

18<sup>th</sup> Annual Interdisciplinary Graduate Student  
Conference

# *Polyglot/Polyglotte*

## Programme



February 24-25<sup>th</sup>, 2018

Hosted by the Department of Classical, Near  
Eastern and Religious Studies

**Buchanan Penthouse**  
5th Floor of Buchanan Block C  
1866 Main Mall V6T 1Z1



THE UNIVERSITY OF BRITISH COLUMBIA

## THANK YOU!

The Annual Interdisciplinary Graduate Student Conference is a volunteer organised event. A special thanks is due to the members of the 2017-2018 Organisation Committee:

- ❖ Brian Felushko—Logistics Coordinator
- ❖ Gillian Glass—Chair
- ❖ Ryan Johnson—Treasurer
- ❖ Emma Ramsden—Communications
- ❖ Jelena Todorovic—Member

We are grateful to our session chairs for their assistance:

- ❖ Graham Butler
- ❖ Gillian Glass
- ❖ Jelena Todorovic
- ❖ Dr. Hector Williams

The Committee wishes to thank the CNERS Faculty and Administration as well. The entire department supports this student initiative, and we are grateful to them. Special thanks to Dr. Lisa Cooper, faculty liaison to the AIGSC, who has gone above and beyond in ensuring the smooth running of this event. We also wish to thank Dr. Cillian O'Hogan for his support and much appreciated proof-reading. Thank you to Andra McKay and Odessa Cadieux-Rey for answering our questions and helping with the practical running of this event.

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## Keynote

### “THE SEPTUAGINT AS AN EXPERIMENT IN HERMENEUTICS”

Dr. Robert Hiebert

**Abstract:** By now it is a commonplace that translation involves interpretation and is, therefore, the first level of commentary. Just as aspects of the social contexts and various compositional strategies of original authors are discernible in texts, so the milieus of translators and their approaches to rendering their source texts are reflected in the results of their endeavours. The Septuagint is the earliest translation of the Hebrew Bible into a non-Semitic language (i.e., Greek)—the product of what was arguably the first major translation product involving religious literature in history. As an artifact of a particular segment of Hellenistic culture, it provides a window on the Judaism of that period and on the socio-linguistic and theological factors associated with that faith community’s interpretation of its Scriptures. This paper will focus on some of solutions devised by the translator of Genesis to the problems inherent in rendering the source text into the target language and on the interpretative dynamics that are evident in the Old Greek version of this book.

**Saturday, February 24<sup>th</sup>, 2018**

13:15-14:00 Registration & Coffee

#### **14:00-15:30 Panel 1: Using Words**

Chair: Graham Butler

Laura R. Bevilacqua, Queen’s University

“A noun a.k.a. a god”

Josh Allbright, University of Southern California

“Athenian Prostitution Laws and the Female Voice: the Case of Timarchus”

Marie-Hélène Trepanier, University of Calgary

“Ce tyran perse qui était grec”

15:30-15:45 Break

#### **15:45-17:15 Panel 2: Translation**

Chair: Hector Williams

Marie Raulier, McGill

“*La Déplorable fin de Flamete* de Maurice Scève : une entreprise de traduction et de transformation du périphrase”

Esther Souman, Simon Fraser University

“Religion and Abstraction: Spiritual Sentiments Lost in Translation”

17:15-17:30 Break

#### **17:30-18:30 Keynote Speaker: Dr. Robert Hiebert, Trinity Western University**

“The Septuagint as an Experiment in Hermeneutics”

18:30 Dinner

**Sunday, February 25<sup>th</sup>, 2018**

8:45-9:00 Breakfast/Coffee

**9:00-10:30 Panel 3: Community Identity**

Chair: Jelena Todorovic

Desmond O'Doherty, York University

“A Critical Analysis of the Construction of Tongzhi Identity in Hong Kong”

Amélie Montpetit, Université de Montréal

“La langue irlandaise dans l'est du Canada : Langue, héritage et identité”

Valentina Mignosa, Ca' Foscari University of Venice

“Multilingualism in the Epigraphical Landscape of Greek Sicily”

10:45-11:00 Break

**11:00-12:30 Panel 4: Linguistics and Philosophy**

Chair: Gillian Glass

Thierry Côté, Université de Montréal

“Violence et métalangage à l'âge post-moderne ”

Louis Laliberté-Bouchard, McGill

“Une tension dans le langage ? L'honnête dissimulation dans le *Testament* de Fortin de La Hogue”

Justin Dwyer, University of British Columbia

“Making the Weaker Argument Funnier: A New Appeal for a Sophist Chorus in Eupolis' *Kolakes*”

12:30 Conference Closure

☛ SOUMAN, ESTHER, “RELIGION AND ABSTRACTION: SPIRITUAL SENTIMENTS LOST IN TRANSLATION”

**Abstract:** In 1884, Samuel Beal published his English translation of the travel records of Xuanzang, a seventh-century Chinese Buddhist monk. Beal's translation is still authoritative today: in a fourth-year undergraduate course at Simon Fraser University, this was a major reading. Nevertheless, Beal's translation is problematic when it comes to one of the text's most fundamental characteristics: its spiritual nature. I examine first of all how the words and intentions of a seventh-century Buddhist individual can lose their meaning in the translation of a nineteenth-century Western individual. This instance, however, is indicative of a wider phenomenon in Western scholarship, not only in translations and biographies of someone like Xuanzang, but in scholarship on ancient Buddhist spirituality more generally—even on the idea of “religiosity.” Influential historians and archaeologists have approached the idea of Buddhist spirituality uncritical of their own western-centric, post-enlightenment presuppositions. We can never completely know the thoughts and intentions of an individual in an entirely different time period and situation from our own, but I argue that we owe it to our subjects to challenge existing frameworks and to construct and fine-tune new ones which “accommodate” the greatest amount of evidence from the sources with the least amount of assumptions.

Although my skills in Mandarin are mediocre at best, I have found ways to critically examine Beal's translation and to compare it with a Chinese version. Using the *Digital Dictionary of Buddhism* (<http://www.buddhism-dict.net/ddb/>), I looked for key phrases and words which I found in Beal's translation to be potentially contentious in order to see what their most common meaning and usage is in Buddhist texts. I found, for instance, that what Beal translates as “religion” cannot be found back in the Chinese text at all: instead, words more similar to, for instance, “compassion,” or “sympathy” are used. This has strong implications for how a reader views Xuanzang's spirituality.

With this study and myself (a historian of sixteenth-century German lands) as examples, I argue that we need not be fully literate in an original language in order to appreciate the nuances of translations and their implications on our understanding of spirituality historically. Scholars will always have a duty to be critical of translations to the greatest extent that their skills will allow.

☛ TREPANIER, MARIE-HÉLÈNE, “CE TYRAN PERSE QUI ÉTAIT GREC”

**Abstract:** Le mot τύραννος, « tyran », servit tout d'abord à désigner une fonction dans la hiérarchie perse. Bien qu'ayant été initialement conscients de la véritable signification de ce terme, les Grecs en modifièrent le sens au fil des siècles, jusqu'à ce qu'il désigne le stéréotype du despote. C'est pourquoi un changement de connotation peut être observé dans les textes des auteurs grecs entre le VI<sup>e</sup> et IV<sup>e</sup> siècle a.C. Chez certains auteurs, comme Hérodote, il est même parfois difficile de déterminer quand est-ce que l'auteur utilise le sens perse du terme et quand est-ce qu'il utilise la connotation négative grecque.

L'image du tyran telle que décrite par les auteurs de la période classique est une réalité grecque, et non perse. Pourtant, on retrouve souvent des associations entre le pouvoir monarchique barbare et la tyrannie. La propagande démocratique du V<sup>e</sup> et IV<sup>e</sup> siècle à Athènes utilisa souvent l'idée que toute monarchie était automatiquement tyrannique pour justifier la supériorité de la constitution athénienne. On associa ainsi l'image du despote grec à celle du roi perse.

Au IV<sup>e</sup> siècle, de plus en plus d'intellectuels grecs admirèrent la possibilité d'une bonne monarchie. C'est ainsi que le tyran devint le pendant négatif du bon monarque ou du prince philosophique. Ce titre administratif perse fut donc approprié, puis dénaturé par les Grecs, pour ensuite être réutilisé quelques siècles plus tard comme terme à connotation négative, bien souvent contre les Perses eux-mêmes.

# Abstracts

## Alphabetical Order

📌 O'DOHERTY, DESMOND, "A CRITICAL ANALYSIS OF THE CONSTRUCTION OF TONGZHI IDENTITY IN HONG KONG"

**Abstract:** This paper aims to illustrate the appropriation of the term 'tongzhi, 同志' in the formation of LGBTQ+ identity in Hong Kong tracing the development of *tongzhi* from sexual deviant to sexual citizen and the effects the *tongzhi* activist movement had on the development of gay and lesbian rights, community building, and identity building. Through examining three distinct waves (1980s, 1990s, and 2000s) within which the formation of *tongzhi* identity occurs, this research adopts a Foucauldian perspective of sexuality and an anthropological perspective of nationalism to analyze how the identity of sexual minorities in Hong Kong have been marginalized, problematized, and regulated by three areas of governance, namely, the Colonial Hong Kong government, the traditional Chinese concept of family, and religion (specifically evangelical activism). The concept of 'sexual citizenship' is employed to highlight and analyze the defiant campaign for activity-based rights, identity-based rights, and relationship-based rights on behalf of the *tongzhi* activist movement in its quest to decriminalize homosexual activity, develop a *tongzhi* community, and acquire the status of citizen in Hong Kong, as well as the legal and social rights, benefits, and protection that come with it. The formation of *tongzhi* identity in Hong Kong has been directly influenced by the political, social, and legal battles fought by the *tongzhi* activist movement in its quest for gay and lesbian rights, equality, and anti-discrimination laws and legislation.

📌 RAULIER, MARIE, MCGILL UNIVERSITY, "LA DEPLOURABLE FIN DE FLAMÈTE DE MAURICE SCÈVE : UNE ENTREPRISE DE TRADUCTION ET DE TRANSFORMATION DU PÉRITEXTE"

**Abstract:** En 1535 paraît la première œuvre de Maurice Scève, poète lyonnais connu aujourd'hui pour l'hermétisme de la poésie de sa *Délie* (1544) ou de son *Microcosme* (1562) : il s'agit d'une traduction de la fiction sentimentale *Grimalte y Gradissa*, écrite par l'Espagnol Juan de Flores (1495). Cette traduction de l'espagnol au français sous-tend, sous ses apparences simples, plusieurs questions et réflexions sur les entreprises de traduction à la Renaissance. En effet, ces deux ouvrages s'inscrivent dans une tradition intertextuelle qui les dépasse, c'est-à-dire que *Grimalte y Gradissa* est en réalité une continuation de la *Fiammetta* (1344) de Boccace, lequel se termine d'ailleurs par une adresse de la narratrice à son livre : « Balloté çà et là comme un navire sans gouvernail et sans voiles lancé sur la mer, laisse-toi porter et adapte-toi aux circonstances. ». Cette assertion à caractère fort préfiguratif de la circulation du texte de Boccace, depuis l'Italie jusqu'à la France en passant par l'Espagne, est somme toute représentative des modalités de réception des textes de langue(s) vulgaire(s) à la Renaissance. Tout comme Juan de Flores adapte en continuant le récit de Boccace, Maurice Scève traduit tout en aménageant, ce qui passe notamment par une série de modifications péritextuelles, parmi lesquelles l'adjonction d'une épître préliminaire, mais également il propose une fictionnalisation du récit. En adaptant le texte aux goûts du public lyonnais, l'action de Maurice Scève ne se fait seulement passage d'une langue à une autre, mais peut ainsi être appelée proprement *translation*.

📌 ALLBRIGHT, JOSHUA, "ATHENIAN PROSTITUTION LAWS AND THE FEMALE VOICE: THE CASE OF TIMARCHUS"

**Abstract:** In 345BCE, the Athenian orator Aeschines prosecuted Timarchus, a rival politician who had accused Aeschines of treason, for prostituting himself and squandering his patrimony. Under Athenian law, it was illegal for any male citizen who had prostituted himself or had irresponsibly spent his patrimony to speak before the Assembly. Thus Timarchus' accusations against Aeschines were retroactively made invalid because, according to Aeschines, he could not speak in the first place. The logic behind this, says Aeschines, is that any man who does not treat his body or patrimony responsibly can only do harm to the polis, since that irresponsibility will extend to the political sphere. But there is something more to the issue. My paper will argue that underlying the Athenian prostitution laws is an irremediable fear of the female and her language. Timarchus has committed acts that push him much too far toward the female end of the gender spectrum than Athenian male citizens were comfortable with. Thus, because of the way his peers perceived him in light of his reputed sexual behavior, Timarchus is seen as having assumed a female way of speaking that essentially amounts to *aischrologia* ('shameful, inappropriate, or obscene speech'). Timarchus has lost (or perhaps never had) the ordering principles of *logos* and *sophrosyne* that every male citizen should possess and therefore is barred from exercising his right to speak in public fora. Aeschines' *Against Timarchus* thus becomes a battle of the sexes at the linguistic level: Aeschines' 'male' language aims to suppress the 'female' language of Timarchus that the men of Athens bristle at hearing, especially in the Assembly. Aeschines' successful indictment of Timarchus caused Timarchus to lose all his citizen rights, effectively shutting him up and forcing him into the silent, subservient female position once and for all.

📌 BEVILACQUA, LAURA, "A NOUN A.K.A. A GOD"

**Abstract:** This paper explores a distinctive feature of the Roman religion: for each relevant area of the Romans' life, there are peculiar gods with matched powers. This research takes an interest in nine divinities ahead of the others scholarly known as "abstract divinities" or "personifications": *Concordia, Fides, Honos, Mens, Pietas, Pudicitia, Salus, Victoria* and *Virtus*. They have a special spot among the Roman *pantheon* and we would rather name them "ideal divinities" since they really are a part of a whole in the Roman divine taxonomy. They are congruous with an anthropological pattern of attitudes as though they serve as a handbook for the Roman citizen. I analyzed the primary attributes of such divinities as the Romans themselves described them: virtues that have a human essence and are functional for the community. There is also a slight distinction to be made: some of them are intrinsic to humankind, some others are what every citizen is supposed to endeavor to achieve. I also scrutinize the history of the subject matter: whereas I agree with categorizing such gods as "personifications," I firmly believe that designating them as abstract or concrete is not practicable. These divinities comprise a grammar issue: the same term – at once – refers both to a noun and a god. Rather than inquiring into the transparency of gods' names (which is a given in Roman religion), it is productive to understand the relationship between the ideal divinities and the grammar and to somehow explain it through both linguistics and anthropology. In the presence of the nouns *concordia, fides, honos, mens, pietas, salus, victoria*, and *virtus* a dual lexical closeness occurs quite consistently, and it is not always the case of a metonym: they can, in fact, refer simultaneously to both to the human/factual and divine domain. These nouns designate the ideal divinities and indicate a "force," which is visibly a human quality and a godly potency altogether, therefore, from a linguistic viewpoint, a single entity and meaning.

🕯 DWYER, JUSTIN “MAKING THE WEAKER ARGUMENT FUNNIER: A NEW APPEAL FOR A SOPHIST CHORUS IN EUPOLIS’ *KOLAKES*”

**Abstract:** This paper makes a new appeal for the traditional view that the chorus of Eupolis’ *Kolakes* was comprised of sophists. Ian Storey has recently challenged this tradition, suggesting rather a chorus of proto-comic parasites. Storey rightly points out that past interpretations have relied too heavily on content parallels with Plato’s *Protagoras* (2003: 179-97). I therefore revisit the fragments absent consideration of this dialogue; nevertheless, my analysis maintains that sophists, although caricatured as flatterers, made up the play’s chorus. The first portion of this paper demonstrates supporting evidence in two key choral fragments. Fr. 172 indicates a dual identity that reflects both spongers and sophists. The self-identification as κομψοί, the use of the agora as a hunting ground, and the ability to flatter are associated with sophists elsewhere (e.g. Ar. *Nu.* 649; X. *Mem.* 4.2.1, Pl. *Sph.* 231d; Cic. *Brut.* 47). In Fr. 173, the speaker claims to provide mankind the greatest good and they intend to prove it. This fragment has all the signs of a sophistic claim. Not only is this sentiment paralleled in the *Gorgias* (452d), but the need to demonstrate (ἀποδείκνυμι) as a sophistic quality (e.g. Pl. *Hp. Mi.* 369c) was satirized elsewhere in Greek comedy (e.g. Ar. *Nu.* 1334). Next, I explore Eupolis’ motivation for assimilating sophists with flatterers. I argue that this choice has to do with the lack of a unifying term to describe the sophists in the fifth century (c.f. Ar. *Nu.* 101-102) as well as the depth of comic value this comparison yields. While the misleading title and apparent incongruity would have been humorous (cf. Ar. *V.*), Eupolis may have been trying to comically expose the differences between sophists and flatterers as purely superficial (cf. Pl. *Sph.* 223b; Pl. *Grg.* 463b).

🕯 LALIBERTÉ-BOUCHARD, LOUIS, “UNE TENSION DANS LE LANGAGE ? L'HONNÊTE DISSIMULATION DANS LE *TESTAMENT* DE FORTIN DE LA HOGUETTE”

**Abstract:** L'honnête dissimulation est une notion particulièrement difficile d'approche. En effet, si elle semble omniprésente dans la littérature morale du dix-septième siècle – comme le souligne Louis Van Delft –, elle n'est explicitement nommée et théorisée que dans un seul texte, le court traité *Della dissimulazione onesta* (1640) de Torquato Accetto, qui fonde tant une éthique qu'un mode d'écriture. C'est aussi parce que l'honnête dissimulation est à l'ombre de la dissimulation elle-même, qui donne lieu à un abondant discours critique au dix-septième siècle. Elle est en effet sévèrement condamnée par de nombreux moralistes pour son machiavélisme inhérent, mais valorisée en tant qu'unique moyen de communication légitime pour les libertins érudits du siècle. L'écriture de la dissimulation peut s'éclairer par la tension qu'elle entretient avec le langage : il s'agit de dire deux choses en une seule, cacher un discours sous un autre discours, que seuls ceux qui en ont la perspicacité sont en mesure de déceler. Nous aimerions, dans cette communication, interroger ce double langage lorsque l'éthique, nécessairement inhérente à une dissimulation *honnête*, est associée à ce mode d'écriture, comme dans le *Testament ou Conseils d'un bon père à ses enfants* (1648) de Philippe Fortin de La Hoguette. La Hoguette y justifie l'absolutisme royal en valorisant l'obéissance aveugle et complète aux mœurs de la Cour et du monarque. Cependant, un intertexte montaignien et diverses subtiles contradictions révèlent que cette servitude extérieure préserve une liberté intérieure, et l'on comprend, par les références aux guerres civiles qui ont ébranlé la France depuis le seizième siècle, que ce compromis est nécessaire pour garantir la paix sociale. Or, cette dissimulation est d'emblée problématique, puisque ce qui est caché, une fois découvert, ne fait que renforcer le premier degré du texte : l'indépendance d'esprit, au lieu d'émanciper le lecteur averti des opinions de son temps, comme l'écriture de la dissimulation des libertins érudits le fait, les justifie. Parce qu'elle est honnête, la dissimulation semble disparaître ; parce que la pensée véritable de La Hoguette n'est pas moins cachée, la dissimulation demeure. C'est cette zone d'ombre, entre la duplicité du langage et la complicité avec le contenu dissimulé de l'œuvre que nous aimerions interroger dans le cadre de cette communication, à partir du concept défini par Torquato Accetto et tel qu'il s'illustre dans le

*Testament* de La Hoguette. En nous concentrant sur ce rapport paradoxal à la langue – à la fois double et unique – nous espérons clarifier une notion clef de la littérature du Grand Siècle. Louis Van Delft, « La notion de "dissimulation honnête" dans la culture classique », dans Bernard Yon (dir.), *Prémices et floraisons de l'âge classique : mélanges en l'honneur de Jean Jehasse*, Saint-Étienne, Publications de l'université de Saint-Étienne, 1995, p. 251-267.

🕯 MIGNOSA, VALENTINA, “MULTILINGUALISM IN THE EPIGRAPHICAL LANDSCAPE OF GREEK SICILY”

**Abstract:** In a famous article the American linguist Joshua Fishman, summed up the aims of the sociology of language with the question: “Who speaks (or writes) what language to whom, when and why?”. This inquiry is always useful when we try to describe communication, but it became more effective when we read ancient inscriptions in different languages on a vase or a stone. Within the field of ancient multilingualism, ancient Sicily represents an interesting case study because of its rich linguistic history, in which the indigenous peoples, Sicels, Sicilians and Elymians, spoke different languages when the Greeks started to found the first *apoikiai*. As a result of the Greek colonization, some areas of the island became ‘frontiers’ between Greek cities and Indigenous villages, giving birth to a melting-pot in which Greeks and Indigenous languages mutually influenced each other. Proof of these contacts is the epigraphical evidence - such as texts with both Greek and non-Greek morphology - that shows strong interferences among Greek language and the Indigenous ones.

My paper aims to present some of the most emblematic inscriptions from these ‘frontier’ areas in Sicily, investigating their historical and sociological meaning, by the starting point of Fishman’s fundamental question.

🕯 MONTPETIT, AMÉLIE, “LA LANGUE IRLANDAISE DANS L’EST DU CANADA : LANGUE, HÉRITAGE ET IDENTITÉ”

**Abstract :** Je me propose de faire une présentation sur le sujet de mon mémoire : l’identité culturelle, le rapport aux ancêtres et l’apprentissage linguistique chez les gens de descendance irlandaise dans l’est du Canada. Dans le cadre de cette recherche, je m’intéresse aux Canadiens qui sont en apprentissage, ou qui l’ont été, de la langue irlandaise. Je cherche à voir s’il y a une corrélation entre l’intérêt porter à la langue irlandaise et l’appartenance à un héritage irlandais. Ce projet s’inscrit dans le contexte beaucoup plus vaste de l’identité linguistique, un sujet étudié depuis déjà plusieurs années en ethnolinguistique.

Puisque j’en suis encore à la recherche dans mon mémoire, je ne peux pour l’instant qu’exposer mon hypothèse, qui est que la décision d’apprendre la langue gaélique irlandaise s’associe souvent à un désir de se rapprocher de ses racines ancestrales et s’inscrit dans l’acquisition de l’identité. Si pour l’instant mes résultats semblent confirmer mon hypothèse, la corrélation entre ascendance et intérêt pour la langue irlandaise n’est toutefois pas aussi nette qu’on pourrait le croire et un bon nombre d’autres raisons sont à prendre en considération. Et, malgré tout, plusieurs répondants affirment que la langue irlandaise est une part de leur identité maintenant. Il est fort probable que mes données n’iront qu’en se peaufinant au cours des prochains mois qui mèneront à la conférence. D’ici le 24 février prochain, je pourrai offrir une présentation beaucoup plus assurée et détaillée sur le sujet.

Je crois qu’il est aussi pertinent de mentionner l’implication de l’Irlande dans ces activités canadiennes, car elles sont très nombreuses et importantes. Articles, financement, relations entre les organismes d’ici et ceux de l’Irlande, etc. Le mouvement linguistique qui s’opère chez les passionnés de culture irlandaise du Canada s’inscrit visiblement dans un mouvement international.