



Mujeres, Dones, Emakumeak, Mulleres de Grecia y Roma

<b>Gynaikes, Mulieres: Mujeres, Dones, Emakumeak, Mulleres de Grecia y Roma (FCT-21-16887)</b>	
<b>Rome</b>	<b>Authorship: Oriol Morillas Samaniego</b>
High Empire (1rst-2nd century AD)	
Field: prostitution	
<p>Source (in original language written sources: Greek, Latin):</p> <p>ἐπεὶ δ' Ἀσπασία χαριζόμενος δοκεῖ πρᾶξι τὰ πρὸς Σαμίους, ἐνταῦθα ἂν εἴη καιρὸς διαπορῆσαι μάλιστα περὶ τῆς ἀνθρώπου, τίνα τέχνην ἢ δύναμιν τοσαύτην ἔχουσα τῶν τε πολιτικῶν τοὺς πρωτεύοντας ἐχειρώσατο καὶ τοῖς φιλοσόφοις οὐ φαῦλον οὐδ' ὀλίγον ὑπὲρ αὐτῆς παρέσχε λόγον.</p> <p>ὅτι μὲν γὰρ ἦν Μιλησία γένος, Ἀξιόχου θυγάτηρ, ὁμολογεῖται: φασὶ δ' αὐτὴν Θαρρηλίαν τινὰ τῶν παλαιῶν ἰάδων ζηλώσασαν ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι. [...] τὴν δ' Ἀσπασίαν οἱ μὲν ὡς σοφὴν τίνα καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι: καὶ γὰρ Σωκράτης ἔστιν ὅτε μετὰ τῶν γνωρίμων ἐφοίτα, καὶ τὰς γυναῖκας ἀκροασομένας οἱ συνήθεις ἦγον ὡς αὐτὴν, καίπερ οὐ κοσμίου προεστῶσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ παιδίσκας ἑταιρούσας τρέφουσιν:</p> <p>Αἰσχίνης δὲ φησι καὶ Λυσικλέα τὸν προβατοκάπηλον ἐξ ἀγεννοῦς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον, Ἀσπασία συνόντα μετὰ τὴν Περικλέους τελευτήν. ἐν δὲ τῷ Μενεξένῳ τῷ Πλάτωνος, εἰ καὶ μετὰ παιδιᾶς τὰ πρῶτα γέγραπται, τοσοῦτόν γ' ἱστορίας ἔνεστιν, ὅτι δόξαν εἶχε τὸ γύναιον ἐπὶ ῥητορικῇ πολλοῖς Ἀθηναίων ὀμλεῖν.</p> <p>φαίνεται μέντοι μᾶλλον ἐρωτικὴ τις ἢ τοῦ Περικλέους ἀγάπησις γενομένη πρὸς Ἀσπασίαν. ἦν μὲν γὰρ αὐτῷ γυνὴ προσήκουσα μὲν κατὰ γένος, συνωκηκυῖα δ' Ἴπποნიκῶ πρότερον, ἐξ οὗ Καλλιαν ἔτεκε τὸν πλούσιον:</p>	<p>Translation:</p> <p>Now, since it is thought that he proceeded thus against the Samians to gratify Aspasia, this may be a fitting place to raise the query what great art or power this woman had, that she managed as she pleased the foremost men of the state, and afforded the philosophers occasion to discuss her in exalted terms and at great length. That she was a Milesian by birth, daughter of one Axiochus, is generally agreed; and they say that it was in emulation of Thargelia, an Ionian woman of ancient times, that she made her onslaughts upon the most influential men. [...] And so Aspasia, as some say, was held in high favour by Pericles because of her rare political wisdom. Socrates sometimes came to see her with his disciples, and his intimate friends brought their wives to her to hear her discourse, although she presided over a business that was any- thing but honest or even reputable, since she kept a house of young courtesans. And Aeschines says that Lysicles the sheep-dealer, a man of low birth and nature, came to be the first man at Athens by living with Aspasia after the death of Pericles. And in the 'Menexenus' of Plato, even though the first part of it be written in a sportive vein, there is, at any rate, thus much of fact, that the woman had the reputation of associating with many Athenians as a teacher of rhetoric. However, the affection which Pericles had for Aspasia seems to have been rather of an amatory sort. For his own wife was near of kin to him, and had been wedded first</p>



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ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Ξάνθιππον καὶ Πάραλον. εἴτα τῆς συμβιώσεως οὐκ οὔσης αὐτοῖς ἀρεστῆς, ἐκείνην μὲν ἐτέρῳ Βουλομένην συνεξέδωκεν, αὐτὸς δὲ τὴν Ἀσπασίαν λαβὼν ἔστερξε διαφερόντως, καὶ γὰρ ἐξίων, ὡς φασι, καὶ εἰσίων ἀπ' ἀγορᾶς ἠσπάζετο καθ' ἡμέραν αὐτὴν μετὰ τοῦ καταφιλεῖν.

ἐν δὲ ταῖς κωμωδίαις Ὀμφάλη τε νέα καὶ Δηϊάνειρα καὶ πάλιν Ἥρα προσαγορεύεται. Κρατῖνος δ' ἄντικρυς παλλακὴν αὐτὴν εἴρηκεν ἐν τούτοις:

«Ἥραν τέ οἱ Ἀσπασίαν τίκτει Καταπυγοσύνη παλλακὴν κυνώπιδα.»

δοκεῖ δὲ καὶ τὸν νόθον ἐκ ταύτης τεκνώσασθαι, περὶ οὗ πεποίηκεν Εὐπολις ἐν Δήμοις αὐτὸν μὲν οὕτως ἐρωτῶντα:

«ὁ νόθος δέ μοι ζῆ;»

τὸν δὲ Μυρωνίδην ἀποκρινόμενον:

«καὶ πάλα γ' ἂν ἦν ἀνήρ,

εἰ μὴ τὸ τῆς πόρνης ὑπὸν ὑπὸν κἀκόν.»

οὕτω δὲ τὴν Ἀσπασίαν ὀνομαστὴν καὶ κλεινὴν γενέσθαι λέγουσιν ὥστε καὶ Κῦρον τὸν πολεμήσαντα βασιλεῖ περὶ τῆς τῶν Περσῶν ἡγεμονίας τὴν ἀγαπωμένην ὑπ' αὐτοῦ μάλιστα τῶν παλλακίδων Ἀσπασίαν ὀνομάσαι, καλουμένην Μιλτῶ πρότερον. ἦν δὲ Φωκαῖ τὸ γένος, Ἐρμοτίμου θυγάτηρ: ἐν δὲ τῇ μάχῃ Κύρου πεσόντος ἀπαχθεῖσα πρὸς βασιλέα πλεῖστον ἴσχυσε. ταῦτα μὲν ἐπελθόντα τῇ μνήμῃ κατὰ τὴν γραφὴν ἀπώσασθαι καὶ παρελθεῖν ἴσως ἀπάνθρωπον ἦν.

(*Plutarch's Lives, III*, B. Perrin, Cambridge: Harvard University Press, 1932)

to Hipponicus, to whom she bore Callias, surnamed the Rich; she bore also, as the wife of Pericles, Xanthippus and Paralus. Afterwards, since their married life was not agreeable, he legally bestowed her upon another man, with her own consent, and himself took Aspasia, and loved her exceedingly. Twice a day, as they say, on going out and on coming in from the market-place, he would salute her with a loving kiss.

But in the comedies she is styled now the New Omphale, now Deianeira, and now Hera. Cratinus<sup>3</sup> flatly called her a prostitute in these lines:

"As his Hera, Aspasia was born, the child of Unnatural Lust,

A prostitute past shaming."

And it appears also that he begat from her that bastard son about whom Eupolis, in his 'Demes,' represented him as inquiring with these words:

"And my bastard, doth he live?"

to which Myronides replies:

"Yea, and long had been a man,

Had he not feared the mischief of his harlot-birth."

So renowned and celebrated did Aspasia become, they say, that even Cyrus, the one who went to war with the Great King for the sovereignty of the Persians, gave the name of Aspasia to that one of his concubines whom he loved best, who before was called Milto. She was a Phocæan by birth, daughter of one Hermotimus, and, after Cyrus had fallen in battle, was carried captive to the King,<sup>5</sup> and acquired the greatest influence with him. These things coming to my recollection as I write, it



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	<p>were perhaps unnatural to reject and pass them by.</p> <p>(Plutarch, <i>Pericles</i>, 24, 1-7. Translated by B. Perrin)</p>
Didactic activity (if applicable):	