



OLLSCOIL NA
GAILLIMHÉ
UNIVERSITY
OF GALWAY

Léann Clasaiceach
Classics

Ancient Classics Student Handbook 2026–27



This draft: 31 August 2026

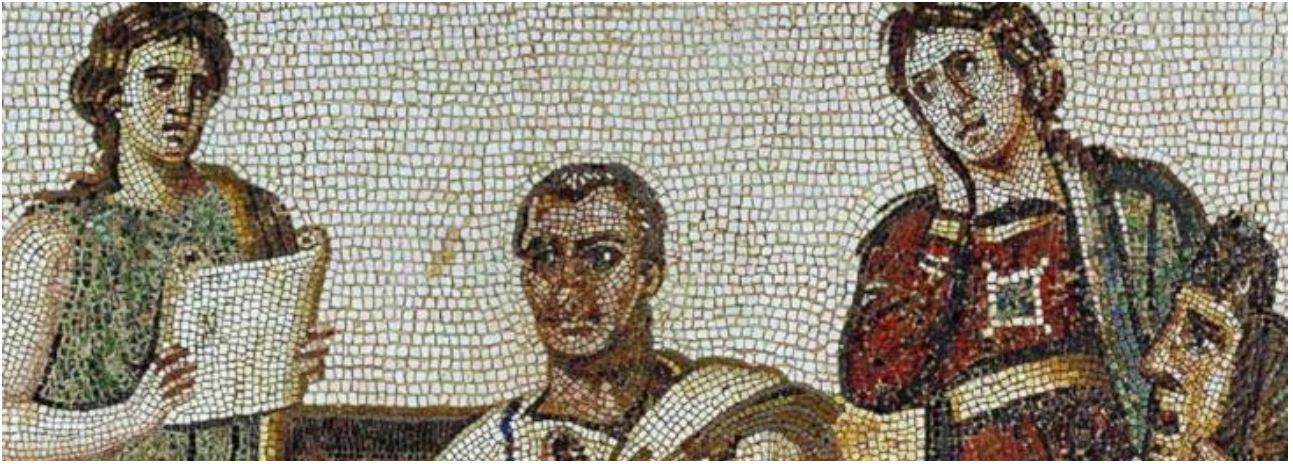
This document is available, with the Ancient Classics timetable, at the web address below. Please check there for any updates before semester begins.

<https://www.universityofgalway.ie/classics/undergrad/>

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Welcome to Ancient Classics at the University of Galway

This handbook is intended for all undergraduate students taking Ancient Classics as a subject option, as well as for students who may be thinking of doing so.

Ancient Classics is the study of the culture of the ancient world, in all its forms, and in particular the cultures of the ancient Greeks and Romans. We study literature and mythology; theatre; art and archaeology; political, social and cultural history; philosophy; and languages and linguistics. In doing so, we explore the origins of European culture, to form a better understanding of who we are by recognising where we have come from.

For more information about reasons to study Ancient Classics, see:

Why study Classics?

<https://www.universityofgalway.ie/classics/undergrad/why-classics/>

Student Testimonials

<https://www.universityofgalway.ie/classics/undergrad/why-classics/testimonials/>

Careers with Classics

<https://www.universityofgalway.ie/classics/undergrad/why-classics/careers/>

About Ancient Classics at the University of Galway

The Discipline of Classics is a small but very dynamic unit within the School of Languages, Literatures and Cultures in the College of Arts, Social Sciences, and Celtic Studies.

We attract high-achieving and highly engaged students, and because of our size we are able to get to know and mentor our students on an individual basis (particularly in second and final year).

The discipline has a thriving research culture. Our lecturing staff publish research continually and are very active in international research networks and funded projects. We have a bustling postgraduate research community, currently comprising PhD students and postdoctoral researchers. We encourage our undergraduate students to participate in this research culture, by introducing our research areas in our teaching, through the final-year Special Research Project module (CC3112), and through postgraduate programmes.



A bit of history

Classics in Galway has a unique history. It has been a department of the University since it first opened its doors, as Queen's College, Galway, in 1849. Later, in the early years of the Irish Free State, University College, Galway (as it was then), was given special responsibility for university education through Irish. Accordingly, Latin and Greek were taught through both Irish and English until the 1970s.

George Thomson (Seoirse Mac Tomáis; 1903–1987) was an early lecturer in Greek through Irish (1931–34), and was a pioneer in the translation of Greek texts into Irish, as well as a close friend and supporter of the author Muiris Ó Súilleabháin. He afterwards gained an international reputation for his Marxist studies of Greek history and literature.

Margaret Heavey (Mairéad Ní hÉimhigh; 1908–1980) taught Latin through Irish from 1931 and was afterwards Professor of Ancient Classics from 1958 to her retirement in 1977. She was highly

regarded for her skill as a language teacher and translator, and is still remembered by former students for her personal warmth and kindness.

The Discipline of Classics at the University of Galway today retains this pioneering spirit through our unique research strength in the impact of the ancient world on the development of Irish culture, including on Irish language and literature.

An academic community

As a university student, you are joining an academic community, comprising students, researchers, and academics at various career stages. These stages may be outlined as follows:

- Undergraduate students: developing foundations of knowledge and study skills; by final year, exploring topics through research (including short research projects).
- Masters students (postgraduate), e.g. on our one-year Structured Research Masters in Classics: developing advanced research skills, reflected in a final dissertation of c. 20,000 words.
- PhD students (postgraduate). Our Structured PhD in Classics is a four-year programme combining taught modules (mainly in languages and research skills) and independent work on an 80,000-word dissertation. PhD students work closely with an individual supervisor from the lecturing staff for the duration of their project. The PhD is the highest educational qualification obtainable and can lead to an academic career.
- Postdoctoral researchers: salaried professional researchers, working on individual or team projects.
- Lecturers: academic staff engaged in both teaching and research.

Undergraduate students are welcome—and indeed encouraged—to attend any and all events organised by the discipline. The best way to find out about what's going on is to join the mailing list of the University of Galway's Centre for Antique, Medieval and Pre-modern Studies (CAMPS). See details here: <https://www.universityofgalway.ie/camps/>

To learn more about the academic community in Classics, see: <https://www.universityofgalway.ie/classics/research/>

Contacting your lecturers

Our offices are located on the top floor of Tower 2 in the main Arts & Sciences Building. You can find the lift or stairs near the Bank of Ireland end of the Concourse.

You are very welcome to come and visit us, if you would like advice on any matter or to discuss any particular concerns. (To avoid disappointment, it's advisable to arrange a time in advance by e-mail or other contact.)

For queries on individual modules, you should contact the relevant module co-ordinator. For more general queries, you can always contact your year co-ordinator. (If in any doubt, just e-mail classics@universityofgalway.ie.)

Dr Jacopo Bisagni (jacopo.bisagni@universityofgalway.ie)

Lecturer in Classics. Room 505. 2BA co-ordinator.

Research interests: historical linguistics, medieval Latin philology, Celtic philology, early medieval science, manuscript transmission.

Prof. Michael Clarke (michael.clarke@universityofgalway.ie)

Established Professor of Classics. Room 506. 1BA co-ordinator.

Research interests: ancient and medieval languages, comparative mythology, ancient and medieval heroic literature.

Dr Edward Herring (edward.herring@universityofgalway.ie)

Senior Lecturer in Classics. Room 504. Head of Discipline.

Research interests: archaeology of South Italy, ethnicity in Antiquity.

Prof. Pádraic Moran (padraic.moran@universityofgalway.ie)

Established Professor of Classics and Celtic Studies. Room 510. 3/4BA and International Students co-ordinator.

Research interests: education, scholarship and language-interaction in Antiquity and the early Middle Ages; grammars, glosses and glossaries; digital editions and resources.

Administrator: **Ms Margaret Logan** (margaret.logan@universityofgalway.ie).

Room 508 (mornings only).

Structure of our undergraduate programme

Module requirements

All Ancient Classics modules count as 5 ECTS (European Credit Transfer System) credits. Most modules are delivered fully within one semester and involve two lectures per week, except for First Year modules CC114 and CC1100, which span both semesters with one lecture per week.

All full-time BA students take 60 ECTS credits in total in each academic year, across all of their subjects.

- First Years taking Ancient Classics as a full subject take either 15 or 20 credits, depending on their programme of study. (See Ancient Classics in First Year below.).
- Second Years take either 25 or 30 credits, depending on their programme of study. (See Ancient Classics in Second Year below.)
- All Final Year students take 30 credits.

The specific requirements for every module will be detailed in a Module Description document available on Canvas. This will include contact details for the lecturer, lecture times and venues, an outline of lecture topics, a reading list, and details about assessments.

In addition, we expect that all students will:

- Commit themselves to full attendance at all lectures.
- Arrive on time for lectures and other meetings.
- Participate actively in lectures and discussions.
- Do two to three hours of independent study for each hour of teaching. (Advice on what to study will be given.)
- Treat all teaching staff with professional courtesy, both in person and in written communication.

Teaching and learning

On-campus teaching

All teaching is conducted in-person on campus. The university requires all students to attend in-person.

Lectures

Lectures are the foundation of university teaching. They outline the topics covered in each module, provide a basic framework of knowledge, introduce current problems and debates, and facilitate questions and discussion.

There are normally 24 lectures per module. Attendance at lectures is obligatory, and if you do not attend consistently, you will have trouble understanding the module content. Lecturers upload slides to Canvas in order to help students recall the lecture content with the aid of their notes. However, lectures slides are not a substitute for the lecture itself.

Electronic devices may be brought to lectures, but should not be used for personal activities, except in cases of exceptional need (for example, if you need to be in contact because of caring responsibilities). Inappropriate use of electronic devices is distracting not just for you, but for students around you, and often makes it impossible for lecturers to function appropriately.

The timetable of lectures (with venues) will be made available here closer to the start of semester:

<https://www.universityofgalway.ie/classics/undergrad>

Studying languages

During the first semester of Second Year, every Ancient Classics student takes Beginning' Latin 1. This module not only introduces students to the Latin language, but students often find that this new knowledge enhances their study of Roman culture and engagement with Latin literature in other modules. There is no need for any prior language experience. The module starts with very basic grammar and gradually builds knowledge through reading simple texts and using in-class exercises.

After taking Beginning Latin 1, most students choose to continue learning Latin right up to advanced level. However, it is also possible to move away after one or more semesters to concentrate on other areas of Ancient Classics.

The most important thing is that you build a personal course selection that suits your needs best and that empowers you for the future. Prospective employers, as well as postgraduate admission officers, are always highly impressed to see that an applicant has tackled languages, ancient or modern.

Studying an ancient language is very different to studying a modern one, since the focus is almost exclusively on reading comprehension (i.e. not asking for directions, listening to the news, or writing postcards). The benefits of studying an ancient language may be summarised as follows:

- You will have the possibility of reading ancient writings in the original languages, giving you direct access to the authors' own words.
- You will develop a deeper understanding of English vocabulary. Around 70% of the total word base of English is Latin-derived (much of it via French). A lot of European technical terminology is Greek in origin. Studying Latin and Greek will help you to appreciate the histories, nuances, and inter-relationships of many English words.
- You will develop your linguistic skills. The grammar of Greek and Latin is more complex and precise than English, so by studying these ancient language structures, you will write English (and other languages) with more accuracy and confidence.
- Beginners' language courses are highly structured, which helps you to manage your time and improve your study skills.

Independent study

A 5 ECTS module will involve a total of 100 to 125 hours of student workload. This amounts to around two to three hours of independent study for every hour spent in a lecture.

While lectures provide a framework for your studies, your independent reading and writing will be your richest learning experience:

- You will deepen the knowledge acquired in lectures.
- You will develop your analytical and interpretative skills through close reading of both source texts and modern scholarship.
- You will develop your writing and communication skills through regular compilation of notes and summaries.
- You will have the opportunity to do independent research and develop original ideas.

Study recommendations will be given in each lecture. If unsure of what to work on, just ask your lecturer for advice.

Confronting challenging issues in Ancient Classics

Ancient Classics provides us with the opportunity to study societies and cultures that are very different, but in other ways familiar, compared to our own. This allows us to develop analytical tools that we can apply to the world around us today. In your study of the ancient world, you will explore issues that are of particular concern today, including questions regarding justice, power, identity, race, gender, and sexuality.

Ancient culture was in some ways extremely creative, dynamic, and inspirational. In other ways, it was violent, exploitative, misogynistic, and racist. In our teaching, we try to confront—honestly—both the idealistic achievements and the cruel realities of the ancient world. We recognise that some students may have had personal experiences that make some of these issues upsetting to discuss. For that reason, we will try where possible to give some advance notice before raising difficult topics in lectures.

If you have any personal concerns in this area, we encourage you to communicate them to your lecturer or year co-ordinator, who will be glad to discuss—confidentially—ways of providing you with suitable support.

Assessment

This section provides general guidance about assessments in Ancient Classics. You should refer to the module descriptions for each module for more specific information. Assessment policies are subject to changes at university level.

Note that the overall mark you receive in 2BA counts for 30% of the result of your final degree; the overall mark you receive in final year counts for 70% of the result of your final degree.

Continuous assessment

Typically, 30% of the overall mark in most modules is assigned to continuous assessment work. For details, see the detailed module documentation provided on Canvas.

Assessments in various modules will be conducted throughout each semester at the following set times, which students must keep free in their schedules:

- 1BA assessment hour: Friday 11am–12pm. Venue: to be confirmed.
- 2BA assessment hour: Tuesday 2–3pm. Venue: AC204 in semester 1, CSB-8 (formerly IT20) in semester 2.
- 3/4BA assessment hour: Wednesday 2–3pm. Venue: TB303 in semester 1, AC203 in semester 2.

End of semester (first sitting) assessments

Typically, 70% of the overall mark in each module is allocated to a final assessment, usually either an essay assignment or a formal two-hour exam.

Each twelve-week teaching term is typically followed by a study week, then an exams period of around two weeks, when formal exams take place and essay deadlines fall.

Provisional first-semester results are released to students around the beginning of February, and you will have an opportunity to get feedback on a Consultation Day scheduled afterwards.

End of year (including second semester) results are normally released in mid-June, and there is a Consultation Day usually near the end of June.

Autumn sitting (repeats and deferrals)

Students who fail individual modules will have an opportunity to re-take those assessments in the Autumn sitting that takes place in early August. In second and final year, marks for repeat assessments are capped at the pass mark of 40%.

Students who experience severe personal difficulties during the year may be granted an exams deferral for individual modules by the College of Arts office. This means they can postpone final assessments for those modules to the Autumn sitting, without penalty.

Details on Autumn sitting assignments are normally released on Canvas around the release of end of year marks. Autumn results are usually returned around the beginning of September.

Plagiarism

The University of Galway's Code of Practice for Dealing with Plagiarism defines plagiarism as follows: 'Plagiarism is the act of copying, including or directly quoting from the work of another without adequate acknowledgement, in order to obtain benefit, credit or gain.'

Plagiarism comes in different forms, ranging from presenting an entire essay found elsewhere as one's own, to copying and pasting from a source without using quotation marks, to reusing text

from a source with only minor rewordings. The use of AI software, such as ChatGPT, to write or substantially draft essays constitutes plagiarism. (See examples of types of plagiarism here: <https://www.turnitin.com/static/plagiarism-spectrum/>.)

Plagiarism is a very serious offence, even if done unintentionally. If in any doubt, just be sure to put quotation marks around any text that you reuse from another source and to acknowledge all original sources clearly. Remember that we are glad to see you using other sources (as long as they are properly acknowledged).

For information about the penalties for plagiarism, see the University's Code of Practice: <https://www.universityofgalway.ie/plagiarism/>

Using Artificial Intelligence (AI)

Artificial Intelligence (AI), and in particular the use of Large Language Models (LLMs), such as ChatGPT and DeepSeek, is a rapidly evolving phenomenon. As with many new and potentially 'game-changing' technologies, its emergence is provoking a wide range of responses in academic contexts (and beyond), ranging from strong scepticism (or even fear) to enthusiastic adoption. In practice, most people actually hold more nuanced positions somewhere between these two extremes, and this diversity of opinion is a good thing: this is a new phenomenon, and debate around it is both necessary and beneficial.

A diversity of perspectives exists also among the staff of Ancient Classics at the University of Galway. However, we all agree on the following key principles:

(1) AI is a tool. AI systems like ChatGPT should be understood as assistive technologies. Like dictionaries, grammar checkers, or search engines, they may be (and often are) helpful in supporting academic work, but they should never replace human creativity, critical thinking, and learning processes. The goal of your studies is to develop your own intellectual and creative skills, not to outsource them!

(2) The use of AI to compose essays or assignments for you—whether partially or in full—is prohibited: passing off AI-generated text as your own work is a breach of academic integrity and represents a serious form of misconduct. Moreover, using LLMs like ChatGPT to retrieve factual information or sources is strongly discouraged, for the simple reason that these systems are known to 'hallucinate' (i.e., they can generate information that is factually incorrect, misleading, or even entirely made up). AI tools should not be used to generate the core ideas or arguments of your work. The process of thinking through a question—deciding what matters, which sources to use, what the evidence means, and what conclusions can be drawn from it—is at the heart of your work for the assignments and of your education more broadly.

(3) It is usually acceptable to use AI for:

Clarifying the structure of an essay or argument that you have already developed.

Minor proofreading, grammar checking / correcting, or copy-editing.

However, note that any such use must be explicitly acknowledged in a short note to be added at the end of your essay or assignment. In any case, given that individual lecturers may set their own rules

or restrictions, always check with your lecturers before using AI tools in any part of your academic work.

Staff at the Library of the University of Galway have produced a helpful guide on 'Best Practices of Using AI in Research', and we strongly encourage you to read it. You can find it here:

<https://libguides.library.universityofgalway.ie/AIforResearch/home>

(4) Should an Examiner have concerns that the essay has been, in part or in its entirety, machine-generated, the student will be invited to an Oral Examination to verify their authorship of the essay. If the essay is determined to have been written by AI, it will be awarded a mark of zero. If a student who has been invited to defend the essay at an Oral Examination fails to attend the scheduled meeting, the essay will be awarded a mark of zero.

Athenry Prizes

Thanks to a generous bequest from former Professor of Ancient Classics Margaret Heavey, the University awards Athenry Prizes to students who have obtained the highest marks in each year of study, as well as an additional award to a student with the most distinguished performance in Latin at beginners' or intermediate level. The value of each prize is €300. Awards are announced after the release of second-semester marks.

Campus Life

Classics Society

The Classics Society is a student-run society whose membership is open to all students. You can join the society at the Societies Day organised early in the year or at any other time. The Society is a great way to meet new people and to get to know the other the students in your classes.

The Society organises events throughout the year, from the serious (invited speakers) to the more fun (Classics themed parties, movie nights, etc.). A highlight is the annual trip, which students organise to a place of Classical interest (often in Italy), with financial support from the Students' Union Societies Office.

We also recommend you consider putting yourself forward to serve on the committee: it's a good way to develop organisational skills and build your CV.

See more at: <https://www.universityofgalway.ie/classics/classics-soc/>

Class representatives

Every year Ancient Classics students in each year group elect class representatives. Class reps facilitate communication between lecturers and the class as a whole, and can represent individual students on their behalf when requested.

Class reps are organised through the Students' Union. Your lecturers will be happy to facilitate election of class reps during or after lectures. For more information:

<https://su.universityofgalway.ie/help-advice/class-reps/>

Gaeilge

Is campas dhátheangach é Ollscoil na Gaillimhe agus molaimid daoibh bhur gcuid Gaeilge a úsáid chomh minic agus is féidir. Is beag duine a bhfuil Gaeilge iomlán líofa acu agus muinín í a labhairt gan stró. Mar sin féin, tá tuiscint Ghaeilge ag go leor daoine agus spéis ag roinnt mhór acu a gcuid scileanna teanga a fheabhsú.

Is féidir leatsa cur le saol na Gaeilge san Ollscoil agus sa bpobal má dhéanann tú iarracht ar níos mó Gaeilge a labhairt. Ní thiocfaidh cruinneas gan chleachtadh.

Beidh Pádraic Moran nó Michael Clarke sásta labhairt leat as Gaeilge, i rith nó tar éis léachtaí nó inár n-oifigí. Ina theannta, beidh an bheirt thuas agus Jacopo Bisagni sásta comhfhreagras a dhéanamh trí Ghaeilge.

Tuigigí freisin go bhfuil an Ghaeilge an-tábhachtach dúinn i Roinn na gClasaicí mar ábhar léinn. Déanaimid iniúchadh ar bhunús teangacha Ind-Eorpacha, agus tá an Ghaeilge agus an brainse Ceilteach lárnach sa bhfine teangacha sin. Chomh maith, díríonn cuid mhór dár taighde ar an traidisiún Clasaiceach in Éirinn, agus tá foinsí scríofa i nGaeilge (Sean- agus Meán-Ghaeilge go háirithe) an-tábhachtach don scéal sin. Sna léachtaí, feicfidh tú sean-lámhscríbhinní ina bhfuil

téacsanna Gaeilge ag dul siar míle bliain, díreach in aice le téacsanna Laidine agus Gréigise ar na leathanaigh céanna.

Getting support

University life and its demands can be difficult for everyone. It is very normal to feel stressed about an assignment or an exam, but if you find the stress in your life becomes overwhelming please talk to someone about it.

Often your lecturers will be able to offer advice about how to deal with your academic work, and they will be able to point you to other sources of help as well. Many kinds of support are available: educational, personal, financial, health, disability, to name only a few. To get in touch with Student Services in Áras Uí Chathail ring 091 492364 or see this site:

<https://www.universityofgalway.ie/student-services/>

Your lecturers will be very used to helping students with difficulties of all sorts, and it's very unlikely that your problem is unique. So please don't hesitate to ask for help or advice. And remember that generally the sooner you deal with a problem, the easier it is to resolve.

Suggested general reading

Ethics and the good life

Seneca, *On the Happy Life* (trans. J. Ker; Chicago)

Augustine, *Confessions* (trans. P. Brown; Oxford World's Classics)

Education and our place in it

Petrarch, *The Ascent of Mount Ventoux* (<http://history.hanover.edu/texts/petrarch/pet17.html>)

P. Freire, *Pedagogy of the Oppressed* (Penguin)

V. Woolf, *A Room of One's Own* (Penguin Classics)

Myths and ideas

Apollodorus, *Library of Greek Mythology* (trans. R. Hard; Oxford World's Classics)

Herodotus, *Histories* (trans. T. Holland; Penguin)

C. Segal, *Myth: A Very Short Introduction* (Oxford)

Language

D. Crystal, *How Language Works* (Penguin)

F. de Saussure, *Course in General Linguistics* (trans. R. Harris; Bloomsbury)

T. Janson, *The History of Languages: an Introduction* (OUP)

J. B. Solodow, 2010. *Latin Alive: the Survival of Latin in English and the Romance Languages* (CUP)

Historical narratives

P. Cartledge, 2016. *Democracy: A Life* (London)

C. Freeman, *Egypt, Greece and Rome* (Oxford)

C. Kelly, *The Roman Empire, A very short introduction* (OUP)

E. J. Kenney, *The Classical Text* (Berkeley)

S. Price and P. Thonemann, *A History of Classical Europe* (Penguin)

P. Salway, *Roman Britain, A very short introduction* (OUP; 2nd ed)

C. Wickham, *The Inheritance of Rome* (Penguin)

Literature

Hesiod, *Works and Days* (trans. G. Most; Harvard: Loeb Classical Library)

Vergil, *Eclogues and Georgics* (trans. C. Day Lewis; Oxford World's Classics)

Ovid, *Sorrows of an exile* (trans. A. Melville; Oxford)

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

C. Lopez-Ruiz, *Heroes, Gods and Monsters: a Sourcebook* (Oxford)

Archaeology, visual, and material culture

P. Barolsky, *Ovid and the Metamorphoses of Western Art* (Yale)

J. Berger, *Ways of Seeing* (Penguin)

N. McGregor, *A History of the World in 100 Objects* (Penguin)

A. Schnapp, *Discovery of the Past* (British Museum Press)

C. de Hamel, *Meetings with Remarkable Manuscripts* (Penguin)

Ancient Classics in First Year

Orientation information

We run information sessions on Ancient Classics during First Year Orientation (3–4 September 2026). At each session, members of the Academic Staff of Ancient Classics will give a short talk introducing the subject and outlining some of the content of what is taught in semester one. They will also be available to answer any questions that you might have. If you are interested in finding out more about Ancient Classics, please tune in for one of the sessions.

If you cannot attend the Orientation talks, feel free to contact the discipline by e-mail (classics@universityofgalway.ie) and we will be happy to answer any queries.

Choosing your modules

All Ancient Classics modules count for 5 ECTS credits. Depending on your programme, during First Year you will take the following credits in Ancient Classics:

- 15 ECTS credits (3 modules) = three lectures per week each semester:
Typically students taking BA Connect programmes (e.g. BA with Children's Studies or Human Rights).
- 20 ECTS credits (4 modules) = four lectures per week each semester:
Most other programmes, including the BA Joint Honours (GY101).

The following are guidelines about the module choices that may be available to you. You can read about each module in the First Year Modules section of this document, below. If still undecided, you are very welcome to attend the lectures in each module before making up your mind.

Assessment hour

Continuous assessment will take place during fixed times in each semester, which you must keep free in your schedules. See the section 'Continuous assessment' on p. 11 above for details.

1BA semester one course structure

Core module

CC1101 Mythology and the City in Ancient Greece

Most students will take this module, which involves 2 lectures per week:

- Prof. Michael Clarke on ancient mythologies in the Near East and Greece.
- Dr Edward Herring on the history and culture of Athens.

Year-long modules

Students taking 20 ECTS will take both of the following year-long modules. Students on degree programmes that only require 15 ECTS will choose one module:

- CC1100 Classics in Twenty Objects (part 1):
Team taught. Exploring Antiquity through objects
- CC114 Written Words & Spoken Languages (part 1):
Dr Jacopo Bisagni on languages and written culture between Antiquity and the Middle Ages.

1BA semester two course structure

Core module

CC1102 Empire and Literature in Ancient Rome.

Most students will take this module, which involves 2 lectures per week:

- Dr Edward Herring on the history and culture of ancient Rome.
- Prof. Pádraic Moran on Latin literature and the poetry of Virgil.

Year-long modules (continuing from semester one)

Students who began one or both of the following modules in semester one will continue them in semester two:

- CC1100 Classics in Twenty Objects (part 2):
Team taught. Exploring Antiquity through objects.
- CC114 Written Words & Spoken Languages (part 2):
Dr Jacopo Bisagni on languages and written culture between Antiquity and the Middle Ages.

Ancient Classics in Second Year

Information session

There will be a face-to-face information session for students who have decided to take Ancient Classics as a subject in Second Year or who are still making up their minds. This session will take place at the start of term (Monday 7 September 1pm, room AC204). We will offer an overall introduction to the course ahead, including an overview of the available modules. This will be an opportunity to find out more about the course and to ask any questions.

Choosing your modules

All Ancient Classics modules count for 5 ECTS credits. Depending on your programme, during Second Year you will take the following credits in Ancient Classics:

- 25 ECTS credits (5 modules):
Typically students taking BA Connect programmes (e.g. BA with Children's Studies, Human Rights, or Performing Arts Studies). If this applies to you, you should take three Classics modules in semester one and two Classics modules in semester two.
- 30 ECTS credits (6 modules):
Most other programmes, including the BA Joint Honours (GY101). You should take three Classics modules each semester.

In each semester, one module is informally designated as the core module, and most students include this as part of their selection.

Every second-year Ancient Classics student will study Latin in semester one. For most students this will take the form of studying CC230 Beginning Latin 1 in semester one; students who have a prior knowledge of Latin will be assessed to ascertain the module best suited to their level of prior knowledge (For general information on studying languages, see section Studying Languages above.)

Supplementary sessions

Students are encouraged to attend supplementary sessions each Friday from 10–11am (directly following the core module CC2105 Heroic Epic). These provide essential knowledge and skills to deepen your understanding of the ancient world. There is no need to register formally for these.

- Semester 1: Skills for Historical Languages (room CSB-1003)
Learn the fundamentals of ancient languages, including how to read the Greek alphabet and how to pronounce Latin.
- Semester 2: Research Biographies (room AC203)
Hear from staff members about their research journeys, including how they first got started in research and what their daily work entails.

Interdisciplinary options

Where possible, suitable modules from Celtic Civilisation are made available to Ancient Classics students and can be taken as optionals. Several of the ongoing research projects in the Discipline of Classics focus on the reception of Classical texts in Ireland. As a result, these optional Celtic Civilisation modules complement the research interests of Galway Classics and provide a unique perspective on intricate connections between ancient cultures.

Assessment hour

This year, continuous assessment will take place during fixed times in each semester, which you must keep free in your schedules. See the section ‘Continuous assessment’ on p. 11 above for details.

2BA semester 1 course structure

Core module

CC2105 Heroic Epic

Other modules

CC230 Beginning Latin 1 + Skills for Historical Languages

CC2103 Mediterranean Origins

Other language options

CCS315 Intermediate Latin 1 (if you have already studied Latin for one year)

CCS311 Advanced Classical and Medieval Latin (after two years of study)

2BA semester 2 course structure

Core module

CC2104 The City-State

Other modules

CC2107 Science and God

CC232 Beginning Latin 2 (continuing from CC230)

Other language options

CCS316 Intermediate Latin 2 (continuing from CCS315)

CC321 Latin Texts from Medieval Ireland and Britain (continuing from CCS311)

Interdisciplinary option

SG217 A Field of Gods & Men: Celtic Mythology

Ancient Classics in Final Year

Choosing your modules

All Final Year Ancient Classics students normally take 30 ECTS credits (6 modules) over the year.

In each semester, one module is informally designated as the core module, and most students include this as part of their selection.

There is a limited number of places in CC3112 Special Project in Classics, which is designed for students who wish to conduct an independent research project during semester 2. If you are interested in pursuing such a project, please speak to a member of staff with whom you would like to work, ideally before the start of the academic year. See the module description below for further details. As this course depends on self-directed research, students who select this option will have a track-record of engaging in independent research for assignments and strong writing skills.

Students on the BA in Creative Writing programme may also take CC3111 Creative Writing for Ancient Classics, intended to facilitate creative writing as an element of an independent research project. See the module description below for more details.

Assessment hour

This year, continuous assessment will take place during fixed times in each semester, which you must keep free in your schedules. See the section 'Continuous assessment' on p. 11 above for details.

3/4BA semester 1 course structure

Core module

CC316 Barbarians

Options in literature, history, and material culture

CC3102 Studying Greek Figured Pottery

CC3108 Ancient Rhetoric

Language options

CCS315 Intermediate Latin 1 (after one year of study)

CCS311 Advanced Classical and Medieval Latin (after two years of study)

3/4BA semester 2 course structure

Core module

CCS307 Ireland and the Ancient World

Options in literature, history, and material culture

CCS306 Iconography: The Classical Tradition in Western Art

CC3100 Pompeii

CC3111 Creative Writing for Ancient Classics

CC3112 Special Research Project in Classics

Language options

CCS316 Intermediate Latin 2 (continuing from CCS315)

CC321 Latin Texts from Medieval Ireland and Britain (continuing from CCS311)

Note: SG3100 (The Cultural Impact of Christianity on Ireland) will not be offered during the 2026–27 academic year.

Details of language modules

NB: If you have studied Latin before, please inform your module co-ordinator at the start of the semester, so that you can be placed into an appropriate level class.

CC230 & CC232 Beginning Latin 1 & 2

Semester 1 co-ordinator: Moran. Semester 2 co-ordinator: Bisagni.

These modules introduce students to Latin, the language of ancient Rome. You will gradually become acquainted with its grammar and vocabulary, and will develop reading skills with the aim of accessing Latin texts in their original form by semester 2. The process of learning Latin helps to sharpen your understanding of the grammar of most modern languages, including English. You will also learn about the history of the English language and the origins and relationships of Latinate words in English (perhaps 70% of English vocabulary). Students who have a particular interest in historical linguistics can focus on learning more about the relationships between Latin, Greek, English, Irish and other Indo-European languages (not obligatory). No previous knowledge is expected. Please note that students who continue to Beginning Latin 2 should usually have achieved an average of 60% or higher in Beginning Latin 1.

Reading:

- Wheelock, F. M. and LaFleur, R. A, 2011. *Wheelock's Latin*. 7th ed. New York: Harper Collins.
- Smith, W. 1993. *Chambers-Murray Latin-English Dictionary*. London: Chambers Harrap.

CCS315 Intermediate Latin 1

Semester 1. Co-ordinator: Bisagni

This is a course of language study centred on grammar consolidation, designed to enable a student with around one year's prior study of Latin to progress towards confident independent reading and understanding of the language. We will begin at the point where the beginners' module ended last year and continue to consolidate grammar, syntax and the broader study of the language, including its historical linguistic background.

Reading:

- Wheelock, F. M. and LaFleur, R. A, 2011. *Wheelock's Latin*. 7th ed. New York: Harper Collins.
- Greenough, J. 2001. *Allen and Greenough's New Latin Grammar*. Newburyport, MA.
- Goldman, N. 2004. *English Grammar for Students of Latin*. Ann, Arbor, MI.
- Smith, W. 1993. *Chambers-Murray Latin-English Dictionary*. London: Chambers Harrap.

CCS316 Intermediate Latin 2

Semester 2. Co-ordinator: Moran

This module takes up where the previous semester's module left off and is designed to develop fluency in reading and understanding Latin prose. We will especially focus on syntax and dealing with periodic style. Texts will be supplied in class.

Reading:

- Greenough, J. B., & al., 2001. *Allen and Greenough's New Latin Grammar*. Newburyport, MA.
- Smith, W., 1993. *Chambers-Murray Latin-English Dictionary*. London: Chambers Harrap.

CCS311 Advanced Classical and Medieval Latin

Semester 1. Co-ordinator: Moran

This module is intended for Latin students who have completed at least four semesters of study. It seeks to explore a variety of literary genres and registers in order to develop skills in analysis and close reading. Classes will run in two streams: one meeting each week will focus on a well-known and well-studied text, the other will be on a lesser-known work for which translations are not readily available. Texts will be supplied in class.

CC321 Latin Texts from Medieval Ireland and Britain (Advanced Level)

Semester 2. Co-ordinator: Bisagni

This module is intended for advanced Latin students and aims to consolidate reading skills by focussing on longer sections. We will read Latin texts written in the Insular world—Ireland and Britain—during the early Middle Ages (c. AD 450–1000), paying special attention to religious writings (such as Saint Patrick's *Confessio* or the Irish-Latin cosmological poem *Altus Prosator*), historiography (such as Bede's *Ecclesiastical History of the English People*), and technical texts (such as tracts on grammar and scientific topics). We will also explore the manuscript tradition of these works and practise transcribing manuscript exemplars of the texts we read. Texts will be supplied in class.

Details of First Year modules

CC114 Written Words and Spoken Languages

Both semesters (one lecture per week). Co-ordinator: Bisagni

This module is an introduction to philology, which is the study of texts, their language, and their transmission (i.e. the concrete manner in which they have come down to us). During the weekly lecture in the first semester, we shall explore the ideas formulated by European scholars—from Classical Greece to modern times—in relation to the origin and development of languages. In the second semester we shall turn our attention to the many ways in which ancient and medieval languages and texts have survived up to the present time, opening a window into the pre-modern thought-world.

Part 1 (semester 1): The Roots of European Languages

What was the first language spoken by humans? Where do the languages of Europe come from? How and why do languages change over time? In this part of the module, we will explore ancient, medieval, and modern attempts to answer questions such as these.

First, we shall focus on ideas and hypotheses formulated in the pre-scientific era: what did the ancient Greeks and Romans think about the origins of their own languages? And how did the rise of European vernaculars in the Middle Ages and Renaissance change scholarly views on such matters? Next, we shall look at the gradual development of Historical Linguistics as a scientific discipline from the eighteenth century up to the present time. After a brief introduction to the basics of language change, we shall pay particular attention to the elaboration of the Indo-European theory, which has allowed modern scholars to rediscover (and even reconstruct) the lost prehistoric ancestor of a large family of languages including Greek, Latin and the Romance languages, Irish, English, German, Icelandic, Lithuanian, Persian, Polish, Sanskrit, and many others.

Readings

- Anthony, D. W., 2007. *The Horse, the Wheel, and Language*. Princeton and Oxford.
- Deutscher, G., 2005. *The Unfolding of Language*. London.
- Gera, D. L., 2003. *Ancient Greek Ideas on Speech, Language, and Civilization*. Oxford.
- Law, V., 2003. *The History of Linguistics in Europe: from Plato to 1600*. Cambridge.

Part 2 (semester 2): Reading and Writing between Antiquity and the Middle Ages

If you go to a bookshop and purchase a modern printed copy of works such as Homer's *Iliad*, Virgil's *Aeneid*, Augustine's *Confessions*, or Dante's *Divine Comedy*, those books will look just like any other book. Two covers, title page, introduction, the text itself (with or without translation), perhaps some indexes, etc. But all that is, in many ways, a modern construct. How do we actually know what Homer, Virgil, Augustine, and Dante wrote? How have their words come down to us?

In the second part of the module, these basic questions will first lead us into an exploration of the origin and development of one of humankind's most revolutionary technological inventions: writing. In turn, this will allow us to understand how inscriptions, papyri, and manuscripts have preserved the records of ancient and medieval languages and texts. And finally, we shall study some of the methods and techniques devised by modern scholars to retrieve, reconstruct, and interpret 'voices' from a distant past.

Readings:

- De Hamel, C., 2016. *Meetings with Remarkable Manuscripts. Twelve Journeys into the Medieval World*. New York.
- Powell, Barry B., 2009. *Writing: Theory and History of the Technology of Civilisation*. Maldon, MA and Oxford.
- Reynolds, L.D. and Wilson, N.G., 2013. *Scribes and Scholars*. Oxford.
- Turner, J., 2014. *Philology. The Forgotten Origins of the Modern Humanities*. Princeton and Oxford.

CC1100 Classics in Twenty Objects

Both semesters (one lecture per week). Co-ordinator: Herring

This module will draw together the themes of your other courses and give you an overall guide to Ancient Classics. The lectures will introduce you to a series of artefacts – artworks, monuments, written texts – from points in the three thousand years from the beginnings of civilisation, through the heyday of ancient Greece and Rome, all the way to the rise of modern European nations after the collapse of the Roman Empire in the West. Each lecture will be centred around a particular artefact, beginning with the most ancient art of Greece and continuing through the Classical period and into the reception of ancient art and literature in northern Europe and ultimately in Ireland. You will attend a lecture each week, and your assessment will be divided between two MCQ tests and a final essay. The suggested reading below will serve as a set of reference books which you will find useful for all parts of the Ancient Classics course.

Reading:

- M. T. Boatwright et al., 2011. *The Romans: From Village to Empire*. 2nd ed. Oxford: OUP.
- C. Freeman, *Egypt, Greece and Rome: Civilizations of the Ancient Mediterranean* (Oxford, 2014)
- N. MacGregor, *A History of the World in 100 Objects* (Penguin, 2010)
- S. Price and P. Thonemann, *The Birth of Classical Europe* (Penguin, 2010)

CC1101 Mythology and the City in Ancient Greece

Semester 1 (two lectures per week). Co-ordinator: Clarke

This module provides an introduction to the study of Antiquity by focusing first on the mythological discourses of the ancient Near East and their western offshoots in the Mediterranean region, and

then on the rise of the European city-state in Classical Greece. The module divides into two complementary streams:

Part A: Mythology and the Origins of Western Literature (Clarke)

These lectures are concerned with some of the earliest known witnesses to human thought in literary forms. We will listen to the voices of those who created and transmitted mythology, focussing on images of divine beings, traditions about the origins of the human race, and the idea of the hero as a figure poised between men and gods. We will begin with evidence from Egypt, Mesopotamia and other Near Eastern communities, leading to an exploration of the earliest known European poetry composed in the Ancient Greek language.

Part B: Politics, Culture and Society in the Ancient Greek City (Herring)

These lectures will survey the history and culture of Ancient Greece, in the fifth and fourth centuries BC, a period of dynamic political and cultural innovation. The module will cover topics including the rise (and fall) of the Athenian democracy, gender and sexuality, Greeks and barbarians, and the spectacular rise of the kingdom of Macedon. Students will be introduced to original sources for Greek history.

Reading:

- C. Segal, *Myth: A Very Short Introduction* (Oxford)
- C. Lopez-Ruiz, *Heroes, Gods and Monsters: a Sourcebook*, 2nd ed. (Oxford UP)
- McGregor, N., *Living with the Gods* (Penguin, 2018)
- Hard, R. (tr.), *Apollodorus: The Library of Greek Mythology* (Oxford World's Classics, 1997)
- C. Freeman, *Egypt, Greece and Rome* (Oxford)
- S. Price and P. Thonemann, *A History of Classical Europe* (Penguin)
- C. Orrieux and P. Schmitt Pantel, *A History of Ancient Greece* (Blackwell)
- P. Cartledge, *Ancient Greece: A Very Short Introduction* (Oxford)

CC1102 Empire and Literature in Ancient Rome

Semester 2 (two lectures per week). Co-ordinator: Moran

This module introduces the history and literature of the Roman world.

Part A: A History of Rome from Romulus to Constantine (Herring)

This module will examine the rise of Rome from small city-state to global power (eighth to first centuries BC), then two key periods of transformation of Roman society, in the early imperial period (first century BC to first century AD) and the final two centuries of the Western Empire (fourth to the fifth centuries AD). This part of the module will concentrate especially on two key

phases of Roman history: first, the political changes that took place under Julius Caesar and then Augustus in the 1st century BC, creating the system that underpinned the Roman Empire; second, the Christianisation of the Empire, which laid the foundations of European culture into the Medieval period and beyond.

Reading:

- Boatwright, M. T. et al., *The Romans: from Village to Empire*, Oxford: OUP, 2011 (2nd ed.).
- Other texts will be distributed on Canvas.

Part B: Virgil and Roman Identity (Moran)

This module provides an introduction to Latin literature for students with no prior knowledge of the subject. It will focus on exploring Virgil's celebrated epic poem, the *Aeneid*.

We will first look at what an epic poem is, then examine how Virgil's work not only addressed the literary past by creating a specifically Roman counterpoint to Homer's Greek epic, but also responded to the political and social anarchy of his own lifetime. In doing so, we will examine why this work was regarded as a Classic, almost immediately from its publication.

The central part of the course involves close reading and literary analysis of selected passages from Virgil's *Aeneid*, progressing through the work from week to week. In each lecture, this is combined with an introduction to a key topic in Roman literary culture, providing broader contexts in which to interpret Virgil's work.

Reading:

- West, D. (trans.), *Virgil. The Aeneid, a New Prose Translation*, Penguin, 1990 [recommended]
- Alternatively: Frederick Ahl (trans.), *Virgil: Aeneid*, Oxford World's Classics, OUP, 2007
OR R. Fagles (trans.), *Virgil: Aeneid*, Penguin, 2007.
- Other texts will be distributed on Canvas.

Details of Second Year modules

CC2103 Mediterranean Origins

Semester 1. Co-ordinator: Herring

This module examines the evidence for two of the earliest state-level societies in the Mediterranean, namely the Minoans and Mycenaeans. It explores the discovery of these Aegean Bronze Age cultures in the nineteenth century and how the attitudes of the early excavators to their discoveries continue to shape our understanding of them. In the case of the Minoans, there will be particular attention focused on Knossos and its controversial reconstruction. The discoveries from the Grave Circles at Mycenae will be starting point for the study of the Mycenaeans. The module will consider the factors that led to emergence of a state-level society in each case and the features that characterise this form of political organisation. Using primarily archaeological evidence and, where relevant, epigraphic evidence, the module will explore the economy, governmental systems, and religion of the Minoans and Mycenaeans and their relations across the Mediterranean and beyond. The module will also discuss the collapse of the Minoan and Mycenaean civilisations. In addition, there will be discussion of the memory of these cultures, as represented in the epics of Homer, and whether such poetic material can be used in the reconstruction of life in the Aegean Bronze Age.

Reading:

- O. Dickinson, 1994. *The Aegean Bronze Age*. Cambridge University Press, Cambridge.
- J. Lesley Fitton, 1996. *The discovery of the Greek Bronze Age*. Harvard University Press, Cambridge (Mass.).

CC2104 The City-State

Semester 2. Co-ordinator: Herring

This module examines the evidence for one of the most successful forms of state society in the ancient Mediterranean, namely the *polis* (plural *poleis*) or city-state, making use of evidence from archaeology, ancient history, epigraphy, numismatics, and ancient literature. It explores the emergence of the first city-states in Greece following a period of economic decline, the so-called Greek ‘Dark Age’ and slow recovery. The key features of the city-state and particularly the features of the urban environment will be discussed as will the political structures required to govern large urban populations. The re-emergence of writing, in an alphabetic system, will be given attention due to the importance of written law and constitutions for social and political stability. The module will consider different systems of government used at various city-states and the economic and social systems that emerge alongside and within the various *poleis*. The connection between the emergence of the *polis* and the foundation of new Greek communities overseas—colonisation—will be discussed. The module will make a comparative study of early constitutional history of Athens and Sparta. The invention of coinage will be studied as will relations between different Greek city-

states. The module will conclude with a consideration of the first contact and conflicts between the world of the city-states and the imperial power of Persia.

Reading:

- R. Osborne, 2009. *Greece in the Making, 1200-479 BC*. [2nd edition]. Routledge, London.
- J. Hall, 2007. *A history of the Archaic Greek World*. Blackwell, Malden (Mass.).

CC2105 Heroic Epic

Semester 1. Co-ordinator: Clarke

In this module we will study the origins and early development of heroic epic and the traditions of the Trojan War in particular. Our study begins with the Mesopotamian *Epic of Gilgamesh*, examining the concept of the hero poised between human and divine worlds and confronted with the inevitable prospect of death. We will then consider the Greek offshoots of Mesopotamian heroic literature, focusing on the *Iliad* and *Odyssey* of Homer. For the *Iliad*, we will concentrate on the mythical background of the poem, the ethical and military principles which inform its story-line, and the different responses of Achilles and Hector to the challenge of heroism and the prospect of death. We will also study the recreation and exploration of the Trojan War myth in tragic drama, focussing on the *Trojan Women* of Euripides. We will also consider heroic literature and ideology as a cross-cultural construct and an international literary tradition. Depending on the interests of each student group, cross-cultural comparison of analogous and derived heroic traditions will include case studies of the Old English *Beowulf* poem and the medieval Irish *Táin Bó Cúailnge*.

Core texts

- A. George, 2020. *The Epic of Gilgamesh*, 2nd edition, Penguin (NB: be sure to use the second edition, not the edition of 1999)
- A. Verity, 2015. *Homer, The Iliad*, OUP
- Barry Powell, *Homer, The Odyssey*, OUP
- Seamus Heaney, 1999. *Beowulf*, Faber
- Cecile O'Rahilly, 1967. *Táin Bó Cúailnge from the Book of Leinster*, Dublin Institute for Advanced Studies (available from the library)

CC2107 Science and God

Semester 2. Co-ordinator: Clarke

This module explores how people in Antiquity and the Middle Ages formed their ideas about the physical world and its origins, as expressed through their philosophy, religion, and science.

Part A: Philosophy and the Divine (Clarke)

Everyone knows that the ancients worshipped many gods, and ancient religious systems can seem chaotic to us as outsiders. In this part, we will look at how the polytheistic systems of ancient

religions were a means for organising a world-view and a cosmology that was both scientific and poetic at the same time. We will see how out of this sense of multiplicity emerged new ideas of transcendent unity, in one sense among the people referred to as Judaeans and in another sense among the professional ‘wise men’ (*sophistai*) and philosophers of ancient Greece. That perception of transcendent unity was the most powerful of all intellectual forces in the subsequent history of thought and of religion. Fusion between these two traditions led to the emergence of a new way of thinking about the relationship between humanity, the cosmos, and God, of which Neoplatonism is the philosophical expression.

Reading:

- Barnes, J., 2002. *Early Greek Philosophy*. Penguin.
- Chadwick, H. (tr.), 2009. *Augustine, Confessions*. Oxford.
- Mensch, P. and Miller, J. (eds.), 2018. *Diogenes Laertius, Lives of the Eminent Philosophers*. Oxford.
- Most, G. (tr.). *Hesiod, Theogony and Works and Days*. Loeb Classical Library.
- Plato, *Timaeus*, selections

Part B: A History of Western Scientific Thought Before AD 1000 (Bisagni)

This part of the module will provide a foundational introduction to the history of science and scientific thinking from Greek Antiquity to the end of the Early Middle Ages. In this context, ‘science’ refers in particular to the disciplines which eventually came to constitute the medieval Quadrivium: the ‘arts’ of Number, i.e., arithmetic, geometry, astronomy, and music. From Greek Antiquity onwards, these disciplines offered an increasingly sophisticated key to unlock the mysteries of the cosmos, the functioning of nature, and the relationship between the material world and the divine.

More specifically, one of the main purposes of these lectures will be to overturn the popular grand narrative that relegates the Early Middle Ages (c. AD 500–1000) to a marginal role in the history of science—hemmed in, as it were, between the great exploits of Classical Antiquity and the ‘restoration’ of scientific rationalism that followed the introduction of Arabic science to Western Europe from the 11th century onwards. Quite to the contrary, we will see how even the so-called ‘Dark Ages’ were in fact an intellectually vibrant time, full of originality, debates, and exchanges of ideas.

Other important themes that will underlie these lectures include: historical epistemology (the definition of what ‘science’ means in different historical phases); the survival and transformation of early Greek science through the ages; the ideological clash between Christianity and the ‘liberal arts’ inherited from pagan Antiquity; the key role played by Carolingian scientists in the rediscovery and systematization of older knowledge.

Recommended readings (in rough chronological order by topic):

- Freely, J., 2018, *Flame of Miletus. The Birth of Science in Ancient Greece (and How it Changed the World)*, Bloomsbury.

- Rovelli, C., 2016, *Anaximander*, Westholme Publishing.
- Taub, L., 2017, *Science Writing in Greco-Roman Antiquity*, Cambridge University Press.
- Jones, A. and Taub, L. (eds), 2018, *The Cambridge History of Science. Volume 1: Ancient Science*, Cambridge University Press.
- Lindberg, D. C., 2010, *The Beginning of Western Science*, University of Chicago Press.
- Brown, N. M., 2010, *The Abacus and the Cross. The Story of the Pope Who Brought the Light of Science to the Dark Ages*, Basic Books.
- Falk, S., 2020, *The Light Ages. A Medieval Journey of Discovery*, Penguin.
- Lindberg, D. C. and Shank, M. H. (eds), 2013, *The Cambridge History of Science. Volume 2: Medieval Science*, Cambridge University Press.

Details of Final Year modules

CC316 Barbarians

Semester 1. Co-ordinator: Bisagni

This module examines the constructed images and historical realities of some of the most important non-Graeco-Roman peoples in the ancient world. The three main directions that will be followed throughout the module are: (1) an analysis of the concept of ‘barbarian’ in the Classical world; (2) an examination of selected Greek and Roman sources on barbarians, especially Celts and Germani; (3) a study of these same peoples ‘from within’, based on archaeological and linguistic evidence. We will investigate the role that the so-called barbarian peoples of Northern Europe played in ancient history, from the earliest documented contacts with the Mediterranean during the Early Iron Age, to the collapse of the Roman Empire in the fifth century AD.

Required reading:

- Caesar, *The Gallic War*, ed. C. Hammond (OUP 1999).
- Tacitus, *The Agricola and The Germania*, ed. A. R. Birley (OUP 1999).

Recommended reading:

- Barbero, A., 2008. *The Day of the Barbarians: The Battle That Led to the Fall of the Roman Empire*. Walker & Co.
- Bispam, E. ed., 2008. *Roman Europe*. OUP.
- Burns, T. S., 2003. *Rome and the Barbarians 100 B.C.–A.D. 400*. JHU Press.
- Harrison, T. ed., 2002. *Greeks and Barbarians*. Taylor and Francis.
- Wells, P. S., 2001. *The Barbarians Speak*. Princeton 2001.

CC3102 Studying Greek Figured Pottery

Semester 1. Co-ordinator: Herring

Black- and Red-Figured pottery vessels are among the most distinctive and enduring artefacts that survive from the Classical Greek world. Such vessels survive in large numbers and are prominently displayed in many major museums. These types of pottery have been extensively studied, particularly because the scenes depicted upon them provide information on daily life in ancient Greece and beyond, as well as detailed scenes of a mythological nature. The attractive scenes are often used to illustrate books on the ancient world and help fuel an international market for the sale of vases. Although Athenian figured pottery is by far the most famous, there were other production centres across the Greek world and beyond and the module will make use of evidence from some of these other productions. The module will consider how and why Black- and Red-Figured pottery is studied, the different approaches—traditional and modern—used as well as what this kind of pottery can tell us about ancient modes of production and ancient society in general. How this kind

of pottery was made and used will be highlighted. In addition, the module will consider modern controversies, such as the looting of ancient sites and the faking of antiquities.

Reading:

- J. Boardman, 1974. *Athenian Black-Figure Vases: the Classical period. A handbook*. Thames & Hudson, London.
- J. Boardman, 1975. *Athenian Red-Figure Vases: the Archaic period. A handbook*. Thames & Hudson, London.
- J. Boardman, 1989. *Athenian Red-Figure Vases: the Classical period. A handbook*. Thames & Hudson, London.

CC3100 Pompeii

Semester 2. Co-ordinator: Herring

This module examines the destruction and excavation history of Pompeii and the associated sites—Herculaneum, Stabiae and the Villa at Oplontis—destroyed in the eruption of Mount Vesuvius in AD 79. The ancient accounts of the eruption and its aftermath will be reviewed as will the earlier history of Pompeii, leading up to its destruction. Using primarily archaeological evidence, its principal focus will be to explore the significance of the evidence from these sites for the reconstruction of the lives of ordinary people in the Roman world. It will involve an examination of the key features associated with Pompeii's status as a *municipium*. The evidence for the working lives of people will be explored, as will the city's public facilities for hygiene, leisure, entertainment, and religious worship. The private lives of Roman citizens in the early imperial period will be explored through a case-study of the Roman house (*domus*). The module will consider the role that the discovery of the Vesuvian sites had in popularising the taste for classical art and culture in the eighteenth and nineteenth centuries. It will also explore some of the challenges facing Pompeii today as a world heritage site and a major tourist attraction, which is inextricably linked to the site's ongoing fascination over the popular imagination.

Reading:

- A. Cooley, 2003. *Pompeii*. Duckworth, London.
- R. Ling, 2005. *Pompeii: history, life and afterlife*. Tempus, Stroud.

CC3108 Ancient Rhetoric

Semester 1. Co-ordinator: Moran

This module explores the philosophy, theory, and practice of the art of persuasion in Graeco-Roman culture. It comprises of three parts: 1) The philosophy of rhetoric. These lectures look at the origins of the art of rhetoric and how it emerged in relation to Greek philosophical thought and educational practice. 2) The theory of rhetoric. We study ancient rhetorical manuals in detail, looking at their treatment of different styles of oratory, parts of a speech, methods for finding arguments, arrangement of subject matter, style and language, memorisation and delivery. 3) Rhetoric in practice. We examine how rhetoric was used in the real world by examining selected speeches of

Cicero. Throughout this module, students are encouraged to reflect on rhetoric and techniques of persuasion in the world today. There is also a practical element: students will compose their own judicial speech applying the principles of ancient rhetorical theory.

Reading:

- Kennedy, G. A. 1994. *A New History of Classical Rhetoric*. Princeton: Princeton University Press.
- Dominik, W. & Hall, J. eds. 1994. *A Companion to Roman Rhetoric*. Oxford: Wiley-Blackwell.
- Gunderson, E. ed. 2009. *The Cambridge Companion to Ancient Rhetoric*. Cambridge: Cambridge University Press.

CC3111 Creative Writing for Ancient Classics

Semester 2 (by application). Co-ordinator: Moran

This module is optional for students taking Ancient Classics as part of their BA in Creative Writing degree. It facilitates the development of creative responses to the ancient world, in parallel with independent research skills.

Students will choose aspect of ancient culture (literary, artistic, social, or intellectual) and carry out an short independent research project on that theme. They will then produce a piece of creative writing that relates closely to the same theme. Finally, they will write a critical reflection on how the research shaped the creative-writing process.

The practical aspects of this module are much as for the sister module CC3112 Special Research Project in Classics. (The two modules cannot be taken together.) Acceptance to the module is competitive and based on a formal application submitted early in semester 1. Other details are as for CC3112 below.

CC3112 Special Research Project in Classics

Semester 2 (by application). Co-ordinator: Clarke

This module is intended for advanced final-year students who wish to pursue independent research during semester 2 of their final undergraduate year.

Acceptance to the module is competitive and based on a formal application submitted early in semester 1. The number of places available is limited, and entry is restricted to those who have achieved at least 60% in their overall mark in Classics in 2BA.

Each student project is supervised by a member of staff, so students interested in pursuing a project should speak with potential supervisors at the earliest opportunity—ideally at the end of the Second Year.

The form of the project is open, but it should represent the equivalent of a 7,000 word essay submitted by the end of semester 2.

A written proposal must be submitted to the Final Year Co-ordinator by the end of October. The proposal should include a project title, description of the project topic, discussion of its background and context, aims and objectives, and a detailed outline for the essay (c. 1,000 words recommended altogether). In addition, the proposal should include an annotated bibliography, listing the most important resources for the project with notes explaining their significance (c. 2 pages recommended). Applicants should discuss their proposal in advance with the potential supervisor.

Places on this module will be limited, and proposals will be evaluated based on the project's feasibility, the quality of the project description and plan, and the student's academic track record.

CCS306 Iconography: The Classical Tradition in Western Art

Semester 2. Co-ordinator: Clarke

In this module we study the creation and re-creation of images from Classical mythology and ancient history in visual art across the whole sweep of Western cultural history, from Antiquity to modern times. We will focus on four 'moments' in the tradition: (a) Roman sarcophagi; (b) Italian Renaissance painting, c. 1450–1550 CE; (c) Revolutionary and Romantic art, c. 1780–1850 CE; (d) High Victorian classicism. Independent research will be central to your work on this module, and toward the end of the course each student will prepare a PowerPoint presentation and deliver it to an audience of class members.

Reading:

- Ovid, *Metamorphoses* translated by A. D. Melville (Oxford World's Classics, 2008)
- Elsner, M., 1998. *Imperial Rome and Christian Triumph*. Oxford: OUP.
- Barolsky, P., 2014. *Ovid and the Metamorphoses of Modern Art*. Yale.
- Beard, M. & Henderson, J., 2001. *Classical Art*. Oxford: OUP.
- Bull, M., 2005. *The Mirror of the Gods*. Harmondsworth: Penguin.

CCS307 Ireland & the Ancient World

Semester 2. Co-ordinator: Moran

It is well known that Ireland was never a part of the Roman Empire. Nonetheless, Christianity was imported to this island in the fifth century from the western Roman Empire. The language of Ireland's new religion was Latin, and the Christian culture that set roots had already absorbed much from the Graeco-Roman tradition. This module will explore how Latin culture came to Ireland, what kind of Latin culture came, how Irish scholars responded, and how Hiberno-Latin writers made their own unique contributions to the Latin tradition.

The module is divided into three parts. Part 1 surveys the background of Roman culture in Late Antiquity, focusing especially on Christian attitudes to Latin literary classics. Part 2 explores how Latin culture came to Ireland, and how the Irish responded in the areas of literacy, education, and manuscript culture. Part 3 is a survey of Hiberno-Latin texts, focusing on areas such as education, biblical study, science, and poetry.

Reading:

- Brown, P., 1971. *The world of Late Antiquity: From Marcus Aurelius to Mohammad*. London.
- Cameron, A., 2012. *The Mediterranean world in Late Antiquity, AD 395–700*. 2nd ed., London.
- Charles-Edwards, T. (ed.), 2003. *After Rome*. Oxford.
- Ó Cróinín, D., 2005. 'Hiberno-Latin literature to 1169', in D. Ó Cróinín (ed.), *A New History of Ireland: I. Prehistoric and Early Ireland*. Oxford/New York. 371–404.

Details of interdisciplinary modules

SG217 A Field of Gods & Men: Celtic Myths

Second Year, semester 2. Year Co-ordinator: Dr Graham Isaac (Celtic Civilisation)

The medieval Celtic peoples left us a wide range of texts recording traditional stories and legends that have a background in the ancient mythology of the Celts. Some of these texts are introduced in the first-year module SG116, while this second-year module uncovers more of the detail in these texts, looking at the ways in which the medieval Irish received and represented these tales of pre-Christian gods. The module also takes account of the material that we have from ancient times themselves, in the inscriptions and iconography of the early Celts of Britain and Continental Europe, and introduces the student to the ways such sources cast light on the belief systems of the Celts in early history and prehistory. The quote 'A field of gods and men' is a translation of a phrase on a Celtic inscription from northern Italy of the first-century BC, and indicates a place where, it seems, gods and men would be linked in some way through ritual practices.