Basic Information
Time: M 14:00-16:50
Classroom: Tory 2-32
Instructor: Dr. Margriet J. Haagsma,
Office: Tory 2-65
Phone: 492-2985
Email: margriet.haagsma@ualberta.ca
Office hours: W. 1-2; or by appointment

Prerequisites
CLASS 254 or 255, consent of the instructor

What is this course about?
Greek Religion and Ritual.
'Marble temples gleaming in the sunlight standing out against a bright blue sky'; this is the archetypal image that springs to mind when we think of sanctuaries in Ancient Greece. And indeed, Ancient Greeks often chose to monumentalize their places of worship with architecture such as demarcating walls, monumental altars and -yes- one or more temples.
But many places of worship in ancient Greek society are not clearly recognizable and more often their remains are very modest; a hearth in a house, an altar in a courtyard, a set of statuettes or a small forested area at the edge of the city are the only testimonials the performance of ritual in a sacred place.
In this course you will be introduced to the large diversity of places of worship in Ancient Greece and their archaeological remains. We will start with discussing what ritual entails, what a sanctuary is, what we mean by 'cult' and in what way this can be connected to 'place'. We will continue with discussing the relationship between the monumentalization of places of worship in the Early Iron Age and Archaic periods and the formation of the Greek city-state followed by an in depth analysis of selected sanctuaries in the Classical period and their changing role in Greek society.

Required texts
Various chapters and articles made available though EClass.
Evaluation

<table>
<thead>
<tr>
<th>Attendance</th>
<th>10%</th>
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<tbody>
<tr>
<td>Participation</td>
<td>20%</td>
</tr>
<tr>
<td>Presentation 1</td>
<td>20%</td>
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<tr>
<td>Presentation 2</td>
<td>20%</td>
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<tr>
<td>Paper</td>
<td>30%</td>
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Preparation

The course will have the structure of an instructor and student led seminar. It is therefore mandatory that the students have thoroughly read and understood the assigned texts in order to take part in the discussion of these texts. The discussions will supplement, not duplicate the readings and at times explore topics that are not discussed in the assigned texts. Ergo: attend all classes.

Students are expected to actively engage in discussion during class and any student caught in updating Facebook statuses, emailing, texting or the like will receive one reprimand. Each further offence will result in -5% off your final grade and a request to leave the class of that day. Please keep in mind that class attendance, preparation and participation is worth 20% of your final grade.

On the first day of classes, students will team up and will be scheduled to prepare two seminar topics for discussion in the group. I expect from students that besides consulting the literature in this syllabus, they make an active effort in finding additional information relating to the topic of their choice. I would like to recommend that all of you come over to discuss your topic of choice with me a week before the presentation. The use of slides or PowerPoint is encouraged. The students are graded on their knowledge of the topic and the questions they ask the group.

Essay topics will be posted on EClass (see below), but students may also propose an essay topic themselves. Essays should not exceed 3,000 words, excluding footnotes and bibliography. Essays should be handed in not later than class Friday April 13th 2018. Extensive essay guidelines will be posted on EClass

EClass

The course will have its own website on EClass. Here you will find this syllabus, the reading schedule, readings, your marks and other practical information. You will be able to log on to the Class 473/515 home page once you have registered for this course. You will be introduced to EClass on the first day of classes.

What will I get out of this course?

You will become familiar with the way the ancient Greeks perceived their relationship with the divine and how this relationship is acted out - and embedded in - in a wide variety of social contexts. This course will make you realize that ancient cult and religion, as a specialization in Mediterranean Archaeology, cannot be studied in isolation, but should be firmly placed in the social context in which ancient ritual is practiced, be it in the countryside, the cemetery, the city or the house.

This course will further stimulate you how to read various authors critically and assess the interpretations they put forward. One example of a critical approach is this: modern scholars liberally use the term ‘religion’. For modern Canadians this is a term we almost use on a daily base and we think that we know what it means. But: the Ancient Greeks had no word for ‘religion’. How can you study the ‘religion’ of a society which had no concept of our modern understanding of ‘religion’?
The course will also teach you how to summarize their arguments and compare them in written form, enhancing your writing ability.

What you will get out of this course also depends for a large part on you and how you commit yourself to this course. Here are some recommendations:

a. Always come to classes
b. Do your readings in advance so that you can fruitfully participate in class discussions.

**How will I be graded?**

I will mark your presentations and paper in percentages, the average of which will be converted in a letter grade at the end of the course. I will utilize a standard scheme in converting percentages to letter grades.

*Schedule of grades:*

A+=93% or higher  
A = 87-93%  
A- = 82-87%  
B+ = 78-82%  
B = 75-78%  
B- = 71-75%  
C+ = 68-71%  
C = 64-68%  
C- = 60-64%  
D+ = 55-60%  
D = 50-55%  
F=49.5% or lower

The University of Alberta is committed to the highest standards of academic integrity and honesty. Students are expected to be familiar with these standards regarding academic honesty and to uphold the policies of the University in this respect. Students are particularly urged to familiarize themselves with the provisions of the Code of Student Behaviour (online at [www.ualberta.ca/secretariat/appeals.htm](http://www.ualberta.ca/secretariat/appeals.htm)) and avoid any behaviour which could potentially result in suspicions of cheating, plagiarism, misrepresentation of facts and/or participation in an offence. Academic dishonesty is a serious offence and can result in suspension or expulsion from the University. (GFC 29 SEP 2003)

**Academic Behaviour**

For your information I have copied part of the text of the University of Alberta Code of Student Behaviour. The code applies to this course and an offence will result in a lower mark, a failure for this course or sanctions mentioned in the code.

30.3.1(6) All Students are subject to the regulations of Computing and Network Services that are available from Computing and Network Services. Fines and sanctions specific to computing and internet use are administered by the Computing and Network Services and may be appealed through the Director of Computing and Network Services.
30.3.2 Inappropriate Academic Behaviour

30.3.2(1) Plagiarism

No Student shall submit the words, ideas, images or data of another person as the Student’s own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.

30.3.2(2) Cheating

30.3.2(2) a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.

30.3.2(2) b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6(4).

30.3.2(2) c No Student shall represent another’s substantial editorial or compositional assistance on an assignment as the Student’s own work.

30.3.2(2) d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.

30.3.2(2) e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.
General outline seminar:

M Jan 8th 2018 Introduction course and syllabus

M. Jan 15th 2018 What is Greek religion? What is cult?
Readings:
Rice, D. G. and J.E. Stambaugh. 1979. Sources for the Study of Greek Religion. Missoula, MT: Scholars Press. (Read the section on Theophrastus)

M. Jan 22nd 2018 What makes a place of worship? How do we recognize religion in the archaeological record?
Readings:

M. Jan 29th 2018 The development of Greek Religion and Cult: The Early Iron Age and Archaic Periods
Readings:
M Feb 5th 2018 Panhellenism and Greek Sanctuaries
Morgan, C., Atalites and Oracles. Cambridge University Press. (sections)

M Feb 12th 2018 Sanctuaries and the Polis I (Urban)

M Feb 19th 2018 Family Day and Reading Week

M Feb 26th 2018 Sanctuaries and the Polis II (Rural)

M March 5th 2018 Heroa and tomb cults. Archaeologies of Memory.
R. Van Dyke and S. E. Alcock, Archaeologies of memory. Malden, MA, Blackwell. (Sections)

M March 12th 2018 Great State cults: The Panathenaia

Neils, J. “With Noblest Images on All Sides: The Ionic Frieze of the Parthenon.” In *The Parthenon: From Antiquity to the Present.* (pp. 199-224).

Jenkins, I. “The Parthenon Frieze and Perikles’ Cavalry of 1000.” In *Periklean Athens and its Legacy* (pp. 147-161).


**M March 19th 2018 Great State cults: The Eleusinia**


**M March 26th 2018 Domestic Cults: Religion inside and outside the Greek Home**


Ault, B., Halieis, The Houses.


**M April 2nd Easter Monday, University Buildings Closed**

**M April 9th 2018 Wrap up.**