

Construction of Morality in Honor and Representation of Warrior on Tombstones in the Athenian Society from the Middle of the Fifth-Century BC onwards

by

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This paper aims to describe process for constructing morality in honor in the Athenian society from the middle of the fifth-century BC onwards through an analysis of representation of warrior on tombstones commemorating the residents of Athens including metics.

The tombstone commemorating Dexileos (394/3 BC) represents him as individual heroic cavalryman defeating a hoplite hostile to him in the Corinthian war, whereas one public monument, casualty list for war dead in this war (394/3 BC), is said to have the relief, where they are represented as a collective heroic cavalryman in the same way as Dexileos. There are 31 examples in total, where dead is represented as individual heroic warrior from the middle of the fifth-century BC to the latter half of the next century.

A number of honorary decrees for resident of Athens gradually increase from the late fifth-century BC onwards. This phenomenon means that active contribution to the polis by its member comes to be evaluated from the same period. The honorary decree for Konon, great general, (394/3 BC) even permits to build his heroic statue in the Agora. Therefore, heroization of the dead as individual fighting warrior on tombstone must be mutually related to the trend toward public commemoration of honor for individual resident of Athens from the late fifth-century BC onwards. Moreover, personal desire to commemorate the dead as the individual hero might have urged citizens to officially evaluate the active contribution to the polis by its member. For some tombstones having representation of fighting warrior precede to the honorary decree for Konon.

In sum, representation of warrior reveals interrelationship between tombstone and morality in honor in the Athenian society from the middle of the fifth-century BC onwards. Furthermore, it reflects actual situation of process for constructing morality in honor through communication between residents of Athens regarding for the idea on honor.

A Study of the *Childeberti Regis Praeceptum*:
Merovingian kings and the Church in the Early Sixth Century

by
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This article considers the *Childeberti regis praeceptum* (Precept of King Childebert), a text which is generally attributed to the Merovingian king Childebert I (r. 511-558) and which has only been partially preserved in a single manuscript included in the *Collectio Corbeiensis* (Paris, Bibliothèque Nationale, Lat. 12099). Although previous scholarship has noted the anti-pagan tone of this precept, few studies have looked into the text in detail, and the date of its issuance remains undetermined. This article provides a hypothesis as to the date and context of the precept's promulgation through comparing in detail its content with that of contemporary conciliar decrees and other royal edicts.

First, it is shown that the *Childeberti regis praeceptum* exhibits similarities with several decrees issued in three church councils held in Orléans in 533, 538, and 541, respectively, at least one of which was summoned by Childebert I himself, in terms of the prohibition of idolatry and other practices and the role of the clergy in combating them. Second, comparison of the precept with the late sixth-century *Gunthramni regis edictum* (Edict of King Guntram) indicates a firm connection between the two texts in terms of their purport, form, and close relationship with contemporary conciliar decrees, which in turn raises the possibility that the two texts were also drafted and promulgated in a similar fashion. These observations strongly suggest that the currently undated *Childeberti regis praeceptum* was drafted in direct response to the decrees of one of the church councils held from 533 to 541 and, based on the case of the *Gunthramni regis edictum*, was promulgated not long after the relevant council's decrees were disseminated throughout Childebert I's kingdom.

The *Quaestor Justinianus Exercitus* and the Byzantine Fleet

by

Isao Kobayashi

The office of *Quaestura Justinianus Exercitus* was created in 536 by the Byzantine Emperor Justinian I. The *Quaestor Justinianus Exercitus*, chief officer of the *Quaestura Justinianus Exercitus*, controlled five provinces which had been detached from the districts of the praetorian prefecture of East (*Praefectura Praetorio Orientis*). Therefore the *Quaestura Justinianus Exercitus* had similar authority to the praetorian prefecture of East. In addition to the administrative authority, the *Quaestor Justinianus Exercitus* had also the right to command the regional armies (*Limitanei*) stationed in his districts like other officers created in the same period and including the name “Justinianus” in their title. And as the Balkan frontier was the jurisdiction of the *Quaestura Justinianus Exercitus*, the fleet to defend the Danube river and the Black Sea coast was also under his authority.

The *Quaestura Justinianus Exercitus* continued to exist in the late sixth century. However as the Avars became more active in the Balkan frontier, the *Limitanei* within the districts of the *Quaestura Justinianus Exercitus* became under the command of the *Magister Militum*, Military commanders of the field armies.

When the Byzantine Empire abandoned its Balkan frontier around 620, Danubian fleet also retreated and confronted the Sasanian fleet in the environs of Constantinople during the 620's. And from the mid-seventh century, Byzantines had to strengthen the fleets in order to counter the Arab fleet appeared and expanded in the Mediterranean. Former Danubian fleet under the authority of the *Quaestor Justinianus Exercitus* was the basis of the Byzantine fleet after the mid-seventh century.

“Beloved Wife” and “Co-Regnant of the Empire”
— Emperor and Empress in Medieval Germany —

by
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Amalie Föbel has elucidated in her brilliant book dedicated to the study of the queens of medieval Germany, that the queens and empresses in the tenth- and eleventh-century Germany, namely in the Ottonian and Salian Empire played important political roles. She underscored that the formula of ‘consors regni / consortium imperii’ added to the name of the queens in the royal charters was not hollow words but suggested their position as a co-regnant spouse of the king or emperor. According to Föbel, the queens in these periods, not only as a regent for their infant sons but also with authority of their ruling husbands, sometimes presided at judicial court, sometimes performed the administrative and military task. Föbel states, however, that such political activity of the queens in Germany decreased in the twelfth century. If so, does it mean the decline of the status of the queens? Against which backgrounds was such change caused?

This paper will focus on Empress Beatrix of Burgundy (ca. 1140-1184), wife of Emperor Frederick I. Barbarossa of Hohenstaufen (1120-1190). Officially Beatrix did not play an essential role in the rule of the Empire; nevertheless, she was an important partner for her husband, because she was the heiress of the county of Burgundy and hold a wide-ranging network of kinship beyond Germany. She always accompanied her husband on the itinerary both sides of the Alps and bore him eleven children. But remarkably, since the end of the 1170s, Beatrix seems to have often stayed alone in her homeland, Burgundy, separated from Frederick, and dedicated the last few years of her life to the rule of this land. A chronicler reveals to us that Frederick Barbarossa was often called ‘vir uxorius’ (henpecked husband?), for he always endeavored to do anything that should please his wife. But Beatrix ended her life alone in Burgundy 1184, and Emperor Frederick did not arrange any requiem for her until 1189. Is it possible to associate such an estrangement between the Emperor and the Empress with certain political circumstances in the late 1170s and the early 1180s? Under consideration of these somewhat embarrassing facts, this paper will probe the relationship of this imperial couple, not only on the political and official but also on the private and emotional sphere, in the hope that the real status and the conditions of the life of the Empress as a wife could be better elucidated.

Tea in Imperial Russian and Social Movements

by

Takako Morinaga

In this paper, we consider about the change of demand for tea in Imperial Russia from the 19th to early 20th century, by consumer's perspective. In general, the factors of increase in tea import from Qing China to Russia in the 19th century is mainly explained by such facts, as decrease in tea tariff after the reform of Kyakhta trade in 1854, or the permission to import tea from Russian western borders or sea ports via sea routes in 1862. But tea tariff was raised again in 1880's and had been kept in higher level until early 20th century, for the purpose of protecting the profits of Russian merchants who traded tea or other commodities in eastern borders of Russia. For all these difficult circumstances, tea import in Russia increased constantly through 19th century, because there had been "thirst" for tea among Russian consumers. We examine the "thirst" for tea in Russia by the aspects of 1) penetration of samovar in rural villages, 2) rampant of forgery tea or substitutes of tea, 3) rural temperance movements and alcohol riot in 1858-59, 4) efforts of intelligentsia for alcohol problems and enlightenment books, 5) products of pekoe tea and brick tea by Russian merchants in Hankow factories of China, 6) temperance movements in Russia after 1880's, 7) tea consumption in Russian army. Overviewing these facts, we reveal the relations between Russian social movement and increase of tea consumption.

Antisemitismus in der Bundesrepublik Deutschland und ihre Vergangenheitsbewältigung

von

Hidetoshi Takahashi

Statistical sources show that even after the reality of the Holocaust was revealed, in West Germany, which was a nation that was established based on its legitimacy as an anti-Nazi state, many people held onto antisemitic ideas. The major factor behind the persistence of antisemitic views was that in West German society civil values such as work, honesty, order, and willingness to make sacrifices were held with high regard, while, based on such virtues, Jews were branded as “exploiters”, “swindlers”, and “cowards”. After the 60’s, however, the number of West Germans who held such views rapidly decreased, with the proliferation of news reports on Israel such as the Eichmann trial and, in particular, coverage of the Israeli army’s fight in the Arab-Israeli War in 1967. That was because West Germans witnessed that the Jews, who had founded their country, were making sacrifices: they were building a state based on civil values, fighting bravely for their country and their people, and achieving advanced living standards. That is to say, West Germans recognized similarities between themselves and the Jews as a people by inverting their view of Jews as a negative image of themselves and setting them in a positive image. In other words, the shift of West Germans away from antisemitism was not a shift from the values on which antisemitism was based. The latter shift took place in the 80’s and beyond along with the “Holocaust Boom” and other phenomena.

Constructing Scottish Identity by Rappin' in an American Accent:
Reading *Straight Outta Scotland* as an Experience of a White Immigrant in Scotland

by
Masahiro Katoh

Language is a key element of modern Scottish national identity. Apart from Scottish traditional languages, such as Scottish Gaelic and Scots, recent research demonstrates that English spoken with a Scottish accent has been recognized as a crucial factor of modern Scottishness. However, researchers have not considered the importance of Scottish rap music in Scottish languages although it has been accepted by Scottish youth from various ethnic backgrounds. To discuss issues of language and national identities in Scotland, this paper focuses on the history of Silibil N' Brains, a widely known Scottish rap duo imitating their identity as Americans. By analyzing *Straight outta Scotland*, the autobiography by Gavin Bain from Silibil N' Brains, it indicates that he has searched for his identity throughout his transnational experiences: from South Africa to Scotland as a young white man of Scottish descent, and from Scotland to California as a fake American rapper. The result suggests that the experiences of modern Scottish immigrants resonate with global hip hop culture, and recent Scottish rap musicians try to construct a modern Scottish identity with their own language usages.

