



**Max-Planck-Institut für ethnologische Forschung**  
**Max Planck Institute for Social Anthropology**

**MARTIN-LUTHER-UNIVERSITÄT**  
**HALLE-WITTENBERG**



**Winter School**  
**of the International Max Planck Research School**  
**for the Anthropology, Archaeology and History of Eurasia**  
**(IMPRS ANARCHIE)**

**9–11 February 2015**  
**Wittenberg**



**IMPRS ANARCHIE**  
**Winter School**  
9–11 February 2015, Wittenberg  
Leucorea, Collegienstraße 62

*All sessions will take place in the seminar room no. 10.*

*If you are staying overnight at Leucorea, please check in at Kathrin Becker's office no. 0.33 (8:00-16:30)*

**Monday, 9<sup>th</sup> February 2015**

*Monday morning and Wednesday afternoon are reserved for a cultural programme*

14.00–14.15

**Welcome Address**

François Bertemes, Chris Hann, Andreas Pečar,

**Archaeology**

14.15–15.00

**Alexander Herda** (Humboldt University Berlin)

Some Observations on Archaeology and Ancient Religion

Chair: Helga Bumke

15.00–15.15

*Coffee break*

15.15–16.45

**Juliane Tomesch**

Egyptian elements in the Greco-Roman sepulchral culture outside of Egypt

Chair: Tim Felix Grünewald

Supervisor: Helga Bumke

16.45–17.15

*Coffee break*

17.15–18.45

**Jan-Henrik Adrian Hartung**

The Interior of Greek Temples in Archaic and Classical Times

Chair: Anja Lochner

Supervisor: Helga Bumke

19.30

*Dinner (Brauhaus Wittenberg, Markt 6)*

**Tuesday, 10<sup>th</sup> February 2015**

**Anthropology**

8.30–9.15

**Gábor Vargyas** (University of Pécs)

Ritual Technologies on the Move

Chair: Chris Hann

9.15–9.30

*Coffee break*

9.30–11.00

**Hoài Trần**

Building a progressive culture imbued with national identity: Ritual transformations and cultural heritage discourses among ethnic minorities in the Vietnamese Central Highlands, and the politics of national identity in late-socialist Vietnam

Chair: Simon Krause-Heiber

Supervisor: Kirsten Endres

- 11.00–11.15 *Coffee break*
- 11.15–12.45 **Diána Vonnák**  
 Haunting materialities: urban heritage and the aftermath of atheist  
 propaganda in contemporary Russia  
 Chair: Giuseppe Tateo  
 Supervisor: Chris Hann
- 12.45–14.00 *Lunch*
- 14.00–15.30 **Elzyata Kuberlinova**  
 Religion and Empire: Kalmyk Buddhism in late Tsarist Russia  
 Chair: Ditte Hiort  
 Supervisor: Dittmar Schorkowitz
- 15.30–16.00 *Coffee break*
- 16.00–17.30 **Meeting PhD students**  
**Meeting Principal Faculty**
- 17.30–18.00 *Coffee break*
- 18.00–19.30 **General Assembly** (PhD students + Principal Faculty)
- 20.00 *Dinner (Haus des Handwerks, Collegienstraße 53A)*

**Wednesday, 11<sup>th</sup> February 2015**

***History***

- 09.30–10.15 **Kai Trampedach**  
 Terrorism and Theocracy. On the Radical Resistance Movement Against  
 Roman Rule in Judaea  
 Chair: Stefan Pfeiffer
- 10.15–10.30 *Coffee break*
- 10.30–12.00 **Hans Goldenbaum**  
 Contradictory encounters. Arab nationalists, Zionists and National  
 Socialism between the poles of ‘religious’ and ‘secular’ identity politics  
 Chair: Christian Mileta  
 Supervisor: Patrick Wagner
- 12.00–13.30 *Lunch*
- 13.30–15.00 **Maria Soledad Hernández Nieto**  
 Inquisition and Images in Modern Spain: proceedings in Mexico and the  
 Canary Islands, ca. 1520-1700  
 Chair: Georg Fertig  
 Supervisor: Andreas Pečar
- 15.00–15.30 **Final Discussion**  
 Chair: Christoph Brumann, Michael Müller

**Juliane Tomesch**

## **Egyptian elements in the Greco-Roman sepulchral culture outside of Egypt**

In the Hellenistic and Roman Imperial periods (last third 4<sup>th</sup> cent. B.C. – 3<sup>rd</sup> cent. A.D.), cults of Egyptian gods like Isis, Osiris, Sarapis, Harpokrates and Anubis were spread throughout the Mediterranean area and big parts of Europe. They have been identified by architectural remains of sanctuaries, altars, inscriptions, statues, jewellery and decorative elements. Different social classes and people with diverse ethnical background have participated in the worship of these gods, freedmen and persons of Greco-Oriental origin as well as Roman officials and others. We know of various priesthoods and further servants of the cults. Several feasts were celebrated to honour Isis and Osiris, and the mysteries of these two deities were of special importance. The most vivid description of these mysteries is given by the Latin author Apuleius (2<sup>nd</sup> cent. A.D.).

During these times of the distribution of Egyptian gods and their cults, Egyptian and Egyptianizing objects are also to be found in great numbers in contemporary funerary settings. My research project aims at the analysis of such archaeological finds within the Roman Empire. The term “Egyptian elements” used in the working title refers to items of Egyptian provenience as well as to objects and depictions which imitate the Egyptian style and iconography.

The city of Rome provides a great amount of Egyptian elements which once belonged to burials. For most of these, parallels can be found in the provinces of the Roman Empire.

The Egyptian objects and symbols used in the sepulchral culture throughout the Roman Empire can roughly be divided into three groups, which are not necessarily mutually exclusive to one another. For example, they can be testimonies for the participating of the dead person in the Greco-Roman cults of Egyptian deities. On several funerary altars, stelae and inscriptions, instruments of these cults, like the sistrum (a rattle) and the situla (a specific vessel), are rendered in relief, and depictions of worshippers dressed like Isis and holding such attributes occur likewise. Such images are also known from non-funerary contexts. Real sistra furthermore were part of the grave goods of some burials. Appropriate inscriptions sometimes inform about the social status of the deceased and their dedication to Egyptian gods, but we mostly lack information concerning the specific role they played in the cult.

Besides this, the Egyptian elements can attest a certain sharing of Egyptian after-life beliefs by people living beyond Egypt. Hints to this may be seen in funerary inscriptions which constitute a special formula with reference to an immortality granted by Osiris. This formula could furthermore go back to the very ancient Egyptian belief concerning the identification of the deceased with Osiris. In addition to that, several ushebtis have been found in burials, mainly in Gaul. These small mummiform figurines were specific funerary items of Egypt which should carry out agricultural tasks in the hereafter in place of the dead.

But there are also some Egyptian elements in the Roman sepulchral culture which owe their presence rather to the deceased's taste for Egyptian things than to his or her religious beliefs

connected to Egypt and its deities. The most famous and monumental example is the pyramid of Caius Cestius in Rome.

The task of my research project is to choose the most significant examples of frequent funerary items which are connected to Egypt and to identify them according to the mentioned categories. This will take us a step further in understanding the various religious beliefs and funerary cults within the Roman Empire.

**Jan-Henrik Hartung**

## **The Interior of Greek Temples in Archaic and Classical Times**

The interiors of Greek temples have been explored far less than warranted if it is taken into consideration that their contents, the cult images, were the main reason for their construction. The Greeks erected their temples in symmetry and centricity as it is well known because until now it is the exterior which has received the most attention in Greek sacred architecture. The exterior was the face which the deity presented to the material world, so it was highly visible and functioned as a direct sign of the power and sacredness of the deity and the site. Exteriors of temples were clearly meant to be seen, and often stood isolated from other structures as entities in themselves, including only the altars to which they belonged. But while the outward appearance of Greek temples was important (also evidenced by the time spent on developing and documenting the perfection of the various orders), it should not be forgotten that much attention was lavished on the interiors as well.

Most scholarly research focus concerning temples, however, has been spent on temple ground plans and exterior superstructures, rather than on the interior behind these imposing facades and what they contained. This is partially due to the lack of ancient sources regarding the interior in contrast to those such as Vitruvius which are preoccupied with the perfection of the orders. Yet because of this, much of the individuality and regional characteristics of the temples themselves has been overlooked or ignored. A closer examination will reveal that no two temples were exactly alike, particularly in the design of their interiors, and that the interiors gradually received more attention, to the degree that a real tension was formed between the inner and outer spaces. As Robert Scranton has observed, “as to the interior, the sole limitation, prescribed by cult, was the general plan of the [temple]... Whatever the architect did with the interior, it had to be consistent with these limitations, but it appears that, in fact, he did feel and exploit a high degree the possibilities of spatial organization left to him” (R. Scranton, *The interior design of Greek temples*, AJA 50, 1946, 39). To figure out this richness in variety and its roots in different influences by former cults in the specific regions, my research will be focused chronologically in the archaic and classical times because it was then when the monumental sacred architecture in Greece arose and developed from earlier local cults. At this, the archaeological remains give some indication of the placing of the cult image, access restrictions (bars, barriers, grilles, and doors etc.), interior decoration (wall structure, ceilings, pavement, and paintings etc.) and equipment (votives, furniture etc.), and few inscriptions like inventory lists or building documents give an insight into the underlying work processes or equipment features.

The presentation shows some aspects of the development and diversity of early Greek interior temple architecture by examples like cult images, barriers or lighting.

**Trần Hoài**

**“Building a progressive culture imbued with national identity”: Ritual transformations and cultural heritage discourses among ethnic minorities in the Central Highlands in late socialist Vietnam.**

My research project will explore the changes and the roles of rituals and local heritage of the ethnic minorities in the Central Highlands in the process of nation-state formation of Vietnam during the late socialist period.

On 25 November 2005, “The Space of Gong Culture” of the ethnic minority groups in Vietnam’s Central Highlands was inscribed on the List of World’s Intangible Cultural Heritage. It denotes a “cultural space” that in the past used to be seen as “primitive”, “wasteful”, and “backward” from the perspective of the central state. In contrast, local ritual practices can now be regarded as a valuable “heritage item” in a rich and unified Vietnamese culture imbued with national identity. It is such the way which, “nationally, the politics of heritage help establish political legitimacy for Vietnam’s post-socialist Communist regime” (Salemink 2013: 158-159).

Various studies have voiced a critical view on impacts of the government’s cultural and political policies on the cultural practices of the ethnic minorities. Salemink (2013), for example, called official politics of national identity and cultural heritage a “process of cultural appropriation”, where the cultures of ethnic minorities are no longer considered “culture carriers”, to use UNESCO’s term, but become a kind of property. As Salemink (2013: 169) puts it: “[...] particular cultural practices are taken out of context, re-interpreted and re-packaged by cultural ‘outsiders,’ and presented to an out-side audience as ‘authentic heritage’ which should be preserved and revitalized”. McElwee (2008:188) also suggests that what is titled “preservation of the ethnic cultures” actually has to fall in line with the overall cultural policies of the government. Specifically, it is known as “*selective preservation*” (Evans 1985; Salemink 2000) in which “the cultural practices are singled out for preservation and presentation” (Salemink: 2000:141; see as well Endres 1999). For example, the ritual gong music was separated from the ritual context of buffalo sacrifice (Fjelstad and Nguyễn Thị Hiền 2006; Lê Hồng Lý et al. 2010).

My research focuses on changes in the religious and ritual life of the ethnic minority people in Central Highlands of Vietnam. The question arises in how far the rituals are interpreted and perceived locally as both cultural and economic value. I will also explore the question how the ethnic minorities participate in the process of selection and interpretation of specific cultural elements as part of an overall Vietnamese cultural heritage in the context of the government’s politics of national identity. By this research, I avoid looking at the minorities from victimized and passive position. Instead, I will adopt the ethnic minorities’ perspective to investigate their cultural and economic strategies in practicing the rites.

With that approach, this research will explore the relation between the minorities and the local authorities in practicing and transforming the minorities’ cultural ritual cycle and the use of heritage in the process of nation-state formation of Vietnam during the late socialist period.



## References

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**Diána Vonnák**

**Building Changes: Heritage, Planned Social Change and Resistance in Lviv**

Complex entities, like cities pose many challenges for anthropological investigation. Being composed of hugely diverse elements cities allow and restrain certain forms of actions, often invisibly. They also become test sites for all-encompassing goals of governance and policy making – intentionally designed experiments of planned social change. The talk will give an overview of my field site, Lviv, a city where many different political regimes aimed to enhance social change through changing the function and layout of historic architecture. Using two desecrated churches, which are both currently functioning museums as focus points I will outline how Austrian and, subsequently, Soviet forced secularisation played out in the city. I will also sketch out how historical baggage and the need of innovation is balanced in the management of buildings in the contemporary Ukrainian context.

This ethno-historical vignette will serve as a basis to trace out the broad theoretical questions at stake. I will situate my research in the contemporary debates both geographically and theoretically. On the level of ethnographic particularities I show how the project links into studies of Ukrainian nation building and those of post-socialist heritage and urbanity in its aim to treat the realm of policy and materiality together, in dialogue. On a more general, theoretical level I try to contribute to understandings of large-scale social engineering as it is realised in everyday contexts. Finally I will propose that the notion of teleology might be helpful in theorising the direct impact architecture and material surroundings have on social relationships.

**Elzyata Kuberlinova**

**Religion and Empire: Kalmyk Buddhism in later Tsarist Russia**

The Russian empire was a multiethnic state, which population varied greatly in culture, language, and religion. In the second quarter of the nineteenth century Russia's policies towards religious and ethnic minorities changed from *veroterpimost'* ("religious tolerance") to greater homogenization and Russification (a form of cultural assimilation into Russian language and culture). The new key ideology for managing the empire's diversity was the doctrine of Official Nationality (1833) with its three pillars Orthodoxy (the Orthodox Christianity and state's protection of the Orthodox Church), Autocracy (unconditional loyalty to the Russian emperor), Nationality (dominance of Russian nationality and Russian culture).

The project addresses the question of how the Russian empire dealt with its religious minorities and tried to integrate its non-Orthodox subjects in the imperial order after the doctrine of Official Nationality established itself as dominant in government circles and the mere existence of the diversity itself was perceived as a challenge to the political stability of the state and to the power of its official religion – Orthodox Christianity.

This dissertation will study the fate of the Kalmyk Buddhism in Russia through the paradigm of the Russian state's policies that concern the functioning of Kalmyk Buddhist institutions, and how Kalmyk Buddhist clergy perceived and responded to Russian involvement into its religious affairs. The main goal is to explore the role and responses of Kalmyk Buddhist clergy to the policies of integration and Russification employed by the Russian government and the Orthodox Church from 1833 until the end of the empire.

**Hans Goldenbaum**

**Contradictory encounters. Arab nationalists and Zionists between pragmatism and religious and secular identity politics, 1930-1947**

The project aims to deal with the contacts between Arab nationalists and Zionist activists during the 1930s and 1940s between the competing poles of nationalist discourses and identity politics – secular or islamized. The discursive and personal encounters between Arab nationalists and Zionists, that took place against the background of a critical process of societal transformation and under colonial conditions, point to the ambivalence and complexity of their ‘entangled histories’, histories that are concealed behind post-1948 narratives both in national and international historiography.

**Beyond teleology – Change of paradigm**

The history of Zionism and Arab nationalism is known to be one of conflict, rejection, exclusion and violence. It is a history of failed negotiations, missed chances and opportunities, indeed, of mutually exclusive political projects. The history of encounters between ‘Arabs’ and ‘Zionists’ (themselves ‘Ottoman’, ‘Arab’ or ‘European’) is told from the post-1948 perspective, with wars and terror, Settlement policies after 1967 or the massive effectiveness of modern anti-Semitism in the Arab world in mind. The latter serve as the *explanans* for a retrospectively assumed history of conflict between two homogenous warring groups. To get closer to the actual history, it is necessary to approach the sources without this bias and to understand the reality that is to be traced as an open one – as it was understood by the actors behind and in the sources.

It should also advance our knowledge to abandon the great retrospective narrative of (failed) negotiations and turn our attention to the everyday sphere, to informational contacts, short-term dealings, the vague and ambiguous, which until now have never been the focus of interest, with the relevant sources rarely being used and scrutinized. By shifting focus, we might get a better picture of the nature of the encounter between the ‘sides’, of their expectations and perceptions and of their pragmatism.

**Sources and questions**

The main source collection used in the first stage of research can be traced to Eliyahu Sasson, head of the Arab department in the Political department of the “Jewish Agency”. The collection contains reports on and minutes of meetings and discussions with dozens of Arab politicians, editors or entrepreneurs. The archived files of the department also contain hundreds of reports on positions and plans, relations and networks of Arab actors. In a second stage, public discursive traces of some of these figures are to be searched for in sources that can be attributed to the Arab political public sphere (newspaper articles, speeches, pamphlets, books). The research will focus on the Arab actors. Leading questions of the research will be: What were the interests that brought about the meetings? How was the own collective conceptualized? Is an argumentation based on a ‘community of language and history’ or rather on a ‘religious collective’? Are both concepts intertwined? Do secular political contents

or identity politics appear in a religious form? Is there an overlap in regard to interests or argumentation? What kind of references to 'the other' can be found in publications and speeches? What kind of self-representation was the legitimization of their own national struggle (as an 'Arab', 'Arab-Muslim' or 'Muslim' nation, compared to 'Jewish nation') based on? Does everyday pragmatism at times subvert such categorizations? And also: Is it possible to get closer to the genesis of Arab modern anti-Semitism (that is often falsely classified as traditional and rooted in Islamic tradition)?

**María Soledad Hernández Nieto**

**Inquisition and Images in Early Modern Spain. Proceedings in Mexico and the Canary Islands, ca. 1520-1700**

The Spanish Inquisition was founded in 1478 with the aim of ending *criptojudaism*. Through the bull *Exigit sinceræ devotionis affectus* the pope Sixtus IV granted the Catholic Monarchs, Isabella of Castile and Ferdinand of Aragon, the privilege to appoint inquisitors in their kingdoms. Unlike the medieval inquisition, itinerant and under the direct control of the Papacy, the Holy Office in Spain was developed as a permanent institution, integrated into the monarchy's polysynodal structure. An extensive network of district tribunals provided a basis for the territorial implementation of the only royal institution with a common jurisdiction throughout the main Hispanic domains. Between Church and State, the Inquisition became a privileged instrument of political action, leading the process of attempting to impose religious uniformity that erected the Catholic faith as the key social unifying element, the foundation for a collective identity.

The outbreak of the Protestant Reformation gave new impetus to an organization that began to show signs of exhaustion. Under the threat of a foreign ideological invasion the Inquisition was provided with new functions, expanding its powers to censorship of written texts and images. Moreover, the reformist leaders, in their attempt to approach a primitive Christianity free from corruption and unnecessary formalities, redefined the role of the religious image. The denial of the cult of images is accompanied by all sorts of signs of hostility and contempt. The Catholic Church reaffirmed in the Council of Trent (1545-1563) the cult of the sacred images and their teaching and mediating functions, affirming the representations of Christ, the Virgin and the saints as a fundamental tool in its evangelizing strategy. This controversy, while causing profound changes in representation, drove divergent ways of reacting to the image. In this context of religious division, the image acted as a decisive element of differentiation between Catholics and Protestants.

Studies linking Inquisition and image have focused on the analysis of the various representations projected by an institution that developed much of its activity in secret. The Inquisition is perhaps one of the darkest chapters in the history of Catholicism, as well as one of the pillars of the so-called Spanish Black Legend. The strength of its own image and the viscerality of the statements have often constituted an obstacle to real knowledge of the Inquisition's operation. The ideological positions of the nineteenth-century cultural debate fortunately have been overcome. It is time thus to frame the old question in a new way: instead of asking about the role of the institution in the development of the arts in Spain – a question aimed at elucidating the origin of the thematic and stylistic peculiarities of the Spanish Baroque – we should consider the Inquisition's impact on the visual culture of its contemporaries.

This project is hence directed to exceed the limits imposed by the traditional iconographical approach and extend the focus to social conventions around these cultural objects. Recent research using inquisitorial records has indicated the prominence of the image in manifestations of external religiosity. Inquisitorial proceedings constituted a remarkable fount

of knowledge on the content, the significance and the use of images in Early Modern Spain. By examining these sources I want to trace the role played by the image as an identity marker in this temporal and spatial framework, after Protestant reformers questioned its efficacy, as well as the Inquisition's agency in this process.

**Simon Krause-Heiber**

**Political Theologies: Jewish Perspectives on Hellenistic Politics**

During the Hellenistic era (330–30 BCE), more Jews than ever were scattered all over the Mediterranean region and the Middle East. Being confronted with various social and political circumstances, those communities had to find individual ways to cope with the demands of living in Hellenistic kingdoms, ruled by powerful dynasties. Since Jewish identity relied heavily on religious laws and traditions with important political implications, the ideologies, interests, and policies of non-Jewish kings posed major challenges for the self-perception of Jewish individuals and groups.

The most severe problem in this regard seems to have been the potential opposition between the monotheistic idea and the modes of government of Hellenistic rulers. Jewish monotheism, as it had developed in Persian times, implied that the one God, creator of the world and ultimate judge of humanity, ruled over his creation with absolute power. Theology, defined as the reflection on the relationship between the natural and the supernatural, could then ask in which way God would execute his rule over the world, or in which way God’s reign was related to man’s rule over territories and peoples. The Persian king, being perceived as an excellent ruler by most Jews of the time, could be regarded as the one who represented God’s ultimate power on earth, acting as the “instrument of God” or the “servant of God” in a political context.

In Hellenistic times, Jews had to adapt this “political theology” according to the respective political circumstances: As I will argue, the extant literary sources reveal various ideas and concepts that helped Jews to participate in social and political life while still maintaining certain identity markers such as the belief in the monotheistic idea. The different Jewish perspectives on Hellenistic politics as reflected in theological literature and (few) other source material, can thus be described as “political theologies”.

My talk features some examples of these theologies, all of which try to solve the fundamental theological question of how exactly God executes his will and his reign over the world. While apocalyptic concepts mostly expect God to destroy every human form of government and to erect his own ever-lasting kingdom at the end of days, other conceptions do not rely on eschatology:

The Letter of Aristeas aims to bring Jewish tradition in line with Greek political ethics and Ptolemaic royal ideology. Dedicatory inscriptions from Egyptian synagogues confirm that Jewish communities could integrate the Ptolemaic model of monarchy into their monotheistic concept of God’s rule over the world.

Also, the Greek versions of the Book of Esther show that a non-Jewish king could still be interpreted as the instrument of God, his political decisions steered by divine intervention. In this conception, prayers play a major role, as they are illustrated as being both necessary and effective means to evoke divine action.



These examples demonstrate that Jewish individuals and communities found manifold ways to integrate into the social and political life of Hellenistic multi-cultural societies. This conclusion contradicts the theory that Judaism almost always was perceived and acted as a political opposition to kings and governments, a notion that still dominates the scholarly debate. Compared with this, the main thesis of my dissertation is that Jews developed various political theologies that adapted the monotheistic idea to the respective political circumstances. This gave Jews the liberty to participate in political life while still maintaining important religious identity markers. Thus, the aim of my dissertation is to analyse how exactly these relationships between theology, politics and religious identity played out and developed. Possibly, the study will reveal diverse transformations of Jewish theologies, correlating to the dynamic character of the multifaceted and ever-changing Hellenistic world.

**Ditte Maria Damsgaard Hiort**

**Altars in the Decapolis region, 1<sup>st</sup> century B.C.E. – 5<sup>th</sup> century C.E. Religious remedies in context: typology, ritual practice, and societal patterns**

Altars played a crucial role in all ancient societies, and to the Romans they were equally as important. Altars were the sole religious remedy, around which all sorts of religious life evolved, and it was furthermore the holiest and most sacred object in antiquity; hence, altars were absolute fundamental in the religious practice. Both the public and private spheres acted as mediators between such remedies and the performing individuals or groups.

It is from the evidence clear that altars came in many sizes and shapes, and often appeared visually very different from each other. Some were monumental, whereas others were portable. Some were cut in marble, but the majority in various sorts of limestone. Blocks could be dressed with inscriptions, many types of iconography, historical and religious symbols. Common to all altar types, large or small, richly dressed or not, was their intended religious purpose. Blood, burnt, libation, corn, food and incense offerings, even occasional human sacrifices, took place on altars throughout all known times. The purpose of altars also differed significantly. Some were meant for private funerary contexts and others were large-scale altars, where public ceremonies took place. A significant number of altars were of the dedicational type. One of the largest groups of altars in the Decapolis comprises this type.

This dissertation evolves around the archaeological remains from the cities within the Decapolis; today a large area comprising approximately 13 sites mainly located in Jordan. However, two cities are placed in Israel and at least another three in Syria. Thus, it becomes evident that “Deca”, meaning ten in Latin, did not quite cover the minimum 13 cities, which the region most probably in reality consisted of, at least in its last stage. Furthermore, the Decapolis was placed in territories that underwent many changes especially during the Hellenistic and Roman periods. The cities were often involved in wars, saw new kingdoms rise. Shifting powers, cultural and religious diversity, and transformations shaped the cities throughout the centuries.

This paper seeks to give an introduction to the area in question and to the material under survey, some of the inquiries and hypotheses, and how I imagine reaching further conclusions that will enlighten our understanding of religious objects and ritual practice in the region of the Decapolis.

It would seem that the material culture in many parts of the Roman Empire differed significantly from core Rome; the altars too testify to this fact. I will throughout the paper consider in particular one group of material, the so-called horned altars. The body is highly interesting due to its special iconography, based on a symbol deeply rooted in Mesopotamian and Assyrian cultures. This invites us to ask a wide range of questions concerned with aspects of a socio-religious and cultural character. The group of material do on the other hand not only demonstrate the religious differences between core Rome and the Decapolis. Likely,

certain historical events played a role in choice of iconography in the cities within the Decapolis itself. This point is of particular interest because of the general scholarly consensus that all cities belonging to the Decapolis had a great need of expressing their “common” Greek heritage.

**Tim Felix Grünewald**

**Causewayed Enclosures of the Funnel Beaker Culture: The Meaning of Ritual, Cult and Religion in restricted Areas**

Enclosures – areas surrounded by ditches, palisades and/or walls – are known as archaeological remains of different prehistoric and historic societies since the beginning of agriculture, settlement and complex social structure. A special form is the so-called “causewayed enclosure” that occurs probably at first in the 5<sup>th</sup> millennium BC and spreads from a core area in the Paris basin into various Neolithic societies. In the 38<sup>th</sup> century BC it reaches the Funnel Beaker culture in northern Central Europe and South Scandinavia. It is characterized by and named after multiple interruptions of the surrounding ditch(es) that are rather to be seen as causeways between ditch segments with a certain function than as entrances.

Differences in the form, size, topographical location, deposition of finds and design of the interior area as well as of ditches with associated elements led to different interpretations of the meaning and actual use of the monuments. At first they were seen as (fortified) settlements, but in the course of time they were also labeled as refuges, corrals, market places, central assembly places and cult places. The latter is of special interest and the basic idea of my research project.

Even though there is a huge diversity in the design of causewayed enclosures and it is doubtful that they were all built for the same reasons or at least used in the same way, it is obvious, that archaeological phenomena with a somehow “cultic” character are appearing repeatedly in different spatial, cultural and temporal context. Palisade structures are suggesting restricted entrance into huge areas without traces of ordinary settlement but with depositions of ceramic vessels, stone tools, human and animal bones. The finds, that are also and especially to be found in the surrounding ditch segments, are intentionally destroyed or deposited without any traces of use, but in most cases not to be seen as usual waste.

My approach is to investigate those characteristics and create a model – as detailed as possible – of ritual activities in causewayed enclosures and their meaning within the life of contextualized societies. Comparative data analysis will illustrate the spatial, temporal and cultural distribution of single characteristics as well as their collective appearance in single enclosures.

The presentation will introduce to the Neolithic, the Funnel Beaker culture and the phenomenon ‘causewayed enclosure’. Some traces of presumed ritual activities will be presented right after a short introduction into alternative interpretations regarding the objects. Research problems will be mentioned as well as possible ethnographic comparisons.

**Anja Lochner**

**Symbolic power – Symbol power. Celtic „early style“ and its ritual and cultic and identity-forming significance**

With the beginning of the La Tène period, the break within Celtic society affected not only the social and administrative structures but caused also profound changes in the ritual and cult of the dead. As evidence of these changes the numerous archaeological finds, which are dated to this period of time, can be used. Unlike in the previous Hallstatt period, the ceramic loses its value as a symbol or ornament carrier. Mainly metal objects such as weapons, jewelry and vessels are now equipped with the new presentation respectively ornament shapes. The Celtic artisans of 5th century BC constructed complex plant ornaments, the smallest detail thought out bow pattern and circle pattern. Furthermore, they created bizarre masks and grotesque grimaces. These occurred as a defining element of the figurative decoration. This art style was described in 1944 by Paul Jacobsthal as "early style" and lasted into the early decades of the 4th century BC.

In the 1990s, archaeologists rediscovered by aerial survey a Celtic grave mounds in the vicinity of the Hessian Glauberg. But they could not have guessed which archaeological "treasures" the grave hill sheltered. Among other burials a well-equipped body burial of a man and an almost completely preserved, life-size sandstone figure were found. Soon the archaeologists became aware of parallels between the costume of the figure and the dead.

In addition to similar armament and armor both the statue and the dead wore a so-called "Mistletoe Crown". The crown of the dead was probably made of leather and wood and accompanied him to the afterlife. This motif is known not only from the Glauberg grave mound. Among other things, archeologists found the design on a mirror from the "princesses grave" of Reinheim (Germany) or as an application on a spouted jug from a grave of Dürrenberg (Austria) as well as on the so-called "Pfeiler von Pfalzfeld" (Germany). It seems that the symbol of the "Mistletoe Crown" was an important motif, which belonged to this period of time at the transition between the Hallstatt period and the La Tène period. The main distribution area of this symbol is located in the Rhineland. However, findings from the South of France, Austria and Bohemia are known.

A temporal focus of the project lies on the transition from Late Hallstatt period to early La Tène. Stylistic, spatial and temporal comparisons should allow a better understanding of the religious and cultic imagery of the Celts and a closer examination of the identity and self-representation of the Celtic elites.

**Giuseppe Tateo**

**Branding the Holy: How to build the new capital of Orthodox Christianity**

Bucharest, the capital city of Romania, is preparing to challenge Moscow’s leadership as capital of Orthodox Christianity. In 2016, in fact, the construction of one of the biggest Orthodox churches in the world should be finalized in the very heart of the city. This huge building will rise just at the back of one of the main symbols of the city, the famous House of the People.

This initiative unleashed periodically indignant reactions from some parts of civil society, contesting the choice to allocate such an amount of resources to erect a new church, while these should rather be used to strengthen the public infrastructure such as schools and hospitals. However, there are also supporters of the construction of the so-called “Catedrala Mântuirii Neamului Românesc” (Cathedral for the Salvation of the Romanian People): while some political parties already granted financial support to orthodox clergy, vast parts of the believers’ community emphasise the importance to build a new, big house of worship.

My research aims to grasp current new urban configurations of Bucharest mapping social contrasts, place-making strategies, and related meaning-bestowing processes: considering this entangled case in the light of (post)modern global secularisation could turn out to be of high heuristic value.

Such a case then offers an interesting opportunity to enquire how religion is perceived on the local urban scale and how it is used to brand the city by means of renewed and more attractive symbols. In this case, for example, the place chosen and the type of building on construction reveal a clear and precise strategy of city branding.

Moreover, taking into particular consideration the socialist and post-socialist times, this case invites to rethink the “post-socialist” label, at least in the form of a provocative question: is it still viable to use this expression when, in the capital city, a symbol of orthodox religion will soon overtower the past symbol of socialist materialism?