

Standard Application form for students applying for a +2 or +3 studentship in the Arts and Humanities

(September 2023 entry)

1. Studentship applied for (please tick):

- 2 years FT/ 4 years PT funding (for those who have already started a PhD programme)
- 3 years FT/ 6 years PT funding

2. Named studentships you wish to be considered for (see guidance for details):

- Global Majority studentship
- Philosophy Pathway studentship for female Global Majority candidates
- Broken Pipeline studentship (UK only)

3. Candidate's details:

Name:	[REDACTED]
Application / Registration number:	[REDACTED]
Address:	[REDACTED]
Town:	[REDACTED]
Postcode:	[REDACTED]
Country:	[REDACTED]
Telephone:	[REDACTED]
Email address:	[REDACTED]
Nationality/Resident Status:	<input checked="" type="checkbox"/> UK National <input type="checkbox"/> UK Settled status <input type="checkbox"/> EU National not resident in the UK <input type="checkbox"/> EU National resident in the UK for the past three years <input type="checkbox"/> Other

4. Project details:

Mode of Attendance a. Full time b. Part time

Project title:	Postcolonial Approaches to the Hoplite Debate: Warfare, Politics, and Identity in Ionia and Lycia
Pathway:	Classics
Institution:	University of Liverpool

5. PhD Proposal:

5a) Please describe the proposed research (**up to 1500 words**). The word limit includes bibliography or references, tables, figures, table/figure captions and footnotes. Please include a word count.

The so-called 'Hoplite Debate' surrounding the emergence of Greek heavy infantry (*hoplites*) and the rise of the city-state (*polis*) in c.700 BC became heavily politicised during the Twentieth Century, with scholarship using it as a vehicle to present entrenched political positions. Croix (1981) viewed the *hoplite* class's appearance through a Marxist ideological lens as a 'revolution', whereas Hanson (1995) portrayed *hoplite* warfare as neo-conservative rural utopianism that championed Western (American) power over the East in a politically-motivated Orientalist polemic that proved politically expedient to the Bush administration in Iraq (Sheldon 2012). In response to these oppositional and extreme positions, others (e.g. Raaflaub 1997; van Wees 2001) adopted more centrist standpoints but recent debate is at a stalemate (Kagan & Viggiano 2013). No one has yet taken a postcolonial approach that views *hoplites* as localised phenomena that emerged within distinct geographic, social and political contexts.

Building on the postcolonial methodologies of Greaves (2010) and Mac Sweeney (2013), I will contrast the emergence and character of *hoplites* in two case study regions (Ionia and Lycia) with the endlessly discussed military history of mainland Greece and examine the specific regional cultural contexts within which *hoplites* appeared. I will focus strictly on contemporary ethnohistorical (locally produced) literature, archaeology, and especially the overlooked iconographic evidence of local painting and sculpting traditions. By introducing new historical voices into a narrative that has been dominated by the experience of the Western middle-class, I will present a postcolonial reading of *hoplite* origins and bring a new balance to this hoary debate.

Research Context

Postcolonialism examines the experience of subaltern (non-dominant) groups to reflect critically on mainstream elite culture (Bhabha 1994). Although featured in Greek historical canon (Homer, Herodotus, Thucydides) and engaging with Greece militarily via the Delian League, Ionia and Lycia are marginal to the established narratives of the Persian and Peloponnesian Wars that dominate the academic discourse and therefore provide original counternarratives. For example, in contrast to mainland Greece inscriptions in Ionia apply the term *hopletes* (sic.) to tribes, not a social class (Roebuck 1979) and, although Lycia was culturally distinct from Greece and had its own language(s), its experience of subjugation to Persia parallels the Greek experience (Keen 1998).

The established historical orthodoxy presents *hoplites* as middle-class farmer/landowners and relies heavily on Aristotle's (*Pol.* 1297b16-28) description of the 'middle' (*mesoi*). This is anachronistic because Aristotle was writing in the fourth century BC, long after *hoplites* appeared, and because it is a conceptual analogy to a distinct 'middle-class' stratum of Western society that was not defined until the early Twentieth Century (Weber 1922). It also misconstrues *mesoi*, which Aristotle uses to describe a broad group encompassing the extremes of wealth such that he refers to a Spartan regent as *mesoi* because he was not king (*Arist. Pol.* 1295b2-4; 1296a20; van Wees 2002). This is an example of the 'verbatim effect', a cognitive bias which causes one to remember the general meaning ('gist') of a point rather than its deeper components (Reyna & Brainerd 1995). This illustrates how the very concept of 'middle-class' *hoplite* farmers is itself a product of Twentieth Century Western thinking.

In his leisure-class model, van Wees (2013) proposes that a non-elite farmer-*hoplite* class emerged in late sixth century BC Athens. Like Hanson (1995), van Wees assumes his model applies to all Greek *poleis* equally but fails to recognise the cultural diversity of Archaic and Classical Greek city-states. Archaeological field survey data from Greece indicate that extensive rural settlement, enough to constitute a newly emergent farmer-*hoplite* class, did not occur until the fifth century BC with significant variation between *poleis* (Foxhall 2013). Scholarship's focus on



landownership fails to adequately explain the *hoplite* phenomenon, and the normative 'revolution versus evolution' binary advanced by the proponents of a politicized class-based debate also overlook ancient Greek diversity, to which my proposed postcolonial regional analysis is a rejoinder. My research will re-evaluate both regional identity and class in *hoplite* origins.

Methodology

Tracing three socio-political practices that are central to the conception of Greek warfare, I will explore the effect Ionian and Lycian regional identities had on warfare practices:

Theme 1: The 'Custom of the Greeks'. Considered a defining Greek behaviour, fighting over fallen bodies is depicted in painted pottery¹ and literature (e.g. *Iliad* 16.477-697). However, its appearance in Lycian funeral iconography at Telmessos and Xanthos is unexpected, indicating a potential Anatolian origin. I will have access to unpublished archaeological data from the Telmessos Great Sarcophagus via my supervisor and will analyse it using the Virtual Reflectance Transformation Imaging (V-RTI) and DStretch imaging techniques (Greaves et al. 2020) to surface details not visible to the naked eye.

Theme 2. Hoplites and land. A neo-liberal focus on capital placed land ownership at the centre of the *hoplite* debate, yet archaeological evidence from mainland Greece shows the partition of land into individual farmsteads only happened in the fifth century BC, contrary to Hanson's farmer-soldier ideal (Foxhall 2013). Satellite imaging and fieldwalking in the territory (*khora*) of Miletos in Ionia suggest land division happened earlier here from the sixth century BC (Wilkinson & Slawisch 2020) suggesting two different regional economic trajectories with different relationships between land, *hoplites*, and *poleis*.

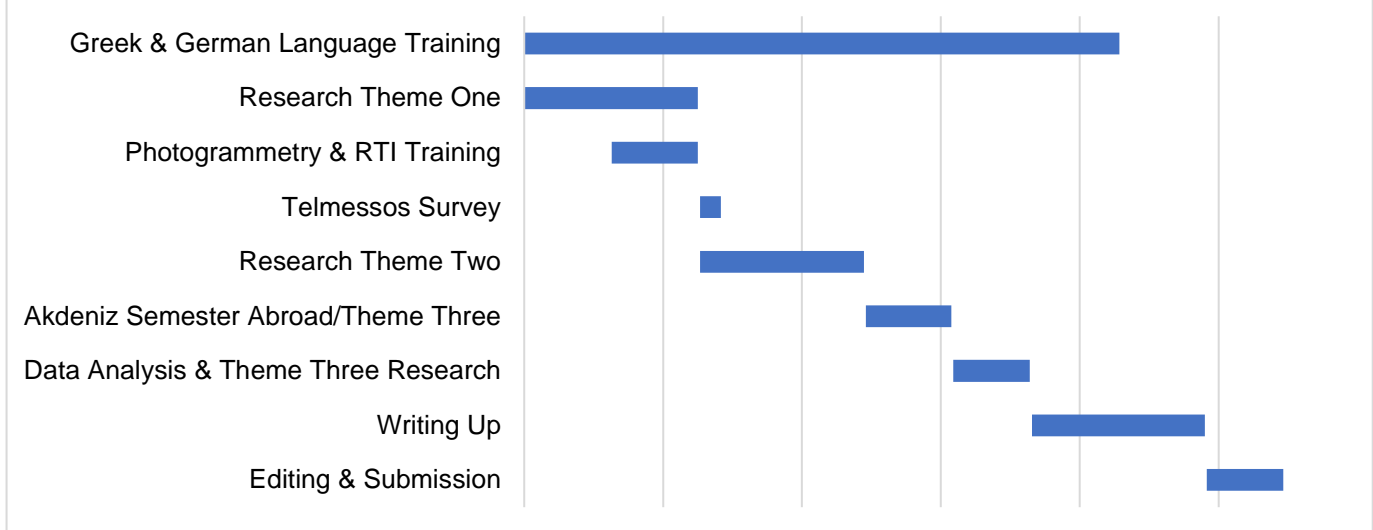
Theme 3. Hoplite *agôn* versus siege warfare. Greek battles are depicted as 'gentlemanly' struggles (*agôn*) between equally matched *hoplite* forces meeting in open terrain for ritualised, rules-based combat (Hdt. 1.82; Thuc. 5.41; Poly. 13.3-6; 18.31.2-7). However, these are romanticised versions of an imagined heroic past (Krentz 2002). In Ionia and Lycia deadly mass sieges were the norm but are no less mythologised. The two sieges of Xanthos by Harpagus and Brutus depict the Xanthians locking their women, children, and slaves up before setting fire to their city to die heroically in a headlong suicide dash into enemy lines (Hdt. 1.176; Plut. *Brut.* 30.3-31.5; Dio 47.34). The contrasting literary motifs of Greek *agôn* and Persian 'total war' belie deeper cultural positions about the perceived weakness of those who hide behind fortifications (Arist. *Pol.* 1330b-1331a) and Orientalist narratives about the brutality of the East (Saïd 1978; Porter 2009).

Why the NWCDTP?

This NWCDTP studentship will allow me to study with [REDACTED], a specialist on the history and archaeology of Classical Türkiye, including Ionia and Lycia, together with [REDACTED], an expert in Greek socio-military history, and [REDACTED], an expert on Greek historiography. The ACE department at Liverpool also has experts in Greek history ([REDACTED]), Greek epigraphy ([REDACTED]) and Near Eastern warfare ([REDACTED]). Liverpool has the library and IT facilities needed to support my study, a Memorandum of Understanding with Akdeniz University where I will spend a semester in Türkiye, and [REDACTED] fieldwork project at Telmessos which gives me access to unpublished iconographic data. Beyond Liverpool, Manchester's Portico Library's hold antiquarian travelogues that describe important relief scenes on Lycian tombs, now lost, and I will continue to work with the Portico's [REDACTED], who has been an advisor on my MRes.

¹ <https://www.beazley.ox.ac.uk/carc/Home>

26/09/2023 13/04/2024 30/10/2024 18/05/2025 04/12/2025 22/06/2026



Bibliography:

Bhabha, H.K. (1994), *The Location of Culture*, London

De Ste. Croix, G.E.M. (1981), *The Class Struggle in the Ancient Greek World*, Ithaca NY

Foxhall, L. (2013), 'Can We See the "Hoplite Revolution" on the Ground? Archaeological Landscapes, Material Culture, and Social Status in Early Greece', in Kagan & Viggiano 2013: 194-221

Greaves, A.M., et al. (2020), 'Carved in stone: Field trials of Virtual Reflectance Transformation Imaging (V-RTI) in Classical Telmessos (Fethiye)', *JFA* 45(7): 542-555

Hanson, V.D. (1995), *The Other Greeks: The Family Farm and the Agrarian Roots of Western Civilization*, Berkeley

Kagan, D. & Viggiano, G. eds. (2013), *Men of Bronze: Hoplite Warfare in Ancient Greece*, Oxford

Keen, A.G. (1998), *Dynastic Lycia*, Leiden

Krentz, P. (2002), 'Fighting by the Rules: The Invention of the Hoplite Agón', *Hesperia* 71: 23–39

Mac Sweeney, N., (2011), *Foundation Myths and Politics in Ancient Ionia*, Cambridge

Porter, P. (2009), *Military Orientalism*, Oxford

Reyna, V.F. & Brainerd, C.J. (1995), 'Fuzzy-trace theory: An interim synthesis', *Learning and Individual Differences* 7: 1–75

Roebuck, C. (1979), *Economy and Society in the Greek World*, Chicago

Saïd, E. (1978), *Orientalism*, London

Sheldon, R. (2012), *Ambush*, London

Weber, M. (1922/1978), *Economy and Society*, Berkeley

van Wees, H. (2001), 'The myth of the middle-class army: military and social status in ancient Athens', in Bekker-Nielsen & Hannestad (eds), *War as a Cultural and Social Force*, Copenhagen: 45-71

van Wees, H. (2002), 'Tyrants, oligarchs and citizen militias', in Chaniotis & Ducrey (eds.), *Army and Power in the Ancient World*, Stuttgart: 61-82

van Wees, H. (2013), 'Farmers and hoplites: models of historical development', in Kagan & Viggiano 2013: 222-255

Wilkinson, T. & Slawisch, A. (2020), 'An agro-pastoral palimpsest: new insights into the historical rural economy of

the Milesian peninsula from aerial and remote-sensing imagery', *Anatolian Studies* 70: 1-26

Wordcount: 1492

5b) Please provide information on how the proposed research engages with issues relating to Equality, Diversity, Inclusion, and Sustainability (max 100 words)

Milesian Tales are leading the decolonisation of western Turkish archaeology by reevaluating the role of queer people (██████), migrants (██████), and women (██████) in its regional histories. The insights I learned during my graduate internship and ongoing work with them have informed the development of this proposal. I will address the influence of Orientalism and other forms of Western colonialist thinking in informing accepted concepts of ethnicity and power relations in Ionia and Lycia.

I have rationalised my travel plans into just two international flights. I will use public transport for all internal travel within Türkiye and the UK.

6. Qualifications, professional/ practical experience

Year awarded	Qualification type	Qualification Subject	Awarding institution	Class or GPA
2022 (in progress)	Master of Research	Classics & Ancient History	University of Liverpool	N/A
2022	Bachelor of Arts with Honours	Ancient History	University of Liverpool	First Class (76.4%)
██████	██████	██████	██████	█
██████	██████	██████	██████	█
██████	██████	██████	██████	█

Description of professional/ practical experience (max 350 words):

Sept 2022-Present. Member of the *Milesian Tales* research group and website editor (<https://milesiantales.wordpress.com/>). *Milesian Tales* critically discuss the history, archaeology, and cultural heritage of the ancient city of Miletus and its connected regions of Ionia, Western Anatolia and the Black Sea.

July 2022-Sep 2022. Graduate internship as an editorial assistant for *Decolonising the Ionian Migration* (eds ████████). Published by British Archaeological Reports, this book will be the first in the *Milesian Tales* series and aims to decolonise the field by critically analysing how Orientalist narratives about the Ionian Migration, which are embedded in the original source material (i.e. Herodotus), were enthusiastically promulgated by Western historians writing in colonial political environments, be they themselves queer (Adelaide Glyn Dunham), female (Freya Stark), or members of Manchester's mercantile class (Portico Library). Since my paid internship ended in **September 2022**, I have continued to volunteer as editorial assistant and am co-author on the book's introductory chapter, contributing my bibliographical research on the publication history of the Ionian Migration.

In these roles I gained an understanding of academic publication, peer review, and working as part of an academic team. I have also gained insight into the postcolonial movement within my discipline and the relevance of what we do as academic wider society. These skills will be invaluable to my PhD and future career as an academic.

Oct 2021-June 2022. Student ambassador for Ancient History. I gave talks to parents and prospective students both virtually (via Zoom) and



	<p>in-person during university Open Days, including Q&A. This required significant subject knowledge as well as knowledge of my department and its staff.</p> <p>This proposal builds on my BA and MRes theses. My BA dissertation investigated the relationship between <i>hoplite</i> origins and the development of the Greek <i>polis</i>. I received two academic awards (Dawson Turner; Eric Marsden) and a postgraduate scholarship for my undergraduate academic performance. For my MRes thesis I am taking a critical historiographical approach to the origins of the <i>hoplite</i> debate in Nineteenth to Twenty-first Century scholarship, highlighting its role in polarising the politicisation of ancient history.</p>
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7. Supervision

Please propose the supervisory team for your project:

Institution	Supervisor
██████████	████████████████████
████████████████████	████████████████████
██████████	████████████████████

8. Research Training and resource needs (max 150 words for this section)

Please give details of the anticipated research training needed for your PhD project, including difficult language training. Please give details of the kind of resources you will potentially need during your PhD. Please also indicate whether your research project will require you to undertake research abroad.

I will learn digital imaging software (used to analyse reliefs and inscriptions (RTI, DStretch)) to recolour painted details and highlight fine surfaces on war scenes on painted Clazomenian sarcophagi in the British Museum and the Telmessos Great Sarcophagus in Fethiye.

German language skills are essential in my research field, so I will continue studying academic German (began October 2022) via the University Open Language classes. I am also auditing ancient Greek language modules and will continue to improve my knowledge of Greek during my PhD. Both languages are invaluable for an academic career in Ancient History.

I will visit Türkiye in 2024 (one month) to participate in the Telmessos Survey and learn archaeological survey skills. In 2025 I will spend a semester at Akdeniz University, Antalya. Whilst there I will attend research seminars, use the library and museum facilities, and visit Ionian and Lycian tombs, sites, and fortifications.

9. Collaboration with External Partners (max 150 words for this section)

Please give details of any potential collaboration you will develop with external organisations during your PhD programme (industry, cultural organisation, government bodies etc) including possible placements.

Member of the War and Conflict Subject Specialist Network for the Imperial War Museum. IWM recently decolonised the language used in the captions of photographs of WWII Indian servicemen (<https://www.iwm.org.uk/research/research-projects/provisional-semantics>). I intend to collaborate in future decolonisation projects.

Milesian Tales are hosting a workshop/open discussion this year (during my MRes) at the Portico Library (Manchester) as part of the Brick by Brick exhibition (<https://www.theportico.org.uk/brick-by-brick>). I will continue to collaborate in future projects with the Portico Library during my PhD based off my own research.



I will give presentations at the UoL postgraduate poster day (year one), an international seminar presentation in Akdeniz (year two), and present a paper to the Classical Association conference (year three). Partaking in these presentations is important because it will allow me to receive critical peer feedback on my research throughout my PhD.



Member of


WAR AND CONFLICT
Subject Specialist Network

10. References / Transcripts

- Your institution will need to attach two references and your transcript(s) from your programme application to this application form.

11. Acknowledgement

I confirm that the information I have provided in this form is complete and accurate to the best of my knowledge at this date. I fully understand that it is my responsibility to ensure that the relevant forms are submitted to the relevant office in due time and that any missing information may render my application incomplete and ineligible. I authorise the North West Consortium DTP to disclose to the AHRC any information that is relevant to my application.

Signature: (Type Name if submitted electronically)	
Date:	31/01/2023



Lancaster University



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1967-2017 50 YEARS

