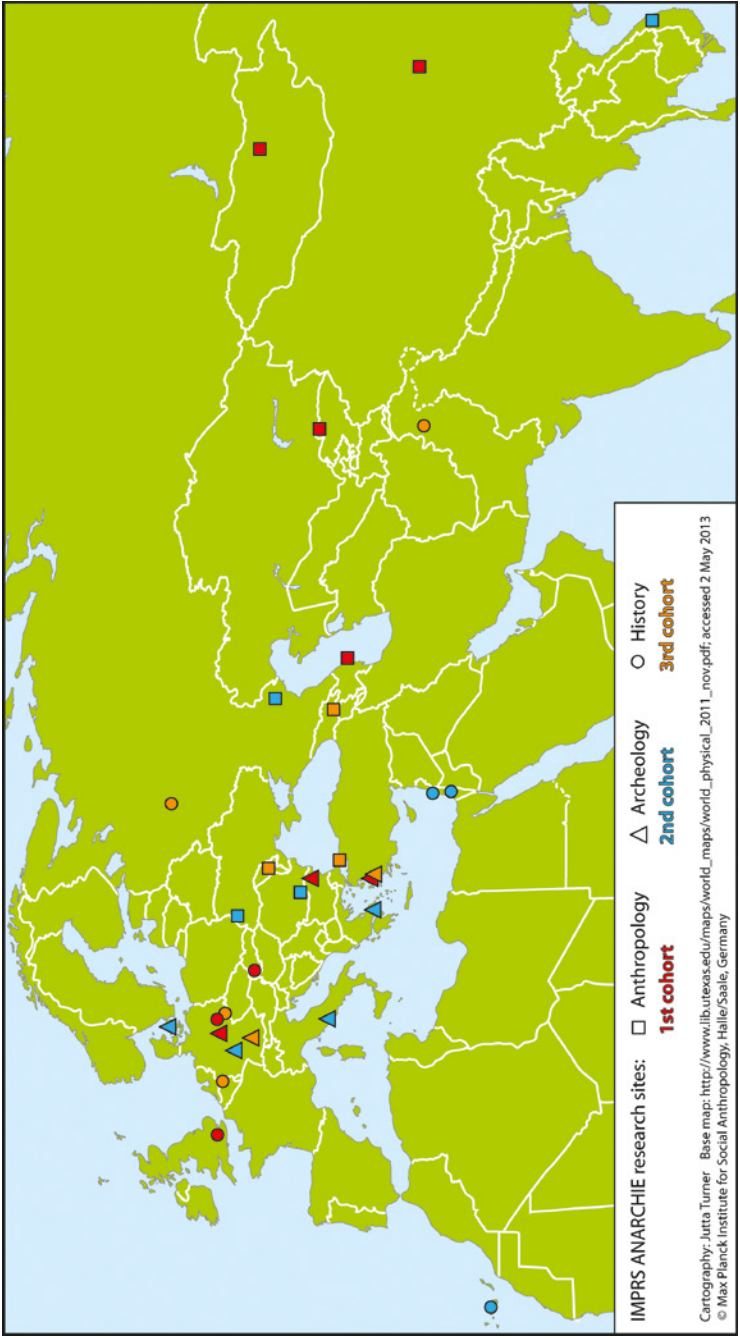


VIII

**THE ANTHROPOLOGY, ARCHAEOLOGY AND
HISTORY OF EURASIA**

(International Max Planck Research School, ANARCHIE)



Progress Report

Sascha Roth and Chris Hann

Background

The International Max Planck Research School for the Anthropology, Archaeology and History of Eurasia (IMPRS ANARCHIE) was launched in 2012 as a cooperation with the Martin Luther University Halle-Wittenberg. Our original partners were the Institute of History, the Institute for the Study of the Ancient World, and the Institute for Art History and European Archaeology. For the fourth cohort of students, to be admitted in 2017, we shall be joined by the university's Department of Social Anthropology. All the colleagues in question (see list below, p. 111) are members of *Philosophische Fakultät I*. Each of our three disciplines is in some sense a daughter of the master discipline, philosophy – provided that philosophy is understood as a rigorous empirically grounded science, and not as the armchair deduction of knowledge from abstract principles.

ANARCHIE receives most of its funding from the Max Planck Society. This is supplemented by two graduate schools of the university: "Society and Culture in Motion" and "Enlightenment – Religion – Knowledge", in which a few individual members of ANARCHIE participate actively. The Principal Faculty of ANARCHIE consists of senior staff in the participating disciplines, who play the leading role in teaching and in supervising the doctoral projects. The *Sprecher* and senior representative for anthropology is Chris Hann. In setting up the school, Hann worked closely with historian Michael G. Müller, who remains active in the School but has handed over *Sprecher* responsibilities for history to Andreas Pečar. François Bertemes is the *Sprecher* representing archaeology. Following the appointment of the original ANARCHIE coordinator Dr Daria Sambuk to a university post in the Institute of History in 2016, these responsibilities were taken over by Sascha Roth, a member of the first cohort and one of our first Alumni.

IMPRS ANARCHIE was designed for three cohorts of twelve PhD students, each covering all three disciplines. The first cohort, consisting of individual projects connected to the general topic of "collective identifications", was recruited in 2012. The second cohort began work in 2014 with projects in the general field of "religion and ritual". The focus of our third cohort, admitted in 2015, is "economic and demographic drivers of social change".¹

Following a successful application to the Max Planck Society, further funding has been secured to enable the recruitment of a fourth cohort in the course of 2017. The core theme will be "representation". We expect to recruit 12 students (4 in

¹ On this occasion only nine students were admitted, in order to release resources to permit limited funding of members of earlier cohorts in their fourth year.

each discipline) and, in line with the general trend in the Max Planck Society, to be able henceforth to offer a full fourth year of funding wherever this turns out to be necessary.

ANARCHIE emphasizes interdisciplinarity, which has long been a catchphrase in an increasingly specialized academic world. We agree with Fernand Braudel that “it is essential that each of the participants should not remain buried in his private research, as deaf and blind as before to what the others are saying, writing, or thinking!”² Work outside established disciplinary boundaries requires an appropriate institutional framework that enables students to step back from their earlier training (usually a Masters programme in one specific subject). The first year programme of ANARCHIE thus features wide-ranging introductory courses covering theories and methods of the social and historical sciences. At the same time, students work intensively on their individual projects with their main supervisor. The projects are discussed collectively at Winter and Summer schools involving international guests. The second year is largely devoted to data collection, usually in the form of field research or in archives and museum collections. This is fully funded by the programme. Resources are also available to support participation in conferences and workshops in every phase of the project. From the beginning of the third year (marked by an Autumn School at which progress reports are presented) the student is expected to prioritise rapid completion of the dissertation. Resources are available to facilitate publication.

Experiencing Interdisciplinarity

The main aim of ANARCHIE is to renew interdisciplinary contacts between anthropology, archaeology and history, which have weakened in the course of each discipline’s cumulative professionalisation. It is sometimes argued that archaeology and anthropology are upstart subjects, “subsidiary” to the classical discipline of history. In modern universities these latecomers are often to be found outside the humanities, the traditional home of Clio. Anthropologists boast proudly that, unlike other social sciences, they alone cover the full range of human societies. They are proud of what they were able to document in colonial conditions, and the study of remote communities living in preindustrial conditions remains a significant strand in anthropological research. But in recent generations, in a world of intensifying globalization, socio-cultural anthropology has successfully reinvented itself. Its longstanding association with the *Naturvölker* has been left behind. Both in terms of empirical range and theoretical innovation, the discipline has been dynamic in the postcolonial era. Anthropologists nowadays are as likely to do their research in large cities as in remote hamlets, and this range is reflected in the Principal Faculty of ANARCHIE. Irrespective of the setting in which they work, oral history and/or

² Braudel, Fernand. 1980. *On history*. Chicago: University of Chicago Press, p. 26.

archival research can enhance knowledge of local pasts and thereby understanding of contemporary social issues.

The changes in archaeology have perhaps been even greater, not least due to a rapprochement with the natural sciences and the application of ever more sophisticated methods in the analysis of material traces of past societies. These developments are opening up new conversations with geneticists and other neo-Darwinian theoreticians. While the nature of their data limit the possibilities for archaeologists to explore subjective worlds of meaning, symbolic representation and architecture can be studied by archaeologists with the techniques of the humanities. In archaeology too, as in anthropology, older models of unilineal staged evolution have been replaced by more dynamic models which allow for multi-directionality.

Many projects in archaeology overlap explicitly with projects in history in the sense that the analysis of material artifacts can be supplemented by that of written sources. This applies in classical archaeology as it does to the archaeology of the Middle Ages. Both fields are well represented in Halle. The Halle historians most actively involved in ANARCHIE specialize in the early modern and modern periods. Their work, too, reflects more general trends in approaching the past, including the value of comparison, the need to move beyond established nation-state and imperial frameworks, and to consider the voices of actors who were mute in earlier forms of historiography. There is now widespread awareness that historical sources can be approached through posing anthropological questions and applying anthropological techniques.

Because the three disciplines have been going their separate ways for a long time, nowadays, even when archaeologists, anthropologists, and historians ask similar questions, they lack the training and knowledge that would permit them to consider the perspectives of their erstwhile colleagues. This is why dialogue between the disciplines is encouraged from the very beginning of the programme, together with an awareness of the big questions underpinning all three. For example, in the era of postcolonial theory, it behoves all European scholars to assess crucially the ways in which they have represented the "others" they have encountered during centuries of imperial expansion. This applies to "continental empires" in Asia just as it does to the maritime empires which until now have had greater salience in postcolonial theory. The stereotypes of "Orientalism" have shaped archaeological scholarship in dealing with the more distant past as well as historical and anthropological accounts. Counter-stereotypes such as "Occidentalism"³ may play a useful role in unsettling hegemonic narratives and over-simplified notions of the modern West. But in the next step it is usually important to differentiate rather than flatten differences in categories as crude as "East" and "West". After a generation during which many scholars railed against Western, Eurocentric bias, in recent years some global historians are beginning to push back. Depending on the temporal and spatial frames

³ Carrier, James G. (ed.). 2003. *Occidentalism. Images of the West*. Oxford: Clarendon Press.

one wishes to address, recognition of unprecedented progress in European societies may after all be entirely warranted. This is the larger historiographical context in which ANARCHIE projects are pursued.

Whereas our fourth cohort (to start in October 2017) is likely to pay close attention to narrative theory and other humanities approaches in grappling with “representations”, the focus of our third cohort (admitted in 2015) is on the “harder” facts of social and economic history. But how hard are these facts really? Statistics have to be constructed; they are not compiled from the material world free of agency. Whether the data are quantitative or qualitative, almost everyone agrees that comparison is a good thing; like interdisciplinarity, it is a desideratum. But comparisons have to be undertaken with great care if they are to illuminate and not mislead. Irrespective of cohort focus, the same core problems of theory and method are explored in the introductory courses taught in the first year.

Central to our analytic framework are conceptualizations of time and space (in addition, individual researchers usually pay attention to local spatio-temporal perceptions, but that is a different level). ANARCHIE questions established periodization, for example by taking up issues such as how far it is legitimate to apply categories such as “the Middle Ages” outside the European past for which they were devised? What are the limitations of the standard narrative of a decline from Antiquity to feudalism, followed by a “renaissance? Does this suffice to approach the entire macro-region of Europe, let alone the whole of Eurasia? Can a singular phenomenon of “capitalist modernity” be identified and dated, or should we recognize “multiple modernities”, as Shmuel Eisenstadt and others have argued?⁴

With the notion of multiple geographies, we tackle the construction of historical regions (*Geschichtsregionen*) on multiple scales, which we seek to connect to each other as appropriate in particular cases. Ultimately, ANARCHIE postulates the Eurasian landmass from Japan to the British Isles as a unity. We thus reject Eurocentric scholarship, which has traditionally insisted on a “continental” divide between Europe and Asia. We encourage constructivist approaches to ethnic and national identities, while recognizing that some nation-states have deeper roots than others. The same is true of socio-cultural traditions: in many cases it is possible to localise purposive acts of creation (“the invention of tradition”), but these innovations often depend for their success on the evocation of sentiments or motifs that have a longer history that is harder to uncover.

ANARCHIE researchers emphasize interaction and movement of many kinds: of people, ideas, goods, and technologies. Some of the theories devised to analyse capitalist globalization may be relevant (albeit on smaller scales) to phenomena of the preindustrial era. World systems theory, for example, has been applied productively by archaeologists to the prehistory of various regions of Eurasia. The current known as diffusionism has long been unfashionable in Anglo-Saxon anthropology

⁴ Eisenstadt, Shmuel (ed.). 2002. *Multiple modernities*. New Brunswick: Transaction Publishers.

(ever since anthropology replaced ethnology as the definitive name of the discipline when institutionalization was consolidated at the beginning of the last century). The same is true of *Diffusionismus* and *Kulturgeschichte* in the German-language traditions of the discipline. Yet the entanglements in which we are interested, and which nowadays we study with the help of notions such as globalization or connectivity, are not wholly unlike those of previous centuries, and sometimes the approaches of the earlier schools may turn out to be helpful after all. (Although ANARCHIE does not support projects devoted exclusively to disciplinary history, the first-year curriculum is designed to familiarize all students with the main trends in each of the participating disciplines.)

In practice, most scholars recognize complex combinations of diffusion and independent invention. Jack Goody and others point to parallel developments at either end of Eurasia, but stress at the same time the importance of mercantile cultures in transferring knowledge in multiple directions.⁵ Such a "bottom up" focus, stressing merchants and markets, needs to be complemented by research into the nature of the polity and the ways in which market exchanges were constrained as well as supported by rulers. Scholars such as the late Bruce Trigger have formulated comparative typologies of "early civilizations" which are thought-provoking for anthropologists, archaeologists and historians alike.⁶ ANARCHIE students are encouraged to follow such trails irrespective of the author's disciplinary label. For example, the work of Max Weber, nominally a sociologist, and Alexander Chayanov, nominally an agrarian economist, has proved useful to numerous ANARCHIE students.

In the course of the curriculum students are acquainted with classical readings deploying key concepts of all three disciplines. The seminar *Approaching the Past: Theories, Methods, Conceptualizations* covers fundamentals of theory and methodology. Particular attention is devoted to concepts such as "culture", "acculturation", "diffusion", "civilization" and "tradition", which are used in all three disciplines, though often in divergent ways. This overview is followed in the second term by a seminar which engages with the central topic of the specific cohort. The course *Comparative Analysis* runs through both terms. It aims to convey how comparative methods are practised in each discipline with a view to maximising synergies and increasing awareness of pitfalls.

From archaeologists, other students typically gain greater awareness of the built environment and the political role of material culture for the construction of civilizational ideologies. For instance, anthropologists interested in the spectacular edifices of the present may realise that in some respects their intentions and effects are not so different from monumental constructions of prehistory. Archaeologists can learn from anthropologists how dangerous it is to assume tight connections

⁵ Goody, Jack. 2010. *The Eurasian miracle*. Cambridge: Polity.

⁶ Trigger, Bruce G. 2003 *Understanding early civilizations. A comparative study*. Cambridge: Cambridge University Press.

between material traces and ethnicity, thus implying delineated and bounded identities that do not do justice to the complexities of identificational processes. More positively they may, if the proper caveats are entered, make good use of anthropological research on modes of communication and production among non-literate, non-industrial groups. Both archaeologists and historians can profit from fresh debates concerning the performative aspects of social action, which have had a big impact on anthropology in recent decades. For historians, one benefit of close cooperation with anthropologists is the refinement of methods of oral history. Anthropologists in turn can benefit from the historians' advice in how to set about archival work. Several ANARCHIE anthropologists in our first cohorts have combined oral history research with archival work.

Each doctoral project is expected to draw significantly on at least one of the other two disciplines. This is reflected in the composition of the student's Advisory Committee, which may also be augmented by external experts. At the end of the day, however, students must knuckle down to focus on a particular question (or set of questions) within the scope of their disciplinary tradition. The Martin Luther University does not award joint degrees and therefore the methodology of the primary discipline must dominate. The process of thesis writing is usually highly individualist. It is expected that this takes place in Halle, either at the Max Planck Institute or at one of the university institutions. Most theses are defended at the Martin Luther University, where one formal report is prepared by the main supervisor and one by an independent expert. Cotutelle arrangements are also possible and have been successfully implemented in two cases.

Current Projects: second cohort, "religion and ritual"

An outline of the projects of the first cohort concerning "Collective Identifications" was provided in a previous MPI Report.⁷ Most of those projects were successfully completed in the present reporting period (see list of dissertations already defended, inside back cover). The second cohort began work in autumn 2014 within the framework of "Religion and Ritual". Projects explore links between religion and political legitimation (a focus that will be deepened in the fourth cohort), and the role of cult practice and mythology in the creation of identity.

From the perspective of historical anthropology, Elzyata Kuberlinova explores the Tsarist policies towards a minority religion. She analyses the mechanisms used by the Russian Empire to incorporate Kalmyk Buddhism and to assimilate its adherents. Similar questions are approached by Hoài Trần with regard to ethno-religious minorities and their ritual practices in the highlands of contemporary Vietnam. He is especially interested in showing how the groups and their living spaces are represented and transformed by the community members themselves, but also by

⁷ https://www.eth.mpg.de/3267142/2014_Report_Dep2.pdf.

the Vietnamese socialist state in a context in which certain cultural practices are internationally recognized as world heritage. In the multi-religious and multi-ethnic city of L'viv, Diána Vonnák explores how religious sites (Jewish, Roman Catholic and Greek Catholic) have been transformed from sites of Soviet ideological propaganda towards cultural heritage, and also into symbolic spaces for displaying and representing today's independent Ukrainian identity. The political resonance of religious buildings is also addressed by Giuseppe Tateo who investigates the inflationary construction of sacred buildings in the Romanian capital of Bucharest, and above all the monumental new cathedral. All these anthropological projects are based on extended field research; all demonstrate multifaceted aspects of religion and ritual and their pertinence to understanding political and economic dynamics.

If only due to the nature of their sources, mostly restricted to material remains, the archaeological projects were different in character. Tim Grünewald is shedding light on religious and ritual life among South Scandinavian and Central European settlers in the third millennium BCE. His comparison of causeway enclosures promises to reveal new aspects of ritual and religious life and emphasises the simultaneous importance of these monumental structures for spiritual and everyday purposes in Neolithic societies. Jan-Henrik Hartung focuses on special features of the interior architecture of Greek temples before and during classical antiquity. This project presents an elaborate picture of temporal changes and regional variations between sites that, like Grünewald's causeway enclosures, combine sacral and profane purposes. A quite different object of enquiry is the symbolism of Celtic ritual studied by Anja Lochner-Rechta and its transformation in the early La Tène period. The collective representations expressed in cultic imagery enable a richer understanding of Celtic society, its economy, and its regional differentiation. Ornaments and art artefacts also play a crucial role for Juliane Tomesch whose project is devoted to Egyptian elements in Roman sepulchral culture. The popularity of Egyptian symbols and motives on funeral altars and depictions of the afterlife in the Roman Empire in some ways foreshadowed the Egyptomania of nineteenth and twentieth century Europe.

Among the historians, the project of Simon Bellmann reaches farthest back in time. Taking the books of Esther and their historical translations as exemplary sources, he explores the political theologies of early Judaism, i.e. ideas pertaining to the relationship between divine power and human government. He is especially interested in the attitudes of Jewish communities towards non-Jewish rulers in Hellenistic and early Roman Judaism (330 BCE–100 AD). That not only books but material structures like altars can serve as important sources for reconstructing past relationships between humans and divine powers is demonstrated by Ditte M. D. Hiort. Focusing on the typological and chronological comparison of "horned" altars in the city of Gerasa (today Jerash), Jordan, she aims at deepening our knowledge of the social, religious and historical context that accompanied their making and usage. María Soledad Hernández Nieto draws on the archives of the Inquisition in the Canary Islands to examine the impact of foreign religious ideas, especially

Protestantism, primarily with regard to images and especially the representation of the deity. There are affinities to Tomesch's investigation of the spread of religious images and artwork in the eastern Mediterranean in an earlier epoch. Hans Goldenbaum's project challenges the familiar historiography of the Middle East during the Mandate period (especially the 1930s and 1940s), which assumes groups of actors differentiated by religion and ethnicity. Closer inspection of inter- and intra-group relations at the village level as well as between competing nationalist actors leads him to theoretical reflections on concepts of identification and "national indifference".

We have summarised the projects by discipline, but cross-disciplinary questions have presented themselves continuously in the work of this cohort. For instance, how can the use of religious symbolism to brand exclusive salt plates in Iron Age Europe be compared with the contemporary building of Orthodox churches in Romania to brand a national religiosity? What are the dividends of a comparative analysis of social relations and political loyalties in multi-religious settings such as the interwar period in the Middle East and Kalmykia in the western Tsarist Empire a century earlier? Do the techniques and media deployed by the powerful to create "proper" state-citizen relations resemble each other at some level? And (even though sources may be more scanty here) are there comparable similarities in terms of popular resistance?

Third Cohort: "economic and demographic drivers of social change"

The third cohort of nine students investigates inequality and social change with a particular focus on "economic and demographic drivers of social change". Projects range from the dynamics of reproduction among prehistoric hunter-fisher-gatherer societies to recent and contemporary processes of migration and resettlement. How is inequality organised and legitimated, e.g. in the domains of family, wider networks of kin, and larger collectivities held together by market exchange? What are the demographic, economic and political impacts of migrants and diaspora communities in past and present urban settings?

Relying on coins as almost the only available source from the Bactrian and Indo-Greek kingdoms of the 3rd and 2nd century BC, Gunnar Dumke's project focuses on encounters between the Greeks and local indigenous people. Numismatic iconography reveals that changes in the region's cultural landscape as the Greeks expanded into the Hindu Kush were more complex than hitherto conceptualised by scholars of these Indo-Greek kingdoms. The other historians in this cohort make more use of large quantitative datasets. Based on both public statistics and the private documents of Saxon farmers, Oscar Dube analyses the impact of institutional and technological developments between 1700 and 1900 on the peasant economy. Besides macro-level changes in the political and economic framework, this project also attends to the self-organization of farmers at the local level as a decisive factor in economic and social transformations. Working in the borderland of Belgium, Germany and the

Netherlands, Benjamin Matuzak compares demographic responses to short-term economic stress in 19th-century Europe. Regional variations in mortality, fertility, and marriage systems are all significant. In Eastern Europe in the same era, Maria Kozhevnikova's project explores social norms among Russian noblemen as reflected in court and police documents. Especially in the first quarter of the 19th century, increasing normative divergence among the Russian cultural elite must be connected to wider changes taking place in society.

The social norms investigated by prehistorian Juana Maria Olives Pons could hardly be more different: she is concerned with demographic developments in foraging societies such as those that can still be found in parts of southern Africa. Combining qualitative ethnohistorical and ethnoarchaeological materials, this project aims to correct one-sided explanations based solely on biological and environmental variables. Nico Schwerdt, in his project on long-term change in Greek Miletus, focuses on ceramic products to investigate socio-economic transformations in the cities of Asia Minor from Roman to early Medieval times. Ruptures and continuities in the production, consumption, and distribution of pottery are interpreted in light of wider economic and demographic trends in the urban economy.

Anthropologist Duygu Topçu also engages with social, economic and urban transformation in western Anatolia: but her focus is on Syrian war refugees in today's Istanbul and her main methods are ethnographic. Concretely, she analyses the refugees' loss of economic security and the economic and social strategies through which they cope with the impact of Turkish and international legal regulations. A somewhat different story of profound economic transformation lies behind Daniela Ana's study of Moldovan wine production, which has been significantly affected by a 2006 Russian ban on the product. How does one of the country's major economic branches, strongly shaped by the socialist economy, adapt to the different standards and demands of western European markets? While Ana is particularly concerned with changing labour practices in the wine industry, she also addresses wider cultural implications, including wine tourism. Finally, in another former Soviet state with an eastern Christian heritage, Annabell Körner explores the increasing role of assisted reproductive technologies in Georgia. Questions of family planning and the treatment of infertility are analysed with regard to cultural concepts of biological, genetic and social kinship, especially as these are challenged by new reproductive technologies.

As with earlier cohorts, all these projects invite creative thinking, both within and between the three disciplines. Can ethnographic evidence of how contemporary Georgians challenge normative expectations through their use of assisted reproductive technologies illuminate the norms that regulated the reproduction of Palaeolithic hunter-gatherers or the norm changes that took place in 19th century Russia? What new impulses do we gain for studying long-term historical developments if we juxtapose historical data on the innovations of entrepreneurial peasants in early modern Saxony with data concerning transformations in the ceramic industry of Roman and Byzantine Milet? Can power inequalities and civilizational encounters

between East and West in Antiquity be compared with the mobility of people, ideas and technologies we observe in contemporary Eurasia?

Activities

An Autumn School was organized in November 2014 at which members of the first cohort presented papers drawing on the data they had collected during their second year. The new cohort (focusing on “Religion and Ritual”) was ritually welcomed with a distinguished lecture by Jörg Rüpke (Max Weber Center for Advanced Cultural and Social Studies, Erfurt). The range of this lecture – entitled “Religious privatisation and individualisation in historical perspective” – was as broad as the range of our new projects in this cohort.

The Winter School in Wittenberg in February 2015, at which all members of the new cohort made presentations, was enriched with keynote lectures by Alexander Herda (Humboldt University Berlin), Gábor Vargyas (University of Pécs and Hungarian Academy of Sciences) and Kai Trampedach (University of Heidelberg).



Winter School of the second cohort in Wittenberg in February 2015. (Photo: Max Planck Institute for Social Anthropology, 2015)

The same cohort seized the initiative at the end of the Summer semester by organizing a Summer School in Erfurt under the title "Religion and Ritual: A Matter of Power". This marked the last gathering of this cohort before starting their year of data collection. In addition to presentations by the students themselves and inputs from Principal Faculty, lectures were given by three invited guests: Laurent Berger (Laboratoire d'Anthropologie Sociale, EHESS, Paris), Alexei Lidov (Lomonosov Moscow State University) and José Jaime García Bernal (University of Seville).




Another highlight in terms of interdisciplinary cross-fertilization, was the international conference "Inequality, Scale, and Civilisation", organised by Chris Hann (Max Planck Institute for Social Anthropology) and David Wengrow (University College London, Centre for Research into the Dynamics of Civilisation). Four members of the Principal Faculty (Bertemes, Fertig, Szołtysek, and Yalçın-Heckmann) presented papers, representing all three ANARCHIE disciplines.⁸



Inequality, Scale and Civilization: interdisciplinary conference at the MPI, July 2015

In October 2015 the third cohort of ANARCHIE was launched with a Distinguished Lecture by László Kürti (University of Miskolc) titled "Ethnography, History and the New Nomadism in Hungary". Less than one month later we had the pleasure to host another distinguished guest, David Kertzer (Brown University, Providence, USA). Following his talk on "Anthropology, Demography, and History" on 9th November, there was an opportunity to follow up during a roundtable on the following day, organized by Georg Fertig at the Institute of History.

⁸ See Heady and Yalçın-Heckmann 2016.


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

 MARTIN-LUTHER-UNIVERSITÄT
 HALLE-WITTENBERG

 IMPRS ANARCHIE


Ethnography, History and the New Nomadism in Hungary

László Kürti
 University of Miskolc, Institute of Political Science

The policy of the Hungarian state towards commemorations, rituals and historic pageantry is complex, ambivalent, and unpredictable.

The history of nomadism, which at first glance has little connection to modern Hungary, has been used by different social actors to interpret and organise social relations, the interaction between state and civil society and national identity. Hungarian „conquest-type“ nomadism identifies historical and legendary elements of the 9-10th centuries. It also builds on previous nomadic incursions to Central Europe by Asiatic tribes, particularly the Scythians, Avars and the Huns. In contrast, some communities of central Hungary have been rekindling interest in a distinct Turkic and Iranian nomadic heritage which dates back to the 13-14th centuries.

Based on extensive fieldwork in Hungary in the past two decades, the lecture will explore the creative social engineering of various elites who reconstruct nomadic histories in order to fashion local identities and a new national one. At the same time the lecturer will draw out the implications of these results for historical and anthropological scholarship.



Distinguished Lecture of the International Max Planck Research School
 for the Anthropology, Archaeology and History of Eurasia (IMPRS ANARCHIE)
 | 12 October 2015 | 6:00 p.m. | Main Seminar Room
 MPI for Social Anthropology | Advokatenweg 36 | 06114 Halle | www.eth.mpg.de

The end of the Winter Semester was marked (as traditionally) in February 2016 by the ANARCHIE Winter School in Wittenberg. Keynote lectures were given by Iliia Iliev (Sofia University St. Kliment Ohridski), Dietlind Hüchtker (University of Leipzig) and Jordi Estévez Escalera (Autonomous University of Barcelona). Again following the established pattern whereby the Summer School is organized “from below”, members of the third cohort put together an ambitious programme, “Social and Economic Transformations in Eurasia in the Longue Durée”. Keynote lectures were delivered by Daniel Devolder (Autonomous University of Barcelona), Yuliya Hilevych (Radboud University Nijmegen), Jeroen Poblome (Catholic University of Leuven), Grażyna Liczbińska (Adam Mickiewicz University Poznań), Steven Sampson (Lund University) and Caroline Rusterholz (Birkbeck, University of London). This School was also privileged to welcome Roland Hardenberg, recently appointed Director of the Frobenius Institute (Frankfurt/M).

Having said goodbye to members of the third cohort as they embarked on their year of data collection, in November we welcomed back members of the second cohort to present their preliminary findings at an Autumn School. This was opened with a distinguished lecture by the Danish archaeologist Flemming Kaul (National Museum of Denmark).

Principal Faculty (Cohorts 1-3)

François Bertemes (Institute for Art History and European Archaeology, Martin Luther University Halle-Wittenberg)

Christoph Brumann (Max Planck Institute for Social Anthropology, Halle)

Helga Bumke (Institute for Art History and European Archaeology, Martin Luther University Halle-Wittenberg)

Kirsten Endres
(Max Planck Institute for Social Anthropology, Halle)

Georg Fertig
(Institute for History, Martin Luther University Halle-Wittenberg)

Chris Hann
(Max Planck Institute for Social Anthropology, Halle)

Christian Mileta (Institute for the Study of the Ancient World, Martin Luther University Halle-Wittenberg)

Michael G. Müller (Institute for History, Martin Luther University Halle-Wittenberg)

Andreas Pečar (Institute for History, Martin Luther University Halle-Wittenberg)

Stefan Pfeiffer (Institute for the Study of the Ancient World, Martin Luther University Halle-Wittenberg)

Dittmar Schorkowitz (Max Planck Institute for Social Anthropology, Halle)

Hans-Georg Stephan (Institute for Art History and European Archaeology, Martin Luther University Halle-Wittenberg)

Mikołaj Szoltysek (Max Planck Institute for Social Anthropology, Halle)

Lale Yalçın-Heckmann (Max Planck Institute for Social Anthropology, Halle)

Guest Lecturers, 2014–2016

Jörg Rüpke (Max Weber Center for Advanced Cultural and Social Studies, Erfurt)
 Religious Privatisation and Individualisation in Historical Perspective
 (Opening Lecture, Autumn School, Halle, 5–7 November 2014)

Alexander Herda (Humboldt University Berlin)
 Gábor Vargyas (University of Pécs and Hungarian Academy of Sciences)
 Kai Trampedach (University of Heidelberg).
 (Winter School, Wittenberg, 9–11 February 2015)

Laurent Berger (Laboratoire d'Anthropologie Sociale, EHESS, Paris)
 Alexei Lidov (Lomonosov Moscow State University)
 José Jaime García Bernal (University of Seville)
 (Summer School: *Religion and Ritual: A Matter of Power*, Erfurt, 17–19 July 2015)

László Kürti (University of Miskolc)
 Ethnography, History and the New Nomadism in Hungary
 (Opening Lecture, Autumn School, Halle, 12 October 2015)

David Kertzer (Brown University, Providence, USA)
 Anthropology, Demography, and History
 (Distinguished Lecture, 9 November 2015)

Iliia Iliev (Sofia University St. Kliment Ohridski)
 Dietlind Hüchtker (University of Leipzig)
 Jordi Estévez Escalera (Autonomous University of Barcelona)
 (Winter School, Wittenberg, 1–3 February 2016)

Daniel Devolder (Autonomous University of Barcelona)
 Yuliya Hilevych (Radboud University Nijmegen)
 Jeroen Poblome (Catholic University of Leuven)
 Grażyna Liczbińska (Adam Mickiewicz University Poznań)
 Steven Sampson (Lund University)
 Caroline Rusterholz (Birkbeck, University of London)
 (Summer School: *Social and Economic Transformations in Eurasia in the Longue Durée*, Weimar, 18–20 July 2016)

Flemming Kaul (National Museum of Denmark)
 Prehistoric Religion – Bronze Age Religion: A Difficult Topic of Research?
 (Opening Lecture, Autumn School, Halle, 9–11 November 2016)

Doctoral Students of the 2nd Cohort: Religion and Ritual

- Simon Bellmann* (history, Institute for the Study of the Ancient World)
Political Theologies in Early Judaism – A Case Study in the Books of Esther
- Hans Goldenbaum* (history, Institute of History)
Between Nationalism, Pragmatism and Indifference
- Tim Felix Grünewald* (archaeology, Institute for Art History and European Archaeology)
Religion and Ritual in Causewayed Enclosures of South Scandinavia and Central Europe (4400–3100 BC)
- Jan-Henrik Hartung* (archaeology, Institute for the Study of the Ancient World)
Interiors of Greek Temples in Archaic and Classical Times
- María Soledad Hernández Nieto* (history, Institute of History)
Inquisition and Images in Early Modern Spain: Proceedings in the Canary Islands, ca. 1520–1700
- Ditte Maria Damsgaard Hiort* (history, Institute for the Study of the Ancient World)
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