

AH-ANTQ 301 ~ Greek Art & Archaeology Research Seminar

Summer 2020 – Winter 2021)

Women's Worship in the Ancient Greek World



AH-ANTQ301 – Greek Art & Archaeology research seminar

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Office no. & location: various

Office hours & class times:

- For office hours please make an appointment via email
- Class times: August 19th-28th, 2020: 9.00-10.30, 11.30-13.00 daily on weekdays
- Research during the semester: Tuesday research lab from 13-14, outside/zoom
- Tryout presentations of research in December, date, classroom or zoom tba

The current restrictions on face to face classroom activities mean that we will have to make for modifications to the programme. For one, our trip to Greece in January can almost certainly not go ahead (since this would only be responsible with a vaccine available). We might be able to go in March in the Spring break of the Spring 2021 semester. However, although I will continue to look into this, it is by no means certain, and so we have to fulfil all graded assignments before the January graduation.

I Track information

Prerequisites for this course: 2 antiquity courses OR
1 antiquity course plus a relevant 200-level course in another discipline: you are invited to submit your case to the instructor

Students who receive permission to take this course without full prerequisites are obliged to do extra reading before the start of the course. Please contact the instructor as early as possible for details.

- This course is an alternative course in the history track or for a minor in history/gender studies

II Course description

Women in most of the ancient Greek world were confined to the house, could not hold public roles, own businesses of any considerable size, and were politically disenfranchised. This is the image we get from ancient

texts by philosophers, historians, and even some poets. However, their renditions of gendered roles are informed by their own worldviews and ideologies; and since most of them were upper class and male, the question that must be raised is how realistic they are.

Recent scholarship has looked for women's roles that defy these narrow boundaries, and many have found them in their religious activities, as priestesses, carers for the dead, mothers guiding their children to rites of passage, to queens posing as goddesses. In this course, these roles will be explored by integrating the relatively new field of Cognitive Religion Studies (CRS) with archaeology and ancient history. We will explore intuitive and reflective pathways of cognition that CRS posits are predominant in religious experience, to see where the material and textual records of women's religion and rituals place these activities. Are women's religious experience more intuitive, effortless, and implicit; or are they more reflective, analytical, and non-self-evident? Where does this take us from previous models that echoed such a dual model, like structuralism? Is it indeed enlightening, or even helpful, to apply this kind of cognitive approach to the practical and material realities of ancient Greek cultural practice - can we come closer to the men and women in ancient rituals?

The first part of the course is taught from August 19th to 28th 2020. During the semester, students write their research papers, which they will present in January 2021 in the Netherlands, and in the Netherlands Institute at Athens during the trip to Greece, if that goes ahead.

III Study Load

This course earns students four credits (7.5 ECTS).

IV Course materials

August:

- Richard Neer, *Greek Art and Archaeology, A New History, c. 2500-c. 150 BCE*. Thames & Hudson: London, 2012. ISBN 0500288771 (mandatory, please get the book in this edition or the latest; it is very helpful not to have to read from a screen in this case)
- Jennifer Larson, *Understanding Greek Religion. A Cognitive Approach*. Routledge: London, 2016. ISBN: 978-0-415-68845-1 (this book is NOT mandatory and we will only read parts of it; it is wondrously available at the Zeeuwse Bibliotheek, but they have only one copy of course. If you are interested in antiquity or religion for subsequent studies, consider buying it)

- Selected articles available online or in an academic library in the Netherlands. Students are responsible for acquiring all assigned reading individually. The course's assigned journal articles are available through Utrecht University's electronic journals or through the Zeeuwse Bibliotheek.

Trip:

J. Camp, *The Archaeology of Athens*, Yale UP, 2001 Also available online through Worldcat with yourSolisID, but the number of downloadable pages per person is limited. Working together on this is recommended.

In the research stage you will have to make extensive use of UU's electronic books and of an academic open-shelf library, possibly in more than one visit. Two documents with titles from between c. 2000 and 2020 from the ancient medicine and magic sections in Dyabola are on Moodle under documents.

V Course organization and requirements

A Proceedings & participation:

- Make sure you have read the articles before class. Without this discussion will be moot
- Everyone participates (don't worry this will come soon enough), and gets graded for it
- Make notes on your copy and bring it to class (this means print it!), so you have something to say
- Written work: hand in on Moodle and in printed form, unless specifically changed by the instructor
- Class attendance is compulsory. If you have to miss a class tell me in advance if possible, or give a decent reason afterwards. Absences go fast, since classes are condensed
- Research labs are not mandatory. However, usually if someone doesn't attend something is wrong, so you'll find me looking for you; make appointments regularly to report on progress and solve problems, if any
- Presenting at the seminar in Athens and handing in your paper are mandatory, there is no question of not completing either of these assignments
- Rubrics and/or examples for graded assignments will be on the workspace
- No devices unless requested by me
- The usual rules about absences, UCR Honor code, and plagiarism apply: see Student Handbook

B Exam: after our crash course in the (votive and burial) archaeology of Greece you will get a short and factual exam (more like a quiz than an essay exam that you would normally get). The main point is to make sure that you have a rough idea about the outline of the material culture that we will be studying, and can place

objects in the right time period with some confidence. Please note that it is impossible to work through this book in two days: read & summarize before we start!

C In the **Journal**, you will keep a (brief) daily or weekly log of what we discussed in class, what you found interesting, surprising, enlightening and so on, and also what you found unclear, difficult, or less relevant (and why). You can write this in an informal style. About things that are not clear or you find interesting, look up some more information and describe them in your journal. I will read the journals after the first three days, and let you know whether you're on the right track.

In August, you write a journal daily. During the semester, you only update the journal regarding your paper progress once a week, describing what you did that week in terms of research, what literature you found, and how you found it (i.e. what in the 100 and 200 level are portfolios). When we are in Greece, you go back to daily entries. The journal is graded on the thoroughness with which you looked for information on your questions/literature or data for your research, but also on the originality of your thinking. Feel free to philosophise, critique, or make connections to completely different parts of history, life as we know it or otherwise, especially in August and for the trip.

For the weekly semester journal, you can include what you found out in your research and how, but also what you liked about your findings, or where you got stuck. Other things you should pay attention to are

- keywords appropriate for the topic, flexible during the search process (i.e. did you adjust them)
- listed literature relevant, or if not, have you indicated it turned out not to be relevant after seeing it, and briefly explained why not
- bibliography and the referencing (footnotes) resulting from this search correctly formatted
- literature of a reasonable date for the topic (this may vary depending on the subject)
- relevant ancient sources (textual, visual or otherwise) included

Depending on the period weekly or daily hand-in is mandatory (so that any problems are on my radar).

D **The paper** will entail a subject of your choice, but, to make the writing process less lonely, you are encouraged to work on related subjects in pairs. You might, for example, share datasets, although you both write a different paper with a different topic in the end.

The first step of the paper is the **abstract plus research bibliography**. This is not graded, but hand-in is mandatory, and in effect it is a short draft of the end-of-term paper. Since it needs to be handed well before the final paper, the research must be practically done early on (schedule below). In December you will give a

presentation on your research that will serve as practice for the UR seminar (below). The abstract is c. two pages in length and includes the following, integrated in one text (so not in list-form):

- thesis statement / statement of the research question (What am I going to do?)
- academic relevance (Why does this subject need writing on? Why would an audience of scholars be interested in my topic? This should not be a personal motivation, and it relates to the following point:)
- description of the data set you will use, and why this is a legitimate choice
- description of the method (How am I going to do it?, for example: are there primary sources I can use for a grounded approach? Can I do a quantitative analysis on a set of objects in relation to their find spots?
NB: don't include normal procedure like – I'm going to find sources (too obvious), I'm going to use search engines like Dyabola and JSTOR (if not you'd be in trouble) – or I'm going to find out lots from the internet (my favourite :o). This is about *method*, specific to your research, so for example, which evidence you will look at and which theories apply to it in a sensible way, what are your underlying assumptions, or which statistics you will perform and why, etc. etc.
- main arguments derived from the analysis of the dataset and preliminary conclusions
- a comprehensive bibliography: this is an important element, and you must show that you have looked in journals (JSTOR, Project Muse, Cambridge Journals Online, etc.), edited books, monographs, translations of primary sources, and (if relevant) conference proceedings.

The use of citations and a bibliography as customary in the fields of antiquity will be expected from the students in the final paper. You can for example use these sites for more info on this:

<http://researchguides.library.tufts.edu/content.php?pid=61264&sid=469810> or <http://library.williams.edu/citing/styles/chicago1.php>. or <http://www.uwinnipeg.ca/index/cms-filesystem-action/pdfs/classics/classics-biblio-citation-guidelines.pdf>.

As you can read in the paper guidelines, I expect you to use footnotes, which contain: *the last name of the author, the year of publication, and the page or pages* where this information was found. For example, the footnote would look like this.¹ This is known as the author-year system, common in social sciences, while a more

¹ Larson 2016, 3-11.

(PS: please note that the note number in the text is always AFTER the full stop; and avoid notes throughout sentences, place one at the end of the sentence and if you have to explain references point to different parts in the sentence, do so in the notes.

common historical citation system is the documentary note. In the latter system, the first time you mention a reference you include the full bibliographical information. Do *not* use this system. Footnotes always include only last name, year and page; then the bibliography serves to look up the work in question, which is why it is alphabetical. Use the guidelines for papers, and in case of doubt, ask me. It is no problem for me to explain as often as you need how to use citations properly or help you with your research; it is a problem to find quotations lacking in final papers or sloppy research.

Further information on coming up with a topic, thesis statement, on referencing, finding literature and other tips can be found on Moodle in the paper guidelines. But, always, *always* ask me when in doubt. For example, in the proposed topic below of the sense of smell in ritual, one of you could look at the texts and the other at the images and pottery shapes, and do your own thing with those; the overlap would be in ancient (and some modern) views of the sense of smell, and you could help each other work through the data collection and processing. This means more in-depth papers, plus someone to talk to about your topic besides me. In Athens each presents their own part in c. 10 - 12 minutes, and you have a joint discussion of about 5 minutes.

Papers have to be 3500-4500 words and argumentative in structure (see above under abstract). Proper primary and secondary sources and correct references (see above). If you use pictures, full citations are required. For this paper, what is especially rated is the following:

- transdisciplinary approaches, so e.g. discourse analysis, cognitive studies, CRS, cognitive archaeology, or, for example: embodiment, sensory experience and material culture (e.g. Greek pottery for perfume; Greek sculpture that was handled ritually; rituals that leave no archaeological records but are known from texts, etc.)
- qualitative methods can work very well to tackle a dataset. For instance, do images of women's rituals appear considerably more often on fourth-century vases than on fifth-century ones? (corpus approach or grounded theory); are differences in muscle tone between classical sculpture and Hellenistic sculpture the result of changes in ideal body image? (inventorize of a specific type, e.g. grave reliefs, how pronounced musculature is, then connect to beauty ideals, etc.)

Some tips:

- Stick to the topic. Many students editorialise in their papers. For example, they explain why they like the topic, even if they shouldn't: academic relevance is not the same as personal preference. Or they comment on the quality of scholars' work, etc. With every sentence you write, ask yourself: am I saying something relevant about my topic (rather than something related more to a scholar's style, for example)? Am I adding

PPS: it is worthwhile to format your footnotes neatly. You'll be amazed how much more serious people take your research if the notes don't look like a mess).

an argument, a bit of evidence, a theoretical view, a criticism of a theoretical view, or an interpretation of a bit of evidence to my line of argument?

- Scrutinize rather than copy. If you find yourself saying things like, ‘the famous scholar so and so stated that x is the case’, it usually means that you have just accepted that scholar’s conclusion, without looking at the evidence, and are now using it as a fact in a line of reasoning. Even if the scholar is great, that approach is never sufficient. Always, always look at the evidence, and represent it, then you can follow interpretations about the evidence, explain or re-analyse them, and come to your own conclusion. Remember that it is hardly ever necessary or even helpful to say that a theory is invalid. Your interpretation of the evidence should speak for itself, and if it invalidates another theory, because of a good reassessment of the evidence, all the better!

F Object practice. This assignment is inspired by the archaeological ‘theory of practice’. Archaeology is an unusual discipline in that some of its core study methods are akin to craft practices. The processes of cleaning, recording, analysis, dating, and positioning objects in the wider framework of material culture of a particular region have a manual and sensory foundation that is absent from many academic disciplines, and that pairs working with one’s hands with analytical and theoretical thought. While in the past the manual, grubby side of archaeology has been a reason to class it lower in the disciplinary hierarchy, recent research has combined the sensory and cognitive aspects of such activity as key to aspects of human communities like well-being, empathy, and social skill. In this sense then, archaeology has an odd overlap with other societal domains, including, for example, religion.

To explore this point of connection a major theme in this course will be sustained work with archaeological material in groups. We will start with explorations of our environment and analysis of ancient objects I will bring to class. If the circumstances permit, we will also work on material from the Allard Pierson, the museum of the University of Amsterdam. All three of these aspects are in preparation for the graded assignment, which is to make a votive that would convince in an ancient Greek cult context. It can be any material that might have been used, and shape, although downsizing might be a good idea, but it has to be convincing for ancient practice in all aspects. Crucially, it also has to make sense for you. Not that I expect you all to convert to ancient polytheism, but it has to work for you in a more everyday kind of ritual way. To explain what you did and why, and how it makes sense to you (individually) you write a short reflection at the end, and keep notes of decisions along the way. The assignment is for groups of three, and the objects will need to be complete by January, on time for the conference. Stylistic, material, ritual and narrative correctness are among

the criteria for the grade; the process of making it, cooperation in the group, and individual meanings will be assessed separately. I will put a rubric for this assignment on Moodle in late August.

NB: if you need some small funding for this assignment, you can apply to the UR fund. Make sure to run your application by me first.

G Undergraduate Seminar talk. Due to the current situation, we cannot be certain we will be able to go to Greece to have our seminar at the Netherlands Institute at Athens. However, we will find a way to hold our Undergraduate research seminar, either in the Netherlands or abroad, and either in January or in the Spring break. Students who are to graduate in January, will have a complete grade on time for that event, but should the trip go ahead you can of course still join us.

During the Undergraduate Research seminar, you will present your research in a conference or seminar talk. The criteria here are: short, to the point presentation of research done and methods used; rationale for the data and approach, results from the analysis, conclusions. The talks are short and a discussant from outside UCR will be present, also to deliver a keynote at the end. If the conference is in the Netherlands, we might also present the final products of the object practice.

This course is subject to UCR academic rules and procedures. Both students and instructor are required to know and follow these rules and procedures.

VI Assessment

- A Active participation & study ethic: 15%
- B Exam: 10%
- C Journals: 15%
- D Paper (focus on methods and approach to data): 30%
- E Object practice: 20%
- F Seminar talk: 10%

For an overview of what is important in each assignment and grading criteria, please see rubrics and the descriptions above. If you have any questions, ask me anytime.

VII Course schedule

August		
19.08.2020	T R	Spot the difference 1: stylistic development of material culture from the Early Iron Age until the Late Archaic period Read/study Neer 73-88, 96-116. 120-127, 138-146, 150-170, 196-216
20.08.2020	T R	Spot the difference 2: stylistic development of material culture from Classical to Hellenistic Read/study Neer 236-241, 268-290, 294-316, 320-346, 359-380
21.08.2020	T R	Spot the difference 2: stylistic development of material culture from Roman to Late Antiquity Re-read/study Neer what parts you hadn't managed or didn't quite get before
24.08.2020	D	Exam, 9.00-10.30: in this exam, only images from the powerpoints will be used. If also listed in Neer, study those passages as well as the class notes. Other sections of Neer you can leave out
11.30 - 13.00	T R A	Intro to Greek religion - Think about what you know already about ancient Greek religion. Where have you learned about this? Make a list.
25.08.2019	T R A	Rituals and worship J. Larson, <i>Understanding Greek Religion. A Cognitive Approach</i> . London, 2016, 2-23 and 31-42. S. Guettel Cole, <i>Landscape, Gender and Ritual Space</i> , 2003. Chapter 4, The Ritual Body (92-145). Available online through MyUU. - Make an overview of the kinds of ritual categories that Guettel Cole describes in her chapter. List the main ones, or the ones that stand out to you, with their (ancient) sources. What do these rituals tell you about the religious experience of people, both individually and in various groups? - Does Larson's approach contribute in any way to the material Guettel Cole presents, in your opinion? How, and why, or why not?
26.08.2020	T R A	Persons and <i>poleis</i> J. Blok, Solon's Funerary Laws: Questions of Authenticity and Function. In: J. Blok and A. Lardinois eds. <i>Solon of Athens: New Historical and Philological Approaches</i> , Leiden, 2006, 197-240 (appendix is not really necessary) J. Kindt, Personal Religion: A Productive Category for the Study of Ancient Greek Religion? <i>JHS</i> 135 (2015), 35-50 1 What is the traditional view of Solon's funerary laws? How did they affect women's roles in burial customs, and is this positive or negative for their position? Does Blok agree, and why? 2 Kindt approaches the topic from the other end, in a way. Does the separation of personal and public religion help to understand the case of Solon's funerary roles 3 Walk around Middelburg with a notebook and write down for yourself: what are ritual places for you? Why – what kinds of activities that you might consider ritual do you do there? Second, write down 'official' ritual spaces. How do you think the present community acknowledges the ritual meaning of these spaces? Or do they not acknowledge it? For each place, think about its uses in the present day compared to the past, as well as individual and communal uses.

27.08.2020	T R A	The work of religion J. Connelly, <i>Portrait of a Priestess</i> . Princeton and Oxford, 2007, 165-221 (it looks like much but there are a lot of pictures) J. Larson, <i>Understanding Greek Religion</i> . London, 2016, 187-204 The two authors for today discuss similar or the same practices from different angles. How do they differ in outcome? How are they similar? Would the theories that Larson describe be usefully applied to Connelly's materials?
28.08.2020	T R A D	Cognitive votives? S. Aleshire, The Economics of dedication at the Athenian Asklepieion, <i>Boreas</i> 21, 85-99 J. Larson, <i>Understanding Greek Religion</i> . London, 2016, 127-147 V. Platt, Clever Devices and Cognitive Artifacts: Votive Giving in the Ancient World. In: I. Weinryb (ed.), <i>Agents of Faith: Votive Giving Across Cultures</i> . New York, 2018, 2–19 Tba Hand in final August journal by 21.00 hrs. on Moodle.
Fall Semester		
September 16 th , 12.15 and 14.00	F	Fieldtrip/pottery practice with material from the Allard Pierson Museum Amsterdam (Oude Turfmarkt, 15 minutes from the Central Station in Amsterdam). Arrangements still have to be made, further announcements to follow
Fall 2020, weeks 1-7		Research lab: Tuesdays, lunchtime, study space 3 rd floor Franklin OR Zoom (tba): an hour or of brainstorming with the group about your research. If you need help from experts other than me, e.g. qualitative methods, statistics, corpus methods etc., let me know in advance so that I can ask a fellow instructor to sit in. We will also use this time to work on our class Object practice
21.09.2020	D	Full paper proposal including methods, projects dataset, thesis statement, extensive bibliography
12.10.2020	D	Abstracts hand-in on Moodle and printed in pigeon hole
30.11.2020	D	Final papers hand-in on Moodle and printed, datasets on Moodle only
15.12.2020	P/D	First round paper presentations, date preliminary; Final deadline Semester journals
2021		
Tba	D	UR Conference Women's Worship in the Ancient Greek World (and other activities pending the situation, possibly a trip in the Spring break)

VIII Specific learning outcomes

Students who successfully complete this course will be able to:

Period	Teaching activities	Student is able to do
Period 1 Summer, August 2020	Workshop/class discussion Exam	SLO 1: demonstrate knowledge of key artefacts, sites, texts and rituals in Greek religion, beliefs on pollution and purity, relation with the divine, especially in Attica, from the EIA to Roman times; SLO 2: engage actively in material engagement with ancient artefacts as are supplied, re-enacting through archaeological material research the experience of material ritual practice, individually and as a team SLO 3: show the ability to engage the class in an argumentative, well-structured discussion/learning activity regarding the topic of the course SLO 4: show the ability to apply a range of analytical theories to archaeology and texts regarding ancient views on religion and CRS (Cognitive Religion Studies)
Period 2 Fall semester 2020, weeks 1-6	Research labs Journals Museum visit	SLO 2, 3, 4 SLO 5: Function effectively in small team-based project (or individual 'command' decision exercises) SLO 6: show both creativity and critical reasoning in the application of theory on material and data SLO 7: show the ability to find and analyse the majority of recent secondary literature in a range of modern languages (as needed) as well as necessary primary sources SLO 6, 8: Reflect on personal/academic growth & development SLO 2, 3, 5, 6
Period 3 Fall semester 2020, weeks 7-15	Object Practice Seminar Talk Paper Journals	SLO 2, 4, 6 SLO 3, 4, 5, 6 SLO 2, 4, 5, 6, 7 SLO 6, 8
Period 4, Winter 2020, tba	Journals UR seminar	SLO 1, 2, 4, 5, 6 and 8 SLO 3, 4, 5, 6, and 7

IX Other information

For paper guidelines and library manuals, rubrics, a list of student session topics, a debate grading sheet and other materials, please see the Workspace under Work.

Should the trip to Athens go ahead in the Spring break of 2021, this course will have additional costs.

- The flight to Athens is partly subsidized by the undergraduate research fund

- Accommodation with the Athens Backpackers will be arranged, please transfer your fee on time
- Please pay the additional fee for our bus trip on time as well
- Public transport costs like the metro or the bus we might take are for the students, as are food and drink
- We will attempt to get a free entrance permit for the sites and museums
- If the situation is not fully safe by February 2021, no arrangements for the trip can be made on time, and so it will have to be cancelled.