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

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Introduction

The International Max Planck Research School for the Anthropology, Archaeology and History of Eurasia (IMPRS ANARCHIE) was launched in 2012 as a cooperative project of the "Resilience and Transformation in Eurasia" Department of the Max Planck Institute for Social Anthropology and three institutes of the Martin Luther University Halle-Wittenberg: the Institute of History, the Institute for the Study of the Ancient World, and the Institute for Art History and European Archaeology. In addition, two graduate schools of the university contribute to the recruitment and funding of ANARCHIE students: "Society and Culture in Motion" and "Enlightenment – Religion – Knowledge".

ANARCHIE is governed by a Principal Faculty consisting of senior staff in the participating disciplines, who also supervise the doctoral projects. The Faculty is headed by three Speakers, and overall responsibility lies in the hands of Chris Hann, who also represents the field of anthropology. In setting up the school, Hann worked very closely with Michael G. Müller, who has recently been replaced as the representative for history by Andreas Pečar. François Bertemes plays the leading role for archaeology. The ANARCHIE coordinator is Daria Sambuk.

IMPRS ANARCHIE is designed for three cohorts of twelve PhD students, each involving all three disciplines. The first cohort was recruited in 2012; the others will follow in 2014 and 2015. Each cohort works around a core theme: "collective identifications" for the first, "religion and ritual" for the second, and "economic and demographic drivers of social change" for the third. Each of these themes can be addressed in the broadest possible time span, from the Neolithic to the present day, across the entire Eurasian landmass.

The ultimate aim of ANARCHIE is to renew interdisciplinary contact between anthropology, archaeology, and history. Jointly taught courses in the first two semesters lay the theoretical and methodological foundations of the programme. Winter and summer schools offer platforms to discuss the projects with the local scientific community and with internationally renowned experts.

Research Agenda

The impulse behind ANARCHIE was born out of the awareness that contacts between these three fields of study have weakened in the course of the professionalisation of the academy. It might be argued (and still is in some places) that archaeology and anthropology are both latecomers, "subsidiary" to the classical discipline of history. In modern universities they are often to be found outside the humanities, the traditional home of *Clio*. Anthropology has successfully reinvented itself to escape from its longstanding association with the *Naturvölker*. Both in terms of empirical range and theoretical innovation, the discipline has been dynamic in the postcolonial era. Arguably, however, the changes have been greater in archaeology, above all as a result of a rapprochement with the natural sciences and ever more sophisticated methods. The disciplines have been going their separate ways for a long time, such that 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.

Although ANARCHIE does not support projects devoted exclusively to disciplinary history, the curriculum does provide coverage of the main trends. Dialogue between the disciplines has been encouraged from the very beginning of the programme, together with an awareness of the big questions underpinning all three. The introductory courses into methods and theoretical concepts explicitly open up comparative and interdisciplinary approaches. Although every PhD student has a clear disciplinary affiliation (a requirement of the Martin Luther University, which does not award joint degrees), each project is expected to draw significantly on at least one of the other two disciplines; this is reflected in the composition of each student's Advisory Committee.

Using the vocabulary of *multiple temporalities*, IMPRS questions established modes of periodisation. With the notion of *multiple geographies*, it explores the construction of historical regions, as well as states and ethnicities. Ultimately, ANARCHIE postulates the Eurasian landmass from Japan to the British Isles as a unity, thus pushing against Eurocentric scholarship, which has long insisted on a "continental" divide between Europe and Asia. We emphasise interaction and the movement of people, ideas, goods, and technologies. It follows that some of the theories devised to analyse contemporary capitalist globalisation may be relevant (albeit on smaller scales) to phenomena of the preindustrial era. In recent and contemporary scholarship, historians such as Jürgen Osterhammel, archaeologists such as Andrew Sherratt, and anthropologists such as Jack Goody have gone against the grain of disciplinary specialisation. ANARCHIE students are encouraged to respect and follow such trails.

Interdisciplinary Cooperation

Interdisciplinary dialogue is fostered by focusing on multivalent contested concepts such as 'culture', 'society', 'civilisation', 'ethnicity', 'class', 'network', 'identification', and 'state'. Can we agree on common definitions and operationalise them?

In conceptualising their projects, students are encouraged from the outset to consider insights from the other disciplines. That no social, cultural, or economic phenomena can be understood and made plausible without historical grounding, has become evident to the MPI anthropologists, who have learned that written historical sources can also be approached with anthropological questions and techniques that often originate in anthropologically inspired historical research. From archaeologists, they may acquire greater awareness of the built environment and the constructed character of space.

As for archaeologists, whose research is unthinkable without a materially based concept of culture, they have much to learn from anthropological warnings of the pitfalls of assuming tight connections between material traces and ethnicity. Archaeologists, who cannot rely on written sources, may instead, if the proper caveats are entered, make constructive use of recent anthropological research to draw parallels or *analogies* with the modes of communication or production techniques of the non-literate, non-industrial groups they study. Both archaeologists and historians can profit from fresh developments in network analysis and debates over the performative aspects of social action, fields very actively developed in anthropology. For historians, one benefit of close cooperation with anthropologists is the refinement of methods of oral history; here again there can be reciprocal benefits for anthropologists, as several ANARCHIE anthropologists are combining oral history research with archival work.

Synergies between the individual projects have already been numerous, leading to unlikely but fruitful further questions. Does the construction of the past and its instrumentalisation in the course of identity formation follow a similar logic in Early Modern England and contemporary Mongolia? Did the transfer of goods and technologies affect the local societies of the Bronze Age Aegean and medieval Central Europe in basically similar ways? Can a detailed study of local networks in a German town in the late Wilhelmine era reveal mechanisms that might help to reconstruct social relations as among the ancient Greeks, Romans, and Etruscans?

Current PhD Projects

The first cohort of PhD students, those who started their work in Halle in October 2012, is conducting research which falls in one way or another under the umbrella topic of collective identifications. The group consists of twelve internationally recruited young researchers, four from each discipline. Their projects focus on various regions across Eurasia: the Aegean, Europe, the Caucasus, Central Asia, and China. The chronological framework of the first cohort stretches from the Bronze Age to the present. The anthropological projects typically pay close attention to uses made of the past in the present, and to how different versions of the past are promoted by different actors.

Morphing "Chineseness": the negotiation between history and modernity in Xi'an (Leah Cheung Ah Li, anthropology – Max Planck Institute for Social Anthropology, Graduate School "Society and Culture in Motion")
This research project investigates the process of heritage making in Xi'an, the most ancient city in China, which is currently experiencing intensive industrial and urban development. Leah Cheung analyses how historical and archaeological sites are used to represent Chinese "history" in order to construct a common Chinese identity.

Oral Traditions and Moral Citizens: historical anthropology of Kyrgyz oral poetry performances (Mustafa Coşkun, anthropology – Max Planck Institute for Social Anthropology)
Mustafa Coşkun's research aims at a comparative analysis of oral poetry in Soviet and post-Soviet Kyrgyzstan, where oral poetry performances have long been embedded into the moral and political language and constitute a prominent aspect of the social life of the population. Since oral poetry performances have become a fertile ground for the circulation of moral vocabulary and expression of socio-political commentary, their study will lead to new insights into both socialist and postsocialist modernisation projects.

Acculturation in Thracia and Moesia Inferior from the 1st to the 4th century AD. The role of the settlers of the eastern Roman provinces as a cultural medium (Daniel Delchev, archaeology – Institute for the Study of the Ancient World)
On the basis of archaeological evidence, epigraphic, numismatic, and written sources, Daniel Delchev studies the eastern Balkans as a bridge for cultural exchange between eastern and western parts of Eurasia. The aim of the project is to analyse the role of settlers as a cultural medium: their origins, and their impact on material culture and society as a whole.

The Judicious Historian: performing an impartial history of England in the early Enlightenment (Miriam Franchina, history – Institute of History, Graduate School "Enlightenment – Religion – Knowledge")
By examining the oeuvre and reconstructing the social environment of the historian Paul Rapin Thoyras, a French Huguenot émigré, Miriam Franchina seeks to shed light on the European identity discourse of the early 18th century. Thoyras' best-seller, *The History of England*, reflects the emerging interest for the national past as a key to understanding the present and to creating a new identity based on the potentialities of human reason.

European Stoneware. Innovation and transfer of technology during the medieval and post-medieval period (Nadine Holesch, archaeology – Institute for Art History and European Archaeology)
This project analyses changes in European pottery, one of the most important materials in human daily life, across time and space. Nadine Holesch focuses her research on the diffusion of technology. The reconstruction of potters' lives and working conditions allows her to draw conclusions about contacts between different regions and the nature of the relevant collectivities.

Forms of Respect and Disregard in Mongolian Culture (Elisa Kohl-Garrity, anthropology – Max Planck Institute for Social Anthropology)
Elisa Kohl-Garrity's project tackles Mongolian notions of respect, which are very important for an understanding of history as moral authority. The study looks into the changing formats and framing of respect in various historiographical projects, which will be analysed in their specific socio-economic contexts.

Communication Networks of the Southern Aegean and the Eastern Mediterranean in the Minoan Era (Tobias Neuser, archaeology – Institute for Art History and European Archaeology)
In order to analyse the functioning of Aegean and east Mediterranean communication networks, Tobias Neuser focuses on storage and consumption vessels imported to the island of Tavşan Adası, where he has been excavating alongside François Bertemes. A study of the archaeological remains of these vessels permits original conclusions concerning trade and colonisation.

The Architecture of Tavşan Adası in Its Aegean Context (Michael Rechta, archaeology – Institute for Art History and European Archaeology)
Like his colleague Tobias Neuser, Michael Rechta is dealing with Tavşan Adası, formerly a peninsula and now an island off the Turkish coast. Approaching the mechanisms of regional exchange via architecture, he aims to shed new light on communication within the network, and also on the social and economic structure of the island in the Middle, Late Middle, and Early Late Bronze Age.

Between Luxury and Cruelty – Etruscan otherness in Greek and Roman literature
(Karoline Rolle, history – Institute for the Study of the Ancient World)
Karoline Rolle examines Greek and Roman descriptions of the Etruscans. By scrutinising the topoi, stereotypes, and arguments used in the writings, the project uncovers the self-perceptions of the Greeks and the Romans, and the ways in which they constructed and fostered their collective identities.

The Making of House, Home, and Family in Socialist and Postsocialist Azerbaijan
(Sascha Roth, anthropology – Max Planck Institute for Social Anthropology, Graduate School "Society and Culture in Motion")
Sascha Roth sets out to compare socialist and postsocialist notions and practices of family, marriage, and appropriate housing in Azerbaijan's capital, Baku. The ways in which families negotiate their values, norms, and relations and how they cope with transformation and discontinuities are crucial for understanding contemporary Azerbaijani society.

The Cross and the Hammer: the reception of social thought in the Catholic Church in the first half of the 20th century (Jakub Štofaník, history – Institute of History)
The social programme developed by the Catholic Church and wider Catholic communities in response to new challenges such as industrialisation, urbanisation, the formation of a working class, and migration patterns is the subject of Jakub Štofaník's dissertation. Focusing particularly on Belgium and Czechoslovakia, he examines the socio-political circumstances promoting and hindering the growth of this diffuse movement.

Social Agents in Small Towns. The town of Delitzsch before the Nazis came to power
(Hendrik Tieke, history – Institute of History)
Hendrik Tieke sets out to reconstruct local social agents in a small town in Saxony in order to reveal their everyday networks, alliances, and factions. A detailed examination of documents pertaining to associations, schools, marriages, etc. will enable a more subtle and accurate picture of German society in this period than is possible by focusing solely on political cleavages.

Activities

The launch of the Graduate School in October 2012 was marked by a distinguished lecture delivered by Stephen Shennan, Director of the Institute of Archaeology at University College, London. In his talk titled "Patterns of Long-Term Change in the European Neolithic" Shennan addressed the fluctuation of populations and their impact on social, economic, and cultural patterns, raising questions that can only adequately be addressed via a unified archaeological-anthropological approach.
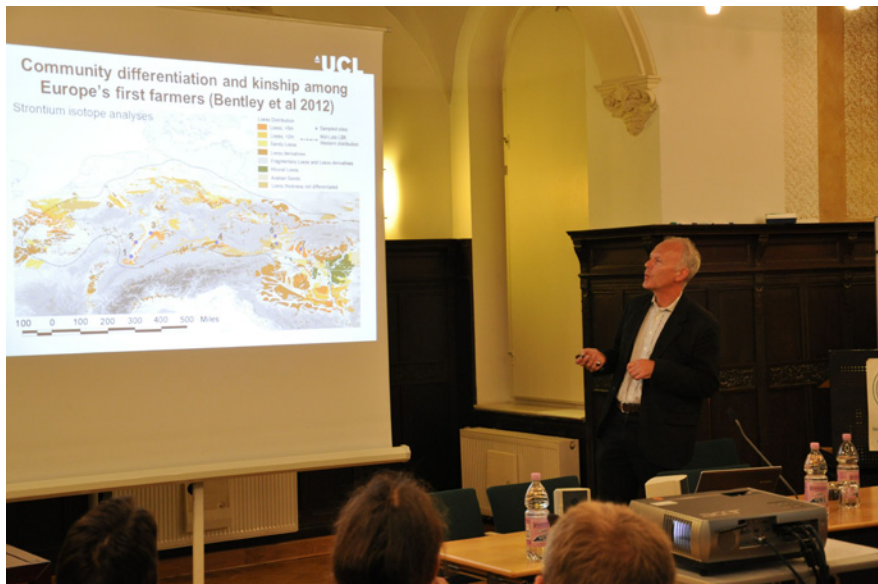
Stephen Shennan at the opening lecture of IMPRS ANARCHIE in October 2012. (Photo: A. Pippel, 2012)

The ANARCHIE winter school in Wittenberg in February 2013 featured keynote lectures by Louis D. Nebelsick (Cardinal Stefan Wyszyński University in Warsaw), Debora Gerstenberger (Free University of Berlin), and Lale Yalçın-Heckmann (University of Pardubice). Unlike this winter school, the summer school in Naumburg in July was organised primarily by ANARCHIE students themselves, who set up the programme, selected the external speakers, and coordinated their own presentations in the light of the entire programme as it evolved in the course of the year. Under the title "Identities in (Ex)Change: Interdisciplinary Approaches and Challenges", the School was divided into three sections corresponding to central interests of this cohort: continuity within change; ritual and exchange; and social (f)actors of change. Alexander Etkind (University of Cambridge/European University Institute, Florence), Bruce Grant (New York University), and Roberto Risch (Autonomous University of Barcelona) delivered keynote lectures and greatly enriched the discussions.

ANARCHIE summer school in Naumburg, July 2013. (Photo: Max Planck Institute for Social Anthropology, 2013)

Appendix: inaugural teaching Faculty, 2012–2013

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), **Dittmar Schorkowitz** (Max Planck Institute for Social Anthropology, Halle), **Hans-Georg Stephan** (Institute for Art History and European Archaeology, Martin Luther University Halle-Wittenberg), **Lale Yalçın-Heckmann** (Max Planck Institute for Social Anthropology, Halle).