Chapter 1 : Project MUSE - "Can We Talk?": The Jewish Jesus in a Dialogue between Jews and Christians

The destruction of the European Jews and the question of evil (fragments from Ethics: an essay on the understanding of evil, translated by Peter Hallward) -- 3. A dialogue between a Jew from Darzia and an Arab from Epirus -- 4.

The first Israeli Prime Minister Ben Gurion and his wife Paula arrive at the port of Haifa in 30 June to celebrate the departure of the last British soldier from the area. The joy following the declaration and recognition of the infant state was short â€" lived. This is known as the war of and is the first of the many wars that erupted in the area since the declaration of independence by Israel. Lie said that plans were being rushed to ensure strict observance of the cease-fire. The arrangements called for Belgium, France and the United States to supply both vessels and military observers. He said each country had been asked to send twenty-one military men. The first group of UN military observers arrived between 11 and 14 June and were deployed in Palestine and some areas of the neighbouring Arab countries. However, 29 May is considered the start of the operation, since on that day the Security Council, in Resolution 50, decided to deploy military observers with the mandate to assist the UN Mediator in the supervision of the truce between Israel and Arab forces. After a four-week truce expired, and large-scale fighting erupted again between Israel and Arab forces, the Security Council, in resolution 54 of 15 July , ordered a cease-fire of indefinite duration. The second group of military observers was deployed to each Arab army and each Israeli armed group, as well as in Jerusalem, the coast, ports and airports of the truce area. They also accompanied convoys between Tel Aviv and Jerusalem. The talks begun on the 12th January and ended on the 20th July The talks were bilateral and took place as follows: April â€" Agreement signed at Hill , near Mahanayim, on 20 July The main venue, except for the Lebanon â€" Israel negotiations, was the Hotel of the Roses in Rhodes which had served as UN headquarters since the summer of It is important to note that the results of the talks were bilateral armistice agreements, not peace treaties. These efforts resulted in armistice agreements between the new state of Israel and four of its Arab neighbours: Egypt, Jordan, Lebanon and Syria. On 29 November over two-thirds of the United Nations membership voted in favor of General Assembly Resolution proposing a partition of Palestine: This article is about the Rhodes armistice talks. Definitions It is important to clarify what is an armistice as opposed to a cease-fire agreement. An armistice is a formal agreement of warring parties to stop fighting. It is not necessarily the end of a war, since it may constitute only a cessation of hostilities while an attempt is made to negotiate a lasting peace. Though cease-fires are usually meant to be binding, to last a while and to hold even after a few violations, they do not themselves end a conflict, only pause it. New York Times Photo: Decides that, in order to eliminate the threat to the peace in Palestine and to facilitate the transition from the present truce to permanent peace in Palestine, an armistice shall be established in all sectors of Palestine; 2. Calls upon the parties directly involved in the conflict in Palestine, as a further provisional measure under Article 40 of the Charter, to seek agreement forthwith, by negotiations conducted either directly or through the Acting Mediator, with a view to the immediate establishment of the armistice, including: Instructs the United Nations Mediator to render progress reports monthly, or more frequently as he deems necessary, to the Security Council and to the Secretary-General for transmission to the Members of the United Nations; 3. Directs the United Nations Mediator to conform in his activities with the provisions of this resolution, and with such instructions as the General Assembly or the Security Council may issue; 4. Authorizes the Secretary-General to pay the United Nations Mediator an emolument equal to that paid to the President of the International Court of Justice, and to provide the Mediator with the necessary staff to assist in carrying out the functions assigned to the Mediator by the General Assembly. During the spring and summer of , a United Nations Special Committee on Palestine studied the competing demands of Jews and Arabs, and on August 31 produced a majority report that recommended partitioning the little country into separate Jewish and Arab states, with the Jerusalem area to be placed under United Nations administration. Vox Rhodes In June Count Bernadotte moved his headquarters to the island of Rhodes to have peaceful and neutral surroundings. The use of a US

aircraft carrier had also been considered. Even in tranquil Rhodes, U. Two local soccer teams, the Dorieus and Diagoras, both claimed the Rhodian championship, and the local one-sheet newspaper suggested that Bernadotte compose the quarrel. Bernadotte was too busy. Apart from that, all was serenity in the Dodecanese island which Bernadotte had chosen for his Palestine peace talks. Governor General Nicholas Mavris welcomed correspondents, many straight from embattled Palestine: For the remaining half of the four-week truce period summer of , business would be brisk. Discreetly, Clarke intimated to Bernadotte the lines of mediation that would enjoy British support. These included a revision of the partition formula, with the southern part of the Negev Desert which the United Nations had allocated to the Jews to go to Abdullah of Transjordan, while the Jews would receive as compensation western Galilee an area the United Nations had allocated to the Arabs but which the Jews already had overrun. Finally, Jerusalem, originally designated for United Nations administration, should be given over to Abdullah in its totality, including the Jewish New City, whose inhabitants would enjoy autonomy. Evidently Bernadotte was impressed by this scenario. It is true that Bernadotte pushed his report forward for consideration and decision by the General Assembly, as indicated in the following excerpt of his second report. As a result of these talks, I became convinced: The Lehi group, which included future Israeli Prime Minister Yitzak Shamir, regarded Bernadotte as an agent of the British government, and wanted him dead.

Chapter 2 : Greek music in Israel | Revolvy

"Australian legislation and military doctrine stipulate that soldiers 'subjugate their will' to" "government, and fight in any war the government declares.

It proposes that the communities at Matmar and Mostagedda, although most probably nominally Christian, developed particular practices and beliefs that to a large extent continued older local traditions. The mixing of elements of traditional and Christian beliefs is best described in terms of religious syncretism, engendered by concerns related to salvation, protection in the afterlife, or a desire to express the piety of, and veneration practiced by, members of these agricultural communities. Embellishments to the silk panels, they are woven in from selvage to selvage, where they either interrupt or superimpose the pattern repeat. Following this object transfer, knowledge of the intended function of these bands was lost. Frequently, they adopted local dress for many reasons: Among the garments that have survived is the complete Albanian dress which George Gordon, Lord Byron, purchased in Epirus in This article explores the dress as worn by Byron, its context in the richly varied tradition of Ottoman regional dress, and its use a symbol of national identity after the recognition of an independent Greek state in Erin Hyde Nolan Abstract: As an intellectual index and a pictorial register of imperial industrial progress, the album testifies to an emergent and ethnically diverse modern Ottoman identity. This identity is not found in the faces depicted in the Elbise or in the wax figurines at the fair but materializes through the assertive quality of Ottoman dress. Through the Elbise and its exhibition in Vienna, drapery displaces physiognomy as the locus of a modern, multicultural Ottoman identity, manifesting a competition among legible surfaces: This article explores what happens when Ottoman dress eclipses Ottoman faces, revealing Ottomanness to be as flexible and flamboyant as fabric, incapable of being signified by a single uniform or fixed image. Evidence for Libation in 2nd-Millennium B. Christina Luke, Christopher H. Shallow conical depressions hewn into bedrock, known as cup-marks, have been documented at and around 2nd-millennium B. These rupestral features are among the best indications of the presence of libation ceremonies in the region and provide evidence that local communities shared in cultural traditions spread over western and central Anatolia. We frame our discussion of the topography and archaeology of the Gediz Valley and the evidence for Middle to Late Bronze Age cup-marks within the context of historical geography and the archaeology of Anatolia. Very little is known about the acquisitions of the Ottoman Imperial Museum during the first decades of its existence. As a consequence of the haphazard way in which objects were collected and the absence of any form of institutionalization, the collections inherited from this early period generally lack the most basic contextual information concerning their provenance, date of entry, and mode of acquisition. Nevertheless, historical and archival research can offer a solution to this archaeological dead-end by tapping into other available sources to fill these lacunae. The following case study reconstructs the story of three marble reliefs in the collection utilizing such documentation. Although they were thought to be from Salonika Thessaloniki in northern Greece, they are in fact from Ascalon Ashkelon in modern Israelâ€"the product of one of the earliest campaigns carried out by an Ottoman state official to fill the newly established museum in Constantinople with antiquities. Apart from correcting later attributions and guesses, this study also proposes a critical reassessment of the nature of early Ottoman archaeological ventures and a systematic analysis of the accumulation or not of knowledge and scholarship on the fringes of Europe. Historical archives, modern instruments, and archaeological excavations at plate-boundary sites have recorded an intricateâ€"at times, seemingly relentlessâ€"recurrence of severe earthquakes related to the northward movement and convergence of the Arabian tectonic plate with neighboring plates. The environments of the Late Neolithic and Chalcolithic habitations of this area range seismically from very active to nearly quiescent; however, not a single excavation report from sites therein considers seismic hypotheses for recorded damage. Exceptionally detailed excavation reports of tells located in two contrasting seismic environments nevertheless show some evidence more consistent with seismic damage than with other causes. The record for Tepe Gawra in the more active

area suggests severe earthquakes closely clustered in time. In both areas, there is evidence of some earthquake damage averaging every years or less, and almost all Halaf sites and Halaf-to-Ubaid transitions in northern Mesopotamia plot in areas where such frequencies are expected. Expected seismicity derived from the voluminous historical and instrumental records should play a prominent part in the interpretation of archaeological evidence of this region, as in others near tectonic plate margins. Arad Ostracon 16 is part of the Elyashiv Archive, dated to ca. It was published as bearing an inscription on the recto only. New multispectral images of the ostracon have enabled us to reveal a hitherto invisible inscription on the verso, as well as additional letters, words, and complete lines on the recto. We present here the new images and offer our new reading and reinterpretation of the ostracon. Based on detailed archaeological survey, Uzi Leibner argued that there was a substantial decline in population in late antique Galilee. This article reviews the evidence from the survey, making use of standard quantitative methods, and points to non-demographic factors that have shaped the evidence on which the conclusion depends. Once we control for distance, site size also appears to be an important factor in the proportions of pottery from every period. New excavations conducted in the Circles Building Granary at Tel Bet Yerah, first excavated in , form the basis for a revised, detailed description of the construction and use of this unique structure. Stratigraphic soundings have established that the structure consisted of three platforms with seven circles sunk into them, enclosing a paved courtyard that was open toward the east. The structure was constructed in a single operation, at the transition between Early Bronze Age II and III, but it seems to have been abandoned before it was completed and given over to new tenants who changed the trajectory of its use. These new inhabitants are responsible for the bulk of the deposits excavated in and around the building, which are characterized by large quantities of Khirbet Kerak Ware and complementary lithic and other assemblages. We suggest that the building was conceived as part of the corporate urbanizing project of Early Bronze Age II, but was overtaken by a crisis that deflected the urban trajectory of Tel Bet Yerah in Early Bronze Age III and allowed the entry of migrant groups, such as those bearing the Khirbet Kerak Ware tradition. Excavations of a Hellenistic neighborhood at Ashkelon revealed a suite of heavily plastered rooms, one with a mosaic floor, decorated in Greek Masonry Style. Such suites differ in character, bathing type, and placement from Greek public and private baths in the Mediterranean and Levant, as well as from ritual baths in the Judaean tradition. The bathing suites appear at Phoenician and Phoenician-influenced sites in Israel during the Persian and Hellenistic periods but are presently under-recognized. This article presents a set of criteria by which to understand and identify Phoenician bathing suites and argues that the preference for this bathing style may, in part, explain why immersion bathing—popular in the western Mediterranean—failed to catch on in the Hellenistic East until the era of Roman control. Hartog, Jutta Jokiranta Abstract: This introduction aims at situating the contributions of the Thematic Issue into wider debates on Hellenism and Hellenisation and changes taking place in scholarship. Essentialist notions of Hellenism are strongly rejected, but how then to study the Dead Sea Scrolls and the Qumran site during the Hellenistic period? Each contextualisation depends on the comparative material selected, and themes here vary from literary genres, textual practices, and forms of producing knowledge, to material culture, networks, and social organizations. All contributors see some embeddedness in ideas and practices attested elsewhere in the Hellenistic empires or taking place because of changes during the Hellenistic period. In this framework, similarities are overemphasized, but some differences are also suggested. Most importantly, the question of Hellenism is a question of relocating Jewish and Judaean evidence in the study of ancient history. Yet, the scrolls compare well with Hellenistic discourses and practices of collection, textual scholarship, and scientific knowledge. Moreover, if we read the scrolls alongside of other Jewish texts usually considered Hellenistic, we see similar patterns of thought and common interests. The time when Qumran was studied in splendid isolation is long gone, but much work remains to be done when it comes to situating the site in its wider context. In this paper, Qumran is contextualized, on the one hand, within the larger ecological history of the Mediterranean and, on the other, within the Mediterranean world of classical antiquity. Finally, a new understanding of L4, which is here interpreted primarily as a dining

room, is proposed on the basis of archaeological parallels from the Graeco-Roman world. A pan-Mediterranean perspective, therefore, allows us to generate new insights on old questions and novel interpretations. Soon after the discovery of 1QS, comparisons with private associations from the Hellenistic and Roman world were suggested. There are clearly some parallels in internal organization. By way of a comparison of attitudes towards temples, this article seeks to reintroduce the social context of private associations into the debate. This has obvious implications for understanding the social identity of members, and should caution against decontextualized comparisons. There is a rising scholarly consensus that consulting the divine will did not altogether cease in the Second Temple period. Rather, it took different forms, and one was consulting the divine will via existing texts. Meanwhile, the identity of such interpreters remains unclear. This paper explores the possible identities of interpreters by comparing the figures that interpret Jewish oracles with the chresmologoi that appear in ancient Greek compositions. Such a comparison provides new insights into the divinatory use of written oracles. The interpreters of the Jewish and Greek texts operated at least partly in similar ways. While their methods of interrogating the oracles are somewhat alike, Jewish interpreters enjoyed a status similar to that of prophetic figures, whereas Greek interpreters operated more independently and without a similarly evident divine mandate. This article focuses on reading culture as an aspect of the Dead Sea Scrolls textual community in its ancient Mediterranean context. On the basis of comparative evidence, the article approaches reading in ancient Judaism as a multi-dimensional and deeply social activity by taking reading aloud, writing, and memorizing as intertwined practices occurring in group reading events. In addition, it is argued that features such as scribal marks in manuscripts, evidence such as the writing of excerpts, manuscripts such as 4Q and 4Q, or note-taking in 4Q and other such manuscripts should be considered within the context of the ancient procedure of reading by intellectual or scholarly readers. Extant literature documents a relationship between military deployment and the risk of an international terrorist attack against citizens of the deploying country. It appears that deployment significantly increases the possibility of terrorist actions in the home country. In particular, if country A decides to send troops to nation B, then citizens of the former country are more likely to fall victim of an attack carried out by a terrorist organisation originating from the latter country. Contributing to this line of literature, we further refine this relationship by distinguishing between regions where the troops are sent as well as by introducing differences between types of deployment. Our results indicate that missions to Asia and the Middle East are more dangerous than missions to other regions as reflected by the terrorist threat in the home country. Robustness tests do however show that the significance of the location variable Asia is predominantly attributed to the mission to Afghanistan. As for types of deployment, only ad hoc missions seem to increase the risk of an attack, whereas no significant results are found for other missions such as operations under UN and NATO flag. Leaving out the missions to Iraq and Afghanistan however also increases the danger resulting from missions by fixed coalitions. The economic growth effects of military expenditure have been the subject of a large literature in defence economics. Theories on the economic impacts of military expenditure greatly differ and include arguments that they either enhance economic growth or crowd out productive investments. Empirical literature on defence expenditure and economic growth nexus generally employs linear specifications to investigate the impact of defence expenditures on economic growth. Although it is now well established that many economic variables may have a non-linear data-generating mechanism, it seems that this reality has long been neglected in empirical work on defence—growth nexus. This paper attempts to fill this gap by employing non-linear panel data models to examine the effects of military expenditures on economic growth for Middle Eastern countries and Turkey, for the time period â€" Results show that the effect of military expenditure on economic growth is nonlinear such that the state of the economy actually determines the effect of the former on the latter. This is important not only in showing asymmetric relationship between these variables but also in revealing the reasons of mixed results of earlier literature. Why do individuals engage in or support acts of contentious politics? Participants assumed a first-person perspective as a member of a fictional oppressed ethnic minority group in one of eight vignettes. Participants then indicated the extent to which they would

engage in various forms of protest and violence, and how justified such actions were. Participants answered several social-personality measures: RWA scores decreased engagement in and support for any form of political action. In contrast with previous experimental findings, grievance did not impact decisions about political mobilization. Although extensive research has been done on the causes of violence against civilians, it is usually directed at explaining why civilians are deliberately targeted or how militaries organize themselves in ways that lead soldiers to endanger civilians. As I show, many civilians are injured or killed by members of armed forces who strive to comply with the norms of war. Some attacks on civilians during ground combat operations in contemporary wars can be explained in terms of the tension soldiers experience between their indefeasible right of self-defense and their uncertainty about the identity and location of civilians on the battlefield. I illustrate this tension and explore its consequences by drawing on interviews with American and British veterans of the wars in Afghanistan and Iraq. This helps to explain the persistence of attacks on civilians even as the American and British armed forces make greater efforts to respect noncombatant immunity. This article is about a puzzle:

Abstract The institution of war is the broad framework of rules, norms, and organizations dedicated to the prevention, prosecution, and resolution of violent conflict between political entities.

History[edit] Summary of the founding of Cyrene, as told by Herodotus[edit] Grinus, son of Aesanius a descendant of Theras, and king of the island of Thera, had visited the Pythia , the oracle of Delphi , and offered a hecatomb to the Pythia on sundry matters. The Pythia had offered the advice to found a new city in Libya. Many years passed and the advice was not taken, and Thera had succumbed to a horrific drought and all of the crops and trees had perished. They again sent to Delphi and were reminded that the Pythia had said several years before to settle in the country of Libya, but this time she specifically said to found a settlement in the land of Cyrene. Not knowing how to get to Libya, they sent a messenger to Crete to find someone to lead them on their journey. They found a dealer in purple dyes named Corobius. After two years of settling the colony , they had little success and went back to the Pythia to get advice. The Pythia had repeated her advice to move directly to the country of Libya instead of across from Libya. So they moved to a place called Aziris. They settled there for six years, and were very successful until the Libyans visited the settlement of Aziris to convince the people to move further inland. They were swayed by the Libyans to move and settled into what is now Cyrene. The current king of that time Battus reigned for 40 years, until he passed on and his son, Arcesilaus, took over and reigned for 16 years, with no more or less population change until the Oracle had told the third king, another Battus, to bring Greek citizens to the settlement and with that expansion the Libyans had lost a lot of land surrounding Cyrene. Cyrene promptly became the chief town of Libya and established commercial relations with all the Greek cities, reaching the height of its prosperity under its own kings in the 5th century BC. Soon after BC it became a republic. In BC Magas crowned himself king and declared de facto independence, marrying the daughter of the Seleucid emperor and forming with him an alliance in order to invade the Ptolemaic Kingdom. In 74 BC the territory was formally transformed into a Roman province. Apollo Kitharoidos from Cyrene. Roman statue from the second century AD now in the British Museum. Roman period[edit] Marble bust of Emperor Antoninus Pius. From the house of Jason Magnus at Cyrene, modern-day Libya. The British Museum, London In 74 BC Cyrene was created a Roman province; but, whereas under the Ptolemies the Jewish inhabitants had enjoyed equal rights, they were allegedly increasingly oppressed by the now autonomous and much larger Greek population. This revolt was quelled by Marcius Turbo , but not before huge numbers of civilians had been brutally massacred by the Jewish rebels. Plutarch in his work De mulierum virtutibus "On the Virtues of Women" describes how the tyrant of Cyrene, Nicocrates , was deposed by his wife Aretaphila of Cyrene around the year 50 BC [6] The famous "Venus of Cyrene", a headless marble statue representing the goddess Venus, a Roman copy of a Greek original, was discovered by Italian soldiers here in It was transported to Rome, where it remained until , when it was returned to Libya. Porcher during the mid nineteenth century and can now be seen in the British Museum. All three synoptic Gospels mention a Simon of Cyrene as having been forced to help carry the cross of Jesus. In the Acts of the Apostles there is mention of people from Cyrene being in Jerusalem on the day of Pentecost. The Roman Martyrology [12] mentions under 4 July a tradition that in the persecution of Diocletian a bishop Theodorus of Cyrene was scourged and had his tongue cut out. Earlier editions of the Martyrology mentioned what may be the same person also under 26 March. Letter 67 of Synesius tells of an irregular episcopal ordination carried out by a bishop Philo of Cyrene, which was condoned by Athanasius. The same letter mentions that a nephew of this Philo, who bore the same name, also became bishop of Cyrene. And there was still a bishop of Cyrene, named Leontius, at the time of Greek Patriarch Eulogius of Alexandria â€"

Chapter 4 : Cham Albanians - Wikipedia

3 A Dialogue between a Jew from Darzia and an Arab from Epirus 4 Saint Paul and the Jews (excerpt from Saint Paul: The Foundation of Universalism., translated by Ray Brassier) 5 Against Negationism

They are generally one of the oldest Jewish communities in existence and specifically the oldest Jewish community in Europe. Their distinct language was Judaeo-Greek , a Greek dialect that contained Hebrew along with some Aramaic and Turkish words but now speak modern Greek or the languages of their new home countries. They derived their name from the old name for the people of the Byzantine Empire , Romaioi. The Romaniotes are historically distinct and still remain distinct from the Sephardim , who settled in Ottoman Greece after the expulsion of the Jews from Spain. They deported most of the Jews to Nazi concentration camps. After the war, a majority of the survivors emigrated to Israel , the United States, and Western Europe. Name The name Romaniote refers to the medieval Eastern Roman Empire , which included the territory of modern Greece, and was for centuries the homeland of this Jewish group. Jews have lived in Greece long before the Second Temple era. The Greek Judaism dates back over 2, years to the time of Alexander the Great. Sukenik in , and finally by the German archaeologist Dr. The studies were completed by the National Archaeological Service. The mosaic floor of the synagogue still survives see photo on the left side and is made up of multi-colored tesserae , that create the impression of a carpet, in a geometric pattern of blue, gray, red and white. In an other ancient Synagogue has been discovered in Athens, the Synagogue in the Agora of Athens , which may be the Synagogue in that Paul the Apostle preached. Inscriptions in the Samaritan and the Greek alphabet found in Thessaloniki may originate from Samaritan synagogues. Concurrently the oldest synagogue found in the diaspora is also the oldest Samaritan synagogue; it is the Delos Synagogue which has been discovered so far on the island of Delos , with an inscription dated between and BCE[3][4] The Romaniotes are Greek Jews, distinct from both Ashkenazim and Sephardim , who trace back their history to the times of the Greek-speaking Byzantine Jews and can be subdivided in a wider sense in a Rabbanite community and in the Greco-Karaite community of the Constantinopolitan Karaites which still survives to this day. Before the migration of the Ashkenazi and the Sephardi Jews into the Balkans and Eastern Europe, the Jewish culture in these areas consisted primarily of Romaniote Jews. When they were expelled and went to different regions of Greece, especially Corfu , Epirus and Thessaloniki , they could continue speak their Greek language, even if this language was somewhat different from that of Greece. The largest community in Greece at that time was in Thebes, where he found about Jews. They were engaged mostly in cloth dyeing, weaving , in producing of silverware and making silk garments. At the time, they were already known as "Romaniotes". After suffering many sieges , a devastating conquest by Catholic Crusaders in and even a case of the Black Death in ,[22] the city was a shade of its former glory. The event of the conquest of Constantinople, despite the city was in a state of disarray, was written down by a Romaniote Payetan in a lament hymn, composed with several phrases from the Old Testament in the shibusi style. These events initiated the first great numerical decline of the Romaniote community. The number of Jews was soon bolstered by small groups of Ashkenazi Jews that immigrated to the Ottoman Empire between and They spoke a separate language, Ladino. Thessaloniki had one of the largest mostly Sephardi Jewish communities in the world and a solid rabbinical tradition. On the island of Crete , the Jews historically played an important part in the transport trade. In the centuries following most of the Romaniote communities were assimilated by the more numerous Sephardim. The status of Jewry in the Ottoman Empire often hinged on the whims of the Sultan. Murad III for example ordered that the attitude of all non-Muslims should be one of "humility and abjection" and should not "live near Mosques or in tall buildings" or own slaves. Their numbers dwindled after that due to economic out-migration; after the Holocaust and on the eve of World War II , there were approximately Romaniotes left in Ioannina. Centered around the old fortified part of the city or Kastro , where the community had been living for centuries, they maintained two synagogues, one of which, the Kehila Kedosha Yashan Synagogue still

remains today. A strong Romaniote community was present in Corfu until the late 19th century, when a pogrom sparked by blood libel charges forced most of the Jewish community to leave the island. He is the author of the Lekach Tov a midrashic commentary on the Pentateuch and the Five Megillot and also of some poems. Romaniote scholars translated the Tanakh into Greek. A polyglot edition of the Bible published in Constantinople in has the Hebrew text in the middle of the page, with a Ladino Judaeo-Spanish translation on one side, a Yevanic translation on the other and the Judaeo-Aramaic Targum at the bottom of the page. The order for reading the Haftarah followed an own custom. Among the Romaniote Jews, tradition dictates, that the most holy Sefer Torah, the Law of Moses, be read with the scroll standing upright in its tik; it is considered improper to lay it flat. It was actually the first Mahzor and represented the Minhag of the Byzantine Jews which is the oldest European Prayer rite. Upon the betrothal, seven blessings are bestowed on the bride and groom to be, while wedding wreaths are covering the heads of the groom and the bride and are interchanged on their heads. At the end of a full year, the Ketubah was read at the wedding ceremony proper. This is different in that other Jews bless the bride and groom at the time of the actual wedding. In addition, there are ritual differences in the building of the Synagogue and in the building and the use of the mikve. It is a Romaniote tradition to write on the Ketubah the year since creation of the world and the year since the destruction of the Temple. This hand-painted "birth and circumcision certificate" was created by a family member and then handed down. The Romaniotes are well known for their hymns in Judeo-Greek and Hebrew, for their special way of cantillation , based on the Byzantine melos [38] and for their Jewish-Greek folksongs, based on regional melodies. The Jews of Ioannina call this holiday "Pourimopoulo". They read the special "Megillah for the Purim Katan of Syracuse" and sing corresponding songs and hymns for this festivity. Votive offerings made of silver as stars or tablets called "Shadayot" were a thankful gift to the Synagogue of congregants who have received help, healing or salvation by God. In the years and the Romaniote rite Haggadah and the Romaniote rite Prayer book Siddur have been published in a series, containing also Romaniote poetry, the Haftarot according to the Romaniote custom and other texts. Language and literature The intellectual pursuits of Romaniote Jews reflected in their history their geographical location within the Jewish and gentile world. Direct heir to Palestinian Jewish traditions on the one hand, they were also heir to the teachings of the Greco-Roman world. Romaniote Jewry, throughout its history, expended great effort on religious poetry, which reached its peak during the period The writing of piyyutim was clearly hold as the own genre. Hillel ben Eliakim wrote down in the twelfth century his exegetical commentary Sifre ve Sifra. Shemarya HaIkriti who moved after to Negroponte prepared his supercommentary to Ibn Ezra and, circa wrote his Sefer Amasyahu, a handbook of biblical apologetics. In tune with the intellectual currents among Romaniotes, Shemarya was trained in Philosophy and was able to translate directly from Greek to Hebrew. Mordecai Komatiano has left a legacy of some fifteen works on astronomy, grammar dikduk , biblical commentaries and piyyutim; some of the later have even been included in the Karaite prayerbook. Several manuscripts containing mystical works have survived. The question of an independent Romaniote mystical tradition, probably deriving directly from Palestinian antecedents, is proved. The Byzantine Karaites, showed a knowledge of Greek philosophical terminology. Rabbinic authors spiced their comments with Greek phrases. The familiarity of Romaniote Jewry with the Greek language is well documented. Over a third could read Greek satisfactory. The numbers of skilled persons in the Greek Language are much lower in the group of the Greek Sephardim outside of Greece. The vowel-system is a simple five-vowel system without either quantitative or qualitative distinctions. Typical was the absence of distinction between: The loss of spirantization rule for postvocalic, non-geminated Old Hebrew b, d, g, p, t, k homorganic fricatives this rule is not found now in either the Balkan or the North African Sephardic diaspora may have been due Romaniote practice it is observed partly in Yiddish Hebraisms and in the Ashkenazic pronunciation of monolingual Hebrew texts. The majority of the Jews deported were murdered on or shortly after April 11, , when their train reached Auschwitz-Birkenau. Some Greeks collaborated with the deportations or expropriated Jewish property; a few, encouraged by the Greek Orthodox Church , sheltered Jews. Many Greek Jews were forced to

pay their own tickets to the death camps. The creation of the state of Israel in , combined with the violence and anarchy of the Greek Civil War , led to an immigration of a number of Romaniotes to Israel. The great earthquake on the island of Zakynthos in led the last remaining Romaniote Jews to leave the island towards Athens. The vast majority of Romaniotes have relocated to Israel and the United States. Present day Today approximately 4, to 6, Jews remain in Greece. Of these, only a small number are Romaniotes, who live mainly in Thessaloniki , Ioannina , Chalkis and Athens. About 3, Jews now live in Athens , while another 1, live in Thessaloniki. Built in , it now has services only during the High Holy Days , but can be opened for visitors upon request through the Jewish Community office. The Jewish identity of another building found in the excavations of the ancient Agora in Athens, is questionable. It is believed that the Metroon , discovered in at the foot of the hill Hephaestion Thesion was used as a synagogue during its construction at the end of the 4th century CE â€" This view was expressed by the archaeologist H. Thompson, from the American School of Classical Studies in Athens, but was not developed into a complete theory. The Jewish identity of the Metroon was based on a small piece of marble found near the Metroon that had two Jewish symbols carved on one side, and the resemblance of the building to the synagogue of Sardis in Asia Minor. The community has a synagogue and a cemetery with important and old inscriptions. The Synagogue is on Kotsou Street. It is unknown when the first synagogue in Chalkis was constructed. In , during the Holy Week a great fire destroyed the synagogue. In it was re-constructed in the same size with funds offered by Sophie de Marbois-Lebrun, Duchess of Plaisance. The Kehila Kedosha Yashan Synagogue there is open primarily on the High Holidays, or in the case of the visit of a chazzan, or is opened for visitors on request. Immigrant Romaniotes return every summer to the old synagogue. After long time a Bar Mitzvah the Jewish ritual for celebrating the coming of age of a child was held in the synagogue in , and was an exceptional event for the community. Its name means "the Old Synagogue". It was constructed in , most probably over the ruins of an older synagogue. Its architecture is typical of the Ottoman era, a large building made of stone. The interior of the synagogue is laid out in the Romaniote way: The names of the Ioanniote Jews who were killed in the Holocaust are engraved in stone on the walls of the synagogue. The Bet Chaim cemetery in Ioannina belongs to the community. Volos In the community of Volos[73] the Romaniote pre-Sephardic traditions prevail. Historians argue that Jews have been living in ancient Demetrias since the 2nd century AD.

Chapter 5 : Slavery - Wikipedia

A Dialogue between a Jew from Darzia and an Arab from Epirus 4. Saint Paul and the Jews (excerpt from Saint Paul: The Foundation of Universalism, translated by Ray Brassier).

I added the geographic information that Ariel is "17km east of the Israeli border" and you removed this without responding to my Talk message above with the comment "not a border". Well, perhaps "border" is not the right term for the line between the State of Israel and the West Bank -- could you be constructive here and help find the correct technical term, instead of removing this highly pertinent information? As I understand it, Israel has not annexed most of the West Bank except for East Jerusalem , and indeed the Israeli Supreme Court has ruled that the West Bank is under military occupation and administration. So what exactly is an appropriately neutral term for the boundary between the State of Israel and these territories? After the last edit, and a reread of the article, I noticed the reason for the apparent missing info is that it already exists in the section below. There is absolutely no reason for this duplicate locating info. Frankly, I like when the leads are simple and concise without getting into detail. On stubs, the lead paragraph is usually the place for all this, but in a large article with multiple sections, we have the ability to avoid the awkard run-on sentences. Macrakis, input please before kneejerk reverting. Was my edit so controversial that warranted your reaction? From my perspective as an outside observer of the situation, it seems highly significant that this Israeli settlement is located 17km from the Green Line. For that matter, mentioning the "Samarian Hills" also seems redundant; again, for an outside observer, "northern West Bank" is enough to locate the place geographically and politically. Distance from Green Lien is ceretainly a more important thing to mention than distance from a town substantially firther awy over the line. Ditto "northern West Bank" is more meaningful to most new readers than "Samarian Hills". Ariel is situated approximately 40 kilometres 25 mi east of Tel Aviv, 40 kilometres 25 mi west of the Jordan River, and 60 kilometres 37 mi northwest of Jerusalem. Frankly, for starters, far away and unrelated Kalkiliya is irrelevant here. Ramallah less relevant as is Jerusalem too. I am suggested that the information be split up version before Mac revert. I have added back more complete information there, including both your contributions and other information. I agree that Rmallah and Kalkiliya are not helpful here. I think that includes the essentials for outsiders. Do you and other editors agree? It is the fifth largest Jewish community in the territories that Israel captured from Jordan of as a result of the Six-Day War in The Israeli Ministry of the Interior gave the municipality of Ariel the status of a city council in I think this contains both too much and too little detail. Was this POV-pushing by the anti-Israeli side? On the other hand, bizarrely enough, the article just calls Ariel a "Jewish community" and never mentions that it is under Israeli administration under an international though interim agreement! So how about something like this: It is the fifth-largest city in the Israeli-administered part of the West Bank Area C under the Oslo interim agreements. That tells the reader that it is administered by Israel under an international agreement without editorially endorsing either the Israeli or the Palestinian POV. Your edit was quite bold considering that we are trying to cooperate here on getting the best edits. If you want to go back to collaborating by editing the article directly, it is unfortunate, but so be it. Your explanation above is contradictory as you yourself put it when remarking that there is too little and too much info. Now, the lead sentence. The extremities are northern and southern, but the rest is central. The term "West Bank" may be bureaucratic; it is also the term used by the vast majority of third-party not Israeli, not Jewish, not Arab, not Muslim English-language press precisely in order to avoid prejudging the situation. I will edit the article, therefore, to remove what you would call the "excess information" until we come to a consensus here. That is surely NPOV and relevant. I am trying to be a fair third-party editor here, and you are treating me as though I am some sort of opponent. Naming conventions West Bank. I appreciate your contribution here but it does not automatically make you right. Please comment first or provide sources showing that Ariel is mentioned as being in the northern West Bank. Please lets deal with the duplicate geographical info and get consensus. NPOV it would be legitimate on the

Arab localities that existed in ancient times when the terms Samaria and Judea were current terms. As for the Area issue, there is nothing wrong with including mention on Area C, but please note a distinction between geographical and political location. On the other hand, Arab settlements are plit between Areas A or B. What in the naming conventions says that we should include "Samarian hills". I know it says that it may be included, but it does not say it should be included. Actually, it does not even say it may be used, the part of the guidelines you seem to be applying hwere is When discussing physical geography using the terminology that appears in international expert journals, for example as part of a proper name "the Judea Group aquifer" , or as an adjective qualifying a term "The Samarian hills". We are not discussing physical geography here, you are simply using that clause to try and coach in a favored term. You changed this to "the Samarian Hills of the West Bank ", with the edit comment "rv violation of Wikipedia: Naming conventions West Bank ". But you appear to be misinterpreting that page. The Naming convention page bullet 4 says quite explicitly that "northern West Bank" is the preferred term: The terms "northern West Bank" and "southern West Bank" can be used to refer to parts of it. It also restricts the usage of the term "Samarian hills" in bullet 6B: Any uses of the terms must be in one of the situations described below This is not just Wikipedia policy. Only on Google Books do we see a roughly even ratio, and most of those hits seem to be Biblical, not modern. This would be a compromise, albeit somewhat redundant: Tell me what you think. Bullet 4 says that parts of the West bank should be referred to with terms like "northern" and "southern" or presumably "central". Bullet 6 does not positively recommend the use of "Samarian hills" in any situation; what it does is allow it in a narrow set of cases, including physical geography where it reflects the usage of reliable sources. In addition, I have shown that "Samarian hills" is used far far less frequently than "northern West Bank" or a fortiori "West Bank" by itself in reliable sources. Given the baggage that "Samaria" comes with, we need to be careful about using it, as the policy says. This means that our editorial voice should be neutral, but the article should reflect all important positions supported by reliable sources. For example, it appears that the official slogan of the city is "Capital of Samaria", which is certainly worth reporting on. The whole history behind of that NC is because many articles said that XYZ was in Judea or Samaria and pro-WB editors achieved not allowing the usage of those terms for many reasons. The NC guidelines instead came to make order of what is allowed or not. We are not saying that Ariel is in Samaria - the NC prevents that. We are saying that Ariel is in the Samarian hills, the NC allows that. Nableezy, what do you think about that alternative? The way I read 6B in the NC is that if you describe physical geographical entities, e. The letter and spirit of the NC, in my opinion, is to use "West Bank". I did suggest that somewhere in the article it should be mentioned that the motto of Ariel is "The Capital of Samaria". We need to get a reliable source saying whether this is the official motto or some sort of marketing slogan or whatever, but it is perfectly appropriate to report on this. If it is in fact an official motto, it could be added to the infobox -- regardless of whether some editors consider this to be incorrect or offensive. As the community grew, a more heterogeneous mix of people joined the group including traditional Jews, as well as Orthodox Jews, though the city has kept its predominantly secular nature. The city now includes fourteen synagogues of various ethnic divisions of Orthodox Judaism. I am having trouble understanding this. First of all, should that be traditional Jews or Conservadox? The second sentence mentions only Orthodox synagogues; does that mean that there are no Traditional or other non-Orthodox synagogues? It is also not clear what "has kept its predominantly secular nature" means; does it mean that there are few haredim? Could someone with local knowledge -- or even better, with reliable sources clarify all this? For reference go look at the tens of UN Resolutions clearly stating that fact and the countless international conventions, including the Geneva Convention, which clearly state that the acquisition of territory by war is illegimate, inadmissible, and contravenes all notions of international law and respect. Secondly, when pointing out the location of Ariel in the first sentence, in order to make the article accessible to the widest audience possible, it is preposterous to use ancient villages that existed thousands of years ago and only mentioned in texts that people of a certain faith believe in. The whole world believes in geography and what their eyes show them. We have satellites today that give us the precise location of towns and villages. Wikipeida is not a bible. It is an encyclopedia.

BUT 1 your sincerity is represented by your deletion of the biblical references entirely, do it again and it will be definite vandalism. Ariel is a city , town, village, municipality, satellite, and settlement. The term settlement is also in the article and has not been minimized. As for your first claim, it is WP: The mountain ridge that Ariel is located on was not conquered by force from a defending army and no natives were forced off this land. Ariel specifically is situated on land that was uninhabited before the first pioneers set up their tents. Even today, there are parts that are still outside the immediate boundaries of the city since it is private Palestinian land. Ariel is not on illegal land. If you have an issue with the entire West Bank or Israeli settlements go to those articles.

Chapter 6 : Archaeological site of Nikopolis - UNESCO World Heritage Centre

possibility of fully separating the Arab from the Jew, as reï¬‚ected in the interÂ- twined Eurocentric discourses of orientalism, anti-Semitism, imperialism, and colonialism.

The sole responsibility for the content of each Tentative List lies with the State Party concerned. The publication of the Tentative Lists does not imply the expression of any opinion whatsoever of the World Heritage Committee or of the World Heritage Centre or of the Secretariat of UNESCO concerning the legal status of any country, territory, city or area or of its boundaries. Property names are listed in the language in which they have been submitted by the State Party Description A. The province of Nikopolis extended southwards from the mountains of Cassopeia to the province of Roman Patras, and northwards from the river Acheloos to Leucas present-day Lefkada. Augustus Caesar granted the city substantial political and economic privileges and adorned it with magnificent monuments, while also reviving the Actium Games. Nikopolis was the capital of Epirus and Acarnania during the first three centuries of the Roman Empire. Built at the crossroads of commercial land and sea routes, it was the centre of Greek culture and a meeting point between the eastern and western worlds. Between the 3rd and 5th century AD the city underwent a period of relative decline and stagnation, while from the mid-5th century AD Nikopolis became the administrative, artistic, spiritual and religious centre of the area with a Christian character. According to tradition, the Church of Nikopolis was founded by Paul the Apostle. During the early Christian period the city experienced a major economic and spiritual boom, a fact demonstrated by the fortification programme instigated by Justinian and the plethora of monuments which adorned the city. The city, with the fortification walls and the cemeteries, occupies a fertile strip of land between the Ionian Sea to the west and the Ambracian Gulf to the east, where two of the three city harbours were located. The third harbour ran along both sides of the inlet known as Ormos Vathy at the north edge of the modern city of Preveza. The city occupies an area of approximately acres. The plan of the city was the rectangular grid with the Decumanus the main east-west street and the Cardo main north-south street intersecting at its centre. Nikopolis was planned within walls with four main gates at the compass points. The southern quarters of the city were mainly composed of residential houses but also included the Odeion, while the northern section saw the construction of the Monument of Augustus, the Theatre, the Gymnasium and the Stadium. The city had a very effective water-supply system. An impressive km-long aqueduct, consisting of a series of arches arcade and tunnels, carried water from the Louros springs to the Nymphaeum, from where it was distributed within the city. In Early Christian times the city was reduced to almost a sixth of its previous size, and strong fortification walls, known as the Christian Byzantine Walls, were built. The most important public buildings are the following: Founded by Octavian to commemorate the battle at Actium. The stage building is tall, probably two stories high, with three arched doorways. The performances took place on a stage platform between the stage building and the orchestra. Three corridors allowed the spectators access to the auditorium, which was supported by three semicircular porticos. It consists of the auditorium, the orchestra and the stage building. Three semicircular porticos achieve the inclination of the auditorium. It was built in the 1st c. AD and remained in use until the second half of the 3rd c. These cisterns stood at the terminus of the aqueduct which brought water to the city from the Louros springs, 50 km away; possibly built at the time of Hadrian. Roman public building, situated on the west side of the Roman fortification walls. It consists of circular and square rooms, decorated with niches and arches. There are seven notable Christian basilicas. Four lie within the perimeter of the Byzantine Walls. Basilica A was founded by Bishop Doumetios AD and is decorated with elaborate mosaics, combining floral and pictorial motifs. A century later AD , another basilica, Basilica C, was built in the northern part of the Byzantine fortification, while in the south a fourth Basilica, Basilica ST F , was discovered in Two other basilicas - the Asyrmatos Basilica and the Basilica of the Holy Apostles - are situated outside the perimeter of the Byzantine walls. It is an event of tremendous historic significance, altering the whole political and cultural context of the

time, since it was the last of the civil wars of the Roman Republic, signaling the end of the Roman Republic and the beginning of the Roman Empire. The establishment of the city of Nikopolis took place during a period that marks the beginning of the Pax Romana. Situated on one of the most important routes connecting the western world with the Greek province, Nikopolis proved to be a city of great military and political importance, ensuring Roman control of the East Mediterranean. Nikopolis therefore provides an intensive model for studying the development of the Roman residential concept. Nikopolis preserves its unique character, while a large number of buildings of monumental importance allow us to visualize key aspects of a city of Late Antiquity. Nikopolis is a typical example of a city organised along the lines of a typical Roman colony in Greek territory, dated to the early years of the Roman Empire and forming one of the best-planned Roman cities to be found throughout the Mediterranean world. Evidence of this process is also witnessed in Nikopolis. Nikopolis, being a city that was inhabited continuously from Roman 1st c. BC to Middle Byzantine times 9th c. AD , boasts material remains from all these periods. Nikopolis is an exemplary testimony of a full-fledged Roman colony in the Greek province. The foundation of Nikopolis is connected with a major historic event. Less than a year later, on 29 August, 30 BC, Octavian officially declared the end of the Ptolemaic dynasty, thus putting an end to the whole Hellenistic period. Nikopolis still preserves all the necessary elements to demonstrate the key aspects of a city of Late Antiquity, providing unaltered archaeological evidence from antiquity to the present day, since it was not inhabited during modern times. The protection of the monuments and their natural environment as a unit ensures the authentic context of the city, its walls, cemeteries and harbours. The integrity of Nikopolis is ensured primarily by the strict legal framework, which prohibits any construction within the boundaries of the site and provides for the maintenance of the agricultural character of the area. This protective legislation aims to restrict land use and control human activity in the area. The interventions to the monuments of Nikopolis are compatible with the original building system; they are based on the original construction methods, using traditional methods and materials. The archaeological site of Nikopolis is under the constant surveillance and monitoring of the Hellenic Ministry of Education, Religious Affairs, Culture and Sports, General Secretariat of Culture, through its competent Ephorates of Antiquities. The archaeological excavations of Nikopolis began as early as the s and have continued ever since. Furthermore, a Scientific Committee for the archaeological site of Nikopolis has been established, carrying out several stabilization, conservation and enhancement projects on the site. In the archaeological site of Nikopolis won a Europa Nostra award in the category of conservation.

Chapter 7 : News: Peer-Reviewed Articles Review: Fall/Winter / (Part 3)

'Together Beyond Words' opens dialogue for Jews and Arabs The relationship led to the founding of Together Beyond Words, a non-profit that serves as a talking space for Jews and Arabs all over.

First, it is important to understand that not all Arabs are Muslims, and not all Muslims are Arabs. While a majority of Arabs are Muslims, there are many non-Muslim Arabs. Further, there are significantly more non-Arab Muslims in areas such as Indonesia and Malaysia than there are Arab Muslims. We must be careful to avoid stereotyping people. However, generally speaking, Arabs and Muslims have a dislike of and distrust for Jews, and vice-versa. If there is an explicit biblical explanation for this animosity, it goes all the way back to Abraham. With Ishmael being the son of a slave woman Genesis An angel told Hagar that Ishmael would be the father of a great nation Genesis However, the ancient root of bitterness between Isaac and Ishmael does not explain all of the hostility between Jews and Arabs today. The religion of Islam, which a majority of Arabs follow, has made the hostility predicted of Ishmael more profound. At one point it instructs Muslims to treat Jews as brothers and at another point commands Muslims to attack Jews who refuse to convert to Islam. The Hebrew Scriptures say it was Isaac. Another root of the conflict between Jews and Arabs is political. After World War II, when the United Nations gave a portion of the land of Israel to the Jewish people, the land was ruled by the British and primarily inhabited by Arabs although one third of the population was Jewish. Most Arabs protested vehemently against the new Israeli state, even as they refused an Arab Palestinian state offered as part of the UN plan. Arab nations including Egypt, Jordan, Iraq, and Syria attacked Israel in an attempt to drive them into the sea, but they were defeated. The defeat of the Arab forces soon became a human tragedy when the surrounding Arab nations refused to absorb the Arab refugees from Israel. Ever since , there has been great hostility between Israel and its Arab neighbors. It is our viewpoint that, biblically speaking, Israel has a right to exist as a nation in its own land that God gave to the descendants of Jacob, grandson of Abraham Genesis While there is no easy solution to the conflict in the Middle East, Psalm May those who love you be secure.

The defeat of the Arab forces soon became a human tragedy when the surrounding Arab nations refused to absorb the Arab refugees from Israel. Ever since , there has been great hostility between Israel and its Arab neighbors.

The Souliotes are able to resist for nine years, but are eventually defeated and evicted from Souli. The survivors of the population are evacuated to the Ionian islands. Revolutionary General of the Greek Army, Markos Botsaris , was ordered by the provisional Greek government to convince the Muslim Chams to join the Greek cause but without success. A separatist Albanian movement, the League of Prizren , is established, and names Abedin Dino as leader of the local branch in Chameria. Epirus is annexed by the Greece. Albania declares its independence from the Ottoman Empire, asking for sovereignty over the whole region of Epirus. Six Cham delegates from Chameria and Ioannina sign the declaration. The Treaty of London gives the majority of Chameria to the Kingdom of Greece , with only a few villages going to Albania. This agreement too was nullified as a dictatorial regime took power in Greece. In April , the German Army conquers Greece. The majority of the Muslim Cham elites actively collaborated with the occupation forces. A minor part joined the Resistance in both Albania and in Greece from May at the end of the war without significant contribution. The Communist government in Albania gives them compulsory Albanian citizenship. It has not yet functioned. Medieval era up to [edit] See also: Origin of the Albanians The first undisputed mention of Albanians as an ethnic group in historical records dates from the second half of the 11th century, where they are named as the inhabitants of Arbanon in central Albania. In the first decade of the 14th century, some Albanian clans were reported in Epirus and Thessaly , mainly hired as mercenaries from the Byzantines. That time, representatives of Vagenetia, together with a delegation from Ioannina, asked the Serb ruler Simeon to protect them from the Albanian threat. From the establishment of Ottoman rule until , the region of Chameria was included in the Eyalet of Rumelia. It was divided between the sanjaks of Delvina and Ioannina , which were second order administrative divisions. In central and southern Albania, by the end of the 17th century the urban centers had largely adopted Islam. According to the population census defter of , the population of the region was almost entirely Orthodox, with only a minority, estimated less than five per cent, having converted to Islam. The main instigator for the beginning of mass conversions in the region were the draconian measures adopted by the Ottomans after the two failed revolts of the Greek monk Dionysius the Philosopher as well as a number of Muslim local farmers, against the Ottomans. Another reason for conversion was the absence of liturgical ceremonies in Chameria, especially in the northern part of the region. At this time Muslims became the majority in a few villages like Kotsika, near Sagiada. The wars of the eighteenth and early nineteenth centuries between Russia and the Ottoman Empire negatively impacted upon the region. Estimates based on the defter of show that Muslim Chams had surpassed Orthodox Chams in numbers. As a result, historians argue that the Cham Albanians were either Christian or Crypto-Christian as late as the first half of the 19th century. During the second half though the majority of Chams became fully islamized and Crypto-Christianity ceased to exist. Albanian National Awakening As Ottoman society was founded on the religion-based millet system and not on ethnic groups, schools in Chameria, as elsewhere where Albanians lived, were conducted only in Turkish and Greek. Christian Albanians could attend Greek schools, and Muslim Albanians Turkish schools, but Albanian language schools were highly discouraged. In , the despot of Paramythia, Grygorios, translated the New Testament into Albanian, as his followers could not understand well the Greek language. At that time, the region was under the short-lived rule of the League of Prizren. Several Chams were heads of cultural clubs and patriotic organizations, which aimed at the establishment of an independent Albanian state. When the League was disbanded in , he continued fighting against Ottoman forces in Albania. He was killed by the Ottoman army while on his way to participate in the formation of the League of Peja. When the League of Prizren was formed he was named as the head of the local branch in Preveza. When the Ottoman forces managed to seize the Preveza League in , Osman Taka too was arrested, accused of treason, and sentenced to

death. He was executed in Konispol in He was a founder and the first chairman of the organization "Bashkimi", the best-known cultural club of the National Renaissance. He also wrote the first scholarly history book for Albanian schools, but died before the declaration of independence. Even before negotiations started, the Ottoman side used a number of Albanian national figures for delaying purposes and appointed Abedin bey Dino , as Ottoman foreign minister. According to this, the two sides agreed that the future Greek-Albanian boundary should be located on the Acroceraunian mountains, thus leaving Chameria to Greece. From these actions, many villagers managed to escape to the nearby island of Corfu. The first was that Greek historians and politicians attempted through concerted efforts to conceal the existence of the Albanian language within the region. Four representatives from Chameria and two representatives of Ioannina took part in the congress, and the six of them were in favor of Independence. Amongst them large landowners and state employees who came from other places were hostile to the local Greek population and persecuted them. Also though unknown in numbers, the proportion of Muslim Albanians over a prolonged period increased within this area, due to official Ottoman resettlement policy regarding geo-strategic interests and concerns. On the other hand some beys in Margariti were not willing to fight and were ready to accept Greek rule due to the general anarchy in the Ottoman Empire. Within a few days after the Greek army secured control of the region, a Greek irregular military unit executed 72 or 78 Muslim Cham notables from Paramythia, who were accused of being traitors. Moreover, Albanian representatives accused Greece of assassinations and persecution of Cham representatives. These accusations were rejected by the Greek government. Most of the areas inhabited by Chams, except for a few villages, were assigned to Greece. This convention gave special rights to religious minorities , but not to ethnic minorities , under the third provision. Ali Dino and Musli Emin Ramiz. The treaty used religion as the indicator of national affiliation, thus including Muslim Cham Albanians in the population exchange. The first was to exchange Muslim Chams with Greeks from Turkey, under the population exchange. The second option was to exchange them with a community of the Greek minority in Albania. They approached the Albanian government in , but Albanian officials refused to consider the second scheme. In doing so, the Greek state insisted on the Muslim Chams migration to Turkey by both handing down ultimatums and utilizing harassment tactics that were undertaken by local paramilitary groups to pursue that aim. The delegation met groups of Albanian Cham Muslims from various villages in the area that had been chosen by Greek authorities and local muftis.

Chapter 9 : Timeline of Orthodoxy in Greece (33â€") - Wikipedia

The Jewish Jesus in a Dialogue between Jews and Christians That Jesus was a Jew during the troubled Roman oppression in Palestine is a (e.g. the Middle East.

According to those proposing a change in terminology, "slave" perpetuates the crime of slavery in language, by reducing its victims to a nonhuman noun instead of, according to Andi Cumbo-Floyd, "carry[ing] them forward as people, not the property that they were". Other historians prefer "slave" because the term is familiar and shorter, or because it accurately reflects the inhumanity of slavery, with "person" implying a degree of autonomy that slavery does not allow for. A Meccan merchant right and his Circassian slave, between and Chattel slavery Chattel slavery, also called traditional slavery, is so named because people are treated as the chattel personal property of the owner and are bought and sold as commodities. Typically, under the chattel slave system, slave status was imposed on children of the enslaved at birth. Even when it can be said to survive, it is not upheld by the legal system of any internationally recognized government. Debt bondage Indenture, otherwise known as bonded labour or debt bondage, is a form of unfree labour under which a person pledges himself or herself against a loan. Human trafficking , Child labour , Military use of children , and Sexual slavery Thousands of children work as bonded labourers in Asia , particularly in the Indian subcontinent. While some unfree labourers, such as serfs , have substantive, de jure legal or traditional rights, they also have no ability to terminate the arrangements under which they work, and are frequently subject to forms of coercion, violence, and restrictions on their activities and movement outside their place of work. Human trafficking primarily involves women and children forced into prostitution and is the fastest growing form of forced labour, with Thailand , Cambodia , India , Brazil and Mexico having been identified as leading hotspots of commercial sexual exploitation of children. Forced marriage See also: Marriage by abduction and Child marriage Forced marriages or early marriages are often considered types of slavery. Forced marriage continues to be practiced in parts of the world including some parts of Asia and Africa and in immigrant communities in the West. One observation is that slavery becomes more desirable for landowners where land is abundant but labour is scarce, such that rent is depressed and paid workers can demand high wages. If the opposite holds true, then it becomes more costly for landowners to have guards for the slaves than to employ paid workers who can only demand low wages due to the amount of competition. This enables such systems of labor, such as the gang system in the United States, to become prominent on large plantations where field hands were monitored and worked with factory-like precision. For example, each work gang was based on an internal division of labour that not only assigned every member of the gang to a precise task, but also simultaneously made their own performance dependent on the actions of the others. The hoe hands chopped out the weeds that surrounded the cotton plants as well as excessive sprouts. The plow gangs followed behind, stirring the soil near the rows of cotton plants and tossing it back around the plants. Thus, the gang system worked like an assembly line. For example, it is sometime argued that, because of this narrow focus, theoretical knowledge and learning in Greece â€" and later in Rome â€" was not applied to ease physical labour or improve manufacturing. He further argued that slaves would be better able to gain their freedom when there was centralized government, or a central authority like a king or the church. As Smith stated in the Lectures on Jurisprudence , "The great power of the clergy thus concurring with that of the king set the slaves at liberty. But it was absolutely necessary both that the authority of the king and of the clergy should be great. Where ever any one of these was wanting, slavery still continues This is sometimes lower than the wage-cost of free laborers because free workers earn more than sustenance, resulting in slaves having a positive price. When the cost of sustenance and enforcement exceeds the wage rate, slave-owning would no longer be profitable, and owners would simply release their slaves. Slaves are thus a more attractive investment in high-wage, cheap-enforcement environments, and less attractive in low-wage-rate, expensive-enforcement environments. However, since neither sustenance nor enforcement costs rise with the unpleasantness of the

work, the cost of slaves do not rise by the same amount. As such, slaves are more attractive for unpleasant work, and less attractive for pleasant work. Because the unpleasantness of the work is not internalised, being borne by the slave rather than the owner, it is a negative externality and leads to over-use of slaves in these situations. That is second only to drug trafficking, in terms of global criminal enterprises. Wright has developed a model , based on economic conditions, that helps to predict when firms individuals, companies will be more likely to use slaves rather than wage workers, indentured servants , family members, or other types of labourers. Throughout history, slaves were clothed in a distinctive fashion, particularly with respect to footwear, or rather the lack thereof. This was due to economic reasons, as well as a distinguishing feature, especially in South Africa and South America. For example, the Cape Town slave code stated that "Slaves must go barefoot and must carry passes. Slaves were forbidden to wear shoes. This was a prime mark of distinction between the free and the bonded and no exceptions were permitted. A barefoot person could therefore be clearly identified as a slave upon first sight. In certain societies this rule is valid to this day, as with the Tuareg slavery which is still unofficially practiced, and their slaves have to go barefoot. History of slavery Slaves working in a mine, Ancient Greece Evidence of slavery predates written records, and has existed in many cultures. Thus, although it has existed among unusually resource-rich hunter gatherers, such as the American Indian peoples of the salmon-rich rivers of the Pacific Northwest Coast, slavery became widespread only with the invention of agriculture during the Neolithic Revolution about 11, years ago. The Code of Hammurabi c.