

Immigrant presentation

Use the resources provided for your individual to create a 5-8 minute presentation that addresses the following items.

- 1) Biography of your person (name, age, background, job, family, status, etc)
- 2) Details of the evidence (where, when, what, how)
- 3) Identify aspects of the evidence that support a Roman identity (e.g. name, title, language, material culture)
- 4) Identify aspects of the evidence that show a non-Roman identity. What cultural identifiers do they display? (e.g. ethnic origins, other languages, non-Roman names, etc.)
- 5) What is the narrative of how they came to be where they were and how they were? (the "how" refers to their status & identity)
- 6) How does their story relate to the ancient authors writing about immigration? Seneca Passage 1, Seneca Passage 2, Paul the Deacon, Juvenal's Satire.
- 7) How might we understand their immigrant story through Tacoma & LoCascio's theories of migration?
- 8) How does their story relate to the narratives of Rome's founding as told by Vergil (Aeneas) and Livy (Romulus)?

Due in Class on Monday, October 4th

Seneca Passage 1 (De Consolatione ad Helviam, 6.2-3)

Look, I pray you, on these vast crowds, for whom all the countless roofs of Rome can scarcely find shelter: the greater part of those crowds have lost their native land: they have flocked hither from their country towns and colonies, and in fine from all parts of the world. Some have been brought by ambition, some by the exigencies of public office, some by being entrusted with embassies, some by luxury which seeks a convenient spot, rich in vices, for its exercise, some by their wish for a liberal education, others by a wish to see the public shows. Some have been led hither by friendship, some by industry, which finds here a wide field for the display of its powers. Some have brought their beauty for sale, some their eloquence: people of every kind assemble themselves together in Rome, which sets a high price both upon virtues and vices.

Seneca Passage 2 (De Consolatione ad Helviam, 7.1)

Come now, turn from divine to human affairs: you will see that whole tribes and nations have changed their abodes. What is the meaning of Greek cities in the midst of barbarous districts? or of the Macedonian language existing among the Indians and the Persians? Scythia and all that region which swarms with wild and uncivilized tribes boasts nevertheless Achaean cities along the shores of the Black Sea. Neither the rigours of eternal winter, nor the character of men as savage as their climate, has prevented people migrating thither. There is a mass of Athenians in Asia Minor. Miletus has sent out into various parts of the world citizens enough to populate seventy-five cities. That whole coast of Italy which is washed by the Lower Sea is a part of what once was "Greater Greece." Asia claims the Tuscans as her own: there are Tyrians living in Africa, Carthaginians in Spain; Greeks have pushed in among the Gauls, and Gauls among the Greeks. The Pyrenees have proved no barrier to the Germans: human caprice makes its way through pathless and unknown regions: men drag along with them their children, their wives, and their aged and worn-out parents. Some have been tossed hither and thither by long wanderings, until they have become too wearied to choose an abode, but have settled in whatever place was nearest to them: others have made themselves masters of foreign countries by force of arms: some nations while making for parts unknown have been swallowed up by the sea: some have established themselves in the place in which they were originally stranded by utter destitution. Nor have all men had the same reasons for leaving their country and for seeking for a new one: some have escaped from their cities when destroyed by hostile armies, and having lost their own lands have been thrust upon those of others: some have been cast out by domestic quarrels: some have been driven forth in consequence of an excess of population, in order to relieve the pressure at home: some have been forced to leave by pestilence, or frequent earthquakes, or some unbearable defects of a barren soil: some have been seduced by the fame of a fertile and over-praised clime.

Paul the Deacon

The region of the north, in proportion as it is removed from the heat of the sun and is chilled with snow and frost, is so much more healthful to the bodies of men and fitted for the propagation of nations, just as, on the other hand, every southern region, the nearer it is to the heat of the sun, the more it abounds in diseases and is less fitted for the bringing up of the human race. From this it happens that such great multitudes of peoples spring up in the north, and that that entire region from the Tanais (Don) to the west is not improperly called by the general name of Germany, although single places in it are designated by their own names. The Romans, however, when they occupied those parts, called the two provinces beyond the Rhine, Upper and Lower Germany. From this teeming Germany, then, innumerable troops of captives are often led away and sold for gain to the people of the South. And for the reason that it brings forth so many human beings that it can scarcely nourish them, many nations have emigrated from it, nations that have indeed become the scourge of portions of Asia, but especially of the parts of Europe which lie next to it. Everywhere ruined cities throughout all Illyria and Gaul testify to this, but most of all in unhappy Italy which has felt the cruel rage of nearly all these nations.³

Here it was that Umbricius spoke: 'There's no joy in Rome
For honest ability, and no reward any more for hard work.
My means today are less than yesterday, and tomorrow
Will wear away a bit more, that's why I'm resolved
To head for Cumae, where weary Daedalus doffed his wings...
That race most acceptable now to our wealthy Romans,
That race I principally wish to flee, I'll swiftly reveal,
And without embarrassment. My friends, I can't stand
A Rome full of Greeks, yet few of the dregs are Greek!
For the Syrian Orontes has long since polluted the Tiber,
Bringing its language and customs, pipes and harp-strings,
And even their native timbrels are dragged along too,
And the girls forced to offer themselves in the Circus.
Go there, if your taste's a barbarous whore in a painted veil.
See, Romulus, those rustics of yours wearing Greek slippers,
Greek ointments, Greek prize medallions round their necks.
He's from the heights of Sicyon, and he's from Amydon,
From Andros, Samos, they come, from Tralles or Alabanda,
Seeking the Esquiline and the Viminal, named from its willows.
To become both the innards and masters of our great houses.
Quick witted, of shamelessly audacity, ready of speech, more
Lip than Isaeus, the rhetorician. Just say what you want them
To be. They'll bring you, in one person, whatever you need:
The teacher of languages, orator, painter, geometer, trainer,
Augur, rope-dancer, physician, magician, they know it all,
Your hungry Greeks: tell them to buzz off to heaven, they'll go.
That's why it was no Moroccan, Sarmatian, or man from Thrace
Who donned wings, but one Daedalus, born in the heart of Athens.
Should I not flee these people in purple? Should I watch them sign
Ahead of me, then, and recline to eat on a better couch than mine,
Men propelled to Rome by the wind, with the plums and the figs?
Is it nothing that in my childhood I breathed the Aventine air,
Is it nothing that in my youth I was nurtured on Sabine olives?
And aren't they the people most adept at flattery, praising
The illiterate speech of a friend, praising his ugly face,
Likening a weak, scrawny neck to that of brave Hercules,
When he lifted the massive Antaeus high above earth,...
They're a nation of comics. Laugh, and they'll be shaken
With fits of laughter. They weep, without grief, if they see
A friend in tears; if you pine for a little warmth in the winter
They don a cloak; if you remark "it's hot" they'll start to sweat.
So we're unequal: they've a head start who always, day or night,
Can adopt the expression they see on someone's face,
Who're always ready to throw up their hands and cheer
If their 'friend' belches deeply, or perhaps pisses straight,
Or gives a fart when the golden bowl's turned upside down.

