2012

History: From Ancient to Modern Abstracts

Tenth Annual International Conference on History: From Ancient to Modern 30-31 July & 1-2 August 2012, Athens, Greece

Edited by Gregory T. Papanikos

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10th Annual International Conference on History: From Ancient to Modern

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Preface

This abstract book includes all the abstracts of the papers presented at the *10th Annual International Conference on History: From Ancient to Modern, 30-31 July & 1-2 August 2012,* organized by the Athens Institute for Education and Research. In total there were 39 papers and 42 presenters, coming from 17 different countries (Australia, Belgium, Canada, Cyprus, Germany, Italy, India, Indonesia, Poland, Romania, South Africa, Slovenia, Spain, Turkey, UK, United Arab Emirates and USA). The conference was organized into 13 sessions that included areas of History and Culture, Romanian History Ancient Macedonian History: A Diachronic Analysis - Historiography Literature and Culture in Eastern Europe and other related fields. As it is the publication policy of the Institute, the papers presented in this conference will be considered for publication in one of the books of ATINER.

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

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

Gregory T. Papanikos
President

FINAL CONFERENCE PROGRAM
10th Annual International Conference on History: From Ancient to Modern, 30-31 July & 1-2 August 2012, Athens, Greece
PROGRAM

Conference Venue: **Metropolitan Hotel of Athens**, 385 Syngrou Ave., 175 64, Athens, Greece

ORGANIZING AND SCIENTIFIC COMMITTEE

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14. Dr. Calin-Valentin Florea, Assistant Professor, Dimitrie Cantemir University, Romania.
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16. Dr. Ido Israelowich, Lecturer, University of Warwick, U.K.
17. Dr. Martin C.J. Miller, Assistant Professor, Metropolitan State College, USA.
18. Dr. Alice Mocanescu, Independent Scholar, Greece.
19. Dr. Shoucri Rachad Mounir, Professor, Royal Military College of Canada, Canada.
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21. Dr. Michael Paraskos, Provost, Cornaro Institute, Cyprus.
22. Dr. Nicholas N. Patricios, Professor, School of Architecture, University of Miami, USA.

23. Mr. Philip Petroff, Ph.D. Student, State University for the Humanities, Russia.
24. Dr. Ilknur Tas, Assistant Professor, Hitit University, Turkey.
25. Dr. Huiling Teo, Member, Women In The Arts, Singapore.
26. Dr. Frederick F. Travis, Provost and Professor, Seton Hall University, USA.
27. Mr. Chris Webb, Instructor, Northern Illinois University, USA.
28. Dr. Baruch Whitehead, Associate Professor of Music Education/World Music, Ithaca College School of Music, USA.
29. Dr. David Philip Wick, Associate Professor, Gordon College, USA.
30. Dr. Suoqiang Yang, Associate Professor, Xi'an Jiaotong University, China.
31. Dr. Margarita Kefalaki, Director of Communication, ATINER.
32. Ms. Lila Skountridaki, Researcher, ATINER & Ph.D. Student, University of Strathclyde, U.K.
33. Mr. Vasilis Charalampopoulos, Researcher, ATINER & Ph.D. Student, University of Strathclyde, U.K.

Administration: Fani Balaska, Stavroula Kiritsi, Eirini Lentzou, Konstantinos Manolidis, Katerina Maraki & Celia Sakka

C O N F E R E N C E   P R O G R A M
(The time for each session includes at least 10 minutes coffee break)

Monday 30 July 2012

08:30-09:00 Registration

09:00-09:30 Welcome and Opening Remarks
- Dr. Gregory T. Papanikos, President, ATINER.
- Dr. Nicholas Pappas, Professor of History, Sam Houston State University, USA and Vice-President of Academics, ATINER.
- Dr. Timothy Howe, Associate Professor of History and Ancient Studies, Saint Olaf College, USA & Academic Member of the History Research Unit of ATINER.

09:30-11:00 Session I (Room A): History and Culture
Chair: Pappas, N., Professor of History, Sam Houston State University, USA and Vice-President of Academics, ATINER.

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1. Rozwalka, A., Professor, Rzeszow University, Poland. The Clash of the Civilizations, or With the Civilization?
2. Morrow, A., Associate Professor, Minnesota State University, USA. Dragons and Breastmilk: Reading Perpetua's Passion in the 21st Century.
3. Ajhar, H., Assistant Professor, Khalifa University of Science Technology and Research, United Arab Emirates. The Development of Islamic Philosophical Discourse in the 12th and 13th Centuries.

11:00-12:30 Session II (Room A): Romanian History **Chair:** *Blignaut, C., Lecturer, North West University, South Africa.	11:00-12:30 Session III (Room B): Ancient Macedonian History: A Diachronic Analysis - Historiography **Chair:** Pownall, F., Professor, University of Alberta, Canada.
1. Calina, G., Lecturer, University of Craiova, Romania. Prince Michael the Brave in the History of the Romanians. (Monday, 30th of July, 2012, morning) 2. Popescu, S.G., Lecturer, University of Craiova, Romania. The Suffering of Orthodox Clergy in Romania during the Communist Dictatorship. (Monday, 30th of July, 2012, morning) 3. Rad, C., PhD Student, Babes-Bolyai University, Romania. The Transylvanian Relations with the Cossacks During the Second Northern War (1655-1660)	1. Frank, R., Student, St. Olaf College, USA. The Roman Olympias: Vindictive Portrayals of a Powerful and Brutal Ruler. 2. *Howe, T., Associate Professor, St.Olaf College, USA. A Founding Mother? Euridike I, Philip II and Macedonian Royal Mythology. 3. Muller, S., Visiting Professor of Ancient History, Siegen University and Kiel University, Germany. The Career of Hephaistion - A Reassessment.

12:30-13:30 Lunch (details during registration)

13:30-15:00 Session IV (Room A): War and Diplomacy in the Twentieth Century **Chair:** *Wodzianowska, I., Assistant Professor, The John Paul II Catholic University of Lublin, Poland.	13:30-15:00 Session V (Room B): Ancient Macedonian History: A Diachronic Analysis – Sources and Contexts **Chair:** Müller, S. Visiting Professor of Ancient History, Siegen University and Kiel University, Germany.
1. Hancock, E., Associate Professor, University of New South Wales, Australia. Rethinking Allied relationships during the Greek Campaign, April 1941. (Monday, 30th of July, 2012) 2. Aslim, I., Lecturer, Near East University, Cyprus. Greco-Cypriot Relations in 1960-1974 in the Light of American Diplomatic Documents. 3. *Blignaut, C., Lecturer, North West University, South Africa. A Profoundly Gendered	1. Bowden, H., Senior Lecturer, King's College London, UK. Alexander Fights the River: Making Sense of the Battle of the Granicus. 2. Pownall, F., Professor, University of Alberta, Canada. Was Callisthenes the Tutor of Alexander's Royal Pages? 3. Tsouvala, G., Assistant Professor, Illinois State University, USA. Plutarch's Use and Abuse of Alexander's Marriages.

Experience at Almost Every Level: The Experiences of Boer and British Women in the South African War.	

15:00-16:30 Session VI (Room A): Literature and Culture in Eastern Europe
Chair: Tsouvala, G., Assistant Professor, Illinois State University, USA.

1. Oberhelman, S., Professor, Texas A & M University, USA. The Power of the Word in Early Modern Greek Medical Texts.
2. *Wodzianowska, I., Assistant Professor, The John Paul II Catholic University of Lublin, Poland. Roman Catholic Theological Education in Russia. Case of Roman Catholic Academy of St. Petersburg (1842-1918).
3. Gavris, S.A., Researcher, Alexandru Ioan Cuza University, Romania. Reading Politics: The Reception of Montesquieu in the Romanian Political Milieu (Second Half of the 19th Century).
4. Zajc, N., Researcher, Slovenian National Academy of Sciences and Art, Slovenia. Maxim Greek -- Preservation of (Minor Greek) Christian Tradition. (Monday, 30th of July, 2012, afternoon)

16:30-18:00 Session VII (Room A): History in Education and Tourism
Chair: Zajc, N., Researcher, Slovenian National Academy of Sciences and Art, Slovenia.

1. Constantin, I., Ph.D. Student, University of Bucharest, Romania. WWI In the View of 7 Grade Students: A Wiki Page as a Live Learning Archive.
2. Heryanti, U., Lecturer, State University of Jakarta, Indonesia. Developing Jakarta Old Town as a Historic Tourism Object Based on Experiential Marketing.
3. Khrisnamurti, K., Lecturer, State University of Jakarta, Indonesia. The Development of Interpretation Facilitues to Enhance the Visitor Experience at Museum Konfrensi Asia-Africa, Bandung, West Java, Indonesia.

21:00–23:00 Greek Night (Details during registration)

Tuesday 31 July 2012

09:00-10:30 Session VIII (Room A): Medieval and Early Modern History
Chair: Berkey, D., Assistant Professor, California State University, Fresno, USA

1. Premsagar, P., Assistant Professor, Smt. G. G. Khadse College, Muktainagar, Dist. Jalgaon (M.S.), India & Jagtap, P., Director, North Maharashtra University, India. Portugal's Well Planned East Navigation-with Special Reference to 15th & 16th century AD.
2. Theotokis, G., Researcher, University of London, UK. Border Fury! The Muslim Campaigning Tactics in Asia Minor through the Writings of the Byzantine Military Treatise Περὶ Παραδρομῆς τοῦ Κυροῦ Νικηφόρου τοῦ Βασιλέως.

> 3. Casini, T., Independent Scholar, Italy. Organized Collective Violence in Twelfth and Thirteenth-Century Tuscan Countryside: Some Case Studies from Central and North-Eastern Tuscany.

10:30-12:00 Session IX (Room A): Aspects of Greek History **Chair:** Theotokis, G., Researcher, University of London, UK.	10:30-12:00 Session X (Room B): Ancient Macedonian History: A Diachronic Analysis – Policy and Practice **Chair:** Troncoso, V.A., Professor, University of La Coruna, Spain.
1. Eisman, M.M., Associate Professor, Temple University, USA. Dancing for Dionysos 2. Berkey, D., Assistant Professor, California State University, Fresno, USA. The Walls of Athens after the Peloponnesian War. 3. Voicu, S., PhD Student, University of Bucharest, Romania. Ancient Greek Poets as Teachers.	1. Matarese, C., PhD Student, University of Kiel, Germany. Alexander the Great and the Introduction of the Achaemenid Proskynesis Among His Court (327 BC): A Logistic Decision. 2. Brice, L., Professor, Western Illinois University, USA. The Unpleasantness at the Hyphasis: Alexander the Great and Mutiny or Military Unrest. 3. Smith, A., MA Student, Yale University, USA. Opportunism in Ptolemaic Egypt

12:00-13:00 Lunch (Details during registration)

13:00-14:30 Session XI (Room A): Greco-Roman History **Chair:** Eisman, M.M., Associate Professor, Temple Unibversity, USA.	13:00-14:30 Session XII (Room B): Ancient Macedonian History: A Diachronic Analysis – Kingship and Diplomacy **Chair:** Brice, L., Professor, Western Illinois University, USA
1. Wick, D., Professor, Gordon College, USA. Athens and the Delos Franchise under the Roman Republic: Might the "Business Incubator" Concept be more Ancient than we Thought? 2. Dragostin, R.M., PhD Student, University of Bucharest, Romania. Greek names in Roman Dacia.	1. Troncoso, V.A., Professor, University of La Coruna, Spain. Macedonian Regal Coinage and the Zoology of Kingship. 2. Meeus, A., Researcher, Flanders (FWO) / KU Leuven, Belgium. Friendship and Betrayal. The Alliances among the Successors of Alexander the Great. 3. Raynor, B., Ph.D. Student, University of Oxford, UK. A Cooperative Compact? King and City C. 323-221 BC.

14:30-16:00 Session XIII (Room A): Ancient Macedonin History: A Diachronic Analysis - Reception
Chair: Bowden, H., Senior Lecturer, King's College London, UK.

1. Gatzke, A., PhD Student, Pennsylvania State University, USA. The Kingdom of Pontus and the Spread of Hellenism.
2. Asirvatham, S., Associate Professor, Montclair State University, USA. Hellenistic Kings and the Memory of Alexander in the Second Sophistic.
3. Arslan, M., Assistant Professor, Selcuk University, Turkey. Why Alexander the Great is Still Popular in Turkey?

17:00-20:00 Urban Walk (Details during registration)

20:00-21:00 Dinner (Details during registration)

Wednesday 1 August 2012
Cruise: (Details during registration)

Thursday 2 August 2012
Delphi Visit: (Details during registration)

Hakim Ajhar
Assistant Professor, Khalifa University of Science Technology and Research, United Arab Emirates

The Development of Islamic Philosophical Discourse in the 12th and 13th Centuries

The close examination of the tension between the Islamic theology and philosophy would make us notice that each discourse was building its project on the basis of different premises. Islamic theology was more involved in proving that God is the real agent and creator of the world and His creative action operates through the attributes of Will and Power. However, this way of thinking implied that the actions of God as a free creator are not necessarily explicable. This may explain that early Muslim theologians refused to view the world on the basis of cause-effect relationship. Rather, what interested them is how we can remove any logical obligation that our intellect assumes that God should create according to.

In addition, Muslim theologians needed to explain the way that God's attributes including Will and Power belong to Him. This issue is very important because God according to the Ash'arites, the major Theological school in Islam, should be the reason of every change takes place in the world, in one hand, and fully transcendent and remote, on the other hand. God's attributes represent an important level that connects God with the created world, and separates Him from it. The Ash'arites found a great difficulty in compromising these two opposites. This is why they invented a freak statement says that God's attributes are God Himself and not God himself at the same time, in order to justify His full involvement in the world, and His full transcendence.

Muslim philosophers who combined Aristotelian and Neo-Platonic philosophies intended to focus on depicting the world in an extreme logical landscape. It was not important for them to describe the creative act of God at the expense of a systematic view of the world. Instead, they maintained that multiplicity of the world flows from the essence of God similar to the flow of good smell from the flower.

The Ash'arite theologian thinker Abu Hamid al-Ghazali (d. 1111) would have criticized the philosophers of making God resembles any natural object which produces its potentiality without will. Philosophers in turn, refuted the theologians' view as sacrificing the Wisdom of God and his possible systematic creation in order to save the freedom of God's actions.

Although, no systematic compromise made between the two views, we will wetness a new development in 12th and 13th centuries come up with new type of thought that could bridge the gap between the two camps.

Two thinkers have endeavored in creating systematic world-view that resolves the dead discussion between Islamic theology and philosophy. The philosopher Abu al-Barakat al-Baghdadi (d. 1164) and theologian Ibn Taymiyya (d. 1328). Both thinkers have stepped forward and created a new approach took into consideration, the activity of God through His Will and Power, and view the world as very much based on cause-effect relationship. What those thinkers have done is opening a new direction in Islamic theology and philosophy, and change the way Muslim were looking at the world. No sacrifice was made, neither the Will of God nor the systematic world-view, neither the involvement of God's attributes in the world nor God's full transcendence away from the world. Studies are relatively rare on the philosophical aspect of these thinkers. And this presentation is going to focus on their remarkable contribution.

Mustafa Arslan
Assistant Professor, Selcuk University, Turkey

Why Alexander the Great is Still Popular in Turkey?

A figure from the western civilasation has never influenced the eastern societies like Alexander the Great in the history. His name is still given to children as "İskender" in today's Turkey. His popularity comes from his tolerance to native values. These values can be arrayed as ethnicity, language and religion. These factors have been changed many times since Alexander's time but his popularity has never disappeared in Anatolia among Turks.

Apart from ethnicity and language, religion is the key factor of his popularity. Because we know that he respected the native religions. We have information about the religion and the religious practices of Macedonians from inscriptions, coins, tombs and ancient sources. But just the religion of Macedonia did not affect the natives. Since the boundries of Macedonia stretched from Danube to Indus rivers during the time of Alexander, it was open to foreign cults. Furthermore Alexander himself showed respect to native cults of the newly occupied territories and offered sacrifices for them.

He started his campaign against Persia with a small but loyal army and conducted a war against to known world of his time. His achievements in a very long distance within a short time also provides us important information about these places his manners.

The basis of his popularity is explained in the light of his actions in Asia by making use of ancient sources.

Sulochana R. Asirvatham

Associate Professor, Montclair State University, USA

Hellenistic Kings and the Memory of Alexander in the Second Sophistic

This paper explores aspects of the image of Alexander's Successors and their satraps in the Second Sophistic, the milieu of Roman Greek writing in which many of the earliest accounts of these rulers appear. It is here where Alexander himself is first idealized (or semi-idealized) as the Greco-Macedonian warrior par excellence (e.g. in Arrian's Anabasis, Dio Chrysostom's Kingship Orations, and Plutarch's De Alexandri Fortuna aut Virtute and Life of Alexander), but even in less idealizing texts, Alexander is a frequent point of comparison with the Hellenistic rulers. These patterns are notable, for one, because they do not appear in late Hellenistic writers like Polybius and Diodorus whose main interest in Macedonian history is the relationship between Macedonian and Rome.

Take for example, Life of Demetrius 41, where Plutarch contrasts Pyrrhus and Demetrius in relation to Alexander: "Pyrrhus… acquired from this battle a great and splendid name among the Macedonians, and many of them were moved to say that in him alone of all the kings could they see an image of the great Alexander's daring; whereas the others, and particularly Demetrius, did but assume Alexander's majesty and pomp, like actors on a stage." Here the Macedonian soldiery measures Pyrrhus's and Demetrius's respective qualities as a ruler against the memory of Alexander. The less overtly moralizing Appian also makes such comparisons between certain Successors and Alexander: in the Syrian Wars 10.61, for example, Seleucus boasts that he is the most successful king since Alexander, which is affirmed by his soldiers, suggesting a pattern in which the memory of Alexander may be of particular significance relationship between king and soldier.

The task of this paper is to tease out, as far as possible, the dividing line between the memory of Alexander as a real historical factor in the relationship between the Successors and their soldiers, for example, and the memory of Alexander as a feature of Second Sophistic writers's special interest in Alexander himself.

lksoy Aslim
Lecturer, Near East University, Cyprus

Greco-Cypriot Relations in 1960-1974 in the Light of American Diplomatic Documents

Greece and Cyprus relations are generally perceived as perfect. However, in the light of the American diplomatic documents this is not completely true. Their relations also had ups and downs and this paper tries to examine the problematic issues in their relations.

This study focuses on the period between the years 1960 and 1974. The formation of the Republic of Cyprus was a compromise between Turkey and Greece reached under the auspices of the United States of America. This compromise was never accepted as a just solution by Makarios, the first President of Cyprus.

The relations between Greek leaders and Makarios before 1960 have been seen as "perfect" because they all supported the unification of Cyprus with Greece (Enosis). The formation of the Republic of Cyprus officially was the end of Enosis policy. Clearly, after 1960 there was a divergence between the policies of Greece and the Republic of Cyprus. Greece was a member of NATO since 1952 and Makarios sought to pursue a non-alignment policy from the beginning. Usually, to be non-aligned that time usually meant a leaning toward the Soviet front.

During that period ideology dominated great powers' foreign policy. The containment policy of the U.S. required close cooperation within NATO and a problem in Cyprus could poison the bilateral relations of Turkey and Greece. The destruction of the unity of the Republic of Cyprus in 1964 was an invitation to the great powers to get involved in the Cyprus politics. The U.S. advised Greece to pressure Makarios for a "moderate" stance in intercommunal strife to preserve NATO unity.

The involvement of the Greeks into the Cyprus politics was rejected by Makarios and day by day this soured the relations between Greece and the Republic of Cyprus. The coup in Greece in 1967 even made the relations worse because the military junta in Greece was more open to the U.S. pressure. Nevertheless, the military government also thought that it had more leverage than the elected governments and it acted tougher. The result was the Greek military coup in Cyprus in 1974 that deposed Makarios out of office.

In this context, this study challenges the myth that Greece and Cyprus always had good relations. This study is mainly based on the historical sources in National Archives of the U.S. (NARA).

David Berkey
Assistant Professor, California State University, Fresno, USA

The Walls of Athens after the Peloponnesian War

The history of Athens during the classical period is closely related to the building and rebuilding of the city's walls, as well as the extension of its defensive perimeter along the border of Attica. With every phase of construction, the walls transformed the landscape and symbolized Athenian power. Throughout the classical period, their construction was a critical public works project of great political and strategic significance. By the end of the fifth century, decades of conflict culminated in the destruction of these walls. Amidst the rubble of defeat after the Peloponnesian War, the Athenians—and Conon in particular—recognized the importance of the polis's walls and sought to reconstitute their fortifications. As a way to project "soft power," the rebuilding of the Long Walls, the symbol of Athens' fifth-century empire, demonstrated the Athenians' urge to restore the status of their polis in the eyes of neighboring city-states. The completed fortifications signaled to other Greek poleis the return of Athenian autonomy.

In this highly competitive multipolar environment (Eckstein, A. M. 2006), the Athenians also decided to invest in the defense of their borders (Ober, J. 1982; Munn, M. H. 1993). By enlarging their defensive works, the Athenians distinguished between their desire to exercise power over others and the need to maintain control over their own territory. Ober emphasizes the fourth-century Athenians' defensive mentality, and yet, these building projects coincided with a period during which they pursued an aggressive foreign policy, particularly given the limitations imposed upon them by the newly configured state system. Adopting an apparently defensive mentality, the Athenians sought to establish control over their territory, and in so doing, to position themselves as an attractive ally to like-minded poleis in the struggle first against Spartan hegemony, and then that of Thebes. These projects kept Athens mostly safe from its enemies, and offered additional manifest and ideological support for the notion of both empire and democracy.

Charl Blignaut
Lecturer, North West University, South Africa

A Profoundly Gendered Experience at Almost Every Level: The Experiences of Boer and British Women in the South African War

The first half of the twentieth century saw the publication of wide ranging memoirs, diaries and sworn statements by men and women who experienced the brunt of the South African War. Despite the constructing of women along the lines of Afrikaner nationalist discourse, there has been an attempt to write revisionist accounts of the war – focusing especially on the experiences of women. However, almost all writing on women in the South African War focuses on the plight of the Boer women and children. Van Heyningen (2007) agrees with Grundlingh (2002) that "... Boer women are seen as victims of an unjust war; the emphasis has been on passive suffering, a historiographical trend which has continued up to the present". Why this trend? What will give us a more integrated look at women in the South African War?

The answer might lie in the complex gendered character of this particular Victorian conflict. It will be a fresh approach to look at the way women reacted to the war within the confines of nineteenth century gender constructions, not ignoring their plight but acknowledging the fact that pain, suffering and martyrdom is just one side of the coin. Thus, this paper has two goals: 1) to give a broad outline of how Victorian gender constructions were contested and reconstructed by women during the war and 2) to bring the complex nature of gender during wartime in perspective by giving an overview of the gendered social realities of Boer women in the concentration camps and British women as outsiders.

The aim is not to simplify women's experience, but to explore the complexity of gendered social relationships during the war and in the concentration camps. This is done by making use of the excellent research already published on the topic, especially those of P.M. Krebs (1999), H. Bradford (2002) and E. van Heyningen (2007).

Hugh Bowden
Lecturer, King's College London, UK

Alexander Fights the River: Making Sense of the Battle of the Granicus

The accounts of the Battle of the Granicus found in our ancient sources (Diodorus, Plutarch and Arrian) are incompatible with each other. Attempts to reconstruct the battle usually focus on questions of military plausibility, accepting or rejecting versions on the basis of what was physically possible or tactically justifiable. In this paper I will examine the accounts of the battle, and particularly the one given by Arrian, by placing it in a wider literary context, and suggest that the narratives are influenced more by a wider literary tradition that includes in particular Homer's Iliad than by eye-witness accounts. This analysis has wider implications for how we read the narrative of Alexander's campaign.

Lee Brice

Associate Professor, Western Illinois University, USA

The Unpleasantness at the Hyphasis: Alexander the Great and Mutiny or Military Unrest

A key issue with which every long-serving officer in the ancient world had to contend was indiscipline in the army. Although mutiny is the type most readers think of, military unrest occurs in a variety of types, large and small. Many incidents of military unrest were minor or individual such as desertion or insubordination, but other outbreaks such as mutinies were collective and could threaten not only the success of a campaign, but even a commander's life.

While we do not think of the army led by Alexander the Great as one inclined to be restive, there were occasional incidents of indiscipline in Alexander's army, some of them collective and significant in scale. The two most famous incidents were the so-called mutiny at the Hyphasis in 326 and the Opis Mutiny of 324 BCE. The incident at the Hyphasis resulted in Alexander having to turn his force around and head west, back to the Indus river toward Babylon. The Opis mutiny highlighted Alexander's attempts to integrate his various subjects into the army and the way his Macedonian's felt their position threatened.

Both of these episodes have received focused attention, but only Elizabeth Carney (1996) has considered whether these incidents should be considered mutinies. In her judgment neither incident should be called a mutiny. In this paper I will examine the Hyphasis and pis incidents and show that although the first of these incidents was not actually a mutiny, it was military unrest and was much more serious than an episode of unpleasantness. I will also demonstrate that contrary to much of the historiography, the incident at Opis was a mutiny regardless of its severity. Understanding the nature of these outbreaks helps appreciate the nature of Alexander's relationship with his army and why he responded so differently to the two episodes.

Gelu Calina
Lecturer, University of Craiova, Romania

Prince Michael the Brave in the History of the Romanians

Michael the Brave was a Romanian prince, one of the greatest personalities of the Romanian history, who lived during the XVI-th century. Ever since he ascended the throne of Romanian, Michael the Brave was concerned to unite under one helm the three Romanian provinces.

He fought for the emancipation of the Romanians from under the Ottomans and Habsburgs, for the recognition of the Romanians from Transylvania region as a recognized nation before the joining of the Transylvania to the ancient territory and for the recognition of the Orthodox confession in the places where the Romanians were not politically recognized.

He was the first one to unify the kingdom of Romania, in 1600, but unfortunately, this unity didn't last. The only thing that lasted was his thought for the descendants, for the followers, that Romania has to be unified.

What made Michael the Brave took a few years, but remained in the minds of the followers as a goal for which generations fought and finally achieved in 1918. The short reign of Michael the Brave left deep traces in the Romanians' history and especially in the hearts of the Romanians from everywhere, who have believed in the restoration of the ideal of unity of the Romanian state.

Tommaso Casini
Independent Scholar, Italy

Organized Collective Violence in Twelfth and Thirteenth-Century Tuscan Countryside: Some Case Studies from Central and North-Eastern Tuscany

Organised collective violence was not an option available to all social groups within the medieval rural society. While this kind of violence was a basic factor of aristocratic life, some monasteries and rural communities appear incapable of exercising it in situations in which this incapacity was not due to political, economic or practical reasons. Consequently, the causes must be sought in the social and cultural field.

The following cases will be illustrated:

- the monastery of Passignano and its lordship, especially the community of Poggialvento;
- the hermitage of Camaldoli, especially its relations with the aristocracy of the upper Val Tiberina (Castiglion Fatalbecco);
- the monastery of Prataglia and its conflicts with prominent local families and the community of Frassineta.

In the late twelfth century, the inhabitants of Poggialvento displayed a warlike attitude, while in the thirteenth century those of Frassineta, even though in control of their castle, did not resist against a hastily-assembled band of armed men in the service of their lord. As for clerics, one may wonder why the monks of Passignano engaged in an armed conflict with some aristocratic families at the end of the twelfth century, while throughout the twelfth and thirteenth centuries the hermits of Camaldoli refused to resort to violence even when their lands were attacked. Military-style violence was also used by some middle-class rural families in their attempt to establish their local power; they imitated aristocratic behaviour and showed their desire to be considered members of the military class.

Conclusion: ability to exercise or promote organised collective violence can mostly be explained as the result of aristocratic leadership or influence. As far as rural communities were concerned, the low degree of cooperation in everyday agricultural activity probably hindered self-defence collective actions.

Ioana Constantin
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WWI In the View of 7 Grade Students: A Wiki Page as a Live Learning Archive

A compulsory subject in general education, history is not among the favorite school matters of the Romanian students who consider it theoretical and pointless. Very few students actually learn history. Most of them just memorize some data for the test. My research shows that students can change their perspective if they are challenged to start thinking historically when involved in meaningful project work.

My paper briefs on an ICT-based history project developed with 7 grade students in a school in Bucharest. The project "The untold story of Romania in World War I", is part of the learning unit "Europe and World War I" and aims at building a wiki as a learning archive to answer the question: "Is there any justification for casualties in armed conflicts? ".

The wiki is a website that fosters collaboration between the teacher and the students. All have personal accounts and participate in collaborative learning, discussion, and the interpretation of historical digital resources. The site includes the project plan, useful links to a variety of materials, electronic presentations on World War I, various evaluation grids, a reflective journal, and all the materials the students have developed throughout the project.

The 7 graders studied the following historical content: the beginning of WWI, the Romanian front, the maps of the trenches, the declaration of war, the weapons that were used, the situation of the Romanian prisoners, the monuments for the war heroes. In their work they made use of texts, photographs, letters, recent historical articles and posters that are either uploaded or linked to the wiki.

The wiki-based project helped students gradually change their reluctance towards history. They managed to work on the historical data in the virtual space. This gave them a game-like atmosphere for developing their own understanding on the topic and their historical thinking.

Raluca-Monica Dragostin
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Greek names in Roman Dacia

At the Congress of Latin onomastics held at Paris in 1975, I.I.Russu counted 420 Greek anthropoyms in Dacia, more than all other non-Latin anthroponyms considered together. Starting with this repertory and adding the names recorded in the meantime, Ligia Ruscu analysed, in an article from 1998, the Greek names of Dacia, with special emphasis on the juridical status and social positions of the name-bearers. In addition to these works, I proceeded to the reclassification of Greek names on etymological criteria. I've listed the names in ten categories : theophoric personal names, wish-names, Macedonian dynastic names, names inspired by mythology, names based on abstract nouns, names derived from historical figures, names inspired by daily life (derived from natural environment, geographical notions, names referring to age and birth, names derived from intellectual and physical peculiarities, names referring to relationships and sex, names inspired by professions), compound names, short names and poetic appellatives. Further on, I hope to demonstrate the invalidity of those theories that consider names and ethnicity tantamount. Theophoric and other frequent names are pan-hellenic and little susceptible of indicating any ethnic origin. Also, many ethnic names can be explained by the influence of other factors, like the literary canon. A master named his slave Atticus not as a result of an Athenian origin of the slave, but rather considering the literary connotations incorporated in this name.

Greek names in Dacia are the product of the Hellenistic civilization and I choose to see them as cultural expressions, with no racial significations.

Michael M. Eisman

Associate Professor, Temple University, USA

Dancing for Dionysos

Greek vase painting has shown us a large number of vases with illustrations of the Greek komos starting with Corinthian vase painting and including some from the East Greek world and other places including a large number from Attic black-figure and a few from Attic red-figure.   These are generally considered separate from the illustrations of the Dionysiac Thiasos with its coterie of satyrs and maenads, often showing Dionysos or centered around the return of Hephaistos. Yet a closer look will show that the iconography of these two groups is similar and that by the end of the sixth century BCE are virtually interchangeable.   This reaches is highest point of inter-changeability in the komos and thiasos scenes of the Theseus Painter. This result should not be surprising if one considers the Dionysiac nature and ritual that surrounds the symposium with its climax of the lusty komos procession and dance.   Thus the two iconographical representations should be seen as related. The komos represents the human (lesser) reality of the reality of divine Dionysiac Thiasos procession.

Similarly, the treatment of the Satyr chorus of the satyr play shows a close relationship between the dance and Dionysos. "The Pronomos Vase" in Naples (ca. 420) is an excellent illustration of the satyr chorus relaxing with others of the theatrical production around them. This scene is on the reverse of the large krater which has a Dionysiac scene on the front with Dionysos taking Ariadne with him to be his wife. The appearance of Dionysos and Ariadne on the reverse flanked by the characters who play them leads to an interpretation of the ritual effect of the play.

In both cases the "reality" for the ancient Greek was the mythological encounter and the komos and the play are reflections of the divine reality. By the dance in the komos and watching the dancei n the play the Greeks were able vicariously to participate in the reality of the divine experience, before returning to the lesser reality of daily life.

Rebecca Frank
Student, St. Olaf College, USA

The Roman Olympias: Vindictive Portrayals of a Powerful and Brutal Ruler

Olympias, wife of Philip II and mother of Alexander III, played a significant role in Macedonian history during the life of her son and in the political tumult following his death. She is credited with manipulating Alexander both before and after the death of Philip II, competing with Antipater for control of Macedonia during Alexander's campaigns in Asia, and granted seemingly official status as the guardian of the young Alexander IV. Thus, Olympias possessed a stronger political voice than any other Macedonian woman before her. But her actions are strongly colored by the social disconnects and flagrant agendas present in the ancient sources, particularly those stemming from the Roman period. Diodorus, Justin, and Plutarch, all much later Roman-era authors, denounce her as jealous and vindictive, painting the atrocities attributed to her as all the worse because they were committed by a woman. And yet, if this animosity towards her was present during her own life, how could Olympias have been able to wield the substantial political authority in Macedonia that they claim she possessed? Rather, the language they use to depict her judges Olympias based on the social and political roles of a Roman, not Macedonian, woman. Scholars such as Macurdy (1932) and Worthington (2008) have worked with, and others, such as Carney (2006) against, this gendered perspective present in the ancient sources. But Olympias has yet to be analyzed in light of the sociopolitical settings in which the ancient sources on her were written, a perspective Spencer (2002) applied to the study of Alexander III. In the following essay I will analyze Olympias's role in Macedonian politics in light of her social and political atmosphere as well as the circumstances of the ancient sources that shape Olympias's lasting legacy.

Andrea Gatzke
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The Kingdom of Pontus and the Spread of Hellenism

As D. Burcu Arikan Erciyas points out in the introduction to Wealth, aristocracy and royal propaganda under the Hellenistic kingdom of Pontus (2006, p. 1), scholarship on the Pontic region of Anatolia has predominately focused on two periods: that of the Hittite empire in the early first millennium BCE; and that of Mithridates VI Eupator, the Pontic king who had extensive conflicts with the rapidly growing Roman Empire in the early first century BCE. Little work has been done to explore further the development of the Pontic region during the Hellenistic Period. This gap in the scholarship is unfortunate, since there were many interactions between the Pontic powers and the newly arrived Macedonian rulers during this period, starting with Alexander the Great. Indeed, the paucity of sources for the royal house of Pontus in the fourth to second centuries BCE make extensive study of this period difficult. However, the lack of scholarship on this period also reflects a Romano-centric emphasis in Anatolian scholarship, for discussions on Hellenistic Pontus appear only as genealogical introductions to larger works on the great Roman enemy, Mithridates VI Eupator (e.g. McGing 1986; Erciyas 2006; Mayor 2010).

While Mithridates VI is certainly central to our understanding of pre-Roman Pontus, so also is the condition of the region in the generations preceding him. In particular, Pontus can serve as an example of how Alexander and his successors influenced other neighboring kingdoms. In this paper, I propose to explore these connections between Pontus and the Hellenistic kings through the analysis of coins, literature, and epigraphic evidence. By doing so, I will contribute the current scholarship by giving an account of Macedonian-Pontic interaction in the Hellenistic period, and by extension a more thoroughly explored context for the successful rise of Mithridates VI Eupator in the first century.

Simion-Alexandru Gavris
Researcher, Alexandru Ioan Cuza University, Romania

Reading Politics: The Reception of Montesquieu in the Romanian Political Milieu (Second Half of the 19th Century)

From the first decades of XIXth century, Montesquieu was perhaps the most popular political author in the Romanian Principalities. After the beginning of the parliamentary life in the recently founded Romanian state (1859) and the development of the political press, his influence persisted. The works of the French theorist (and especially On the Spirit of Laws) were very well received mainly among the politicians and opinion leaders in Romania, in a time when preoccupations regarding the separation of powers or the principles of government, and themes like decadence, aristocracy, democracy and despotism were dominating the political discourse. The ascendancy of Montesquieu, which this paper analyzed, was essential in the definition of the „aristocratic liberalism", its elitist values and its preoccupations concerning the ways of limiting the central power. The sources of my article were mainly the parliamentary debates, the press and the books and brochures written by Romanian politicians after 1859, reflecting legislative and constitutional disputes. In this context, the conservatives received special attention. My research project (Intellectual Sources of the Romanian Political Conservatism (1859-1918): Readings and Receptions) was one of the reasons for this preference. Of no less importance was the fact that the premises offered by Montesquieu`s authority proved more appropriate to the conservative Weltanschauung. The books of the philosopher were primarily important intellectual landmarks. But they represented sources of legitimacy as well, in a political and social milieu which valued the „classics" and the bookish argumentation. The reception of Montesquieu`s works was also an indication on the influence the French Enlightenment continued to exercise on the Romanian political thought and practice until the late 19th century, explaining the particularities of both liberal and conservative paradigms.

Eleanor Hancock

Associate Professor, University of New South Wales, Australia

Rethinking Allied relationships during the Greek Campaign, April 1941

Despite the significance of the German invasion of Greece in 1941 within the international history of the Second World War, relatively little scholarly research has yet been conducted into many of its operational aspects. As a consequence, over time a number of serious misconceptions have developed and been used to explain (or explain-away) British difficulties within this campaign. One of the most enduring is the notion that British and Dominion troops in Greece were let down by the military failure of their Greek allies. More specifically, Greek strategic 'stubbornness' prior to the German invasion, and a series of disorderly Greek defeats on the flanks of the British expeditionary force confounded the British defensive effort, and necessitated the hasty evacuation of Imperial troops. This dominant English-language interpretation is flawed. This paper demonstrates why.

Utami Heryanti
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Developing Jakarta Old Town as a Historic Tourism Object Based on Experiential Marketing

Urban heritage tourism is a form of tourism activities that interest today's society. This happens because of the increasing public awareness of the importance of heritage conservation and tourism demand of forms that have educational value and make maximum travel experience. Besides this, modern societies also tend to prefer urban tourism is not far from where they stay, given the busy urban society that is currently increasing.

One of the urban tourism areas that have historical value, cultural and higher education is the Old City Area Jakarta (Kota tua Jakarta). This area has been revitalized since 1974, and continued to develop until today. However, this development is not accompanied by packaging products and activities that can provide amazing "experience" for visitors, the effort of this development viewed from the side of the change in total area still not have significant results.

To overcome these problems, the government, in this case Dinas Pariwisata dan Budaya DKI Jakarta along with Unit Pelaksana Teknis Kota Tua Jakarta has made a development plan called the Draft Master plan of Kota Tua Jakarta. Apparently, this design still based on physical and environmental development alone, not touching the tourism aspects and the activity package will give full of tourism experience. Whereas the development plan of the Old City as a recreation center has been established and brought the vision of a vibrant, diverse and living cultural heritage that has been stated in the master plan draft. In addition, this design was not fully implemented due to various constraints and conflict of interest.

The research is intended to create a plan for product packaging and experience-based activities that will be integrated with the concept of zoning regulation in the development and how to implement it in a sense, feel, think, act and relate experience in any product of Jakarta Old City/Kota tua. This development is intended to deliver these experiences to the visitors.

The recommendation will be the zoning regulation concept that has been adjusted to the value of experiences that visitors will receive. the zone of closure which focuses the experience of social identity and lifestyle experience, inviolate belt which has a value of sense, physical and lifestyle experience and the nucleus zone which has a value of sense, think, physical and lifestyle experience that adjusted to the

master plan draft, that the Old City as a place to live, work, play and learn.

Jakarta Old City Recommendations will be provided with suggestions that match the area theme of "Experience the old town, Batavia". This Major theme will easily attach in tourist mind about what kind of experience that they will receive when visiting the Jakarta Old City/Kota tua area.

Timothy Howe
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A Founding Mother? Euridike I, Philip II and Macedonian Royal Mythology

The ancient authors present a polarised view of Eurydike I, mother of Philip II: she is either an out-of-control, power-hungry Fury (Justin 7.4.7, 7.5.4-8, 7.6.2) or a caring, nurturing mother (Plut. De Educ. Puer. 20.14 and Aesc. 2.28-29). How might we explain this dichotomy? For its part, modern scholarship has largely followed the paths well trodden by our ancient authorities, either lifting Eurydike from the mire, by critiquing the male bias of the ancient sources (Macurdy 1927, 1932; Mortensen 1992; Carney 2000), or detailing the substance of Eurydike's power-meddling while critiquing the sources' tone (Hammond 1979; Borza 1990). This paper takes a different tack. Instead of treating source biases situationally, as they relate to Eurydike, I propose we treat Justin/Trogus, Plutarch and Aeschines methodologically, by considering these authors' cultural contexts in much the same way as Diana Spencer (2002, 2009) has done for the sources of Alexander the Great. Some central questions to be explored are: 1) How much of Justin/Trogus's and Plutarch's portrayal of Eurydike (and other powerful Macedonian women such as Olympias) is an ideological construct drawn from contemporary Roman cultural values? and 2) How much is a contemporary like Aeschines's presentation (and indeed, Diodorus's, Plutarch's and Justin/Trogus's sources' presentations) coloured by the royal mythology we see Philip engaging when he honoured his mother at the Philippeion in Olympia (Carney 2007; Schultz 2009)? In short, to what extent is our literary evidence about Eurydike a construct of both Rome and Philip?

Khrisnamurti Khrisnamurti
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The Development of Interpretation Facilitues to Enhance the Visitor Experience at Museum Konfrensi Asia-Africa, Bandung, West Java, Indonesia

Museum konfrensi Asia-Afrika (Asian-African Convention Museum) has built an international reputation as one of the world's attractive heritage tourism site that gained a big success both in formulating common concerns and in preparing operational guidance for cooperation among Asian African nations as well as in creating world order and world peace. The study examines how the interpretation and experience are related in the context of heritage tourism. A model is proposed that combines two complementary approaches in the analysis of satisfaction: a cognitive approach based on emotions. The empirical analysis carried out on a sample of visitors to an interpretation that allows us to confirmed that the perceived quality is a direct determinant of satisfaction. Museum konfrensi Asia-Afrika as a Heritage attraction represent irreplaceable resources for the tourism industry therefore interpretation is a vital component of their management. In addition, Museum konfrensi Asia-Afrika need to have their unique attributes emphasized on the interpretation and presentation to accommodate the need of the visitors.

Chiara Matarese
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Alexander the Great and the Introduction of the Achaemenid Proskynesis Among His Court (327 BC): A Logistic Decision

The paper analyses Alexander's attempt of introducing the proskynesis and reflects upon his companions' reaction and Alexanders' personal aspiration.

For the Macedonian king the conquest of the East was much more than a campaign. As his final aim was to be the king of the known universe, the preliminary passage was to become the legitimated king of the Orient. Thus, the military conquest had to go hand in hand with the adoption of all the attributes of the Achaemenid kings (539-330 BC). The process implied the introduction of the proskynesis.

Alexander's attempt to force his wandering court to act that provoked great unrest among the hetairoi. At the Achaemenid court the proskynesis was the gesture of raising a hand sending a kiss, which all the subject usual did to greet the king. On the contrary, the Greeks saved such a gesture for superhuman beings and, consequently, believed that the subjected considered the Achaemenid kings gods.

For Macedonians and Greeks to do such a gesture meant to say "Alexander, you are a god and we are your slaves". That was blasphemous and absolutely alien to the Macedonian court ideology, according to which the king was a primus inter pares (s. Callisthenes' discourse: Arr. An. IV 10.5-12.5).

But, did Alexander, introducing the proskynesis, strive for being considered a god? Even though sources tell he experienced exaggerated states at that time (s. Clitus' death: Plut. Alex. 50-1; Curt. VIII 1-20), the adoption of the proskynesis has to have been a strategic logistic decision. In the summer of 327 many Iranians were serving at Alexander's court: if he wanted their support, he had to act like a Persian king. But a unified empire needed a unified court ritual: this is the reason why also Macedonians and Greeks had to behave according to that.

Alexander Meeus

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Friendship and Betrayal. The Alliances among the Successors of Alexander the Great

Although it is almost generally recognized that the Diadochoi, the Successors to Alexander the Great, were constantly making and breaking treaties with ever changing allies, scholars have often attached great weight to many such alliances as allegedly constituting the permanent mutual recognition of sovereignty. Several individual treaties have therefore been considered the point of the definitive (sometimes even official) break-up of Alexander's empire: e.g. the coalition of 315 (Rosen 1968), the peace of 311 (e.g. Billows 1990), the various marriage-alliances after the battle of Ipsos in 301 (Cohen 1973), the treaty between of Antigonos Gonatas and Antiochos I of 279 (e.g. Habicht 2006). Some even hold that if two of the Successors concluded an alliance at a certain point, they cannot have been opposed to each other in the next years (e.g. Horat-Zuffa 1971-1972 on Ptolemy and Kassandros after 311).

This paper aims to show that such interpretations ignore the expediency that drives this process of ever-shifting alliances, and look at things too much from the point of view of Staatsrecht. A systematic analysis of all alliances among the Diadochoi will not only enhance our general understanding of the politics and diplomacy of the period, but it will also emphasize how soon treaties were disregarded, and how soon friends became foes (and potentially friends again). As opportunistic alliances between two or more parties who temporarily needed support or desired peace on one of the many fronts on which they were fighting, such treaties cannot be given any constitutional significance. It is therefore also impossible to determine a specific moment at which the disintegration of Alexander's empire was final. The paper will also address terminological problems in the sources such as the difference between συμμαχια and κοινοπραγια.

Annette Morrow
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Dragons and Breastmilk: Reading Perpetua's Passion in the 21st Century

On 7 March 203, a young Roman noblewoman, Vibia Perpetua, experienced a series of visions while she and her slave, Felicitas, awaited execution in a Carthaginian prison. In the first of these revelations, Perpetua witnesses the opening of the heavens and the appearance of an ethereal ladder, stretching from the earth to the sky. Loitering at the bottom rung lies a dragon waiting to attack anyone attempting to ascend. On the ladder itself are a series of impalement instruments--a dagger, sword, and hook--familiar objects to Roman citizens who witnessed the massacre of victims in the arena. In the "autobiographical account" of her martyrdom, recorded in the Passio SS Perpetuae et Felicitatis, the mystic navigates through the weapons and enters the gates of paradise where she is fed a Eucharistic meal of sweet ewe-milk. Her other visions include both a reference to purgatory and also spiritual transvestitism--baptized in an aura of dripping breast milk.

It is the contention of this essay that "Perpetua" was a constructed image, drawn from a variety of heroic figures from Greco/Roman, Hebrew, and Christian sacred texts. The most likely purpose of the Passio was to use the ecstatic journey of Perpetua as a guide for the liturgical and theological instruction of Christian catechumens. In this paper I will use the exegetical and rhetorical techniques of historians Patricia Cox Miller and Elizabeth Castelli, to reconstruct the original setting of liturgical tradition (as far as possible), and will grapple with the question of why the author(s) deemed it necessary to append the dream accounts of such a powerful female with the vision of her male teacher: Saturus. Scholars uniformly ignore the role of male leadership in the Passio, as it detracts for Perpetua's potent image, and I will address the question of his function in the narrative.

Sabine Muller
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The Career of Hephaistion - A Reassessment

Hephaistion Amyntoros launched a remarkable career under the reign of Alexander the Great. Being part of his closest inner circle, he became somatophylax, hipparch, chiliarch and even part of the royal house by marrying Alexander's Achaemenid sister-in-law. However, as a historical person, Hephaistion is hard to get hold of. The evidence on him is biased, romanticized and influenced by the use of literary motifs. Thus, he is depicted as Alexander's boyhood friend, fellow pupil at Mieza, personal Patroklos and also as his scheming fellow in crime and depraved Second Self who lost his morals simultaneously. However, these images do probably not have much to do with the historical Hephaistion.

For example, the motifs of the boyhood friend, Second Self and Macedonian Patroklos are mentioned by non-contemporary sources and probably formed no part of Alexander's own representation.

This paper attempts to examine the different images of Hephaistion in the Alexander historiographers. In this context, especially Ptolemy's presumably friendly relationship with Hephaistion and his way to commemorate him will be scrutinized. In addition, the theme of Hephaistion as Alexander's Second Self and its development will be analyzed. Probably already forming part of the reports of Ephippos and Kleitarchos, the motif was intensified by Curtius who depicted Hephaistion as a mirror of Alexander's development, transforming from an ideal friend and philosopher's pupil to a disagreeable rake and Alexander's catamite. Especially in the Roman Empire, Hephaistion seems to have been mainly seen as Alexander's beloved, therefore a symptom of Alexander's self-indulgence. The fact that he is nearly missing in the Greek Alexander Romance depicting its hero as strictly heterosexual and chaste will be no coincidence. The paper will also attempt to reassess the career, duties and public role of the historical Hephaistion.

Steven Oberhelman
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The Power of the Word in Early Modern Greek Medical Texts

At two past ATINER conferences, I have discussed practical medical texts called iatrosophia. Iatrosophia, used by doctors and healing practitioners from the early Byzantine era through the late nineteenth century, contain classical Greek, Byzantine, and post-Byzantine medical recipes and concoctions (mostly herbal) for treating physical ailments (arranged from head to toe). In this follow-up paper, I shall discuss the role of the spoken word in iatrosophic texts. Using as my sample two iatrosophia from Crete and three manuscripts in the Bibliothèque Nationale, I demonstrate that words can be as powerful as ethnopharmacological recipes. Six broad categories of the use of spoken words may be adduced.. One group consists of spells and incantations to be uttered by the physician or patient at the same time as he applies prophylactic measures like poultices or ingests a medicine. A second group involves the words a physician is to say while he cuts roots or gathers herbs; the right words maximize their medical efficacy and healing power. A third group is comprised of words that bind others like thieves and adulterous marriage partners. Related to this is a fourth group of words that release married couples from a binding spell that is afflicting them. A fifth group contains exorcisms; these are directed of course at demons which are troubling a patient, but also at illnesses like severe migraine and perforated bowels. By far the largest group are healing words that are religious (Greek Orthodox Christian) in nature; prayers (formal and informal), snippets of liturgy, phrases drawn from ecclesiastical texts and hymns, and biblical passages are addressed to God the Father, Jesus, saints, and especially Panagia. These religious words may be said alone but usually accompany medical procedures. In my paper I will offer examples of each group and discuss their function. I will conclude with references to the use of spoken words in medical healing elsewhere in early modern Europe: England, Germany, Italy, Portugal, and Spain.

Sergiu-Grigore Popescu
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The Suffering of Orthodox Clergy in Romania during the Communist Dictatorship

During 1944-1989, in Romania, the communist state unleashed a true persecution against the Romanian Orthodox Church. Following the soviet pattern, the political authorities from Bucharest, lead by Petru Groza and then Gheorghe Gheorghiu Dej, tried to diminish the influence and role of the Romanian Orthodox Church in Romanian society, severely punishing those hierarchs and priests who ventured to stand up against all sort of abuses and injustice committed by the communist state. After 1989, when the totalitarian regime was eradicated, the researchers could made public the crimes committed in the name of an ideology.

In this context, Stalin declared that if five percentages of a country population is imprisoned, the terror would make place and the rest of the population would not have the courage to arise.

In Romania, during 45 years of communist dictatorship, this percentage was exceeded, because there were periods when the number of those who were arrested represented almost 11 percentages of the total country population. Almost two millions of people got imprisoned, were in forced labour or concentration camps, house arrest and so on. Almost 200.000 of people were exterminated by torture, hunger, cold and desperation. Hundred of thousands of believers were convicted for their faith, faith that now became a severe crime.

Although in 1964 it was given the decree of amnesty of political prisoners, the terror did not come to an end. Even after this year we find various cases in which people (among which priests) were pursued, persecuted, investigated, tortured, imprisoned and even killed, for "being guilty" of insubordination of the regime.

Frances Pownall
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Was Callisthenes the Tutor of Alexander's Royal Pages?

Many modern scholars assert that Callisthenes served as the tutor of the Royal Pages; in fact R.D. Milns has recently gone so far as to suggest that "the Pages rather than historical composition were his prime responsibility and duty." A review of the source material, however, shows no firm evidence to support this common assumption that Callisthenes held an official position as the Pages' Tutor. Plutarch (Alex. 53.1; cf. 55.2) says that Callisthenes was very popular with the young in Alexander's retinue because of his eloquence. Similarly, Curtius (8.6.24) claims that Callisthenes served as the Pages' confidante, particularly when they were criticizing Alexander. Callisthenes' close association with Hermolaus, the leader of the Pages' Conspiracy, on the other hand, is well attested (Arr. 4.13.2 and 4.14.1), and the sources record pieces of ambiguous advice that Callisthenes is alleged to have given the young man (Plut. Alex. 55.3-4; Curt. 8.6.25). The only source who refers explicitly to Callisthenes as Hermolaus' teacher is Curtius (8.7.3), although this can most likely be attributed to the common tendency in antiquity to impute a teacher-student relationship to any association between a younger contemporary and an older intellectual. In fact it is very likely that Callisthenes' influence over Hermolaus in particular, and the Pages in general, was exaggerated by apologetic sources such as Aristobulus (FGrH 139 F 31) and Ptolemy (FGrH 138 F 16) in order to justify Callisthenes' implication in the Pages' Conspiracy and condemnation. As Arrian suggests (4.14.1), Callisthenes had already incurred Alexander's implacable hatred after the proskynesis fiasco, and his friendship with Hermolaus offered a convenient pretext for his elimination when the Pages' Conspiracy came to light. Callisthenes' role in the expedition was as official historian tout court and when he began to interfere in Alexander's official court policies, he outlived his usefulness.

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Portugal's Well Planned East Navigation- with Special Reference to 15th & 16th century AD

Navigation and natural calamities or disasters are related to each other's from ancient times. Many examples in the ancient period have proved that relation.

This equation continues in the 15th and 16th century AD. Vasco da Gama, Pedro Cabral etc. also suffered from those disasters. But they overcome those difficulties and Portuguese established their monopoly on Indian Sea.

In the 16th century the Carreira da India was the new term used by the Portuguese for the round voyage between Lisbon and Goa. Portuguese took advantage of Monsoon winds, so they leave Lisbon before Easter so as to round the Cape of Good Hope in time to catch the tail end of the SW monsoon winds off the East African Coast which would bring them to Goa in September or October. Similarly, they leave Goa or Cochin with the NE monsoon about Christmas, so as to round the Cape before the stormy winter weather set there in May.

For Carreira da India, Carracks and Galleons were the main two types of ships used. The Carrack or Nao (Great Ship) was a type of merchant ship.

This research paper throws a light on the term Carreira da India, types of ships, their salient features, duration for the round voyage, the crew, their main difficulties, hygiene and living standard, import-export articles, pay and allowance for the crew.

Ciprian Rad
PhD Student, Babes-Bolyai University, Romania

The Transylvanian Relations with the Cossacks During the Second Northern War (1655-1660)

The uprising of Bohdan Khmelnytsky (1648) had virtually eradicated the Polish-Lithuanian Commonwealth authority in Ukraine and has severely shaken the very foundations of the Republic of Nobles. The direct or indirect involvement of the neighbouring countries: Crimeea, Russia, Sweden, Brandenburg, Transylvania and Austria, in the conflict between the Cossacks and the Republic, would turn the conflict from an internal one within the Commonwealth into a large scale war whereby the balance of powers and the status quo of European countries will undergo significant changes. Khmelnytsky was quick to realize, as he learned from past unsuccessfull uprising campaigns, that unless he gathered support from external forces as he had hoped this time around, following a great plan, to create a coalition of orthodox and protestant powers, to force Poland-Lithuania to admit Ruthenians as their equals and be granted full Commonwealth rights and to replace the King Jan II Cazimierz with the Prince of Transylvania, his plan was doomed. Transylvania " the creation of Suleiman Magnificient and the property of the sultan" became during 1568 and 1660 a great power in Oriental Europe. György II Rákóczy, the Prince of Transylvania from 1648, hoped, as had his precedesors after Stefan Báthory, to ascend to Polish crown. The difficulties Poland was going through during that period of time gave him hope to believe that his dream to becoming king might come true. As Khmelnytsky had proceded, the Prince of Transylvania wanted to sign treaties not only with Commonwealth countries to more with non-Commonwealth countries. The signed treaties between Transylvania and Cossacks and Sweden, the latter having already allied with Brandenburg, would have led to the partition of Commonwealth and reconfiguration of this part of Europe. The correspondence between the Prince of Transylvania and Cossacks Hetman pin points their mutual ideals (the drive towards achieving independance) and their rather peculiar war embarkment with stronger forces than their own. The Ottoman Empire, who was monitoring with uneasiness the unfolding events in the Commonweath, took a gloomy view at the alliances between Transylvania and Cossacks, as well as the involvement of Transylvania into the Northern War. Moreover, Russia feared that Sweden rising power and the possibility of creating an independant Ukranian state, increased a state of disconfort and discontent in the view of the Ottoman Empire. Nevertheless, Austria

and Crimeea came to rescue the Commonwealth in fear of its extinction and the appearance of other new unpredictable regional players.

Benjamin Raynor
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A Cooperative Compact? King and City C. 323-221 BC

This paper will reconsider the nature of the relationship between king and city in Macedonia over a turbulent century. From (in particular) Hatzopoulos' magnum opus of 1996, many scholars have interpreted the available evidence (in particular the well-known theorodokoi lists and the group of mid-third century asylia decrees of Kos) as demonstrating the winning of greater political autonomy by the Macedonian cities as part of the continuing development of a relationship between king and city which was inherently antagonistic.

I will reexamine the theorodokoi lists and asylia decrees in tandem with other relevant evidence and with the political narrative of Macedonia for the period. I hope to show that this evidence does not demonstrate a growth of local political autonomy at the expense of central control, but instead shows the operation of civic agency along vectors which did not bring the local communities of Macedonia into conflict with the central authorities. This suggests a largely non-antagonistic relationship between king and city evolved in this period. I will also suggest that the development of such inter-city networks of interaction was to a great extent the result of the expansionism and intense military activity of Philip II and his successors. This necessitated the redirection or redevelopment of certain social and religious functions into a cellular inter-city network, one which operated largely separately from the military concerns of the king and army.

Therefore this paper will provide both a new perspective on some of the most important evidence for charting the institutional development of the Macedonian kingdom, and integrate Macedonia into the ongoing reconsideration of the Hellenistic Aegean in which the existence of networks of interaction which were not configured by the political boundaries of the large confederated or monarchic states is increasingly being recognised.

Andrzej Rozwalka
Professor, Rzeszow University, Poland

The Clash of the Civilizations, or With the Civilization?

The essential part of the presentation deals with both the phenomenon of dynamism and spreading of Slavic tribes in the 6th and 7th centuries. The factor of the speed of movement of groups of Slav peoples, later occupying such vast expanses of Europe, seems to be extremely important. It was undoubtedly the Avars that influenced on the process. They subdued Slavic communities living on the areas of present Moldova and Wallachia and forced them to give tribute in various forms as well as used local tribes for skirmishing with the imperial army. However it was not the only causative factor of dynamic mobility of Slavic groups. It was possible thanks to their craft and organizational skills that allowed the efficient moving from place to place, with adapting to different natural and cultural conditions. Movement of the Slavs resembles not a conquest but rather advancing of the attractive cultural model adopted by non-militarised Germanic peoples which remained in their settlements after their elites had left towards the east and south. Historians of that time, like Procopius of Caesarea, noted that among the Slavs dominated little sophisticated but egalitarian culture that could be convenient for Germanic peasants.

In conclusions two directions of migrations have been indicated:

1. Migrations of the Slavs – occupying in the 5th century the areas on the Dniester river and present south-east Poland, Moldova and Slovakia – toward the Danubian region in the 6th century.
2. Return of Slavic peoples with a consolidated cultural identity and growing social differentiation in the end of the 7th – the beginning of the 8th century to their native lands to start the process of the creation of statehoods of their own based on the Roman-Byzantine models.

Annemarie Smith
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Opportunism in Ptolemaic Egypt

Collectively, Egyptologists and Ancient historians have produced an extensive body of research on Ptolemaic Egypt; however, their research is often one-sided, focusing either on the Greek population in Alexandria or the native population in Egypt proper. The result is an incoherent picture of the cultural interdependencies that defined the dynasty's 300 years in power. This study attempts to synthesize the two existing histories by first identifying the necessary goals of the early Ptolemaic rulers—specifically Ptolemy I Soter—and by then examining the ways in which different ethnic groups—including Greeks, Macedonians, Jews, the Egyptian priesthood, and the Egyptian peasantry—provided for the fulfillment of these goals. What emerges is the story of a class of opportunists who took advantage of Ptolemaic need for cultural middlemen to serve as the link between Egypt's Greek and Macedonian worlds. This paper will argue that the opportunists were critical in enabling the Ptolemies to rule the diverse kingdom as a united political and economic entity, as proven in the class's ability to demand favors from the ruling elite.

Georgios Theotokis
Researcher, University of London, UK

Border Fury! The Muslim Campaigning Tactics in Asia Minor through the Writings of the Byzantine Military Treatise Περί Παραδρομής του Κυρού Νικηφόρου του Βασιλέως

In the beginning of the tenth century, with the power of the Abbasid Caliphate of Baghdad in serious decline, regional Muslim dynasties began to emerge in the fringes of the Arab world. One of them was the Hamdanid dynasty of Aleppo that was established in 944 by Sayf-ad-Dawla. Consolidating his control over central and northern Syria and launching a long-term war of attrition against the Empire, Sayf-ad-Dawla's campaigns were to last for some two decades until the fall of Antioch in 969. The kind of warfare that dominated the region of Cilicia and Syria between the years 944-955 – before the Byzantine "Reconquista" was launched by the Emperor Nicephoros Phocas – was characterised by the seasonal campaigning of Muslim armies just north of the Taurus Mountains, with small and medium sized raiding parties cutting deep into Byzantine territory looting and devastating the countryside. The Byzantine military treatise On Skirmishing was written in this political and military context around the year 969, reflecting the reality of warfare in the region as seen by the eyes of a high-ranking and experienced general (probably Leo Phocas). The author gives advice to his colleagues regarding the guerrilla warfare that dominated in that operational theatre, and his work is an invaluable source of information to decode the Muslim razias that were launched against Byzantium in the first half of the tenth century.

This paper will focus on the military treatise On Skirmishing – examining it strictly from a military perspective – and attempt to reconstruct the Muslim raiding tactics in the region of Cilicia and northern Syria in the mid-10th century, as these are reflected in the writings of our author. The major questions that will be considered are: What is the kind of warfare that dominated the geographical area under consideration and what does it entail about the strategy applied by both the Muslims and the Byzantines (battle-seeking/Vegetian)? What information do we get about the topography of the operational theatre of the war and in what way is this linked to the battle tactics and marching formations applied by the Muslims in this period? What kind of troops filled the ranks of these Muslim raiding parties and in what numbers? What was the most suitable period for campaigning in this

region? What were the consequences of these razias for the Byzantine rural communities of Cilicia and Cappadocia and what were the measures taken by the local authorities to deal with them? Do we find any signs of religious motivation in our author's work regarding these Muslim raids? What is the historical value of this military treatise compared to other Christian and Muslim chronicler sources that examine the region in this period? Finally, an attempt will be made to compare – albeit as briefly as possible – the recommendations provided by our treatise and what was actually applied in the field during the most famous Muslim raid of the period, Sayf-ad-Dawla's expedition of AH 345/956 AD.

Víctor Alonso Troncoso
Professor, University of La Coruna, Spain

Macedonian Regal Coinage and the Zoology of Kingship

Horses, lions, eagles, dogs, goats, wolfs, boars, bulls, serpents appear on the coinage of the Macedonian kings, from Alexander I to Perseus. Some species remained over several generations of kings, as long term emblems in the official image and identity of the dynasty, while others had only a short period of life, attached to one or two rulers. Some animals seem to have achieved the status of royal icons, like the eagle or the lion, being exclusively associated to the person of the sovereign or his house, but surely not all the zoology of the coin types represented the royal power nor did it posses the same positive values. For instance, horses and dogs continued to be associated to the Argeads in different ways, although it remains difficult to gauge the extent to which these domestic species, without further qualifications, can be labelled as specifically royal emblems. Moreover, the supernatural dimension of certain animals is not as clearly present in others. At any rate, the bestiary of Greek mythology may have shaped the new royal portraiture, probably to proclaim the king's extraordinary qualities, if not to suggest or to assert his divinity.

If self-fashioning among the Argeads, Antipatrids and Antigonids involved special relationships to certain animals, could we detect the manipulations of the images and even the polemical intention of the iconographies? Did the Macedonian kings wage battles of images with their rivals and neighbours making use of a bestiary ad hoc? Another question pertains to ethnicity and ethnic boundaries: might a creature from a foreign country become an acceptable symbol of political power in a Macedonian milieu? As a long term phenomenon, kingship has normally established a strong bond with the forces of nature, beginning with the animals. To what degree was it the case among the Macedonian rulers and to what degree would we be entitled to speak of an animalization of the kingly idea and image?

Georgia Tsouvala
Assistant Professor, Illinois State University, USA

Plutarch's Use and Abuse of Alexander's Marriages

In this paper, I argue that any claims to Alexander's so-called "vision for the unity of mankind" or "policy of fusion" are those of his sources. More precisely, I argue that they are in tandem with those of Plutarch and his contemporaries. This paper makes clear that the marriages at Susa and Bactria are part of a utopian ideology of concord and "fusion" between conquered and conquerors endorsed by Plutarch, and not by Alexander as Tarn and others have suggested.

My paper is at variance with previous historiography in that, instead of seeking to historicize Alexander and his goals, it argues that a policy of fusion through intermarriage is an ideological construct promoted by Plutarch in the context of the Roman Empire and elite provincial ideology. After a brief parallel examination of the sources (in particular, Diodorus', Arrian's, Curtius', and Plutarch's accounts of the marriages at Susa and the marriage at Bactria), I will point out some of Plutarch's other works in which an ideology of homonoia and krasis brought about by marriage and intermarriage is found (such as in the Lives of Romulus and Theseus, the Dialogue on Love, etc.). I will conclude that Plutarch constructs an ideology of concord and fusion representative of the rhetorical tradition of the provincial elite of the early Roman Empire. Therefore, Plutarch's Life of Alexander as well as his On Alexander's Fortune should be read as primary sources for the (re)construction of the history and traditions of his own period rather than that of Alexander.

Stefania Voicu
PhD Student, University of Bucharest, Romania

Ancient Greek Poets as Teachers

Recent studies on the biographies of ancient Greek poets focused on the different roles that poets played in Greek society: the poet as hero (Diskin Clay, Archilochos Heros. The cult of Poets in the Greek Polis, Harvard, 2004) and/ or as scapegoat, as warrior (Todd Compton, Victim of the Muses, Cambridge 2006), as prophet (with special reference on Pindar) and even as healer (studies on Terpander, Stesichoros). The role of ancient Greek poets as teachers hasn't been neglected. The research was though mostly preoccupied with identifying institutional traits in the gatherings of the so-called thiasoi.

The purpose of this paper is to underline the indirect aspects that qualify the ancient Greek poets as teachers. Poetry was a mean of commemorating the past, but also of glorifying contemporary events so as to be remembered by future generations. The poets were a source of knowledge and a means of communication (through their itinerant performances).

It is of interest to analyze the reasons why poets engaged in pan-Hellenic competitions: for self-publicity (compare the situation, for example, with that of the later sophists or philosophers who were looking for students by attending such gatherings), for establishing authority over their works (see also the role of sphragis for that matter), the contest as a mean of displaying wisdom. One of the most important things in the poets' performances was to charm the audience. The sophists and even the statesmen learned from the poets how to convince the audience through a performance (see for example the pompe of Pisistrate, when entering Athens, described by Herodotus). The imitation, mimesis, and the allusions to famous lyrics one identifies in different works (see for example the Homeridai, the Anacreoentea) shows to some degree a learning process.

These are only a few aspects that pre-dated the institutionalized learning of poetry and music of classical Athens and which will be dealt with in the paper announced.

David Wick
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Athens and the Delos Franchise under the Roman Republic: Might the "Business Incubator" Concept be more Ancient than we Thought?

As of a decade ago, an EU study identified over 900 "business incubation" projects or centers in western Europe1, and there are many more today, just as North America supports some 1,400 in one form or another. Projects like Thessaloniki's I4G and Athens' CoLab have made Greek news of the idea recently. It may be, though, that the earliest Greek (or for that matter the earliest western) echo of this effort at "growing" new business expertise is far older - a product of the second time the small Aegean island of Delos came to figure prominently on the economic horizon of Athens.

The first time had been the "Delian League" of Pericles' Athens and the classical era; the second, the use the ancient city made of Delos when it gained a business franchise to operate the island as an eastern Mediterranean "hub" market after Athens' role in the Greco-Roman war against Philip V of Macedon. It is in the six or seven generations after that war – the last century and a half of the Roman Republic, and a critical time of change for Athens as a city – that Athens seems to have turned the operation of both traditional and innovative markets and businesses on Delos into a way to create new "Mediterranean-minded" and broadly perspectived business expertise in the younger generations of its leading economic families. At first the Athenian "operation" of Delos as a business franchise was done as a clumsily direct takeover, but in time (and after a series of lawsuits with the locals) Delos developed an innovative character almost as a laboratory experiment in operation as a stateless "hub" market city, and (even more contemporary) a purely "service" city with no local agricultural roots to give it the character that dominated almost every ancient urban economy. While this study does not intend to confuse ancient economic experiments with too modern a set of "incubator" ideas or constructs, it does intend to follow the history of Roman-era Athenians breaking in new business generations and new business concepts on Delos before applying them in Athens itself, or at least to open the topic for further, future research.

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[1] Centre for Strategy and Evaluation Services, "Benchmarking of Business Incubators." Brussels: European Commission Enterprise Directorate General, 2002.

Irena Wodzianowska
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Case of Roman Catholic Academy of St. Petersburg (1842-1918)

Several theological schools operated in the Russian empire at different times of the nineteenth century - Academy of Polotsk, University of Vilnius and the various diocesan seminaries. However, a special place among these educational institutions was held by the Roman Catholic Academy in the capital of the Russian Empire - St. Petersburg.

Catholic Academy in St. Petersburg, operating in the Orthodox tsar country, was from the very beginning torn by the confrontation of the demands and expectations of the Church's and the secular power apparatus. The purpose of a scientific institution, comparable in Russian law to university education, was to educate elitist, favoring the government priests. The officials expected that the Academy, located in close proximity to the imperial palaces and ministerial quarters, would abject and teach their students submissiveness and loyalty, if they wanted to do career in the Russian state. But, as often stated in the reports of the interior ministers and directors of the Department of Religious Affairs in the Ministry of Internal Affairs the college did not meet the expectations and persisted in educating the priests the "wrong" way. Therefore, a significant number of pupils of the Academy were in exile in the depths of Russia.

The discrepancy between the evangelical and loyalist approach to the formation of the clergy within its walls was a permanent problem during its 76-year presence in St. Petersburg. In spite of many negative factors deforming the activities of the Academy - continuous inspections by the authorities , the interference in the curriculum, the charter, its financial dependence from the state, top-down appointments of rectors and professors, etc. - it retained its ecclesiastical, theological nature. This claim can be supported by the fact that within the walls of the university 71 bishops and diocesan administrators for Belarus, Lithuania, Latvia, Poland, Russia and Ukraine were educated.

Neza Zajc

Researcher, Slovenian National Academy of Sciences and Art, Slovenia

Maxim Greek -- Preservation of (Minor Greek) Christian Tradition

Through the study of biographical destiny of Mihail Trivolis – born in the town of Arta around 1470, living in northern Italian cities, working also in the Aldo Manizua printing house; became a monk of the Vatoped Monastery of the Mount Athos (consecrated by name Maxim) between 1504 and 1516, then a translator who moved to Muscovite Russia, where he died as Maxim Grek – not only the problems of the time related to the openness of the south-west (Macedonian) Greek territory after the fall of Constantinople will be presented, but also its unique openness for the transmission of ideas, knowledge and thought. Thereby we mean the active communication through other Greek islands (Crete, Corfu) which was established with Italian cities at the time, particularly with the cosmopolitan art centre in Venice and the centre of emerging new thought in Florence. The fresco of the emerging Renaissance Europe will also include the knowledge about the preserving of the high level of monastic education on the Holy Mount Athos, its political and cultural bonds with eastern countries (Romania, Bulgaria, Russia) and the development of indigenous Eastern-Christian tradition. In addition, included will be a historical overview since the establishing of the Eastern capital (IV. century, Constantine the Great), through the mention of immigration and uprising of Slavic people (VIII. century) and the formation of Slavic literacy (IX. century, Patriarch Photius), up to the year 1453 (the Florentine Union). Special attention will be paid to the specifics of the Byzantine theological-Patristic tradition, founded inseparably from the state ideology and the emperor aesthetics, particularly in relation to the issues of artistic expression, the problems of which can be explained with the strictest rules of original biblical written message, unifying Image and Word (Logos) from the very beginnings. The article based on the study of manuscripts and archive records will certainly also look into the sacred activity of Greek iconography.