



THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

Abstract Book:

15th Annual International Conference on
History & Archaeology:
From Ancient to Modern
26-29 June 2017, Athens, Greece

Edited by
Gregory T. Papanikos

2017

Abstracts
15th Annual International
Conference on
History & Archaeology:
From Ancient to Modern
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First Published in Athens, Greece by the Athens Institute for Education and
Research.

ISBN: 978-960-598-145-7

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8 Valaoritou Street
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Preface

This book includes the abstracts of all the papers presented at the *15th Annual International Conference on History & Archaeology: From Ancient to Modern, 26-29 June 2017*, organized by the Athens Institute for Education and Research (ATINER). In total 28 papers were submitted by 34 presenters, coming from 14 different countries (Brazil, Bulgaria, France, India, Israel, Italy, Japan, Poland, Qatar, Russia, South Africa, South Korea, UK and USA). The conference was organized into 10 sessions that included a variety of topic areas such as classical history, treason and patriotism, Asian studies, and more. A full conference program can be found beginning on the next page. In accordance with ATINER's Publication Policy, the papers presented during this conference will be considered for inclusion in one of ATINER's many publications.

The purpose of this abstract book is to provide members of ATINER and other academics around the world with a resource through which to discover colleagues and additional research relevant to their own work. This purpose is in congruence with the overall mission of the institute. ATINER 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 to exchange ideas on their research and consider the future developments of their fields of study.

It is our hope that through ATINER's conferences and publications, Athens will become a place where academics and researchers from all over the world regularly meet to discuss the developments of their discipline and present their work. Since 1995, ATINER has organized more than 400 international conferences and has published nearly 200 books. Academically, the institute is organized into seven research divisions and 37 research units. Each research unit organizes at least one annual conference and undertakes various small and large research projects.

For each of these events, the involvement of multiple parties is crucial. I would like to thank all the participants, the members of the organizing and academic committees, and most importantly the administration staff of ATINER for putting this conference and its subsequent publications together.

Gregory T. Papanikos
President

**15th Annual International Conference on History & Archaeology:
From Ancient to Modern, 26-29 June 2017, Athens, Greece
Organizing and Academic Committee**

All ATINER's conferences are organized by the Academic Committee (<https://www.atiner.gr/academic-committee>) of the association.

This conference has been organized with the additional assistance of the following academics, who contributed by chairing the conference sessions and/or by reviewing the submitted abstracts and papers:

1. Gregory T. Papanikos, President, ATINER.
2. David Wick, Professor, Gordon College, USA.
3. Eduard Rung, Professor, Kazan Federal University, Russia.
4. Marlize Lombard, Professor, University of Johannesburg, South Africa.
5. Jayoung Che, Associate Professor, Busan University of Foreign Studies, South Korea.
6. Glenn Bugh, Associate Professor, Virginia Tech, USA.
7. Irena Vladimirsky, Head of the History Department, Achva Academic College, Israel.
8. Enaya Othman, Assistant Professor, Marquette University, USA.
9. Kenneth Moore, Senior Lecturer, University of Teesside, UK.
10. Maria Cristina Nicolau Kormikiari Passos, Assistant Professor, University of São Paulo, Brazil.
11. Vassilis Skianis, Research Fellow, ATINER.
12. Olga Gkounta, Researcher, ATINER.
13. Hannah Howard, Research Assistant, ATINER.

FINAL CONFERENCE PROGRAM
15th Annual International Conference on History & Archaeology:
From Ancient to Modern,
26-29 June 2017, Athens, Greece

PROGRAM

Conference Venue: Titania Hotel, 52 Panepistimiou Avenue, Athens, Greece
C O N F E R E N C E P R O G R A M

Monday 26 June 2017

08:00-09:00 Registration and Refreshments

09:00-09:30 (Room C-10th Floor) Welcome and Opening Address

Gregory T. Papanikos, President, ATINER.

09:30-11:00 Session I (Room B-10th Floor): “Patriotism and Treason: From Ancient Greece to the Second World War” I

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

1. Michael Nolan, Professor, Western Connecticut State University, USA. De Gaulle and Verdun: An Ambiguous Legacy.
2. Cecilia M. Peek, Associate Professor, Brigham Young University, USA. The Characterization of Germanicus and the German Campaign: A Clue to Tacitus’ View of the Early Principate.
3. Sarah Larlee, Associate Curator, Salem Museum, USA. Brennus and the Ghosts of Thermopylae: Clues about Ancient Celtic Leadership and Tribal Dynamics from the “Other” Thermopylae Story.

11:00-12:30 Session II (Room B-10th Floor): The Parallax of Greco-Roman Cities and Sites: A Range of Perspectives

Chair: Enaya Othman, Assistant Professor, Marquette University, USA.

1. Glenn Bugh, Associate Professor, Virginia Tech, USA. Kevin Andrews and Thucydides: The Lessons of Greek History.
2. Hyejin Kim, Assistant Professor, Hankuk University of Foreign Studies, South Korea. Animals in the Polis: A Study on some Classical Votive and Funeral Reliefs from the National Archaeological Museum in Athens.
3. Maria Cristina Nicolau Kormikiari Passos, Assistant Professor, University of São Paulo, Brazil. Laying Down a Plan: Greek Expansion and Cultural Contact in the Mediterranean, the Research at Labeca – Laboratory for the Study of the Ancient City.

12:30-14:00 Session III (Room B-10th Floor): Multiculture Societies in History

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

1. Irena Vladimírsky, Head of the History Department, Achva Academic College, Israel & Alla Meyerovich, Lecturer, Achva Academic College, Israel. On Nations and Self-Identification in a Multicultural Society: Jews of the Russian Empire.
2. Maria Krotova, Professor, St. Petersburg State Economic University, Russia. The Interaction of Cultures in Harbin in 1920s.
3. Enaya Othman, Assistant Professor, Marquette University, USA. Arranging Marriages: Muslim Women Transforming Gender Boundaries.
4. Elena Marasinova, Professor, Russian Academy of Sciences, Russia. On Social Control in Russian Multiculture Society of the Second Half of the Eighteenth Century.

14:00-15:00 Lunch

15:00-16:30 Session IV (Room B-10th Floor): Asian History and Asian Studies

Chair: Irena Vladimírsky, Head of the History Department, Achva Academic College, Israel.

1. Yukiyo Hoshino, Professor, Nagoya University, Japan. The Relationship between Women's Sport and the Show Business in the 1920th China.
2. Tzu-Hsuan Sung, Associate Research Scholar, Lyons Institute of East Asian Studies, France. The Distinction between Medicaments and Cosmetics in China: Chen Xuyuan and his Tooth Powder.
3. Marcella Festa, PhD Student, Ca' Foscari University of Venice, Italy. Prehistoric Interactions in Eurasia: A re-Evaluation of the Bronze Age Remains in the Oasis on the Southern Rim of the Tarim Basin.
4. Genevieve Peterson, Graduate Student, University of Massachusetts Boston, USA. A Historiography of the Comfort Women Issue after 25 Years: An Analysis of the Interdisciplinary, English-language Works Constituting the History of the Comfort Women System in Japan since 1993.

16:30-18:30 Session V (Room B-10th Floor): Special Topics

Chair: Maria Cristina Nicolau Kormikiari Passos, Assistant Professor, University of São Paulo, Brazil.

1. Jaco Van der Walt, PhD Candidate, University of Johannesburg, South Africa & Marlize Lombard, Professor, University of Johannesburg, South Africa. 'Desert Kites' of the Kalahari Karroid, South Africa.
2. Mariam Al-Mulla, Assistant Professor, University of Qatar, Qatar. The Narrative of Archaeology and Cultural Materials in Qatar.

21:00-23:00 The Pragmatic Symposium of the Conference as Organized in Ancient Athens with Dialogues, Food, Wine, Music and Dancing but fine tuned to Synchronous Ethics

Tuesday 27 June 2017

07:30-10:30 Session VI (Room C): An Educational Urban Walk in Modern and Ancient Athens

Chair: Gregory Katsas, Vice President of Academic Affairs, ATINER & Associate Professor, The American College of Greece-Deree College, Greece.

Group Discussion on Ancient and Modern Athens.

Visit to the Most Important Historical and Cultural Monuments of the City (be prepared to walk and talk as in the ancient peripatetic school of Aristotle)

11:00-12:30 Session VII (Room B-10th Floor): Politics and Ancient Society in the Ancient Greece and Rome

Chair: Marlize Lombard, Professor, University of Johannesburg, South Africa.

1. David Wick, Professor, Gordon College, USA. Augustus – Making a Legacy of the Pax Deorum: Aspects of a Pagan Attempt at Religious Revival Early in the New Empire.
2. Jayoung Che, Associate Professor, Busan University of Foreign Studies, South Korea. The Politico-Financial Significance of Pericles' Citizenship.
3. Petya Andreeva, Assistant Professor, National Institute of Archaeology with Museum, Bulgarian Academy of Sciences, Bulgaria. Munificence and Social Network Relations in Roman Thrace.
4. Kenneth Moore, Senior Lecturer, University of Teesside, UK. Graeco-Romano-Keynesian Economics and the Decline and Fall of Empires.

12:30-14:00 Session VIII (Room B-10th Floor): “Patriotism and Treason: From Ancient Greece to the Second World War” II

Chair: Eduard Rung, Professor, Kazan Federal University, Russia.

1. Evgeniy Chiglintsey, Professor, Kazan Federal University, Russia & Natalia Shadrina, Assistant Professor, Kazan Federal University, Russia. The Reception of Leonides’ Image in Modern Western Culture.
2. Igor Vostrikov, Assistant Professor, Kazan Federal University, Russia. The Patriotic Education in the Athenian Ephebeia.
3. Anna Marcinkiewicz-Kaczmarczyk, Historian, The Institute of National Remembrance in Warsaw, Poland. The Moral Attitudes Promoted Among Women-Soldiers in the Polish Army (1939-1945).

14:00-15:00 Lunch

15:00-16:30 Session IX (Room B-10th Floor): Classical Archaeology and Architecture

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

1. Vagner Carvalho Porto, Assistant Professor, University of São Paulo, Brazil. Laboratory for Roman Provincial Archaeology (LARP), University of São Paulo, Brazil, and the Digital Humanities.
2. Justin Pargeter, Senior Research Fellow, University of Johannesburg, USA & Metin Eren, Stony Brook University, USA. Bipolar Reduction and Lithic Miniaturization: Experimental Results on Flint and Archaeological Implications.
3. Ceri Houlbrook, Researcher, University of Hertfordshire, UK. Concealed Shoes, Concealed Meanings: Historical and Archaeological Approaches to the post-Medieval Domestic Deposit.
4. Julia Mikocka, PhD Student, University of Warsaw, Poland. Late Roman Insula from Maloutena District in Nea Paphos: Analogies with Greece, Egypt and Levant.

16:30-18:00 Session X (Room B-10th Floor): India and the Indus – Historical Perspectives

Chair: Kenneth Moore, Senior Lecturer, University of Teesside, UK.

1. Sharada Srinivasan, Professor, National Institute of Advanced Studies, India. Nataraja Framed by Betelguese and Sirius: Explorations in Early Medieval Tami Stone and Bronze Iconography.

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

Wednesday 28 June 2017
Educational Island Tour or Mycenae and Epidaurus Visit

Thursday 29 June 2017
Delphi Visit

Mariam Al-Mulla

Assistant Professor, University of Qatar, Qatar

The Narrative of Archaeology and Cultural Materials in Qatar

This paper traces the history of museums in Qatar to investigate a significant period of transformation in political, economic and social codes and their role in the reordering of 'things' namely the historical specimens. I compare the way in which a collection of Qatari museums have been used during two different eras, from 1970s to 1995 and from 1995 to the current day, to demonstrate how museums' collections in Qatar have been politically driven and where they have been used to strengthen a national profile; locally, regionally and globally. A specific study of Qatar National Museum allows us to explore how Sheikh Khalifa's aims for the Museum changed the community's understanding of their every day objects, in that they recognised the function that such historical materials can play when shown in a museum context within specific narrative.

The economic, social and political paradigm shifts that Qatar is witnessing currently has brought about a recognition of the need for a wider and more important role for museums' and their acquisitions. Alongside moves to modernise the country, there has begun to be an emphasis on the need to preserve Qatar's history, traditions and heritage and the desire to rebuild some sites and cities from Qatar's history. Throughout these projects, Qatari and Islamic heritage have both been utilised in the politicians' vision and plans for globalisation and modernisation. The new museum culture with its acquisition in Qatar acts as a very powerful tool to generate narratives about the country as a nation; however, the opening of these new museums invites debate about why certain objects have been brought together and have had specific narratives constructed around them.

Petya Andreeva

Assistant Professor, National Institute of Archaeology with Museum,
Bulgarian Academy of Sciences, Bulgaria

Munificence and Social Network Relations in Roman Thrace

An issue of great importance towards developing a better understanding of the relationships in the urban society during the Roman imperial period is the role of benefactors in the social network. Gift-giving or the so-called euergetism in the society fulfilled by the well-to-do citizens, mostly members of the urban elite, is commonly viewed as the driving force behind the process of oligarchization in the city. However, munificence was a two-way street with both benefactors and beneficiaries equally involved.

The euergetism as a phenomenon of the ancient society has received a lot of scholarly attention. The rise and decline of the practice of gift-giving, the various types of donations and the benefactor per se have been subjects of numerous studies. The province of Thrace has not yet been fully involved in this particular discussion, though. The present paper examines the epigraphic evidence of benefactors in Roman Thrace and tries to make an acute assessment of their role in the provincial cities. Therefore the analysis takes the individual benefactor as a starting point in answering the following questions: who were the donors, what was included in their repertoire of gifts to the society, when the evidence for euergetism in the province should be dated, and above all, what were the motives behind it?

As might be expected, the primary aspect of euergetism referred to the public fund, although it seems that the benevolence was not only a question of resources and undertaking an appreciable financial burden, but also a result of prevailing ideological and cultural views. Honorary inscriptions recalling the deeds of benefactors were set up in public. It was the renown and social prestige commemorated by the citizens that benefactors were largely depended on in terms of the need of permanent legitimation of the hierarchical order established in the society. Before reaching any firm conclusions, however, the so-called "epigraphic habit" should be considered since it is related to the practice of praising prominent members of society.

Glenn Bugh

Associate Professor, Virginia Tech, USA

Kevin Andrews and Thucydides: The Lessons of Greek History

Roy Kevin Victor Andrews was born in Beijing on January 20, 1924, his legal father being the famed dinosaur hunter of Central Asia, Roy Chapman Andrews. He entered Harvard in 1941 and graduated magna cum laude (interrupted by a three-year tour of duty with the U.S. Army in World War II) with an A.B. in Classics and English Literature in 1947. He won the prestigious Charles Eliot Norton Fellowship to attend the American School of Classical Studies at Athens in 1947-48. At the end of the year he secured a second-year fellowship to study an unpublished portfolio of early 18th century castle plans associated with a high official of the Venetian colonial empire in Greece, Antonio Grimani. This project kept Andrews in Greece until 1951. The finished work was published by the American School of Classical Studies in 1953 as *Castles of the Morea* and immediately won praise as a minor classic and authoritative study of medieval castles in Greece. The publication of Elizabeth Boleman-Herring's *Farewell to Ikaros* (2006), a poignant memoir of Kevin Andrews' last days; my revised edition of *Castles of the Morea* (2007); and Roger Jinkinson's *American Ikaros. The Search for Kevin Andrews* (2010) affords a fitting opportunity to revisit the career of Kevin Andrews, classicist and Hellene.

Kevin Andrews defies categorization. He did not pursue what would have been a promising career in classics. By 1955 he had taken up permanent residence in Greece, and twenty years later, after the fall of the Junta (1967-1974), Andrews became a Greek citizen (thereby relinquishing his U.S. citizenship). During his residency in Greece he published what would be (and still is) viewed as his other classic, *The Flight of Ikaros* (1959, rev. 1984), an autobiographical account of his travels around Greece during the final years of the Greek Civil War (1946-1949). For three decades (1959-1989), Andrews published an eclectic assortment of political tracts (often polemical) and travel writings, all of which conveyed an impassioned message: the enervating effects of foreign intervention on Greece. His superb training as a classicist gave Andrews the intellectual tools to articulate and denounce the long history of Greece under foreign domination. Self-determination, autonomy, liberty--hollow words in the face of superpower realities. Andrews admired the ancient Greek city-states (*poleis*) for these very traits and having studied under John H. Finley at

Harvard, one of the foremost authorities on Thucydides, he knew the masterpiece, *The Peloponnesian War*, intimately. It is ironic, then, that Andrews did not make a closer connection between the civil war (*stasis*) on Corcyra in 427 BC (Thuc.3.69-85) and the civil war in Greece: competing political factions that turn to super powers to intervene and change the balance of local power. In his brilliant analysis, Thucydides describes the horrors of war, the senseless carnage built upon ideological loyalties, the demagogic manipulation of language for justification, the utter breakdown of civility; in sum, war is a stern teacher (*biaios didaskalos*, 3.82). And Thucydides tells us that this *stasis*, first observed in Corcyra, spread throughout the Greek world in the course of the war. Thucydides' cynical view of human nature did not suit the young Andrews' modern Greek narrative as he increasingly moved to the left in his political affections. His use of historical examples to blame foreign powers for all the ills of Greece, past and present, were chosen to fit his basic thesis. By the late 1980's, however, it is reported that he had become disillusioned by the failed promises of change (*allagi*) offered up by PASOK and by the malaise of contemporary Greek politics. Perhaps the hard reality of Thucydides' world view provided a better paradigm. His tragic death in 1989 off Kithira prevents us from knowing what political direction he might have taken in his later years.

Nevertheless, for Kevin Andrews the lessons of history were compellingly clear: the names might change but foreign domination runs unbroken from the ancient Greek world to the present. Kevin Andrews 'looked backward' to contextualize his world and lent his voice to a call for change, a 'looking forward' for his adopted *Patrida*. Greece for Greeks, *telika*. Even *Castles of the Morea*, ostensibly a purely scholarly work, shares this theme: castles were more often tools of oppression and control over local populations than places of refuge and defense in times of invasion. The Byzantine, Frankish, Venetian, and Turkish castles are marvels of military engineering and material culture, but they served foreign masters with more sinister purpose.

Vagner Carvalho Porto

Assistant Professor, University of São Paulo, Brazil

**Laboratory for Roman Provincial Archaeology (LARP),
University of São Paulo, Brazil, and the Digital Humanities**

The Laboratory for Roman Provincial Archeology -LARP is one of the thematic laboratories of the Museum of Archeology and Ethnology of the University of São Paulo. Within the framework of its research program, under the aegis of space and contacts in their multiple natures, production, power and symbolism in the Roman world are analyzed in consonance with the subtopics that make up the main objects of research by LARP members, such as Architecture and Urbanism, Landscape and Territory, Religion and Consumption. At the same time, the research products should feed into the pilot education projects stemming from the overall project. They are: game about Herculaneum, Interactive Map of the Roman Empire, Roman Interactive Architectural Glossary (GLORIA), Glossary of Religious Terms (SACRUM), Glossary of Artefactual Terms (TERMINUS), Interactive Installation "Rome: Paths in the Past"; finally, the organization of educational videos about the Roman provinces.

Jayoung Che

Associate Professor, Busan University of Foreign Studies, South Korea

The Politico-Financial Significance of Pericles' Citizenship

This paper brings focus onto the fact that Pericles' Citizenship Law (451 B.C.) was introduced as a politico-financial policy on the level of polis. which targeted a function without precedent, and deviated from those having been attributed to the traditional sub-structures of polis, i.e. family (*oikos*), brotherhood (*phratria*), *demos* or tribe. Citizenship Law was not predestined to protect the continuity of traditional family group or Athenians' purity of blood, but to improve the initiatives of polis rather than its sub-structures.

It is said, according to the *Athenian Constitution* of Aristotle, that owing to the large number of citizens an enactment was passed on the proposal of Pericles confining franchise (i.e. eligibility for taking part in the affairs of polis) to persons of citizen birth on both sides. Then, in addition to the Citizenship Law, Pericles instituted payment for the jury-courts. In my opinion, these two institutions, Citizenship Law and payment for public services, were closely connected with each other.

Aliens and resident aliens should pay taxes suited to each situation, and the increase of non-citizens by the application of Citizenship Law was disposed to augment the sum of the amount of taxes, which could be financial sources of payment for the jury-courts. In this respect, the introduction of Citizenship Law corresponded to the intensification of polis' own initiatives as well as its financial necessities.

Even after the introduction of Citizenship Law without precedent, traditional qualification for citizenship continued to work. Basically, Athenian citizenship originated not in the authority of polis, but in the initiatives of its sub-structure social categories, family (*oikos*), phratria (brotherhood), *demos* (kind of administrative district), etc., and not only political franchise but socio-economic levels of rights were still available to enable securing citizenship. It is a kind of life and death question whether a woman was a citizen or not, as female as well as male had to be affiliated to the class of citizens, in order not to pay taxes imposed on aliens or resident-aliens. The concept of citizenship was not standardized but of multiplicity, as it does not refer exclusively to political franchise,

Hignett defined Athenian polity in the second half of the 5th century B.C. as a radical democracy. In my opinion, however, it has to be re-defined as a polity with relatively intensified political power on the level of polis itself, when reflected from the view point of the

power-structure between the polis as a centralized core and its sub-structures as decentralized bases. It should be noted here that, dissimilar to the contemporary modern state where standing politicians take the leading roles, in the radical democracy of ancient Athens, the central power of polis was mostly reserved for the people holding shares in the Athenian Assembly (*Ekklesia*).

Evgeniy Chiglintsev

Professor, Kazan Federal University, Russia

&

Natalia Shadrina

Assistant Professor, Kazan Federal University, Russia

The Reception of Leonides' Image in Modern Western Culture

The image of the king Leonidas has been formed in the antiquity based on the evidence provided by Herodotus. The evidence includes all the variations of the Spartan king's image that have been reflected in the cultures of the consequent periods, especially, the symbolic meaning of his image for the Greeks. Herodotus's image of Leonidas is criticized by Plutarch (in his 'On the Malice of Herodotus') and is admired by Pausanias. The turning to the image of the king Leonidas in the European culture of the consequent centuries is determined by social and cultural conditions in which the need for recourse to the events of the Vth century B.C. has appeared. Anti-tyrannical ideas and the cult of freedom as opposed to slavery inspired the artists of the XVII-XVIII centuries (Henry Purcell, Richard Glover) to create their poems celebrating the Leonidas' heroic ideal. The European Romantic poets of the first half of the XIX century were inspired by the image of Leonidas because of their sympathy to the struggle for Freedom of the Greeks (Michel Pichat, Lord Byron, Alexander Pushkin in Russia). Victor Hugo raises the conflict of the Greeks and the Persians to the mythological level describing it as a civilizations confrontation. The image of the king Leonidas in the European culture at the end of the XIX and the first half of the XX centuries was revived due to world wars. In the second half of the XX century and in the first decade of the XXI century the image of the king Leonidas in art to greater extend turns to the purposes of entertainment (Valerio Manfredi's novel, Rudolph Mate's movie and especially graphic novel by Frank Miller and cinematographic by Zack Snyder comics titled "300"). And as a novelist describes Leonidas as a tragic personality, the authors of the comics only invest him with functions attributable to stereotypic visions of a hero.

Marcella Festa

PhD Student, Ca' Foscari University of Venice, Italy

**Prehistoric Interactions in Eurasia:
A Re-evaluation of the Bronze Age Remains in the Oasis on
the Southern Rim of the Tarim Basin**

Chinese Xinjiang, located on the “Silk Road” has played a pivotal role as a crossroad of east-west exchanges since prehistory.

The oasis on the southern rim of the Tarim basin has been especially important in this system of interactions, as demonstrated by archaeological remains of early cultures, whose indigenous developments and external influences are often difficult to distinguish. Specifically, funerary evidence dating back to the Bronze Age shows similarities not only with neighbouring cultural groups in Xinjiang, but also with the steppe cultures, the farming cultures of Central Asia and the Bronze Age traditions on the Tibetan Plateau. Thus, despite the relatively low number of the excavated sites, Bronze Age remains found in the oasis on the southern rim of the Tarim basin are of great interests and high significance for the understanding of the prehistory of Xinjiang and Central Asia.

By taking a omni-comprehensive approach, including paleoenvironmental surveys, typological studies on the archaeological remains, metallurgical analysis and anthropological examinations, the purpose of this paper is to study the evidence from the southern rim of the Tarim basin in greater detail than has yet been attempted. Moreover, by re-examining the information within a broader Eurasian context this paper intends to give a contribution to the understanding of the prehistoric interactions among various regions.

Yukiyo Hoshino

Professor, Nagoya University, Japan

The Relationship between Women's Sport and the Show Business in 1920s China

This paper analyzes the relationship between women's sport education and the show business in the 1920th China. In the late the 1910s, bound feet, which had been a criterion for beauty, became the symbol of backwardness and the healthy beauty replaced them. In the next decade, when the modern school system was built, a lot of women's sports school were established one after another. It was the physical education thought of Cai Yuanpei, Father of Education in Republic of China, that enhanced the educational institutions of women's sports. Meantime, Li Jinhui, a well-known composer of popular music as well as a showman, founded Chinese singing and dancing school and the school for beauty. Li's schools belong under the category of actress's training institute. However, they as with women's sports school can be categorized within the educational constitution to train the female body to be suitable for modern age, since Li had become acquainted with Cai at the music workshop of Beijing University and entered Cai's thought with the emphasis on physical education for intelligence. Moreover, this reasoning is supported by the fact that both bodies of sports women and dancing women were popular in the visual media, such as pictorial magazine or comic magazine.

Ceri Houlbrook

Researcher, University of Hertfordshire, UK

**Concealed Shoes, Concealed Meanings:
Historical and Archaeological Approaches to the
Post-medieval Domestic Deposit**

Over the years, post-medieval houses in Britain have yielded some interesting and mysterious finds – not least the c.2000 shoes that have been discovered up chimneybreasts, on roof beams, in walls, and under floorboards. The natures of their locations confound the theory that they were accidental or incidental deposits; it is much more likely that these shoes were being deliberately concealed during the 18th and 19th centuries. However, very little appears to have been written contemporaneously about this practice, and so researchers still do not know what beliefs led to their concealments. Despite this, theories do of course abound. Were these domestic deposits employed as apotropaic devices, intended to protect the household from malevolent forces? Were they intended to ensure good luck and future fortune? Were they intended as time-capsules? Were they retained out of sentimentality? This paper will present research conducted as part of the Concealed Revealed Project, which is tackling the question of how (and even if) we can reconcile enigmatic material evidence with historical sources detailing the beliefs of the time – and what this evidence can tell us about how such beliefs were put into practice.

Hyejin Kim

Assistant Professor, Hankuk University of Foreign Studies, South Korea

**Animals in the Polis:
A Study on some Classical Votive and Funeral Reliefs from
the National Archaeological Museum in Athens**

The depictions of animals, which are portrayed particularly in votive and funeral reliefs in the National Archaeological Museum in Athens dated in the classical period, need to be considered when examining the relation between them and their owner's family. The various kinds of animals (horse in a window, pig, sheep, dog and goose) seen in votive reliefs are visual depictions of the economical capacity and religious sincerity of the dedicators and family. The hound dogs in funeral reliefs depicted with their owners allude to the owners' heroism combined with the mental and physical superiority of hunting beasts. The pet animals (dogs and birds) in funeral reliefs depicted with women in domestic settings imply that the women were the members of the family who could afford surplus time and food for the pets. In the same way, the pets (mainly birds), as gifts given to children, in funeral reliefs, allude to a harmonious family and emotional mutuality among the family members. The depiction of animals in the classical votive and funeral reliefs functions importantly as a symbol that reveals the owner's mental, physical and economical ability and the social status of the family they belonged to. The votive and funeral reliefs were installed in the open in sanctuaries and necropolies where any citizens could easily visit. These reliefs were settled in such places for the purpose of the commemoration of dedicating acts to the gods and the deceased as well as the expression of the family's social status so that the reliefs contributed to the reconsideration of citizens on the social evaluation of the family. Even though the votive and funeral reliefs were private sculptures, they functioned as public ones. Therefore, the symbolism and implications of the animals in the art of the classical period in the Greek polis need to be consulted synthetically in their social contexts.

Maria Cristina Nicolau Kormikiari

Assistant Professor, University of São Paulo, Brazil

Laying Down a Plan: Greek Expansion and Cultural Contact in the Mediterranean, the Research at Labeca - Laboratory for the Study of the Ancient City

Labeca, the Laboratory for the study of the ancient city, is a research lab housed at the Museum of Archaeology and Ethnology of the University of São Paulo, in São Paulo, Brazil.

Created more than a decade ago, the aim of the lab has been to study Greek dispersion and spatial organization around the Mediterranean through a series of co-related subject matters.

Having as its theoretical backbone the study of landscape manipulation and the built environment there derived, Labeca has been studying Greek expansion towards Central Mediterranean and Northern Aegean, but also the results of that expansion, both to the Greeks themselves and to the native populations there encountered.

Another area of research has been dealing with the parallel Phoenician expansion in the same areas, looking for both approximations and differentiations.

The results have been multiple: from case studies ranging through the whole scale of academic research (scientific initiations, masters, PhDs, post-doctorates); production of video-documentaries, 3D reconstructions and mock-ups; translation into Portuguese of important referential texts; development of original theoretical work; symposia and a website to a database available to the general public.

We believe this successful story is helping change the focus, in Brazil, from a history centered in Ancient Athens and textual sources to one focused in our own times; while at the same time helping a New World country understand the importance of the knowledge of such a rich past experience of living together.

It is our aim, thus, to present in this Congress, the theoretical frame that has guided our research, its main accomplishments, and some of the products there derived.

Maria Krotova

Professor, St. Petersburg State Economic University, Russia

The Interaction of Cultures in Harbin in the 1920s

The present paper has focused on the unique situation in Harbin, Manchuria, in 1920s, where people of different nationalities, religious and political beliefs - Chinese, Japanese, Russian «white» (emigrants) and Russian «red» (Soviet citizens), other foreigners - were forced to coexist together. Different cultural orientations and ideological values inevitably caused tensions and conflicts, but a joint Sino-Soviet management of Chinese Eastern Railway (CER) has led to the search for a compromise, interaction and mutual influence of cultures. This paper pays special attention to the total "rebirth" of Soviet officials in Manchuria. The analysis shows that despite its ideology and principles Soviet representatives fell under the influence of "bourgeois environment" in Harbin, had changed their way of life, style of dress, aesthetic preferences. Their cultural practices were typical for the bourgeois, not for Soviet people, and blurring the border between the Soviets and Russian emigrants. They also had learned communication rules with Chinese, and actively practiced nepotism, bribery, special style of negotiations.

This paper is based on unknown archival documents from the Archive of Foreign Policy of the Russian Federation (AVP RF), Russian State Archive of Social and Political History (RGASPI) and Russian State Historical Archive (RGIA). This study has led us to determine that charm of Harbin as multicultural city in Manchuria and pragmatism in relations between Chinese, Soviet citizens, Russian emigrants in Harbin in 1920s was more important than political, national, social, ideological and cultural differences. It is concluded that close economic, cultural and family ties between different strata of society in Harbin has led to the destruction of many stereotypes.

Sarah Larlee

Associate Curator, Salem Museum, USA

Brennus and the Ghosts of Thermopylae: Clues about Ancient Celtic Leadership and Tribal Dynamics from the “Other” Thermopylae Story

Two great invasions of Greece had their most dramatic and climactic moments in the mountain and seashore passes of Thermopylae, but only one of them is famous. Both threatened the cities of Greece, and both were diverted in part by the lure of loot at Delphi, if the lesser known invasion was not actually aimed at Delphi.

I intend a study in my own field – Celtic ancient history and the anthropology of leadership – following this lesser known, but dramatic, attack on Greece by raiders under a “Brennus” (the nickname of several Celtic warlords) in 279 BC. My study follows the horde from the Danube valley across the mountains to Delphi where they met resistance from Greek tribes and northern settlements until even the landscape and the gods seemed to oppose the Celts. The battles with the Greeks are heroic, but only part of the story and I intend to focus primarily on the stressors the Celtic raiders faced from what seemed to be a supernatural opposition from the land of Greece, and in particular on what this tells us about Celtic leadership and its trials when faced with a legendary opponent.

Brennus – “Greek Brennus” as he is sometimes called now – was far from incompetent. His Celtic horde was large, survived effectively as it pierced much further into Greece than many previous Celtic raiding parties, and he surmounted repeated battles with local defenders (Celtic, unlike Germanic raiders, preferred loot without pitched battles if there were a choice) and even with the mountains and weather of Greece. The treasure of Delphi was within his reach at the end; yet he committed suicide.

Several ancient sources help us with this story, including parallel invasions in Celtic folklore and ancient Roman historians’ works, but we are especially fortunate the anthropologically gifted traveler and researcher Pausanias preserved so much local knowledge of these events from natives of this region.

This study will concentrate ultimately on the battles first at Thermopylae and then at Delphi, where the pressures on “Greek Brennus” give us key insights into what it took to be, succeed as, and, ultimately to fail, as an ancient Celtic leader when the landscape and

culture of Greece felt, even to the Celts, both older and more forbidding than their own.

Lena Marasinova

Professor, Russian Academy of Sciences, Russia

On Social Control in Russian Multiculture Society of the Second Half of the Eighteenth Century

In this work the image of the *Subject* from the point of view of the throne shall be discussed, as well as the terminology with which the relationship between the State and the Individual was constructed and functioned in Eighteenth Century Russia.

In 1786 Catherine II's *Decree on the Cancellation of the Use of Certain Terms in Petitions to the Monarch*. According to the decree, the formula *loyal and subject slave* was replaced by that of *faithful subject*. This terminological choice made by the State became a laconic expression of the declared shift, set down in law, in the official conception of the relationship between the Throne and the Individual, acting as an impulse for the development of the institution of the Subject in Russian society.

Terminological analysis of documents issuing from the throne at this time reveals the differential relationships towards different sections of those subject to the Empire: Absolutism in the reign of Catherine distinguished between *old, natural* and *new*, as well as *temporary* and *permanent* subjects, with official texts mentioning additionally *useful, enlightened, and true-subjects*, and finally recognising the existence of *noble* and *humble* subjects. It may be supposed that the *noble subjects* constituted the main referent group of for the State, which was to encompass also the small in numbers elite of non-Orthodox *inovertsy*, and the populations of the recently annexed territories – the so-called *new subjects*.

Legislation of the Eighteenth Century, especially of the second half, witnesses the increasing complexity of the official understanding of the institute of the Subject, and its ever-intensifying use by the State as an instrument of social control.

Anna Marcinkiewicz-Kaczmarczyk

Historian, The Institute of National Remembrance in Warsaw, Poland

The Moral Attitudes Promoted Among Women-Soldiers in the Polish Army (1939-1945)

This article explores the moral attitudes promoted by propaganda among women-soldiers in the Polish Army during the period from 1939 to 1945.

The Second World War was the most important period in women's emancipation. While men were serving in the armed forces women took on a variety of new jobs and their roles in society changed. Earlier, many of these roles had traditionally only been done by men and were thought to be unsuitable for women because they were too difficult. During the Second World War women had to become train cleaners, bus conductors, policewomen, and they started to work in the factory producing munitions, building ships or aeroplanes. What is important is that, a lot of them were serving in the army and became officers. Women in the British Army were serving, for example, in The Auxiliary Territorial Service or in The Women's Royal Naval Service.

Many Polish women also became soldiers. They were serving in the Polish Armed Forces in the West and in the Home Army. The Polish Army in the West was established in 1939 in France and after the defeat of France they were transferred to UK. Soldiers, who were serving in that army, fought in all fronts of the Second World War. Furthermore, Polish underground army was organized in Poland in 1939 during the German occupation. That army adopted final name - the Home Army. The orders for the Home Army were sent from the Headquarter of the Polish Armed Forces in the West, situated in London. Soldiers serving in the underground army sabotaged German operations such as transport to the Soviet Union and carried out German military personnel.

Proper moral attitudes were essential both for women serving in the Home Army and ones fighting in the Polish Armed Forces in the West. Thus, they were popularized by the propaganda. The Department of Information and Propaganda was established within the Polish troops. This institution was responsible for educational activity among Polish soldiers and published some propagandist articles, brochures, handbills or organized propagandist meetings.

The moral attitudes promoted by official propaganda among women-soldiers showed the ideal femininity preferred in the Polish military environment. It is important to stress out that this environment

had more masculine character and did not accept women's military service during the peacetime. They could be soldiers and fight at the front only during the war.

Julia Mikočka

PhD Student, University of Warsaw, Poland

Late Roman Insula from Maloutena District in Nea Paphos: Analogies with Greece, Egypt and Levant

This presentation will discuss the architecture of buildings from the late Roman insula in Maloutena district in Nea Paphos in the light of the analogies with architecture from Greece, Egypt and Levant. My research concern the House of Aion and the North-Eastern House which were found in this location. The relative chronology of the buildings; the range; functional and spatial arrangement of both buildings and the functions of the House of Aion will be presented. A complete study on this part of the Nea Paphos has not been accomplished to date. My research allow for addressing the gap in knowledge on the Nea Paphos.

Research, which will be presented, are based on the analysis of documentation and reports on the excavation work carried out in the House of Aion and North-Eastern House between 1982 and 2008 and on the new observation of the arrangement of the walls, floors, mosaics, paintings and the architectural decoration, conducted as a fieldwork during research seasons 2014 - 2016. Essential are also comparative analysis and presentation of research results compared to other, analogous archaeological sites from Greece, Egypt and Levant.

Research conducted in the House of Aion and the North-Eastern House indicates that this was the longest existing insula in this part of town. At this territory unusual features, not seen before in other buildings from the area of Nea Paphos can be observed. All these elements indicate that this research will bring new data on the history of Nea Paphos during late Roman period. Studies of the House of Aion and North-Eastern House will provide information concerning not only the architecture but could also shed light on the social, administrative and economical changes that took place in Nea Paphos during this period. The study of these buildings will organize and supplement the current knowledge on residential architecture and on buildings performing public functions. To date, only limited number of information on insulas with residential and public buildings from the area of Cyprus has been published. The analysis of the analogies complemented the research.

Kenneth Moore

Senior Lecturer, University of Teesside, UK

Graeco-Romano-Keynesian Economics and the Decline and Fall of Empires

A cornerstone of Keynesian economic theory is that the prosperity of the nation depends heavily on the prosperity of the middle classes – the larger proportion of the population falling into that category thus corresponding with the broader success of the whole. This paper will consider several “case studies” from antiquity including Classical Athens of the 5th-4th c. BC, Rome in the 1st and 4th centuries AD and, more broadly, the Byzantine Empire. These will be used to illustrate how, at times in which the middle classes thrived, the states in question also experienced significant prosperity, in some cases reaching the apex of their power and dominance. And, conversely, when the middle classes shrank and wealth was concentrated in fewer hands, the states in question suffered diminished status and, in some cases, ceased to exist. This amounts to a retrospective application of Keynesian economics that will, hopefully, illustrate a key fact of economic practice devoid, as far as possible, from the overarching ideologies that affect such theories in modernity. It is clear that many other factors were involved in the successes or failures of the states in question; these will not be ignored, where applicable. This study will also rely upon broadly extrapolated figures (in the absence of precise economic data) which should, no less, demonstrate key trends predicted by Keynes’ theories. Perhaps it will illustrate an important economic lesson for posterity.

Michael Nolan

Professor, Western Connecticut State University, USA

De Gaulle and Verdun: An Ambiguous Legacy

The experience of the First World War battle of Verdun was a transformative one for those who managed to survive it. Among the latter was a young French captain, Charles de Gaulle, who was wounded and captured in the early stages of the battle. He spent the rest of the war in German captivity, before embarking on the road of military and political advancement that brought him to unlikely prominence.

Throughout his career, de Gaulle remained ambivalent about Verdun and the apparent “lessons” to be learned from it. His own captivity was part of the equation, but there were other aspects of de Gaulle’s evaluation of the battle’s legacy. Some of these are well known, in particular the debate over strategic doctrine during the interwar period, which pitted de Gaulle against his one-time mentor, the hero of Verdun, Marshall Philippe Petain. This rivalry was one element in the emergence of the Maginot Line in the 1930s, against which de Gaulle, with his theories of modern mechanized warfare, bitterly railed. However, other factors came into play during de Gaulle’s later political career.

This paper will address some of the ambivalence toward Verdun in the aftermath of the Second World War, both on the part of de Gaulle and on that of the broader French public, during a period of upheaval and social and political change. In particular, the focus shall reside on the fiftieth anniversary of the battle in 1966, during de Gaulle’s time as president of the Fifth Republic.

The cult of Verdun was an awkward relic at a time when de Gaulle envisioned a thorough-going transformation of France into a modern economic and military power. In addition to the general’s own perspectives on Verdun, I shall consider the changing attitudes of the French public on Verdun in the aftermath of the debacle of 1940, the wars of decolonization in Vietnam and Algeria, the modernization of French society, and the rise of a younger generation that questioned many of the sacred idols of the French past.

Enaya Othman

Assistant Professor, Marquette University, USA

Arranging Marriages: Muslim Women Transforming Gender Boundaries

This paper examines changes in marriage patterns among Muslim immigrants in the Milwaukee region of the United States since the 1960's. It argues that Muslim American women increasingly play vital roles in negotiating multiple identities as a strategy to extend their position and increase their choices in marriage. Intermarriage outside national, ethnic, religious, and racial groups and the increase of marital age has developed into a visible phenomenon among second-generation Muslim women. Furthermore, this paper compares the role of women in negotiating their marriages in different ethnic and national groups to better understand the extent culture, ethnic background, and degree of religiosity impact the degree to which women effectively increase their choices in marriage. There is a dearth of information about American Muslim women experiences. Moreover, most studies completed about Muslim women fall in the Orientalists,, national, and Islamist discourses and deal with Muslim women as pacifist actors. Therefore, this research draws primarily on oral interviews among Muslim women, alongside other scholarly works. Utilizing the narratives of women provides concrete evidence and detailed cases of women's own experiences, roles, and views of this important and complex social issue. This study places women as the major players in reshaping the institution of marriage and its meaning based on specific socio-historical contexts. I take an interdisciplinary and comparative approach by utilizing methods from history and social sciences, including ethnographic research, in order to examine the changes in marriage customs among women in various ethnic and national backgrounds among Milwaukee region Muslim communities.

Justin Pargeter

Senior Research Fellow, University of Johannesburg, South Africa

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Metin Eren

Stony Brook University, USA

Bipolar Reduction and Lithic Miniaturization: Experimental Results on Flint and Archaeological Implications

Lithic miniaturization, the systematic production and use of small tools from small cores, was a consequential development in Pleistocene lithic technology. Bipolar reduction is an important, but often overlooked and misidentified, strategy for lithic miniaturization. This experiment addresses the role of axial bipolar reduction in processes of lithic miniaturization on flint. The experiments answer two questions: what benefits does axial bipolar reduction provide, and can we distinguish axial bipolar reduction from freehand reduction on flint? Our experiments demonstrate the numerous advantages of bipolar reduction in contexts of lithic miniaturization. Bipolar reduction produces more cutting edge per gram and is more economical than freehand reduction. Our cutting edge to mass values exceed even those obtained with pressure blade production on high-quality obsidian. The experimental results show that bipolar reduction produces cutting edge quicker and is more efficient than freehand reduction. We show that bipolar reduction can be distinguished from freehand reduction with a high degree of confidence using the quantitative criteria in these experiments. These observations overturn long-held perceptions about bipolar reduction. We conclude by discussing the role of bipolar reduction in lithic miniaturization and Stone Age economics in southern Africa and more broadly.

Cecilia M. Peek

Associate Professor, Brigham Young University, USA

The Characterization of Germanicus and the German Campaign: A Clue to Tacitus' View of the Early Principate

Germanicus has been called the one truly virtuous figure in Tacitus' *Annales*, the only one who is both good and great. He has often been categorized as Tacitus' hero, the man the author would have preferred to see in the place of Tiberius, and acting as a foil to that emperor. This is the ready interpretation, and, indeed, Tacitus is not short of what superficially seems to be praise of Germanicus. But things are rarely what they seem in Tacitus, and the representation of Germanicus is no exception. I argue that Germanicus' position is consistently, albeit subtly, undermined. Germanicus is not what he appears to be, because Rome is not what it appears to be: distinctions of good and evil, success and failure, glory and shame are no longer what they once were in Rome. The old political order has been perverted and replaced. This new order is typified by the failure of Germanicus to be truly great, while others, quite contrary to expectation and tradition, succeed. This new Rome is a place where wealth, rank, and power are won by treachery and trickery, not by skill and valor. Far from being a panegyric of the young general, or, as is often assumed, an accusation of his adoptive father, Tiberius, the complex and ironic characterization of Germanicus is a bitter reflection of Tacitus' view of the disruption and distortion of the early Principate.

Genevieve Peterson

Graduate Student, University of Massachusetts Boston, USA

**A Historiography of the Comfort Women Issue after 25
Years: An Analysis of the Interdisciplinary, English-
language Works Constituting the History of the Comfort
Women System in Japan since 1993**

Historical treatment of the comfort women issue is complicated by a number of factors: 1) Lack of a historical record as a result of destroyed documentary evidence and lack of a concerted effort to research the topic prior to the 1990s; 2) The topic's emergence as a political issue prior to its being well-documented historically; 3) The ongoing existence of the comfort women issue as a topic with political ramifications.

In a 2003 review of Yoshimi Yoshiaki's *Comfort Women* (1995), the seminal and revelatory work on the topic, and Yuki Tanaka's broader work, *Japan's Comfort Women* (2002), Japanese-Canadian professor at York University Bob Tadashi Wakabayashi strongly critiqued the impact of the comfort women issue's politicization on its historical representation. In the review he stated that the politics of the issue—exacerbated by historians as well as activists and politicians—pulled at the precision and accuracy of the issues' representation. Today, thirteen years after Wakabayashi's critique, the historical discourse on the comfort women issue has produced more work, more dialogue, and, as he portended, very few concrete political results. In 2015, the world observed the 70th anniversary of the end of the war. Unfortunately, the time that has passed also heralds the final period of life for those who witnessed the war years, including the last former comfort women.

Given all these factors, it is the right time to consider the breadth and depth of historical research done on the comfort women issue. Where did it begin? How has it evolved? Who has written the literature, agreed to the interviews, and directed the audio-visual documentation? To what extent can these sources claim objectivity? To what extent do they admit to being subjective? What direction is the research heading in today? How might the topic fit into the contexts of histories with larger and smaller purviews than its own in the future?

The following essay will overview the historical work in English on the comfort women issue with the intent to begin to answer these and other historiographical questions. The following multidisciplinary, multi-format works will be analyzed:

Historical monographs treating the comfort women issue as their sole topic: Yoshiaki, (1995); Hicks, (1995); Tanaka, (2002), Chunghee Sarah Soh (2008).

Thematic, interdisciplinary compilations: *Tell This Silence* (2004), *Crimes Against Women* (2011), *Sex, Power, and Slavery* (2014)

Accounts by comfort women: *Comfort Woman*—Henson (1999), *Comfort Women Speak* (2000), *Chinese Comfort Women* (2013)

Documentaries: *Fifty Years of Silence* (1994), *Silence Broken* (1999), *Behind Forgotten Eyes* (2008), *Because We Were Beautiful* (2010)

Historical fiction: *Comfort Woman* (1997), *A Gift of the Emperor* (1997), *A Gesture Life* (1999)

As a result of the recent and difficult nature of the comfort women issue, the question of purpose necessarily has to be considered. Many of the activists calling awareness to the comfort women system do so in the belief that it is a justice issue. Yet Wakabayashi's review reminds historians that the first call on historians is to record. The continual theme of this essay is: "Is recording history a matter of justice? What role do historians play in aiding justice-related efforts?" At a time in which the power of words, and their warping, is evident amongst the highest national authorities in the world, this question once again comes to the forefront of the academic consciousness.

Sharada Srinivasan

Professor, National Institute of Advanced Studies, India

Nataraja Framed by Betelguese and Syrius: Explorations in Early Medieval Tami Stone and Bronze Iconography

The 10th century Chola Nataraja bronze icon from the Tamil region of southern India, owes its global renown partly to the seminal essay, 'Dance of Siva' by Ananda Coomaraswamy. His writings, based on translations of 13th century Tamil Saiva Siddhantic philosophical texts, evoked the way in which the icon of the dancing Hindu god Shiva finely balanced the fire of destruction with the drum of creation. Astronomer Carl Sagan dwelt on the icon's cosmic sensibility, while a Nataraja image installed at the CERN Cosmic Lab pays tribute to such poetic musings of Fritjof Capra and Coomaraswamy. However, the full blown Nataraja iconography presents some art historical conundrums, while the issue of a cosmic apprehension on behalf of its creators has remained largely unresolved.

This paper explores fresh archaeotechnological approaches with further explorations into the ritual, iconographic and textual background to throw more light on this aspect. From a study on the archaeometallurgical finger-printing of south Indian metal icons using lead isotope ratio and compositional analysis it was possible to develop a relative framework for dating the Nataraja bronze, probably back to the Pallava period, c 800 CE. In conjunction with archaeo-astronomical studies begun by the author with the late astro-physicist Nirupama Raghavan on the Nataraja bronze and related rituals at the Chidambaram temple, it is speculated that the iconographic depiction may have had a connection to the observations of stars in and around the Orion constellation. The Arudra (Betelguese) festival at Chidambaram re-inforces this connection, while the connotation of Shiva as hunter (rudra) finds parallels in Greek archaeoastronomy. The correlation of the Nataraja imagery to Orion might also explain the unusual depiction of the lifted leg which seemingly points to Syrius, the dog star, described as mrghavadhya or the killer of the deer going back to Vedic texts. Iconographic links with Pallava stone sculpture are also explored and well as the significance of stars in navigation. Insights from sculptors and the priestly community of Chidambaram as represented by Raja Deekshitar's family are also touched upon. This paper thus explores how, in an era preceding the Renaissance, the Nataraja image seems to represent a unique synthesis of art, technology, philosophy and dance.

Tzu-Hsuan Sung

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France

The Distinction between Medicaments and Cosmetics in China: Chen Xuyuan and his Tooth Powder

In the early of twentieth century, the cosmetic industry in China flourished thanks to a generation that acquired a taste for Western scientific disciplines or even received a formal education abroad. Although there were China-owned cosmetics before the industry actually emerged, this industry entailed new implications for the world of Chinese cosmetics. By that time, the word “cosmetic” in Chinese had appeared and there were three forms of writing the term in Chinese. A study of the relation between language and society reveals that the word signifies different and varied social aspects. Today “cosmetic” in Chinese has been the standard form of expression. Considering the different ways that the word has been rendered in Chinese, the evolution of the term merits a historically investigation. It is known that the fabrication of cosmetics has existed since imperial times, although its production was not registered in any official document. As the word first began to appear in Chinese, cosmetic manufacturing was registered as one of the major Chinese industries in the official monograph, *Industries' chronicle in China: Jiangsu province*.

Chen Xuyuan and his business affairs are the case study in my research. Chen came from an imperial educational environment, however, he was interested in Western ways and acknowledge. As a result, he later founded a cosmetic company, called Jiating gongyeshe, and succeeded in merchandising the tooth powder as a cosmetic product. Such an enterprise raises a question: What is the distinction between medicaments and cosmetics, when the terminology “cosmetic” surfaces in the Chinese world and is employed, just like the medicament, to treat the ailments of the human body? As one of the major Chinese cosmetic companies in China's Republican era, the portrait of Chen Xuyuan can serve as a pivotal hinge for observing how the history of cosmetics evolves at the dawn of twentieth century China.

Jaco Van der Walt

PhD Candidate, University of Johannesburg, South Africa

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Marlize Lombard

Professor, University of Johannesburg, South Africa

'Desert Kites' of the Kalahari Karroid, South Africa

Desert kites are well known archaeological features of the Middle East. Similar structures have been recorded as far afield as northern Africa, northern and southern America and Scandinavia. The structures are generally packed with stones and comprise long, low funnel-shaped walls converging into an enclosure. It is generally thought that kites from the Middle East are no older than the Holocene/Neolithic starting at about 10 000 to 12 000 years ago and could have been used until relatively recently. They are associated with aspects of animal exploitation. The exact function is debated. Hunting is the general consensus, but herding has also been proposed. Here we announce several funnel-shaped, stone-packed structures recently discovered in the Northern Cape Province of South Africa. This is an arid landscape characterized by drainage systems feeding into the Gariep River. The vegetation is a combination of Kalahari Karroid Shrubland to the northwest, and Bushmanland Arid Grassland towards the Gariep River in the southeast. These structures, although perhaps not in the narrow sense, would fit into the broader understanding of kites. Other stone-built structures used for animal exploitation are known from southern Africa. However, none of them have ever been considered in the context of what is known about desert kites globally, nor do any of them have traits that can be associated with kites.

In this paper we will compare the funnel-shaped structures of the Kalahari Karroid with some of the well-known sites of the Middle East. We will tentatively explore their function, and introduce our audience to recent populations on the landscape recorded both ethno-historically and archaeologically. This is the first time that such structures are described for sub-Saharan Africa.

Irena Vladimisky

Head of the History Department, Achva Academic College, Israel

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Alla Meyerovich

Lecturer, Achva Academic College, Israel

On Nations and Self-Identification in a Multicultural Society: Jews of the Russian Empire

History of Jews of the Russian Empire began with the three partitions of Poland in 1772, 1793 and 1795. In a short period of time about three million of new citizens were incorporated within the empire and became her new subjects. Were they so wanted there? Or a long time Russia was known for her ethnic and religious diversity, but Jewish experience was different. The Jewish people practically hadn't assimilated in Western European societies, and the reasons had been both social, cultural and religious, both inside Jewish communities and outside; the tendency survived when they became a part of the Russian Empire population. As the new Russian subjects, Jews populated mostly rural areas, provided that their economic activity was far from agriculture.

Jewish community existence in Russian empire shares some general characteristics of minorities within multicultural societies and presents some unique features as well. The long XIXth century brought big differences in traditional Jewish communities which began their integration into the Russian economy. Timber and grain trade, railways and banking took place of traditional production and selling of alcohol. The history of minorities demonstrates two major possibilities: migration and occupation. Migration brought the Jewish people to Europe and occupation made them become citizens of Russia.

The period when within one night the Jews found themselves inside Russia, mainly the XIX century, was the period of social and economic revolutions, formed a new generation of the Jewish people, the generation that realized the possibilities of the "big world" and advantages of integration; this research focuses on the specific situation when personal choice and social predisposition could trigger an inner conflict between social and economic progress and success and self-identity.

The present study, when examining Jewish community in Russia, finds it necessary to establish the borderline between the notions of visitors and stable community members, between non-assimilation due

to the choice or predisposition of the society that wouldn't make assimilation possible at all.

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The Patriotic Education in the Athenian Ephebeia

The article deals with the nature and peculiarities of patriotic education as an educational component of the Athenian ephebeia. The two-year ephebeia was designed to make young Athenian citizen-soldiers who can handle weapons and are ready, if necessary, to protect Country and defending its interests with weapons in their hands. Decrees are passed praise and crown the ephebes with a wreath for decency (κοσμιότης) and discipline (εὐταξία), for piety (φιλοτιμία), valor (ἀρετή) and prudence (σωφροσύνη). Undoubtedly, these ephebes' virtues should be the norm of conduct for a good citizen, but they reflected another important function of ephebeia – the patriotic education. A vivid example of the purpose of ephebeia as an institution of patriotic education is the ephebes' oath, in which the young men pledge not to disgrace weapons, do not leave the comrade in the ranks, defend the temples and shrines, cleverly obey the leaders and laws, honor the fatherly shrines. Patriotic education in ephebeia presupposed a very rich religious activity. Young men made hikes with weapons to fortresses and the borders of Attica. Undoubtedly, the purpose of such campaigns was to introduce the young patriots to the territory of the native state. The Ephebes carried the guard service of Athens and Piraeus. In addition, the Ephebes attended the Ekklesia in the ranks with weapons. It was very remarkable in the framework of patriotic education an appeal to the brilliant past of the Greeks, to the period of the heroic struggle against the Persians in the fifth century. BC. Therefore, paying tribute to your brave ancestors and fellow citizens, the Ephebes visited the Marathon burial, where they crowned the grave and sacrifices who died in the war for freedom. The Ephebes also sailed to the harbor of Mounichia, where they also competed on ships. Symbolic was a visit of the youths to the temples at Salamis. The conclusion is made that despite changes in ephebeia (the appearance of intellectual education, lack of necessary training of the army), patriotic education preserved its value up to the 2nd century BC.

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**Augustus - Making a Legacy of the Pax Deorum:
Aspects of a Pagan Attempt at Religious Revival Early in
the New Empire**

My intent in this study - the finishing part - has been to examine the attempt by Augustus build a legacy (after the Mediterranean-wide efforts of the year 17 of the old era) that would graft in place the transformative events he had tried to define and publicize in the *Ludi Saeculares*, to re-create the family religious solidarity and wholeness of community he and his wife believed the Roman world needed to survive. The first part investigated the widespread feeling in the Mediterranean at the time of Actium that human culture had become so destructive and infected by guilt and ambition it might itself end in war or social disaster, the second, the 'engineering' of the event itself.

In this final portion of the study I look at choices Augustus and those around him made to craft a legacy of the themes of the *Saeculares* event itself - choices in temple construction, religious dedication (and choices of which themes to highlight around the Mediterranean), choices of iconography and religiously redefined politics. I intend to sketch the aftermath of the belief-experience built at the *Saeculares* (looking at how Augustus and his wife may have assessed the impact they made, rather than the way it is assessed as successful propaganda or 'narrative construction today) and in particular at its application to the army and the Roman idea of military power vs. peace. What Augustus had vowed he would do with his new power after the victory at Actium ended up looking very different by the year of the *Saeculares*, and was undermined (in our eyes) heavily by revolts in his family, fashionable artistic culture in Rome, even by his heir Tiberius, but largely, I would argue, because new choices Augustus (and his wife, his closest friends) made were genuine, but could not be engineered in the way he hoped. This (partial) failure was not the result only of a changing power-environment, or one well-crafted power narrative simply moving on from another.