

: Kelly Olson (kolson2@uwo.ca) she/her

: Lawson Hall 3227 (519-661-2111 x 84525)

Mondays, 4:00-5:00 or by appointment (in-person or Zoom)

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The Archaeology of Sanitation in Roman Italy: Toilets, Sewers, and Water Systems, Ann Olga Koloski-Ostrow (Univ. of North Carolina, ppk, 2018)

Various articles and chapters found elsewhere (under the 'course readings' button on our OWL site)

Dirt: dust, soil, refuse, excrement, bacteria, filth, sleaze, slime, smut-- the word easily changes its meaning from the physical to the moral. Dirt, the cause of pollution, contamination and the taboo, is interpreted according to pre-existing anxieties and social norms, including those of religion, empire, individualism, race, gender, and class: different

antiquity; mortality, disease, and poverty; religious pollution and miasma; apotropaism and the evil eye; curse tablets and sexual graffiti; filth and the senses (taste, smell, and sight); and pollution and death.

You are responsible for ensuring that you have successfully completed all course prerequisites and that you have not taken an antirequisite course. Lack of prerequisites may not be used as basis of appeal. If you are not eligible for a course, you may be removed from it at any time, and you will receive no adjustment to your fees. These decisions cannot be appealed.

When a course requirement conflicts with a religious holiday that requires an absence from the University

Please contact the course instructor if you require lecture or printed material in an alternate format or if any other arrangements can make this course more accessible to you. You may also wish to contact Accessible Education at http://academicsupport.uwo.ca/accessible_education/index.html if you have any questions regarding accommodations.

Counsellors at the Learning Development and Success Centre (<https://learning.uwo.ca>) are ready to help you improve your learning skills. They offer presentations on strategies for improving time management, multiple-choice exam preparation/writing, textbook reading, and more. Individual support is offered throughout the Fall/Winter terms in the drop-in Learning Help Centre, and year-round through individual counselling.

knowledge of critical vocabularies, methods of analysis, histories and concerns related to social and material pollution

the ability to apply this knowledge to contemporary discussions of social contamination and ecological pollution

To become aware of the problems with and limitations of using ancient archaeological and literary evidence.

To investigate modern reactions to, interpretations of, and preconceptions about that evidence.

understand the cultural importance of dirt, pollution, and waste disposal and explain how each is both a reflection and an influence on a society

an advanced understanding of the importance of historical perspective, and how social norms and customs and the construction and consumption of material culture (e.g. architecture, sculpture and painting) is a product of time, events and context;

an understanding of how iconography/symbolism in any historical period may be used *inter alia* to signify cultural identity, political power, state nationalism, and historical memorial

the ability of critical visual analysis of archaeological evidence, and the results of such analysis, to formulate, develop, and argue an hypothesis/thesis based on this primary evidence;

a developed understanding of the limits of archaeological evidence in the reconstruction of ancient societies and the restrictions the material record places on our ability to formulate hypotheses and interpretations;

students are required to choose _____ of our readings in advance and prepare questions and comments for discussion in class. (Our textbook is from these).

Whitehouse, D. 1995. Roman glass boats. *Journal of Glass Studies* 37: 133-5.

Hobson, B. 2009. Latrinae et foricae: *Toilets in the Roman World*. Duckworth: 89- 104, 105-115.

Kolostri-Ostow. A. O. 2015. *The Archaeology of Sanitation in Roman Italy: Toilets, Sewers, and Water Systems*. Univ. of North Carolina Press: 1-37, 52-83.

Havlí ek, F., and M. Morcinek. 2016. Waste and pollution in the ancient Roman Empire. *Journal of Landscape Ecology* 9.3: 33-49.

Levin-Richardson, S. 2015. Bodily waste and boundaries in Pompeian graffiti. In D. Dutsch and A. Suter (eds) *Ancient Obscenities: Their Nature and Use in the Ancient Greek and Roman Worlds*. Univ. of Michigan Press: 225-54.

Scheidel, Walter. Disease and death in the ancient city of Rome (March 21, 2009). *Princeton/Stanford Working Papers in Classics*. Available at SSRN: <https://ssrn.com/abstract=1347510> or <http://dx.doi.org/10.2139/ssrn.1347510>

Scheidel, W. 1994. Libitina's bitter gains: seasonal mortality and endemic disease in the ancient city of Rome. *Ancient Society* 25: 151-75.

Holt. E., and S. Palazzo. 2013. The role of rodents in the disease ecology of the Roman city. *Archaeological Review from Cambridge*, 28.2: 132-154.

Scobie, A. 1986. Slums, Sanitation, and Mortality. *Klio* 68: 399-433.

Morley, N., 2004. The salubriousness of the Roman city. In H. King (ed). *Health in Antiquity*. Routledge: 214-26

Harris, W. V. 2011. Poverty and destitution in the Roman empire. In *Economy: Twelve Essays*. Oxford Univ. Press: 27-56.

Morley, N. 2006. The poor in the city of Rome. In M. Atkins and R. Osbourne (eds), *Poverty in the Roman World*. Cambridge University Press: 21-39

Woolf, G. 2006. Writing poverty in Rome. . In M. Atkins and R. Osbourne (eds), *Poverty in the Roman World*. Cambridge University Press: 83-99

Storey, G.R. 2013. Housing and domestic architecture. In P. Erdkamp (ed), *The Cambridge Companion to Ancient Rome*. Cambridge University Press: 151-168.

Rosillo-López, C., 2021. Destitute, homeless and (almost) invisible: Urban poverty and the rental market in the Roman world. In C. Courrier *et al.* (eds) *Ancient History from Below*: 104-121. Routledge.

Fantham. E. 2012. Purification in ancient Rome. In M. Bradley (ed) *Rome, Pollution and Propriety: Dirt, Disease and Hygiene in the Eternal City from Antiquity to Modernity*. Cambridge University Press: 59- 66.

Lennon, J. 2014. *Pollution and Religion in Ancient Rome*. Cambridge University Press: 44-54, 81-88 (menstruation), 90-135 (blood).

Linke, B., 2013. Sacral purity and social order in ancient Rome. In C. Frevel and C. Nihan (eds) *Purity and the Forming of Religious Traditions in the Ancient Mediterranean World and Ancient Judaism*. Brill: 289-309.

Clarke, J. 2007. Three uses of the pygmy and the Aethiops at Pompeii: decorating, 'othering,' and warding off demons. In L. Bricault, et al. (eds),

