



THE ATHENS INSTITUTE FOR EDUCATION AND RESEARCH

# Abstract Book

**22<sup>nd</sup> Annual International Conference on  
History & Archaeology: From Ancient to  
Modern**

**3-6 June 2024, Athens, Greece**

**Edited by  
Steven Oberhelman & Olga Gkounta**

2024



Abstracts  
22<sup>nd</sup> Annual International  
Conference on History &  
Archaeology: From Ancient to  
Modern  
3-6 June 2024, Athens, Greece

Edited by  
Steven Oberhelman & Olga Gkounta

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38.	<b>"Re-Booting" or "Re-Inventing" an Authentic, Organic Polis as a "Destination City" - A Few Perspectives on the Feel, Trauma and Successes of an Ancient Athenian Attempt at a (Very Modern) Urban Experiment</b> <i>David Philip Wick</i>	61
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## Preface

This book includes the abstracts of all the papers presented at the 22<sup>nd</sup> Annual International Conference on History & Archaeology: From Ancient to Modern (3-6 June 2024), 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, 2010-2024*

Year	Papers	Countries	References
2024	40	18	Oberhelman and Gkounta (2024)
2023	43	24	<a href="#">Wick and Gkounta (2023)</a>
2022	53	27	<a href="#">Wick and Gkounta (2022)</a>
2021	25	14	<a href="#">Papanikos (2021)</a>
2020	23	20	<a href="#">Papanikos (2020)</a>
2019	32	16	<a href="#">Papanikos (2019)</a>
2018	20	10	<a href="#">Papanikos (2018)</a>
2017	28	14	<a href="#">Papanikos (2017)</a>
2016	45	22	<a href="#">Papanikos (2016)</a>
2015	63	24	<a href="#">Papanikos (2015)</a>
2014	25	17	<a href="#">Papanikos (2014)</a>
2013	33	16	<a href="#">Papanikos (2013)</a>
2012	39	17	<a href="#">Papanikos (2012)</a>
2011	35	18	<a href="#">Papanikos (2011)</a>
2010	33	13	<a href="#">Papanikos (2010)</a>

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.

**Gregory T. Papanikos**  
**President**

## **Editors' Note**

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

ATINER's mission is to bring together academics from all corners of the world in order to engage with each other, brainstorm, exchange ideas, be inspired by one another, and once they are back in their institutions and countries to implement what they have acquired. The 22nd Annual International Conference on History & Archaeology: From Ancient to Modern accomplished this goal by bringing together academics and scholars from 18 different countries (Canada, China, Cyprus, France, Georgia, Germany, Hong Kong, Iraq, Israel, Norway, Poland, Saudi Arabia, Serbia, South Africa, Spain, Taiwan, Türkiye, 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.

**Steven Oberhelman & Olga Gkounta**  
**Editors**

**22<sup>nd</sup> Annual International Conference on History &  
Archaeology: From Ancient to Modern, 3-6 June 2024,  
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, ATINER & Retired Professor of History, Gordon College, USA.
5. Tatiana Tsakiropoulou-Summers, Director, Athens Center for Classical & Byzantine Studies (ACCBS) & Associate Professor, The University of Alabama, USA.

## FINAL CONFERENCE PROGRAM

**22<sup>nd</sup> Annual International Conference on History & Archaeology: From  
Ancient to Modern,  
3-6 June 2024, Athens, Greece**

### PROGRAM

Monday 3 June 2024

08.30-09.15

**Registration**

09:15-09:45

**Opening and Welcoming Remarks:**

- o **Gregory T. Papanikos**, President, ATINER.

**09:45-11:30 Session 1**

**Session 1a**

**Moderator: 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.

**Session 1b**

**Moderator: Aleksandra Tryniecka**, Deputy Head, Literature Unit, ATINER & Adjunct Professor Maria Curie-Skłodowska University Poland.

- |  |  |
|--|--|
| <p>1. <b>David Philip Wick</b>, Professor (Retired), Gordon College, USA.<br/><i>Title: "Re-Booting" or "Re-Inventing" an Authentic, Organic Polis as a "Destination City" – A Few Perspectives on the Feel, Trauma and Successes of an Ancient Athenian Attempt at a (Very Modern) Urban Experiment.</i></p> <p>2. <b>Javier Campos</b>, Professor, Universidad Autónoma de Madrid, Spain.<br/><i>Title: The Social Meaning of Bagpipes in Antiquity. Reasons for a Long Silence.</i></p> <p>3. <b>Sotiria Rita Koutsopetrou-Møler</b>, PhD Candidate, University of Agder, Norway.<br/><i>Title: A Comparison of the Athenian and Roman Law on Rape.</i></p> | <p>1. <b>William Davis</b>, Professor, Colorado College, USA.<br/><i>Title: Schelling, Hegel, and the Marbles of Aegina.</i></p> <p>2. <b>Nicholas Meihuizen</b>, Extraordinary Professor, North-West University, South Africa.<br/><i>Title: Some Thoughts on Humour in Yeatsian Style.</i></p> |
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**11:30-13:00 Session 2**

**Session 2a**

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

**Session 2b**

**Moderator: William Davis**, Deputy Head, Literature Unit, ATINER & Professor, The Colorado College, USA.

- |   |  |
|---|--|
| <p>1. <b>Edward Cloutis</b>, Professor, University of Winnipeg, USA.<br/><i>Title: Reflectance Spectroscopy as a Tool for Analysis of Marble Statuary.</i></p> <p>2. <b>Wanli Lan</b>, Associate Professor, Henan</p> | <p>1. <b>James Kirkland</b>, Professor, East Carolina University, USA.<br/><i>Title: From "Little Red Riding Hood" to "The Company of Wolves" and Beyond: Representations of the Werewolf in Folklore,</i></p> |
|---|--|

<p>Provincial Institute of Cultural Heritage and Archaeology, China. <b>Ligang Zhou</b>, Professor, Henan Provincial Institute of Cultural Heritage and Archaeology, China. <i>Title: Origin of the Xiongnu Terrace Tomb – New Findings from the Gol Mod-2 Site, Mongolia.</i></p> <p>3. <b>Kevin Glowacki</b>, Associate Professor, Texas A&amp;M University, USA. <i>Title: Advances in the Household Archaeology of Ancient Crete: The Minoan Prepalatial Period.</i></p>	<p><i>Fiction, and Popular Culture.</i></p> <p>2. <b>Elizabeth Dahab</b>, Professor, California State University, Long Beach, USA. <i>Title: The Rebirth of Ganesh in Nobel Prize Laureate VS Naipaul’s The Mystic Masseur.</i></p> <p>3. <b>Aleksandra Tryniecka</b>, Assistant Professor, Maria Curie-Skłodowska University, Poland. <i>Title: Is Marrying Ernest a Bad Idea? Women’s Desire and Men’s Self-Image in Oscar Wilde’s the Importance of Being Earnest (1895).</i></p>
<p><b>13:00-14:30 Session 3</b></p>	
<p><b>Session 3a</b> <b>Moderator: Kevin Glowacki</b>, Associate Professor, Texas A&amp;M University, USA.</p>	<p><b>Session 3b</b> <b>Moderator: Elizabeth Dahab</b>, Professor, California State University, Long Beach, USA.</p>
<p>1. <b>Arnaud Nanta</b>, Professor, French National Center for Scientific Research (CNRS), France. <i>Title: Japanese Colonial Archaeology in Korea (1905-1945): From the Premises to the Large-Scale Excavation Programs in Pyöngyang and Kyöngju.</i></p> <p>2. <b>Yossi Nagar</b>, Head, Laboratory of Anthropology, Israel Antiquities Authority, Israel. <i>Title: Early Christians in an Early Period: A Second-Century CE Unusual Cemetery at Yavne, Israel.</i></p>	<p>1. <b>Wei-cheng Chu</b>, Associate Professor, National Taiwan University, Taiwan. <i>Title: Queering Solitude in Christopher Isherwood’s A Single Man.</i></p> <p>2. <b>Anisha Saxena</b>, Assistant Professor, SUNY Cortland, USA. <i>Title: Group of Lovers or RApe: Narratives of Sexual Assault from Premodent South Asia Literature.</i></p> <p>3. <b>Murat Gokmen</b>, Lecturer &amp; Dean of Research, Düzce University, Türkiye., MA student in Quds Studies (in English) &amp; Ankara Social Sciences University, Türkiye., MA student in Turkish Language Teaching Studies (in Turkish) &amp; Düzce University Türkiye, MSc student in International Relations and Diplomacy (in English) &amp; Leiden University, Netherland.. <i>Title: Challenging Gender Norms: A Critical Analysis of the Witch’s Role in Rapunzel retold by Mary Hoffman.</i></p>
<p><b>14:30-15:30 Lunch</b></p>	
<p><b>15:30-17:00 Session 4</b> <b>Moderator: Sotiria Rita Koutsopetrou-Møler</b>, PhD Candidate, University of Agder, Norway.</p>	
<p>1. <b>Agata Czapiewska</b>, PhD Student, Nicolaus Copernicus University, Poland. <i>Title: Vilnius Theater “Reduta” with Przybyszewski on Stage – A Study of Polish – Vilnius Experimental Theater.</i></p> <p>2. <b>Justinus Pieper</b>, Scientific Researcher, Technical Vocational Didactics (TVD), University of Siegen, Germany. <i>Title: The Classical World Revisited: Some Benefits for Today and Tomorrow.</i></p> <p>3. <b>Evangelia Şarlak</b>, Professor, Işık Üiversity, Türkiye. <b>Ruhiye Onurel</b>, Lecturer, Istanbul Beykent University, Türkiye. <i>Title: Integration of Icon Symbolism in Contemporary Turkish Art and Stylistic Experiences.</i></p>	

20:30-22:30

**Athenian Early Evening Symposium (includes in order of appearance: continuous academic discussions, dinner, wine/water, music)**

**Tuesday 4 June 2024**

**09:00-10:30 Session 5**

**Moderator: Moshe Gat**, Professor Emeritus, Bar-Ilan University, Israel.

1. **Steven Oberhelman**, Senior Associate Dean for Faculty Affairs and George Sumeey Professor of Liberal Arts, Texas A&M University, USA.  
*Title: Byzantine and Postbyzantine Laic Texts: Navigating the Public and Private Spheres.*
2. **Irma Karaulashvili**, Associate Professor, Ilia State University, Georgia.  
*Title: Ruler-Apostle Chosen by God in the Byzantine and Georgian Narratives on the Christianization of Georgia/Karthli.*
3. **Monika Szczot**, Associate Professor, Adam Mickiewicz University in Poznań, Poland.  
*Title: Between Imitation and Emulation. The Ancient Symposium in Polish Literature – An Attempt to Describe the Cultural Phenomenon on Selected Literary Examples.*
4. **Manhal Frayh**, Associate Professor, Imam Mohammad Ibn Saud Islamic University, Saudi Arabia.  
*Title: The Impossibility of the American Dream in John Steinbeck's of Mice and Men.*

**10:30-12:00 Session 6**

**Session 6a**

**Moderator: Yossi Nagar**, Head, Laboratory of Anthropology, Israel Antiquities Authority, Israel.

1. **Moshe Gat**, Professor Emeritus, Bar-Ilan University, Israel.  
*Title: Nuri al-Said and the Existence of a Jewish Community in Iraq.*
2. **Nemanja Vujcic**, Associate Professor, University of Belgrade, Serbia.  
*Title: Syrian King and Syrian Goddess: Hellenistic Influences on Ideology and Political Organization of the two Great Sicilian Slave Revolts.*
3. **Ilksoy Aslim**, Lecturer, Bahçeşehir Cyprus University, Cyprus.  
*Title: The Political and Religious Struggle of Makarios against the Greek Junta and its Supporters in Cyprus.*

**Session 6b**

**Moderator: Murat Gokmen**, Lecturer & Dean of Research, Düzce University, Türkiye., MA student in Quds Studies (in English) & Ankara Social Sciences University, Türkiye., MA student in Turkish Language Teaching Studies (in Turkish) & Düzce University Türkiye, MSc student in International Relations and Diplomacy (in English) & Leiden University, Netherland.

1. **Houliang Chen**, Professor, Huazhong University of Science and Technology, China.  
*Title: A Troubling, Permanent Alien Presence: Representation of Chinese Immigrants in Charles Kingsley's at Last: A Christmas in The West Indies.*
2. **John T. P. Lai**, Professor, The Chinese University of Hong Kong, Hong Kong.  
*Title: Abyss and Anxiety: Cross-Cultural Reception of The I Ching in Philip K. Dick's The Man in the High Castle.*

12:00-13:30 Session 7	
<p><b>Session 7a</b> <b>Moderator: Nemanja Vujcic</b>, Associate Professor, University of Belgrade, Serbia.</p>	<p><b>Session 7b</b> <b>Moderator: Nicholas Meihuizen</b>, Extraordinary Professor, North-West University, South Africa.</p>
<ol style="list-style-type: none"> <li>1. <b>Katherine Petrasek</b>, Graduate Student, Queen's University, Canada. <i>Title: Physician Turned Mother: Privileging the Doctor-Parenting Expertise in Greco-Roman Antiquity.</i></li> <li>2. <b>Aneta Liwerska-Garstecka</b>, PhD Student, Adam Mickiewicz University in Poznań, Poland. <i>Title: The Role of Incubation in Ancient Greek Asklepieions.</i></li> <li>3. <b>Neil Manspeizer</b>, PhD Student, Ben-Gurion University of the Negev, Israel. <b>Arnon Karnieli</b>, Professor, Ben-Gurion University of the Negev, Israel. <i>Title: Geoarchaeological Examination of Modern Vegetation Cover in the Southern Levant as Correlated with Historical Agricultural Land-use between the 4<sup>th</sup> C. BCE to 20<sup>th</sup> C. CE.</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <b>Liu Lin</b>, Professor, Shandong University, China. <i>Title: The Odes' Recitation in Zuozhuan and Reader-Response Criticism.</i></li> <li>2. <b>Shokhan Fatah</b>, Permanent Teaching Staff, Charms University, Iraq. <i>Title: A Linguistic-Stylistic Analysis of Maya Angelou's "Our Grandmothers".</i></li> <li>3. <b>Simonetta Milli Konewko</b>, Associate Professor, University of Wisconsin-Milwaukee, USA. <i>Title: Grazia Deledda and her Sardinian Cultural Identity.</i></li> </ol>
13:30-14:30 Lunch	
14:30-16:00 Session 8	
<p><b>Session 8a</b> <b>Moderator: Nemanja Vujcic</b>, Associate Professor, University of Belgrade, Serbia.</p>	<p><b>Session 8b</b> <b>Moderator: Arnaud Nanta</b>, Professor, French National Center for Scientific Research (CNRS), France.</p>
<ol style="list-style-type: none"> <li>1. <b>Yucheng Qin</b>, Professor, University of Hawaii at Hilo, USA. <i>Title: Studying Abroad: The Mightiest Movement in Modern Chinese History.</i></li> <li>2. <b>Klaudia Oczachowska</b>, PhD Student, University of Warmia and Mazury in Olsztyn, Poland. <i>Title: Hephaestion's Death: A Moment of Grief for Alexander or a Catalyst for his Quest for Immortality.</i></li> <li>3. <b>Arda Guler</b>, Student, Istanbul Bilgi University, Türkiye. <b>Ahmet Denker</b>, Professor, Istanbul Bilgi University, Türkiye. <i>Title: Experiencing Ancient Ephesus: A Journey through Time with 3D, XR and AI.</i></li> </ol>	<ol style="list-style-type: none"> <li>1. <b>Junchang Yang</b>, Professor, Institute of Culture and Heritage, Northwestern Polytechnical University, China. <i>Title: Technological Study of Ancient Gilded Copper Granulations During The Sui and Tang Periods (6th-10th Century).</i></li> <li>2. <b>Yan Liu</b>, Associate Professor, Institute of Culture and Heritage, China. <i>Title: Early Granulated Gold Ornaments in Xinjiang: A Case Study on the Baiyanghe Excavations (4th-3rd C. BCE) in the Southern Junggar Basin.</i></li> <li>3. <b>Huan Yang</b>, Associate Professor, Institute of Culture and Heritage, Northwestern Polytechnical University, China. <i>Title: A Study on Lost Wax Casting in China from the Casting Method of the Bronze Chariots Unearthed from the Mausoleum of Qin Shihuang Di.</i></li> </ol>



**17:00-20:00 Session 9**

**Old and New-An Educational Urban Walk**

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.

**20:30-22:00**

**Dinner**

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**Wednesday 5 June 2024**  
**An Educational Visit to Selected Islands**  
**or Mycenae Visit**

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**Thursday 6 June 2024**  
**Visiting the Oracle of Delphi**

---

**Friday 7 June May 2024**  
**Visiting the Ancient Corinth and Cape Sounion**

**Ilksoy Aslim**

Lecturer, Bahçeşehir Cyprus University, Cyprus

## **The Political and Religious Struggle of Makarios against the Greek Junta and its Supporters in Cyprus**

During the known historical period the rulers used to try to control the political and religious powers in order to be unchallengeable. In Mesopotamia, in Egypt during their early civilizations, during medieval times of Europe there have been many examples on this. During the contemporary times the rulers of Iran for example are acting in the similar way. One of the rare examples of this kind of ruler was Makarios, the first President of Cyprus that had the Cypriot ethnarch position as well. In this presentation, the struggle of Makarios will be studied against the Greek junta for securing his political power. Makarios, beside the Greek junta, had to stop the native bishops of the Cyprus Orthodox Church that were collaborating with the radical rightist groups, both getting support from the Athens. Makarios since 1968 was able to secure his position against the bishops and the radical groups because of his political and religious powers. Nevertheless, in 1974 the unexpected Greek military coup against him forced him to leave the island for a period but after the collapse of the military regime in Greece he could come back to Cyprus. In Cyprus, he regained his two posts until he died in 1977. In this study, the domestic and international dimensions of struggle among parties will be explored using sizeable primary sources.

**Javier Campos**

Professor, Autonomous University of Madrid, Spain

## **The Social Meaning of Bagpipes in Antiquity: Reasons for a Long Silence**

Bagpipes were known in classical Greece and Rome, but nearly a thousand years of the two major civilizations of Antiquity have not bequeathed but a handful of firm allusions to the instrument (the *aulos*, for instance, appears on hundreds of Greek vases). The present study approaches the silence around bagpipes in the classical Greco-Roman world, pointing out how Greeks rejected the instrument for two main reasons: high ideals/refinement (avoidance of livestock, associated with bagpipes); and politics (Persian-Marsyas association, who lost the duel with Apollo and whose *skin* was flawed in punishment). Additionally, bagpipes were considered and ithyphallic instrument, way far from Greek ideal of beauty. Instead, in the medieval world bagpipes expanded unstoppable, becoming the most popular instrument all over Europe, as firm testimonies prove since the VIII century AD; this striking historical turn has not been approached in depth yet.

The instrument was largely present in the writings by Dio Chrysostom and Suetonius; and in Martial satirical passages, as well as in a few iconographic remnants, which need to be re-interpreted. In my perspective, there were important problems related to the instrument, and this long ancient silence suggests an underlying philosophy that underrated it. Bagpipes derive from circular breathing, the bag is generally made of goatskin or sheep, and this naturalness very probably provoked its identification as a pastoral instrument. On the other hand, within the Neolithic revolution, livestock represented an antiquated model for society; i.e., in *Genesis* Cain (the ambitious farmer) kills Abel (the shepherd); and a myth of the founding of Athens narrates the match to name the city, between Neptune and Athena, the latter winning the votes of the gods, who considered that the olive branch she had planted represented the future and prosperity, before the galloping horse Neptune had created from his trident. The link to political enemies (like Persia and the figure of Marsyas) was an ethnocentric reason for the rejection of bagpipes, also quite relevant.

**Houliang Chen**

Professor, Huazhong University of Science and Technology, China

**“A Troubling, Permanent Alien Presence”:  
Representation of Chinese Immigrants in Charles  
Kingsley’s *At Last: A Christmas in The West Indies***

This paper examines the representation of Chinese immigrants in *At Last: A Christmas in The West Indies* (1871), a travelogue by Charles Kingsley which tells his experiences in the West Indies between 1869 and 1870. The starting point of this paper is a noteworthy phenomenon in the book that, whenever the Chinese appearing in Kingsley’s vision, they were always depicted as the most unpleasant sight. The reader may wonder why did Kingsley grudge entry to the Chinese and singled them out as the most unwanted people while he intentionally depicted the West Indies as a paradisiacal world? The question is approached via scrutinizing the Orientalist discourse in Kingsley’s account of his several encounters with the Chinese. The paper argues that it was not that the Chinese immigrants were inherently inassimilable to the Creole society, but that Kingsley’s colonial gaze must need one object as the absolute other. Presuming the position as an “scientific” observer, Kingsley adopted British yardsticks of virtues and vices to evaluate whatever he looked, particularly things related to the Chinese. This reading of the novel suggests that Kingsley, though seemingly concerned with the morality of the Chinese immigrants, was actually worried about their extrication from the plantation economy.

**Wei-cheng Chu**

Associate Professor, National Taiwan University, Taiwan

**Queering Solitude in Christopher Isherwood's  
*A Single Man***

Christopher Isherwood's novella *A Single Man* (1964) has been lauded as one of the earliest works of fiction that affirms gay identity, so much so that its apparent content of a mature homosexual who "came face to face with the lonely life of the ageing single man" (the 1969 Penguin edition blurb) is often disavowed. Now that the negative turn of queer studies has recognized the persistent presence and significance of "unredeemable" feelings despite the proud politics of gay affirmation, these disavowed parts of this classic of Isherwood's deserves to be acknowledged without denial and examined closely. After all, one, or even the major, aspect of this story of a middle-aged gay professor bereaving the death of his long-time partner lies in his solitude, imposed by life's vagaries no doubt but also self-chosen to a certain extent. Yet why does he choose to remain in such a reclusive condition of life and how does he deal with it, especially at times of loneliness? Rather than using probably the only alternative approach to gay political reading of this work (namely that of Isherwood's Vedantism), this paper will seek to discuss it within the rather entrenched opposition between pathologizing solitude as a modern problem to be solved and philosophically extolling it as a precious necessity for one's well-being, with the purpose of negotiating them both in a more pragmatic way. It is hoped that a rather queer perspective on the subject can be teased out during the discussion as a useful intervention.

**Edward Cloutis**  
Professor, University of Winnipeg, USA

## **Reflectance Spectroscopy as a Tool for Analysis of Marble Statuary**

Reflectance spectroscopy is a powerful tool for analysis of cultural artifacts such as marble statuary. We have been investigating reflectance spectroscopy (300-2500 nanometres) as a tool for non-destructive, non-contact analysis of marble statuary and related cultural artifacts. We have been investigating a number of applications that are applicable to a number of issues related to areas such as provenance, source region, paint/pigments, forgery detection, and conservation and restoration. Specific techniques and applications include:

- The ability to rapidly discriminate between major marble types such as calcite, aragonite, dolomite and magnesite. Such information can be used for provenance, source region determination, and forgery detection
- The ability to characterize surface coatings and patinas, such as formation of calcium sulfate coatings (gypsum), lichens and mosses, and air pollution-associated deposits. This information is relevant to areas such as conservation and restoration
- Characterization of remains of pigments that were applied to marble cultural artifacts. Polychromic statuary was a common occurrence during historical times. Pigment identification is possible even when the pigment has largely eroded away. A wide range of pigments used in antiquity can be uniquely identified based on spectral "fingerprints".
- Characterization of marble even in the presence of extensive patinas or coatings. This is based on identification of spectral "windows" - wavelengths where underlying materials can be made visible.

These capabilities are realized via extensive analysis of the spectral reflectance and transmission properties of materials relevant to marble statuary, combined with non-spectroscopic characterization of the materials of interest. This allows for the identification of best wavelength regions and appropriate spectral resolution that allow for unique identification and discrimination of these materials of interest. An added advantage of reflectance spectroscopy is that it can be undertaken on site using portable instrumentation. Hyperspectral

imaging systems also allow for characterization of an entire cultural artifact.

**Agata Czapiewska**

PhD Student, Nicolaus Copernicus University, Poland

### **Vilnius Theater "Reduta" with Przybyszewski on Stage - A Study of Polish - Vilnius Experimental Theater**

The aim of the presentation - in the first phase - is to analyze the Vilnius period of Stanislaw Przybyszewski's work (a modernist writer who was called, "a brilliant Pole") and the reception of his dramas on the Vilnius stage at the "Reduta" theater. An in-depth analysis of Przybyszewski's dramas (especially "Snow") from a comparative perspective becomes an opportunity to reflect on the closeness of Lithuanian and Polish modernism, while showing the intimacy of the philosophical relationship between the countries. Przybyszewski - as an *ex tempore* poet - creates a space for the experimental display of acting methods and visual interaction with words on the boards of the theater. The second phase of the project, that is, a comparative analysis of the theater-laboratory on Lithuanian and Polish soil, emerges in view of the above beliefs. The difficult period for the functioning of the "Reduta" Theater was associated with numerous changes in the headquarters of the theater building, but this did not prevent the actors from realizing experimental theatrical performances, and the reception of these mysteries was closely related to the socio-political changes of the region and the so-called *civitas spiritus* - as an inherent and most primordial element of the cultural vision of the city and its inhabitants. Theater, in its laboratory version, reveals, first of all, deeply hidden fears, unconscious, Freudian fears, and becomes a projection of internal tensions not only of the individual, but of society as a whole. The dialogue of cultures, which is cemented by the works of the writer of Young Poland, provides an opportunity to recapitulate the theses on the theater-laboratory and establishes a new place in modernist (and theatrical discourse at the same time) for the phenomenon of the theater, "Reduta". The methodology of the presented content is based on the comparative analysis of the reception of Stanislaw Przybyszewski's works - mainly his most famous drama entitled "Snow". It is impossible to carry out the indicated project also without theatrical criticism and analysis of cultural discourse, which in this dimension shows the primarily anthropological nature of the presented content of the grant.



**Elizabeth Dahab**

Professor, California State University, Long Beach, USA

### **The Rebirth of Ganesh in Nobel Prize Laureate vs Naipaul's *The Mystic Masseur***

Ganesh, the God with an elephant head worshipped by a number of Buddhists under a variety of names, such as Ganesha, Vinayaka, and Phra Pikanet, is associated with overcoming obstacles. He is also the deity of grace, and prosperity. The affinity Buddhism has with Ganesh is well documented, and his association with potentials of rebirth and success is the backbone of Naipaul's *The Mystic Masseur*, where the protagonist named Ganesh, evolves under the auspices of his namesake through trials and tribulations that eventually catapult him to fame, success, and, ultimately, politics. Ganesh-the-protagonist is reinvented and reborn, first as schoolmaster, then as writer, as pundit, and finally as statesman. It is under the providence of Ganesh the God that the protagonist's work as a professional healer brings him to the act of writing, and to fame.

This paper addresses the poetics of rebirth under the mantel of the allegory behind the myth of Ganesh, guardian of his mother's door. When Ganesh becomes a celebrated figure in Trinidad, Ganesh's wife commissions "two stone elephants" to be built on the roof of his villa. A wink towards one of the gifts received by the god Ganesh, a pen with colored ink, used by him to write the Mahabharata. Ganesh the protagonist finally succeeds through reading and writing, the very gifts accorded the god Ganesh.

**William Davis**  
Professor, Colorado College, USA

## **Schelling, Hegel, and the Marbles of Aegina**

This paper centers on the invention of the “archaic”—chthonic, dark, and obscure—as an originary other whose sublimation is a prerequisite for culture’s teleological emergence into light. Hegel’s *Lectures on Aesthetics* articulates this emergence as a dialectical move from archaic, “symbolic,” art to the “classical.” As an example from material culture, proto-archeology (itself a sort of grave robbing) led to the literal unearthing of pedimental relief sculptures of Greek gods and heroes on the island of Aegina in 1811. These sculptures, the so-called *Ägineten*, ended up in the private collection of Ludwig I, King of Bavaria. According to art historians, they “illustrate the crucial shift from archaic to the classical in Greek art” (Diebold 60).

Hegel commented on the *Ägineten* in his *Lectures on Aesthetics*. The famous philosopher, Friedrich Schelling, at the time employed by the Bavarian State, wrote notes and commentary that were published along with the official assessment of the sculptures that appeared in 1817. I will argue that a comparison of the reactions of these two philosophers to these sculptures appropriated from the island of Aegina has much to tell us regarding their fundamental ideas regarding aesthetics. While Hegel views the sculptures as “oriental” and “archaic,” as representative of a form that must be overcome so that the “classical” can emerge, Schelling describes them with organic metaphors and embraces them as artistic forms in their own right. In conclusion, I will briefly refer to the poet Friedrich Hölderlin, whose “Bread and Wine,” famously deconstructed by Paul De Man, “Nun, nun müssen dafür Worte wie Blumen entstehn,” as the fantasy of a different kind of presence than the one De Man suggests. Metaphors of words arising like flowers and sculptures of gods rising from the earth point to the notion of a proto-divinity, to underground gods from which art must emerge, not dialectically, but organically.

**Shokhan Fatah**

Permanent Teaching Staff, Charmo University, Iraq

## **A Linguistic-Stylistic Analysis of Maya Angelou's "Our Grandmothers"**

In this paper, Maya Angelou's lengthy poem *Our Grandmothers* is studied from a linguistic- stylistic perspective. Upon a primary look, Angelou's poem captures attention with its linguistic genius and outstanding structure. The 22-stanza poem is loaded with graphological, grammatical/syntactic, lexical, semantic, and dialectical deviations. The mysterious aspect of the subjective pronoun "she," which the poem starts with, piques the interest about the referent, knowing the title of the poem is in the plural form of the noun grandmother. To establish the unified pattern which Angelou follows, this research connects the linguistic features and deviations across the poem. The unconventional structure of the poem—the uneven number of lines in every stanza, the one-word verses, and the incomplete sentences—contribute to its distinction. Additionally, Angelou plays with words in terms of their function and place in a sentence. She also makes use of African American Vernacular English (AAVE). Mainly building on the framework of the English linguist Geoffrey N. Leech, all the creative deviations will be pinpointed and thoroughly examined as interrelated and accurate examples of how the poetic verses can be manipulated to serve the poet's purpose in conveying a message. Therefore, this study aims to indicate the linguistic deviations and originality which Angelou employed to create a unique piece of literature.

**Manhal Frayh**

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

### **The Impossibility of the American Dream in John Steinbeck's Novel *Of Mice and Men***

Do obstacles in one's life change one's aspirations? If something hard or even unexpected occurs, does one turn his or her back on all that has been worked for? In an American society, there is an idea of a dream. Most people have dreams that differ from one another. Dreams are not limited only to society. Countless numbers of times in American literature, there are moments when an obstacle slows or possibly halts progression. Dreams can also be found in American literature; however, like the reality of society, barriers can be a component of having aspirations. Barriers create obstacles, whether emotional or physical, those make achieving a dream difficult or even appear to be impossible. In American literature dreams seem to be unattainable because of barriers.

Steinbeck develops the theme of the impossibility of the American Dream through the characterization, setting and symbolism in *Of Mice and Men*. He uses indirect characterization to show the characters' disappointment when they realize their dream of superior living is not going to come true. Their speech and actions show that they have crestfallen when their dream is crushed, which reinforces the idea that the American Dream only leads to disappointment. In addition to characterization, Steinbeck also uses descriptions of the setting to show that the American Dream is unreachable. He describes the ranch as an idealistic place. However, the dream is too perfect to be true, which shows that the American Dream is not realistic. Finally, Steinbeck uses symbolism to show that the American Dream is unachievable. The description of the multi-colored rabbits shows that the dream is just a fantasy of the imagination, and it is not realistic. Overall, through the use of symbolism, setting, and characterization, Steinbeck shows that in the context of *Of Mice and Men*, the American Dream is impossible to achieve because it is too idealistic.

**Moshe Gat**

Professor Emeritus, Bar-Ilan University, Israel

## **Nuri al-Said and the Existence of a Jewish Community in Iraq**

Nuri al-Said was one of the most dominant Iraqi politicians from the early 1930s until his assassination in May 1958 during the Abd al-Karim Qasim coup. Of all Iraqi statesmen, he was the most deeply involved in the dispute between the Jews and Arabs in Palestine and, following the establishment of the State of Israel, between Israel and the Palestinians.

He vehemently objected to the partition plan proposed by the Peel Commission in 1937. He made it very clear that the partition suggested by the Peel Commission was a bad idea, and equally bad for the Jews. A Jewish state meant that life for Jews in Arab states would become worse. "Their lives", he noted, "will become intolerable, and they will have no choice but to leave. They'll be told to go to the Jewish State".

Much like the rest of the Arab leaders, Nuri al-Said was unable to prevent the UN General Assembly's resolution on 29 November 1947 adopting the partition plan and recommending the establishment of two states – Jewish and Arab. The following day, war broke out between the Jews and local Arabs, resulting in approximately 800,000 Palestinian refugees, some of whom had moved to Iraq. On 14 May 1948, the Jews in Palestine announced the Establishment of the State of Israel, and the following day, the Arab countries, including Iraq, invaded Israel to nip the young state in the bud. However, the newly established Jewish state did not merely curb the invasion but delivered a harsh blow to the Arab states and their militaries. In early January 1949, the Arab states were ready to discuss an armistice agreement; however, Iraq was not a party to it.

Whether the Jews in Iraq wanted to or not, it was impossible to disconnect the events in Palestine from the existence of a large Jewish community in Iraq, and the attitude toward it. Arab leaders in Iraq and other Arab countries had constantly reiterated that the fate of Palestine would impact that of the 600,000 Jews living in Arab countries, and that Zionist success would risk these Jews' existence. Nuri al-Said, being a prominent figure in Iraqi politics, and particularly in his capacity as prime minister, was required to resolve the existence of a Jewish community on Iraqi soil, since he was the one who, for a long time, had tied the events taking place in Palestine with the fate of the Jews.

**Kevin Glowacki**

Associate Professor, Texas A&M University, USA

## **Advances in the Household Archaeology of Ancient Crete: The Minoan Prepalatial Period**

Archaeological studies of Minoan Crete have traditionally focused on the visual and material culture associated with the elite architectural and ceremonial complexes known as “palaces” at sites such as Knossos, Phaistos, and Malia. The last few decades, however, have seen an increasing focus on the archaeology of houses and households as fundamental units of analysis essential for a fuller understanding of cultural dynamics, social organization, and economic change over time. The *STEGA* conference of 2005 (Glowacki & Vogeikoff-Brogan 2011) provided a diachronic overview of contemporary approaches from both new excavations and legacy sites on Crete from the Neolithic to the Roman period. The *OIKOS* conference of 2018 (Relaki & Driessen 2020) focused on the composition of Minoan Pre-, Proto-, and Neopalatial houses and households as evidence for kinship and other social relationships within the framework of a “House Society” model, which considers the “House” as a corporate group above and beyond the nuclear family. Several recent PhD dissertations have also approached household archaeology from diverse perspectives, such as vernacular architecture and the material correlates of daily life, to offer sophisticated interpretations of domestic space and household activities that illustrate social norms, regional variation, and cultural change. This paper considers these current approaches and advances in the archaeology of houses and households of ancient Crete by focusing specifically on evidence from the Minoan Prepalatial period (c. 3000-1900 BCE), a long and dynamic era of building at multiple scales, population growth, and deep social transformations. By looking at a selection of excavated settlement sites, the paper will assess methods for investigating house and household size, diversification, economic interdependence, household-related ritual practices, and social organization, as well as the utility of the “House Society” model for the archaeological evidence of period.

**Murat Gokmen**

Lecturer and Dean of Research, Düzce University, Türkiye

## **Challenging Gender Norms: A Critical Analysis of the Witch's Role in Rapunzel retold by Mary Hoffman**

The Grim Brothers, who set out to register the oral literature of Germany in the early 1800s, were the pioneers of the process of recording the oral tradition both in Germany and around the world. Many tales known today were classified and documented by the Grim Brothers.

Fairy tales are not only educational and experiential tales written for children, but also didactic aims for societies. Although it is an accepted fact today that fairy tales are manuscripts written for adults with its simplicity of the expressions, narrative, character and visual instruments, today it is quite obvious that the tales are beyond what they are seen at first sights. For many people who have closed their eyes to many mythical events of ordinary daily life and more fantastic events than fairy tales, fairy tales can be an important beginning of enlightenment, but the fantastic elements in fairy tales do not contain more fantastic elements and elements than our daily life, which we define as real life. In addition to what children can learn from fairy tales in this respect, there are many messages and advice that adults can learn from this situation and develop their consciousness as well.

In this study, the Grim Brothers' fairy tale Rapunzel will be evaluated in the context of the principle of gender equality, concentrating on the witch on the basis of the principles of social equality and her social status in the society. Although gender issues have been widely studied by many scholars regarding the tale, however, the function of the witch and her status in society in delivering justice and equality have not been mentioned and supported in the studies conducted on the tale. Therefore, the motivation of the study is to contribute to literature regarding Rapunzel in supporting the idea that Witch despite her marginalized position in the society she lives in when catches a chance to decide on the destiny of the people where she is living in behave in a moral, adequate, witty way by delivering justice and equality in the tale. Her punishing mother and father in the beginning of the tale by taking Rapunzel as her captive upon third stealing attempt of a wild garlic in her garden and through the end of the tale her punishment towards beautiful Rapunzel and rich, handsome prince equally with Rapunzel in equating their status in

a desert and providing them a space and place to unite as it is very hard for different classes of people to unite in the society they exhibit in.

The main subject of this study is to examine the situation of the witch, who represents a marginalized character in the society she lives in. Her attitude towards society. Despite the fact that she was othered and marginalized from the society, her fair, witty and equal attitude towards the community she was having contact with is the thesis statement of the study that will be supported. In this study, the witch's attitudes and practices will be analyzed within the framework of gender principles of representation justice, equality and gender equality. In the study, it will be argued that the witch exhibits an equitable and just approach despite the situation she is in on the axis of gender. This study, which is designed as qualitative research, will be evaluated with text and intertextual analysis technique.



**Arda Guler**

Student, Istanbul Bilgi University, Türkiye

&

**Ahmet Denker**

Professor, Istanbul Bilgi University, Türkiye

## **Experiencing Ancient Ephesus: A Journey through Time with 3D, XR and AI**

The primary objective of this project derives from the desire to travel back in time to the ancient city of Ephesus, which has largely lost its former luster, and to experience it as it was in its brightest days in the 2<sup>nd</sup> -3<sup>rd</sup> centuries. A new virtual and immersive experience has been created using the capabilities of 3D reconstruction (3D), extended reality (XR) and artificial intelligence (AI).

This project has been a merger of history with modernity. This time travel to the past was made possible by combining historical information with cutting-edge technologies of the time. An extensive study, including an analysis and comparison of existing technologies as well as a comprehensive review of historical and archaeological information, was critical to the fateful and compelling recreation and experience of ancient Ephesus. By using ancient writings, lithographs, architectural plans, pictures, and digital images as data 3D digital reconstructions of these landmark buildings were created and restored to their original state during the Roman era.

3D virtual environment of ancient Ephesus has been augmented using Animation, Gaming and Artificial Intelligence (AI). AI has been harnessed for Immersive experience. It has been employed to create the sense of 'being there' and it enhanced visitor through interaction with the historical district as well as the avatars of ancient Ephesians.

This project resulted in an eye-catching reconstruction, and an informative, immersive voyage to Ephesus, all of which provided previously unimaginable levels of presence and immersion. This one-of-a-kind trip includes notable structures such as the Harbor Gate, the Grand Theater, Celsus Library, the Agora, and numerous other attractions in the magnificent city of Ephesus.

**Irma Karaulashvili**

Associate Professor, Ilia State University, Georgia

## **Ruler-Apostle Chosen by God in the Byzantine and Georgian Narratives on the Christianization of Georgia/Karthli**

Almost every story related to the conversion of a ruler and Christianization of a country is, explicitly or implicitly, related to the topoi fashioned by the earliest narratives that reflect this process. Eusebius of Caesarea, the founder of the genre of ecclesiastical history, recounting a tale about the conversion of the emperor Constantine the Great, develops his own concept of ruler's apostolicity. He presents Constantine as equal to the apostles, *apostolus apostolorum*, who needs no intercessor between God and himself. That is to say, Eusebius manages to combine two main ideas behind the conversion story – those of a pious ruler chosen by God and of apostolicity – into his own concept, that I would label as the concept of a ruler-apostle chosen by God. As is easy to guess, it was destined to serve as a perfect tool for legitimizing the ecclesiastical policy of Constantine.

It seems that the trail, blazed by the “father of Christian historiography,” was followed by later ecclesiastical historiographers as well, and apostolic activities were ascribed to the converted kings alongside with the acknowledgement of the missions of evangelisers of various countries. In my presentation I will juxtapose the Byzantine and Georgian narratives recounting a story about the conversion of the Iberian king to Christianity by a certain *captiva Christi*, to figure out what these sources have to say with respect to the Eusebian concept of a ruler-apostle chosen by God.

**James Kirkland**

Professor, East Carolina University, USA

**From “Little Red Riding Hood” to  
“The Company of Wolves” and Beyond: Representations of  
the Werewolf in Folklore, Fiction, and Popular Culture**

The werewolf story has a long and varied history. Some scholars trace its origins to the myth of Lycaon, the king transformed into a wolf by Zeus, while others – notably John Clute and John Grant – argue for a more recent origin, theorizing that “European legends of WOLF-human SHAPESHIFTING – also known as lycanthropy – have been recorded since the 11<sup>th</sup> century or earlier” (*The Encyclopedia of Fantasy*). But regardless of its lineage, the werewolf continues to captivate the human imagination. This presentation will focus on the role of the werewolf in what is arguably the world’s best known and most enduring folk tale, “Little Red Riding Hood,” and the varied ways in which fiction writers, film makers, painters, and others working in different media have reinterpreted and reframed the story and its characters. Particular attention will be given to Angela Carter’s fictional recreation of the Red Riding Hood tale in “The Company of Wolves,” the penultimate story in her collection of literary marchen *The Bloody Chamber*; the film adaptation of the same title directed by Neil Jordan; and selected paintings and digital images on the same theme – all of which address implicitly or overtly what folktale specialist Jack Zipes describes as the enduring questions raised by the story: questions about “gender identity, sexuality, violence, and the civilizing process” (*The Trials and Tribulations of Little Red Riding Hood*).

**Sotiria Rita Koutsopetrou-Møler**  
PhD Candidate, University of Agder, Norway

## **A Comparison of the Athenian and Roman Law on Rape**

The objective of this presentation is to conduct a comprehensive analysis and comparison of the law on rape in ancient Athens and Rome, focusing on the period until the end of the principate. This examination aims to highlight the legal similarities and differences between these two influential societies of antiquity.

To achieve this goal, a comparative approach will be adopted, utilizing primary sources such as legal texts and historical accounts. These sources will provide valuable information regarding the legal treatment of rape in ancient Athens and Rome. Additionally, the socio-cultural context and prevailing attitudes towards rape during these time periods will be taken into consideration.

The research findings from this study offer valuable insights into the historical development of rape laws in relation to gender dynamics in these ancient societies. Although ancient Greeks and Romans acknowledged rape as a heinous act, they lacked a specific definition for it. Rather, they viewed rape primarily as a violation against the honor or authority of the guardian or paterfamilias, legally disregarding the impact it had on the victims.

However, a notable distinction arises between ancient Athens and Rome in terms of the legal agency granted to female victims. In ancient Athens, women were not permitted to bring forth legal action for rape themselves, whereas in ancient Rome, they were allowed to initiate such proceedings.

By comparing the laws on rape in Athens and Rome, we can gain a deeper understanding of the cultural and social factors that influenced the legal response to this crime in these ancient societies and understand how the legal framework surrounding rape began to develop and become more specific over time.

**John T. P. Lai**

Professor, The Chinese University of Hong Kong, Hong Kong

### **Abyss and Anxiety: Cross-Cultural Reception of The I Ching in Philip K. Dick's *The Man in the High Castle***

With far-reaching impacts on Chinese religion, philosophy, and politics, the *I Ching* (or *Yijing*; *Book of Changes*) has a far greater significance for the East Asian cultures as a philosophical/religious classic than as a mere divination manual. Thanks to the influential English translation by Richard Wilhelm (1873–1930) and Cary F. Baynes (1883–1977) published in 1950, the *I Ching* has travelled across the Pacific, transcended cultural borders, and emerged as a “world classic”, leaving a lasting impact on Western society. It has particularly captured the imagination and enthusiasm of postwar American readers who experienced considerable turmoil and anxiety during the Cold War, Vietnam War, and Civil Rights Movement.

Through a critical investigation of the award-winning novel *The Man in the High Castle* (1962) by Philip K. Dick (1928–82), an esteemed postwar American science fiction author, this paper scrutinizes the profound influence and cross-cultural reception of the *I Ching* upon Dick's literary creation, and the ways in which the characters draw from ancient wisdom in the *I Ching* to tackle the anxiety and distress in the fictional world where the United States was occupied by Japan and Nazi Germany. The Hexagram *Kan* (☵, Abyss/Water), with its multifarious layers of symbolisms, has emerged as the fundamental thread running through the plot and characterization of *High Castle*, imbued with its direct and subtle references. Dick has absorbed the multifaceted symbolisms of the Hexagram Abyss and creatively transformed them into the narrative of the *High Castle*, vividly depicting the political crises, military conflicts, personal distress, spiritual anxiety, and even the imminent threats of death, of the major characters.

**Wanli Lan**

Associate Professor, Henan Provincial Institute of Cultural Heritage  
and Archaeology, China

&

**Ligang Zhou**

Professor, Henan Provincial Institute of Cultural Heritage and  
Archaeology, China

### **Origin of the Xiongnu Terrace Tomb - New Findings from the Gol Mod-2 Site, Mongolia**

As the typical burial form of the Xiongnu nobles, the terrace tomb with a large T-shaped stone construction on the ground attracted public attention after the discoveries from Mongolia and Russia, e.g., Noin-Ula, Gol Mod-1, Gol Mod-2 etc. The square underground chamber room in the north and a slope passage (or dromos as referred to by some experts) pointing south differ significantly from bronze age burials on the northern grassland, and no successor was found either. Experts have argued about the origin of this burial time for a long time, but no agreement was seen. In summer 2023, the China-Mongolia joint archaeological team discovered a new burial type at the well-known Gol Mod-2 cemetery in Arkhangai Province, Mongolia. This type of burial featured with a round stone construction on the ground and a very clear passage. The construction techniques and burial customs displayed a transition form from the round Xiongnu burials to the terrace tombs. C-14 dating results also confirmed that this burials type was earlier than those terrace tombs. Especially the charcoal fillings inside the burial pit indicate cultural influences from China, which lends strong support to former opinions that the terrace tomb might have been related to the noble burial forms of the Warring states period of China.

**Liu Lin**

Professor, Shandong University, China

## **The Odes' Recitation in Zuozhuan and Reader-Response Criticism**

The current paper studies readers' critical response to The Books of Odes (hereafter "the Odes" 《诗经》) in Chunqiu (春秋, Spring and Autumn) Era with the aid of first-hand materials to be collected and analyzed from *Zuo Zhuan* (《左传》 hereafter ZZ), an ancient Chinese narrative history that is traditionally regarded as a commentary on the earliest chronicle *Chunqiu* (Spring and Autumn Annals, 《春秋》) and known as "Chunqiu Nei Zhuan" (an inside commentary on *Chunqiu* "春秋内传"). ZZ abounds with recitation or singing of stanza(s) from the Odes (赋诗断章). As ZZ records, the Odes' readers at that time sing or recite the poetry to do a number of "things": to make or confirm a covenant, to declare war, to get ready for hunting, to comment on demeanors of others, to serve court feasts, etc. The paper proposes to give a scrutiny to poetic application in ZZ and argues for significant affinities between that poetic uses of Chinese antiquity and American reader-response criticism, such as. (1) it is the readers who are responsible for the meaning of poetry, since meaning is not something hidden in the text to be found but something to be experienced in readers' responses; (2) the reader's responses take place in the interaction between verse lines in temporal sequence and critical consciousness of the readers, which means that any textual device has to be experienced by the reader before it becomes such a device, so textual features, authorial intention and the reader's experiences are coexisting, overlapped, interrelated and interdependent; and (3) Professor Fish's concept of "interpretive community" indicates that interpretive strategies of any specific reader are embedded in commonly-shared interests, beliefs and values of a particular community, so debates on the meaning of poetry are performed "in a principled way" rather than in an arbitrary or random way. We might boldly guess that Professor Fish, had he been a sinologist, would have been inspired by ZZ instead of Milton's *Paradise Lost*.

**Yan Liu**

Associate Professor, Institute of Culture and Heritage, Northwestern  
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**Junchang Yang**

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**Early Granulated Gold Ornaments in Xinjiang:  
A Case Study on the Baiyanghe Excavations (4<sup>th</sup>-3<sup>rd</sup> C. BCE)  
in the Southern Junggar Basin**

The current study investigates the use of precious metals, aesthetic taste, manufacturing techniques, and craftworking practices in the early Iron Age north-west China, focusing on an interdisciplinary study of gold ornaments newly discovered from the Baiyanghe cemetery (dating to the 4th-3rd centuries BCE) at Fukang in the southern Junggar Basin of Xinjiang Uygur Autonomous Region. Employing multi-spectral analytical methods, such as 3D Digital Microscopy (OM), and Scanning Electron Microscopy with an Energy Dispersive X-ray Spectroscopy (SEM-EDS), we conducted non-invasive analyses and technological study of these gold artefacts. Our results reveal the mastery of sophisticated techniques, including granulation and filigree, which were rarely seen in central China prior to the 2<sup>nd</sup> century BCE. Such a genre of delicate decorative techniques required precision, skill and deep understanding of gold metallurgy and metalworking, which demonstrated a high level of technological competence of ancient craftsmen. Examining these delicate goldwork within a broader Eurasian context reveals that these innovative artistic styles and decorative techniques were originally intertwined with wider influences from the Hellenistic world and the central Asian steppes. This research enriches our understanding of ancient civilization's interconnectedness and the ability of local goldsmith to adapt and integrate foreign influences into their own artistic traditions.



**Aneta Liwerska-Garstecka**

PhD Student, Adam Mickiewicz University in Poznań, Poland

## **The Role of Incubation in Ancient Greek Asklepieions**

Sanctuaries of Asklepios began to be established around the 6th/5th century BC. The widely accepted view is that in the Asklepieions healing took place through the ritual of incubation, or “sacred dream”. The cradle of the cult of the god of medicine was the sanctuary at Epidauros in the Peloponnese, and it is from there that some of the most important sources on Asklepieion healing come from, namely inscriptions describing supposedly miraculous cures (4th century BC). These descriptions were composed by temple staff and follow the convention of a dream: the sick person falls asleep in the Abaton, the god performs the cure and the patient wakes up healthy. However, the treatments depicted in the inscriptions are quite rational and in line with the medical knowledge of the time. We can therefore conclude that the patients were taken care of by doctors, including performing surgery and prescribing medicines. The Epidaurian inscriptions are therefore not descriptions of incubations, but of the actions of medics who actually took care of patients. Among these accounts, we can only distinguish three that may be examples of incubation dreams, but, interestingly, none of them involve medical treatment (searching for a lost son, a broken cup, searching for hidden treasure). Another source from a similar period, Aristophanes' comedy “Plutos”, also does not describe the incubation ritual. It depicts the main character's visit to the Asklepieion, but I would argue that Plutos arrives at the sanctuary to receive medical attention, not to undergo incubation. Rituals, such as the purifying bath to which the sick person was subjected and the offering of sacrifices, were necessary when visiting the sanctuary as a sacred place, but did not necessarily involve incubation. The scene described by Aristophanes is, of course, heavily exaggerated, with typically comedic themes added, but there is no doubt that it must have been realistic enough for the audience to recognise in it a situation taking place in reality.

In Roman times, the Asklepieions changed their character somewhat, becoming more of a spa, but doctors were still present there performing treatments and prescribing medicines. Aelius Aristides, who in the “Sacred Tales” describes his repeated visits to the Asklepieion, mentions only once in very brief words a situation that can be interpreted as incubation. Other sources, such as the so-called Apellas' inscription, indicate that patients received help and

recommendations from doctors and that the therapies were of a curative nature.

My paper is intended to attempt a slightly different interpretation of the sources and to point to the greater importance of medical practices in the Asklepieion. Incubation was also certainly practised. It was a ritual in which the god, during an oracular dream, predicted the future or gave guidance on a matter. Asklepios was a chthonic god, and so his shrines also had a divinatory function. In my opinion, however, this was not the primary method of healing. I believe that the available sources indicate that, in most cases, sick people came to the Asklepieion to receive medical help, rather than to practise incubation.

**Neil Manspeizer**

PhD Student, Ben-Gurion University of the Negev, Israel

&

**Arnon Karnieli**

Professor, Ben-Gurion University of the Negev, Israel

## **Geoarchaeological Examination of Modern Vegetation Cover in the Southern Levant as Correlated with Historical Agricultural Land-use between the 4<sup>th</sup> C. BCE to 20<sup>th</sup> C. CE**

Archaeological survey data of the southern Levant was compiled in a geographic information systems (GIS) database and analyzed regarding monoculture land-use between the 4<sup>th</sup> C. BCE and 20<sup>th</sup> C. CE. This historical dataset was compared with the modern land-cover, namely garrigue and maquis shrub communities, to determine the impact of ancient industrial agriculture on today's landscape. The spatial trend of that ancient land-use in the southern Judean foothills, Israel, was derived in GIS from the agricultural installations mapped in the archaeological survey. The installations include Hellenistic underground olive oil presses, Byzantine rock-hewn surface winepresses, and Ottoman stone-constructed animal pens. The cumulative trend surface, or ancient impact on the landscape, was then crosstabulated with the modern land-cover that was derived from 10-m multispectral satellite and 1-m airborne LiDAR imagery. Modern anthropogenic and natural factors were derived from historical maps, and modern digital data, such that topo-edaphic effects and the modern human footprint were standardized and accounted for in the analysis. The study was thus limited to the hills above the alluvial channels and masked out those areas identified as heavily disturbed by human impact during the 20<sup>th</sup> century. Results of the crosstabulation show that ancient monoculture had impacted the modern land-cover, resulting in two distinct patterns correlated with land-use. Unmanned aerial vehicle (UAV) plots within each land-use/land-cover (LULC) pattern were photographed and georegistered at 1-cm resolution. Detailed vegetation mapping of all phanerophyte and chamaephyte individuals was conducted in each plot and spatially digitized in the GIS database. The mapping results, previously published regarding climate monitoring, also indicate that areas of more heavily impacted ancient monoculture agriculture demonstrate plagioclimax. A nested hierarchy classification (NHC) of the remotely sensed and mapped data was developed, in which different scale data sources were statistically analyzed together. This enabled a comparison of the vegetation community composition

features in each LULC pattern. Plagioclimax occurs when substrates, degraded from anthropogenic use, cannot develop and vegetation compositions cannot recover to a climax state. This geoarchaeological methodology, with archaeological surveys and remote sensing of vegetation communities, is applicable around the Mediterranean basin with its long-term settlement history.

**Nicholas Meihuizen**

Extraordinary Professor, North-West University, South Africa

### **Some Thoughts on Humour in Yeatsian Style**

James Olney feels that *Stories of Michael Robartes and His Friends* serves as a type of parody comedy anticipating some of the elements of the divine comedy that is the rest of *A Vision*. He writes of its 'virtually impenetrable maze of humor and fiction', whose obfuscatory function should alert us to the fact that the 'truths' within the work 'are not literal but symbolic'. Olney begins to fathom the purpose of this Yeatsian style, but stops short at the level of the two contradictory modes of Yeatsian discourse, literal and non-literal. We need to delve further. Husein Haddawy, editor of the new *Everyman Arabian Nights*, says 19thC translators of the work failed to see that 'fidelity to the precise detail was crucial to achieve the essential quality of the *Nights*, by bridging the gap between the natural and the supernatural': 'The phantasmagoric is based on the concrete, the supernatural grounded in the natural'. Yeats understands what Haddawy points to, the ramifications attending style, and the effect of the right touch or tone in conveying certain materials. This is where humour comes into play, for Yeats writes of the congruence of natural and supernatural in a way that does not take itself too seriously. The resulting tone, elegantly nonchalant, is at once prosaic and strange, and this paradoxical coupling generates a substantial sense of otherness, in keeping with the subject. And yet, as my paper also hopes to show, Yeats sometimes uses humour in a way that simply parodies self and family, without any doctrinal positioning; he seems to enjoy the mode of humour for its own sake, a stylistic trait not often commented on by critics.

**Simonetta Milli Konewko**

Associate Professor, University of Wisconsin-Milwaukee, USA

**Grazia Deledda and her Sardinian Cultural Identity**

Food is an important part of Grazia Deledda's work since it expresses Sardinian cultural and societal values. Food serves as a symbol of tradition, familial relationships, and social prestige, as well as a means of survival for impoverished peasants.

The goal of this study is to investigate how such food habits contribute to Deledda's personal and cultural identity building.

How and why does Deledda employ food imagery in particular? Who are the people who prepare meals, and what beliefs do their actions represent?

My research investigates multicultural theoretical discourse established by theorists such as Massimo Montanari, Victor Turner, and Mikhail Bakhtin, among others, to answer these problems.

**Yossi Nagar**

Head, Laboratory of Anthropology, Israel Antiquities Authority, Israel

**Early Christians in an Early Period:  
A Second-Century CE Unusual Cemetery at Yavne, Israel**

Human skeletal remains from the mid-first to mid-second centuries (late Roman period) were found in a cemetery east of Tel Yavne, at the inner coastal plain of southern Israel. Unfamiliar in other classical-period burial grounds in Israel is the demographic profile of the dead and the extensive use of Jars for infant burial. An unusual number of skeletal remains whose age-markers were typical of fetuses or infants (up to the age of three) were interred in jars, yet within the same cemetery of cist graves where the rest of the individuals, i.e. children and adults of a wide age range, were buried.

Comparing this skeletal sample to other contemporary cemeteries in the region in terms of burial practices and demography, and based on our knowledge of the ancient populations potentially living in Yavne, we assume that these bones represent the earliest Christian community archaeologically described in Israel. In this time when the Christian belief was possibly already wide-spread, yet Christianity as an institutional public religion was still non-legitimate, differential burial practices may be the best, and sometimes the only, indication for the presence of these early believers in a town of varied populations such as Yavne.

**Arnaud Nanta**

Professor, French National Center for Scientific Research (CNRS),  
France

## **Japanese Colonial Archaeology in Korea (1905-1945): From the Premises to the Large-Scale Excavation Programs in Pyöngyang and Kyöngju**

Transformed into a Japanese protectorate in 1905 after the victory in the war against Russia (1904-1905), the Kingdom of Korea - which had taken the name of empire in 1897 - was annexed to Japan in 1910. The period of the protectorate (1905-1910) was central in setting the framework for the investigations and work that took place in colonial Korea until the end of the 1930s. Among these, archaeology came to the fore everywhere in the colonial context, in the Mediterranean territories then in East Asia. Indeed, archaeology is a fundamental source of knowledge about conquered territories; what's more, the stakes involved in controlling the past were bound to be increased in the case of countries such as Korea and Cambodia, which were former ancient states.

Our talk will provide an overview of the genesis and organs of Japanese archaeology and colonial museums in Korea during the first half of the 20th century, based on primary sources as well as Japanese and South Korean historiography. We will distinguish between an initial period - dating back to pre-colonial times - of intellectual construction of the Japanese gaze upon the peninsula, a period that also saw the emergence of a Japanese fascination with the peninsula's past, as well as the formation of a discourse legitimizing the annexation of Korea in the name of the past. Secondly, we look at the establishment of colonial institutions: the Museum of the Japanese Government-general of Chösen (the name of colonial Korea) and regional museums, and the Commission for the Study of the Ancient Remains of Korea, the equivalent in colonial Korea of the EFEO in French Indochina. Finally, we will describe the realization of major five-year excavation programs and their focus on the two sites of Pyöngyang in the north, and Kyöngju in the south. Finally, we'll look at some of the best-known publications, both in books and scientific journals, as well as their legacy after decolonization in 1945 and the re-foundation of the two Korea in 1948.



**Steven Oberhelman**

Senior Associate Dean for Faculty Affairs and George Sumey Professor  
of Liberal Arts, Texas A&M University, USA

**Byzantine and Postbyzantine Laic Texts:  
Navigating the Public and Private Spheres**

The Greek views on dreams and visions in the Byzantine and post-Byzantine eras were a continuation and yet a refinement of traditions stretching back to Assyria, Babylon, and Egypt of the 3rd and 2nd millennia BCE and then filtered through Judaism, classical and Hellenistic culture, and paleo-Christianity. Dream-key manuals are perhaps the most well-known literary artifacts for dreams in Byzantium. Seven dreambooks, dating from the 8th through 14th centuries, have survived; most were intended for a general reading public, but a few were written for the imperial court and the aristocracy in Constantinople. After the fall of Byzantium in 1453, dreambooks continued to be written; they are usually found in codices filled with divinatory treatises that deal with astrology, lunar tables, cleromancy, zodiology, and brontology. I will show how the primary purpose of dreambooks was to serve as mental coping mechanisms for an individual during times of anxiety and uncertainty. The dreambooks that we have reveal a depressing and dangerous world: pervasive plots and treachery caused by envy and hatred; the fear of enemies coming from outside the empire, but also of murderers and dangerous people living inside the empire's borders, even inside the dreamer's home. We read of extensive anxiety about economic ruin, the collapse of one's business, and the loss of status, honors, and military or governmental position. Illness and pestilence (including the plague) are everywhere and afflict everyone—no one is safe. In such circumstances, dreambooks offered a way for a reader to know whether he would live or die, whether he would prosper or be penniless, whether his life would be filled with despair or with joy. Dreambooks were a method of divination (and a Bible-based method at that) which allowed people in the final centuries of Byzantium a way to cope with the disasters and systems-collapse all around them. In post-Byzantium, another type of text, called the *yiatrosotion* (a text of medical therapeutics and remedies written by practical doctors), served the same purpose. The kinds of problems we read about in the *yiatrosotion* are the same anxieties seen in the dreambooks. *Yiatrosotion* offer medical recipes as well as religious-magical rituals, spells, and amulets to overcome fear, illness, and anxiety and to restore mental, emotional, and physical wellbeing. More

importantly, *yiatrosfia* give advice on critical personal and family matters like marriage and divorce, childbearing and sterility, health and disease, animal care, and tips on farming. Texts like *oneirokritika* and *yiatrosfia* allowed one to feel as though they had some control over their destiny and that a good and healthy life, prosperity, and happiness were possible if the strategies outlined in the texts were followed. The dreambooks and the *yiatrosfia* provided mechanisms for navigating a dangerous outside world, and they were invaluable for preserving the safety and preservation of the inside (domestic) world. Far from being superstitious nonsense (as medical and cultural historians have often portrayed them), these texts offer important insights into the psyches and lives of the people of the second millennium CE.

**Klaudia Oczachowska**

PhD Student, University of Warmia and Mazury in Olsztyn, Poland

### **Hephaestion's Death: A Moment of Grief for Alexander or a Catalyst for his Quest for Immortality**

Hephaestion was the most loyal friend of Alexander the Great. He was the supporter of Alexander's policy and participated in building Alexander's image so by creating parallels with the Homeric figures. It already started at the beginning of the Macedonian expedition when they visited Achilles and Patroclus tombs. Mourning after Hephaestion death allowed Alexander expressed deep grief in a truly Homeric way. Mourning time was the last opportunity to refer to the created by them Homeric image of friendship. Alexander wished to be remembered by his contemporaries and subsequent generations just as his ancestors did. Therefore sometimes undertook actions that were of an image-related nature. Extraordinary way of express feelings and lavish character of funeral ceremony, number of people involved the in preparations raise the question of Alexander's purposefulness. Important for this consideration is fact that commemorating Hephaestion also became an opportunity to aspire to divinity once again. The study aims is to analyze of actions taken by Alexander the Great after the death of his friend and consider how it influenced to Alexander's image.

**Katherine Petrasek**

Graduate Student, Queen's University, Canada

## **Physician Turned Mother: Privileging the Doctor-Parenting Expertise in Greco-Roman Antiquity**

In the Greco-Roman world, doctors held significant authority in the areas of infant care, childcare and paediatric diseases. In the second book of his *Gynaecia*, the Greek physician Soranus discusses everything from the recommended method of feeding an infant to their emotional well-being. The physicians Galen, Rufus of Ephesus (cited by the Byzantine author Oribasius) and Cornelius Celsus provide further expertise about childrearing through case studies and descriptions of paediatric diseases. This paper will discuss how the mothering expertise of male doctors was privileged by both parents and other male doctors in Greco Roman antiquity and how doctors were often essential members of elite children's circles of care. It will examine Galen's parenting expertise through his case studies involving Cyrillus, the son of the consul Boethus, and the emperor's son Commodus. In the case study about Cyrillus, Galen's parenting expertise is presented as superior to that of both the child's parents, insofar as only Galen discovers the source of the child's anxiety - a hidden stash of treats. In the case of his treatment of Commodus, Galen notably displays his authority in the family's circle by instructing Peitholaus (the head of the imperial staff) to feed and bathe Commodus while he is recovering from fever. Comparisons will then be drawn to the privilege that Soranus places on his own expertise of maternal and infant care, the authority that Oribasius gives to Rufus in the area of childrearing and that Celsus places on his knowledge of pediatric disease.

**Justinus Pieper**

Scientific Researcher, Technical Vocational Didactics (TVD), University  
of Siegen, Germany

### **The Classical World Revisited: Some Benefits for Today and Tomorrow**

As specialists and managers of the future engineers need leadership skills. They should contribute to the social discourse in an explanatory and creative way and present their arguments convincingly. As managers and especially as leaders, their education needs a broad horizon. Hence, I focus mainly on Greek and Roman antiquity: under the condition of what can be derived and learnt from the classical world for managers in today's comparable problem constellations. This is based on the idea of Thucydides, who wanted to create a *ktema es aei* by providing a timeless background to the Peloponnesian War, as well as by analogy with the Chinese stratagems (Thucydides 1991, v. Senger 1996): Prospective engineers learn about timeless historical problems. In the following, transfers to current economic and social contexts are tested. Through the reference to related stories within real history, problem constellations and possible solutions in present and future conflicts and crisis situations are more easily remembered by the prospective manager and leader. In addition, the human need to deal with questions of meaning, of past and future, tradition and religion is also addressed and placed in a reciprocal context. Besides of shaping a responsible, prudent leader, a higher level of what I'd like to call civic maturity can be achieved as a side effect. These courses at universities and in business are based on the Homeric epics and Xenophon's *Anabasis*, which is not just a mere army journal or an elegantly written "Eastern" (Rood 2004). All of them were already read as leadership manuals in ancient times (Pieper 2023). For such a versatile author as Xenophon e.g., who in his versatility seeks to come close to Odysseus or Zeus, "Anabasis" can be translated as an ascent in the sense of a career (Higgins 1977, Pieper 2017, 2023). Its content can be understood as a leader's career guide, which Xenophon exemplifies with his own example: leadership by example, leadership by credibility (Tuplin 2003, Wood 2007, Buzzetti 2014, Pieper 2017, 2023). The author of this abstract has derived many other leadership principles in various scientific publications and taught them in a number of courses and workshops for today's managers, including at the VDI and the Audi Academy (Pieper 2022). These principles include the goal-orientated creation of win-win situations, the "Great Vizier Principle" (Weber 1980)

and, above all, in line with the Homeric epics, “versatility” (regarding the term, cp. Sullivan 2001; Pieper 2017, 2023). For even today, these works can serve as a guide for a successful career for both the leader and the organisation as such, in which this leader works according to the corresponding principles (Pieper 2024). They can also serve as a practice-saturated, tried-and-tested basis for European leadership theory. As practically applicable educational content, they deepen European cultural understanding and self-awareness. In addition, they can largely contribute as an integration moment for students and managers with a migration background (e.g., from the Mediterranean region and the Levant to Persia, Pieper 2024). For Knauth and Nadjimabadi 1975, Hirsch 1985 and, for example, the author 2017 and most recently 2023 and 2024 have already pointed out the analogies between Socratic-Xenophontic and Persian leadership principles. All of this does not only make the classical world more topical but let it become a career and integration driver that is beneficial for Europe as a business location and a peaceful “place to be”, as well as one of the beacons for the world. Why shouldn't we use it for this?

**Yucheng Qin**

Professor, University of Hawaii at Hilo, USA

**Studying Abroad:  
The Mightiest Movement in Modern Chinese History**

The Chinese Studying Abroad Movement which began from Yung Wing in the mid-nineteenth century is in itself a long-lasting and influential event deserving marked attention. Thousands and thousands of Chinese went to Western countries, Japan, especially the United States, to study especially after the turn of the twentieth century. And in the last forty years as China implemented its economic reforms and open door policy, Chinese interests in overseas education intensified among not only scholars but also the general public, and the number of Chinese students going abroad has grown sharply. It is apparent that the power of young Chinese mind has been kindled by overseas education and burn on the land beneath which rest the bones of the inventors of gunpowder, of paper, of compass, and of printing. The influence of the Studying Abroad Movement was so particularly noteworthy and all-round in modern Chinese history that we cannot fail to regard it as one with peculiar significance and importance. Its huge, distinctive, comprehensive and positive impact is unparalleled. China's modern trajectory is closely related to the movement which is simply the mightiest movement in modern Chinese history.

**Evangelia Sarlak**

Professor, Işık University, Türkiye

&

**Ruhiye Onurel**

Assistant Professor, Beykent University, Türkiye

## **Integration of Icon Symbolism in Contemporary Turkish Art and Stylistic Experiences**

In the tradition of belief, icons, sacred images, or representational forms that carry significant spiritual or religious meanings are considered an integral part of worship. The creation of icons and iconography is regarded as a sacred art. Traditionally, the symbols and meanings found in religious icons are known to be used in modern and contemporary art. This approach allows artists to go beyond traditional religious symbols, creating new meanings, and relating them to the contemporary world. The use of icon symbolism in contemporary art combines traditional icon elements with modern and contemporary artistic perspectives, evaluating religious motifs not only within a religious context but also within a broader cultural, political, or social context, aiming to create a new artistic expression. Contemporary artists often breathe new life into classical symbols and icons, injecting them with meanings that speak to the current moment. Through the reinterpretation of historical symbols, they underscore the ongoing narrative of human experience and the enduring relevance of particular themes that transcend time.

The article focuses on contemporary Turkish art and on artists such as Balkan Naci İslimyeli, Günseli Kato, Gülsün Karamustafa, Bubi who apply icon symbols, styles, and characteristics in their works of art. After identifying the stylistic features of traditional icons and the symbols they contain, the article will turn its attention to contemporary Turkish artists and their works. Has the use of religious symbols allowed Turkish contemporary artists to address societal and political issues? Have these artworks provided the audience with a thought-provoking perspective on existing challenges or conflicts in the contemporary world? In this context, each artist's unique perspective and expressive style will be examined. Their understanding of using icon symbolism, reinterpreting cultural reflections, and thus aiming to establish an individual connection with the audience will be discussed.



**Anisha Saxena**

Assistant Professor, SUNY Cortland, USA

## **Group of Lovers or RApe: Narratives of Sexual Assault from Premodern South Asia Literature**

Premodern literary texts from South Asia are assumed to represent an unblemished foregone civilization. They are celebrated for their enlightened knowledge and instruction. The texts also narrate stories about sexual assault, interestingly these narratives of rape are often weaved within the notion of romance. This is further revealed by the employment of *uddīpanavibhava* or a secondary excitant in Sanskrit literature, a condition that motivates emotion, especially sexual desire. My paper aims to draw a comprehensive comparative gynocentric analysis of premodern South Asian texts from a diverse literary heritage with special focus on critically evaluating narratives on sexual assault and how they are justified through notions of romanticism.

By examining accounts of rape from premodern literary texts from South Asia, my presentation will highlight a distinctive aspect of these celebrated texts. I will discuss the complexities that these narratives and the various texts represent and their relationship to one another, which is especially highlighted by the several versions of the same story that appear in different texts. This demonstrates that how authors of these texts struggled while setting, navigating, and justifying narratives of rape. Further, I will demonstrate how the reoccurring themes in the narratives of rape are blaming and shaming of the victims and women were denied any personal agency.

**Monika Szczot**

Associate Professor, Adam Mickiewicz University in Poznań, Poland

**Between Imitation and Emulation: The Ancient  
Symposium in Polish Literature - An Attempt to Describe  
the Cultural Phenomenon on Selected Literary Examples**

The history of the symposium (σμπόσιον, convivium) as a genre shows that elements of the ancient symposium (such as feasting rituals, table discussions, the role of wine, entertainment elements, etc.) can be found in works of the post-classical period, but these are only more or less conscious imitations, serving to show contemporary (sometimes different from the classical) ways of feasting. Symptotic literature not only describes feasting customs, but also serves comic, satirical and educational purposes. Polish literature contains descriptions of feasts which, on the one hand, refer to the ancient symposium and, on the other, show the Poles' own ways of feasting in different epochs. The main aim of this paper will be to describe selected and representative Polish symptotic literary works and to determine their imitative and emulative potential. The subject of the research will be the works of Jan Kochanowski, Krzysztof Opaliński, Ignacy Krasicki and Leopold Staff.

**Aleksandra Tryniecka**

Assistant Professor, Maria Curie-Skłodowska University, Poland

**Is Marrying Ernest a Bad Idea?  
Women's Desire and Men's Self-Image in Oscar Wilde's  
*The Importance of Being Earnest* (1895)**

Women in Oscar Wilde's Society Plays act as mirrors reflecting social absurdities and hypocrisy. In his plays, Wilde throws a light on the complexities of women's lives and natures while not judging them, for there is no place for ultimate moral judgment in the realm of multilayered truth and perspectivism. In this sense, the portrait of a woman arising from Wilde's plays is relatable also in the modern day. Wilde's literary woman is a universal figure who, regardless of the passing time and changing epochs, remains suspended between her desire to be a free agent and the inevitability of adapting to the social life in a way that would allow her to preserve at least a part of her integrity and separateness. It is a woman that might be hastily judged and criticized, but whose complexities, difficult choices and tragic fate remain hidden from the public eye. Thus, it is a woman with whom we can empathize and whose struggles remain our struggles in the present-day world. In my paper, I shall present how Wilde's literary female protagonists in *The Importance of Being Earnest* (1895) – Gwendolen and Cecily – are seemingly angelic and withdrawn from men's life yet, at the same time, remain responsible for the structuring of the men's world "behind the scenes". As the play progresses, their seemingly absurd desire to marry "a man named Ernest" paradoxically transforms into a metaphorical, universal and liberating notion of selfhood and separation from the limiting social norms.

**Nemanja Vujcic**

Associate Professor, University of Belgrade, Serbia

## **Syrian King and Syrian Goddess: Hellenistic Influences on Ideology and Political Organization of the two Great Sicilian Slave Revolts**

Sicily, the largest island in the Mediterranean and the ancient point of contact between the Greek, Phoenician and Roman worlds, witnessed two massive slave uprisings in the 2nd century BC. Together with the later revolt of Spartacus in Italy in the 1st century BC, the movements of Eunus/Antiochus and Cleon in ca. 135-132 BC, and that of Salvius/Tryphon and Athenion of ca. 104-100 BC form the triad of great slave wars such as were never seen in antiquity before or since. Twice in the same century, during a period of several years, former slaves built states of their own, states that controlled large portions of the island. Our main source, Diodorus of Sicily (books 34/5, preserved in excerpts), describes these new political structures as recreations of Hellenistic kingdoms. This tendency is especially remarkable in the case of the First slave war when rebel leadership brought about, at least outwardly, a western replica of the Seleucid monarchy in Syria. Historians of the older generation took notice of these developments, though attempts at deeper analysis were rare. With one significant exception, the newer historiography has either ignored Hellenistic connections of the Sicilian slave revolts, or dismissed them as marginal. This presentation argues that Hellenistic elements in the structure of the two ancient slave revolts are both substantial and historically significant. The claim is further reinforced by historical analogies with much later but better documented occurrences of slave revolts: when establishing rule of their own, former slaves showed a striking tendency to recreate titles, institutions, ideological concepts and practical solutions that were familiar to them beforehand.

**David Philip Wick**  
Professor (Retired), Gordon College, USA

**“Re-Booting” or “Re-Inventing” an Authentic, Organic  
Polis as a “Destination City” - A Few Perspectives on the  
Feel, Trauma and Successes of an Ancient Athenian  
Attempt at a (Very Modern) Urban Experiment**

NOT AVAILABLE

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**A Study on Lost Wax Casting in China from the Casting  
Method of the Bronze Chariots Unearthed from the  
Mausoleum of Qin Shihuang Di**

In 221 BC, Qin Shi Huang Di defeated the six kingdoms, thus creating a unified Qin Dynasty. Qin Shi Huang died and was buried in a huge luxurious mausoleum on the edge of Mount Li. In 1980, two chariots made of metal materials were unearthed from the tomb of the First Emperor of Qin. These two chariots are the largest and the most complex bronzes unearthed in China, and their casting techniques arose a greater scholarly attention. The current paper examines the piece-mould casting and the lost-wax casting technologies used in Greece, Rome and other civilizations from a comparative perspective. We found that the armatures, bronze patches and core pins present unique craft working practice of the lost wax casting technology. Based upon the technological study of the bronze chariots, we conclude that the bronze chariots unearthed from the Qin Shihuangs' Mausoleum were cast by the lost-wax method. This conclusion not only solves the problem of casting process of bronze chariots, but also provides clear evidence to the question of whether there is lost wax casting in ancient China.

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**Technological Study of Ancient Gilded Copper  
Granulations during the Sui and Tang Periods  
(6<sup>th</sup>-10<sup>th</sup> Century)**

Granulation is an ancient decorative technique. It involves a process ranging from melting metals and making beads after natural shrinkage and solidification, to joining tiny grains to metal substrate to create specific patterns. Gold granulation occurred as early as the 9<sup>th</sup>-7<sup>th</sup> century BCE as seen in the gold artefacts found in the Dongtaledede cemetery in the Haba River in the Xinjiang Altai region. Such a genre of decorative technique became very popular from the 4<sup>th</sup> century BCE onward, and it was continually used till 16<sup>th</sup> century BCE. Apart from rich findings of ancient gold granulations, gilded copper granulations were very rare in China. Combining archaeological research with scientific analyses, we investigate the manufacturing techniques and chemical composition of the gilded copper granulations from the well-known headgear found in the tomb belonging to the Empress Yang of the Sui dynasty in Yangzhou, Jiangsu province, and other samples from the elite burials of Tang dynasty. This new research enhances our understanding of ancient metalworking technologies, imperial power and ritual arts in early medieval China.

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