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## A Crucible of Cultures: Cultural Exchange in the Ancient Mediterranean

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FRIDAY, FEBRUARY 22nd

3:00 – 6:00 PM

### Introductory Lecture

3:00 – 4:00 PM

Carolina López-Ruiz (*The Ohio State University*)

“The Phoenicians and the Making of a Global Mediterranean”

### Panel 1: The Mediterranean in Motion (*Sponsored by the Migration, Mobility, and Immobility Discovery Theme*)

Melissa Velpel (*Texas Tech University*)

4:00 – 4:30 PM

“The Development and Migration of Dionysian Cults around the Ancient Mediterranean”

Ryan Johnson (*University of British Columbia*)

4:30 – 5:00 PM

“The Curse Tablets of Selinous as an Indicator of Inter-Cultural Contact”

Yanxiao He (*University of Chicago*)

5:00 – 5:30 PM

“Between the Two Worlds: The Public Image of Palmyra and the Palmyrene Tax Inscription”

SATURDAY, FEBRUARY 23rd

10:00 – 4:00 PM

### Opening Remarks

10:00 – 10:05 AM

### Panel 2: Tongues and Eyes in the Near East

Emanuele Zimbardi (*University of Rome La Sapienza/Freie Universität Berlin*)

10:10 – 10:40 AM

“Graeco-Aramaic Bilingualism: Ancient Sources and New Perspectives”

Maria Americo (*NYU-ISAW*)

10:40 – 11:10 AM

“The Science of Optics in Tradition and Transition: Discussions of Vertigo from 1st-Century CE Greece to 11th-Century Egypt”

Arnold Alahverdian (*UCLA*)

11:10 – 11:40 AM

“Enjoying Persian Elephants in Late Antiquity: Shared Roman, Christian, and Islamic Fantasies of Sasanian War Elephants”

### Panel 3: Prophets in Context

Michael Biggerstaff (*The Ohio State University*)

1:00 – 1:30 PM

“Greek Baggage: Prophētēs in the Hebrew Bible and Ancient Near East”

Xavier LaFontaine (*Université de Strasbourg/ University of Rome La Sapienza*)

1:30 – 2:00 PM

“Poetics of the Law in the Sibylline Oracles and Ps.-Phocylides”

Benjamin Nikota (*NYU*)

2:00 – 2:30 PM

“Generic Borrowing and Ambiguities of Language in Ezekiel the Tragedian’s *Exagoge*”

Break

2:30 – 2:45 PM

### Keynote Lecture

2:45 – 4:00 PM

Johannes Haubold (*Princeton University*)

“A Bastardized and Unserious Inheritance’: The Case of Chaldean Philosophy”