

Profile of answers that students gave to Persuasion, p. 4. No single writer came close to this comprehensiveness.

In the *Agamemnon*, Helen's sister becomes the embodiment of destructive, man-destroying Peithō when she lures Agamemnon to his death on the red robes. In *The Libation Bearers*, Orestes restages that ritual but only manages to perpetuate the cycle of vendetta. As always in the trilogy, three's a charm.

How does the ending of *The Furies* (after Orestes' exit) restage and successfully reverse these two earlier rituals? Some possible dimensions: images, props, speech types, use of space.

The red robes that Ag. trampled and the bloody net that Cl. cast over Ag. have become the robes that signify the Furies' (now Eumenides, "kindly ones") absorption into Athens. The robes honor goddesses rather than falsely elevate mortals.

Where earlier Cl. and Or. talked someone (Ag. and Cl.) into the house to their death, here Athena talks the Furies offstage to their cave under the Acropolis. They are below, but not in graves, but an honored shrine.

Where Ag. showed "oriental" pomp in trampling the robes, the Furies become domesticated from the wild and "other" to Athenian entities.

The torches that announced the fall of Troy (and the death of Ag.) now light the procession.

The verbal imagery changes from animals and hunting to farming and fertility.

How does this final ritual get beyond the pernicious female v. male / male v. female dimension of the earlier exchanges?

Actual males and females have been replaced by a symbolic immortal with patriarchal allegiances, Athena, and other immortals with loyalty to blood and 'mother right,' the Furies. Athena represents a productive (male-identified) sort of androgyny; the "aged children" Furies, barren goddesses of fertility, can be persuaded into joining and supporting the patriarchal order.

One writer's answer: "Apollo/Or. represent the male with its desire for cold, retributive vengeance. The Furies/ Cl. represent a code of justice based not on principle, but on family/blood-kin. Athena is pseudo-male in that she does not have a mother and the jury as a faceless entity (equally divided in their vote) is gender-neutral [actually not – they're all male, RG]. The procedure of justice creates a balancing act of opposites, i.e., male v. female views of justice."

How does the solution that Athena brokers earlier in *The Furies* relocate and transform Persuasion in its social functioning?

Persuasion goes from being seduction between individuals in the household in service to vendetta to open and reasoned argument in the city in service to the justice system. Persuasion come to involve the mind rather than heart. At the end, instead of leading to

Exam on Persuasion

seduction and death, Athena's persuasion allows the Furies to be incorporated in the polis.

The Athenians, saviors of Greece in Herodotus and founders of democratic justice in Aeschylus, have become imperialists in Thucydides' account. How do they justify enslaving other Greek states?

One writer's answer:

“– Did not gain empire by force, imposed on us by circumstances.

– It is human nature to accept it, and natural to refuse to give it up.

– Nature placement: weak are subject to strong.

– Subjects as equals, subject to law, not force.”

Also: We are better masters than we have to be or than they might have otherwise.

We repelled the Persians while other Greek cities held back.