



Université d'Ottawa  
Faculté des Arts  
Département d'études  
anciennes et de sciences des  
religions

University of Ottawa  
Faculty of Arts  
Department of Classics and  
Religious Studies

## CLA 3130

### Topics in Greek and Latin Literature in Translation Women, Gender, and Sexuality in Greek and Latin Literature

Prof. John Serrati  
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Winter 2021

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Office Hours: By appointment only. I am available to meet with any student privately via Teams.

Dates and Location: Mondays 14h30-16h00  
Thursdays 16h00-17h30  
On-Line via Microsoft Teams

#### Official Course Description

A detailed examination of one or more ancient authors in translation.

#### Detailed Course Description

In ancient Mediterranean literature, women were often an afterthought, as only a small percentage of the entire surviving corpus speaks of women's lives. And of these sources, almost all were written by men. Therefore, we must often turn to plays and poetry in order to reconstruct the lives of ancient women. Although these works did reflect everyday life and had scenarios which resonated with audiences, the female characters were often archetypes, their femininity constructed through a male gaze. They are innocent maidens, dutiful matrons, scheming crones, or hyper-sexualised creatures with no control over their emotions or desires. This course seeks to analyse women in the works of Euripides and Plautus, playwrights who gave the most lines to female characters in Greek and Latin literature respectively. Although not representative of female voices, the works are nonetheless lenses for the construction of gender and sexuality in the ancient Mediterranean world.

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### **Land Acknowledgement**

We pay respect to the Anishinabeg (‘Algonquin’) people, who are the traditional guardians of this land. We acknowledge their longstanding relationship with this territory, which remains unceded. We pay respect to all Indigenous people in this region, from all nations across Canada, who call Ottawa home. We acknowledge the traditional knowledge keepers, both young and old. And we honour their courageous leaders: past, present, and future.

### **Course Objectives - General**

To further critical and analytical thought through working with primary sources and by constructing arguments via seminars, essays, and examinations.

### **Course Objectives - Specific**

To understand constructions of gender and sexuality within ancient Greek and Latin literature.

### **Course Teaching Methods**

Class time will be devoted to either seminars or lectures. Seminars are group discussions designed to emphasize the close reading and interpretation of primary (ancient) documents and secondary sources. Seminar grades shall be based on attendance **and participation**.

### **Evaluation Methods and Distribution of Grades**

Discussion (or Discussion Board) Participation	30%
4 Character or Theme Summaries	40%
Essay	30%

### **Brief Description of Evaluations**

**Discussions:** in-class discussions based on assigned readings; students shall be graded individually and participation marks shall be based on the quantity and quality of each student’s discussion. Students must prepare the assigned readings, attend class, and participate in the discussions. The course assumes engagement with the material and with other participants in every class. 30% of the final mark is allocated to this aspect of the course. Absence from a class without sufficient cause or failure to participate collaboratively and constructively in discussion in a class will result in a deduction of 4% from the 30%.

**Character or Theme Summaries (due 4, 23 February, 15, 25 March):** brief summaries, following the instructions (to be distributed 20 January), of a character or a theme; one from each of the assigned ancient plays.

**Essay (due 19 April):** a completed essay following the instructions (to be distributed 20 January) and based on a major theme from one or more of the assigned ancient plays. Students may choose a question from one of the discussions or come up with a topic of their own (for which permission of the instructor is required). Students are encouraged to incorporate their character and theme summaries into their essay.

### Required Texts (links on Brightspace)

Euripides, *Hippolytos*, G. Theodoridis (trans.).  
<https://bacchiestage.wordpress.com/euripides/hippolytus/>

Euripides, *Trojan Women*, G. Theodoridis (trans.).  
<https://bacchiestage.wordpress.com/euripides/trojan-women/>

### Required Texts (Brightspace)

Plautus, *Casina*, P. Nixon (trans.).

Plautus, *Amphitryon*, P. Nixon (trans.).

### Recommended Texts (e-books in the University Library)

Franko, G.F and D. Dutsch (eds), *A Companion to Plautus*. Oxford: Blackwell, 2020.  
James, S.L. and S. Dillon (eds), *A Companion to Women in the Ancient World*. Oxford: Blackwell, 2012.  
McClure, L.K. (ed.), *A Companion to Euripides*. Oxford: Blackwell, 2017.

Additional readings may be assigned by the instructor. ~~The instructor will also place available copies of required texts on reserve in the University Library.~~ As much as possible, additional required readings will be made available via Brightspace.

~~All of the above titles have been placed on reserve in the Morisset Library.~~ Due to COVID-19, physical reserves are not possible for the Winter 2021 semester.

### Additional Notes

As per the University's Academic Regulations (9.5: Justification of absence from an examination or of late submission of assignments), absence from any examination or test, or late submission of assignments due to illness, psychological problems, or exceptional personal circumstances must be justified; otherwise, students will be penalised.

Please note that extensions, postponements, and resits shall **NOT** be granted for any assignment whatsoever. Students shall be penalised one-third of a letter grade for individual assignments per working day late. They shall only be considered upon presentation of **VALID** evidence within five working days of the deadline. For absences longer than ten working days, special arrangements should be made with the instructor.

<http://www.uottawa.ca/administration-and-governance/academic-regulation-9-evaluation-of-student-learning>

**Submissions via email are not accepted for this course. Only submissions via the dropbox for this course in Brightspace shall be accepted.**

In accordance with University policy, all written work may be submitted in either French or English. Conformément à la politique de l'Université, tous les travaux écrits peuvent être soumis en français ou en anglais.

## **DATES TO REMEMBER**

<b>Thursday 4 February</b>	<b>Summary 1 Due (10%)</b>
<b>Monday 15-Friday 19 February</b>	<b>Reading Week (no class)</b>
<b>Monday 22 February</b>	<b>Summary 2 Due (10%)</b>
<b>Monday 15 March</b>	<b>Summary 3 Due (10%)</b>
<b>Thursday 25 March</b>	<b>Summary 4 Due (10%)</b>
<b>Monday 5 April</b>	<b>Easter Monday (no class)</b>
<b>Monday 19 April @ <u>16h00</u></b>	<b>Essay Due (30%)</b>

**TOPICS AND READINGS**  
**(WITH TENTATIVE DATES)**

Students will be informed before class of any changes to the tentative schedule. This information will be relayed orally (in class), over email, and on Brightspace.

**Monday 11 January** Ἡμέρα Σελήνης ΚΖ Δεύτερος Ποσειδεών (Hemera Selenes 27 Deuterus Poseideon)

**Introduction**

**Thursday 14 January** Ἡμέρα Διός Λ Δεύτερος Ποσειδεών (Hemera Dios 30 Deuterus Poseideon)

Deipnon for Hekate (end of month rite where an evening meal (deipnon) was left out in Hekate's name for the poor)

**Lecture: Gender and Sexuality in the Greek World**

**Monday 18 January** Ἡμέρα Σελήνης Δ Γαμηλιών (Hemera Selenes 4 Gamelion)

Sacrifices to Aphrodite, Herakles, Hermes, and Eros

**Lecture: Gender and Sexuality in the Greek World (cont.)**

**Thursday 21 January** Ἡμέρα Διός Ζ Γαμηλιών (Hemera Dios 7 Gamelion)

Sacrifices to Apollo

**Lecture: Gender and Sexuality in Euripides**

**Monday 25 January** Ἡμέρα Σελήνης ΙΑ Γαμηλιών (Hemera Selenes 11 Gamelion)

**Lecture: Gender and Sexuality in Euripides (cont.)**

**Thursday 28 January** Ἡμέρα Διός ΙΔ Γαμηλιών (Hemera Dios 14 Gamelion)

Lenaia Festival for Dionysos (third day)

**Discussion: Euripides, *Hippolytos***

**Monday 1 February** Ἡμέρα Σελήνης ΙΗ Γαμηλιών (Hemera Selenes 18 Gamelion)

**Discussion:** Euripides, *Hippolytos*

**Thursday 4 February** Ἡμέρα Διός ΚΑ Γαμηλιών (Hemera Dios 21 Gamelion)

**Summary 1 Due (10%)**

**Monday 8 February** Ἡμέρα Σελήνης ΚΕ Γαμηλιών (Hemera Selenes 25 Gamelion)

**Discussion:** Euripides, *Trojan Women*

**Thursday 11 February** Ἡμέρα Διός ΚΗ Γαμηλιών (Hemera Dios 28 Gamelion)

**Discussion:** Euripides, *Trojan Women*

**Monday 15-Friday 19 February** Ἡμέρα Σελήνης Γ-Ἡμέρα Ἀφροδίτης Ζ Ἀνθεστηριών (Hemera Selenes 3-Hemera Aphrodites 7 Anthesterion)

Reading Week (no class)

**Monday 22 February** DIES LUNAE A.D. VII KAL. MAR.

Terminalia (festival of Terminus, god of boundaries and boundary markers)

**Summary 2 Due (10%)**

**Lecture: Gender and Sexuality in the Roman World**

**Thursday 25 February** DIES IOVIS A.D. IV KAL. MAR.

**Lecture: Gender and Sexuality in the Roman World (cont.)**

**Monday 1 March DIES LUNAE KAL. MAR.**

Roman New Year

Dies Natalis (birthday) festival for Mars

Matronalia festival for Juno Lucina (goddess childbirth and mother of Mars; an all-female fertility festival where mothers received presents from their family, and where they in turn gave presents to their female slaves)

Priests called Salii Palatini begin their martial dances for Mars Gradivus (Rampaging Mars)

Priests called Salii Collini begin their martial dances for Quirinus

**Lecture: Gender and Sexuality in Plautus**

**Thursday 4 March DIES IOVIS A.D. IV NON. MAR.**

**Lecture: Gender and Sexuality in Plautus (cont.)**

**Monday 8 March DIES LUNAE A.D. VIII ID. MAR.**

**Discussion: Plautus, *Casina***

**Thursday 11 March DIES IOVIS A.D. V ID. MAR.**

**Discussion: Plautus, *Casina***

**Monday 15 March DIES LUNAE ID. MAR.**

Festival of Anna Perenna for the new year

The day of Julius Caesar's assassination in 44 BC

**Summary 3 Due (10%)**

**Thursday 18 March DIES IOVIS A.D. XV KAL. APR.**

**Discussion: Plautus, *Amphitryon***

**Monday 22 March DIES LUNAE A.D. XI KAL. APR.**

**Discussion: Plautus, *Amphitryon***

**Thursday 25 March DIES IOVIS A.D. VIII KAL. APR.**

**Summary 4 Due (10%)**



**Monday 29 March DIES LUNAE A.D. IV KAL. APR.**

**Discussion: Comparison of Euripides and Plautus**

**Thursday 1 April DIES IOVIS KAL. APR.**

Veneralia festival for Venus Verticordia (Venus the Turner of Hearts; an all-female festival where women were discouraged from having premarital sex and were encouraged to turn their hearts toward chastity)

Festival for Fortuna Virilis (Manly Fortune; an all-male festival where men asked the goddess for virility and a good marriage)

**Discussion: Constructions of Gender in Euripides and Plautus**

**Monday 5 April DIES LUNAE NON. APR.**

Festival for Fortuna Publica (for good fortune to the Roman people)

**Easter Monday** (no class)

**Thursday 8 April DIES IOVIS A.D. VI ID APR.**

**Discussion: Constructions of Gender in Euripides and Plautus**

**Monday 12 April DIES LUNAE PRID. ID. APR.**

Ceriala festival for Ceres (first day; festival which followed the sowing of the year's crops)

**Revision and summary**

**Monday 19 April DIES LUNAE A.D. XIII KAL. MAI.**

Ceriala festival for Ceres (eighth day; festival which followed the sowing of the year's crops)

**Essay Due (30%) @ 16h00 latest**

The ancient Greek dates listed above represent the Athenian festival calendar, one of three calendars kept by the priests of the city of Athens. Although this calendar had twelve months, it was lunar, and thus it does not synchronise with our own solar method of date reckoning.

Key (for 2020-2021):

Ἑκατομβαιών (Hekatombaion)=June/July

Μεταγειτνιών (Metageitnion)=July/August

Βοηδρομιών (Boedromion)=August/September

Πυανεψιών (Pyanepsion)=September/October

Μαιμακτηριών (Maimakterion)=October/November

Ποσειδεών (Poseideon)=November/December  
Δεύτερος Ποσειδεών (Deuteros Poseideon)=December/January (intercalary month)  
Γαμηλιών (Gamelion)=January/February  
Ἄνθεστηριών (Anthesterion)=February/March  
Ἐλαφηβολιών (Elaphebolion)=March/April  
Μουνυχιών (Mounuchion)=April/May  
Θαργηλιών (Thargelion)=May/June  
Σκιροφοριών (Skirophorion)=June/July

Ἡμέρα Σελήνης (Hemera Selenes)=Monday<sup>(1)</sup>  
Ἡμέρα Ἄρεως (Hemera Areos)=Tuesday  
Ἡμέρα Ἑρμοῦ (Hemera Hermu)=Wednesday  
Ἡμέρα Διός (Hemera Dios)=Thursday  
Ἡμέρα Ἀφροδίτης (Hemera Aphrodites)=Friday  
Ἡμέρα Κρόνου (Hemera Kronu)=Saturday  
Ἡμέρα Ἡλίου (Hemera Heliou)=Sunday

Roman calendar key:

A.D.=ante diem ('days before')

PRID.=PRIDIE ('the eve of')

NON.=NONAE (roughly the first quarter of a Roman month)

ID.=IDUS ('ides' in English; roughly the middle of a Roman month)

KAL.=KALENDS (the beginning of a Roman month)

MART.=MARTIUS

APR.=APRILIS

MAI.=MAIUS

IUN.=IUNIUS

QUIN.=QUINTILIS (the fifth month of the Roman Republican calendar, changed to IULIUS or 'July' by Julius Caesar)

SEX.=SEXTILIS (the sixth month of the Roman Republican calendar, changed to AUGUSTUS or 'August' by Augustus)

SEP.=SEPTEMBER

OCT.=OCTOBER

NOV.=NOVEMBER

DEC.=DECEMBER

IAN.=IANUARIUS

FEB.=FEBUARIUS

MER.=MERCEDONIUS (intercalary month)

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<sup>1</sup>The concept of naming of each day as well as the seven day week, both of which originated in the Near East, did not begin in the Greek East until the late first century AD. The latter only became law in AD 321 with the advent of Christianity.

DIES LUNAE=Monday<sup>(2)</sup>  
DIES MARTIS=Tuesday  
DIES MERCURIS=Wednesday  
DIES IOVIS=Thursday  
DIES VENERIS=Friday  
DIES SATURNI=Saturday  
DIES SOLIS=Sunday

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<sup>2</sup>It should be noted that during the Republic, the Roman week featured eight days. The eighth day, DIES NUNINDAE (which the Romans would have considered the ninth day - hence the name - as they counted inclusively), was the market day. The seven-day week originated in the Near East and was in use at Rome by the early first century AD. It had displaced the eight day week by the late first century AD, and, with the advent of Christianity, was enshrined into Roman law in AD 321.

## Regulation on Plagiarism and Academic Fraud

**Academic integrity** means being responsible for the quality of your work, preparing it honestly and respecting the intellectual community you are part of as a student. It is a core value in all scholarly work.

**Academic fraud** refers to ‘an act by a student that may result in a false academic evaluation of that student or of another student’ (**Regulation 14 - Academic Fraud**). Here are some examples:

- Submitting work prepared by someone else or for someone else
- Using work you have previously submitted for another course, without your professor’s permission
- Falsifying or making-up information or data
- Falsifying an academic evaluation
- Submitting work you have purchased on the Internet
- Plagiarising (*infra*) ideas or facts from others

**Plagiarism** means using words, sentences, ideas and facts you have taken from others and passing them off as yours, by failing to quote or reference them correctly. Plagiarism comes in many forms, including the following:

- Failing to place words or sentences you have taken from other authors in quotation marks (‘...’)
- ‘Copying and pasting’ information found on the Internet without providing a reference
- Translating texts without providing a reference for their sources
- Not providing a reference for a paraphrase or a summary

Academic integrity is a value that is fundamental to all scholarly activity. Every member of the University community has the moral obligation to learn and share knowledge with honesty and integrity. Students should be proud to show their diploma, knowing that they have earned it honestly and by respecting the principles of academic integrity.

<http://www.uottawa.ca/vice-president-academic/academic-integrity>

### **Academic regulation 14 - Academic fraud and other information**

<http://www.uottawa.ca/administration-and-governance/academic-regulation-14-other-important-information.ca>

## Free Services Available to Students

### **Arts Bistro - Technical Help**

Do you need technical help related to our class? Password help? Help with Brightspace? Help uploading an assignment or accessing your exam? Please visit the Virtual Help Desk where tech support is waiting to help you. Please visit Arts Bistro and click on Help Desk.  
<https://arts.uottawa.ca/en/arts-bistro>

### **Student Mentoring Centre - Faculty of Arts Academic Support**

Run by the Faculty of Arts - meet with a mentor, take workshops, get involved in university life. Visit the website for info on writing, studying, time management, and many other helpful and fun topics.

<http://arts.uottawa.ca/en/mentoring>

### **Writing Centre - Faculty of Arts Academic Support (Service in English only)**

During the fall and winter terms, graduate assistants from the Department of English are on hand to assist students with everything from style to grammar and the structure of their writing assignments. In addition, computerised dictionaries and databases complement the Centre's small library of print material. Internet access is restricted to academic learning activities only.

<http://arts.uottawa.ca/writingcentre/>

\*\* For service in French, see SASS Centre d'aide à la rédaction.

<http://sass.uottawa.ca/fr/redaction>

### **SASS - Student Academic Success Service**

A free network of services and programmes designed to give you the tools and information you need to succeed. From their website you can access the Aboriginal Resource Centre, Academic Writing Help Centre, Access Service, Mental Health and Wellness, Counselling and Coaching Service, and Mentoring.

<http://sass.uottawa.ca/en>

### **Academic Essentials**

Information on everything you need to do throughout your studies is available on this webpage: admissions, events and activities, fees, student guides, deadlines, financial aid and much more.

<http://www.uottawa.ca/strategic-enrollment-management/>

### **Good2talk**

Free, confidential and anonymous helpline providing professional counselling on any issue, and information and referrals for mental health, addictions, and well-being to post-secondary students in Ontario, 24/7/365

<http://www.good2talk.ca/> or 1-866-925-5454

**Sexual Violence: Support and Prevention**

The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment, or on line harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance, and to provide a procedure for reporting an incident or making a complaint.

[www.uOttawa.ca/sexual-violence-support-and-prevention](http://www.uOttawa.ca/sexual-violence-support-and-prevention)