



THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

Abstract Book

2nd Annual International Conference on
Classical and Byzantine Studies
3-6 June 2019, Athens, Greece

Edited by
Gregory T. Papanikos

2019

Abstracts

2nd Annual International
Conference on Classical and
Byzantine Studies

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TABLE OF CONTENTS

(In Alphabetical Order by Author's Family name)

Preface		7
Organizing Committee		8
Conference Program		9
1.	Modern Criticism Reading of Ancient Arabic Poetry - Reading of Imru' al-Qais, S Mu'allaqā <i>Ayman Al Shawahneh</i>	12
2.	Socio-Historical Stance of African-American Women in Hip Hop and Neo Soul Music <i>R. Dianne Bartlow</i>	13
3.	Urbanization and the Flow of Virtual Communities in Contemporary China <i>Dandan Chen</i>	14
4.	"Loveliness in Death": Byron and the Reanimation of Greece <i>William Davis</i>	15
5.	Francis Bacon's <i>Temporis Partus Masculus</i> (The Masculine Birth of Time) c. 1603: An Exceptional Manuscript Work with a Special Link to Ancient Greek Thought <i>Henri Durel</i>	17
6.	Greeks, Barbarians and Alexander the Great; the Formula for an Empire <i>Irina Frasin</i>	18
7.	The Cretan Labyrinth and the Theseus Myth <i>Dylan Futter</i>	19
8.	The Issue of Aesthetics in the "On Buildings" of Procopius of Caesarea and the "Jeweled Style" <i>Magdalena Garnczarska</i>	20
9.	Illiteracy in Communist Regime <i>Alin Goron</i>	21
10.	The Appearance of the Bricks in Ancient Mesopotamia <i>Kadim Hasson Hnaihen</i>	22
11.	Caves as the Entrance to Another World: Comparing Landscape Conception in Ancient Greece and China <i>Meng-chi Hsueh</i>	23
12.	The Tradition of the <i>Geoponika</i>: A Comparative Study with Anaṭūliyūs' Book <i>Tadashi Ito</i>	24
13.	The Image of a Lion in Military Symbols <i>Vitaly Kalinin</i>	25
14.	The Cult Cave "Dyrovaty Stone" on the Chusovaya River in the Ural Region, Russia <i>Irina Kalinina</i>	26
15.	The Marginalization of Women in Cities: East Africa's Colonial Legacy <i>Florence Kyomugisha</i>	27
16.	Rome's Decemviral Commission to Greece: Fact, Fiction or	28

	Otherwise? <i>Kenneth Moore</i>	
17.	Corfiots and the Poems of Ossian in the Nineteenth Century Greek-Speaking World <i>Kathleen Ann O'Donnell</i>	29
18.	Creating New Muslim History: Turkish Experience in the Early 20th Century <i>Hiroyuki Ogasawara</i>	30
19.	Women, Pleas and Property Crime <i>David Orr</i>	31
20.	Role Models to Inspire? The Tainted Links of Archaeologists and Western Imperialism in the Middle East, Then and Now <i>Eleftheria Pappa</i>	32
21.	Becoming King: Cleopatra's Earliest Known Coin Portrait <i>Cecilia Peek</i>	33
22.	Alexander the Great and Hephaestion: Censorship and Bisexual Erasure in Post-Macedonian Society <i>Athena Richardson</i>	34
23.	Philoctetes' Drama: Why We Should Take Vulnerability Seriously <i>Francesca Scamardella</i>	36
24.	Breast Rules: Towards a Sociology of the Lactating Woman in the Hellenistic Period and Early Byzantium <i>Aspasia Skouroumouni Stavrinou & Stavroula Constantinou</i>	38
25.	An Analysis of Ming Pirates Wu Ping and Lin Daoqian's Legends of Hidden Treasure <i>Suphacha Sriratanaban</i>	40
26.	Hate Speech (or Free Speech?) in Old Attic Comedy <i>Waldemar Szeftlinski</i>	41
27.	Hate Speech in <i>leksis ethike</i> based on Selected Orations of Lysias <i>Nina Trzaska</i>	42
28.	The "Passive Homosexual" in Pre-Modern Islamic Society: A Comparison of the Terms "Mukhannath" and "Baghghā" in 11th-Century Arabic Anecdotes <i>Daichi Tsuji</i>	43
29.	A Renovation of the Old Greek Exhortation Literature by the Teacher of Rhetoric, Isocrates <i>Krystyna Tuszyńska</i>	44
30.	Between European Renaissance and Florentine Renaissance: A Transalpine <i>Scientia</i> at Brunelleschi's Santa Maria del Fiore <i>Danilo Udovicki-Selb</i>	45
31.	The Farmer-Admirals & The Crow on the Deck: A Look to the Ancient World for Ways NOT to Enter the Ring as a Naval Power <i>David Wick</i>	47
32.	According to their Quantified Emotional Plots, the Iliad is most likely a Tragedy while the Odyssey is not <i>Cynthia Whissell</i>	49

Preface

This book includes the abstracts of all the papers presented at the *2nd Annual International Conference on Classical and Byzantine Studies (3-6 June 2019)*, organized by the Athens Institute for Education and Research (ATINER).

In total 32 papers were submitted by 32 presenters, coming from 16 different countries (Brazil, Canada, Cyprus, France, Greece, Italy, Japan, Jordan, Poland, Romania, Russia, South Africa, Taiwan, Thailand, UK, and USA). The conference was organized into 11 sessions that included a variety of topic areas such as Greek Antiquity, Rome & the Western World, Byzantine Art & Architecture, Language and Hate Speech and other issues. A full conference program can be found before the relevant abstracts. 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 association. 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 6 divisions and 37 units. Each 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. Specific individuals are listed on the following page.

Gregory T. Papanikos
President

**2nd Annual International Conference on Classical and
Byzantine Studies
3-6 June 2019, Athens, Greece**

Scientific Committee

All ATINER's conferences are organized by the [Academic Council](#). This conference has been organized with the assistance of the following academics, who contributed by a) setting up the program b) chairing the conference sessions, and/or c) reviewing the submitted abstracts and papers:

1. Gregory T. Papanikos, President, ATINER & Honorary Professor, University of Stirling, UK.
2. Tatiana Tsakiropoulou-Summers, Director, Athens Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.
3. David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Professor of History, Gordon College, USA.
4. Steven Oberhelman, Professor of Classics, Holder of the George Sumey Jr Endowed Professorship of Liberal Arts, and Associate Dean, Texas A&M University, USA, Vice President of International Programs, ATINER and Editor of the Athens Journal of History.
5. Nicholas Pappas, Vice President of Academic Membership, ATINER & Professor of History, Sam Houston University, USA.
6. Krystyna Tuszynska, Academic Member, ATINER & Professor, Adam Mickiewicz University in Poznań, Poland.
7. Jayoung Che, Head, History Unit, ATINER & Visiting Professor, Hankuk University of Foreign Studies, South Korea.
8. Stamos Metzidakis, Head, Literature Unit, ATINER & Professor Emeritus of French and Comparative Literature, Washington University in Saint Louis, USA & Adjunct Professor of French, Hunter College-CUNY, USA.
9. Henri Durel, Emeritus Professor, University of Toulouse II, France.
10. Sabine Loucif, Professor, Hofstra University, USA.
11. Danilo Udovicki-Selb, Associate Professor, University of Texas at Austin, USA.
12. Cecilia Peek, Associate Professor, Brigham Young University, USA.
13. Kenneth Moore, Senior Lecturer, Teesside University, UK.
14. David Orr, Senior Lecturer, University of Central Lancashire, UK.
15. Nina Trzaska, Academic Teacher, Adam Mickiewicz University, Poznań, Poland.

FINAL CONFERENCE PROGRAM
2nd Annual International Conference on Classical and Byzantine
Studies, 3-6 June 2019, Athens, Greece
Conference Venue: Titania Hotel, 52 Panepistimiou Street, 10678 Athens,
Greece

Monday 3 June 2019

07:50-08:40 Registration and Refreshments

08:50-09:20 (Room B - 10th Floor): Welcome and Opening Address by Gregory T. Papanikos, President, ATINER and David Philip Wick, Director, Arts, Humanities & Education Division, ATINER & Professor of History, Gordon College, USA.

09:30-11:00

Session I (Room C - 10th Floor): Ancient Greece to Alexander	Session II (Room D - 10th Floor): Modern Readings of Ancient Literature*
Chair: David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Professor of History, Gordon College, USA.	Chair: Stamos Metzidakis, Head, Literature Unit, ATINER & Professor Emeritus of French and Comparative Literature, Washington University in Saint Louis, USA & Adjunct Professor of French, Hunter College-CUNY, USA.
<ol style="list-style-type: none"> 1. Nina Trzaska, Academic Teacher, Adam Mickiewicz University, Poznań, Poland. Hate Speech in <i>leksis ethike</i> based on Selected Orations of Lysias. 2. Waldemar Szefflinski, Teaching Assistant, Kazimierz Wielki University, Poland. Hate Speech (or Free Speech?) in Old Attic Comedy. 3. Athena Richardson, Student, The George Washington University, USA. Alexander the Great and Hephæstion: Censorship and Bisexual Erasure in Post-Macedonian Society. 	<ol style="list-style-type: none"> 1. Cynthia Whissell, Professor, Laurentian University, Canada. According to their Quantified Emotional Plots, the Iliad is most likely a Tragedy while the Odyssey is not. 2. Ayman Al Shawahneh, Professor, Irbid National University, Jordan. Modern Criticism Reading of Ancient Arabic Poetry - Reading of Imru' al-Qais, S Mu'allaqā. 3. Francesca Scamardella, Associate Professor, University of Naples Federico II, Italy. Philoctetes' Drama: Why We Should Take Vulnerability Seriously.
*This session is jointly offered with the Literature Unit.	

11:00-12:30

Session III (Room C - 10th Floor): Design, Artistry & Architecture in History	Session IV (Room D - 10th Floor): Greece in Foreign Literature*
Chair: Nina Trzaska, Academic Teacher, Adam Mickiewicz University, Poznań, Poland.	Chair: Sabine Loucif, Professor, Hofstra University, USA.
<ol style="list-style-type: none"> 1. Danilo Udovicki-Selb, Associate Professor, University of Texas at Austin, USA. Between European Renaissance and Florentine Renaissance: A Transalpine <i>Scientia at Brunelleschi's Santa Maria del Fiore</i>. 	<ol style="list-style-type: none"> 1. William Davis, Professor, Colorado College, USA. "Loveliness in Death": Byron and the Reanimation of Greece. 2. Krystyna Tuszynska, Professor, Adam Mickiewicz University in Poznań, Poland. A Renovation of the Old Greek

2. Kadim Hasson Hnaihen, PhD Student, University of Warsaw, Poland. The Appearance of the Bricks in Ancient Mesopotamia.	Exhortation Literature by the Teacher of Rhetoric, Isocrates.
3. Magdalena Garnczarska, PhD Candidate, Jagiellonian University, Poland. The Issue of Aesthetics in the "On Buildings" of Procopius of Caesarea and the "Jeweled Style".	3. Kathleen Ann O'Donnell, Independent Scholar, British School at Athens, Greece. Corfiots and the Poems of Ossian in the Nineteenth Century Greek-Speaking World.

**This session is jointly offered with the Literature Unit.*

12:30-14:00 Session V (Room C - 10th Floor): Legend & Cult in History

Chair: Danilo Udovicki-Selb, Associate Professor, University of Texas at Austin, USA.

1. Meng-chi Hsueh, Assistant Professor, Tunghai University, Taiwan. Caves as the Entrance to Another World: Comparing Landscape Conception in Ancient Greece and China.
2. Suphacha Sriratanaban, Lecturer, Chiang Mai University, Thailand. An Analysis of Ming Pirates Wu Ping and Lin Daoqian's Legends of Hidden Treasure.
3. Irina Kalinina, Leading Researcher, The State Hermitage Museum, Russia. The Cult Cave "Dyrovaty Stone" on the Chusovaya River in the Ural Region, Russia.

14:00-15:00 Lunch

15:00-16:30 Session VI (Room C - 10th Floor): Middle Eastern/Levantine History and Contemporary Issues

Chair: Cecilia Peek, Associate Professor, Brigham Young University, USA.

1. Hiroyuki Ogasawara, Associate Professor, Kyushu University, Japan. Creating New Muslim History: Turkish Experience in the Early 20th Century.
2. Dandan Chen, Associate Professor, Farmingdale State College, State University of New York, USA. Urbanization and the Flow of Virtual Communities in Contemporary China.
3. Daichi Tsuji, PhD Student, Kyushu University, Japan. The "Passive Homosexual" in Pre-Modern Islamic Society: A Comparison of the Terms "Mukhannath" and "Baghghā" in 11th-Century Arabic Anecdotes.

21:00-23:00 Greek Night and Dinner

Tuesday 4 June 2019

08:00-11:00 Session VII: An Educational Urban Walk in Modern and Ancient Athens

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)

11:30-13:00 Session VIII (Room C - 10th Floor): Roman-Hellenistic Period

Chair: David Orr, Senior Lecturer, University of Central Lancashire, UK.

1. David Wick, Professor, Gordon College, USA. The Farmer-Admirals & The Crow on the Deck: A Look to the Ancient World for Ways NOT to Enter the Ring as a Naval Power.
2. Cecilia Peek, Associate Professor, Brigham Young University, USA. Becoming King: Cleopatra's Earliest Known Coin Portrait.

3. Kenneth Moore, Senior Lecturer, Teesside University, UK. Rome's Decemviral Commission to Greece: Fact, Fiction or Otherwise?

13:00-14:30 Session IX (Room C - 10th Floor): Social History

Chair: Henri Durel, Emeritus Professor, University of Toulouse II, France.

1. Florence Kyomugisha, Professor, California State University, Northridge, USA. The Marginalization of Women in Cities: East Africa's Colonial Legacy.
2. R. Dianne Bartlow, Professor, California State University, Northridge, USA. Socio-Historical Stance of African-American Women in Hip Hop and Neo Soul Music.
3. David Orr, Senior Lecturer, University of Central Lancashire, UK. Women, Pleas and Property Crime.
4. Aspasia Skouroumouni Stavrinou, Postdoctoral Researcher, University of Cyprus, Cyprus & Stavroula Constantinou, Associate Professor, University of Cyprus, Cyprus. Breast Rules: Towards a Sociology of the Lactating Woman in the Hellenistic Period and Early Byzantium.

14:30-15:30 Lunch

15:30-17:00 Session X (Room C - 10th Floor): Literary and Anthological Studies

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

1. Henri Durel, Emeritus Professor, University of Toulouse II, France. Francis Bacon's *Temporis Partus Masculus (The Masculine Birth of Time)* c. 1603: An Exceptional Manuscript Work with a Special Link to Ancient Greek Thought.
2. Tadashi Ito, Professor Emeritus, Kagoshima University, Japan. The Tradition of the *Geoponika*: A Comparative Study with Anaṭūliyūs' Book.
3. Dylan Futter, Associate Professor, University of the Witwatersrand, South Africa. The Cretan Labyrinth and the Theseus Myth.

17:00-18:30 Session XI (Room C - 10th Floor): Special Topics

Chair: Tatiana Tsakiropoulou-Summers, Director, Athens Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.

1. Vitaly Kalinin, Head of the Numismatic Department, The State Hermitage Museum, Russia. The Image of a Lion in Military Symbols.
2. Irina Frasin, Senior Researcher, "Gh. Zane" Institute of Social and Economic Research at Romanian Academy, Iasi Branch, Romania. Greeks, Barbarians and Alexander the Great; the Formula for an Empire.
3. Alin Goron, PhD Student, "1 December 1918" University of Alba Iulia, Romania. Illiteracy in Communist Regime.
4. Eleftheria Pappa, Postdoctoral Researcher, University of São Paulo, Brazil. Role Models to Inspire? The Tainted Links of Archaeologists and Western Imperialism in the Middle East, Then and Now.

20:00- 21:30 Dinner

Wednesday 5 June 2019
Mycenae and Island of Poros Visit
Educational Island Tour

Thursday 6 June 2019
Delphi Visit

Friday 7 June 2019
Ancient Corinth and Cape Sounion

Ayman Al Shawahneh

Professor, Irbid National University, Jordan

**Modern Criticism Reading of Ancient Arabic Poetry -
Reading of Imru' al-Qais, S Mu'allaqā**

This article comes to be one more attempt added to the efforts that concern with the reconsideration of the modern critical reading of the Ancient Arabic Poetry. The scope of this study includes some critical readings of Emri al- Qays Muallaka, one of the most famous poems of ancient Arabic poetry. The researcher tries to get sure of what he thinks of such readings as exaggeration, arbitrariness, and confusion. He refers that to the disregard of critics to some criteria, the consideration of these criteria may contribute in presenting some more satisfactory critical reading away from exaggeration and arbitrariness as the researcher himself comes to hold.

R. Dianne Bartlow

Professor, California State University, Northridge, USA

Socio-Historical Stance of African-American Women in Hip Hop and Neo Soul Music

This paper suggests there is a complex interconnection between stereotypes of African American women and select notions of altruism. Altruism refers to the characteristic traits of boundless giving, subservience, submission and loyalty. For African-American women, a distinct morality of self-sacrifice proscribes a powerful mode of behavior of which they are expected to adhere to. Since the inception of slavery, there has been the societal demand upon African-American women to literally be the "mules" of the world, and to lead lives of ultra-sacrifice (Walker, 1983). This paper explores that trajectory in music.

Dandan Chen

Associate Professor, Farmingdale State College, State University of New
York, USA

Urbanization and the Flow of Virtual Communities in Contemporary China

This paper examines the process of urbanization and related growth of virtual communities in contemporary China. There has been three transformations and revolutions in social media since 2000: first, from the age of print media to the age of internet media (represented by blog); second, from the age of blog to the age of microblog; third, from the age of microblog to the age of WeChat. Each revolution was accompanied by the re-production of virtual space and virtual communities on social media. While the transformation from print media to internet media has brought about a revolution in literary production, the transition from blog to microblog marked the fragmentation of knowledge. While xindang weibo (the most influential microblog site in China) collects the majority of internet users in twentieth-first-century China, Douban has witnessed the rise of literary middle class and the forming of a split literary society with various layers and a mini academia on internet. While microblog sites continue to be the bases for entertainment, the rise of We Media has participated in creating new virtual communities and identities. The interactions among different virtual spaces together produce a new generation of information collectors and cultural consumers.

William Davis
Professor, Colorado College, USA

**“Loveliness in Death”:
Byron and the Reanimation of Greece**

I propose to read a passage from *The Giaour, a Fragment of a Turkish Tale* (1813), in which Byron compares Greece under Ottoman rule to a recently deceased female corpse that retains an intense beauty for the brief period before decay sets in.

He who hath bent him o’er the dead,
Ere the first day of death is fled; (lines 68-69)

The simile itself is jarring—Greece compared to a corpse. Byron’s point is that although Greece remains beautiful in its ruin, it lacks a soul, that it is in need of a new hero of Thermopylae or Salamis to reanimate it (as if with a fairy tale kiss).

Such is the aspect of this shore-
‘Tis Greece-but living Greece no more
 So coldly sweet, so deadly fair,
We start-for soul is wanting there.
 Hers is the loveliness in death,
That parts not quite with parting breath (90-95)

I will compare this passage of the “coldly sweet” Greece to one from “The Siege of Corinth” (1816) in which the poet again employs an extended simile in order to represent his vision of a “Greece” that has been lost and that must one day return. In this case Byron compares the snow that persists atop Mount Parnassus with the “veil” left by “Parting Freedom” as she fled Ottoman tyranny. Here again we find another version of that “loveliness in death,” as Freedom’s veil becomes a shroud:

In texture like a hovering shroud,
Thus high by parting Freedom spread,
As from her fond abode she fled,
And lingered on the spot, where long
Her prophet spirit spake in song. (332-336)

Lingering at Delphi, the not-quite-dead-yet spirit of Greek freedom prophesies “better days” (341) to come that might herald the resurrection of Greece through the return of a new Leonidas.

I will argue that we can best understand these similes of a beautiful but dead (or nearly so) Greece that requires reanimation by the spirit of its heroic past if we view them in the context of a broader discourse of Romantic Hellenism that counterpoises a feminized contemporary “Greece” with an imagined *manly* past. Ultimately this leads to a form of Orientalism that requires Western Europe – the true inheritor of the spirit of Thermopylae, to rescue lovely Greece from the clutches of the Turkish harem.

Henri Durel

Emeritus Professor, University of Toulouse II, France

Francis Bacon's *Temporis Partus Masculus* (*The Masculine Birth of Time*) c. 1603: An Exceptional Manuscript Work with a Special Link to Ancient Greek Thought

Francis Bacon's Temporis Partus Masculus (The Masculine Birth of Time) remains largely unexplored. Some fifteen years ago I offered an explanation for its obscure title through a link with Exodus 1:16 which means that Bacon already saw himself as a new Moses. The three problems involved in understanding the work are connected. In the first place, why does Bacon address a 'son' in the singular ('filius'), a very rare occurrence? Then, when was the text written? Finally we have to account for the colossal violence of its contents -directed first at all the Greek philosophers - which contrasts with Bacon's naturally polite tone and which has been a cause for scandal among Bacon scholars.

My approach has been to use a) a French translation of this and two other manuscripts dating about the same period, with rich notes which give parallel passages. The book has largely passed unnoticed in the English-speaking world. b) I have extended its findings by using an electronic edition of Bacon's works.

This has allowed me to set a date for the work: 1603, which contains a quotation from Cicero referring to a young adolescent and a riverside. Now, about that year (no record of the exact date is extant) Bacon visited Henry Savile, Provost of Eton College - and simultaneously Warden of Merton College, Oxford (he founded professorships of geometry and astronomy in that university) -. Now the famous public school for youngsters stands by the side of the Thames river. Bacon thanked the great Savile with an incredibly smooth letter approving of traditional Renaissance scholarship, which we know from his correspondence he was highly critical of. So I interpret *Temporis Partus Masculus* as a symmetrical 'letter', where Bacon disburdened his mind, but which he could never send, even if he thought of a particular Eton boy as the addressee.

Irina Frasin

Senior Researcher, "Gh. Zane" Institute of Social and Economic Research at
Romanian Academy, Iasi Branch, Romania

Greeks, Barbarians and Alexander the Great; the Formula for an Empire

Under the leadership of Alexander the Great the Greeks reached far into Asia. This extraordinary enterprise was made possible both by his well-equipped and trained army but also by his revolutionary way of thinking.

What facilitated the creation of such a vast empire, apart from his military genius, was his attitude towards *the Others*, his incredible openness and curiosity towards the difference and the different. This made his relatively short reign have colossal influence in both eastern and western worlds.

My paper analyses this moment of meeting between cultures, focusing on the construction of the image of *the Other*, the different, the barbarian, the enemy and the impact this ideology had in shaping the empire that Alexander the Great built.

Dylan Futter

Associate Professor, University of the Witwatersrand, South Africa

The Cretan Labyrinth and the Theseus Myth

Modern scholarship distinguishes the Cretan labyrinth from the maze. The labyrinth has one path to a centre and back out again. The maze has many paths of which some lead to dead ends. Hermann Kern argues that “these two distinct notions have been obfuscated over time, resulting in unavoidable terminological confusion, which has not been accounted for until [the 20th] century” (2000: 23).

This paper discusses the intelligibility of the myth of Theseus and the Minotaur in light of the distinction between the labyrinth and the maze. According to the myth, Ariadne helped Theseus escape from the labyrinth by giving him a clew—a ball of yarn. But if the Cretan labyrinth is a labyrinth, not a maze, then why did Theseus need the yarn? The myth seems to say that Ariadne helped Theseus to find his way out of a place it is impossible to get lost in.

Although this question has not been systematically treated in the scholarship, two lines of response can be identified. First, some scholars maintain that problem forces the conclusion that the labyrinth in the myth must be a multicursal maze (Doobe, Kern). Secondly, other scholars hold that one can make sense of the myth even if the labyrinth is a unicursal path (Ruskin, Kerényi). I argue against both positions in favour of an account of the positive role of contradiction in myth.

Magdalena Garnczarska
PhD Candidate, Jagiellonian University, Poland

The Issue of Aesthetics in the “On Buildings” of Procopius of Caesarea and the “Jeweled Style”

The “On Buildings” (Περὶ Κτισμάτων) of Procopius of Caesarea (ca. 500 – ca. 554) is a complex text that provides researchers with numerous interpretative problems. This work, combining many genres (e.g. panegyric, historiography) and literary strategies (e.g. ekphrasis, periegesis), is a very good example of – quoting Margaret Mullett – the “madness of genre”, the phenomenon characteristic for the mid-sixth century. Hence, this text should not be treated as just a kind of guide to the architecture of the times of the emperor Justinian I (r. 527–565). It is worth noting that while the “On Buildings” is more and more often analyzed in terms of literary studies, other issues – apart from papers concerning the reliability of descriptions of individual buildings – do not attract attention of the researchers to a sufficient extent. These issues include the problem of the aesthetic opinions of the author, traces of which can be found throughout the text. It stands to reason that these are not systematized statements – we are dealing here with dispersed remarks, left in the margin of the architectural considerations. Even so, they are worth analyzing.

It should be noted that the issue of aesthetics of Procopius of Caesarea has been discussed, among others, by Richard Krautheimer or, more recently, by Nadine Schibille. However, usually these considerations refer only to the problem of light and its understanding in the context of the Neoplatonism. Although these analyzes are valuable, it is worth studying all the author's statements, which cannot be reduced only to Procopius' sensitivity to light effects and their symbolic meanings. For many times he draws attention to the colours of individual architectural elements (e.g. columns, pavements, marble revetments) and describes them with great pleasure, indicating what he considers more beautiful. Therefore, in this paper, Procopius' comments on aesthetic topics will be collected and analyzed to prove that they fit into a wider phenomenon – characteristic for both literature and the art of the decline of the Late Antiquity – which is well described by the term “jeweled style”, introduced by Michael Roberts.

Alin Goron

PhD Student, "1 December 1918" University of Alba Iulia, Romania

Illiteracy in Communist Regime

Despite the efforts of personalities such as Spiru Haret, advances in literacy in the interwar period were slow and the percentage of illiterates remained high. After the end of the Second World War, the Communist regime undertook the action of eradicating illiteracy, according to ideological necessities. The new regime had its support points among national minorities or urban workers, which were extremely low in a country with a deep agrarian state. Without a coherent literacy campaign, Communist ideology had no chance of penetrating the rural environment.

The 1948 census revealed the image of some counties that exceeded 50% of the illiterate. The Literacy Campaign, took shape after the 1948 Education Reform, when it was an interesting development. Aspects highlighted during the study are structured starting with how to review illiterates and enroll in the special literacy, selection, remuneration, and working conditions of staff involved in the action. Also, aspects related to the teaching tools used in the literacy process were also revealed.

Reports sent to the central authorities give a picture whose reliability is worthwhile, marking a few areas that are relevant to the study.

Literacy has come to an end in the second half of the fifth decade of the 20th century, in the face of socio-economic changes that have produced a deep metamorphosis in the Romanian society.

Documenting this issue, I used Romanian National Archives, especially Romanian Workers Party funds, communist press, documents such as 1930, 1941 and 1948 National Census, Official Monitor, articles, books and interviews.

The future aim is to separate the truth from lies, propaganda from real facts and to establish the results of the illiteracy program and how much credit we can give to this regime in the spectrum of those adult education concerns.

Kadim Hasson Hnaihen

PhD Student, University of Warsaw, Poland

The Appearance of the Bricks in Ancient Mesopotamia

Mesopotamia it is a region in the Middle West, situated in a basin of two big rivers-Tigris and Euphrates. About 5500 years ago, so much earlier than in Egypt, raised here civilization, one of the oldest in the world. Constant development was main reason of perfecting everyday life. Warm climate, fertile soil, mixed with mule of pouring rivers and-maybe even first oak all-deficit of stone for building shelters for people and animals were main circumstances which Sumerians used, and in final they found perfect solution for them-brick. Shelter, homes, buildings were building from material available in this area like clay, cane, soil, mule. Sumerians perfectly mastered the art of cities construction. They raised great buildings, made of bricks (ziggurats, temples, palaces) richly decorated with sculptures, mosaics.

I would like focus on the moment-interesting in my opinion-when the brick appeared, such as, the process of bricks-i mean production and the types of the brick used in Mesopotamia. It should be noted that the form we know today has been shaped by the cultural and social influences of many peoples who have successively settled these lands, continuing to a large extent the cultural heritage of the former.

Meng-chi Hsueh

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**Caves as the Entrance to Another World:
Comparing Landscape Conception in Ancient Greece and
China**

Human perception and interpretation of the natural environment is conditioned by specific cultural and historical context. "Landscape" is actually the construction of social ideology. Among all the landscape features, the "caves" are found particularly inspiring for examining the landscape conception because the caves were seldom treated as ordinary natural features in ancient literature. The caves were represented as the entrance of the underworld or the entrance of the wonderland (caveheaven or dongtian) in ancient Greece and Chinese literature respectively. It was in the caves where the ancient writers experienced supernatural inspiration or encountered with the immortals. Why had the caves been regarded as the spaces of transition? How did the ancient Greeks and the ancient Chinese perceive/ conceive the nature, especially the caves, the springs, the mountains, and the giant rocks? How had the natural landscape been rendered diversely meaningful? From interpreting the meanings embedded in the landscape, we may read the minds of common people and see how they perceive the landscape or transform to another mindset in response to the change of collective spiritual needs.

Comparative researches in ancient China and Greece have got numerous academic attention. However, less emphasis was put on the critical role of space. This comparative research may shed new light on the interplay between collective consciousness and the landscape formation/transformation from the common people's perspectives.

Tadashi Ito

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**The Tradition of the *Geoponika*:
A Comparative Study with Anaṭūliyūs' Book**

A number of Greek originals were translated into Arabic at the institution called the "House of wisdom" in early Abbasid period. The source book of the *Geoponika* compiled in the 10th century is περὶ γεωργίας ἐκλογαί (by Cassianos Bassos) compiled in the 6th century, but the original of ἐκλογαί do not exist. In addition, the source book of ἐκλογαί is two agricultural books compiled by Anatolios and Didymos in the 4th century (i.e. Anatolios' συναγωγή γεωργικῶν ἐπιτηδευμάτων and Didymos' γεωργικά), but the originals of both of them also do not exist. However, the originals of Cassianos and Anatolios were translated from Greek into Arabic in early Abbasid period, and today its Arabic version is extant. The former is known as kitāb al-filāḥa ar-rūmīya (by Qusṭūs = Cassianos) which was translated by Sirġīs b.Hilīyā ar-rūmī in 827. The latter, in 795, was translated directly from Greek into Arabic and is transmitted as kitāb al-filāḥa (by Anaṭūliyūs=Anatolios). In this paper, 1. we shall examine whether the *Geoponika* was compiled based on ἐκλογαί or not, by comparing the former philologically with the latter. 2. By comparing ἐκλογαί with kitāb al-filāḥa (by Anaṭūliyūs), we shall examine how much the former relies on the latter. At the end, we shall consider the philological tradition of the *Geoponika*.

Vitaly Kalinin

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Russia

The Image of a Lion in Military Symbols

Epaulettes (outwardly, the most spectacular detail of military uniforms) appear in the European armies at the end of the Modern period. However, their origin is still enigmatic. Archeological sources, applied and visual arts, written sources suggest that the prototype of a peculiar form of epaulettes was the protome of a lion - the face of the beast, framed by mane, which goes back to the cycle of myths about the labours of the ancient Greek hero Heracles. The image of Heracles in the Nemean lion's skin, which is a symbol of heroism and fearlessness, is widely included in the art and literature of subsequent centuries. In the Baroque era, the lion's mask and sometimes the skin of a lion on the shoulders is found in portraits of rulers and generals. In the 18th century, with the loss of protective function of metal armor and widespread distribution of military uniforms, the lion's mask transformed into an epaulette, which was attached to the shoulders of the uniform.

Irina Kalinina

Leading Researcher, The State Hermitage Museum, Russia

The Cult Cave "Dyrovaty Stone" on the Chusovaya River in the Ural Region, Russia

In the Urals, Yekaterinburg region, in one of the rocks on the left bank of the river Chusovaya there is the cave "Dyrovaty Stone", which has been known to travelers since the 18th century. This cave was studied by the archaeological expedition under the leadership of N.A. Prokoshev in the 30-ies of XX century. About 7 thousand arrowheads were found there. They are dated from the Mesolithic to the late middle ages. The collection of arrowheads is stored in the State Hermitage of St. Petersburg and it has been published only partly.

The cave is located at an altitude of 19-20 meters from the foot of the rock. The cave entrance is clearly visible from the river. The cave was used as the sacred place of cult for millennia. People were making there sacrifice rituals by shooting arrows into the cave when they were passing by it by boats. The earliest ornamented bone arrowheads are most particular interest.

Florence Kyomugisha

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**The Marginalization of Women in Cities:
East Africa's Colonial Legacy**

The livelihood of the majority of women in contemporary Africa's urban centers is maintained by their work in the informal sector, which involves petty trading, care work and home-based subcontracting on piece rate basis that are underpaid and without benefits or profits. This paper argues that this current situation of urban women is rooted in a century old system that has deprived women of fundamental socioeconomic rights. This paper focuses on East African nations, and argues that these contemporary African nations have failed to rid themselves of the influence of a patriarchal capitalist system under colonialism, which undermined women's economic independence and destroyed traditional forms of their societal authority. The paper analyzes colonial laws and contemporary state laws that restrict women's participation in the economy; control women's sexuality; and restrict their movement to and within the urban environment. The paper further explores the strategies women are employing to break the barriers that deny them their human rights, and access to education and economic resources in complex and highly competitive economies in East Africa's urban centers.

Kenneth Moore

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**Rome's Decemviral Commission to Greece:
Fact, Fiction or Otherwise?**

A number of sources from the late Roman Republic and early Principate report that, in the 5th century B.C., when the Decemvirate sought to reform the laws, a commission was dispatched from Rome to Athens in order to study their traditions and report back to the Decemvirs in order to aid them in these efforts. Apart from accounts in the likes of Livy, Dionysius of Halicarnassus and, rather later, Sextus Pomponius, no contemporary evidence exists to confirm or deny such assertions. Most modern scholars consider this an invented tradition, albeit telling of the desire on the part of Romans to connect with Classical Greek culture. But was it in fact fiction or could there be some merit to these claims? This paper will explore the evidence and the historiographical reception of these matters in order to obtain a new interpretation.

Kathleen Ann O'Donnell

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Corfiots and the Poems of Ossian in the Nineteenth Century Greek-Speaking World

The Corfiot scholar Andreas Kephallinos was born in 1856, the year when the Kephalonian, Julius Typaldos published his translation of two poems from *The Poems of Ossian* translated by the Italian scholar Cesarotti into demotic poetry.

After completing his schooling Kephallinos went on to do further studies in Florence and Munich. After obtaining his doctorate, Kephallinos published this work under the title 'Greek Hetaira under Alexander the Great in India'. It was also published in German. He also translated an Indian epic from Sanskrit. Kephallinos was the first Greek poet to translate *The Poems of Ossian* into demotic **prose**. In 1880, he translated this Celtic poetry by James Macpherson: 'Oina-morul and 'Oithona' as well as 'The Battle of Inisthona'. Then in 1882, he translated 'The Songs of Selma'.

A fellow compatriot, Stelianos Christomallis born in 1836 who worked as a journalist in Athens contributing to his own satirical newspaper *Kodona* in 1870 as well as other periodicals including *Zizanios* and *Lyknos*. also translated 'To the Sun' from 'Carthon' from 'The Poems of Ossian' from Cesarotti into demotic poetry.. Chrisomallis collaborated with the famous Corfiot composer Rodotheatos in his opera 'Oithona', which was performed for the first time on Corfu in 1876. This was one year after another Kephalonian, Panayiotis Panas, published 'The Death of Oscar' from the epic 'Temora' in his own newspaper *Exegersis*. Several months later, Panas refers to Rodotheatos praising his work in his newspaper. The opera 'Oithona' was performed once again in 1880.

Were the translations of *The Poems of Ossian* by these Corfiot scholars related to Kephalonian translators of this Celtic poetry and did they collaborate in their desire to unite all people under the Democratic Eastern Federation? Have the demotic prose translations of Kephallinos been recognised by Greek academics as enriching the Greek language?

Hiroyuki Ogasawara
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Creating New Muslim History: Turkish Experience in the Early 20th Century

The Ottoman Empire experienced the development of modernization from the first half of the 19th century, i.e., the reform of Tanzimat. The modern educational system was also introduced to the Ottoman Empire in the mid-19th century. Though the old Muslim school (medrese) was not abolished, the new school (sibyan, rusdiye and idadi, and the others) was established. The law of general education, which was introduced in 1869, determined the whole educational system from how much the schools were founded in the empire to what type of textbook should be selected.

As to the education of history, the Ottoman history and the world history were introduced during the Tanzimat period. However, this situation changed under the reign of Abdulhamid II (r.1878-1909). As well known, Abdulhamid II stressed Pan-Islamism as his policy, which also influenced education. In this period the world history was abolished because some historical events, as the French revolution, were regarded as dangerous for the authoritarian regime of Abdulhamid II. Instead of the world history, Islamic history was introduced. Although Islamic historiography was already composed in the pre-modern Ottoman period, the Islamic history written under the reign of Abdulhamid II might be regarded as the "new" one, "modernized Islamic history," so to speak. For example, the new textbook was carefully composed for easy reading and studying.

In 1908 the regime of Abdulhamid II was demolished by the revolution of Young Turks and the second constitutional period launched. The world history was re-introduced to the class in this period, but Islamic history continued to be taught until the end of the Ottoman empire.

This paper shows the contents and character of these "new" textbooks of Islamic history and proposes how these textbooks intended to create a new Muslim identity for the Ottoman students. This investigation is not exhaustive but try to gather the essential works, such as Abdurrahman Seref's *Fezleke-i Tarih-i Duvel-i Islamiye* (Concise History of Islamic Countries) and Ibrahim Hakki's *Muhtasar Islam Tarihi* (Concise Islamic History).

David Orr

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Women, Pleas and Property Crime

From a representative sample of petitions submitted between 1819 and 1840 by felons convicted at the Old Bailey, only thirty-nine were female petitioners. This approximates the female-male felony ratio of convictions for property crimes in London at this time. The thirty-nine female petitioners are the focus of this paper. In particular, the paper examines evidence and arguments suggesting that ideas of *morality* rather than legality most influenced the outcome of these appeals. Elite decision-makers used their ideals of motherhood, marriage status, chastity and occupation to determine both the credibility of the appeal and the moral integrity of the petitioners as women. Ultimately, the paper concludes, the assessment of the petitioner as a moral woman determined whether she was a 'fit subject of mercy'.

Eleftheria Pappa

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Role Models to Inspire? The Tainted Links of Archaeologists and Western Imperialism in the Middle East, Then and Now

The paper deals with how the practice of archaeology in the conflict zones of the Middle East in the 21st century intersects with long-standing western hegemonic policies in the region, in continuity with its role as a political instrument in colonial interventions since the 18th century, but with the additional dimension of contemporary museum and art market economics whose influence is not limited to conflict zones. It critically deals with this multifaceted subject that has so far largely remained invisible not only in the public sphere but also within political and sociological studies on colonialism and the neoliberal hegemony, as archaeology is often portrayed in a positive, civilizing light, as an inherently innocuous but lofty pursuit in times of conflict and war. Such portrayals and perceptions of archaeology overlook the context in which it operates and the covert aims it is often made to serve. The study aims are attained via the explication of the contemporary uses of archaeology in ideological and cultural imperialism in the conflict zones of the Middle East, highlighting its links with the colonial past both in ideology and in practice, while opening a space for building resistance from within against the hegemonic control over cultural heritage management and the representations of the historical past that shape the way the future is constructed. Providing an outlet for discussing alternative approaches to the exploration and representation of the past that can be beneficial for peace but also socio-cultural tolerance, involves the input of specialists and resources on equal level, distanced from hegemonic power structures and museum-market economics. The emphasis is placed on the need for an open and critical discussion of these ongoing phenomena and on the delineation of alternative ways of practicing archaeology and cultural heritage management that disengages from hegemonic agendas and responds to contemporary challenges in informed and ethical ways.

Cecilia Peek

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Becoming King: Cleopatra's Earliest Known Coin Portrait

The earliest known coin portrait of Cleopatra VII appears on a coin minted in Egypt, probably in Alexandria, in the sixth year of her reign, from 47 to 46 BCE. It is of the so-called 'Alexandrian' portrait type. Once issued, this image of the queen prevails in Ptolemaic Egypt without meaningful alteration until the introduction of the 'Syro-Roman' type and, indeed, occurs on some coins until the end of Cleopatra's life. This paper will carefully examine the characteristics of the image employed in her earliest coin portrait, locate it in an historical context, and discuss its political implications.

Immediately striking about Cleopatra's image is the degree to which it differs from the most commonly seen coin portraits of other Ptolemaic queens. Beginning with Arsinoe II certain traits became the regular features of the portraits of Ptolemaic queens. The *stephane* and scepter, usually accompanied by a veil, seem to indicate a symbolic deification, suitable for the first Ptolemaic queen to be granted divine status and cult both before and after her death. When Arsinoe's successors adopted these same attributes, which they did with great regularity, they were publicly claiming equality with the famous wife of Philadelphos and a religious veneration of their own. Imitation of the posthumous Arsinoe II type was so common, that a departure from it is extraordinary.

On Cleopatra's coin, the only notable attribute is the diadem. Unlike Ptolemaic queens, Ptolemaic kings invariably wore the diadem as the symbol of their royalty and authority. In the Hellenistic period the diadem was that attribute which particularly denoted kingship. On the coin portrait minted in her sixth year, Cleopatra VII was, therefore, imitating predominantly kings, and one particularly independent queen, when she chose to appear alone as a diademed ruler. The absence of any divinizing markers tells the viewer that she is not a dead, if deified, queen, but a veritable king. The whole image is a political proclamation: her independent right to rule as inherited from her father, with or without marriage to and approval of a sibling-consort. It was a traditionally male assertion made with a traditionally male image.

Athena Richardson

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Alexander the Great and Hephaestion: Censorship and Bisexual Erasure in Post-Macedonian Society

While Macedon was in many ways similar to a Greek state, cultural differences regarding marriage and relationships are evidence of a clear societal divergence. It was common for Macedonian royal men to have multiple wives, mistresses, and sexual relationships with young males; and while pederasty was common in Ancient Greece, polygamy was not. Alexander the Great was undoubtedly influenced in his adolescence by the Athenian philosopher Aristotle, however both Alexander and his father Philip had multiple wives during their lives. However, while having both male and female relations in one's life was the norm, Alexander the Great is almost always portrayed in modern depictions as heterosexual. This study contributes a new perspective on the greater problem of understanding the phenomenon of bisexual erasure throughout history and modern day media. Initially submitted as a 24-page research paper for Dr. Diane Cline's seminar on Alexander the Great, this research is about bisexual erasure, looking for what information is missing about the relationship between Alexander and his life-partner Hephaestion. A full 18 years ago, bisexual erasure entered the discourse in sex and gender theory, describing the phenomenon of hiding bisexual experiences in heteronormative literature, film, and popular culture. Since then, case studies have focused on contemporary instances. A compelling case study is the reception of the emotional, romantic, and sexual relationship between Alexander and Hephaestion, even as Alexander had two children by different women and married three. Bisexual erasure now extends back 2300 years with my research along with its implications in the larger focus of LGBT censorship throughout history.

Even though what is known today as bisexuality was a social norm in both Greek and Macedonian culture, the disappearance of Hephaestion is all but complete in ancient literature. I have examined five full primary source biographies of Alexander from antiquity, and observed the way scholars, popular writers and filmmakers from the Victorian era forward have treated their relationship. My study of Alexander and Hephaestion further suggests that their relationship did not fit the Greek norm of pederasty, but rather a relationship acceptable only for a Macedonian king. Normally boys and men did not have relations with others of the same age and there was almost always a financial and power difference. Hephaestion was taller and more handsome, so it might have appeared that he held the power in their relationship. Ancient biographers may have conducted censorship to conceal any implication of femininity or

submissiveness this relationship dynamic might suggest. As a result, subsequent cultures would have hidden the relationship too. My work suggests that bisexual erasure is not just a modern phenomenon of 19th and 20th century sensibilities, but extends back through antiquity. This same-sex relationship was erased, censored, and altered to fit norms of subsequent cultures. Alexander the Great was a multicultural figure who embraced aspects of nearly all cultures he came across, whether it be Persian, Egyptian, or Greek; but as a king and as a person he was always a Macedonian.

Francesca Scamardella

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Philoctetes' Drama: Why We Should Take Vulnerability Seriously

Sophocles' tragedy, *Philoctetes*, is the drama of vulnerability.

The play is well noted, even if it is considered a Sophocles' minor work. *Philoctetes* is a member of the Greek shipment against Troy. During the travel, *Philoctetes* is bitten by a snake. The wound cannot be cured; it is constantly infected with worms and generates smell and a strong pain. *Philoctetes* reacts with anger and deep cries and this behavior convinces the other Greek kings to abandon him on the Lemno island for ten years.

Philoctetes' human condition expresses a double vulnerability: an ontological one, represented by his physical injury; a socio-political vulnerability, caused by his forced exile on the Lemno island.

The wound represents his ontological vulnerability, an universal condition which is common to every *being* (not only humans). Ontological vulnerability expresses the *susceptibility* of every living entity to being potentially hurt (Besson 2014; Grompi 2017).

Nevertheless, there is a second kind of vulnerability well expressed by *Philoctetes* but less explored. It is a socio-political vulnerability which the Greek hero experiences by living alone for ten years. Abandoned on an island, *Philoctetes* is expelled from every social and political project. He is condemned to a terrible self-reflection, an auto-referentiality which represents the opposite side of the Greek life. On the island there are no cities, no judges, no agora, no persons, no *nomos*, no morality (Hall 2012). *Philoctetes* is missing the Other's eye and he is *ἐξέθηκ* (exposed), as an abandoned, refused child. This is the real vulnerability of the Greek hero; a vulnerability which will be interrupted only by Neoptolemus' *φιλία* (*philia*). Neoptolemus is the only positive character of the drama, while Ulysses represents the utilitarian side of politics. By empathizing with *Philoctetes'* pain, Neoptolemus experiences the Greek hero's double vulnerability and, through the Hercules' intervention as *deus ex machine*, re-admits *Philoctetes* in the society. Not surprising the drama ends with a physical and moral *Philoctetes'* healing: if the harm is healed by Aesculapius' surgery, *Philoctetes'* interior vulnerability will be healed by Neoptolemus care's approach which contrasts Ulysses political utilitarianism.

Why *Philoctetes* can be considered an actual tragedy? As Martha Nussbaum (1976; 1999) has pointed out, paying attention to the supportive role played by the *chorus* of soldiers travelling with Ulysses and Neoptolemus for taking *Philoctetes* back, the tragedy shapes *narrative imagination* with *moral and political responsibility* (Nussbaum 2004; 2005). To

stress Philoctetes' socio-political vulnerability and Neoptolemus' ethical choice (in opposition to the Ulysses utilitarian project), means to increase civil and moral values of a society. If we consider our cosmopolitan democracies, it seems to me that Philoctetes' drama of vulnerability can show us a right direction to mediate amongst utilitarian (i.e. political) interests and citizens' moral attitudes. Neoptolemus cares Philoctetes' vulnerability when he empathizes with his human condition which is inspired of pain and sufferance. The narrative mechanism helps the reader to make Philoctetes condition his own condition, participating to his vulnerability and establishing a kind of *closeness* despite of physical, social and, political differences.

This is what makes actual the Greek drama and the reason we should take vulnerability seriously.

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&
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Breast Rules: Towards a Sociology of the Lactating Woman in the Hellenistic Period and Early Byzantium

Taking as its point of departure Susanne Dixon's dictum: "The biology of infancy is universal, but the human perceptions of it and what it requires are socially conditioned and subject to historical change" (*The Roman Mother* 1988: 129), the present paper aims to contribute to the "breastfeeding turn" by considering the sociology of the lactating woman (mother and wet nurse) in the Hellenistic and early Byzantine worlds. Here "sociology" concerns the dialectic between the lactating woman's social role(s) – as either mother or wet nurse – and the ideologies (social, political and religious), which fashioned or were fashioned by the biological practice of breastfeeding. Wet nursing in particular was an important social phenomenon in the examined periods having demographic, economic, moral and emotional implications that defined the ways in which lactating women were perceived and treated. Of course, the place of the breastfeeding woman in the Hellenistic and early Byzantine societies was also determined by a specific ideological consciousness, which Elizabeth Schüssler Fiorenza has described as *kyriocentric*. According to Fiorenza, ancient Mediterranean households were modelled after kyriarchy that is "the social-political system of domination and subordination based on the power of the kyrios—the lord, slave master, pater familias and husband" ("Yeast of Wisdom or Stone of Truth: Scripture as a Site of Struggle", in *Los caminos inexhaustibles de la Palabra. Homenaje a Severino Croatto* 2000: 70).

In an attempt to bring to the fore some of the social realities and ideologies surrounding breastfeeding women from the 4th c. BCE to the 7th c. CE, this paper investigates a variety of textual sources: historical (e.g. Plutarch and Eusebius), medical (e.g. Soranus, Galen and Oribasius), legal (e.g. private contracts and Byzantine imperial legislation), philosophical/theological (e.g. Epicurians, Stoics, Neoplatonists, and Church Fathers), and literary (e.g. drama and paradoxography), as well as manuals such as *oneirokritica*. The consideration of these various sources allows a better understanding of the anxieties surrounding wet nursing, as well as of the kyriocentric ideology that surrounds and defines the lactating woman's socially determined roles and her identities in relation with the network of her familial, kinship and other interpersonal relationships. Apart from exploring how the kyriarchal societies in

question oppress the lactating woman, this paper also shows how breastfeeding functions as a means of female empowerment and networking, and how these may transform culturally restrictive gender roles or oppressive socio-political structures.

The research for this paper is undertaken in the framework of a three-year research project (2018-2020) that is financed by the Cyprus Research Promotion foundation and is entitled: "Lactating Breasts: Motherhood and Breastfeeding in Antiquity and Byzantium (4th Century BCE-7th Century CE)". Apart from the sociology of Hellenistic and early Byzantine breastfeeding, the project examines also the medical, literary and artistic uses of the lactating breast.

Suphacha Sriratanaban
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An Analysis of Ming Pirates Wu Ping and Lin Daoqian's Legends of Hidden Treasure

In written sources from the Ming and Qing periods, Ming pirates or sea bandits (海盜), who also assumed the role of sea merchants, are always considered the unlawful enemies of the central government which needed to be subjugated by the use of military force or through imperial amnesty. However, there also exist local legends which have painted the Ming pirates in a different light. The subject of this article are two similar stories about Wu Ping 吳平 and Lin Daoqian 林道乾, who are both famous pirate leaders operating along the South China coast, in what are today's provinces of Guangdong and Fujian in Southeast China, during the latter part of the Ming dynasty. The article aims to compare and analyze the origin, development, and connection between the legend of Wu Ping and his hidden treasure on Nan'ao Island (南澳島) in today's Shantou city of Guangdong province, and the legend of Lin Daoqian with his buried treasure on the Buried Treasure Mountain (埋金山) in Gaoxiong city on the southwestern coast of Taiwan. Drawing upon historical sources including Ming Shi 明史, Ming Shi-lu 明實錄, local gazetteers 地方志, along with other forms of writings from the Ming period, the article will also address such questions as the historical background and interpretation of the legends, the perception of pirates, as well as the significant role pirates played in the maritime trade of the late Ming dynasty.

Waldemar Szefflinski

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Hate Speech (or Free Speech?) in Old Attic Comedy

The aim of this paper is two-fold: 1. to present a representative range of expressions from Old Attic Comedy which could be categorized as 'hate speech'; 2. to attempt to determine if the accumulated expressions did indeed represent 'hate speech' in the eyes of the Athenian audience.

The definition of 'hate speech', as understood today, is anything but easy to formulate: it will depend on a plethora of beliefs that a particular person holds, not the least important of which is their understanding of 'free speech'. This paper essays to present a wide selection of Old Attic Comedy examples that we could generally perceive as falling into the 'hate speech' category and, juxtaposing them with the purported notion of 'free speech' in classical Athens and the poetic freedom that applied at the drama festivals, to establish whether the examples in question could unequivocally be categorized as 'hate speech' in the fifth century Athens.

The 'hate speech' corpus has been extracted from all the eleven extant comedies of Aristophanes – the only Old Attic Comedy author whose texts have survived to our times – as well as from the fragments of his other plays and the surviving fragments of all the comedy playwrights who are considered to have been part of the genre.

Nina Trzaska

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Hate Speech in *leksis ethike* based on Selected Orations of Lysias

Orations of Lysias, Athenian *logographos*, are one of the most interesting examples of *deinoza* (*deinosis*). For us, Lysias is the most outstanding representative of judicial rhetoric. However, in his time *logography* was not particularly praiseworthy profession as it was very often facing Athenian society's moral criticism regarding immorality of selling speeches. Commercial transaction, with judicial speech as a subject, was considered as a threat to *isonomia*, or equal opportunities for all citizens.

We cannot forget that Lysias was working as a *logographos* because of higher necessity - as *metoikos isoteles* he was deprived of political rights and had only civil rights. However, he delivered personally his most famous speech *Against Eratosthenes* before the People's Court, *heliaia*. This oration shows that master of simple style, *genos ischon*, knows how to effectively use also high style, *genos hadron*.

Another speech worth deeper analysis is *Against Agoratus*, in which is presented perfectly the defamation of the opponent, *diabole*. This relates also to the concept of *philodike*.

The counterweight to *diabole* was improvement of client's image by using so called *ethopoia*, or rhetorical device which refers to plaintiff's character and mentality. This is especially important in characteristics of hate speech, since *ethopoia* is not so much an artistic measure but rather whole creation of client's profile, in such a manner to please the judges and to inspire their trust and sympathy.

Leksis ethike, style of Lysias, was also supposed to work in favor of client and to make an impression of speech of honest and law-abiding person. Undoubtedly, this is a kind of persuasion or manipulation and it provides important element of *deinoza*.

Daichi Tsuji

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**The “Passive Homosexual” in Pre-Modern Islamic Society:
A Comparison of the Terms “Mukhannath” and “Baghghā”
in 11th-Century Arabic Anecdotes**

This presentation examines the idea of sexuality in the 11th-century Islamic society, focusing on those who were regarded as “passive homosexuals” at the time. Several studies have proven that sexual relationships between males were relatively tolerated only if the passive partner was not a free, adult male but was rather a boy or a slave. If the passive partner was a free, adult male, the sexual relationship was regarded negatively, and men who preferred to engage in sexual intercourse in the passive role were particularly maligned.

The so-called “passive homosexual” was called “*mukhannath*”, “*ma’būn*” or “*baghghā*” in Arabic. It has long been unclear regarding how these terms were used, and many previous studies have considered these three terms to be synonymous. However, in the large anthology of anecdotes entitled *Nathr al-Durr* written by al-Ābī (d. 1030), who is said to have been a vizier at the Buyid court in Rayy, “The Chapter on *Mukhannath*” and “The Chapter on *Baghghā*” are presented separately. This indicates that the words *mukhannath* and *baghghā* were not completely synonymous. Although this was noted by Everett K. Rowson (2003), to my knowledge, no study has examined its contents in detail. Here, we limit our discussion to the comparison of several anecdotes in “The Chapter on *Mukhannath*” and “The Chapter on *Baghghā*”. This comparative analysis not only seeks an understanding of the period’s use of *mukhannath* and *baghghā* but also investigates contemporary ideas of sexuality from that time.

The results of this analysis indicate that *baghghā* referred to those who preferred sexual activity on the passive side, while *mukhannath* referred to those who behaved femininely, which are not limited to sexual activity. Also noteworthy is the fact that those who were considered *baghghā* were thought to possess certain mental qualities that led them to favor passive sexual activity by nature. We can therefore conclude that, while some men were regarded as “passive homosexuals” due to certain mental properties they were thought to possess, others were regarded as “passive homosexuals” for demonstrating what was considered “feminine behavior”. Most importantly, the both concepts were understood as different things.

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Greece: Abstract Book

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**A Renovation of the Old Greek Exhortation Literature by the
Teacher of Rhetoric, Isocrates**

*Not
Available*

Danilo Udovicki-Selb

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**Between European Renaissance and Florentine Renaissance:
A Transalpine *Scientia at Brunelleschi's Santa Maria del Fiore***

In the voluminous scholarship produced since 1977--the centenary of Brunelleschi's death--along with recent demonstrations of *how* his dome was built, the question *what* were his sources of knowledge remain unanswered. In their efforts to understand those sources, formally trained scholars have traditionally looked only where large-scale domes were to be found, thus overlooking the immense knowledge of statics stored in the Gothic Cathedrals. The reason is simple, if shortsighted: there are evidently no domes on Gothic Cathedrals. My paper proposes a different methodological approach: rather than searching for domical forms, to look instead at Brunelleschi's design process and constructive and spatial concepts. My paper is part of a completed book manuscript. The library of the Amiens cathedral--an intellectual center of international repute since the 12th century --included a 13th century codex by Jordanus de Nemore, *De Ponderibus* ("About weights"), which compiled the entire knowledge of statics the Gothic engineers used to build their cathedrals. This knowledge was based on the concept of *Vector* and of *Constructive Geometry*. Significantly, a copy of that manuscript was found after Brunelleschi's death in the Badia Fiorentina where he once worked. Who brought this document to Florence, and why, remains unanswered. Given what was ever built in Florence, or in all of Italy for that matter, no one would have had the use for it but Brunelleschi who planned to cover the choir of Santa Maria del Fiore with a domical volume. Unaware of this manuscript, Di Pasquale has shown conclusively that to build the Dome without scaffoldings and centering, a thorough understanding of *Vectors* and *Constructive Geometry* was essential. Alberti tells us that Brunelleschi had nothing to learn from the Pantheon in Rome. Howard Burns buttresses this claim implicitly by showing that Lombardy and the Veneto left visible traces in Brunelleschi's work. Piero Sanpaolesi asserts that Brunelleschi's presence at Milan's Cathedral building site is "*demonstrabile.*" In the North, Brunelleschi necessarily came into contact with numerous invited French Gothic consultants (Jean de Mignot; Bonaventure...), and thus inferred the immense knowledge of statics they commanded--a knowledge totally absent in Italy. Brunelleschi did not come back to Florence for the next ten years. Beyond Burns, my paper shows striking formal spatial and phenomenological features that connect B.'s Santo Spirito to the Cathedral of Amiens. Back from France, Brunelleschi builds the dome, in Di Pasquale's words with "*astonishing assertiveness.*" D.P. also shows that B.'s "*dome,*" is actually not a dome but a bundle of flying

buttresses covered with a skin of bricks and tiles--Thus its "Gothic" profile.

David Wick

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The Farmer-Admirals & The Crow on the Deck: A Look to the Ancient World for Ways NOT to Enter the Ring as a Naval Power

The traditional theme of the Romans' use of the *corvus* in the 1st Punic War – as a gadget that at first gave them victory over the more seamanlike Carthaginians, and then later unbalanced their ships badly enough to sink them in bad weather – has become a cliché of ancient maritime history. Beneath its more obvious points, though, lie a few genuine insights into the early trial and error of development of Roman seamanship, and the way Romans learned to think like sailors.

The common assumption is that Rome blundered through the naval side of the war without either a strategy or any intentionally developing maritime skill. The Senate and the Roman commanders, however seem to have appreciated their need to learn how to fight on and cope with the sea, even in the war's first few years, and in spite of a few early blunders proved to be quick learners. The merchant-corsair tradition of Carthage was a formidable challenge. The *corvus*, which I understand for the purposes of this study in its most traditional form, did in fact allow quick seizure of enemy vessels in the war's early naval battles (especially considering the characteristics of the vessels typically involved). It looked both cheap and ideal as a way to even the odds.

The disadvantages of these spiked gangplanks were not all equally obvious. They made the warships top-heavy and difficult to handle in foul weather or even strong beam winds. Each ship's construction became, for a variety of reasons, considerably heavier, and even with the added bulk might have been unable to handle the stresses involved in the new combat tactics – stresses that have seldom been considered in this context. Quinquiremes were constructed heavier than the old trireme (it is unlikely that any trireme carried a *corvus*), but not sufficiently to withstand damage caused by a typical *successful* use of such a device.

The most critical disadvantage though, was the effect of the successful *corvus* on developing Roman maritime strategy and naval seamanship. Some strategic sense appears to have characterized Roman intentions at the beginning of the war; it is only after the first *corvus*-assisted victories that the Romans in the western Mediterranean seem to begin "sailing blind". The comfort of 'sea battle fought as a land battle' thinking meant the rise of a clumsy, un-naval manner of thinking by Roman sea commanders in general.

In the end the *corvus*, which could not cover a ship's stern and degraded a ship's performance did its greatest damage as an apparently

useful crutch. To truly begin fighting as successful seamen, the Romans had first to eliminate it from their thinking in ship design and *then* to enter battle creatively without it as an idea clouding their tactics.

Cynthia Whissell

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According to their Quantified Emotional Plots, the *Iliad* is most likely a Tragedy while the *Odyssey* is not

This research addresses the question of the form (tragic or comic) of the two “Homeric” epics. The words of Kline’s 21st century English translations of the *Iliad* and the *Odyssey* were scored in terms of their emotional connotations with the Dictionary of Affect in Language (Whissell, 2009). Plots of the two epics were mathematically modeled in terms of variations in word unpleasantness (which was assumed to represent misfortune) across time. Aristotle’s requirements of tragedy in terms of developments in misfortune were consulted. At the overall level, words in the *Iliad* were significantly more unpleasant (unfortunate), more active, and more concrete than those in the *Odyssey*. The plot of the *Iliad* was described in terms of two cycles of action, and the plot of the *Odyssey* in terms of three cycles. Each epic had one major crisis in its later books. The *Iliad* satisfied Aristotle’s requirements of a tragedy in terms of misfortune (unfortunate overall tone, movement from lesser to greater misfortune, unfortunate conclusion) while the *Odyssey* did not. In their emotional differences, the epics matched differences between Shakespearean tragedies (*Iliad*) and comedies (*Odyssey*) described in previous research. The general classification of “comedy” might apply to the *Odyssey*, but the overall movement towards greater negativity over time speaks against it. Aristotle’s own classification of the *Odyssey* as a tragedy turns out to be a guarded one, and he often “excuses” what he considers to be bad plot elements (such as ones where good characters are rewarded and bad ones punished) on the basis of Homer’s excellent poetic style. In fact Aristotle goes so far as to call the *Odyssey* a second-rate tragic epic. The main quantitative difference between epics, and the one that leads directly to problems of classification for the *Odyssey*, is the overall pleasantness of its words both in comparison to the *Iliad* and in comparison to everyday English. It is difficult to classify a work as “tragic” when its language unrelentingly promotes positive emotional reactions.