

Society and Inequality in Eurasia/North Africa

500 B.C.E.—500 C.E.



Society and the State in China

An Elite of Officials
The Landlord Class
Peasants
Merchants

Class and Caste in India

Caste as Varna
Caste as Jati
The Functions of Caste

Slavery: The Case of the Roman Empire

Slavery and Civilization
The Making of Roman Slavery
Resistance and Rebellion

Comparing Patriarchies

A Changing Patriarchy: The Case of China
Contrasting Patriarchies: Athens and Sparta

Reflections: Arguing with Solomon and the Buddha

Portrait: Ge Hong, A Chinese Scholar in Troubled Times

Considering the Evidence

Documents: Patriarchy and Women's Voices
Visual Sources: Pompeii as a Window on the Roman World

“Caste has no impact on life today,” declared Chezi K. Ganesan in 2010.¹ Certainly Mr. Ganesan’s low-caste background as a Nadar, ranking just above the “untouchables,” has had little impact on the career of this prosperous high-tech businessman, who shuttles between California’s Silicon Valley and the city of Chennai in southern India. Yet his grandfather could not enter Hindu temples, and until the mid-nineteenth century, the women of his caste, as a sign of their low status, were forbidden to cover their breasts in the presence of Brahmin men. But if caste has proven no barrier to Mr. Ganesan, it remains significant for many others in contemporary India. Personal ads for those seeking a marriage partner in many online services often indicate an individual’s caste as well as other personal data. Affirmative action programs benefiting low-caste Indians have provoked great controversy and resentment among some upper-caste groups. The brutal murder of an entire Dalit or “untouchable” family in 2006 sparked much soul searching in the India media. So while caste has changed in modern India, it has also persisted. Both the changes and the persistence have a long history.

THE MOST RECENT 250 YEARS OF WORLD HISTORY have called into question social patterns long assumed to be natural and permanent. The French, Russian, and Chinese revolutions challenged and destroyed ancient monarchies and class hierarchies; the abolitionist movement of the nineteenth century attacked slavery, largely unquestioned for millennia; the women’s movement has confronted long and deeply

Mother and Child: Mothers and their children have been at the core of social life everywhere and a prominent theme of many artistic traditions. This lovely statue comes from the Sunga dynasty, which flourished in northeastern India from about 185–73 B.C.E. after the collapse of the Mauryan Empire. (Réunion des Musées Nationaux/Art Resource, NY)

held patriarchal assumptions about the proper relationship between the sexes; and Mahatma Gandhi, during India's struggle for independence in the twentieth century, sought to raise the status of "untouchables," referring to them as Harijan, or "children of God." Nevertheless, caste, class, patriarchy, and even slavery have certainly not vanished from human society, even now. During the era of second-wave civilizations in Eurasia, these patterns of inequality found expressions and generated social tensions that endured well beyond that era.

As Chapter 3 pointed out, millions of individual men and women inhabiting the civilizations of Eurasia and North Africa lived within a political framework of states or empires. They also occupied a world of ideas, religions, and values that derived both from local folkways and from the teaching of the great religious or cultural traditions of these civilizations, as described in Chapter 4. In this chapter, we explore the social arrangements of these civilizations—relationships between rich and poor, powerful and powerless, slaves and free people, and men and women. Those relationships shaped the daily lives and the life chances of everyone and provided the foundation for political authority as well as challenges to it.

Like the First Civilizations, those of the second-wave era were sharply divided along class lines, and they too were patriarchal, with women clearly subordinated to men in most domains of life. In constructing their societies, however, these second-wave civilizations differed substantially from one another. Chinese, Indian, and Mediterranean civilizations provide numerous illustrations of the many and varied ways in which these peoples organized their social lives. The assumptions, tensions, and conflicts accompanying these social patterns provided much of the distinctive character and texture that distinguished these diverse civilizations from one another.

SEEKING THE MAIN POINT

To what extent were the massive inequalities of second-wave civilizations generally accepted, and in what ways were they resisted or challenged?

Society and the State in China

■ Description

How would you characterize the social hierarchy of China during the second-wave era?

Chinese society was unique in the ancient world in the extent to which it was shaped by the actions of the state. Nowhere was this more apparent than in the political power and immense social prestige of Chinese state officials, all of them male. For more than 2,000 years, these officials, bureaucrats acting in the name of the emperor both in the capital and in the provinces, represented the cultural and social elite of Chinese civilization. This class had its origins in the efforts of early Chinese rulers to find administrators loyal to the central state rather than to their own families or regions. Philosophers such as Confucius had long advocated selecting such officials on the basis of merit and personal morality rather than birth or wealth. As the Han dynasty established its authority in China around 200 B.C.E., its rulers required each province to send men of promise to the capital, where they were examined and chosen for official positions on the basis of their performance.

A Map of Time

470–400 B.C.E.	Life of Aspasia in Athens
200 B.C.E.–200 C.E.	Laws of Manu prescribing proper social behavior in India
124 B.C.E.	Imperial academy for training Chinese officials established
1st century B.C.E.	Poetry of Buddhist nuns set to writing
73 B.C.E.	Spartacus slave rebellion in Italy
Early 1st century C.E.	Reforming emperor Wang Mang in power in China
45–116 C.E.	Life of Ban Zhou in China
79 C.E.	Eruption of Mt. Vesuvius destroys Pompeii
184 C.E.	Yellow Turban Rebellion in China
After 221 C.E.	Loosening of restrictions on elite Chinese women as Han dynasty collapsed
After 500 C.E.	Slavery replaced by serfdom in Roman world
690–705 C.E.	Empress Wu reigned in China

An Elite of Officials

Over time, this system of selecting administrators evolved into the world's first professional civil service. In 124 B.C.E., Emperor Wu Di established an imperial academy where potential officials were trained as scholars and immersed in texts dealing with history, literature, art, and mathematics, with an emphasis on Confucian teachings. By the end of the Han dynasty, it enrolled some 30,000 students, who were by then subjected to a series of written examinations to select officials of various grades. Private schools in the provinces funneled still more aspiring candidates into this examination system, which persisted until the early twentieth century. In theory open to all men, this system in practice favored those whose families were wealthy enough to provide the years of education required to pass even the lower-level exams. Proximity to the capital and family connections to the imperial court also helped in gaining a position in this highest of Chinese elites. Nonetheless, village communities or a local landowner might sponsor the education of a bright young man from a commoner family, enabling him to enter the charmed circle of officialdom. One rags-to-riches story told of a pig farmer who became an adviser to the emperor himself. Thus the examination system provided a modest measure of social mobility in an otherwise quite hierarchical society.

In later dynasties, that system grew even more elaborate and became an enduring and distinguishing feature of Chinese civilization. During the Tang dynasty, the

famous poet and official Po Chu-I (772–846 C.E.) wrote a poem entitled “After Passing the Examination,” which shows something of the fame and fortune that awaited an accomplished student as well as the continuing loyalty to family and home that ideally marked those who succeeded:

For ten years I never left my books,
I went up . . . and won unmerited praise.
My high place I do not much prize;
The joy of my parents will first make me proud.
Fellow students, six or seven men,
See me off as I leave the City gate.
My covered coach is ready to drive away;
Flutes and strings blend their parting tune.
Hopes achieved dull the pains of parting;
Fumes of wine shorten the long road. . . .
Shod with wings is the horse of him who rides
On a Spring day the road that leads to home.²

Those who made it into the bureaucracy entered a realm of high privilege and great prestige. Senior officials moved about in carriages and were bedecked with robes, ribbons, seals, and headdresses appropriate to their rank. Even lower officials who served in the provinces rather than the capital were distinguished by their polished speech, their cultural sophistication, and their urban manners as well as their political authority. Proud of their learning, they were the bearers, and often the makers, of Chinese culture. “Officials are the leaders of the populace,” stated an imperial edict of 144 B.C.E., “and it is right and proper that the carriages they ride in and the robes that they wear should correspond to the degrees of their dignity.”³ Some of these men, particularly in times of political turmoil, experienced tension between their official duties and their personal inclination toward a more withdrawn life of reflective scholarship. (See the Portrait of Ge Hong, pp. 222–23.)

The Landlord Class

Most officials came from wealthy families, and in China wealth meant land. When the Qin dynasty unified China by 210 B.C.E., most land was held by small-scale peasant farmers. But by the first century B.C.E., the pressures of population growth, taxation, and indebtedness had generated a class of large landowners as impoverished peasants found it necessary to sell their lands to more prosperous neighbors. This accumulation of land in sizeable estates was a persistent theme in Chinese history, and one that was frequently, though not very successfully, opposed by state authorities. Landlords of such large estates often were able to avoid paying taxes, thus decreasing state revenues and increasing the tax burden for the remaining peasants. In some cases, they could also mount their own military forces that might challenge the authority of the emperor.

One of the most dramatic state efforts to counteract the growing power of large landowners is associated with Wang Mang, a high court official of the Han dynasty who usurped the emperor's throne in 8 C.E. and immediately launched a series of startling reforms. A firm believer in Confucian good government, Wang Mang saw his reforms as re-creating a golden age of long ago in which small-scale peasant farmers represented the backbone of Chinese society. Accordingly, he ordered the great private estates to be nationalized and divided up among the landless. Government loans to peasant families, limits on the amount of land a family might own, and an end to private slavery were all part of his reform program, but these measures proved impossible to enforce. Opposition from wealthy landowners, nomadic invasions, poor harvests, floods, and famines led to the collapse of Wang Mang's reforms and his assassination in 23 C.E.

Large landowning families, therefore, remained a central feature of Chinese society, although the fate of individual families rose and fell as the wheel of fortune raised them to great prominence or plunged them into poverty and disgrace. As a class, they benefited both from the wealth that their estates generated and from the power and prestige that accompanied their education and their membership in the official elite. The term “scholar-gentry” reflected their twin sources of privilege. With homes in both urban and rural areas, members of the scholar-gentry class lived luxuriously. Multistoried houses, the finest of silk clothing, gleaming carriages, private orchestras, high-stakes gambling—all of this was part of the life of China's scholar-gentry class.

Peasants

Throughout the long course of China's civilization, the vast majority of its population consisted of peasants, living in small households representing two or three generations. Some owned enough land to support their families and perhaps even sell something on the local market. Many others could barely survive. Nature, the state, and land-lords combined to make the life of most peasants extremely vulnerable. Famines, floods, droughts, hail, and pests could wreak havoc without warning. State authorities required the payment of taxes, demanded about a month's labor every year on various public projects, and conscripted young men for military service. During the Han dynasty, growing numbers of impoverished and desperate peasants had to sell out to large landlords and work as tenants or sharecroppers on their estates, where rents could run as high as

Chinese Peasants

For many centuries, the normal activities of Chinese peasant farmers included plowing, planting, and threshing grain, as shown in this painting from China's Song dynasty (960–1279 C.E.). (Mogao Caves, Dunhuang/The Bridgeman Art Library)



PORTRAIT

Ge Hong, A Chinese Scholar
in Troubled Times

Had Ge Hong lived at a different time, he might have pursued the life of a Confucian scholar and civil servant, for he was born to a well-established aristocratic family in southern China. But when he entered the world in 283 C.E., the times were clearly out of joint. The Han dynasty, which had given China four centuries of relative peace and prosperity, had fragmented into a number of competing states. Nomadic peoples invaded and ruled the northern parts of the country. Coups and rebellions were frequent. Many northern Chinese fled south to escape the chaos. The life of Ge Hong illustrates how these larger historical circumstances shaped the life of a single individual.⁴

Ge Hong's family directly experienced the disorder when the family library was destroyed during the repeated wars of the time. Furthermore the family patriarch, Ge Hong's father, died when the young boy was only thirteen years old, an event that brought hardship and a degree of impoverishment to the family. Ge Hong reported later in his autobiography that he had to "walk long dis-



A solitary scholar in China, such as Ge Hong sought to become. (Saint Louis Art Museum, Missouri, USA / The Bridgeman Art Library)

tances to borrow books" and that he cut and sold firewood to buy paper and brushes. Nonetheless, like other young men of his class, he received a solid education, reading the classic texts of Confucianism along with history and philosophy.

At about the age of fourteen or fifteen, Ge Hong began to study with the aged Daoist master Zheng Yin. He had to sweep the floor and perform other menial chores for the master

while gaining access to rare and precious texts of the esoteric and alchemical arts aimed at creating the "gold elixir" that could promote longevity and transcendence. Withdrawal into an interior life, reflected in both Daoist and Buddhist thought, had a growing appeal to the elite classes of China in response to the political disturbances and disorder of public life. It was the beginning of a life-long quest for Ge Hong.

And yet the Confucian emphasis on office holding, public service, and moral behavior in society persisted, sending Ge Hong into a series of military positions. Here too was a reflection of the disordered times of his life, for

■ Change

What class conflicts disrupted Chinese society?

one-half to two-thirds of the crop. Other peasants fled, taking to a life of begging or joining gangs of bandits in remote areas.

An eighth-century C.E. Chinese poem by Li Shen reflects poignantly on the enduring hardships of peasant life:

The cob of corn in springtime sown
In autumn yields a hundredfold.
No fields are seen that fallow lie:
And yet of hunger peasants die.
As at noontide they hoe their crops,
Sweat on the grain to earth down drops.
How many tears, how many a groan,
Each morsel on thy dish did mould!⁵

in more settled circumstances, young elite men would have disdained military service, favoring a career in the civil bureaucracy. Thus in 303, at the age of twenty, he organized and led a small group of soldiers to crush a local rebellion, later reporting that he alone among military leaders prevented his troops from looting the valuables of the enemy. For his service he received the title of “wave conquering general” and 100 bolts of cloth. “I was the only one,” he wrote “to distribute it among my officers, soldiers, and needy friends.” At several other points in his life as well, Ge Hong accepted official appointments, some of them honorary and others more substantive.

But his heart lay elsewhere as he yearned for a more solitary and interior life. “Honor, high posts, power, and profit are like sojourning guests,” he wrote in his memoir. “They are not worth all the regret and blame, worry and anxiety they cause.” Thus he spent long periods of his life in relative seclusion, refusing a variety of official positions. “Unless I abandon worldly affairs,” he asked, “how can I practice the tranquil Way?” To Ge Hong, withdrawal was primarily for the purpose of seeking immortality, “to live as long as heaven and earth,” a quest given added urgency no doubt by the chaotic world of his own time. In his writings, he explored various techniques for enhancing *qi*, the vital energy that sustains all life, including breathing exercises, calisthenics, sexual practices, diet, and herbs. But

it was the search for alchemically generated elixirs, especially those containing liquid gold and cinnabar (derived from mercury), that proved most compelling to Ge Hong. Much to his regret, he lacked the resources to obtain and process these rare ingredients.

However, Ge Hong did not totally abandon the Confucian tradition and its search for social order, for he argued in his writings that the moral virtues advocated by China’s ancient sage were a necessary prerequisite for attaining immortality. And he found a place in his thinking also for the rewards and punishments of Legalist thinking. Thus he sought to reconcile the three major strands of Chinese thought—Confucianism, Daoism, and Legalism—even as he acknowledged that “my practices are always ill-suited to the times.”

Ge Hong spent the last years of his life on the sacred mountain of Luofu in the far south of China, continuing his immortality research until he died in 343 at the age of sixty. When his body was lifted into its coffin, contemporaries reported that it was “exceedingly light as if one were lifting empty clothing.”⁶ They concluded from this that Ge Hong had in fact achieved transcendence, joining the immortals in everlasting life, as he had so fervently hoped.

Question: In what ways did the larger conditions of China shape the life of Ge Hong?

Such conditions provoked periodic peasant rebellions, which have punctuated Chinese history for over 2,000 years. Toward the end of the second century C.E., wandering bands of peasants began to join together as floods along the Yellow River and resulting epidemics compounded the misery of landlessness and poverty. What emerged was a massive peasant uprising known as the Yellow Turban Rebellion because of the yellow scarves the peasants wore around their heads. (See spot map, p. 224.) That movement, which swelled to about 360,000 armed followers by 184 C.E., found leaders, organization, and a unifying ideology in a popular form of Daoism. Featuring supernatural healings, collective trances, and public confessions of sin, the Yellow Turban movement looked forward to the “Great Peace”—a golden age of equality, social harmony, and common ownership of property. Although the rebellion was suppressed by the military forces of the Han dynasty, the Yellow Turban and other peasant upheavals devastated the economy, weakened the state, and contributed to



Yellow Turban Rebellion

the overthrow of the dynasty a few decades later. Repeatedly in Chinese history, such peasant movements, often expressed in religious terms, registered the sharp class antagonisms of Chinese society and led to the collapse of more than one ruling dynasty.

Merchants

Peasants were oppressed in China and certainly exploited, but they were also honored and celebrated in the official ideology of the state. In the eyes of the scholar-gentry, peasants were the solid productive backbone of the country, and their hard work and endurance in the face of difficulties were worthy of praise. Merchants, however, did not enjoy such a favorable reputation in the eyes of China's cultural elite. They were widely viewed as unpro-

ductive, making a shameful profit from selling the work of others. Stereotyped as greedy, luxury-loving, and materialistic, merchants stood in contrast to the alleged frugality, altruism, and cultured tastes of the scholar-gentry. They were also seen as a social threat, as their ill-gained wealth impoverished others, deprived the state of needed revenues, and fostered resentments.

Such views lay behind periodic efforts by state authorities to rein in merchant activity and to keep them under control. Early in the Han dynasty, merchants were forbidden to wear silk clothing, ride horses, or carry arms. Nor were they permitted to sit for civil service examinations or hold public office. State monopolies on profitable industries such as salt, iron, and alcohol limited merchant opportunities. Later dynasties sometimes forced merchants to loan large sums of money to the state. Despite this active discrimination, merchants frequently became quite wealthy. Some tried to achieve a more respectable elite status by purchasing landed estates or educating their sons for the civil service examinations. Many had backdoor relationships with state officials and landlords who found them useful and were not averse to profiting from business connections with merchants, despite their unsavory reputation.

Class and Caste in India

■ Description

What set of ideas underlies India's caste-based society?

India's social organization shared certain broad features with that of China. In both civilizations, birth determined social status for most people; little social mobility was available for the vast majority; sharp distinctions and great inequalities characterized social life; and religious or cultural traditions defined these inequalities as natural, eternal, and ordained by the gods. Despite these similarities, the organization, flavor, and texture of ancient Indian society were distinctive compared to almost all other civilizations. These unique aspects of Indian society have long been embodied in what we now call the caste system, a term that comes from the Portuguese word *casta*, which means "race" or "purity of blood." That social organization emerged over thousands of years and in some respects has endured into modern times.

Caste as Varna

The origins of the caste system are at best hazy. An earlier idea—that caste evolved from a racially defined encounter between light-skinned Aryan invaders and the darker-hued native peoples—has been challenged in recent years, but no clear alternative theory has emerged. Perhaps the best we can say at this point is that the distinctive social system of India grew out of the interactions among South Asia's immensely varied cultures together with the development of economic and social differences among these peoples as the inequalities of “civilization” spread throughout the Ganges River valley and beyond. Notions of race, however, seem less central to the growth of the caste system than those of economic specialization and of culture.

Whatever the precise origins of the caste system, by around 500 B.C.E., the idea that society was forever divided into four ranked classes, or *varnas*, was deeply embedded in Indian thinking. Everyone was born into and remained within one of these classes for life. At the top of this hierarchical system were the Brahmins, priests whose rituals and sacrifices alone could ensure the proper functioning of the world. They were followed by the Kshatriya class, warriors and rulers charged with protecting and governing society. Next was the Vaisya class, originally commoners who cultivated the land. These three classes came to be regarded as pure Aryans and were called the “twice-born,” for they experienced not only a physical birth but also formal initiation into their respective varnas and status as people of Aryan descent. Far below these twice-born in the hierarchy of varna groups were the Sudras, native peoples incorporated into the margins of Aryan society in very subordinate positions. Regarded as servants of their social betters, they were not allowed to hear or repeat the Vedas or to take part in Aryan rituals. So little were they valued that a Brahmin who killed a Sudra was penalized as if he had killed a cat or a dog.

According to varna theory, these four classes were formed from the body of the god Purusha and were therefore eternal and changeless. Although these divisions are widely recognized in India even today, historians have noted considerable social flux in ancient Indian history. Members of the Brahmin and Kshatriya groups, for example, were frequently in conflict over which ranked highest in the



Caste in India

This 1947 photograph from *Life* magazine illustrates the “purity and pollution” thinking that has long been central to the ideology of caste. It shows a high-caste landowner carefully dropping wages wrapped in a leaf into the outstretched hands of his low-caste workers. By avoiding direct physical contact with them, he escapes the ritual pollution that would otherwise ensue. (Margaret Bourke-White/Time Life Pictures/Getty Images)

Snapshot Social Life and Duty in Classical India

Much personal behavior in classical India, at least ideally, was regulated according to caste. Each caste was associated with a particular color, with a part of the body of the god Purusha, and with a set of duties.

Caste (Varna)	Color/Symbolism	Part of Purusha	Duties
Brahmin	white/spirituality	head	priests, teachers
Kshatriya	red/courage	shoulders	warriors, rulers
Vaisya	yellow/wealth	thighs	farmers, merchants, artisans
Sudra	black/ignorance	feet	labor
Untouchables (outside of the varna system; thus no color and not associated with Purusha)	—	—	polluted labor

Beyond caste, behavior was ideally defined in terms of four stages of life, at least for the first three varna groups. Each new stage was marked by a *samskara*, a ritual initiating the person into this new phase of life.

Stage of Life	Duties
Student	Boys live with a teacher (guru); learn Sanskrit, rituals, Vedas; practice obedience, respect, celibacy, nonviolence.
Householder	Marriage and family; men practice caste-based career/occupation; women serve as wives and mothers, perform household rituals and sacrifices, actively support children and elders.
Retirement	Both husband and wife withdraw to the forests following birth of grandchildren; diminished household duties; greater focus on spiritual practice; sex permitted once a month.
Wandering ascetic	Only for men (women return to household); total rejection of ordinary existence; life as wandering hermit without shelter or possessions; caste becomes irrelevant; focus on achieving moksha and avoiding future rebirth.

varna hierarchy, and only slowly did the Brahmins emerge clearly in the top position. Although theoretically purely Aryan, both groups absorbed various tribal peoples as Indian civilization expanded. Tribal medicine men or sorcerers found a place as Brahmins, while warrior groups entered the Kshatriya varna. The Vaisya varna, originally defined as cultivators, evolved into a business class with a prominent place for merchants, while the Sudra varna became the domain of peasant farmers. Finally a whole new category, ranking lower even than the Sudras, emerged in the so-called

untouchables, men and women who did the work considered most unclean and polluting, such as cremating corpses, dealing with the skins of dead animals, and serving as executioners.

Caste as Jati

As the varna system took shape in India, another set of social distinctions also arose, based largely on occupations. In India as elsewhere, urban-based civilization gave rise to specialized occupations, many organized in guilds that regulated their own affairs in a particular region. Over time, these occupationally based groups, known as *jatis*, blended with the varna system to create India's unique caste-based society.

The many thousands of *jatis* became the primary cell of India's social life beyond the family or household, but each of them was associated with one of the great classes (*varnas*). Thus Brahmins were divided into many separate *jatis*, or subcastes, as were each of the other *varnas* as well as the untouchables. In a particular region or village, each *jati* was ranked in a hierarchy known to all, from the highest of the Brahmins to the lowest of the untouchables. Marriage and eating together were permitted only within an individual's own *jati*. Each *jati* was associated with a particular set of duties, rules, and obligations, which defined its members' unique and separate place in the larger society. Brahmins, for example, were forbidden to eat meat, while Kshatriyas were permitted to do so. Upper-caste women covered their breasts, while some lower-caste women were forbidden this privilege as a sign of their subordination. "It is better to do one's own duty badly than another's well"—this frequently quoted saying summed up the underlying idea of Indian society.

With its many separate, distinct, and hierarchically ranked social groups, Indian society was quite different from that of China or the Greco-Roman world. It was also unique in the set of ideas that explained and justified that social system. Foremost among them was the notion of ritual purity and pollution applied to caste groups. Brahmins or other high-caste people who came in contact with members of lower castes, especially those who cleaned latrines, handled corpses, or butchered and skinned dead animals, were in great danger of being polluted, or made ritually unclean. Thus untouchables were forbidden to use the same wells or to enter the temples designated for higher-caste people. Sometimes they were required to wear a wooden clapper to warn others of their approach. A great body of Indian religious writing defined various forms of impurity and the ritual means of purification.

A further support for this idea of inherent inequality and permanent difference derived from emerging Hindu notions of *karma*, *dharma*, and rebirth. Being born into a particular caste was generally regarded as reflecting the good or bad deeds (*karma*) of a previous life. Thus an individual's prior actions were responsible for his or her current status. Any hope for rebirth in a higher caste rested on the faithful and selfless performance of one's present caste duties (*dharma*) in this life. Doing so contributed to spiritual progress by subduing the relentless demands of the ego. Such teachings, like that of permanent impurity, provided powerful sanctions for the

■ Comparison

What is the difference between varna and jati as expressions of caste?

inequalities of Indian society. So too did the threat of social ostracism because each jati had the authority to expel members who violated its rules. No greater catastrophe could befall a person than this, for it meant the end of any recognized social life and the loss of all social support.

As caste restrictions tightened, it became increasingly difficult—virtually impossible—for individuals to raise their social status during their lifetimes. However, another kind of upward mobility enabled entire jatis, over several generations, to raise their standing in the local hierarchy of caste groups. By acquiring land or wealth, by adopting the behaviors of higher-caste groups, by finding some previously overlooked “ancestor” of a higher caste, a particular jati might slowly be redefined in a higher category. India’s caste system was in practice rather more fluid and changing than the theory of caste might suggest.

India’s social system thus differed from that of China in several ways. It gave priority to religious status and ritual purity (the Brahmins), whereas China elevated political officials to the highest of elite positions. The caste system divided Indian society into vast numbers of distinct social groups; China had fewer, but broader, categories of society—scholar-gentry, landlords, peasants, merchants. Finally, India’s caste society defined these social groups far more rigidly and with even less opportunity for social mobility than in China.

The Functions of Caste

This caste-based social structure shaped India’s emerging civilization in various ways. Because caste (jati) was a very local phenomenon, rooted in particular regions or villages, it focused the loyalties of most people on a quite restricted territory and weakened the appeal or authority of larger all-Indian states. This localization is one reason that India, unlike China, seldom experienced an empire that encompassed the entire subcontinent (see Chapter 3, pp. 141–43). Caste, together with the shared culture of a diverse Hinduism, provided a substitute for the state as an integrative mechanism for Indian civilization. It offered a distinct and socially recognized place for almost everyone. In looking after widows, orphans, and the destitute, jatis provided a modest measure of social security and support. Even the lowest-ranking jatis had the right to certain payments from the social superiors whom they served.

Furthermore, caste represented a means of accommodating the many migrating or invading peoples who entered the subcontinent. The cellular, or honeycomb, structure of caste society allowed various peoples, cultures, and traditions to find a place within a larger Indian civilization while retaining something of their unique identity. The process of assimilation was quite different in China where it meant becoming

Chinese ethnically, linguistically, and culturally. Finally, India’s caste system facilitated the exploitation of the poor by the wealthy and powerful. The multitude of separate groups into which it divided the impoverished and oppressed majority of the population made class consciousness and organized resistance across caste lines much more difficult to achieve.

SUMMING UP SO FAR

How did India’s caste system differ from China’s class system?

Slavery: The Case of the Roman Empire

Beyond the inequalities of class and caste lay those of slavery, a social institution with deep roots in human history. Some have suggested that the early domestication of animals provided the model for enslaving people.⁷ Certainly slave owners have everywhere compared their slaves to tamed animals. Aristotle, for example, observed that the ox is “the poor man’s slave.” War, patriarchy, and the notion of private property, all of which accompanied the First Civilizations, also contributed to the growth of slavery. Large-scale warfare generated numerous prisoners, and everywhere in the ancient world capture in war meant the possibility of enslavement. Early records suggest that women captives were the first slaves, usually raped and then enslaved as concubines, whereas male captives were killed. Patriarchal societies, in which men sharply controlled and perhaps even “owned” women, may have suggested the possibility of using other people, men as well as women, as slaves. The class inequalities of early civilizations, which were based on great differences in privately owned property, also made it possible to imagine people owning other people.

Slavery and Civilization

Whatever its precise origins, slavery generally meant ownership by a master, the possibility of being sold, working without pay, and the status of an “outsider” at the bottom of the social hierarchy. For most, it was a kind of “social death,”⁸ for slaves usually lacked any rights or independent personal identity recognized by the larger society. By the time Hammurabi’s law code casually referred to Mesopotamian slavery (around 1750 B.C.E.), it was already a long-established tradition in the region and in all of the First Civilizations. Likewise, virtually all subsequent civilizations—in the Americas, Africa, and Eurasia—practiced some form of slavery.

Slave systems throughout history have varied considerably. In some times and places, such as ancient Greece and Rome, a fair number of slaves might be emancipated in their own lifetimes, through the generosity or religious convictions of their owners, or to avoid caring for them in old age, or by allowing slaves to purchase their freedom with their own funds. In some societies, the children of slaves inherited the status of their parents, while in others, such as the Aztec Empire, they were considered free people. Slaves likewise varied considerably in the labor they were required to do, with some working for the state in high positions, others performing domestic duties in their owner’s household, and still others toiling in fields or mines in large work gangs.

The second-wave civilizations of Eurasia differed considerably in the prominence and extent of slavery in their societies. In China, it was a minor element, amounting to perhaps 1 percent of the population. Convicted criminals and their families, confiscated by the government and sometimes sold to wealthy private individuals, were among the earliest slaves in Han dynasty China. In desperate circumstances, impoverished or indebted peasants might sell their children into slavery. In southern China,

■ **Comparison**
How did the inequalities of slavery differ from those of caste?

teenage boys of poor families could be purchased by the wealthy, for whom they served as status symbols. Chinese slavery, however, was never very widespread and did not become a major source of labor for agriculture or manufacturing.

In India as well, people could fall into slavery as criminals, debtors, or prisoners of war and served their masters largely in domestic settings, but religious writings and secular law offered, at least in theory, some protection for slaves. Owners were required to provide adequately for their slaves and were forbidden to abandon them in old age. According to one ancient text, “a man may go short himself or stint his wife and children, but never his slave who does his dirty work for him.”⁹ Slaves in India could inherit and own property and earn money in their spare time. A master who raped a slave woman was required to set her free and pay compensation. The law encouraged owners to free their slaves and allowed slaves to buy their freedom. All of this suggests that Indian slavery was more restrained than that of other ancient civilizations. Nor did Indian civilization depend economically on slavery, for most work was performed by lower-caste, though free, men and women.

The Making of Roman Slavery

■ Comparison

How did Greco-Roman slavery differ from that of other classical civilizations?

In sharp contrast to other second-wave civilizations, slavery played an immense role in the Mediterranean, or Western, world. Although slavery was practiced in Chinese, Indian, and Persian civilizations, in the Greco-Roman world society was based on slavery. By a conservative estimate, classical Athens alone was home to perhaps 60,000 slaves, or about one-third of the total population. In Athens, ironically, the growth



Roman Slavery

This Roman mosaic from the third century C.E. shows the slave Myro serving a drink to his master, Fructus. (The Art Archive at Art Resource, NY)

of democracy and status as a free person were defined and accompanied by the simultaneous growth of slavery on a mass scale. The greatest of the Greek philosophers, Aristotle, developed the notion that some people were “slaves by nature” and should be enslaved for their own good and for that of the larger society.

“The ancient Greek attitude toward slavery was simple,” writes one modern scholar. “It was a terrible thing to become a slave, but a good thing to own a slave.”¹⁰ Even poor households usually had at least one or two female slaves, providing domestic work and sexual services for their owners. Although substantial numbers of Greek slaves were granted freedom by their owners, they usually did not become citizens or gain political rights. Nor could they own land or marry

citizens, and particularly in Athens they had to pay a special tax. Their status remained “halfway between slavery and freedom.”¹¹

Practiced on an even larger scale, slavery was a defining element of Roman society. By the time of Christ, the Italian heartland of the Roman Empire had some 2 to 3 million slaves, representing 33 to 40 percent of the population.¹² Not until the modern slave societies of the Caribbean, Brazil, and the southern United States was slavery practiced again on such an enormous scale. Wealthy Romans could own many hundreds or even thousands of slaves. (See Visual Source 5.2, p. 254.) One woman in the fifth century C.E. freed 8,000 slaves when she withdrew into a life of Christian monastic practice. Even people of modest means frequently owned two or three slaves. In doing so, they confirmed their own position as free people, demonstrated their social status, and expressed their ability to exercise power. Slaves and former slaves also might be slave owners. One freedman during the reign of Augustus owned 4,116 slaves at the time of his death.

The vast majority of Roman slaves had been prisoners captured in the many wars that accompanied the creation of the empire. In 146 B.C.E., following the destruction of the North African city of Carthage, some 55,000 people were enslaved en masse. From all over the Mediterranean basin, men and women were funneled into the major slave-owning regions of Italy and Sicily. Pirates also furnished slaves, kidnapping tens of thousands and selling them to Roman slave traders on the island of Delos. Roman merchants purchased still other slaves through networks of long-distance commerce extending to the Black Sea, the East African coast, and northwestern Europe. The supply of slaves also occurred through natural reproduction, as the children of slave mothers were regarded as slaves themselves. Such “home-born” slaves had a certain prestige and were thought to be less troublesome than those who had known freedom earlier in their lives. Finally, abandoned or exposed children could legally become the slave of anyone who rescued them.

Unlike American slavery of later times, Roman practice was not identified with a particular racial or ethnic group. Egyptians, Syrians, Jews, Greeks, Gauls, North Africans, and many other people found themselves alike enslaved. From within the empire and its adjacent regions, an enormous diversity of people were bought and sold at Roman slave markets.

Like slave owners everywhere, Romans regarded their slaves as “barbarians”—lazy, unreliable, immoral, prone to thieving—and came to think of certain peoples, such as Asiatic Greeks, Syrians, and Jews, as slaves by nature. Nor was there any serious criticism of slavery in principle, although on occasion owners were urged to treat their slaves in a more benevolent way. Even the triumph of Christianity within the Roman Empire did little to undermine slavery, for Christian teaching held that slaves should be “submissive to [their] masters with all fear, not only to the good and gentle, but also to the harsh.”¹³ In fact, Saint Paul used the metaphor of slavery to describe the relationship of believers to God, styling them as “slaves of Christ,” while Saint Augustine (354–430 C.E.) described slavery as God’s punishment for sin. Thus slavery was deeply embedded in the religious thinking and social outlook of elite Romans.

Similarly, slavery was entrenched throughout the Roman economy. No occupation was off-limits to slaves except military service, and no distinction existed between jobs for slaves and those for free people. Frequently they labored side by side. In rural areas, slaves provided much of the labor force on the huge estates, or *latifundia*, which produced grain, olive oil, and wine, mostly for export, much like the later plantations in the Americas. There they often worked chained together. In the cities, slaves worked in their owners' households, but also as skilled artisans, teachers, doctors, business agents, entertainers, and actors. In the empire's many mines and quarries, slaves and criminals labored under brutal conditions. Slaves in the service of the emperor provided manpower for the state bureaucracy, maintained temples and shrines, and kept Rome's water supply system functioning. Trained in special schools, they also served as gladiators in the violent spectacles of Roman public life. Female slaves usually served as domestic servants but were also put to work in brothels, served as actresses and entertainers, and could be used sexually by their male owners. Thus slaves were represented among the highest and most prestigious occupations and in the lowest and most degraded.

Slave owners in the Roman Empire were supposed to provide the necessities of life to their slaves. When this occurred, slaves may have had a more secure life than was available to impoverished free people, who had to fend for themselves, but the price of this security was absolute subjection to the will of the master. Beatings, sexual abuse, and sale to another owner were constant possibilities. Lacking all rights in the law, slaves could not legally marry, although many contracted unofficial unions. Slaves often accumulated money or possessions, but such property legally belonged to their masters and could be seized at any time. If a slave murdered his master, Roman law demanded the lives of all of the victim's slaves. When one Roman official was killed by a slave in 61 C.E., every one of his 400 slaves was condemned to death. For an individual slave, the quality of life depended almost entirely on the character of the master. Brutal owners made it a living hell. Benevolent owners made life tolerable and might even grant favored slaves their freedom or permit them to buy that freedom. As in Greece, manumission of slaves was a widespread practice, and in the Roman Empire, unlike Greece, freedom was accompanied by citizenship.

Resistance and Rebellion

Roman slaves, like their counterparts in other societies, responded to enslavement in many ways. Most, no doubt, did what was necessary to survive, but there are recorded cases of Roman prisoners of war who chose to commit mass suicide rather than face the horrors of slavery. Others, once enslaved, resorted to the "weapons of the weak"—small-scale theft, sabotage, pretending illness, working poorly, and placing curses on their masters. Fleeing to the anonymous crowds of the city or to remote rural areas prompted owners to post notices in public places, asking for information about their runaways. Catching runaway slaves became an organized private

business. Occasional murders of slave owners made masters conscious of the dangers they faced. “Every slave we own is an enemy we harbor” ran one Roman saying.¹⁴

On several notable occasions, the slaves themselves rose in rebellion. The most famous uprising occurred in 73 B.C.E. when a slave gladiator named Spartacus led seventy other slaves from a school for gladiators in a desperate bid for freedom. The surprising initial success of their revolt attracted a growing following of rebellious slaves, numbering perhaps 120,000 men, women, and children at the height of the uprising. For two years, they set Italy ablaze. In a dramatic reversal of roles, they crucified some captured slave owners and set others to fighting one another in the style of gladiators. Following a series of remarkable military victories, the movement split and eventually succumbed to the vastly superior numbers of the Roman legions. A terrible vengeance followed as some 6,000 rebel slaves were nailed to crosses along the Appian Way from Rome to Capua, where the revolt had begun.

Nothing on the scale of the Spartacus rebellion occurred again in the Western world of slavery until the Haitian Revolution of the 1790s. But Haitian rebels sought the creation of a new society free of slavery altogether. None of the Roman slave rebellions, including that of Spartacus, had any such overall plan or goal. They simply wanted to escape Roman slavery themselves. Although rebellions created a perpetual fear in the minds of slave owners, slavery itself was hardly affected.



The Rebellion of Spartacus

Comparing Patriarchies

Social inequality was embedded not only in the structures of class, caste, and slavery, but also in the gender systems of second-wave civilizations, as the patriarchies of the First Civilizations (see Chapter 2, pp. 62–68) were replicated and elaborated in those that followed. Until quite recently, women’s subordination in all civilizations has been so widespread and pervasive that historians have been slow to recognize that gender systems had a history, changing over time. New agricultural technologies, the rise or decline of powerful states, the incorporation of world religions, interaction with culturally different peoples—all of these developments and more generated significant change in understandings of what was appropriate masculine and feminine behavior. Most often, patriarchies were lighter and less restrictive for women in the early years of a civilization’s development and during times of upheaval, when established patterns of male dominance were disrupted.

Furthermore, women were often active agents in the histories of their societies, even while largely accepting their overall subordination. As the central figures in family life, they served as repositories and transmitters of their peoples’ culture. Some were able to occupy unorthodox and occasionally prominent positions outside the home as scholars, religious functionaries, managers of property and participants in commerce, and even as rulers or military leaders. In Britain, Egypt, and Vietnam,

for example, women led efforts to resist their countries' incorporation into the Roman or Chinese empires. (See, for example, the Portrait of Trung Trac, p. 134 and the statue of Boudica, p. 132.) Both Buddhist and Christian nuns carved out small domains of relative freedom from male control. But these changes or challenges to male dominance occurred within a patriarchal framework, and nowhere did they evolve out of or beyond that framework. Thus a kind of “patriarchal equilibrium” ensured the long-term persistence of women's subordination despite fluctuations and notwithstanding various efforts to redefine gender roles or push against gendered expectations.¹⁵

Nor was patriarchy everywhere the same. Restrictions on women were far sharper in urban-based civilizations than in those pastoral or agricultural societies that lay beyond the reach of cities and empires. The degree and expression of patriarchy also varied from one civilization to another, as the discussion of Mesopotamia and Egypt in Chapter 2 illustrated. And within particular civilizations, elite women both enjoyed privileges and suffered the restrictions of seclusion in the home to a much greater extent than their lower-class counterparts whose economic circumstances required them to operate in the larger social arena. (See Documents: Patriarchy and Women's Voices, pp. 243–51, for various expressions of and reactions to patriarchy across Eurasia.) China provides a fascinating example of how patriarchy changed over time, while the contrasting patriarchies of Athens and Sparta illustrate clear variations even within the much smaller world of Greek civilization.

A Changing Patriarchy: The Case of China

■ Change

In what ways did the expression of Chinese patriarchy change over time, and why did it change?

As Chinese civilization took shape during the Han dynasty, elite thinking about gender issues became more explicitly patriarchal, more clearly defined, and linked to an emerging Confucian ideology (see Document 4.1, pp. 198–200). Long-established patterns of thinking in terms of pairs of opposites were now described in gendered and unequal terms. The superior principle of *yang* was viewed as masculine and related to heaven, rulers, strength, rationality, and light, whereas *yin*, the lower feminine principle, was associated with the earth, subjects, weakness, emotion, and darkness. Thus female inferiority was permanent and embedded in the workings of the universe.

What this meant more practically was spelled out repeatedly over the centuries in various Confucian texts. Two notions in particular summarized the ideal position of women, at least in the eyes of elite male writers. The adage “Men go out, women stay in” emphasized the public and political roles of men in contrast to the domestic and private domain of women. A second idea, known as the “three obediences,” emphasized a woman's subordination first to her father, then to her husband, and finally to her son. “Why is it,” asked one text, “that according to the rites the man takes his wife, whereas the woman leaves her house [to join her husband's family]? It is because the *yin* is lowly, and should not have the initiative; it proceeds to the *yang* in order to be completed.”¹⁶

The Chinese woman writer and court official Ban Zhao (45–116 C.E.) (see pp. 171 and Document 5.1, p. 244–46) observed that the ancients had practiced three customs when a baby girl was born. She was placed below the bed to show that she was “lowly and weak,” required always to “humble herself before others.” Then she was given a piece of broken pottery to play with, signifying that “her primary duty [was] to be industrious.” Finally, her birth was announced to the ancestors with an offering to indicate that she was responsible for “the continuation of [ancestor] worship in the home.”¹⁷

Yet such notions of passivity, inferiority, and subordination were not the whole story of women’s lives in ancient China. A few women, particularly the wives, concubines, or widows of emperors, were able on occasion to exercise considerable political authority. Several others led peasant rebellions. In doing so, they provoked much anti-female hostility on the part of male officials, who understood governance as a masculine task and often blamed the collapse of a dynasty or natural disasters on the “unnatural” and “disruptive” influence of women in political affairs. Others, however, praised women of virtue as wise counselors to their fathers, husbands, and rulers and depicted them positively as active agents.¹⁸

Within her husband’s family, a young woman was clearly subordinate as a wife and daughter-in-law, but as a mother of sons, she was accorded considerable honor for her role in producing the next generation of male heirs to carry on her husband’s lineage. When her sons married, she was able to exercise the significant authority of a mother-in-law. Furthermore, a woman, at least in the upper classes, often brought with her a considerable dowry, which was regarded as her own property and gave her some leverage within her marriage. Women’s roles in the production of textiles, often used to pay taxes or to sell commercially, made her labor quite valuable to the family economy. And a man’s wife was sharply distinguished from his concubines, for she was legally mother to all her husband’s children. Furthermore, peasant women could hardly follow the Confucian ideal of seclusion in the home as their labor was required in the fields. Thus women’s lives were more complex and varied than the prescriptions of Confucian orthodoxy might suggest.

Much changed in China following the collapse of the Han dynasty in the third century C.E. Centralized government vanished amid much political fragmentation



Chinese Women Musicians

This tenth-century rendering by the painter Gu Hongzhong shows these upper-class women serving as musicians for a high official of a Tang dynasty emperor. It was titled *The Night Revels of Han Xizai*. The painter was apparently sent by the emperor to spy on the suspicious behavior of the minister, who in various tellings was suspected of either rebellion or undignified activity. (Werner Forman/Art Resource, NY)



Chinese Women at Work

For a long time, the spinning and weaving of cloth were part of women's domestic work in China. So too was fishing, as illustrated by the woman at the bottom right of this Chinese painting. (Palace Museum, Beijing/Cultural Relics Press)

and conflict. Confucianism, the main ideology of Han China, was discredited, while Daoism and Buddhism attracted a growing following. Pastoral and nomadic peoples invaded northern China and ruled a number of the small states that had replaced the Han government. These new conditions resulted in some loosening of the strict patriarchy of Han dynasty China over the next five or six centuries.

The cultural influence of nomadic peoples, whose women were far less restricted than those of China, was noticed,

and criticized, by more Confucian-minded male observers. One of them lamented the sad deterioration of gender roles under the influence of nomadic peoples:

In the north of the Yellow river it is usually the wife who runs the household. She will not dispense with good clothing or expensive jewelry. The husband has to settle for old horses and sickly servants. The traditional niceties between husband and wife are seldom observed, and from time to time he even has to put up with her insults.¹⁹

Others criticized the adoption of nomadic styles of dress, makeup, and music. By the time of the Tang dynasty (618–907), writers and artists depicted elite women as capable of handling legal and business affairs on their own and on occasion riding horses and playing polo, bareheaded and wearing men's clothing. Tang legal codes even recognized a married daughter's right to inherit property from her family of birth. Such images of women were quite different from those of Han dynasty China.

A further sign of a weakening patriarchy and the cause of great distress to advocates of Confucian orthodoxy lay in the unusual reign of Empress Wu (r. 690–705 C.E.), a former high-ranking concubine in the imperial court, who came to power amid much palace intrigue and was the only woman ever to rule China with the title of emperor. With the support of China's growing Buddhist establishment, Empress Wu governed despotically, but she also consolidated China's civil service examination system for the selection of public officials and actively patronized scholarship and the arts. Some of her actions seem deliberately designed to elevate the position of women. She commissioned the biographies of famous women, decreed that the mourning period for mothers be made equal to that for fathers, and ordered the creation of a Chinese character for "human being" that suggested the process of birth flowing from one woman without a prominent male role. Her reign was brief and unrepeatable.

The growing popularity of Daoism provided new images of the feminine and new roles for women. Daoist texts referred to the *dao* as "mother" and urged the traditionally feminine virtues of yielding and passive acceptance rather than the

male-oriented striving of Confucianism. Daoist sects often featured women as priests, nuns, or reclusive meditators, able to receive cosmic truth and to use it for the benefit of others. A variety of female deities from Daoist or Buddhist traditions found a place in Chinese village religion,²⁰ while growing numbers of women found an alternative to family life in Buddhist monasteries. None of this meant an end to patriarchy, but it does suggest some change in the tone and expression of that patriarchy. However, during the Song dynasty that followed, a more restrictive patriarchy re-emerged. (See Chapter 8.)

Contrasting Patriarchies: Athens and Sparta

The patriarchies of second-wave civilizations not only fluctuated over time but also varied considerably from place to place. Nowhere is this variation more apparent than in the contrasting cases of Athens and Sparta, two of the leading city-states of Greek civilization (see Map 3.2, p. 123). Even within this small area, the opportunities available to women and the restrictions imposed on them differed substantially. Although Athens has been celebrated as a major expression of democracy and rationalism, its posture toward women was far more restrictive than that of the highly militaristic and much less democratic Sparta.

In the several centuries between about 700 and 400 B.C.E., as the free male citizens of Athens moved toward unprecedented participation in political life, the city's women experienced growing limitations. They had no role whatsoever in the assembly, the councils, or the juries of Athens, which were increasingly the focus of life for free men. In legal matters, women had to be represented by a guardian, and court proceedings did not even refer to them by name, but only as someone's wife or mother.

Greek thinkers, especially Aristotle, provided a set of ideas that justified women's exclusion from public life and their general subordination to men. According to Aristotle, "a woman is, as it were, an infertile male. She is female in fact on account of a kind of inadequacy." That inadequacy lay in her inability to generate sperm, which contained the "form" or the "soul" of a new human being. Her role in the reproductive process was passive, providing a receptacle for the vital male contribution. Compared often to children or domesticated animals, women were associated with instinct and passion and lacked the rationality to take part in public life. "It is the best for all tame animals to be ruled by human beings," wrote Aristotle. "In the same way, the relationship between the male and the female is by nature such that the male is higher, the female lower, that the male rules and the female is ruled."²¹

As in China, elite Athenian women were expected to remain inside the home, except perhaps for religious festivals or funerals. Even within the home, women's space was quite separate from that of men. Although poorer women, courtesans, and prostitutes had to leave their homes to earn money, collect water, or shop, ideal behavior for upper-class women assigned these tasks to slaves or to men and involved a radical segregation of male and female space. "What causes women a bad reputation," wrote

■ **Comparison**

How did the patriarchies of Athens and Sparta differ from each other?



A Woman of Athens

This grave stele from about 400 B.C.E. marked the final resting place of Hegeso, a wealthy Athenian woman, shown in the women's quarter of a Greek home examining her jewelry, perhaps for the last time, while attended by her slave. The domestic setting of this grave marker contrasts with that common for men, which usually showed them as warriors in a public space. (Marie Mauzy/Art Resource, NY)

the Greek playwright Euripides in *The Trojan Women*, “is not remaining inside.”

Within the domestic realm, Athenian women were generally married in their mid-teens to men ten to fifteen years older than themselves. Their main function was the management of domestic affairs and the production of sons who would become active citizens. These sons were expected to acquire a literate education, while their sisters were normally limited to learning spinning, weaving, and other household tasks. The Greek writer Menander exclaimed: “Teaching a woman to read and write? What a terrible thing to do! Like feeding a vile snake on more poison.” Nor did women have much economic power. Although they could own personal property obtained through dowry, gifts, or inheritance, land was usually passed through male heirs. By law, women were forbidden to buy or sell land and could negotiate contracts only if the sum involved was valued at less than a bushel of barley.

There were exceptions, although rare, to the restricted lives of upper-class Athenian women, the most notable of which was Aspasia (ca. 470–400 B.C.E.). She was born in the Greek city of Miletus, on the western coast of Anatolia, to a wealthy family that believed in educating its daughters. As a young woman, Aspasia found her way to Athens, where her foreign birth gave her somewhat more freedom than was normally available to the women of that city. She soon attracted the attention of Pericles, Athens’s leading political figure. The two lived together as husband and wife until Pericles’ death in 429 B.C.E., although they were not officially married. Treated as an equal partner by Pericles, Aspasia proved to be a learned and witty conversationalist who moved freely in the cultured circles of Athens. Her foreign birth and her apparent influence on Pericles provoked critics to suggest that she was a *hetaera*, a professional, educated, high-class entertainer and sexual companion, similar to a Japanese geisha. Although little is known about Aspasia, a number of major Athenian writers commented about her, both positively and negatively. She was, by all accounts, a rare and remarkable woman in a city that offered little opportunity for individuality or achievement to its female population.

The evolution of Sparta differed in many ways from that of Athens. Early on, Sparta solved the problem of feeding a growing population not by creating overseas colonies as did many Greek city-states, but by conquering their immediate neighbors and reducing them to a status of permanent servitude, not far removed from slavery. Called helots, these dependents far outnumbered the free citizens of Sparta and represented a permanent threat of rebellion. Solving this problem shaped Spartan society decisively. Sparta’s answer was a militaristic regime, constantly ready for war

to keep the helots in their place. To maintain such a system, all boys were removed from their families at the age of seven to be trained by the state in military camps, where they learned the ways of war. There they remained until the age of thirty. The ideal Spartan male was a warrior, skilled in battle, able to endure hardship, and willing to die for his city. Mothers are said to have told their sons departing for battle to “come back with your shield . . . or on it.” Although economic equality for men was the ideal, it was never completely realized in practice. And unlike Athens, political power was exercised primarily by a small group of wealthy men.

This militaristic and far-from-democratic system had implications for women that, strangely enough, offered them greater freedoms and fewer restrictions. As in many warrior societies, their central task was reproduction—bearing warrior sons for Sparta. To strengthen their bodies for childbearing, girls were encouraged to take part in sporting events—running, wrestling, throwing the discus and javelin, even driving chariots. At times, women and men alike competed in the nude before mixed audiences. Their education, like that of boys, was prescribed by the state, which also insisted that newly married women cut their hair short, unlike adult Greek women elsewhere. Thus Spartan women were not secluded or segregated, as were their Athenian counterparts.

Furthermore, Spartan young women, unlike those of Athens, usually married men of their own age, about eighteen years old, thus putting the new couple on a more equal basis. Marriage often began with a trial period to make sure the new couple could produce children, with divorce and remarriage readily available if they could not. Because men were so often away at war or preparing for it, women exercised much more authority in the household than was the case in Athens.

It is little wonder that the freedom of Spartan women appalled other Greeks, who believed that it undermined good order and state authority. Aristotle complained that the more egalitarian inheritance practices of Spartans led to their women controlling some 40 percent of landed estates. In Sparta, he declared, women “live in every sort of intemperance and luxury” and “the [male] rulers are ruled by women.” Plutarch, a Greek writer during the heyday of the Roman Empire, observed critically that “the men of Sparta always obeyed their wives.” The clothing worn by Spartan women to give them greater freedom of movement seemed immodest to other Greeks.

Nonetheless, in another way, Sparta may have been more restrictive than Athens and other Greek city-states, particularly in its apparent prohibition of homosexuality. At least this was the assertion of the

A Girl of Sparta

This figurine portrays a young female Spartan athlete or runner. Compare her clothing with that worn by Hegeso on page 238. (British Museum, London/The Bridgeman Art Library)



Athenian writer Xenophon (427–355 B.C.E.), who stated that Sparta’s legendary founder Lycurgus “caused lovers to abstain from sexual intercourse with boys.”²² Elsewhere, however, homoerotic relationships were culturally approved and fairly common for both men and women, although this did not prevent their participants from entering heterosexual marriages as well. The ideal homosexual relationship—between an older man and a young adolescent boy—was viewed as limited in time, for it was supposed to end when the boy’s beard began to grow. Unlike contemporary Western societies where sexuality is largely seen as an identity, the ancient Greeks viewed sexual choice more casually and as a matter of taste.

Sparta clearly was a patriarchy, with women serving as breeding machines for its military system and lacking any formal role in public life, but it was a lighter patriarchy than that of Athens. The joint efforts of men and women seemed necessary to maintain a huge class of helots in permanent subjugation. Death in childbirth was considered the equivalent of death in battle, for both contributed to the defense of Sparta, and both were honored alike. In Athens, on the other hand, growing freedom and democracy were associated with the strengthening of the male-dominated, property-owning household, and within that household, the cornerstone of Athenian society, men were expected to exercise authority. Doing so required increasingly severe limitations and restrictions on the lives of women. Together, the cases of Athens and Sparta illustrate how the historical record appears in a different light when viewed through the lens of gender. Athens, so celebrated for its democracy and philosophical rationalism, offered little to its women, whereas Sparta, often condemned for its militarism and virtual enslavement of the helots, provided a somewhat wider scope for the free women of the city.

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Reflections: Arguing with Solomon and the Buddha

“What has been will be again . . . there is nothing new under the sun.” Recorded in the Old Testament book of Ecclesiastes and generally attributed to King Solomon, this was a despairing view about the essential changelessness and futility of human life. In contrast, central to Buddhist teachings has been the concept of “impermanence”—the notion that “everything changes; nothing remains without change.” These observations were intended to point to other levels of reality that lay beyond the dreary constancy or the endless changeability of this world. For students of history, however, these comments from Solomon and the Buddha serve to focus attention on issues of change and continuity in the historical record of second-wave Eurasian civilizations. What is more impressive—the innovations and changes or the enduring patterns and lasting features of these civilizations?

Clearly there were some new things under the sun, even if they had roots in earlier times. The Greek conquest of the Persian Empire under the leadership of Alexander the Great was both novel and unexpected. The Roman Empire encompassed the en-

tire Mediterranean basin in a single political system for the first time. Buddhism and Christianity emerged as new, distinct, and universal religious traditions, although both bore the marks of their origin in Hindu and Jewish religious thinking respectively. The collapse of dynasties, empires, and civilizations long thought to be solidly entrenched—the Chinese and Roman, for example—must surely have seemed to people of the time as something new. Historians therefore might take issue with Solomon’s dictum, should we seek to apply it to the history of the second-wave era.

Students of the past might also argue a little with the Buddha and his insistence on the “impermanence” of everything. Much that was created in the second-wave era—particularly its social and cultural patterns—has demonstrated an impressive continuity over many centuries, even if it also changed in particular ways over time. China’s scholar-gentry class retained its prominence throughout the ups and downs of changing dynasties into the twentieth century. India’s caste-based social structure still endures as a way of thinking and behaving for hundreds of millions of men and women on the South Asian peninsula. Although slavery gave way to serfdom in the post-Roman world, it was massively revived in Europe’s American colonies after 1500 and remained an important and largely unquestioned feature of all civilizations until the nineteenth century. Patriarchy, with its assumptions of male superiority and dominance, has surely been the most fundamental, long-lasting, and taken-for-granted feature of all civilizations. Not until recent centuries were those assumptions effectively challenged, but even then patriarchy has continued to shape the lives and the thinking of the vast majority of humankind. And many hundreds of millions of people in the twenty-first century still honor or practice religious and cultural traditions begun during the second-wave era.

Neither the insight of Solomon nor that of the Buddha, taken alone, offers an effective guide to the study of history, for continuity and change alike have long provided the inextricable warp and woof of historical analysis. Untangling their elusive relationship has figured prominently in the task of historians and has contributed much to the enduring fascination of historical study.

Second Thoughts

What’s the Significance?

China’s scholar-gentry class, 220–21

Wang Mang, 221

Ge Hong, 222–23

Yellow Turban Rebellion, 223–24

caste as varna and jati, 225–28

“ritual purity” in Indian social practice, 228

Greek and Roman slavery, 229–33

Spartacus, 233

the “three obediences,” 234–35

patriarchy, 234–40

Empress Wu, 236

Aspasia and Pericles, 238

Helots, 238–39

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Big Picture Questions

1. What is the difference between class and caste?
2. Why was slavery so much more prominent in Greco-Roman civilization than in India or China?
3. What philosophical, religious, or cultural ideas served to legitimate the class and gender inequalities of second-wave civilizations?
4. What changes in the patterns of social life in second-wave civilizations can you identify? What accounts for these changes?
5. **Looking Back:** Cultural and social patterns of civilizations seem to endure longer than the political framework of states and empires. What evidence from Chapters 3, 4, and 5 might support this statement? How might you account for this phenomenon? Is there evidence that could support a contrary position?

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/strayer.

Next Steps: For Further Study

Jeannine Auboyer, *Daily Life in Ancient India* (2002). A social history of ancient India, with a focus on caste, ritual, religion, and art.

Sue Blundell, *Women in Ancient Greece* (1999). A well-written academic study, with occasional humorous stories and anecdotes.

Keith Bradley, *Slavery and Society at Rome* (1994). A scholarly but very readable account of slavery in the Roman Empire.

Michael Lowe, *Everyday Life in Early Imperial China* (1968). A vivid description of social life during the Han dynasty.

Merry Weisner-Hanks, *Gender in History* (2001). A thoughtful overview by a leading scholar in both women's history and world history.

"Women in World History," <http://chnm.gmu.edu/wwh/index.html>. Documents, reviews, and lesson plans for learning and teaching about women's history in a global context.

Documents

Considering the Evidence: Patriarchy and Women's Voices



In American colleges and universities, courses in world history as well as those in women's history and gender history entered the curriculum at about the same time, both of them growing rapidly in the last decades of the twentieth century. During that time, world historians have increasingly sought to address on a global level the issues about gender raised by other historians within a national or local setting:

- How did patriarchy emerge and change over time? How was it expressed and experienced?
- What mix of opportunities and limitations did women encounter in various societies and at various times?
- To what extent were women able to act in the arena of public life and in domestic settings?
- How did different cultural traditions define appropriate gender roles and gender identities, both feminine and masculine?

In exploring such questions, historians face a major problem: the scarcity of sources written by women themselves, especially in the premodern era. Furthermore, most of the female-authored sources we do have derive from elite women. As a result, scholars must sometimes make careful use of documents written by men, often “reading between the lines” to discern the perspectives of women. The documents that follow explore various expressions of patriarchy and the women's voices that emerged within them in several of the second-wave civilizations.

Document 5.1

A Chinese Woman's Instructions to Her Daughters

Confucius himself apparently said little about women, perhaps reflecting his assumptions about their limited importance in Chinese society. Nonetheless, Confucianism as a social philosophy, formulated by the sage's later followers, had profound implications for the lives of women. Those sentiments found expression in the work of Ban Zhao (45–116 C.E.), a remarkable woman born into an elite family with connections to the imperial court. Although she received a fine literary education, she was married at the age of fourteen, gave birth to several children, and was widowed early in life. In keeping with Chinese tradition, Ban Zhao never remarried, but she had a significant career as a court historian and as an adviser to the empress-dowager (the widow of a deceased emperor). Her most famous work, *Lessons for Women*, was an effort to apply the principles of Confucianism to the lives and behavior of women.

- Why do you think Ban Zhao began her work in such a self-deprecating manner?
- In what ways does *Lessons for Women* reflect Confucian attitudes (see Document 4.1, pp. 198–200)?
- How would Ban Zhao define an ideal woman? An ideal man? An ideal marriage?
- In what ways is she critical of existing attitudes and practices regarding women?
- How does she understand the purposes of education for boys and for girls?

BAN ZHAO

Lessons for Women Late First Century C.E.

I, the unworthy writer, am unsophisticated, unenlightened, and by nature unintelligent, but I am fortunate both to have received not a little favor from my scholarly Father, and to have had a cultured mother and instructresses upon whom to rely for a literary education as well as for training in good

manners. More than forty years have passed since at the age of fourteen I took up the dustpan and the broom in the Cao family [the family into which she married]. During this time with trembling heart I feared constantly that I might disgrace my parents, and that I might multiply difficulties for both the women and the men of my husband's family. Day and night I was distressed in heart, but I labored without confessing weariness. Now and

Source: Nancy Lee Swann, trans., *Pan Chao: Foremost Woman Scholar of China* (New York: Century, 1932), 82–90.

hereafter, however, I know how to escape from such fears.

Being careless, and by nature stupid, I taught and trained my children without system. . . . I do grieve that you, my daughters, just now at the age for marriage, have not . . . learned the proper customs for married women. I fear that by failure in good manners in other families you will humiliate both your ancestors and your clan. . . . At hours of leisure I have composed . . . these instructions under the title, *Lessons for Women*.

Humility

On the third day after the birth of a girl the ancients observed three customs: first to place the baby below the bed; second to give her a potsherd^o with which to play; and third to announce her birth to her ancestors by an offering. Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play indubitably signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.

These three ancient customs epitomize woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. . . . Always let her seem to tremble and to fear. When a woman follows such maxims as these then she may be said to humble herself before others. . . .

Let a woman retire late to bed, but rise early to duties; let her not dread tasks by day or by night. . . . When a woman follows such rules as these, then she may be said to be industrious.

Let a woman be correct in manner and upright in character in order to serve her husband. . . . Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors. When a

woman observes such principles as these, then she may be said to continue ancestral worship.

Husband and Wife

The Way of husband and wife is intimately connected with Yin and Yang and relates the individual to gods and ancestors. Truly it is the great principle of Heaven and Earth, and the great basis of human relationships. . . .

If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship between men and women and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two is the same.

Now examine the gentlemen of the present age. They only know that wives must be controlled, and that the husband's rules of conduct manifesting his authority must be established. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship and the rites should be maintained. Yet only to teach men and not to teach women—is that not ignoring the essential relation between them? According to the “Rites” [a classic text], it is the rule to begin to teach children to read at the age of eight years, and by the age of fifteen years they ought then to be ready for cultural training. Only why should it not be that girls' education as well as boys' be according to this principle?

Respect and Caution

As Yin and Yang are not of the same nature, so man and woman have different characteristics. The distinctive quality of the Yang is rigidity; the function of the Yin is yielding. Man is honored for strength; a woman is beautiful on account of her gentleness. Hence there arose the common saying: “A man though born like a wolf may, it is feared, become a weak monstrosity; a woman though born like a mouse may, it is feared, become a tiger.”

^opotsherd: a piece of a broken pot.

Now for self-culture nothing equals respect for others. . . . Consequently it can be said that the Way of respect and acquiescence is woman's most important principle of conduct. . . . Those who are steadfast in devotion know that they should stay in their proper places. . . .

If husband and wife have the habit of staying together, never leaving one another, and following each other around within the limited space of their own rooms, then they will lust after and take liberties with one another. From such action improper language will arise between the two. This kind of discussion may lead to licentiousness. But of licentiousness will be born a heart of disrespect to the husband. Such a result comes from not knowing that one should stay in one's proper place. . . .

If wives suppress not contempt for husbands, then it follows that such wives rebuke and scold their husbands. If husbands stop not short of anger, then they are certain to beat their wives. The correct relationship between husband and wife is based upon harmony and intimacy, and conjugal love is grounded in proper union. Should actual blows be dealt, how could matrimonial relationship be preserved? Should sharp words be spoken, how could conjugal love exist? If love and proper relationship both be destroyed, then husband and wife are divided.

Womanly Qualifications

A woman ought to have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a

perfect face and form. Womanly work need not be work done more skillfully than that of others.

To guard carefully her chastity; to control circumspectly her behavior; in every motion to exhibit modesty; and to model each act on the best usage, this is womanly virtue.

To choose her words with care; to avoid vulgar language; to speak at appropriate times; and nor to weary others with much conversation, may be called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe the body regularly, and to keep the person free from disgraceful filth, may be called the characteristics of womanly bearing.

With whole-hearted devotion to sew and to weave; to love not gossip and silly laughter; in cleanliness and order to prepare the wine and food for serving guests, may be called the characteristics of womanly work. . . .

Implicit Obedience

Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unflinchingly to the command. Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with them what is straight and what is crooked. Such docility may be called obedience which sacrifices personal opinion. Therefore the ancient book, *A Pattern for Women*, says: "If a daughter-in-law who follows the wishes of her parents-in-law is like an echo and shadow, how could she not be praised?"

Document 5.2

An Alternative to Patriarchy in India

About the same time that Ban Zhao was applying the principles of Confucianism to women in China, *The Laws of Manu* was being compiled in India. A core text of ancient Indian civilization, those laws defined and sharply circumscribed the behavioral expectations appropriate for women. According to one passage,

“In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.”

One path of release for women from such conditions of Indian patriarchy lay in becoming a Buddhist nun and entering a monastery where women were relatively less restricted and could exercise more authority than in ordinary life. Known as *bikkhunis*, such women composed hundreds of poems in the early centuries of Indian Buddhism. They were long recited and transmitted in an oral form and brought together in a collection known as the *Psalms of the Sisters*, which was set to writing probably during the first century B.C.E. These poems became part of the officially recognized Buddhist scriptures, known as the Pali Canon. As such, they represent the only early text in any of the world's major religions that was written by women and about the religious experience of women. A selection of those poems follows here.

- What kinds of women were attracted to Buddhist monastic life? What aspects of life as a *bikkhuni* appealed to them?
- What views of the world, of sensuality, and of human fulfillment are apparent in these poems?
- In what ways might these poems represent a criticism of Hindu patriarchy?
- What criticism of these women would you anticipate? How might advocates of Hindu patriarchy view the renunciation that these nuns practiced?
- How do these poems reflect core Buddhist teachings?

Psalms of the Sisters

First Century B.C.E.

Sumangala's Mother

O woman well set free! how free am I,
How thoroughly free from kitchen drudgery!
Me stained and squalid 'mong my cooking-pots
My brutal husband ranked as even less
Than the sunshades he sits and weaves away.
Purged now of all my former lust and hate,
I dwell, musing at ease beneath the shade
Of spreading boughs—O, but 'tis well with me!

Source: *Psalms of the Sisters*, vol. 1 in *Psalms of the Early Buddhists*, translated by Mrs. Rhys Davids (London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, E.C., 1909), poems 21, 39, 49, 54, 70.

A Former Courtesan

How was I once puff'd up, incens'd with the
bloom of my beauty,
Vain of my perfect form, my fame and success
'midst the people,
Fill'd with the pride of my youth, unknowing the
Truth and unheeding!
Lo! I made my body, bravely arrayed, deftly
painted,
Speak for me to the lads, whilst I at the door of
the harlot
Stood, like a crafty hunter, weaving his snares, ever
watchful.
Yea, I bared without shame my body and wealth
of adorning;

Manifold wiles I wrought, devouring the virtue
of many.

To-day with shaven head, wrapt in my robe,
I go forth on my daily round for food; . . .

Now all the evil bonds that fetter gods
And men are wholly rent and cut away. . . .
Calm and content I know Nibbana's Peace.

The Daughter of a Poor Brahmin

Fallen on evil days was I of yore.

No husband had I, nor no child, no friends
Or kin—whence could I food or raiment find?

As beggars go, I took my bowl and staff,
And sought me alms, begging from house to
house,

Sunburnt, frost-bitten, seven weary years.
Then came I where a woman Mendicant
Shared with me food, and drink, and welcomed me,
And said: "Come forth into our homeless life!" . . .
I heard her and I marked, and did her will.

The Daughter of a Wealthy Treasurer

Daughter of Treas'rer Majjha's famous house,
Rich, beautiful and prosperous, I was born
To vast possessions and to lofty rank.
Nor lacked I suitors—many came and wooed;
The sons of Kings and merchant princes came
With costly gifts, all eager for my hand. . . .

But I had seen th' Enlightened, Chief o' the
World, The One Supreme. [the Buddha]
And [I] knew this world should see me ne'er
return.

Then cutting off the glory of my hair,
I entered on the homeless ways of life.
'Tis now the seventh night since first all sense
Of craving drièd up within my heart.

The Goldsmith's Daughter

A maiden I, all clad in white, once heard
The Norm,^o and hearkened eager, earnestly,
So in me rose discernment of the Truths.
Thereat all worldly pleasures irked me sore,
For I could see the perils that beset
This reborn compound, 'personality,'
And to renounce it was my sole desire.
So I forsook my world—my kinsfolk all,
My slaves, my hirelings, and my villages,
And the rich fields and meadows spread around,
Things fair and making for the joy of life—
All these I left, and sought the Sisterhood,
Turning my back upon no mean estate. . . .
See now this Subhā, standing on the Norm,
Child of a craftsman in the art of gold!
Behold! she hath attained to utter calm. . . .

^o**Norm:** Buddhist teaching.

Document 5.3

Roman Women in Protest

On occasion women not only wrote but also acted in the public arena. A particularly well-known example of such action took place in Rome in the wake of the Second Punic War with Carthage in North Africa. In 218 B.C.E. the Carthaginian commander Hannibal had invaded the Italian peninsula and threatened Rome itself. In those desperate circumstances Roman authorities passed the Oppian Laws (215 B.C.E.), which restricted women's use of luxury goods so as to preserve resources for the war effort. Twenty years later (195 B.C.E.), with Rome now secure and prosperous, Roman women demanded the repeal of those laws and in the process triggered a major debate among Roman officials. That debate and the women's protest that accompanied it were chronicled early in the first century C.E. by Livy, a famous Roman historian.

- How did Roman women make their views known? Do you think the protesters represented all Roman women or those of a particular class?
- How might you summarize the arguments favoring the retention of the law (Cato) and those favoring its repeal (Lucius Valerius)? To what extent did the two men actually differ in their views of women?
- How might one of the Roman women involved in the protest have made her own case?
- What can we learn from Livy's account about the social position of Roman women and the attitudes of Roman men?
- This document was written by a male historian several hundred years after the events he describes, and it records the speeches of two other male officials. How might this affect the ability of historians to use it for understanding Roman women?

LIVY

History of Rome Early First Century C.E.

The law said that no woman might own more than half an ounce of gold nor wear a multi-colored dress nor ride in a carriage in the city or in a town within a mile of it, unless there was a religious festival. . . . [A] crowd of men, both supporters and opponents [of repeal], filled the Capitoline Hill. The matrons, whom neither counsel nor shame nor their husbands' orders could keep at home, blockaded every street in the city and every entrance to the Forum. As the men came down to the Forum, the matrons besought them to let them, too, have back the luxuries they had enjoyed before, giving as their reason that the republic was thriving and that everyone's private wealth was increasing with every day. This crowd of women was growing daily, for now they were even gathering from the towns and villages. Before long they dared go up and solicit the consuls, praetors, and other magistrates; but one of

the consuls could not be moved in the least, Marcus Porcius Cato, who spoke in favor of the law:

"If each man of us, fellow citizens, had established that the right and authority of the husband should be held over the mother of his own family, we should have less difficulty with women in general; now, at home our freedom is conquered by female fury, here in the Forum it is bruised and trampled upon, and, because we have not contained the individuals, we fear the lot. . . .

"Indeed, I blushed when, a short while ago, I walked through the midst of a band of women. Had not respect for the dignity and modesty of certain ones (not them all!) restrained me. . . . I should have said, 'What kind of behavior is this? Running around in public, blocking streets, and speaking to other women's husbands! Could you not have asked your own husbands the same thing at home? Are you more charming in public with others' husbands than at home with your own? And yet, it is not fitting even at home . . . for you to concern yourselves with what laws are passed or repealed here.' Our ancestors did not want women to conduct any—not even

Source: Livy, "History of Rome" in *Women's Life in Greece and Rome*, 2nd ed., edited by Mary R. Lefkowitz and translated by Maureen B. Fant (Baltimore: Johns Hopkins Press, 1982), 143–47.

private—business without a guardian; they wanted them to be under the authority of parents, brothers, or husbands; we (the gods help us!) even now let them snatch at the government and meddle in the Forum and our assemblies. What are they doing now on the streets and crossroads, if they are not persuading the tribunes to vote for repeal? Give the reins to their unbridled nature and this unmastered creature. . . . They want freedom, nay license . . . in all things. If they are victorious now, what will they not attempt? . . . As soon as they begin to be your equals, they will have become your superiors. . . .

“What honest excuse is offered, pray, for this womanish rebellion? ‘That we might shine with gold and purple,’ says one of them, ‘that we might ride through the city in coaches on holidays and working-days.’ . . .

“The woman who can spend her own money will do so; the one who cannot will ask her husband. Pity that husband—the one who gives in and the one who stands firm! What he refuses, he will see given by another man. Now they publicly solicit other women’s husbands, and, what is worse, they ask for a law and votes, and certain men give them what they want. . . . Fellow citizens, do not imagine that the state which existed before the law was passed will return . . . , as when wild animals are first chafed by their chains and then released.”

After this . . . Lucius Valerius spoke on behalf of the motion [to repeal the law]. . . .

“[Cato] . . . has called this assemblage ‘secession’ and sometimes ‘womanish rebellion,’ because the matrons have publicly asked you, in peacetime when the state is happy and prosperous, to repeal a law passed against them during the straits of war. . . .

“What, may I ask, are the women doing that is new, having gathered and come forth publicly in a case which concerns them directly? Have they never appeared in public before this? . . . Listen to how often they have done so—always for the public good. From the very beginning—the reign of Romulus—when the Capitoline had been taken by the Sabines and there was fighting in the middle of the Forum, was not the battle halted by the women’s intervention between the two lines? . . . When Rome was in the hands of the Gauls, who ransomed it? Indeed the

matrons agreed unanimously to turn their gold over to the public need. . . . Indeed, as no one is amazed that they acted in situations affecting men and women alike, why should we wonder that they have taken action in a case which concerns themselves? . . . We have proud ears indeed, if, while masters do not scorn the appeals of slaves, we are angry when honorable women ask something of us. . . .

“Who then does not know that this is a recent law, passed twenty years ago? Since our matrons lived for so long by the highest standards of behavior without any law, what risk is there that, once it is repealed, they will yield to luxury? . . .

“Shall it be our wives alone to whom the fruits of peace and tranquility of the state do not come? . . . Shall we forbid only women to wear purple? When you, a man, may use purple on your clothes, will you not allow the mother of your family to have a purple cloak, and will your horse be more beautifully saddled than your wife is garbed? . . .

“[Cato] has said that, if none of them had anything, there would be no rivalry among individual women. By Hercules! All are unhappy and indignant when they see the finery denied them permitted to the wives of the Latin allies, when they see them adorned with gold and purple, when those other women ride through the city and they follow on foot, as though the power belonged to the other women’s cities, not to their own. This could wound the spirits of men; what do you think it could do to the spirits of women, whom even little things disturb? They cannot partake of magistracies, priesthoods, triumphs, badges of office, gifts, or spoils of war; elegance, finery, and beautiful clothes are women’s badges, in these they find joy and take pride, this our forebears called the women’s world. When they are in mourning, what, other than purple and gold, do they take off? What do they put on again when they have completed the period of mourning? What do they add for public prayer and thanksgiving other than still greater ornament? Of course, if you repeal the Oppian law, you will not have the power to prohibit that which the law now forbids; daughters, wives, even some men’s sisters will be less under your authority—never, while her men are well, is a woman’s slavery cast off; and even they hate the

freedom created by widowhood and orphanage. They prefer their adornment to be subject to your judgment, not the law's; and you ought to hold them in marital power and guardianship, not slavery; you should prefer to be called fathers and husbands to masters. The consul just now used odious terms when he said 'womanish rebellion' and 'secession'. For there is danger—he would have us believe—that they will seize the Sacred Hill as once the angry plebeians did. . . . It is for the weaker sex to submit to

whatever you advise. The more power you possess, all the more moderately should you exercise your authority."

When these speeches for and against the law had been made, a considerably larger crowd of women poured forth in public the next day; as a single body they besieged the doors of the Brutuses, who were vetoing their colleagues' motion, and they did not stop until the tribunes took back their veto. . . . Twenty years after it was passed, the law was repealed.

Using the Evidence: Patriarchy and Women's Voices

1. **Comparing gender systems:** Based on these documents, how might you compare the gender systems of China, India, and the Roman Empire? What common features of patriarchy did they share? In what ways did they differ?
 2. **Evaluating the possibilities of action for women:** In what ways were women able to challenge at least some elements of their societies? Do these documents exhibit anything similar to the feminist thinking or action of our own times?
 3. **Internalizing social values:** To what extent did women in these civilizations internalize or accept the patriarchal values of their societies? Why might they have done so?
 4. **Making judgments:** If you were a woman living during these times, which of these civilizations would you prefer to live in and why? Do you think this kind of question—judging the past by the standards of the present—is a valid approach to historical inquiry?
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Visual Sources

Considering the Evidence: Pompeii as a Window on the Roman World



You could hear the shrieks of women, the wailing of infants, and the shouting of men; some were calling their parents, others their children or their wives, trying to recognize them by their voices. People bewailed their own fate or that of their relatives, and there were some who prayed for death in their terror of dying. Many besought the aid of the gods, but still more imagined there were no gods left, and that the universe was plunged into eternal darkness for evermore.²³

Written by a prominent Roman known as Pliny the Younger, this eyewitness account details reactions to the volcanic eruption of Mount Vesuvius, located on the southwestern side of the Italian peninsula, on August 24, 79 C.E. That eruption buried the nearby city of Pompeii, located about 150 miles south of Rome, but it also preserved the city, frozen in time, until archaeologists began to uncover it in the mid-eighteenth century (see Map 3.4, p. 131). Now substantially excavated, Pompeii is an archaeological and historical treasure, offering a unique window into life of a Roman city during the first century C.E.

As this city of perhaps 20,000 people emerged from layers of ash, it stood revealed as a small but prosperous center of commerce and agriculture, serving as a point of entry for goods coming to southern Italy by sea. Pompeii also hosted numerous vineyards, production facilities for wine and olive oil, and a fisheries industry. In addition, the city was a tourist destination for well-to-do Romans. The houses of the wealthy were elegant structures, often built around a central courtyard, and decorated with lovely murals displaying still-life images, landscapes, and scenes from Greek and Roman mythology. An inscription found on the threshold of one house expressed the entrepreneurial spirit of the town: “Gain is pure joy.”²⁴

Laid out in a grid pattern with straight streets, the city’s numerous public facilities included a central bathing/swimming pool, some twenty-five street fountains, various public bathhouses, and a large food market as well as many bars and small restaurants. More than thirty brothels, often featuring explicit erotic art, offered sexual services at relatively inexpensive prices. One inscription, apparently aimed at local tourists, declared: “If anyone is looking for some



Visual Source 5.1 Terentius Neo and His Wife (Scala/Art Resource, NY)



Visual Source 5.2 A Pompeii Banquet (Museo Archaeologico Nazionale, Naples/Roger-Viollet, Paris/The Bridgeman Art Library)

tender love in this town, keep in mind that here all the girls are very friendly.” Graffiti too abounded, much of it clearly sexual. Here are three of the milder examples: “Atimetus got me pregnant”; “Sarra, you are not being very nice, leaving me all alone like this”; and “If anyone does not believe in Venus, they should gaze at my girlfriend.”²⁵

The preserved art of Pompeii, especially the wall paintings, provides a glimpse into the social life of that city. Most of that art, of course, catered to and reflected the life of the more prosperous classes. Visual Source 5.1 shows a portrait of Terentius Neo, a prominent businessman and magistrate (an elected public official), and his unnamed wife. He is wearing a toga and holding a papyrus scroll, while she wears a tunic and is holding to her lips a stylus, used for writing on the wax-covered wooden tablet that she carries. Her hair is styled in a fashion popular in the mid-first century.

- What significance do you attribute to the absence of a name for the woman?
- What do you think the artist is trying to convey by highlighting the literacy of this couple?
- What overall impression of these two people and their relationship to each other does this painting suggest?

Terentius Neo and his wife were no doubt served by slaves in their home, as slave owning was common in the Roman world, particularly among the upper classes. In the streets and homes of urban areas, slaves and free people mingled quite openly. Roman slavery was not distinguished by race, and the outward signs of urban slavery were few, especially for those practicing professions. Such a couple no doubt gave and attended banquets similar to the one depicted in Visual Source 5.2, where well-to-do guests reclined on padded couches while slaves served them food and drink. Dancers, acrobats, and singers often provided entertainment at such events, which provided an occasion for elites to impress others with their lavish display of wealth and generosity.

- What signs of social status are evident in this painting?
- How are slaves, shown here in the foreground, portrayed? See also the mosaic of a slave and master on page 230.

The lives of the less exalted appear infrequently in the art of Pompeii, but the images in Visual Source 5.3 provide some entrée into their world. These are frescoes painted on the wall of a *caupona*, an inn or tavern catering to the lower classes. The first image shows Myrtale, a prostitute, kissing a man, while the caption above reads: “I don’t want to, with Myrtale.” In the second image a female barmaid serves two customers with a large jug and a cup, while



Visual Source 5.3 Scenes in a Pompeii Tavern (Scala/Art Resource, NY)

they compete for her attention. In the third image, two men playing dice are arguing.

- Why do you think a tavern owner might have such paintings in his place of business?
- What might we learn about tavern life from these images?
- What roles did women play in the tavern?
- What differences do you notice between these paintings and those depicting the lives of the upper classes?

The excavated ruins of Pompeii have much to tell us about the religious as well as the social life of the Roman world in the first century C.E., before Christianity had spread widely. Based on ritual observance rather than doctrine or theology, Roman religious practice sought to obtain the favor of the gods as a way of promoting success, prosperity, and good fortune. A core expression of the diverse and eclectic world of Roman religion was the imperial cult. In Pompeii, a number of temples were dedicated to one or another of the deified emperors, employing together a large cadre of priests and priestesses. Linked to the imperial cult were temples devoted to the traditional Greco-Roman gods such as Apollo, Venus, and Jupiter.

Probably more important to ordinary people were their *lararia* (household shrines), often a niche in the wall that housed paintings or sculptures of *lares* (guardian spirits or deities believed to provide protection within the home). Families offered gifts of fruit, cakes, and wine to these spirits, and the *lararia* were the focal point for various sacrifices and rituals associated with birth, marriage, and death. Visual Source 5.4 shows one of these shrines, uncovered in the home of two wealthy brothers, former slaves both named Vettius. Protecting the family from external danger were two *lares*, standing on either side of the *lararium* and holding their drinking horns. In the center was the *genius*, the spirit of the male head of household. Dressed in a toga and offering a sacrifice, this spirit embodied the character of the man, especially his procreative powers, and so guaranteed many children for the household. The snake at the bottom represented still other benevolent guardian spirits of the family in a fashion very different from Christian symbolism of the snake.

- Why might such a shrine and the spirits it accommodated be more meaningful for many people than the state-approved cults?
- What significance might you find in the temple-like shape of the *lararium*?

In addition to the official cults and the worship of household gods, by the first century C.E. a number of newer traditions, often called “mystery religions,” were spreading widely in the Roman Empire. Deriving from the eastern realm of the empire and beyond (Greece, Egypt, and Persia, for example), these mys-



Visual Source 5.4 A Domestic Shrine (Alinari/Art Resource, NY)

tery religions illustrate the kinds of cultural exchange that took place within the Empire. They offered an alternative to the official cults, for they were more personal, emotional, and intimate, usually featuring a ritual initiation into sacred mysteries, codes of moral behavior, and the promise of an afterlife. Among the most popular of these mystery cults in Pompeii was that of Isis, an Egyptian goddess who restored her husband/brother, Osiris, to life and was worshipped as a compassionate protector of the downtrodden.

Another mystery cult, this one of Greek origin, was associated with Dionysus, a god of wine, ecstasy, and poetic inspiration and especially popular with women. Often associated with drunkenness, trance states, wild dancing, and unrestrained sexuality, the cult of Dionysus encouraged at least the temporary abandonment of conventional inhibitions and social restrictions as initiates sought union with Dionysus. A series of wall paintings on a Pompeii building known as the Villa of Mysteries depicts the process of initiation into the cult of Dionysus, perhaps in preparation for marriage. Visual Source 5.5



Visual Source 5.5 Mystery Religions: The Cult of Dionysus (© Werner Forman/Corbis)

shows a particularly dramatic phase of that initiation in which a woman is ritually whipped, while a naked devotee dances ecstatically with a pair of cymbals above her head and a companion holds a rod of phallic symbolism sacred to Dionysus. In any such process of religious initiation, the initiate undergoes a series of trials or purifications in which he or she “dies” symbolically, achieves mystical union with the god, and is “reborn” into the new community of the cult.

- What aspects of the initiation process are visible in this image?
- How might you understand the role of whipping in the initiation process? How would you interpret the relationship of the initiate and the woman on whose lap she is resting her head?
- In what way is sexual union, symbolized by the rod, significant in the initiation?

- Why do you think Roman authorities took action against these mystery religions, even as they did against Christianity?
 - What did the mystery cults of Isis or Dionysus provide that neither the state cults nor household gods might offer?
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Using the Evidence: Pompeii as a Window on the Roman World

1. **Characterizing Pompeii:** What does the art of Pompeii, as reflected in these visual sources, tell us about the social and religious life of this small Roman city in the first century C.E.?
 2. **Noticing class differences:** What class or social distinctions are apparent in these visual sources?
 3. **Identifying gender roles:** What do these visual sources suggest about the varied lives and social roles of women and men in Pompeii?
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