is led to weep or contemplate the symbolic and profound in one's own world. These women were not god-

esses, were rarely admirable for their strength and their bravery, and in fact, often affirmed a way-of-being that many feminist scholars have set aside. For the most part, these women are not celebrities, and they had little or no influence on their world. Most of them lived neither 'significant' nor 'important' lives as world history is concerned.

Is it, then, merely a form of affirmative action to study these less-than-monumental authors? Why, in fact, should my typical American 14 to 17 year olds care about these women at all? In my view the answers probably must be found outside the box. The majority of the world's population is more like these women than it is like Hesiod, Julius Caesar, Sophocles, or Horace (though I fully agree with studying these authors too). By learning about the writings of these authors we begin to appreciate their sometimes unfamiliar skill and craft. We can also see and reflect through comparison on our own ways. Further, studying these women and their writings permits us to have a better historical perspective on the ancient world. These writings are our evidence for the thoughts of women, for the range of things they did, and more. This book is truly a source of interesting information for both teacher and student. Although the style -- especially of the translations -- is not one that would motivate my high school students -- some of the women seem not to say very much at all and when they do, the language is rather stilted and uninteresting -- there are many authors whose works can be adapted and made interesting. Riddles, make-up, losing an unwanted admirer, uses of saliva, urine, and live frogs -- this is the stuff that does something to many kids' ears.

A second edition of this volume might deal with a few minor criticisms. A more careful proof-reading would help eliminate some of the more embarrassing errors such as the "ancient word" (or is this humor?) and Praxilla's "shining stars" (p. 39). A few additional entries to the general index would make the book more accessible and interesting. While the index includes topics such as alchemy, children, conduct of women, education, and magic, other topics such as "dressing" (Melissa) would help illuminate content that students are more likely to care about.

This worthy endeavor clearly deserves a place on one's bookshelf or in a classroom with Lefkowitz and Fant's *Women's Life in Greece and Rome: A Source Book in Translation*. I suspect it would be a useful text for a college course either on women in antiquity or ancient literature.

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MARY STIEBER. *The Poetics of Appearance in the Attic Korai*. University of Texas Press, 2004. Pp. xvi + 230, 47 B&W illustrations. ISBN 0-29270180-2 Hardcover. \$45.00

The subject of this book, the Attic Korai, pulled me into fond recollection of these ladies who were the topic of my dissertation. Mary Stieber has taken a new path of inquiry, asking different questions of them than have most scholars in the past. As a result, she has gone beyond mere appearances towards a more subtle and perceptive reading of these works.

Mary Stieber presents to the reader the past scholarship and history of the Akropolis korai before embarking on her own thesis, that of, "Mimetic Realism.," Mimesis being the act of imitating nature, realism being the result of the action. The author stresses the difference between Naturalism, a treatment that is optically correct, and Realism, a treatment that is close to but not accurate to the "true" object. In this case the kore is an act of imitation of a woman and it is artistically rendered in a realistic but not naturalistic fashion. Mimetic Realism as expressed in the korai, becomes a tool for understanding the artistic concept of realism in pre-Classical Greek art. The author's central focus is the visual analysis of the Akropolis group but she supports this with evidence from literature. The literary evidence and visual expressions combine to frame a dialogue structure of inquiry for the many-leveled meanings of the korai.

Introduction and Chapter One (Historiography) trace the discovery of the korai and the subsequent debates detailing the change of scholarly focus from Lechat's remarks in the 1880's concerning their individuality to Raubitschek's epigraphic study of the sixteen examples that relate to the corpus of fifty-six korai, to Gisela Richter's, monograph that formed the core typology for later scholars. The author discusses two theories that have dominated korai study, that of divinity and that of statue (agalma). The main question still remains, who exactly are these maidens? The issue is unresolved as Mary Stieber points out. The past discussion has not convinced either camp and both are still troubled with the clear specificity of each work. She suggests that through mimetic realism the content of "korai" is universalized but the "form" is particularized. This allows for a mutual reading of the images.

Chapter Two (Reality of Appearances) details the variations of the physical attributes and accoutrements of the korai; eyes, mouths, hair, garments etc. As the author

states, the resulting discussion is not yet another of those catalogues that dehumanize the korai. The detailed discussion of the elements leads the author to conclude that each work is an example of a real woman who is represented both in a common socially acceptable appearance as well as in an individualized statement. The elements create what was valued in real life, "...the same system of values which is articulated in poetry." The author elaborates on this in a later chapter.

Chapter Three (The Idea of Likeness) explores the notion of portraiture through primary sources to establish a base line for understanding the presentation and acceptance of portraiture in the Archaic and Classical periods. Mary Stieber concludes that the "idea" of portraiture was more uncomplicated in pre-Classical years allowing the artist to include images that had a broader meaning and expression for the viewer.

Chapter Four (CONTEXTualizing the korai) pulls material from epic, lyric poetry, tragedy, etc., in order to associate the figures with specific textural references that allude to attributes of the physical korai. The example of dancing maidens from Euripides' *Iphigenia in Tauris*, in the author's view, describes the korai "...as a real life chorus." This is not to say she is attempting an ekphrastic explanation of the sculptures but rather that she appeals to literature as connective evidence that places the korai full in the cultural context of Archaic Greece. The author employs these specific passages to note literary descriptions which may be similarly achieved in stone as "...mimetically realistic portrayals of the appearances of real Archaic women.

In Chapter Five (Phrasikleia) Stieber tests out her methodology by discussing a specific kore not of the Akropolis group. Phrasikleia is unique in that she has a named artist attributed to her statue, an epigraph, and is a tomb marker. Mary Stieber follows the same procedure of examination of this work as she did for the Akropolis group but delves further into its iconographic significance as a tomb monument. The author disregards the epigraph to explain the "who" of this kore. Instead she builds her case of identity on the visuals and textural references to conclude that yes, this maiden, this kore, Phrasikleia is about death, maidenhood and of such a reputation that she was and will be ever immortalized as an exemplar of social, cultural, and individual rightness.

The text is of most interest to Classicists interested in sculptural development and or interpretation within the Archaic cultural period, art history, Greek history, and Feminist studies that address issues of power and status of

women within the pre-Classical period. The reference section includes publications as late as 2000, but the reviewer was unable to find any notations connected with them. The text is not for those who are visually disadvantaged, or who do not have a ready recall of the korai corpus. The reader would benefit from explanatory sketches referencing to the verbal descriptions; to fully understand the elements discussed one must have at hand Richter's monograph. The book is highly recommended for those whose scholarly interests encompass this topic.

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Sandra R. Joshel, Margaret Malamud, and Donald T. McGuire, Jr., *Imperial Projections: Ancient Rome in Modern Popular Culture*. (Baltimore: The Johns Hopkins University Press, 2001), 299 pages.

Scholarly and popular analysis of "period" movies, movies set in a "historical" past, are currently hot. Even if we limit the books and articles to those that deal with antiquity, they number into the dozens. Many do not have a unifying theme or subject, but *Imperial Projections: Ancient Rome in Modern Popular Culture*, edited by Joshel, Malamud, and McGuire, focuses on the images of imperial Rome in the American and British popular media.

Joshel, Malamud, and Maria Wyke, author of *Projecting the Past*, write the introduction: *Ancient Rome, Cinema and History*. The purpose of this collection of articles is to look at the "history of the Caesars" that the average person has seen since the end of WWII and continues to see today. While most analysis of the ancient world in popular culture concentrates on big screen movies, *Imperial Projections* looks at the variety of images available to the layperson, ranging from blockbusters like *Spartacus* to the art film *Sebastiane*, television mini-series, novels, plays, and even *Caesar's Palace* in Las Vegas. Throughout the book the message is repeated and proved: Rome in the imperial age is both other and self, a fantasy and a warning; it is more about us today than about any historical reality.

William Fitzgerald's opening article lays out the questions underlying all of the other studies of popular culture's use of antiquity. He focuses on "toga movies," which are not clearly defined but seem to refer to the Hollywood movies of the 1950s and 60s, though he looks at novels and movies of the 19th and early 20th centuries.

Spartacus, as a four-time Academy-award-winning blockbuster movie, is analyzed over and over, both in Imperial Projections and in almost any other scholarly study of popular presentations of antiquity. Alison Futrell's article examines the Spartacus legend of the 19th and 20th century as a changeable commentary on economic tensions, from the very pro-socialist uses early on to the difficulty of making the 1960 movie, as mention of the word "communism" could get one blacklisted.

Martin M. Winkler focuses on two movies, *Quo Vadis* and *Ben-Hur*, to trace the continued battle against fascism and Nazis well after WWII. Most often these movies are analyzed for their Christian message, but Winkler attempts to make the argument that for all the anti-Jewish sentiments that can be seen in such films they can also be seen as an attempt to lessen American guilt over the rise and success of Hitler.

Gender and sexuality enters into most articles in the collection but is the focus of three. I, *Claudius*, the British mini-series I'm sure we've all seen on public television, is a conservative soap opera, Sandra R. Joshel argues in her article. Martha Malamud turns her lens onto the author Colleen McCullough, whose *Masters of Rome* series has been a best seller for over a decade. McCullough is shown as playing out her own experiences and beliefs about gender roles and sexuality in the course of her novels regardless of her claims of historical research. This is also true of Derek Jarman's *Sebastiane*, Maria Wyke argues in her contribution. Here the legend of St. Sebastian becomes an explicit vehicle for commenting on homosexuality in Britain in the

mid-1970s.

Romans are not always the enemies or the heroes, and the best examples of this may be the comedic portrayals that appear over and over. Nicholas J. Cull looks at the "Carry On Cleo" television show and movie in the tradition of that British comedy troupe. Margaret Malamud's examination of American Broadway and movie comedies shows them as a safe means of investigating the position of Jews in the new world after WWII.

Finally, Malamud and Donald T. McGuire, Jr., take us to Las Vegas, where we can forget all of those ambiguities and anxieties that Fitzgerald introduced us to as we too become little Caesars and Cleopatras in Caesar's Palace. More analysis could be done on the gender roles inherent in the identification of patrons and staff with historical figures, but this article nicely points out just how popular Rome is today.

By the end of the collection, the articles themselves have demonstrated what they are analyzing. No two articles interpret the motivations or meanings of the same piece of popular culture the same way. As scholars, we too are interpreting Imperial Rome according to our own experience, beliefs, and academic theories or methodologies. Does this interpretation extend to our classrooms and our textbooks? Can a scholar ever free herself from such interpretation? Should that be a goal? If it is, how can we combat such powerful, popular recreations?

Reviewed by Tammy Jo Eckhart

## \*\*\*BOOKS RECEIVED\*\*\*

Carney, Elizabeth Donnelly. *Women and Monarchy in Macedonia*. University of Oklahoma Press, 2000. Pp. 369. ISBN: 0-8061-3213-4 Cloth. \$42.95

Carney traces the women in the monarchy through the last of them in 168 B. C. E. The book is arranged with biographical inserts flanking a connective historical narrative; and a final chapter subjects the collected material to an analysis of changes in the roles of these royal women.

Lape, Susan. *Menander's Comedy, Democratic Culture, and the Hellenistic City*. Princeton, 2004. Pp. xiii + 294. ISBN: 0-691-11583-4. Cloth. \$39.50.

The author argues for the profound importance of the Periclean citizenship law in changing the status of

Athenian women as the sole source of true citizens. She uses Menandrian comedy as a study of the social functions of Athenian marriage, attending to "comedy's countervailing tendencies to reproduce democratic and civic culture against various Hellenistic threats and to subvert internal status boundaries..." There is a consistent attempt to show the parallels and divergences between historical and dramatic worlds.

Lardinois, Andre and Laura McClure, eds. *Making Silence Speak: Women's Voices in Greek Literature and Society*. Princeton University Press, 2001. Pp. 302. ISBN: 0-691-00466-8. Paper. \$17.95

This collection is arranged in periods, beginning

## Review a Book for Cloelia

Please contact the book review editor, Ann Michelini, if you would like to review one of the above books. Cloelia is an especially good venue for the consideration of gender and diversity issues that are sometimes overlooked by reviewers in other publications, so feel free to orient your review toward the special interests of our readers.

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4. In order to be published in a given year, your review must reach me by August 15, so that copy can be proofed and sent to the editor of Cloelia.

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in the archaic with the voices attributed to Helen, the Pythia, and Sappho. The classical section ranges from tragedy to rituals of obscene mockery by women; and an extremely rich Hellenistic section features the revolution in poetic styles begun by Erinna, as well as letters from Roman Egypt and epigrams that transmit the voices of statues.

Nagle, Betty Rose, trans. *The Silvae of Statius*. Indiana University Press, 2004. ISBN: 0-253-21667-2. Paper. \$YY. Edition contains notes and an introduction. The editor's previous scholarship dealt with Ovid's *Tristia* and *Fasti*.

Pomeroy, Sarah B. *Spartan Women*. Oxford University Press, 2002. Pp. xvii + 198. ISBN: 0-19-5213067-7. Paper. \$19.95.

Pomeroy tackles the difficult subject of Spartan women, pointing out that, if we know little of Spartan women, the lives of Spartan men are also difficult to reconstruct. She does, however, follow traditional sources with somewhat less scepticism than others. She argues that the Spartan practice of "sharing" wives worked positively for women, in terms of the "multiple fatherhood" that would strengthen the social position of their offspring. The book is relatively brief and covers much ground, moving from a general treatment of women's lives to analysis of evidence on various female historical figures, and ending with a treatment of women and cult. There is an appendix on sources.

Redfield, James M. *The Locrian Maidens: Love and Death in Greek Italy*. Princeton, 2003. Pp xvi + 459. ISBN: 0-691-11605-9. Cloth. \$55.00.

The author attempts to create a model of the Greek state to counterbalance over-emphasis on the, perhaps aberrant, polis of Athens. He has chosen Epizephyrian Locri, in South Italy. The peculiarities of Locri are associated with its position on the Greek frontier. "Substantial chunks" of the book have been published elsewhere. Redfield sees Locri as a "closed, even secretive, community where...marriage exchange was the most important source of social coherence and...was understood in Orphic terms..." The book begins with a discussion of marriage in the polis; Redfield sees *peithô*, Persuasion, as basic to Greek marriage. Succeeding chapters deal with the Locrian maidens who were ritually sent to Ilium and with the nature of Greek colonial development.

Sassi, Maria Michela. *The Science of Man in Ancient Greece*. P. Tucher, trans. University of Chicago Press, 2001. Pp. 224 + xxx. ISBN: 0-226-73530-3. Cloth. \$34.00.

English edition of the Italian text of 1988, with a forward by G. E. R. Lloyd. Described by a reviewer as a "brilliant reconstruction of systematic ancient 'anthropological' interest in human nature." The book shows how divisions between men and women, Greeks and non-Greeks were used to create concepts of humanity. Sassi attends to the way in which body attitudes coded a gradation of human statuses. She ends with two chapters on medical humors and astrological categories.

Scanlon, Thomas F. *Eros and Greek Athletics*. Oxford University Press, 2002. Pp. ix + 466. ISBN: 0-19-514985-8. Paper. \$35.00.

Scanlon's book grew out of research on women and Greek athletics. He deals with pederasty and athletics (Ch. 3) but includes chapters on the girls' contest at Olympia (4), Spartan women and athletics (5), the "race" of the "bears" at Brauron (6), and athletic myths of gender (7). Scanlon argues that the social practices that regulated eros, both homo and heteroerotic, were central to athletics.

Slavitt, David R., trans. Matthew S. Santirocco, foreward. *Propertius in Love: The Elegies*. Univ. of California Press, 2002. Pp. xxxvi + 277. ISBN: 0-520-22879-0. Paper. \$15.95.

A translation by a well-known translator who is also a poet.

William, Craig. *Roman Homosexuality: Ideologies of Masculinity in Classical Antiquity*. Oxford University Press, 1999. Pp. 395. ISBN: 0-19-512505-3. Paper. \$24.95.

Williams claims to use the controversial term "homosexuality" with full awareness of its inapplicability to ancient sexual mores and values. He examines norms of sexual behavior as they intersect class and gender, analyses the terms *stuprum* and *pudicitia*, and concludes with an analysis of the difficulties of using contemporary terminology to express ancient norms of masculinity.

Grossack, Victoria and Alice Underwood. *Ilokaste: The Novel of the Mother-Wife of Oedipus*. PublishAmerica, 2004. Pp.307. ISBN 1-4137-2675-5. Paper.

A novel

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## ACKNOWLEDGMENTS

THIS PUBLICATION WAS MADE POSSIBLE BY THE GENEROUS HELP OF THE AGNES SCOTT COLLEGE, ITS DEPARTMENT OF CLASSICAL LANGUAGES AND LITERATURES AND ITS INFORMATION TECHNOLOGY SERVICES. ESPECIALLY HELPFUL WERE CALVIN BURGAMY AND A NUMBER OF STUDENT WORKERS IN ITS. THANKS ALSO TO ANN MICHELINI FOR DELIVERING SO MUCH OF THE WORK READY TO BE PLUGGED IN AND GO FORWARD, AND FOR EDITING BOOK REVIEWS. FINALLY, THANKS TO THE WCC MEMBERS WHO SENT MATERIAL.



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