

SCHOOL of HISTORY, CLASSICS and ARCHAEOLOGY

# CLASSICS HONOURS HANDBOOK



2019-2020

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## I: INTRODUCTION

This handbook contains important information about the Honours courses and degree programmes available within Classics in the academic session 2019-2020. It also explains how to choose the appropriate combination of courses for your degree programme, and gives information about dissertations and assessment, as well as other more general matters relating to your course. **You should read this Handbook carefully and keep it for reference throughout the year.**

All students who will be in either their third or their fourth year in 2019-2020 (except those students spending 3rd year abroad) must submit an online application form for entry to Classics Honours courses. These will be accessible from **1pm on 19 June** via the School website, and all details for the application process will be made available when we announce the 'go-live' of this system.

**Please ensure that you complete the correct form** (in the case of joint degree candidates, you will also complete a form or follow any other procedures to apply for your courses from your other department: this is entirely separate from the Classics process). Consult the relevant sections of this Handbook before completing the Classics form, and speak to the appropriate member of staff if you wish to find out more about any aspect of your degree programme next session. You will find the following sections of the Handbook particularly helpful:

*Section II:* indicates the combinations of courses, which are required for the various degree programmes, both those taught wholly within Classics and the several Combined Honours degrees with other departments.

*Section III:* lists and gives information about the courses which will be available in 2019-2020. As you will see, we are being joined by a number of new colleagues next year: a second Lecturer in Greek Archaeology, Dr Anja Slawisch; a new Lecturer in Late Antique Archaeology, Dr Louise Blanke; Dr Andrew Dufton will be Lecturer in Roman Archaeology and History while Dr Ben Russell is on funded leave, and Mr (soon to be Dr) Hugh Jeffery joins us as a Career Development Fellow. We are also appointing a new Teaching Fellow in Greek, one of whose Honours courses will not be determined until late June. If you wish to take this course, you will be able to update your selection.

*Section XVI:* gives a detailed timetable for the academic session 2019-2020

Third year students can choose a maximum of three courses in each semester. Fourth year students are reminded that the Dissertation is a year-long project and counts as two courses (40 credits); you can, therefore, choose no more than two courses in each semester. Instructions on how to select your course preferences are detailed on the application form.

We are committed to keeping student-staff ratios as low as we can in order to ensure the best possible learning experience. In some cases, especially in Ancient History, a course may be oversubscribed. If this occurs, every effort will be made to be equitable. Priority, however, will be given to those who have submitted their Honours application form by the deadline and to those for whom the course is a degree requirement. If you are not allocated to your preferred course, then we will try to place you in your second preference. Please give close consideration to the courses you choose as your second choice, then, and do not just repeat your first choices.

**It is your responsibility to ensure that the online application form is submitted by the deadline.** You will have a window of two weeks in which to submit your application form. Later in the summer, you will be informed about confirmation of your curriculum for the following year.

We hope you enjoy the wide range of courses available: of course, there will always be slight variations from year to year. **Please note that some courses here listed do not yet have course codes and are not yet on Euclid or Path: so do use this handbook for information, rather than relying on those tools.**

Do please submit your choices by the deadline of **Friday 5 July 2019 at 12 noon.**

Should you want any further advice either your Personal Tutor or I will be glad to assist.

This is the last Honours handbook I will be signing off as Head of Classics. Dr Lucy Grig takes over from me on 1 August.

Gavin Kelly  
Head of Classics  
12 June 2019

## Contact Information

**Department of Classics**, School of History, Classics and Archaeology, The University of Edinburgh, William Robertson Wing, Doorway 4, Teviot Place, Edinburgh, EH8 9AG

**School Reception** for History, Classics and Archaeology is on the ground floor in Room G.06 - open Monday to Friday, 9am to 5pm, during the teaching weeks, with reduced opening hours during vacations.

**The School Undergraduate Student Support Office** is on the ground floor in Room G.08. Opening hours are Monday to Friday, 9am to 5pm.

**Academic staff** should be contacted by email or phone. Details can be found on the School website at: [http://www.shc.ed.ac.uk/contact/list\\_all.php](http://www.shc.ed.ac.uk/contact/list_all.php)

### **Student Intranet**

The School of History, Classics and Archaeology has developed an undergraduate student intranet to provide information, which is essential to your studies. It covers your current studies, guidance on submitting coursework, assessment regulations, essential forms, plagiarism, important news and events and more. It also has contact information for your Course Administrators, Student Support Officers and Student Reps.

There are also sections for the School's Student Support Office and academic guidance, library and computing services and the School's student/staff liaison.

You are strongly advised to keep checking the Intranet for information or guidance throughout the year. The Intranet is available at:

<http://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates>

If you require this document or any of the internal University of Edinburgh online resources mentioned in this document in an alternative format please email [Sara.Dennison@ed.ac.uk](mailto:Sara.Dennison@ed.ac.uk) or Tel. (0131) 650 2501.

## II: DEGREE PROGRAMMES

The basic principle which underlies all degree programmes is that all students must take courses to a total value of 120 credit points in their third year and further courses to a total value of 120 credit points in their fourth year; in most degree programmes, the fourth year courses must include a 40-point dissertation.

### A: Degrees taught entirely within Classics

Since each Classics honours course amounts to 20 points, this means that students must complete six honours courses in their third year and four honours courses and a dissertation in their fourth year.

The formats for the third and fourth years of all degree programmes within Classics are given below, indicating how the different degree programmes are put together by using various combinations of courses from each group within the Classics subject area (as listed in Section III of this Handbook). All of these degree programmes will have eleven units of assessment, one for each of the ten courses chosen and one for the dissertation.

#### Ancient History

3 <sup>rd</sup> year	4 courses from the Ancient History group; 2 courses from any group.
4 <sup>th</sup> year	2 courses from the Ancient History group; 2 courses from any group; Dissertation.

**NB:** *At least 6 courses over the two years must be chosen from the Ancient History group.*

#### Ancient History and Classical Archaeology

3 <sup>rd</sup> year	2 courses from the Ancient History group; 2 courses from the Classical Art/Classical Archaeology group; 1 course from either the Ancient History group or the Classical Art/Classical Archaeology group; 1 course from any group.
4 <sup>th</sup> year	2 courses from the Ancient History group; 2 courses from the Classical Art/Classical Archaeology group; Dissertation.

### Ancient History and Greek or Latin

3 <sup>rd</sup> year	3 courses from the Ancient History group; <i>either</i> Greek Language (A) <i>or</i> Latin Language (A); 2 further courses from <i>either</i> the Greek group <i>or</i> the Latin group.
4 <sup>th</sup> year	1 course from the Ancient History group; 2 further courses from <i>either</i> the Greek group <i>or</i> the Latin group*; 1 course from any group; Dissertation.

*\*If abroad in year 3, then either Greek Language (B) or Latin Language (B) must usually be taken.*

### Classical Archaeology and Greek or Latin

3 <sup>rd</sup> year	3 courses from the Classical Art/Classical Archaeology group; <i>either</i> Greek Language (A) <i>or</i> Latin Language (A); 2 further courses from <i>either</i> the Greek group <i>or</i> the Latin group.
4 <sup>th</sup> year	1 course from the Classical Art/Classical Archaeology group; 2 further courses from <i>either</i> the Greek group <i>or</i> the Latin group*; 1 course from any group; Dissertation.

*\*If abroad in year 3, then either Greek Language (B) or Latin Language (B) must usually be taken.*

### Classical Studies

3 <sup>rd</sup> year	4 courses from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; 2 courses from any group.
4 <sup>th</sup> year	2 courses from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; 2 courses from any group; Dissertation.

## Classics

3 <sup>rd</sup> year	Greek Language (A); Latin Language (A); 1 further course from the Greek group; 1 further course from the Latin group; 1 further course from either the Greek group or the Latin group; 1 course from any group.
4 <sup>th</sup> year	2 courses from the Greek group*; 2 courses from the Latin group*; Dissertation.

*\*If abroad in year 3, then Greek Language (B) and Latin Language (B) must usually be taken.*

## Greek Studies

3 <sup>rd</sup> year	Greek Language (A); 2 further courses from the Greek group; 2 courses related to the Greek world from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; 1 course from any group.
4 <sup>th</sup> year	3 courses from the Greek group*; 1 course related to the Greek world from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; Dissertation.

*\*If abroad in year 3, then Greek Language (B) must usually be taken.*

## Latin Studies

3 <sup>rd</sup> year	Latin Language (A); 2 further courses from the Latin group; 2 courses relating to the Roman or Latin-speaking world from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; 1 course from any group.
4 <sup>th</sup> year	3 courses from the Latin group*: 1 course relating to the Roman or Latin-speaking world from the Ancient History, Classical Art/Classical Archaeology, Classical Literature in Translation groups; Dissertation.

*\*If abroad in year 3, then Latin Language (B) must usually be taken.*

## **B: Joint degrees with other departments ('Combined Honours')**

1. The following joint degrees with other subjects are offered:

**English or Scottish Literature and Classics**

**History and Classics**

**Modern European Languages and Classics**

*(in these degrees the Classics element may be either Greek or Latin or a combination of Ancient History, Classical Art and Classical Archaeology, and Classical Literature in Translation)*

**Classics and Linguistics**

**Classics and English Language**

**Philosophy and Greek**

*(in which the Classics element is Greek)*

**Ancient and Medieval History**

**Ancient Mediterranean Civilisations**

**Classical and Middle East Studies**

**Archaeology and Ancient History**

2. All Combined Honours degrees share a common pattern, with the exception of those which combine Classics with Modern European Languages. For all other degrees, the pattern for the two Honours years is as follows:

*3<sup>rd</sup> year:* courses totalling 120 points must be taken;

of these 120 points, 40 must come from Classics, 40 from the other subject area, and 40 from either subject area, at the student's choice;

*4<sup>th</sup> year:* courses totalling 120 points must be taken;

of these 120 points, 40 must come from Classics and 40 from the other subject area; students must also write a dissertation, which will account for the remaining 40 points;

the dissertation may discuss a topic which arises from either subject area or which bridges the two.

3. In the Combined Honours degree in Modern European Languages and Classics, students spend their 3<sup>rd</sup> year abroad, in a country appropriate to their chosen modern European language. They normally attend a university in that country

and take classical courses of suitable content and level, worth 40 credits (= 20 ECTS credits).

A further 20 credits relate to preparation for the dissertation, which may be either in Classics or in the modern European language. If the dissertation is in Classics, the student must during the third year make progress in defining and investigating a suitable topic and in compiling a bibliography.

The completion of the dissertation in 4<sup>th</sup> year counts for a further 20 credits. The dissertation is assessed as a whole at the end of that year; overall it counts as two units of assessment (= 20 credits preparation + 20 credits completion). In addition, Classics options worth 60 credits are taken (for those choosing a Latin or Greek pathway Latin Language (B) or Greek Language (B) is usually compulsory).

[For the modern European language requirements in years 3 & 4 see the information in the DELC handbook and the DRPS entry for the degree.]

4. In the Ancient Mediterranean Civilisations degree, in 3<sup>rd</sup> year you must take a total of 120 credits. Of these 120 credits, 60 credits must come from Classics (Ancient History or Classical Archaeology courses) and 60 credits must come from Archaeology. In 4<sup>th</sup> year you must take a total of 120 credits. Of these 120 credits, 40 credits must come from Classics (Ancient History or Classical Archaeology courses), 40 credits must come from Archaeology and 40 credits from a dissertation in either Classics or Archaeology.

### SECTION III: CLASSICS HONOURS COURSES and their DESCRIPTIONS

Students taking Classics courses in the third and fourth years of any degree programme have a fairly wide menu from which to choose. A list of the courses which will be offered in 2019-2020 is given on the following pages, each identified with one or more of the groupings Ancient History, Classical Art and Archaeology, Classical Literature in Translation, Greek, and Latin. There are also beginners' courses in the languages which are available to Honours students who have not already taken the relevant language at sub-Honours level, and intermediate courses for those who have only taken beginners' courses at sub-Honours.

There are also courses listed below that are taught by other subject areas but nonetheless count as Classics courses for this exercise. Please check that you have the prerequisites for the courses you apply for: if you choose to take any courses offered by other subject areas it is your responsibility to ensure that there is no timetable clash; similarly if you are taking a joint degree.

All of these courses are graded as 'level 10' courses, and with the exception of the Classics Dissertation, worth 40 credits, they are all worth 20 credit points. Most courses (exceptions indicated below) last for one semester. The ways in which these courses may be combined to make up the different degree programmes is set out in **Section II** of this Handbook.

**For Contact Information please see page 5.**

**PLEASE NOTE:**

- **Course descriptions can be found below. All other information relating to these courses, including assessment, can be found in the official course information available in the Degree Programme Tables (via MyEd/PATH).**

## Semester 1

### ANCIENT HISTORY

#### Constantinople: The History of a Medieval Megalopolis from Constantine the Great to Süleyman the Magnificent

(CHCA10005; Professor Jim Crow/ Dr Yannis Stouraitis)

Constantinople, easily the largest and most splendid city of medieval Christendom down to the early thirteenth century, was adorned by the majestic dome of its famous cathedral church of Hagia Sophia - a landmark for all to behold - its unique collection of ancient statuary, and the world's choicest collection of relics. The course traces the four life cycles of this medieval megalopolis, from Constantine and Justinian's late antique city via its middle (c.750-1204) and late Byzantine (1261-1453) incarnations to the Ottoman conquest in 1453 plus subsequent transformation into an Islamic capital. Participants will become familiar with both textual and material sources on Constantinople's history; all written sources will be provided in English translation.

**NB: This course can also count as a course in Classical Archaeology.**

#### Labour, Wealth and Inequality: The Economy of the Classical Greek City-States

(ANHI10090; Dr David Lewis)

This course will focus on the economy of the Greek city-states during the classical period (5th and 4th c BC). Starting from the economic organisation of the household and the cultivation of the countryside, it will expand its focus to non-agricultural occupations in the urban sphere and then to the networks of trade that connected the city-states, allowing the movement of a vast range of commodities. The focus on the democratic city-state and its institutions will allow students to grasp how economic activities were both enabled and constrained in order that the economy might flourish, yet without its benefits being distributed in a way contrary to the political ideals of the city-state. Political institutions in democratic cities targeted the predatory, rent-seeking activities of the elite that had been characteristic of the archaic era, and tried to retool the relationship between the people and its leaders by creating a symbiotic relationship where support of the citizenry and its recognition of the legitimacy of elite domination of major magistracies (e.g. the generalship) was paid for by onerous taxation.

Whereas political institutions in democratic cities such as Athens constrained the mushrooming of economic inequality within the citizen body, the same was not true outwith the citizen body: by studying the institution of slavery, students will see how classical Greek society was parasitic upon a large population of imported foreign slaves, who performed the least pleasant tasks in the economy. The course will also go beyond democratic city-states such as Athens, looking at case studies (Sparta, Crete, Rhodes and so forth) that developed in different directions, underscoring the diversity of economic formations in the world of the city-states.

**NB: This course can also count as a course in Classical Archaeology.**

### **Macedonia from the Argeads to the Romans** (ANHI10091; Dr Benedikt Eckhardt)

The course introduces students to the history of the ancient region Macedonia, which covers modern day's Northern Greece, but also bits of Southern Bulgaria and the Republic of Macedonia. Conflicts surrounding the identity of the ancient Macedonians persist in the region even today; these modern debates will be addressed at the very beginning. The course then proceeds largely chronologically, starting with early Argead rule, then moving via Philip II and Alexander the Great - the most famous rulers of Macedonia - to the Hellenistic period. The last third of the course is dedicated to the Roman conquest of Macedonia, the reorganization of the territory as a Roman province, and the social and religious history of the region under Rome. While much emphasis necessarily has to be placed on political events, the course regularly includes weeks focusing on other topics such as questions of identity and language, education, social stratification and religion.

### **Inscribed Objects: Roman Coins and Latin Inscriptions** (CACA10021; Professor Eberhard Sauer)

Roman coins and Latin inscriptions are amongst the most important sources for Roman imperial history and archaeology. No other imperial propaganda tool circulated as widely as coins, no other inscribed objects were produced in similar quantities and (apart from pottery) no other category of artefact is as important for dating Roman sites and archaeological contexts. Unlike mass-produced coins and other portable objects, inscriptions on stone tend to relate to local events (e.g. personal life stories of, or religious dedications by, members of the local community, building projects, etc.). For crucial aspects of Roman political, religious, economic and social history (such as the lives of people in the provinces) inscriptions are an important, if not the only, source.

Despite their significance, coins and inscriptions, unless cited by a secondary author, are often ignored by a high proportion of archaeologists as well as some historians. This course aims to provide students with the skills to understand and interpret coin legends and images and the text of basic Latin inscriptions. Identifying individual coins will form as much part of the course as gaining the ability to correctly interpret larger assemblages, be they votive deposits from temples or sacred springs, or personal savings hidden in times of crisis. Placing coins and inscriptions in their proper archaeological and historical context is the ultimate goal.

The ability to make the most of the two principal categories of inscribed objects from Roman Antiquity will provide students with a richer and more varied understanding of life in the Roman world.

No prior knowledge of Latin is required. Neither, however, will it be possible to avoid dealing with basic Latin. Inscriptions and coin legends include a limited number of recurring and frequently abbreviated Latin terms. While a willingness to deal with and memorise such key terms is essential, deciphering inscriptions and coin legends is much easier than commonly thought.

**NB: This course can also count as a course in Classical Archaeology.**

### **The Roman Emperor: the Nature of His Rule** (ANHI10093; Dr Juan Lewis)

The early Roman emperor was one of the most influential political figures in history. Whereas emperors wielded vast power over an extensive territory, the nature of their office is not easily defined as it was a constant work in progress. They gradually accrued more and

more powers and encroached into different areas of the economy and the administration through their slaves and freedmen. Thus, they managed to become ever more powerful monarchs while Rome remained officially a republic. This course will look into the nature and characteristics of early Roman emperors' rule and powers (27 BC - AD 235). It will examine the mechanisms through which the emperors exercised their authority looking into how emperors acted as generals, magistrates, judges and lawgivers. It will also analyse how the imperial household took over the administration of the most varied types of public and economic activities. Finally, it will focus on how emperors interacted with different social strata and how the emperor's cult was gradually established.

### **Early Roman Egypt**

**(ANHI10079; Dr Kim Czajkowski)**

In 30 BCE, Octavian defeated Mark Antony and the last Ptolemaic ruler, Cleopatra VII. Egypt, the 'bread-basket of the empire' was annexed and became the wealthiest province in the Roman Empire. Today, a rich amount of evidence survives from this region, letting us write a history of Egypt in a way rarely paralleled elsewhere in the ancient world. In particular, the documentary record, preserved in the form of extensive bodies of papyri, give us access to aspects of the everyday lives of provincials which we would not necessarily find in the literary sources.

During this course, students will be introduced to the sources of this remarkable province: papyrological, archaeological and literary among them. The history of the region will be covered topically, though students will also develop an understanding of the changes that took place throughout the Roman period. As such, they will gain an insight into the particular subjects for which the Egyptian evidence is so valuable but will also tackle head on the question with which scholars still struggle today: 'How representative is Egypt as a Roman province?'

**NB: This course can also count as a course in Classical Archaeology.**

### **Monsters, Murder and Mayham: Biography in the Ancient World**

**(CLTR10014; Dr Sandra Bingham)**

This course will look at biography throughout antiquity and the ways in which it reconstructed the lives of prominent individuals. Authors and works to be studied include the Old Testament, Xenophon, Nepos, the Gospels, Suetonius, Plutarch, and the *Historia Augusta*. Discussion will centre on the question of what constitutes biography, the way in which biography was used by individual authors and what it can reveal about the period in which it was composed.

**NB: This course can also count as a course in Classical Literature in Translation.**

### **The Greek World and Rome**

**(ANHI10012; Professor Andrew Erskine)**

The course covers the period from the Illyrian Wars in the late third century to Pompey's defeat of the pirates and Mithridates in the mid first century BC. Themes covered will include the Roman conquest of the Greek east, the nature of Roman imperialism, the Greek reaction to Rome, the effect of eastern expansion on Rome itself. The course will use a

range of source material but particular attention will be given to the contemporary Greek historian Polybius and a selection of inscriptions. It brings together the two main strands of the study of Ancient History, the Greek and the Roman, and contributes to understanding how and why the Greek world and its culture had a significant influence on Rome. The course works well in conjunction with 'After Alexander'.

**Hadrian's Wall and its stakeholders, past and present**  
**(CACA10039; Professor Jim Crow)**

Hadrian's Wall is one of the most complex archaeological monuments in Britain and as a World Heritage Site it is one of the best known examples of a Roman Frontier in Europe. This course aims to ask questions about the people and society of the frontier region who the Romans conquered as well as the military communities which garrisoned the Wall. More especially it will engage with the new approaches concerned with Identity and Multi-culturalism, and opportunities for research arising from programmes such as the Portable Antiquities Scheme. At the same time the rich epigraphic corpus of Roman Inscriptions in Britain (RIB) is now available on-line and the new Oxford Handbook to Roman Britain provides accessible new interpretations for discussion.

There will be an optional visit to view parts of the Wall and its museums.

**NB: This course can also count as a course in Classical Archaeology.**

## **The City in the Late Antique Mediterranean World.**

**(CACA10042; Dr Louise Blanke)**

How did the cities in the Mediterranean world develop from the fourth to the eighth century? How did the arrival of Christianity and Islam influence the built environments and how did the urban populations engage with the monuments of the pasts? This course uses texts and material culture (art, architecture and objects) to examine how people lived in, thought about and interacted with the urban space. We begin with a critical examination of the models that scholars have used to explore the process of urban change. The course adopts a thematic approach by addressing the organisation of physical space, examining the fabric of the late antique city, and exploring social and religious practices in the urban environment. Towards the end of the course, we return to the present to explore how archaeological practices and heritage management influences our view of the late antique city.

**NB: This course can also count as a course in Classical Archaeology.**

## **The Punic Mediterranean**

**(CACA10043; Dr Andrew Dufton)**

Whether it's 'Hannibal at the gates' or 'Carthage must be destroyed', scaremongering about the Punic world was a common trope in Roman culture. Historic mentions of a Punic empire with Carthage as its capital focus on the might of the military and navy, the economic strength of trade networks, and the barbarism of many Punic cultural practices. History is written by the victors, and much of what we know of Punic practices is filtered through Roman voices - but are these sources providing a fair representation of Punic life? The material culture left behind by a geographically diverse and long-lasting civilization tells a different story.

This course serves as an introduction to the history and archaeology of the Punic Mediterranean, from the earliest Phoenician colonization, to the various aspects of rural and urban life at the height of Carthaginian influence, to the afterlife of Punic culture and language in the Roman world, and concluding with a discussion of the imagined Carthaginian past in modern North Africa and Sardinia. Overall, the course will both introduce students to an oft-overlooked ancient Mediterranean culture and dispel some of the long-lasting myths surrounding Carthage and its 'empire'.

**NB: This course can also count as a course in Classical Archaeology.**

## **CLASSICAL ARCHAEOLOGY**

### **Labour, Wealth and Inequality: The Economy of the Classical Greek City-States**

**(ANHI10090; Dr David Lewis)**

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and its leaders by creating a symbiotic relationship where support of the citizenry and its recognition of the legitimacy of elite domination of major magistracies (e.g. the generalship) was paid for by onerous taxation.

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**(CHCA10005; Professor Jim Crow/ Dr Yannis Stouraitis)**

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### **The City in the Late Antique Mediterranean World.**

**(CAC10042; Dr Louise Blanke)**

How did the cities in the Mediterranean world develop from the fourth to the eighth century? How did the arrival of Christianity and Islam influence the built environments and how did the urban populations engage with the monuments of the pasts? This course uses texts and material culture (art, architecture and objects) to examine how people lived in, thought about and interacted with the urban space. We begin with a critical examination of the models that scholars have used to explore the process of urban change. The course adopts a thematic approach by addressing the organisation of physical space, examining the fabric of the late antique city, and exploring social and religious practices in the urban environment. Towards the end of the course, we return to the present to explore how archaeological practices and heritage management influences our view of the late antique city.

**NB: This course can also count as a course in Ancient History.**

### **The Punic Mediterranean**

**(CAC10043; Dr Andrew Dufton)**

Whether it's 'Hannibal at the gates' or 'Carthage must be destroyed', scaremongering about the Punic world was a common trope in Roman culture. Historic mentions of a Punic empire with Carthage as its capital focus on the might of the military and navy, the economic strength of trade networks, and the barbarism of many Punic cultural practices. History is written by the victors, and much of what we know of Punic practices is filtered through Roman voices - but are these sources providing a fair representation of Punic life? The

material culture left behind by a geographically diverse and long-lasting civilization tells a different story.

This course serves as an introduction to the history and archaeology of the Punic Mediterranean, from the earliest Phoenician colonization, to the various aspects of rural and urban life at the height of Carthaginian influence, to the afterlife of Punic culture and language in the Roman world, and concluding with a discussion of the imagined Carthaginian past in modern North Africa and Sardinia. Overall, the course will both introduce students to an oft-overlooked ancient Mediterranean culture and dispel some of the long-lasting myths surrounding Carthage and its 'empire'.

**NB: This course can also count as a course in Ancient History.**

### **Early Roman Egypt**

**(ANHI10079; Dr Kim Czajkowski)**

In 30 BCE, Octavian defeated Mark Antony and the last Ptolemaic ruler, Cleopatra VII. Egypt, the 'bread-basket of the empire' was annexed and became the wealthiest province in the Roman Empire. Today, a rich amount of evidence survives from this region, letting us write a history of Egypt in a way rarely paralleled elsewhere in the ancient world. In particular, the documentary record, preserved in the form of extensive bodies of papyri, give us access to aspects of the everyday lives of provincials which we would not necessarily find in the literary sources.

During this course, students will be introduced to the sources of this remarkable province: papyrological, archaeological and literary among them. The history of the region will be covered topically, though students will also develop an understanding of the changes that took place throughout the Roman period. As such, they will gain an insight into the particular subjects for which the Egyptian evidence is so valuable but will also tackle head on the question with which scholars still struggle today: 'How representative is Egypt as a Roman province?'

**NB: This course can also count as a course in Ancient History.**

The following courses in Archaeology can be taken as Classical Art and Archaeology courses

**The Archaeology and History of Egypt: the Early Dynastic until the end of the Middle Kingdom (c. 3100-1650 BC) (ARCA10088; Dr Joanne Rowland)**

**Ancient Egyptian Hieroglyphs: The Basics and Beyond (ARCA10091; Dr Joanne Rowland)**

**NB: To apply for these courses you will need to use the Archaeology application system: see section below 'Honours courses offered by other Departments.'**

### **CLASSICAL LITERATURE IN TRANSLATION**

#### **Socrates and Plato: Five Dialogues**

**(CLTR10015; Dr Simon Trépanier)**

The main question the course investigates is the historical relation between, on the one hand, Socrates' philosophy and practice of cross-examination and, on the other, Plato as the

greatest exponent, but not inventor, of the literary genre of Socratic dialogues. We will normally read 5 dialogues in all: Euthypro, Apology, Crito, Meno and Phaedo. Except for the last two, from year to year there may be some variation in the readings in translation.

### **Monsters, Murder and Mayham: Biography in the Ancient World**

**(CLTR10014; Dr Sandra Bingham)**

This course will look at biography throughout antiquity and the ways in which it reconstructed the lives of prominent individuals. Authors and works to be studied include the Old Testament, Xenophon, Nepos, the Gospels, Suetonius, Plutarch, and the *Historia Augusta*. Discussion will centre on the question of what constitutes biography, the way in which biography was used by individual authors and what it can reveal about the period in which it was composed.

**NB: This course can also count as a course in Ancient History.**

### **Tragedy**

**(CLTR10003; TBC)**

This course offers an introduction to ancient Greek Tragedy via reading in translation. Students will read a number of Greek tragedies, typically by all the three major tragedians, and examine them according to major contemporary interpretative trends. The tragedies read may vary from year to year.

## **GREEK**

### **Socrates and Plato**

**(GREE10023; Dr Simon Trépanier)**

The main question the course investigates is the historical relation between, on the one hand, Socrates' philosophy and practice of cross-examination and, on the other, Plato as the greatest exponent, but not inventor, of the literary genre of Socratic dialogues. The Greek readings will either be the *Meno* (whole) or (most but not all of) the *Phaedo*. Including readings in translation, we will normally read 5 dialogues in all: Euthypro, Apology, Crito, Meno and Phaedo. From year to year there may be some variation in the readings in translation. Instruction in Greek will be given in the form of separate language tutorials.

### **Hellenistic Poetry**

**(GREE10012; Dr Richard Rawles)**

During the course, students will read in Greek a range of texts, this year particularly focusing on a selection from the poems and fragments of Callimachus. Through close analysis of the poems in their original language, students will study the style and language of the poetry and its interpretation from a variety of perspectives. Students may also be expected to read more poetry of this period in English.

The course will explore the conventions and characteristics of Hellenistic poetry, focusing in particular on literary innovation. It will tackle the interpretative problems raised by Hellenistic literary practices, and modern critical approaches to those problems.

## LATIN

### Cicero the Advocate

(LATI10019; Dr Dominic Berry)

This course will provide an introduction to Roman forensic oratory through a study of a selection of Cicero's defence speeches from the early to the mid-first century BC: *Pro Roscio Amerino* (read in English), *Pro Murena*, *Pro Caelio* (both read in Latin) and *Pro Milone* (read in English). The speeches will be studied from both a literary and a historical perspective, with special attention being paid to techniques of persuasion. The course will set the various trials in their historical context, consider whether the defendants are likely to have been guilty, and examine how Cicero rises to the challenge of speaking in his clients' defence. There will be a focus on Roman politics, and on matters of rhetoric and style. The course will be particularly valuable in enabling Latin students who may previously have studied little or no Roman history to become expert in the particular historical moments from which the speeches derive.

### Later Latin Poetry 1

(LATI10039; Dr Aaron Pelttari)

This seminar will focus on three short epics written around the turn of the fourth century C.E., the *Mosella* of Ausonius, the *De raptu Proserpinae* of Claudian, and the *Psychomachia* of Prudentius. The first features extensive praise of a tributary of the Rhine River; the second is often called the last mythological epic in Latin; and the third is the first personification allegory in the Latin tradition. Particular attention will be paid to the historical development of Latin poetry, to the poets' practices of intertextuality, and to questions of why and how poetry mattered in Late Antiquity. Textual criticism, literary theory, and cultural and political history will all contribute to shaping a coherent picture of how poetry was read and understood between the Classical and Medieval worlds.

## Courses that count as Ancient History, Classical Archaeology or Classical Literature in Translation

### Greek 1Ha

(GREE10017; Dr Richard Rawles)

This Honours course introduces absolute beginners to the morphology and syntax of classical Greek.

### Greek 2Ha

(GREE10027; Dr Simon Trépanier)

This course is intended to enable those who have taken Greek 1Ha and 1Hb to advance their knowledge of the language, and also so that those who have taken Greek 1A and 1B in their second year are not prevented from studying the language at Honours level. The course will include reading and language classes and linguistically based tutorials on subjects including prose composition; students will have further tutorials relating to the subjects of their terminal essays.

### Latin 1Ha

(LATI10017; Dr Donncha O'Rourke)

This Honours course introduces absolute beginners to the morphology and syntax of classical Latin.

**Latin 2Ha**

**(LATI10030; Dr Aaron Pelttari)**

This course is intended to enable those who have taken Latin 1Ha and 1Hb to advance their knowledge of the language, and also so that those who have taken Latin 1A and 1B in their second year are not prevented from studying the language at Honours level. The course will include reading and language classes and linguistically based tutorials on subjects including prose composition; students will have further tutorials relating to the subjects of their terminal essays.

## Semester 2

### ANCIENT HISTORY

#### Violence and Disorder in Roman Society, 133-31 BC (ANHI10022; Dr Dominic Berry)

The course will address the nature of the problem, Roman attitudes to violence, and legislation concerned with violence; this will be followed by a detailed examination of the individual outbreaks of civil disorder from the tribunate of Tiberius Gracchus (133 BC) to the Peace of Brundisium (40 BC). During the course, students will also become familiar with the workings of the Roman republican constitution. Particular attention will be paid to Appian and other ancient authors who provide us with our evidence for this topic, and who attempted to explain it for themselves (Appian's Civil Wars 1-2 will be studied in English translation).

**NB: This course can also count as a course in Classical Literature in Translation.**

#### Ancient Greek Slavery (ANHI10057; Dr David Lewis)

The course offers focussed study of slavery in the ancient Greek world, covering a range of important topics that cover both thematic and conceptual issues, as well as questions concerning the source material. In the course of the semester, the students should acquire familiarity with a) various types of slave labour exploited (e.g. agricultural, industrial and commercial), as well as the differences between public and private slavery; b) the various bodies of evidence available for the study of ancient slavery (i.e. archaeology, epigraphy, literary evidence and papyrology); and c) the various approaches taken by scholars towards the study of (ancient) slavery (e.g. comparatist, feminist, Marxist, quantitative).

Because of the significance of slave and forced labour in ancient societies, the topic offers itself as a valuable introduction to the study of the ancient world as a whole, as well as to issues of labour, labour rights and movements - or their absence. Likewise, the course is an ideal introduction to the study of slavery as a historical phenomenon, and the course is therefore explicitly comparatist.

#### The Severans (ANHI10007; Dr Sandra Bingham)

This course will look at the reigns of the Severans: Septimius Severus and his son Caracalla and their successors, Elagabalus and Alexander Severus. Septimius hoped to bring renewed stability to an Empire that had suffered since the death of Marcus Aurelius in 180, and we shall consider the success in the light of his own reign and that of his son. The situation deteriorated, however, under Elagabalus, and was stabilised briefly under the reign of Alexander, despite his youth. The course will consider the changes that occurred in this period, militarily, socially and politically. It will involve the inter-relation of a wide variety of different types of evidence, notably literary, epigraphic and archaeological, and the development of the skills required to interpret these in the construction of a history of the Severan age.

#### Paganism and Christianity in the Roman Empire (CACA10007; Professor Eberhard Sauer)

The Roman Empire, stretching from Britain and the Atlantic coast of Gaul and the Iberian Peninsula in the west to eastern Anatolia, the Syrian Desert and Egypt in the east, was

arguably the most cosmopolitan state the western world had ever seen. This is reflected in the astonishing diversity of divine powers venerated within the Empire, ranging from the classical pantheon and a myriad of native gods and goddesses to Oriental deities, from divine powers in human guise to sacred animals. Religious sites included public and private temples in major towns and cities as well as pilgrimage centres and healing sanctuaries in remote locations. Natural phenomena equally enjoyed religious veneration, notably sacred springs, rivers, lakes, trees and mountains. With few exceptions (such as Christianity, Druidism and Manichaeism) the individual had almost unlimited freedom of choice. It was also mainly within the Empire that Christianity grew from a persecuted minority cult to a world religion, a development which has shaped history to the present day. Religion in the Roman Empire can help us to understand the modern world, both because important developments originated then and because the cosmopolitan nature of Roman religion provides a useful analogy for our own time.

**NB: This course can also count as a course in Classical Archaeology.**

### **The Long Twelfth Century: Byzantium in the Era of the Crusades (1071-1204)**

**(ANHI10092; Dr Yannis Stouaitis)**

The defeat of the imperial armies by the Seljuks at the battle of Manzikert in 1071 led to the swift loss of imperial control over the largest part of Asia Minor, the empire's territorial core since the radical contraction of the East Roman world in the early seventh century. This development triggered a series of major geo- and socio-political changes in the Byzantine world, such as the emergence of various principalities or states in Asia Minor and the Balkans, the social and cultural transformation of Byzantine elite society, the phenomenon of decentralization and provincialism, and the empire's clash with western Christendom in the form of the Crusading movement. In this course we will study all these developments and will try to trace the reasons which led to the final and irreversible disintegration of Constantinople's centralized imperial authority in the year 1204.

### **The History of Republican Italy through Inscribed Objects.**

**(ANHI10080; Dr Juan Lewis)**

Epigraphy is a key tool available to ancient historians to reconstruct a past preserved only through a very fragmentary record. In Rome and Italy, using inscribed material acquired a major cultural significance almost unmatched by other ancient societies. Studying inscriptions, therefore, offers invaluable insights into many aspects of Italian politics, society and culture, such as the organisation of the state and the army, the relationship between Rome and its immediate neighbours, the evolution of burial practices, the spread of religious cults, the organisation of some economic activities and the world of the popular classes. Thus, this module will help students understand and contextualise better the historical evidence ancient historians use to reconstruct the past, while equipping them with a series of transferable skills that will be useful in other Roman history modules as well as in the study of other historical periods.

### **A Visual History of the Later Roman World**

**(CACA10040; Dr Fabio Guidetti)**

The course will focus on the visual culture of the late antique Roman empire, with a particular attention to the period between the late third and early fifth centuries, and to the relation between artworks, historical events, and cultural continuities and changes. It will offer students a general narrative of the development of late antique art in its (all but consistent) shift from a Greek-shaped classicising antiquity to the new visual language of the

middle ages, at the same time providing them with the theoretical and methodological tools necessary to analyse visual documents as sources of historical information.

The course will be organised in two main parts: 1. An overview of the chronological development of late antique visual language, dealing with problems of patronage, style, and artistic geography. This section will also include the analysis of public monuments with a strong political significance that can be linked to key historical figures and play an important part in the interpretation of major political events. 2. A selection of visual documents from private contexts, which will offer a glimpse into the world of late antique Romans and their cultural practices. This section will also include some key examples of early Christian art, showing how the new religion found its place within an already crowded visual environment, and how its new values were conveyed by means of the traditional language already familiar late antique artists and patrons.

**NB: This course can also count as a course in Classical Art and Archaeology.**

**Communities of Byzantine Asia Minor, AD 500--1300**  
**(CACA10044; Hugh Jeffery)**

At the opening of the sixth century AD the ancient cities of Asia Minor, the region roughly corresponding to the modern state of Turkey, were flourishing. Yet within two hundred years this region would become one of the least urbanised of the Mediterranean world. This course aims to understand why and how such change occurred, and what new forms of community emerged out of the ruins of that ancient order.

The course addresses the communities of Byzantine Asia Minor, from the reign of Justinian to the arrival of the Seljuk Turks and the introduction of Islam. We will explore a diverse range of material cultures, from villages perched amidst the crumbling remains of Roman cities to the rockcut churches and palaces of Cappadocia. Students will engage with a variety of archaeological and historical media, including coins, amulets and seals as well as monumental architecture and written sources. The course will enable students to gain a deeper understanding of the complex cultures of the Eastern Mediterranean, and illustrate alternative paths for classical reception outside of the Italian peninsula.

**NB: This course can also count as a course in Classical Archaeology.**

**The History of North Africa from the Iron Age to the Islamic Conquest**  
**(CACA10045; Dr Andrew Dufton)**

The Moroccan historian Abdallah Laroui describes the past of North Africa as a history moving from one colonialism to another. From the Iron Age onwards, a series of colonising forces - Phoenician, Roman, Vandal, Byzantine, Muslim, Ottoman, French, and Italian - each tried to lay claim to the region's natural wealth, and each came into significant conflict with indigenous North Africans. This course explores the first half of this complex colonial past through the history and archaeology of the area, beginning in the Iron Age of the early first millennium BCE and ending with the Islamic conquest in 709 CE. The consideration of this multifaceted history through the lens of postcolonial theory highlights not only the top-down strategies of various imperial powers but also the ways in which local peoples both took advantage of and resisted attempts at external control.

After an introduction to the geography and historiography of the Maghreb and an overview of postcolonial theory, weekly sessions are organized chronologically and move from the first Phoenician colonists, through the Punic period and subsequent conflicts with Rome, and into the rapidly shifting politics of the Late Antique world and beyond. A detailed

analysis of historical sources from each period is complemented by synthetic scholarship and material culture. Together, these draw out a fuller picture of the indigenous responses to foreign influences. The course concludes with an examination of how these many colonial pasts have been invoked by contemporary actors to legitimize power and create new regional identities. Overall, the course serves as an introduction to the earliest history of North Africa and, through the use of postcolonial studies, explicitly connects this more distant past to the modern history of the region.

**NB: This course can also count as a course in Classical Archaeology.**

## **CLASSICAL ARCHAEOLOGY**

### **Paganism and Christianity in the Roman Empire**

**(CACA10007; Professor Eberhard Sauer)**

The Roman Empire, stretching from Britain and the Atlantic coast of Gaul and the Iberian Peninsula in the west to eastern Anatolia, the Syrian Desert and Egypt in the east, was arguably the most cosmopolitan state the western world had ever seen. This is reflected in the astonishing diversity of divine powers venerated within the Empire, ranging from the classical pantheon and a myriad of native gods and goddesses to Oriental deities, from divine powers in human guise to sacred animals. Religious sites included public and private temples in major towns and cities as well as pilgrimage centres and healing sanctuaries in remote locations. Natural phenomena equally enjoyed religious veneration, notably sacred springs, rivers, lakes, trees and mountains. With few exceptions (such as Christianity, Druidism and Manichaeism) the individual had almost unlimited freedom of choice. It was also mainly within the Empire that Christianity grew from a persecuted minority cult to a world religion, a development which has shaped history to the present day. Religion in the Roman Empire can help us to understand the modern world, both because important developments originated then and because the cosmopolitan nature of Roman religion provides a useful analogy for our own time.

**NB: This course can also count as a course in Ancient History.**

### **A Visual History of the Later Roman World**

**(CACA10040; Dr Fabio Guidetti)**

The course will focus on the visual culture of the late antique Roman empire, with a particular attention to the period between the late third and early fifth centuries, and to the relation between artworks, historical events, and cultural continuities and changes. It will offer students a general narrative of the development of late antique art in its (all but consistent) shift from a Greek-shaped classicising antiquity to the new visual language of the middle ages, at the same time providing them with the theoretical and methodological tools necessary to analyse visual documents as sources of historical information.

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and how its new values were conveyed by means of the traditional language already familiar late antique artists and patrons.

**NB: This course can also count as a course in Ancient History**

**The Athenian Akropolis**  
**(CACA10026; Professor Judy Barringer)**

This course examines the history of the Athenian Akropolis and its slopes from its earliest habitation in the Neolithic period until the late antique period. The focus will be on the monuments and religious rituals evidenced there, including not only large-scale architecture, but also sculpture, smaller votives, altars, inscriptions, and topographical features. Emphasis will be given to technical archaeological matters, the use of ancient written sources in interpreting the material remains, and the role of the Akropolis in the life of the city.

**Handling Greek Pottery**  
**(CACA10041 Dr Anja Slawisch)**

The archaeological interpretation of ancient ceramics no longer relies only on their contextual, typological or artistic classification. More detailed information on the manufacturing process, the origin and composition of raw materials, craftsmanship and technological skills or the standardization of ancient ceramics can be obtained today with the aid of a variety of theoretical and methodological approaches. This course will familiarise students with the corpus of Greek pottery from different regions (e.g. Corinth, Athens, Magna Graecia and Asia Minor) produced between the 7th to 4th centuries BCE as case-studies to develop a fuller understanding of the potential of pottery to inform us about the ancient world. Students will gain an insight into "handling" Greek pottery from current theoretical, methodological, and hands-on perspectives, including via practical classes and relevant field trips.

**Communities of Byzantine Asia Minor, AD 500--1300**  
**(CACA10044; Mr Hugh Jeffery)**

At the opening of the sixth century AD the ancient cities of Asia Minor, the region roughly corresponding to the modern state of Turkey, were flourishing. Yet within two hundred years this region would become one of the least urbanised of the Mediterranean world. This course aims to understand why and how such change occurred, and what new forms of community emerged out of the ruins of that ancient order.

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**NB: This course can also count as a course in Ancient History.**

## **The History of North Africa from the Iron Age to the Islamic Conquest** (CACA10045; Dr Andrew Dufton)

The Moroccan historian Abdallah Laroui describes the past of North Africa as a history moving from one colonialism to another. From the Iron Age onwards, a series of colonising forces - Phoenician, Roman, Vandal, Byzantine, Muslim, Ottoman, French, and Italian - each tried to lay claim to the region's natural wealth, and each came into significant conflict with indigenous North Africans. This course explores the first half of this complex colonial past through the history and archaeology of the area, beginning in the Iron Age of the early first millennium BCE and ending with the Islamic conquest in 709 CE. The consideration of this multifaceted history through the lens of postcolonial theory highlights not only the top-down strategies of various imperial powers but also the ways in which local peoples both took advantage of and resisted attempts at external control.

After an introduction to the geography and historiography of the Maghreb and an overview of postcolonial theory, weekly sessions are organized chronologically and move from the first Phoenician colonists, through the Punic period and subsequent conflicts with Rome, and into the rapidly shifting politics of the Late Antique world and beyond. A detailed analysis of historical sources from each period is complemented by synthetic scholarship and material culture. Together, these draw out a fuller picture of the indigenous responses to foreign influences. The course concludes with an examination of how these many colonial pasts have been invoked by contemporary actors to legitimize power and create new regional identities. Overall, the course serves as an introduction to the earliest history of North Africa and, through the use of postcolonial studies, explicitly connects this more distant past to the modern history of the region.

**NB: This course can also count as a course in Ancient History.**

**The following courses in Archaeology can be taken as Classical Art and Archaeology courses**

**The Iron Age of Western Temperate Europe until the 3<sup>rd</sup> Century**  
(ARCA10030; Dr Manuel Fernández-Götz)

**The Archaeology and History of Egypt: the Second Intermediate Period until the end of the Late Period (1650-332 BC)** (ARCA10085; Dr Joanne Rowland)

**Island Worlds: prehistoric societies in the western Mediterranean from Malta to Minorca**  
(ARCA10061; Dr Robert Leighton)

**NB: To apply for these courses you will need to use the Archaeology application system: see section below 'Honours courses offered by other subject areas'.**

## **CLASSICAL LITERATURE IN TRANSLATION**

### **Violence and Disorder in Roman Society, 133-31 BC** (ANHI10022; Dr Dominic Berry)

The course will address the nature of the problem, Roman attitudes to violence, and legislation concerned with violence; this will be followed by a detailed examination of the individual outbreaks of civil disorder from the tribunate of Tiberius Gracchus (133 BC) to the Peace of Brundisium (40 BC). During the course, students will also become familiar with the workings of the Roman republican constitution. Particular attention will be paid to Appian and other ancient authors who provide us with our evidence for this topic, and who

attempted to explain it for themselves (Appian's Civil Wars 1-2 will be studied in English translation).

**NB: This course can also count as a course in Ancient History.**

### **Ancient Didactic Poetry**

**(CLTR10018; Dr Donncha O'Rourke)**

The didactic poems studied in this course will typically include Hesiod's *Works and Days*, Lucretius' *On the Nature of the Universe*, Virgil's *Georgics*, and Ovid's *Art of Love*, though there are many other weird and wonderful didactic poems that might be included, according to the lecturers' and students' interests. The teaching programme will approach these texts in chronological order (for the reason that the didactic tradition is a cumulative one in which each author engages closely with his predecessors). Within this broad structure, lectures and tutorials will aim to understand didactic as a genre, to employ specific critical methodologies in its study, and to study wider themes and contexts, including myth and history, life and death, sex and gender, and knowledge and authority.

### **Stoic Philosophy at Rome**

**(CLTR10026; Dr Benjamin Harriman)**

In the late Roman Republic and the first century of Imperial Rome, the Stoic philosophical school (founded by Zeno of Citium in c. 300 BCE) was a dominant intellectual movement of notable influence on contemporary literature, philosophical and otherwise. This course aims to trace both how Stoicism, as a systematic philosophy, is developed in this period and how this philosophical system influenced the literary culture of Rome. Approximately two-thirds of the course will focus on the primary evidence of philosophical texts. A selection of the dialogues of Cicero (e.g. *Academica*, *De finibus*, *De natura deorum*, *De officiis* and *De fato*), Seneca's letters and treatises (e.g. *De beneficiis*, *De otio*, and *De brevitate vitae*), Epictetus, and the fragments of lesser-known, but influential, Stoics (e.g. Musonius Rufus and Cornutus) will be studied. This will provide a thorough introduction to Stoic philosophical doctrine, practice, and its distinctive features in this period.

With this immersion into how Stoicism is adapted and developed, we will be in an excellent position to enquire into how this philosophy made its influence felt on the wider literary culture. Texts from the wide array of Stoic-influenced authors (e.g. Horace, Juvenal, Persius, and Lucan) will be considered and analysed for the influence of Stoic philosophical debate and what this impact means for Latin literary culture and practice. Ultimately, students should gain an understanding of not only an influential philosophical school but also of how this Greek philosophical system becomes embedded in the wider culture of Rome.

### **Beauty and the Greeks: Aesthetic approaches in Greek Literature (in translation)**

**(CLTR10025; Dr Foteini Spingou)**

What is beauty? Are there many beauties? Can beauty be dangerous or will beauty save the world, as Dostoyevsky asserts? This course explores the transformations of this key notion in literature written in Greek (in translation) from the seventh century BC to the fourteenth century AD. Drawing comparisons with products of the visual culture, the course invites a parallel understanding of art and literature throughout the centuries and seeks to understand how literature written in different forms of the Greek language shaped our modern aesthetic concepts. Can pre-modern literature written in Greek help us reshaping our reception of the sensible world and shake modern idea(l)s about beauty?

Placing texts (and artefacts) in their respective socioeconomic circumstances the student will become familiar with changing social structures and values from Classical Greece to Late Byzantium. The student will discover why visual aspects were given a priority in aesthetic experiences and how beauty was to be felt by all senses. The student will further explore various forms of beauty (everyday, human, natural, and artistic beauty) and the ramifications of the terms *kallos* and *kosmos* (both often mis-translated as "beauty"). Is beauty different from the sublime? What is the relation between beauty and desire, and can religions control its force? How does memory define beauty? And, is bodily beauty an exclusively female attribute? All are questions to be addressed in the eleven weeks of the term. By the end of the course, the student will be able to speak about aesthetics and argue on the transformations of this fundamental but elusive notion.

## GREEK

### Greek Comedy

(GREE10011; Dr Simon Trépanier)

Comedy is one of the oldest literary genres, and like epic and tragedy, it is a legacy from the Greeks. The course will focus upon a close reading, in the original, of two plays, one by Aristophanes and one by Menander, as well as other plays and relevant sources in translation, all selected to provide a good basis for the discussion of the qualities of comedy and its historical development. Beyond regular translation of and commentary on the Greek, the course will concentrate upon the historical and social contexts of the plays, and illustrate their significant differences. Full attention will be paid to language and form, as well as wider questions such as the 'seriousness' or otherwise of Greek Comedy and its relationship with other genres. In sem. 2 2019-20 the Greek texts will be Aristophanes *Thesmophoriazusae* and Menander, *Dyscolus*.

### A Course to be Announced

(GREE10xxx; TBC)

A Greek course will be taught in second semester by a new staff member who is due to be appointed in late June 2019. As soon as we know what they will teach, we will announce it. If you have chosen another course and wish to choose this one, you will be able to amend your choices; similarly if you have chosen this course and no longer wish to take it.

## LATIN

### Neronian and Flavian Verse

(LATI10036; Dr Calum Maciver)

This course will examine two of the most brilliant authors of the Neronian and Flavian periods: respectively, Seneca the Younger, and Statius. Two key verse texts from these periods will be read, a tragedy of Seneca (the *Thyestes*), and Statius' unfinished, subversive epic masterpiece, the *Achilleid*. The texts will be studied in relation to literary tradition, in their intertextual position as post-Vergilian works, and according to the generic affiliations which the authors promote (for example, Roman tragedy as a re-evaluation of Greek tragedy, and Statius' epic as a reception of Homeric, Alexandrian, and Augustan epic aesthetics).

### The Latin Manuscript: Paleography, Codicology, Textual Criticism

(LATI10043; Dr Justin Stover)

Over the eleven weeks of the course, we will explore a thousand years of Latin handwriting, and delve into the foundations of textual scholarship, covering scripts, dating, codicology,

cataloguing, libraries, provenance, collation, recension and editing, using both the traditional methods as well as new technologies including digital facsimiles and editing software. The following topics may be covered in the course: history of Latin scripts (such as Uncial, Half-Uncial, Insular, Caroline, Gothic, and Humanistic), abbreviations, paratextual features, codicology, finding manuscripts, using critical editions, stemmatics, and textual editing. The course may also include visits to see and handle medieval manuscripts.

### **Courses that count as Ancient History, Classical Archaeology or Classical Literature in Translation**

#### **Greek 1Hb**

**(GREE10018; Dr Richard Rawles)**

This Honours course develops near-beginners' knowledge of the morphology and syntax of Classical Greek and their skill in reading original Greek texts.

#### **Greek 2Hb**

**(GREE10028; Dr Simon Trépanier)**

This course is intended to enable those who have taken Greek 1Ha and 1Hb to advance their knowledge of the language, and also so that those who have taken Greek 1A and 1B in their second year are not prevented from studying the language at Honours level. The course will include reading and language classes and linguistically based tutorials on subjects including prose composition; students will have further tutorials relating to the subjects of their terminal essays.

#### **Latin 1Hb**

**(LATI10018; Dr Justin Stover)**

This Honours course develops near beginners' knowledge of the morphology and syntax of classical Latin, their skill in reading original Latin texts, and their understanding of the common Latin roots of the Romance languages.

#### **Latin 2Hb**

**(LATI10031; Dr Calum Maciver)**

This course is intended to enable those who have taken Latin 1Ha and 1Hb to advance their knowledge of the language, and also so that those who have taken Latin 1A and 1B in their second year are not prevented from studying the language at Honours level.

The course will include reading and language classes and linguistically based tutorials on subjects including prose composition; students will have further tutorials relating to the subjects of their terminal essays.

### **Full Year**

#### **Classics Dissertation**

**(CLGE10003; Dr Richard Rawles)**

An extended essay which investigates independently a topic or problem or text.

#### **Greek Language (A)**

**(GREE10009; Dr Richard Rawles/ Dr Calum Maciver)**

The course aims to develop advanced language skills through regular unseen translation from Greek into English and through other forms of linguistic study: Greek textual criticism in semester 1 and Greek prose composition in semester 2.

### **Greek Language (B)**

**(GREE10010; Dr Richard Rawles/ Dr Calum Maciver)**

The course aims to develop advanced language skills through regular unseen translation from Greek into English and through other forms of linguistic study: Greek textual criticism in semester 1 and Greek prose composition in semester 2.

**NB: The course is only for students in their fourth (Senior Honours) year who did not take Greek Language A in their third year (usually because they were on a study abroad year). You can exceptionally seek exemption from doing this course from the Head of Classics if you can show you studied equivalent courses in your year abroad.**

### **Latin Language (A)**

**(LATI10011; Dr Dominic Berry/ Dr Justin Stover)**

The course aims to develop advanced language skills through regular unseen translation from Latin into English and through other forms of linguistic study: Latin textual criticism in semester 1 and Latin prose composition in semester 2.

### **Latin Language (B)**

**(LATI10012; Dr Dominic Berry/ Dr Justin Stover)**

The course aims to develop advanced language skills through regular unseen translation from Latin into English and through other forms of linguistic study, such as translation from English to Latin (prose composition) and Latin textual criticism.

**NB: The course is only for students in their fourth (Senior Honours) year who did not take Latin Language A in their third year (usually because they were on a study abroad year). You can exceptionally seek exemption from doing this course from the Head of Classics if you can show you studied equivalent courses in your year abroad.**

Some additional information about new courses will become available at a later date. Those courses without course codes are listed provisionally and cannot be guaranteed. We will notify students will be notified of any significant changes by e-mail correspondence. Please watch your University e-mail account for such information.

## Honours Courses offered by other departments

If you decide to apply to take any of the following courses, it is **your** responsibility:

- to ensure that you have the pre-requisites
- to check that there is no clash with any other courses you are taking
- to contact the subject area concerned in order to follow their application process.

Please go to <http://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/your-studies/your-degree-programme/choosing-your-courses/honours-course-choices> for information on applying for these courses:

### Courses offered by other departments that can be taken as a Classical Art and Archaeology option:

#### Archaeology

##### Semester 1

ARCA10091	Ancient Egyptian Hieroglyphs: The Basics and Beyond
ARCA10088	The Archaeology and History of Egypt: the Early Dynastic until the end of the Middle Kingdom (c. 3100-1650 BC)

##### Semester 2

ARCA10085	The Archaeology and History of Egypt: the Second Intermediate Period until the end of the Late Period (1650-332 BC)
BIST10055	Bible and Archaeology

## How students are allocated to oversubscribed Honours courses in Classics

In most years, a small number of our courses are oversubscribed; this is most often the case with Ancient History options. We think that it is important didactically that our classes should not be overfull, and so when this happens, the following procedure is adopted:

1. We check to see that students have the required pre-requisites for the course.
2. Students going into fourth year who need the course to fulfil their degree programme requirements are enrolled in the course.
3. Students going into fourth year for whom the course relates to their dissertation are enrolled in the course.
4. In allocating to oversubscribed courses we do not normally consider students who submit their applications after the deadline, unless they fulfil condition 2 above.
5. Next, we prioritise students who fulfil recommended pre-requisites, if applicable.
6. If the course is still oversubscribed, all students (from both third and fourth years) not yet on the course are assigned numbers. These are then drawn at random until we have reached the maximum number of students in a course (usually 25).

NB:

1. Students who have applied for more than one oversubscribed course are guaranteed a place in at least one of them.
2. We do not keep waiting lists for any oversubscribed courses.

## IV: COURSE PARTICIPATION and CONTACT

**Admittance into the Honours programme is an indication that you are ready to work at a much higher level and with a greater degree of independence and commitment than at Sub-Honours level.**

We expect you to take responsibility for your own learning, including wide reading from the course bibliography. Your essays should be researched, reasoned and informed pieces of work. Responsibility for your own learning also involves planning your study and research; however, course organisers are of course available to discuss essay plans and give essay feedback in their office hours and at other times, by appointment.

A high level of participation is expected from students at Honours level. Many classes are run as seminars or informal lectures and you will be expected to prepare for class and answer/ask questions when appropriate. Class numbers are kept as low as possible in order to allow for student participation.

Many courses have compulsory attendance in seminars and persistent absence from classes without sufficient justification will be reported to your Personal Tutor.

All courses have a website which displays information about the class, including a course handbook. You are advised to check this website regularly: failure to see a notice will not count as an excuse.

Messages about courses will routinely be circulated to students by e-mail. It is a University requirement that students must respond to e-mails sent to their University e-mail address, and it will be assumed that every member of the class can be contacted at this address ([smatriculationnumber@sms.ed.ac.uk](mailto:smatriculationnumber@sms.ed.ac.uk)) and checks incoming mail regularly.

Your Personal Tutor is the first port of call for problems of an academic or pastoral nature. Any students who are worried about passing exams, or contemplating a degree transfer, or thinking about graduating with an ordinary BA degree, or experiencing any ill health or personal problems which affect coursework, should contact their Personal Tutor. The Student Support Office also provides advice and support on a range of matters, including curricula, registrations, degree transfers, special circumstances and ill health, coursework extension requests and many administrative procedures. Email: [hca-ssso@ed.ac.uk](mailto:hca-ssso@ed.ac.uk) or phone: 0131 651 1800.

## **Attendance requirements, absence and independence**

All students are expected to attend and be actively engaged with their studies. In tutorials and seminars, attendance is compulsory and a register is taken by your tutor. In some courses, penalties may be applicable for a failure to maintain a satisfactory level of attendance; and continued non-attendance may lead to you being deemed officially Absent from the University and so excluded from your courses and programme. In the case of international students, the University's sponsorship of your entry visa may be revoked. It is very important that you understand and meet the requirements of your visa.

Full details on Attendance and Engagement monitoring; engagement points and Tier 4 requirements can be found on the School website:

<https://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/your-studies/your-degree-programme/attendance-and-engagement>

You will also find further details about attendance requirements including who to contact if you miss a lecture/tutorial on the course Learn page.

If you miss a contact point or anticipate doing so, please report to the School's [Student Support Office](#), ideally in advance and in person. If you are absolutely unable to report in person, please make contact by phone immediately on 0131 651 1800.

## **Student feedback and representation**

Feedback from students is always welcome. You may either contact the course organiser personally or speak to the Programme Representative. Student representatives in Honours Ancient History, Classical Archaeology, Classical Literature, Greek and Latin will be elected at the start of the academic year. They will serve on the Staff-Student Liaison Committee and their contact details will be made available on the course Learn sites.

At the end of each course, you will be asked for your anonymous comments on an electronic course assessment questionnaire. These questionnaires are taken very seriously by staff and you are requested to comment as fully as possible: in the past student feedback has been very useful and has led to course redesign.

## **V: SUPPORT FOR STUDENTS**

The School is committed to helping you throughout your time here. This page gives information on some of the support services available to you as a student:

<https://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/new-undergraduates/student-support>

There is also a wide range of support available to students across the University.

Full details can be found at:

<https://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/about-your-studies/support-and-advice>

### **Students with disabilities**

We welcome students with disabilities (including those with specific learning difficulties such as dyslexia) and are working to make all our courses accessible. If you wish to talk to a member of staff about the course requirements and your particular needs, please first contact the School's Student Support Office (Room G.08, William Robertson Wing, or 0131 651 1800) who will direct you to the appropriate member of academic staff and/or to the University's Disability Office.

Further information is available on the Student Disability Service website:

<https://www.ed.ac.uk/student-disability-service/student-support>

## **VI: VISITING INTERNATIONAL STUDENTS**

All courses are open to **visiting undergraduates**. You must complete all the work of the class in order to gain full credit. If you are taking courses taught in the second semester, you must take the degree examination at the end of the year; if you are to be in Edinburgh only in the first semester, you will be required to produce a special written assessment at the end of that semester, normally a two-hour exam similar to the one you would have sat in the spring diet. Details about this assessment will be in individual course handbooks.

We recognise that different countries have different academic environments and expectations and you may find yourself unsure about what is expected of you in Classics at Edinburgh. Your Personal Tutor should be able to advise you on general academic matters but we also strongly encourage you to seek further advice from your course organisers.

Visiting international students now have a representative on the Staff-Student Liaison Committee, where students can voice concerns and suggestions, and you will receive an email about this.

## VII: GOOD ACADEMIC CONDUCT AND ETHICS

### **Good academic conduct: our expectations about your written work**

Because your written work is a way of conveying your opinions about a particular issue to your reader, it is important that you adhere to the following three rules:

1. Every essay must be written in your own words, with any quotations clearly indicated. Your opinions will have been informed by those of other scholars, but you should aim to paraphrase your sources rather than repeat them word-for-word. This shows your readers that you have understood and processed everything that you have read.
2. Whenever you use something that you have found in someone else's work, you must provide a full reference to the source which you used. Your references should be clear and concise, with the full details given in the bibliography to allow your readers to identify the source for themselves.
3. All references should refer accurately and honestly to the specific source which you used. Failing to give an accurate and honest account of your sources, or failing to provide a reference for information which you have taken from elsewhere, are examples of plagiarism. This is a form of dishonesty that runs counter to the principles of academic study, and is therefore taken very seriously by the University. This is true regardless of whether or not there was any deliberate intention to cheat, and may lead to a heavy deduction of marks, or result in the essay being given a mark of zero.

The School has put together a full document which guides you through these expectations. It provides examples of correct referencing and accurate citation methods for each subject area, as well as advice about avoiding unintentional plagiarism through accurate note-taking and citation. You can find this document online at: <https://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/your-studies/assessment-and-feedback/academic-conduct>. See also Section IX below on the Classics Essay Guidelines.

### **ETHICS POLICY**

The School of History, Classics and Archaeology embraces and endorses the highest principles in regard to Ethics. Its policy and procedures have been developed by the School Ethics Committee, which is linked to the School Research Committee, for use by staff and students, so as to ensure that all research carried out in the name of the University of Edinburgh and the School is achieved to the highest ethical standards.

Further information and the Ethics Questionnaire (Level 1), can be found on the School Website:

<http://www.ed.ac.uk/history-classics-archaeology/research/ethics-procedures/procedures>

Dissertation students should speak to their supervisors if they think that their research requires them to fill out an Ethics form.

## **VIII: COURSEWORK SUBMISSION**

It is College policy for coursework submission to be completed online and for feedback to be supplied electronically, for all assignments for which it is pedagogically appropriate to do so.

Electronic submissions must be made through a Turnitin dropbox on the course site in Learn. Turnitin will check your submission for plagiarism and will be used to provide feedback and your mark. You will be required to fill in a Declaration of Own Work for each assignment. Once this has been filled in properly, a folder containing the coursework dropbox will be made available, and you will be able to submit your coursework.

Unless your course handbook and/or course Learn site specifies differently, all coursework must be submitted as detailed below and the deadline will be 12 noon on the due date. Please consult your course Learn site for detailed submission instructions.

### **Coursework deadlines**

It is essential for fairness that all students hand in their coursework by the same deadline. There are penalties for late coursework submission.

**It is your responsibility to check your own deadlines.**

#### **Late Submission of Work**

- Late coursework will only be accepted without penalty if you have provided a good reason and have been granted an extension in advance or exceptional circumstances prevented you from doing so. See: <http://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/your-studies/assessment-and-feedback/coursework/late-submissions-and-extensions>
- Late coursework submitted without an authorised extension will be recorded as late and the following penalties will apply: 5 percentage points will be

deducted for every **calendar** day or part thereof it is late, up to a maximum of 7 **calendar** days. After this time a mark of zero will be recorded.

- These penalties follow the [University's Undergraduate Assessment Regulations](#).

### **Return of Coursework**

You will be notified by email when coursework is ready for collection. Feedback on formative and summative in-course assessed work will usually be provided within 15 working days of submission, or in time to be of use in subsequent assessments within the course, whichever is sooner.

## **IX: GUIDELINES FOR ESSAYS IN CLASSICS**

Students are strongly advised to study the "Guidelines for Essays in Classics", which can be found via the link on the student intranet:

[https://www.ed.ac.uk/files/atoms/files/essay\\_guidelines\\_-\\_revised\\_april\\_2018\\_for\\_2018-19\\_1ii.pdf](https://www.ed.ac.uk/files/atoms/files/essay_guidelines_-_revised_april_2018_for_2018-19_1ii.pdf)

Part 1 contains guidance on writing and structuring essays, and on the use of primary and secondary sources. Part 2 gives rules for the presentation of essays and dissertations, and explains how references and bibliographies should be set out. Work which does not follow these guidelines will be penalised. Please read the guidelines carefully and follow them in all your work in Classics.

As noted in **Section IV**, essays at Honours Level should be a step up from essays in years 1 and 2. They should be researched, reasoned and informed pieces of work. **Responsibility for your own learning also involves planning your study and research**; however, course organisers are of course available to discuss essay plans and give essay feedback in their office hours and at other times, by appointment.

## **X: DISSERTATIONS**

Your dissertation will be the longest piece of work you will submit towards your degree assessment. It counts as the equivalent of two courses and has a credit weighting of 40 points. The dissertation is an extended essay which investigates independently a topic or problem or text. It is not a postgraduate thesis, in which an original contribution is required, but it should represent your own investigation of your chosen topic, carried out with a critical analysis and reasoned treatment of evidence and issues.

For further information on the dissertation you should consult the Dissertation Learn website where you will find the Dissertation Handbook.

## **XI: STUDY ABROAD IN YEAR 3**

Three categories of students will be studying abroad in their third year.

1. Students who are on the M.A. (Hons) in Modern European Languages and Classics degree programme. They normally attend a University in the country appropriate to their Modern Language programme under an Erasmus exchange scheme and take classical courses of appropriate content and level, worth 40 Edinburgh credits = 20 ECTS credits.
2. Students who have been selected by the Department for an ERASMUS place at a partner university in Europe, or, exceptionally, who have gained an ERASMUS place on an undersubscribed exchange belonging to another subject.
3. Students who have gained a place on the University of Edinburgh's International exchange scheme (e.g. in USA, Canada or Australia). Such places are subject to university-wide competition.

By April of your second year (much earlier in the case of International exchanges) the process of selection/nomination will usually have been completed. However, detailed arrangements for your courses will remain to be discussed with your Personal Tutor and the exchange programmes officer and to be confirmed by the Head of Classics.

### **Please note the following:-**

- (a) You will normally be expected to take a full work-load of courses at the host university (i.e. the norm for a full-time student at that institution). At universities in the E.U. a normal work-load for a full year would be 60 ECTS<sup>1</sup> credits (1 ECTS credit = 2 University of Edinburgh credits). If you are a modern language student, the work-load will be adjusted to 40 Edinburgh credits = 20 ECTS credits to allow for your commitments to your modern language studies.
- (b) The courses must be of appropriate level and content, and should not overlap significantly with courses which you intend to take in fourth year, on return to Edinburgh.

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<sup>1</sup> European Credit Transfer Scheme

- (c) You will be expected to remain in regular contact by email with your Edinburgh department(s). You will usually find it difficult to finalise all your courses before arrival at the host university; in such cases you must consult the exchange programmes officer or your Personal Tutor immediately on arrival and have your course choices confirmed before you embark on them. Likewise, changes of course should not be made without such prior consultation. Your preliminary plans for the fourth year dissertation will also need to be discussed as the year progresses.
- (d) All students graduating in 2019 and 2020 **except** those on the joint degree with Modern European Languages bring back credits but not grades from their study abroad. Their Honours classification is therefore based on the courses taken in fourth year.

For those on the joint degree with MEL two units of assessment from their year abroad count towards their final Honours classification. These will normally consist of classical courses taken at another European university under the ERASMUS exchange scheme and graded there: the department strongly recommends this option. Alternatively, if you are not studying Classics courses at a University, you will need to complete two long essays in Classics in the course of the year. You are advised to plan this before you leave Edinburgh.

## **XII: ASSESSMENT**

### **(i) GENERAL INFORMATION**

Most courses are assessed by a combination of continuous assessment and a two-hour degree examination. Individual course handbooks will give further details regarding the ways in which these two elements of assessment are combined.

#### **Examinations**

- All examinations are of two-hour duration. Exceptions to that rule are Greek Language (A) and (B) and Latin Language (A) and (B), which are assessed by a three-hour examination paper only (there is no continuous assessment in these courses).
- All courses will normally be assessed at the end of the academic year in which they are taught, except courses Greek 1Ha and Greek 2Ha and Latin 1Ha and Latin 2Ha, which will be assessed at the end of the first semester.
- Visiting students will be assessed at the end of the academic year unless they are only in Edinburgh for Semester 1.

- Some courses are assessed by continuous assessment alone: see Path, DRPS, or Euclid for information.

### **Continuous assessment**

Full details of what will constitute the element of continuous assessment in each course will be given in the course handbook issued at the start of the course. In most cases, this will include the submission of essays or other written work, and the following procedure must be observed for all written work, which will contribute to the final mark for any course. The word ‘essay’ below is to be understood as including most other types of assessed coursework (exceptions might include language tutorials for Greek and Latin 1Ha, 1Hb, 2Ha, 2Hb).

- **All essays will be submitted electronically; exceptions to this rule will be noted in course handbooks and on Learn.**
- All essays should be typed in double spacing, with a margin of at least 2.5 cm on both right and left sides of the page.
- Since all essays are marked anonymously, they should be identified only by your **examination number (not your matriculation number)** on every page.
- It is essential for fairness that all students hand in their coursework by the stated deadlines. Late coursework will only be accepted without penalty if you have provided a good reason and have been granted an extension.
- Any items of coursework which contribute to assessment and which are not submitted will be recorded as ‘Absent’.

- Extensions:

See: <http://www.ed.ac.uk/history-classics-archaeology/information-current-undergraduates/your-studies/assessment-and-feedback/coursework/late-submissions-and-extensions>

- The mark on a returned essay is provisional and is subject to confirmation by the Board of Examiners.
- After your essay has been returned to you, you are advised to make arrangements to discuss it with the member(s) of staff who have marked it.

### **(ii) MARKING SCHEME**

All work will be assessed in accordance with the University’s Extended Common Marking Scheme. See <http://www.ed.ac.uk/history-classics->

[archaeology/information-current-undergraduates/your-studies/assessment-and-feedback/school-s-regulations/markings-scheme](#)

### **(iii) RULES for CLASSIFYING HONOURS DEGREES**

Classification is on the basis of the mean of marks obtained in qualifying level 10 courses taken in the Junior and Senior Honours years (a total of 240 credit points).

Details of assessment regulations are to be found at:

<http://www.ed.ac.uk/academic-services/policies-regulations/regulations/assessment>

### **(iv) EXTERNAL EXAMINERS**

The School appoints External Examiners to ensure high standards are maintained across all programmes. Details of External Examiners are provided for information only. Students **MUST NOT** make direct contact with External Examiners. If you have queries about the assessment process please contact your Personal Tutor or the Lead Administrator (listed at the beginning of this programme handbook). The External Examiners for Classics are:

- Dr Phillip Horky, Associate Professor in the Department of Classics and Ancient History, University of Durham
- Prof Damien Nelis, Professor of Classics, University of Geneva
- Dr Joseph Skinner, Lecturer in Ancient Greek History, University of Newcastle
- Prof. Dr. Katharine Lorenz, Professor of Classical Archaeology, Justus-Liebig-Universität Giessen

External Examiner reports are available to students upon request. To access these reports, please contact: [eilein.fraser@ed.ac.uk](mailto:eilein.fraser@ed.ac.uk)

### **(v) SPECIAL CIRCUMSTANCES COMMITTEE**

Special circumstances can sometimes affect a student's performance in following a course, in producing coursework or in completing examinations. Procedures exist to highlight these circumstances and seek consideration of them in evaluations of academic performance.

Information on the University's Special Circumstances procedures, including the Special Circumstances Form required, are available on the Academic Services website:

<http://www.ed.ac.uk/academic-services/students/assessment/special-circumstances>

If you think you have a case for Special Circumstances, please contact your Personal Tutor to discuss it in the first instance. If your tutor is not available please contact the School's Student Support Office.

Special Circumstances forms should be submitted as soon as possible and not more than a week after the final assessment for the semester that has been affected.

#### **(vi) COMPLAINT PROCEDURE**

The complaint procedure is designed to ensure that complaints are properly investigated and are given careful and fair consideration.

The procedure involves up to two stages and adheres, as far as possible, to a specified timescale. Anyone wishing to raise a complaint about a matter which is the responsibility of the University must do so via this procedure.

#### **Making a Complaint**

If you are considering making a complaint to the University, you should first:

- Try to sort out the problem with those who are directly involved. Generally complaints are resolved more easily and effectively at an early stage and by those who have a direct influence on the situation. We call this "Frontline Resolution".
- Have a look at the information and guidance accessible via the links below which explain the complaint procedure.
- If you are a student, speak to an Adviser at the Edinburgh University Students' Association (EUSA) Advice Place. EUSA Advisers have a great deal of relevant experience and knowledge of the University procedures.  
<http://www.eusa.ed.ac.uk/advice/>

If a complaint cannot be resolved at the "Frontline", please complete the form. Details of how to submit a complaint are on the form.

Further information regarding the complaints procedure can be found at:

<http://www.ed.ac.uk/schools-departments/student-academic-services/student-complaint-procedure>

#### **(vii) ACADEMIC APPEALS**

The following webpage provides guidance for undergraduate students considering making an academic appeal, and is intended to offer information and assistance. It should be noted however that the academic appeals process is governed by the

University's Assessment Regulations (link from web page below) which anyone contemplating an academic appeal should also consult.

<http://www.ed.ac.uk/academic-services/students/appeals>

### XIII: INSTITUTE FOR ACADEMIC DEVELOPMENT

Provision for undergraduate students

[www.ed.ac.uk/iad/undergraduates](http://www.ed.ac.uk/iad/undergraduates)



**Advice for studying effectively**

**Resources:** LearnBetter (available on the Learn VLE) is there to help all students find effective approaches to studying, learning and doing academic work. Produced by Study Development Advisors at the University's Institute for Academic Development (IAD), this resource gives advice about many common student questions, covering topics such as academic reading and writing, time management, presentations and revision.

**Workshops:** the IAD's Study Development Advisors also run workshops on similar topics throughout semesters 1 and 2, which are open to all undergraduates.

**One-to-one advice:** it is also possible to request a one-to-one consultation with one of the IAD Advisors.

**Find out more:** you can find full details of everything IAD Study Development offers - and some key information and advice sheets - by going to the Study Development web pages: [www.ed.ac.uk/iad/undergraduates](http://www.ed.ac.uk/iad/undergraduates)

### XIV: CAREERS SERVICE

Whatever your hopes or plans for your future after graduation, the Careers Service team are able to support you. The careers information centre has something for everyone. There is a wide range of occupational information and resources to help you explore different options. What's involved in the job? How do you get started? What are employers looking for? Maybe you're considering working abroad, volunteering, further study or taking time out? You can research all of these options there too.

You don't need to know what you want to do to use the Careers Service though!

They are there to support you in the process of figuring out your next steps.

See [www.ed.ac.uk/careers](http://www.ed.ac.uk/careers) 'Using the Careers Service' for more. Lyn Kane is the link career adviser for our School.

Looking for work? There is lots of advice and information about this, and how to make effective applications on the Careers Service website. MyCareerHub is their online employer and vacancy database, and advertises part-time, semester, vacation, internship and graduate vacancies, both in the UK and abroad. It also advertises volunteering opportunities, and holds a variety of employer information, so is an excellent resource and starting point.

The Careers Service also offers sessions covering insights into a variety of sectors e.g. International Development, Media and Policy Work ... to name but a few, plus talks on writing your CV and making applications for example. Find out more about what's going on, plus details of employer presentations and Career Fairs on their website: [www.ed.ac.uk/careers/talks-events](http://www.ed.ac.uk/careers/talks-events)

The Careers Service are based on the third floor of the Main Library Building on George Square. Why not call in and find out more?

## **XV: EDINBURGH UNIVERSITY STUDENTS' ASSOCIATION (EUSA)**



## The Advice Place

The Advice Place is the free advice and information centre for all students at the University of Edinburgh. The service is run by EUSA and offers independent and confidential advice. Our professional advisers are available throughout the year, including the summer vacation period.

Get in touch with us if you have questions about anything and everything related to university life, from finance and funding to accommodation and tenancy rights. We also have specialist Academic Advisers, who can offer guidance on issues affecting your studies.

### How to contact us:

Drop in to our main office in Potterrow (9:30-5 weekdays, except Wed 10:30-5 and Tues, during semester time, when we offer late night opening until 7:00pm), or at King's Buildings House (11:00-2:00 weekdays, semester time only).

Email us: [advice@eusa.ed.ac.uk](mailto:advice@eusa.ed.ac.uk); [academic.advice@eusa.ed.ac.uk](mailto:academic.advice@eusa.ed.ac.uk)

Phone us: 0131 650 9225 /0800 206 2341

Visit us online: [www.eusa.ed.ac.uk/advice](http://www.eusa.ed.ac.uk/advice)

## Programme Reps



Programme Reps are the foundations of student representation. They represent the views of their peers on their course or programme depending on their School's student representation structure. Programme Reps ensure that academic and support staff are continually listening to and engaging with students to improve the student experience. Ultimately, Programme Reps will work in partnership with staff to improve the student experience for current and future students.

Programme Reps are ambassadors who represent all students in their cohort to make positive changes to the student learning experience in their courses and/or programme. As a Programme Rep, you will gather feedback from peers and discuss it with your Course or Programme Organiser directly or in Student-Staff Liaison Committees (SSLCs) which are held regularly in your School. Programme Reps can also work with their elected School Representatives, Sabbatical Officers, and/or other elected Reps to improve student life.

Further information about the programme rep system, including a role description and details of training and support offered to programme reps, can be found here:



## Democracy

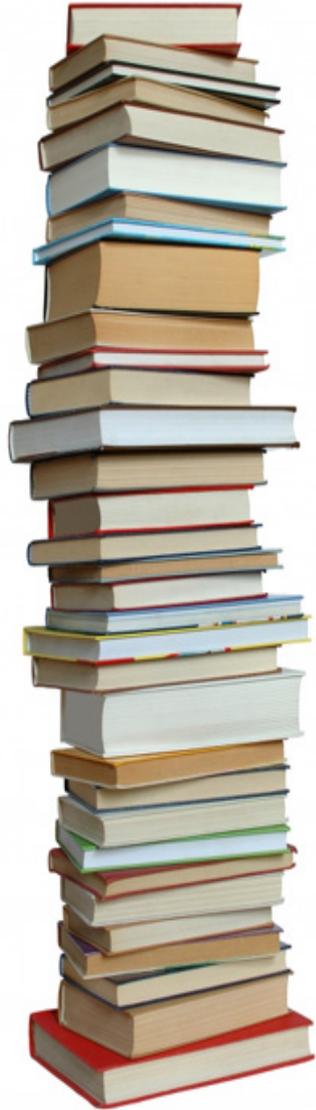
The University and the government make decisions which hugely impact on your life while you are a student, and it is important that you are represented so that those decisions are made in ways that benefit you.

You are automatically a member of Edinburgh University Students' Association (EUSA), and can vote - and stand - in the EUSA elections. EUSA campaigns to improve the student experience at the University of Edinburgh, to represent your views to the University and to make sure that the voice of University of Edinburgh students is heard by the University and the government.

EUSA has three Councils which work to improve your University and make sure you are heard:

- The Academic Council campaigns to improve feedback, ensure you get excellent teaching, resources and academic support.
- The Welfare Council works to improve student welfare, campaigns for better support services and on student welfare issues such as mental health and exam stress.
- The External Affairs Council campaigns on student fees, improving student-community relations and student transport and accommodation - things which may be external to the University but which have a huge impact on student life.

Any student can get involved with EUSA. Come along to any of the Councils and help with EUSA's campaigns - or propose your own campaign! You can find more information at [www.eusa.ed.ac.uk/](http://www.eusa.ed.ac.uk/)



## SHCA Student Research Room:

All students doing degrees in Classics are able to use the resources available on the second floor mezzanine in the William Robertson Wing, Doorway 4, Teviot Place. This is a student-run space; if you wish to volunteer, please contact Caroline Stirling ([Caroline.Stirling@ed.ac.uk](mailto:Caroline.Stirling@ed.ac.uk))

CLASSICS HONOURS COURSES 2019-2020 SEMESTER 1

	9-10	10-11	11-12	12-1	1-2	2-3	3-4	4-5	5-6
<b>Mon</b>		Socrates and Plato/Socrates and Plato: 5 Dialogues	The Roman Emperor	Macedonia			Tragedy	Inscribed Objects	
								Hellenistic Poetry	
<b>Tues</b>	The Punic Mediterranean	Later Latin Poetry	The City in the Late Antique Mediterranean World.	Latin Language A/B			Early Roman Egypt	Monsters, Murder and Mayhem	
<b>Weds</b>		Socrates and Plato/Socrates and Plato: 5 Dialogues	The Roman Emperor	Greek Lang A/B Tutorial (odd)					
				Latin Lang A/B Tutorial (even)					
<b>Thurs</b>	The Punic Mediterranean	Later Latin Poetry	The City in the Late Antique Mediterranean World.	Socrates and Plato	Greek Lang A/B Unseen (even)		The Greek World and Rome	Monsters, Murder and Mayhem	
				Macedonia	Latin Lang A/B Unseen (odd)			Hadrian's Wall	
<b>Fri</b>		Greek Language A/B	Constantinople				Cicero the advocate		
							Labour, Wealth & Inequality		

CLASSICS HONOURS COURSES 2019-2020 SEMESTER 2

	9-10	10-11	11-12	12-1	1-2	2-3	3-4	4-5	5-6
<b>Mon</b>	Handling Greek Pottery	The Latin Manuscript	A Visual History of the Later Roman World	Greek Comedy			Communities of Byzantine Asia Minor	Beauty and the Greeks	
								Paganism and Christianity	
<b>Tues</b>	Handling Greek Pottery	The Latin Manuscript	The History of Republican Italy	Latin Language A/B			Roman Judaea/Judaea under Roman Rule	Severans	Ancient Didactic Poetry
				The Athenian Akropolis			Neronian and Flavian Verse		
<b>Weds</b>	Ancient Greek Slavery		The History of Republican Italy	The Athenian Akropolis					
	New Greek Course (TBC)			Latin Lang A/B Tutorials (odd)					
				Greek Lang A/B Tutorials (even)					
<b>Thurs</b>	The Long 12 <sup>th</sup> Century		A Visual History of the Later Roman World	Greek Comedy	Latin Lang A/B Tutorials (even)		Stoic Philosophy at Rome	Severans	Ancient Didactic Poetry
					Greek Lang A/B Tutorials (odd)				
<b>Fri</b>		Greek Language A/B	The History of North Africa				Violence and Disorder		

Beginners' /  
intermediate  
Language  
Courses

Semester 1  
Greek 1ha - Mon, Tu, Wed, Th 11-12  
Latin 1ha - Mon, Tu, Th, Fri 1-2  
Greek 2ha - Mon, Tu, Th, Fri 11-12  
Latin 2ha - Mon, Tu, Th, Fri 1-2

Semester 2  
Greek 1hb - Mon, Tu, Wed, Th 11-12  
Latin 1hb - Mon, Tu, Th, Fri 1-2  
Greek 2hb - Mon, Tu, Th, Fri 11-12  
Latin 2hb - Mon, Tu, Th, Fri 1-2