

189. 500-400, Classical Greek Era and Leading Male Authors

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

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Founders of Western Rationality.

Towards a rationality
which valorized the (male) mind over [and] against the body,
described as 'progress' to monotheism and
ultimately to monotheistic rationality.
(FV: 154.)

A Terrible Thing.

'Let a woman not develop her reason,
for that would be a terrible thing,'
the philosopher Democritus said.
(TROP: 104.)

Confinement.

Classical Greece was a society in which
women were completely subjugated to men
and confined to a life that most modern observers
would characterize as
stupefying, dull,
isolated,
and demeaning.
(WWA: 122.)

Greek Mythology.

'When modeling is done by the divine,
the modeling does not simply illustrate;
it authorizes and approves what it models.'
Greek mythology affirmed woman's status as non-citizens;
biblical mythology made woman second-class
in the eyes of the very Creator.
Divine stereotypes lend powerful support
to societal attitudes and inhibit change.
(PAE: 17.)

Classical Greek Era.

Upper-class Greek men spent most of their time away from home,
exercising in gymnasiums, trysting with lovers,
or debating politics or philosophy in public forums;
well-born Greek women were largely confined to their houses. ...
Even when their husbands entertained at home,
wives were restricted to the second-floor women's quarters
unless the male guests were close relatives. ...
Democracy was being born, yet women were excluded
from participating in politics or public life.
(WWA: 122.)

Emergence of the Greek tragedy and comedy including Pythagoras, Aeschylus (Aeschylus), Pindar and Sophocles (Sophocles). This Athenian aggregation also includes Herodotus, Euripides, Aristophanes, Thucydides, Sokrates (Socrates), and Epicurus. The 4th Century introduced Aristotle and Plato and the continuation of hierarchical dualist thought and subsequent platonic world-views. Torjesen suggests that "the Greek notion of the divine [was] built on an opposition between the male honor, rationality, agency, and rule, and female shame, irrationality, passivity, and obedience. The divine, consequently, has [a] distinctly masculine character." (WWW: 251.) Rosemary Ruether adds to the discussion of dualism saying it appears to have encouraged various hierarchies at the expense of more holistic systems. (WR: 21.) (WR: 21, 43-52; 250-258.)

The various hierarchies of classical male honor, agency and dominance were tethered to female lack of agency and educational opportunities.

Keeping women ignorant was another major component of the techniques of dominance. Women were completely cut off from any kind of formal education; that many, perhaps most, nevertheless learned how to read—by female educational underground, one supposes—was a source of anxiety for men: 'Let a woman not develop her reason, for that would be a terrible thing,' the philosopher Democritus said (Fr. 110). A character in a lost play by Menander pronounced the following dictum: 'He who teaches letters to his wife is ill-advised: He's giving additional poison to a horrible snake' (Fr. 702 K). The aim was to keep women frozen in their development, so that they would become, as it were perpetual children, and this attempt may often have been successful (TROP: 104).

This famed (?) Classical Era in Greek history also includes Athenian democracy, new craftsmanship, Greek mythology, Greek coinage made of gold, and new construction including the Parthenon temple. Sparta dominated the Peloponnese. Patristic values were deeply ingrained as evidenced in Athenian militarism and imperialism, predicated on class division and exclusion of foreigners, peasantry, slaves and females. (MHE: 175.)

The sudden rise of the Classical Greek Era and the Greek (Phoenician) alphabet on the mainland is no longer a 'puzzle' as it is clearly rooted in Old Europe. However Greek civilization as it finds its profile in Homeric times results from the selective fusion of pre-Indo European and Indo-European cultural patterns. Classical Greek civilization is a kaleidoscope culture, one that is European in a double sense. Although, the Indo-European

patriarchal world-view admittedly dominates Greek antiquity, indigenous elements and ideas of pre-Indo-European origin are perpetuated, among others, in mythology (e.g. reminiscence of the Great Goddess), in craftsmanship (e.g. motifs in the decorative design of pottery), and in the social functions of writing (e.g. inscribing figurines) [figures]. ... In short, one cannot evaluate the merits and repercussions of Roman – Greek civilization without understanding its old European past (ECLE: 7-8).

Further research on writing plus Vinca – and – Tisza sacred script: 5500-5000, Old European Writing Examples from Sicily; 5400-3200, Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; and 668-626, Sumerian Mythology. (RGS.)

Further Aristotle research: 384, Aristotle's Theory of Rational Male Dominance.

Further research on male hierarchies and honor relative to Greek – Roman marriages:

Yalom, Marilyn. "Wives in the Ancient World: Biblical, Greek, and Roman Models." *A History of the Wife*. New York, NY: HarperCollins, 2001. (HOW.)

Further research on women in the classical world:

Boatwright, Mary Taliaferro. "Plancia Magna of Perge: Women's Roles and Status in Roman Asia Minor." *Women's History and Ancient History*. Ed. Sarah B. Pomeroy. Wilmington, NC: University of North Carolina Press, 1991. 249-272. (PMP.)

Cameron, Averil, and Amélie Kuhrt, Eds. *Images of Women in Antiquity*. Detroit, WI: Wayne State University Press, 1983. (IWA.)

Conn, Marie A. "Pandora and Eve: The Manipulation and Transformation of Female Archetypes." *Balancing the Scales: An Examination of the Manipulation and Transformation of Symbolic Concepts of Women*. Eds. Marie A. Conn and Therese B. McGuire. Lanham, MD: University Press of America, 2003, 1-24. (PAE.)

Fejfer, Jane. *Roman Portraits in Context*. Berlin, Germany: Walter de Gruyter, 2008. (RPC.)

Lusnia, Susann S. "Urban Planning and Sculptural Display in Severan Rome: Reconstructing the Septizodium and Its Role in Dynastic Politics." *American Journal of Archaeology* 108.4 (2004): 517-544. (UP.)

McManus, Barbara F. *Classics and Feminism: Gendering the Classics*. New York, NY: Twayne Pub., 1997. (CF.)

Pomeroy, Sarah B. *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity*. New York, NY: Schocken Books, 1975. (GWWS.)

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_____. "Selected Bibliography on Women in Classical Antiquity." *Women*

- in the Ancient World: The Arethusa Papers*. Eds. John Peradotto, and J. P. Sullivan. Albany, NY: State University of New York Press, 1984. 315-372. (SBO.)
- _____. *The Murder of Regilla: A Case of Domestic Violence in Antiquity*. Cambridge, MA: Harvard University Press, 2007. (MOR.)
- Smith, R. R. R. "Cultural Choice and Political Identity in Honorific Portrait Statues in the Greek East in the Second Century A.D." *The Journal of Roman Studies* 88 (1998): 56-93. (CC.)
- Songe-Möller, Vigdis. *Philosophy without Women: The Birth of Sexism in Western Thought*. London, England: Continuum, 2002. (PWW.)

CLASSICAL IMAGE: SOKRATES (SOCRATES), GREECE.
PHOTO: © GSA. DESCRIPTION: BUST OF SOKRATES (SOCRATES), CLASSICAL GREEK PHILOSOPHER, RENOWNED FOR THE SOCRATIC METHOD OR *ELENCHUS*.
SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 1, ROW 3, SLEEVE 4, SLIDE #3, 469-399 BCE.
IT_RPO_S1_R3_SL4_S3.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: THE ATHENIAN AGGREGATION INCLUDES HERODOTUS, EURIPIDES, ARISTOPHANES (ARISTOPHANES), THUCYDIDES, SOKRATES (SOCRATES), AND EPICURUS. (SOURCE: RGS.)
NOTE 2: FIELDWORK PROJECT 1998.

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PHOTO: © GSA. DESCRIPTION: BUST OF SOKRATES (SOCRATES), CLASSICAL GREEK PHILOSOPHER, RENOWNED FOR THE SOCRATIC METHOD OR *ELENCHUS*.
SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 1, ROW 4, SLEEVE 3, SLIDE #31, 469-399 BCE.
IT_RPO_S1_R4_SL3_S31.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: THE ATHENIAN AGGREGATION INCLUDES HERODOTUS, EURIPIDES, ARISTOPHANES (ARISTOPHANES), THUCYDIDES, SOKRATES (SOCRATES), AND EPICURUS (SOURCE: RGS).
NOTE 2: FIELDWORK PROJECT 1998.

CLASSICAL IMAGE: ARISTOTLE., GREECE.
IMAGE © GSA. DESCRIPTION: ARISTOTLE.
SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE # , BCE.
ON LOCATION: IMAGE IN PROCESS.
NOTE 1: THE 4th CENTURY INTRODUCED ARISTOTLE AND PLATO AND THE CONTINUATION OF HIERARCHICAL DUALIST THOUGHT AND SUBSEQUENT PLATONIC WORLD-VIEWS (RGS).
NOTE 2: FIELDWORK PROJECT.
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.