

## **CLASSICS 161: W18: ROMAN WOMEN'S HISTORY: PROFESSOR RICHLIN**

This course has the following goals: (1) for all students to learn about women in the ancient Mediterranean through analysis of primary sources and at the same time to learn about methods and theories that have been used in such study; (2) for all students to gain practice in thinking and writing about a complex social issue; (3) for all students to see how both these efforts apply to our own times and our own lives. It has been argued that we see in antiquity the origins of western attitudes toward women; what were those attitudes, and how far do they persist today? The course will promote students' understanding of a multivocal society through small group work and performance analysis, and will train students to do close readings of texts, the most important basic skill needed for historical analysis.

### **Required texts:**

Judith Bennett, *History Matters*  
bell hooks, *Feminism Is for Everybody*  
Ross Kraemer, *Women's Religions in the Greco-Roman World*  
Mary Lefkowitz and Maureen Fant, *Women's Life in Greece and Rome*, 4th ed.  
Procopius, *The Secret History* (trans. Anthony Kaldellis)  
Amy Richlin (trans.), *Rome and the Mysterious Orient: Three Plays by Plautus*  
Seneca, *Phaedra* (trans. Frederick Ahl)

course reader (on the CCLE); additional readings will also be up on the CCLE

### **NOTE:**

- Assignments below that begin with an "X" are in the CCLE reader and refer to page numbers in that reader.
- Assignments below in Kraemer are for ITEM #s; "#123" would mean ITEM #123, NOT PAGE 123!
- Assignments below that begin with "L&F" are in Lefkowitz and Fant; "#123" would mean ITEM #123, NOT PAGE 123!!

**ALL ASSIGNMENTS ARE TO BE READ FOR THE DATE LISTED ON THE SYLLABUS**

### **WEEK 1: WHY FEMINISM?**

T 1/9 Introduction: women in antiquity and modern feminist thought

R 1/11 Feminism and women's history

Why did feminists in the 1980s want to write women's history, and why do it now?

Reading: Judith Bennett, *History Matters*, pp. 6-29 ("Feminist History and Women's History")

bell hooks, *Feminism Is for Everybody*, pp. vii-xiv, 1-6, 13-24

## WEEKS 2-3: THE MID-REPUBLIC

T 1/16 Introductory lecture on the history of Rome through 200 BC. Roman women's religious calendar. Timeline.

Roman names; your Roman identity.

Reading: Bennett, pp. 30-53 ("Who's Afraid of the Distant Past?")

Amy Richlin, *Arguments with Silence*, pp. 228-31

R 1/18 Lecture on slavery; legal status of all women; basics of the sex/gender system; dress

**In class:** find people to sit with who share your civil status.

Reading: Kathy Gaca, "Telling the Girls from the Boys and Children": **just read pp. 85-89, 93-98, 106-09 [warning: this article contains graphic accounts of rape in modern warfare]**

Sandra Joshel and Sheila Murnaghan, "Introduction" to *Women and Slaves in Greco-Roman Culture*, pp. 1-5

T 1/23 Lecture on Roman comedy, gender, and civil status

Reading: Amy Richlin, "Introduction" to *Rome and the Mysterious Orient* (pp. 1-53);

Cato on the *vilica* (X 9); Plautus *Poenulus* (*RatMO* pp. 185-281)

small group work (in groups based on civil status): analyze passages, incl. reaction to text and reports from groups to class

R 1/25 Plautus *Persa*: **perform** (20 mins.); talkback (20 mins.); **in-class analysis** (30 mins.; on *Persa*, *Poenulus*, Cato)

Reading: Plautus, *Persa* (*RatMO* pp. 111-82)

## WEEKS 4-5: LATE REPUBLIC THROUGH EARLY EMPIRE

T 1/30 Intro lecture on the period: Civil War; the end of the Republic and the beginning of the Empire. How to read inscriptions (focusing on L&F #418-419, 472)

Small groups: analyze inscriptions

Reading: L&F #48 (Claudia), 49 (Licinia Eucharis), 50 (Amymone M.), 52 (Murdia), 57 (Allia Potestas), 191 (Turia), 221 (Caesia Macrina, philanthropist), 222 (Eumachia, philanthropist), 224 (Rutilia Paulina, philanthropist, and Mammia Aufidia, daughter of philanthropist), 283 (Aurelia Philematium), 335 and fig. 28, p. 257 (funerary altar of Cominia Tyche), 347 (Naevoleia Tyche), 348 (Gavia Philumina), 349 (Atistia, the baker's wife), 381 (Polygnota, a harpist), 388 (Cottia Thelxis and Cottia Chelys, twin singers), 401 (Derceto, a reader), 407 (Amemone, a barmaid), fig. 34 p. 290 (the vegetable seller), 408 (Valeria Maxima, farm owner), fig. 35, p. 293 (the grocer), 418 (9 slave-women and freedwomen in the house of the Caesars), 419 (24 slave-women and freedwomen in Rome and Puteoli), 464 (Primilla, a doctor), 465 (Julia Saturnina, a doctor), 472 (7 midwives), 474 (Coelia Hagne, a midwife), fig. 36, p. 340 (a midwife), fig. 37, p. 344 (midwife epitaph, = #474)

On the CCLE: the Pietrabbondante roof tile; Aurelia Philematium; the baker's tomb; tomb of Naevoleia Tyche

R 2/1 Love, marriage, and sexual subjectivity

**FESTIVAL OF JUNO SOSPITA AT LANUVIUM**

Reading: Xavière Gauthier, "Is There Such a Thing as Women's Writing?"

X 10-20: Catullus and Lesbia, Catullus and Juventius, Propertius and Cynthia, Ovid *Amores* and Corinna, Ovid *Metamorphoses* and Daphne, Sulpicia 1 and Cerinthus, Sulpicia 2 and Calenus (see, on the CCLE, Richlin, *Arguments with Silence*, pp. 118-21)

On the CCLE: British Museum 1973,0109.1 (*CIL* 6.18524), two women with joined hands (*dextrarum iunctio*); L&F fig. 15, p. 136 (*dextrarum iunctio*)

**Discuss:** your Roman identity as a sexual subject

**Hand in:** write an inscription about your Roman self

T 2/6 Law, morality, reality, and resistance

Reading: L&F #318 (Julia's jokes); X 21-35 (legal, historical, and moralizing sources, incl. the Augustan laws on adultery; rape and sexual harassment)

On the CCLE: Funerary relief from Amiternum

small group work: analyze the reading based on your civil status

R 2/8 **Performance:** "The Case of the Vestal's Verse"; "The Case of the Foreign Merchant" (10 minutes each); talkback, 20 minutes; **in-class analysis** (30 mins)

**Hand in map and timeline to be checked**

**WEEK 6**

T 2/13 Midterm review

R 2/15 **Midterm** (timeline, map, analysis, essay [self-description of your Roman ID]).

**New IDs will be distributed today.**

**LUPERCALIA**

**WEEKS 7-8: THE HIGH EMPIRE**

T 2/20 Introductory lecture to the high empire

Reading: Sarah Levin-Richardson, "*Fututa Sum Hic*"

**FERALIA (2/21)**

R 2/22 More on the sex/gender system: invective poetry, lesbians, the female body

Reading: X 36-53: invective [**some of this is X-rated**], lesbians, the elder Pliny on the medical uses of the female body; Kraemer #58 (an erotic charm from Roman Egypt); on the CCLE, *CIL* 4.5296, a lesbian graffito from Pompeii (English trans. is in the X reader)

Bennett, *History Matters* pp. 108-27 ("The L-Word in Women's History"); review British Museum 1973,0109.1 and the Pietrabbondante roof tile

Small group work: analyze the reading according to your age and civil status

**T 2/27** The metropole and the provinces: a world of difference

Reading: Kraemer #14 (the streets of Alexandria), 15 (the Temple in Jerusalem), 19 (a procession for Isis), L&F fig. 16, p. 145 (funerary portrait of a young woman from Egypt), Kraemer #49 (a lawsuit at Krokodilopolis), 54 (real estate in the Fayyûm), 56 (a manumission in Oxyrhynchus), 57 (an epitaph from Numidia); 62-64 (papers of Babatha, Salome, and Shelamzion, from the port of Maoza in Jordan); 66A (a tomb in Smyrna), 66I (a philanthropist in Phocaea), 68 (10 donors in Apamea, Syria); L&F #90 (Musonius Rufus on women's education), 272 (letters from Vindolanda, in Britannia), 287-91 (the younger Pliny and his wife Calpurnia), 370 (two women gladiators from Halicarnassus -- see CCLE for image); X 54-60 (ethnographic accounts of women in the far north, east, and south)

Small group work: analyze the reading according to your place of origin

**R 3/1** Seneca *Phaedra* **performance** (20 mins.) + talkback (20 mins) + **in-class analysis** (30 mins)

Reading: Seneca *Phaedra*; Fanny Dolansky, "Reconsidering the *Matronalia* and Women's Rites"

**Celebrate the MATRONALIA: come dressed in your *stola*, your *tunica*, or your native garb!**

## **WEEKS 9-10: THE LATE EMPIRE**

**T 3/6** Introductory lecture on the late empire and the rise of Christianity

Read: Elizabeth A. Clark, "Ideology, History, and the Construction of 'Woman' in Late Ancient Christianity"

**R 3/8** Women, Christianity, asceticism

Read: Kraemer #38 (Arabian women acting as priests), 43 (women monastics), 70 (little Paula), 71 (Paula); 73 (Marcella); 76 (Egeria), 105 (Thecla), 113 (Blandina), 114 (Perpetua), 117a, Aconia Fabia Paulina; 120 (Pelagia the Harlot), 121 (Mary the Harlot), 122 (two Syrian monastic women) [115 pp. reading total]

Small-group work: find the common denominators among these women; what's new?

**Hand in map and timeline to be checked**

**T 3/13** Lecture on Byzantium

Read: Procopius, *Secret History*, pp. 3-86, 96-101, 120-22, 131-32, plus 150-52 from *Buildings*; with Kaldellis's introduction, pp. vii-lix, and the maps on p. lxxvii ff.

**Performance:** Paula, St. Thecla, and Theodora interviewed by Opera Vinfreda (20 mins.) + talkback (20 mins) + **in-class analysis** (30 mins)

**R 3/15** Review for final exam

**The final exam for this course takes place on Thursday, March 22, from 11:30-2:30.**

## **WEEK-BY-WEEK PAGE COUNT AND ASSIGNMENT LIST**

Week 1: 50 pp.

Week 2: 48 pp.

Week 3: 169 pp. (mostly plays); **performance; in-class analysis**

Week 4: 5 pp. + 26 documents and 18 poems; **self-inscription**

Week 5: 17 pp. of documents; **performance; in-class analysis**

Week 6: Midterm exam

Week 7: 47 pp. + 18 pp. of documents

Week 8: 114 pp. + about 27 pp. of documents; **performance; in-class analysis**

Week 9: 31 pp. + 115 pp. of documents

Week 10: 150 pp. of lurid history (incl. 52 pp. of Kaldellis' intro); **performance; in-class analysis**

## **RULES AND REGULATIONS**

### Contact information

My office hours will be TR after class; please stop by, or make an appointment. My other class meets TR 11:30-1 in Dodd 248; you can catch me there if need be. I am in on other days only at random, so see me and we'll work out a time. My office is Dodd 289C. Email: [richlin@humnet.ucla.edu](mailto:richlin@humnet.ucla.edu).

### Expectations

All students are expected to attend all classes and to do the reading responsibly. Debate in class is welcome, but all students are expected to be respectful of others. Listen seriously, comment constructively, share time considerately.

### Components of your grade

Grades will be calculated as follows:

- |                                     |                |
|-------------------------------------|----------------|
| (a) in-class analyses (best 3 of 4) | 45% (15% each) |
| (b) self-inscription                | 10%            |
| (c) midterm exam                    | 20%            |
| (d) final exam                      | 25%            |

In addition: All students are required to participate in one of the four performances; this will not be graded. Each performance group will need to meet at least once outside class to assign parts, practice, and get ready for the talkback.

All students are required to keep a timeline and a map, which will not be graded but which will be checked a week prior to the midterm and a week prior to the last day of class. Timelines and maps will appear on the midterm and the final.

The final exam is set for Thursday, March 22, 11:30-2:30 PM. This exam will be cumulative, and will be divided into sections on mapping, timeline, analyses, and essay (the essay on the midterm and one essay on the final will focus on your Roman identity). The date of the final is not negotiable; if you already have plane tickets to leave town before March 22, please choose another course. The only exceptions would be for catastrophic events, which we all hope won't happen.

### Extra credit, attendance, makeups, late work

(a) If you miss work in this class, do not ask to do extra credit to make up for it; this is not an option.

(b) Attendance does not officially constitute part of your grade. However, missing lectures, small-group work, and performances will almost certainly have a bad effect on your understanding of the course material and will cause your instructor to believe you have no serious interest in the course.

(c) You can drop your lowest in-class analysis grade, or choose to complete only three of these. So, no makeups; I expect you to be in class on at least three of the four days on which these analyses will be done.

#### Exceptions for university commitments and religious holidays

If you are involved with an official UCLA activity that will necessitate your absence from class, or if you must miss class on a deadline date due to a religious holiday, you **MUST** discuss this with the instructor before the end of the second week of classes and present pertinent documentation. In such cases, work will generally be required to be completed early.

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All items on this syllabus are subject to change; the instructor will give written notice to all students of any changes.

## BIBLIOGRAPHY

- Bennett, Judith M. 2006. *History Matters: Patriarchy and the Challenge of Feminism*. Philadelphia: University of Pennsylvania Press.
- Clark, Elizabeth A. 1994. "Ideology, History, and the Construction of 'Woman' in Late Ancient Christianity." *Journal of Early Christian Studies* 2: 155-84.
- Dolansky, Fanny. 2011. "Reconsidering the *Matronalia* and Women's Rites." *Classical World* 104: 191-209.
- Gaca, Kathy L. 2010-11. "Telling the Girls from the Boys and Children: Interpreting *Paides* in the Sexual Violence of Populace-Ravaging Ancient Warfare." *Illinois Classical Studies* 35-36: 85-109.
- Gauthier, Xavière. 1980[1974]. "Is there such a thing as women's writing?" In *New French Feminisms: An Anthology*, ed. Elaine Marks and Isabelle de Courtivron: 161-64. Trans. Marilyn A. August. Amherst: University of Massachusetts Press.
- hooks, bell. 2014. *Feminism Is for Everybody*. 2nd ed. Boston: South End Press.
- Joshel, Sandra R., and Sheila Murnaghan. 1998. "Introduction: Differential Equations." In *Women and Slaves in Greco-Roman Culture*, ed. Sandra R. Joshel and Sheila Murnaghan: 1-21. London: Routledge.
- Kaldellis, Anthony, ed. 2010. *Procopius: The Secret History and Related Texts*. Indianapolis: Hackett.
- \*Kraemer, Ross Shepard, ed. 2004. *Women's Religions in the Greco-Roman World: A Sourcebook*. Oxford: Oxford University Press.
- \*Lefkowitz, Mary R., and Maureen B. Fant, eds. 2016. *Women's Life in Greece and Rome: A Source Book in Translation*. 4th ed. (previously in 1982, 1992, 2005). Baltimore: Johns Hopkins University Press.
- Levin-Richardson, Sarah. 2013. "*Fututa Sum Hic*: Female Subjectivity and Agency in Pompeian Sexual Graffiti." *Classical Journal* 108.3: 319-45.
- \*Richlin, Amy. 2014. *Course Reader for Classics 161*.

\*Primary source readers. (By convention, historians refer to texts written during the period being studied as "primary sources," and to analyses written in modern times as "secondary sources." Of course, the primary texts we will be reading together are modern *translations*, and the texts written in 200 BC traveled a long, bumpy road before they reached the modern translator, so it's good to reflect on our actual distance from the evidence we're considering. If you can read Greek, Latin, Syriac, or Hebrew, you're a step closer. Well worth it!)