

Call for Papers:

Symposium Peregrinum 2020

Friday, June 12 to Sunday, June 14, 2020

Messina, Italy

Superasque Evadere ad Auras, (Aen. 6.128):

Improbable/Difficult Journeys Home

Certain mythical and historical figures have struggled with whether or not to return to a previously inhabited world. Mythical figures, such as Aeneas, Dido, and historical figures, such as the founders of Greek and Latin colonies, sometimes adjusted to their new existence, while others longed to return home, with the result that they were true exiles, as was the case of Alcaeus, the Alcmaeonids, Peisistratos, Coriolanus, Camillus, Cicero, and Ovid.

The conference will be divided into two sessions: one for mythology and religion, and one for history.

Some major figures of Greece and Rome have had the privilege of having descended to the underworld and then to have returned home, in the world above. As Vergil's Sibyl of Cumae says to Aeneas, on his arrival in Italy, descending (i.e., dying) is easy: the real necessity and the really difficult task is to return (*hic opus, hic labor est, Aen. 29*). Mythical figures who have had the privilege of descending to the underworld and then of returning home include Aeneas; Persephone, whose regular return is celebrated annually at Eleusis; Theseus; Hercules, who is said to have descended twice—once to fetch the hound of Hades, Cerberus, in order to satisfy the twelfth labor assigned by Eurystheus, and a second time to rescue from Thanatos Alcestis, who had died in place of her husband. He also rescued Theseus from Hades, either during his twelfth Labor, or, as in some accounts, as a separate visit. Orpheus, too, succeeded—briefly—in

rescuing his wife, Eurydice, and returning from underworld, but made the mistake of looking back to see if she was still following him.

A special form of exile was the *secessio*, a form of protest adopted by the Roman plebs which almost ended in the foundation of a new city of the plebs in Veii. Some religious doctrines conceived of human life as a form of exile and the afterlife as the true home. Orphic doctrines and Christianity spread such ideas, and, in a certain form, Plato also presented the divine, hyper-uranic world, as the home of human souls.

Many questions arise about these temporary or permanent attempts, depending on the relevant history, archaeology, and literary accounts. Exile was either a miserable situation or an opportunity for a better life. Everything depended on the situation at the starting point, such as a love or hatred for one's personal situation.

On June 12-14, 2020, a Symposium Peregrinum will meet in Sicily to deliberate this phenomenon and the attitude toward exile in the Ancient World. We are now inviting papers to be submitted for this symposium. Papers should take about twenty-thirty minutes. For submission, please submit your title, an abstract \ describing the topic, and fill out the following information and return it by April 1, 2020 to Patricia A. Johnston, johnston@brandeis.edu.

Registration Form

SYMPOSIUM PEREGRINUM 2020: Ancient Exiles, both

Historical and Mythical

Wed., June 12-Sunday, June 14, 2020

Messina, Sicily

Name _____

Address: _____

Town _____

Country _____ Zip-Code _____

Telephone/Fax _____

Email _____

Institution _____

Lecture Title:

Mode of Travel: _____

Arrival: Day: _____ Time: _____

Abstracts must be in English and should not exceed 400 words or one-half page).

Charges: Registration 50 Eu (includes meals)

Further information about lodging will be provided later.

Please send this form by 1 March 2020 to:

Prof. Patricia A. Johnston, johnston@brandeis.edu.

If sending by mail, please send to:

Patricia A. Johnston,
238 Saunders Avenue,
San Anselmo, California 94960-1748.