
This impressive study by professor Lefkowitz is an attempt to describe how the Greek treated female experience in myths and to present some of the aspects of this experience that were regularly interpreted differently. Using a comparative method, Lefkowitz matches the myths with other Greek and Roman texts in order to approach the authentic language of the original text as close as possible. In addition, she avoids starting from a position of structural anthropology and discussing a complex issue using binary oppositions. The author no longer has the ambition to set this book aside for specialized readers – she can woo the reader with a simple, though analytical style, without pretensions for theoretical systematization.

In this study, Lefkowitz presents the female characters in myths, literature and historical documentation. She concentrates on those aspects of female experience that are most often misunderstood – life of wives separated from their husbands, marriage, women's role in politics, self-sacrifice and martyrdom and the nature of misogyny.

Attempting to discern the gender positioning in the story of Greek civilization, she polemizes with some modern critics' views. These critics oftentimes interpret Greek literature according to their standards and preoccupation, mostly read recounted
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The story of Greek mythology is not about the unhappiness of women or their repression by men, but the hard time of mortals in general. On the contrary, women in Greek myths are educated (everybody in Greece, including free people went to theatre and knew the dramatic poetry) and as opposed to the concept of women in the Bible, where chastity is the primary ideal, the Greek woman has a great potential for admittance into the public sphere.

Visibility and mention of female existence appear in the period of her initiation in marital life and she is remembered mostly for her role in the family. This is the most favorable model of her participation in society and most of the time those with a different vision of their primary role in life are evil and destructive. Women who have achieved something have aristocratic background and are most often associated with an important husband. Greek writers wrote that women talked publicly about the problems that concerned them but did not participate in decision making. They were brave but not truly independent. Although the unconventional behavior of certain women in ancient times is often emphasized, this complies with what was expected from them in the frames of the laws of family. Thus, Antigone defends the laws of the family, Ifigeny deceives the king in order to save her brother, Helen lies to save Menelaus —
nija go mami kralot so cel da go spasii sotsvestnii brat, Elena zbroiva lati za da go spasii Menelaj, znachi sute ovije jene pokazhuvaat eden oblik na pasiven otpor i so nenasilni metodi zaistanuvaat vo odobrana na rodnina od mashi' rod. Lisistrata vo istoimenata drama na Aristofan se smeta za prava liberaalna jena koja koja dogovor za mir, no taa toa go privi so cel zacuvuvane i vraqane kon semijestoto, što powtoro zbroiva deka jenite poseduvali politichki stavoii i intelekt, no i nenasivnost. Inteliigencijata kaj jenite se potencira, no nea ne builo pожelno da prihati porazlichen nachin na zhivot, odvoen od mажot. Sposobnostta na jenata da se zrtvava zbroiva i za nezinih xabrost i oddgovornost pred oshstvennite zakoni jwt ja izednaciva so mажot. Konечно, jenata ritualno postoqano go komsizire i harmonizira prostorot okolqo sebe.

Lefkovits gi analizira i tekstovite na nadgrbnie ploci, brachnite dogovori, katalozite, istorijskite tekstovite, bidjeqi se pokajalo deka tije mnogo povke zbroivaat za statusot na jenata i davata popipliva slika otokolu mitovite i literaturnite tekstovite. Taa prikatuju nekoi sosema obvichi jeni kako to se jenata - filozof Hiparkhija, koja patuvala so svojot mаж i ja shirela svojata filozofiija, Menofila koja dobivala pochesi od gradot poradi nezinih um i poradi nezinih liderski sposobnosti, Hipatija-jena-filozof koja ji sobirala kaj sebe najvlijetalnite majhi.

Grcka jena ja ziveqela sotsvenata xenstvenost. Rodot ne e glavnata privica za kritikata koja bila upatuvana kon jenite koj bije vidilvi, nekonvenqionalni i viqaliqeni, tuku privicnite pred se bije politichki.

Iako vo ova chetivo avtorkata go ostanva otvoreno prashanjeeto zodto moqasto za vistinska nезависност na jenata se chini tuja na grcka misla, taaj ja privi vidiliv sposobnost na jenata da razmisluva toto i bije javno priznaeto od majite. Lefkoviqvi luididno zakluqiva deka Agamenon vo Orestija i vo Odiseja ne govorit za prequbata na Kletemnestra, tuku ja istakuva nezinih potrebja za all these women show a sort of passive resistance and defend their male kin with nonviolent methods. Lystrate in Aristophanes' play with the same title is considered the first liberal woman to create a peace agreement, but she does that in order to save the family and return to it. Again, this speaks of the fact that women maintained political views and had intellect but did not have independence. Intelligence in women is emphasized but it was not becoming for them to adopt a different lifestyle, separated from the husband. Woman's ability to sacrifice speaks volumes about her courage and responsibility in the face of society laws and this equals her to men. Finally, the woman constantly cosmoizes and harmonizes the space around her in her rituals.

Lefkowitz analyzes everything from epitaphs, historical texts, catalogues to nuptial agreements because it has been proven that they say much more about the status of women and give a much more tangible view than myths and literary texts. She portrays some very ordinary women like the woman – philosopher Hyparchy who traveled with her husband and disseminated her philosophy, Menophila who received honors from the town for her wit and leadership abilities and Hypathia, the woman – philosopher who gathered the most influential men around herself.

The Greek woman lived her own femininity. Gender was not the principal reason for criticism directed towards the visible, unconventional and influential women – the reasons were primarily of a political nature.

Although the author leaves the question open on why the idea of true independence for women seems foreign to Greek thought, she renders women's ability to think (something publicly recognized by men) clearly visible. Lefkowitz lucidly concludes that in Orestia and Odyssey Agamemnon is not discussing Clytemnestra's adultery, but indicates her need for justice and ability to plan and think. After all, what
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Translation: Sase Tasev

men feared in women was not their sexuality, but their intelligence.

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