

**Maynooth University**  
**DEPARTMENT OF ANCIENT CLASSICS**

**STUDENT HANDBOOK**  
**GREEK AND ROMAN CIVILIZATION**

**SECOND YEAR**

Academic Year 2017-2018

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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. You are obliged to familiarize yourself 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. In addition to giving lecture timetables, it gives information on workshops and on assessment, including essays. 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.
<b>Senior Lecturer and Head of Department</b> Dr Kieran McGroarty	6	(01) 708 3973
<b>Professor of Classics</b> Professor David Scourfield	5	(01) 708 3692
<b>Adjunct Professor</b> Professor George Huxley		
<b>Lecturers</b>		
Dr Gordon Campbell	8	(01) 708 3720
Dr William Desmond	4	(01) 708 3693
Dr Maeve O'Brien	3	(01) 708 3807
Dr Michael Williams	7	(01) 708 3694

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. Fax No.
<i>Senior Executive Assistant</i> Ms Breege Lynch	9	Tel (01) 708 3316 Fax (01) 708 6485

### DEPARTMENTAL WEBSITE

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

[www.maynoothuniversity.ie/ancient-classics](http://www.maynoothuniversity.ie/ancient-classics)

### NOTICE-BOARDS

There are notice-boards 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 notice-boards regularly.**

MODULES: TEACHING ARRANGEMENTS

There are **18** lectures (**2** per week) for each module, and **3** additional workshops (times and locations are given in the schedule below).

<p><b>FIRST SEMESTER: Monday 18 September – Friday 15 December 2017</b></p> <p><i>STUDY WEEK: Monday 30 October–Friday 3 November 2017</i>  <i>STUDY WEEK: Monday 1–Friday 5 January 2018</i></p>		
<p><b>GC204</b>  <b>Greek Tragedy</b>                  Prof. Scourfield</p> <p><b>21</b> teaching hours, beginning                  Tuesday 19 September  <i>Tuesday, 3 pm, JH6</i>  <i>Wednesday, 12 noon, JH6</i></p>	<p><b>GC213</b>  <b>Greek Mythology: Homer, Ovid, and the Trojan War</b>                  Dr Desmond</p> <p><b>21</b> teaching hours, beginning                  Thursday 21 September  <i>Thursday, 9 am, JH5</i>  <i>Friday, 12 noon, HH</i></p>	<p><b>GC217</b>  <b>Power and the People in Imperial Rome</b>                  Dr Williams</p> <p><b>21</b> teaching hours, beginning                  Tuesday 19 September  <i>Tuesday, 12 noon, HC</i>  <i>Thursday, 12 noon, HB</i></p>
<p><b>SECOND SEMESTER: Monday 29 January – Friday 4 May 2018</b></p> <p><i>STUDY WEEK: Monday 19–Friday 23 March 2018</i>  <i>EASTER VACATION: Monday 26–Friday 30 March 2018</i>  <i>STUDY WEEK: Monday 7–Friday 11 May 2018</i></p>		
<p><b>GC202</b>  <b>Thucydides, Aristophanes, and the Peloponnesian War</b>                  Dr McGroarty</p> <p><b>21</b> teaching hours, beginning                  Tuesday 30 January  <i>Tuesday, 3 pm, HC</i>  <i>Wednesday, 12 noon, HD</i></p>	<p><b>GC215</b>  <b>Women in Greece and Rome</b>                  Dr O'Brien</p> <p><b>21</b> teaching hours, beginning                  Tuesday 30 January  <i>Tuesday, 12 noon, HC</i>  <i>Thursday, 12 noon, HD</i></p>	<p><b>GC218</b>  <b>Greek Philosophy: Socrates, Plato, Aristotle</b>                  Dr Desmond</p> <p><b>21</b> teaching hours, beginning                  Thursday 1 February  <i>Thursday, 9 am, JH6</i>  <i>Friday, 12 noon, HB</i></p>

## MODULE SUMMARIES

### GC202 THUCYDIDES, ARISTOPHANES, AND THE PELOPONNESIAN WAR

**Credits:** 5

**Semester:** 2

**Teaching methods:** 18 lectures and 3 workshops.

**Module content:** Towards the end of the fifth century BC the Greek world became embroiled in a conflict which lasted with little interruption for 27 years. This module examines this conflict – the Peloponnesian War – and the parts played by the principal adversaries, Athens and Sparta. It involves close study of Thucydides' *Peloponnesian War*, but also makes use of other perspectives, such as those provided by the comic playwright Aristophanes, who enriches the picture by dealing, among other things, with the attitudes of women to the conflict. The module thus ranges beyond military and political history in an effort to understand what impact the war had on the general population, male and female, citizen and slave.

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

- Identify and recount the important military engagements that took place during the Peloponnesian War of 431-404 BC.
- Discuss Thucydides as an objective historian of that war.
- Assess the didactic value of Thucydides' *Peloponnesian War*.
- Analyse Thucydides' *Peloponnesian War* as an exercise in historiography.
- Argue coherently about the chief issues that pertain to the Peloponnesian War of 431-404 BC and its historian, Thucydides.
- 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 2.

**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:**

Thucydides, *History of the Peloponnesian War*, trans. R. Warner, revised by M. I. Finley (Penguin, 1972).

### GC204 GREEK TRAGEDY

**Credits:** 5

**Semester:** 1

**Teaching methods:** 18 lectures and 3 workshops.

**Module content:** This module explores the tragic theatre of fifth-century Athens, which deals essentially with the relationships of individual human beings with each other, their families, the wider community, and the gods. The main focus is dramatic, but interpretation of the plays – by Aeschylus, Sophocles, and Euripides – is informed throughout by consideration of the religious, social, and political contexts in which they were produced; within the confines of theatrical performance, Greek tragedy could offer a striking challenge to accepted values and beliefs.

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

- Identify the main authors and traditions of Athenian theatre.
- Recount the mythic narratives that underlie key tragic plays.
- Analyse the characters, imagery, themes and structure of key tragic plays.
- Assess the cultural importance of tragedy in Athenian life.
- 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 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:**

Aeschylus, *The Oresteia*, trans. C. Collard (Oxford University Press, 2003) [Oxford World's Classics].

Sophocles, *Antigone, Oedipus the King, Electra*, trans. H. D. F. Kitto, ed. E. Hall (Oxford University Press, 1998) [Oxford World's Classics].

Euripides, *Medea and Other Plays*, trans. J. Davie, intro. R. B. Rutherford (Penguin, 2003).

## **GC213 GREEK MYTHOLOGY: HOMER, OVID, AND THE TROJAN WAR**

**Credits:** 5

**Semester:** 1

**Teaching methods:** 18 lectures and 3 workshops.

**Module content:** Greek mythology has provided some of the enduringly 'classic' stories for the western tradition, and from among them myths of Troy have been perhaps most influential on later poets, philosophers, and artists. After surveying major themes and theories of Greek mythology, this module will focus on two differing treatments of the Trojan War: Homer's *Iliad* and selections from Ovid's *Metamorphoses*. The product of a martial, heroic and oral society, the *Iliad* explores the consequences of honour, friendship and the warrior ethos—an intensely tragic work about a young hero-king facing the finality of death. Ovid's *Metamorphoses*, by contrast, hails from the literary circles of Augustan Rome and is often far lighter in tone. With an eye to the wit and erudition of an Alexandrian aesthetic, it weaves stories untold by Homer (e.g. wedding of Peleus and Thetis) into a tapestry of human and divine 'metamorphoses'—even while the Homeric poems remain a constant and pervasive influence. The module will conclude with a brief glance at the notion of 'metamorphosis' in the *Iliad*—through Simone Weil's interpretive essay, *Iliad or Poem of Force*, and Clint Eastwood's film *Unforgiven*. In all this module aims to provide a focussed introduction to two central literary classics, illustrating how Greek myth has been adapted to the most varied genres and cultural settings, from Archaic bards to Augustan poets, from Homeric rhapsodes to Hollywood.

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

- Analyse the characters, imagery and structure of Homer's *Iliad*.
- Identify features of the competitive, heroic ethos of the *Iliad*.
- Assess the importance of the *Iliad* for later works of Greek literature, history and philosophy.
- Discuss some modern perspectives on the *Iliad*'s importance for Greek culture.
- 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 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:**

Homer, *The Iliad*, trans. M. Hammond (Penguin) 1987.

Ovid, *Metamorphoses*, trans. A.D. Melville (Oxford World's Classics) 2009.

## GC215 WOMEN IN GREECE AND ROME

**Credits:** 5

**Semester:** 2

**Teaching Methods:** 18 lectures and 3 workshops.

**Module content:** An examination of the lives of women in Greece and Rome, this module will draw on both textual evidence and material culture to explore female life experiences in the ancient world. The importance of physical environment and cultural context for the study of women in Antiquity will be emphasized, and the module will make use of new approaches in the areas of feminism and gender studies which have informed recent research in this expanding area of classical scholarship.

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

- Recognise female mythical and political figures important in Greek and Roman cultures.
- Select key exemplars to illustrate significant themes and ideas.
- Discover the ways attitudes to sexuality and gender are constructed.
- Analyse the evidence for women's lived experiences in both cultures.
- Compare the lived experiences of Greek and Roman women.
- 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:**

Maureen B. Fant, Mary R. Lefkowitz, *Women's Life in Greece and Rome: A Source Book in Translation* Bloomsbury Publishing, 2016.

## GC217 POWER AND THE PEOPLE IN IMPERIAL ROME

**Credits:** 5

**Semester:** 1

**Teaching methods:** 18 lectures and 3 workshops.

**Module content:** The Roman empire reached its greatest extent in the first and second centuries AD, when at the height of its power it governed territories from Syria to Spain, and from Scotland to the Sahara desert. This module focuses on the nature of Roman government and society in the imperial period, looking closely both at those who exercised Roman power and authority and those who experienced it or who set out to oppose it. The module, however, seeks to move beyond simplistic models of rulers and ruled, or of 'imperialism' and 'Romanisation'; instead it makes use of a diverse range of sources from across the empire as a way of identifying the exercise of social, economic and political power at multiple levels of Roman society and in even the farthest reaches of the Roman world.

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

- Summarise the major historical developments of the Roman imperial period.
- Critique the presentation of these events as preserved in contemporary sources.
- Analyse the principles underlying the exercise and experience of Roman imperial power.
- Explain the differences in the experience of Roman power across different regions and social situations.

- Recognise the most important scholarly approaches to the problems of Roman government and society.
- 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:**

M. Goodman, *The Roman World 44 BC-AD 180* (Routledge, revised edition, 2011).

## **GC218           GREEK PHILOSOPHY: SOCRATES, PLATO, ARISTOTLE**

**Credits:** 5

**Semester:** 2

**Teaching methods:** 18 lectures and 3 workshops.

**Module Content:** This module will survey how the culture of the Athenian democracy stimulated some of the central ideas of the Classical Greek philosophers, notably Socrates, Plato and Aristotle. These three are giants of western philosophy, some of the most influential for European culture from antiquity to the present, and their ideas (e.g. about education, citizenship, the state, human nature) still challenge and stimulate. The module will be divided into three main sections. In the first, we will look briefly at Sophists and so-called ‘Greek Enlightenment’, as background to the trial and final days of Socrates—as told in Plato’s *Euthyphro*, *Apology*, *Crito* and *Phaedo*. In the second section, we will turn to key aspects of Plato’s *Republic*, his single most important philosophical statement about the relation of justice and law, art and philosophy, ideal and actual cities, conceptions of the good and the nature of the soul. Aristotle’s *Politics* gives a more systematic treatment of many of these ethical and political themes, including a balanced criticism and praise of democratic constitutions. Plato and Aristotle were particularly influential on early modern republican thinking, and so we will end with a glance at the US ‘Founding Fathers’ and their association of ancient Greek forms of direct democracy with faction and demagoguery.

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

- Assess different roles that oratory, rhetoric and argument assumed in classical Athens.
- Explain key ideas of the Sophists, Socrates, Plato and Aristotle.
- Discuss relations between Athenian democratic culture and modes of persuasion.
- Demonstrate the capacity for logical 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:**

Plato, *The Last Days of Socrates*, trans. H. Tredennick, Intro H. Tarrant (Penguin) 2003.

Plato, *The Republic*, trans. C. Rowe (Penguin) 2012.

Aristotle, *Politics*, trans. T.J. Saunders (Penguin) 1992.

## LECTURES AND WORKSHOPS

### ATTENDANCE

**All students are required to familiarize themselves with the conditions set out on this page. Please read them carefully.**

The Department of Ancient Classics regards attendance at lectures and workshops as **an obligation on the student. Attendance registers are taken at all workshops and lectures. Assiduous attendance at lectures and workshops is in your best interest.** Please make every attempt to get to lectures on time and not to distract either the lecturer or fellow students, when the lecture is in progress. SWITCH OFF MOBILE PHONES.

Examinations are based mainly on the material examined and discussed at lectures and workshops. Thus you will increase your chances of success in examinations by attending all lectures and workshops. 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 perform very poorly indeed in examinations and other assessments.**

### 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**

Teaching of Greek and Roman Civilization takes two forms, lectures and workshops, which are regarded by the Department as 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.
- There is one final, crucially important purpose of workshops. If you have come to university directly from school, you will be familiar with a learning environment where teachers take the ultimate responsibility for giving direction to your learning. At university, however, the situation is different: **you will be expected to take responsibility for your own learning**. Lecturers are here to help, advise, and guide; but they will not 'teach' in the manner you will be used to from school. **Workshops provide a structured opportunity for you to take this responsibility for your learning**.

## ESSAYS/WRITTEN ASSIGNMENTS

### GENERAL REGULATIONS

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

### OPTIONAL ESSAYS

The following modules (GC204, GC213, GC215 and GC218) are assessed by an examination at the end of the semester in which they are taught. In addition, students may **opt to write a coursework essay** for each of these modules, each essay counting for 40% of the total mark for that module; but the essay mark will be applied **only if it is to the student's advantage**. Students are **strongly encouraged** to take the essay option.

Semester	Optional coursework essays	Final submission date
1	GC204 Greek Tragedy	5.00 pm Mon. 20 Nov. 2017
	GC213 Greek Mythology: Homer, Ovid, and the Trojan War	5.00 pm Mon. 27 Nov. 2017
2	GC215 Women in Greece and Rome	5.00 pm Fri. 6 April 2018
	GC218 Greek Philosophy: Socrates, Plato, Aristotle	5.00 pm Fri. 13 April 2018

- There are a number of advantages in writing optional essays. An essay will improve your overall mark for a module if the mark for the essay is better than the mark for the exam (if it is worse, it will not be counted), and it will help you to gather and focus your thoughts on a particular topic, which is (among other things) very good preparation for the exam. Remember that an essay is not only a form of assessment, but an extremely valuable exercise in the learning process in its own right. Essays also give you an opportunity to develop your writing skills, which will be important when you come to write your answers in exams. **If you have a problem with an essay, always go to see the staff member concerned; they are there to help you.**
- **Length of optional essays:** 2,000-2,500 words.
- Optional essays/compulsory written assignments with a Departmental **Cover Sheet** (see below under PLAGIARISM), should be **deposited in the letterbox outside office 9 in the Arts Building** (Departmental Office) by the deadline given. You must supply **TWO COPIES** of any written work submitted (unless otherwise instructed), with a Departmental Cover Sheet. **A word count must also be supplied.**
- **Do not hand essays/written assignments to members of staff, or leave essays under their doors.**

### LATE SUBMISSION OF OPTIONAL ESSAYS/WRITTEN ASSIGNMENTS

#### PLEASE READ CAREFULLY

- **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.

Essays/written assignments 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 the academic year 2017-2018, the following schedule will be adopted for the imposition of penalties for late submission of optional essays:**

### **First Semester**

**Due date for GC204 Greek Tragedy: Monday 20 November 2017 by 5 pm.**

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 5 pm on Monday 20 November to 5 pm on Monday 27 November 2017.

**Due date for GC213 Greek Mythology: Homer, Ovid, and the Trojan War: Monday 27 November 2017 by 5 pm.**

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 5 pm on Monday 27 November to 5 pm on Monday 4 December 2017.

### **Second Semester**

**Due date for GC215 Women in Greece and Rome: Friday 6 April 2018 by 5 pm.**

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the week from 5 pm on Friday 6 April to 5 pm on Friday 13 April 2018.

**Due date for GC218 Greek Philosophy: Socrates, Plato, Aristotle: Friday 13 April 2018 by 5 pm.**

A penalty of ten percentage points will be deducted from the mark awarded for an essay submitted in the period from 5 pm on Friday 13 April to 5 pm on Friday 20 April 2018.

**N.B. Details concerning the length and submission dates for compulsory written work in modules GC217 in semester 1 and GC202 in semester 2 will be supplied by the lecturer concerned.**

## GUIDE TO ESSAY/WRITTEN ASSIGNMENT PRESENTATION

### INTRODUCTION

This guide is intended to help you with the presentation of the essays 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/written assignment 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/written assignment 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

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**Modern books** should be cited as follows:

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**Modern articles in journals** should be cited as follows:

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

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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.

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