

St Anne's College University of Oxford



Studying Classical Archaeology and Ancient History at St Anne's

Courses Available

A 1. Early Greece and the Mediterranean, 800 - 500 BC: Archaeology and History The period from 800 to 500 BC saw the emergence of many of the institutions, practices and products that characterise Greek civilisation – city states, Panhellenic sanctuaries, colonies, monumental building and sculpture, alphabetic writing, coinage, and many others. It is a period within which Greeks, Phoenicians, and others travelled widely in the Mediterranean, in search of wealth in both finished goods and raw materials, and also in search of land. This course has two main broad aims: (1) the in-depth study of culture contact between the Near East and Greece on the one hand, and between Greece and the Eastern and Western Mediterranean on the other; and (2) the study of a period during which literary evidence comes to be available, and of the problems and possibilities for integrating the diverse literary evidence with the material record.

During the period 800 – 500 BC Greek society expanded its horizons both geographically and in terms of the complexity of its organization. Relatively isolated and impoverished communities turned themselves into rich self-governing city-states exercising power that was felt and feared over a wide area. As recent controversial claims have highlighted, contacts with the non-Greek world played a vital role in this period: trading posts were established in the Levant and later in Egypt, settlements were established abroad in Italy, Sicily, the North Aegean, the Black Sea, and North Africa, and Greeks in Asia Minor came increasingly under pressure from powers further east. A major part of this course is devoted to the reciprocal relations of the Greeks and other Mediterranean peoples, as traced through the movement of Greek and imported goods and through Greek reactions to, and uses of, foreign motifs and conventions and the reactions of others, and particularly of the Etruscans, to Greek motifs and conventions.

This course is only taught every other Hilary Term.

A 2. Rome, Italy, and the Hellenistic East, 300 - 100 BC: Archaeology and History The course studies the interaction and conflict between two powerful Mediterranean cultures – the Hellenistic East and Roman Italy. From both sides there survives abundant material, visual, and written evidence that allows a detailed understanding of the complex process of acculturation that began when the balance of power in the Mediterranean shifted to Rome, and the whole apparatus and technology of Hellenistic high culture became available in Italy.

The course looks first at the Hellenistic kingdoms and royal culture at the height of their power in the third century BC – the Macedonian dynasties ruling from Alexandria, Antioch, and Pella – at their relations with the local peoples they ruled, and at the old city-states that still flourished within and between the Macedonian kingdoms. Particular attention is paid to Attalid Pergamon, the best preserved royal capital, to Athens and Priene as two very different examples of traditional cities, and

to the excellently documented example of Macedonian-Greek-Egyptian relations and culture in Ptolemaic Egypt. Intensified active Roman involvement in the Greek East in the second century BC is studied both through the foreign politics and wars of the period and through the archaeology of Delos, our best example of an eastern port through which Greek goods flowed to Italy. The impact of Hellenistic culture in central Italy and on Roman society is studied in the rich record of contemporary architecture, art, and lifestyles – at Praeneste and Pompeii, as well as at Rome. The Hellenized culture of Roman private life remained in unresolved conflict with a strongly felt need in public life for a distinctively Roman political and moral identity. The varied products – mental, visual, material – of this prolonged culture-conflict are the subject of the course. Particular attention is paid to the archaeology of the following cities and sites: Pella, Alexandria, Pergamon, Ai Khanoum, Athens, Priene, Praeneste, Pompeii, Rome.

This course is only taught every other Hilary Term.

B 1. Greek Art and Archaeology, c.500–300 BC

The images and monuments of the fifth century BC made a decisive break with the visual modes of the archaic aristocracy and established the influential idea that images should try to look like what and whom they represent. This subject involves the study of the buildings and architecture of classical Greek cities and sanctuaries as well as the images and artefacts that were displayed in them, and one of its major themes is the swift emergence and consolidation of this revolutionary way of seeing and representing that we know as 'Classical Art'. The images and objects are best studied in their archaeological and broader historical contexts, and typical questions to ask about them would include: What were they used for? Who paid for them, made them and looked at them? What ideas and priorities did they express in their local settings?

This course studies the full range of ancient artefacts, from bronze statues and marble temples to painted pots and clay figurines. The Ashmolean Museum has a fine collection of relevant objects, especially of painted pottery, and the Cast Gallery houses plaster copies of many of the key sculptured monuments of the period, from the Delphi Charioteer and the Olympia sculptures to portrait statues of Demosthenes and Alexander the Great.

B 2. Cities and Settlement under the Empire

In exploring the development of towns and their related territories in the first three centuries AD, this course provides an introduction to Roman urbanism and the lively debate over how it worked and whom it served. The study of the physical design of the city, its public and private buildings, and its infrastructure, along with the objects of trade and manufacture, is placed in the broader context of the types and patterns of rural settlement, agricultural production, transport and communications. This allows various themes to be investigated, including what it meant to live in a Roman town, and in its countryside, and what contributed to the remarkable prosperity of urban centres before the widespread retrenchment of the third century.

Those taking the course will become familiar with the physical character of Roman cities based on selected representative sites (primarily Corinth, Caesarea Maritima, Lepcis Magna, Palmyra, Pompeii, Ostia, Verulamium [St. Albans] and Silchester) and with major landscape studies in Italy, Greece and North Africa. Particular attention is paid to problems and biases in assessing the character of the physical evidence; and in testing theoretical models against hard data. Evidence from written sources will be incorporated where appropriate.

B 3. Art under the Roman Empire, 14–337

The long imperial Roman peace has left the densest and most varied record of artistic and visual representation of any period of antiquity, and at the height of the empire more cities, communities, and individuals than ever before came to invest in the 'classical' culture of monumental representation. The course studies the art and visual culture of the Roman empire in its physical, social, and historical contexts. The period saw the creation of a new imperial iconography – the good emperor portrayed in exemplary roles and activities at peace and war. These images were deployed in a wide range of media and contexts in Rome and around the empire, where the imperial image competed with a variety of other representations, from the public monuments of city aristocrats to the tombs of wealthy freed slaves. The course studies the way in which Roman images, self-representation, and art were moulded by their local contexts and functions and by the concerns and values of their target viewers and 'user-groups'.

Students learn about major monuments in Rome and Italy and other leading centres of the empire (such as Aphrodisias, Athens, Ephesus, and Lepcis Magna) and about the main strands and contexts of representation in the eastern and western provinces. They will become familiar with the main media and categories of surviving images – statues, portrait busts, historical reliefs, funerary monuments, cameos, wallpaintings, mosaics, silverware, and coins and learn how to analyse and interpret Roman art and images in well-documented contexts and how to assess the relation between written and visual evidence.

B 4. The Archaeology of the Late Roman Empire, AD 284–641

The course studies the archaeology and art of the Roman Empire from Diocletian through the death of Heraclitus. This is a period when the Western Roman Empire came to an end (in the 5th century), while the Eastern Empire experienced a period of expansion under its new imperial capital at Constantinople (founded in 324). Subjects include urban change, development of the countryside in the East, industry, patterns of trade, persistence of pagan art, and the impact of Christianity (church building, pilgrimage, monasticism) on architecture and art. Particular attention is paid to the following cities and sites: Rome, Constantinople, Trier, Milan, Carthage, Ephesus, Caesarea Maritima, Scythopolis, Jerusalem, and sites in the Roman provinces of Syria and Palestine.

C 1. Thucydides and the Greek World, 479–403 BC

Victory over Persia led to the rise of the Athenian Empire, conflict between Athens and Sparta, and Sparta's eventual victory in the Peloponnesian War. These years cover the transition from archaic to classical Greece, the Periclean age of Athens, the masterpieces of art, architecture and literature which are the supreme legacies of the Greek world, the contrasting lifestyles of Sparta and democratic Athens, and the careers of Alcibiades, Socrates and their famous contemporaries. They are studied through inscriptions, whose context and content are a fascinating challenge to modern historians, and through the History written by Thucydides, antiquity's most masterly analysis of war, empire, and inter-state relations which was written, justifiably, as 'a possession for all times'. The issues of Thucydides' own bias and viewpoint and his shaping of his History remain among the storm-centres of the study of antiquity and are of far-reaching significance for our understanding of the moral, intellectual and political changes in the Greek world.

C 2. Alexander the Great and his Early Successors

Aged twenty-five, Alexander the Great defeated the combined might of the Persian Empire and became the richest ruler in the world. As the self-proclaimed rival of Achilles, he led an army which grew to be bigger than any known again in antiquity and reached India in his ambition to march to the edge of the world. When he died, aged thirty-two, he left his generals with conquests from India to Ionia, no designated heir and an uncertain tradition of his plans. This subject explores the controversial personality and resources of the conqueror, the impact of his conquests on Asia, the nature and importance of Macedonian tradition and the image and achievements of his early Successors. The relationship and authority of the surviving sources pose large questions of interpretation on which depend our judgement of the major figures' abilities and achievements. The career which changed the scope of Greek history is still a matter of dispute both for its immediate legacy and for the evidence on which it rests.

C 3. Roman History 146–46 BC

In 146 the Romans destroyed Carthage and Corinth. In 133 a popular tribune was beaten to death in front of the Capitol by a mob led by the High Priest. At the other end of the period, in 49 Julius Caesar crossed the Rubicon, and in 46 crushed his enemies at the battle of Thapsus, celebrating his victory with an unprecedented quadruple triumph. Despite repeated deeply threatening crises, Rome survived – capital of an increasingly large and organized Mediterranean-wide empire, its constantly growing populace more and more diverse, its richest citizens vastly wealthier, its cityscape more and more monumental. But the tradition of the ancestors, the rule of the aristocracy, the armies and their recruitment, the sources of wealth, the cultural horizons of the literate, the government of allies and subjects, the idea of a Roman citizen, the landscape of Italy, and Roman identity itself had all changed for ever. This subject studies how. For the earlier years, from the Gracchi to the Social War, we mainly have to rely on the writings of later historians and on contemporary inscriptions, although Sallust and Cicero offer some near-contemporary illumination. But for the latter part of this period our knowledge is of a different quality from that of almost any other period of Roman history thanks to the intimate light shed by the correspondence, speeches and other works of Cicero, with strong backing from Caesar's *Gallic War* and the surviving works of Sallust.

C 4. Politics, Society and Culture from Nero to Hadrian

The subject covers the reign of Nero and the end of the Julio-Claudian dynasty, the Flavian dynasty, and the reigns of Trajan and Hadrian which ushered in what is normally regarded as the most prosperous and peaceful period in the history of the empire. The period is documented by a remarkably rich array and variety of sources – literary, epigraphic, monumental and visual. It offers the opportunity to study the growth and development of the empire, tracing the changes in dynastic power, and the extension of Rome's rule and the processes of 'romanisation' in both eastern and western empire. It encompasses a range of synchronic themes which focus on urbanisation, literary and visual culture, building, social and economic developments and cultural interaction in Rome, Italy and the provinces.

Examples of topics studied in this course include: Emperors and the imperial court. Politics, literature and culture in the Neronian court. Literary panegyric and imperial representation. War and imperialism: narrative and iconography. Rome the cosmopolis: the empire on display. Imperial administration: the senate, the equestrian order and the emperor's service. 'Romanisation' and the

frontiers of empire. The social world of Pliny and Tacitus. Social status and identity in life and death. Religions old and new. Rome and Judaea - conflict and the emergence of Christianity.

Attention will be given to relevant archaeological sites and monuments including the following: Nero's Domus Aurea, the Colosseum, the Forum Pacis, The Arch of Titus, Domitian's Palace, Trajan's Forum, the Arch of Trajan at Beneventum, Trajan's Column, the Great Trajanic Frieze, Hadrian's Villa at Tivoli.

D 1. Egyptian Art and Architecture

This course surveys ancient Egyptian art from around 3000 BC to Graeco-Roman times, with examples and detailed material being drawn mainly from the second half of the period. The approach ranges from discussion of the position of art in Egyptian society to detailed study of individual artefacts and types. The Egyptian collections in the Ashmolean Museum are used for part of the course. The lectures move from architecture – notably temples and tombs – within which works belonging to other genres were sited, to relief, painting, statuary, decorative and ephemeral arts, genres such as the stela and the sarcophagus, and the legacy of Egyptian art in the West. Issues raised by the material include the nature of artistic traditions, art and agency, representational forms, text and image, and approaches to iconography. Some of these are explored in lectures and in classes and tutorials. Teaching is by compulsory lectures in Michaelmas and Hilary terms, in addition to tutorials and classes normally in Trinity Term.

D 2. The Archaeology of Minoan Crete, 3200–1000 BC

This course explores the archaeology of Bronze Age Crete. The Aegean Bronze Age saw major cultural, social and political transformations, many of which originated in Crete and in most of which it was a major player: the first 'state societies' in Europe began here. Crete is the fifth largest island in the Mediterranean after Sicily, Sardinia, Cyprus and Corsica; its insularity allows the examination of internal and external change across clear-cut physical boundaries and the differing ways in which the island has related to wider patterns of economic and political interaction within the Mediterranean.

Topics explored include: Crete's role in the emergence of the Bronze Age in the Aegean and the colonisation of the Aegean islands; the Early Bronze Age and the island's relations with the broader Eastern Mediterranean; the emergence of the palace-based social organisation of the Middle Bronze Age; the earliest writing systems within the Aegean; the expansion of Minoan interaction within the Aegean; the chronology of the eruption of Thera and the eruption's effects; the transformation of the Minoan palatial system; how Cretans responded to the 'collapse' of BA palace societies in the Early Iron Age.

D 3. The Formation of the Islamic World, AD 550–950

This course traces, through the material evidence, the emergence and development of the Islamic world, from the Near East in late antiquity to the vast Abbasid empire in its heyday. The origins and early development of Islam are a controversial subject, and scholars, unable to agree upon the value of the historical tradition, are increasingly turning to material evidence. Islamic archaeology, until recently in its infancy, has now grown to maturity, and represents one of the most exciting new developments in Old World archaeology. Islamic art history has largely freed itself from the constraints of the connoisseur tradition, and historians of Islamic art and architecture now study

objects and buildings in context. Those taking this subject will become familiar with the material evidence, and the rich collections of the Ashmolean Museum – ceramics, metalwork, and coins – will be used for practical classes. The most important sites and monuments will be studied in detail, including the holy places of Islam (Mecca, Medina, and Jerusalem), the great imperial capitals of the early Islamic empire (Damascus, Baghdad, and Samarra), the so-called 'desert castles' of Greater Syria, and many less well known sites. The approach is largely thematic, and the thrust of the course historical, but each of the three principal lecturers contributes a different range of expertise and interests, so that the whole is both balanced and varied. No knowledge of Arabic is required. This course is usually taught in Michaelmas Term.

D 4. Scientific Methods in Archaeology

This option will be provided by staff of the Research Laboratory for Archaeology, and aims to introduce the principles, and explain the methods used, in archaeological science concentrating mainly on the archaeology of the last 10,000 years. Examples that demonstrate these in action will be studied. It will consist of a total of 24 sessions, of which about 16 will be as taught classes or lectures. These will be divided up into the principal areas of: Materials Analysis (6–8 lectures), dealing with ancient technologies and the movement of goods and ideas; Biomolecular Archaeology (4–6 lectures), dealing with isotopic and other chemical genetic analyses, dealing with ancient diet and the movements of people; Dating (2–3 lectures), concentrating mainly on radiocarbon dating, with some contribution from supporting methods such as dendrochronology and luminescence dating.

This course is usually taught in Michaelmas and Hilary Terms.

D 5. Greek and Roman Coins

The use of gold, silver, and bronze coins was a distinctive feature of Greek and Roman culture. The subject comprises the principal developments in coinage from its beginnings around 600 BC until the reign of Diocletian (AD 284–305). Emphasis will be placed on the ways in which numismatic evidence may be used to address questions of historical and archaeological interest. The numismatic approaches to monetary, economic, political, and cultural history will be explored, as well as numismatics as a branch of art history. Both hoards and site-finds will be examined from an archaeological perspective. Lectures will normally be available in both Greek and Roman coinage, and students will be encouraged to make use of the excellent collection in the Heberden Coin Room of the Ashmolean Museum.

D 6. Mediterranean Maritime Archaeology

The paper on Mediterranean Maritime Archaeology is designed to provide an overview of the rich maritime heritage of the Mediterranean basin up to Late Antiquity and to demonstrate the latest theoretical, methodological and technical developments in the field. The paper on Mediterranean Maritime Archaeology includes 18 lectures spread over two terms complimented by a set of eight tutorials. The first part of the course examines the historical development of seafaring within the communities of the Mediterranean basin and their near neighbours. The lectures will identify the main trends in the technological development of both military and merchant naval architecture both at sea and on land. They will also examine the changing attitudes of Mediterranean communities through the development of larger political units and increasing international trade and exchange. The nature of the archaeological, textual and iconographic evidence will be discussed

in order to understand issues such as the lack of warships in the archaeological record and the apparent collapse of trade after the 2nd century AD as seen by the evidence of wrecked merchant ships.

The purpose of the second part of the course is to provide an up-to-date overview of the current methods and theory in maritime archaeology and its allied subdisciplines of maritime history and anthropology. It will also highlight the importance of contemporary issues in maritime archaeology such as the requirement for a robust legislative framework for the management and protection of submerged sites, the problems with treasure hunting and the necessity to document the fast disappearing traditional lifeways of maritime communities. The course will draw widely for its examples of best practice and consequently includes case studies of work from the ancient world of the Mediterranean as well as the medieval and modern periods where appropriate.

E 1. Epigraphy of the Greek and/or Roman World, c 700 BC – AD 300

Inscriptions touch on and reflect almost every aspect of life in the ancient world; they provide a constant flow of fresh evidence that illuminates and renews our picture of the ancient world. The course focuses on the inscribed text, mainly on stone and bronze, as monument, physical object and medium of information, and it explores the evidence of particular inscriptions, or groups of inscriptions, for the political, social, and economic history of communities in the ancient world.

Sources:

M.M. Austin, *The Hellenistic World*

R. Bagnall and P. Derow, *The Hellenistic Period*

D. Braund, *Augustus to Nero, a sourcebook on Roman History*

M.H. Crawford, *Roman Statutes I-II*

V. Ehrenberg and A. H. M. Jones, *Documents Illustrating the Reigns of Augustus and Tiberius* (2nd edn. reprint)

B. Levick, *The Government of the Roman Empire*

M. McCrum and A.G. Woodhead, *Documents of the Principates of the Flavian Emperors*

R. Meiggs and D.M. Lewis, *Greek Historical Inscriptions*

R. Osborne and P.J. Rhodes, *Greek Historical Inscriptions 404–323 BC*

R. Sherk, *Roman Documents from the Greek East*

R. Sherk and E. Badian (series editors), *Translated Documents of Greece and Rome*, Vols. 1-6

J.-A. Shelton, *As the Romans Did. A Sourcebook in Roman Social History* (2nd edn.)

E.M. Smallwood, *Documents Illustrating the Principates of Gaius, Claudius, and Nero; Documents Illustrating the Principates of Nerva, Trajan, and Hadrian*

E 2. Athenian Democracy in the Classical Age

Athenian Democracy is much praised but little understood. How did the largest city in the classical Greek world manage to govern itself on the basis of meetings, held less often than once a week, of those Athenian-born men aged over 18 who wanted to come? How did a heterogeneous society whose size rendered many residents effectively anonymous maintain law and order without a police force or lawyers? This topic looks at the institutions of Athenian democracy, at the practice of democracy, at democratic ideology, and at Athenian theories about government. It analyses the make-up of Athenian society and tries to understand the contribution that groups without political rights, women, slaves and resident foreigners, made to Athenian democracy and the extent to

which democracy determined the way in which these excluded groups were treated. Although details of Athenian military history and of Athenian imperial activity are not at issue, the topic does attempt to explain the sources and the effects of Athenian wealth and power. The literary and artistic achievements of classical Athens are here examined both as phenomena that need to be explained – why was it that it was at Athens that the most significant monuments in drama, architecture, painting and sculpture were created? – and as themselves sources of insight into Athenian attitudes and pre-occupations.

E 3. Sexuality and Gender in Greece and Rome

This is chronologically the widest-ranging of all the Ancient History topics. The specimen paper begins with a question on misogyny in archaic Greek poetry, and ends with one on the difference made to women's lives by the rise of Christianity. The first of those questions is about images of women in literary texts, the second about women's lives 'out there': the aim is to tackle both sets of issues (which are not easily separable), and if you take the option, you will have many dealings with literary (and iconographic) evidence, but will also consider, for instance, laws regulating property rights, marriage, adultery. This is not just a paper about women: men too are viewed as sexual objects, and topics such as ideas of masculinity or the social significance of Greek male homosexuality are fair game. Few areas of classical studies have seen quite such a transformation in the last 30 years as this one, and you will have the chance to study, not just an extremely diverse range of ancient texts, but also some very lively secondary literature.

E 4. Cicero: Politics and Thought in the Late Republic

For understanding the cultural and intellectual life of the Late Republic, Cicero is the crucial figure. Not only did he publish his speeches and write essays on rhetorical theory and on all the branches of philosophy, he also corresponded with the most cultivated men of his time. In fact the collection of his letters includes replies from such famous historical figures as Pompey, Brutus, Cassius and Cato. This topic explores Cicero's education and training as an orator; his political and moral philosophy; his views, and those of other contemporaries, on religion and imperialism; the attitudes and lifestyle of his friend Atticus; the ethics of the Roman bar. The texts (set in translation) include speeches, essays and letters by Cicero, letters from his contemporaries, and works by his younger contemporaries Sallust and Cornelius Nepos, who provide an external view of Cicero and his friend Atticus and offer a contrast with Cicero's style and attitudes.

E 5. Religions in the Greek and Roman World, c.31 BC – AD 312

The aim of the course is to study the workings and concepts of Greek and Roman religions, including relevant aspects of Judaism and Christianity and other elective cults, between around 30 BC and AD 312. You will be encouraged to display an understanding of relevant modern theories of religions, and to be familiar with the relevant literary, epigraphic and archaeological evidence.

E 6. From Julian the Apostate to St. Augustine, 350 – 395

The Late Roman Empire, an age of traditionalism and far-reaching change, is no longer dismissed as 'decadent'. This course offers an opportunity to study its culture and society in the half-century before the fatal impact of barbarian invasion, reflected in the writings of two of the most articulate graduates of the classical system of education: a Greek-speaking emperor who rejected the Christianity which had been forced upon him and tried to revive a moribund paganism, and a university teacher of Latin rhetoric whose conversion has given Christianity one of its most influential theologians and philosophers. The Confessions of Augustine, the most vivid autobiography of

Antiquity, is the central text, counterpointed by some of Julian's uneasy and self-revelatory writings, in a literary context. It includes the work of pagan intellectuals known to Julian and letters of two of Latin Christianity's most forceful champions, St. Ambrose and St. Jerome, as well as of the litterateur Symmachus, author of what has been called the swansong of Roman paganism. There are glimpses of figures like Petronius Probus, the millionaire who crowned a career of misgovernment by being buried in St. Peter's, and the pagan Praetextatus, who jokingly demanded the Papacy as the price of his conversion. A historical background is provided by extracts from the last great Roman historian, Ammianus Marcellinus and from the abundant surviving legislation.

This course is usually taught in Michaelmas Term.

F 1. Intermediate Ancient Greek

This course is designed to continue study of the language from Beginning Ancient Greek in Mods (Paper III-IV, C.1) and to bring students to a more advanced knowledge of ancient Greek grammar and vocabulary. Candidates will be required to show an intermediate level knowledge of Greek grammar and vocabulary (including all syntax and morphology).

The set texts for the course are: Xenophon, *Hellenica* I-II.3.10 (Oxford Classical Text) and Lysias I (Oxford Classical Text).

F 4. Intermediate Latin

This course is designed to continue study of the language from Beginning Latin in Mods (Paper III-IV, C.2) and to bring students to a more advanced knowledge of Latin grammar and vocabulary. Candidates will be required to show an intermediate level knowledge of Latin grammar and vocabulary (including all syntax and morphology).

The set texts for the course are: Cicero, letters in D.R. Shackleton-Bailey, *Cicero: Select Letters* (Cambridge 1980), nos. 9, 17, 23, 27, 39, 42-3, 45, 48, 52, 58, 63-4, 70-1, 79; Tacitus, *Agricola* (Oxford Classical Text); Pliny, letters in A.N. Sherwin-White, *Fifty Letters of Pliny*, second edn. (Oxford, 1969), nos. 1-3, 6-7, 9, 15-20, 25, 27, 29, 33-4, 36, 38-40, 47-48.