

Classical Association – Middle West (& South (CAMWS) Conference – May 28, 2020
Panel Discussion: Quilting Homer (Session 9D)

Eudocia and Augustine: Woman Problems? Reflections on Eve, the Theotokos, and Redemption

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I. Eudocia's Typology of Eve

A. Literary Typology

1. *Homerocentones*, Ch. 3 (tr. w/ notes: B. Duvick [ms.])
 74. But constantly with soft and wiley words (*Od.* 1.56: Athena to Zeus / Calypso)
 75. She led the man's mind astray with many blind illusions (*Il.* 10.391: Dolon / Hector)
 76. to remember food and drink immediately (*Il.* 19.231: Odysseus to Achilles)
 77. killing her wedded husband, and the song will be hateful
 78. among men, but she will bring hard repute (*Od.* 24.200-202: Agamemnon)
 79. on more gentle women, even on her who does good works,
 80. women who are now and who will late be (*Od.* 24.84)
2. *Homerocentones*, Ch. 4 (tr. w/ notes: B. Duvick [ms.])
 84. who did a great/monstrous deed in ignorant thought (*Od.* 11.272)
 85. lost woman, who gave many evils to men (*Od.* 17.287)
 86. and sent many strong souls to Hades (*Il.* 1.3),
 87. put pain on all and set troubles to many (*Il.* 21.524)

II. Augustinian Theology and Typology

- A. Augustine's Theological Account of the Fall
- B. Augustine's Typology of Eve
 1. Christ – new Adam
 2. Church – new Eve [→ Church = new Mary]

III. Greek Patristics and Eudocia

- A. Theological Typology: Greek Patristics
 1. Justin Martyr
 2. Irenaeus
 3. Ephrem the Syrian
- B. Eudocia's Theological Typology: Mary as the new Eve
 1. *Homerocentones*, Ch. 8 - I (tr. w/ notes: B. Duvick [ms.])
 248. What does that great God command me? I respect (*Il.* 19.90)
 249. the unbroken/unwed (*adētēs*) woman, who no man has yet brought under yoke (*Il.* 10.293)
 250. But what may I do? God brings all things to fulfillment (*teluta*) (*Il.* 19.90)
 251. however he may wish, for He is mightiest of all (*Il.* 19.90).
 252. Let this word be as you have said.

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2. *Homero-centones*, Ch. 8 - II (tr. w/ notes: B. Duvick [ms.])

253. but do not be angry with me for this nor resent

254. that when I first saw you I did not welcome you so.

255. For the spirit in my dear breast [*stēthessi*]

256. fears that some mortal may trick me with words

257. when he comes. Many indeed devise wicked troubles (*Od.* 20.213-217)

IV. Eudocia's Centones and Patristic Ambivalence?

A. The Patristics & Cento Writing

1. Augustine

2. Greek Patristics and (Latin writing) Tertullian

B. The Theotokos & Council of Ephesus