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*Women's Life in Greece and Rome: A Source Book in
Translation (review)*

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makes it a useful research tool. The illustrations (mostly coins) liven the book a little, and Potter handles numismatic questions confidently. I was sometimes disconcerted by the stress on his theme about narrative. It is easy, in retirement, to grumble about this or that, but the fact remains that I would have found the book very handy thirty years ago and for a long time thereafter. I suppose that it is not a book that one can require undergraduates to read nowadays, but it ought to be on any reading list for a course on the Roman empire.

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MARY R. LEFKOWITZ and MAUREEN B. FANT. *Women's Life in Greece and Rome: A Source Book in Translation*, third edition. Baltimore: The Johns Hopkins University Press, 2005. Pp. xxvii + 420, 22 ills. US \$59.95 (hb), \$22.95 (pb). ISBN 0-8018-8309-5 (hb); 0-8018-8310-1 (pb).

Writing a source book is no easy task. Authors have to make important choices about their subject matter in terms of how to translate, what material to include or discard, and the manner in which to organize the texts in question. These choices are often the source of many quibbles in book reviews such as this. Back in 1982, with the first edition of *Women's Life in Greece and Rome*, Lefkowitz and Fant faced a formidable hurdle: how would the critics and the academic community react to the addition of the woman's voice into classical scholarship? Some twenty-five years have passed. This commendable and successful work continues to generate plenty of discussion both in and out of the classroom and has clearly been a force behind the application of new methodologies in the area of women in antiquity. What then does the new edition of *Women's Life in Greece and Rome* bring to the table? Is the time ripe for a new way of tackling the evidence presented in this work?

The goals of the new edition are essentially the same as the previous two. The authors gear this source book towards a non-specialist audience which has little or no knowledge of Greek or Latin. They do not include texts that (1) are more readily accessed in other major works, (2) require reading in their entirety, or (3) are just too fragmentary for immediate comprehension. The 526 entries include an assortment of literary genres compiled within a broad chronological (seventh century

BCE–fourth century CE and later) and geographical (e.g. Greece, Italy, North Africa, Asia Minor) framework. For those not familiar with this work, a brief summary of the organization follows.

In keeping with the flavor and structure of the second edition, the authors organize the documents into ten thematic chapters. These include: “Women’s Voices,” “Men’s Opinions,” “Philosophers on the Role of Women,” “Legal Status in the Greek World,” “Legal Status in the Roman World,” “Public Life,” “Private Life,” “Occupations,” “Medicine and Anatomy,” and “Religion.” Approximately 35 entries accompany each chapter, more in “Legal Status in the Roman World” (52 entries), “Private Life” (74 entries), and “Religion” (69 entries), fewer in “Philosophers and the Role of Women” (4 entries). The authors number successively each entry found within a specific chapter. The third edition also replicates relevant notes (335–359), abbreviations (360–362) and bibliography (363–366) and includes an updated “Concordance of Sources” (402–406) and “Index of Women and Goddess” (407–413), as well as a general index (414–420) from the previous edition.

Rather than incorporate the new material into their existing corpus, the authors have simply added an “Appendix to the Third Edition” (367–398). It comprises 72 new documents and features its own set of notes and bibliography. Here the authors have catalogued the works in the order that they should appear in the existing text. For example, “6A” in the appendix—Sappho’s “On old age” (*P.Köln* fr. 1 and *P.Oxy* 1787 = fr. 58 Voigt G)—would, if included in the main corpus, follow entry 6. Documents purvey a variety of topics (from the very specific to the very broad) that the authors deem interesting for a contemporary audience. These consist of ageing, clitoridectomy, Late Antiquity, geographic peripheries, and the topography of Rome. Lefkowitz and Fant admit that the space limitations and deadlines enforced by the publisher for the new edition hampered the addition of further material. One wonders what limitations required the inclusion of the appendix rather than placing the new additions right into the existing text. If these new documents are as important and interesting as the authors claim, then the supplement at the back of the book seems to devalue their overall worth to the work as a whole.

In response to past quibbles, the authors have made an effort to contextualize the documents. First, before each individual passage, the authors provide a brief introduction to illustrate the document’s significance within literary, historical, and/or archaeological frameworks. Second, the addition of a concordance (400–401) situates the respective documents within time and place. Lefkowitz and Fant are quick to add that the dates and geographical attributions are approximate and should only be used as a general reference.

Where do we go from here? I will close with a few general remarks that will nuance some of the problems inherent in this successful work. The response to adding women's voices both to classical scholarship and to the classroom in the last twenty-five years has been overwhelming, to say the least. This reaction has generated new approaches and material related to the topic as a whole. Why, then, have the authors included the new material that they have? The reply that the additions are simply due to "contemporary interest" seems simplistic given the overall methodological complexities that have come to light over the years. Since this is a source book in translation, perhaps this is not the venue for further discussion in this area. Yet the fact that the work has gone to a third edition warrants some space devoted to contemporary methodology. The authors have indicated that a website (Maureen Fant's personal blog: <http://www.maureenfant.com>) will become the place for further conversations and expansion of the material. For the most part Maureen Fant's blog still remains devoid of any further references and discussion of the material in question, with the exception of a downloadable pdf file containing corrigenda.

As a social historian whose own research centers on material culture, the reviewer finds especially problematic the treatment of the visual record. Twenty-two black and white photographs of Greco-Roman artworks are slotted into two pages in the middle of the book and are supposedly placed here to supplement the readings. Despite the fact that Lefkowitz and Fant chose illustrations for their relevance to the topics at hand in the second edition, there is not a consistent effort to cross-reference the texts and images in the third. While the authors have responded to issues of context and current scholarship pertaining to the literary remains, such a methodological application is glaringly absent from the artworks themselves. Two examples will suffice. (1) Pl. 1.a, "relief of Pentelic marble showing a maenad leaning on her thyrsos. Roman copy of a Greek original, perhaps by Callimachus" One assumes that the figure of the maenad corresponds to references on "Maenadic rites and noble customs" in ch. 10, "Religion"; yet there is no mention of the corresponding text(s). This leads the reader to ask if this example in the visual record pertains to all representations of maenads in the Greco-Roman world, both literary and artistic. Furthermore, the reference to "Roman copy of a Greek original" also raises flags. Such a designation stems from nineteenth-century methodological approaches to sculpture known as *Kopienkritik*. New contributions in the area of Roman sculpture clearly avoid such a method (e.g. E.K. Gazda, ed., *The Ancient Art of Emulation: Studies in Artistic Originality and Tradition from the Present to Classical Antiquity* [Ann Arbor 2002]). (2) Another example of an uncontextualized entry is pl. 21, "Terracotta relief from

Ostia showing a woman selling chickens and vegetables” No specific mention of Roman female vendors appears in the sections dealing with occupations. Furthermore, the bibliography does not include any references to Natalie Boymel Kampen’s work on this very subject (e.g., “Social status and gender in Roman art: The case of the saleswoman,” in Eve D’Ambra, ed., *Roman Art in Context: An Anthology* [Englewood Cliffs, NJ 1993] 115–132).

This representative sample of images that Lefkowitz and Fant present sends a dangerous message that we are to treat art as secondary to the literary evidence. Because of the importance of art in ancient culture and its bearing on current scholarly trends, there is a need for new source books to compile artworks and provide the requisite bibliography alongside the literary sources themselves. This is not to say that the authors are not mindful of these matters. Perhaps part of the problem stems from the complexities and costs involved in book design.

Many of the concerns raised here could be dealt with in part or in whole if this work sees a fourth edition or if the website takes off as the reference tool that the authors promise it to be. Regardless, *Women’s Life in Greece and Rome* will still be part and parcel of the required or supplementary readings of many syllabi pertaining to women in antiquity.

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ARNOLD A. LELIS, WILLIAM A. PERCY, and BEERT C. VERSTRAETE. *The Age of Marriage in Ancient Rome*. Studies in Classics 26. Lewiston/Queenston/Lampeter: The Edwin Mellen Press, 2003. Pp. x + 146. ISBN 0-7734-6625-8; SC Series ISBN 0-88946-684-X.

The purpose of this slim book is to re-examine evidence for age of marriage among Roman males and females. Specifically, the authors seek to refute the arguments of Richard Saller (*CP* 82 [1987] 21–34) and Brent Shaw (*JRS* 77 [1987] 30–46) that Romans generally married at a later age than previous studies had suggested. Saller and Shaw, utilizing their earlier study of commemorative practice in Latin tombstone inscriptions (*JRS* 74 [1984] 124–156), had suggested that the point at which the deceased began to be commemorated by a spouse rather than by par-