

# Historical Abstracts

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Conference on History.

**AT. IN. E. R.**



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Edited by:  
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## Introduction:

The History Research Unit of the Athens Institute for Education and Research has organized seven conferences with the participation of over 350 scholars from 49 countries, and has published five volumes of selected essays from those conferences. Involved in these efforts is the Scientific and Organizing Committee, which advises the director, the head of the research unit and the staff of the institute. It consists of the following members:

- Dr. Gregory T. Papanikos, President and Director, ATINER.
- Dr. Nicholas Pappas, Vice-President of ATINER and Professor, Sam Houston State University, USA.
- Dr. Gregory A. Katsas, Head, Sociology Research Unit, ATINER & Associate Professor, The American College of Greece-Deree College, Greece.
- Dr. Cleopatra Veloutsou, Head, Marketing Research Unit, ATINER & Senior Lecturer in Marketing, Department of Business and Management, University of Glasgow, Scotland.
- Mr. Leslie Stuart Woodcock, Academic Member, ATINER and University of Leeds, U.K.
- Dr. Evangelia Aleksandru-Sarlak, Associate Professor, Isik University, Turkey.
- Dr. Edward Anson, Professor, University of Arkansas, AK, USA
- Dr. Michael Aradas, Assistant Professor, Johnson S. Smith University, NC, USA.
- Dr. Stephen Andrew Arbury, Professor of Art History, Radford University, USA.
- Dr. Jayoung Che, Research Professor, Institute for the Mediterranean Studies, Pusan University of Foreign Studies, Pusan, Republic of Korea (S. Korea)
- Ms. Andrea Eis, Doris and Paul Travis Endowed Professor in Art and Chair, Oakland University, USA.
- Dr. Michael Eisman, Associate Professor, Temple University, USA.
- Dr. John Evans, Professor, University of Minnesota, MI, USA.
- Dr. Ebru Gokdag, Assistant Professor, Anadolu University, Turkey.
- Dr. Kenneth E. Hendrickson, Professor, Sam Houston State University, TX, USA.
- Dr. Sabrina Joseph, Associate Professor, Zayed University, Dubai, UAE.
- Dr. George Kaloudis, Professor, Rivier College, NY, USA.
- Dr. Scott Kaufmann, Francis Marion University, SC, USA.
- Dr. Margarita Kefalaki, Instructor, TEI Athens and Researcher, ATINER.
- Dr. Shoucri Rachad Mounir, Professor, Royal Military College of Canada, Canada.
- Dr. Nikos Nikoloudis, Editor of the Journal *Istorika Themata*, Athens, Greece
- Dr. Steven Oberhelman, Professor, University of Texas A&M, USA.
- Dr. Ioanna Papadopoulou, Professor, Democritus University of Thrace, Greece.
- Dr. Frederico Velez, Assistant Dean, Zayed University, Dubai, UAE.
- Dr. Vasilis Vourkoutiotis, Professor, University of Ottawa, ONT, Canada.
- Mr. Christos Fratzeskakis, Researcher, ATINER.

If the crop of essays from this year's larger conference is an abundant and fruitful one, we hope to combine them with last year's essays and some historical essays from other conferences and previous years to produce two or more volumes of essays that will be focused more chronologically or thematically. As of now, we foresee the publication of two volumes, one dealing with ancient, medieval and early modern themes entitled *Traditional Times: Essays in Ancient Medieval and Modern History*, and another covering modern and contemporary history tentatively entitled *Newer Epochs: Essays in Modern and Contemporary History*. If the number and variety of

essays merits it, we will perhaps publish volumes that are thematic rather than chronological. They would have such possible titles as *Essays in Cultural History* or *Essays in Social History*. By publishing more volumes with more specific chronological and thematic purviews, we hope to develop new avenues of distribution and circulation of our history publications. In addition, there will be greater probability for review of our books in scholarly journals and other venues.

We at ATINER would urge all of you to prepare and submit your presentations for publication. They will go through a peer review process by our editorial board, which chooses referees in consultation with the editors of each volume. Each member of the editorial board coordinates the referee process in their respective discipline. The following scholars have assumed the difficult task of organizing the peer reviews for our volumes so far:

Dr. Eva Aleksandru-Sarлак, Ishik University, Istanbul, Turkey.  
Dr. Edward Anson, University of Arkansas, AK, USA  
Dr. Michael Eisman, Temple University, PA, USA  
Dr. John Evans, University of Minnesota, MI, USA  
Dr. Ebru Gökdağ, Anadolu University, Turkey  
Dr. Sabrina Joseph, Zayed University, Dubai, UAE  
Dr. George Kaloudis, Rivier College, NY, USA  
Dr. Scott Kaufmann, Francis Marion University, SC, USA  
Dr. David Mayes, Sam Houston State University, TX, USA  
Dr. Ioanna Papadopoulou, Democritus University of Thrace, Greece  
Dr. Stuart Price, De Montfort University, UK  
Dr. Benjamin Sax, University of Kansas, KS, USA  
Dr. Frederico Velez, Zayed University, Dubai, UAE  
Dr. Vasilis Vourkoutiotis, University of Ottawa, ONT, Canada  
Dr. Lee Williams, Saint Thomas University, TX, USA

ATINER will publish essays passed by our editorial board in subsequent volumes. The authors of essays that are not initially accepted will be asked to make improvements and amendments to their manuscripts for possible future publication. We do not categorically reject submissions. Rather, they are held in abeyance until recommended changes are made to them. It is up to each author, in cooperation with the editors, to make these requisite revisions. ATINER has developed the referee process to prepare each essay for its favourable reception within academic and scholarly circles and to assure that it will receive maximum exposure as a publication and a reference.

This booklet is the first collection of abstracts from an ATINER conference. For some time now, a number of attendees at our conferences in all disciplines throughout the year have requested that we publish the abstracts presented at their respective conferences. In response to these requests, we are beginning with the collection of history abstracts.

In researching and composing a study in history, the role of a historian is very much like that of a detective. The only difference is that the statute of limitations is usually long past in those investigations we conduct. We search and gather evidence of all kinds. Depending on our specialty, this evidence may be material (archaeological finds, works of art and architecture, tools, weapons, artefacts, etc), written (manuscripts, archives, books, periodicals, etc., in various media from clay tablets to PDF), and oral/visual (photographs, audio and video recordings, multimedia materials, etc). Once we gather this evidence, we have to authenticate it by various

methods, including corroborating pieces of evidence with others in search of anachronisms and inconsistencies.

Once we have sorted through our evidence we have the tortuous task of interpreting it and presenting it in a logical account, either narrative or analytical. Each area of historical study has its own methods and problems in interpreting its evidence and sources. In ancient and medieval history, for example, historians have the problem of a scarcity of sources. In interpreting evidence, a scholar of the ancient and medieval eras conducts his evaluation and interpretation of evidence like an individual who is putting together a 100-piece jigsaw puzzle with only 50 pieces. An ancient/medieval historian has to organize the sources like pieces in a puzzle and then fill in the lacunae between pieces by using knowledge, skills and logic to speculate as to what fills those gaps.

The historian of the contemporary era has a converse problem; that is, dealing with an overabundance of sources. The modern historian's task is like assembling a 100-piece jigsaw puzzle with 500 pieces. The proliferation of information through printing and the media has produced reams of misinformation as well. Governments and other interests often have agendas that do not include truth or accuracy. A contemporary historian's task is to wade through all the published as well as unpublished sources, ascertain their point of view, and decide which pieces of evidence are false, inaccurate, or beyond use as a historical source.

There is yet another dilemma a scholar has to face in historical study. That is, should one have a clear-cut thesis before they have begun or concluded their inquiries into sources? If one does not have a provisional proposal of study with perhaps possible outcomes or conclusion, one's study can become unfocused and range through materials without a compass to reach a conclusion. Many of us get so bogged down in research that we never compose our study, we are always in search of one last source to sew down our unresolved thesis.

If our thesis is too categorical and sure of itself, we run the risk of investigating something with an agenda. We search and organize our materials only to prove our thesis. It is much easier to put the blinders of preconceived notions and ideology with too firm a thesis. Being too committed to a particular thesis will cause a hardening of position and a lack of open-mindedness and objectivity when confronting conflicting evidence or alternative interpretations.

The best position we can hold as historians in developing a thesis is to strike a balance between rationalism and empiricism. That is, we must use our reason and previous knowledge to define and limit our investigation, but we must be willing at all times to go beyond our definitions and limits when encountering contradictory evidence. Only when we have tested our thesis objectively by scrutinizing all evidence and points of view can we come to some definite conclusions to be included in the study itself and its abstract.

In most cases, an abstract in history ought to be distilled from the findings made in a completed study, which has usually gone the processes described above. Nevertheless, an abstract can be provisional and tentative in content, especially if a study is preliminary and a work in process. In that case, the descriptive language ought to qualify the finality and completeness of its main points.

However one may view an abstract, it is an important step in making one's scholarly work public. It serves as an advertisement for a work underway, a sort of a preview of a proposed oral/written presentation. It is widely used in the organization of presentations and sessions at conferences like this one. In this particular instance, it

helps the head of the History Research Unit and the Scientific and Organizing Committee to schedule the conference into coherent sessions, based upon broad geographical, chronological and thematic areas.

In this conference, for example, we have organized several of our sessions into chronological/geographical themes. Among these are three sessions on Ancient history, one dealing with the Greco-Roman World, another with China, and a third with a broader global perspective. We also have a session in early modern history, modern history (1789-1900), contemporary history (1900 to the present), concentrating mostly on the European and American Experience. We also have organized dealing with historical regions. These include two on the Middle East, one on Croatia, and one on Central Asia, We have also developed some session based upon themes, such as one each on world cultural history, military history, the history of art and architecture, literary and theatre history, and issues of identity in history.

The abstracts for this conference are organized alphabetically by the name of the authors. The citations include the authors' last names, first names, academic title, affiliation, country. We have not included full addresses and emails due to privacy laws in force in the EU. Please circulate this information to one another voluntarily by the exchange of cards, addresses and emails. Aside from author information, each abstract includes the study's title and the abstract's text. We have not changed the texts of the abstracts in any way, save for a very few that need a bit more clarity in their language. Each abstract, whether longer or shorter, receives a full page for its text. If there are any changes or suggestions you may have, please communication to us. Since this is our first foray into producing a collection of abstracts, we will be anxious to address any issues you may have with this publication.

**Gregory T. Papanikos**  
**Nicholas C.J. Pappas,**

**LIST OF ABSTRACTS IN  
ALPHABETICAL ORDER BY  
AUTHOR**

**Al-Haideri, Salah Hadi**

**Professor, Department of History, Salahaddin University, Erbil, Iraq.**

## **The Religious Tolerance' Policy of the Abbasid Caliphs Towards Non-Muslims.**

In general the religious tolerance of Caliphate has been indicated by historians. Most of their records, however, want vivid expressions of the toleration which had used by the Abbasid Caliphs, who came to the rule in 749 A.D. During their rule, the society consisted of Muslim, Christians, Jews, Sabians and Majians. It was said that the Abbasid Caliphs made covenants as the prophet Muhammad did with Christians of Najran and Jews of Madina in Arabia. Those Kind of covenants promised security and protection in exchange for tribute (Jizyah) which would be levied. Therefore, their churches and synagogues and others increased in number.

Moreover, it was said that the Caliph Ma'mum organized a consultative committee which consisted of all religious sects. The historian Shabushti mentions that Abbasid caliphs and Muslims joined non-Muslims in their celebrations and festivals as did the Caliph Ma'mun, and the caliph Mu'tazz who also partook of their food and drink. In addition, most of the personal doctors of the Caliphs were non-Muslims, like the physician Yuhana b. Masawaih.

During the years 806 A.D, 849 A.D, and 853 A.D in the reigns of the Caliph Harun al-Rashid and Mutawakkil, the treatment of those Caliphs towards non-Muslims became tense, the Caliphs issued the strict orders against non-Muslims due to the Byzantine aggressions and some of non-Muslims cooperated with them. Nevertheless, historians state that those Caliphs were sympathetic towards non-Muslims. It was said that, in the year 855 A.D when Muslims and Byzantines agreed about the exchange of prisoners of war over the frontier the Caliph Mutawakkil said to have ordered his representative Shanif al-Khadim in charge of exchange to buy back all captives including the Christians who had been captured in the war.

In conclusion, we note that the Abbasid caliphs' treatment of non-Muslims was good in general and that they desired to practice religious tolerance. During the reign of the Caliph Mu'tadid and Muqtadir, the non-Muslims occupied some high positions. It was said that, when the Minister Ibn al-Furat appointed the Christian Malik. b. Walid al-Nasrani as chief of the register of the army (Diwan al-Jaish), the people castigated him and were resentful. The Minister defended himself by saying that he was only imitating previous Caliphs who had also used non-Muslims in the offices of state.

**Albano, Diego**

**Ph.D. Student, Trinity College Dublin, Ireland.**

## **Fighting over a Grave.**

The literature on Irish funerary rites is still scarce. Authors like ò Sùilleabhàin and Connolly have written about the subject of the ‘merry wakes’, while authors such as Patricia Lysaght focused on the lament for the dead or varying social aspects pertinent to wakes. As part of a wider historical study on Irish Funerary rites, this study will provide an insight into a topic neglected by scholars. This include clashing between Catholics and Protestants in mixed graveyards.

Nineteenth century Ireland was a place where tensions between Catholics and Protestants were often limited. However, funerary rites would provide occasion for the clash of different confessions. The attachment to family graveyards as well as the strong identity feelings common to all Irish confessions would be a fertile ground for rows involving communities and Churches. Based on memorial sources from the Irish Folklore Commission Archive as well as on reports from the House of Commons, contemporary newspapers and ecclesiastical sources, the study analyses rows between families and social groups with a particular attention to lower classes.

The role of clergymen, especially those belonging to the lower clergy, is also investigated. To study their effective action in mediating disputes provides new hints to a better understanding of the role of the Churches in nineteenth century Ireland and the religious attitude of the lower classes. Fights between families of the same religion are investigated as well, as they provide a clearer picture of the family and neighbouring ties paramount in nineteenth century Irish society.

**Andreeva, Petya**

**Ph.D. Student, Sofia University St. Kliment Ohridski, Bulgaria.**

## **The Imperial Cult in the Roman Province of Thrace.**

The Roman province of Thrace, created in 45 AD comprised a territory with strongly expressed culture during the Hellenistic period. We now know that even after its conquest by the Romans, the province of Thrace, as the Roman provinces in the East, became in a sense a refuge for Hellenism. Still more we should have in mind that it is *provincia inermis* – this means that the Roman army as one of the main supporters of the imperial cult did not have strong influence here. This gives us well-founded reasons to assume that we can not find any evidence for strong romanization in the province of Thrace. This conclusion appears to be one of cardinal importance and needs to be considered in any re-appraisal of the different spheres of religious, social and cultural life in the province. The pivotal question for the purpose of the present study is to explore at what rate this concerns the imperial cult in this Roman province.

Two points are worth noting in this connection. The first concerns, as mentioned above, the tradition itself, i.e. the legacy of Hellenism. The second point to be weighed, of course, is the imperial policy in the East in general, and the policy in the province of Thrace in particular, i.e. with focus on the role of Roman hegemony.

With dated inscriptions from the province of Thrace we are on firmer ground. Fortunately a substantial amount of direct evidence concerning the imperial cult in the province has survived. These evidence plainly attests the activity of the provincial priest. Aside from the data for direct dedications by provincial priests acting singly, a number of epigraphic texts have survived which seem to document the collaboration of the provincial priest with the provincial governor in making a dedication of some sort or other. The focal point of rites concerning the imperial cult was the temple and precisely this indicate in what way it appeared to be adopted locally. The epigraphic evidence from the province of Thrace indicate the worship of the imperial cult and the local deities in one and the same temple, which was the main temple of the city, i.e. the inscriptions indicate the syncretism of these cults. There are also inscriptions that refer explicitly to festivals and contests organised on the occasion of emperors' visits in the province of Thrace. The latter have direct parallels to the East Roman provinces. The province of Thrace was in the sphere of the so-called Greek East. We should also have in mind the abundant epigraphic evidence for settlers from Asia Minor. This is why a well-grounded parallel for the imperial cult worshipped in the other Greek-speaking provinces is surely in order, particularly when similar rites, festivals etc. can be identified in the ritual practices of their political, cultural and religious life. By comparing the evidence for the imperial cult in the province of Thrace with the evidence from the East, it becomes possible to piece together a reasonably clear outline of the imperial cult in the Roman province of Thrace.

**Anson, Edward**

**Professor, Department of History, University of Arkansas at Little Rock,  
USA.**

## **Did Alexander the Great Voluntarily Curtail his Conquest of the East?**

While the consensus of most Alexander scholars is that the Macedonian King was an insatiable conqueror only stopped in his quest for world domination by his wearied troops' refusal to continue, recently a more limited view has been put forward at least with respect to Asia. Philip Spann, followed by Waldemar Heckel, has argued that Alexander did not desire to proceed further into India than the Indus River valley, and that the famous 'mutiny' on the Beas/Hyphasis River, where Alexander's troops refused to go on and apparently forced Alexander to return from India, was in reality an event staged by Alexander himself. In this view of events, Alexander manipulated his general staff and army to request that the campaign turn towards home. While Alexander had proclaimed his desire to continue to the "eastern ocean," Spann argues that this initial desire was based on the mistaken belief that the ocean was not far beyond the Indus River. When Alexander discovered, while in India, that the distance was far greater than he had thought. and that many enemies still awaited conquest, he altered his plans and decided to return to the west. However, Alexander's ego made it impossible for him to admit any decision that could be construed as a personal defeat. In Spann's words, "the failure to conquer all of Asia . . . was indeed a defeat, but the army was [made] responsible for it." While Spann does present a logical argument based on the realities of the situation facing Alexander, he does so by doing great violence to our sources, which are clear that Alexander's desire was to continue east, and overlooks the true extent of the megalomania of the world conqueror. This paper will analyze Spann's claims and argue that the traditional view is, indeed, correct.

**Ashtari Tafreshi, Alireza**

**PhD Student, T.M.U. University, Iran**

**Ahmadvand, Fatemeh**

**PhD Student, Tehran University, Iran.**

## **Daily Life, Districts and Strongholds of Jews in Hidjaz Near the Advent of Islam.**

Jews as a migratory nation after being in exile for many years, finally settled in Hidjaz. Living in this region for several centuries, they were an influential minority, because of the manner in which they ran their political, economical, social cultural affairs. Therefore various aspects of their economical, daily life and settlement in Hidjaz bear great importance. Their way of daily life, such as having fundamental strongholds and economic foresight were an important key in strengthening of Jews developing positions and social situation in Hidjaz. The aim of this article is to explain the reasons led the Jewish community to become dominant minority in Arab Peninsula near the advent of Islam.

**Bakhtiari, Masoumeh**

**Full time Faculty, English Language Department, Islamic Azad  
University, Iran.**

## **The Presentation and Significance of Audience through History: From Ancient to Modern.**

From ancient Greek tragedy till postmodern era, the audience and his role has been central to literary as well as variety of media studies. One may recall the Dionysian festivals in which men and women were not only audiences but active participants of a purely dramatic phenomenon. The same audience continues throughout history, during Renaissance and after. However, with the rise of Enlightenment during modern epoch, audience is represented and perceived in a radically contradictory way through some social critics such as Theodore Adorno and his Frankfurt school colleagues. The passive audience as Adorno depicts in his polemical work *Dialectics of Enlightenment* is viewed as mass or outcome which has no resistance to what is predigested for him, since he is thoroughly under the spell of what Adorno calls “Culture Industry”. The postmodern studies, on the other hand, posit audience as an active agent who collaborates in Lyotard’s “incredulity toward metanarratives”, the discourse of power and the structure of domination as the American philosopher and sociologist John Fiske puts the point focal to his analyses, along with Michael De Croteau’s emphasis on the interaction between culture and society and the way it is integrated into audience study and Stuart Hall’s “encoding-decoding” theory. Based on the postmodern definition it is the audience which acts upon the media, going against the grain and struggling to search for one’s own voice. Audience members, thus, can be seen not only as individual agents but also participants in the larger dynamics of social structure. All contribute to the ongoing creation and evolution of audience via history. Consequently the postmodern audience in a rather sophisticated manner reflects the voices of the Dionysian partakers.

**Batson, William J., Associate Professor, Prairie View A & M University,  
USA.**

## **The Anatomy of a 2nd Century Bath Reconstructing the 2nd Century Greco-Roman Bath at Isthmia, Greece.**

Much of our visual perception of the ancient world is revealed through the architecture and its ruins. Roman city planning, residential architecture and bath design is vivid and we are stunned by the archeological finds at Pompeii and Herculaneum. From these ruins we see in real-time, the mythological mosaic, art, sculpture, painting and architecture. Each piece brings us closer to our most recent past and to fragments of the ancient world's past which they have preserved within their architecture. This link provides inspiration and culture comprehension to a new generation of scholars.

During the 1995 summer I participated in the Ohio State University's ongoing Excavations at Isthmia program. My participation included digitizing the East Field using computer-aided drawing, and assisting in reconstructing portions of the ancient Nereid Hall monochromatic tesserae.

During the tour I became interested in recreating a drawing of the Nereid Mosaic tesserae floor plan. This generated additional interest in producing an entire three dimensional construct of the ancient bath. After completing the tour I continued to study ancient bath architecture and the particular bath sequence activity in order to complete a conjectural recreation of the 2<sup>nd</sup> century Greco-Roman Bath complex plan at Isthmia as there were no known reconstructive drawings to date.

In addition to the graphic process which involved sketching and drawing, a more sophisticated digital technology was employed to create accuracy and precision and 3D renderings. The digital software industry proved the most beneficial to the task. For artists, designers and archeologists, the 21<sup>st</sup> century digital age represents the surest way for the novice to produce accurate three-dimensional animations and renderings.

Digital reconstruction provides a vivid picture of the ancient Roman street, lifestyle, its art and leisure time activities. The discovery uncovers the stylish and sophisticated society not far removed from us.

To date the discovery process for this reconstruction is ongoing. For this reason the intent of this study will be ongoing as well. It will continue to update and present a more accurate picture of the 2<sup>nd</sup> century Greco-Roman bath at Isthmia as new information is discovered.

**Braun, Paul F.**

**Ph.D. Student, University of Florida, USA.**

**We are not the People of Destitute Vagrants or  
Immoral Pigmies: The United States' Effeminizing  
Portrayal of Cuban Men at the Run-up to the Cuban  
Revolution of 1895.**

With the intention of encouraging national policy to absorb Cuba into the United States, newspapers from the era perpetuated a machismo attitude that American men could do what Cuban men could not do for themselves – free Cuba from Spain. Defending Cubans, José Martí's impassioned letter to the editor of the *New York Evening Post* of March 25, 1889 (quoted above), hails today as a signpost piece for Cuban political sovereignty and cultural independence to remain free of U. S. interference and exploitation. Martí's letter, "A Vindication of Cuba: To the Editor of the *Evening Post*," exists because he felt compelled to rebuke the *Post* which had run verbatim an editorial from the *Philadelphia Manufacturer* portraying Cuban men as effeminate and drawing the conclusion that Cuban men were incapable of fighting a winning war against Spain. The letter stands as evidence of a pattern that eventually propelled the U. S. into the Spanish-American War in 1898. This study provides a chapter in Caribbean history by focusing on social-change factors that affected the decision of the U. S. to go to war with Spain. This study advances academic knowledge by strengthening the prevailing American attitude surrounding the era of the Spanish-American War, a landmark juncture that started the U.S. on its journey toward globalization. This study also is important because its evidence opens discussion about a specific journalistic approach used by the media on a massive scale to affect U.S. policy that brought wide-scale ramification to the world stage. This image-shaping portrayal of Cubans in the late 1880s and early 1890s antedated the 1898 war-over-circulation between William Randolph Hearst and Joseph Pulitzer, generally regarded as the impetus behind inciting war fever that drove the U. S. into combat with Spain in 1898.

**Carpenter, Diane Teresa.**

**Ph.D. Student, University of Portsmouth, U.K.**

## **1845-1914 A Fine Time to Have Been Mad and Poor in England.**

In contrast to the criticisms by Andrew Scull, Michel Foucault and Erving Goffman among others, this paper argues that the period 1845-1914 was a golden age in which to have been poor and mad in England. Case examples are provided from the close research of two pauper lunatic asylums in Hampshire, England. These demonstrate that national generalizations should not be made, but notwithstanding this, the base-line quality of care provided by these establishments in the United Kingdom was superior to its alternatives viz. workhouse admission or impoverished life in the community. The research follows a patient journey from the pre-patient stage when policy enforced the building of County Lunatic Asylums, addressing the concept of architecture for sanity, through the assessment and admission processes addressing aetiology and diagnoses, to life within the asylum. It considers the elementary medical treatment but more specifically the dual aspects of moral treatment - enhanced quality of life including meaningful occupation and the maintenance of control. Finally it outlines the care provided by the medical staff and the lunatic attendants and ascertains the extent to which they carried out their duties within the spirit of policy, legislation and developing scientific knowledge. An important question that, hitherto, has been incompletely answered is the extent to which insanity was increasing during this period. This paper will briefly address local findings which argue against the popular belief that there had been an epidemic of insanity in England at the time. Underpinning the case studies is a methodology and historiography which synthesises a micro-history deriving from the Annales School with medical and local history.

**Cashion, Ty .**

**Professor, Sam Houston State University, USA.**

## **Whither Texas? Looking for a Usable Past in the Shadow of the Acropolis.**

The traditional history of Texas, informed by rugged individualism, Manifest Destiny, and Social Darwinism, provides a utilitarian past for a ruling class at whose core resides racism, misogyny, and a sense of entitlement. Those who cling to such a past are loath to concede that directly ahead of us lies a new age that is unavoidable, where the limits of the global frontier, the environment, and American imperialism are already in view. To continue seeking an identity and values in a nineteenth-century frontier ethos seems not only antediluvian, but dysfunctional as well.

That said, what do you do, as you grow from infancy to adolescence and find that your usable past is not so usable anymore? Right now, Texans are doing nothing. Presently history is all but absent in the public discourse. This situation is not likely to remain static in an environment where men and women are engaged in a passionate culture war. Those who anticipate history as a battleground in this contest would be wise to gain the acuity necessary to understand the ground-level war of words for what it will be, and what it represents.

In the tradition of the Florentine intellectuals who set the Renaissance in motion, the presenter seeks a new usable past. Although antiquity is not likely to point the way forward, the same spirit of free inquiry and faith in reason that emanated from its source will no doubt provide the inspiration. Surely those who agonized over an unsatisfying "present" at the end of the Middle Ages can impart to us an appropriate model to be emulated in this new age of globalization. It is this larger, interdependent world of course that makes the Greek tradition of rational thought all the more important.

**Chakraborty, Rachana.**

**Ph.D. and Reader in History, University of Calcutta, India.**

**A Study of the Education of Muslim Women in Colonial Bengal in the 19<sup>th</sup> and early 20<sup>th</sup> Centuries.**

Muslim women secluded from outside view by the custom of purdah, or veiling were – it would seem – even more isolated from social and cultural change than their men were. Debates around the education of Muslim women in the nineteenth century Bengal took place in the context of reform movements that were predominantly concerned with defining a Muslim identity within a complex scenario of colonialism and the declining influence of the Muslim elites. Education was perceived as a means of improving the lot of Muslim women as well as the larger Muslim community and the basis of this education were literacy, home economics, and ‘orthodox practices.’ In analyzing the colonial encounter, the familiar pattern of interpretation that posits western impact and Indian response in matters of social and cultural change is not always applicable in this context. For Muslim reformers, as for their Hindu counterparts, women were symbolic not only of all that was wrong with their culture and religious life, but also of all that was worth preserving. For Muslim reformers the pressures brought about by the loss of political power and increased economic and social competition translated into introspection about their family lives, and strains in their private lives that fed their public activism.

As education acted as the mediator between the private sphere in which middle-class women lived their lives, and the public domain belonging to men the question of educating Muslim women too, generated much discussion. The Muslim reformers soon felt that education would make women better companions to their husbands, better mothers to their children, better homemakers and better Muslims, who would learn to appreciate the message of Islam and, consequently, be better equipped to bring up their children in the true spirit of Islam. Women when given a voice became harbingers of change.

**Chan Man Sing.**

**Associate Professor, University of Hong Kong, Hong Kong.**

**Translating Western Medicine in Late Qing China:  
The Case of Benjamin Hobson (1816-1873).**

Post-Harvey medicine in the West began to be systematically introduced into China in mid-19<sup>th</sup> century, first by Benjamin Hobson, a medical missionary operating in South China, then by John Dudgeon, John Kerr, William Osgood and many more. They diligently translated into Chinese the best English works on the medical science: Quain, Gray, Carpenter, Churchill and a handful others. They also set up hospitals and dispensaries where they practiced their art of healing, first in the South (Canton, Shanghai), then more inland and northward. The spread of Western Medicine was fast and wide; and in a short span of 70 years, it successfully displaced the traditional Chinese medicine to win exclusive government recognition and sponsorship in the 1920s. This paper will look into the first translation efforts, between 1850 and 1860, all by Benjamin Hobson, and how they were received by the Chinese medical community and the general public. It will examine Hobson's sources, his translation methodology, the intervention of his Chinese assistants in the process, and the large-scale assimilation of his works in Chinese medical treatises from 1860 onwards, bringing forth a New Integrative School of medical thinking, which remains vibrant and resourceful even today.

**Claxton, Bryan William Earl**

**Reader, Institute of Historical Research, England.**

**Between War and Society: The Impact of Technology  
on Perceptions of Conflict in the Modern Age,  
1439-2003.**

In the area of Political and Social History, this paper traces the combined influence of communications technology and weapons technology on public and political perceptions of war, from the invention of the printing press and gunpowder weapons in the 15<sup>th</sup> century through the advent of television and nuclear weapons in the 20<sup>th</sup>. Beginning with the wars of conquest that accompanied European expansion, the paper illustrates how printing was essential to creating the intellectual context within which wars were perceived, up to and beyond the ideological conflict behind the Cold War. Equally important was the role these intellectual movements played in precipitating wars, from the Reformation that led to the Wars of Religion through the Enlightenment ideals that fuelled the Wars of Revolution. Developed as it was at the height of the Renaissance, the printing press was instrumental in the propagation of ideas and knowledge that undermined the established authority of Church, Monarchy, State and Aristocracy. The American and French revolutions saw the beginning of mass participation in war, as a steadily increasing output of books, pamphlets, maps, newspapers, political posters and caricatures helped to foment popular insurrection. With the coming of the Industrial Revolution, innovations such as the telegraph and photography led to an exponential rise in the speed and volume of communication, while the mechanization of warfare dramatically affected the rate and nature of fatalities in war. As the 20<sup>th</sup> century unfolded, radio, film and television gave stunning immediacy to the effects of modern weapons, while also being vehicles for propaganda. The influence of this technology, combined with growing participation in both war and democracy, led to the rise and decline of war as a political instrument over the past five centuries. Paradoxically, perceptions to the contrary can be attributed to the pervasive reach of mass communications technology

**Cobb, William W.**

**Professor, Utah Valley University, USA.**

## **Wars of Containment and Terror: How the Pedagogy of the American War in Vietnam is Enriched by Comparisons with the Wars in Iraq and Afghanistan.**

A course on the American War in Vietnam, like the rest of the curriculum in an undergraduate history program, is often defined and confined by chronological and topical boundaries. It is sequestered and exclusive rather than open and interdisciplinary. I have offered a course on the Vietnam war for more than a dozen years. It attempts to escape that constraint, and it is constantly informed by new literature, film, shifts in historiography, guest speakers, and comparisons with events that have occurred long after that war 'ended.' I call my class 'The U.S. and Vietnam: 1945 to Present' precisely because that war pedagogically is an ideal context for appraising so many other aspects of American history – from the debate over the existence and operation of the American Foundation Myth in 17<sup>th</sup> Century Massachusetts to early 21<sup>st</sup> Century re-examination by the United States of its role in the world.

I propose a paper that uses various teaching aspects of the two current wars for comparison and contrast to further our understanding of the American war in Vietnam. Historically appropriate or not, most conversation in the classroom and in the culture tends to link the two wars as though the similarities were uncanny and foreshadowed by Santayana's warning to those who do not learn from history. Therefore, issues of goal; provocation; strategy; the home front; international alliances; treatment of the women and men involved; political considerations and consequences; legacy and memory; and many others serve as the idiom of inquiry. Historically appropriate or not, these issues are nonetheless *pedagogically* appropriate and to the point.

The current wars are also useful pedagogically for analysis of the Vietnam period because they are immediate, they generate headlines, pro-war and antiwar constituencies vie to define and own patriotism and other abstractions that cannot be owned, they focus on loss and sacrifice, they remind us of the costs and force us to search for a sense of accomplishment, they invite analogy, and they demand our attention.

**Crombie, Laura**

**Student, University of Glasgow, U.K.**

**From Military Skills to Honourable Games;  
Crossbow Competitions in Audenarde (Flanders) in the  
Later Middle Ages.**

Groups of crossbowmen first appeared in the thirteenth century in response to the needs of town defence, and princely calls for troops. By the fourteenth century, such groups had evolved into confraternities with religious, social and cultural importance. This non military side of crossbowmen's activities has received little historical attention.

Crossbow confraternities' increasing status was evident through legal rights, tax exemptions, and gifts from urban authorities. Just as significant were the large scale competitions that took place across and beyond Flanders, from the fourteenth century onwards. These magnificent events presented opportunities for shooters to exhibit their martial skill, as well as their fine clothes and even dramatic talents. Crossbow competitions changed greatly over time, from small events for military training, to magnificent civic sporting displays, drawing large audiences and even larger support.

This paper will focus on competitions held in the Flemish town of Audenarde, from the first competition in 1329 to the last great display of medieval honourable festivities in 1497. Audenarde's position on the River Scheldt, and central location within the Low Countries, made it an ideal setting for competitions, and a fitting choice for an analysis of them. The first competitions were small events, focusing on target practise. By the fifteenth century, they had become great spectacles, drawing hundreds of competitors, including the Dukes of Burgundy. The evolution of these events is not simply one of growth, but of development and decline. An understanding of this transition is vital in comprehending late medieval civic culture.

**Forth, Christopher E.**

**Professor, Howard Chair of Humanities and Western Civilization,  
University of Kansas, USA.**

## **Classical Fantasies and Modern Realities: Race, Desire and Disgust in Nineteenth Century European Views of Obesity.**

The long nineteenth century provides an instructive background to our modern obsessions with obesity, less as a problem of “epidemic” proportions than as a matter of aesthetics and racial difference. While it is widely recognized that classical models of beauty have long exerted an influence over Western bodily ideals, the extent to which the relative corpulence of non-Western peoples was invoked as a contrast to these ideals has not received much notice. From the eighteenth century through the early twentieth, the moral and physical “softness” of Africans, Chinese, and Indians was often associated with the obesity and ugliness frequently attributed to such peoples. This association survived the environmentalist explanations proffered in the eighteenth century and persisted through the hereditarian claims that gained momentum from the mid-nineteenth century onward. By the early twentieth century, when the anti-obesity campaigns were really heating up in the West, the link between obesity, ugliness, softness, and “savagery” was nearly iron-clad. At the center of these concerns was the tension between desire and disgust: what sorts of people would want people to look this way? And who would find bloated bodies remotely desirable?

This paper argues that some of the contempt heaped upon obesity in the early twentieth century may be attributed to the ongoing connection that European authorities made between corpulence and non-Western peoples throughout the nineteenth century, often with reference to classical models that few Europeans ever achieved in their own lives. Such developments, rarely examined by scholars, underscore the implicitly racialized attitudes that would come to equate thinness with whiteness in the twentieth century.

**Gelovani, Nani**

**Associate Professor, Iv. Javakhishvili Tbilisi State University, Georgia;  
Chief Research Fellow, G.Tsereteli Institute of Oriental Studies, Georgia.**

## **Evidence of Khalifa Ibn Khayyat about the Political Relationship Between the Umayyad Caliphate and Byzantium.**

Khalifa Ibn Khayyat al-'Usfuri (d.240/854), generally known as Shahab, was a prominent chronicler and genealogist who specialized in the study of tradition. He was the author of four books, with only two being presented - al-Ta'rikh ('History') and Tabakat al-Kubra' ("Большой свод биографий"). The al-Ta'rikh was first published in two volumes in 1967, in Damascus. While compiling the present work, we used the Beirut edition of 1977. The author covers the period from the Hidjra to the year 232/846. The book includes important data about the history of the Arab Caliphate's internal policy, Arab administration system, wars waged by the Arabs in the Trans-Caucasus, North Africa and other countries, relations between the Umayyad Caliphate and Byzantium, the wars of the Arabs and the Khazars.

Despite the above-mentioned, the given work by Ibn Khayyat has not been properly studied or used in the scientific literature. The present work is the first to present and consider the data by Ibn Khayyat about the battles waged in the frontier region of the Umayyad Caliphate and Byzantium. When telling these stories, the Khalifa Ibn Khayyat mainly refers to Ibn Al-Kalbi (died in 204/819 or 206/821). Herewith, we should like to note that our discussion will be limited to the battles described in a different way by Ibn Khayyat, or with no data about them in any other Arab sources. The work names many geographical sites enabling us to specify the route of summer expeditions, including that of the 'left-side' raids.

We think that the data preserved in the work by Khalifa Ibn Khayyat are an interesting additional material to the history of the political relations between Umayyad Caliphate and Byzantium and will be duly considered in studying and illuminating individual issues of these relations.

**Gugliuzzo, Carmelina**

**Professor, Department of History and Human Sciences University of  
Messina, Italy.**

## **The Maritime Vocation of a Mediterranean City: Messinese Dockyards in the Early Modern Age.**

Messina dues its peculiarities to the secular maritime and commercial tradition.

The sixteenth-century cartography gave us the image of a city-port which was one of the most prestigious in the Mediterranean scenery, surrounded with embattled walls, protected in the west by the royal castles, the fortress of the Salvatore and by the Montorsoli (Michelangelo's pupil) tower on the San Raineri isthmus, by the palace-castle in the Terranova area.

In Messina there had always been – from the early Middle Ages to the sixteenth century – the biggest Sicilian dockyards. At first, they were not so far from the Royal Palace. After the victorious intervention of the Sicilian fleet against the famous Turkish Great Siege of Malta, in 1565, the viceroy, Don Garcia from Toledo, ordered to build a new big dockyard in the extreme side of the sickled peninsula of St. Raineri, and next to the 'under construction' fort of St. Salvatore. The Sicilian Parliament in 1561 voted an allocation of 39 thousands annual *scudi* to build and to arm six galleys in order to add them to the other ten which were already in service. In the new dockyard the shipbuilding activity developed more and more. The Messinese dockers built, not only the galleys of the Sicilian naval fleet, but also the galleys for the Maltese fleet (the Order of St. John's fleet) and for the Spanish fleet. But this industrial jewel of the city came to an end in the XVIIth century. It was dismantled in 1615 to give place to the artilleries of the fort St. Salvatore and the shipbuilding activity dispersed in various smaller dislocations.

The ship which was more frequently built in the Messinese dockyards, during their golden age, was the galley, the ship considered to be during Modern Age the queen of the Mediterranean. The aim of this paper is to show how the peculiar skills of the Messinese dockers during the early Modern Age represented an important page of the Mediterranean history.

**Holjevac, Željko**

**Assistant Professor, Department of History, University of Zagreb, Croatia.**

## **A Fair Union Between Croatia and Hungary. A Critical Overview of a Croatian Policy in the 19 Century.**

In the first half of the 19<sup>th</sup> century, at the age of modernization and “classical” nationalism in Europe, there were established prime modern political parties in Croatia as part of the Habsburg Empire. One of them was the Croatian-Hungarian Party, established in 1841 (after 1861, the National and Constitutional Party). In the core of its political program was a claim for keeping the union between Croatia and Hungary. On that account the members of the party were called as “unionists”. Their opponents were asserting that the “unionists” wanted an unconditional integration of Croatia into Hungary. This opinion entered the Croatian historiography too. As opposed to that point of view, it is possible to show that the “unionists” had not any intention to ignore all the Croatian interests. So in the article “Poštena unija” (Honest Union), published in *Hrvatske novine* (Croatian news) at the end of 1867, the “unionists” emphasized four “sacred” Croatian aims: 1) nationality; 2) constitutionalism; 3) autonomy; and 4) territorial unity. At the same time similar aims were also promoted by their opponents – the National and Liberal Party as well as the Croatian Party of Rights (the first party pleaded for greater ties with other South Slavs, and the second urged for Croatia as an independent state). What difference of opinion does it make? In distinction from the last mentioned Croatian parties, the National and Constitutional Party saw all the possibilities for realization the above mentioned Croatian aims only through the union with Hungary. In eyes of Croatian “unionists” the union between Croatia and Hungary could be nothing else than “honest”, i.e. pure fair-play. In 1868, the “unionists” contracted for provincial autonomy with elements of statehood of Croatia in union with Hungary. At the same time they did not leave the seaport Rijeka (Fiume) to Hungary. Until 1918, Rijeka remained neither Croatian nor Hungarian than existed as “separatum sacrae regni coronae adnexum corpus”.

**Horowitz, Jeannine**

**Professor, Head of the Department of Byzantine and Modern Greek  
Studies, University of Haifa, Israel.**

**Between Historical Accuracy and Emotional Turmoil:  
the Chronicle of Nicetas Chroniates.**

Nicetas's merit as an historian has been disputed in recent scholarship both for his alleged partiality as for his definite tedious grandiloquence and large usage of classical *topoi*. Although an eyewitness of the sack of the Polis, his chronicle has sometimes been deemed unacceptable because his opinion is supposedly biased and prejudiced by his emotional discourse revealing the hatred he bares the Latins. Admittedly, the violent and pathetic tones echoing in his chronicle of the sack may challenge his ability to perceive and report facts "*sine odio*". Still, his treatment of the Comnenoi emperors displays basically reliable information and demonstrates his capacity to judge in a manner at least as dispassionate as other trustworthy chroniclers of his time, such as John Kinnamos. But credibility does not necessarily imply impartiality, while emotions are not inevitably impairing the historical message. Omissions, exaggerations, partiality, apologetic accounts, such flaws typify Villehardoin's or Robert de Clari's approaches of the issue, as well as the genre of the chronicle on the whole. What then confers to some approaches more reliability than to others in historiography?

This paper seeks to provide some answers to this question in a cross examination of Byzantine and Western perceptions reflected by contemporary chronicles.

**Jalali Azizian, Hassan, Doctor of History and Beygi Borujeni, Shahnaz,  
M.A. of History.**

**Study Center of MASADA, Iran.**

## **The Prison of Oblivion: The First Political Prison in the History of Iran.**

The Prison of Oblivion is the fact that is intentionally hidden in our political history of Iran; it means “political prison” at the highest level of power in the Sassanid period.

There is nothing to indicate that there was a political prison during the Elamite, Median, Achaemenid, Seleucid and Parthian (Arsacid) periods. Despite many political and social disturbances during the Achaemenian period throughout the Persian Empire (from India to Libya and Greece), there was no report of any political imprisonment.

The difference between us and “fair” and “investigative” look of other experts is this, and the principles of “looking” and then, the “judgment”. Thus, we, as investigators, criticize the internal policies of the Sassanid Empire and the manner of the political pyramid of its governing class; we will be accused of thousands of charges. Before the reading of one line; accusations will arise of being biased in favour of the Arabs, of being treacherous to the homeland, of being hired writers, and being enemies of Iran and the Iranian people.

The first political prison of Iran was established in the Sassanid period in the year 230 A.D., and, apparently, the first famous prisoner in it was Arashk, the Armenian king. Nevertheless, we may not neglect the probability of the imprisonment of Manes, the prophet, in it.

This paper is a research study about the name, the place, the usage, and the legal and judicial relations between the Sassanid government and the prisoners. It is also about the famous political prisoners in ancient Iran in the golden age of the Sassanid period.

Although the work discusses the bitterness of existing “torture”, “execution”, “injury” and “crime”, it also proves the fact that there was a political campaign against the despotism of the ruling regime, which continued for 400 years severely and vigorously. During this era, liberal and broad-minded Iranians fought against warlike military personnel, immoral and greedy clergymen, courtiers and aristocrats with all of their powers. Some of them lost their lives in this way, although their names have been erased from the jailers’ book of crimes.

**Karras, Georgios.**

**Professor, Department of Economics, University of Illinois-Chicago, USA.**

## **Will this be Century of Inflation? Lessons from the 20<sup>th</sup> Century.**

Part of the macroeconomic policy response to the global financial crisis of 2007-2009 has been an unprecedented expansion in the monetary base in several economies. These include the U.S., the euro zone, and the U.K. – economies which are normally associated with cautious monetary policy.

Economic theory predicts that, under certain circumstances, rapid monetary expansions can lead to inflation or even hyperinflation. Indeed in the 20<sup>th</sup> century, such expansions often resulted in periods of high and/or volatile inflation in several countries, most notably in various European economies during the interwar period and in several Latin American economies in the 1970s and 1980s.

Is there a danger that the monetary expansions of the first decade of the 21<sup>st</sup> century will also be followed by periods of high and/or persistent inflation? The present paper provides an answer to this question by examining the relationship between the monetary base and the price level in the United States and Mexico at different frequencies.

First, monthly data from 1918 to 2000 (82 years) for the U.S. are used to decompose the price level, monetary base, and their rates of growth into short-run “business-cycle” components (with periods 2-8 years), medium-run components (periods 8-20 years), and long-run components (periods 20-40 years). For Mexico, the data are only available from 1985 to 2009 (24 years), so the decompositions are feasible only for the short-run and medium-run components.

Next, the paper examines the correlations between the monetary base and the price level, both in (log) levels and growth rates, and compares them at different frequencies for both countries.

The empirical results for the U.S. show that a strong relationship between the monetary base and the price level can only be detected for the long-run components (the correlation coefficient is 0.64 for the growth rates and 0.46 for the log levels), while the short-run or medium-run components are virtually uncorrelated. Similarly for Mexico, the relationship between the monetary base and the price level is much stronger for the medium-run components (with correlation coefficients of 0.94 for the growth rates and 0.93 for the log levels) than the business-cycle ones.

These findings suggest that the recent monetary base expansions have indeed the potential of causing serious inflation if they persist, but also that they need not be inflationary if promptly reversed.

**Kendall, Seth Lyons.**

**Assistant Professor, Georgia Gwinnett College, USA.**

## **Roman Investigation into Allied Dissension before the *Bellum Sociale*, 91 BCE.**

Appian (1.5.38) reports that sometime in the fall of 91, the Romans had begun to hear rumors that the discontented Allies in central and southern Italy were plotting something. To find out what, they dispatched men of praetorian rank (and thus *propraetors*), who used agents to gather intelligence. However, what they do not seem to have sent with them were large numbers of soldiers, explaining what happened next: when one of the *propraetores*, Q. Servilius, harangued the *Picentes* and thereby revealed that their plot was discovered, the latter panicked and slaughtered Servilius. Fonteius, the legate of Servilius, was also killed, as was every other Roman in Asculum. This outcome would presumably have been avoided if Servilius had had troops under his command, as would the discomfiture of other Roman officials like Servius Galba, L. Scipio, and L. Acilius, who seemed to escape the fate of Servilius but nevertheless found themselves in a tight spot when the war finally erupted. Indeed, the opening engagements of the conflict strongly suggest that the Allies succeeded in tasking the entire commonwealth by surprise.

However, the case of one of these investigators, L. Postumius, has been taken by some to indicate that the Romans were not caught off guard, but were already preparing for the impending conflict. Postumius, it seems, did have some 2000 men under his command, as can be derived from the accounts of Livy's Epitomator (*Periocha* 73) and Appian (1.5.42); with these he was ostensibly to guarantee the safety and loyalty of Nola. However, this presentation will show that the case of Postumius does not in fact show Roman foreknowledge, and that both he and the men alleged to have been taken against the Allies were actually on a different errand. Thus, the belief of Roman surprise is not a mistaken one.

**Knee, Philip**

**Professor, Faculté de philosophie, Université Laval, Québec, Canada**

## **Democracy and the Legacy of the French Enlightenment.**

I want to reflect on the way today's democracies relate to Enlightenment thought, specifically to the critique of political absolutism and religious intolerance by the *philosophes* in 18<sup>th</sup> century France. Three markers might be helpful in order to paint a general picture of the issue: first, that the Enlightenment critique is best characterized, not as a frontal assault on Old Régime institutions and beliefs, but as a combination of invention and belonging, or what some contemporary philosophers have called *ambiguity*; second, that the breakdown of this ambiguity after the French Revolution gives rise to *uncertainty*, initially expressed in the melancholy or irony of the romantic movement, and then becoming a continuing feature of the democratic experience in the 19<sup>th</sup> and 20<sup>th</sup> centuries; third, that an aspect of political and intellectual debate in democratic societies has nevertheless been the *temptation of certainty*, rooted either in the lost tradition of the past, in the promise of future history, or in the self-satisfaction of the present. The threat to the Enlightenment spirit today might rest mainly in the latter temptation, that of self-assured *presentism*.

**Koort, Jekaterina.**

**Lecturer, Department of Middle-Eastern and Asian Studies Tallinn  
University, Estonia.**

## **The Rhythm of Chinese History seen in the Landscape Painting of the Song Dynasty (960-1279).**

Landscape is a mode of organising reality from different viewpoints, it consists of various elements of the environment that are chosen by a viewer to construe a significant or an aesthetic whole. In this sense, a certain degree of subjectivity is involved in the evaluation process of landscape, as it depends on the viewer's cultural background, emotional state and the very aim of observation. Landscape is thus inseparable from human perception and has a deeper significance and cultural meaning than just the sum of its components. Today, theorists of cultural geography claim that landscape can be studied like a text (Cosgrove, Duncan) and through the study of a landscape (or its representation) we can learn about the history, the culture and the worldview of the people who are involved in its creation. In the current paper I intend to show that this "textual" approach to landscape was common to the Chinese tradition from the very beginning. I would also like to observe a number of landscape paintings of the Song dynasty masters in order to illustrate how the rhythm of Chinese dynastic history is imprinted on the landscape and initiate discussion of the claim that landscape does not merely reflect the relationship between a man and his surrounding environment, but can also give us a clue to tendencies present in the society of the time of its creation.

**Landes, Richard**

**Professor, Boston University, USA.**

## **Democracy and Religion in the Trash of Globalizing Cultures: Lessons from the Demotic Cultures of the Ancient World for the 21<sup>st</sup> Century.**

The so-called “Democratic West” faces today significant challenges both from other cultures, and from critics generated from within. Some of these challenges involve classic competition from rival societies, and helpful self-criticism from members of our own societies. But some represent lethal attacks, both from the outside and from within, and we seem to have increasing difficulty telling the difference.

This paper seeks to analyze the elements that made possible the democratic political experiment of the Greeks by looking at the underlying elements of demotic culture: isonomia, dignity of manual labor, literacy for commoners, self-criticism, free speech and honest historiography. One might characterize these non-political traits as the basic elements of civil society, that is a culture characterized by the systematic substitution of a discourse of fairness for violence in dispute settlement. They are present in the two most significant (if small) cultures of the ancient world, the Greek and Israelite tribes of the 10th to the 4th centuries BCE.

The remarkable similarities between these two peoples when viewed from the prism of demotic culture, becomes all the more interesting since, traditionally at least, historians have viewed one, Greece, as secular, and the other, Israel, as religious. And given the immense importance that modern society gives to “secularism” as a necessary ingredient of democracy, and the immense hostility that democratic culture inspires in many religious cultures, such a contrast in the ancient world offers revealing insights into current dilemmas.

In an age of rapid globalization where so many cultures confront the demands and seek the rewards of modernity, religion provides one of the major flashpoints in the “thrash of civilizations.” The paper examines a different way to divide the religious/modern-democratic split, and concludes with some thoughts on the anomalous alliance between a hyper-secular left with a hyper-religious Islamism in criticizing Western society.

**Law, Yuen Mei Vicky**

**Lecturer, City University of Hong Kong, Hong Kong.**

## **A Princess and a Highway Man- Uyghurs in Han-Chinese Imagination.**

At the aftermath of a long series of bloody conflicts, from July to September 2009, between the Han Chinese and the Uyghurs in the Xinjiang province, the Chinese Premier Wen Jiabao ( 温家宝 ) was reported to be saying to a Uyghur peasant, “ Han Chinese and Uyghurs cannot now part company and go their separate ways. No ethnic grouping in Xinjiang can in fact go its separate way, regardless of all other groupings. We are all family, and should treasure our hard-won stability and enjoy as best we can the present growing prosperity.” There is the hint, subtle but unmistakable, of the fact that the Uyghur relationship with the Han-Manchu power center has never been easy since the Xinjiang region was formally annexed into the vast Qing empire in the eighteenth century and remains under Chinese dominion ever since. Rulership changed hands in 1911, from Manchu to Han Chinese, and policies drift from one direction to another, high-handed suppression at one time, and “soft” appeasement at another (including inter-racial marriages). Despite such policy vagaries and the constancy of the ethnic tension, however, there has been a subtle shift of perception of the Xinjiang minorities, Uyghurs included, in the past decades in China, more equalizing and less “gendered”, reflected most markedly in their fictive representations in Chinese cinema and popular literature. This paper will revisit the legend of the Fragrance Concubine, a Uyghur princess who became one of the most famous Imperial Consorts in the Qing court, from the contemporary perspective of the Han-Uyghur conflict, reviewing on one hand her personal history in the Manchu -Uyghur political context, and on the other her fictive representations in Chinese popular literature from the eighteenth to the twentieth century. It will conclude with a new reading of Lee Ang’s award winning film, “Crouching Tiger, Hidden Dragon” ( 臥虎藏龍 ), a new configuration of Han-Uyghur relationship which is also highly disturbing.

**Leonard, Glenn.**

**Assistant Professor, University of New Brunswick, Canada.**

## **The Effects of Organization Memory: British Diplomacy in Bulgaria, 1935-1938.**

The decision by Bulgarian leaders to join the Tripartite Pact on 1 March 1941 was made in light of the current economic circumstances and informed by the expectations of territorial revisions in the region, supported by the Nazi state. There is, however, a chain of events and diplomatic policies stretching back to the mid 1930s that led to the particular circumstances of 1941. The Bulgaria of the 1920s and 1930s did not desire war, nor was the country in any way equipped for a major conflict. It was, in fact, the foreign policies of the future Allied states that, for all intents and purposes, created the conditions in which Bulgaria had little choice but to accept an alliance with the Nazis. Western policies had done nothing to help Bulgaria maintain any freedom of diplomatic movement, nor did they provide any expectation of treaty revisions which had, by the end of 1938, already been achieved by the other defeated powers of World War I, primarily Germany and Hungary. This paper will explore the sources of British diplomatic policy regarding Bulgaria from 1935 to 1938 as they related to territorial revision and the economy. The paper will argue that Britain's less than enthusiastic relations with Bulgaria in this strategically important region were greatly influenced by the operation of organizational memory rather than a dispassionate assessment of the geopolitical situation. This institutional recollection combined with a clear cultural bias led to policies that pushed Bulgarian sentiment towards a much more pro-German stance by the time of the Munich crisis, and all but assuring a Bulgarian alliance with Germany in the Second World War.

**Lerner, Jeffrey D.**

**Associate Professor of History, Wake Forest University, USA.**

## **Ai Khanoum Under Nomadic Hegemony.**

The site of Ai Khanoum, or “Moon Lady,” is located in the ancient country of Bactria (northeastern Afghanistan) along the Amu Daria (ancient Oxos). Although the ancient name of the city is lost to us, what we do know is that the site was settled by Greek colonists, who administered the region, controlled its agriculture, trade and commerce, and mined the Badakhshan mountains for their rich mineral resources, especially lapis lazuli.

While excavations conducted between 1965 and 1978 by the French Archaeological Delegation in Afghanistan were never completed and the site has since been destroyed, enough material was recovered to allow us a general picture of the city’s history and to some extent the Hellenistic Far East. But the finds also raised numerous questions. One of the most intriguing is what caused the city’s demise? The current reconstruction holds that the Greek inhabitants simply abandoned the city soon after the death of the Greek Bactrian king, Eukratides I (c. 170-145 B.C.E). Within a few years of his death Greek rule over Bactria ended and a period of nomadic hegemony enjoyed by the Da Yuezhi began.

A reexamination of the evidence, however, reveals that the Greeks “abandoned” the city for very different reasons. The paper will argue, for example, that there is nothing to substantiate the notion that the nomadic incursion into Bactria was wrought with apocalyptic results for Ai Khanoum. On the contrary, it suggests that the city continued to flourish economically and politically under nomadic hegemony well into the first century B.C.E. In this regard, the key to understanding the Greeks’ “abandonment” of the city was caused by catastrophic events that occurred south of the Paropamisadai (Hindu Kush) where another group of Greeks, the so-called Indo-Greeks, ruled a region that extended from southern Afghanistan to the Indian sub-continent.

**Lindenlauf, Astrid**

**Assistant Professor in Classical Archaeology, Bryn Mawr College, USA.**

## **(W)all Together Now: The Construction of the Themistoklean City–Wall in Athens.**

The so-called Themistoklean city-wall was an important monument of ancient Athens. It forms the first well-documented city-wall of more than 6 km length. In accordance with literary and archaeological sources, it was erected soon after the Persian destructions of Athens in 480/479 BC. Sections of the wall have survived and still form a landmark of modern Athens. In this paper, I will look at the decisions and activities that led to the erection of this circuit-wall with a patchwork socle and a mudbrick superstructure, as they are presented in Thucydides (I.89-93). Then, I shall contrast and enrich the information gained from a literary analysis with a careful study of the archaeological data, that is to say those sections of the Themistoklean city-wall that have been excavated inside and outside of the Kerameikos. Particular emphasis is put on the building experience, (the communal effort,) and the building method (,the reuse of funeral architecture).

I will conclude that we cannot answer all the questions raised by the Thucydidean passage with the help of archaeology. What we can say is that the construction of the wall shows a certain degree of planning and organisation, that a date in the 480s or 70s is likely, and that the construction of the wall could well have been achieved in a few months. Moreover, haste and external pressure, of the kind described by Thucydides, are the best explanations for the building style and the use of grave stelai. This account seems also to have been accepted by later Athenians, such as Lykourgos and his audience.

**Marques da Silva Pedreirinho, Helena Cristina**

**Ph.D. Student in the History of Art, Universidade Lusíada de Lisboa,  
Portugal.**

## **The Safeguard of the Architectural Heritage in Portugal During the Dictatorial “Estado Novo” Regime (1932-1974).**

The study is focused in the safeguard concepts concerning architectural heritage during the Portuguese political dictatorship period called “Estado Novo” (1932-1974). In this context, the evolution of the Portuguese laws and regulations that define the legal framework are analysed in order to define the main conceptual models established by the Government, as well as the role of the main state institutions responsible for the execution of this political policy.

Assuming the importance of the architectural heritage as an expression of a certain glorious past, representation of a nationalist Portuguese history and a leading instrument for the propaganda of nationalism, the Government, ruled most of the time by Oliveira Salazar, made his personal reinterpretation of history in order to give it a special role as part of the ideological speech of national identity.

In this scope, my study characterizes the way in which the architectural heritage policy of conservation and restoration focusing on historical monuments related to leading events and personalities, was always conditioned by the political ideology, in order to make it a useful way for the divulgation and propaganda, towards the implementation of a society model based on non-democratic principles.

**May, Robert,**

**Teacher, Flint Community Schools, USA.**

## **A Second Dred Scott Decision.**

Abraham Lincoln spoke of a second Dred Scott case. During the now famous Lincoln and Douglass debates of 1858, Lincoln attacked Stephen Douglass' position concerning slavery as one of "I don't care." He accused Douglas of entering a conspiracy with Buchanan, Pierce, and Taney over the Dred Scott decision. He further accused Douglas of "numbing the minds" of Americans towards a possible reaction to a second Supreme Court decision concerning slavery.

There has been much discussion and attention concerning the Dred Scott case. The biographies of Dred and his wife Harriet have been chronicled. However, it is this "second" case that one can find the substance of concern for Republicans like Lincoln. The New York Republicans identified this second case as the one involving the Lemmon Slaves. The difference between the two cases is in the involvement of Federal verses State laws.

A close examination of both cases will show the difference in the positions of Southern slave holders and the Republicans. It will also show the differences between Lincoln and Douglass. The main issue in these positions is that of States' Rights. However, the protection of these rights is championed by the North and led by the Republicans. The advocates for Federal protections are found in the leaders of the slave holders.

The final analysis of the examination of the cases will extend to the Election of 1860. This analysis will focus on the powers of the President in light of the States' Rights argument.

Further, a short, but extended, biographical review of the Lemmon slave family will illustrate the involvement of African Americans during and after the American Civil War. Specifically, two of the brothers served in the military during the war and then became politically active through the Grand Army of the Republic (GAR).

**Menache, Sophia**

**Professor and Dean of Graduate Studies, University of Haifa, Israel.**

## **Love of God or Hatred of your Enemy? Emotions from the Holy Land in the Crusader Period.**

In an inaugural lecture delivered at Royal Holloway College (10 May 1979), Jonathan Riley Smith argued: "The crusade was in this sense, a blood-feud waged against those who had harmed members of Christ's family." He also elaborated on the problematic relationship in Christian thought between the love of God and "love your neighbor," on the one hand, and the crusades, with all their acts of violence perpetrated against the Moslems, on the other hand. Riley Smith's pioneer lecture hints at a crucial aspect in the study of the crusades; namely, the wide spectrum of emotions that the movement aroused among different social strata in medieval Christendom. The crusades and the Latin States *Outremer* offer a precious source of research on the rich spectrum of emotions, one that in many aspects still remains *terra incognita*. The pioneer work of Riley Smith elucidated one aspect – love, or more specifically, love of God -- in the multifarious emotional baggage that the Christian enterprise overseas aroused among contemporaries. The present paper attempts to investigate the first stages of the crusader ethos from a wider range of emotions. To this end, we will focus on the emotions aroused by three cornerstones of the history of the crusades and the Kingdom of Jerusalem; namely,

[1] The conquest of Jerusalem.

[2] The fall of Edessa and, subsequently, the Second Crusade and its outcomes.

[3] The Christian defeat at the Horns of Hattin.

These episodes will reveal the gamut and also the essence of emotions raised by the crusades and subsequent developments in the Latin East. An attempt will be made to discern discrepancies of approach among the different sources, which perhaps evince different emotional attitudes among the various social strata.

**Miller, Martin**

**Assistant Professor, Concordia University, USA.**

**Ahura-Mazda and Three Coins of Hermaios.**

**Oberhelman, Steven M.**

**Professor of Classics, Texas A & M University, USA.**

## **Medical Therapeutic Texts during the Ottoman Rule of Greece.**

A neglected area in the history of Greek medicine is the *iatrosophion*, which either was a book containing medical recipes and treatments drawn from the medical praxis of hospitals, physicians, and folk healers, or was a personal notebook on therapeutics written by a single physician. *Iatrosophia* were fundamental to the formal and non-formal practice of Greek medicine until the last century. There were two types of *iatrosophia*. One type contained purely medical recipes and therapeutics and was linked particularly to monasteries; many were written by monks or by the medical staff there. The second type of *iatrosophion* is predominantly medical but besides the medical recipes and treatments drawn from classical, Hellenistic, and Byzantine texts on pharmacology and therapeutics, there are magical and practical sections on, e.g., astrology, spells, religious charms, exorcisms, and advice on agriculture and veterinarian matters.

In my paper I shall discuss an early 18-century text on dreams and medicine, which I have found in the Codex 1350 of the National Library of Greece in Athens. The author of this text is a dream interpreter who offers advice based on a contemporary *iatrosophion* of the magico-medical genre. Many of his interpretations contain not only prophylactic measures for restoring or maintaining health and therapies for curing ailments, but also spells and exorcisms, magical measures for averting evil or transferring it onto others, and astrology. After interpreting a dream symbol, he often advises a prophylactic (usually dietary) cure or treatment for restoring or maintaining health, or recommends religious prayers and spells, or apotropaic magic. I shall discuss many examples of this author's interpretations and medical treatments, some of which are based on Hippocratic and Galenic praxis, and some based on folklore and medical astrology, magic, and religion. I will show that medical recipes books, sometimes filled with classical and Byzantine cures and treatments, and often amplified with magic and astrology and powerful words (spells, exorcisms, prayers), were so popular that even a dream interpreter could use them with great profit.

**Parhizkar, Zarrintaj**

**Faculty Member, Persian Literature Department, Islamic Azad  
University, Iran.**

## **Beyond a Historiographer: A Glance at the Impact of Abolfazl Bayhaghi's Worldview on his Historical Book the History of Bayhaghi.**

Abolfazl Bayhaghi is one of the historiographers of the court of Sultan Masoud Ghaznavi(12<sup>th</sup> century A.D.),the monarch who imprisoned his brother-the real inheritor of the throne-and sat on the throne ,seeking vengeance of his opponents which turned his court into the center of conspiracy and spying, deeds which led nowhere except insecurity and public distrust. Due to his occupation Bayhaghi witnessed all intrigues, collusions and the king's immorality. Thus, the condition enabled him to create a unique treasure of the real events unprecedented among Persian literary texts. Based on this perspective his book can be compared to that of Tacitus the Roman historiographer of the first century A.D.

Bayhaghi is not a mere historiographer, and his book owns numerous privileges, the most noteworthy of which is that the whole people and events are floating in an atmosphere of meditative perception and analysis. After being judged the characters remain in the collective memory of history till eternity. Except reflecting the current historical, social, and literary issues of the age as well as the preceding epochs, *The History of Bayhaghi* reveals the author's worldview, and is a passing reference to the transience of the world , the retribution of one's deeds and fate. Above all, the didacticism of the stories being portrayed with a delicate poetic sensation is the true secret of the permanence and the durability of this valuable historical document.

**Pawley, Daniel**

**Professor, Azusa Pacific University, USA.**

**Did They Do What We Do?: Questioning a Comparison of Factors Motivating Contemporary Sports Fans with those of Ancient Spectators.**

Is it possible, with authority and accuracy, to compare the motivations of contemporary sports fans with those of sports spectators in ancient times? The following paper seeks insight into this question. If a persuasive comparison can be made, it would seem necessary first to offer sub-comparisons of differences that might exist between definitions of fandom and concepts of spectatorship. In addition, we would likely need to view both sets of sports enthusiasts as seekers of certain types of rewards derived from following sports. The first sub-comparison produces an affirmative answer here if we allow fandom and spectatorship to be linked by defining them in terms of a common behavioral process involving the socialization of common interests. Such a definition views sports as a text: a bounded entity that produces meaning, which is then socialized by adherents of this text. The second sub-comparison may be a more difficult one from which to produce an affirmative answer, at least partially because our understanding of fan motivation rests in a context of contemporary mass media, while the history of spectatorship does not. Here, I look closely at four motivational factors--attachment, catharsis, identification, and empowerment--while attempting to compare each as they might be seen to operate in the life of the contemporary fan and in the life of the ancient spectator.

**Pelzer, Juergen**

**Professor of German Studies and Chair of GRCS, Occidental College,  
USA.**

**1989/2009: Twenty Years After. Re-assessing the role  
of the East German civil rights movement and the  
intelligentsia at large**

**Petroff, Philip V.**

**Ph.D. Student, Department of Philosophy, State University of  
Humanitarian Studies, Russia.**

## **The Teaching on the Soul in Cassiodorus, Augustine and Macrobius in the aspect of Intellectual History.**

My report is dedicated to the analysis of structure, composition and contents of Cassiodorus' "De Anima" (6<sup>th</sup> c.). It is shown that it is possible to trace textual and semantic parallels between texts of Cassiodorus and the authors of Late Antiquity, among which are Augustine (4-5<sup>th</sup> cc.) and Macrobius (5<sup>th</sup> c.). The discrepancy in their key terms and also in some basic elements of their teaching on the soul is also demonstrated. For instance, ethical approach in Cassiodorus' teaching on the soul with a strong Christian element and their connection with antique ethics are considered. The conclusion is made that Cassiodorus accepted those aspects of Platonism that had been absorbed not only by Augustine but also by other 5<sup>th</sup>-century authors, both Christians (Claudianus Mamertus) and pagans (Calcidius). It is shown that Cassiodorus shaped the doctrine of soul in rhetorical form and made it a part of already established Christian intellectual tradition.

**Pires Marques, Marisa**

**Ph.D. Student, College of Social Sciences and Human Beings, New  
University of Lisbon, Portugal.**

## **The Consolidation of the Portuguese Power in Brazil in the Second Half of the XVI Century.**

The government of Mem de Sá, third general governor of Brazil (1557-1572) was marked for the originality of its nomination, the first nominated judge to exert functions in the Portuguese Empire and for the fact to have exerted it during fifteen years, exceeding in its initial nomination of three years.

During its government we recognize the affirmation of the colonial system for the creation of institutions, guarantees of the legal-administrative functioning and subordination to the Portuguese Crown. From the capital, the city of S. Salvador of the Bay of All the Saints, center of the new managed according to system of captainships and centered state in the figure of the governor-general, directed armed and made war against the French established in the Bay of the Guanabara since 1555 and definitively defeated in 1567 and against the indians its allies.

During the fifteen years of its government Mem de Sá made solid the Portuguese power on the territory. In a constant alliance to the priests of the Company of Jesus and to its Provincial ones, Padres Manuel da Nóbrega and Luís da Grã, defended it and pacified it through the conversion of the indians and of the obedience and establishment of the colons, created and diversified the prescription sources in order to stimulate the economic growth, to diminish the expenditure and to enrich the regal treasure of a decisive form. Substances that we consider analyze in the present communication.

**Raley, J. Michael.**

**Assistant Professor, History Department, Wake Forest University, USA.**

**The *Devotio moderna* and the Origins of Northern Humanism: A Reappraisal of Paul Mestwerdt's Thesis and the Ensuing Debate between Albert Hyma and R. R. Post.**

In *Die Anfänge des Erasmus*, Paul Mestwerdt argued that the late medieval religious group known as the *Devotio moderna* gave birth to northern humanism. These “Modern Devout” were conservative Catholics whose *fidei simplex* emphasized Stoic morality. Theirs was a program for reforming individuals that centered on libraries, textual criticism, and humanist grammars. Thus they emended and copied biblical, Patristic, and Classical texts, and applied Apostolic teachings to the inward life in imitation of Christ. Later, the figures of Agricola, Hegius, and Erasmus merged moral and spiritual reform with their humanist emphasis upon man's creation in God's image, spawning northern humanism.

Following in Mestwerdt's footsteps, Albert Hyma argued that the *Devotio moderna* had inaugurated a “Christian Renaissance” across northern Europe by emphasizing spiritual piety accompanied by a revival of learning through the Latin schools of the Modern Devout. R. R. Post, however, denied the dissemination of Devout ideals through their schools by demonstrating that virtually all of their teachers had been hired from outside of the movement.

Since Post's refutation, the Mestwerdt-Hyma thesis has lain smoldering in the ashes even if the broader influence of the Modern Devout upon northern humanism is still acknowledged. Despite the merits of Post's attack upon Hyma's “school” thesis, however, aspects of Mestwerdt's original argument continue to warrant consideration. First, *Devotio moderna* founder Geert Groote (d. 1384) advocated pursuit of the *philosophia Dei*, a model for individual reform virtually identical with Erasmus's *philosophia Christi*. Second – unbeknown to Mestwerdt, Hyma, and Post – in 1396, Tongeren churchman Radulphus de Rivo journeyed to Rome to bring back ancient exemplars of the Gallico-Roman rite from which to standardize the Devout's liturgical practices. Thereafter the Devout were preoccupied with correcting and copying ancient biblical, extrabiblical, and Classical texts in Greek, Latin, and Hebrew, practices typically associated with Renaissance humanists.

**Rothstein, Marion.**

**Professor, Carthage College, USA.**

## **Reviving the Past in Renaissance France.**

The Renaissance in Europe is correctly associated with the recovery of accurate access to Greco-Roman antiquity, especially Greek texts and ideas. The French, with the work of Guillaume Budé and his circle, were recognised as the best Hellenists in mid-sixteenth-century Europe. The French religious wars, starting in the 1560s, created a need for national unity and made more urgent demands on the French legal system. The French interest in Hellenic studies was also influenced by political considerations: desire to outshine the Empire and the Papacy, to outshine the Italians culturally and to supercede the Italian claim to be "the eldest daughter of Latin," associating French instead with Greek, in works such as Henri Estienne's *Conformity of the French and Greek Languages* (1569). Similarly, legal historians sought to liberate French law from its implicit domination by Roman law. Budé's humanist historiography (ca 1520-40) turned the Roman world into a specific culture in a given time and place, replacing its medieval status as a universal ideal. Charles Moulin applied this method in the 1550s to reject the Justinian Code as inapplicable to France. By the 1560s, the Justinian code was seen as an Italian artefact; France needed a system of properly French law. Legal scholars into the archives looking for autochthonous precedents on which to construct a national legal system. They learned to read Old French, inaccessible for over a century. Two of those charged with this task, Etienne Pasquier and Claude Fauchet, had a lively interest in literature; they examined literary texts as well as legal ones. The conviction that the French nation should have a system of French law also led to the rediscovery of many masterpieces of earlier French literature. The new prestige of French antiquity and the aesthetic merits of the texts they found (and published) allowed the French to recover a literature earlier than the Italians' Dante, while making parallel claims for a system of authentically French law.

Şarlak, Eva Aleksandru.

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## **The Dramatic and Anxious Anticipation of a Unique Building in Istanbul: The Greek Orphanage in Prinkipo.**

The architectural style spectrum started to broaden along with the Westernization movement of the Ottoman Empire. Occidentalism in architecture therefore caused an important physiognomic change in Istanbul. The thesis and antithesis with regards to the debates on Eastern and Western architectural identities came along within an harmonious synthesis. Although there were several Ottoman architects from various origins who applied Western Styles, characters and elements, some architects preferred to use both structural features.

Alexander Vallauri, one of the 19th century Levantine Ottoman architects, left a permanent mark on Istanbul's appearance. Vallauri signified its preference by using both western and eastern characteristics in his buildings. The architect, within his contributions to the 19th century architectural synthesis, succeeded to leave a sign with a unique monumental structure in the history of Istanbul's architecture: The Greek Orphanage in Prinkipo .

In spite its status among world's wooden architectural structures and its monumental appearance, today's situation of the building is not discussed as a world architectural inheritance on an International platform. The paper aims to describe and emphasize the importance of the building which is considered as one of the largest and multiplex wooden structures of the world. The paper also focuses on the current dramatic position of the building and its silent expectancy despite forensic conflicts. The necessity of an immediate preservation and conservation of the orphanage as a mark of a world's cultural inheritance is also highlighted. In doing such analysis, the paper uncovers the architectural style, characteristic and details of the structure. It is expected that the results clarify the main tendency and philosophy of the architect in creating such a unique building along his other architectural pieces.

**Sikiric Assouline, Zvezdana.**

**Assistant Professor, Department of History, University of Zagreb, Croatia.**

## **Live Latin Phenomenon in the Early 19<sup>th</sup> Century Croatian Society.**

Latin was the official language of the Croatian Diet, administration and communication with the authorities in Budapest and Vienna until 1847, making Croatia the longest-lasting Latin speaking nation in Europe. The use of Latin for official purposes was not only a centuries old tradition, but also one of Croatia's guaranteed "municipal rights" inside the Hungarian Kingdom and Habsburg Empire, used by Croatian political elites to escape the attempts of germanization and magyarization from above, also serving as a shield while Croatian literary standard was being developed, i.e. struggling with the issues of different dialects and orthographies. This political and cultural setting opened the way to the phenomenon in the focus of this paper: just how present was Latin in the Croatian *society*? Who were the people debating in Latin in the first half of the 19<sup>th</sup> century? The paper follows the impact of Latin in public and private life, down to private homes and conversations between noble fathers and sons. Indicating its vivid presence, the paper presents Latin as a living language of schools, science, poetry and law, official and private correspondence. Apart from the physical presence, the paper examines its mental and psychological impact, even more important in a society: the issues involve the self-perception of Croatian nobility and intellectuals, the role of Latin humanistic education in creating the patriotic National revival generation and the revolutionary generation of 1848, etc. Social differences, "Latin culture" versus illiteracy of the masses, are addressed, as well as the gender aspect of the question, featuring Latin as prevailingly, i.e. exclusively male phenomenon in the society.

**Taş, İlknur.**

**Assistant Professor, Department of History, Hitit University, Turkey.**

## **A Phenomenon in the Hittite Religion: Reaching to the God by Burning Light in the Hearth.**

In addition to the Hittite texts, the archeological materials which inform us about the prehistoric periods show that the lighting tradition returned to the most ancient times. The rituals about the sacredness of hearth, which performed in an environment including a fire place, depend upon a very ancient tradition. In the Hittite texts, the hearths used in ritual ceremonies were objects which offered sacrifices and libations to their every corner. It also seems that fire was sanctified and also be deified by Hittites.

In agreement with the complex nature of Hittite religion, the sacrificial practice didn't exhibit a uniform behavior; but it achieved to develop its content constantly.

Hurri Luwian burnt-offerings were completely destructed by fire; after the ceremony, the remaining was consumed by participants. The sacrificial animals especially consisting of birds and also sometimes a sheep or a goat, perhaps seasoned with condiments as bread crumbs, honey, fruits, flour, were probably reduced to the ashes in a portable brazier, and the procedures from Hittite and Luwian (Indo-European), Mesopotamian, Hurrian and local Hattic cultural strata were followed.

It seems that sacrificial animals were sometimes offered by a burning ceremony. In fact, the burnt offerings were a characteristic of Hurrian-Luwian cultural sphere, especially in an area restricted with ceremonies which adopted from Syrian and Southeastern sources).

From the second half of 2<sup>nd</sup> millennium BC., in the cuneiform texts, the word expressing "the burnt offerings" was derived from Hit. am- "burn" and also a Hurrian term, ambašši, which means the ritual of burnt offering, or used to point out the place in which the ritual ceremonies were performed, were used. In Hittite texts, it seems that the sacrificial victims were burnt both alive, or after they exterminated, in the hearth. The offerings were served up to the heart in two different ways. Firstly, the offerings which put on or into the hearth; secondly the ones which put beside the hearth. The offering, which was put into the hearth, was used as a bridge to communicate with spiritual-beings by smoke. On the other hand, the one which lay beside the hearth, would be brought forward to gods by hearth itself. The main aim of the burnt offerings was to purify the impurity and sin. In this burnt ceremonies, the birds also were also used in a symbolic manner.

In this paper, it is aimed to discuss a belief as "reaching to gods by burning offerings", its possible aspects in the following periods, and to explain this phenomenon by comparing it with similar ancient believes of Near East. The theme "Reaching to gods by burning offerings" will be treated in different ways, such as in grammatical, archeological, ethnographic and Folkloric and philosophical and sociological manners.

Thornton, Sybil

Associate Professor, Department of History, Arizona State University,  
USA.

## **Meitokuki: Pacification, Patronage and Politics in Japanese Epic of the Muromachi Period.**

In 1391, the third Ashikaga shogun Yoshimitsu put down the rebellion of the Yamana in a single, terrific battle fought in the streets of the capital. The narrative account is a *gunki monogatari* (epic), the *Meitokuki* (Record of [the rebellion of the Yamana in] the Meitoku era). Two lines of variants lead back to two separate texts, both written by the same person, one before and the other after the outbreak of the 1399-1400 rebellion of Ōuchi Yoshihiro. The differences between these two variants point to contemporary assumptions about the religious and political functions of the *gunki monogatari*.

This paper will examine the *Meitokuki* in the context of Yoshimitsu's assumption of the role of official head of the Minamoto clan, a position which previously had been held by a noble rather than his military branch of the family. At the same time, he assumed the role of official patron of the guild of the reciters of the Kaku'ichi variant of the *Heike monogatari*. As head of the Minamoto clan, Yoshimitsu was responsible for the pacification of the angry spirits of his enemies killed in battle. The recitation of the *Heike monogatari* has been used through the modern period to pacify angry spirits of the dead, especially those of the Minamoto's great rivals, the Taira. The *Heike* also legitimates the transfer of power from the Taira to the Minamoto at the end of the great civil war of 1181-1185. From the time of Yoshimitsu, the *Heike* became an official text recited at the accession of the shogun to office. The first version of *Meitokuki*, written to celebrate Yoshimitsu's victory, closely follows the model of the *Heike*; however, the second does not.

This paper is taken from my study of the *Meitokuki*, the second part of a larger project to translate and study five *gunki monogatari* from the fourteenth through sixteenth centuries.

**Topić, Martina.**

**Lecturer, Department of Political Science, University of Zagreb, Croatia.**

## **Nation and National Identity Formation/Construction: The Case of Croatia.**

This paper analyses the nation and national identity formation in Croatia at the begging of forming the idea of unique national state of Croatia.

This idea was firstly presented in the political and national thoughts of three Croatian politicians, namely Mavro Orbini, Vinko Pribojević and Pavao Ritter Vitezović. These three had an idea of political state of Croatia that was supposed to be a roof for all Croatian citizens in one country regardless of their ethnical origin.

To form the national state there was first the need to form the national identity.

This was first done through Slavic code which was then supposed to become the Croatian code. This was done through the legend on three Croatian brothers moving around Europe and creating today's Poland, Check republic and Russia but actually being of Croatian origin (firstly mentioned in the political speech of of Vinko Pribojević in 1525). This legend in the early phase made possible for Croatian identity to get formed through Slavism that was yet to become Croatian identity or 'Croatism'.

This identity construction was done through determination of 'others' and through forming stereotypes of others that are not 'us'. However, this 'us' was of external nature and thus applying to non-Croats but not inside Croatia and to the Croatian citizens who were not distinguished through their ethnical origin.

The idea was a civil nationalism forming political community of Croats and thus Croatian nationalism in its early phase can be considered as civil/political and not ethnical. However, it was ethnical in the sense of non-Croats and thus those not being part of political community of Croatia formed based on the common background.

In that sense, this paper argues that Croatian nationalism was nationalistic in its ethnical sense when pointing across Croatian borders but that it was civil or political when considering the Croatia inside itself. Furthermore, in this sense, Croatian nationalism can be called constructed based on ethnicity but enforced based on political acceptance of the yet to be formed independent state.

**Van Keuren, Frances.**

**Professor, Lamar Dodd School of Art University of Georgia Athens, USA.**

## **Thomas Hope's Use of Engravings from Books in his Library.**

Thanks to the Christie's sales catalogue of 1917, we know the contents of the library of Thomas Hope, author of *Costume of the Ancients* (1809 and 1812 editions). Hope's original drawings, located at the Gennadius Library in Athens, and labels for the plates in *Costume of the Ancients*, name some of the sources for his costumed figures. For example, all the figures labeled "Caylus" in plates from *Costume of the Ancients* can be found in the *Recueil d'antiquités égyptiennes, étrusques, grecques et romaines* (1752-67). This 7-volume reference is lot no. 103 in Christie's Catalogue of the valuable library of books on architecture, costume, sculpture, antiquities, etc., formed by Thomas Hope. The figure of Trajan from Hope's drawing no. 101, labeled "Trajan - in his camp dress & paludamentum Bell ori", can be found in pl. 57 of Bartoli and Bellori's *Colonna Traiana* (published between 1672 and 1691). *Colonna Traiana* is in lot 145 in Christie's sales catalogue.

The examination of engravings from additional books in Hope's library demonstrates that he used images from books he owned, even when he did not name them as his sources. The figure of "Jupiter from a statue in the gallery at Florence" (pl. 154 in Hope's *Costume of the Ancients*, 1812 ed.) exemplifies this practice. Hope does not name his source in his unlabeled drawing (no. 22) or in the aforementioned plate. However, it is clear that his source for Jupiter was pl. 2 from Gori's *Statuae antiquae deorum et virorum illustrium centum aereis tabulis incisae quae exstant in thesauro Mediceo* (1734), which is in lot 578 in Christie's catalogue. The thunderbolt that Jupiter holds in Hope's drawing closely resembles that of Jupiter in Gori's engraving, while Jupiter in the later plate from *Costume of the Ancients* holds an altered, more elaborate fulmen. In short, Hope appears to have used engravings from his books as starting points, but he then transformed his sources into the uniform approach to ancient costumed figures that is evident in *Costume of the Ancients*.

**VerSteeg, Russ.**

**Professor, New England Law School, Boston, USA.**

## **Jurors and Juries — Aristophanes' the Wasps.**

The Athenian playwright Aristophanes wrote *The Wasps* in the Fifth Century B.C. The play focuses on contemporary Athenian politics and the Athenian court system. It mocks a fifth century politician named Cleon. Cleon and politicians like him were considered demagogues. Some viewed these men as popular leaders who protected the interests of the common man. But Aristophanes paints Cleon as a manipulative and self-centered figure; his main concern being his own wealth and comfort. The play also questions the efficacy of the Athenian court system, asking whether it is truly what it purports to be — a system that preserves justice — or a system manipulated by the demagogues to their own benefit.

The play begins with Procleon, an old man, trying desperately to escape from the house of Contracleon, his son. By naming both of the main characters after the politician Cleon, Aristophanes manages to keep the focus of the play political at all times. Contracleon has enlisted two of his slaves to prevent Procleon from leaving the house, meeting up with his jurymates, and presenting himself to the Athenian court to serve in his much loved position as a juror.

After Procleon has failed in several attempts to escape his captors, a chorus of jurors (the Wasps) arrives on the scene and attempts to free Procleon so that he might join them on the jury panel. Contracleon, Procleon, the two slaves and the chorus members themselves, all refer to the jury members as a “swarm of wasps.” Aristophanes employs this visual image to promote the view that the jury is a posse of crotchety old men who are always going to “sting” the defendant, no matter what the facts of the case may be. The comparison to wasps also suggests that the group wielded significant power and instilled fear in the unlucky defendants. After a great struggle, Procleon winds up giving up his public jury duty and adopting new “jury duties” in his son’s household.

This paper explores the plot, legal references, and legal motifs of the play in an effort to examine Aristophanes’ views and social commentary on the jury system and law in Athens.

Was Athenian society better off when Procleon was a juror, even if he was biased? In the beginning of *The Wasps*, Procleon is criticized for serving as a juror because of the life of poverty it brought and the commitment it required. At the conclusion of the play, however, the audience realizes those commitments as a juror kept Procleon from becoming a burden on society or a nuisance and, to the contrary, actually made him a productive member of society.

**Von Bawey, Petermichal.**

**Professor, The American University of Paris, France.**

## **Berlin Wall Culture: Twenty Years after the Fall.**

When Guenter Schabowski, speaker of the newly formed East German government, stated on the evening television news that travel was unrestricted and East Germans could leave for the West, he in effect sanctioned the opening of the *Berlin Wall* on 9<sup>th</sup> November 1989.

Within hours, East Germans rushed to the *Wall* and demanded immediate entry to West Berlin. Schabowski's announcement, a misreading of the government's objectives, as it turned out, brought thousands of East Germans to the *Wall* and compelled the border police to open the gates. Once open, the gates could never close again, and within days the *Wall* breached, violated, and dismantled ended its years of terror.

Having stood as a seemingly impregnable fortification, the *Wall* disappeared within months, and with it a part of Berlin history.

With reunification and Berlin the capital of the new Germany, former East Berlin underwent massive renovation and if not every communist turned capitalist, every Berliner became a free citizen.

Much of the dynamic culture that had sustained West Berlin spread to other parts of the city. Much of what had been "real, existing socialism" in East Berlin vanished, and the vibrant culture of West Berlin partially forgotten or partially assimilated in the reunification process.

Focus here is West Berlin, where Cold War politics created a "frontier city" that eluded paradigms of east/west ideologies producing a counter-culture and *aesthetics of resistance*, a defiant response to the everyday reality of living with the *Wall*.

**Wang, Xiaoming.**

**Lecturer, Renmin University of China, China and Yunying Xiong, Junior  
Lecturer, Renmin University of China**

## **Contributions of Four Divisions of Labor to Ancient Economy in China.**

Guan Zhong (723B.C. ~ 645B.C.) was a famous thinker in the Spring & Autumn period. In early ages of Spring & Autumn period, Dynasty Zhou's kingship lost its power resulting in social anomy and the same conditions went on with those dukedoms. Previous political hierarchy based on consanguinity began to decline together with aggravated arrogation between classes. To rebuild social norms in Qi which would serve to unite civilians and promote economic development, Guan Zhong put forward the innovative policy of Four Divisions of Labor. According to this division, people should be divided into four different categories with different jobs and social status——scholars, peasants, handicraftsmen and merchants. Therefore, people were able to do their own business respectively and Qi would take incredible advantages both from the effective group power and the labor specialization. From the economic perspective, Four Division of Labor, which was the earliest specialization of social production based on labor, implied the idea of comparative advantages and could be considered as an indication of the economic ideology based on natural endowments. Because of this, Qi developed fast to be one of the five Super-Powers in Spring & Autumn period after implementation of Guan Zhong's policy. In fact, the successful experience of Four Divisions of Labor is not unique as this ideology can be found in both Western and Eastern history. That is to say, the conception and ideology implied by Guan Zhong's policy possesses significant reference meaning to development of today's nations

**Wick, David.**

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## **Shackled the World Stage: Athens and Definitive Hostage Crisis of Ancient History.**

The greatest (pre-modern) hostage crisis of Athenian history is often thought to have taken place in 480 BC, as (for practical purposes) endgame in the Persian invasion of Xerxes, and occasion of the Battle of Salamis. Perhaps, though, the more significant hostage episode for ancient Athens really took place in 88 BC. In that year -- under the twin shadows of Rome's civil war against Sulla, and the Anatolian war of conquest launched by Mithridates -- and in an Athens that had become a sort of flame-keeping educational and artistic symbol for the new European/Mediterranean culture clustering itself around Rome, Athens found itself leaning toward Europe but forced into a disastrous bit of political theater, in which Athenian townsfolk (those unable to flee) were used, and starved, as symbols for the agents of an Anatolian coup.

This study looks at the Athenian part in the Crisis of 88, from the political troubles in the decades preceding which made the city vulnerable, through the various internal coups in the crisis year that left Athens a city divided between refugees and captives, to the ultimate dilemma: an armed external insurrection holding the Acropolis and attempting to bar the gates, and a Roman renegade outside the walls desperate for any sort of improvisational victory, without regard for the fragile treasures of culture trapped within its walls.

Among the threads untangled to pursue the story are brief looks at the careers of the Athenian financial-political families of Medeios (the Piraeon) and Sarapion of Melite, of the locally educated Anatolian agent Athenion, and of the military adventurer Aristion of Rhodes. Much of the evidence for these episodes is dependent (via Plutarch) on fragments of Poseidonius, with help from surviving inscriptions, but the study attempts to find a reasonable, respectful way of dealing with writers who, whatever their stylistic eccentricities, were quite a bit closer to the events and to the historical heritage of these events than we are.

The object is to re-assess the outlines of the story, in part for clarity, but with an eye to the echoes of Athens' cultural place in this harrowing ancient story, and its resonances with Athens' place in modern Europe, and with a dilemma it sometimes seems the city may face again.

**Yang, Suoqiang.**

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## **On the position of Cliff Inscriptions of Sutra of Northern Dynasties in Chinese Calligraphy History.**

Chinese calligraphy is the most refining material form of Chinese traditional culture and ideology. Therefore, research on the position of cliff inscriptions of sutra of Northern Dynasties in Chinese Calligraphy History has great historical significance in witnessing the culture and the art ecology of the Northern Dynasties. The thesis proposed six criteria for evaluating positions in Chinese calligraphy history, i.e. the thickness of calligraphy as cultural bearer, the newness of calligraphy concept, the height of aesthetic expression, the hardness of technical implementation, the dimension of carries' exploitation and the degree of chaining value representation. Based on these criteria, the author conducted a systematic evaluation of the position of cliff inscriptions of sutra of Northern Dynasties in calligraphy history from the perspectives of the calligraphy concept, cultural conversion, aesthetic, chirography and techniques. The notion of harmonious ecological calligraphy stressing on the unity of heaven, earth, human and calligraphy is the historical contribution of cliff inscriptions of sutra of Northern Dynasties in calligraphy concept and its cultural conversion to Buddhism has achieved a blend of Confucianism and Buddhism. Besides, by organically integrating the lightness and farness and virtual spiritual beauty advocated by Buddhism and enrichment, sincereness and noble beauty advocated by Confucianism, cliff inscriptions of sutra of Northern Dynasties has successfully realized the amalgamation of Confucianism and Buddhism aesthetics and aesthetic performance of calligraphy. Official script and regular script are the ingenious creation of cliff inscriptions of sutra of Northern Dynasties in chirography, which offered a complete set of perfect technique system for the performance of three-dimensional characters, and as a result, defined Western Dynasties as a glorious era of Chinese calligraphy history in which regular script and official script coexisted. In summary, cliff inscriptions of sutra of Northern Dynasties, forming a connecting link in Chinese calligraphy history, has significant value and position.