

## On the Changes in Nubian Culture under Egyptian Rule

by

Nobukazu Tanaka

This paper examines the historical changes of Sai under ancient Egyptian rule. Sai is a town built by Egypt in the Middle Nile Valley. Nubia was ruled by Egypt for about 400 years from the end of the 16th century BCE. Previously, it was thought that Nubian culture assimilated with Egyptian culture under Egyptian rule. In recent years, however, this view has been rejected and the emphasis has been on the continuation of Nubian culture rather than assimilation. This paper takes the discussion further, clarifying the importance of focusing on the region rather than the large framework of Nubian culture from the analysis of Sai. It also proposes a new perspective, not a dichotomy between Egyptian culture and Nubian culture, but a cultural sphere of the Nile River Basin.

## Refugees in Fourth-Century Athens: What the Inscriptions Related to Foreigners Reveal

by

Michinori Shinohara

This paper aims to present a picture of refugees in fourth-century Athenian society through analyzing mainly the inscriptions related to foreigners.

Many scholars focus on the economy when discussing the activity of foreigners in Athenian society. However, the reasons why foreigners moved their base to Athens are more complicated. Exile would have been one of those reasons. Many refugees came to Athens according to Attic orations and decrees, but it is very difficult to clarify their numbers and lives in Athenian society, because documents such as orations are silent about them. Therefore, this paper attempts to speculate on the numbers and lives of refugees in Athens in the fourth century BC through analyzing the inscriptions related to foreigners. The results of the analysis are as follows.

Firstly, the ethnicities (*ethnika*) inscribed on tombstones commemorating foreigners reveal that the number of foreigners increased in Athenian society after a political crisis occurred in their homeland. This suggests that many refugees would have come to Athens in order to avoid the political crisis. For instance, the number of tombstones commemorating Olynthians increases in Athens in the mid-fourth century BC, when Olynthos was demolished by the Macedonian Kingdom (in 348 BC to be precise).

Secondly, the inscriptions related to communities where foreigners participated in social life and a tombstone commemorating one Plataian suggest that refugees would have lived a vibrant life in Athens based on their skills and rights.

In Athens there were some communities where foreigners, whose homeland was in political crisis, participated in social life. For instance, Kitionians from Kypros had their own community in Athenian society at least after the mid-fourth century BC (cf. IG II<sup>3</sup> 1, 337: 333/2 BC), and their homeland was in political crisis from the same period. This suggests that they would have been able to live as refugees in Athenian society based on their community.

The tombstone (*ΣΕΜΑ* 200: latter half of the fourth century BC) commemorating one Plataian female, Chrysallis, reveals that she married a male citizen, based on citizenship which had been granted to Plataians in 427 BC and reconfirmed in 373 BC. This is a case where a refugee lived a vibrant life in Athens based on a right which was granted to her by Athenian citizens, and it is probable that some of other refugees also would have lived in the same way.

## Debate around the Plague of Justinian: “Maximalist” versus “Revisionist”?

by

Isao Kobayashi

The epidemic caused by *Yersinia pestis* lasted intermittently for about two centuries starting in 541. This is the so-called Plague of Justinian. There has been debate around the impact of the Plague of Justinian on society, especially since J. Durliat published a study on the topic in 1989. The debate still goes on: P. Sarris criticized Durliat’s view as being “revisionist”, while in recent years L. Mordechai and M. Eisenberg have criticized Sarris and others as being “maximalists”. This article provides an overview of the debate on the Plague of Justinian since Durliat and examines some aspects that should be considered in future discussions.

## Alcoholic and Fermented Beverages in Medieval Yemen

by

Tamon Baba

This paper analyzes how Yemeni Muslims consumed alcoholic or fermented beverages and how they lived with these beverages in medieval Yemen, based on various Yemeni Arabic sources such as chronicles, bibliographies, administrative documents, travelogues, and agricultural books. While the Islamic world and Muslims are generally associated with abstinence from alcoholic beverages, drinking was in fact widespread. However, this practice has not been studied in detail, especially in the case of Yemen. Yemeni historical sources describe people who enjoyed drinking, such as those who drank daily and those who became intoxicated at feasts or on the street. Further, there are also people whose lives were ruined by alcohol, such as those who failed in life due to intoxication or were killed as a result of alcohol. The sources also depict Yemeni Muslims who could not tolerate or even prohibited the consumption of alcohol, either because of Islamic prohibitions or because of personal motives. Further, at the Rasūlid court, sweet fermented beverages, apparently low in alcohol content, were produced and served at banquets or given as gifts. These descriptions show that the history of Yemen was shaped by people who lived with an unquenchable desire for alcohol or sweetness despite Islamic norms. The alcoholic and fermented beverages discussed in this paper seem to have been a representation of people’s desires and a source of enrichment to their lives.

## Khair Muhammad: Trade Activities of Afghans settled in Iranian Makran

by

Ichiro Ozawa

In this article, the author investigates the trade activities of Afghans who were settled in Iranian Makran in the early 20<sup>th</sup> century by taking up the example of Khair Muhammad a.k.a. the “Khalifa,” to shed light on the realities of multi-ethnic trade and exchange in modern Makran. After reviewing the political situation of Iranian Makran up until the early 20<sup>th</sup> century and the settlement of Afghans in Baluchistan and Makran, the author traces and analyzes the activities of Khair Muhammad. Based on the analysis, the author presents the following three points as the characteristics of his activities: 1) In contrast to the other Afghan traders, Khair Muhammad aimed at establishing Afghan settlements in Iranian Makran, for the purpose of making them entrepots of the arms trade of Afghans coming from Afghanistan and British India’s North West Frontier; 2) His activities were made possible by his influence as a religious leader both among Baluchs in Iranian Makran and among Afghans in Afghanistan and the North West Frontier, and by virtue of his influence he not only acted as an intermediary in the arms trade between Muscat and Iranian Makran, but also led his own caravan to trade arms, thus forming his own trade network spanning Iranian Makran, Afghanistan, and the North West Frontier; 3) Owing to the British anti-arms trade activities, his activities came to an end, mainly because the ties between him and Baluch chiefs, whose cooperation was essential in his activities, were severed. In addition, the author points out that the end of Khair Muhammad’s activities coincides with the marginalization of Makran, which had until then served as a venue for multi-ethnic trade and exchange.

Mass Education Movement against Venereal Diseases in Wilhelmine Germany:  
Exhibitions and the German Society for Combatting Venereal Disease (DGBG)

by

Hiroaki Murakami

This paper examines the mass education movements against venereal diseases in Wilhelmine Germany.

After the retreat of acute infectious diseases such as cholera and typhus, European physicians and hygienists in turn targeted chronic infectious diseases such as tuberculosis and venereal diseases, as well as alcoholism, which was considered as the source of all disease. In the 20th century, therefore, organizations were established to eradicate these diseases, and in conjunction with the national and municipal insurance systems, they helped to build treatment facilities and conducted mass education campaigns to prevent these diseases.

In the case of venereal diseases, the German Society for Combatting Venereal Diseases (Deutsche Gesellschaft zur Bekämpfung der Geschlechtskrankheiten: abbr. DGBG) was formed in 1902 and played a central role in the fight against these diseases. This paper focuses on the exhibitions held by the DGBG and examines what kind of educational message medicine and hygiene organizations were sending out to the public at the time.

The discussion reveals that the mass education movements against venereal diseases faced a unique dilemma at that time. The widely shared sense of sexual norms in society discouraged preventive measures recommended by medical science (such as the use of contraceptives), and the exhibits were easily subject to regulation by the authorities because they were figurative representations of genitalia.

German National Identity after 1945  
Central Position – Overcoming the Past – Constitutional Patriotism

by  
Toshihiko Nogami

This paper is an attempt to outline the history of the formation of national identities in postwar Germany (from the late 1940s to the 2010s) in terms of “Central Position,” “Overcoming the Past,” and “Constitutional Patriotism.” Through this, this paper will identify the position of the still under-researched “Central Position” identity in postwar German society.

In postwar Germany, the formation of national identities did not progress well, and various concepts and images of Germans appeared and fell into disuse.

In the midst of this complex development, “Overcoming the Past” and “Constitutional Patriotism” emerged and expanded in competition and rivalry with other identities. The former identifies the German nation as a people who have taken responsibility for reflecting on the criminal past of Nazi Germany and preventing its reoccurrence. The latter redefines the German nation as a people bound by loyalty to a Western, universalist value order and its institutionalization in the Constitution, completely divorced from “traditional” ties of ethnicity and history. These two are the recognized identities of the Federal Republic of Germany today.

Distinguished from these two postwar-specific national identities is the “Central Position” identity that has been the common perception of the German political elite since the imperial period (late 19th century). This identity describes the nature and circumstances of the German nation and the course they should take in line with the perception that Germany is located in the center of Europe (or between Eastern and Western Europe), and insofar as it maintains a connection with the prewar German identity, it is in opposition to the above two identities.

However, the above three have entered into a partially complementary and fused relationship in the 21st century from a relationship of rivalry or non-interference in the latter half of the 20th century.

Understanding and Reception of Anne Frank in East Germany:  
Study on the Social Function of *The Diary of Anne Frank* through Comparison with West Germany

by

Nao Tanaka

Inspired by Hidetoshi Takahashi's study on the reception of *The Diary of Anne Frank* in West Germany, this article considers the circumstances and social background leading to understanding and reception of Anne Frank in East Germany.

In the early 1950s, the story was not considered worth embracing in East Germany as was the case in West Germany. However, the success of the American play on Anne's diary in 1956 helped promote its publication, which subsequently led to wide reception of Anne and her story.

Chapter 1 outlines how *The Diary of Anne Frank* was published in the U.S. and brought to West Germany. The story was "Americanized," which made it possible for Germans, as the perpetrators, to embrace it.

Chapter 2 examines how the story gained popularity in East Germany from the success of the play and publication of the diary.

Chapter 3 considers the conditions in postwar East Germany that enabled people to understand and embrace a story of Jewish persecution such as *The Diary of Anne Frank* from literature, monuments, and other evidence. It is suggested that knowledge about Jewish persecution and the Holocaust was shared in various forms in East Germany at a much earlier stage than in West Germany. Furthermore, the chapter presents how the "universalized" Anne Frank story was reinterpreted, understood, and embraced based on these conditions as one that conveniently aligned with East German national policy in the context of the ideological struggle between East and West.

Thus, in East Germany *The Diary of Anne Frank* assumed a social function that was different from that which it assumed in West Germany or the U.S.

Does the Reconstruction of Hiroshima Bring “Hope”?  
Narratives of Reconstruction History and the “International Contribution” of Japan  
from the 1980s to the 2000s

by

Marina Nishii

The reconstruction of war-damaged cities in postwar Japan is known as the “revival from the ruins.” This narrative has underpinned the national postwar success story. Especially in Hiroshima, in the changing global context following the end of the Cold War, new and positive meanings were given to the history of reconstruction of A-bomb damage by the urban elite. This paper examines how the reconstruction of Hiroshima from A-bomb damage was made meaningful and discussed between the 1980s and 2000s.

It was recognized in the late 1950s that the urban administration of Hiroshima City had achieved the reconstruction of wartime damage to some extent. In reality, however, many lower-class residents were left out of the reconstruction process by the large number of evictions resulting from urban planning. After this problem was “solved” through urban redevelopment, the history of Hiroshima’s reconstruction has been written as an urban history, especially since the 1980s, that focuses on the specific process of urban reconstruction, so it includes memories of discrimination against the urban poor, including war victims, foreigners, and the economically disadvantaged. As a result, narratives that actively made sense of the reconstruction experience were restrained.

With the collapse of the Cold War, memories of the war victims in Asian countries came to the surface, and regional conflicts became more frequent. From this time on, Hiroshima City started to seek ways to contribute to global “peace” beyond traditional anti-nuclear advocacy. It was stated in the administration’s urban policies of the 1990s that the city reconstruction of Hiroshima would “bring hope.” Moreover, after the 9/11 terrorist attacks, Hiroshima’s role in the international trend of a “war on terror” would be to provide reconstruction assistance to help prevent conflict through a positive and peaceful narrative that neglected the various problems that arose in the actual reconstruction process.



Nostalgia and Greeting Home in East Hokkaido:  
Study on the Local Magazine *Kitano Furusato* (*Northern Home*)

by

Kenichi Bansho

This article considers volumes 1 to 10 of *Kitano Furusato* (*Northern Home*), a local literary magazine issued from 1975 to 1985 in Nakashibetsu in east Hokkaido, to shed light on the lives of people in the border region from the activities of *Kitano Furusato* members. The call for “rediscovering your hometown” and identifying “testimonies of human life” through literary activity partially revolved around a question unique to the region, which was a place that the Japanese had opened up and settled in not so far back in the past. The content covered by *Kitano Furusato* includes special features paintings, block prints, and photos, the experiences of people who once lived in the Kuril Islands (e.g., Kunashiri Island, the Habomai archipelago), records of meetings for digging up local historical evidence related to the forced labor of Chinese and Korean people used to construct a military airfield in the last days of World War II, a serial story based on the family of Ainu People, and stories about settlers who came but left because they could not create a stable life. The magazine served as a venue for different kinds of people to revisit their past and consider what a hometown is or means to them. This article reassesses *Kitano Furusato* as a venue where multiple perspectives intersect. One perspective is how to incorporate the experiences of people and separated families torn between the place where they were born and raised and where they live now—given that the East Hokkaido is home to numerous returnees who consider the place they currently live as their hometown—as well as the experiences that are eliminated through hometown-related dynamics, into local history. The other perspective is how to understand the border that lies right in front of the East Hokkaido.

## SAKURA and 'Nation'

by

Maoko Nakamoto

This study investigates the relationship between cherry blossom and the Japanese "Nation."

The image of cherry blossom changed after the appearance of the Somei-yoshino in the early Meiji era. It changed from feminine to masculine, fleeting to manful and graceful. Moreover, a military image was added to it. After that, cherry blossom, especially the Somei-yoshino, served as a cultural apparatus to build and maintain the Japanese "nation." It spread across Japan and its colonies, filling space and history. After Japan's defeat in 1945, these images changed again. Cherry blossom was detached from militarism. Today, it has become a symbol of requiescat and peace. However, it remains a national symbol.