



AHIX350

Animals in the Ancient World

S2 OUA 2019

Dept of Ancient History

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General Information

Unit convenor and teaching staff

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Prerequisites

Corequisites

Co-badged status

Unit description

This unit explores the essential yet often neglected role that animals played in ancient cultures of the ancient Mediterranean region - from mammals, birds, and reptiles to amphibians, fish and invertebrates. The topics to be covered range from the use of animals in agriculture, hunting, warfare and entertainment to their significance in religion, philosophy, symbolism and art. Through an assessment of artefacts, images and texts, your concept of the past will be challenged as we investigate the many ways in which both wild and domesticated species influenced the minds and behaviour of ancient peoples. All enrolment queries should be directed to Open Universities Australia (OUA): see www.open.edu.au

Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at <https://www.open.edu.au/student-admin-and-support/key-dates/>

Learning Outcomes

On successful completion of this unit, you will be able to:

Understand the role that animals have played in shaping ancient societies

Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing cultural history

Conduct independent research and synthesise knowledge

Develop independent thought and clear expression of ideas

General Assessment Information

To pass AHIX350, you will need to **submit all assignments, participate in the weekly online forum, and achieve an overall mark of at least 50/100**. You will be expected to do a

substantial amount of reading each week and also carry out independent research for the assignments. The total time required for the unit coursework is approximately 10 hours per week, including the lecture.

Assessment Tasks

Name	Weighting	Hurdle	Due
<u>Animals in art</u>	20%	No	Friday, Week 5
<u>Animals in texts</u>	25%	No	Friday, Week 9
<u>Animal analysis</u>	35%	No	Friday, Week 13
<u>Participation</u>	20%	No	Weeks 1-13

Animals in art

Due: **Friday, Week 5**

Weighting: **20%**

Find an art object (e.g., a mosaic, painting, sculpture etc) from ancient Greece, ancient Italy or ancient Egypt that represents an animal (a mammal, a bird, a reptile, an amphibian, a fish, or an invertebrate). Examine it closely (really look!). Then, using the zoological literature (e.g., animal encyclopedias) determine what the animal actually looks like in real life.

In 500 words, first briefly describe your chosen image and then answer the following questions:

- How closely does your chosen image represent its living model?
- What does your image tell you about how the animal was perceived by the culture that created it?

Please include a short Bibliography and a picture of your art object (note: You should aim to consult c. 2 zoological sources and c. 2 sources on ancient Greek, Roman or Egyptian art).

Length: 500 words (**Bibliography and footnotes are not included**: Only include references you have actually read!).

Notes:

- Sources for images: Art books, online museums, online databases
- Sources for animal information: Animal encyclopedias, journal papers, scientific literature

Grading criteria: Clarity of argument and expression; evidence of thought; accuracy

On successful completion you will be able to:

- Understand the role that animals have played in shaping ancient societies
- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing

cultural history

Animals in texts

Due: **Friday, Week 9**

Weighting: **25%**

Using the texts reproduced in the textbook, Newmyer, S.T., 'Part I: Animals as beings', *Animals in Greek and Roman Thought: A Sourcebook*, 3-69 consider the following: Some ancient philosophers argued that animals are fundamentally different from humans, while others believed that we share important attributes. In no more than 1,500 words, review the criteria used by the ancient writers both to support the claim that animals are different and to deny it.

Length: 1,500 words (**Bibliography and footnotes are not included**: Only include references you have actually read!)

Background reading:

If you would like to do some background reading about the ancient philosophers, references can be found in the 'Suggestions for Further Reading', located throughout Newmyer's. 'Part I: Animals as beings', 3-69.

Notes:

- You may quote small passages from the works of ancient authors in order to illustrate their views. However, do not pad your report with too many or excessively long quotes.

Grading criteria: Clarity of argument and expression; consultation of relevant sources; accuracy

On successful completion you will be able to:

- Understand the role that animals have played in shaping ancient societies
- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing cultural history

Animal analysis

Due: **Friday, Week 13**

Weighting: **35%**

Choose one animal species (a mammal, a bird, a reptile, an amphibian, a fish, or an invertebrate) and examine its role in the daily lives and culture of ancient Egypt, ancient Greece OR ancient Rome. Be sure to consider primary evidence (art, archaeological evidence, and texts) in your assessment.

Divide your project into the following labelled sections:

1. Species information

Include general details such as the animals' appearance, distribution, habitat, general behaviour, etc.

2. Archaeological evidence (if any)

Describe any physical remains (e.g. bones, teeth, mummies etc) that have been uncovered, or artefacts and/or structures that were once associated with the species (e.g. barns, stables, beehives, harnessing, collars, etc)

3. Role in daily life

E.g., was the animal hunted, used as food, as pets, in agriculture, etc?

4. Representations in art

How was the animal represented in 2D and 3D representations, if any?

5. References in texts

E.g., in myths, stories, fables, epithets, inscriptions, etc.

6. Role in religion

What was the religious, symbolic and/or philosophical significance of the animal, if any?

7. Conclusion

Summarise your findings and assess the impact that the animal had on the culture.

Length: 3,000 words (**Bibliography and footnotes are not included**: Only include references you have actually read!)

Notes:

- Be as thorough as possible. For example, bees in ancient Egypt could include everything from apiculture and the production of honey to their representation in Egyptian art and hieroglyphs, references to bees in ancient texts, and their symbolic and religious meaning in ancient Egyptian culture.

You may include illustrations if you wish, either within the text or in an appendix at the end.

Grading criteria: Clarity of argument and expression; consultation and use of relevant sources; detail; accuracy

On successful completion you will be able to:

- Understand the role that animals have played in shaping ancient societies
- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing cultural history
- Conduct independent research and synthesise knowledge
- Develop independent thought and clear expression of ideas

Participation

Due: **Weeks 1-13**

Weighting: **20%**

You are expected to engage in the discussion forum every week. The forum readings and topics are listed in the weekly schedule in this guide and also on the unit website. Please do the reading first and then post your answer to the discussion question for the week and/or respond to the posts made by your fellow students.

The convenor will monitor your responses to the weekly forum. **20% of your final grade** will reflect both the quality and quantity of your responses on the forum, so it is essential that you take part. Note: You cannot pass AHIX350 if you do not participate in the online forum.

Grading criteria: Evidence of thought and synthesis of knowledge

On successful completion you will be able to:

- Understand the role that animals have played in shaping ancient societies
- Develop independent thought and clear expression of ideas

Delivery and Resources

Textbook

The following textbook is required to complete AHIX350:

Newmyer, S., *Animals in Greek and Roman Thought: A Sourcebook* (Routledge, 2010).

NOTE: Full access to this book is available online via the Macquarie Library. If you wish to own a copy, however, it can be purchased from a range of online booksellers (e.g. Book Depository, Coop Bookshop etc).

Required Readings

Some of the Required Readings each week will be from the textbook, while others will be available to download directly from the Macquarie Library. Note that Recommended Readings will not be available via the website but must be obtained in person from the Macquarie Library or elsewhere.

Technology required

The unit iLearn site can be accessed at: <http://ilearn.mq.edu.au/>. A computer and internet access are required. Basic computer skills (e.g., internet browsing) and skills in word processing are also necessary.

Assignment submission

The deadline for written assignments will always be **midnight Friday** in the week they are due. Written work must be submitted via the Turnitin links on the AHIX350 iLearn website.

Extensions

Convenors are no longer able to grant extensions. Please see the University's Special Consideration policy (and p. 21 in this Unit guide) for more details. All Special Consideration applications must be lodged online via the University's Ask MQ system and must include

supporting documentary evidence.

Late submission penalty: Written assignments

Unless a Special Consideration request has been submitted and approved, (a) a penalty for lateness will apply – two (2) marks out of 100 will be deducted per day for assignments submitted after the due date – and (b) no assignment will be accepted more than seven (7) days (incl. weekends) after the original submission deadline. No late submissions will be accepted for timed assessments – e.g. quizzes, online tests. NOTE: **AHIX350 now runs to the Macquarie University Session timetable**. Late submission of assignments due to confusion about which week they are due will not be accepted as a valid excuse and will incur a late penalty.

Late submission penalty: Participation

Each weekly forum post is worth up to a maximum of 2%. Late postings (e.g., a posting for Week 1 that is made after the Friday of Week 2, etc) will receive a 1% late penalty. No forum post will be accepted more than seven (7) days (incl. weekends) after the submission deadline (e.g., a posting for Week 1 that is made after the Friday of Week 3, etc).

Word limits Please note that word limits DO NOT include footnotes or the bibliography.

Assignments that are more than 10% over the word limit or more than 10% under the word limit, will receive a deduction of 10% of the mark awarded.

Important note on final marks

Please note with respect to the marks you receive for work during the session: that the marks given are indicative only. Final marks will be determined after moderation. See further the note on Results in the Policies and Procedures section below.

Unit Schedule

Week 1

What is an animal?

We will begin AHIX350 with a detailed description of the unit, followed by a brief exploration of the ways in which animals were differentiated from humans in ancient philosophy. Topics include: the biological definition of animals, ancient classifications of animals, “man-only” features, and the question of animal rationality.

Lecture readings

Essential (available on the unit website)

- Newmyer, S.T., 'Chapter 6: Animals in ancient philosophy: Conceptions and misconceptions', *A Cultural History of Animals in Antiquity*, 151-174.
- And please read the Unit Guide!

Discussion forum

Introduce yourself! What is your favourite animal and why?

Activity: Animal impressions

The following is an optional exercise for Week 1. You do not have to do it if you do not wish to and it will not be assessed in any way. It may, however, give you some insights in future weeks when considering the material that will be presented in this unit.

Go to a park, zoo, or wildlife park – or any other place where you can observe and get quite close to an animal or group of animals. Choose one animal species. Once you have made your choice, get as close to it as you can and sit or stand comfortably. Observe your animal(s) for at least 15 minutes continuously. Don't talk. Try not to think about anything else or get distracted. Look closely at your chosen animal(s):

- What do you see?
- What do you hear?
- What can you smell?
- And, if possible, What does your chosen animal feel like?

At the end of the 15 minutes (or more), record your impressions as quickly as you can (single words, phrases, sentences – whatever comes to mind). Then in the Week 2 discussion forum (see below), please share your thoughts and observations with your fellow students.

Week 2	<p>Art: Prehistory, Ancient Near East, and Egypt</p> <p>In drawings, paintings, engravings, reliefs, statues, and other media, the people of the ancient Mediterranean were able to illustrate many different aspects of their relationship with the animal world – from the mundane and practical to the spiritual, aesthetic, and emotional – illustrations that now potentially yield much information about the way in which animals were perceived and treated in the past. Topics include: the representation of animals in Palaeolithic art, at the sites of Gobekli Tepe and Çatalhöyük, and in both Mesopotamian and Egyptian art.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Klingender, F.D., 'Animal art in the ancient Near East', <i>Animals in Art and Thought to the End of the Middle Ages</i> (London 1971), 28-59. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Albenda, P., 'Assyrian royal hunts: Antlered and horned animals from distant lands', <i>Bulletin of the American Schools of Oriental Research</i> 349 (2008), 61-78. Peters, J. and Schmidt, K., 'Animals in the symbolic world of Pre-Pottery Neolithic Göbekli Tepe, south-eastern Turkey: A preliminary assessment', <i>Anthropozoologica</i> 39 (2004), 179-218. Rice, P.C. and Paterson, A.L., 'Cave art and bones: Exploring the interrelationships', <i>American Anthropologist</i> 87 (1985), 94-100. Russell, N. and Meece, S., 'Animal representations and animal remains at Catalhöyük', in Hodder, I. (ed), <i>Çatalhöyük Perspectives</i> (Cambridge, 2002), 206-245. <p>Discussion forum</p> <ul style="list-style-type: none"> Evans, L., 'Art and animal behavior', in Bekoff, M. (ed.), <i>The Encyclopedia of Animal Behavior</i> vol. 1 (Westport, 2004), 81-83. <p>Please share your Week 1 animal impressions with the group. Has this experience changed your thinking about animals in any way? If so, how? Having observed animals yourself, what do you think about the ways ancient artists depicted them? Even if you were unable to observe animals, what challenges do you think ancient artists faced?</p>
Week 3	<p>Art: Minoan, Greek and Roman</p> <p>This week we will explore the ways in which animals were represented in the ancient cultures of the Aegean and Italy during the Bronze and Iron Age periods. The lecture consists of a brief chronological overview of the art produced by these peoples to determine which species were represented, where and how they were depicted, and in what media. Topics include: the representation of animals in Minoan, Mycenaean, Greek, Roman and early Christian art.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Morris, C., 'Chapter 7: Animals into art in the ancient world', <i>A Cultural History of Animals in Antiquity</i>, 175-198. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Masseti, M., 'Representations of birds in Minoan art', <i>International Journal of Osteoarchaeology</i> 7 (1997), 354-363. Sparkes, B.A., 'Painted birds at Pompeii', <i>International Journal of Osteoarchaeology</i> 7 (1997), 354-363. Thomas, N.R., 'The early Mycenaean lion up to date', <i>Hesperia Supplements</i> 33, XAPIΣ: Essays in Honor of Sara A. Immerwahr (2004), 161-206. Vanschoonwinkel, J., 'Animal representations in Thera and other Aegean arts', in Hardy, D.A. et al., <i>Thera and the Aegean World III</i> (Bishopsgate, 1989), 327-347. Vermeule, C., 'Greek funerary animals', <i>American Journal of Archaeology</i> 76 (1972), 49-59. <p>Discussion forum</p> <ul style="list-style-type: none"> Davis, E.N., 'The Vapheio cups: One Minoan and one Mycenaean?', <i>The Art Bulletin</i> 56 (1974), 472-487. <p>What is your opinion of the Vapheio cups? Do you think that each was made by a separate artist – one Minoan and one Mycenaean? Consider all the features of the vessels, but especially the way in which the bulls are represented.</p>

Week 4	<p>Hunting</p> <p>Which species were hunted in the ancient world, what methods were used to catch and kill wild animals, and what did hunting mean to the cultures that engaged in it? Topics include: why humans began to hunt, and hunting practices in ancient Egypt, Greece, and Italy.</p> <p>Lecture readings</p> <p><u>Essential</u> (textbook)</p> <ul style="list-style-type: none"> Newmyer, S.T., 'Animals as offerings: Hunting and sacrifice', <i>Animals in Greek and Roman Thought: A Sourcebook</i>, 87-92. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Anderson, J.K., 'The technique of Greek hunting', <i>Hunting in the Ancient World</i> (Berkeley, 1985), 30-56. Houlihan, P., 'The thrill of the hunt', <i>The Animal World of the Pharaohs</i> (London, 1996), 40-73. Tuck, S.L., 'The origins of Roman imperial hunting imagery: Domitian and the redefinition of virtus under the principate', <i>Greece & Rome</i> 52 (2005), 221-245. <p>Discussion forum</p> <ul style="list-style-type: none"> Fox, R.L., 'Ancient hunting: From Homer to Polybios', in Salmon, J. B. and Shipley, G. (eds), <i>Human Landscapes in Classical Antiquity: Environment and Culture</i> (1996), 119-153. <p>Discuss the social and political aspects of hunting as outlined by Fox.</p>
Week 5	<p>Domestication</p> <p>This week we will look at animal domestication and the types of evidence that point to the presence of domesticated species in the archaeological record. Topics include: the difference between taming and domestication, the process of domestication, criteria needed for domestication to occur, the effect of domestication on animals, and evidence for the earliest domestication of dogs, sheep and goats, cattle, donkeys, horses, and cats.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Crabtree, P.H., 'Early animal domestication in the Middle East and Europe', <i>Archaeological Method and Theory</i> 5 (1993), 201-245. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Ajmone-Marsan, P. et al., 'On the origin of cattle: How aurochs became cattle and colonized the world', <i>Evolutionary Anthropology</i> 19 (2010), 148-157. Clutton-Brock, J. 'Origins of the dog: Domestication and early history', in Serpell, J. (ed.), <i>The Domestic Dog: its Evolution, Behaviour and Interactions with People</i> (Cambridge, 1995), 7-20. Outram, A.K. et al., 'The earliest horse harnessing and milking', <i>Science</i> 323, no. 5919, (2009), 1332-1335. Rossel, S. et al., 'Domestication of the donkey: Timing, processes, and indicators', <i>Proceedings of the National Academy of Sciences</i> 105, no. 10 (2008), 3715-3720. Zeder, M.A., 'Domestication and early agriculture in the Mediterranean Basin: Origins, diffusion, and impact', <i>Proceedings of the National Academy of Sciences</i>, 105, no. 33 (2008), 11597-11604. <p>Discussion forum</p> <ul style="list-style-type: none"> Serpell, J., 'Pet-keeping and animal domestication: A reappraisal', in: Clutton-Brock, J. (ed.), <i>The Walking Larder: Patterns of Domestication, Pastoralism and Predation</i> (London, 1989), 10-21. <p>Did the people of the ancient world keep pets? How would we know? What evidence would indicate this?</p>

Week 6	<p>Animal husbandry</p> <p>The lecture this week will examine the various animal husbandry methods used by the ancient Egyptians, Greeks, and Romans to treat their livestock, the agricultural roles that they assigned to them, and the goods and services that they relied on their animals to produce. Topics include: sources of information, breeding, choosing stock, veterinary care, feeding, ploughing, sowing, threshing, transportation, the production of wool, meat, milk, eggs, and honey.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Bodson, L., 'The welfare of livestock and work animals in ancient Greece and Rome', <i>Medical Heritage</i> July/August (1986), 244-249. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Brewer, D.J., Redford, D.B. and Redford, S., 'Chapter 7: Egyptian cattle', <i>Domestic Plants and Animals: The Egyptian Origins</i> (Warminster, 1994), 77-97. Isager, S. and Skydsgaard, J.E., 'Animal husbandry', <i>Ancient Greek Agriculture: An Introduction</i> (London, 1992), 83-107. White, K.D., 'Animal husbandry', <i>Roman Farming</i> (London, 1970), 272-331. <p>Discussion forum</p> <ul style="list-style-type: none"> Swinton, J., 'De-coding Old Kingdom wall scenes: Force-feeding the hyena', Woods, A., McFarlane, A. and Binder, S. (eds), <i>Egyptian Culture and Society: Studies in Honour of Naguib Kanawati</i> (Cairo, 2010), 233-246. Legge, J., 'The hyaena in dynastic Egypt: Fancy food or fantasy food?' <i>International Journal of Osteoarchaeology</i> (2010), 1-9. Shafik, S., 'Force-feeding animals in Old Kingdom scenes', <i>Göttinger Miszellen</i> 227 (2010), 65-71. <p>A number of tomb scenes from ancient Egypt appear to show striped hyenas being force-fed, but Egyptologists cannot agree whether these images represent a real or imaginary procedure. Do you think that the scenes illustrate an actual husbandry practice in ancient Egypt?</p>
Week 7	<p>Environmental exploitation</p> <p>An examination of the ways in which the people of the ancient Mediterranean took advantage of the natural resources around them to such a degree that the environment was changed fundamentally, the landscape was modified, and animal species were exploited. Topics include: environmental history, environmental impact in ancient Egypt, Greece, and Italy, case studies: the Roman arena animal trade, monk seals, and murex snails.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Hughes, J.D., 'Chapter 6: Wildlife depletion - Hunting, fishing, and the arena', <i>Pan's Travail: Environmental Problems of the Ancient Greeks and Romans</i> (Baltimore, 1994), 91-111. <p>You must also read or listen to <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Hughes, J.D., 'Sustainable agriculture in ancient Egypt', <i>Agricultural History</i> 66, no. 2 (1992), 12-22. MacKinnon, M., 'Supplying exotic animals for the Roman Amphitheatre games: New reconstructions combining archaeological, ancient textual, historical and ethnographic data', <i>Mouseion</i>, Series III 6 (2006), 137-161 Ruscillo, D., 'Reconstructing murex royal purple and biblical blue in the Aegean', in Bar-Yosef Mayer, D.E. (ed.), <i>Archaeomalacology: Molluscs in Former Environments of Human behavior</i> (Oxford, 2005), 99-106. <p>Discussion forum</p> <ul style="list-style-type: none"> Rackham, O., 'Ecology and pseudo-ecology: The example of ancient Greece' in Shipley, G. and Salmon, J. (eds), <i>Human Landscapes in Classical Antiquity: Environment and Culture</i> (London, 1996), 16-43. <p>Contrary to prevailing views in environmental history, Rackham suggests that the ancient Greeks did not damage their environment. What do you think of his argument? Do you agree or disagree?</p>

*** MID-SEMESTER BREAK (SEPTEMBER 17-28, 2018) ***

Week
8

Egyptian religion

This week we will look at the role of animals in the religious beliefs and spiritual practices of the ancient Egyptians. Topics include: animism, predynastic animal symbolism, animal deities, human-animal representations, the nature of divinity and the manifestation of deities in animal form, the animal associations of Khepri, Thoth, Renenutet, Anubis, and Seth, sacred animal cults, votive mummies, composite deities and fantastic creatures, amulets, and cattle symbolism.

Lecture readings (available on the unit website)

Essential

- Teeter, E., 'Animals in Egyptian religion', in Collins, B.J. (ed.), *A History of the Animal World in the Ancient Near East* (Leiden, 2002), 335-360.

You must also read at least one of the following:

- Dodson, A., 'Bull cults' in Ikram, S., *Divine Creatures: Animal Mummies in Ancient Egypt* (Cairo, 2005), 72-105.
- Kritsky, G. and Cherry, R., 'Insects in Egyptian mythology', in *Insect Mythology* (San Jose, 2000), 49-63.
- te Velde, H. (1980): 'A few remarks on the religious significance of animals in ancient Egypt', *Numen* 27 (1980), 76-82.

Discussion forum

- McDonald, A., 'Tall tails: The Seth animal reconsidered', in *Current Research in Egyptology* (2000, Oxford), 75-81.
- te Velde, H., 'The Seth animal' in *Seth, God of Confusion: A Study of His Role in Egyptian Mythology* (Leiden, 1977), 13-26.

Optional extra

- Newberry, P.E., 'The pig and the cult-animal of Set', *Journal of Egyptian Archaeology* 14 (1928), 211-225.

What do you think the Seth animal is meant to be? Is it a stylized image of a living animal or a composite creature? How does the animal (or animals) reflect Seth's characteristics?

Week 9	<p>Greek religion</p> <p>The animal-focussed cult practices of the Minoans and the religious practices of the Classical Greeks will be the focus for this week. Topics include: Minoan sanctuaries and shrines; animal deities; animal associations of Zeus, Poseidon, Dionysios, Hermes, Apollo, Athena, Hera, Artemis, Pan, satyrs, and mythological creatures; animal sacrifice; and divination.</p> <p>Lecture readings (available on the unit website)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> • Hughes, D.J., 'Artemis: Goddess of conservation', <i>Forest and Conservation History</i> October (1990), 191-197. • Lawler, L.B., 'Dancing herds of animals', <i>The Classical Journal</i> 47(8) (1952), 317-324. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> • Bevan, E., 'The goddess Artemis and the dedication of bears in sanctuaries', <i>The Annual of the British School at Athens</i> 82 (1987), 17-21. • Burkert, W., 'Sacrifice as an act of killing', <i>Homo Necans: The Anthropology of Ancient Greek Sacrificial Ritual and Myth</i> (Berkeley, 1983), 1-12. • Larson, J., 'A land full of gods: Nature deities in Greek religion', in Ogden, D. (ed.), <i>A Companion to Greek Religion</i> (New York, 2010), 56-70. • Pollard, J., 'Omens and augury', <i>Birds in Greek Life and Myth</i> (London, 1977), 116-129. • Simandiraki-Grimshaw, A., 'Minoan animal-human hybridity' in Counts, D.B. and Arnold, B. (eds), <i>The Master of Animals in Old World Iconography</i> (Budapest, 2010), 93-106. <p>Discussion forum</p> <ul style="list-style-type: none"> • Mayor, A., 'The 'Monster of Troy' vase: The earliest artistic record of a vertebrate fossil discovery?', <i>Oxford Journal of Archaeology</i> 19(1) (2000), 57-63. • Solounias, N. and Mayor, A., 'Ancient references to the fossils from the land of Pythagoras', <i>Earth Sciences History</i> 23(2) (2004), 283-296. <p><u>Optional extra</u></p> <ul style="list-style-type: none"> • Mayor, A., 'Appendix 2: Ancient testimonia', <i>The First Fossil Hunters: Paleontology in Greek and Roman Times</i> (Princeton, 2000), 260-281. <p>Adrienne Mayor has suggested that prehistoric fossils influenced Greek myths about fabulous creatures. Do you find her argument convincing or just pseudo-scientific nonsense?</p>
Week 10	<p>Roman religion</p> <p>The lecture this week concerns the role of animals in the religious beliefs of the Etruscans, Roman cult practice, mystery cults, and in early Christianity. Topics include: animal symbolism associated with Etruscan deities; haruspicy (divination with entrails and birds), animals associated with Roman gods; festivals; public and private animal sacrifice; the <i>suovetaurilia</i>; divination; the <i>taurobolium</i> rite; Mithraism; and early Christian animal symbolism.</p> <p>Lecture readings (available on the unit website)</p> <p>You must read <u>at least two</u> of the following:</p> <ul style="list-style-type: none"> • Elliott, J., 'The Etruscan wolfman in myth and ritual', <i>Etruscan Studies</i> 2(1) (1995), 17-33. • Richardson, E., 'The wolf in the west', <i>The Journal of the Walters Art Gallery</i> 36 (1977), 91-101. • Scheid, J., 'Sacrifices for gods and ancestors', in Rüpke, J. (ed.), <i>A Companion to Roman Religion</i> (Malden, 2007), 263-271. • Swerdlow, N.M., 'On the cosmical mysteries of Mithras', <i>Classical Philology</i> 86(1) (1991), 48-63. <p>Discussion forum</p> <ul style="list-style-type: none"> • Gilhuis, I.S., 'The religious value of animals', <i>Animals, Gods and Humans</i> (London, 2006), 93-113. <p>Think about all of the religions we have considered for the past three weeks. In what ways did the role of animals in Roman religion differ from that of the Greeks and Egyptians? In what ways were they similar?</p>

Week 11	<p>Entertainment</p> <p>Animals featured in many different forms of entertainment in the ancient world. Topics include: stories, puns, fables, plays, toys, games, cartoons, sport, fights, competitions, spectacles, parades, and menageries.</p> <p>Lecture readings (available on the website, except Newmyer)</p> <p><u>Essential</u></p> <ul style="list-style-type: none"> Shelton, J., 'Chapter 4: Beastly spectacles in the ancient Mediterranean world', <i>A Cultural History of Animals in Antiquity</i>, 97-126. Newmyer, S.T., 'Animals as sport: The arena', <i>Animals in Greek and Roman Thought: A Sourcebook</i> (London, 2011), 93-95. <p>You must also read <u>at least one</u> of the following:</p> <ul style="list-style-type: none"> Allison, R.H., 'Amphibian ambiguities: Aristophanes and his frogs', <i>Greece & Rome</i> 30(1) (1983), 8-20. Clayton, E., 'Aesop, Aristotle, and animals: The role of fables in human life', <i>Humanitas</i> 31 (2008), 179-200. Kanawati, N., 'Bullfighting in ancient Egypt', <i>Bulletin of the Australian Centre for Egyptology</i> 2 (1991), 51-58. Shelton, J., 'Dancing and dying: The display of elephants in ancient Roman arenas', in Egan, R.B. and Joyal, M. (eds), <i>Daimonopylai: Essays in Classics and the Classical Tradition Presented to Edmund G. Berry</i> (Winnipeg, 2004), 363-382. <p>Discussion forum</p> <ul style="list-style-type: none"> No reading this week <p>Please share a story, fable, excerpt from a play, picture or a description of any other form of ancient entertainment involving animals that you have found during your reading and research for this unit. What does your chosen example tell you about the culture that created it?</p>
Week 12	<p>Warfare</p> <p>This week we will explore how different species were used for military purposes in the ancient world, for both offensive and defensive purposes. Topics include: military symbolism, horse-drawn chariots, cavalry units, war elephants, dogs, military deception, "flying vipers", bees, and toxic honey.</p> <p>Lecture readings (available on the unit website)</p> <p>You must read <u>at least two</u> of the following:</p> <ul style="list-style-type: none"> Charles, M.B. and Rhodan, P., 'Magister Elephantorvm': A reappraisal of Hannibal's use of elephants', <i>The Classical World</i> 100 (4) (2007), 363-389. Hansen, K., 'Collection in ancient Egyptian chariot horses', <i>Journal of the American Research Center in Egypt</i> 29 (1992), 173-179. Littauer, M., 'The military use of the chariot in the Aegean in the late Bronze Age', <i>American Journal of Archaeology</i> 76(2) (1972), 145-157. Neufeld, E., 'Insects as warfare agents in the ancient Near East (Ex. 23:28; Deut. 7:20; Josh. 24:12; Isa. 7:18-20)', <i>Orientalia</i> 49 (1980), 130-136. <p>Discussion forum</p> <ul style="list-style-type: none"> Shelton, J., 'Elephants as enemies in ancient Rome', <i>Concentric: Literary and Cultural Studies</i> 32(1) (2006), 3-25. <p>Jo-Ann Shelton suggests that elephants were abused in the Roman arena due to their untrustworthiness on the battlefield. Do you agree with her argument, or do you think that other factors better account for the Romans' attitude towards them?</p>

Week 13	<p>Ethics</p> <p>What did the people of the ancient world feel about the rights of animals? In this final week, we will consider ancient views about mankind's moral and ethical obligations to animals. Topics include: natural agreements, the question of animal justice, arguments for and against vegetarianism, arguments for and against animal sacrifice, and the reinterpretation of animal sacrifice in mystery cults and early Christianity.</p> <p>Lecture readings</p> <p><u>Essential</u> (textbook)</p> <ul style="list-style-type: none"> • Newmyer, S.T., 'Animals as moral beings', <i>Animals in Greek and Roman Thought: A Sourcebook</i>, 73-86. • Newmyer, S.T., 'Animals as food: Vegetarianism and its opponents', <i>Animals in Greek and Roman Thought: A Sourcebook</i>, 97-111. • Newmyer, S.T., 'Animals as friends: Kindness to animals', <i>Animals in Greek and Roman Thought: A Sourcebook</i>, 113-115. <p>Discussion forum</p> <ul style="list-style-type: none"> • No reading this week <p>During the past 12 weeks, you have heard how animals influenced many different aspects of life in the ancient world.</p> <p>To finish the unit, I'd like you to do a thought experiment:</p> <p>Try to imagine the past <u>without animals</u> (no mammals, birds, reptiles, fish, amphibians or insects of any kind). Thinking about all the topics we've covered (art, religion, philosophy, etc), how do you imagine human culture would have developed without animals?</p>
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Policies and Procedures

Late Submission - applies unless otherwise stated elsewhere in the unit guide

Unless a Special Consideration request has been submitted and approved, (a) a penalty for lateness will apply – two (2) marks out of 100 will be deducted per day for assignments submitted after the due date – and (b) no assignment will be accepted more than seven (7) days (incl. weekends) after the original submission deadline. No late submissions will be accepted for timed assessments – e.g. quizzes, online tests.

Extension Request

Special Consideration Policy and Procedure
<https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policies/special-consideration>

The University recognises that students may experience events or conditions that adversely affect their academic performance. If you experience serious and unavoidable difficulties at exam time or when assessment tasks are due, you can consider applying for Special Consideration.

You need to show that the circumstances:

1. were serious, unexpected and unavoidable

2. were beyond your control
3. caused substantial disruption to your academic work
4. substantially interfered with your otherwise satisfactory fulfilment of the unit requirements
5. lasted at least three consecutive days or a total of 5 days within the teaching period and prevented completion of an assessment task scheduled for a specific date.

If you feel that your studies have been impacted submit an application as follows:

1. Visit [Ask MQ](#) and use your OneID to log in
2. Fill in your relevant details
3. Attach supporting documents by clicking 'Add a reply', click 'Browse' and navigating to the files you want to attach, then click 'Submit Form' to send your notification and supporting documents
4. Please keep copies of your original documents, as they may be requested in the future as part of the assessment process

Outcome

Once your submission is assessed, an appropriate outcome will be organised.

OUA Specific Policies and Procedures

Withdrawal from a unit after the census date

You can withdraw from your subjects prior to [the census date](#) (last day to withdraw). If you successfully withdraw before the census date, you won't need to apply for Special Circumstances. If you find yourself unable to withdraw from your subjects before the census date - you might be able to [apply for Special Circumstances](#). If you're eligible, we can refund your fees and overturn your fail grade.

If you're studying Single Subjects using FEE-HELP or paying up front, you can [apply online](#).

If you're studying a degree using HECS-HELP, you'll need to [apply directly to Macquarie University](#).

Macquarie University policies and procedures are accessible from [Policy Central](https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central) (<https://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central>). Students should be aware of the following policies in particular with regard to Learning and Teaching:

- [Academic Appeals Policy](#)

- [Academic Integrity Policy](#)
- [Academic Progression Policy](#)
- [Assessment Policy](#)
- [Fitness to Practice Procedure](#)
- [Grade Appeal Policy](#)
- [Complaint Management Procedure for Students and Members of the Public](#)
- [Special Consideration Policy](#) (**Note:** *The Special Consideration Policy is effective from 4 December 2017 and replaces the Disruption to Studies Policy.*)

Undergraduate students seeking more policy resources can visit the [Student Policy Gateway](https://students.mq.edu.au/support/study/student-policy-gateway) (<https://students.mq.edu.au/support/study/student-policy-gateway>). It is your one-stop-shop for the key policies you need to know about throughout your undergraduate student journey.

If you would like to see all the policies relevant to Learning and Teaching visit [Policy Central](http://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central) (<http://staff.mq.edu.au/work/strategy-planning-and-governance/university-policies-and-procedures/policy-central>).

Student Code of Conduct

Macquarie University students have a responsibility to be familiar with the Student Code of Conduct: <https://students.mq.edu.au/study/getting-started/student-conduct>

Results

Results published on platform other than [eStudent](#), (eg. iLearn, Coursera etc.) or released directly by your Unit Convenor, are not confirmed as they are subject to final approval by the University. Once approved, final results will be sent to your student email address and will be made available in [eStudent](#). For more information visit ask.mq.edu.au or if you are a Global MBA student contact globalmba.support@mq.edu.au

Student Support

Macquarie University provides a range of support services for students. For details, visit <http://students.mq.edu.au/support/>

Learning Skills

Learning Skills (mq.edu.au/learningskills) provides academic writing resources and study strategies to improve your marks and take control of your study.

- [Workshops](#)
- [StudyWise](#)
- [Academic Integrity Module for Students](#)
- [Ask a Learning Adviser](#)

Student Services and Support

Students with a disability are encouraged to contact the [Disability Service](#) who can provide

appropriate help with any issues that arise during their studies.

Student Enquiries

For all student enquiries, visit Student Connect at ask.mq.edu.au

If you are a Global MBA student contact globalmba.support@mq.edu.au

IT Help

For help with University computer systems and technology, visit http://www.mq.edu.au/about_us/offices_and_units/information_technology/help/.

When using the University's IT, you must adhere to the [Acceptable Use of IT Resources Policy](#). The policy applies to all who connect to the MQ network including students.

Graduate Capabilities

Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

Learning outcome

- Conduct independent research and synthesise knowledge

Assessment tasks

- Animals in art
- Animal analysis
- Participation

Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

Learning outcomes

- Understand the role that animals have played in shaping ancient societies
- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing

cultural history

Assessment tasks

- Animals in art
- Animal analysis
- Participation

Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

Learning outcomes

- Understand the role that animals have played in shaping ancient societies
- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing cultural history
- Develop independent thought and clear expression of ideas

Assessment tasks

- Animals in art
- Animals in texts
- Animal analysis
- Participation

Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcome

- Appreciate the value of different forms of evidence (art, artefacts, texts) for analysing cultural history

Assessment task

- Animal analysis

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

Learning outcomes

- Conduct independent research and synthesise knowledge
- Develop independent thought and clear expression of ideas

Assessment tasks

- Animals in art
- Animals in texts
- Animal analysis
- Participation

Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

Learning outcome

- Understand the role that animals have played in shaping ancient societies

Assessment tasks

- Animals in texts
- Participation

Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and

country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

Assessment task

- Participation

Changes from Previous Offering

There have been no changes made since the last offering of AHIX350 in Session 2, 2018.