



Globalized Classics  
is an international  
KOSMOS summer school  
on the historicization of  
knowledge of antiquity in  
the context of its global  
reception.

HUMBOLDT-UNIVERSITÄT ZU BERLIN  
*KOSMOS Summer University 2015*

---

# GLOBALIZED CLASSICS

## Contact

---

Martin Stöckinger  
Humboldt-Universität zu Berlin  
+49 (30) 2093-70440

[kosmos.globalized.classics@hu-berlin.de](mailto:kosmos.globalized.classics@hu-berlin.de)  
<http://globalizedclassics.antikezentrum.hu-berlin.de>  
@antikezentrum

*Call for Applications:*  
SUMMER SCHOOL  
GLOBALIZED CLASSICS

---

AUG 24–SEP 5  
2015

*Call for Applications:*  
SEMINAR  
METHODOLOGICAL  
QUESTIONS FOR  
GLOBALIZED CLASSICS

---

AUG 10–AUG 21  
2015



AUGUST BOECKH  
ANTIKE ZENTRUM

We welcome applications from doctoral students and early career scholars. Applicants can apply either (i) for participation in the Seminar “Methodological Questions for Globalized Classics”, or (ii) for participation in a section of the Summer School “Globalized Classics”, or (iii) for participation in both.

## Seminar

August 10–21, 2015

### Methodological questions for Globalized Classics

ANTHONY GRAFTON (Princeton University)  
CONSTANZE GÜTHENKE (University of Oxford)

This series of daily meetings will be dedicated to methodological questions concerning the study of antiquity and pre-modern culture in a global perspective. The focus of the seminar will be on August Boeckh’s *Encyklopädie und Methodologie der philologischen Wissenschaften*, an important text in modern studies of antiquity which we shall read with a view to understanding the historical position of the Classics as a discipline.

## Summer School

August 24–September 5, 2015

### Wisdom literature in East and West

GLENN MOST  
(Scuola Normale Superiore, Pisa /University of Chicago)  
MICHAEL PUETT (Harvard University)

This course will explore three bodies of wisdom literature from antiquity: classical Greece, the ancient Near East, and early China. We will explore the similarities and differences between these traditions, and discuss how we could account for the similarities. In the case of classical Greece and the ancient Near East, the similarities have at times been explained through cultural

transmission. But in the case of China, such explanations are far less persuasive. By exploring these three traditions, we will hopefully gain a sense of the implications of different comparative approaches to exploring ancient literary traditions.

### Interrogating the antique visual tradition and its legacy

JAS’ ELSNER (University of Oxford / University of Chicago)  
FINBARR BARRY FLOOD (New York University)

The course will explore the conceptual and material redeployments of an inherited and highly regarded antique visual tradition in the formation and rise of the major new religions of antiquity — especially Christianity and Islam, but with an eye to Judaism, Manichaeism, and the continuity/ending of the pagan polytheist cults. It will engage with recent conceptions of a ‘long late antiquity’, including debates about how to situate Islam and the development of Islamic art in relation to the artistic traditions of the antique world: not only Greek and Roman or even Sasanian, but also in their regional manifestations in Arabia, Syria etc. and even further afield to Kushan South Asia and the inception of Buddhist/Jain/Hindu art. It will focus above all on the extraordinary holdings of the Berlin collections, where we hope to conduct much of the course hands-on, but also on the complex modern historiographies and investments in the varieties of relevant fields.

### Medicine and concepts of the body in ancient Greece

PHILIP VAN DER EIJK (Humboldt-Universität zu Berlin)  
BROOKE HOLMES (Princeton University)

Ancient Greek and Roman medicine has often been claimed to provide the first evidence of systematic intellectual engagement with the living body as an object of inquiry, management and intervention. In this regard, Greco-Roman medicine has long been held to be closer to contemporary understandings of health, disease and bodily functioning than the medical traditions of other ancient civilizations. More recently, doubts have been raised about the uniqueness and unique impact of Greco-Roman approaches to the body. And in today’s multicultural medical market place, non-Western medical traditions seem to have gained significant ground in informing current medical thinking and practice. What are the consequences of such changes for the legacies of

Greco-Roman medicine in a globalized world? What is distinctive about the Greeks’ engagement with the body, compared to that of the ancient Near East and early China? How do we explain the specificities of Greek medical approaches to the body? We will be looking at two major, representative chapters in the history of Greco-Roman medicine: the first medical encounters with the human body in the classical period, usually associated with the name of Hippocrates (5th and 4th century BCE), and the great synthesis of medical knowledge and experience found in the works of Galen of Pergamum (2nd century CE).

### Pre-modern society in global comparison

PETER BANG (University of Copenhagen)  
WALTER SCHEIDEL (Stanford University)  
ALOYS WINTERLING (Humboldt-Universität zu Berlin)

This course is intended as an exercise in world (social) history. We shall explore a range of comparative and global approaches to the study of the social and political order of Greco-Roman society. Universal emperors and courts, the formation of imperial elites and cosmopolitan cultures, urbanization and slavery, and other themes will help us locate the Roman empire in a wider Eurasian context, from the Han dynasty China to the early modern empires of the Mughals and Ottomans. Though the Roman Empire is often thought of as the foundation of Europe, Europe is understood as essentially lacking an all-embracing empire. We will thus consider the thesis that Roman history unfolds at a different scale, that of imperial world history.

### Along the Silk Road: Reconstructing religious communities in East and West

CHRISTOPH MARKSCHIES  
(Humboldt-Universität zu Berlin)  
CLAUDIA TIERSCH (Humboldt-Universität zu Berlin)

We usually encounter ancient religious communities in their normative and canonical texts, where the community’s identity is often presented as clear-cut and defined. In our section of the summer school, however, we intend to analyze ancient religious communities and their formation as heterogeneous constructs. In this connection we shall inquire, e.g., as to the role language

and architecture in the genesis of religious group identity. How did competition between communities arise, and what motivated communities to define themselves with clear boundaries? How were religious self-definition and exclusion kept viable in the face of manifold religious and cultural overlappings? What transfer processes occurred? How could theological matters be expounded for a broader audience, by using extra-theological arguments? These are some of the questions we shall direct to the study of the construction of religious communities as cultural processes in Christian, Jewish, Pagan and Islamic communities of the first millennium AD.

### Reading the *Rigveda* from the inside out

JOSHUA T. KATZ (Princeton University)  
CHRISTOPHER MINKOWSKI (University of Oxford)

In this course we will read selected hymns of the *Rigveda*, the oldest preserved text in an Indian language, while gaining an understanding of the history of reading the work, both in an ancient way and in a modern academic one. For one thing, we will learn how Indian scholars made sense of the *Rigveda* by means of a battery of textual techniques and interpretative strategies, such as etymological derivation and lexicography, grammatical analysis, hermeneutic theory, and inventive interpretation. In tandem with this, we will consider what advances in comparative philology over the past two centuries have to tell us about the prehistory of the work. The course is thus intended to be an intellectual history of two kinds of philology, via close engagement with the canonical text par excellence of ancient India, the darling of Romantic-era philologists. Participation in the course will require at least one year of background in Sanskrit, and preferably two.

## Conference

September 4–5, 2015

### Globalizing Classics

Speakers to include:  
WIEBKE DENECKE (Boston University)  
JINYU LIU (Shanghai Normal University/DePauw University)  
NOBURU NOTOMI (Keio University)  
SHELDON POLLOCK (Columbia University)  
KURT RAAFLAUB (Brown University)  
GARY URTON (Harvard University)