

Watching the Barbarians: Herodotus, Ethnography, and Archaeology AHC 378/CC 375 (33515/33730)

Spring 2014 Tuesday-Thursday 9:30-11:00am WAG 112

Quintus: I understand, brother, that you think one set of laws should be observed in writing history, another in poems.

Marcus: Of course, Quintus, since the majority of the things recounted in the former are in the service of the truth, and in the latter for enjoyment; although both in Herodotus, the father of history, and in Theopompus there are innumerable fanciful stories.

-- Cicero, *De legibus* 1.5

Instructor: Prof. Adam Rabinowitz

Required texts

R. Strassler, ed., *The Landmark Herodotus* (Anchor Books, 2009)

R. Munson, ed., *Herodotus: Volume II. Herodotus and the World* (Oxford University Press, 2013)

Digital course resources

Course Management System: Canvas

<http://courses.utexas.edu>

Interactive Text: Herodotus in Gapvis

<http://gap2.alexandriaarchive.org/gapvis/index.html#book/1>

Hestia website (for previous version of interactive text, KML, and database)

<http://hestia.open.ac.uk/the-digital-text/>

Hypothes.is (alpha version: Chrome plugin, Firefox bookmark)

<https://hypothes.is/alpha/>

Zotero course library (all bibliography for course; join group by invitation)

https://www.zotero.org/groups/herodotus_and_the_barbarians

Pleiades (spatial gazetteer providing place identifiers for annotation)

<http://pleiades.stoa.org/>

NB: To carry out your digital work in this class, you will need to sign up for free **Zotero** and **hypothes.is** accounts, and you will also need to create a **Google** account that is **not managed** through UT to be able to work with **Fusion Tables**.

Course description and goals

Herodotus' *Histories* is a unique work: it is the earliest and most complete work of history we have from the Classical past, and it arguably laid the foundations not just for the study of ancient history

and historiography, but for the discipline of history as a whole, at least in the West. Cicero is not alone in considering him the father of history. On the other hand, the work is very different from the sort of history to which we are now accustomed. It ranges broadly in time and space, looping back and forth, and spends time on apparently irrelevant observations, only to provide in the end a historical explanation that has as much to do with the divine order of the universe as it does with logical cause and effect. The *Histories* has been treated as a straightforward source of historical information (what happened when), it has been treated as a catalog of lies and exaggerations, and it has been treated as a symbolic window into the minds of the Greeks. This tension between the value of the work as a reliable source for history, as fiction, and as a mirror of Greek identity is nowhere more apparent than in the ethnographic chapters with which the work begins. Here Herodotus describes the world in which the Greeks came into conflict with the Persians. But how much of what he describes is “real”, and how much is a product of literary artifice or Greek imagination?

This course is meant to give you a deep familiarity with the first half of Herodotus’ work as a primary source, while exposing you to the ways in which modern scholars have used and explained the text. In the process, we will examine the relation between Herodotus’ account and the archaeological evidence, especially in the regions of the Black Sea for which there are few other historical sources (e.g. Scythia and Thrace), as well as the relation between Herodotus’ inquiry and the written records of other literate societies (e.g. Egypt and Persia). At the same time, we will explore new digital techniques that ancient historians have begun to apply to shed new light on venerable texts such as this, in particular mapping and network analysis. We will work with several emerging tools to assess their potential to generate new research, and learn how these tools are already being integrated into the historical discipline.

I have four fairly ambitious goals for you in this course:

1. I want you to engage closely with the *Histories* as a work of both history and literature, to learn how Herodotus went about his inquiries and how he structured his explanation of human societies and events. I want you to understand the role Herodotus played in the creation of the notion of historiography and in the development of the historian’s craft.
2. I want you to become familiar with the various ways in which contemporary scholars have interpreted Herodotus’ work, especially in terms of his methods and his sociocultural context. I would like you to understand the boundaries between history and historiography in the modern discipline, and learn to view a text like the *Histories* from both a historical and a literary perspective.
3. I want you to compare the testimony provided by Herodotus about various ethnic groups with the physical remains on the ground, and I want you to develop a sense of the ways in which archaeology and history can work together – as well as the ways in which they are in perpetual tension. This is an important relation to explore for young historians and archaeologists alike, since it is often fraught, and both sides tend to misuse the evidence of the other. Learning how to balance text and material is a critical stage in your training as scholars of the ancient world.
4. The fourth goal relates directly to that last point: I want you to learn what it means to be a Classical historian and/or archaeologist – and here it is critical that you learn actively, by collecting and manipulating evidence yourself. This goal will be accomplished in part by a research paper that you will develop over the course of the semester and in part by the exploration and use of digital tools for mapping, network analysis, and visualization. I want you to be active partners in this learning process – makers of knowledge, not just consumers.

I want you to see some of the nuts and bolts of the process of historical research, and I want you to work on developing your own ideas and honing your ability to express them.

These four skills – engaging with a primary text, dealing with secondary literature, comparing different sorts of evidence, crafting your own account and explanation – are fundamental for your professional development if you plan to continue the study of Classical antiquity. Some of them will undoubtedly come in handy whether you continue or not: this is especially true of some of the digital tools we will learn to use, since both mapping and social networks are very hot topics in the broader online world at the moment.

Grading

All readings of ancient sources will be in translation, although I will be happy to work with any of you who would like to read portions of Herodotus in the original Greek. Grades will be based on participation in in-class discussions (25%), the annotation and modeling of information in an online text of Herodotus (20%), an in-class presentation (15%), and a significant research paper that students will draft and revise over the course of the semester (40%).

I assign plus/minus grades, with the following cutoffs: 80-82: B-; 83-86: B; 87-89: B+. A note on subjective grading: where quantitative methods cannot be applied, I assign grades according to the following framework: an A-range grade indicates mastery of the material and skills involved in the course (for writing, this means few or no problems with content, organization, and style and grammar); a B-range grade indicates advanced competency; and a C-range grade indicates basic competency. If you feel you are having problems in the class, I will work with you until we fix the things that are wrong – just ask me.

Flags

This course carries two flags: Writing and Independent Inquiry.

Writing

Writing Flag courses are designed to give students experience with writing in an academic discipline. In this class, you can expect to write regularly during the semester, complete substantial writing projects, and receive feedback from your instructor to help you improve your writing. You will also have the opportunity to revise one or more assignments, and you may be asked to read and discuss your peers' work. You should therefore expect a substantial portion of your grade to come from your written work. Writing Flag classes meet the Core Communications objectives of Critical Thinking, Communication, Teamwork, and Personal Responsibility, established by the Texas Higher Education Coordinating Board.

Independent Inquiry

Independent Inquiry courses are designed to engage you in the process of inquiry over the course of a semester, providing you with the opportunity for independent investigation of a question, problem, or project related to your major. You should therefore expect a substantial portion of your grade to come from the independent investigation and presentation of your own work.

Assignments

The assignments in this course have been designed to meet a broad and varied set of requirements, so they may seem overly complex at first glance. I promise, however, that most are straightforward, and we will spend time in class making sure that everyone is up to speed on those that are not.

Reading and discussion

This is one of the straightforward ones. I have provided a tentative schedule of readings below. I reserve the right to adjust these as the class progresses (usually by reducing them, rather than increasing them, though I might come across new works I think it would be helpful for you to read). I have assigned sections of Herodotus by week, rather than by class, which means that I expect you to have read a given week's assignment by the time we meet on **Thursday**. The secondary sources are assigned by class meeting: you should have read these thoroughly and taken notes by the time you come to the class for which they are assigned. This is a small class, and what you get out of it will be directly proportional to what you put in – so come ready to discuss, ask questions about, or challenge the articles I have asked you to read. I will keep track of your contributions to our discussions, which together with your work in our workshop sessions will form the basis for your participation grade (25% of your final grade).

Annotation and presentation

I will provide more detailed instructions for these complementary assignments, but basically, they will involve the selection of two threads in Herodotus' work – a person or group of people, and, depending on class preference, a culture or an ethnographic theme – which you will then follow through the work by making annotations in the online text of the *Histories* that we will be using. These annotations should provide additional information about your person/people and your culture/theme, including references to other sources of evidence, calendar dates, associated places (using the Pleiades gazetteer), and tags that will allow another user to untangle and follow those particular threads.

The person/people and the culture/theme you choose will also feed into two other components of this assignment. For the person/people, you will keep spreadsheets that document the interactions of that agent with other agents in the text and with places mentioned in the text. We will use the information in these spreadsheets to create simple network models later in the semester.

The culture or theme you choose, on the other hand, will be the subject of your class presentation, in which you will provide your classmates with a thorough primer on the archaeological and/or non-Herodotean evidence for that culture or theme. We will decide as a class at the beginning of the semester whether we prefer culture or theme, and once you've made your selection, I will provide you with some bibliographic starting points. I expect you, however, to move on from those starting points to gather more information, and I will ask you to provide one relatively short article for your classmates to read and discuss after your presentation. This is a formal presentation, and should be accompanied with a Powerpoint and/or handout. It should have a clear, coherent organization and be 30-40 minutes long.

Ideally, one or both of these two assignments will be related to your research paper, and will help you get your research for that paper off the ground. Think carefully, therefore, about your choices, and try to match them with interests or questions you think you might want to pursue for the paper.

Research paper

The research paper will be the core of course. It is designed to satisfy both the Independent Inquiry and Writing flag requirements, and we will work on it throughout the semester. You should plan for a final draft of about 15 double-spaced pages (3500-4000 words) in length.

In January, I will introduce you to some specialized bibliographic resources for research in Classics and archaeology, and you will begin brainstorming about a research topic. You will submit a proposal and preliminary bibliography on February 11, and I will meet with you to discuss it that week. This proposal and bibliography will be graded (worth 5% out of the 40% for the paper). You will then produce a first draft, which you will hand in to me on March 18. I will provide feedback within a week, so that you can then begin to revise. A second draft will be due on April 14. Note that it's due on Monday, not Tuesday, and I will ask you to circulate it to the class by email. This way, we will all have the papers before our first meeting that week, and we will be able to use our class sessions to workshop your papers as a group.

In the last week of the semester, you will each formally present your research to the class. I will ask you to compose a 200-word abstract, which you will circulate to the class in advance. You may assign readings if you wish, and in any case you should leave time for discussion. Like the earlier presentation, I expect these to be formal and to keep to time (20-30 minutes). These presentations will also be graded, and will count for another 5% of your research paper grade. The remaining 30% will be based on the final version of your paper and on your engagement with the process of revision, as shown by the development of your paper from the first to the final draft. The final draft of your paper will be due in my mailbox in the Classics office no later than **NOON** on May 9.

Late Assignments

Unless you have a documented emergency, medical or otherwise, I will subtract one grade step for each day one of your written assignments is late (so an A-level writing assignment will become a B if it is two days late). **Contact me as soon as you realize there will be a problem: unless your emergency leaves you physically unable to communicate, I will look much less favorably on excuses that are offered after the due-date.**

The Undergraduate Writing Center

I strongly encourage you to use the Undergraduate Writing Center (FAC 211, 471-6222: <http://www.uwc.utexas.edu/>). The Undergraduate Writing Center offers free, individualized, expert help with writing for any UT undergraduate, by appointment or on a drop-in basis. Any undergraduate enrolled in a course at UT can visit the UWC for assistance with any writing project. They work with students from every department on campus, for both academic and non-academic writing. Whether you are writing a lab report, a resume, a term paper, a statement for an application, or your own poetry, UWC consultants will be happy to work with you. Their services are not just for writing with "problems." Getting feedback from an informed audience is a normal part of a successful writing project. Consultants help students develop strategies to improve their writing. The assistance they provide is intended to foster independence. Each student determines how to use the consultant's advice. The consultants are trained to help you work on your writing in ways that preserve the integrity of your work. The UWC also maintains an extensive library of handouts on various writing-related issues here: <http://www.uwc.utexas.edu/handouts>

Important dates

January 16: last day of the official add/drop period

January 29: final enrollment count; last day to drop a class for a possible refund

February 11: research proposal and preliminary bibliography due; meetings to discuss proposals

March 10-15: spring break

March 18: first draft of research paper due in class

March 21-April 3: student presentations begin

March 31: last day to change to pass/fail, drop the class, or withdraw from the University without academic penalty

April 14: second draft of paper due by email to class for peer workshopping

April 29 and May 1: student research presentations

May 9: final draft of paper due by NOON in my mailbox in the Classics Office (WAG 123)

Schedule of meetings and readings

Readings not in the required texts will be posted as PDFs in Canvas, available online as websites (links posted on Canvas as well) or as eBooks through the library catalogue, or on physical reserve in PCL (physical reserve readings noted with an asterisk in the schedule). For full bibliographic references, please see the group library for the course in Zotero.

Week 1: What's the difference between history and historiography?

Herodotus, 1.1-94 (pp. 3-56)

1/14 Introduction and orientation

1/16 Momigliano, "Greek historiography"

Week 2: Herodotus, archaeology, and networks

Herodotus, 1.95-216 (pp. 56-114)

1/21 Finley, "Archaeology and history"; Morris, "Archaeology as cultural history"

1/23 Terrell, "Social Network Analysis and the practice of history", in Knappett 2013; watch Cline presentation, read Scott Weingart blog post, "Demystifying networks"

Week 3: Sources, methods, and credibility

Herodotus, 2.1-98 (pp. 117-159)

1/28 Thomas, "Genealogy and the genealogists", in Marincola 2011; selection from Mosshammer, Chronicle of Eusebius (on Herodotus, pp. 105-127)

1/30 Selections from *Fehling, Herodotus and his "Sources" (Introduction, pp. 1-11; ch. 1, pp. 12-21, 28-30, 50-57); Lateiner, The Historical Method of Herodotus, ch. 2 ("Selection")

Week 4: Herodotus the narrator

Herodotus, 2.99-182 (pp. 160-203)

2/4 Workshopping: spreadsheets, Fusion Tables, annotation

2/6 Dewald, "Narrative surface and authoritative voice"

Week 5: Herodotus the geographer

Herodotus, 3.1-96 (pp. 207-256)

2/11 Workshopping: NodeXL, Gephi, Cytoscape; proposal and preliminary bibliography due in class

2/13 Munson, “Introduction”, in Munson 2013; Purves, Space and Time in Ancient Greek Narrative, ch. 4 (“Map and narrative”)

Week 6: Herodotus the wanderer

Herodotus, 3.97-160 (pp. 256-278), 4.1-58 (pp. 281-306)

2/18 Workshopping: networks and maps; Barker et al., “Writing space, living space”

2/20 Marincola, “Herodotus and Odysseus”, in Munson 2013; Armayor, “Did Herodotus ever go to the Black Sea?”

Week 7: Herodotus the ethnographer, part 1: methods

Herodotus, 4.59-205 (pp. 306-364)

2/25 Munson, Black Doves Speak, ch. 1 and 2 (“Greek speakers” and “The ethnographer and foreign languages”); Gould, “Herodotus and religion”, in Munson 2013

2/27 Vanicelli, “The mythical origins of the Medes and the Persians”, in *Baragwanath and Bakker 2012

Week 8: Herodotus the ethnographer, part 2: models

Herodotus, 5.1-105 (pp. 367-416)

3/4 Hartog, “Imaginary Scythians”, and Redfield, “Herodotus the tourist”, in Munson 2013

3/6 Hobden, “The ethnography and ethics of drinking in Herodotus”, pp. 83-94; Pelling, “East is east and west is west – or are they?”, in Munson 2013

-- Spring Break --

Week 9: Writing history with Herodotus: Persians and Egyptians

3/18 Sancisi-Weerdenburg, “The Persian kings and history”, in Kraus 1999; Munson, “Who are Herodotus’ Persians?”, in Munson 2013; also look at Kuhrt, The Persian Empire, especially 5A (the Bisitun inscription), pp. 141-157; first draft of paper due

3/21 Moyer, “Herodotus and an Egyptian mirage”, in Munson 2013

Week 10: Thematic sessions: ethnic groups

3/25 Rabinowitz presentation, with readings and discussion

3/27 Student presentation 1, with readings and discussion

Week 11: Thematic sessions: ethnic groups

4/1 Student presentation 2, with readings and discussion

4/3 Student presentation 3, with readings and discussion

Week 12: Thematic sessions: ethnic groups

4/8 Student presentation 4, with readings and discussion

4/10 Student presentation 5, with readings and discussion

Week 13: Peer editing workshops

NB: second draft of paper due Monday 4/14!

4/15 Workshopping: paper second drafts, group 1

4/17 Workshopping: paper second drafts, group 2

Week 14: Writing history today: tools of the trade

4/22 Visualization and history: Hestia, Orbis, and our networks; Barker et al., “Experiments with mapping narratives”

4/24 Guest lecture on epigraphy and history (speaker TBD)

Week 15: Making new knowledge

4/29 Student research presentations

5/1 Student research presentations

Final drafts of research papers due at noon on Friday, May 9, in my mailbox in the Classics Office (WAG 123)

Administrative information

Dropping the class

The official add/drop period for spring classes runs until January 16; after this, you may need approval of a department chair or the dean of your school. The last day for students to add a class or drop a class for a possible refund is January 29. After this, you must use a Q-drop form to drop the

class. You can do so without academic penalty until March 31. You may only use Q-drops for six classes during your time at UT, so choose wisely.

Office hours

These are meant for you, and I urge you to take advantage of them. I'm usually happy to set up meetings outside the listed times – just send an email. Come by to ask questions, complain about impenetrable academic prose, or simply chat.

Class etiquette

I expect you to be courteous and to treat each other and me as you'd like to be treated. **Please put away and turn off your cell phone during class time.** Although much of our class time will be occupied with discussion, we will be doing a good deal of digital work, so I encourage you to bring and use a laptop or tablet (but please use all your willpower to keep yourself from using your device to engage in activities unrelated to class). Arrive on time and don't leave until the end of class – coming or going after class is in progress is rude to me and rude to your classmates.

Scholastic dishonesty

Scholastic dishonesty on any graded assignment will result in zero credit on that assignment. A second offense will result in an F in the class. Scholastic dishonesty includes any kind of cheating on quizzes or assignments, including plagiarism. Plagiarism is the **presentation of someone else's work or ideas as your own**, and applies both to word-for-word copying and to paraphrasing or repetition of the original thoughts of another **without proper citation**. Be particularly careful of this in your research paper: you do not need to cite basic facts, but where you have drawn ideas or materials from other sources, you must cite each of them. For more information, contact Student Judicial Services at 471-2841. If you are still unsure about the exact definition of plagiarism or academic dishonesty, see http://deanofstudents.utexas.edu/sjs/acint_student.php

UT Honor Code

The core values of The University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the university is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community.

Behavior Concerns Advice Line (BCAL)

If students are worried about someone who is acting differently, they may use the Behavior Concerns Advice Line to discuss by phone their concerns about another individual's behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit <http://www.utexas.edu/safety/bcal>

Documented Disability Statement

Any student with a documented disability who requires academic accommodations should contact Services for Students with Disabilities (SSD) at (512) 471-6259 (voice) or 1-866-329-3986 (video phone) and arrange an official accommodation letter. Faculty are not required to provide accommodations without an official accommodation letter from SSD. Please notify me as quickly as possible if the material being presented in class is not accessible. You may reference SSD's website for more disability-related information:

http://www.utexas.edu/diversity/ddce/ssd/for_cstudents.php

Religious holidays

Students can make up work missed for a religious holiday if they bring a request and documentation of the holiday fourteen days ahead of time.

Emergency Evacuation Policy

Occupants of buildings on the UT Austin campus are required to evacuate and assemble outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation:

- Familiarize yourself with all exit doors of the classroom and the building.
- Remember that the nearest exit door may not be the one you used when you entered the building. If you require assistance to evacuate, inform me in writing during the first week of class.
- In the event of an evacuation, follow my instructions or those of class instructors.
- Do not re-enter a building unless you're given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.