



**RIVER
ACADEMY**

Community Lectures

A new series of FREE public lectures
open to all



Join Prof. Aston who will explore recent archaeological evidence to reconsider ancient Greek attitudes to animals and help us decide if Greek attitudes towards animals were not nearly as coldly practical as we may once have chosen to believe!

**Professor
Emma
Aston**
*University of
Reading*

*No need to
register -
everyone
welcome!*

*Free termly
academic
lectures for
the school
and wider
community*

*The chance
to meet
academics
and ask
questions!*

**Lecture: *The role
of pets in
ancient Greek
life***

Tuesday 25th March
4-5pm
Arrive by 3.45pm



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Aim High



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Lecture: *The role of pets in ancient Greek life*

Put the phrase 'pet stroller' into your favourite search-engine, and countless hits appear, most of them advertisements for comfy, stylish buggies in which your pet can ride in luxury as you push it through the streets or the park. Of course this phenomenon can meet practical requirements, as well as the disinclination of a pampered pug to let its paws touch the pavement, but overall it is a certainly a sign of the role of domestic animals in twenty-first century Britain: never have pets – dogs especially – been more intimately integrated into human households, as full family members, their value on a par with that of their human care-givers.

What would the ancient Greeks have thought of this? About twenty years ago, most historians have said: Not much. The ancient Greek attitude to animals used to be viewed through the lens of utility: either an animal was useful to humanity, or else it was a pest (and was dealt with accordingly). More recently, however, we have started to reconsider this assumption with regard to companion animals. Archaeological evidence has produced clear signs of pets being lovingly tended, far beyond what the principle of usefulness would seem to dictate; and we may look afresh at texts and artefacts which plainly represent an emotional bond between human and non-human animals, telling us that Greek attitudes towards animals were not nearly as coldly practical as we may once have chosen to believe.



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