



THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

Abstract Book

20th Annual International Conference on
History & Archaeology: From Ancient to
Modern

30-31 May & 1-2 June 2022, Athens, Greece

Edited by
David P. Wick & Olga Gkounta

2022

20th Annual International
Conference on History &
Archaeology: From Ancient to
Modern

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Athens, Greece

Edited by David P. Wick &
Olga Gkounta

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Preface

This book includes the abstracts of all the papers presented at the *20th Annual International Conference on History & Archaeology: From Ancient to Modern* (30-31 May & 1-2 June 2022), organized by the Athens Institute for Education and Research (ATINER).

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 only after a blind peer review process.

The purpose of this abstract book is to provide members of ATINER and other academics around the world with a resource through which they can 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 can meet to exchange ideas on their research and consider the future developments of their fields of study.

To facilitate the communication, a new references section includes all the abstract books published as part of this conference (Table 1). I invite the readers to access these abstract books –these are available for free– and compare how the themes of the conference have evolved over the years. According to ATINER's mission, the presenters in these conferences are coming from many different countries, presenting various topics.

Table 1. *Publication of Books of Abstracts of Proceedings, 2010-2022*

Year	Papers	Countries	References
2022	53	27	Wick DP and Gkounta O (2022)
2021	25	14	Papanikos (2021)
2020	23	20	Papanikos (2020)
2019	32	16	Papanikos (2019)
2018	20	10	Papanikos (2018)
2017	28	14	Papanikos (2017)
2016	45	22	Papanikos (2016)
2015	63	24	Papanikos (2015)
2014	25	17	Papanikos (2014)
2013	33	16	Papanikos (2013)
2012	39	17	Papanikos (2012)
2011	35	18	Papanikos (2011)
2010	33	13	Papanikos (2010)

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 can regularly meet to discuss the developments of their disciplines and present their work. Since 1995, ATINER has organized more than 400 international conferences and has published over 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 after the Editors' Note.

Gregory T. Papanikos
President

Editors' Note – David P. Wick & Olga Gkounta

These abstracts provide a vital means to the dissemination of scholarly inquiry in the field of History. The breadth and depth of research approaches and topics represented in this book underscores the diversity of the conference.

ATINER's mission brings together academics and researchers from all corners of the world, engaging scholars and insights, creating an environment of brainstorming, idea-exchange, cross-disciplinary (and so often cross-personality) inspiration, and once they are back in their institutions and countries, an impetus to implement and experiment with what they have learned, adding continuing relationships with others in their field as resources when they do. The 20th Annual International Conference on History & Archaeology accomplished this goal by bringing together an eclectic mix of academics and scholars from 27 different countries (Armenia, Australia, Austria, Bangladesh, Canada, Czech Republic, France, Germany, Greece, Hong Kong, India, Israel, Indonesia, Italy, Japan, Poland, Portugal, Romania, Saudi Arabia, Singapore, South Africa, Spain, Thailand, Turkey, UK, Uruguay, and USA), which brought in the conference the perspectives of many different country approaches and realities in the field.

Publishing this book can help that spirit of engaged scholarship continue into the future. With our joint efforts, the next editions of this conference will be even better. We hope that this abstract book as a whole will be both of interest and of value to the reading audience.

**20th Annual International Conference on History &
Archaeology: From Ancient to Modern, 30-31 May & 1-2
June 2022, Athens, Greece**

Organizing & Scientific Committee

All ATINER's conferences are organized by the Academic Council. This conference has been organized with the assistance of the following academic members of ATINER, who contributed by reviewing the submitted abstracts and papers.

1. Gregory T. Papanikos, President, ATINER & Honorary Professor, University of Stirling, U.K.
2. Steven Oberhelman, Professor of Classics, Holder of the George Sumey Jr Endowed Professorship of Liberal Arts, and Interim Dean, Texas A&M University, USA, Vice President of International Programs, ATINER and Editor of the Athens Journal of History.
3. Nicholas Pappas, Vice President of Academic Conferences and Meetings, ATINER & Professor of History, Sam Houston University, USA.
4. David Philip Wick, Director, Arts, Humanities and Education Division & Retired Professor of History, Gordon College, USA.
5. Jayoung Che, Head, History Unit, ATINER & Visiting Professor, Hankuk University of Foreign Studies, South Korea.
6. Tatiana Tsakirpoulou-Summers, Director, Athens Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.

FINAL CONFERENCE PROGRAM

20th Annual International Conference on History & Archaeology: From Ancient to Modern, 30-31 May & 1-2 June 2022, Athens, Greece

PROGRAM

Monday 30 May 2022

09.00-09.30
Registration

09:30-10:00

Opening and Welcoming Remarks:

- **Gregory T. Papanikos**, President, ATINER
- **Nicholas Pappas**, Vice President of Academic Conferences and Meetings, ATINER & Professor of History, Sam Houston University, USA.

10:00-11:30 TIME SLOT 1 - MORNING PRESENTATIONS

Time Slot 1a	Time Slot 1b
<p>Coordinator: David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.</p> <ol style="list-style-type: none"> Steven Oberhelman, Professor of Classics, Holder of the George Sumey Jr Endowed Professorship of Liberal Arts, and Interim Dean, Texas A&M University, USA. <i>Title: Divination and the Orthodox Church: The Codex 1275 in the National Library of Greece.</i> Anne Murphy, Associate Professor, University of British Columbia, Canada. <i>Title: Indian Narrative in a Larger Eighteenth-Century World.</i> Scott Rubarth, Associate Professor, Rollins College, USA. <i>Title: Seneca on Providence, Moral Decline, and Cosmogonical History.</i> Sean Brennan, Professor, University of Scranton, USA. <i>Title: William Warren Scranton and the United Nations.</i> 	<p>Coordinator: Gregory T. Papanikos, President, ATINER.</p> <ol style="list-style-type: none"> Ana Paula Figueiredo Pinto, Assistant Professor, Universidade Católica Portuguesa, Portugal. <i>Title: Frontier between Life and Death: Dionysos.</i> John Spiridakis, Professor, St. John's University, USA. <i>Title: Poetry as a Way of Knowing.</i> Tatiana Tsakiropoulou-Summers, Associate Professor, University of Alabama, USA. <i>Title: Reading Penelope as Siren.</i> Ralph Schuhmann, Emeritus Professor, Ernst-Abbe-University of Applied Sciences, Germany. <i>Title: „Demand'st thou, Pedant, too, a document?" – Past and Future of the Contract in the Light of Goethe's "Faust".</i>

11:30-13:00 TIME SLOT 2 - MORNING PRESENTATIONS

Time Slot 2a	Time Slot 2b
<p>Coordinator: David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.</p> <ol style="list-style-type: none"> Chrysoula Gitsoulis, Adjunct Assistant Professor, Baruch College, USA. The Individual vs The State: A Study of Socrates and Antigone. 	<p>Coordinator: Tatiana Tsakiropoulou-Summers, Associate Professor, University of Alabama, USA.</p> <ol style="list-style-type: none"> Jonas-Sébastien Beaudry, Associate Professor, McGill University, Canada. <i>Title: "Different Seeking Same": Playing with</i>

<p>2. Rory Becker, Associate Professor, Eastern Oregon University, USA. <i>Title: Rethinking Rendezvous: Developing an Archaeological Signature for Rocky Mountain Fur Trade Sites from Historic Accounts, Population Estimates, and Remote Sensing.</i></p> <p>3. Eva Anagnostou, Associate Professor, Macquarie University, Australia. <i>Title: Seleucus I and the Anchor to his Success.</i></p> <p>4. Michal Moshe, Senior Teacher, Ariel University, Israel. <i>Title: Reading Archaeology through Architectural Insight.</i></p>	<p><i>Aesthetic Distance in Disability Poetry.</i></p> <p>2. Giuseppe Natale, Associate Professor, University of Nevada, Las Vegas, USA. <i>Title: Multiple Narrating Voices in Melville's Moby-Dick.</i></p> <p>3. Alessio Ranno, PhD Student, Scuola Normale Superiore di Pisa, Italy. <i>Title: Corinthian Myth in Pindar's Olympian 13: Tradition, Imagery, and Poetics (O. 13.47-92).</i></p>
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13:00-14:30 TIME SLOT 3 – NOON PRESENTATIONS

Time Slot 3a	Time Slot 3b
<p>Coordinator: David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.</p> <p>1. Gilles Massot, Lecturer, LASALLE College of the Arts, Singapore. De Prangey, Itier, Ducamp and Others: A Survey of the Early Photographic Gaze over Egyptian Antiquities.</p> <p>2. Hsiao-ting Lin, Research Fellow, Stanford University, USA. A History of Taiwan's Secret Nuclear Program.</p> <p>3. Natsuko Miyokawa, PhD Candidate, Tokyo University, Japan. Japanese Ruling Liberal Democratic Party Lawmaker's Diplomacy and Japan-Taiwan Channel 1982 – 1988.</p>	<p>Coordinator: Roy Domenico, Professor, The University of Scranton, USA.</p> <p>1. Justyna Rusak, Senior Lecturer, University of Occupational Safety Management in Katowice, Poland. <i>Title: Alienation and Identity Crisis in the Apocalyptic World of Katherine Anne Porter.</i></p> <p>2. Kunle Oparinde, Research Associate, Durban University of Technology, South Africa. <i>Title: A Rhetorical Analysis of Conspiracy Theories associated with COVID-19.</i></p> <p>3. Kathleen Ann O'Donnell, Independent Researcher, British School, Athens. <i>Title: Brutal English Colonisation of the Seven Islands: The Poems of Ossian by James Macpherson.</i></p>

14:30-15:30

Lunch

15:30-17:30 TIME SLOT 4 – AFTERNOON PRESENTATIONS

<p>Coordinator: Kostas Spyropoulos</p> <p>1. Michael Steppat, Professor, University of Bayreuth, Germany. <i>Title: The African Imprint in Shakespeare.</i></p> <p>2. Claudia Panisello Gossweiler, Professor, National Institute of Technical Education, Uruguay. <i>Title: The Female Subject in Fortune Poetry of Ida Vitale.</i></p> <p>3. Simonetta Milli Konewko, Associate Professor, University of Wisconsin Milwaukee, USA. <i>Title: A Mediterranean participation in the Work of Pietro Bartolo and Lidia Tilotta.</i></p> <p>4. Tennyson Samraj, Professor, Burman University, Canada. <i>Title: Metaphysics: Intelligible Questions and the Explicable World of Intentionality.</i></p> <p>5. Elizabeth Dahab, Professor, California State University, Long Beach, USA. <i>Title: War and Mental Illness in a 2005 Francophone Novel.</i></p>
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21:00-23:00

Greek Night

Tuesday 31 May 2022

08:00-11:00 TIME SLOT 5 – MORNING PRESENTATIONS

<p>08:00-09:30 Time Slot 5a1 Coordinator: Kostas Spyropoulos</p>	<p>Time Slot 5b Coordinator: Ms. Olga Gkounta, Researcher, ATINER</p>
<ol style="list-style-type: none"> Hiromasa Matsukura, PhD Student, Kyushu University, Japan. <i>Title: Ottoman Diplomatic Policy toward the Habsburg Monarchy in the First Half of the 16th Century.</i> Cristina-Mihaela Botîlcă, PhD Student, The University of Bucharest, Romania. <i>Title: Death behind the Curtain: Contemporary Death-Acceptance Creative Nonfiction: Carla Valentine and Sue Black.</i> Maria Rosaria D’Acierno Canonici, Associate Professor, Parthenope University of Naples, Italy. <i>Title: The Graeco-Arabic Translation Movement.</i> Magdalen Ki, Associate Professor, Hong Kong Baptist University, Hong Kong. <i>Title: The Political Economy of Beauty and Mansfield Park.</i> 	<p>Old and New-An Educational Urban Walk</p> <p>The urban walk ticket is not included as part of your registration fee. It includes transportation costs and the cost to enter the Parthenon and the other monuments on the Acropolis Hill. The urban walk tour includes the broader area of Athens. Among other sites, it includes: Zappion, Syntagma Square, Temple of Olympian Zeus, Ancient Roman Agora and on Acropolis Hill: the Propylaea, the Temple of Athena Nike, the Erechtheion, and the Parthenon. The program of the tour may be adjusted, if there is a need beyond our control. This is a private event organized by ATINER exclusively for the conference participants. Some participants have videotaped the event. Click here for an example.</p>
<p>09:30-11:00 Time Slot 5a2</p> <ol style="list-style-type: none"> Natcha Mahapoonyanont, Lecturer, Thaksin University, Thailand. <i>Title: Educational Equality: Key Factor for Sustainable Development.</i> Ridha Mardiani, Lecturer, STKIP Pasundan, Indonesia. <i>Title: Enhancing English Language Skills through a Collaborative Drama Project.</i> Paola Partenza, Associate Professor, Gabriele d’Annunzio University, Italy. <i>Title: Beyond the Human. Biopolitics and Science Fiction Novels.</i> Ema Jelinkova, Assistant Professor, Palacky University, Czech Republic. <i>Title: Adaptation as Palimpsest: Jane Austen’s Mansfield Park in a 1999 Adaptation.</i> 	

11:00-13:00 TIME SLOT 6 – MORNING PRESENTATIONS

<p>Coordinator: Coordinator: Steven Oberhelman, Professor of Classics, Holder of the George Sumey Jr Endowed Professorship of Liberal Arts, and Interim Dean, Texas A&M University, USA.</p> <ol style="list-style-type: none"> David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA. <i>Title: The Figurines and the Fear of Philip – A Glimpse or Two at the Key Crisis Moments When Greeks Invited Rome into the Aegean, and the Ancient Play between Urban Identity Politics and Pop Culture Art.</i> Roy Domenico, Professor, The University of Scranton, USA. <i>Title: Italy’s War at Home: The Fronte Interno, 1940-1945.</i> Carlos Sánchez-Moreno Ellart, Professor, University of Valencia, Spain.
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Title: The Role of the Mother in the Graeco-Roman Egyptian Marriage Documents.

4. **Jason Hawke**, Associate Professor, Roanoke College, USA.

Title: "Pausanias (Not) at Sounion: A Mistake or Mistaken Identity?"

5. **William Batson**, Associate Professor/Director, Prairie View A&M University, USA.

Sheba Akhtar, Assistant Professor, Prairie View A&M University, USA.

Title: Myth and Symbolism: Iconographic Analysis of a 2nd Century CE Roman Bath Monochromatic Mosaic at Isthmia, Greece.

13:00-15:00 TIME SLOT 7 – NOON PRESENTATIONS

Coordinator: David Philip Wick, Director, Arts, Humanities and Education Division, ATINER & Retired Professor of History, Gordon College, USA.

1. **Magdel Le Roux**, Professor, University of South Africa, South Africa.

Title: The Legend of Isis in Messene and the Ancient Near East.

2. **Kenneth Moore**, Senior Lecturer, Teesside University, UK.

Title: "There Came a Privy Thief that Men Call Death": A Tale of Two Plagues.

3. **Abdullah Alzahrani**, General Manager of Archaeology, Heritage Commission, Saudi Arabia.

Ajab Alotibi, Director of Archaeological Researches, Heritage Commission, Saudi Arabia.

Title: The Archaeology of Saudi Arabia.

4. **Alice Ognier**, PhD Candidate, University of Bordeaux Montaigne, France.

Title: The Sanctuaries of Athena on Acropoleis during the Archaic and Classical Period: The Topography at the Service of the Goddess.

5. **Marcus Papandrea**, Prospective PhD Student, University of Bologna, Italy.

Title: Survival of Byzantine Heritage in Gerace, Calabria.

6. **Syfur Rahman**, Regional Director, Ministry of Cultural Affairs, Bangladesh.

Title: Recent Archaeological Findings of 'Early Medieval' Human Occupation in the South Western Part of Bangladesh.

15:00-16:00

Lunch

16:00-17:30 TIME SLOT 8 – AFTERNOON PRESENTATIONS

Coordinator: Kostas Spyropoulos

1. **Sujatha Napanda Cheeyanna**, Assistant Professor, Karnataka State Open University, India.

Title: Education of Women in Ancient India.

2. **Marco Comunetti**, PhD Student, University of Genoa, Italy.

Title: Ancient Scholarship and Textual Comparison: Homeric Citation in two Scholia from Euripides' Corpus.

3. **Monika Szczot**, Associate Professor, Adam Mickiewicz University, Poland.

Title: Why Homer? The Role of Ancient Tradition in Polish Literature and Culture.

4. **Dimitra Makri**, Fellow, Koç University, Turkey.

Title: The Fragrances of Asia Minor.

17:30-19:00 TIME SLOT 9 – AFTERNOON PRESENTATIONS

Coordinator: Kostas Spyropoulos

1. **Khaled Alkodimi**, Associate Professor, Imam Mohammad Ibn Saud Islamic University, Saudi Arabia.

Title: Man-Nature relationship in Bishop's Poetry: An Eco-Critical Reading of the Selected Poems.

2. **Karine Bazeyan**, Senior Researcher, Shirak Center for Armenological Studies, Armenia.

Grigor Aghanyan, Researcher, Institute of Archaeology and Ethnography, Armenia.

Title: The Greek Population of the Province of Alexandropol during the Turkish Invasions of 1918-1920

(According to Oral Memoirs).

3. **Miriam Gassner-Olechowski**, Senior Lecturer, University of Vienna, Austria.
Title: The Treaty of St. Germain and the Treaty of Sevrès: A Comparison.
4. **Nairita Ghosh**, Researcher, Jamia Millia Islamia University, India.
Title: Water Ripples, Narrative Follows: Examining the Waterbodies as Mentioned in the Daskumarcharitam.

20:00-21:30

Greek Home-Made Dinner (includes the traditional Greek household hospitality and quality)

Wednesday 1 June 2022
Educational Islands Cruise
Mycenae Visit

Thursday 2 June 2022
Delphi Tour

Khaled Alkodimi

Associate Professor, Imam Mohammad Ibn Saud Islamic University,
Saudi Arabia

**Man-Nature relationship in Bishop's Poetry:
An Eco-Critical Reading of the Selected Poems**

This paper attempts to explore Bishop's eco-poetics and environmental consciousness from an ecocritical perspective. It focuses on her representations of animals, environments, and natural phenomena, and the connection between a broad range of human activities and flora, fauna habitats. Indeed, Bishop shows a sense of human responsibility towards the earth in her peculiar treatment of place and livestock, which appears to be more than a static growing process. Her poetry is totally contrary to egoism and egotism, and this can be easily noticed in her subjective understanding of nature and creatures. The findings show Bishop as an eco-poet who committed herself and her poetry to highlight the significance of nature and world life. This is obvious through her representation of natural phenomena such as seasonal cycles, weather, and physical and ecological elements including air, earth and water, which essentially constitute and inform the poet's environmental thoughts. Examining Bishop's conception of a human relationship with 'external nature' through the examination of her poetic language, this study shows how the environmental imagination can suggest social responsibility to readers.

Abdullah Alzahrani

General Manager of Archaeology, Heritage Commission, Saudi Arabia
&

Ajab Alotibi

Director of Archaeological Researches, Heritage Commission, Saudi
Arabia

The Archaeology of Saudi Arabia

The presentation will concentrate on the archaeological activity in Saudi Arabia including the recent archaeological discoveries. The Kingdom of Saudi Arabia is strategically located between Africa and Asia as such stands as a bridge between ancient civilizations of the two continents. Given the importance of the country's heritage, Joint Saudi-international teams have documented results of many scientific research and studies about human who migrated into and settled in the Arabia during the pre-History down to the late Islamic periods as their remains could be seen across the Kingdom. Since 1964, the Archaeology Department has been managing scientific, archaeological exploration programmes throughout Saudi Arabia in order to ascertain the importance of archaeological sites and to register them as valuable cultural heritage. Scientific studies have done on all preserved and restored sites. In addition, targeted survey conducted to discover particularly important artefacts. All archaeological finds are thoroughly examined, analysed and restored to be displayed at the local or national museums.

Eva Anagnostou

Associate Professor, Macquarie University, Australia

Seleucus I and the Anchor to his Success

The anchor has been one of the most puzzling symbols of the Seleukid propaganda, variably explained with reference to a ring that Apollo had allegedly given to Laodike, the mother of Seleukos Nikator, founder of the dynasty. The ring, a token of Seleukos' divine ancestry bore a stone engraved with an anchor and resembled a birthmark that Seleukos had on his thigh (Just. *Epit.* 15.4.3-6). Appian (*Syr.* 56) mentions that while returning to Babylon, Seleukos stumbled upon a stone underneath which an anchor was found – the incident was interpreted positively to predict Seleukos' successful recapturing of Babylon. A less mythological explanation refers to Seleukos' time as Ptolemy's admiral which Seleukos later employed as a symbol of his naval superiority. However, following my argument that the Seleukids were very appreciative of near eastern religious traditions, from early on in their dynasty, I will here suggest a different explanation of the symbol in connection with near eastern symbols of king-ship.

In near eastern context, the skill of the king is often metaphorically expressed through a number of trades: a king is like a shepherd, a hunter, a gardener and a fisherman – and often ancient tales refer to extraordinary individuals who were chosen as kings among such tradesmen. Hence, the Sumerian Dumuzi, the predecessor of Gilgamesh from Kuara in the Sumerian King List (ll. 109-110), bears the cultic title the Fisherman. Equally, in the Chronicle of Sargon, the king impresses the god Marduk with his piety and diligent care of his temple notably comprising fish-offerings from the fresh-water fishermen and is thus entrusted with the kingship. Furthermore, when Inanna stole the qualities of rulership from Enki she loaded them onto her Boat of Heaven. Crucially, state boats for Marduk and Nabu decorated the temples of the gods in Babylon and Borsippa, as we read in Nebuchadnezzar's cylinder, currently housed in the UPenn Museum, which the gods typically rode during the New Year's procession. My paper argues that, given the importance of Nebuchadnezzar as a royal model for the Seleukids, we ought to consider the possibility that the state-boats of Marduk and Nabu may have inspired the Seleukid anchor – the ship of their empire (an easy allusion to the ship of state that we come across already in Greek archaic lyric) was under their rulership safely moored.

William Batson

Associate Professor/Director, Prairie View A&M University, USA

&

Sheba Akhtar

Assistant Professor, Prairie View A&M University, USA

Myth and Symbolism: Iconographic Analysis of a 2nd Century CE Roman Bath Monochromatic Mosaic at Isthmia, Greece

Much of our visual comprehension and joyful interpretation of the ancient world is revealed through ruins. From these ruins, we imagine the story of an ancient age in real-time: its mythology, art, sculpture, painting, architecture and especially, the artistic drama of its mosaics created in tesserae. Since the Renaissance, we have renewed our interest in these ruins. In addition to Rome's monumental contribution to the arts and letters, the law and other branches of learning, we now comprehend more fully the incredible ingenuity of Roman architects and engineers, through our study of Roman city layouts, urban planning, plazas, aqueducts, bridges, highly developed residential architecture and elaborate recreational facilities. These discoveries uncover a sophisticated society, not too different from our own, such as the stunning archeological finds at Pompeii and Herculaneum, which provide us with a rich cultural understanding of the ancient Roman world. It is this love of ruin that has prompted the inquiry and discovery into the meaning of the monochromatic mosaic at the Roman Bath in Isthmia. In this paper, an effort will be made to describe and define the meaning and purpose of the 3rd century CE Roman Bath at Isthmia and the various characters that inhabit its mosaic. With ever increasingly sophisticated measuring and representational technology, the ruins of the past come alive. Our knowledge about the Isthmian Bath is the result of an ongoing endeavor; our analysis will benefit from scholarly critique, as well as from the new information and evolving techniques that are constantly being developed.

Karine Bazeyan

Senior Researcher, Institute of Archaeology and Ethnography, Armenia

&

Grigor Aghanyan

Researcher, Institute of Archaeology and Ethnography, Armenia

**The Greek Population of the Province of Alexandropol
during the Turkish Invasions of 1918-1920
(According to Oral Memoirs)**

The restoration of the popular perceptions of any episode of history, of the event, prepares a favorable soil for a complete historical and ethnographic study, as it gives an opportunity to understand “from within” and introduce numerous topics that are rarely mentioned in official historiography. The Greeks settled in the Shirak region of the Republic of Armenia in the 30s of the 19th century, which is the territory of the former Alexandropol province. After the adoption of the Treaty of Adrianople in 1830, a large part of the Greeks from different vilayets of the Ottoman Empire joined the Armenian diaspora and settled in the territories of the Russian Empire. The Greeks settled in the city of Alexandropol, in the newly created province of Alexandropol, as well as in the villages of Baytar, Kaps and Bayandur. After the collapse of the Russian Empire and the signing of the Treaty of Brest-Litovsk, the Ottoman troops taking advantage of de facto anarchy in the Caucasus, attacked and invaded Transcaucasia. The invasion of Armenia by the Ottoman in 1918 and Kemalist armies in 1920, the atrocities committed by them were a direct continuation of the Armenian Genocide. Not only Armenians fell victim to the genocide of the Ottomans and Kemalists, but also other Christian peoples living next to them, particularly the Greeks of the province of Alexandropol. In 1918 and 1920 the Greeks of the villages of Baytar, Kaps and Bayandur were completely massacred. Information about these events in historiography is scarce, but they are preserved in folk memory, which were recorded by us and will be presented in the article in combination with archival materials.

Jonas-Sébastien Beaudry

Associate Professor, McGill University, Canada

**“Different Seeking Same”:
Playing with Aesthetic Distance in Disability Poetry**

This presentation explores a distinctive function of disability poetry, which is to modulate aesthetic distance by presenting disability as a conspicuous difference or as a universal feature of human life. I draw upon disability poetics to illustrate how disability poetry uses *sameness* and *difference* between bodies and subjective experiences of the world, in order to achieve a variety of affective goals, from ridiculing ableist expectations to creating empathy. The work of the following poets will be discussed: Jennifer Bartlett; Sheila Black; Jim Ferris; Kenny Fries; Raymond Luczak; Vassar Miller; Jillian Weise.

Rory Becker

Associate Professor, Eastern Oregon University, USA

**Rethinking Rendezvous: Developing an Archaeological
Signature for Rocky Mountain Fur Trade Sites from
Historic Accounts, Population Estimates, and Remote
Sensing**

Popular images of the annual Rocky Mountain Fur Trade rendezvous (1825-1840) are dominated by thickly bearded trappers and traders clad in buckskin clothes and fur-lined caps. While it is commonly known through historic accounts and documentary evidence that Native Americans were also prominent members of the assembled camps, the extent of their participation in these annual events is often understated. Applying methods for Native American population estimates to the rendezvous accounts results in camp compositions approaching 90% Native peoples. These estimates combined with remote sensing data from the Portuguese Houses site located in central Wyoming (U.S.A) point towards an archaeological signature for the annual trader fairs that is quite different from general perceptions. This information suggests that the archaeological record for the Rocky Mountain rendezvous should closely resemble proto-historic Native camps rather than a dense collection of historic period occupations. Moreover, this archaeological signature means it will be quite difficult to positively identify the rendezvous camps as sites today which may help to explain why these well known, well documented, historic events have not been found through normal methods of archaeological survey.

Cristina-Mihaela Botîlcă

PhD Student, The University of Bucharest, Romania

Death behind the Curtain: Contemporary Death-Acceptance Creative Nonfiction: Carla Valentine and Sue Black

The New Journalism of the twentieth century brought about what we call today creative or literary nonfiction: a genre that successfully combines accurate representations of real events or facts with the artfulness of storytelling. Many contemporary authors use this enticing genre to transmit certain pieces of information to and discuss new or refurbished ideas with their readers. Such is the extent of the discursive variety, that niche subjects began to form clusters of essays and books written by professionals about their specific field of work or study. One example is death-acceptance and the movement it created at the beginning of our century: death positivity. With Caitlin Doughty as the main voice of the death positive community (notably due to her online and social media presence), many professionals who work as forensic anthropologists or morticians have begun sharing their experiences working with the dead in an attempt to engage in open and honest conversation about a topic that gives rise to one of the greatest phobias of mankind: death.

This paper will discuss Carla Valentine's *Past Mortems* (2017) and Sue Black's *All That Remains* (2018) and how the two authors make use of creative nonfiction to tackle the subject of death phobia and death acceptance in our modern Western society. The subject is relatively new and it should interest a large segment of the (if not the entire) population, especially in the context of a strikingly deadly pandemic that forces us to consider death more than we ever had to in the previous decades. What death-acceptance literature does is open the door to an uncomfortableness that could potentially lead to us accepting or at least acknowledging our mortality. This will be the starting point for my paper; I will search for and analyze the way in which Valentine and Black discuss death and mortality with the help of creative nonfiction tools with the purpose of creating a platform of open and raw discussion about phobia and acceptance.

Sean Brennan

Professor, University of Scranton, USA

William Warren Scranton and the United Nations

A representative for Pennsylvania's 10th Congressional District during the Kennedy Years, widely regarded as one of the Keystone State's most successful 20th century governors from 1963 to 1967, later a special advisor and presidential envoy for Richard Nixon to Europe and the Middle East and the leader of Gerald Ford's transition team following the Watergate scandal, William Warren Scranton was one of the best examples of the moderate, internationalist wing of the Republican party during the Cold War era, along with Senators such as Arthur Vandenberg, Warren Austin, and Henry Cabot Lodge Jr. Like the latter two, Scranton also served as an ambassador to the United Nations, in his case during the Presidency of Gerald Ford, taking over from Senator Daniel Patrick Moynihan. While his time in this position was brief, lasting from March 1976 to January 1977, it was certainly tumultuous, as Scranton was forced to reorganize the American mission to the UN following the damaged condition it had been left in by Moynihan. Scranton also dealt with many of the iconic international issues of the decade, from the last remnants of European imperialism in Africa to the controversy over America's relations with Israel, the problem of international terrorism, and the emphasis on human rights as a weapon to use against the Soviet Union and its allies in the aftermath of the Helsinki Accords, at the height of détente. This essay will examine Scranton's service at the United Nations in the context of the Cold War policies of the Ford Administration and the complex international environment of the mid-1970s, in both how the American mission at the United Nations attempted to shape events as opposed to being controlled by them.

Sujatha Napanda Cheeyanna

Assistant Professor, Karnataka State Open University, India

Education of Women in Ancient India

In ancient India, women held a unique position .they were well regarded and self-reliant members of society. In ancient India, women had free access to education and could pursue their studies. It is not uncommon to come across references to women of renown like Visvavara, Gargi, Lopamudra , ghosa, and sulabha. Yajnavalkas's wife Maitreyi, was a well-known philosopher in ancient India. In ancient times, women had the same educational opportunities as men.

The ancient education focused on imparting ethics like humility, truthfulness, discipline, self-reliance, and respecting all creations to the students. The education was mostly imparted in ashrams, gurukuls, temples, and houses. The education system of ancient India has some special features and uniqueness. The education was mostly focused on the enrichment of culture, character, personality development and cultivation of noble ideas.

The objective was to gain the mental, physical, and intellectual personality of students, to make the students future-ready and survive in any situation. Education was given utmost importance in the ancient period. In the ancient period, teaching was considered holy work and the teachers were given utmost respect. There was a strong bonding between teacher and student. Every student was allotted one teacher and more emphasis was given to the student-teacher relationship, each student used to meet teachers personally to learn and gain instructions from them.

During ancient times, royal families, as well as kings of states, used to donate their wealth to improve the education system and quality. The syllabus was designed in accordance with the demands of that era. At that time students used to leave their houses and went to live with their gurus until their education was completed.

During the early Vedic period, women's education was also given more emphasis. Any system of education will not be complete in itself if it does not include women's education.

Boys and girls alike had initiation (upanayana) ceremony before they started their studies in a gurukula or hermitage. But only a few girls must have taken to Austerities of hard life and in-depth study of Vedic lore. The majority of girls as in any time and country preferred cosy home life, cultivated various arts and crafts and became good housewives. These were known as sadyovadhus. Among those girls

who took to serious study of God-realization in a gurukula, some excelled in all existing ways of learning and especially in disputations regarding the nature of Brahman. They are known as brahmavadinis, and are remembered as visionaries and composers of mantras. These women dedicated themselves to spiritual life, performed Vedic rituals, guided the householders in religious matters, and led the life of the rishis (ascetic).

Marco Comunetti

PhD Student, University of Genoa, Italy

Ancient Scholarship and Textual Comparison: Homeric Citation in two Scholia from Euripides' Corpus

This investigation analyses textual comparison as a critical and interpretative tool along with the search for poetic models in Hellenistic and Roman scholarship.

A most remarkable characteristic of the commentaries stemming from the activity of scholars of antiquity was the citation of works by various authors. Ancient critics used to consult many sources while commenting on a text, thus broadening their cultural and exegetical horizons: this practice contributes to understanding many features of a work and to revealing its relationship to tradition and/or reception in subsequent literature; therefore, it deserves to be considered the result of a complex operation, which supposedly corresponds to the interests and knowledge of the commentators themselves, and gives a trace of the breadth and variety of purposes at which their activity was aimed. Bearing in mind that well-defined demarcations are generally not advisable due to the nature of the scholia, our main source on the subject, which preserve the erudite products of antiquity in a fragmentary and scattered state, textual comparison served numerous objectives: *e.g.*, making a comparison of content and language in general terms, or aiding the comprehension of a text; expanding the range of available information; revealing connection between two or more passages, *i.e.*, finding intertextual relationships.

My paper focuses on two scholia drawn from Euripides' corpus which deal with *constitutio textus* and literary exegesis by means and in the light of the comparison with Homer's poetry and scholarship. The first example concerns Eur. *Hip.* 1360, where Hippolytus says: τίς ἐφέστηκεν δεξιὰ πλευροῖς;, "Who is standing on my right at my side"? The scholium argues in favour of a division of these words, originally in *scriptio continua*, resulting in the elision of the last syllable of the verb ἐφίστημι and the adverb ἐνδέξια, which is a compound of the preposition ἐν and the neuter plural of the adjective δεξιός. The annotation opposes this spelling to a variant reading ἐν δεξιᾷ, and supports it through *Od.* 17, 365: (...) ἐνδέξια φῶτα ἕκαστον. The second example concerns [Eur.] *Rh.* 480, where Hector says: κοῦ μεμφόμεθα γ', ἀλλ' ᾄδην ἐλαύνομεν, "Yes, and we (*sc.* the Trojans) find no fault with them (*sc.* the Greeks), but we are pressing them well enough". The scholium provides two exegesis of the verse and, particularly, of the

syntagma ἄδην ἐλαύνω: the first explanation takes it of the Greeks being driven away by the Trojans, whereas the second one relates it to the Trojans being troubled by the Greeks. The latter interpretation associates the expression to *Od.* 5, 290, where Poseidon states that he will give Odysseus a fill of trouble during his journey home to Ithaca: ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος.

Maria Rosaria D'Acierno Canonici

Associate Professor, Parthenope University of Naples, Italy

The Graeco-Arabic Translation Movement

This presentation, involving the Graeco-Arabic translation movement, is based on Dimitri Gutas relevant researches in this field and especially on his work *Greek Thought, Arabic Culture: the Graeco-Arabic translation movement in Baghdad and early 'Abbasid society*, Routledge, 1999.

The Graeco-Arabic translation movement which achieved its greatest expansion with the accession of the 'Abbasid to power and took place in Baghdad (from the mid-eighth century to the late tenth century) "represents an astounding achievement" (Gutas) which, can be viewed by many sides, but here we analyze it 1) as a literary and 2) as a social phenomenon.

1) As a literary phenomenon we affirm that without these translations most of the Greek philosophical works (Galen, Hippocrates, Plato, Aristotle, Ptolemy etc.), would have been unknown to us, as well as works from many other fields (medicine, music, irrigations, architecture, anatomy, etc.).

2) As a social phenomenon, the Arab conquests during the Umayyad period and the 'Abbasid revolution (culminated I 134/750) gave an important thrust to the movement by unifying people of different cultures and languages.

When Islam conquered most of south-east Asia as well north-east Africa (10/632), the Persian Sassanid Empire ended (224/651). Thus, the Arabs expanded their religion in Mesopotamia (a land between Tigris and Euphrates), Anatolia, Syria, Palestine, Egypt, Spain up to the Pyrenees. As a consequence, for the first time after Alexander the Great, Egypt and the Crescent Moon were joined with Persia and India under political, administrative and economic power. Once the East and the West followed one religion, lands that had been Hellenized since the time of Alexander the Great, started to collaborate with the Arabs. So, from a political condition grew a cultural movement that stimulated the whole of the 'Abbasid people to study Greek in order to translate the Greek philosophers, and meanwhile enrich from the linguistic point of view the vocabulary of their philosophical trends.

The movement involved many people (from caliphs to merchants, scholars, etc.) as well as a lot of money (public and private); it was directed by Hunayn ibn-Is|āq who followed a well-structured methodology enriched by philological attitude. A very big discussion concerns how this movement originated: 1) from the translations of a

group of Syriac mother tongue Christians who knew both Arabic and Greek, or 2) because of the wisdom of “enlightened rulers”? Because of its complexity, it is very difficult to identify one or more causes. Surely, it is the largest and the first movement which influenced later studies in the field of translation. It is still important nowadays, since from its methodology, further researches have been influenced, as for example the choice between a literal or a free translation. In fact, some Arabic texts translated from Greek reflect the philosophical issues typical of Arab thought (literal translation), while others, following the word-to-word methodology, appeared more faithful to the Greek thought. The “House of Wisdom” (*Bayt al-Hikmah* - بيت الحكمة) was an important intellectual center during the reign of the Abbasids and it was a major component of the Translation Movement.

Elizabeth Dahab

Professor, California State University, Long Beach, USA

War and Mental Illness in a 2005 Francophone Novel

Abla Farhoud is an eminent Québécois-Lebanese novelist and playwright who chose French as a means of literary expression. At the outset, one is struck by the relatively recent emergence of her literary production: Three innovative novels published in the relatively short span of seven years (*Le Bonheur a la queue glissante*, 1998, *Splendide solitude*, 2001, *Le Fou d'Omar*, 2005) preceded by five equally innovative plays published over a decade (1988-1999). Amidst other Arabic-Québécois/Canadian writers, Farhoud stands unique in that she uses no fewer than five registers of language in her writings: Québécois slang (*joual*), standard French, colloquial French, English, colloquial Lebanese Arabic and classical Arabic. In fact, she is to be credited for having been the first of those writers to have infused her works with transliterated Arabic phrases. Written from the first person point of view, in a French infused with English sentences—especially when uttering profanities—as well as highly colloquial Québécois expressions, with the occasional Arabic (transliterated) idioms, *Le Fou d'Omar*, “Omar’s Madman,” is a hauntingly vibrant and compelling multiple account of the agonies of mental illness and its impact on the members of an entire family, in particular two brothers and their father, whose diaries vividly record their parallel woes. Fraternal, filial, parental love, sibling rivalry, death wishes, failure, and the immense burden of responsibility, are some of the sub-themes that permeate this “little gem of a book”, to borrow a French-Canadian critic’s qualification. Particular attention will be paid in this study to the two brothers’ “books,” or dramatic monologues.

Roy Domenico

Professor, The University of Scranton, USA

**Italy's War at Home:
The Fronte Interno, 1940-1945**

Please accept this paper proposal for the May-June 2022 ATINER History meeting. My paper, "Italy's War at Home, 1940-1945" addresses some of the issues that I am dealing with for a larger work of the same name that I expect Fordham University Press to publish. Professor Kurt Piehler of Florida State University asked me to compose this manuscript for his series on "Home Fronts" during the Second World War. I hope to finish it by the end of the year. Based on memoirs, contemporary newspapers and reviews, and secondary historical sources, my project contributes to the "*Italiani, brava gente*" arguments that have enlivened Italian history for the past ten to fifteen years. Akin to Jonah Goldhagen's work on Nazi Germany, Davide Rodogno and Simon Levis Sullam ignited similarly spirited debates among historians of Italy. Mussolini's attacks on Britain, France, the Soviet Union, Yugoslavia, and Greece – clearly illustrate that Italy's actions cannot be forgiven. It was indeed the aggressor. However, the conduct of Italians must temper some of this guilt. Time and again one finds stories of human kindness and civilized decency among the Italians, both civilians and troops. Fascism is the real culprit here, which the historian needs to separate from traditional aspects of Italian culture: belief in the family and humanism, for instance, or the influence of Catholic Church, which, I believe, ultimately triumphed over Fascism. With the idea of presenting this paper at an ATINER conference, moreover, I intend to focus many of my examples on the Greek place in the story.

I presented at another ATINER conference a few years ago and the experience made a believer out of me. I benefitted enormously from the interaction and discussion; and the subject of my paper, on Italian culture (1948-1974) was published last autumn by the Catholic University of America Press as *The Devil and the Dolce Vita*. I hope very much to see you at the end of May later this year. After covid, we all need to get back into action! I intend to present this work to you in person. Please give my proposal your serious consideration.

Ana Paula Figueiredo Pinto

Assistant Professor, Universidade Católica Portuguesa, Portugal

Frontier between Life and Death: Dionysos

The marginal presence of Dionysus in the Homeric Poems offered a large faction of investigators, the basis for believing in the foreign origin of the god, a native of Thrace, belatedly admitted to the Olympic pantheon. This conviction, underlined by Herodotus' testimony, was revalidated by the ambiguity of the mythical versions, has however never been unanimously subscribed nor in ancient times, nor recently.

As the son of Semele and Zeus, associated with the wildest and most uncontrolled facets of nature, Dionysos was for centuries the god of vegetation, wine, and natural, disordered and liberating pleasures. Able to, with the enigmatic power of his ecstatic epiphany, snatch men's conscience, he encourages them to break free from their own contingencies, and to overcome the brakes imposed by the moralizing forces of the social order. The mythical development that makes him reborn for a second time from his father's thigh can be interpreted not only as the logical expedient to legitimize his unusual immortality, but as a narrative framework tending to convey, through the rejection of matriarchal antecedents, a new patriarchal phase of religion.

The contradictory nature of this god embodies duality and dissolves into a disturbing coexistence the boundaries (life and death, joy and pain, individual and collective, man and nature).

While Homer (*Il.*XIV, 325) refers to Dionysos as "joy for mortals", *χάρμα βροτοῖσιν*, other authors endeavor to describe how nature gushes joy at its passage (Euripides, *Bacch.*724-27):

But, contrary to expectations, not all the mythical narratives and ritual interpretations associated with Dionysos boil down to festivals of unreasonable joy; many of its elements are related to death and atonement. The remarkable recurrence of the fundamental theme of violent death, beginning with that of the god himself (Dionysos, Zagreus, or Sabazios)-and then developing speculatively in multiple mythical variants in the barbaric death of human victims-seems to indicate poetic treatment from a primitive time, which would correspond to a ritual phase of human sacrifice that is not historically documented in the Greek religion. This gives clear evidence of initiatory rites, which multiply in the framework of some of the versions of the myth. Much closer than any of the immortal Olympians, Dionysos communes with the unfortunate mortals whom the earth

nourishes with this perishable nature. As the protecting vegetation, and in particular the vine that represents it, he is capable of being reborn from its own painful severed finitude. There at it will eventually foreshadow in the spirit of the Greeks the salvific intuition of the resurrection, which lends to the perplexity of all men hope for a transcendent experience in eternity. After being worshiped in the Ancient World as a god, through a cult of exceptional projection, Dionysos eventually becomes the consciousness of men of all times, as an irreducible symbol of a state of mind: that of antithesis, latent opposition, of rebellion against all mechanisms of oppression and all tyrannies, and against prejudice of all kinds. With its contradictory, enigmatic, and fascinating nature, he further evokes, in the innermost recesses of our unconscious, the unavoidable desire that we must defy the frontiers of death, and inscribe ourselves into eternity.

Miriam Gassner-Olechowski
Senior Lecturer, University of Vienna, Austria

The Treaty of St. Germain and the Treaty of Sevres: A Comparison

The Treaty of St. Germain from 1919 and the Treaty of Sèvres from 1920 are among the five so-called Paris Peace Treaties that ended the First World War. According to the will of the victorious powers, the Habsburg Empire and the Ottoman Empire were to be dissolved. In particular, with the Treaty of Sèvres, large parts of Turkey should fall to Greece. While the Turkish national government in Ankara rejected the Treaty of Sèvres, and finally achieved its revision in the Treaty of Lausanne in 1923 in favor of Turkey, the Treaty of St. Germain came into force in July 1920.

Both treaties imposed a number of territorial losses, military and financial restrictions on both loser states of the First World War, but whereas Treaty of Saint-Germain-en-Laye aimed to weaken Austria, it had as a goal to destroy the Ottoman Empire.

Of special interest is the comparison of the provisions concerning minorities in both treaties as well as the section on the population exchange between Turkey and Greece.

It can be said that both treaties laid the foundations for today's Austria and maybe in a certain way also for today's Greece.

*) I choose the comparison of the Treaty of St. Germain and the Treaty of Sevres as the topic of my exposé because I was working as part of a group of Austrian researchers editing a commentary on the Treaty of St. Germain (Kalb/Olechowski/Ziegerhofer (eds.) *Der Vertrag von St. Germain*, Vienna 2021).

In order to be able to compare the treaty of St. Germain to the other Paris suburb treaties, all treaties needed to be studied. Since the Treaty of Sevres has never been entirely translated into German, I was asked to do so. Translating the Treaty of Sevres made me want to learn more about it, especially if -even though the treaty never came into force - there is some sort of indirect influence on today's Greece.

Nairita Ghosh

Researcher, Jamia Millia Islamia University, India

Water Ripples, Narrative Follows: Examining the Waterbodies as Mentioned in the Daskumarcharitam

This paper is written based on the narratives culled out from the verses of the Daśkumāracharitam, or the Story of the Ten Princes, written by Daṇḍin. The text, used as the primary source here, belongs to the Ākhyāyikā, category of the Sanskrit Kāvya literature. Dated to eighth century CE, the text tells stories of adventures by ten Princes, fictitious in nature, and gives out characters, their travails and involvement in political and celestial interactions to places far off from their home, i.e., the city of Magadha, in the middle Gangetic valley of the Indian subcontinent. The curious trend that one comes upon after a keen investigation of the text is, how, barring three, out of twelve, all the chapters mention waterbodies of various nature and how the political narrative gets influenced in each case by them.

The intended paper discusses the rivers, seas and sea-shores, lakes and wells mentioned in the stories. It further aims to analyse the nuances of affinity of these waterbodies with the political narration of the text, and how the stories took specific turns with rivers, lakes, seas, and wells coming up in each instance, thereby producing ornate verses to refer to the power relation that politics share with natural resources. To conclude, this paper aims at examining and understanding the impact of waterbodies on regional and inter-regional politics of the subcontinent, as reflected in the Daśkumāracharitam.

Chrysoula Gitsoulis

Adjunct Assistant Professor, Baruch College, USA

**The Individual vs The State:
A Study of Socrates and Antigone**

The conflict (*agon*) between the wishes of the individual and the demands of the State (*polis*) is a theme that is central to Sophocles' play, *Antigone*, and Plato's philosophical works, *The Apology* and *The Crito*, which recount the trial and death of Socrates. This essay will be devoted to exploring the way in which this conflict surfaces in these works. I will begin by examining some apparent differences between Socrates and Antigone – with regard to their attitudes over their duties to the State, to their families, and to the burial rights of the dead – which have led some to believe that Socrates has more in common with Creon than Antigone, and indeed, that if Socrates were confronted with Antigone's dilemma, he would have refrained from burying Polynices. In my essay, I will explore said differences and argue, using textual references, that they are more apparent than real. I will then turn to highlighting the deep similarities between Socrates and Antigone. They are both rebels, threats to the status quo, to the socio-political order, and to the sources of power in their respective societies. They are both models of free inquiry and expression, who force those around them to rethink their values and their manner of living. Both have deep faith in the discerning power of their individual conscience. And both are prepared to sacrifice their lives for their principles: they value what is honorable and just more than they fear death. A discussion of these and other similarities will form the main focus of my paper.

Jason Hawke

Associate Professor, Roanoke College, USA

Pausanias (Not) at Sounion: A Mistake or Mistaken Identity?

While Pausanias's *Periegesis* has proven an invaluable source that classicists, archaeologists and art historians have profitably mined for generations, it rather embarrassingly begins with what appears to be a most careless mistake in its very first sentence. The periegete identifies the temple "on the point of the cape" of Sounion as one belonging to Athena. This building, as is well known, belonged to Poseidon, and the nearby temple of Athena – located about 400 meters northeast of its famous counterpart on certainly not on the point of the cape – had already been significantly dismantled by the middle of the second century CE. In fact, by the time of Pausanias's sojourn through mainland Greece, the Athenians had transferred and repurposed elements of that temple for a new one located in the southeastern area of the Classical agora. What, then, are we to make of what seems a gross error at the very outset of Pausanias's work? My paper proposes to consider three particular and potentially interrelated problematics, general to Pausanias's work but also specific to the site of Sounion in the Roman period. First, based on the internal evidence of Pausanias, the temple we now know as Poseidon's was surely still in good order and in active use at the time Pausanias sailed by: when a sacred building or precinct had gone derelict, Pausanias is typically keen to say as much. Therefore, if there was likely still an active cult at the temple and its associated temenos, it seems odd that Pausanias or his guides should err so wildly. Second, how might such an error relate to the fact that Pausanias only beheld the site from the sea at the beginning of his work, and seems not to have ventured by land in Attica south of modern Lavrion? His reliance on local guides or perhaps his own background knowledge could be responsible, and this might have implications for the *Periegesis* as a whole, especially for those areas Pausanias did not investigate directly. Finally, I plan to consider the possibility that the use of the precinct may have been in transition at the time of Pausanias's visit, leading to genuine confusion about the identity of the site for Pausanias or his informants. In considering these factors, I aim to situate the apparent and quite stunning mistake at the very beginning of Pausanias's work into a broader understanding of his method and the nature of the *Periegesis* as a whole.

Ema Jelinkova

Assistant Professor, Palacky University, Czech Republic

Adaptation as Palimpsest: Jane Austen's Mansfield Park in a 1999 Adaptation

Jane Austen's novels stood the test of time and found their niche in the contemporary culture. However, this culture tends towards the visual, therefore one sign system needs to allow for a transposition into another, in this particular case, texts for film adaptations.

My objective is to categorize different types of adaptations Austen's novels have been submitted to since the 1940s, and at the same time, making an attempt to explain why "capturing the spirit of Austen" presents a major challenge to the cinematic art.

Yet most importantly, I intend to scrutinize *Mansfield Park* that presents something of a conundrum; sitting very uneasily among other novels by Austen. Not without a cause. An unsympathetic, plain and priggish heroine Fanny wages a silent war over a gentleman - nearly as unsympathetic and priggish as she is - with a lady bearing close resemblance to Elizabeth Bennet at her most witty and charming.

There have been three adaptations of the book so far; each approaching the great odds in a different way, each failing in a different way. Apart from Patricia Rozema's, whose failure has been a magnificent one. She blazed trails in the territory that is new and at the same time very old - her *Mansfield Park* resembles a palimpsest. By scraping out the original to the point of readability (but never beyond) and inserting her own, academically very apt, version; she provides the audience (first and foremost, Jane Austen scholars) with two layers that inform each other, instead of putting up a fight. The spirit of Austen was not captured by Patricia Rozema's film, it was set free.

Magdalen Ki

Associate Professor, Hong Kong Baptist University, Hong Kong

The Political Economy of Beauty and *Mansfield Park*

Austen critiques the political economy of beauty in *Mansfield Park*. The Regency beauty myth adopts a holistic outlook to emphasize good looks and accomplishments, family lineage and connections, polite manners and elegant lifestyles. The highborn singled out the love of rituals and ceremonials. The middle class followed the “tyranny of taste,” and gentlemanly capitalism transformed England to become what Adam Smith called a “nation of shopkeepers.” In wartime England, the Tory administration attacked the macaronic style, and feared the corruptive influence of “effeminate luxury.” Austen’s family background prompted her to emphasize usefulness and productivity. There is great beauty in utility, and this beauty led to the emergence of Britain as a powerful, maritime empire.

Magdel Le Roux

Professor, University of South Africa, South Africa

The Legend of Isis in Messene and the Ancient near East

Since 2012, the University of South Africa, joined Prof Themelis' team at ancient Messene in the excavation project undertaken at the site. In 2015, we began excavating the area believed to be the Temple of Isis and Sarapis. Because of the department's excavations in Greece and Israel and studies into the ancient Near East, interest into the goddess Isis developed. Subsequently, my research surrounding similarities between Isis and other goddesses evolved as well as the changing views/personalities that Isis took on. Due to the nature of the water channel of the temple at ancient Messene, the role of water in the worship of Isis is also explored.

Hsiao-ting Lin

Research Fellow, Stanford University, USA

A History of Taiwan's Secret Nuclear Program

This presentation analyzes the history of Taiwan's secret program to develop its nuclear weapons during the Cold War. In July 1971, US President Richard Nixon shocked the world when he announced that his national security adviser Henry Kissinger had made a secret trip to China, and that he himself had accepted an invitation to travel to Beijing. This huge breakthrough in the US-PRC relationship was followed by Taipei's loss of political legitimacy and international credibility as a result of its UN debacle in the fall that year. Confronted with the Nixon White House's opening to the PRC, leaders in Taiwan felt being betrayed and abandoned, and they were obliged to take countermeasures for the sake of national interest and regime survival. Taipei's endeavor to create an effective nuclear program, including the possible development of nuclear weapons capabilities, fully demonstrates the government's resolution to pursue its own national policy, even if such a policy was guaranteed to undermine its relations with the United States. With hindsight, Taiwan's attempt to develop its own nuclear weapons did not succeed in sabotaging the warming of US-PRC relations. Worse, it was forced to come to a full stop, when, in early 1988, the US government pressured Taipei to close related facilities and programs on the island. However, Taiwan's abortive attempt to develop its nuclear capability did influence Washington's and Beijing's handling of their new relationship. There did develop recognition of a common American and PRC interest in avoiding a nuclearized Taiwan. From this perspective, Beijing's interests would best be served by allowing the island to remain under loose and relatively benign American influence. As for the top leaders on Taiwan, such a policy choice demonstrated how they perceived the shifting dynamics of international politics in the 1960s and 1970s, and how they struggled to break free and pursue their own independent national policy within the rigid framework of the US-Taiwan alliance during the Cold War.

Natcha Mahapoonyanont
Lecturer, Thaksin University, Thailand

Educational Equality: Key Factor for Sustainable Development

The root of quality of educational management lies in what happens within the classroom, which takes the interaction between teachers and students. If the phenomenon in the school takes place in a desirable direction, it can be assured that there will be no other problems related to the quality of education.

However, the current situation in general still has other issues involved. It is a factor that affects the quality of education, for example, the issue of inequality in education. Over the past two decades, evidence from around the world has shown the detrimental effects of high levels of inequality on everything. The increased inequality is 'Social segregation and erosion.' From economic growth to poverty reduction, social solidarity, and public health, reducing inequality is not only functional; but it needs to be done.

Equal delivery of education is critical to solving problems in cities. Education in low- and middle-income countries has shown that increasing educational inequality is linked to the likelihood of being at the height of the conflict.

According to related research studies, there is an apparent correlation between the Gini study (an index of educational disparities) and GDP (Gross Domestic Product) on population growth. Countries with equitable distribution of human capital in the labor force have increased per capita income. The Global Relationship Between Gini Studies and Per Capita Income (Based on a 1999 survey) was also very high ($r = -.47$).

Today's most challenging question for those in charge of education policy is not the answer to "what if?" How to improve academic achievement, but to answer how we can deal with inequality in education.

According to the survey results, low student aspirations are also interesting issues, as are the problems and barriers mentioned above. According to several studies, many parents believe they lack the educational capabilities or expertise to help their children learn; school-level factors explain 20% of academic achievement, while student-level factors accounted for 80% of the variance. To remedy the problem, all sectors of society must encourage schools to comprehend and recognize the consequences of educational inequality.

Even though the causes of educational gaps are multifaceted, studies are beginning to demonstrate that schools can make a significant difference even at the level of school limitations.

Teaching and raising goals, engaging parents, improving motivation, and parenting skills, fostering confidence and self-esteem through student voices, and empowering students are all things that can be done. Many schools currently serve underprivileged populations, demonstrating that poverty should not be used as an excuse for meeting common goals.

This paper aims to present dimensions that affect educational inequality, so policymakers in most countries could consider and implement to reduce educational disparities.

Dimitra Makri

Fellow, Koç University, Turkey

The Fragrances of Asia Minor

The world of fragrances that captivate people with their attractive and discreet smell, or sometimes repel them with their unpleasant sensation, constitutes a favourite trope of ancient Greek and Latin literature. Trees, flowers and herbs, which offer a vast variety of aromatic substances with applications, such as aromatherapy, had a very vivid presence in the everyday life of people in Antiquity. This paper aims to give an insight into the importance of perfumes in the daily life of the inhabitants of Asia Minor through an examination of the literary sources (Greek and Latin), the surviving archival material (papyri and ostraca) and inscriptions. Initially, I will focus on matters of terminology. Emphasis will be placed upon terms which denote the different kinds and varieties of perfumes depending on their attributes such as scent, origin as well as the raw materials they were produced from. The specialized technical vocabulary found in the sources, which provide us with information regarding the production of perfumes as well as the persons involved in this process, will be also be investigated. Furthermore, the methods and stages behind the production of perfumes will be explored. Finally, aspects such as their use in the daily life of the residents of Asia Minor (e.g., their significance in medical applications and cosmetology for the improvement and enhancing of the natural beauty, their integral role in public and private festivities etc.), the topic of weight and measures as well as prosopographical matters will be also examined.

Ridha Mardiani

Lecturer, SMK Pasundan, Indonesia

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Merina Hanifah

Teacher, SMK Pasundan, Indonesia

Enhancing English Language Skills through a Collaborative Drama Project

We have to admit that Drama activities can give a variety of benefits for English foreign language learners of all ages in Indonesia. This article describes how a collaborative drama project could enhance thirty undergraduate students of the sixth semester of English education study program as the participants of the study in a small private college in Cimahi, West Java, Indonesia. Drama is one subject being taught as intra curricular activities for 3 credit hours per semester, where the students took the subject for the whole semester. Drama subject could be considered as a literary exposure for participants who majority prepared to be English teachers in Kindergarten, Elementary and Secondary school levels. This subject is taught to the participants for the purpose of having literary appreciation and responding to the drama as a literary genre. Our curriculum has recently adjusted to the newest governmental law of education in order to accommodate pedagogical content knowledge, language content knowledge, curricular knowledge, assessment and evaluation and information computer technology in curriculum of English education study program. Thus, two literature subjects, Introduction to Literature and Drama, have been accommodated to the second and the sixth semester. This semester-long collaborative project culminated in the performance of Drama activities in which each group performed its own collaborative drama project in English language. The article summarizes benefits using collaborative drama to enhance the students' English language skills and offers recommendations for implementations of similar projects for other language instructors. Further, challenges of organizing collaborative English language drama projects at the college will be outlined. The article ends with a brief analysis of students' experiences during the collaborative drama project through students' interview as the feedback from the students as participants of the research. Students' self-perceived learning through collaborative drama are also highlighted.

Gilles Massot

Lecturer, LASALLE College of the Arts, Singapore

**De Prangey, Itier, Ducamp and Others:
A Survey of the Early Photographic Gaze over Egyptian
Antiquities**

Aux origines de la photographie il y avait l'Égypte et la lune
Carmen Pérez González

In the introduction of her paper on early travel photography for the catalogue of the 2019 exhibition *Ouvrir l'Album du Monde* in the Louvres-Abu Dhabi, Gonzalez highlights the foundational relation of the emerging revolutionary medium to the heritage of ancient Egypt materialised by the ruins of its civilisation.

On the 18 August 1839, Arago presented the daguerreotype to the world as a medium that would contribute to the advancement of both arts and sciences. His main argument to illustrate its potential was that it would allow archaeologists to produce instantaneous and painless copies of the intricate inscriptions found on the walls of Egyptian monuments. The study of hieroglyphs had become essential to the advancement of Egyptology but their reproduction by hand was a daunting task. The efficiency of the daguerreotype was the modern answer to the complex study of ancient past.

Right from 1839, Egypt was indeed one of the first destinations visited by photographers outside Europe. For European historians and scientists, these images became the source of invaluable information that helped them to further investigate the history of a long gone civilisation, without having to travel there. For the public, the albums published by the early 1850s turned these monuments into some of the earliest iconic images of the emerging global world.

This paper will present a survey of the timeline and defining events that made this interaction between the photographic gaze and ancient Egypt a turning point in cultural history.

Hiromasa Matsukura

PhD Student, Kyushu University, Japan

Ottoman Diplomatic Policy toward the Habsburg Monarchy in the First Half of the 16th Century

Previous studies have explained the diplomatic history of the Ottoman Empire as a transformation from “unilateral diplomacy based on an Islamic worldview in the early modern period (16th to mid-18th centuries)” to “bilateral diplomacy in the modern European system (since the end of the 18th century).” The “Islamic worldview” divides the world into two antagonistic realms: the “abode of Islam” *dâr’ül-Islâm* (i.e., the Ottoman Empire), where Islamic law is enforced, and the “abode of war” *dâr’ül-harb* (i.e., European Christian countries), where infidels rule, arguing that the former constantly conquer the latter through Jihad. Hence, the early modern Ottoman Empire has been described as unilateral and unequal, or even negative and hostile, in its diplomacy with European countries.

Studies based on this “Islamic worldview” have engendered results. However, the emphasis on religious paradigm has stereotyped the relationship between the Ottoman Empire and European countries as a civilizational or religious confrontation. In recent years, the emphasis on religious and cultural differences has been reconsidered, and there has been a movement to discuss cooperative relations and the accommodation of interests among nations. Following this recent trend, this article examines the diplomatic policy of the Ottoman Empire, one of the leading powers in the Islamic world, toward the Austrian branch of the Habsburg dynasty, one of the leading powers in the Western Christian world, focusing on the reign of Süleyman I. (1520-1566). This study investigated diplomatic letters and treaties, and the contemporary chronicles of the bureaucrats. The reign of Süleyman I. was important in that it marked the beginning of direct relations between the two countries, and the treaties signed during that period became the basis for their later relations. It is therefore an appropriate period for this study that focuses not only on religious conflicts, but also on peace and cooperation.

In the chronicles of Ottoman bureaucrats, hostile comments seemingly based on an “Islamic worldview” were left on Christianity, in which Christians were regarded as inferior beings. Conversely, in the diplomatic letters and treaties sent to the Habsburg monarchs, there were no confirmed cases of unilateral or hostile relations being oriented. Contrastingly, bilateral relations were presented through

words of friendship (*dostluk*) and sincerity (*mahabbet*). In parallel, in the Ottoman concept of the territory described in diplomatic letters, the “Islamic worldview” was not dominantly used in seeing and delimiting the world. Rather, in the late Süleyman period, the Ottoman Sultan represented himself as the conqueror of the world, encompassing the Habsburg dynasty, which was most strongly expressed.

Simonetta Milli Konewko

Associate Professor, University of Wisconsin Milwaukee, USA

**A Mediterranean Participation in the Work of Pietro
Bartolo and Lidia Tilotta**

Starting from a model introduced by Aristotle and successively elaborated by contemporary scholars, compassion is thought as the involvement in another individual's occurrence and is shown through a change in awareness or understanding, or an act to enhance the condition of another. Such compassion might be displayed as a positive word, a thoughtful conduct, or a helpful effort communicating that another individual is confronting an obstacle. The present study examines different representations of suffering and their related compassionate outcomes. The aim is to demonstrate the significance of offering caring attention to a mass of people perceived as unique individuals with an exclusive history, emotional experience, and self-awareness, rather than as undetectable individuals defined as a wave of refugees. This explanation is significant since the popular approach of the media tends to dehumanize the migrants, portray them as a group of individuals without specific needs, goals, rights, or responsibilities, and therefore associate them to a situation that is dangerously out of control. This study underlines the way in which the authors of the book utilize representations of suffering and compassion to recreate the migrants' identity and suggest a refreshed way of comprehending the flood of people landing in Lampedusa every day.

Natsuko Miyokawa

PhD Candidate, Tokyo University, Japan

Japanese Ruling Liberal Democratic Party Lawmaker's Diplomacy and Japan-Taiwan Channel 1982 – 1988

With the signing of the Treaty of Peace and Friendship between Japan and China (the People's Republic of China) in 1978, relations between Japan and Taiwan (the Republic of China), which had diplomatic relations previously, could deteriorate further. Even in the 1980s, however, exchanges between Japan and Taiwan were maintained and continued to expand. For example, even in 1987, Japan's trade with Taiwan exceeded its trade with China in total. Why had exchanges between Japan and Taiwan deepened despite the severance of diplomatic relations? This report examines this from the standpoint of the history of political diplomacy, focusing on Japan's lawmaker's diplomacy during the Nakasone and Takeshita administrations (1982-1988).

Research on the history of Japan-Taiwan relations in the 1980s has so far made little progress due to the lack of access to diplomatic archives and the chaotic diplomatic situation at the time. Regarding diplomacy by Japanese lawmakers as unofficial, i.e., the role of "pro-China" and "pro-Taiwan" lawmakers in the ruling Liberal Democratic Party in the 1980s, some scholars consider this period of time an era when the pro-China was most active, while others consider it the period when the pro-Taiwan was most active. As a result, this paper focuses on the roles of pro-China and pro-Taiwan within the Japanese ruling Liberal Democratic Party, as well as how their mutual relationship had developed.

The result of the analysis shows that in Japanese politics, there was a phenomenon of the stability of the Liberal Democratic Party politics and the fusion between the issue of "China" among factions and lawmakers. It is well known that China was promoting a peaceful unification policy towards Taiwan during this period, but the fact that the Liberal Democratic Party factional struggles had died down and the mainstream factions were maintaining cooperative relationships with other factions was also an important factor in Japan's ability to have relations with both China and Taiwan. Furthermore, both the Nakasone and Takeshita factions had both pro-China and pro-Taiwan lawmakers, and the Nakasone/Takeshita administration was a cabinet that had access to both China and Taiwan. The Taiwanese side also had favorable expectations for Nakasone and Takeshita. The pro-China and

pro-Taiwan lawmakers, who had tended to be clearly divided until then, took the form of cooperation and fusion within Japanese politics, while the pro-Taiwan and pro-Korea factions, which had previously shown the same ideological identity as anti-communists, showed signs of differentiation.

In the 1980s, it can be said that the Japanese ruling Liberal Democratic Party's internal factions were also moving in this way toward a de-Cold War structure and ideology.

Kenneth Moore

Senior Lecturer, Teesside University, UK

**“There Came a Privy Thief that Men Call Death”:
A Tale of Two Plagues**

This article contrasts the 14th century Black Death (Bubonic Plague), particularly in England where its effects are well-attested, with the contemporary COVID-19 pandemic, in terms of similarities and (potential) consequences. The two pandemics, as the paper will argue, have much in common. They are also very different in terms of the death toll as well as, in particular, how modern technology and medical science have been able to deal with COVID-19 arguably much better than 14th century Europe was able to cope with the Black Death. Even so, both plagues have demonstrably impacted society and, in the case of the recent pandemic, we have yet to witness all of its effects. Some careful analysis will be made of the rather dramatic impact of the Black Death in England which, in particular, resulted in the decline of feudalism. I argue that this was the result of a changed perspective. Drawing on that example, this article considers how the current plague may also be changing perspectives in order to make some tentative, longer term predictions about our future.

Michal Moshe

Professor, Ariel University, Israel

Reading Archaeology through Architectural Insight

Compared to the city in Israel in the Roman period, which boasted impressive buildings and a monumental public space as a local translation of imperialist architecture, the study of the villages of the late Roman period was described as local, simple and heaped, lacking Roman cultural influence. Contrary to this popular claim, the presentation will show a significant penetration of Roman architectural features into the structure of the villages in the Judea province, culminating in the emergence of the renewed rural square that will feature the "Rural Forum" here.

The study will track villages in the Galilee and Samaria, whose population is Jewish, pagan and Samaritan, and will show the changes that took place in the village structure and dwellings during the late Roman period. The plan and complexity of the houses changes as well as their attitude to the public rural space, noticeable changes also in the structure of the streets and the appearance of the new public space, an echo of the Roman urban forum. The 'architectural perspective' and its research tools offer an alternative to the accepted methodology for examining the degree of Romanization in rural localities.

Anne Murphy

Associate Professor, University of British Columbia, Canada

Indian Narrative in a Larger Eighteenth-Century World

This paper seeks to explore the relationship of Indian narrative traditions, known as *qissā*, in the Punjab region with broader narrative traditions in the eighteenth century. It draws centrally on analysis of the mid-eighteenth-century text *Hir*, by Waris Shah, which is named for the tale's heroine Hīr and which relates the tale of Hīr's ill-fated romance with Rāñjhā. The tale is often called "Punjab's Romeo and Juliet," imposing a comparative rubric on the tale from the outset. This paper will embrace this broad comparative frame as a way of exploring the place of the text in a larger eighteenth-century world: its relationship with parallel narrative traditions in India, and broader narrative traditions in the world; how it provides insight into particular historical dynamics in the eighteenth century; and how the narrative itself reflects these historical circumstances. Indeed, the term "*qissā*" makes clear the reliance of this genre on Persian and Arabic antecedents; this paper will explore these, as well as connections beyond them to other South Asian vernacular traditions and beyond, to give a sense of the place of the Hir Ranjha narrative in a broader eighteenth century world.

Giuseppe Natale

Associate Professor, University of Nevada, Las Vegas, USA

Multiple Narrating Voices in Melville's *Moby*

"Call me Ishmael". Thus begins *Moby-Dick* (1851), with the narrator purporting an imaginary identity – Abraham's outcast son, the exile *par excellence*. Some early critics, by interpreting the novel's opening line as a formula of self-baptism, were quick to identify Ishmael as the fictional manifestation of the author himself, the sea rover and seafarer Melville. Later critics, however, came to distinguish Ishmael from Melville and identified him with Ahab instead. The captain's monomaniacal impious hunt of the White Whale was likened to the writer's equally impious attempt to capture the mystery of the universe, to comprehend it, in the dual sense of the word of understanding and containing it. An autobiographical prop was used to justify this interpretation: while *Moby Dick* was still in press, Melville stated that the secret motto of his book was "Ego non baptizo te in nomine," the same formula by which Ahab mockingly fire baptizes the iron destined for the White Whale. In my presentation I argue that the two hypothetical identities, Ishmael and Ahab, are not mutually exclusive, in that one is the refracted identity of the other, the narrating I and the co-narrator. It can be said that *Moby-Dick* consists of two books, one of Ishmael and one of Ahab. The two narratives do not exist separately but one inscribed within the other. The main book is the story of Ishmael and his multiple personalities (the exile, the rover, the philosopher, the scholar, the literary man). While travelling at sea, Ishmael shares his own Weltanschauung with the reader: his democratic notion of races, his hostility towards organized religions, and his sympathy for the savage. Within the book of Ishmael there is the book of Captain Ahab, a dramatic, blasphemous, promethean, Shakespearean character, who intends to face the demonic, unmask the irrational, and penetrate the unknown. Within the book of Ishmael is also the book of the *Pequod's* officers and crew, who with their monologues break his dominion as narrator. They are a federation of individual narrators – "isolatoes," to use Melville's term – projections of different races and personal experiences. Within the novel, they embody a plurality of identities of the knowingly arch-narrator, Melville. "Do not call me Ishmael," he seems to say, "Call me Mankind."

Kathleen Ann O'Donnell

Independent Researcher, British School Athens, Greece

Brutal English Colonisation of the Seven Islands: The Poems of Ossian by James Macpherson

This paper will demonstrate how Scottish works were used to combat divide and rule policy of English Colonialism.

As early as 1822, the Zakynthian, Dionysus Solomos, the posthumous national poet of Greece (1864) included Ossian in his poem 'Ode to the Moon'. The Zantian scholar Dimitris Gouzelis who wrote 'Long Live Ossian' had all his property confiscated by the English for participating in the Greek War of Independence as he was opposed to their policy of neutrality. Another Zakynthian poet, Andrea Calvo (Ph.D) whose poetry was influenced by James Macpherson, taught the Philosophy of Common Sense by the Scot Thomas Reid for over ten years at the Ionian University on Corfu. A twenty-first century English scholar of Modern Greek letters disdains Calvo claiming that unlike Solomos, who completed his degree in Italy, Calvo did not. This speciously misleads how Scottish works influenced Seven Islanders. Unopposed, having forced the Kephalonian Julius Typaldos, an eminent judge and translator of Ossian, into exile insidiously, the English closed the Ionian Academy when they gifted the Seven Islands to Modern Greece in 1864 under the proviso that a second foreign monarch be crowned. Panayiotis Panas, a Kephalonian journalist and scholar, was tortured by the English and exiled.

Ossian was used as an ethical precept for the Democratic Eastern Federation founded in both Athens and Bucharest in 1868 by Panayiotis Panas, and main translator of 'The Poems of Ossian'. The Greek-Rumanian Heliade Radulescu also translated the epic Fingal to cement unity in the Balkans. After fighting for their freedom the indigenous did not want to be ruled under the yoke of Western monarchy. Does the continued silence of Ossian by the Greek Academy of nineteenth century radical scholars and patriots who supported the DEF and who were either murdered or committed suicide hide the cruel colonial rule by English monarchy?

Steven Oberhelman

Professor of Classics, Holder of the George Sumey Jr Endowed
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University, USA

**Divination and the Orthodox Church:
The Codex 1275 in the National Library of Greece**

In the Manuscripts and Facsimiles division of the National Library of Greece (Εθνική Βιβλιοθήκη της Ελλάδος, hereafter EBE) is a very interesting manuscript containing a large number of short treatises on divination, prognostication, astrology, and magic. The manuscript, EBE 1275, is dated by the author to 25 January 1862, and consists of 78 folia, measuring 220 mm by 160 mm, all written on paper in a single hand. The copyist was Hatzi Gerasimos, who was a prolific writer and copyist but also an industrious librarian and scribe at the Holy Monastery of Agios Vissariôn, Dousikou; his manuscripts are noted in all standard catalogues of Greek codices. EBE 1275 is very interesting for its contents: 39 individual short treatises or entries, all focused on arcane and esoteric subjects, although a majority deal with astrology, lunar tables, dream interpretation, and prediction of the future through cleromancy, zodiology, and brontology. Gerasimos probably handpicked these various works for this edited collection. The treatises are not connected in any way except for the fact that each deals with a form of divination. Was it an antiquarian's curiosity? Was he interested in preserving esoteric knowledge? Was he commissioned? Or did he simply want to collect the divinatory works to which he had access at the library? In this paper I examine this curious collection of treatises and seek the reasons why a devout monk-librarian would be its writer. A major part of the paper will be devoted to the attitudes that the Greek Orthodox Church held in the early modern period toward divination and how it viewed the knowledge of a predetermined future that divination offers to its practitioners.

Alice Ognier

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The Sanctuaries of Athena on Acropoleis during the Archaic and Classical Period: The Topography at the Service of the Goddess

Amongst the divinities of the Greek pantheon, Athena struck as one of the most represented deities in the religious horizon of Greek cities. The particular role that she takes upon as protectress of the *polis*, grants her the certainty of a special sacred place within each *polis*. Indeed, one of the most frequent places to find her is on hilltops, sometimes known as *acropoleis*, of the *poleis* respective territory. This being a widespread phenomenon all around the Greek world.

In our case, the Archaic and Classical periods are crucial in having laid the foundations of Greek monumentalized architecture in sacred sites as well as the socio-political organization of the *polis*, and these two aspects are closely related when it comes to the cult to Athena. The choice of an elevated area to place the cult of the main *polias* deity is therefore not surprising, and it has been pointed out several times regarding Athena and her sanctuaries. However it has yet to be determined why hilltops or *acropoleis* are the most appropriate place to dedicate to Athena as *poliad* goddess instead of a prominent location within the city proper?

This paper will present the emergence of *acropoleis* sanctuaries to Athena during the Archaic and Classical period, mainly concentrated on the Aegean coastal area as well as on a number of islands of the Aegean Sea. The aim is to show that the topographic choices to build sanctuaries to Athena on hilltops, places offering panoramic views and where one can be seen from afar, are most appropriate for honoring her importance within the sacred landscape, the Olympian pantheon and the *polis* organization.

Kunle Oparinde

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A Rhetorical Analysis of Conspiracy Theories Associated with COVID-19

The COVID-19 pandemic has seen rumours and conspiracy theories overtake the truth in many online media platforms across several African countries. Just as the coronavirus has travelled widely, misinformation has equally spread. Thus, it is important to launch investigations into these conspiracy theories to detect them early and as a result, implore health practitioners and agencies to be more proactive in repelling misinformation while at the same time, provide the general populace with purely undiluted information regarding the virus. The study discovers three categories of COVID-19 infodemic namely: the discourse of conspiracy, the discourse of denial, and the remedial discourse. Importantly, the study encourages users of online media platforms as well as people generally to consider the notion of 'authority' before relaying or sharing information found on social media as this will assist the public to be cautious and vigilant against false information that are being peddled as original. This qualitative study utilizes a purposive sampling strategy to gather data and information that are pertinent to the course of this study. Social media and online posts in form of texts, were selected from platforms such as: Twitter, Facebook, WhatsApp, and Google. Data were gathered using several keywords and hashtag such as: #Covid19, #coronavirus, coronavirus, COVID-19, and COVID. The search revealed as many data as possible mainly on posts related to these keywords. However, the attention of this study was directed towards instances of infodemic or misinformation in these different posts. For this paper, a combination of purposely selected texts was gathered based on their relevance to the objectives of the study with the data mainly collected between March 2020 and March 2021. The collected data tended to represent the virus as a European phenomenon, a Chinese phenomenon, a non-African phenomenon, a biological weapon, or a weather phenomenon. The data were thematically analysed using the tenets of CDA meant to critically examine the content of these instances of infodemic and misinformation with the notion of exposing the danger in such misinformation. It is important to also analyse such instances to further sensitize health practitioners and agencies to be more watchful and devise means of curbing misinformation in this COVID-19 era.

Claudia Panisello Gossweiler

Professor, National Institute of Technical Education, Uruguay

The Female Subject in Fortune Poetry of Ida Vitale

NOT AVAILABLE

Marcus Papandrea

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Survival of Byzantine Heritage in Gerace, Calabria

Gerace survives as one of the best examples of unspoiled Byzantine heritage in Calabria and the world due to its strategic location. As the last western province of the Byzantine Empire, Calabria was not subject to the destruction or conversion of sites which took place by the Ottomans in the east or the Arabs in Sicily and North Africa. Situated ten kilometers inland atop a 500m high table mountain, Gerace overlooks the Ionian coast and is a gateway to the rugged and wild mountain interior of the Calabrian peninsula. It is only connected to the outside world by a single windy and crumbling road and unfortunately faces serious economic and demographic decline. Largely due to its isolation, Gerace has remained understudied and under-recognized in a country which boasts the most UNESCO sites in the world despite its wealth and high density of Byzantine monuments. In 1995, the Patriarch of the Eastern Orthodox church, Bartholomew I, visited Gerace. He re-opened and blessed the ancient Byzantine church San Giovanni Crisostomo, reviving Gerace's cultural origins and links to Byzantium. This paper examines how these links have persisted over a millennium, starting from the community's humble origins as a refuge for ascetic monks to becoming the "city of one-hundred churches". While little is documented or written about Gerace's early history, this paper employs archaeological findings as well as hagiography to present valuable insight into this area which became known as "land of the saints". By characterizing Gerace's early Byzantine society and helping to understand its strong spiritual roots, this paper creates the basis necessary to understand the endurance of its Byzantine legacy and appreciate its important cultural contributions to the Italian Renaissance as a hub of Greek literacy which attracted great humanists from the fourteenth to fifteenth century such as Barlaam of Seminara, Simone Autumano, Bessarion and Athanasio Chalkeolopus. In bringing together these characters, this paper propels Gerace onto the world stage as an important cultural center in medieval Mediterranean history which facilitated cross cultural interactions between Byzantine Greeks, Sicilian Arabs, Jews and Normans. From this intersection developed a syncretism which led to modern-day Calabrian identity culture, society and is perhaps most visible in some of Gerace's last surviving monuments from this time. While emphasizing this unassuming town's cultural importance and unique Byzantine heritage, this paper also

highlights the criteria which Gerace fulfills for being included in the World Heritage List.

Paola Partenza

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Beyond the Human: Biopolitics and Science Fiction Novels

Foucault's concept of biopolitics re-discussed the crisis of society and its system; he has considered "the growing inclusion of *man's natural life* in the mechanism and calculations of power", as Giorgio Agamben observes in *Homo Sacer*. It is a perspective that shows the implosion of society and civilization. Following these theoretical views, this paper investigates Ishiguro's *Never Let Me Go*, a dystopian science fiction novel in which the author portrays his characters as *products*; they are necessary to society. Their bodies appear as mere "prostheses" manipulated and used when necessary. Notwithstanding that, the protagonists gradually learn to become aware of themselves, their emotions, and feelings.

The process of "objectivization" of the society is depicted by Ishiguro, a society that objectifies individuals, degrading them to a status of mere "thing" and binding them "to a power of external control". Ishiguro uses emotion to respond to the crisis of society, the vulnerability of the individual, and death, thus exemplifying the "implosion death into love".

Syfur Rahman

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Recent Archaeological Findings of “Early Medieval” Human Occupation in the South Western Part of Bangladesh

The historical and archaeological understanding of the southwestern part of Bangladesh is mainly fixed up by oral, textual and epigraphic sources (fixed it to ‘medieval’ Bengal, not before c. 1205 CE). The development of human settlement in this region has been dealt with primarily with a methodology, which does not take into account the archaeology and landscape of the active deltaic part of this region. Richard Eaton has also elaborated upon the development of settlement in this region from the 15 Century CE onward based on available data which is spurious as well as poorly represented. This paper aims to illustrate the preliminary findings of the ‘Early Medieval’ (pre-13 century CE) settlement of the southwestern part of Bangladesh through a systematic archaeological study. We tried to analyze survey and excavated data of ‘Early Medieval’ sites. The findings have an important role to understand the history of this coastal region. The discovery of these Early Medieval settlements is a significant addition to the history of Bengal including the Sundarbans mangrove forest. In the context of regional scale, the area has a dynamic riverine littoral landscape. The causes of environmental changes and natural disasters were crucial for understanding the human occupation of this region. The mangrove forests of the Sundarbans also shifted at different times by the fluctuation of sea level due to the environmental changes. The archaeological settlements played a critical role in the formation of Early Medieval society in this part. Here, we reject the popular theory of Richard Eaton about the establishment of settlements in this region by our recent archaeological findings.

Archaeological surveys and explorations have been made by the authors from 2014 to 2020 in this region. The exploration covered several locations in Khulna, Jashore and Satkhira District. Many large areas of ancient settlements with archaeological remains of structural ruins (brick walls, huge brickbats and stone fragments), pottery and stone assemblages. These archaeological findings helped to date the Early Medieval human occupation. Many pre-13 century Buddhist monasteries and temples were found in this region through excavation. The temples were built in cellular architectural style with blind cells which is noticeable in other Buddhist archaeological sites of Bengal. A

large number of bricks, decorated bricks, terracotta objects and potteries of earlier periods were reused to build the monastery and temples in the Early Medieval period. Stucco was used for plaster and decoration. Carbonized rice has been found in several early medieval sites which indicates the rice cultivation in this region. Despite an unstable landscape and environmental settings, humans occupy this land before 13 century CE.

Alessio Ranno

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Corinthian Myth in Pindar's *Olympian* 13: Tradition, Imagery, and Poetics (O. 13.47-92)

In this paper I focus on the central section of Pindar's *Olympian* 13 for Xenophon of Corinth, devoted to a narrative digression on Corinthian myth and history. Specifically, my purpose is to investigate the modalities of Pindar's reworking of Corinthian mythical and poetic tradition, as attested by our evidence, and the encomiastic, ethical, and metaliterary implications of his poetic operation.

The Pindaric narrative is divided into three sequences: 1) Sisyphus and Medea (52-55); 2) Corinth's participation in the Trojan War (55-60); 3) Bellerophon's taming of Pegasus (61-92). The analysis of the first two sections will bring into focus the implicit presence of the (lost) epic poem *Korinthiakà* by Eumelus of Corinth (8th-7th cent. BC ca.), together with Homer's *Iliad* 6 (the dialogue between Diomedes and Glaucus), as fundamental and pervasive literary subtexts for Pindar's lyric reworking of Corinthian myth, constantly moving between the opposite poles of tradition and innovation.

The tale of Pegasus' taming, which probably did not appear in Eumelus' *Korinthiakà*, fully shows the extent of Pindar's original engagement with Corinthian myth. In giving a poetic shape to the myth, with the addition of some personal innovations, Pindar appears to claim an authoritative position beside Eumelus within Corinth's cultural and literary tradition. Furthermore, the peculiar shape of the narrative, the role assigned to each character (Bellerophon, Athena, the seer Polyidos, Poseidon), and the modalities of their interactions (e.g., Athena's appearance to Bellerophon in a dream), are established by Pindar in order to enhance the semantic potentialities of the myth and achieve specific communicative and metapoetic purposes. In this perspective, Pegasus' bridle can be regarded not only as a symbol of moral restraint, but also of Pindar's lyric itself as able to potentially mediate between multiple, heterogeneous dimensions of time and being (past, present and future; eternity and transience; near and far; immaterial and material), and arrange them into a balanced whole, a well-textured fabric obeying to the guiding principles of appropriateness (καίρος) and measure (μέτρον). Moreover, Bellerophon's dream as a virtual space of encounter between human and divinity emerges as a symbolical counterpart of poetic creation. Furthermore, the ability of Athena's speech to cross the boundaries

between the fictionality of the dream and the materiality of the world (ὄναρ/ὕπναρ) stands as an equivalent of the poet's 'epiphanic' voice, materializing itself into the physicality of performance and/or text.

Scott Rubarth

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Seneca on Providence, Moral Decline, and Cosmogonical History

The early Stoics held that the world is directed and ruled by Providence. Providence is also identified with God/Zeus, a creative fire or rational breath (*pneuma*) that pervades passive matter and transforms it into an ordered cosmos inhabited by gods and men. Ultimately this transformation culminates in a fiery conflagration where God's benevolent rationality is co-extensive with the world, which then resets and begins again anew. Apparently, since the cosmos was produced by absolute and benevolent reason, the world is good and continually progresses toward a form of Godhood. The plan and the outcome of God's activity is perfect and hence he will repeat this creative and providential history with each cosmic cycle, producing the famous concept of "Eternal Recurrence," celebrated by Nietzsche in his dictum "Amor Fati." This much is the commonly accepted view of Stoic cosmogony.

The aim of this paper is to evaluate Seneca's commitment to Stoic cosmogony given the seemingly pessimistic view of history in his *Epistulae Morales* and his idealization of an earlier Golden Age of man. In Epistle 90, Seneca romanticizes earlier men and frames the development of technology as an instrument in moral decadence more so than an advance of universal reason. In addition, I shall examine Seneca's view of providence from his essay *De Providentia*, wherein divine providence is portrayed less as a cosmogonical architect and more as a schoolmaster or disciplinary father. Finally, I consider the possibility that Seneca's Roman identity and political associations contributes to his dim view of human progress.

Justyna Rusak

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Alienation and Identity Crisis in the Apocalyptic World of Katherine Anne Porter

The aim of this paper is to present an introspective study of Katherine Anne Porter's fictional characters in their search for transcendence and an organizing power, based on the selected stories. While Porter's numerous works reveal a variety of themes and a wide-angled perception of existential dilemmas of individuals thrown in the Heideggerian Dasein, the study of the short novel collection - *Pale Horse, Pale Rider* emphasizes a modernist perception of individuals facing the reality of the postbellum American South and apocalyptic implications of the First World War. A microcosm of personal introspections with reference to the question of truth, relativity of time, mythmaking and memory, along with numerous allusions to autobiographical details provide a rich background to an existential examination of the inward dissolution of human personality. The problem of subjectivity further developed in "The Jilting of Granny Weatherall" extends the scope of analysis by a religious dimension in its direct relation of the dying individual to personalized God. Instantaneous insight into the wholeness of time juxtaposed with its fragmentariness reinforce the picture of disrupted communication between individuals and the elusiveness of the Absolute. The study thus shows that both works turn out to reflect the human struggle for self-definition in the face of the ineffable and longing for totality in a world threatened by the abyss of existential nothingness. Whether Porter's characters eventually manage to overcome their spiritual alienation remains a riddle open to interpretations.

Tennyson Samraj

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Metaphysics: Intelligible Questions and the Explicable World of Intentionality

Metaphysics deals with the intelligible world of questions and the explicable world of answers/intentionality. Metaphysics is explicable but understandable only in the context of the questions that necessitate its claims. The relevance of metaphysics can be established when we understand the significance of the questions. While we can have questions without answers, we cannot have answers without questions. Suppose metaphysics' content is considered "answers" to questions related to cosmology and consciousness, then metaphysical claims must be understood in the context of the questions. For without the question we cannot establish the 'truth' or 'falsity' of our claims. The significance of the question is the basis for establishing the truth of metaphysical claims. Questions provide the basis for understanding the nature of reality. The world of intentionality is aware of the metaphysical distinctions between (1) essence and existence. (2) The actual and the potential. (3) The concrete and the abstract. (4) The contingent and the necessary. (5) The particular and the universal, and (6) Reality and the awareness of reality. These distinctions are made possible because of the questions raised by the intelligent self. Ontology deals with what *is* (*the real/concrete*), metaphysics deals with the *nature* of what is (the abstract), and epistemology deals with what we *know* of reality and its nature. Fundamental to all ontological inquiry are two questions that necessitate the basis for metaphysics, Leibniz's question – "*why is there something instead of nothing*", and Quine's question "*on what is there?*" These two questions are fundamental to the metaphysical analysis. This paper intends to establish the link between the content of metaphysics and the questions that initiate metaphysics. If we extrapolate Leibniz's and Quine's questions, we can raise specific questions that provide the basis for the content of metaphysics. Once we accept that there is something and want to know what is there, we can raise questions related to the content of metaphysics. Questions related to specificity or identity (the particular) lead us to the notion of the universal (generalization). Questions related to causality related to the origins of matter and the emergence of consciousness lead us to either the ontological need for God or to different theories of origins. Questions related to time lead us to understand the relationship between the past, present, and future in the context of temporality and immortality.

Questions related to the origin of matter, space and time lead us to the study of gravity, density and relativity. (5) Questions related to the actual and the potential lead us to the modal world of possibility, contingency and necessity. Questions related to reality and the awareness of reality lead us to the body-mind problem. Questions related to the explicability of the essence and the identity of being lead us to understand the relationship between essence and existence. Questions related to the nature of consciousness lead us to study the nature of intentionality and its relationship to cosmology/the laws of physics. Questions dealing with what is concrete and the abstract lead us to the study of science (physics, chemistry, biology) and mathematics (geometry, calculus, and trigonometry). Question related to freedom and the conscious self, lead us to understand phenomenological realities.

Carlos Sánchez-Moreno Ellart
Professor, University of Valencia, Spain

The Role of the Mother in the Graeco-Roman Egyptian Marriage Documents

My topic would be the part played by of the mother in marriage documents in Greco-Roman Egypt. We must take into account that it has been argued that the role of the father that we can observe in Attic literary sources is played by both father and mother in both Greco-Roman Egyptian documents and literary sources of this period. I think it is important to differentiate between social usage and legal requirement. I will study especially P.Eleph.1, P.Ent. 23 (=CPJ I 128) and BGUV 1100.

Ralph Schuhmann

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Germany

“Demand’st thou, Pedant, too, a Document?” – Past and Future of the Contract in the Light of Goethe’s “Faust”

In the devil’s pact sequence in *Goethe’s “Faust, Part One”* Mephistopheles and Faust discuss what form their agreement should take. This debate echoes the paradigm shift from the formal to the informal contract, a consequence of the emergence of the Western concept of the free, autonomously acting individual. Both developments essentially were completed at the end of the 18th century, the time when “Faust, Part One” was written. The question of the form of the agreement in the devil’s pact sequence is therefore about far more than legal quibbles; it is about the idea of the world and the human being.

Today, we seem to be facing another paradigm shift for the contract. Technical innovations such as automation and digitalisation are revolutionising the contract to an extent that requires its rethinking. Since this raises issues similar to those negotiated in the devil’s pact sequence, it is more than tempting to examine the future challenges of the contract against the considerations set out in “Faust”.

This task is addressed by using the methodological approaches of Law and Literature research. Although proclaimed as interdisciplinary, it usually takes the form of harnessing works of art to address legal issues. Some camps of its Law in Literature strand pursue the goal of examining a question of legal policy or legal philosophy in the light of such works in order to understand it differently and thereby better. This approach is also taken here.

To answer the question of interest, it is necessary to look at the work of literature first from a legal point of view in order to fully grasp its message. In “Faust”, which takes place around 1500 AD, pact, contract, promise, blood, and written form do not mean, or do not only mean, what is understood by them today. Only after considering the history of the underlying legal and philosophical ideas it becomes apparent that beneath the seemingly archaic surface of the devil’s pact sequence, a discussion unfolds – entirely in the spirit of the Age of Enlightenment in which this work was written – about what actually binds humans to their given promise.

After the relevant statements have been fully illuminated, the Law in Literature approach is used with the usual orientation, and the

question posed at the outset is pursued as to whether the mechanisms of contractual binding dealt with in “Faust” are also valid for the future. The results show that Mephistopheles’ ideas based on the written word and ritual are not particularly sustainable, while some of the concepts advocated by Faust, namely the interests of the parties, capture the future of the contract much better.

John Spiridakis
Professor, St. John's University, USA

Poetry as a Way of Knowing

NOT AVAILABLE

Michael Steppat

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The African Imprint in Shakespeare

Is the study of sources underlying the dramas of William Shakespeare dependent on a legacy of colonialism? Studies of this kind are strongly characterized by Eurocentrism, in that they have not looked beyond European texts that were written in or translated into languages that Shakespeare is supposed to have had the competence to read, apart from English. These are usually taken to be Latin as well as (presumably) Italian and French perhaps with a little Greek. If any textual records originating at the intersection of Europe with non-European regions are considered at all as possible source materials, attention has been paid merely to what was readily available after translation into one of the languages just mentioned. One of the most significant examples in this respect is *Descrittione dell'Africa* written by al-Hasan ibn Muhammad al-Wazzan al-Fasi (1550), usually known as Leo Africanus's *The History and Description of Africa*, in the English rendering by John Pory (1600). Occasionally individual episodes from *Alf Layla wa-Layla* are discussed among sources. Yet all these gain only marginal treatment. Is it accurate to assume that the achievements of Shakespeare are almost exclusively nourished by European source materials?

This paper argues that, on the contrary, much of Shakespeare's dramatic oeuvre would be unthinkable without decisive African impulses. These are mainly (a) West African fictional and mythical narratives from the early modern period, and (b) literary or historiographical texts written earlier by authors of northern African origin. Narratives of the former type can be traced as having an arguable impact on Shakespeare's drama, as is only now becoming visible. Texts of the latter type have long been accepted as source materials, being written in Latin or Greek, but considering them together enables a fresh perspective on the cultural substance of Shakespeare's art. Beyond these, (c) there are legacies of knowledge culture originating in Africa that have left profound marks on Shakespearian drama. If we take these various types together, we have to begin regarding much of Shakespeare's work as being inherently non-European, and even African in origin – the opposite of what is currently assumed.

Evidence for the first and the third type can be traced in such dramas as *A Midsummer Night's Dream*, *Antony and Cleopatra*, and

Othello. The paper will exemplify such evidence, so far as time allows. This involves revising our notion of Shakespeare's authorial practice, and of the (a)political nature of source study. A national Excellence Strategy cluster in Germany is now devoted to this research, and the paper will present some of the new findings.

This inquiry is the opposite of postcolonial assumptions. Anti-colonial cultural projects aimed to prove the richness of African languages and literary imagination, so that Shakespeare's work was skillfully translated (into Tswana by Sol T. Plaatje and into Kiswahili by Julius Nyerere) and subsequently adapted. It has enabled African and African-diasporic adaptations for Aimé Césaire (Martinique), Welcome Msomi (South Africa), Thomas Decker (Sierra Leone), Abiola Sobo (Nigeria), Ahmed Yerima (Nigeria), and others. Now, however, it is time to turn this around: we need to (re)discover the African imprint on Shakespeare's "own" work.

Monika Szczot

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Why Homer? The Role of Ancient Tradition in Polish Literature and Culture

The knowledge of Homer in Poland was possible thanks to Latin translations and paraphrases (e.g., the well-known story of Troy by Dares and Diktys), but from the beginning Homer was a significant and creative factor in the development of Polish literature and culture. Direct knowledge of Homer's poems dates back to the early 16th century, when lectures on ancient Greek epics appeared among the lectures on Greek and Roman literature at the Krakow Academy. The 16th century is a period of lively interest in Homer's poems in Poland; literary theorists of the Polish Renaissance, Enlightenment and Romanticism studied and appreciated their genological shape. Interest in Homer and antiquity in Poland covers several areas, which will be noted in the paper. The scholarly area focuses on philological research, already begun in the first Polish university and continued to the present day. The field of translation resulted in translations of the Homeric poems into Polish by philologists, scholars and poets. The richest and probably most difficult to describe and assess is the area of literary output of Polish authors, for whom Homer's poems were a source of imitation and emulation in genological, thematic and topical aspects. Finally, the last area consists of works of an essayistic nature, popularizing literary poems of the archaic period. The aim of the paper is to answer the question about the role of the ancient tradition in Polish literature and culture. We can treat Homer as *pars pro toto* and we can use his example to trace the presence and significance of the ancient tradition in Polish culture. Probably no author is better suited for this task than Homer, the poet who fascinated not only the Hellenes and Romans but also the Poles, who feel they are heirs of the Mediterranean heritage.

Tatiana Tsakiropoulou-Summers
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Reading Penelope as Siren

Homer's *Odyssey* combines two of the central archetypes of Greek mythology, the femme fatale and the hero. Most female characters Odysseus encounters in his journey present a dangerous, often lethal, temptation and challenge, which he has to overcome not only to survive but also to preserve his humanity and attain his homeward goal, the *nostos*. The Sirens, mythical creatures who lured men with their seductive song, their beauty, knowledge and story-telling skills, belong in this category of deadly female archetypes. It is well-known that most female characters in the *Odyssey* foil Penelope, but not much attention has been given to the Sirens in this role. Seen from this perspective, Penelope's feminine powers come to focus: one hundred and eight Suitors gathered on her island, were trapped there with her weaving ruse for over three years, and eventually died in her palace. However, unlike the Sirens, Penelope did not use her powers indiscriminately but only against her household enemies, those who threatened herself, her husband or her son. She made this point clear to Odysseus with the test of the bed, when she proved to him that she was clever enough to trap him, too, as she did, but chose instead to aid him in getting rid of his enemies.

David Philip Wick

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**The Figurines and the Fear of Philip - A Glimpse or Two at
the Key Crisis Moments When Greeks Invited Rome into
the Aegean, and the Ancient Play between Urban Identity
Politics and Pop Culture Art**

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