

Re-Visioning Patriarchy Through the Lens of Homer's *Odyssey*

by

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"Almost every society rests on the death of men." ~ Oliver Wendell Holmes

*"For God's sake, be economical with your lamps and candles! not a gallon you burn,
but at least one drop of man's blood was spilled for it." ~ Herman Melville*

*"We count our victories by the bombers we get to their targets, by the husbands we return to their wives,
by the fathers we give back to their children." ~ Terrence Howard from Tuskegee Airmen movie, Red Tails*

During my time at Pacifica I have heard a variety of students and professors reference the tragic plight of women in ancient and modern cultures under the rule of "*patriarchy*," with *patriarchy* seldom referenced in a positive manner and often prefaced with a variety of less than flattering qualifiers like, "oppressive," "dominant" and "abusive". I am no defender of misogyny, nor do I question that men have taken advantage of and atrociously mistreated women at times. That being said, it seems to me that there are many unexamined assumptions and generalizations about men and patriarchy. Through the lens of Homer's *Odyssey*, I hope to provide a larger perspective and thereby explore some of the modern generalities about the male gender.

Feminist scholar Susan Faludi, author of *Backlash: The Undeclared War Against American Women*, was challenged to write a book about males in America. She responded by saying that she already understood men--they were the oppressors. Faludi then researched males historically and psychologically, subsequently publishing, *Stiffed: The Betrayal of the American Male*, writing:

How would men's problems be perceived...if we were to *consider men as the subjects of their world*, not just its authors? What if we put aside for a time the assumption of male dominance, put away our feminist rap sheet of men's crimes and misdemeanors...and just

looked at what men have experienced in past generations? God is the only being who has no history. *Even the most 'powerful' man has had at least as much happen to him as he has made happen.* (16 italics mine)

The purpose of this paper is to survey *The Odyssey* by considering men as the “subjects of this world, not just its authors,” in order to provide balance without vilifying or justifying either gender. Both genders have been “oppressed” and “dominated” through the roles assigned primarily by the biological necessities of human survival. My approach will be to re-vision the modern, often negative, image of patriarchy by briefly surveying males as related to war and work¹, seen primarily in *The Odyssey*. My intention is to examine not only what men have “made happen,” but also what has “happened to them.”

I begin with Odysseus' story of his journey home from Troy as told to King Alcinous, a trip “fraught with hardship” (IX.43): “The wind drove me out of Ilium on to Ismarus...there I sacked the city, *killed the men*, but as for the wives and plunder, that rich haul we dragged away from the place--we shared it round so no one...would go deprived of his fair share of spoils” (IX.45-47, emphasis mine). Odysseus says plainly that the women were spoils of war while the men were simply killed. Evidently this was a common practice in the ancient world, as seen by Achilles speaking to Odysseus at Troy: “Twelve cities of *men* have I destroyed from shipboard and eleven on foot, I say, in the fertile region of Troy; from all these I took out much good treasure” (qtd. in Finley 65). M.I. Finley in his classic, *The World of Odysseus*, writes of ancient Greek culture:

Slaves existed in number, they were property, disposable at will. Mostly, to be precise, there were slave women, for wars and raids were the main source of supply: there was little ground, economic or moral, for sparing and enslaving the defeated men. The heroes as a rule killed (or sometimes ransomed) the males and carried off females, regardless of rank. (49)

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In a consolidation effort after the first Crusade in May of 1101, King Baldwin, the European ruler of the new kingdom of Jerusalem, conquered Muslim-controlled Caesarea and, according to historian Thomas Asbridge in *The Crusades*: “Christian troops scoured the city...giving no quarter, butchering most of the male population, enslaving women and children and plundering every shred of loot they could find” (123). This was not unique to the Christians—one of the last attacks of the official Crusade era came when Saif al-Din Qalawun marched his Muslim troops against European forces in Tripoli. With superior numbers of troops and siege engines, they took the city easily: “...the men were slaughtered, and the women and children were marched away to the slave markets” (Stark 243). This precedent had been set by Mohammed in Medina in 627 A.D. after the Quraiza Jews collaborated with the Meccan Arabs’ attack on Mohammed’s newly founded religious citadel:

Charged with collaboration with the enemy, the [Jewish] tribe’s six to eight hundred men were brought in small groups to trenches dug the previous day, made to sit on the edge, then beheaded one by one and their bodies thrown in. The women and children were sold into slavery... (Karsh 15)²

More recently, in 1915-16, the Ottoman Turks conducted what amounted to a systematic genocide against the Armenians who were fighting for independence from centuries of Ottoman Islamist Imperialism.

After the extermination of the male population of a particular town or village, an act normally preceding deportations, the Turks often extended a ‘grace period’ to the rest of the populace, namely, women, children, and the old and the sick, so they could settle their affairs and prepare for their journey. (Karsh 117)

In his book *The Myth of Male Power*, gender scholar Warren Farrell says that conquered women, historically, have been treated as disposable yet valuable property whereas vanquished men, “regardless of rank, were not *thought of* as property or animals, they were just used that

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way...Unlike women-as-property, men were not to be protected—they were urged to be used and be disposable” (68).³ A similar view is portrayed in Toni Morrison's novel, *Beloved*, where the slave Paul D learns that he is worth \$900.00: “After overhearing his monetary worth of \$900.00, and having nothing to compare that number with, Paul D cannot grasp his value even in these terms. The only conclusion he can draw is that Sethe is worth more because she can breed” (Clune).⁴

Returning to *The Odyssey*, we find that regardless of social rank, the vast majority of able-bodied Greek males were considered disposable warriors--less than human--expendable commodities for the survival of the community. This is confirmed repeatedly as men are referred to as “soldiers [with] skilled hands at fighting [other] men from chariots” (IX.57), men are expected “to fight on foot” (IX.58) and “doomed to suffer blow on mortal blow...[while] both armies...rake each other with hurtling mortal lances” (IX.63-64). Odysseus recounts a particular battle wherein:

...the Cicones broke our lines and beat us down at last. Out of each ship, six men-at-arms were killed; the rest of us rowed away from certain doom. From there we sailed on, glad to escape our death yet sick at heart for the dear companions we had lost...cut down...on that plain. (IX.68-75)

Homer's horrific yet lyrical vision, depicting lines of men being mowed down on the plain, builds on an earlier image of marching soldiers “packed as the leaves and spears that flower forth in spring” (IX.60) while armies “rake” each other with deadly lances (IX.63-64). This glorious⁵ poetic image was meant to inspire other males to give their lives for land and kin, yet also reveals that males were valued as little more than a harvest of wheat sown in childhood and reaped in adulthood for the good of the polis. At one point Odysseus introduces himself and his comrades to the giant Polyphemus by saying, “We're glad to say we're *men* of Atrides

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Agamemnon, whose fame is the proudest thing on earth these days, so great a city [Troy] he sacked, such multitudes he killed!” (IX.297-99).⁶ Most readers easily pass over this comment about the multitudes being killed because we are conditioned to accept that males exist to be exterminated in droves for the good of the larger society. When my son came back from basic training at Fort Benning, Georgia, he told me that the infantrymen were called “bullet sponges.”⁷

In every American Post Office, you will find notices that read:

Under the Military *Selective Service Act* all young men (citizens and non-citizens) between ages 18 through 25...[are required] to register with Selective Service. Failure to register is a felony and subjects the offender to potential serious penalties and the loss of significant benefits such as: federal and many state and local jobs, student financial aid, federal job training programs, eligibility for US Citizenship... (FCOE).

This is no different from the attitude found in ancient Greece, where being of the male gender qualified one for enforced martial servitude with the possibility of death or physical and/or psychological maiming. Refusal of military bondage in both cultures garners felonious reprimands. It seems to me that the *Selective Service Act*, in this era of equal rights and complete parity, could be construed as a form of “oppressive gender discrimination.” Imagine our Congress passing a law that made it mandatory for women, blacks, Jews, Hispanics or gays to register for death and maiming--there would justifiably be unprecedented outrage and an outcry for change. However, when it's “just men,” there is little notice—after all, they are the violent gender who cause the wars, thus at some level they deserve to die. I will challenge that assumption later.

Why did these Greek males risk their lives and die by the thousands?⁸ There were obviously many reasons, but generally, it was to be *heroic*, which is really just another word for *servant* or slave. The Greek word for hero is *ἥρωες* (*heiros*), a term related to the Latin verb

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“*servo*” from which the English word servant and slave are derived (American 1538). I grant that these heroic males were often highly honored and well rewarded servants, if they lived or escaped serious injury, but they were in bondage to those for whom they were expected to die. These expendable men served the Gods and Goddesses, the religious officiants, their fellow comrades, their wives, children and native soil. Odysseus tells of risking the life of his men in order to rescue a priest of Apollo named Maron along with “his wife and children, reverent as we were” (IX.218-21). The Trojan hero Hector, facing his own death, said to his wife,

But I care not so much for the grief of the Trojans...as for yours,
when one of the bronze-clad Achaenans will carry you off in tears;
and you will be in Argos, working the loom at another woman's
bidding, and you will draw water from Messeis or Hypereia, most
unwillingly, and great constraint will be laid upon you.
(VI.450-58)

In another passage Achilles, angry after losing his consort Briseis to Agamemnon, says to Odysseus, “...many a bloody battle have I waged by day against those who were fighting for their women” (Iliad IX.326-327). These accounts provide a crucial insight about patriarchies--their main concern was not for their own lives but for the future wellbeing of others, especially their wives, children and sacred communities. The same is true today.

After my son was killed in Afghanistan in 2008, I was privileged to meet many of the male infantrymen with whom he had served. Most of them had voluntarily redeployed into active combat zones between two and four times. As I stood in the condolences line at Jason's memorial service, each of those soldiers approached, heads bowed, hats literally in hand, some with tears still in their eyes, and I asked, “What makes you go back to such dangerous situations over and over?” I assumed the answer would have something to do with protecting American freedom, but the most consistent answer, the same one my son often gave was, “The circumstances of the women and children over there are sickening. People here in the U.S. have no idea. I want to do

something to change that.”⁹ Traditionally more men have died to protect women and children than have lived to abuse or harm them.

As I mentioned earlier, a frequent rejoinder to the fact that so many men die in war argues that males are violent by nature and the cause of wars, inferring at some level that they deserve what they get. This stereotyping, often disguised as archetypal, of men as violent and anti-life while women are nurturing and pro-life is found in Robert DuPree's essay, *The Displacement of Juno: Virgil and the Feminine*, where he writes:

When Thetis wished to keep her son [Achilles] from becoming a warrior, she hid him among a group of girls; Odysseus identified him by proffering gifts--all the girls chose dolls except for one, who chose arms. The girls chose life, the boy the tools of destruction of life. (Epic 121)

Like Dupree, many today assume that stories like this validate the male propensity to take up weapons and obliterate life. Not so fast--as argued earlier, most often heroic Greek men took up arms to protect the lives of their wives and children and to die for the vital socio-religious ideals of their cultures. Michelangelo's *Pieta*, esteemed by many as the world's most famous statue, shows the Virgin Mary mourning for her crucified son as shown below.



The image is reported to have been modeled on the classical story of Thetis grieving for her slain son Achilles¹⁰ (Peleus). Evidently, Michelangelo and his Florentine audience viewed the slain

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Christ, like Achilles, as symbolic of a man giving his life for his country and kin. In both images the “killing tools” of cross and sword are viewed as instruments of preserving life through sacrificial death. Contrary to Dupree’s stereotyped assumption about men, it may be argued that Achilles, like most male warriors, took up arms primarily to protect rather than to destroy.¹¹

After 9/11, some of my dearest feminist friends pointed out that it was nineteen males who flew planes into the twin towers, seeming to support DuPree's point that men are the violent and destructive gender. I reminded them that all of the 343 dead firefighters who ran into the burning towers were also males, which, using that logic, must prove that men are more caring, nurturing and compassionate than women. Is that true? No. The common denominator uniting the nineteen male Muslim terrorists and the 343 dead American male rescue workers was neither violence nor war, but *risk-taking* for the good of their respective communities.¹² Even the Terrorists saw themselves as liberators serving Allah while rescuing their mothers, wives, children and lands from what they saw as the great American opponents of a universal theocratic (Allah-cratic) empire. Males by nature are risk-takers, statistically saving lives far more often than they destroy lives. For every male serial killer or rapist, there are thousands of males risking their lives to capture and incarcerate the violent antisocial offenders. But one violent male predator makes more sensational news than one thousand male protectors.

Historically we also see that men are viewed not only as disposable warriors, but as those expected to risk their lives performing the most dangerous occupations for the good of the society. In the *Odyssey*, males are often objectified, referred to by their body parts--as hands, backs and feet, “fighting men...to fight on foot” (IX.58), “I called a muster commanding all the hands” (IX.191), and “I thrust us off...signaling the crews to put their backs in the oars” (IX.545).

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It is no accident that the words “arm” and “armies” are etymologically related. In modern military situations, military men are rarely called men, but simply “boots on the ground.”

Such dehumanizing terms were also applied to the Greek male aristocracy. After Odysseus arrives among the Phaeacians, a great sporting contest is staged. Prince Laodamas challenges Odysseus to prove his manliness,

the noble prince strode up before Odysseus, front and center,
asking, “Come, stranger, sir, won't you try your hand at our
contests now? If you have skill in any. It's fit and proper for you to
know your sports. What greater glory attends a man, while he's
alive, than what he wins with his racing feet and striving hands?
(VII.165-171)

To be a valuable male meant to *manipulate*, to be *manual*--to use your body to accomplish a task and prove yourself a worldly success. In chapter nine alone Odysseus' men are referred to as “helmsmen” (88), “crewmen” (98), “reapers of crops” (148), “guardsmen” (217-18) and “drill-men” (430-32). When women are identified by their body parts, we call it sexism--but when men are associated with their body parts, we call it a job title. In addition to physical labor, Aristocrats like Odysseus were expected to use their cunning wits as well as their bodies to protect and provide for the *polis*. Males were supposed to *manage* as well as *manipulate* in order to protect and provide for their worlds.

In the land of the Lotus-eaters Odysseus' crewmen became so drunk on the “sweet fruit...[that] their only wish [was] to linger there with the Lotus-eaters, grazing on lotus, all memory of the journey home dissolved...” (IX.106-109). Like many contemporary males, these men wanted a break from constant “*heroic*” servitude, which we call accomplishment. How did Odysseus resolve, or manage, that particular labor problem?

I brought them back...to the hollow ships, and streaming tears--I
forced them, hauled them under the rowing benches, lashed them
fast and shouted out commands to my other, steady comrades:

“Quick, no time to lose, embark in the racing ships!”--so none could eat the lotus and forget the voyage home. So they swung aboard at once, they sat to the oars in ranks and in rhythm churned the water white with stroke on stroke. (IX.110-119)

It is important to see the two classes of men in these lines--the “crewmen” and the “other steady comrades.” Ships were often rowed by male slaves or members of the lower class, hence we find the crewmen lashed to the rowing benches as opposed to the freemen who were the “steady comrades.” These rowing-men who “churned the water white with stroke on stroke” were often worked to death as commands were shouted out to “put their backs in the oars” (IX.545). Often these men were seen as little more than disposable property,

Some poor slaves worked [at] rowing...kept down in the bottom of the ship and never saw the sun, and they were given only **bread** and water to eat, and were often beaten to make them pull the oars harder. Most *men* who worked as rowers didn't live very long.
(Greek Slavery, emphasis mine)

Life on the high seas, a man's work, was always risky, as seen from this observation by Odysseus, “For the Cyclops have no ships with crimson prows, no shipwrights there to build them good trim craft that could sail them out to foreign ports of call as most *men* risk¹³ the seas to trade with other *men*” (IX.139-141). Odysseus' comment about “men risking the seas to trade” brings to mind Melville's *Moby-Dick*. Ishmael is cognizant of the dangers faced by seamen, reminding the jaded New England consumers, “For God's sake, be economical with your lamps and candles! not a gallon you burn, but at least one drop of man's blood was spilled for it.”

An especially cruel task in the ancient world, reserved exclusively for males, was mining. Finley makes much of the fact that, “The *oikos*, a Greek household, was above all a unit of consumption” (57). Most products could be manufactured from the land by hardworking males; however, “there was one thing which prevented full self sufficiency...and that was the need for metal. Scattered deposits existed in Greece, but the main sources of supply were outside, in

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western Asia and central Europe” (57). Finely goes on to discuss the aesthetic and practical uses of metal, but says the main value of metal was “symbolic wealth or prestige wealth” (57), noting that metal was the main gift offered by Agamemnon to appease Achilles and the gifts offered to Telemachus when he visited Menelaus. Mining was not only mandatory for weaponry and treasure, but difficult and dangerous work. Although little is known about mining practices from Homer's time, archaeologists have excavated the Greek mines of Laurium from around 500 B.C.E., discovering that, “At its peak, Athens had over 20,000 slaves mining at Laurium” (Rymer). The ancient Greek economist Xenophon in his *Revenues* proposed ways for the state to generate income through the use of male slaves in the mines. At least five times he mentions “many men in the silver mines [who] work with their hands,” (qtd. in Wiedemann 96) while never once referring to women. These males were to be worked until they “get old” or die (97). The disposability of these mining males is referenced by another writer,

The silver in the mines was mixed with **lead**. So the men who worked in these mines gradually died of lead poisoning. Nobody lived more than two or three years. Their owners knew that the slaves were being poisoned, but they didn't care. Some of these slaves were criminals, murderers or thieves who were being punished by working as slaves. Others were slaves who had tried to run away from other jobs, or had refused to work. But many slaves went to the mines...just because people were needed to work in the mines, and free people didn't want that kind of work. (Greek Slavery)

Not much has changed over the centuries. A recent issue of *The Jobs Rated Almanac* ranked 250 jobs from best to worst based on a combination of factors like salary, stress, work environment, outlook, security, and physical demands. What they found was that twenty-four of the twenty-five worst jobs were done almost exclusively by males (Krantz). According to *Newsweek Online*, over 90% of the world's most dangerous jobs, sometimes called the *Death Professions*, are done by males. In order of highest death and injury rates, the jobs are fishermen,

loggers, farmer/ranchers, construction workers, sanitation workers, pilots, roofers, coal miners, merchant mariners and millers (Dangerous).¹⁴ Over 95% of all job-related deaths occur in the male population according to the *U.S. Dept. of Labor, Bureau of Labor Statistics* (Farrell106). The majority of the deceased leave a wife and children behind. This statistic also helps solve the riddle of why men die on average seven years sooner than women (Farrell 180-88). It is also interesting that when these men die in the mines or on fishing boats, they are referred to as “workers” rather than males, just as dead men in war are almost always called “soldiers.” If that many women, children or members of a minority group perished in such numbers, we would likely hear about the scandalous demographics of such casualties.

There has always been an objectifying of the male as the worker of dangerous jobs, and an expectation of males to succeed on the job. Such cultural expectations of “successualizing” can be just as oppressive toward males as sexualizing is toward females. I once heard someone say, “If men tend to view women as sex objects, women tend to view men as success objects.” Evidence that this is still in our modern psyche can be found on any supermarket magazine rack. Typically women's magazines, even the more feminist oriented, will display covers of attractive females, and a few articles and advertisements focused on dieting, dating, marriage, children or fashion. Men's magazines, however, frequently picture a male holding a tool of success: golf clubs, a brief case, computer, basketball, guitar, gun or some such object. Like men in Odysseus' day, modern males are taught to be “a proper man with...[our]...hands...feet...backs...” (Wiedemann) and cunning minds.¹⁵ I have personally facilitated men's groups where one of the most oft heard complaints is that they, whether doctor or ditch digger, are expected to work at their accomplished tasks until retirement in order to keep the wife and children financially secure. They feel objectified as achievers and money makers. Clearly the great strides toward

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egalitarianism made by women in the past decades has alleviated some of this, but many men still feel the pressure to perform in order to obtain the most desirable females.

I did not write this paper to whine, nor to excuse or justify male failures or abuses of power, but rather to balance out what appears to be an often weighted view of patriarchy. Few men I know feel they are dominators, and most admit to being tired of the frequent accusations of being the oppressors. Both males and females have been “oppressed” by their nature-assigned biological roles and circumstances. Viewing ancient roles and relationships between males and females through the lens of modernity, forged and formed by myriad technological and pharmaceutical inventions, is misleading and unfair. Both genders have been the subjects of their respective worlds. We must be careful as depth psychologists to go deeper and to see a broader panorama when it comes to gender issues. A persistent referencing of patriarchy as the problem runs the risk not only of gender typecasting, but also of denigrating and alienating modern males. This tendency often turns archetypes into stereotypes, equating maleness with patriarchal oppressors and matriarchy with female nurturers. We must not forget that there is a negative and positive side to both masculine and feminine archetypes. I would like to close by quoting Susan Faludi’s perspicacious comment once more:

How would men's problems be perceived...if we were to consider men as the subjects of their world, not just its authors? What if we put aside for a time the assumption of male dominance, put away our feminist rap sheet of men's crimes and misdemeanors...and just looked at what men have experienced in past generations? God is the only being who has no history. Even the most 'powerful' man has had at least as much happen to him as he has made happen.
(16)

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Notes

¹ Warren Farrell writes, "Understanding men requires understanding men's relationship to the three Ws: women, work, and war" (Myth 123).

² In the *Epic of Gilgamesh*, the arrogant king of Uruk conscripted the males into his army so that "no son is left with his father, for Gilgamesh takes them all, even the children" (Epic 62). This tyrant also takes the virgin females for his sexual appetite. He objectifies both males and females, the former for death and the latter for sex.

³ This has frequently been the case in wars: "During the Civil War in the United States, two groups were able to avoid the draft: females and upper class males. Any female was the equivalent of an upper-class male in this respect. Except that even the upper-class men had to buy their way out of death. They did this by paying three hundred dollars...to a [poverty stricken substitute] man," who usually gave the money to his poor family. Being cannon fodder at least made him worth something to someone...Why could the upper-class male buy his way out? "Because he had the ability to save the community...by producing munitions or food supplies in factories, producing harvests via the property and slaves he owned which might go unproductive were he to go off to war..." and die (Farrell 69).

⁵ Terms like *glorious* and *glory* are frequently used when referring to men at war in behalf of their communities. The 1989 movie "*Glory*" is based on a historical account of an all black regiment in the Civil War that receives one of the highest casualty rates while failing to take the Confederate Fort Wagner. When men are slaughtered to protect a nation comprised primarily of non-combatant women and children, they are assigned a title typically used only for the deity, *glory*[well made and important point]. Fort Wagner was never taken, however, news of the regiment's courage spurred the creation of many more black males[I think you mean "black male soldiers" here, rather than just "black males?"]], and by the end of the war there were more than 180,000 African American *men* in uniform--a fact which President Lincoln considered instrumental in securing a victory for the Union.

⁶ In the Cyclops story, Polyphemus' response to Odysseus and his men was not cordial: "he lunged out his hands toward my men...knocked them dead like pups--their brains gushed out...ripping them from limb to limb to fix his meal" (IX.324-28). Again we see men being slaughtered, yet do we pay serious enough attention to the responses of Odysseus and his men to this nightmare?: "We flung our arms to Zeus, we wept and cried aloud, looking on at his grisly work--paralyzed, appalled" (IX.331-32). These were not heartless, cold males, but men who were shocked at the lack of hospitality and sickened by the brutality against their brothers. Two more *men* were killed and eaten (IX.384). The trapped comrades drew lots and "four good *men*" launched a successful plan to kill Polyphemus and escape. Chapter eight of the *Odyssey* ends: "And from there we sailed on, glad to escape our death yet sick at heart for the comrades we had lost" (IX.629-30).

⁷ The image of males as assembly line drones being mowed down like summer hay for the collective good was popularized in George Lucas's *Star Wars* as the the *Imperial Stormtroopers*, the personal army of Emperor Palpatine. The troopers' most distinctive equipment is their white battle armor which typically has no individually distinguishing marking.

⁸ Military casualty statistics for the current conflicts in the Middle East, including both Iraq and Afghanistan, reveal that approximately 5,000 American males have been killed and 150 American females. Over 620,000 men were killed during the American Civil War. "American War and Military Operations Casualties: Lists and Statistics" <http://www.fas.org/spp/crs/natsec/RL32492.pdf> [I think this should be in the bibliography & it should be a citation here instead. Same for all the citations in the endnotes.]

⁹ Hardcore patriarchy bashers will typically counter by pointing out that all wars are caused by testosterone driven males. Warren Farrell writes, "Was this war stuff, though, 'men's thing'? Hardly. Women 'hissed and groaned' at men who didn't fight. In the South, men rarely ran ads for substitutes because, as the award-winning PBS series on the Civil War explained, 'women wouldn't permit it' (Myth 70). Tens of thousands of radical Islamic females raise their little boys to die in jihad for Allah, and those males who do not are shamed and denied access to feminine companionship. That is why Muslim soldiers are promised 70 female virgins in the hereafter. Only males who will die for God and community get sex. Those of us who remember High School and the guys the cheerleaders typically dated know about that. (See video clip of Palestinian Legislative Council Candidate and Bereaved Mother of Three Hamas Terrorists, Umm Nidal Farhat: "Israelis are Not Civilians and There are No Prohibitions on Killing Them. I am Willing to Sacrifice all My Sons." TV Clip No. 980, Dream 2 TV (Egypt), December 21, 2005:<http://www.memritv.org/search.asp?ACT=S9&P1=980>). Plutarch gives accounts of the Spartan women that are very similar to the Jihad Mom. "As a woman was burying her son, a shabby old woman came up to her and said, "You poor woman, what a misfortune!" "No, by the two goddesses, what a good fortune," she replied, "because I bore him so that he might die for Sparta, and that is what has happened for me." ("Did Spartan mothers really tell their sons, "With your shield or on it?", <http://www.straightdope.com/columns/read/2121/did-spartan-mothers-really-tell-their-sons-with-your-shield-or-on-it>).

Some cite Aristophanes' *Lysistrata* as evidence that women naturally oppose war; first off [this phrase seems a little casual, perhaps "in the first place", that is like citing *Arsenic and Old Lace* to prove that elderly female spinsters kill poor old men to stop their suffering—comedy is not typically an accurate portrayal of reality, and often little more than an absurd version of current reality; second, it is not uncommon for certain groups of people, like the women in the *Lysistrata*, to oppose long drawn out wars that they originally supported, like the current democratic administration and Afghanistan. [This endnote makes excellent points and has good citations to back it up, but the tone sounds a little too casual. Maybe make it sound a bit more objective or academic?]

¹⁰ According to the Classical Mythology web site, "There is another variation as to how Achilles died. Achilles had seen Polyxena, daughter of Priam and Hecuba. Achilles fell in love with her. Achilles secretly went to her home to ask for her hand in marriage. Polyxena's brothers, Paris and Deiphobus, awaiting his arrival, ambushed and slew him. The later classical authors had shown a less heroic ending for Achilles, but it would explain the earlier texts, why the ghost of Achilles wants to have the Greeks sacrifice Polyxena to him, after the Fall of Troy." (<http://www.timelessmyths.com/classical/trojanwar.html>)

¹¹ On March 23, 1965, a weekly television program titled COMBAT, depicting U.S. Infantry fighting the Nazi Germans, aired an episode titled *Cry in the Ruins* [quotations or italics, but not both]. In this episode a French woman in a tiny village is found weeping over a cellar covered in the debris of bombed out buildings. Her crying baby is trapped alive beneath the rubble. She is frantic to save her child. The American soldiers decide to help her recover the infant until German soldiers arrive and a fire fight begins. Eventually both sides call a truce to help the desperate young mother, laying down their arms in an unauthorized truce to dig up and save the child. This heart rending episode shows men as protectors of life before they are killers. Season 3, Episode 27: *Cry in the Ruins*

¹² This point is masterfully developed by Harvey Mansfield, Jr., Professor of Government at Harvard University, in his 2006 book entitled *Manliness*.

¹³ Both men and women worked hard in the ancient world and in that sense were oppressed by their circumstantially assigned roles for survival, but as Finley writes, the female domain was usually less risky, comprised mainly of "cooking and washing, the cleaning and clothes-making" (70).

¹⁴ Each of the ten professions includes a story about a deceased "worker," and all of the stories are about males, usually in service to family or others. For example, commercial pilot Charles Stutesman who was killed while flying: "Some of his favorite memories were when he delivered by plane bread and other food

stuff—to an Indian reservation in northern Arizona—when blizzard prohibited the usual method of delivery.”

¹⁵ Thomas Wiedemann's exceptional book, *Greek and Roman Slavery* [italics or underline, not both, also you need a bibliographic entry for this work in the Works Cited section], speaks of one wealthy Roman who purchased mentally gifted male slaves to memorize Homer's *Iliad* and *Odyssey*, as well as the *Lyric Poets*. He kept these walking encyclopedias by his side at parties so he could impress his friends with how much “he” knew (126). Many modern males are utilized as little more than information gathers for their corporations.