Researchers in Schools

Designer Tombstones: Why did Tombstones change in Ancient Athens?

Pupil Name

Coursebook Designed by Dr Sawtell

Contents

Uni Pathways launch event 1
Introduction to Uni Pathways 1
Pupils' experience of Uni Pathways 2
Virtual campus tours 2
Meet university students! 3
Reflection 3
Timetable and Assignment Submission 5
Timetable – Tutorials 5
Timetable – Homework Assignments 5
Assignment Submission – Lateness and Plagiarism 5
Course Rationale 6
Uni Pathways Mark Scheme 2020 – Essay-based assignments 7
Baseline Assignment (essay based): Pupil Feedback Report 8
Final Assignment (essay based): Pupil Feedback Report 9
Subject Vocabulary 10
Tutorial 1 – An Introduction to Ancient Athenian Society 13
What is the Purpose of Tutorial 1? 13
Tutorial 2 – Life and Death in Ancient Athens 21
What is the Purpose of Tutorial 2? 21
Tutorial 3 – Archaic Tombstones and the Coming of Democracy 33
What is the Purpose of Tutorial 3? 33
..... 47
Tutorial 4 – Women and War: Classical Tombstones and Athenian Society 49
What is the Purpose of Tutorial 4? 49
What is the Purpose of Tutorial 5? 57
Pick up… 59
Tutorial 6 – Feedback tutorial 63
What is the Purpose of Tutorial 6? 63
Final assignment feedback from your Uni Pathways Teacher 63
Tutorial 7 – Final tutorial 65
Appendix 1 – Referencing correctly 67
How do I reference? 67
Notes 68

Uni Pathways launch event

Welcome to Uni Pathways! We are delighted to be able to launch the Uni Pathways programme with you. We hope that you are ready to embark on your Uni Pathways journey and that you enjoy the video.
You will be asked to pause the video at times to complete some work in this workbook, so make sure you have a pen / pencil to hand when you start the video.

By the end of the video, you will have

- Learnt about what studying at university means
- Learnt about some of the skills that you will develop during Uni Pathways
- Heard from pupils who have participated in Uni Pathways or The Scholars Programme (which is the same programme!)
- Heard from current university students talking about what life is like at university

If you are in school your teacher will play the video. If you are at home and logged in to a session with your teacher, your teacher will play the video and show it to you. If you are participating independently your teacher will email you the link to the video or the video file. There are opportunities for you to answer some questions, and you will be told when to pause the video to answer them.

Introduction to Uni Pathways

1. Write down what you think a supra-activity is

_____
_____
_____

2. Independent learning is

_____
_____
_____

3. Write down in your own words what resilience means, and come up with a different example to the one mentioned in the PowerPoint.

_____
_____
_____
_____

4. Why do you think analysis and evaluation skills are useful in your academic career?

_____
_____
_____
_____
_____

5. Why do you think analysis and evaluation skills are useful in life in general?

_____
_____
_____
_____
_____

6. What are the different types of learning that university students do?

Pupils' experience of Uni Pathways

You will now watch some pupils talk about their experience of learning a PhD topic and producing a final assignment. Some may refer to The Scholars Programme rather than Uni Pathways. As you heard in the introduction PowerPoint, The Scholars Programme is a very similar programme to Uni Pathways. Listen carefully and then respond to the questions below. Be prepared to share some of your responses with your peers.

1. How did the pupils describe talking about writing a long essay for their final assignment?

2. Write down something that one of the pupils mentioned was particularly interesting in their course.

3. What were some challenges that the pupils met?

Virtual campus tours

You will now go on a virtual tour of some universities! Once you have seen some of the university campuses, respond to the questions below.
Note down something that you liked out of any of the campus tours you saw. It may be a particular building, space, city etc.

1. Were there any similarities between the different university campuses? If so, what are the similarities?

2. If you had to pick one of those universities to go and visit in person, which one would it be and why?

3. Note down some of the societies that you could join at different universities

Meet university students!

You are about to virtually meet or hear from some current university students.
If you are virtually meeting them, think about what questions you would like to ask the students, share your questions with a partner and note those questions down in the space below.

If you are not meeting them but watching some videos that they have made, use the space below to note down what else you would like to find out about university. You can then ask your teacher during Uni Pathways tutorials!

Reflection

Congratulations on completing the launch of the Uni Pathways programme. Before you go, take some time to reflect on what you have learnt by answering the following questions:

1. Are there any aspects of university style learning that you would look forward to? If so, what are they?

2. What challenges do you think students face when learning at university? How would you try to overcome these challenges?

3. What skills do you hope to develop during your Uni Pathways course?

4. What part of Uni Pathways seems the most challenging for you?

5. What are you most looking forward to about Uni Pathways?

Timetable and Assignment Submission

Timetable – Tutorials

Tutorial	Date	Time	Location
1			
2			
3			
4			
5			
6 (Feedback)			
7 (Feedback)			

Timetable – Homework Assignments

Homework Assignment	Description	Due Date
Tutorial 1		
Tutorial 2		
Tutorial 3		
Tutorial 4		
Tutorial 5		

Assignment Submission – Lateness and Plagiarism

Lateness	
Submission after _____	10 marks deducted
Plagiarism	
Some plagiarism	10 marks deducted
Moderate plagiarism	20 marks deducted
Extreme plagiarism	Automatic fail

Course Rationale

During this course you will explore the world of ancient Athens through some of its most impressive and abundant artwork – tombstones. If you imagine a modern cemetery, you probably picture rows of tombstones bearing the name of the deceased, giving their date of birth and date of death and saying they were a loving wife, mother and grandmother or husband, father and grandfather. In ancient Athens, these family relationships were also important and might be mentioned on a tombstone. What is less common today but was common in ancient Athens was that tombstones, in all shapes and sizes, were decorated with sculpture showing the deceased and their relatives.

Tombstones are an important source of evidence for ancient historians and archaeologists as they are a window into the lives and values of more ordinary ancient Athenians than many written sources are. They can inform us about what identities were important in ancient Athens, or at least important enough to be commemorated on a tombstone, and what identities were common amongst people of different statuses. Furthermore, while one tombstone might tell us about one individual or one family, when looked at altogether tombstones can tell us a lot about Athenian society and how it changed, because Athenian tombstones changed over time.

In this course you will be exploring how Athenian tombstones changed between 600 BC and 300 BC and the reasons behind these changes, which often had nothing to do with the dead themselves, but more to do with the politics of the day. You will be looking at a number of examples of tombstones from across this timeframe, in so doing gaining an appreciation for Athenian art, as well as dealing with other sources from ancient Athens, including written sources, inscriptions and archaeological evidence. You explore some of the challenges that ancient historians and archaeologists face when dealing with these kinds of evidence and how to try and overcome them. You will get to demonstrate your learning by answering the final assignment question 'How and why did Athenian funerary monuments change between c.600 and c.300 BC?'

Uni Pathways Mark Scheme 2020 – Essay-based assignments

	Subject Knowledge	Critical Thinking	Written Communication
1st	The essay shows a breadth of knowledge and understanding of the key concepts and issues, through engaging with and interpreting a wide range of relevant sources. Knowledge is used to build and support highly effective arguments.	Analyses, key ideas, information, and arguments. Interprets meaning and makes connections. Identifies and critically evaluates key arguments and statements, deciding on their credibility, strength and relative significance, drawing convincing conclusions.	The essay has a clear and engaging structure, taking the reader on a journey from the introduction to the conclusion. The writing style is appropriate; key terms are used with fluency. There are no, or very few, errors in spelling or grammar. Referencing is used consistently and matches the style taught in the course.
2:1	The essay shows an understanding of key concepts and issues, drawing on a range of relevant sources Knowledge is used to build and support effective arguments	Analyses key ideas, information and a rguments. Identifies relevant arguments and statements, deciding on their credibility and strength, drawing reasonable conclusions. Shows some understanding of the relative importance of arguments.	The essay has a clear structure and the arguments are easy to follow. The introduction outlines the essay effectively and the conclusion summarises the arguments. The writing style is appropriate; key terms are used correctly. There are few errors in spelling or grammar. Referencing is mostly consistent and matches the style taught in the course.
2:2	The essay shows an understanding of key concepts and issues, with no major misconceptions. Beginning to apply this knowledge to build and support arguments.	Begins to analyse ideas, information and arguments. Identifies some arguments and statements and attempts to evaluate their quality. Not yet showing understanding of the relative strengths and weaknesses of arguments.	The essay structure could be made clearer to better guide the reader through the arguments. The writing style can sometimes be informal. Occasionally key terms are not used when it would be appropriate to do so. There are some errors in spelling or grammar, but they do not get in the way of communicating the content. There is some consistency to the referencing.
3rd	Shows a developing understanding of key concepts and issues, with some misconceptions. Not yet applying this knowledge to build and support arguments.	Begins to analyse ideas and information. Describes statements and arguments while not yet evaluating them.	The grammar, spelling, style, and structure of the work need improving in order to communicate ideas to the reader. The essay has no or a limited introduction and conclusion. Key terms and references are not always used correctly.

Baseline Assignment (essay based): Pupil Feedback Report

Name of Pupil	
Name of School	Colne Valley High School
Name of RIS teacher	Dr Sawtell
Title of Assignment	Read passage from *Archaeology of Death and Burial*. Do you agree? Why or why not?

How your assignment is graded:

Grade	Marks	What this means
1st	70+	Performing to an excellent standard at A-level
2:1	60-69	Performing to a good standard at A-level
2:2	50-59	Performing to an excellent standard at GCSE
3rd	40-49	Performing to a good standard at GCSE
Working towards a pass	0-39	Performing below a good standard at GCSE
Did not submit	DNS	No assignment received by The Brilliant Club

Lateness	
Any lateness	10 marks deducted
Plagiarism	
Some plagiarism	10 marks deducted
Moderate plagiarism	20 marks deducted
Extreme plagiarism	Automatic fail

Marks

OVERALL MARK / 100		FINAL MARK / 100 (including any deductions)	
DEDUCTED MARKS		FINAL GRADE	

If marks have been deducted (e.g. late submission, plagiarism) the teacher should give an explanation in this section:

Mark Breakdown and Feedback

Subject knowledge	
	mark
Critical thinking	
	mark
Written communication	
	mark

Final Assignment (essay based): Pupil Feedback Report

Name of Pupil	
Name of School	Colne Valley High School
Name of RIS teacher	Dr Sawtell
Title of Assignment	How and why did Athenian funerary monuments change between c.600 and c.300 BC?

How your assignment is graded:

Grade	Marks	What this means
1st	70+	Performing to an excellent standard at A-level
2:1	60-69	Performing to a good standard at A-level
2:2	50-59	Performing to an excellent standard at GCSE
3rd	40-49	Performing to a good standard at GCSE
Working towards a pass	0-39	Performing below a good standard at GCSE
Did not submit	DNS	No assignment received by The Brilliant Club

Lateness	
Any lateness	10 marks deducted
Plagiarism	
Some plagiarism	10 marks deducted
Moderate plagiarism	20 marks deducted
Extreme plagiarism	Automatic fail

Marks

OVERALL MARK / 100		FINAL MARK / 100 (including any deductions)	
DEDUCTED MARKS		FINAL GRADE	

If marks have been deducted (e.g. late submission, plagiarism) the teacher should give an explanation in this section:

Mark Breakdown and Feedback

Subject knowledge	
	mark
Critical thinking	
	mark
Written communication	
	mark

Subject Vocabulary

Word	Definition	In a sentence
Archaic Period	The Archaic period was between around 750 BC and 480 BC. The difference between the Archaic period earlier and later periods was styles in art. This is important for us thinking about tombstones, because they were sculptures and therefore art and art changed from period to period.	Athens became a democracy in 508/7 BC, which was during the **Archaic period**.
Citizen	An Athenian citizen was the son or daughter of married Athenian parents. They were born citizens – it was almost unheard of to become a citizen in the way people change apply for citizenship today. While Athens was a democracy, only adult male Athenian citizens could vote, meaning, all women and children, metics and slaves could not vote.	You had to be born a **citizen** of Athens**.** Only a few very privileged people could become citizens.
Classical Period	The Classical period was between 480 BC and 323 BC. The change from the Archaic to the Classical period is marked by changes in art, including tombstones.	Athens experience the height of its fame, wealth and power in the **Classical period**.
Conspicuous Consumption	Buying and displaying / showing it off to demonstrate one's wealth and power.	While tombstones were for the honour and memory of the dead, they were also an opportunity for **conspicuous consumption** for the living.
Democracy	From the Greek words demos (people) and kratos (rule), meaning rule of the people / the many.	In 508/7 BC, Athens became a **democracy**, having previously been ruled by tyrants.
Hellenistic Period	The Hellenistic period was between 323 BC and 146 BC. During this time, Athens and the rest of Greece were part of the empire of the successors of Alexander the Great.	During the **Hellenistic period**, Athens was no longer an independent polis (city), but part of the Macedonian empire, one of the empires that succeeded the empire formed by Alexander the Great.
Lekythos (plural = Lekythoi)	A type of vase / jug with one handle on the neck. During the Classical period, some funerary	The funerary monument of Pantaleon is a **lekythos**.

	monuments were in the shape of giant stone lekythoi.	
Loutrophoros (plural = Loutrophoroi)	A type of vase / jug with two handles on the neck. It was important in Athenian ritual, particularly weddings. Like lekythoi, giant stone loutrophoroi were used as funerary monuments, but they were specifically used for those who died unmarried.	Stone **loutrophoroi** were used as funerary monuments for those who died unmarried.
Metic	A metic was an immigrant who came to live and work in Athens. They came from elsewhere in Greece and beyond Greece. Most metics had no hope of becoming citizens and so while they were free like citizens, they would not enjoy the privileges that citizens had e.g. being able to vote, better legal protection. Tombstones of many metics survive from the Classical period.	While a **metic** might have lived in Athens for many years, or even been born in Athens, or even their parents had been born in Athens, they could not vote like Athenian citizens.
Naiskos (plural = Naiskoi)	A naiskos is a small temple. In funerary sculpture figures are housed in by pillars / columns with a pediment on top. Stelai like these are known as naiskos-type stelai.	The funerary monument of Aristonautes is a **naiskos-type stele**.
Oligarchy	Rule by a few people.	Many ancient Greek poleis were governed by **oligarchies.** Not all were democracies like Athens.
Peribolos (plural = periboloi)	The walls / boundaries enclosing a plot of land and marking it off surrounding land. The land could be for a sanctuary or a grave plot.	Wealthy families in Athens would have their members buried in the family **peribolos**.
Polis (plural = Poleis)	An independent city in ancient Greek world. Unlike today there was no unified country of Greece, but lots of independent cities, like Athens and Sparta, with their own governments, laws and customs.	Athens was one of the most **polis** in ancient Greece.
Sculpture in the round / freestanding sculpture	Many tombstones / funerary monuments in ancient Athens had sculpted decoration. Sometimes this was carved on	Some of the most impressive funerary monuments, and so probably the most costly, featured **sculpture in the round**.

	to a stele (stone slab) or stone vessel and sometimes it was a full statue or statues that marked a grave. This is sculpture in the round or freestanding sculpture	Some of the most impressive funerary monuments, and so probably the most costly, featured **freestanding sculpture**.
Slaves	Slaves were mostly non-Greek men and women who had been captured and sold. They were then the property of their master and had to do as their master said. They had no legal rights and certainly could not vote. It was possible for a slave to be freed, in which case they became a metic. The tombstones of a number of slaves survive from the Classical period, and slaves sometimes appear on the tombstones of other people.	The highest estimates of the population in ancient Athens include 100,000 **slaves** during the fifth century BC (500-400 BC).
Stele (plural = Stelai)	A stele is a stone slab. Many tombstones in ancient Athens were stone slabs on to which an inscription and decoration would be carved.	A grave might be marked by a **stele**. The **stele** might just have an inscription or it might be decorated, sometimes very elaborately.
Tyrant / Tyranny	A tyrant was an absolute ruler, like a King, and may have seized power by force.	While today calling someone a **tyrant** means they are cruel and ruthless, in ancient times it didn't necessarily mean they were cruel and ruthless, though they could be. It just meant they were an absolute ruler and answer to no one. The Athenian **tyrant** Peisistratus, who ruled between 561 BC and 527 BC, was popular and responsible for many improvements in Athens.

Tutorial 1 – An Introduction to Ancient Athenian Society

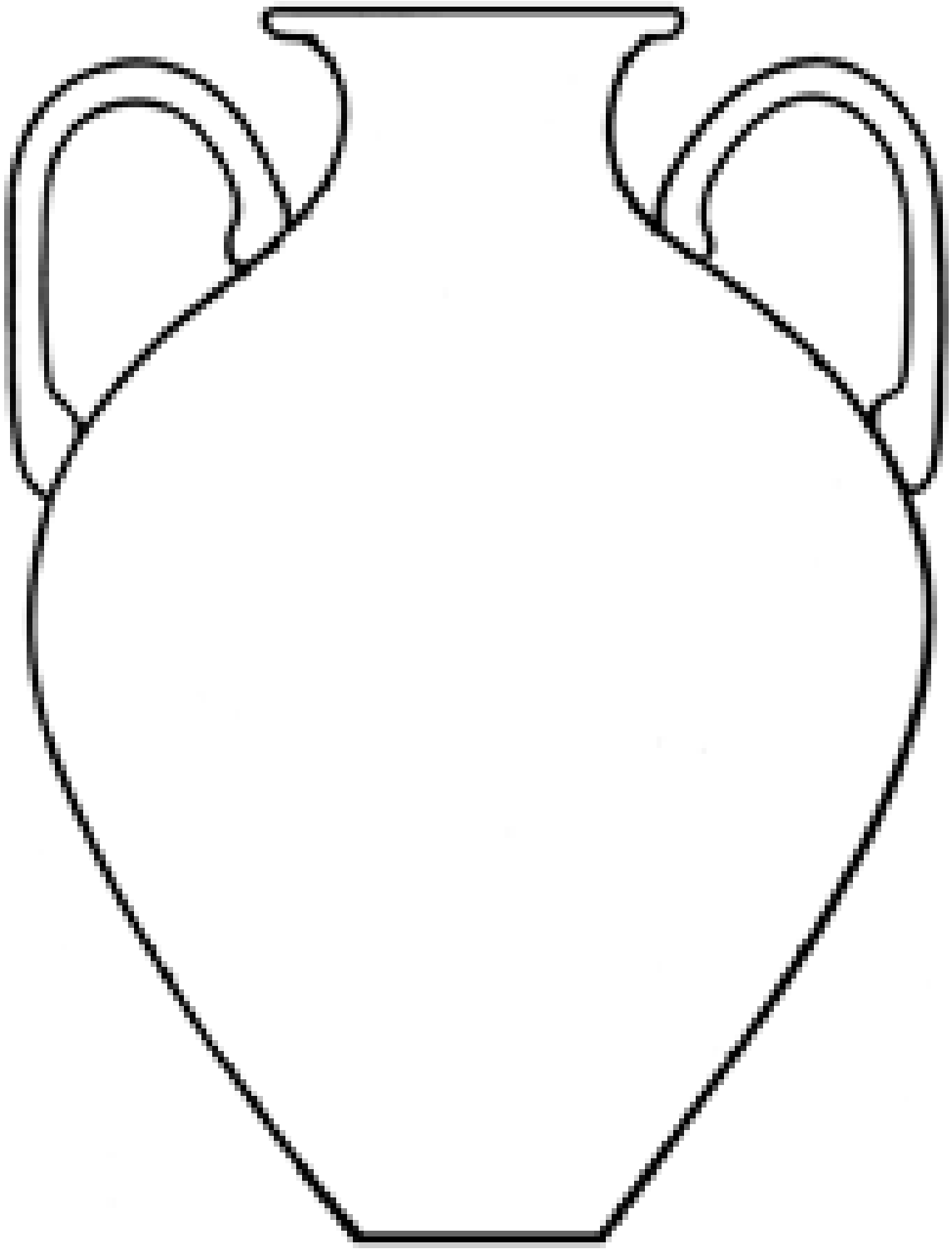
Photo of the Athenian Acropolis (meaning highest point of city), where the Parthenon (temple for Athena), Erechtheion (temple for Athena), Temple of Athena Nike (victory) and Propylaea (gateway) are located. The Acropolis was a central place in ancient Athens, certainly for religious and display purposes.

What is the Purpose of Tutorial 1?

By the end of the tutorial, I will be able to:

- state how Athens' political system changed between 600 and 300 BC.
- define the legal statuses citizen, metic and slave and the benefits or limitations of each status
- recognise the importance of tombstones in ancient Athens and their importance for archaeologists / ancient historians today

Do Now…
Ancient history does not often feature in the history curriculum, but you may have some knowledge of ancient Greece and features of ancient Greece society from other sources (e.g. wider reading, TV, film, museums, holidays). In the vase below, write down anything about ancient Greece that you already know. Be prepared to share!



Pick up…

Ancient Greece: From Prehistoric to Hellenistic Times by Thomas Martin (2013, 2nd edition, Yale University Press) pp.65-67.

"During the Archaic Age (ca. 750-480 BC) the Greeks fully developed the most widespread and influential of their new political forms, the city-state (polis)… Organised on the principle of citizenship, the city-state included in its population free male citizens, free female citizens, and their children, alongside non-citizen but free resident foreigners and non-free slaves… The Greek city-state was thus a complex community made up of people of very different legal and social statuses…

Polis, the Greek term from which we take the modern term politics, is usually translated as "city-state" to emphasize its difference from what we today normally think of as a city… The polis included not just an urban centre, often protected by stout walls, but also countryside for some miles around, inhabited by residents living in villages from large to small. Members of a polis, then, could live in the town at its centre and also in communities or single farmhouses scattered throughout its rural territory. In Greece, these people made up a community of citizens… and it was this partnership among citizens that represented the distinctive political characteristic of the polis. Only men had the right to political participation, but women still counted as members of the community legally, socially, and religiously."

Status in Classical Athens by Deborah Kamen (2013, Princeton University Press).

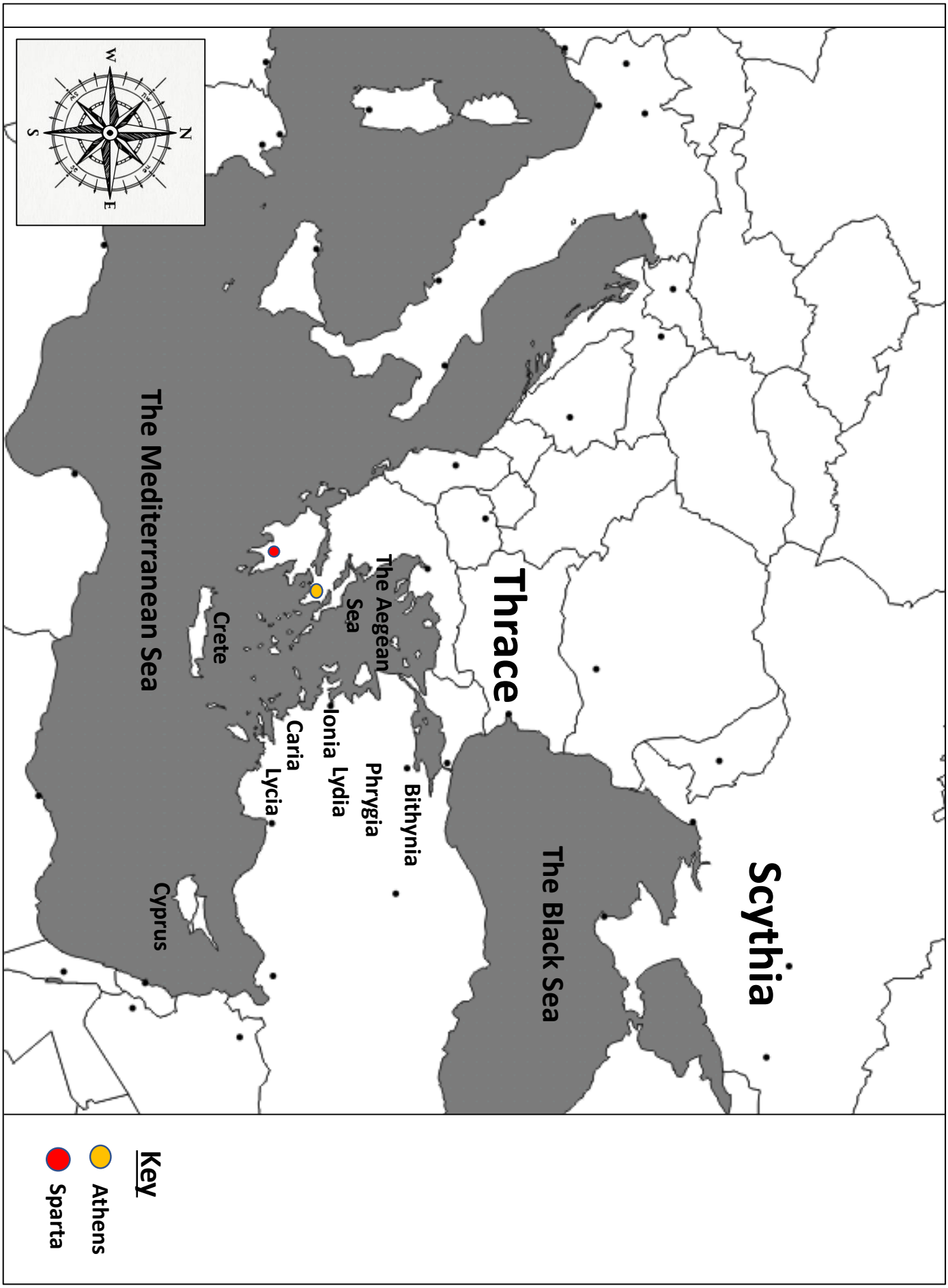
"What, then, were the status groups of Classical Athens? … the majority of scholars adopt the tripartite classification (three parts) found in most of the Greek literature: slave, metic, and citizen. These are in fact the three major status groups… (p.4).

"In theory, all male citizens were equal in legal status, but this was not the case in practice, and they were certainly not equal in social status. Within the status group of "male citizen," then, there was a range of sub-statuses, varying by wealth and age, among other factors… (p.97). Any male citizen could own property and had complete power over his own possessions… (p.98). Ideally, a male citizen did not perform on behalf of others (he didn't work for someone else), since doing so was considered servile. However, in practice, many poor citizens worked as artisans (craftsmen) and labourers… Unlike all statuses below him, the male citizen had every available privilege in judicial proceedings (in court) (p.99).

After 451/0 BC, male citizens were restricted in their marital rights in that they had to marry citizen women if they wanted their offspring to be citizens. Part of the procedure that took place in order to determine if a citizen could hold political office involved being asked how one treated one's parents and where one's ancestral tombs were located. The male citizen was obliged to care for his parents (and grandparents) and provide for their funerary rites; he could expect the same thing, in turn, from his own children.

In the political realm, the adult male citizen (18+) was at the pinnacle (top) of the status spectrum. By the classical period (480-323 BC), any citizen could in theory participate in the Ekklesia (assembly where they voted on issues / elected people), which met 3 or 4 times a month and was attended by at least 6,000 individuals… (p.103-104)." As well as political responsibilities, male citizens also had financial and military responsibilities dependent on their wealth.

"Metics were foreigners who official residents of Athens rather than just passing through. The term metic encompassed (included) two subcategories of resident alien (foreigner)… 1) freeborn foreigners and 2) freed slaves… These two subcategories of metic share a number of traits, the most obvious of which was their non-Athenian origin. In fact, freed slaves were



Map showing location of Athens in context of wider Greek world, including the origins of many of the slaves who lived and died in Athens.

almost always non-Greek. Freeborn metics, too were, by definition, non-Athenians, although most of them were Greek. Another similarity between the two groups was the special tax they were required to pay – the metoikion (the metic tax)… If sufficiently wealthy, metics were also liable to the eisphora, a high property tax paid by both citizens and metics. Freeborn and freed-slave metics also shared a lack of citizenship, despite their residence in the city (in Athens) as free men (and women). Yet both subgroups of metic had many of the rights and obligations of citizens. They were expected to obey the city's laws and were obligated (required) to perform military service (p.43-44)."

"Although war amongst the various Greek poleis was common, the Greeks were nonetheless, in principle, averse (opposed) to the enslavement of their fellow Greeks. Most slaves, therefore, were of "barbarian" – that is, non-Greek – origin, acquired mainly through Mediterranean trading networks. In the archaic period (ca. 750-480 BC), slaves were primarily (mainly) Scythians and Thracians coming from areas northeast of Greece (**see map)**. After the Persian Wars (490-479 BC), traders began to acquire more slaves from the east, particularly from areas like Caria near the Greek cities of Asia Minor. And in the fourth century and into the Hellenistic period (323-31 BC), slaves came from all over Asia Minor, with the number of slaves from Africa also increasing. Augmenting (adding to) these regular supplies of slaves were those captured in war or, less frequently by pirates or bandits…

For classical Athens, some of our best evidence for the source (origin) of slaves is epigraphic (from inscriptions). So, for example, gravestones attest to (are evidence of) the various ethnic origins of foreigners living, and dying, in Attica (the wider territory that Athens controlled), many of whom were slaves (p.8)."

"Although the population of slaves was evidently at times quite high in Greece, exact numbers are nearly impossible to ascertain (to know)… scholars have proposed a range of estimates for classical Athens, varying from a low of 20,000 slaves to a high of more than 150,000; the most likely number falls somewhere in the middle, representing 15-35 % of the total population (p.9)."

Ancient Author Athenaeus's record of a census taken in Athens in the fourth century BC. He was writing in the third century AD.

"… there was a census taken by Demetrius of Phaleron of those residing (living) in Athens, and 21,000 Athenians (citizens), 10,000 metics, and 400,000 slaves were found."

"Slaves in Greece had no legal claims to property either moveable or unmoveable (e.g. houses and land). They also had no power over their labour or movement: they performed the tasks that were assigned to them and engaged in no movement that was not mandated (allowed) by their master or mistress…
Slaves were defined at least in part by the fact that, unlike free people, they had to answer for their wrongdoings with their bodies. One way in which this manifested (displayed) itself was through corporal punishment by their masters, who were permitted to inflict nearly any form of violence on their slaves. Physical abuse could take a number of different forms: whipping, flogging, hitting with sticks, fettering, rape, tattooing, and branding (p.10-11)."

Developing Understanding…

Answer the following questions about what you have just read. Try and answer as many questions as you can from memory, but go back to the text if you need to.

What was a polis?

What were the three legal statuses in ancient Athens?

Describe the status of citizen

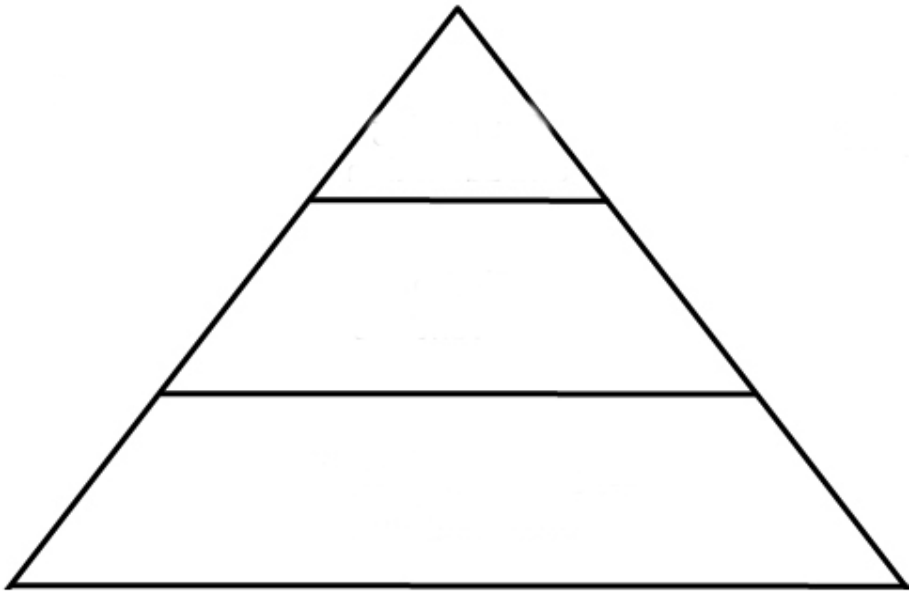
Describe the status of metic

Describe the status of slave

How was Athenian democracy different from modern British democracy?

Stretch: Why might the fact that Athenaeus was writing in the third century AD (200-300 AD) make him an unreliable source on Athens' population in the fourth century BC (400-300 BC)?

Place citizens, metics and slaves on the pyramid, with those in the best position in Athenian society at the top and those in the worst position at the bottom.
Stretch: annotate the pyramid giving examples of what makes that status the best / middle / worst.



Ancient Source…

Read Old Oligarch 1.10 (adapted) passage below

The slaves and metics at Athens have no respect; you can't hit them there, and a slave will not stand aside for you. I shall point out why this is their native practice: if it were customary for a slave (or metic or freedman) to be struck by one who is free, you would often hit an Athenian citizen by mistake on the assumption that he was a slave. For the people there are no better dressed than the slaves and metics, nor are they any more handsome.

What's the problem he describes?

How does it conflict with what you have already read?

Baseline Assignment

Consider the following quotation (especially the underlined first sentence),

Funerals, other rituals and tombstones are "not so much about the dead themselves as the living who buried them. The dead do not bury themselves but are treated and disposed of by the living. Archaeologists seek not only to document ancient rituals by recovering the evidence of past funerary practices but also attempt to understand them within their historical contexts and to explain why they were enacted in the ways that they were?"

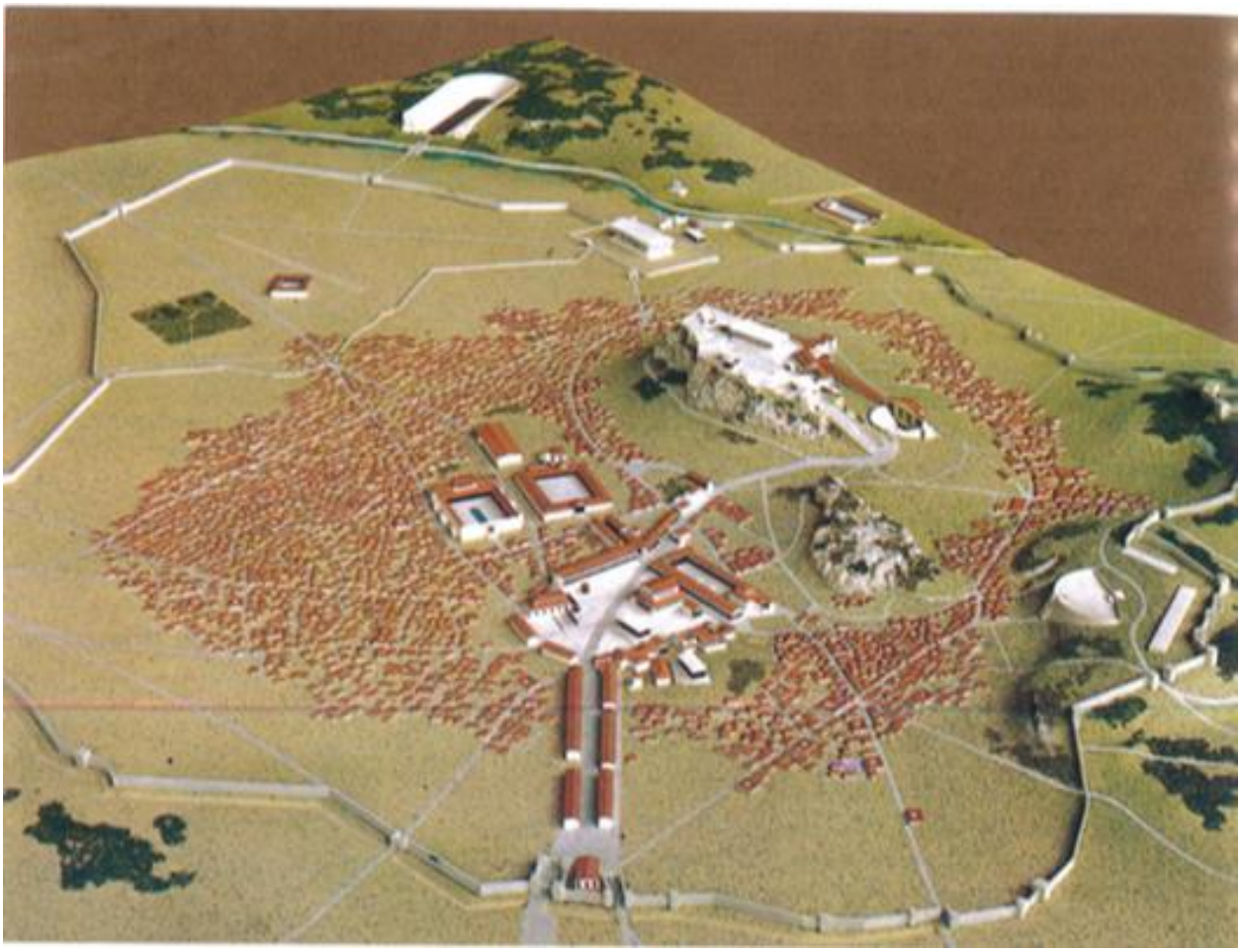
(From *The Archaeology of Death and Burial* by Mike Parker Pearson (2003, Stroud, Sutton Publishing Ltd. (p.3)).

What do you think about this statement? Do you agree? Why or why not?

- You can think about and include what you now know about ancient Athens, as well as thinking about how this might apply in the modern world.
- Consider the question you are working towards as a final assignment 'How and why did Athenian funerary monuments change between c.600 and c.300 BC?' Does thinking about tombstones as something for the living rather than the dead help you think about why change might happen? (You don't have to think about what those changes are – we haven't done that yet! – just why change can happen).
- You should write 400-500 words.

You should submit your 400-500 words to the VLE by _____

Tutorial 2 – Life and Death in Ancient Athens



A model of ancient Athens showing the walls that surrounded the city and the many gates that allowed people in and out of the city. Parts of the walls can still be seen in Athens today.

What is the Purpose of Tutorial 2?

By the end of the tutorial I will be able to…

- Locate Athenian cemeteries on plans / maps and explain why they were located there
- Summarise Athenian / Greek beliefs about life after death and treatment of the dead
- Use Harvard reference ready for my final assignment and recognise the importance of referencing correctly

Do Now…

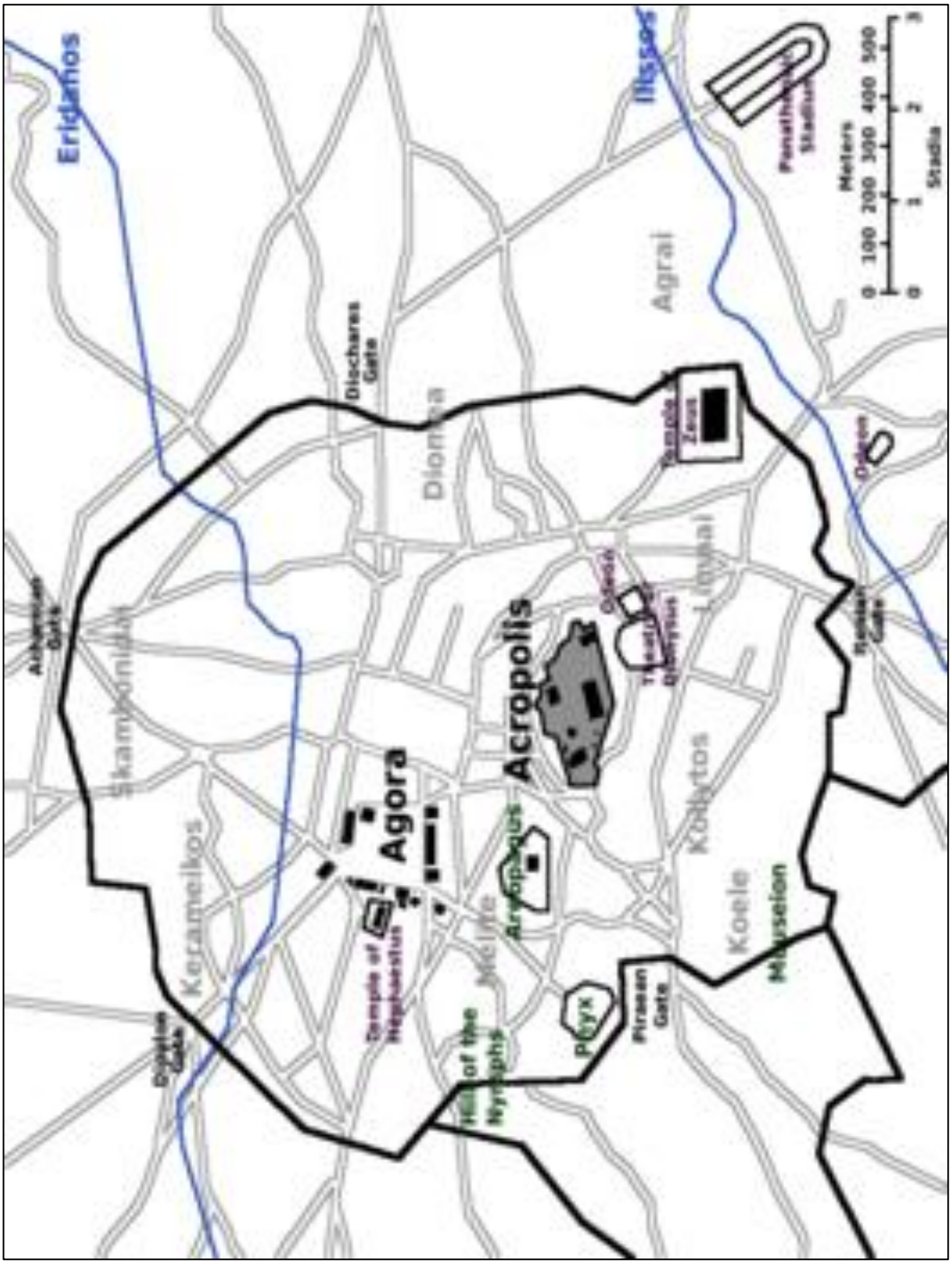
After completing your baseline assignment, how far do you agree with the statement "funerals, other rituals and tombstones are "not so much about the dead themselves as the living who buried them."

Video Clip…

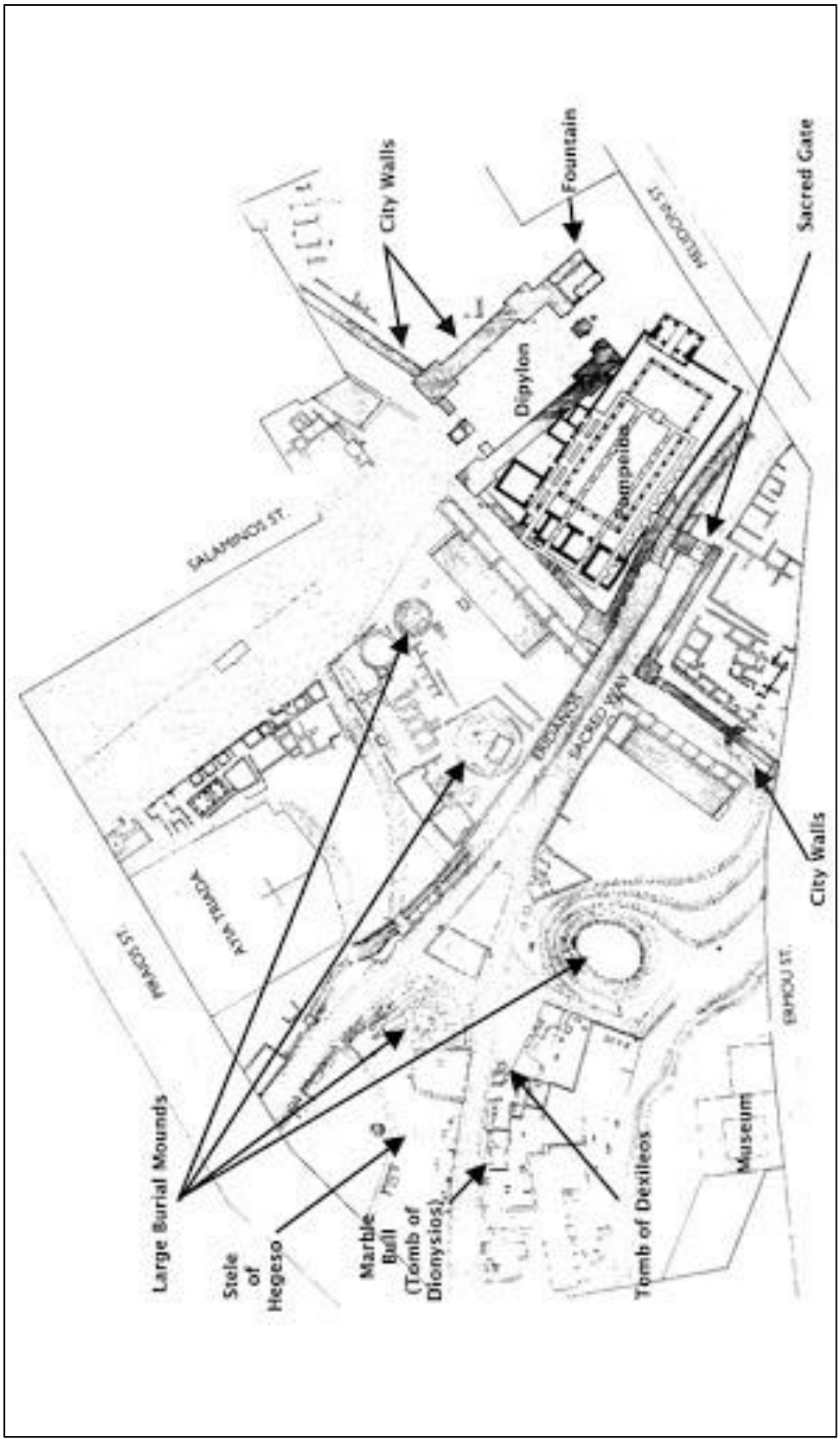
Watch the video clip (4 mins) about the famous ancient Athenian cemetery, the Kerameikos, and complete the spider diagram.
Consider…

- Why it is called the Kerameikos.
- Location.
- From when and until when it was used.
- What the funerary monuments look like.

The Kerameikos



Map of the city of Athens showing key features such as the Themistoclean walls, Kerameikos, Acropolis and Agora.



Plan of the Kerameikos showing the remains of the city walls (Themistoclean walls), major gates and roads and notable funerary monuments.

Map of Attica, the territory Athens controlled, showing the location of the city of Athens and some other notable settlements.

Pick up…

Greek Burial Customs by Donna Kurtz and John Boardman (1971, Cornell University Press).

"The number of excavated (dug up) burial grounds in Athens and throughout Attica is considerable. Scattered burials have been found in many parts of Attica, and cemeteries of various sizes have been excavated at Draphi, on the slopes of Mount Pentele, at Vari, Merenta, St John Rente, Eleusis, Thorikos, and at sites on the south coast between Athens and Sounion…" (p.91).

"As a result of recent excavation the topography (landscape) of the ancient city is becoming more clear. The theory proposed in the last century, that graves lined the major roads and that their positions could be used to reconstruct the course of the city wall and its gates, has now been substantially confirmed… After the construction of the **Themistoclean Wall**, existing cemeteries extended outside some of the gates and new ones grew up outside others. This sitting (location) of cemeteries is easily understood, when we remember that the burial grounds had to be reasonably accessible" (p.92).

Themistocles – an Athenian politician and general in the first half of the fifth century BC (in the Classical period). He served during the Persian Wars (490-479 BC) in which Athens, along with other Greek cities, defeated the Persians who tried to take over Greece.

Themistoclean wall – wall around the city of Athens rebuilt after the Persian Wars. Named for Themistocles who was in charge at the time it was build. Finished in 479 BC.

"Two major roads which traversed (cut through) the Kerameikos – the Sacred Way and the Academy Road – were marked by gates. The Sacred gate stood at the point where the Sacred Way to the sanctuary at Eleusis left the city of Athens. The land south of the Sacred Way, which had been a cemetery as early as the Protogeometric period (around 1000-900 BC), continued to be used throughout the Classical (480-323 BC). Some time in the late fifth or very early fourth century BC (the Classical period), the terrain (land) was transformed. The 'Street of Tombs' and 'South Way' (see plan) were laid out in a grand manner, and impressive plots (family burial plots) were thrown up on the sloping hillsides. From the magnificence of the preserved funerary architecture and sculpture, we may assume that this area became a burial ground for notable Athenians" (p.93).

'The Dead,' a chapter by D. Felton in *A Companion to Greek Religion*, edited by D. Ogden (2010), Sussex, Blackwell, pp.86-99.

"Whether the average Greek believed in the soul or not, he at least believed that certain rites were due to the dead. Death was a passage to be marked with ceremony, and despite the lack of universal doctrine (the Greeks did not have one holy book like many religions today) about the nature of the soul, actual funeral and mourning customs in ancient Greece were relatively uniform. The living needed a way to acknowledge the strangeness of death and a way to comfort each other. There existed a widespread belief that if the dead weren't properly laid to rest their spirits might take revenge and haunt the living. Some Greek cities such as Athens held annual state festivals to honour the dead" (p.86-87).

"The Greeks practiced both inhumation (burying) and cremation (burning), though the popularity of one method or the other varied over place and time. In the Archaic period (750-480 BC) cremation was more popular, but evidence from the Classical period seems to show no preference (i.e. both methods used equally). In the Hellenistic period (323-31 BC) inhumation prevailed. The manner of disposal was perhaps less important than the accompanying rites performed over the body… A typical Greek burial ritual included several stages in which the women of the family played a prominent role. First came the 'laying out' of the body, *prothesis,* during which women would wash the body, anoint it ,

dress it by wrapping it in cloth, and lay it on the bier (stretcher) for the family to perform the traditional lament (grieving) and pay their last respects. A coin was placed in the mouth or hand of the deceased to symbolise payment for Charon, the mythological ferryman who rowed the dead across the river Styx. After the *prothesis,* which lasted one day, the body would then be transferred at night to its burial site. This was the 'carrying out' of the body, *ekphora.* At the cremation or burial site the family would make offerings of food, wine, olive oil, and various household possessions – such as weapons for the men and jewellery for the women **(items we will also see represented on Classical funerary monuments!)** – burning or burying them with the body, the idea being that the dead person might have use for these items in the afterlife. The funeral would end with a family banquet in honour of the dead…" (p.87).

"Within the cemeteries, Greek families would commonly have their own plots, *periboloi,* often along a little path in the graveyard; many examples survive in the Kerameikos. In the family plot individual graves would be marked by tombstones, or stelai, inscribed on which would be the name of the deceased. Depending on the wealth of the family, the stele might be a small, simple rectangular stone or an extremely elaborate monument, complete with relief carvings (a sculpting technique) of the deceased and their servants. To honour the dead, or at least their memory, families regularly tended the tombs of their deceased" (p.88).

"We commonly refer to the ancient Greek concept of the land of the dead as the "underworld." Hades main job was to keep the living and the dead in their separate places. To help ensure there was a definite and distinct separation between the living and the dead, after souls were accompanied to the boundary of the underworld by Hermes they had to cross the river Styx. Greek literature included the concept of punishment of honour after death, depending on whether one had offended the gods or led a pious (virtuous) life. Thus, once admitted to Hades, the dead had to face judgement" (p.92).

Mind Map

Using the information from the video and the reading complete a mind map about life and death in ancient Athens. Your mind map should have the following 4 branches:

- Cemeteries → location and features
- Funerals / Treatment of the dead
- Funerary Monuments
- Beliefs about life after death

Life and Death in Ancient Athens

Referencing

When writing an academic piece of work like an essay it is important to use referencing to show where your ideas are coming from (what sources and interpretations you have read) so that people reading your work don't think you are plagiarising (copying).

There are many different referencing systems but we will be using Harvard referencing. When using Harvard referencing, you write your sentence using something you have read and saying it in your own words or using quotation marks, then at the end of the sentence in brackets you give the author/s last name, the year the book, journal, website etc was published or updated and the page number where the information you are using is.

For example:

There were several stages to an Athenian funeral **(Felton 2010: 87)**.

Author's last name Year Page Number

You will not have a bracket at the end of every sentence, for example when you are summarising information or giving your opinion, but if you are using information you have read you need a reference. You may read the same information in multiple sources / interpretations in which case you should have multiple references in your bracket at the end of the sentence.

For example;

In Classical Athens, the dead could be either buried or cremated depending on family preference – neither was dictated by religious belief **(Felton 2010: 87; Kurtz and Boardman 1971: 96).**

Use a semi-colon to separate the references.

Any source / interpretation you reference in your essay needs to be included in the bibliography (a list of sources / interpretations at the end of your essay). Depending on whether the source / interpretation is a book, chapter, a journal article, or a website depends how it is formatted in your bibliography.

For a book -

Author Surname, Initial(s)., (Year). Title. Edition (if not first edition). Place of publication: Publisher.

Author Surname, Initial(s). and Author Surname, Initial(s)., (Year). Title. Edition (if not first edition). Place of publication: Publisher.

For a chapter in a book (different people have written different chapters) –

Chapter Author Surname, Initials., (Year). Title of chapter. In: Editor(s) Initial. Editor(s) Surname, ed(s). Title of book. Edition (if not first). Place of publication: Publisher. Page numbers.

For a journal article –

Author of article Surname, Initial(s)., (Year). Title of article. Journal title. Volume in bold(Issue), page range.

For a webpage –

Author of section Surname, Initial(s)/corporate author., (Year). Title of part [online]. Name of website. [Date viewed]. Available from: URL

Now it's your turn…
Go back through the readings we have used in this tutorial and the last tutorial. You will find I have given you the information you need to write out a reference for that source to include in your bibliography but that I haven't written it in the write order. Work out what kind of source it is (e.g. a book, a chapter, a website) and write out the reference correctly.

Homework

Write a paragraph (400-500 words) on Athenian society and life and death that could serve as a background paragraph in your essay 'how and why did Athenian funerary monuments change between c.600 and c.300 BC?' You should use information from today's tutorial and the last tutorial. You should include information on the people who made up Athenian society, the type of government, the location of cemeteries, treatment of the dead and beliefs about the dead. Use your answers to the questions from last tutorial and your mind map from today's tutorial. You should also practice referencing by showing where (from which readings) your information is coming from.

Upload your paragraph to the VLE by _____

Tutorial 3 – Archaic Tombstones and the Coming of Democracy

A sphinx from the top of an Archaic tombstone. Sphinx's were a popular feature in Archaic funerary art, and could rest atop monuments over 2 metres tall.

What is the Purpose of Tutorial 3?

By the end of the tutorial I will be able to…

- Distinguish key events in the Archaic period
- Recognise the key features of Archaic period tombstones
- Demonstrate why Archaic period tombstones began to disappear around 480 BC

Do Now…

Answer the quiz questions on what we have learnt so far.

1. What were the three statuses in Athenian society?
   A. Civilians, metrics and slaves
   B. Citizens, metics and slaves
   C. Soldiers, citizens and slaves
   D. Citizens, metrics and servants

2. To be a citizen one had to…
   A. The child of an Athenian father and mother
   B. Have lived in Athens over 10 years
   C. Apply for citizenship
   D. Marry a citizen

3. What system of government did Athens have by the Classical period?
   A. A monarchy
   B. An oligarchy
   C. A democracy
   D. A tyranny

4. What is a *polis*?
   A. A political meeting
   B. An independent city with its own government and laws
   C. A poll taken by Athenian citizens
   D. A festival

5. Which of these is in chronological order?
   A. Hellenistic, Classical, Archaic
   B. Archaic, Hellenistic, Classical
   C. Archaic, Classical, Hellenistic
   D. Classical, Archaic, Hellenistic

6. The Kerameikos is a famous cemetery but what does Kerameikos mean?
   A. Cemetery
   B. Kitchen
   C. Pottery
   D. City

7. Where was the Kerameikos cemetery located?
   A. In the heart of the city
   B. Outside the city walls
   C. Miles away from Athens
   D. Just inside the city walls

8. What were the three stages of an Athenian funeral?
   A. Presentation, entertainment, wake
   B. Prothesis, ekphora, family banquet
   C. Embalming, procession, buffet
   D. Prothesis, ekthesis, family banquet

Video clip…

In the first two tutorials you have gained some background on Athenian society, including their treatment of and beliefs about the dead. This information has tended to relate to the Classical period or to apply across the periods general. It is important you have a secure understanding of the chronology as your final assignment is about changes to funerary monuments over time (600-300 BC).

Watch the clip and note the dates for each period and make notes on the significant cultural and political achievements of each period.

https://www.youtube.com/watch?v=RchSJSJAbc0
Watch from 3:09-5:53 (it's quite fast so we can watch it twice).

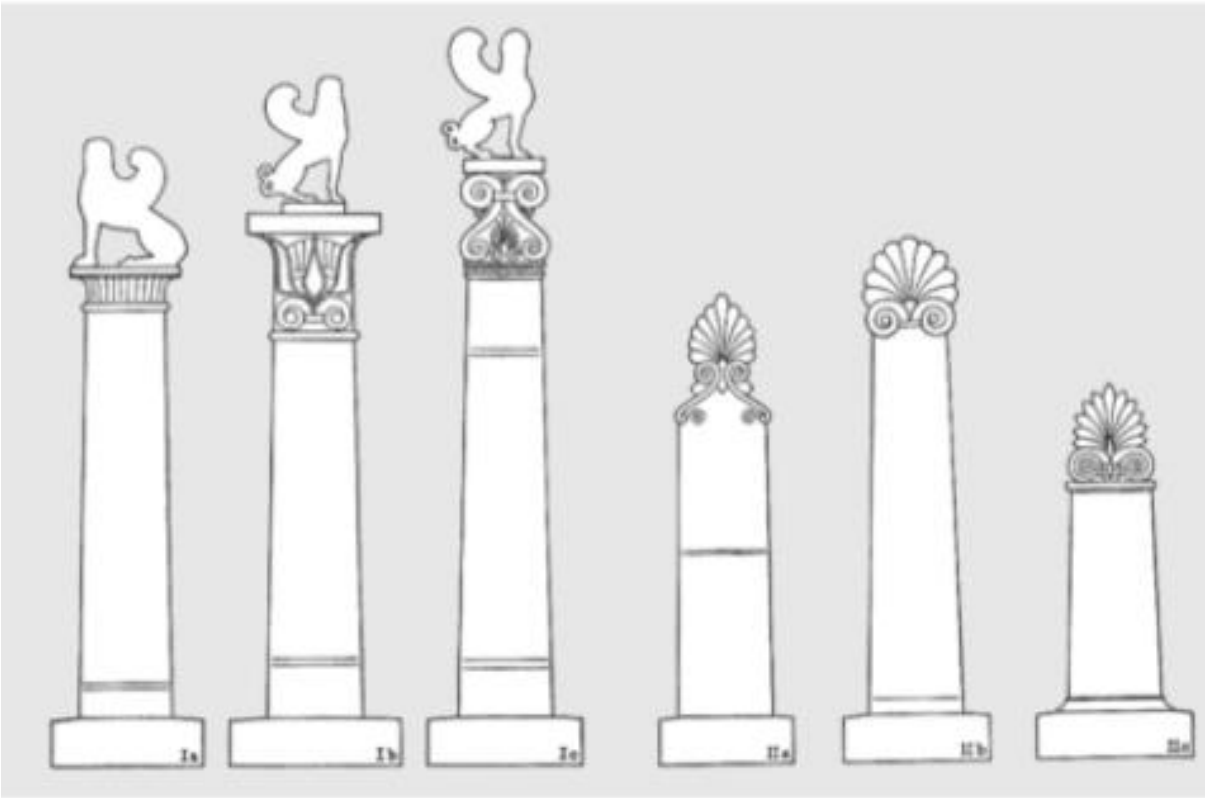
Period	Dates	Significant achievements / changes
Archaic		
Classical		
Hellenistic		

Pick up…

'Funerary Sculpture: Women on Attic Grave Reliefs' a chapter (pp.123-159) by Katia Margariti in the book Handbook of Greek Sculpture (2019, De Gruyter Press).

"During the later seventh (700-600 BC), and throughout the sixth century BC (600-500 BC), funerary statues of Kouroi (youths), Korai (maidens), animals and horsemen were set over the graves of the Athenian dead. The inception (start) of the Attic figured funerary reliefs at the end of the seventh century BC marks a new fascinating chapter in the history of Greek sculpture…

The Archaic grave stelai of Attica (the wider territory that Athens controlled) consisted of a decorated shaft on a rectangular base, crowned by a finial (decoration on top, often floral). Inscriptions naming the deceased were more often carved on the base than on the shaft of the stele (the main body / stone slab of the monument). Traces of the bright colours that were used for the decoration of the sculpted stelai are often visible now. The high artistic quality of these elaborate grave markers inevitably meant that only the wealthy could afford them. This explains why only a relatively small number of Archaic stelai have been found, in contrast to the large number of Classical Attic funerary reliefs of the later fifth (500-400 BC) and fourth centuries BC (400-300 BC) (p.123).



Development of funerary monuments during the Archaic period.

The earlier Archaic grave stelai of 610-530/25 BC were impressive, often being summounted by a sphinx. The capital (top) evolved into the more complexed double-tiered volute design around the middle of the sixth century BC (around 550 BC). From approximately 530/25 BC the stelai became simpler in form, when the capital and capital and sphinx were replaced by a palmette crowning a pair of volutes.
The shaft of the Archaic Attic stele was decorated with the figure of the deceased in relief, incised or simply painted. This was most often a single male figure, usually a naked youth or a man in his prime. These males are frequently represented as nude athletes or armed warriors" (p.125).

"The rise of Athenian democracy marked the end of the elaborate Archaic stelai with sculpted or painted decoration, the production of which declines dramatically from the end of the sixth century BC onwards and ceases completely by the end of the Persian Wars (479 BC). In accordance with the new democratic ideology (values), laws that aimed at curbing (reduced) the extravagance of the aristocratic elite were introduced, notably the so-called "post aliquanto" funerary legislation (law) mentioned by Cicero (a Roman writer in the first century BC), prohibiting the use of extravagant funerary monuments. This legislation was most likely part of the democratic reforms of Cleisthenes in 508/7 BC, but may only have been fully enforced by Themistocles in or around 487 BC. For nearly half a century, the Athenians used rather plain undecorated *semata* (monuments) to mark the graves of their dead. During that period (around 480s to 430s BC), only the war dead had the privilege to be honoured by elaborate grave monuments that were erected over their communal tombs" (p.125-126).

Funerary Stele of Megakles, c.530 BC.

Developing Understanding…

Fill in the fact file about Archaic Attic funerary stelai.

When did Archaic funerary stele begin to be produced? When did production end?	
Who were Archaic funerary monuments for? Who did they represent?	
Describe some of the features / imagery of Archaic funerary stelai (you could draw some of the features).	
Why did Archaic funerary stelai fall out of use?	
What were funerary monuments like after the grand Archaic funerary stelai stop being produced?	

Write a paragraph explaining when and why Archaic funerary stelai stop being produced and used to mark graves. You may wish to quote the reading. Try and practice using referencing, e.g. (Margariti 2019: 125-126). Remember your final assignment question is 'how and why did Athenian funerary monuments change between c.600 and c.300 BC?' You could use this paragraph in your final assignment.

Homework – Visual Analysis of Some Classical Tombstones

In the next tutorial we will look at Classical Athenian tombstones (remember Classical period = 480-323 BC). In preparation, study the following six examples of Athenian tombstones and write a description of each (number them 1 to 6 in the order they appear in the handbook). The six descriptions should total 500 words altogether, though you may want to write more.

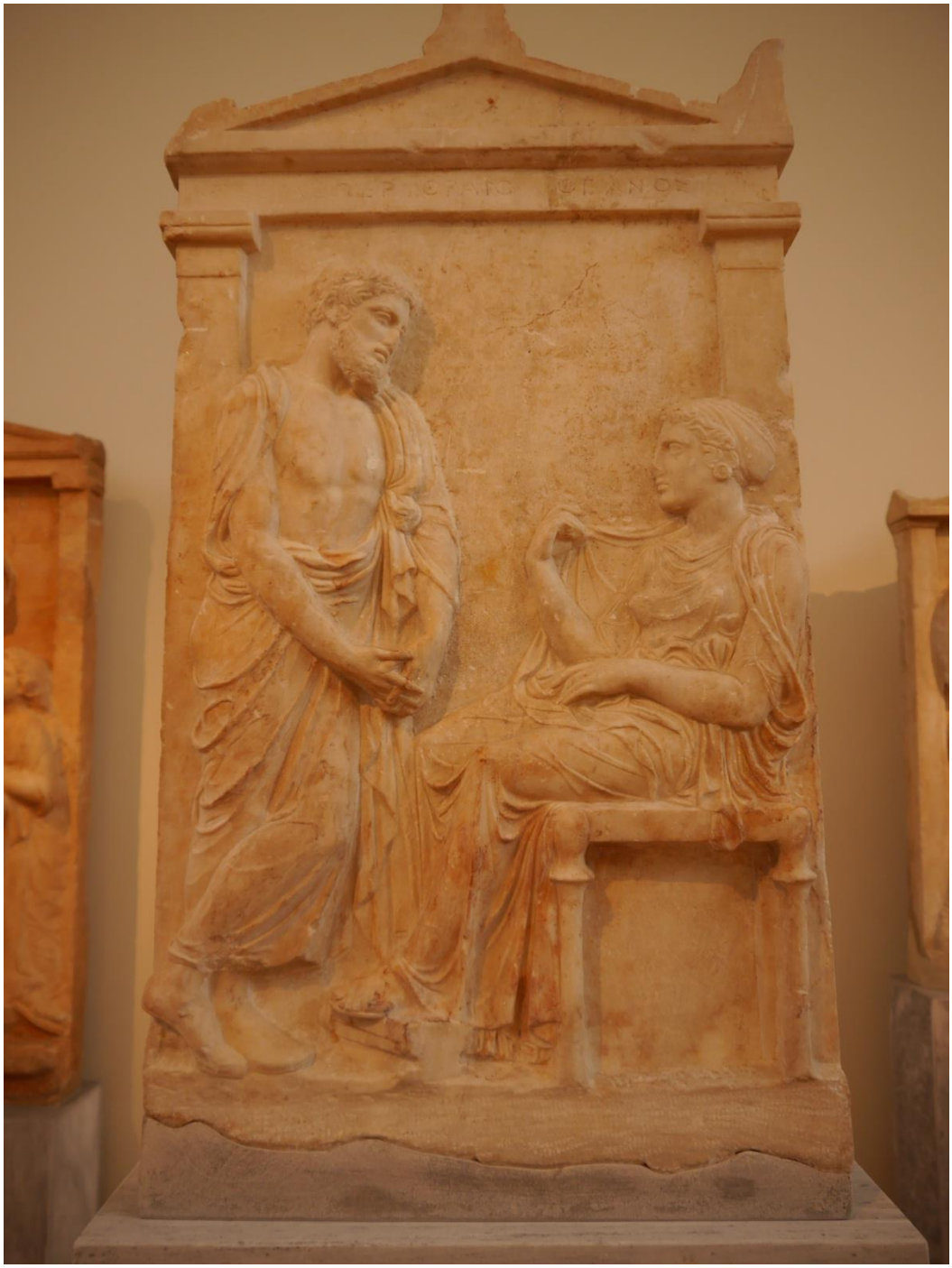
When describing each tombstone consider the follow;

- What is the scene?
- If there is more than one figure, what do you think the relationship between the figures is? Are they both / all dead?
- How did they die?
- Are the figures citizens, metics or slaves? Are all the figures on one tombstone of the same status?
- Which of the tombstones do you think cost the most? Which do you think cost the least?
- How are they different to the Archaic tombstones that came before them that we have looked at / read about today?

Try and explain your answers. This exercise is not about right and wrong answers but your first impressions of the tombstones.

Be prepared to share your descriptions in the next tutorial. Annotate the images here in the book to help you remember (especially if you can't print off the full descriptions you write up).

Upload your descriptions (1-6) to the VLE by _____



ΗΓΗΣΩΠΡΟΞΕΝΟ

Tutorial 4 – Women and War: Classical Tombstones and Athenian Society

Fifth century BC tombstones in the Kerameikos (these are replicas – copies – the real ones are in museums to protect them from the elements).

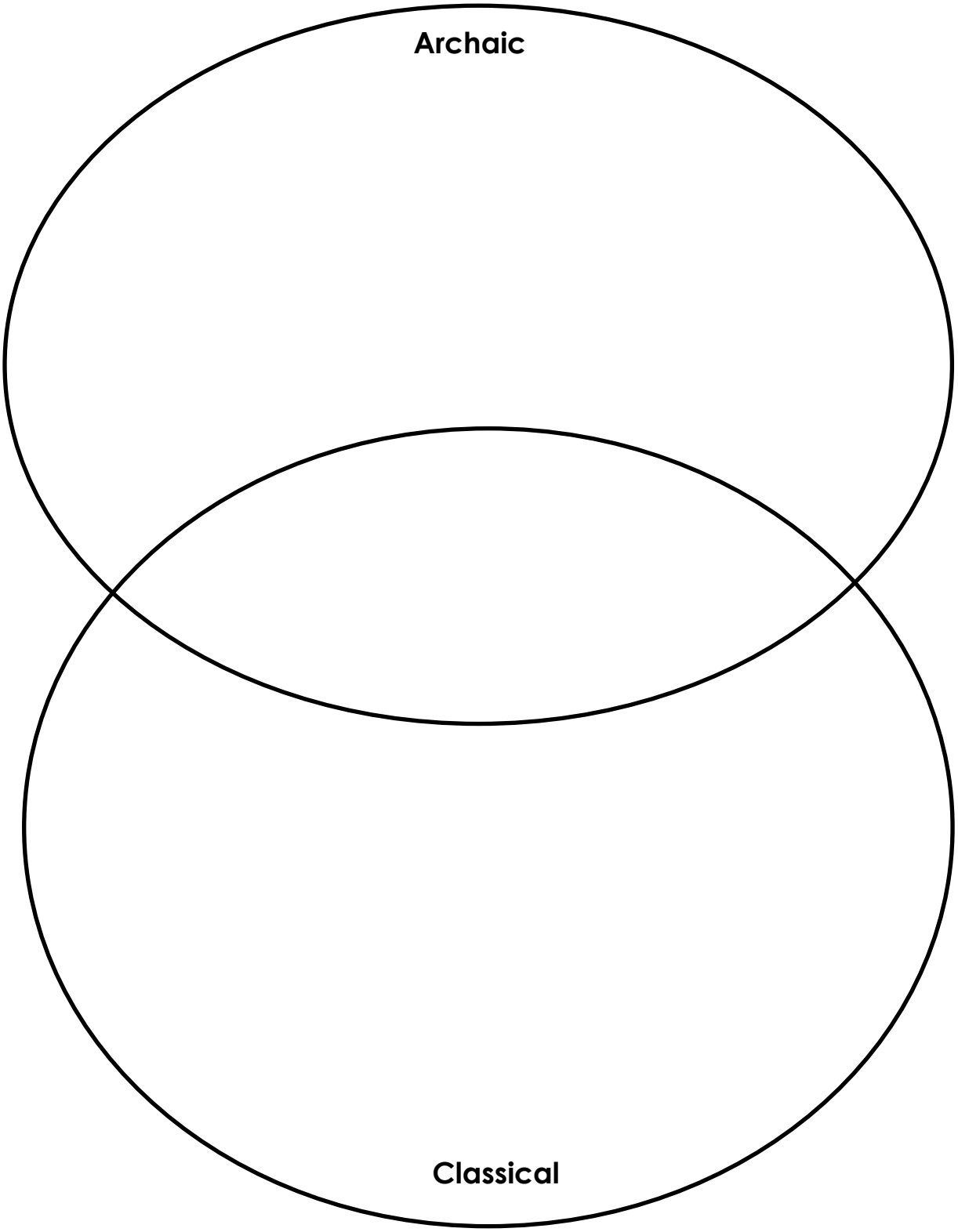
What is the Purpose of Tutorial 4?

By the end of the tutorial I will be able to…

- Explain why Classical period tombstones started to appear between 450 and 420 BC
- Analyse the key features of / trends in Classical period tombstones
- Assess the value of Classical tombstone iconography and epigraphy for telling us about Athenian society

Do Now…

In the last tutorial we looked at Archaic funerary stelai and for your homework you began looking at Classical funerary stelai. Based on your observations so far complete the Venn diagram – note what's different about Archaic and Classical funerary stelai in either circle and note any similarities where the circles overlap.



Match up…
Match the inscription to its tombstone (write a-f under the tombstone you think it belongs to). Why have you matched them up? Gender? Status? How the person died?

(a)
IG II2 8370
Μένης Καλλίου
Ἀργεῖος χαῖρε.

Menes son of Kallias from Argos, farewell.

(b)
IG II^2 6217
Δεξίλεως Λυσανίο Θορίκιος.
ἐγένετο ἐπὶ Τεισάνδρο ἄρχοντος,
ἀπέθανε ἐπ' Εὐβολίδο
ἐγ Κορίνθωι τῶν πέντε ἱππέων.

Dexileos, the son of Lysanias of Thorikos, born in the archonship of Teisandros, fell in the archonship of Euboulides, at Corinth in the front ranks.

(c)
IG I^3 1289
Ἡγησὼ Προξένο.

Hegeso daughter of Proxenos.

(d)
IG II^2 8501a
Κτησίλεω Ἐρυθραίο. Θεανοῦς.

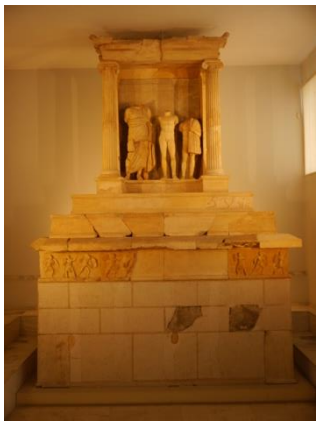
Ktesileos from Erythrae. Theano.

(e)
IG II^2 12559
Πυνέτη
τίθη χρηστή.

Worthy nurse Pynete.

(f)
SEG 24.258
Νικήρατος Πολυίδο Ἰστριανός,
Πολύξενος Νικηράτο.

Nikeratos son of Polyxenos from Istros.
Polyxenos son of Nikeratos.



Pick up…

'Funerary Sculpture: Women on Attic Grave Reliefs' a chapter (pp.123-159) by Katia Margariti in the book Handbook of Greek Sculpture (2019, De Gruyter Press).

"The third quarter of the fifth century BC (450-425 BC), witnessed the revival of the Attic funerary reliefs, with the earliest Classical examples dating to c.430 BC. The **Periclean building programme** on the Athenian Acropolis was an ideal background for such a revival, which was triggered by the rising death toll of the Peloponnesian War, and especially the social and ritual disorder caused by the plague of 430/29 BC. Thus, the (post aliquanto) law ceased to be observed (ceased to be abided by) by the Athenian citizens, and the graves of Attica were once again marked by sculpted funerary monuments. The wealthy aristocratic families of the city must have rejoiced at this new opportunity of wealth display through the erection of costly and elaborate funerary monuments, but in contrast to the grave stelai of the Archaic period that could only be afforded by the rich, the funerary reliefs of the Classical period were not the preserve (were not only for) of the aristocratic elite alone. Alongside the magnificent funerary monuments of the wealthy families in the Athenian cemeteries, more modest works of art were set up over tombs of the less privileged, since the sculptors at work in democratic Athens of the fifth and fourth centuries BC could also produce grave reliefs of lower artistic quality and price to be afforded by the middle or even the lower classes" (p.126).

"The Classical Attic grave stelai are shorter and much broader than the slender Archaic ones, such as the *naiskoi*-type stelai (small temples). During the fourth century BC, the *naiskos* stele type becomes particularly popular and from the middle of the century onwards it gradually acquires the form of a deep niche with sculpted figures in very high relief (sometimes even in the round). Besides stelai, marble vases (lekythoi and loutrophoroi) were also used as grave markers from the late fifth century BC. The loutrophoros is identified as a special sema (grave marker) that was exclusively used to mark the tombs of the unmarried. Both stelai and vases were decorated with relief or painted scenes, and shared the same iconography (scenes and images). Bright colours and metal attachments (usually jewellery and weapons) further enhanced the sculpted scenes" (p.127).

"In contrast to the Archaic stelai, where males were dominant, figures of both sexes and all ages are portrayed on the funerary reliefs of the Classical period. Since the sculptors worked with a standard repertoire of themes (the same scenes are used again and again), the reliefs were usually bought ready-made by the family of the deceased, after visiting the sculptor's workshop in order to choose the most suitable gravestone for the tomb of their loved one. It was therefore the inscription that actually transformed each grave relief into the sema of a specific person. The unconventional iconography (different scenes) on a small number of reliefs most likely indicates that they were specially commissioned" (p.128).

"The frequent as well as prominent representation of women on Classical Attic funerary reliefs comes in marked contrast to the male-dominated grave stelai of the Archaic period. This major change in funerary iconography has been linked to the citizenship law enacted by Pericles in 451/450 BC. Until that time, full citizenship was granted to all legitimate sons of Athenian fathers, but the new law restricted citizenship to those whose mother was also Athenian. Thus, even though women could never be citizens, their Athenian descent fully affected the citizenship rights of their children. The funerary reliefs reflect this new essential role of women by depicting the Athenian wives, mothers, and daughters, whose status defines the identity of their offspring" (p.140).

Developing understanding…

Go back to your Venn diagram and add any more differences or similarities between Archaic and Classical funerary stelai that you are now aware of.

Timeline…

Using information from our tutorials, create a timeline which includes when changes to funerary stelai happen in the Archaic and Classical periods as well as what events / laws account for these changes. Examples of what to include on your timeline include but are not limited to: Athens becomes a democracy; Pericles' citizenship law; the Peloponnesian War and the plague.

You can make notes below to help as you fill up your timeline.

600 BC

300 BC

Homework – Do Your Own Research

I will share some additional readings via the VLE or Teams as PDFs. You should pick at least one to read, write out its reference for your bibliography and make notes that you can use to help you write your final assignment. From your notes write a summary, around 300-400 words, of the chapter or article you have read. You can summarise the main point/s and use quotes and examples. Be prepared to share your thoughts and findings in the next tutorial.

Upload your summary (300-400 words) to the VLE by _____

Tutorial 5 – The End of Classical Tombstones and Their Legacy

Hellenistic tombstones collected together out the Kerameikos museum.

What is the Purpose of Tutorial 5?

By the end of the tutorial I will be able to…

- Explain why Classical period tombstones begin to fall out of use from 317 BC
- Recognise the legacy of Classical Athenian tombstones elsewhere in the ancient Greek world
- Differentiate between Archaic, Classical and Hellenistic tombstones
- Start planning my final assignment

Do Now…

So far we have looked at Archaic and Classical tombstones. In today's tutorial we will look at the end of the production of Classical tombstones and the beginning of production of Hellenistic tombstones. In the table below you have space to draw an example of each of these tombstones and note down their key features and why they came into fashion / fell out of fashion. Draw an example of an Archaic and a Classical tombstone now (it doesn't have to be a masterpiece!) and note down any key features or themes you can remember, and if you can, the dates from and to when they were used and why they became fashionable / unfashionable. We will come back and fill in the Hellenistic section later in the lesson.

Archaic	Classical	Hellenistic
Draw	Draw	Draw
Key features / themes	Key features / themes	Key features / themes
Why became fashionable / unfashionable?	Why became fashionable / unfashionable?	Why became fashionable / unfashionable?

Pick up…

'Funerary Sculpture: Women on Attic Grave Reliefs' a chapter (pp.123-159) by Katia Margariti in the book Handbook of Greek Sculpture (2019, De Gruyter Press).

"The Classical series of Attic funerary reliefs was brought to an abrupt end some time between 317/6 and 307/6 BC, during Demetrios' of Phaleron period of rule in Athens. Demetrios introduced new funerary legislation that prohibited the erection of elaborate grave monuments with figurative decoration, only allowing for a small column, table or basin bearing a brief inscription (normally a name inscription commemorating a single person) to be erected over a tomb as a grave-marker. Such plain *semata* (monuments) replaced the sculpted and painted funerary reliefs that previously marked the Athenian tombs. During the Hellenistic period, sculpted grave stelai were abundant (common) outside Athens, in the Cycladic islands and Ionia. These grave stelai were smaller in size than most Classical Attic ones, their architectural setting (appearance) being quite reminiscent of the Athenian *naiskos* stelai. They were usually decorated with scenes of no more than one or two rather small figures, carved in low relief and standing frontally. Thus these Hellenistic stelai clearly lacked the quality and grandeur of the Attic funerary reliefs that had marked the tombs of the Athenians for over a century, immortalising their memory in this prominent manner" (p.155).

Now…

Go back and add information on Hellenistic tombstones to your table and your timeline from last week.

Essay planning…

For the rest of the tutorial you have the opportunity to start planning your final assignment. Use the planning sheet on the next page to help you. What information will you include and where? What references will you use?

Remember your final assignment question is…

How and why did Athenian funerary monuments change between c.600 and c.300 BC? (2000 words)

Your essay should make reference to the three periods we have covered in our tutorials: Archaic; Classical; and Hellenistic.

You should outline the nature of the change in each period and show your understanding of why that change happened. You might wish to begin your essay with some general background on Athenian society and the significance of / treatment of the dead in ancient Athens.

Success Criteria

- Refer to the changes in funerary monuments in all three periods, making sure to outline the nature of the change and reasons for change.
- Use / reference examples of monuments from tutorials. Include these as pictures.
- Show wider understanding of Athenian society and politics.
- Use subject specific vocabulary appropriately, e.g. stele / stelai, peribolos
- Use readings provided in class / as homework to support what you are saying and show where your knowledge is coming from. Reference it appropriately and correctly.
- Structure your essay. Don't just start writing, plan it! What order will you write about things? Make sure you have an introduction and conclusion and use paragraphs.
- SPaG

Final Assignment
How and why did Athenian funerary monuments change between c.600 and c.300 BC?

Introduction

Background Paragraph

Archaic Tombstones

Classical Tombstones

Hellenistic Tombstones

Conclusion

Homework – Draft Assignment

Submit a draft of your assignment in order to receive feedback at the next tutorial ahead of submitting your finished assignment. Your draft should be at least 700 words. This will be roughly two sections of your essay e.g. introduction, background paragraph, Archaic tombstones, Classical tombstones, Hellenistic tombstones, conclusion. It is up to you which sections you submit to get feedback on (but it might be an idea to write up and submit the sections you are least confident about). Include references in your draft so you get you'd to them and can get feedback on whether you are referencing correctly.

Upload your draft assignment (700 words) to the VLE by _____

Tutorial 6 – Feedback tutorial

What is the Purpose of Tutorial 6?

- To receive feedback on your final assignment
- To respond to the feedback from your Uni Pathways teacher
- To write targets for improvement on your final assignment

Final assignment feedback from your Uni Pathways Teacher

(Remember to look at the mark scheme to help you understand what you have done well so far, and how you can do even better in your final assignment)

Here are three things that my Uni Pathways Teacher thought I did well in my draft assignment
•   •   •

Here are three things that my Uni Pathways Teacher thinks that I could do to get a higher mark in my final assignment
•   •   •

Tasks from my Uni Pathways Teacher to do during the feedback tutorial to help me improve
•   •   •
My response:

Actions I will take to improve my final assignment after this tutorial…
•   •   •

Hand in date for my final assignment:	

Tutorial 7 – Final tutorial

What is the Purpose of Tutorial 7?

- To receive feedback and a grade on your final assignment.
- To reflect on the programme including what you enjoyed and what was challenging.
- To ask any questions you may have about university.

Final assignment feedback from my Uni Pathways Teacher

Final mark:	University style grade:
Feedback: Here are three things that my Uni Pathways teacher thought I did well in my final assignment • • •	

Here are three things that my Uni Pathways teacher thinks I should remember for when I am doing this kind of study in the future
• • •

University

What questions do you still have about University after taking part in Uni Pathways?
•   •   •

Reflecting on Uni Pathways

What did you most enjoy about Uni Pathways?
•   •   •

What did you find challenging about the programme?	How did you overcome these challenges?
• • •	• • •

Appendix 1 – Referencing correctly

When you get to university, you will need to include references in the assignments that you write, so we would like you to start getting into the habit of referencing in your Brilliant Club assignment. This is really important, because it will help you to avoid plagiarism. Plagiarism is when you take someone else's work or ideas and pass them off as your own. Whether plagiarism is deliberate or accidental, the consequences can be severe. In order to avoid losing marks in your final assignment, or even failing, you must be careful to reference your sources correctly.

What is a reference?

A reference is just a note in your assignment which says if you have referred to or been influenced by another source such as book, website or article. For example, if you use the internet to research a particular subject, and you want to include a specific piece of information from this website, you will need to reference it.

Why should I reference?

Referencing is important in your work for the following reasons:

- It gives credit to the authors of any sources you have referred to or been influenced by.
- It supports the arguments you make in your assignments.
- It demonstrates the variety of sources you have used.
- It helps to prevent you losing marks, or failing, due to plagiarism.

When should you use a reference?

You should use a reference when you:

- Quote directly from another source.
- Summarise or rephrase another piece of work.
- Include a specific statistic or fact from a source.

How do I reference?

There are a number of different ways of referencing, and these often vary depending on what subject you are studying. The most important to thing is to be consistent. This means that you need to stick to the same system throughout your whole assignment. Here is a basic system of referencing that you can use, which consists of the following two parts:

1. **A marker in your assignment**: After you have used a reference in your assignment (you have read something and included it in your work as a quote, or re-written it your own words) you should mark this is in your text with a number, e.g. [1]. The next time you use a reference you should use the next number, e.g. [2].
2. **Bibliography**: This is just a list of the references you have used in your assignment. In the bibliography, you list your references by the numbers you have used, and include as much information as you have about the reference. The list below gives what should be included for different sources.

    a. **Websites** – Author (if possible), title of the web page, website address, [date you accessed it, in square brackets].

    E.g. Dan Snow, 'How did so many soldiers survive the trenches?', http://www.bbc.co.uk/guides/z3kgjxs#zg2dtfr [11 July 2014].

    b. **Books** – Author, date published, title of book (in italics), pages where the information came from.

    E.g. S. Dubner and S. Levitt, (2006) *Freakonomics*, 7-9.

    c. **Articles** – Author, 'title of the article' (with quotation marks), *where the article comes from* (newspaper, journal etc.), date of the article.

    E.g. Maev Kennedy, 'The lights to go out across the UK to mark First World War's centenary', Guardian, 10 July 2014.

Notes

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