Cross-Border Encounters and Ethnography in Antiquity
2017 CAAS Panel Proposal

This panel explores encounters among diverse peoples, ideas, goods, and practices, in the contexts of historical, ethnographical, economic, class, and diplomatic contexts, in Greco-Roman antiquity. The study of these interactions offers a way to uncover the attitudes towards various forms of exchange as well as a further understanding of the complex processes of constructing, negotiating, contesting, or obstructing social, political, or economic connections across borders. The panel seeks to understand such encounters as historical events and as subjects for literary representation. In so doing, it will address questions such as: Under what conditions did these encounters take place, and what consequences and changes did they bring for the parties? What was the ancient perception of them, if one existed at all? How did this change over time as well as according to authorial interpretation? Is it possible to reduce the interpretation of these encounters to a typically "Greek" or "Roman" view? And how does modern scholarship treat these contacts and their representation in the ancient record?

The method which this panel adopts to answer these questions is to explore a broad array of case studies in the Greek and Roman worlds, at various periods (Classical, Hellenistic, Republican and Augustan), and in various writers. The studies do not seek so much to challenge modern interpretations of encounters in Greco-Roman antiquity but rather to generate more material for further discussion. Each paper can be further categorized by the types of encounters that it examines:

- **Historical Encounters:** "Strangers into Friends: Agesilaus' Diplomacy in the East" offers a test case of cross-cultural interactions between the Spartan king and eastern rulers and at the same time places in stark contrast the different approaches existing in Sparta towards encounters with non-Greeks. This paper supplements modern accounts of Greek and Barbarian encounters (Hall 1989; Vlassopoulos 2013).
- **Ethnographic Encounters:** "Intersection of Prose and Poetics in Apollonius' *Argonautica*" looks at Apollonius' description of the strange customs of the Mossynoikoi, a group encountered by the Argonauts on their voyage to Colchis. The paper will examine the ethnographical description, arguing that that description itself is an instance of intersection between the prose tradition and poetics in Apollonius' Argonautica, which in this case would be Herodotean reception in the Argonautica. This paper concurs with but draws different conclusions from modern scholars (Clauss 2012; Priestley 2014).
- **Status Encounters:** "Romulus' *asylum* and manumission" explores the literary representations in Dionysius of Halicarnassus, Livy, and Plutarch of Romulus' welcoming outsiders into the Roman citizen body. This paper not only illumines the encounter of Romulus and outsiders but also the interaction of the ancient writers in acknowledging or rejecting the inclusion of slaves into Romulus' Rome (Dench 2005; Guzmán Armario 2009).
- **Economic Encounters:** "The Geography of Difference in Xenophanes Frr. 6, 15-16 DK" examines how three fragments of Xenophanes characterize the impact of the mobilization and encounters of people and goods throughout the Mediterranean world upon the

development of the concept of cultural and physiognomic race. This approach runs parallels with another maritime space, the Atlantic world during the era of colonialism (Royster 2005; Bethencourt 2013), where language similar to Xenophanes' was frequently deployed, circulating concepts of place, space, and race.

- **Diplomatic Encounters:** "Ceres, the Crowd, and the Invective of Cicero's *Verrine Orations*" investigates Cicero's representation of the activities of Verres, as a Roman governor, with the Sicilians, and the impact which Cicero believed this encounter had on the Romans' relationship with their gods. This paper also considers the encounter of Cicero's oratory and the people of the Roman Republic (Millar 1998; Morstein-Marx 2004).

At a time when academia has just as much as contemporary society grown increasingly concerned over the advantages and perils of intercultural, interracial, and class encounters, this panel reexamines the subject in the ancient context in new and innovative ways, highlighting the wealth of material available for study of what transpired when foreign peoples, beliefs, goods, and traditions came into contact.

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