

ESSAY 02 • PROMPTS & GUIDELINES • DRAFT 21 MAR @23h59 • FINAL 28 MAR @23h59

Some have claimed that Hecataeus of Miletus pioneered a new genre of inquiry (*historia*) and that Herodotus of Halicarnassus, in contrast to predecessors like the Deuteronomist, made the first systematic attempt to explain events in human terms. Challenge such claims.

RATIONAL VS IRRATIONAL

COMPARE how the Deuteronomistic Historian (or **DtrH**, i.e. Joshua through Judges) and Herodotus (or **Hdt**) attribute rational, human causes to events. How are they histories (inquiries into the past)? How are they reliable? Concede differences. How do **DtrH** and **Hdt** treat the irrational and supernatural (oracles, divine intervention, etc.)? Whenever applicable, compare these two historians to other texts and inscriptional evidence.

IDENTITY

COMPARE how **DtrH** defines Israelite/Judean identity, how **Hdt** defines Greek identity (e.g. similar indicia/criteria, kinship via nested we/they dichotomies) and how others (Persians, Egyptians) define themselves. Concede differences. How do the **DtrH** and **Hdt** use depictions of others (e.g. Philistines, Canaanites, Libyans, Persians), or even their kinsmen, to legitimize their own behaviors/institutions? Whenever applicable, compare these two historians to other texts and inscriptional evidence.

OPEN

COMPARE ancient texts of your choice (see me for approval). How can we explain their similarities? How are their similarities (or differences) important?

BE CLEAR • BE BRIEF • BE SPECIFIC — 750 word limit

- make your points clearly, concretely and succinctly
- your first paragraph should be just a few sentences long and should state your thesis
- use a spell checker, but look for typing errors, two

ORGANIZE BY TOPIC • DEMONSTRATE THE DEPTH OF YOUR UNDERSTANDING

- resist the temptation to organize your paper by author or by chapter:

NOT paragraph 1: Herodotus says....

NOT paragraph 2: The Deuteronomist says...
etc.

- instead, organize by topic:

paragraph 1: The foundation saga of...

paragraph 2: Alphabetic literacy held...
etc.

CITATION FORMAT

primary

abbr. auth. [titl.] book. chapter (e.g. Hdt.VI.22)

use ancient primary sources OFTEN; for abbreviations, see extended outline or *Brill's New Pauly*

secondary (parenthetical *Chicago Manual of Style* author-date system)

author + year : page + section > (Smith 2006:123)

use modern secondary sources SPARINGLY (i.e. once or twice)

CITE OFTEN • DEMONSTRATE YOUR COMMAND OF THE ANCIENT SOURCES

Cite ancient primary sources often — any and all assigned primary sources. You should sparingly refer to secondary sources; you may consult *Brill's New Pauly* (DE5 .N4813 2002) in the Founders Library Reference Room) and on-line, or choose ONE secondary source from JSTOR or Project MUSE.

- cite in parentheses EVERY TIME you QUOTE or SUMMARIZE, for example:
Herodotus described Battus as “quote” (IV.167) but Josiah as “quote” (V.23).
note that the author or book title is dropped when used in the sentence or cited in sequence
- you can gain credit for breadth of reading by using “; see also” (when the following citation proves the exact same point) or by using “; cf.” (meaning “compare,” when the following citation makes a similar point) which allows you to efficiently cite more than one source without repeating yourself, for example:
Xenophon claims that the women “quote” (*Oec.*II.24; see also Hdt.III.21, Xen.*Hel.*I.35).

THE RULES

Basic Principles of Composition and Usage

VOICE

Use the active voice.

(Hacker 2008:3 no.2; Strunk and White 2000: no.14; Orwell 1946: no.4)

TENSE

Use the past tense.

(Hacker 2008:9, no.5b; Strunk and White 2000: no.21)

N.B. Dead authors speak in the past tense, although their texts may speak in the present.

SPECIFICITY

Use definite, specific, concrete language.

(Strunk and White 2000: no.16)

BREVITY

Use shorter words; omit needless words.

(Hacker 2008:2-3, no.1; Strunk and White 2000: no.17; Orwell 1946: no.2-3)

CLARITY

Use everyday words before foreign phrases, jargon, metaphors, and figurative language.

(Hacker 2008:16-19, no.9; Strunk and White 2000:76-79; Orwell 1946: no.1, 5)

ORGANIZATION

Choose a suitable design and hold to it; compose in paragraphs.

(Hacker 2008:198-199, no.39; Strunk and White 2000: no.12-13)

FLEXIBILITY

Break any of these rules sooner than say anything outright barbarous.

(Orwell 1946: no.6)

N.B. This concession in no way weakens the rules cited above.

D. Hacker. 2008. *A Pocket Style Manual*, 5th ed. Bedford/St. Martins.

bcs.bedfordstmartins.com/writersref7e/default.asp#t_612701

G. Orwell. 1946. Politics and the English Language. *Horizon* 13.76:252-265.

W. Strunk and E. B. White. 2008. *Elements of Style: 50th Anniversary Edition*. Longman.

ESSAY 02 JUMP START

Cite your two ancient authors in standard abbreviated form, auth.[titl.]bk.ch — Herodotus of Halicarnassus *History* (Hdt.2.35). Cite your biblical author(s) by chapter and verse, primarily the Deuteronomistic Historian, or DtrH, who wrote the historical books of Joshua, Judges, I-II Samuel, I-II Kings—Judg or Ju 14:3, II Kings or II Ki 17:7, II Sam 21:19-20—but you might also cite the JEPD sources (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)—e.g. Gen 9:24. NB no need to include Works Cited or Bibliography...

RATIONAL / IRRATIONAL

- divine vs political (II Ki 17.2-4, 18.7-25, 19.8-9, etc.)
- gods and oracles (Hdt.8.30-39, 9.33-38, etc.) vs skill (e.g. Hdt. 7.138-144)

IDENTITY

- Judean identity in opposition to Philistines (Ju 14:3ff, II Sam 21:19-20, etc.), in opposition to Canaanites/Phoenicians (II Kings 17:7ff, etc.), note that *ff* means “and following”
- Greek identity in opposition to *barbaroi* (Hdt.2.35, 8.144, etc.)