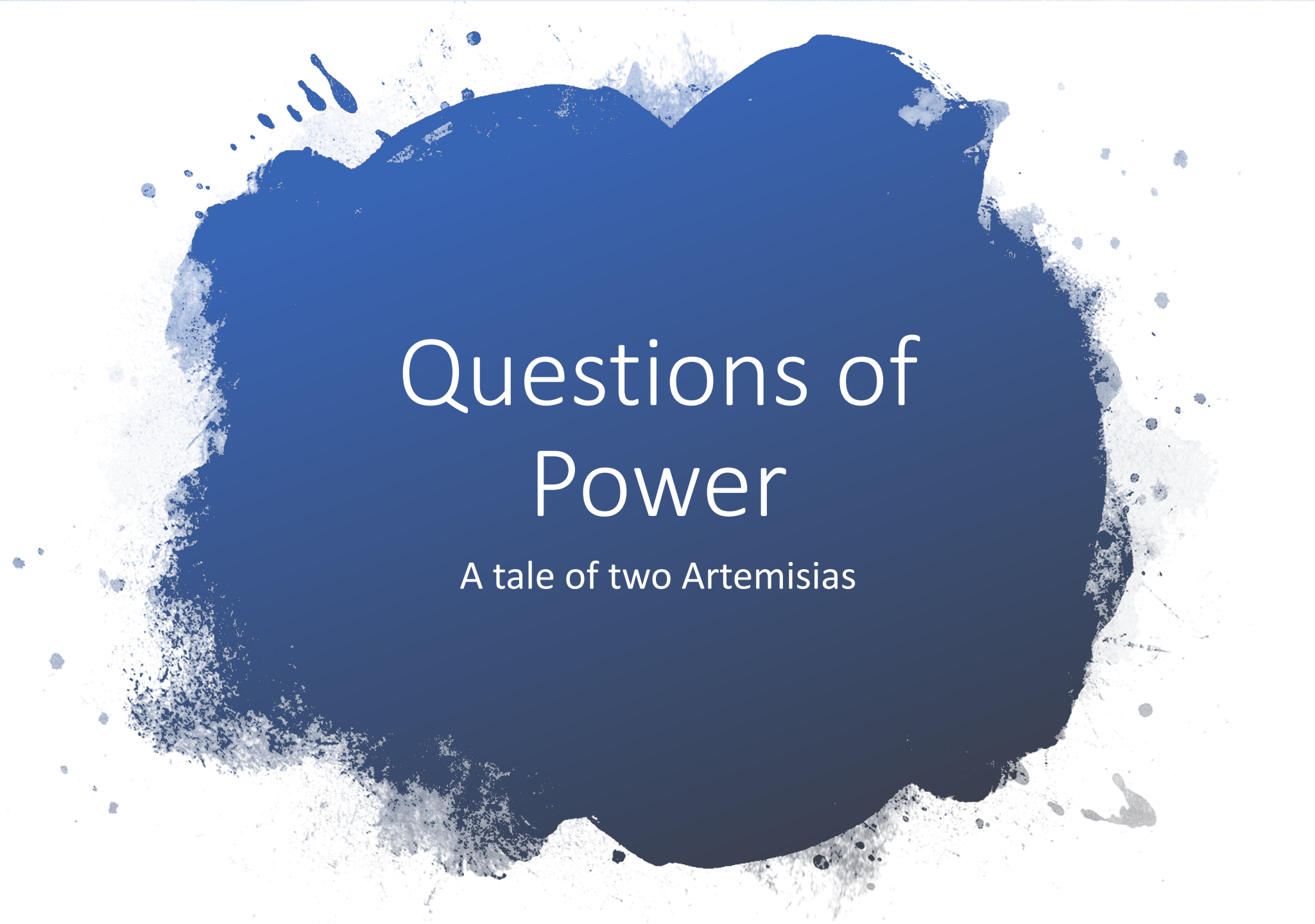




Questions of Power

A tale of two Artemisias



Artemisia I:
Queen of
Karia

Artemisia II: Queen of Karia



Karia, Dynasties and the Greeks

- King Alexander had his siege engines and provisions conveyed by sea to Halicarnassus while he himself with all his army marched into Caria, winning over the cities that lay on his route by kind treatment. **He was particularly generous to the Greek cities**, granting them independence and exemption from taxation, adding the assurance that the freedom of the Greeks was the object for which he had taken upon himself the war against the Persians. On his journey he was met by a woman named Ada, who belonged by blood to the ruling house of Caria. When she presented a petition to recover the position of her ancestors and requested his assistance, he gave orders that she should become the ruler of Caria. **Thus he won the loyal support of the Carians by the favour that he bestowed on this woman.** For straightway all the cities sent missions and presented the king with golden crowns and promised to co-operate with him in everything. Diod. 17.24



Powerful women =
foreign / inappropriate
for Greeks/Romans

- And first, as often, according to the quantity of topics, I shall give an account of the delinquencies of the nobles and then of the common people, condensing the events in a rapid digression. [7] Some men, distinguished (as they think) by famous fore-names, pride themselves beyond measure in being called Reburri, Flavonii, Pagonii, Gereones, and Dalii, along with Tarracii and Pherrasii, and many other equally fine-sounding indications of eminent ancestry. [8] Others, resplendent in silken garments, as though they were to be led to death, 11 or as if (to speak without any evil omen) they were bringing up the rear 12 preceded by an army, are followed by a throng of slaves drawn up in troops, amid noise and confusion. [9] When such men, each attended by fifty servants, have entered the vaulted rooms of a bath, they shout in threatening tones: "Where on earth are our attendants?" If they have learned that an unknown courtesan has suddenly appeared, some woman who has been a common prostitute of the crowd of our city, some old strumpet, they all strive to be the first to reach her, and caressing the new-comer, extol her with such disgraceful flattery as the Parthians do Samiramis, the Egyptians their Cleopatras, the Carians Artemisia, or the people of Palmyra Zenobia. And those who stoop to do such things are men in the time of whose forefathers a senator was punished with the censor's brand of infamy, if he had dared, while this was still considered unseemly, to kiss his wife in the presence of their own daughter. Amm. 28.4
- Ammianus was writing c380CE.

- Think of Roman authors' views of imperial women



Artemisia I – early
5th century BCE

2 views of Artemisia

Herodotus' own view

- There is no reason for me to mention any of the other commanders, except for Artemisia. **I consider her to be a particular object of admiration (thoma) because she was a woman who played a part in the war against Greece.** She took power on the death of her husband, as she had a son who was still a youth. Because of her courage and spirit she went to war although she had no need to do so. Her name was Artemisia; she was the daughter of Lygdamis, and was of Halicarnassian stock on her father's side and Cretan on her mother's. She led the forces of Halicarnassos, Cos, Nisyros and Calyndos, and supplied five ships. The ships she brought had the best reputation in the whole fleet, next to the ones from Sidon, and of all the allies she gave the king the best advice. I have listed the cities that she led; I have evidence that they all belong to the Dorian group, as the people of Halicarnassos come from Troizen, and the rest from Epidauros. Hdt 7.99

Thoma poieumen – it is a marvel

The Athenians

- In this battle the Hellenes with the reputation as most courageous were the Aeginetans, then the Athenians. Among individuals they were Polycritus the Aeginetan and the Athenians Eumenes of Anagyrus and Aminias of Pallene, the one who pursued Artemisia. If he had known she was in that ship, he would not have stopped before either capturing it or being captured himself. [2] **Such were the orders given to the Athenian captains, and there was a prize offered of ten thousand drachmas to whoever took her alive, since they were indignant that a woman waged (deinon) war against Athens.** But she escaped, as I said earlier, and the others whose ships survived were also in Phalerum. Hdt 8.99
- Deinon epoieuento = thought it a terrible thing

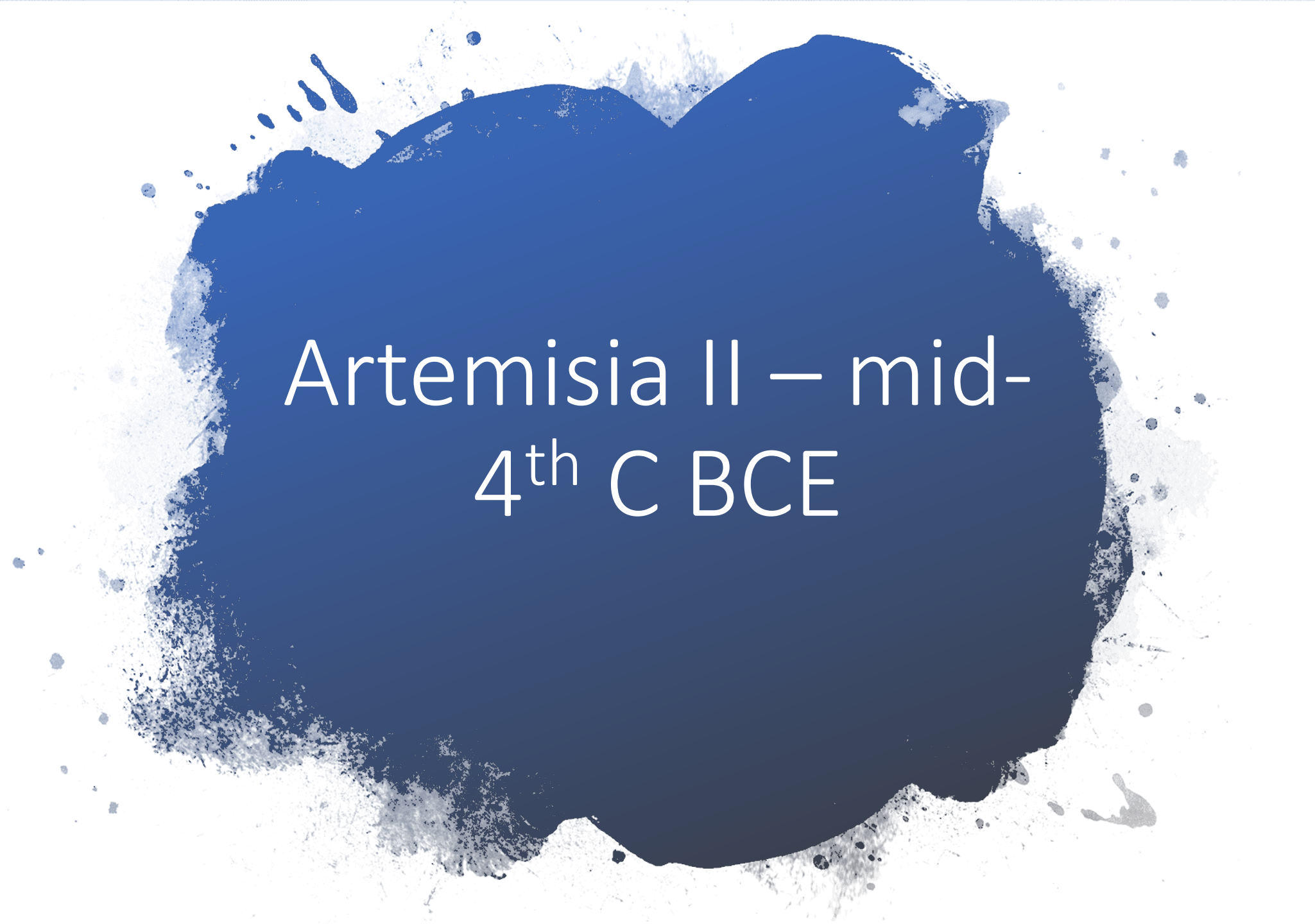
2 further views

The Spartans

- The Lacedaemonians who live in Sparta have a market-place worth seeing; the council-chamber of the senate, and the offices of the ephors, of the guardians of the laws, and of those called the Bidiaeans, are all in the market-place. The senate is the council which has the supreme control of the Lacedaemonian constitution, the other officials form the executive. Both the ephors and the Bidiaeans are five in number; it is customary for the latter to hold competitions for the lads, particularly the one at the place called Platanistas (Plane-tree Grove), while the ephors transact the most serious business, one of them giving his name to the year, just as at Athens this privilege belongs to one of those called the Nine Archons. [3] **The most striking feature in the marketplace is the portico which they call Persian because it was made from spoils taken in the Persian wars. In course of time they have altered it until it is as large and as splendid as it is now. On the pillars are white-marble figures of Persians, including Mardonius, son of Gobryas. There is also a figure of Artemisia, daughter of Lygdamis and queen of Halicarnassus. It is said that this lady voluntarily joined the expedition of Xerxes against Greece and distinguished herself at the naval engagement off Salamis. Pausanias 3.11:**

Plutarch

- And deriding the Greeks still further, **he says, that Themistocles, who was called another Ulysses for his wisdom, was so blind that he could not foresee what was fit to be done; but that Artemisia, who was of the same city with Herodotus, without being taught by any one, but by her own consideration, said thus to Xerxes:** 'The Greeks will not long be able to hold out against you, but you will scatter them, and they will flee to their own cities; nor is it probable, if you march your army by land to Peloponnesus, that they will sit still, or take care to fight at sea for the Athenians. But if you make haste to give them a naval battle, I fear lest your fleets receiving damage may prove also very prejudicial to your land-forces.' **1 Certainly Herodotus wanted nothing but verses to make Artemisia another Sibyl, so exactly prophesying of things to come.** Therefore Xerxes also delivered his sons to her to be carried to Ephesus; for he had (it seems) forgot to bring women with him from Susa, if indeed the boys wanted a train of female attendants. Plut. De Her. 38



Artemisia II – mid-
4th C BCE



A grieving faithful wife

- Then to Halicarnassus, the royal residence of the dynasts of Caria, which was formerly called Zephyra. Here is the tomb of Mausolus, **one of the Seven Wonders, a monument erected by Artemisia in honor of her husband;** and here is the fountain called Salmacis, which has the slanderous repute, for what reason I do not know, of making effeminate all who drink from it.... This city, too, met a reverse when it was forcibly seized by Alexander. For Hecatomnus, the king of the Carians, had three sons, Mausolus and Hidrieus and Pixodarus, and two daughters. Mausolus, the eldest of the brothers, married Artemisia, the elder of the daughters, and Hidrieus, the second son, married Ada, the other sister. **Mausolus became king and at last, childless, he left the empire to his wife, by whom the above-mentioned tomb was erected. But she pined away and died through grief for her husband, and Hidrieus then became ruler.** Str. 14.2.16-7

But not just that....

- After the death of Mausolus, his wife Artemisia became queen, **and the Rhodians, regarding it as an outrage that a woman should be ruler of the states of all Caria**, fitted out a fleet and sallied forth to seize upon the kingdom. When news of this reached Artemisia, she gave orders that her fleet should be hidden away in that harbour with oarsmen and marines mustered and concealed, but that the rest of the citizens should take their places on the city wall. After the Rhodians had landed at the larger harbour with their well-equipped fleet, she ordered the people on the wall to cheer them and to promise that they would deliver up the town....So the Rhodians were surrounded without means of retreat, and were slain in the very forum. So Artemisia embarked her own soldiers and oarsmen in the ships of the Rhodians and set forth for Rhodes. The Rhodians, beholding their own ships approaching wreathed with laurel, supposed that their fellow-citizens were returning victorious, and admitted the enemy. Then **Artemisia, after taking Rhodes and killing its leading men, put up in the city of Rhodes a trophy of her victory, including two bronze statues, one representing the state of the Rhodians, the other herself. Herself she fashioned in the act of branding the state of the Rhodians.** In later times the Rhodians, labouring under the religious scruple which makes it a sin to remove trophies once they are dedicated, **constructed a building to surround the place, and thus by the erection of the "Grecian Station" covered it so that nobody could see it, and ordered that the building be called "ἄβατον."** Vitr. 2.8.14-5