

Maynooth University
DEPARTMENT OF ANCIENT CLASSICS

STUDENT HANDBOOK
GREEK AND ROMAN CIVILIZATION

THIRD YEAR

Academic Year 2019–2020

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Please note:

All students in Greek and Roman Civilization will be asked to pay a small charge for the year to cover the cost of course material provided by the Department.

Students are obliged to familiarize themselves with the contents of this Handbook.

THE DEPARTMENT

Welcome to the Department of Ancient Classics. We hope you will find your studies with us stimulating and enjoyable. This Handbook is designed to explain to you how your course in Greek and Roman Civilization works, so please read it carefully. It provides basic information on lecture times/locations, module content, workshops, and assessment. If there is information you need but which is not covered in this Handbook, then do not hesitate to ask a member of staff for guidance.

STAFF

The offices of all staff in the Department of Ancient Classics are located in the Arts Building on the North Campus.

Staff	Office No.	Telephone No.
Professor of Classics and Head of Department Professor David Scourfield	5	(01) 708 3692
Adjunct Professor Professor George Huxley		
Lecturers		
Dr Gordon Campbell	8	(01) 708 3720
Dr Jonathan Davies	7	(01) 708 3694
Dr William Desmond	4	(01) 708 3693
Dr Maeve O'Brien	3	(01) 708 3807
Temporary Lecturer		
Dr Kerry Phelan	6	(01) 708 3973

Please note that Dr Kieran McGroarty is on sabbatical leave during the academic year 2019-2020.

All teaching staff are available to see students during two weekly **consultation hours**, details of which are posted on the Departmental webpage and beside the door of each staff member's office. If you are unable to come to see the staff member at any of these times, you must arrange another appointment. The best way to do this is to speak to the member of staff concerned at the beginning or end of a lecture, or to contact the Executive Assistant at the Departmental Office.

Departmental Office	Office No.	Telephone No.
<i>Senior Executive Assistant</i> Ms Sarah Coughlan Da Silva	9	(01) 708 3316

DEPARTMENTAL WEBSITE

Further information about the Department and its activities can be found online at:

www.maynoothuniversity.ie/ancient-classics

NOTICEBOARDS

There are noticeboards in the Arts Building located between offices 6 and 9 where the Department posts important information. **You should get into the habit of consulting these noticeboards regularly.**

COURSE STRUCTURE

TEACHING ARRANGEMENTS

There are **18** lectures and **3** workshops in each module. Workshops (for which see pp. 8-9 below) will be held in normal lecture times. Times and locations of lectures/workshops are set out below.

<p>FIRST SEMESTER: Monday 23 September–Friday 20 December 2019</p> <p><i>STUDY WEEK: Monday 28 October–Friday 1 November 2019</i> <i>STUDY PERIOD: Monday 6–Friday 10 January 2020</i></p>		
<p>GC307 Strange Creatures: Anthropology in Antiquity Dr Campbell</p> <p>21 teaching hours, beginning Tuesday 24 September <i>Tuesday, 12:00, Iontas SR</i> <i>Thursday, 12:00, Iontas SR</i></p>	<p>GC309 The Aeneid and the Story of Roman Epic Dr O’Brien</p> <p>21 teaching hours, beginning Wednesday 25 September <i>Wednesday, 12:00, HH</i> <i>Friday, 12:00, HH</i></p>	<p>GC313 Fire from Heaven: The Rise of Macedonia and Alexander the Great Dr Phelan</p> <p>21 teaching hours, beginning Thursday 26 September <i>Thursday, 09:00, JH7</i> <i>Thursday, 15:00, HA</i></p>
<p>SECOND SEMESTER: Monday 3 February–Friday 8 May 2020</p> <p><i>STUDY WEEK: Monday 16–Friday 20 March 2020</i> <i>EASTER VACATION: Monday 13–Friday 17 April 2020</i> <i>STUDY PERIOD: Monday 11–Friday 15 May 2020</i></p>		
<p>GC306 The Ancient Novel Professor Scourfield</p> <p>21 teaching hours, beginning Thursday 6 February <i>Thursday, 15:00, JHL5</i> <i>Friday, 12:00, HH</i></p>	<p>GC316 A World Full of Gods: Religious Life in the Roman Empire Dr Davies</p> <p>21 teaching hours, beginning Tuesday 4 February <i>Tuesday, 12:00, PCT</i> <i>Thursday, 12:00, CB3</i></p>	<p>GC350 Greek and Roman Civilization Essay Project Professor Scourfield</p> <p><i>Wednesday, 12:00, RW.121</i> <i>Thursday, 09:00, RW.01</i></p>

GC306 THE ANCIENT NOVEL

Semester: 2

Credits: 5

Teaching methods: 18 lectures and 3 workshops.

Module content: Long before the rise of the modern novel, a form of prose fiction arose in the Greco-Roman world that can justifiably be described by that name. This module considers both the ideal Greek novel of love and adventure and the comic strain represented by the *Satyricon* of the Latin writer Petronius. The ancient novel was a literary melting-pot, shaped above all by epic but indebted to a wide variety of genres; the relationships between the novels and these forms of literature are examined, as are topics such as narrative technique, characterisation, and gender construction.

Learning outcomes: On successful completion of the module, students should be able to:

- Identify the main authors and traditions of the ancient novel.
- Recount the narratives that underlie the ancient novel.
- Analyse the characters, imagery, themes and structures of key ancient novels.
- Develop imaginative, lateral thinking.
- Demonstrate the ability to communicate complex ideas in both oral and written form.

Assessment: Total mark: 100%. This module is assessed by **1 x 1.5 hour written examination** after Semester 2, with an **optional coursework essay** for 40% of the total mark. The essay mark will be applied only if it is to the student's advantage.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay during the first week (or part thereof) that the essay is submitted beyond the due date. An essay submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

Required book purchases:

Petronius, *The Satyricon*, trans. J. P. Sullivan, revised edn., with introduction and notes by H. Morales (Penguin, 2011).

H. Morales (ed.), *Greek Fiction: Callirhoe, Daphnis and Chloe, Letters of Chion* (Penguin, 2011).

GC307 STRANGE CREATURES: ANTHROPOLOGY IN ANTIQUITY

Semester: 1

Credits: 5

Teaching methods: 18 lectures and 3 workshops.

Module content: In ancient Greek and Roman thinking the world has imaginary boundaries and liminal areas where the norms of nature and culture are thought to break down. Analogies are constantly drawn between 'primitive' peoples at the 'edges of the world' and 'primitive' people in prehistory. Distance, both in time and space, leads to difference, and the idea that strange things happen out there or happened back then is prominent in Greek and Roman thinking on other cultures. This module examines ancient ideas of the creation of the world, the beginnings of life and origin of species, humans and animals, utopias and blessed islands, and 'barbarian' cultures beyond the Mediterranean world, before going on to critically examine three anthropological texts: Lucretius' account of prehistory, Tacitus' description of the ancient Germans in his *Germania*, and Jean De Léry's 16th-century account of the Tupinamba of Brazil.

Learning outcomes: On successful completion of the module, students should be able to:

- Analyse ancient ideas on humans and animals.
- Analyse ancient ideas of the origins of civilization, primitivism and progressivism.
- Interpret ancient ethnographic writings.
- Assess ancient and modern notions of civilization and barbarism.
- Display a broad understanding of the effects of ancient anthropological thought upon modern preconceptions.
- Demonstrate the ability to communicate complex ideas in both oral and written form.

Assessment: Total Mark: 100%. This module is assessed by **2 compulsory essays/written assignments** during Semester 1.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay/written assignment during the first week (or part thereof) that the essay/written assignment is submitted beyond the due date. An essay/written assignment submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

Required book purchase:

A. O. Lovejoy and G. Boas, *Primitivism and Related Ideas in Antiquity* (Johns Hopkins University Press, 1935, repr. 1997).

GC309 THE AENEID AND THE STORY OF ROMAN EPIC

Semester: 1

Credits: 5

Teaching methods: 18 lectures and 3 workshops.

Module content: This module investigates the many ways (mythical, poetic, and political) that the *Aeneid* can be interpreted as a monument to the Augustan principate. The complex literary texture of this core text for our understanding of the Roman imagination will be studied in detail. The module reveals how Virgil is challenged, reread and emulated by poets in the later tradition of epic writing at Rome.

Learning outcomes: On successful completion of the module, students should be able to:

- Recognise mythical and political events in the poems.
- Select key episodes to illustrate significant themes.
- Discover what devices make epic poetry epic.
- Compare the ways later poems interpret the *Aeneid*.
- Propose values and ideas common to all the poems.
- Demonstrate the ability to communicate complex ideas in both oral and written form.

Assessment: Total mark: 100%. This module is assessed by **1 x 1.5 hour written examination** after Semester 1, with an **optional coursework essay** for 40% of the total mark. The essay mark will be applied only if it is to the student's advantage.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay during the first week (or part thereof) that the essay is submitted beyond the due date. An essay submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

Required book purchases:

Virgil, *The Aeneid*, trans. D. West, revised edn. (Penguin, 2003).

P. Hardie, *The Epic Successors of Virgil: A Study in the Dynamics of a Tradition* (Cambridge University Press, 1993).

Lucan, *Civil War*, trans. S. Braund (Oxford University Press, 2008) [Oxford World's Classics].

GC313 FIRE FROM HEAVEN: THE RISE OF MACEDONIA AND ALEXANDER THE GREAT

Semester: 1

Credits: 5

Teaching methods: 18 lectures and 3 workshops.

Module content: This module explores the extraordinary careers of the Macedonian kings Philip II and, to a greater extent, his son Alexander the Great. It examines their rise to power, and attempts to explain the reasons for their military successes, by which in a short space of time Philip had conquered the Greek world and, Alexander, subsequently, moved the boundaries of that Greek world eastwards to the borders of India. Though Alexander's life met a premature end, the consequences of his conquests were far-reaching both politically and culturally, as various local cultures blended with the Greek; analysis of the nature and significance of these changes is central to the investigation.

Learning outcomes: On successful completion of the module, students should be able to:

- Identify and recount the important military engagements of Philip II and Alexander the Great.
- Discuss critically the achievements of Philip II and Alexander the Great.
- Assess critically the source materials from which our understanding of Alexander the Great emerges.
- Analyse the immediate and long-term consequences of Alexander the Great's military conquests.
- Argue coherently about the chief issues that pertain to the rise of Macedonia and the conquests of Alexander the Great.
- Demonstrate the ability to communicate complex ideas in both oral and written form.

Assessment: Total mark: 100%. This module is assessed by **1 x 1.5 hour written examination** after Semester 1, with an **optional coursework essay** for 40% of the total mark. The essay mark will be applied only if it is to the student's advantage.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay during the first week (or part thereof) that the essay is submitted beyond the due date. An essay submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

Required book purchase:

Arrian, *The Campaigns of Alexander*, trans. A. de Sélincourt, revised by J. R. Hamilton (Penguin, 1971).

GC316 A WORLD FULL OF GODS: RELIGIOUS LIFE IN THE ROMAN EMPIRE

Semester: 2

Credits: 5

Teaching method: 18 lectures and 3 workshops.

Module content: Neither Latin nor ancient Greek has a word which precisely corresponds to our concept of "religion". However, what we might term "religion" is one of the most richly-evidenced areas of life in the Roman world: this truly was a world full of gods. This module involves a wide-ranging study of the religious life of the Roman world. We will study a broad variety of religious notions and experiences in antiquity, from the authoritative apparatus of traditional Roman religion to the gods of the wider world, worshipped by cities, voluntary associations and individuals across the empire. We will attempt to understand how the inhabitants of the Roman world understood the realm of the divine, and how it related to their daily-lived experience. We will look at the intersection of religion and imperial power, and consider how religion both bolstered imperial authority (as, for instance, in the case of emperor worship) and in some cases could come to challenge it (for instance, in the cases of Judaism and Christianity). We will also look at how gods are represented in Roman art and literature, at Roman philosophical approaches to questions of religion, and at modern sociological and anthropological approaches to the religious life of the period.

Learning outcomes:

On successful completion of the module, students should be able to:

- Describe the various functions which religious practices and beliefs fulfilled for communities, groups and individuals in the Roman world.
- Understand the interaction between religion and imperial power, both at Rome and in the wider world.
- Show familiarity with a wide range of evidence, including literary, material, artistic, epigraphic and numismatic evidence, pertaining to religious life in the Roman world.
- Evaluate the contributions of important modern scholarship on Roman religions.
- Appreciate how the application of anachronistic modern ideas about religion can distort our understanding of ancient religious conceptions, including in the cases of ancient Judaism and early Christianity.
- Demonstrate the ability to communicate complex ideas in both oral and written form.

Assessment: Total mark: 100%. This module is assessed by **1 x 1.5 hour written examination** after Semester 2, with an **optional coursework essay** for 40% of the total mark. The essay mark will be applied only if it is to the student's advantage.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay during the first week (or part thereof) that the essay is submitted beyond the due date. An essay submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

Required book purchase: J. B. Rives, *Religion in the Roman Empire* (Blackwell, 2007).

GC350 GREEK AND ROMAN CIVILIZATION ESSAY PROJECT

Semester: 2

Credit weighting: 5

Teaching methods: One introductory lecture per topic with consultation as required.

Module content: This module allows the student to pursue in-depth study and research on one of a number of designated topics. The student will have a choice from a number of topics related to those studied at Levels 2 or 3. Candidates will be expected to argue at length from source material and to discuss critically the judgements of secondary literature.

Learning outcomes: On successful completion of the module, students should be able to:

- Demonstrate breadth and depth of knowledge in one specific area of Classical studies.
- Develop broadly transferable research skills (e.g. analysis and comparison of primary materials, application and evaluation of different methodologies and approaches).
- Demonstrate the ability to write effectively at an advanced level.
- Demonstrate a capacity for imaginative, lateral thinking.

Assessment: One essay of c.5,000 words.

Penalties: Ten percentage points will be deducted from the mark awarded for an essay during the first week (or part thereof) that the essay is submitted beyond the due date. An essay submitted more than one week late will not be accepted, unless an extension has been granted by the Head of Department.

LECTURES AND WORKSHOPS

All students are required to familiarize themselves with the information set out on this page. Please read it carefully.

ATTENDANCE

The Department of Ancient Classics regards attendance at lectures and workshops as **an obligation on the student. Attendance registers are taken at all classes. Assiduous attendance is in your best interest.** Examinations are based mainly on the material examined and discussed in lectures and workshops, so you will increase your chances of success by attending them. Conversely, if you do not attend, you will be at a great disadvantage when it comes to performing in examinations. **It has been the Department's experience over many years that students who do not attend lectures and workshops tend to perform poorly, often extremely poorly, in examinations and other forms of assessment.**

LECTURES

Lectures are the main teaching mode in any module. Their functions may be summarized as follows:

- They provide the basic structure of the module.
- They supply basic factual information.
- They introduce, illuminate, and explore key issues in the field covered by the module.

Lectures cannot provide every single scrap of information about a particular topic: it is your responsibility to read other material as outlined in the bibliographies provided by lecturers and to **think** about what you read. But **lectures are critical to your understanding of the area covered by any module.** Failure to attend lectures will compromise your ability to perform well in workshops, essays, and examinations.

To get the most out of lectures, you should do the following:

- Listen carefully to the lecturer and note down the most important points.
- After a lecture, read through the notes you have made and compare them with material contained in handouts that the lecturer has given you, and material in textbooks and other sources. Make sure that you understand the topic that has been covered in the lecture.
- Keep your notes (from lectures and from library work) and handouts in an orderly fashion.

WORKSHOPS

Philosophy of workshops

In addition to lectures, the third-year Greek and Roman Civilization course includes workshops, which the Department considers equally important. The purpose of lectures may be more immediately apparent than that of workshops: lectures are the primary forum for the dissemination of essential information, argument, ideas, and academic advice from lecturer to student. Inevitably, however, no matter how much the lecturer attempts to include an element of interaction in lectures, lectures will be an essentially *passive* learning experience for the student. So workshops are intended to provide another sort of learning experience: an *active* one, in order to provide a properly balanced approach to your study of Greek and Roman Civilization. Workshops should **not** be seen as something extra, an add-on to the main business of garnering information through lectures, or as a chore to be got through, but should be seen as the essential counterpart of lectures, and just as valuable to your learning.

But because workshops are supposed to be an active learning experience, their success will depend on just how much *you* contribute to them. With poor participation, it is easy for workshops to degenerate into just another lecture. So your participation is very important, and we encourage you to speak up confidently, and add your ideas to those of others. We greatly value your input, and you may be assured that you will not be mocked, chastised, or humiliated in any way when you do contribute to a workshop. There is never any single 'right answer' in scholarship, and your ideas are as worthy of being expressed and explored as anyone else's.

Purpose of workshops

The purpose of workshops within the study of Greek and Roman Civilization may be summarised as follows:

- In the first place, **their function is not simply to rehash lecture material**. Instead, they expand on and go beyond the scope of lecture material, by introducing you to new material on the same or related topics and new ways of dealing with the material, and by bringing in parallels, contrasts, and contradictions.
- As noted above in the section on the ‘philosophy of workshops’, workshops offer an essentially different mode of learning from lectures. In lectures you will have a more passive learning experience, absorbing information from the lecturer and handouts. By contrast, **workshops are intended to be an active learning experience** in which discussion, debate, and argument are a fundamental part of the process of learning. In workshops you will debate material, investigating different ways in which evidence about the ancient world may be interpreted.
- Following on from this, **workshops aim to give you guidance and practice in the techniques of scholarly investigation**. They aim to encourage and develop your confidence in discussion and in your academic abilities. This should be valuable for you both in your academic work and in other social and professional spheres.
- In sum, **workshops provide an excellent structured opportunity for you to take the responsibility for your own learning that characterizes a good university education**.

ESSAYS

All students are required to familiarize themselves with the terms and conditions set out in this section, and to act accordingly.

GENERAL REGULATIONS

- Essays (or other assessed written assignments), with a Departmental **Cover Sheet** (see p. 14 below under 'Plagiarism'), should be **deposited in the letterbox outside office 9 in the Arts Building** (Departmental Office) by the deadline given. Unless otherwise instructed, you must supply **TWO COPIES** of each essay/assignment, each with a Departmental Cover Sheet. **A word count must also be supplied.**
- **Do not hand essays/assignments to members of staff, or leave essays under their doors.**

ESSAY-OPTIONAL AND ESSAY-COMPULSORY MODULES

In third-year Greek and Roman Civilization, four modules (GC306, GC309, GC313, and GC316) are assessed by a combination of an examination and an essay, where the essay is **optional**. Further explanation is provided below. One module (GC307) is assessed by essays (and/or other written assignments) only; the essays/assignments in this module are therefore **compulsory**.

ESSAY-OPTIONAL MODULES

Modules GC306, GC309, GC313, and GC316 are assessed by an examination at the end of the semester in which they are taught. In addition, in each of these modules students may **opt to write a coursework essay**, the essay counting towards 40% of the total mark for that module; but the essay mark will be applied **only if it is to the student's advantage**. This means that, if you choose to write the essay in a particular module, the mark awarded will count **only** if it is *higher* than the mark awarded for the examination, with the overall mark being calculated according to the ratio Examination : Essay :: 60:40. If, on the other hand, the mark awarded for the essay is *lower* than the mark awarded for the examination, or you do not submit a coursework essay at all, the overall mark for the module will be the mark awarded for the examination.

Students are **strongly encouraged** to take the essay option.

Some students might ask why, if essays are optional, they should consider writing essays at all. The answer to that is that there are **several strong advantages** in writing optional essays. First, as already indicated, an essay can only count **positively** towards your overall mark for a module. Secondly, doing the work for an essay will help you to gather and focus your thoughts on a particular topic, which is (among other things) very good preparation for the exam. Bear in mind that an essay is not only a form of assessment, but an extremely valuable exercise in the learning process in its own right. Thirdly, essays give you an opportunity to develop your writing skills, not least your ability to construct an argument, which will be important when you come to write your answers in exams.

The **recommended length of optional essays** in third-year Greek and Roman Civilization is 2,000-2,500 words.

ESSAY-COMPULSORY (COURSEWORK-ONLY) MODULES

Module GC307 is assessed by essays/other written assignments only. Module GC350 is assessed by one longer essay of *c.*5,000 words. There is **no examination** in these modules, and it is therefore **essential that you submit the required written work by the due date**.

SUBMISSION OF ESSAYS: SCHEDULE

The following schedule applies to **optional essays** in academic year 2019-2020:

Semester	Optional essays	Final submission date
1	GC309 <i>The Aeneid</i> and the Story of Roman Epic	17:00 Mon. 25 Nov. 2019
	GC313 Fire from Heaven: The Rise of Macedonia and Alexander the Great	17:00 Mon. 2 Dec. 2019
2	GC306 The Ancient Novel	17:00 Thurs. 9 April 2020
	GC316 A World Full of Gods: Religious Life in the Roman Empire	17:00 Mon. 20 April 2020

For essays and other written assignments in **module GC307** (Semester 1) **submission dates (and the recommended length of essays/assignments) will be supplied by the lecturer concerned.**

The submission date for **GC350 essays** (Semester 2) is **17:00 Monday 27 April 2020.**

SUBMISSION OF ESSAYS/WRITTEN ASSIGNMENTS: LATE SUBMISSION

PLEASE READ CAREFULLY

- **Ten** percentage points will be deducted from the mark awarded for an essay (or other written assignment) during the first week or part thereof that the essay is submitted beyond the due date. Essays submitted **more than one week late** will not be accepted at all, unless an extension has been granted by the Head of Department.
- Extensions will be granted only in **exceptional circumstances**. The student must apply to the **Head of Department** for such an extension **in advance of the due date**, and the grounds for the application must be **extremely cogent, such as difficult personal circumstances** or a **substantial period of illness**. **The student will be required to supply a medical certificate as proof of illness**. Where an extension is granted, a new due date will be set, and if this date is not met the essay/written assignment will be penalized as described above.

For academic year 2019-2020, the following schedule will be adopted for the imposition of penalties for **late submission of optional essays**:

First Semester

Due date for GC309 *The Aeneid* and the Story of Roman Epic: Monday 25 November 2019 by 17:00.

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 17:00 on Monday 25 November to 17:00 on Monday 2 December 2019.

Due date for GC313 Fire from Heaven: The Rise of Macedonia and Alexander the Great: Monday 2 December 2019 by 17:00.

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 17:00 on Monday 2 December to 17:00 on Monday 9 December 2019.

Second Semester

Due date for GC306 The Ancient Novel: Thursday 9 April 2020 by 17:00.

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 17:00 on Thursday 9 April to 17:00 on Monday 20 April 2020.

Due date for GC316 A World Full of Gods: Religious Life in the Roman Empire: Monday 20 April 2020 by 17:00.

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the period from 17:00 on Monday 20 April to 17:00 on Monday 27 April 2020.

The **same principle** will apply in the case of **late submission of essays/assignments in modules GC307** (Semester 1) **and GC350** (Semester 2). Please note too that **in these modules (GC307 and GC350) only**, essays/assignments may, in accordance with University regulations, be **(re)submitted in the autumn**; but in this situation **new essay/assignment topics will be set and must be addressed**.

If you have a problem with an essay, always go to see the staff member concerned; they are there to help you.

GUIDE TO ESSAY PRESENTATION

INTRODUCTION

This guide is intended to help you with the presentation of the essays (or other written assignments) you will write in the Department of Ancient Classics. It sets out a number of guidelines that will help you present your work in the best manner possible. Good presentation is an important aspect of good written work, and should be taken seriously. All essays must be typed.

USING SOURCES: SOME GENERAL POINTS

When you submit an essay, you will make frequent reference to books, articles, and ancient sources. Sometimes you will quote directly from a source—and remember, if you quote an author's words directly, you must put them in single quotation marks (‘ ’)—or make use of a specific piece of information or an idea that you have found in your reading. More frequently, perhaps, you will summarise information found in one of your sources. In *all* cases, you will need to inform your reader where you found the material. This applies both to the ancient sources (such as Homer, Virgil, etc.) and to modern works. Therefore you will need to include both references and a bibliography. The format outlined below is based on the ‘Harvard’ style, which is perhaps the easiest to use. For further information on using sources, see G. Harvey, *Writing With Sources: A Guide for Students* (Hackett, 1998).

REFERENCES

You may put references either in parentheses (sometimes called ‘round brackets’) in the text, like this: (Shotter 1994: 96) or (Virgil, *Aeneid*, 2.3), or you may put them in footnotes without the brackets.

References to modern works

If you are quoting from or referring to a modern work, your reference will need to include three items of information. For example, imagine that you want to quote from or refer to the following text from p. 96 of David Shotter's book *The Fall of the Roman Republic* (London, 1994): ‘Historians have traditionally seen the battle of Actium as a watershed—the end of the republic and beginning of the Augustan *principate*. It is doubtful whether most Romans would have been aware of this great milestone, as Octavian, his faction and patronage represented a massive demonstration of continuity.’ Any quotation from, or reference to this text, will be followed by the reference (Shotter 1994: 96) either in parentheses or in a footnote. This contains the name of the author, the date of publication, and the page number.

References to ancient sources

The system of referring to ancient sources does not use page numbers like modern works, but is based on ancient and medieval editorial conventions that divide ancient works into books and chapters (and sometimes sections too) in the case of prose works, and books and line numbers in the case of poetry.

If, for example, you want to quote the phrase ‘political equality was a thing of the past; all eyes watched for imperial commands’ from the *Annals* by Tacitus, your reference will read as follows: (Tacitus, *Annals*, 1.4). If you quote the text, the passage in your essay will look something like this:

In the words of one ancient writer, ‘political equality was a thing of the past; all eyes watched for imperial commands’ (Tacitus, *Annals*, 1.4).

Sometimes you will want to refer to, but not quote, an ancient author. In this case, the passage in your essay will look something like this:

One ancient author famously suggested that the rise of the emperor brought an end to free politics at Rome (Tacitus, *Annals*, 1.4).

At other times, you will want to refer not to one chapter in an ancient work, but to several chapters. In this case, the passage in your essay will look something like this:

Tacitus, writing a hundred years after the events he describes, saw the rise of Augustus as bringing to an end political liberty. In his view, the emperor buttressed his position by means of force and the establishment of a dynasty, while efforts to maintain the outward forms of the republic represented nothing but a sham (Tacitus, *Annals*, 1.2-4).

BIBLIOGRAPHY

All essays must include at the end a bibliography, which lists the books and articles you have consulted. It should be arranged **alphabetically** according to author surname (or standard name in the case of ancient texts). You might find that it is better to have separate sections in your bibliography for ancient and modern works. There are different ways of listing ancient texts and modern books and articles in a bibliography. Here are some simple rules to follow:

Translations of ancient texts should be cited as follows:

Virgil, *Aeneid*, translated by H. Rushton Fairclough (London, 1935).

Modern books should be cited as follows:

Shotter, David, *The Fall of the Roman Republic* (London, 1994).

Modern articles in journals should be cited as follows:

Griffin, Miriam, 'The Senate's Story', *Journal of Roman Studies* 87 (1997), 249-263.

Modern articles collected in a book should be cited as follows:

Potter, D. S., 'Roman Religion: Ideas and Actions', in *Life, Death, and Entertainment in the Roman Empire*, edited by D. S. Potter and D. J. Mattingly (Ann Arbor, 1999), 113-167.

PLAGIARISM

PLEASE READ CAREFULLY

- Plagiarism means presenting someone else's words or ideas as your own without acknowledgement. This includes the use, in whole or in part, of another student's work. **This is regarded as cheating and will be penalized, possibly attracting a mark of zero.**
- **Plagiarism is a form of academic dishonesty** and will be treated with the utmost seriousness wherever discovered. **For Maynooth University's policy on plagiarism, see www.maynoothuniversity.ie/exams/information-students. The Department strongly advises you to read this document.**
- **Every time you quote the words of a modern author, you should use quotation marks and clearly indicate your source by means of a footnote or a reference in parentheses ('round brackets'). Likewise, when you are paraphrasing modern authors, the source should be indicated clearly. See the guide to referencing above.**
- As a safeguard against plagiarism, each student must attach to the front of both copies of each piece of written work a copy of the Departmental **Cover Sheet**, and sign the declaration at the bottom of the sheet. A written assignment will not be accepted without an attached Cover Sheet and completed declaration. Cover Sheets may be downloaded from the Departmental web-page or are available from the holder located outside the office of the Executive Assistant, Departmental Office 9.

EXAMINATION MATTERS

For the procedures concerning the discussion, checking, and appeal of examination results, consult the following link: www.maynoothuniversity.ie/exams/information-students.

MU LIBRARY



Fig 1. Exterior of MU Library

MU Library is a popular place to meet, study and research in. We're located in the middle of the campus on the southern side, beside the Kilcock road. Choose from a variety of study spaces; from the open-access area on the ground floor, where food, drink and chat is allowed, with access to over 50 laptops and print facilities, to the quieter areas on levels 1 and 2, with training rooms and meeting rooms. There's a Starbucks located on the ground floor, and even sleep-pods on level 1 if you need to re-charge. Use our bookable group study rooms (nuim.libcal.com/booking/MU_GroupStudyRooms) for your group project-work. MU Library hosts campus exhibitions and events in the foyer during the year, so there's nearly always something new to view.

MU Library is the portal to a vast collection of Ancient Classics resources that you'll need for your essays and research. Take a look at the MU library homepage; (www.maynoothuniversity.ie/library) we've excellent information, training, materials, supports and services that will help you in your studies. We also provide a dedicated Ancient Classics subject guide (nuim.libguides.com/ancientclassics) space on our webpage that we recommend you bookmark; it's a great source of subject-specific material and news. Check out the *New2MU* tab in your Ancient Classics subject guide containing lots of useful stuff for MU-newbies, whatever your level.



Fig 2. Ancient Classics subject guide online



Fig 3. The search-box, LibrarySearch, that searches all the content in MU Library

Use **LibrarySearch** (see Fig. 3 above) on the library homepage to discover everything MU Library holds on your subject and topics. It gives you the location and details of thousands of e-books and e-journals you can read online on your devices, as well as information on books, journal articles, and databases on your subject. We also have online e-dictionaries, encyclopaedias and e-books; basically, everything you need to write successful assignments. If it seems like a lot of stuff, start with your subject guide here (nuim.libguides.com/ancientclassics) for basic suggestions and help.

You can access the information on LibrarySearch, and e-books, e-journals and databases when you're on or off-campus. You have options for basic and advanced search features to find exactly what you are looking for. Get hacks for running successful searches in our free LIST Online (nuim.libguides.com/list-online) tutorials, and come to our **LIST training sessions** in the library (later in Semester 1) to learn skills that will help in your essays and assignments. If you've any queries about finding material, whether it's online, or on the shelf, library staff are happy to help you; just ask at the Library desk or live *Library Chat* box on our homepage. You'll also see us around campus in Semester 1 as we hold 'pop-up' events, where you can find out more about what the library can offer you.

Your **MyCard** (student card) entitles you to borrow material from the Library. If you are not sure how many items you can borrow, click on the Using the Library blue box (see Fig. 4 below) on the library homepage for information.

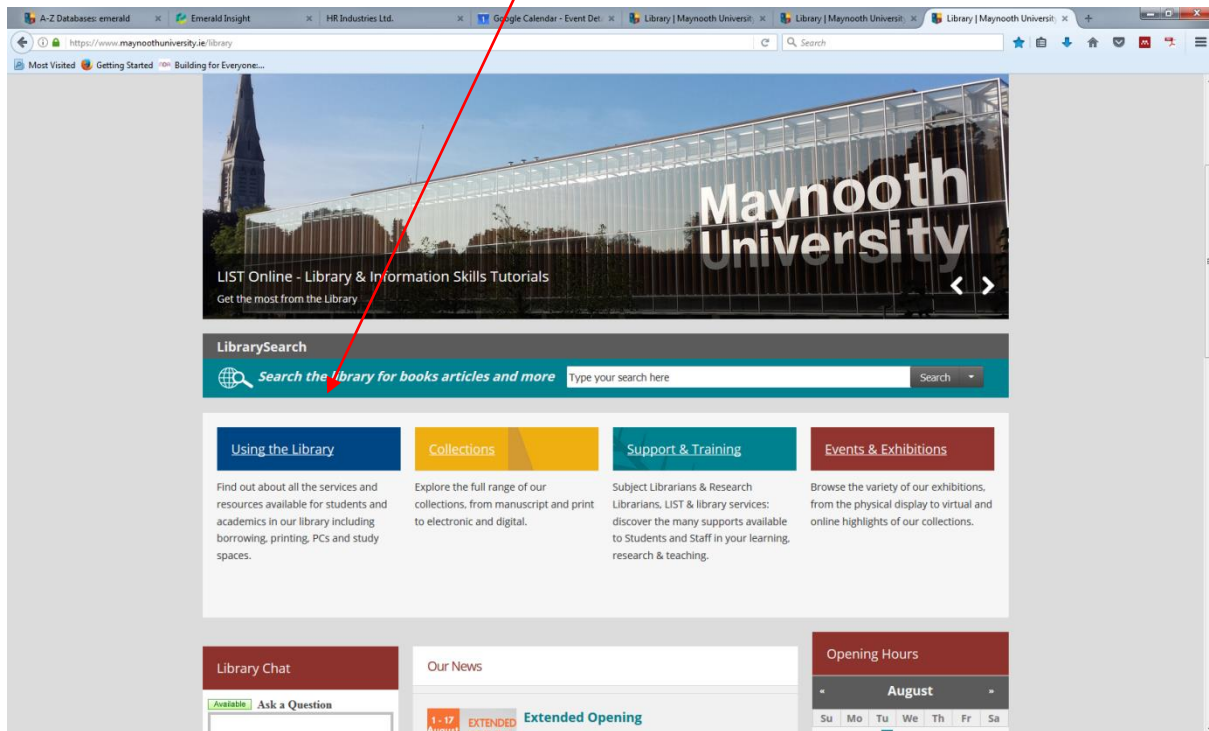


Fig. 4. Library Homepage with arrow to the Using the Library section

Explore the green box **Support and Training** for your subject guide, containing suggestions and lots of subject-support. Take our free, short, **online training sessions** in your own time to upskill in information skills that you'll need in university; see LIST Online (nuim.libguides.com/list-online). They cover everything from finding items on your reading lists, to using e-books, avoiding plagiarism in your essays, and how to evaluate information – all essential skills for students.

You can borrow a laptop from the laptop-bank, opposite the library desk, to use within the library, or you can log on to one of the library PCs to do your essays. The Library is wireless so you can use your own laptop in the library too. We have a 3D printer available (ask us at the Library desk) as well as a colour photocopier, in addition to numerous black and white photocopiers. You use your MyCard to load it with credit to print. **IT Services** have a dedicated space at the main library desk too where you can go if you need IT help. The **Maths Support Centre** (ground floor) and **Writing Centre** (level 1) are also located in the library.

Contact us (library.information@mu.ie) with your **queries** about using the Library, finding information for your studies or how to use any of the online material. There is no such thing as a 'stupid question'. We all know it can be a lot to take in when you start in university and we are here to help you!

The Library wishes you every success in your studies and we really look forward to seeing you during your years in MU.

USEFUL LINKS AND CONTACTS:

Links:

- Library homepage: www.maynoothuniversity.ie/library
- Ancient Classics Subject Guide: nuim.libguides.com/ancientclassics
- LIST online: nuim.libguides.com/list-online

Contact:

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