

Gender, Morality, and the Oikos in *Lysias* 1 and *Lysistrata*:
Theoretical and Methodological Approaches

Angeliki Papastamati (2504330)

University of Wales Trinity Saint David

Theory and Methodology for the Study of the Ancient World (HPAH7011)

Dr. Matthew Adam Cobb

9th January 2026

Outline

- I. Introduction to Theoretical and Methodological Frameworks
- II. Rationale for an Interdisciplinary Methodology
- III. Gender Theory
- IV. Legal Anthropology
- V. Literary Criticism
- VI. Towards an Integrated Analytical Framework
- VII. Bibliography

I. Introduction to Theoretical and Methodological Frameworks

This assignment outlines the theoretical and methodological frameworks for the research topic on *Gender, Morality, and the Oikos in Classical Athens: A Comparative Reading of Lysias 1 and Lysistrata*. The study will argue that both texts participate in a shared cultural conversation about the fragility of Athenian civic identity, expressed through anxieties surrounding domestic order, male authority, and women's roles. To investigate how forensic oratory and Old Comedy engage with these tensions, the analysis will adopt an interdisciplinary methodology combining gender theory, legal anthropology, and literary criticism. This approach will allow a comparative analysis of the mechanisms through which the *oikos* functions as a moral and political space.

II. Rationale for an Interdisciplinary Methodology

A single disciplinary approach would not fully capture the complex interrelations of the *oikos*, gender, morality, and civic ideology in classical Athens. The topic intersects social history, legal-cultural analysis, gender theory, and literary studies, which requires multiple perspectives to account for both socio-political context and textual construction. Integrating gender theory, legal anthropology, and literary criticism allows a nuanced analysis of how domestic norms, civic expectations, and performative genres interact, revealing patterns that would remain obscured if any one framework were privileged. In the following sections each of these theories will be examined in detail.

III. Gender Theory

Gender theory provides a crucial framework for analysing how classical Athenian texts construct, negotiate, and contest ideas of masculinity, femininity, and domestic authority. Because this study examines how *Lysias 1* and *Lysistrata* depict the *oikos* as a space where gendered morality shapes civic identity, gender theory helps clarify the cultural logic that informs these portrayals.¹ Rather than treating “man” and “woman” as fixed categories, gender theory approaches them as socially

¹ Morassi, 2024, pp.56-60

constructed roles, performed and reinforced through discourse, social practice, and legal norms.² This perspective frames the central questions of the investigation: How do these texts imagine proper male and female behaviour? How is civic stability mapped onto domestic order? What anxieties about gender performance surface through legal argumentation or humour?

Attention to performativity highlights the mechanisms by which texts construct masculine and feminine roles.³ In *Lysias* 1, this approach highlights how the speaker constructs masculine credibility by presenting himself as self-controlled, lawful, and responsible for the *oikos*. In *Lysistrata*, by contrast, gender is shaped through exaggeration and inversion, with female agency and cross-gender parody exposing the instability of social norms. Engaging with the mechanics of credibility-building, narrative positioning, exaggeration, and reversal will clarify how each text actively constructs, tests, and sometimes destabilises the social scripts that govern gendered behaviour in classical Athens.

This perspective illuminates how the texts depict and negotiate ideas about masculinity, femininity, and household ethics. It works well alongside feminist scholarship, which highlights women's legal and social vulnerabilities, offering insight into Lysias' courtroom strategies and Aristophanes' comedic portrayals of female power. By combining gender-theoretical concepts with feminist critiques of patriarchy, this approach allows us to consider both how genders are represented in the texts, and the social inequalities those representations reinforce or question.⁴

Applied to the sources, this theoretical lens provides a structured basis for textual analysis. It guides close, rhetorical, and performance-based readings and supports interpretations that link literary form to social and legal norms. Through this lens, forensic speakers can be seen using gendered expectations to allocate blame, defend legitimacy, or construct moral authority, while comic dramatists deploy role-reversal and exaggeration to expose anxieties about civic order. When combined with legal-anthropological approaches, gender theory helps reveal how law, rhetoric, and drama actively shape ideas about citizenship and social behaviour rather than simply reflecting them.⁵ This integrated approach strengthens critical source analysis and clarifies the

² Butler, 2002, pp.8-24

³ Ancona, 2021, pp.1-10; Hauser, 2023, pp.286-90

⁴ Kapparis, 2018, pp.116-32; Kapparis, 2021, pp.2-12, 187-97

⁵ Gilhuly, 2008, pp.29-44, 140-8; Decker, Layne, and Vilhauer, 2022, pp.9-23

power structures embedded within both legal and dramatic discourse.

Gender theory draws attention to previously neglected facets of household life - emotional expectations, domestic labor, embodied practices, and material surroundings⁶ - revealing the *oikos* as more than a mere legal unit. It enables analysis of how everyday domestic norms supported or challenged civic order⁷ and how oratory and comedy negotiated these gendered and moral expectations.

Despite its analytical value, gender theory has limitations when applied to classical Athenian texts. It can risk imposing modern categories (fluid or non-binary gender) onto societies that conceptualised gender differently, potentially overstating the flexibility of ancient norms.⁸ Moreover, gender theory alone cannot fully account for the legal, economic, and political structures that shaped behaviour within the *oikos*.⁹ Finally, because our sources are male-authored and often ideologically charged, gender theory may illuminate patterns of representation without revealing lived experience.¹⁰ These limitations underline the need to integrate gender theory with legal-anthropological and literary-historical approaches.

IV. Legal Anthropology

Adopting a legal-anthropological framework helps focus the research by treating law not simply as a set of rules, but as a cultural institution that reflects and shapes society's values, especially around household, gender, morality, and civic identity.¹¹ Applied primarily to *Lysias* 1, legal anthropology raises key questions: In what ways did Athenian law and legal rhetoric shape gendered behaviour and moral expectations within the household? How did these legal norms influence broader civic identity? And can the same framework help us understand how *Lysistrata* represents domestic and civic norms through comic exaggeration?

⁶ Pomeroy, 1975; Foxhall, 1989

⁷ Taylor, 2024, pp.3-6

⁸ Foxhall, 2013, pp.2-8; Moore, 2023

⁹ James and Dillon, 2012, pp.34-8; Blok, 2017, pp.24-30, 227, 245-48

¹⁰ Kapparis, 2021, pp.217-25; Gilles et al., 2024, pp.2-11, 57-9

¹¹ Cohen, 1995, pp.34-43; Kapparis, 2018, pp.116-32

From this perspective, legal anthropology directs attention to the social life of law - how legal norms take effect through everyday practices, communal expectations, and informal sanctions as well as through written statutes or forensic rhetoric.¹² It treats legal systems as culturally embedded structures shaped by and shaping broader values, moral assumptions, and social hierarchies.¹³ This approach, therefore, integrates household obligations and gendered expectations into its reading of Athenian legal culture. In practice, it interprets oratory and comedy not merely as literary forms but as evidence for how legal and moral norms were enacted, negotiated, or imaginatively reconfigured in civic life.¹⁴ Applied to *Lysias* 1 and *Lysistrata*, it highlights how both genres engage with concerns such as adultery, control of the *oikos*, sexual regulation, and civic reputation, issues shaping Euphiletos' courtroom self-presentation, and the exaggerated domestic and civic upheavals dramatised in Aristophanes' play.

Extending this approach, legal anthropology offers valuable tools for articulating how Athenian law operated within broader social structures, illuminating the interaction between legal norms, domestic morality, gender expectations, and civic identity.¹⁵ This approach highlights how statutes and customary practices jointly shaped relationships within the *oikos* and influenced perceptions of status, virtue, and social cohesion.¹⁶ By examining litigation and everyday legal behaviour as culturally embedded practices, legal anthropology reveals dimensions of gendered power and household regulation that purely literary or philological analysis might otherwise overlook.

As an analytical tool, a contextual reading of Athenian law reveals how it functioned within broader social and moral structures. It encourages reading forensic speeches not only as rhetorical performances but as cultural negotiations of power, authority, and household regulation. This perspective highlights how norms surrounding adultery, gendered virtue, and control of the *oikos* were mobilised in litigation to shape civic reputation and moral credibility.¹⁷ Building on this, recent socio-legal work emphasises the role of custom, reputation, and communal expectation in legal

¹² Freeman and Napier, 2009, pp.1-12; Lanni, 2016, pp.17-26

¹³ Foblets et al., 2022, pp.3-9

¹⁴ Tuori, 2019, para. 6-13

¹⁵ Cohen, 1995, pp.62-86, 163-80; Harris, 2006, pp.283-96; Kapparis, 2018, pp.116-32

¹⁶ Canevaro, 2013, pp.27-36

¹⁷ Cantarella, 2005, pp. 236-53

processes.¹⁸ Taken together, this approach clarifies the power relations embedded in legal argumentation and the social work performed by Athenian law.

Examining law through a socio-legal lens highlights elements of Athenian civic and domestic life often marginalised in traditional philological or literary approaches.¹⁹ By situating statutes, speeches, and legal practices within everyday social contexts, it highlights the informal norms, reputations, and moral expectations that shaped civic behaviour and domestic life. This opens productive lines of enquiry into household regulation, gendered power, and the moral logic underpinning litigation and reveals how law functioned as a mechanism through which civic identity, domestic order, and social cohesion were enacted and contested.

Despite its insights, this approach nonetheless has limitations. One key concern is that reliance on modern socio-legal models risks projecting contemporary assumptions about agency and social order onto classical Athens.²⁰ Furthermore, surviving sources are fragmentary and elite-authored, complicating reconstructions of everyday norms.²¹ In addition, literary genres such as comedy exaggerate or distort social realities, and the method may underplay litigants' rhetorical strategies or the performative shaping of civic morality.²² Nevertheless, these limitations highlight the need to integrate legal-anthropological analysis with gender-focused, literary, and historical frameworks.

V. Literary Criticism

Literary criticism provides a set of conceptual and analytical tools that help frame the research questions about gender, morality, and the *oikos* in *Lysias* 1 and *Lysistrata*. Because both texts operate within strongly codified genres, Attic forensic oratory and Old Comedy, literary-critical theory enables an examination of how genre conventions shape meaning and how each text participates in wider cultural discourse. As recent work on Greek literature emphasises, genre functions not merely as a container but as an active mediator of cultural anxieties and moral

¹⁸ Cohen, 2005, pp.220-29; Canevaro, 2017, pp.215-17

¹⁹ Harris, 2006; Lanni, 2016; Canevaro, 2017

²⁰ Harris, 2006, pp.3-28

²¹ Carugati, Hadfield and Weingast, 2015, pp.291-95

²² Carey, 2012; Foley, 2014, pp.259-74

expectations.²³ Approaching these works through literary criticism, therefore, raises key questions: How do narrative and performative strategies in these texts construct moral and social norms? What do they reveal about Athenian concerns over civic and domestic stability?

A key advantage of literary-critical methodology is its attention to mechanics: narrative structure, characterisation, voice, intertextuality, and genre-specific patterning. In the case of *Lysias* 1, this includes examining how the speaker's self-fashioning and manipulation of chronological sequence serve persuasive ends,²⁴ presenting the *oikos* as both a site of moral evaluation and an index of male authority under strain. For *Lysistrata*, structural features such as the *agon*, choral interventions, and metatheatrical framing operate as mechanisms that foreground the instability and potential reconfiguration of Athenian gender norms. The exaggeration and inversion, typical of comedy, help reveal how cultural anxieties about women, sexuality, and civic decline are negotiated at the level of performance and humour.²⁵

This methodological framework is also effective for identifying and explaining cultural patterns within the texts. Drawing on feminist narratology, embodiment theory, and performance studies provides a productive vocabulary for analysing how gender and sexuality are shaped through literary form.²⁶ These approaches clarify how aesthetic features encode wider cultural phenomena, allowing us to see gendered dynamics as integral to narrative and performance rather than incidental themes. The sexualised humour and collective female agency in *Lysistrata*, for instance, function not only as comedic devices but as structured commentaries on labour, authority, and the moral boundaries of the *oikos*. Likewise, the controlled and "objective" tone of *Lysias* 1 is a deliberate rhetorical strategy that normalises particular forms of male behaviour and household order. Such methods therefore move analysis beyond surface content, revealing how gendered ideologies are embedded in voice, structure, and performance.

As a tool for analysis, literary criticism complements gender theory and legal anthropology by offering methods for close textual and discursive examination. Critical source analysis, attention to performance context, and discourse-oriented approaches illuminate how texts negotiate power

²³ Rosen, 2010, pp.242-45; Hall, 2010, pp.2-11

²⁴ Wohl, 2010, pp.1-17; Fredal, 2020, pp.156-69

²⁵ Ruffel, 2017, pp. 47-62; Telò, 2016, pp.3-10

²⁶ Zeitlin 1996; Lardinois and McClure, 2001, pp.95-116

relations between men and women, *oikos* and *polis*, and individual and community.²⁷ These methods are particularly suited to evaluating how dramatic and forensic texts participate in the cultural negotiation of authority.

Recent literary scholarship extends these approaches by foregrounding affect, embodiment, and emotional experience as critical categories for interpreting ancient texts. Work on performance and affect theory demonstrates how emotion, agency, and bodily experience are encoded in literary form and theatrical practice.²⁸ Applied to *Lysias* 1 and *Lysistrata*, these perspectives enable analysis of emotional economies within the *oikos* and their implications for civic identity. While such approaches may risk overemphasising textual coherence or genre, when combined with gender theory and legal anthropology, they offer a nuanced framework for analysing domestic order in public discourse.

VI. Towards an Integrated Analytical Framework

By integrating gender theory, legal anthropology, and literary criticism, this study will offer a new perspective on *Lysias* 1 and *Lysistrata* as participants in a shared cultural conversation about the instability of the *oikos* and the fragility of Athenian civic identity. This interdisciplinary approach highlights how each genre, through its own narrative and performative mechanisms, shapes anxieties about domestic order, male authority, and women's roles. While the methods adopted have limits, they allow a more nuanced reading of how moral, social, and political concerns intersect within the Athenian household, providing a modest but meaningful contribution to current scholarship.

²⁷ Foley, 2001; Moore, 2022

²⁸ Liapis & Sidiropoulou 2021; Taxidou 2021

Bibliography

- Ancona, R. (2021) 'Introduction' in Ancona, R. and Tsouvala G. (eds.) *New directions in the study of women in the Greco-Roman world*. New York: Oxford Academic. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1093/oso/9780190937638.001.0001> (Accessed: 29 November 2025).
- Blok, J. (2017) *Citizenship in classical Athens*. Cambridge: Cambridge University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1017/9781139017916> (Accessed: 30 November 2025).
- Butler, J. (2002) *Gender trouble, tenth anniversary edition*. London: Routledge. Available at: <https://ebookcentral.proquest.com/lib/cam/detail.action?docID=180211> (Accessed: 27 November 2025).
- Canevaro, M. (2013) *The documents in the Attic orators: laws and decrees in the public speeches of the Demosthenic corpus*. 1st ed. Oxford: Oxford University Press. Available at: <https://research-ebSCO-com.ezp.lib.cam.ac.uk/linkprocessor/plink?id=53016db8-daea-3d65-9fc0-90a9014f0e1d> (Accessed: 28 November 2025).
- Canevaro, M. (2017) 'The rule of law as the measure of political legitimacy in the Greek city states', *Hague Journal on the Rule of Law*, 9(2), pp. 211-236. Available at: [doi:https://doi.org/10.1007/s40803-017-0054-1](https://doi.org/10.1007/s40803-017-0054-1) (Accessed: 4 December 2025).
- Cantarella, E. (2005) 'Gender, sexuality, and law', in M. Gagarin and D. Cohen (eds.), *The Cambridge companion to ancient Greek law*. Cambridge: Cambridge University Press.
- Carey, C. (2012) *Trials from classical Athens* (2nd ed.). Routledge. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.4324/9780203796122> (Accessed: 20 November 2025).
- Carugati, F., Hadfield, G.K. and Weingast, B.R. (2015) Building legal order in ancient Athens', *Journal of Legal Analysis*, 7(2), pp. 291-324. Available at: <https://doi.org/10.1093/jla/lav003> (Accessed: 6 December 2025).
- Cohen, D. (1995) *Law, violence, and community in classical Athens*. Cambridge: Cambridge University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1017/CBO9780511620300> (Accessed: 5 December 2025).
- Cohen, D. (2005) 'Crime, punishment, and the rule of law in classical Athens', in M. Gagarin and D. Cohen (eds.), *The Cambridge companion to ancient Greek law*. Cambridge: Cambridge University Press.
- Decker, J.E., Layne, D.A., and Vilhauer, M. (eds.) (2022) *Otherwise than the binary: new feminist readings in ancient philosophy and culture*. Albany: State University of New York Press. Available at: <https://ebookcentral.proquest.com/lib/cam/detail.action?docID=7017961> (Accessed: 4 December 2025).
- Dobrov, G. (2010) *Brill's companion to the study of Greek comedy*. Leiden, The Netherlands: Brill. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1163/9789004188846> (Accessed: 26 October 2025).

- Foblets, M.C., Goodale, M., Sapignoli, M. and Zenker, O. (eds.) (2022) *The Oxford handbook of law and anthropology*. Oxford: Oxford University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1093/oxfordhb/9780198840534.001.0001> (Accessed: 29 November 2025).
- Foley, H.P. (2014) 'Performing gender in Greek old and new comedy', in M. Revermann (ed.) *The Cambridge companion to Greek comedy*. Cambridge: Cambridge University Press.
- Foley, H.P. (2001) *Female acts in Greek tragedy*. Princeton University Press. Available at: <https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=445484> (Accessed: 27 November 2025).
- Foxhall, L. (1989) 'Household, gender and property in classical Athens', *The Classical Quarterly*, 39(1), pp. 22–44. Available at: <http://www.jstor.org/stable/639240> (Accessed: 15 November 2025).
- Foxhall, L. (2013) *Studying gender in classical antiquity*. Cambridge: Cambridge University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1017/CBO9780511980084> (Accessed: 28 November 2025).
- Fredal, J. (2020) *The enthymeme: syllogism, reasoning, and narrative in ancient Greek rhetoric*. Pennsylvania State University Press. Available at: <https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=6224822> (Accessed: 29 October 2025).
- Freeman, M. and Napier, D. (2009) 'Introduction: law and anthropology', in M. Freeman, and D. Napier (eds) *Law and anthropology: Current legal issues*, 12, pp. 1–12. Available at: <https://doi.org/10.1093/acprof:oso/9780199580910.003.0099> (Accessed: 28 November 2025).
- Gilhuly, K. (2008) *The feminine matrix of sex and gender in classical Athens*. Cambridge: Cambridge University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1017/CBO9780511552052> (Accessed: 3 December 2025).
- Gilles, G., Frank, K., Plastow, C., and Webb, L. (eds.) (2024) *Female agency in the ancient Mediterranean world*. Liverpool University Press. Available at: <https://doi.org/10.2307/jj.13524438> (Accessed: 1 December 2025).
- Hall, E. (2010) *Greek tragedy: suffering under the sun*. Oxford: Oxford University Press. Available at: <https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=472281> (Accessed: 1 November 2025).
- Harris, E.M. (2006) *Democracy and the rule of law in classical Athens: essays on law, society, and politics*. Cambridge: Cambridge University Press.
- Hauser, E. (2023) *How women became poets: a gender history of Greek literature*. Princeton, New Jersey: Princeton University Press.
- James, S. L. and Dillon, S. (2012) *A companion to women in the ancient world*. Chichester: John Wiley & Sons. Available at:

<https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=837573> (Accessed: 27 November 2025).

Kapparis, K.A. (2018) *Athenian law and society* (1st ed.). London: Routledge. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.4324/9781315568270> (Accessed: 28 November 2025).

Kapparis, K. A. (2021) *Women in the law courts of classical Athens*. Edinburgh: Edinburgh University Press. Available at: <https://research-ebsco-com.ezp.lib.cam.ac.uk/linkprocessor/plink?id=de070091-84db-3767-925e-a1c88293221c> (Accessed: 17 November 2025).

Karayiannis, A.D. and Hatzis, A.N., (2012) Morality, social norms and the rule of law as transaction cost-saving devices: the case of ancient Athens. *European Journal of Law and Economics*, 33(3), pp.621-643.

Lanni, A. (2016) *Law and order in ancient Athens*. Cambridge: Cambridge University Press.

Lardinois, A. and McClure, L. (2001) *Making silence speak: women's voices in Greek literature and society*. Princeton: Princeton University Press. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1515/9780691187594> (Accessed: 5 December 2025).

Liapis, V. and Sidiropoulou, A. (eds.) (2021) *Adapting Greek tragedy: contemporary contexts for ancient texts*. Cambridge: Cambridge University Press.

Morassi, D. (2024) Manliness as motive for action: A discussion of (toxic) masculinity in the Antigone and the Lysistrata', in M. Racette-Campbell & A. McMaster (eds.), *Toxic masculinity in the ancient world* (1st ed.). Edinburgh University Press, pp. 52–63. Available at: <http://www.jstor.org/stable/10.3366/jj.9941184.11> (Accessed: 1 November 2025).

Moore, K. R. (2023) *The Routledge companion to the reception of ancient Greek and Roman gender and sexuality*. London: Routledge.

Moore, T. (2022) 'A cultural history of theatre in antiquity', in M. Revermann (ed.) *Greek and Roman Musical Studies*, 10(1), pp. 253-256. Available at: <https://doi-org.ezp.lib.cam.ac.uk/10.1163/22129758-bja10034> (Accessed: 5 December 2025).

Morley, N. (2004) *Theories, models and concepts in ancient history*. Oxford: Routledge. Available at: <https://ebookcentral.proquest.com/lib/cam/detail.action?docID=182209> (Accessed: 20 November 2025).

Pomeroy, S. (1975) *Goddesses, whores, wives, and slaves: women in classical antiquity*. London: Hale.

Rosen, R.M. (2010) 'Aristophanes', in G.W. Dobrov (ed.) *Brill's Companion to the Study of Greek Comedy*. Leiden, The Netherlands: Brill. Available at: https://doi-org.ezp.lib.cam.ac.uk/10.1163/9789004188846_008 (Accessed: 6 December 2025).

Ruffell, I. (2017) 'Sexuality and gender: off-stage and centre-stage', in M. Revermann (ed.) *A cultural history of theatre in antiquity*. London: Bloomsbury Academic, pp. 47–62. Available at: <http://dx.doi.org/10.5040/9781474208123.ch-003> (Accessed: 12 December 2025).

Taylor, C. (2024) 'Women, gender and the ancient economy: towards a feminist economic history of the ancient Greek world', *Journal of Hellenic Studies*, 144, pp. 1-28. Available at: doi.org/10.1017/S0075426924000247 (Accessed: 30 November 2025).

Taxidou, O. (2021) *Greek tragedy and modernist performance: Hellenism as theatricality*. Edinburgh: Edinburgh University Press. Available at: <http://www.jstor.org/stable/10.3366/j.ctv1nwbqfw> (Accessed: 3 December 2025).

Telò, M. (2016) *Aristophanes and the cloak of comedy: affect, aesthetics, and the canon*. Chicago: University of Chicago Press. Available at: <https://research-ebsco-com.ezp.lib.cam.ac.uk/linkprocessor/plink?id=ce3b93f8-431e-3cd0-8f1a-d06193cd1a90> (Accessed: 2 December 2025).

Tuori, K. (2019) 'Law and rationality: a historiographical investigation of the understanding of motivation and human agency in early legal anthropology', *Clio@Themis*, 15. Available at: doi.org/10.35562/cliothemis.611 (Accessed: 30 November 2025).

Wohl, V. (2010) *Law's cosmos: juridical discourse in Athenian forensic oratory*. Cambridge: Cambridge University Press. Available at: <https://ebookcentral.proquest.com/lib/CAM/detail.action?docID=542911> (Accessed: 2 December 2025).

Wohl, V. (2015) *Euripides and the politics of form*. Princeton: Princeton University Press.

Zeitlin, F.I. (1996) *Playing the other: gender and society in classical Greek literature*. Chicago: The University of Chicago Press.