The Classical Association of New England Summer Institute 2017
July 10–15, 2017
Brown University, Providence, Rhode Island

The View from a Distance: Perspectives on the Greeks & Romans from across Space and Time

The organizers of the 2017 CANE Summer Institute invite you to join us for a weeklong exploration of the Classical Greek and Roman worlds from the perspectives of outsiders – in both space and time. We will consider the views and responses to Greece and Rome by contemporaneous “others” from around the ancient world, as well as reactions and adaptations of Greek and Roman culture in later literature and physical art.

Whether you are a high school or college teacher of Latin and/or Greek, History, English, the Arts, or other related disciplines, an undergraduate or graduate student, or a devoted lifelong learner, you will enjoy a thoughtful and enriching experience that includes a wide variety of mini-courses, lectures, workshops, reading groups, and special events while also offering many opportunities for conversation and collegial interaction among participants.

PUBLIC LECTURES

**Monday, July 10, 7:00 p.m.**
The Edward Bradley Lecture
"Justifying Genocide? Caesar’s Conquest of Gaul in the Context of Roman Imperialism"
Kurt Raaflaub, Brown University

**Tuesday, July 11, 10:30 a.m.**
"Parthian Shots: The Parthians in the Roman Literary Imagination"
Jeri DeBrohun, Brown University

**Tuesday, July 11, 7:00 p.m.**
The Gloria Duclos Lecture
"The Aeneid in America: From First Contact to Final Frontier"
Meredith Safran, Trinity College

**Thursday, July 13, 10:30 a.m.**
"Cato and the Reception of Roman Tradition"
Fred Drogula, Providence College

**Thursday, July 13, 3:00 p.m.**
The Matthew Wiencke Lecture
"36 Hours in Rome: Outsiders’ Views of the Ancient City"
Geoff Sumi, Mt. Holyoke College

**Friday, July 14, 10:30 a.m.**
"Allure without Allusion: Quoting a Vergilian Epitaph in a 9/11 Memorial"
Aaron Seider, College of the Holy Cross

**Friday, July 14, 3:00 p.m.**
"Caryatids and Their Cultural Meaning: From the Erechtheion’s Maidens to Disney’s Seven Dwarfs"
Darryl Phil lips, Connecticut College

**Saturday, July 15, 10:30 a.m.**
"Latin as a Second Language in the Roman Empire"
Kathleen Coleman, Harvard University

PROFESSIONAL DEVELOPMENT WORKSHOPS

**Tues. (7/11), Wed. (7/12), and Fri. (7/14), 8–8:45 a.m.** "Practical Classics Across the Curriculum,"
Ruth Breindel (Emerita, The Moses Brown School)

**Wed. (7/12), 3 p.m.** "Enriching the Classroom Through the Artistic Tradition,"
Eileen Strange (The Hopkins School)

SPONSORS

The Classical Association of New England
The Department of Classics, Brown University
COURSES Please note that the courses do not require knowledge of Latin or Greek; all assigned readings are in English.

MORNING COURSES (9-10:15 a.m.)
1. Elegies from the End of the (Roman) World: Ovid’s Exile Poetry
   Jeri DeBrohun, Brown University
   Some of Ovid’s most moving poems are those he composed during his unhappy exile in Tomis, on the Black Sea, where by the order of Augustus he spent the final decade of his life. We will read selections from Ovid’s Tristia (“Sorrows”) and Epistulae Ex Ponto (“Letters from the Pontus”), as well as his violent invective poem, the Ibii. Particular attention will be devoted to Ovid’s vivid depiction of his (“barbaric”) place of exile, especially as he compares it to (“civilized”) Rome, to which he longs to return; and we will examine what he tells us concerning the reasons for his removal from his beloved city. We will also explore examples of the influence of Ovid’s exile poetry on later writers and artists, especially those who themselves experienced exile.

2. The “Other” in the Ancient World
   Fred Drogula, Providence College
   This course will examine the Greek and Roman views of “other peoples” in the ancient world, and it seeks to understand how these “others” engaged with, and participated in, the Greco-Roman world. The ancient Mediterranean was a very diverse world, and people from different regions, ethnicities, and religions moved freely around the Roman Empire, but they are often under-represented in the study of classical civilization. This course will study Greek and Roman views of Africans, Jews, Germans, Persians, and other groups, and it will seek to understand how concepts like ‘race’ or ‘ethnicity’ operated and were used in the Greco-Roman world.

3. Encounters Between Jews and Romans
   Dr. Alice K. Lanckton, Newton South High School; and Rabbi Van Lanckton, Temple B’nai Shalom
   Jews constituted up to ten percent of the ancient Roman population. Jews recorded observations of Rome and Romans in rabbinic works such as Talmud and Midrash. Many Roman writings about Jews exist, including those of Augustus, Josephus the historian (born a Jew but a defector to Rome), and Tacitus. Using English translations and some Latin and Hebrew texts, we will explore complexities in the ways these two great peoples saw each other and themselves.

4. Caesar the Brutal Destroyer and Clemen Conqueror: How do we react to Roman imperialism, its methods, and its consequences?
   Kurt Raaflaub, Brown University
   Even if the numbers are exaggerated to enhance achievement and glory, the statistics of the Gallic War are staggering and depressing: perhaps one million persons (out of six million?) killed, countless towns and farmsteads destroyed, immeasurable losses in property and animals, profound and pervasive disruptions of lives and happiness, etc. Some modern scholars speak of genocide. How does one justify actions that produce such results? And how, as a modern reader of Caesar’s Gallic War, does one deal with and assess such actions, the policies that prompt them, and the culture that tolerates and encourages them? Our students will and should ask such questions, and as teachers we need to be able to answer them. Our seminar will (a) examine relevant sections of Caesar’s Gallic War from the perspective of the problems of Roman imperialism, (b) study other ancient texts that are relevant in this context, and (c) discuss a selection of modern reactions to the issues involved.

5. The Other Within: Greek perspectives on Roman rule
   Geoff Sumi, Mt. Holyoke College
   Greeks living in the Roman Empire had an in-between status: many were wealthy, well born, leaders of their own city-states, some even became Roman citizens and helped administer the empire. Yet they lived subject to governors’ edicts, with the boots of Roman soldiers poised above their heads, and they were officials of the imperial cult—all local manifestations of the authoritarian rule of a distant monarch. How Greeks negotiated the delicate balance of supporting their hometowns while maintaining allegiance to the Roman emperor will be the subject of this course.

AFTERNOON COURSES (1:30–2:45 p.m.)
6. Dangerous Women of Classical Myth, Then and Now
   Hanne Eisenfeld, Boston College
   Medea kills her children; Helen starts a war; Klytemenestra and Elektra tangle Agamemnon and each other in familial strife; even Penelope finds her dining hall turned into a slaughterhouse. In this course we will focus on these five figures in order to investigate how Greek and Roman mythmakers told stories about dangerous women as a way of communicating about the conflicts, tensions, and fears of their societies. We will focus on their representations in a selection of ancient texts (created almost entirely by men), but we will also look at how they have been re-used in later periods (by men and women), while at the same time thinking more broadly about which stories we tell about women in 2017 – and why.

7. Philology: What is it and what can it be for the study of the Classics and the Bible? / Peter Machinist, Harvard University
   Philology is etymologically the love of the word, and starting already in antiquity, it became the principal intellectual tool for the study of language and literature, history and culture – nowhere more important than in the appreciation of Classical and biblical literature. In this course we will read from some of the major works of philology, Aristotle and Nietzsche among them, and ask whether its importance in past scholarship still has something to teach us today in our approach to antiquity and in our concern for antiquity’s enduring values.

8. Shakespeare’s Antony and Cleopatra: Its Perspectives on Rome and Modernity / Bill Morse, College of the Holy Cross
   In Antony and Cleopatra, we seem to find two dimensions of our 2017 CSI theme: the Egyptian perspective in space on the emergent Rome of the early empire, and, through this, Shakespeare’s own perspective in time on that earlier epoch. Appearances can be deceiving, however: how is the play a reflexive Renaissance work of art, using the ostensible issues of the early empire to present us with a provocative reflection on contemporary English culture, questioning and commenting on the nature of the playwright’s early modern England, with its rise of the “new man” – the selfish, calculating individual of early modernity? How does the play’s Octavius Caesar say more about us than Rome? And Antony and Cleopatra more about the passing world of the pre-Renaissance western tradition than either Rome itself or oriental Egypt? We will spend our week together opening up this most complex and beautiful of Shakespeare’s late tragedies as we explore these questions, and those that arise from your own reading.

9. The Subterranean Reception of Homeric Epic in Film and Television
   Meredith Safran, Trinity College
   Film and television have become the dominant media through which people around the world consume narrative. Sometimes without even realizing it, those same viewers are drinking from the spring of the classical tradition. Screen texts that trumpet their adoption of classical narratives are easy to spot, but the movies and television programs that build upon those foundations are more numerous, appeal to a wider range of tastes, and thus offer varied and rich avenues of interpretation. In this course we will examine the resonances of the Homeric epics in sports-m melodrama, art-house period film, the Western, and science fiction. General familiarity with the Iliad, Odyssey, and Aeneid is expected; participants will view the widely-available films and television episodes prior to class, by streaming online and/or borrowing from local or school libraries. Details to follow.

10. Encountering the Other in the Odyssey and Beyond
    Aaron Seider, College of the Holy Cross
    Odysseus’ travels homeward and eventual arrival in Ithaca offer us a rich tableau of encounters between people previously separated by boundaries of space and time. In this course, we will explore how characters in the Odyssey react to those who have been separated from them before by an unbridgeable gulf. At the same time, we will also look ahead to modern pieces of literature that engage with some of the core themes of Homer’s epic, such as the homeward journey, the divide between domestic and marital, and the relationship between mortal and divine. Our readings (all in translation) will include lengthy selections from the Odyssey itself as well as shorter pieces from modern works such as Phil Klav’s Redeployment and Kate Tempest’s Brand New Ancients.
Registration deadline: May 15, 2017. Please register as early as possible to ensure your space in the Summer Institute. Courses are filled on a first-come, first-choice basis. The postmark deadline for regular price registration is May 15, 2017. Registration between May 15 and June 1 is subject to an additional $25 fee. For registration after the June 1 deadline, please inquire whether space is still available.

Cost The Basic Program price includes tuition for 2 courses, plus participation in reading groups, workshops, and receptions. Room and Board costs include 5 nights’ accommodation, linen service, lunches, dinners, receptions, and 1 ticket to the Friday banquet. Those who are not members of CANE will be required to join the organization at the regular annual membership rate of $35. Lectures are free and open to the public.

Deposit A $100 deposit (non-refundable) is due along with the registration form. The remaining balance must be paid in full by May 15.

Participants may register using this form or through PAPERLESS ONLINE REGISTRATION, which is now available as an alternative means of registration. For online registration, full payment at the time of registration is required. For this option, please use the following link through the CANE website: http://caneweb.org/csi

Housing for boarders is in single-occupant, air-conditioned dormitory rooms on the Brown University campus.

Parking passes are available at the cost of $15/day ($90 for the duration of the institute). There is no overnight street parking in Providence. You must purchase your parking pass in advance on the Registration form. For commuters, free daytime street parking is available near campus.

Registants who wish to arrive on Sunday evening should indicate this on the registration form; there will be an additional charge of $50 per night (plus an additional $15 for those who require parking). Regular campus check-in begins the morning of Monday, July 10, and the first class meetings start at 1:15 p.m.

Professional Development and Continuing Education Credits All teachers will receive official certificates and letters acknowledging their participation, plus documentation of hours of received instruction suitable for use toward certification and professional development requirements in their respective states. Please use the forms provided at Check-In.

Special Needs All CSI facilities are handicapped accessible. Individuals who may need additional accommodations, auxiliary communication aids, or other forms of assistance should indicate their needs in a note enclosed with the registration form or in an e-mail sent directly to the CSI Director (summerinst@caneweb.org).

Need more Information? Please contact CSI Director Tim Joseph by e-mail (summerinst@caneweb.org) or telephone (508-793-3780), or by regular mail (see address in the adjacent column).

Brown University and the College of the Holy Cross are not sponsors or co-sponsors of the Classical Association of New England.