

2016

Religion Abstracts

First Annual International Conference
on Religion, 27-30 June 2016

Edited by Gregory T. Papanikos

THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH



Religion Abstracts
1st Annual International
Conference on Religion,
27-30 June 2016, Athens, Greece

Edited by Gregory T. Papanikos

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Preface

This abstract book includes all the abstracts of the papers presented at the *14th Annual International Conference on Religion, 27-30 June 2016, Athens, Greece* organized by the Athens Institute for Education and Research. In total there were 45 papers and presenters, coming from 22 different countries (Austria, Brazil, Bulgaria, Canada, Egypt, Finland, France, Germany, Japan, Israel, Italy, Portugal, Russia, Slovenia, South Africa, South Korea, Sweden, Switzerland, Turkey, UAE, UK, and USA). The conferences were organized into fifteen sessions that included areas such as Science, Metaphor and Religion, Africa and Religion, History, Religion and Special Topics etc. As it is the publication policy of the Institute, the papers presented in this conference will be considered for publication in one of the books and/or journals of ATINER.

The Institute was established in 1995 as an independent academic organization with the mission to become a forum where academics and researchers from all over the world could meet in Athens and exchange ideas on their research and consider the future developments of their fields of study. Our mission is to make ATHENS a place where academics and researchers from all over the world meet to discuss the developments of their discipline and present their work. To serve this purpose, conferences are organized along the lines of well established and well defined scientific disciplines. In addition, interdisciplinary conferences are also organized because they serve the mission statement of the Institute. Since 1995, ATINER has organized more than 150 international conferences and has published over 100 books. Academically, the Institute is organized into four research divisions and nineteen research units. Each research unit organizes at least one annual conference and undertakes various small and large research projects.

I would like to thank all the participants, the members of the organizing and academic committee and most importantly the administration staff of ATINER for putting this conference together.

Gregory T. Papanikos
President

FINAL CONFERENCE PROGRAM
14th Annual International Conference on History & Archaeology, 27-30 June 2016, Athens, Greece

Conference Venue: [Titania Hotel](#), 52 Panepistimiou Street, 10678
Athens, Greece

Monday 27 June 2016
(all sessions include 10 minutes break)

08:00-08:30 Registration and Refreshments

08:30-09:00 Welcome & Opening Address (ROOM B--Mezzanine Floor)

- Gregory T. Papanikos, President, ATINER.
- George Poulos, Vice-President of Research, ATINER & Emeritus Professor, University of South Africa, South Africa.

09:00-10:30 Session I (ROOM E-1ST Floor): A Panel on History of Religions

Chair: David Wick, Professor, Gordon College, USA.

1. * Serkan Demirel, Assistant Professor, Karadeniz Technical University, Turkey. An Essay on Hittite Cultic Calendar Based Upon the Festivals.
2. Luiz Felipe Ribeiro, Lecturer / Ph.D. Candidate, University of Toronto, Canada. Between Scopophilia and Scopophobia: The Problem of the Genitalization of the Gaze in Hellenistic Judaism. (*Panel on History of Religions*)
3. Zorica Petrovic, Independent Researcher, University of Primorska, Slovenia. The Roman Catholic Church and Clergy in the Nazi-Fascist Era on Slovenian Soil.
4. Jele S. Manganyi, Pastor, University of Pretoria, South Africa. Perichoresis and Ubuntu within the African Christian Context. (*Panel on History of Religions*)

10:30-12:00 Session II (ROOM D-1ST Floor): Studies in World History I

Chair: *Serkan Demirel, Assistant Professor, Karadeniz Technical

10:30-12:00 Session III (ROOM E-1ST Floor): Practice and Theory

Chair: Lutricia Snell, Senior Lecturer, North West University,

<p>University, Turkey</p>	<p>South Africa.</p>
<ol style="list-style-type: none"> 1. Charlotte von Verschuer, Professor, Ecole Pratique des Hautes Etudes, France. The Dining Shogun: The Economy of Banquets in Muromachi Japan. 2. Gerald Groenewald, Associate Professor, University of Johannesburg, South Africa. Slaves, Khoikhoi and the Council of Justice at the Cape of Good Hope, 1652-1795. 3. Enas Fares Yehia, Lecturer, Minia University, Egypt. The Adventurer of the Desert. Prince Kamal Eldin Hussein. 4. Denis Ananyev, Senior Researcher, Siberian Branch of the Russian Academy of Sciences, Russia. New Studies in the Modern History of Siberia: Trends, Problems, Approaches. 	<ol style="list-style-type: none"> 1. *Timothy Kane, President, Niche2Norm Consulting, USA. Interfaith Dialogue and LGBT Civil Rights: Sharing Best Practices across Faith and Sexual Identities.

<p>12:00-13:30 Session IV (ROOM D-1ST Floor): Archaeology and History</p>	<p>12:00-13:30 Session V (ROOM E-1ST Floor): Islam and Other Essays</p>
<p>Chair: Charlotte von Verschuer, Professor, Ecole Pratique des Hautes Etudes, France.</p>	<p>Chair: *Timothy Kane, President, Niche2Norm Consulting, USA.</p>
<ol style="list-style-type: none"> 1. <u>Tove Hjorungdal</u>, Professor, University of Gothenburg, Sweden & Carl Holmberg, University of Gothenburg, Sweden. The Asset of Reading Archaeological Archive Records Together - Archaeology and History as Companion 	<ol style="list-style-type: none"> 1. Moshe Gat, Professor and Head of Special Programs, Bar-Ilan University, Israel. Jews and Arabs in Iraq: From the British Occupation to the Mass Exodus (1917-1951). 2. Aslihan Agaoglu Reekers, Ph.D. Candidate, King's College

<p>Disciplines.</p> <p>2. Marcella Festa, Ph.D. Candidate, Ca' Foscari University of Venice, Italy. Prehistoric Cultures in Xinjiang: Retrospect and Prospects.</p> <p>3. Fatih Colak, Lecturer, Necmettin Erbakan University, Turkey. The Instructions Given to the Engineers of Baghdad Railway about Archaeology (1911).</p>	<p>London, U.K. Religion and Literature in the Turkish Republic: The Representation of Islam in Early Republican Novels.</p>
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13:30-14:30 Lunch

<p>14:30-16:00 Session VI (ROOM D-1ST Floor): Classical Archaeology and History</p>	<p>14:30-16:00 Session VII (ROOM E-1ST Floor): Science, Metaphor and Religion</p>
<p>Chair: Vassiliki Kotini, Independent Scholar, King's College, University of London, Greece and UAE.</p>	<p>Chair: Olga Gounta, Researcher, ATINER.</p>
<p>1. Petya Andreeva, Assistant Professor, National Institute of Archaeology with Museum, Bulgaria. Λαμπροτάτη πόλις: The Festivals in the Roman Province of Thrace as Evidence for Inter-City Rivalry.</p> <p>2. Eva Riediker-Liechti, Postgraduate, University of Zurich, Switzerland. Takeaway in Antiquity - A Roman Tavern on Monte Iato (PA).</p>	<p>1. Lutricia Snell, Senior Lecturer, North West University, South Africa. God, Science and Eschatology in the Anthropocene Age. Perspectives on the Future, Informed by Scripture, and the History of Man and the Earth.</p> <p>2. Amanda Du Plessis, Senior Lecturer, North West University, South Africa. A Practical Theological Reflection on the Usage of Symbols and Metaphors in the Pastoral Care Ministry of the Church in South Africa.</p>

16:00-17:30 Session VIII (ROOM D-1ST Floor): Ancient History &

Archaeology Teaching and Researching in Austria & Germany

Chair: Tove Hjorungdal, Professor, University of Gothenburg, Sweden.

1. Elisabeth Trinkl, Associate Professor, University of Graz, Austria, Peter Scherrer, Professor, Head of Department, University of Graz, Austria & Konstantinos Kissas, Ephoros of Korinthos, Greece. Excavations in Pheneos. The Greek-Austrian Synergasia 2011-2015.
2. Simon Hye, Universität Innsbruck, Austria, Gerhard Tomedi, Professor, Universität Innsbruck, Austria & Alessandro Naso, Università degli Studi di Napoli Federico II, Italy. Investigating the Hinterland of Verucchio Status Report on the Valmarecchia Survey Project.
3. Florian Grafl, Ph.D. Candidate, University of Giessen, Germany. Collective Violence and its Representations in Barcelona's Local Press in the Interwar Period (1918-1936).

17:30-19:00 Session IX (ROOM D-1ST Floor): Archaeology in Near and Middle East

Chair: Elisabeth Trinkl, Associate Professor, University of Graz, Austria

1. Irina Kalinina, Leading Researcher, The State Hermitage Museum, Russia. The Similarity of the Technique on Neolithic Pottery of Sudan and Ural Region.
2. Gizem Mater, Research Assistant and Ph.D. Candidate, Istanbul Technical University, Turkey. Early Excavations and Researches in Larisa (Buruncuk) - 1902-1932/34.
3. Gungor Karauguz, Professor, Necmettin Erbakan University, Turkey. A Brief History of Archaeology Anatolia.

21:00-23:00 Greek Night and Dinner (Details during registration)

Tuesday 28 June 2016

08:00-11:00 Educational and Cultural Urban Walk Around Modern and Ancient Athens (Details during registration)

11:00-12:30 Session X (ROOM G-10TH Floor): History, Culture and Religion

Chair: Glenn Bugh, Associate Professor, Virginia Tech, USA.

1. David Wick, Professor, Gordon College, USA. Engineering the Pax Deorum: Augustus & the *Saeculares* - A Case Study in Social & Religious Motives at the Birth of the Roman Empire (part 2 of 3).
2. Ezequiel De Souza, Professor, Instituto Federal de Educação, Ciência e Tecnologia do Amazonas - Campus Coari, Brazil & Helio Aparecido Campos Teixeira, Post-Doctor Researcher, Faculdades EST, Brazil. Re-Thinking Liberation and Dependency: A Latin America Reading.
3. *Dallas DeForest, Assistant Professor, California State University, Chico, USA. Baths, Public Bathing Culture, and Rhetorical Constructions of the Christian Life in Late Antiquity.
4. Luc Bulundwe, Ph.D. Student, University of Geneva, Switzerland. 2 Timothy 4:6-8 as Paradigm of the Apostle Paul's Legacy.

12:30-14:00 Session XI (ROOM F-10TH Floor): Mini Symposium on Alexander the Great	12:30-14:00 Session XII (ROOM G-10TH Floor): Africa and Religion
Chair: *Kenneth Moore, Senior Lecturer, History Programme Leader, Teesside University, U.K.	Chair: Ezequiel De Souza, Professor, Instituto Federal de Educação, Ciência e Tecnologia do Amazonas - Campus Coari, Brazil.
<ol style="list-style-type: none"> 1. Jaakkojuhani Peltonen, Ph.D. Candidate, University of Tampere, Finland. Using History as an Argument - Alexander Encountering Diogenes and Indian Brahmans. (<i>Alexander the Great</i>) 2. *Alexandra Morris, Graduate Student, New York University, USA. Alexander the Great: Head to Head with CTE (Chronic Traumatic Encephalopathy). (<i>Alexander the Great</i>) 	<ol style="list-style-type: none"> 1. Gert Breed, Director, North-West University, South Africa. Welcoming the Children of Africa to the Diakonia of the Congregation. 2. Alfred Brunsdon, Associate Professor, North-West University, South Africa. African Traditional Religion as Barrier for Pastoral Care. Some Practical Theological Perspectives from Southern Africa. 3. Shaun Joynt, Research Associate, University of Pretoria, Lecturer, Global University and Academic Advisor, Hatfield Training Centre, South Africa. Exodus of Clergy: Responding to, Reinterpreting, or Relinquishing

the Call.

14:00-15:00 Lunch

15:00-16:30 Session XIII (ROOM G-10TH Floor): History, Religion and Special Topics

Chair: *Johannes Froneman, Professor, North-West University, South Africa.

1. Glenn Bugh, Associate Professor, Virginia Tech, USA. Athenian Cavalry and Venetian Stradiots: A Comparative Study of the Function and Tactical Value of Light Cavalry on the Battlefield.
2. Jayoung Che, Assistant Professor, Busan University of Foreign Studies, South Korea. The Socio-political Meaning of the Conflict between the Muslims and the Christians around the Western Balkan in the 15th Century.
3. *Kenneth Moore, Senior Lecturer, History Programme Leader, Teesside University, U.K. Pythagoras and the Wolf.
4. Andreas Lind, Independent Scholar, Portugal. Radical Capitalism as a Coherentist Philosophy.
5. Wael Hemimy, Lecturer, South Valley University, Egypt. Throne Scenes on Islamic Coins in Local and International Museums' Collections Comparison Archaeological Study.

16:30-18:00 Session XIV (ROOM F-10TH Floor): Studies in World History II

Chair: Gerald Groenewald, Associate Professor, University of Johannesburg, South Africa.

1. *Johannes Froneman, Professor, North-West University, South Africa. Reflections on a Journalistic History-Writing Project within Corporate Context.
2. *Chrysavgi Papagianni, Assistant Professor, Zayed University, UAE. Unearthing the Past: NoJum Alghanem's *Hamama* as Counter-History.
3. *Merja Paksuniemi, Lecturer, University of Lapland, Finland & Lauri Keskinen, Research Coordinator, University of Turku, Finland. Educating Girls for Nations Purpose: Activity of Little Lotta Organization in Finland during 1930's and 1940's.
4. Stiina Loytomaki, Post-Doctoral Researcher, University of Helsinki,

Finland. The 'Mise en Valeur' of the Colonies and Forced Labour: France and the Construction of Congo-Ocean Railway.

18:00-19:30 Session XV (ROOM F-10TH Floor): Special Topics

Chair: Jayoung Che, Assistant Professor, Busan University of Foreign Studies, South Korea.

1. George Kaloudis, Professor, Rivier University, USA. Constitutional Controversies, Foreign Policy and Consequences: Greece in the Early 20th Century.
2. Margot Neger, Postdoc, University of Salzburg, Austria. *Quod Epistulis Eius Ostenditur*: Embedded Letters in Prose Narratives.
3. Peter Wigand, Graduate Faculty, University of Nevada, Reno / California State University, Bakersfield and Associate Research Professor, Desert Research Institute, Reno, USA & Myles McCallum, Associate Professor, Saint Mary's University, Canada. The Roles of Land Use and Climate on Middle to Late Holocene Landscape Dynamics in the Mezzogiorno.

21:00-22:30 Dinner (Details during registration)

Wednesday 29 June 2016
Cruise: (Details during registration)

Thursday 30 June 2016
Delphi Visit: (Details during registration)

Aslihan Agaoglu Reekers

Ph.D. Candidate, King's College London, UK

Religion and Literature in the Turkish Republic: The Representation of Islam in Early Republican Novels

Religion has always been a crucial subject matter in the everyday life of the Ottoman Empire and the reflection of this can be observed throughout the history of art and literature. Islam has been treasured and has influenced the identity of the Turkish peoples from the very beginning of the Empire's formation. However, with the decline of the Empire followed by the First World War and consequently the Turkish Independence War, the perception of Islam was significantly altered within society.

Eager for westernization, the new Turkish Republic aimed to alienate any association with the old Empire. It was a widespread belief that in order to move forward and to establish a new secular democratic country, Turks had to cut all ties with the backward mentality of the Ottoman Empire. Islam and Islamic traditions were a big part of this process. In order to westernize, Mustafa Kemal Atatürk made sure many of the reforms that took place were a step towards establishing this new status such as abolishing the caliphate, the language reform from Arabic scripture to Latin alphabet, and the reforms targeting the dress code.

These sudden cultural reforms were a struggle for the society whose national and religious identities have been shaped largely by Islam for centuries. Trying to westernize at a rapid speed for survival while clinging to past identities and heritage has caused many issues and these issues were best reflected in the literature from the era. When we examine the novels, short stories, poems and plays from this era we can see that the struggle to find a balance and construct a new national identity has not been an easy process.

This paper will examine some of the most celebrated novels in Turkish history, such as *Kiralik Konak* (A Mansion for Rent) by Yakup Kadri Karaosmanoglu, *Vurun Kahpeye* (Strike the Whore) by Halide Edib Adivar and *Yaprak Dökümü* (The Fall of Leaves) by Resat Nuri Guntekin. What these novels have in common is that they examine the effects religion had on society while establishing a new secular Turkish Republic.

I am currently a third-year PhD candidate at King's College London, department of Middle Eastern studies, where I have also been working as a graduate teaching assistant for the past two years. I have an MA in creative writing from University of Kent and a BA in law from Bahcesehir University in Istanbul. I have experience with law, journalism, publishing as well as teaching. My research mainly focuses on the intersection of literature and history during the transitional period of Turkey. I examine how literature from this era affected the reconstruction of Turkish national identity and how it was used as a tool by the intellectuals of this time to help built the new Turkey as a secular nation.

Denis Ananyev

Senior Researcher, Siberian Branch of the Russian Academy of Sciences,
Russia

New Studies in the Modern History of Siberia: Trends, Problems, Approaches

At the beginning of the twenty-first century Siberia became one of the regions that attracted increased interest of the authors, who were writing about energy security of states, a more equitable distribution of resources, about the role of regions in the labour economy and their influence on global politics. All this made the study of historical experience of Siberia's accession and development in the late XVI- early XX cc., the evaluation of historical risks and missed opportunities in the early period of its history, extremely important. Since the late 1980s Siberian historiography, like the Russian historical science as a whole, has been going through a transitional phase, searching for the new, alternative theoretical methodological approaches. Many Russian scholars were influenced by the theories and concepts introduced by their Western counterparts. Contemporary Siberian historiography lacks any simple or universal solution, but two main views can be delineated. The first group of researchers relied on "Russianization" or "Europeanization" of Siberia in the Modern Age, understanding this process mostly as a production, reflection of the traditional way of life, transported from the mother country in the course of colonization. The logical result of colonization theory is represented by the concept of "modernization", used in the context of a later period of the Siberian history. The other group of historians concentrated on the unique specificities of colonized territories, which transformed the earlier way of life and created new geographical, economic and cultural environment (the theory of "frontier", Eurasianism, etc.). In the last few decades Siberian studies have been conducted within an interdisciplinary approach (ethnohistory, historical anthropology, adaptation approach, «new imperial history», etc.). In general the last decades were marked by significant accretion of historical knowledge, new sources were explored and newer aspects of Siberian history that were not reviewed earlier by historians, appeared.

Petya Andreeva

Assistant Professor, National Institute of Archaeology with Museum,
Bulgaria

Λαμπροτάτη πόλις: The Festivals in the Roman Province of Thrace as Evidence for Inter-City Rivalry

The paper aims to present the way in which the municipal festivals became a reflection of open political competition between the cities of the Roman province of Thrace, drawing parallels with cities in other eastern provinces of the Roman empire.

The inter-city rivalry in the province of Thrace is analyzed in the context of the agonistic culture embedded in it as a Roman province under the strong influences of the Hellenistic heritage. Despite the presence of the agonistic programme, the cult worship remains the core of the festival. The process of agonistic festivals merging with the worship of the imperial cult in the Roman empire is two-folded. On the one hand it is a way for the provincial cities to worship the Roman emperor, hoping thereby to gain his favor. On the other hand, the festivals themselves became an essential part of the propaganda of the central Roman authorities, which being in a position to establish new provincial and municipal festivals, displayed clear preference for some cities and ignored others. This politics inevitably gives rise to rivalry and inter-city competition in the provinces. The role of the agonistic festivals as a political tool to sow the seeds of discord between the cities can also be seen in the Roman province of Thrace.

The epigraphic and numismatic evidence from the province of Thrace testifying for changes in the festival names and the dates of the festival editions makes it possible to trace the stages of this peculiar bilateral dialogue between the cities and the central Roman authorities. The epigraphic and numismatic evidence for festivals in Thrace should not be dated, *grosso modo*, to the late 2nd – first half of the 3rd c. AD. The connection between them, the official worship of the imperial cult and granting of the city title of *neokoros*, allows us to trace their diachronic development. Thus the dates of different festival editions could be refined and certain regularities in their holding valid for the specific historic period and peculiar political situation could be noticed.

Gert Breed

Director, North-West University, South Africa

Welcoming the Children of Africa to the Diakonia of the Congregation

Everywhere in the world there are problems in the life of children, Africa also have their unique problems for their children. The paper explains how a child of Africa can be welcomed to the church addressing the unique problems and needs of children and equipping them to serve God, one another and the people still outside the church.

The research question of this article is: What should the *διακονία* of a child of Africa entail? Questions that flow from this main question are:

- What is going on in the lives of many children of Africa?
- Should a child be part of the *διακονία* of the congregation?
- What is the place of a child in the *διακονία* of the congregation?
- How can a child be welcomed to the *διακονία* of the congregation?

Answers to these questions will be sought in 1 Co 12. An exegesis of 1 Co 12 within the context of the rest of the letter and Scripture as a whole, serves as a starting point. The result of the exegesis points out that the child who is made part of the *diakonia* of the congregation experiences a dynamic and witnesses how divine energy is freed by believers who obey the Spirit of God by using their gifts to serve him/her and others. Welcoming a child of Africa means to welcome him/her to the grace of God, the calling to understand the *diakonia* of Christ and their own calling to *diakonia*. They should also be welcomed to the energizing work of the triune God in people that serve and are served by the congregation.

Alfred Brunson

Associate Professor, North-West University, South Africa

African Traditional Religion as Barrier for Pastoral Care. Some Practical Theological Perspectives from Southern Africa

Irrespective of its colonial history, South Africa is still a predominantly African country. 80% of the nearly 55 million inhabitants are of African descent. Over the last decades, modernization and urbanization caused many Africans to leave traditional villages and adopt an urban lifestyle in search of a better life. This physical migration was also accompanied by a spiritual migration in terms of world view and religious praxis. Assimilating the Western lifestyle which is dominant in the larger cities, Africans also became exposed to spiritual care provided by mainstream Christian churches situated in urban areas which is also largely guided by Western theology. Africans are however often regarded as “oscillating between two worlds”, meaning that they find themselves moving between different paradigms and religious practices, involving both the African –and Western world view as well as the influence of so-called African Traditional Religion which still exerts a powerful influence on the beliefs and perceptions of Africans. Subsequently, this paper investigates the Christian churches’ challenge to provide pastoral care to Africans and how African Traditional Religion can act as barrier between a Christian approach to pastoral care and the act of *cura animarum* towards Africans in current Southern Africa. The paper methodologically aligns with the model of Richard Osmer (2008) for doing Practical Theological research. In line with Osmer’s fourfold objectives, the paper interrogates contemporary “Africaness” which is especially interested in a description of African Traditional Religion and its influence on current day Africans. Pastoral care and its agenda for Africans are also elucidated and the imagined barriers which African Traditional Religion can present are conceptualized against the background of the transformative nature of pastoral care. The paper concludes by providing suggestions for a pastoral approach to Africans submerged in the belief system created and supported by African Traditional Religion.

Glenn Bugh

Associate Professor, Virginia Tech, USA

**Athenian Cavalry and Venetian Stradiots:
A Comparative Study of the Function and Tactical Value of
Light Cavalry on the Battlefield**

During much of its history, Athenian cavalry was viewed as inferior to those of the Thebans, Thessalians, and the Macedonians, and nominally insignificant in the hoplite-dominated set battles of the Classical period. However, in the long Peloponnesian War described by Thucydides, a war marked by few outcome-changing battles, the horsemen of Athens would prove their value militarily with their mobile, hit-and-run, harassing tactics. The Athenians had created a cavalry nearly *ex nihilo* and this force matched up favorably with the old established cavalry powers, and this effectiveness would continue into the fourth century. In the 15th and 16th centuries, Venice would recruit Greek and Albanian light cavalry known as *stratioti* (stradiots) to protect her maritime empire in Greece and to fight her wars in northern Italy, the *Terraferma*. The functional and tactical importance of the stradiots was exemplified in the War of the League of Cambrai (1509-1516), wherein Venice lost nearly all of her mainland possessions in one battle (Agnadello) and then had to wage unrelenting skirmish warfare and astute diplomacy to regain them. A close examination of the war as reported by contemporary sources and documented in the rich archive of the *Dispacci* of High Commissioner Andreas Grillo reveal that the most effective mounted force was not Venice's heavy cavalry, but her light cavalry recruited from the Balkans. Ruthless, fearless, and elusively mobile, they harassed the enemy armies occupying the *Terraferma* and contributed to Venice's ultimate success. Although separated by nearly 2,000 years and recruited from very differing social classes, these Greek horsemen shared a common tactical role on the battlefield and a proven military value.

Luc Bulundwe

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2 Timothy 4:6-8 as Paradigm of the Apostle Paul's Legacy

"Example is not the main thing in influencing others. It is the only thing." By saying that, Albert Schweitzer indicates the best way to leave an inheritance: being an example! In the New Testament, Jesus is certainly the best example, but the issue of "being an example" is clearly problematized in the *Corpus Paulinum*. Primarily, in 1 Cor 11,1 Paul urges the Corinthians to be his imitators as he is himself an imitator of Christ. And then Paul's claim becomes even more specific as the apostle nears his death. Hence, he affirms to the Philippians that he is ready to be poured out as a "drink offering" (σιένδομαι) and to rejoice (2,17). In the context of Phil 2, Paul is depicted as a perfect follower of Jesus. The Apostle has followed the Master's example and is therefore ready to die. But how did the members of his communities receive Paul's own example? The Deuteropauline literature provides a salient field of analysis in that respect. For instance, the verb σιένδομαι also appears in 2 Tim - most probably a Deuteropauline document. Nonetheless, while Paul talks about an eventuality in Phil 2,17 (if), he has already been poured out as a "drink offering" in 2 Tim 4,6. This clue is a feature of the transition from Pauline to Deuteropauline literature. Having showed that, we aim to demonstrate that the purpose of the Deuteropauline letters is to fill a gap in the description of Paul's legacy. 2 Tim seems to be the best means of insight as its author chose to write it as a farewell discourse. Thus, our purpose is to present how the *Auctor ad Timotheum*, as part of the Pauline School(s), moulded the figure of Paul making him one of the most influential figures in Christianity.

Jayoung Che

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The Socio-political meaning of the Conflict between the Muslims and the Christians around the Western Balkan in the 15th Century

Georgi Kastrioti-Skanderbey (1405-1468) is known as an Albanian hero. He led the resistance against the Ottomans during 1443-1468, and became a paragon of wonder among the western Christians. Skanderbey has been defined as a hero who resisted the Ottoman's attack not only for Albania but for the entire European Christian world, a symbol of the Albanian populace, the last fighter for Albanian independence, a protector of European culture, a warrior of the Renaissance, and a protector of freedom against the Muslims. According to another view, however, his resistance was regarded as standing for the interests of Albanian feudal lords.

However, the concepts of citizens, populace, race as a symbol of nationalism increased in modern times, which could not refer to Skanderbey. There is a great difference between Skanderbey's resistance against the Sultan's yoke and the modern national movement for freedom. The difference is that the military power with which Skanderbey provided for the resistance was based on western feudalism which exploited the subordinate populace-farmers. Additionally, he collaborated with the warlike crusade pushed ahead by the Western Christians and feudal lords, who sacrificed the farmers for the crusade against the Muslims. Even if he fought for his own freedom, Skanderbey did not promote but instead reduced the freedom of people, who were exploited by jingoistic movement. Skanderbey shows a midway paragon, who, having been raised up as a Janissary under the Ottoman yoke on the one hand, on the other, altered to join the warlike feudal crusaders resisting the Sultan's authority in order to enjoy freedom.

Fatih Colak

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The Instructions Given to the Engineers of Baghdad Railway about Archaeology (1911)

In 1889, Germans were granted privilege by the Ottoman State to lay railways from Istanbul to Konya, and in 1903 from Konya to Baghdad. The total length of these railway lines is more than 4000 km. A lot of engineers and railway workers came to Anatolia from Germany to lay these tracks.

Many archaeological remains were stumbled upon in the course of laying the tracks. For this reason, Germans prepared an informative brochure about archaeology for their workers and engineers in 1911. In the brochure, it was primarily emphasized that Baghdad railway line occupied a big region and that there were quite a lot of archaeological remains in that region. It was also mentioned that the railway workers could contribute to science with a slight effort outside of their main responsibilities, and thus could leave their mark in history. The engineers and railway workers coming from Germany were told in detail what to do if they came across archaeological remains. This study examines the information about this topic that was obtained from Germany, the historical archive of Deutsche Bank.

Ezequiel De Souza

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**Re-Thinking Liberation and Dependency:
A Latin America Reading**

Introduction: In the early 1970s, social movements directed Latin American theology to a creative process of deprivatization of the Christian faith, reconfiguring – from the community practices of *liberation* and their holistic implications – the theoretical exercise concerning its political and social commitment. Consequently, the notion of *liberation* began to be addressed by the opposite equivalent of *dependency* within the methodological framework of the biblical-theological approach. **Objective:** To understand the meaning of the opposite correlation between liberation and dependency from their specificities in accordance with the vision of liberation intellectuals, and identify the way in which dependency was appropriate to respond to the responsive and socio-analytical theoretical framework of these intellectuals, linking the reading of reality to the Latin American community practice. **Methods:** Historical and systematic research, exploratory, under an analytical-descriptive orientation, organized from conceptual schemes. **Results:** Based on the finding regarding the theoretical refraction of *dependency* through liberation, the concept emerges as the *theological interpretation* of an entire theoretical field taken indistinctly, namely the *Dependency Theory*. **Conclusion:** The opposite correlation between *dependency* and *liberation* as a finding that reveals the similarity between the real that is theorized (dependency) and the hypothetical conceptualization of maxims of action (liberation), comprehended within the general theory of anti-imperialism, resulted in an interdisciplinary theological reflection.

Dallas DeForest

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Baths, Public Bathing Culture, and Rhetorical Constructions of the Christian Life in Late Antiquity

Scholars of Late Antiquity (300-700AD) have explored rhetorical constructions of the Christian life from many different angles. Yet none has so far done so in the context of public bathing culture, despite the fact that the textual sources related to baths and bathing in Late Antiquity are abundant and remarkably diverse. Evidence may be found in classicizing and ecclesiastical histories, poetry and epigrams, sermons, Christian treatises, letters, hagiographical works, medical literature, and the late Roman law codes.

This paper explores the polyvalent ways in which baths and bathing culture were used in rhetorical constructions of the Christian life in Late Antiquity, and how, in turn, this discourse structured Christian communities ideologically and affected the attitudes and practices of the laity. Since public bathing culture was intimately associated with the Roman body, self, and personal appearance, it was implicated in rigorist Christian discourse quite commonly. Issues of gender are also common in these texts, a result of the baths' central place in Roman social life. I argue that these authors, for whom issues relating to the body and gender were central, were concerned, primarily, to define Christian virtues and group identity within the Christian oikoumene itself. They sought to establish and maintain an authority structure based on ascetic practices and spirituality within the church through the negation of the body and the construction of a peculiar self-image rooted in this. In the process, this discourse helped structure the Christian community ideologically in Late Antiquity, affirming that it was, indeed, a religion of "two ways." But other forms of evidence present a startlingly different picture of bathing culture in Late Antiquity, one in which late Roman Christians bathed regularly, presented themselves in a Roman fashion, but nevertheless carried some anxieties with them into the bathhouse.

Ultimately, this paper demonstrates that late antique Christians, especially rigorists, wrote about baths and bathing because it was an important element in constructing a framework for an idealized Christian life and maintaining meaningful divisions within the Christian oikoumene based on ascetic practices and spirituality. But

these writings should not be taken as an accurate reflection of social practice or mentalities concerning bathing in late antiquity, although certain changes, which reflect the importance of the ideal among the laity, are notable. In the end, late antique Christians emerge here as quite Roman in the manner in which they cared for their bodies, personal appearance, and health. And public bathing culture allows us to glimpse the rich social mosaic of Late Antiquity vividly.

Serkan Demirel

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An Essay on Hittite Cultic Calendar Based Upon the Festivals

Due to the lack of adequate information, there is no an attempt to make a Hittite cultic calendar. But, it can be taken into account festivals associated with agricultural cycle for Hittite cultic calendar. There were numerous festivals in Hittite Anatolia during the second millennium BC. While some of these festivals took more than one month, some were taking in few hours. Typically, Hittite festivals have spiritual characteristic and consist of libations for different types gods. It is possible to make a cultic calendar considering distribution festivals during the year. Most of the festivals is collected in autumn and spring. Therefore, it may be said that Hittite festivals connected with agricultural cycle. The spring feats in the beginning of agricultural activities celebrated for the gods related to "seed" and the autumn feats in the ending of agricultural activities celebrated for the gods related to "harvest". This situation indicates that Hittite cultic calendar has an economic aspect. The gods in Hittite panteon represent natural events that determining agricultural activities. For this reason it can be said that agricultural cycle formed Hittite cultic calendar.

Amanda Du Plessis

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A Practical Theological Reflection on the Usage of Symbols and Metaphors in the Pastoral Care Ministry of the Church in South Africa

The African continent is associated with a variety of problems. Irrespective of having achieved a new democracy more than two decades ago, South Africa still seems to suffer the same fate of the rest of the continent because of the inability to solve its innate challenges. On grassroots level South Africans however, are desperately seeking ways of moving away from this problem paradigm to a more constructive and assertive paradigm where South Africans can truly be reconciled as a 'Rainbow nation' despite of the different cultures as interculturality brought new challenges to the church and especially to the pastoral care ministry of the church. In intercultural hermeneutics we no longer work with a split between Christ and culture, but with the interconnectedness between Christ and culture, without the sacrifice of the uniqueness. Religion, faith and spirituality cannot be understood without the understanding of culture. This paper investigates the churches' responsibility for providing pastoral care to the people of South Africa within an intercultural paradigm where the congregants try to 'cultivate' creation and the cosmos into human space for living through symbols and metaphors. The research question which will be investigated concentrate on the substantial difference between Christ and culture and how a pastoral approach could contribute to the avoiding of mere "Christianization" of the so-called heathen culture, but which could result in an approach where Christ is the authentic Transformer of culture. The paper follows the model of Osmer (2008) for doing Practical Theology.

Enas Fares Yehia

Lecturer, Minia University, Egypt

The Adventurer of the Desert. Prince Kamal Eldin Hussein

Prince Kamal Eldin Hussein was the son of Sultan Hussein Kamel. He was the heir presumptive, but he refused the rule in a unique case in the history of modern Egypt. There were many opinions concerning this matter, and it was kept secret in Egyptian history. This article discusses the role of the Prince in Egyptian life, and how he was close to the Egyptians. He was fond of exploring the desert, and made many important excavations there, so he deserves the Egyptian Tourism Ministry's interest in his excavations as it celebrates the anniversary of the exploration of the Gilf Kebir area by arranging a journey every year to his plaque there. In the Hollywood film "The English Patient", the main character was transporting Prince Kamal Eldin's plaque to the Gilf Kebir Plateau in 1933. Since the release of this film the area has witnessed increased interest from tourists, scientists and historians.

Marcella Festa

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Preistoric Cultures in Xinjiang: Retrospect and Prospects

For its remoteness and its geographical features- harsh deserts surrounded by formidable mountains - Xinjiang seems at first an inhospitable and inaccessible land, peripheral and distant in the eyes of most Chinese scholars and nearly unknown to western scholarship until the beginning of the twentieth century. During this time, intrepid explorers, such as Aurel Stein and Sven Hedin, discovered remains of lost, ancient civilizations in various parts of the region, allowing archaeological researches to begin. Being Xinjiang one of the last places on Earth to be inhabited, Neolithic is poorly represented, but excavations along the last century brought to light remains of numerous and diverse Bronze Age and Iron Age sites. They were cores, central points of interaction between east and west, but it is only in the last thirty years that their crucial importance has come to be recognized.

From the 1980s an increasing number of studies have put forward cultural categories and spatial-temporal frameworks to organize the remains but due to several problems, such as scarce publications, insufficient metallurgical analysis and scant reliable dating, there is still a lack of clear standards for establishing cultural and temporal attributions of the sites. The contribution given by debates among scholars on the subject is remarkable and needs to be evaluated in greater detail, in order to gain a clearer understanding of early Xinjiang. This paper aims to be a qualitative study on the current research on Bronze Age and Iron Age cultures in Xinjiang. It provides a retrospective review of the studies on the subject with special reference to selected works since the 1980s, in the hope of enhancing the understanding of Xinjiang and Eurasian Prehistory.

Johannes Froneman

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Reflections on a Journalistic History-Writing Project within Corporate Context

This paper is a reflection on the research, writing and publishing of the book titled *Forging Unity: The story of the North-West University's first years*.

As an interdisciplinary study, theoretical orientations from both journalism and history anchored the research and will be discussed.

In terms of journalism the phenomenological and sociocultural traditions, provided entry points into the study through organizational culture theory as well as ethnography and branching into institutional ethnography. Cultural history provided two approaches which served as theoretical underpinnings for the historic study. They are the history of mentalities, which has been interpreted as they study of the emotions, feelings and attitudes associated with the theme at a specific time, but also the history of the present whereby history is accepted as a device to understand the historical present.

Our research confirms the significant empirical and methodological overlap between historiography and journalism, which enables the writing of a journalistic history. However, the writing of a journalistic history (such as this about the NWU) as a corporation posed difficulties. This stemmed from the clash between journalistic independence, as per the sociocultural tradition of the profession, and the organizational culture of corporations, which tend to shy away from history writing that would possibly undermine their reputations.

Whereas the author had independence and the project unfolded in a spirit of transparency, difficulties emerged from pockets of the NWU community following the release of a limited number of proof copies. Although the commission was for an uncensored history, the prospect of its public release was challenged.

One campus argued, *inter alia*, that newspapers were not trustworthy sources. However, various other sources, including interviews with some 100 role-players, were used to enhance the study's trustworthiness.

The paper describes this conflict and the eventual outcome. It is argued that other researchers could find much in this case study which could be useful in other contexts.

Moshe Gat

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Jews and Arabs in Iraq: From the British Occupation to the Mass Exodus (1917-1951)

A harmonious relationship characterized Arab-Jewish relations following the establishment of the Iraqi monarchy in 1921 which, in contrast to the past, was founded on equality in all realms of life. As a result, Jews began a process of integration into Arab society. Although this process was not complete – for Muslim society still related to them as a minority, Jews succeeded in rising to prominence as members of the upper echelons of society. Their numbers in the government bureaucracy and government companies were well beyond their relative weight within the Iraqi population, and the Jewish minority also played a dominant role in certain sectors of the Iraqi economy, such as finance and import and export.

The process of integration withered away during the 1930s. Iraq's independence and the rise of Arab nationalism as a force inseparable from Islam had a decisive effect on Iraqi Jewry, making their integration as Jews into a dominant Arab society unattainable. Parallel to the rise of Arab nationalism, anti-Jewish and anti-British propaganda disseminated by the German embassy in Iraq and similar messages inculcated by Palestinian Arab expatriates created a climate that climaxed in the June 1941 pogrom against the Baghdad Jewish community, an event that in essence, destroyed the fabric of past Arab-Jewish relations beyond repair. Events in Palestine in late 1947 only served to exacerbate relations, widening the gap between Jews and Arabs. If to this point the regime had employed all measures at its disposal to protect the Jewish community, henceforth the Jews became a dangerous liability – a tinderbox for the regime, and the anti-Jewish policy that the Government adopted to protect its hegemony, ultimately pushed the Jews out of Iraq.

Florian Grafl

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Collective Violence and its Representations in Barcelona's Local Press in the Interwar Period (1918-1936)

Barcelona experienced one of the most violent periods of its history already in the Interwar period (1918-1936). Due to the anarchist bomb attacks in the 1890s, the city became internationally known as "The city of Bombs". Between 1919 and 1923, a period of time which later became known as the *Pistolismo*, more than 800 persons fell victim of the social struggles in Barcelona. Ten years later, Barcelona turned into "Europe's Chicago", because armed robberies took place almost every day. Not surprisingly, this period was already thoroughly investigated. Regarding the reasons for the high intensity of violence, however, the role of the media in that aspect was almost neglected.

On one hand, this is understandable, given the fact that Spain was still a very agrarian country and newspapers were not very popular back then because few people could read. On the other hand, it cannot be denied that the local press was deeply involved in the history of violence in Barcelona in the first decades of the 20th century. For example, the publishing house of the satirical magazine „*¡Cu-Cut!*“ was assaulted in 1905 by upset officers of the Spanish army who felt insulted by some of the caricatures the magazine had published. Therefore, it seems appropriate to focus on the role of the press, regarding their contribution to the high frequency of collective violence in Barcelona. The main thesis is that conservative newspapers as well as anarcho-syndicalist newspapers created an atmosphere of mutual fear which for both sides of the conflict raised the readiness to use violence.

Gerald Groenewald

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Slaves, Khoikhoi and the Council of Justice at the Cape of Good Hope, 1652-1795

Soon after the VOC (Dutch East India Company) established a refreshment station at the Cape of Good Hope in southern Africa in 1652, the nature of this outpost changed. Within a few decades a settler colony developed which contained not only VOC employees, but also many thousands 'free burghers', mostly farmers, and slaves imported from the Indian Ocean world who worked as their labourers. The indigenous population of the Cape, the Khoikhoi, were at first treated as sovereign and independent but within half a century they were incorporated within the colonial polity. This paper traces the treatment of slaves and Khoikhoi in criminal cases by the Council of Justice during the period of VOC administration (1652-1795). In particular, it aims to establish long-term patterns in crime and punishment of the two groups which formed the Cape's underclass: the slaves and Khoikhoi. What sort of crimes did they commit and how did their punishments differ from those of VOC employees and the free burghers? The ultimate aim of this research, based on a complete databases of all the sentences passed by the Council of Justice from 1652-1795, is to investigate how and why the presence of unfree groups influenced long-term trends in punishments in a Dutch colonial society. It is demonstrated that while there is certainly an amelioration in the punishments meted out to Europeans in this society (in line with similar developments in the Netherlands), this is not the case with the Cape's underclass.

Wael Hemimy

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Throne Scenes on Islamic Coins in Local and International Museums' Collections Comparison Archaeological Study

Throne scenes on coins played generally an important role in their decoration, particularly Islamic coins. These scenes carried out on many coins through different civilizations, Greco-roman and Islamic in particular. They have taken many diverse forms according to the historical era that they were made using several materials such as gold, silver and bronze. This paper aims to study throne scenes on coins that exist in local and international museums' collections. Comparison archaeological method through different civilization was applied. Results show that the scenes' coins were made of different materials, decorations, and forms. The paper cited many styles that were existed in different civilizations.



Tove Hjorungdal
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&
Carl Holmberg
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The Asset of Reading Archaeological Archive Records Together - Archaeology and History as Companion Disciplines

We present a methodology on how archaeologist and historian practice reading and interpretation of *archaeological archive acts* (field reports) together. The project aims to contribute to practice-history in archaeology and to new methods of scientific teamwork.

Archaeology and history share the sources of archives, but our relationships to archives are partly different: archaeologists have written the excavation reports and are also experts in materialities; historians are specialists in source critical approaches to written documents and their sociopolitical contexts of production.

Our sources are reports from the excavation of Stone Age site Mullerup in Denmark, produced anno 1900 by Georg Sarauw (1862-1928), National Museum of Copenhagen. Sarauw is extensive on recording practices of fieldwork, and therefore effective to practice approaches.

The *companion disciplines approach* defines our methodology of cooperation. It is adjusted from Donna Haraway's outlook on interactions between differently situated subjects: how and where do two disciplines meet and become operative together when they aim to produce mutual results? Our methodology is as well material-semiotic: We discriminate and interpret practices by support of verb-related methodology.

Archaeological field reports give abundant examples of how practices of excavation and documentation are performed, and combined by excavators' use of materialities such as trowels, instruments, and of writing. The historian's expertise on the time around 1900 elucidates the tempo-spatial use of scientific devices, as well as Sarauw's interpretation of the site's development and population.

The value of *The companion disciplines approach* is its flexibility and potential to be adjusted to context and form of co-operation.

Simon Hye

Universität Innsbruck, Austria

Gerhard Tomedi

Professor, Universität Innsbruck, Austria

&

Alessandro Naso

Università degli Studi di Napoli Federico II, Italy

Investigating the Hinterland of Verucchio Status Report on the Valmarecchia Survey Project

The prehistoric settlement of Verucchio in the southern Romagna is renowned for the extraordinary grave goods that have been discovered in its four major necropoleis and much attention has been given to its position as an Etruscan bridgehead in Umbrian territory. The history of the origins of the settlement and its zone of influence, however, are largely unexplored. The project Verucchio: City Development and Trade Links, 11th-7th C. BC, supported by the Austrian Science Fund (FWF), aims to address this desideratum at various levels.

Research focuses on the areas directly adjacent to the valley of the river Marecchia, one of the main trade routes between the Tyrrhenian Sea and the Adriatic coast in this area. From 2009 to 2015, an archaeological landscape survey was successfully carried out and covered the zone between the river mouth in Rimini (Emilia-Romagna) and the river head in the Alpe della Luna (Tuscany). Particular attention was paid to topographically favoured hilltops and plateaus. In most of these locations, archaeological remains with differing degrees of clarity could be identified through systematic site inspections. During the seven survey campaigns more than 300 artefact scatters dating from the Stone Age to the Roman Imperial Age were located.

Currently the newly gathered information and the data from the scholarly literature are combined into a settlement history of the research area, in order to be able to understand the sequence leading to centralisation in Verucchio and subsequently to its dominant position as a central place in the Marecchia Valley. In a second step, the results will be compared with existing theoretical models developed for the middle Tyrrhenian area, describing the gradual evolution of small villages into proto-urban settlements in Etruria.

Shaun Joynt

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and Academic Advisor, Hatfield Training Centre, South Africa

**Exodus of Clergy: Responding to, Reinterpreting, or
Relinquishing the Call**

Who will lead the sheep when the shepherds are gone? Clergy play an important role in the establishing and sustaining of the church; without them congregants will not be rooted in the faith nor will the faith be transmitted to the next generation. The shortage of clergy in the Roman Catholic Church and the distribution or displacement challenge facing the Protestant church pose a risk to the future of the church, therefore the response of clergy to their call to full-time service is crucial for the continued existence of the church. Even though an understanding of the call assists clergy in responding to it, a number of them leave full-time service anyway. In addition to their call is the challenge of changing roles and responsibilities. These influence clergy's response to their call. The purpose of this study is to discover the variables involved in responding to the call to full-time service in a church and explore how clergy exhibit these. A practical theological grounded theory approach is used to discover the properties of the core category *calling*. Semi-structured interviews are conducted and data are coded using Glaser and Strauss' grounded theory methodology. The core category of *calling* includes properties such as age, defining what a call is or isn't, it evolves over time, it has an aspect of timing, and it requires "worldly experience" to be effective. Osmer's descriptive-empirical task is used as a practical theological lens through which to view the core category *calling*. The results indicate three responses of clergy to the call to full-time service in a church: not being called in the first place, a dual call (being bi-vocational), and being called but leaving anyway.

Irina Kalinina

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The Similarity of the Technique on Neolithic Pottery of Sudan and Ural Region

The problem of similarity and differences between ceramic assemblages has constantly attracted the attention of archaeologists. In the opinion of many scholars, ornamental motifs may have continued during millennia and are closely related with history of the formation of nations. The technique of ornamentation on Neolithic pottery of Sudan presents a remarkable similarity to that of the Neolithic ware of the Ural region. The coincidences of the ornamental patterns are most difficult to explain through convergence. Presently, there are supporters of the theories of one-time far migrations. Without rejecting a priori the search for explanation of the similarities in pottery through models of the "anthropology of movement", it is still worth to attempt to define some possible reasons of convergence which actually would have been due to the common regularities of the techniques of ornamentation of pottery. Here a direction of investigation called "historical semantics" is proposed which studies the interrelation of technology and semantics. This paper discusses the ornamental "rocker-stamp" motif reflecting the ideas that might be concerned with textile manufacture.

In different regions, the appearance of pottery decoration related with the fabrication of textiles can have occurred independently. Notwithstanding the conservatism of the archaic manufacture, the possibility of wide distribution of innovate technologies during the period under consideration also should be taken in consideration. During this period, close contacts and interactions between particular populaces were strengthened due to rising complexity of social structures and increased specialisation. In different regions, the appearance of pottery decoration related with the fabrication of textiles can have occurred independently.

George Kaloudis
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**Constitutional Controversies, Foreign Policy and
Consequences: Greece in the Early 20th Century**

Abstract: The Greek political landscape, from the beginning of World War I, was characterized by a combination of foreign policy objectives, important constitutional controversies, and personality clashes. Its chief protagonists were two men engaged in a power struggle accentuated by different perceptions of the national interest: King Constantine I and Prime Minister Eleftherios Venizelos. The relationship between these two men as well as the role of foreign powers was of paramount importance in regards to two of the most significant events in modern Greek history: The Ethnikos Dikhasmos or National Schism and the Ethnike Katastrophe or national Catastrophe. What followed these events affected not only Greece, but Turkey and the international community as well.

Timothy Kane

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Interfaith Dialogue and LGBT Civil Rights: Sharing Best Practices across Faith and Sexual Identities

Celebrating the intersections of Faith and Sexual identities has too often been considered incompatible. Yet, Faith and LGBT communities can learn to see each other as allies who share common ground, as well as common membership. Intimate and often non-visible identities of faith and sexual orientation position individuals to engage life and communities in unique, yet similar ways. This shared platform for interpreting and responding to the human experience engenders growth and learning that can be adapted to benefit members of both identity groups. This is particularly true for members of minority faith and belief traditions who experience discrimination based on their faith and belief identity.

Specific examples from the Interfaith and LGBT movements that demonstrate common ground between seemingly uncommon identities are found in both the Roman Catholic approach to inter-religious dialogue and the facilitation of “Safe Zone Trainings” within LGBT communities. The Four Dialogues of the Roman Catholic Church created to engage non-Roman Catholic faith and belief traditions (http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogueproclamatio_en.html) has been successfully used to promote understanding of sexual minorities within heterosexual-majority communities. In addition, the model of the “LGBT Safe Zone Training” has been easily and successfully adapted to foster dialogue around the experience of secular individuals (<http://secularsafezone.org/content/about-secular-safe-zone>).

What additional resources can be identified and leveraged that exist within Faith and LGBT communities to foster dialogue around faith and sexual identities, as well as to build bridges of understanding between members of these communities? Come learn from and contribute to this intriguing conversation about how we all can embrace our diverse and overlapping faith and sexual identities.

Gungor Karauguz

Professor, Necmettin Erbakan University, Turkey

A Brief History of Archaeology Anatolia

Archaeology in the Ottoman Empire before The First World War, was carried out by Western researchers. In this context, many western researchers came to Anatolia and other ancient centers.

Westerners are researched about archeology at the ancient settlement in Ottoman lands. Thus, Westerners have discovered ancient settlements destroying our historical monuments. The Ottoman Empire, formerly connived to what these researchers have done. But later the Ottoman Empire put very heavy conditions. Thus, progress in the Ottoman territory antiquities was very nice.

In this paper, the development of this process will be shown that the reflection of the Sevres Treaty.

Andreas Lind

Independent Scholar, Portugal

Radical Capitalism as a Coherentist Philosophy

John Milbank, Graham Ward and Stephen Long, along with other authors of the theological movement *Radical Orthodoxy*, think that we are entering into a new cultural stage called *The Post-Secular*. As with leading post-modern authors, they undertake the exposition of their arguments at the level of *narration*, namely, they accept the impossibility of finding a universal reasoning capable of *explaining* facts, but only capable of *interpreting* them as open events. Being aware of the impossibility of building knowledge based on an absolute, neutral and universal reason, as the modernity attempted in the past, these authors show that each *interpretation* has its own presuppositions which are also grounded in theology.

According to John Milbank's perspective, this philosophic tendency has its origin in *nominalism*, which originated in a non-orthodox Christian theology of the late medieval era. Analyzing the connection between nominalism and capitalism, *Radical Orthodoxy's* authors see Nietzsche as the one who gave the operative principle to the liberal nominalist tradition: *the will-to-power*. In their point of view, capitalism is based on the principle that each individual who operates in the free market, attempts to impose by power his own will against others. Thus, nominalism affirms that different individuals have contradictory wills.

Based on the *subprime crisis* in 2007, one would argue that the nominalist philosophy played a role in contemporary capitalism, not only in the matter of individual will, but also by being focused on the logical coherence of the system, rather than focusing on any kind of realistic foundation. By rejecting ontology, nominalism made *validity*, that is, the logical coherence, the main criterion for accepting a system. The massive practice of subprime credits, which brought about a global financial crisis, was only possible within this nominalist perspective of *validity*. This perspective allowed granting credit based only on the speculative increase of house prices, the practice at the origin of the present global financial crisis.

Stiina Loytomaki

Post-Doctoral Researcher, University of Helsinki, Finland

The 'Mise en Valeur' of the Colonies and Forced Labour: France and the Construction of Congo-Ocean Railway

At the present, the French state and a French construction firm La Spie-Batignolles are charged in a Parisian court for crimes against humanity relating to the construction of the railway Congo-Ocean during the 1920s in the French Equatorial Africa. During this grandiose colonial project, supposedly demonstrating the economic and civilizing aspects of the French state, some 17 000 workers died in conditions of forced labour reminiscent of slavery. At the time, the project seemed to embody two important facets of Western colonialism: the 'mise en valeur' of colonial territories on one hand, demonstrated by the construction of vast railway networks aimed to benefit from the natural resources of the colonies; and the difficulty to introduce Western conception of work into the colonies.

This paper seeks to explore the relationship between the 'mise en valeur' of colonial territories and the question of free versus forced labour in the French inter-war colonial ideology by exploring how these ideas were articulated by French colonial theorists and international lawyers at the time. 'Native labour' was a prerequisite for the mise en valeur of colonial territories. For this purpose, natives needed to be taught, by force if necessary, the discipline to work; yet, according to the Western thinking, African societies were too bound by tradition so as to instill a Western notion of free labour in these societies. On one hand, the mis-en valuer aimed to 'modernize' colonial societies and assimilate them along the model offered by the West; on the other, the dominant idea of the 1920s and 1930s remained of Africa as the domain of tradition.

In this paper, the French debates are juxtaposed with the conceptual history of free labour versus forced labour by the League and the ILO in 1920s and 1930s. The norm making of these international organisations coincides temporarily with the construction of the Congo-Ocean railway. The international regulation of labour in the background, the paper shows how systems for extracting 'native labour' were legitimized and in fact legalized in the colonies for instance in terms of taxation or criminal law, or by categorizing certain projects as 'public works' which justified the use of coercion in the 'public interest' or in

the interest of the communities. While some French colonial theorists denounced the 'naïve universalism' of International organizations with regard to the legislation concerning forced labour, in fact the ILO and the League of Nations before it were also oscillating between universalism and relativism, assimilation and rule by association, liberalism and racism. While the superiority of free labour was taken for granted, international labour norms were designed so as to allow for a wide discretion to colonial powers to decide where and how they were applicable, due to 'local conditions'.

This paper highlights the importance of looking at how intellectual history concerning colonialism translated into actual legal and social practices, and suggests that colonial history be explored by combining the transnational, national and local view-points.

Jele S. Manganyi
Pastor, University of Pretoria, South Africa

Perichoresis and Ubuntu within the African Christian Context

Juxtaposition of the notion of Perichoresis in the Cappadocian Fathers and the notion of Ubuntu in the African Traditional Religion (ATR). Perichoresis was as a result of an attempt to understand and to resolve the relationships within the trinity. How to make sense between the one and the many at the same time; and they come to say the oneness of God is not singularity but unity in plurality. One Ousia and three hypostasis that was based on the understanding of the relationships within the trinity. The question of three in one, the apostles according to the information we have never question nor try to resolve the position and status of Jesus within the oneness. It seems they celebrated the tension rather than to resolve it. They heard from Jesus who said to them 'you believe in the God believe also in me' and 'if you had known me, you would have known my Father also. From now on you do know him and have seen Him... whoever has seen me has seen the Father'. They also heard Him when He said 'I am in the Father and the Father is in me'. The article is going to investigate, analyse and observe the two notions; Perichoresis and Ubuntu within the African Christian context. The notion of Ubuntu is based upon the understanding that a person becomes fully a person in the presence of other persons. It's a notion that deals with the relationships from an individual to the community and from physical to spiritual. The article shall also attempt to analyse any categories of thinking that are within the African Traditional Religion that may better explain the relationship within the trinity. Ubuntu may be regarded as human based approach and Perichoresis as based upon the divine relationship, can that be resolved? Is there a need to resolve it?

Gizem Mater

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Turkey

**Early Excavations and Researches in Larisa (Buruncuk) -
1902-1932/34**

Earliest field studies on the settlement known as Larisa (Buruncuk) started in 1902 by a joint undertaking of Germany and Sweden. The excavations, focusing on the early stages of eastern Greek art, were initiated by Lennart Kjellberg and Johannes Boehlau and continued with three final campaigns from 1932 to 34. Visual and written documents which are preserved in Turkish archives today shed light on the local (Ottoman and Turkish) perspectives in the course of the archaeological work at Larisa. Initially, the correspondances between Kjellberg-Boehlau and the museum directors in Istanbul shows bureaucratic process proceeded in a formal-but-personal style. The appointment of local commissars and their reports become apparent as a further topic of the background of excavations and researches. The transportation and registration of finds as well as the analyses of the objects in the museum followed accurately the rules of Turkish bureaucracy. Major publications on Larisa in three volumes can certainly be considered as a result of the collaborative efforts of all Swedish, German and Turkish parties involved.

Kenneth Moore

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Pythagoras and the Wolf

This article explores elements of Pythagorean symbolism utilised by Plato in a number of dialogues. It begins with an exploration into the symbolic nature of the colour white from which further researches led to a range of apparently interconnected topics which include lycanthropy, cannibalism and human sacrifice. These emerge from connections between Pythagorean colour symbolism and music, namely the so-called “wolf fifth” tone, along with other culturally symbolic themes. The article particularly examines the significance of the colour white (and Pythagorean colour theory more generally) in Pythagorean thinking and how this resonates with broader mythological themes and cultural topoi such as the cults of Zeus, Pan and Apollo which are specifically associated with Mt. Lykaion in Arcadia, along with the Lykaian Games, the Roman Lupercalia and the myth of the first werewolf (lycanthrope). Other, broader mythological connections with ancient Near Eastern cultures are considered alongside these as having reasonable associations. Of interest too is Plato’s use of the gnomic phrase *lykon idein*, “to see a wolf”, in the Republic along with its relation to earlier, Homeric expressions along similar lines. What emerges is a broad “tapestry” of interconnected mythological ideas which appear to date back at least to Archaic-era Greece, if not earlier, and which find their later expression through Pythagorean symbolism. It is unclear whether this is the result of some “natural” process of development or a direct consequence of deliberate co-opting by interested parties seeking to capitalise on these mythic themes for their own ends. Regardless, the article explores these themes in depth and considers their interconnectivity across a range of texts, traditions and genres.

Alexandra Morris

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**Alexander the Great: Head to Head with CTE
(Chronic Traumatic Encephalopathy)**

One of history's greatest questions, debated to this day, involves the dramatic changes in personality and behavior of Alexander the Great. How did a man who was regarded as intelligent, charismatic, compassionate, judicious and composed become increasingly irrational, paranoid, maudlin, mercurial and irascible? Surprisingly, the answer may lie not in a museum, ancient text or archeological dig, but in today's headlines concerning concussions and traumatic brain injuries. Alexander the Great most likely suffered from Chronic Traumatic Encephalopathy (CTE), a degenerative brain disease caused by the repeated concussions he acquired throughout his life both on and off the battlefield. This paper will examine the many injuries Alexander sustained throughout his career in addition to his health and personality changes through the lens of Chronic Traumatic Encephalopathy. Furthermore this paper will show that Alexander the Great was neither a megalomaniac nor an alcoholic, but instead, as chronicled by the ancient historians, Arrian, Quintus Curtius Rufus, and Plutarch, suffering from the effects of CTE.

Margot Neger

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***Quod Epistulis Eius Ostenditur:*
Embedded Letters in Prose Narratives**

Ancient historiographers, biographers and novelists repeatedly insert the letter correspondence between various characters into their narratives. In the Greek and Latin representatives of these genres we encounter several passages, where the content of a letter is cited or the circumstances of its composition, sending, receiving and reading are narrated. In some accounts letters may appear only randomly, but we also find numerous instances where a letter-exchange fulfils an important function for the development of the story.

The paper wants to examine which impact these embedded letters have on the larger narrative and in which contexts they are written, sent, read, or even intercepted. In one episode the focus may be directed on the content or message of a letter, whereas in another its materiality may be more important for the development of the plot. Letters can also be used as a means of focalization, bringing a character's point of view into play. Furthermore, they serve to connect different locations and settings of the narrated world, and whenever they fail to reach their addressee they can increase the dramatic potential of the narrative. A letter may even foreshadow upcoming events or shed new light on actions of the past. Frequently it serves as medium for lies, deceit and conspiracy, or it proves someone's guilt or innocence. The way how a letter is written, delivered or read may also characterize its writer, reader or messenger. Moreover, historiographers and biographers integrate letters into their accounts in order to authenticate their stories and thus enhance their own authority as writers.

Whereas scholarship on Greek and Latin epistolography per se has increased in recent years, the question, how representatives of other genres use letters as a narrative device within a larger context still remains understudied. The paper will particularly focus on Latin historiography and biography (Livy, Tacitus, Curtius Rufus, Cornelius Nepos and Suetonius) in order to show which aspects of epistolarity the respective authors emphasize and how they differ from each other regarding the depiction of letter-correspondence.

Chrysavgi Papagianni
Assistant Professor, Zayed University, UAE

**Unearthing the Past:
NoJum Alghanem's *Hamama* as Counter-History**

Nancy Peterson in *Against Amnesia: Contemporary Women Writers and The Crises of Historical Memory*, argues that literature can be “an unofficial, unauthorized site for writing history” (5). Starting from the same premise, I approach film as a locus of similar possibilities, namely as a locus where history can emerge. Nojum Alghanem's documentary film, *Hamama*, (2010) is an apt case study since it focuses on “formerly undocumented histories,” to use Lowe's and Loyd's term, and thus creates new stories, or, as Dana Heller argues, new “cultural myths” that fight against the epistemic closure of the Emirati pre-oil past. Similarly to Walter Benjamin's storyteller, Alghanem draws on the Emirati communal past attempting to articulate the ‘unspeakable,’ or, the unspoken of the ‘official’ historical discourse through a poetic language that highlights the beauty of what is about to vanish in the ‘ruins of modernity.’ Such an insurrection of lost memories and stories, places *Hamama* within a critical tradition of texts that attempt to give voice to what has been left untold, to create counter memories and counter histories that expose the gaps and silences of ‘official,’ hegemonic discourses and representations and thus create new possibilities for the future.

Merja Paksuniemi

Lecturer, University of Lapland, Finland

Educating Girls for Nations Purpose: Activity of Little Lotta Organization in Finland during 1930's and 1940's

The purpose of the article is to point out the kind of education that Finnish White Guard organization, Little Lotta provided in Finland between 1930's and 1940's. The data comprises archival sources. The study shows that participating in the organization was quite common in Finland; the Little Lotta association had approximately 13,000 members in 1935, 24,000 members in 1938 and 50,000 members in 1943. The members of the organization were 8-16 years old and after that they could apply membership for adult Lotta Svärd organization. The activity in the Little Lotta organization was organized by age dividing the girls into two groups; 8-13 years old and 14-16 years old. The girls were having meetings weekly and they were wearing uniforms during them. A special magazine called "Little Lotta" was published to support organizations activity. The aim was to teach the girls to love their home and home country while at the same time teaching them the necessary skills and knowledge for national defense.

During the war years 1939-1945 little Lottas were working in different tasks for example working in hospitals, canteens, helping in fund raising and helping adult Lottas. The name of the organization was changed into Girl Lotta in 1943 and it was shut down in 1944 when the war years ended.

Jaakkojuhani Peltonen

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Using History as an Argument – Alexander Encountering Diogenes and Indian Brahmins

Alexander the Great encountering famous philosophers like Diogenes and Indian Brahmins was famous commonplace in the classical and post classical literature. This paper examines how the stories of Alexander were exploited in the different texts written from the first century BC to fourth century AD. In the previous research scholars have mainly concentrated on exploring the historicity of these meetings, or they have searched the lost Hellenistic sources for the Roman texts. Sometimes scholars have explored whether the stories of Alexander meeting Diogenes or the Indian ascetic philosophers should be seen as a positive or negative/hostile depictions of the king. However, in this paper I explore how and why the ancient writers refer to these meetings. I suggest that the historical reality was side-issue for the writers who used these stories as a rhetorical strategy. Historical anecdotes were to support their argumentation, and defend, or attack certain shared values of the contemporary society.

My sources contain both Latin and Greek writers of the early empire and authors of the late antiquity. By the vast source material, I can compare what changes, or stays similar in the way these stories were re-used. For example, Roman Latin (Cicero, Seneca, Juvenal), Greek (Dion Chrysostom, Plutarch, Julian), or Christian (John Chrysostom, Palladius) author used these stories for different purposes. This paper will give us light not only on the legacy and reception of Alexander, but on the functions the famous stories of Alexander had in the Greco-Roman antiquity.

Zorica Petrovic

Independent Researcher, University of Primorska, Slovenia

The Roman Catholic Church and Clergy in the Nazi-Fascist Era on Slovenian Soil

The collapse of the Eastern bloc and the related transition process brought to the country of Slovenia the long-awaited democracy, while it also raised the challenge of how to deal again with the recent Slovenian history. The Roman Catholic church has been adjusting itself to social changes in Slovenia during the last 25 years, accompanied by a global crisis in many areas. This trend is typical for many countries of the former Eastern Bloc, who experienced a premature leap into a kind of turbo version of the western concept of democracy, from where they drew more conservatism than anything else. In this context, the official Roman Catholic Church in Slovenia finds encouragement to rehabilitate the role of Slovenian collaborationist formations during the Nazi and Fascist terror on Slovenian soil. With its' rhetoric, the Church continues to constantly demonize not only the Liberation Front struggle, but also continues to label several personal freedom achievements in the context of human rights, as mere remnants of the totalitarian communist system. The purpose of this paper is to address the responsibility of the official Slovenian Catholic Church during World War II, in relation to the Slovenian genocide implemented by the Italian, German and Hungarian occupiers. Moreover, the paper presents attitudes and actions of some priests during the occupation, to determine whether or not the official Catholic Church had a possible alternative, which would provide a far more authentic moral stance of the Church, by becoming one of the central elements of nation and state sovereignty in the eyes of the people and history. At the same time the article deals with the justification and necessity of armed resistance against the Axis powers, and its role in building the foundations for an independent and sovereign Slovenian state.

Luiz Felipe Ribeiro

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Between Scopophilia and Scopophobia: The Problem of the Genitalization of the Gaze in Hellenistic Judaism

It is well documented that certain forms of *eros* and strong cases of sexual *epithymia* were considered pathological by a given Hellenistic medico---philosophical discourse. Such tradition is dispersed in the Greco---Roman Medical archive, from Rufus of Ephesus (2nd half of 1st c.CE) to Plutarch and Galen's story of how the physician Erasistratus of Ceos(c.315-240 BCE) healed the young Seleucid prince Antiochus of an episode of pathological *eros* for his father's wife. Transmission of the diseases of *eros* and desire was frequently feared in this tradition to take place by means of the eyes. This paper starts off at Plutarch's *Table Talk* and Heliodoros' *Aethiopika* and their digression on the ocular means of transmission of the disease of *eros* as a plausible context for the Hellenistic Jewish anxiety toward the erotic look. From there, it will be shown how such ideology that conceived of vision as a tactile experience and that genitalized the mechanics of the gaze sedimented the discomfort of Greek---influenced Judaism with the quotidian experience of looking, prescribing an attitude of *visua asceticism* (*scopophobia*) in Hellenistic Jewish authors like Philo of Alexandria, the Testaments of the XII Patriarchs and Paul of Tarsus.

Eva Riediker-Liechti

Postgraduate, University of Zurich, Switzerland

Takeaway in Antiquity - A Roman Tavern on Monte Iato (PA)

Takeout meals and drinks are not only a modern phenomenon but were already popular in the Roman period. A lot of examples of taverns or bars were found in Pompeii, buried by the eruption of Vesuvius. However, one or more taverns were indispensable for every Roman city because a lot of the members of the lower class lived in rented flats where they had no facilities for cooking. In Roman Sicily only a few taverns are published so far, and not in great detail at that.

The Roman settlement Ietas, situated approximately 30 km to the southwest of Palermo, has been excavated since 1971 by the Institute of Archaeology of the University of Zurich. In 1992 a building with an L-shaped masonry counter and an oven was discovered and subsequently interpreted as a tavern (*thermopolium* or rather *popina*). Inside this building a massive destruction layer was excavated which contained numerous pottery fragments, but also various pieces of lamps, tiles as well as glass, bronze and iron objects.

In this lecture I will first of all focus on the furnishings and facilities of this building. Secondly, I will discuss the significance of this tavern for the customers before finally addressing commercial questions regarding the city of Ietas.

Lutricia Snell

Senior Lecturer, North West University, South Africa

**God, Science and Eschatology in the Anthropocene Age.
Perspectives on the Future, Informed by Scripture, and the
History of Man and the Earth**

21st Century man is leaving footprints unseen in the preceding five billion year fossil record on the history of the earth. It is a legacy which is visible in the geologic strata, in the altering of both the earth's atmosphere and in the chemistry of the deep sea, in the alarming changes in global weather patterns, and in the littering of the outer rim of the outer space. Of even greater concern is the dawning that modern man has geologically evolved from hunters of game on the savannah to having become a threat to himself by jeopardizing his own future as a species. Carbon dioxide levels have increased by one third in only two hundred years. Farming methods boosting crops with synthetic fertilizers have led to their outnumbering of the release of more nitrogen than that of natural plants and microbes.

Challenges facing man in the Anthropocene Age are disturbing in both its magnitude and depth. Scientific research on global population growth and natural resources indicate that by 2050 there will be practically no natural resources left on earth to feed mankind and fuel his automated local or global movements. These projections indicate that man may within the foreseeable future again become a cave dweller, unless more clean energy become more widely used or other inhabitable planets are discovered, all within approximately the next 35 years. Also threatening man is the reality of a possible nuclear winter, a climatologically disruptive threat involving sub-zero temperatures, with all life on earth having been abandoned by its previous rhythmic seasons. Furthermore, it is evident that with the latest marvels of science and technologies in the utilization of fossil fuel, climate change impacting agriculture, medical marvels adding to growing populations and breakthroughs impacting health and longevity, man in the Anthropocene Age is faced with a vast array of challenges in the making because of a scorched earth threatening inhabitable life of future generations.

Against this backdrop the central question which becomes inevitable is whether the future destiny of the human race is centred in the ingenuity of science or if it is in the hands of the Triune God?

Furthermore, the question arises anew on the nature of the Biblical stewardship to which man had been called in the book of Genesis in the Holy Scriptures, and whether man went off script, or else if in the final analysis eschatologically speaking this is man's path and that of the earth? Therefore, this seminar endeavours to have the Creation of the earth and man grammatically-historically examined anew, as the question is posed on man's Biblical stewardship within the Anthropocene Age. Furthermore, given the life-threatening implications of man's footprints on earth within the past 300 years, the question on the meaning of eschatology within this existential paradigm of earthly existence is revisited in an attempt to seek theological answers to the role of God within the scientific paradigm of post-modern man and his ultimate destiny.

Elisabeth Trinkl

Associate Professor, University of Graz, Austria

Peter Scherrer

Professor, Head of Department, University of Graz, Austria

&

Konstantinos Kissas

Ephoros of Korinthos, Greece

Excavations in Pheneos. The Greek-Austrian Synergasia 2011-2015

The Arcadianpolis Pheneos has been subject of a shared archaeological research project by the Ephorate of Antiquities in Korinthos and the Dept. of Archaeology of the University of Graz. We have been surveying wide areas of the acropolis hill by surface observation and partly GPA documenting architectural remains from bronze age (MH, 18th/16th c. BC) to the Frankish invasion in the 13th/14th c. AD.

The first and main object of our interest has been the city wall in the southern slope of the acropolis hill. After five campaigns of fieldwork and opening a dozen of trenches we may say that the city walls are securely dated in the reign of Alexander the Great (or slightly after) and were most likely the work of Macedonians. Pheneos very probably had a Macedonian garrison in that time and served as a stronghold against the Spartans. The walls are regularly 3,20 m wide and have supported roofed battlement parapets (epalxis) on both sides, to be defended against enemies from outside and also the citizens from inside the town. This makes Pheneos a turning point in the technique of defense works and coincidentally an architectural expression of social and political processes at the rise of monarchies and the decline of polis institutions in the dawn of the Hellenistic period.

Directly adjacent to the road along the inner side of the city walls we could locate a series of sanctuaries of the Late Archaic and Classical Periods. In one case it was possible to excavate the whole of a temple like two-phased building with a hearth (eschara) and the basis of a cult statue. Among the manifold cultic deposits which hint to a goddess as the recipients of dozens of bronze cups and hundreds of miniature pottery vases may be mentioned here.

Charlotte von Verschuer

Professor, Ecole Pratique des Hautes Etudes, France

**The Dining Shogun:
The Economy of Banquets in Muromachi Japan**

In 15th and 16th century Japan, the military, monastic, and aristocratic elites are gathering at formal banquets all the year around. These events provide an occasion favourable for the communication between the elites in Kyoto. At these social events the Shogun with his Bakufu government officials, the abbots of the temples of Kyoto, and the imperial court dignitaries were meeting at a vassel's mansion or a Zen monastery. At this occasion, the Shogun receives official presents from his vassals, the faithful courtiers or the monastic dignitaries. These gifts that included luxurious art crafts as well as cash money represented in fact an economic asset. They were highly priced on the Kyoto market and of a value important enough to furnish the Bakufu's treasury. Far from being a marginal occupation the Shogun attended these dinners no less than about ninety times a year, there by investing a total three months of his time in socializing and there by earning an income. I will feature some records such as the «Report of the Solemn Banquet at the Iio Mansion» Iiotakuonariki sponsored by an administrator of the Bakufu government in Kyoto in 1466 AD. My paper will analyze the organization of the banquets including the dining etiquette and the gastronomic tastes. But it will mainly focus on the economic aspect, including the investment by the sponsors for the banquets and their cost for the official presents, as well as the resulting revenues for the treasury of the Shogun. The examination of the Muromachi dining parties provides us with on the spot examples of the Shogun's daily activity and Bakufu's financial management.

David Wick

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Engineering the Pax Deorum: Augustus & the Saeculares – A Case Study in Social & Religious Motives at the Birth of the Roman Empire (part 2 of 3)

The Emperor Augustus would believe at the end of his life that he had rekindled at least a functioning image of the archaic Roman religious spirit in the major arteries of his empire and at least in its Greek and Italian regions, and in his city. His contemporaries seem to have agreed that they could see this happening, even when they acknowledged it as an act of propaganda in some sort. Modern scholars have been more inclined to see through it, or to see only the propaganda, or an event staged by a managed, state religion.

My intent in this study – the second of three parts – has been to examine the attempt by Augustus to stage (before and during the year 17 of the old era) what he hoped or argued would be a transformative event, one that might re-create the family religious solidarity and wholeness of community he and his wife believed the Roman world needed to survive. The first part investigated the widespread feeling in the Mediterranean at the time of Actium that human culture had become so destructive and infected by guilt and ambition it might itself end in war or social disaster.

In this portion of the study I look at the design of the *Saeculares* event itself – its use of ‘captive’ popular literature, themes of family and repentance in ritual acts, objects and liturgy, uses of the symbolic teaching nature of spaces in the Roman cityscape, and the participation of Augustus and his wife themselves (and their use of their own property in the cityscape to press the redeeming nature of the rather non-Roman god Apollo) as well as the Greek birth-deity Eilithyia. The sketch of the event as a belief-experience (taking the culture-wide ritual as constructed by Augustus and his wife seriously) is aimed at a third and final element (another paper) looking at its application to the army and the Roman idea of military power vs. peace, and at assessing the ultimate effect the *Saeculares* evaluated in terms its own time might have used, rather than in modern terms of political effect.

Peter Wigand

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&

Myles McCallum

Associate Professor, Saint Mary's University, Canada

The Roles of Land Use and Climate on Middle to Late Holocene Landscape Dynamics in the Mezzogiorno

The exact relationship of Holocene climate change, human cultures, and landscape evolution is unclear. Today the affect of people upon the landscape is obvious, but in the past their impact is difficult to detect, let alone assess. Although palaeoecological and archaeological records are available in many regions, the issue of whether climate or people, or more likely, a combination of both acting together, have been more important in shaping the landscape remains unresolved. Once landscapes have been impacted their decline may accelerate through feedback loops, and result in the demise of the cultures dependent upon these landscapes. An ideal laboratory, i.e., an area where the landscape is particularly sensitive to human impact is needed to study these relationships. The country straddling the Puglia and Basilicata border region in southern Italy (the Mezzogiorno) is such a region. Torrential rains and flooding during the last decade have resulted in loss of life, property destruction, and farmland erosion. Affects of climate change are magnified by poor land use practices applied to an unstable surface geology. Current trends will devastate the depressed economy of the region. Although the historical record is limited, and we know little of how people lived and treated the land prehistorically, recent palaeoecological and archaeological research is providing hints regarding the role of climate and people in landscape dynamics, and of the affect of changing landscape upon people. Today's conditions may have occurred previously resulting in Roman cultural collapse. Understanding past and present climates and land use may also help predict future outcomes of global climate change. Our team includes a paleoecologist, archaeologists, and a dendroclimatologist. Three summers of preliminary research indicates that we can reconstruct a full Holocene history of alluvial erosion/deposition, spring discharge, and soil formation, and will be able to determine how they relate to

climate, and human demography in the Puglia/Basilicata region. Archaeological surveys are already mapping the spatial distribution of cultural materials providing an assessment of where people lived, their relative numbers, and pursuits, and what happened to them during the Holocene. Numerous dated erosion/deposition sequences in alluvium and valley terrace exposures along the Basentello/Bradano river valley are providing the regional record of landscape dynamics. Dated spring discharge events will provide a record of groundwater recharge linked either to climate, or to deforestation. Dated soil formation episodes are providing evidence of surface stability. Palaeoecological data will be calibrated using repeat photography and GIS analyses to document historical landscape change corresponding with modern weather records and oak tree-ring dendroclimate history. A macrophysical climate model will provide clues to more ancient climates and their relationship to landscape dynamics.