

# **Resonant Self–World Relations in Ancient and Modern Socio-Religious Practices**

## **Appendices**

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## Appendix I: Showcases

### Phase 1: A Typology of Religious Practices and their Relations to the World

#### 1 Curative stones? (Kai Brodersen)

The scientific mineralogical literature of antiquity, beginning with Theophrastus, a pupil of Aristotle, has been the subject of extensive research, mainly aiming at discovering more about the early history of science. This, of course, is a valid approach, and furthers our understanding of what has been referred to as the ‘veneer’ of scientific thought in the ancient world – a veneer which led to such thinking being transmitted, and discussed, by only a select few scholars, often separated by several generations, and explains why such thinking had little influence in the medieval world, and was partly lost and partly transmitted outside the Graeco-Roman tradition.

However, knowledge and lore about stones furthered an intensive **diagonal self—world relationship** with non-scholarly audiences both in the ancient world and in later periods, right up to late modern and contemporary esoterics (as is clear from the substantial business both local and online shops enjoy which sell ‘crystals’ and ‘curative stones’ together with tales about their supposed ‘sacred’ power). There is a substantial body of ‘derivative’ works based on ancient scientific thinking on the application of these thoughts in everyday life. They include works on agriculture (Palladius), architecture (Cetius Faventinus), geography (Pomponius Mela, Solinus), medicine for travellers (Pseudo-Pliny), pharmacy (Pseudo-Apuleius), and indeed curative stones.

One problem facing a scholar interested in these works which are echoing science and apply, but do not advance it, is the fact that there are no full critical editions of some of them; for instance, while there are good, if underused, editions for other ‘Lithica’ (Pseudo-Orpheus, Pseudo-Dionysos and Pseudo-Socrates: Halleux/Schamp 1985), there is, as yet, no full edition of the work on ‘curative stones’ by Damigeron (an author attested for the second century AD by no less a figure than Apuleius); however, I am in the process of publishing such editions.

Thus, the main focus of the thesis will be to study these texts on curative stones by applying the guiding questions of the research group: Why do they elicit for ‘resonance’ with a contemporary readership? How do they allow us to understand the world of this readership, which notably includes outsiders, not only women, but also drug-heads, burglars, and slaves known to us in the literary sources mainly through the eyes of those who feared, or marginalised, them? Are these texts on ‘curative stones’ evidence for a ‘personal dimension’ of resonance? How, if at all, is their function comparable to phenomena such as astral religion to which they only rarely refer?

By studying the ‘Lithica’, the author of the thesis will also be able to ask, and answer questions like these: In what relationship to the stones are the readers envisaged? Where is seeing, touching, rubbing, or even eating stones or their dust required? Which experiences and emotions are appealed to? Which forms of practice are considered, provided or deemed possible? Where

do shapes, appearances or characteristics of the stones invite specific ways of dealing with them or even forcing them? What cultural practices are the texts connected to? Can the results of this study be related to recent debates on the history of senses and emotions, on 'the history of things', or on 'entanglement'?

Finally, the author of the thesis will also be able to explore the supposed influence, or lack of influence, of the texts on curative stones on contemporary esotericism: The peddlers of 'crystal healing' often refer to 'sacred ancient wisdom' as the basis of their wares, without being aware of the resonance such texts had two millennia ago and of their continuing attraction (Lecouteux 2011). Here, the framework of the IGDK could enlist competences for comparison.

As for the methods used, it is clear how this proposal relates to the overall question of the group. The author of the thesis will apply the established methods of classics and ancient history, but enhance them in view of the theories at the core of the group's mission, and, in contextualising a concrete example in the wider framework of diagonal and other axes of resonance, may well contribute to their further development.

**Collaborations:** The author of the thesis will find support by liaising with **Georgia Petridou's** and **Katharina Waldner's** projects concerning the body and gender, as well as **Jürgen Martschukat** (personal dimension) and **Peter Scherrer's** privatisation of salvation project.

#### **Editions by Brodersen mentioned:**

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## **2 On the resonance of cult sites in Ancient Israel: From the takeover of Canaanite sanctuaries by the Kingdoms of Israel and Judah to the centralisation of cults by Josiah to the construction of biblical memorials in Christian late antiquity (Irmtraud Fischer)**

Ever since the mid-20<sup>th</sup> century, when Kathleen Kenyon (Kenyon 1957) excavated Jericho and discovered a hiatus in its settlements for the time the Israelites were supposed to have conquered the city according to the bible (cf. Joshua 6), fundamentalist interpretations of the bible ('The bible is always right!') experienced a profound crisis. Approximately half a century later, the academic bible-studies community is now but faintly unsettled by comparable archaeological results, e.g. those of Finkelstein/Silberman (2002) proving the non-existence of the Davidic-Solomonic epoch in archaeological terms. If anything, such developments lead to new theses concerning the creation and growth of a certain text (cf. the ongoing project by the SNF: The History of the Pentateuch: Combining Literary and Archaeological Approaches). Archaeology and exegesis complement each other perfectly well where the bible acts as a theological, not a historical, book and is therefore understood as a 'world-making narrative' (Goodman 1978/92; Nünning 2009).

This project analyses the biblical phenomenon of continuation of sites, especially those of cultic places, under the category of resonance, thus addressing the question of the importance of self—world relations established by socio-religious practices related to specific **spaces**. More specifically, these are Israelite cult sites which have either been proven to have been built on top of Canaanite precursors by historical facts or are said to have taken over pre-Israelite holy places in the bible itself. For instance, the founding of the cult in Bet-El is affiliated with the ancestor Jacob/Israel (Gen 28:35), but Abraham had already built, according to Gen 12:6-9, an altar there, not to sacrifice, but to pray to his God. In addition, the narrated re-naming of the site (Bet-El – Luz) also proves the resonance of the cult place, which was, according to tales, to become one of the religious centres of the Northern Kingdom. There one of the (typical for Canaanite iconography) bull-statues was erected, which was then defamed as the 'Golden Calf' in the late regal period under the reign of king Josiah, which was dominated by monolatry.

At places with cult continuity such as Bet-El or of course Jerusalem it is possible to trace in biblical texts the reflection and literary evocation of world-relations of all cultural relationships of value: sanctuaries offer a structured cultic encounter with transcendence and evoke, due to the shared sacrificial meal, connections between all the members of the cult. Furthermore, they also establish diagonal relationships to the specific cult facility and its items and promote the development of individual spirituality. Cult sites that are, according to the bible, founded by women or based on female traditions (e.g. on Hagar's, Rachel's or Miriam's) are of special interest to this project, since it may be possible to trace axes of resonance here that are normally not readily apparent.

A workload adequate for a dissertation might for instance be obtained by choosing Beersheba as a case study. The site is prominent in the ancestor narratives of Genesis, which tell of the origins of the South Kingdom, but has the Iron Age archaeological characteristics of a city of the Northern Kingdom of Israel. New Israeli archaeological and historical research (Finkelstein; Lipschits 2011) considers Beersheba a border-city (see also Spickermann's project) in the Negev, a district not originally part of the Southern Kingdom of Judah.

The dissertation project will analyse the function of Beersheba as a border site in the ancestor narratives with historical-critical methodology and confront the archaeological features with the new Pentateuchal concepts (Fischer, in preparation) that understand the Genesis texts as world-making narratives presenting a double origin of 'the South' (of the land of Israel): the Kingdom of Judah via the genealogy of Lea, Jacobs first wife (Gen 29), and the Negev via Abraham and Sarah and their son Isaac (Gen 12-26).

The project will trace the tradition of select cult sites into late antiquity when 'biblical places' were turned into memorial sites by Christian pilgrimages to the Holy Land in order to lay claim to the land itself (at least) in a religious sense. The resonance of those 'biblical places' is evident even today in the renewal of ancient pilgrimage traditions and the commercialising trend in Israelite archaeology aimed at creating a booming Holy Land-tourism with all the repercussions of an archaeology guided by (geo)political interests. Within the IGDK and in collaboration with its sociological faculty it will hence be possible to reflect also on the changes such place-related resonances undergo in modern societies like Israel.

**Collaborations:** The project will achieve its aims by cooperating with **Wolfgang Spickermann**, **Christoph Heil**, **Stephan Moebius** and **Katharina Waldner** regarding the gendering of resonance. A cooperation concerning cult sites in Ancient Israel is intended with **Peter Scherrer** and **Jörg Rüpke**.

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- NÜNNING, ANSGAR 2009. „Welten – Weltbilder – Weisen der Welterzeugung. Zum Wissen der Literatur und zur Aufgabe der Literaturwissenschaft“, in: *GRM* 59/1. 65–80.

### **3 Religious ritual practices in ancient epic of the Imperial period: Resonance and poetology (Ursula Gärtner)**

Since the Iliad and Odyssey, religious ritual practices (and this includes descriptions of persons, objects and places) are typical components of epic poetry. These components play important roles in the story, they structure the narrative and they invite the recipient to reflect on the interface between ritual and narrative. Through repeated inclusion, adaptation and innovation, and through intertextual references the ritual components not only communicate these cultural practices; they also serve as a literary illustration of the author's self-world relation and evoke individual or collective new (religious) relationships of resonance within the recipient(s) (cf. Rosa 2016).

This PhD project on the **narratives' imbuelement with religious semantics as a locus for the generation of resonant relationships** would benefit uniquely from the configuration of the IGDK, especially the combination of the historical-philological disciplines with Sociology and Cultural studies. The significance of the interface between narrative and ritual has been recognised for some time (see e.g. Barchiesi/Rüpke/Stephens 2004; Nünning/Rupp 2013). But the specific role of ancient fictional poetry, in particular epic poetry, still offers a broad field for further research (for approaches see e.g. Feeney 2004; Beard 2004; Rüpke 2004; Grethlein 2007; Nasse 2012). It seems especially fruitful and innovative to combine traditional literary-narratological approaches with the approach of the IDGK, that is the investigation of resonant self-world relations. First the new methodological approach of the IDGK has the potential to create a comprehensive collection and typology of the described rituals and a typification of spheres and axes of resonance. Furthermore, we will not only gain information about ritual or socio-religious practices themselves and reflections about them, e.g. how characters locate themselves through horizontal, vertical, diagonal and introspective dimensions in the world and how the author lets the recipient perceive and evaluate this. We will also learn to understand how ritual and narrative influence each other, how ritual practices are restaged, how author and recipient gain a new resonant self-world-relation and how even poetological statements ('that means self-reflection of poetics as far as their preconditions, aims and relations to other subsystems and discourses of society (e.g. religion, anthropology, ethics etc.) are concerned', Robert 2015) can thus be read in a new light. So the new methodology will not only give most welcome impulses to narratological research, it will also enrich the questions provided by resonance theory.

The research field is wide. The project itself should be specified by previous knowledge and interest of the PhD student and thus determine the corpus of sources. Some possible aspects are outlined below. In recent years first steps have been made to examine some topics concerning the Latin epics related to these questions (cf. Nasse 2012). The imperial Greek epics have been neglected for quite a long time and although they have attracted attention in the last decade there



are still numerous possibilities to examine religious ritual practices. In the Latin epics of e.g. Lucan, Valerius Flaccus, Silius Italicus, Statius or in the Greek epics of e.g. Quintus Smyrnaeus, Colluthus, Triphiodorus or Nonnus one can examine resonant relationships in different ways: How and what religious/ritual practices are described or restaged? Can we find contemporary influences? Are there any traces of social contextualisations? How do the characters use these religious/ritual practices to experience resonant self-world relationships? How is all this reflected on by the characters themselves, the narrator or the author and how is the recipient invited to reflect on it? How is this used on the levels of production and reception to locate the implied author and recipient? How do (implied) statements about resonance become statements about poetology?

**Collaborations:** For the specific purposes of the IGDK particular cooperation concerning narrative/ritual is intended with **Eveline Krummen's** project on Pausanias covering the contemporary description of 'real' sacred places and with her project on 'resonance within texts and images'. Collaboration with **Kai Brodersen** on 'curative stones', **Georgia Petridou** on 'resonating bodies', and **Jörg Rüpke** on 'altars' and 'ancient astral religion' promises to be productive in developing a typology of religious/ritual practices. Concerning the comparative perspectives of the research, the project will benefit not only methodologically from the collaboration with **Stephan Moebius** on 'sacralisation'. As funeral games will be examined, collaboration with Moebius on 'burial rituals', **Jürgen Martschukat** on 'fitness' and **Hartmut Rosa** on 'football stadiums', but also on memorial sites and funeral practices will be important.

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#### 4 The apostle Paul's individual conversion as the loss of old and the gain of new resonance (Christoph Heil)

According to J. Rüpke (2007) 'the attractive power of Christianity and its extremely rapid growth-rate, sustained over several centuries, are among the most remarkable phenomena in the religious history of the Roman Empire.' To shed some new light on this phenomenon, it seems important to study individual conversion with some fresh perspectives on the **individual change of axes of resonance** as offered by the conceptualisation of and the collaboration within the IGDK.

With the notable exception of the conversion and baptism of the whole household of the centurion Cornelius in Caesarea Maritima (Acts 10), the early Jesus movement, including Paul, attest mostly individual conversions. Jesus and Paul invited individuals to reorganise their inherited systems of religious coordinates and join the group of believers in Jesus Christ. Such individual conversion based on a change of one's personal religious convictions is a rather new phenomenon in the history of ancient religions. Using Rosa's (2016) concept of 'resonance' might shed some new light on conversions in the early Jesus group, on the conversion of Paul, the meaning of baptism and the literary conceptualisation of conversion. In the following, a dissertation project on Paul's conversion will be described.

One of the rare first-person conversion accounts from antiquity is Paul's short report about his turn to faith in Jesus as Son of God in Gal 1:12-16 (cf. the even shorter remarks in 1 Cor 9:1 and 15:8-10). To begin with, one must investigate to what degree those accounts are influenced by typical elements of contemporary conversion narratives and by Paul's own interests. If an specific conversion experience of Paul can be reconstructed and described, then it must be asked in which ways it changed Paul's 'moral map' (see Taylor 1989; Rosa 2016).

This is a central question in Pauline studies: Did Paul receive a divine 'call' which he experienced as being in keeping with his Jewish map or did he 'convert' to a new religious worldview? In the past Paul's revelatory experience (Gal 1:16: '[God] was pleased to reveal his Son in me') was interpreted (especially in Lutheran exegesis) as the consequence of an alienation from Judaism. Since the 1980s the 'new perspective' on Paul has challenged this view: Paul experienced a strong resonance with Judaism, which was not terminated, but rather altered, by his Damascus experience. This reorientation took place at the beginning of the 30s of the first century AD and continued until his death at the beginning of the 60s.

Using Rosa's concept of resonance, it might be possible to reformulate the question and to get closer to some convincing theses. For instance, did the Damascus experience open up new resonance axes to Paul – horizontally to the Christians whom he persecuted and vertically to God who now became the God of Jesus Christ for him? Or did Paul make a new resonance experience along 'old' axes (written and oral Torah, the prophets, the spirit, etc.)?

Further, Paul's 'conversion' can be understood as an act of individualisation 'which includes the notion of de-traditionalisation' (Rüpke 2013). Indeed, following his vision of Jesus as exalted Lord, Christ and Son of God (on 'visionary individuality' see Rüpke 2015), the apostle devalued some traditions which had been very dear to him in his 'old life' (Gal 1:13-14; cf. Phil 3:7-8). Not only in Gal 1:12-16 but in the whole letter to the Galatians there is a strong emphasis on the apostle's individuality: Compare, for instance, the 'autobiography' in chapters 1 and 2, references to Paul's 'mysticism' (Gal 2:19-20; 6:14. 17) and the passage on his very personal relation to the Galatians in 4:8-20 (especially v. 12 on mutual imitation and v. 19 on Paul as the Galatians' mother being in labour). Regarding this aspect, the DFG Research Group 'Religious Individualisation in Historical Perspective' at the Max Weber Centre (University of Erfurt) could provide further stimulation and support for the doctoral student working on this topic.

Finally, conversions to the new faith in Christ were implemented and embodied in the ritual of baptism which is also described by Paul (Gal 3:26-28; Rom 6:3-8). In which ways did this ritual support the new resonances experienced by Christ-believers? The attraction of this ritual might be compared with other contemporary initiation rituals, e.g. the social position of their audiences and their ritual semantics.

In addition to a dissertation on Paul, dissertations on conversions in the early Jesus movement and in Luke's Acts of the Apostles also seem worthwhile projects.

1) A separate dissertation could investigate the reasons why Jesus could attract a group of followers in Galilean villages and why the majority there rejected him. In which ways did Jesus' preaching and his actions resonate with his addressees? On the other hand, there are also echoes of lacking resonance and refusal in the early Jesus tradition (e.g., Q 10:13-15 [Matt 11:21-24 par. Luke 10:13-15]). The Jesus movement is also aware of conflicts within families caused by individual conversions (Q 12:51.53 [Matt 10:34-36 par. Luke 12:51.53]).

2) Another dissertation could ask how early conversions to the faith in Christ were reflected in literature and which patterns were used for this by Christian authors. For instance, both Lucian ('Hermetimos') and Luke (Acts 17:16-34) relate failed attempts to convert Stoics. However, both protreptic stories do not end wholly negatively, but remain somehow 'open-ended'. This 'open end' technique contrasts with later Christian dialogues, for example the 'Octavius' by Minucius Felix (third century). Here a Sceptic philosopher finds the truth in Christianity and converts.

**Collaborations:** A cooperation on the theme of conversion is envisaged with **Stephan Moebius** (concept of sacralisation), **Wolfgang Spickermann** (conversion in Late Antiquity), **Hartmut Rosa** (resonance) and **Katharina Waldner** (initiation rituals).

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## 5 Religious practices and resonance in public space: Pausanias as a source for sacred objects, monuments and spaces (Eveline Krummen)

In recent times, Pausanias has been the subject of several studies (Elsner 2015; Hutton 2005). His interest in religious buildings, art objects and religion in general is well known and is part of an environment that was intrigued by religious beliefs and objects of non-Greek provenience (Pirenne-Delforge 2010 and 2006).

In addition, his preference for *ekphraseis*, especially in religious contexts, is also established in the scientific community, but these passages have never been systematically studied. A systematic analysis of *ekphraseis* can focus on self—world relationship that are reflected or even established in **practices of direct or mediated viewing**. The research project should therefore focus on selected passages that describe (art) objects in religious-cultic context and (religious) festivals or rituals. This would apply to both the descriptions of monuments (sanctuaries, altars, treasure houses) and the discussion of the artistic design of (sacred) spaces (pediment figurines, sculptures, groups of sculptures, mural paintings, reliefs). Initially the textual level should be analysed closely (references to reality, sources, level of fictionality, level of perception, analysis of perspective, comprehensive systematisation, role of those passages). In a second step, the way Pausanias depicts the public space with its buildings (the sanctuary) as an ensemble should be brought into focus, with due consideration of the new questions posed by archaeology. Which perspective was used to describe the ensembles? Is it possible to trace a 'symbolism' of the ensemble that was created by a certain place and time? If Pausanias has so far mostly been considered from the point of view of the historical accuracy of his writings, especially as it pertains to rituals and cults, the project would now approach the writer from the sociological angle of the English Anthropological School and the *École sociologique française*, which considers ritual 'as a cultural and historical matter' and its 'role in the society at a given time' as well as its 'vitality and variability of meanings' (Pirenne-Delforge 2006). In this context, resonance theory can even help to go beyond these contextualisations and foreground the viewer. How do cults, ritual action, and religious objects produce resonant dimensions both in and beyond the narrated time, as well as between the objects (cult, rituals) and Pausanias? Thus the project is looking at questions of resonance between recipient (original audience, viewer, *periegete*) and the artwork, temple complexes, and described rites. Where do we find diagonal, horizontal or vertical axes of resonance? The dissertation will discuss passages in Pausanias' description of Greece which focus on the descriptions of (religious) monuments or their artistic design, on rites and cults or on sacred public spaces. With respect to resonance theory, it will look at how diagonal, horizontal and vertical self—world relations are created by viewing and experiencing, or by involved reading, or if we have to consider the viewer (and author) Pausanias rather as we would a present-day visitor to a museum, who may be touched by what he or she sees, but does not bridge the inner gap between 'now' and 'then'. This can be shown by considering in detail the way objects, actions and commentaries

are described and classified. Modern-day handbooks of art or travellers' diaries could be used for comparison.

The basic methods employed will be those of Classical philology, esp. the analysis and discussion of Pausanias' sources. Modern communication theories and theories of space will also be taken into consideration.

**Collaborations:** With regard to resonance theory, as outlined above, aspects and theories of travel and globalisation and their functions must be considered. Here, exchange with **Kai Brodersen** (on practices of pilgrimage) and with **Hartmut Rosa** (on travelling to concerts or games) will be fruitful and can cross-fertilize perspectives on the representation of such events. A cooperation concerning the project on 'poetic sacred places' is intended with **Stephan Moebius** and **Wolfgang Spickermann** on sanctuaries as centres of resonance and with **Katharina Waldner**.

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## 6 Worshipping nature and the body: The personal, political, and spiritual dimension of the alternative food movement in the 1970s (Jürgen Martschukat)

At the beginning of the countercultural food movement stands Francis More Lappé's *Diet for a Small Planet*. Lappé began her project with a one-page handout at the University of Berkeley in 1970, which she turned into a book immediately thereafter that sold more than two million copies in the years that followed. *Diet for a Small Planet* is both a cookery book and a political manifesto that communicates the spiritual zeal of the counterculture and how it was acted out and reiterated in the quotidian practices of buying, cooking, sharing, and eating food. Vegetarian, organic, or macrobiotic diets were seen as worshipping the 'body-temple,' and they sought to bring the individual into harmony with divine 'mother nature.'

The aim of the project is to explore the spiritual zeal of the American countercultural, organic, and health food movements in the 1970s. In order to do so, it will draw on cookbooks, food manuals and food magazines as its major sources. The majority of sources will be retrieved from various cookbook collections in American University libraries, such as the 'Feeding America' project at Michigan State University, the Cookbook Collection at Steenbook Library at the University of Wisconsin at Madison, the collection at the Texas Woman University, or at the Radcliffe Library at Harvard University, to name just a few. In addition to that, qualitative oral history interviews with participants of the countercultural food movements will be conducted. Interviewees will be found by using social media and by working with the Principal Investigator's dense network of cooperation partners in the United States. This method has proven highly productive and successful in recently conducted research efforts of other dissertation projects.

This set of diverse materials will allow us to research the **religious zeal** of the countercultural food movement on three different, yet interrelated levels, in accordance with the outline of the IGDK: First, on a **horizontal level** the project will analyse the practices of food worshipping and how they forged a vibrant, quasi-religious community of cooperation, devoted to the creation of a 'better world.' Here, the project will analyse the interpersonal ties and connections within the movement and how they became part of its political agenda. Second, in a **diagonal dimension** the project will interrogate the agency of foodstuffs and how they partook in the shaping of a more holistic and spiritual relation to nature, the community, the self and its 'body-temple'. Just by taking a brief look at Lappé's *Diet for a Small Planet*, the diagonal dimension of the movement becomes obvious when she talks about the power of certain foodstuffs we store in our kitchens or of the big impact of the kitchen's architecture and design. Third, in a **vertical dimension** the project will delineate how eating right developed into a crucial concept and practice for seeking to build a better community and a better world that was to be shaped through the worshipping of nature and the body in the daily dieting practices. Observations on this third level will connect the food movement to the larger political goals of both the counterculture and the emerging neoliberalism of the



1970s that prompted actors to optimise themselves and how they live their lives in order to shape a prosperous society.

Conceptually, the project profits from recent intense debates on actor-network-theory (Latour 2005) and on the power of things and assemblages (cf. for instance Bennett 2010). In food history, this counterculture movement has received surprisingly little attention. Warren Belasco's *Appetite for Change* from 1989 is still the authoritative work in this field. On top of that, the religious zeal of the movement with regard to 'eating right' has never been researched systematically. In interdisciplinary food studies, the ambivalence and normative power of the urge to live a healthy lifestyle has begun to draw some attention lately. Major studies are for instance Charlotte Biltehoff's *Eating Right* (2013) or Julie Guthman's *Weighing In* (2011). Similarly, the power of foodstuffs and the agency of food items has only begun to draw attention lately. Here, two cooperative publications of the Principal Investigator need to be mentioned on *Fat Agency* (2015) and on *Food, Power and Agency* (2016).

**Collaborations:** Within the research group, the project will benefit from particularly close cooperation with **Stephan Moebius** (sacralization) and **Hartmut Rosa** ('Bowls of Hysteria'), but also with food regimes as thematized in the project of **Georgia Petridou**.

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## 7 Repressing the reality of death and burial rites in modernity (Stephan Moebius)

For a long time, the thesis of repression of death and dying dominated the discourses of social and cultural studies regarding death. Sociological theories of death interpret the ways of symbolising and communicating death in our organised modern era as a social 'repression of death' that is also expressed by placing rites and places of burial at the periphery of the city (Nassehi/Weber 1989). In recent years, however, this thesis of repression was increasingly questioned, sparking public interest and an intensified discourse concerning death (Schäfer 2002; Knoblauch/Zingerle 2005). The driving force of these processes were developed in publications by Elisabeth Kübler-Ross and Verena Kast, in popular guidebooks, discourses about near-death experiences and new funeral and memorial practices (natural burials, virtual cemeteries etc.). Additionally, these developments also depict a new institutionalisation of dying and new social 'movements' of death (hospice societies, hospices, palliative wards, the AIDS movement, etc.) as well as a reorganisation of the previous structures of death that are connected to those novel approaches. Hand in hand with it goes a rising valorisation of the individuality of a dying person. Not least because the demographic developments have resulted in an increase in elderly people as well as a rising interest of media and mass culture surrounding the dead body (e.g. TV-series such as *Six Feet Under* or documentaries on undertakers), death and dying are today not only omnipresent in the mainstream media, dying has also become a much discussed topic in politics, confessions, the economy and legislation (Feldmann 2004). Dying today is, like so many other aspects of modern life, not treated as an event that one has to encounter at some point, but has turned into a project of some sort – a project that clearly displays features of a 'resonance project'. Therefore it is possible to prepare oneself actively and independently for this resonance scenario which is to be kept in mind, to be planned and prepared (Moebius/Weber 2008).

The dissertation should therefore deal with the late modern discourses and practices surrounding death and compare these to the ones identifiable in antiquity. Is **dying** established **as a new axis of resonance** and imbued with meaning? The goal is to identify the changes of practices relating to death and burial rituals, but also the shifts in how our minds deal with death. What is the relation of the rituals to the production of resonance? How did the world-relations to the ancestors change? The methods will be methods of qualitative social research, especially discourse analysis, content analysis, interviews and participating observation.

**Collaborations:** Cooperation concerning death/funeral rituals is intended with **Irmtraud Fischer**, **Eveline Krummen**, **Georgia Petridou** and **Katharina Waldner**.

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## 8 Resonating bodies: Anatomical votives and incubation rituals in the Asclepieion of Pergamum (Georgia Petridou)

Made from terracotta, stone, metal and wood, arms, legs, eyes, fingers, hands, feet, uteri, genitals, internal organs and other recognisable parts of the body have been found at some of the most well-known healing sanctuaries of the Graeco-Roman world, such as Epidauros, Pergamum, Corinth, Athens, etc. Bodily fragments offered to the gods at sanctuaries, temples, shrines and other sacred sites across the ancient Mediterranean have been studied independently in a number of contexts: ancient medicine, health and healing cults (de Cazanove 2006); body theory (Girardon 1993); early modern collecting and art; gender (Bonfante 1986 and 1997); 'Romanisation' and cultural interaction (Glinister 2006; de Cazanove 2000); as well as more restricted surveys of individual sites and geographical regions or official site publications concerned with typological and technological developments (e.g. Fenelli 1975 and others). However, despite widespread academic and popular interest in this material, the category of 'anatomical votive' remains distinctly under-examined. For a typology of self—world relationship this material offers the rare possibility to historically study material forms of **self-reflective practices** that are established in **a nexus of object and transcendental relationships**.

This PhD project is centred on definitional and interpretative issues related to anatomical votives from the temple complex of Asclepius in Pergamum. The project focusses on the second century AD, but *comparanda* of earlier or later date are welcome. Although the Pergamene Asclepieion and its incubation rituals, especially as seen through the synchronic testimony of a *theoros* (pilgrim) named Publius Aelius Aristides Theodoros, has received some scholarly attention in the last few years (Petsalis-Diomidis 2010), there is still quite a lot of work to be done on the topic.

Two forthcoming publications (a monograph by Hughes and the upcoming edited volume of Draycott and Graham) will be utilised as the starting point for initial discussions with the student. By drawing on the concept of synchronic and diachronic resonance (Rosa 2012, 2014, 2016, 2016a) as the prevalent conceptual (or theoretical) framework, the PhD candidate will endeavour to re-discover and re-examine definitional and interpretative issues related to votives shaped like anatomical members from the temple complex of Asclepius in Pergamum. The next step is to take into account the rich corpus of dedicatory inscriptions found at the Asclepieion (Habicht 1969, *Altertümer von Pergamon* VIII 3). These inscriptions speak volumes of the incubation rituals which took place in the temple and the relationships of these objects with their dedicants. The PhD candidate will benefit hugely from autopsy of the material form of these texts enabled by a visit to the modern city of Bergama and its Archaeological Museum.

The PhD student working on this project would be prompted to address first more general issues, like the issue of the centrality of the anatomical votives in ancient healing and dedicatory rituals

(diagonal resonance). Then, the question of what these objects can really tell us about their original dedicants and their relationships with the respective healing deity (transcendental relations) as well as about their relationships with the other *theoroi* (ancient pilgrims) who frequented the sanctuary (intersubjective relations). Moreover, this project encourages the PhD candidate to consider questions regarding the mimetic or symbolic representation of healthy or diseased body-parts. Comparative approaches with other famous depositories of dedicatory body parts like the Asclepieia of Athens (Aleshire 1989 and 1991; Melfi 2007) and Corinth (Roebuck 1951) will be strongly encouraged. Extra emphasis should be given to the visual dynamic of these objects and the ways they enhanced and blended into the natural and the man-made topography of the sanctuary in which they were exhibited. Whereas for the former cooperation with projects on pilgrimage (e.g. **Hartmut Rosa, Kai Brodersen**) is important, projects focusing on sanctuaries will be helpful for the latter (**Eveline Krummen, Peter Scherrer**). Questions of intentionality will also be raised within the same methodological framework: were these anatomical votives meant for the eyes of the divine healers or were they meant to attract the interest of fellow pilgrims? More significantly, this project intends to engage in discussions of the diachronic and synchronic resonance of these objects. Given their pervasive presence in early modern museum collections (diachronic resonance) what can we, as modern viewers, conclude from these objects about ancient (synchronic resonance) constructions of body imagery and anatomical knowledge?

**Collaborations:** Apart from the cooperations already pointed out, this project will benefit from collaborations with other Ph.D. projects centred on conceptions of health and bodily identity, in particular the one led by **Jürgen Martschukat**, as well as the research projects on sanctuaries and initiation rituals in the second century AD like the ones headed by **Wolfgang Spickermann** and **Katharina Waldner**.

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## 9 Rock concerts and football stadiums as 'bowls of hysteria' (Hartmut Rosa)

In sociological and anthropological studies, the affinity between religious rituals and contemporary practices in rock concerts as well as sports events has frequently been observed (Kähler 2012; Gugutzer/Böttcher 2012; Klein/Meuser 2008; Schultz/Sheffer 2015; Alpert 2015; Koenot 1997; Till 2010; Inglis 2006; Mattig 2010). Thus, it is well known that such rites play a significant role in forging communities (of fans), inciting euphoria and forming identities, with a particular emphasis on adolescence. What has never been properly analysed so far, however, are the ways and means by and through which **particular axes of resonance are created in such practices**. The guiding hypothesis of this project is the idea that such axes of resonance are created and reinforced in **all four dimensions**: First, we find that certain persons (musicians, players) are bestowed with 'magical' powers and energies such that horizontal relationships of resonance are established. Moreover, resonances among the group of fans and 'devotees' are also created through collective rituals such as singing, clapping, dressing in symbolic outfits, the preservation and communication of 'expert knowledge' etc. Second, in all of these cases, certain objects are sacralised or 'energised', too, for example, drumsticks and guitar plectra, the shirts and shoes of players, or concert posters with signatures etc. Material (or diagonal) resonance, however, can also be observed with respect to 'sacred grounds' (Anfield Road, Wembley Stadium, Castle Donington) and 'holy times' (Saturday afternoon for the Bundesliga, the Wacken-weekend in August etc.). What is rather unclear, though, are the precise ways in which there might be an element of 'vertical resonance' in the sense of some perceived 'transcendent' power. Certainly, with legendary events during important football games (when Liverpool equalised a 0-3 in a Champions League final) or great rock concerts ('when Guns'n'Roses were re-united for the first time'), there is a vibrant sense among fans that 'history is written today'. Furthermore, in and during such events, fans feel that they are connected with the history and community of a much wider collectivity which they are a part of. This, then, also connects to the ways in which football games and rock events restore and reinvigorate the sense of the self being *connected*, physically and symbolically, to earth, life, the others and (one's own) history and/or biography. Thus, an important question to be answered by this project is whether and how the everyday life of the participants is affected by these events, and whether and how those axes of resonance are relevant outside the ritualistic practices themselves.

But first of all, the precise form of such resonances needs to be explored and researched in this project. How are those axes established, preserved, conceptualised and embodied? Methodologically, research will draw on a wide variety of ethnographic and sociological research. Based on the insights and guidelines of Grounded Theory, a triangulatory mixed-method approach including participant observation, expert and biographical interviews and a thorough analysis of documents will be suggested.

**Collaborations:** Obviously, this project will benefit a lot from the study of material cultures and objects on the one hand and of religious traditions on the other, several experts on which are part of the IGDK (**Jörg Rüpke, Kai Brodersen, Katharina Waldner, Wolfgang Spickermann**). Thus, there will be tight cooperation with the projects focusing on practices in antiquity, with a particular focus on comparative dimensions, i.e., on similarities as well as dissimilarities with respect to patterns and rituals of resonance. However, there also will be close cooperation with the research projects focusing on contemporary bodily and symbolic practices (**Jürgen Martschukat, Stephan Moebius**).

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## 10 Platform of encounters or a table for offerings? (Jörg Rüpke)

There is a long-standing tradition of interpreting Greek altars either as tables for the presentation of sacrifices, especially of the (not so important) parts of a victim, or as the place from which such sacrifices were transmitted to the Olympian gods by burning them; in the latter instance, a growing amount of ash might indicate the importance of such a place and its success in communicating with the divine (see the relevant lemmata in the recent *Thesaurus cultus et rituum antiquorum*). Gunnel Ekroth has started to question or at least modify these interpretations, but they are still the standard interpretation for understanding Italic and later Roman concepts of the 'altar'. However, these interpretations are confronted with a wide variety of structures (as in Greece) and with dominant traditions that do not fit the above mentioned interpretations.

Thus, this project abandons the view that altars are basically ritual instruments that metonymically stand for sacrifice and replaces it with the hypothesis that within the interpretative framework of resonance theory these structures appear as **cultural objects** and places (movable to a certain degree) that allow for and structure specific social, object and transcendent relationships. Some early depictions make ritual agents stand even on rather small stele-shaped objects. In other cases 'altars' accompany ritual performances without being used to deliver gifts to the gods. In many cases surfaces do not allow further usage, rendering the objects mere decoration in many interpretations.

The hypothesis orients analysis towards depictions on altars, depictions of altars, and occurrences of altars in ekphrastic texts. The faculty of the IDGK would allow for different foci, depending on the disciplinary background of the doctoral student. Starting from a regional sample, e.g. from Latium and central Italy from the early Iron Age to the Imperial period, and building on a good range of published material, the doctoral research project could consider individual or group practices related to and afforded by these structures and habitual objects, and the social and transcendental relationships thus established. To do so, it is crucial to transcend established categories of e.g. tomb altars or decorative altars, thus including the placing of multiple altars in established sanctuaries as well as altars set up in tombs or gardens. Ancient antiquarian or theological discourses about such practices and objects and the terminology developed for them (partly under the influence of Greek discourses) – *ara*, *altaria* – would then have to be both related to and contrasted with the results of the first stage. Here, the theory-based approach helps to contextualise ancient discourses as *part of* a field of contemporary practices and beliefs rather than presupposing that such discourses would automatically structure or correctly represent that field.

Systematically, the project will contribute to developing parameters of ritual action and a more complex description of such action. In particular, the sacralisation achieved by the long-term presence of 'altars' will help to focus on the **temporal dimension** and extension of ritual action and

its interdependence with ritual infrastructure as petrified memory of former ritual action and the creation of future memory by choosing and shaping a new altar. The extended chronological framework of the project might help to identify changes in individuals' competences to create and change ritual 'infrastructure' even in public sanctuaries and their potential to 'appropriate' such places. The project would thus not only contribute to the typology envisaged by the research training group as a whole, but also have substantially bearing on modern theories of sacrifice, which are based on a small tradition of ancient discourses and a distorting selection of 'altars'.

Methodologically, the project will enrich the questions provided by resonance theory by drawing on Michel de Certeau's concept of appropriation and theories conceptualising sacralisation (Catherine Bell, Jörg Rüpke).

**Collaborations:** At Erfurt, the project, besides sharing numerous points of contact with **Markus Vinzent's** study of cultural objects, would profit especially from exchange with the projects on the use of stones (**Kai Brodersen**) as well as bodies (**Katharina Waldner**). At Graz, the project on the narrative constitutions of sanctuaries (**Irmtraud Fischer, Eveline Krummen**) and research on present day approaches to death (**Stephan Moebius**) would be of particular relevance, when focusing on the interweaving of relationships to departed co-socials, objects, and transcendent addressees.

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## 11 Andronitis and gynaikonitis as spaces of resonance: Simultaneous residing and living in a public and private house (Peter Scherrer)

Ever since the Classical period, but especially in Hellenistic times, it is possible to trace a development of two barely connected individual functional units in Greek and Roman upper class residences. This phenomenon is hard to define in the relatively small houses of the Archaic and Classical periods (Schnurr-Redford 1996), but becomes especially obvious in palaces housing the kings/rulers emerging since the mid-fourth century BC and furthermore in wealthy domiciles of the Late Republic and early Imperial period in Rome/Italy. In these complexes the overall construction is structurally subdivided into two autonomous parts serving as two individual houses. One is generally larger and more elaborately decorated, serving as an official residence for the head of the household (*andronitis*) while the other is designed as a more modest and private part actually housing the family itself in its closer sense (*gynaikonitis*). Mostly only one door allowed access from one part to the other.

Even though this development is commonly known in archaeology and architectural history, the sociology and relations between those two house parts still need closer scrutiny. It is unclear, for example, if the upper floors which hosted *inter alia* the dormitorial rooms, were also separated and if the residential part also housed apartments for guests (*xenoi, amici*). Sometimes kitchens, baths and other infrastructural units were not – or not fully – present in both houses. The functions of the large central courtyards in Hellenistic dwellings or the peristyles added in the back of Roman/Italian dwellings are largely unexplored; for the residential part space for assemblies, as well as gardens with *ambulatoria* for philosophical and confidential conversations might be expected, while in the private courts some infrastructure for heating, storage or the performance of crafts of different kinds – even the keeping of animals or kitchen gardens – seems plausible. The distribution of installations for religious purposes is also largely unclear.

The application of resonance theory promises to generate further questions that might help to differentiate and relate findings to each other. **Which types of social-religious practices are traceable in or afforded by these spaces?** Which dimensions of resonance did they constitute for different users, how did they help to create, foster or exclude horizontal, vertical, object-related diagonal or introspective self—world relationships? How were spaces imbued with religious significance? Beyond these questions and related methodological tools, the IDGK offers the possibility to compare these houses with those of modern societies with similar conditions and goals in the nineteenth and early twentieth century.

**Collaborations:** Cooperation concerning the living situation in *andronitis* and *gynaikonitis* is intended with **Jörg Rüpke**, **Wolfgang Spickermann**, **Markus Vinzent** and **Christoph Heil** with regard to objects and spaces as fields of resonance, but also with **Stephan Moebius** regarding processes of sacralisation.

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## 12 Local tradition and re-formation of (sacral) space: border sanctuaries as centres of resonance (Wolfgang Spickermann)

'Border sanctuaries' can mark and document a new territorial order as well as a traditional 'religious landscape' (Spickermann 2003). Situated at the very periphery of different communities, these cult areas were used as local centres by the rural society for cultural, economic, and sometimes even legal purposes, but most of all for common cult. One can find these border sanctuaries in ancient Arcadia in Classical and Hellenistic times and in large parts of the later Roman Empire, esp. at the periphery like the Gallic and German provinces. Here, many of such 'border sanctuaries' appear to have been erected or systematically expanded after 70 AD. These complexes offer plenty of material for a number of regionally focused dissertation projects. Within the interdisciplinary framework of the IGDK analysis can go deeper. The formation of a (new) sacral landscape delimited by border sanctuaries forms a basis for studies on **horizontal (communities)** and **diagonal (landscape, architecture, borders)** axes of resonance. The transformation of world relations in the context of a re-formation of (sacral) space, the competitive extension of the cult places by different communities, and the creating of new areas of resonance by the architecture as well as the cult places themselves will be the central focus of this project.

That public cults played a significant role in rural areas and might be important in establishing horizontal relationships is obvious when looking at the expansion of central cult complexes at the periphery. In the inner parts and the mid-west of Gaul many such complexes have been discovered. They represent urban-like centres, the majority of which were destroyed in the third century and not rebuilt. Until now, these cult centres were often falsely classified and referred to in literature as *conciliabula*, simple market places with public buildings but without a related settlement (Jacques 1991). In the region of the two Germanic provinces one finds such cult centres more abundantly in the Tungri territory, in parts of eastern Gaul, in the former Treveran regions and on the Donon (Spickermann 2003 and 2008). A particularly important example is the large Treveric sanctuary on the Martberg close to Pommern/Moselle. This was cut off from the former tribal territory and finally ended up as part of Germania Superior. Did this location remain a religious centre of the former tribe with annual ceremonies for all Treveri or did it form the regional hub of the henceforth separated eastern territory? This could in turn also apply to the subtribe of the Sunuci in Kornelimünster (Spickermann 2007). Aside from the pre-Roman traditions of the Gallic tribal communities, these 'border sanctuaries' also marked and demonstrated the new territorial order. These cult districts in the form of local centres in peripheral areas of the *civitates* obviously served rural society as traditional gathering spots for cultural, economic and perhaps even legal needs. The investigation aims at determining how the new political, territorial and religious order were established or reflected in ritual practices performed here. Above all, the centres served to maintain the shared cult

of sub-divisions (*pagi*) of the *civitates*, although the sanctuaries and meetings of the rural population at these locations could have followed pre-Roman traditions. This assumption seems highly plausible, as Mirebeau points out for the sanctuary 'La Fenotte'. This type of religious centre is, however, usually only found in the territory of the traditional tribal communities and not in the areas of the Lower Rhine or the German hillside. The final definition of the borders of the *civitas* following the Batavian-revolt and the reordering of certain territorial entities that accompanied this encouraged the expansion of such peripheral centres enormously. Major cult centres such as the one on the Donon or 'Le Bolards' in Nuits-St.George would have been maintained financially and staffed by sub-divisions of the bordering *civitates* (*pagi, curiae*), if not by the *civitates* themselves. The double-sanctuaries of Grobbendonk and Fontaine-Valmont in the Tungri territory can be regarded as proof of this since the patron gods of both bordering *civitates* were worshipped, although such double-sanctuaries can also be found further inland. In the border zones between the territories of the Tungri and the Treveri there is strong evidence of *curiae* that were sub-groups of the Treveri tribe (Scheid 1999). These sub-groups can be traced back to pre-Roman patterns. Thus, what did it mean to emphasise one's belonging to a *civitas* on religious inscriptions?

Most likely, these local communities with pre-Roman structures supported the rural cult centres that were the focus of community life. Smaller, local cult sites were located in the *vici*, each of which would have had its own sacred district. The surrounding rural population, who visited the cult sites on feast- and market days, belonged to the *vicani*, who in turn were responsible for the maintenance of such sites. In a few cases we can also analyse gender aspects concerning the religious practices in several sanctuaries. One of the most striking examples is the spa and sanctuary of Borvo and Damona at Bourbonne-les-Bains on the border between the Lingons and the Mediomatrici, where the majority of the known worshippers were women (Spickermann 1994). This leads us to the question if there are detectable differences between the religious practices of men and women belonging to different groups of worshippers in border sanctuaries. The major aim of the dissertation – or, ideally, regionally differentiated dissertations – is to analyse the construction and decoration of sanctuaries marking a sacral or political boundary, as well as the religious practices that took place there, and for which we have archaeological or epigraphic evidence, from the point of view of resonant self–world relationships.

**Collaborations:** Regarding the religio-historical analysis of healing and body cults, the project offers ample opportunities to interconnect with the project proposed by **Georgia Petridou**. With regard to the role played by events and the element of leaving everyday acting space and connected rituals, this line of analysis profits enormously, on the one hand, from the 'bowls of hysteria' project (**Hartmut Rosa**), and on the other from the 'privatization of salvation' project put forward by **Peter Scherrer**.

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### 13 The reception of the gospels as a practice of world adaptation (Markus Vinzent)

The reception of the gospels, particularly of the so-called canonical gospels, is often used for historical research (text-critical questions, the historical Jesus, beginnings of the Christian movement, parting of the ways between Christians and Jews), but also to answer systematic and hermeneutic questions, and more recently also for its papyrological and textual evidence. Far more extensively, however, it has been used to frame the origins of the Gospel and to solve the synoptic problem. Particularly the latter has overshadowed much of Gospel-research up to very recently. More contemporary discussions of the Gospels widened the spectrum by taking into account not only non-canonical gospels, but also by looking at their early reception, their re-writings, and groupings (Watson 2013). Yet, all too often these documents are taken in isolation, or at best compared on a literary level or regarding their theological perspectives, but without looking at other evidence that would embed them into the time, when they were consciously received by readers who began to use, debate and argue against or with them. Moreover, gospels have long been used as representing group or community traditions and even when taken as examples of 'textual, rhetorical representation of individuation', they seem derived from and standing for a 'proto-Christian movement' or 'proto-Christian self-understanding' (Henderson 2013).

The proposed PhD project is about the gospels as 'cultural objects' individual agents used to explore interrelations between horizontal, diagonal and vertical dimensions of individual world relations. To which kinds of worlds do they respond (social, political, cultural, ritual), as soon as they make their way into the history of the mid-second century or thereabouts? In which way does a gospel or do gospels (in form of narratives, but also in material forms as papyri, fragments, inspirations for iconographic evidence) constitute relations of resonance or repulsion? Complementing projects that focus on individual axes of resonance, this project will **start from an object intensively loaded with significance**, a sacralised text, and will analyse the different forms of ritual practices and thereby resonating relationships into which this object was built.

The research question and material allow for a variety of approaches, depending on the disciplinary perspectives of the doctoral student. Starting from sociological approaches in urban (Rome), migration and communication studies, the doctoral research project will ask about individual or group reactions to the experience of social displacement of, for example, exiles (as portrayed, for example, in Justin's *Dialogue with Trypho*; and amongst other exiled teachers at Rome), or to the expression of repulsion that produced apologetic aetiologies of home and served as either criticism of or bridges to traditions. Reading the gospels as material of or in comparison with apologetic literature of the second and early third century, one has to ask in which way they share or differ from the world views of products of apologetic authors (Justin, Aristides, Tatian, Athanasius, Tertullian, Clement, Origen ...).



Hermeneutically, the area project will add to the lived ancient religion perspective of an embodied reading of early Christian evidence and a deconstruction of ‘canonical’ and ‘institutional’ or ‘communal’ readings of evidence. It will also serve to challenge linear or genealogical ideas of ‘origin’. The setting of gospel texts into the broader frame of the Second Sophistic and apologetics of the second century will allow for interaction between Classics, New Testament, Ancient History and Patristic scholarship.

Conceptually, the project will build on H. Rosa’s social theory of *Resonanz* (2016), cross-referencing Michel de Certeau’s concept of appropriation as discussed in other PhD projects, directed by Waldner and Rüpke.

**Collaborations:** At Graz the project will engage with Gospel scholarship (**Christoph Heil**), at Erfurt with the study of reception research of gospels (**Georgia Petridou**), but will also profit from exchange with research on martyrdom and death (**Katharina Waldner, Stephan Moebius**), and the importance of narratives (**Irmtraud Fischer, Jörg Rüpke**).

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## 14 Resonating presence after death? The *depositio ad sanctos* in late antiquity (Katharina Waldner)

Between the second and fifth centuries AD the way to relate the realm of the dead to the world of the living dramatically changed (Brown 1982). The process begins with martyrdom accounts which speak of the Christian practice of collecting the gruesomely mutilated bodies and bones of their fellow Christians not only to bury them but also to gather at their burial place to celebrate their 'birthdays' regularly (*Martyrium Polycarpi*, second or early third century). From in the third century onwards we find the earliest archaeological remains of the new ways in which the Christians communicated with their dead, especially with (real or invented) martyrs, which would later become the most important category of saints. The Roman Basilica S. Sebastiano was built over an early Christian cult place, a kind of court (called 'triklia' by archaeologists), which was in turn built on burial places and surrounded by a variety of graves. Numerous graffiti left by visitors of the site inform us that cultic meals, *refrigeria*, on behalf of the apostles Peter and Paul (Diefenbach 2007) were held here; most of the graffiti ask the saints to intercede on behalf of the writer or to help them in this life or the hereafter. Diefenbach 2007 convincingly argues that *refrigerium* not only meant a 'refreshing meal or drink' but *at the same time* also denoted the place where the martyrs dwelt after their deaths. As *refrigerare* in martyr acts also meant to be together and refresh and comfort each other (especially in jail but also in the hereafter reached by martyrdom) it is obvious that a lively exchange and communication between the dead martyrs and their fellow Christians was imagined, prolonging their being together during their lifetime and especially during their hardship in jail. Diefenbach argues that it was exactly the quality of this relationship that made the difference between pagan and Christian burial habits and attitudes towards death in general. During the fourth and fifth centuries these practices developed further into the definitive cult of relics and the *depositio ad sanctos*.

The project will focus on this obviously highly resonating **horizontal as well as vertical relationship** between the living Christians and the dead martyrs. In intensive comparative collaboration with the project on contemporary late modern engagement with death and dying (and dead bodies) by Stephan Moebius it will ask how exactly the relationship between the living and the dead as well as between the dead bodies and their spatial environment were imagined and performed ritually. One of the most important observations will be that the dead bodies also figured as a kind of 'medium' to contact God and the hereafter, a realm beyond earth-bound space and time. It is thus no wonder that these kinds of relationships were intensively sought-after as resources not only for individual well-being but also for religious authority. The PhD project will analyse this discourse by re-reading in a 'relational' perspective the famous debates about the *despositio ad sanctos* and the cult of relics in the fourth and fifth centuries by Augustine (*De cura pro mortibus gerenda* and the last book of *De civitate dei*), Jerome (*Contra Vigilantium*) and Paulinus of Nola who withdrew after a political career to live an ascetic life near the shrine of the martyr Felix of

Nola and developed the shrine into a monastery and pilgrimage centre. In the case of Paulinus of Nola the aim will be to reconstruct how an individual uses his relationship to a saint to perform this relationship to himself by producing poetry about 'his' saint and writing letters to fellow intellectual Christians (Kleinschmidt 2013; Mratschek 2002; cf. van Dam 1992).

**Collaborations:** The project will be able to substantially sharpen its theoretical terminology by collaborating with **Stephan Moebius** 'Death and Burial Ritual in Modernity'. Collaborating with **Wolfgang Spickermann** ('Holding on to the Old') and **Peter Scherrer** ('Privatisation of Salvation') as well as with **Kai Brodersen** on pilgrimage and **Jürgen Martschukat** on food practices also promises to be very productive.

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## 15 The body as medium in initiation rituals (*teletai*) of ancient religion (Katharina Waldner)

The project starts from a new definition of so-called ‘mystery cults’ in ancient Greek and Roman (imperial) religion informed by performance studies (Brown 2003) and actor-network-theory (White 2008, Eidinow 2011). It defines mystery cults as a ‘genre of ritual’ which is particularly defined by the fact that it uses the very person (mind and body) of the participants as a medium to establish a long-term ‘vertical’ relationship with a special divinity. It will thus study anew the evidence for selected mystery cults and in doing so it will concentrate on the bodily dimensions of the ritual and the related discourse thus further developing types of transcendent as well as material (diagonal) self—world relationships.

Inspired by the basic assumption of the research group – that rituals are to be seen as ways in which human beings build up and organise their relations to the ‘world’ – different genres of ritual can be described based on the ways in which they achieve this function. The most basic function of all ancient rituals was, of course, to form the relationship between human beings and gods, as well as to orchestrate the manifold relationships between the participants. Each ritual thus situates its participants in a complicated network (Eidinow 2011); in most cases there are mythological stories narrating the complex and ambivalent positions that human beings and gods held in these networks. In this perspective, the ritual genre of *telete* can be described as a type of ritual whose aim is to produce a firm and advantageous, life-long relationship between the participant and a certain god that extended beyond death. The *telete* was distinct from almost all other types of ritual in the way it used the physical person (mind and body) as a medium to achieve this ritual goal. Most often, there is a ritual structure consisting of (bodily) purification, physical ordeal (or at least a kind of mentally disturbing experience) followed by a concluding feast of joy. This structure might be described in terms of vertical and diagonal resonance dimensions. In the horizontal dimension one important feature is particularly prominent: the ritual produces a sharp hierarchical distinction between those who are initiated (who act as mystagogues) and those who are not (or not yet). In the introspective dimension, *teletai* turn out to be most interesting: they are said, by both ancient and modern observers (Plato, Proklos, Burkert 1987), to change the individual participant in a fundamental way (Waldner 2013).

The PhD project starts from the ‘**introspective**’ dimension. Its main task will be to explore in detail how by physically performing the ritual of *telete* different individuals and groups achieved the transformations of their position described above in the complex network of their relationships and how this affected their relationship to themselves and to their bodies. In doing so it will start from and concentrate in detail on the ritual use of the body (movement, eating, drinking, clothing etc.). The study of ritual might be combined with an analysis of the related mythological narratives

(where there is one) and consider what these narratives say about the different levels of relationships to the world and of their qualities.

Because by far not all phenomena called *teletai* are attested in easily available and extant sources, the PhD candidate will have to choose a restricted number of cases according to his or her expertise. This task is made easier by the recent study by Bremmer 2014. The following two selections are suggested (there are other possibilities):

**1.1 Classical and Hellenistic Epoch: Eleusis and the Bacchic Mysteries:** The mysteries of Eleusis are extremely well documented (Parker 2005, Bremmer 2014); nevertheless, the evidence has never been studied from the perspective of resonance theory. The first step will be to concentrate on the physical and bodily dimensions of the ritual: e.g. the long walk from Athens to Eleusis, the bath in the sea and the sacrifice of a piglet as well as the stay in the crowded and dark initiation hall (*telesterion*). In this case the dimension of space (the archaeologically well documented sanctuary, its connection to Athens) and ‘things’ (e.g. food, the torches etc.) used in ritual will also be considered as well as the plethora of social relationships performed and constructed by the ritual (e.g. between the participants, the mystagogue and the initiands, the priests and the initiands etc.). Whereas Eleusis is the most important example of polis-based *teletai*, the so-called Bacchic mysteries belong to the groups of *teletai* invented and disseminated by individual religious entrepreneurs (Bremmer 2014, Graf/Johnston 2013). Of interest will be not only the comparison with the Eleusinian prototype, but also the phenomenon that with the so-called ‘Orphics’ we have evidence of a small group of people who tried to preserve the bodily and ritual dimensions of the *telete* (fasting, white clothes, nearness to a god) in their daily lives and especially in the moments of their deaths (so called ‘gold leaves’ as grave goods for initiates).

**1.2. Imperial Epoch: Initiation in Pausanias and Apuleius.** In the imperial epoch, the ‘entrepreneur’ type of mysteries increased in popularity. The *telete* is now often used as part of the ritual programme of Dionysiac clubs (Jaccottet 2003) and also inserted in the ‘Egyptian’ cult of Isis as well as in the newly invented cult of Mithras. The still existing (polis-related) Greek mysteries are described by second century writer Pausanias. This PhD project will start with the mysteries of Ananda (a town in Messene) described by Pausanias (4.33.4-5), and also extensively documented by a large inscription (‘Sacred Law’, Gawlinski 2011) dated to the first century AD. The inscription provides a mass of detailed information about the bodily dimension of the ritual as well as about the ‘things’ used in it and the performed relationships of the participants. In contrast to this group- and polis-centred representation of the *teletai* (connected with a political aetiological story about its foundation), the second example will be a highly individual-centred narrative about the initiation into the Isis cults by Lucius, the protagonist of Apuleius’ famous novel. The comparison between these cases and others will not only highlight the broad range of imperial mysteries but also contribute to the question of the representation of religion and especially the ritual of the *teleté* in the so-called Second Sophistic.

**Collaborations:** This project will profit particularly from a comparative collaboration with projects concentrating on bodily experiences and the construction of the body (**Jürgen Martschukat, Georgia Petridou**), and from a relational study of the phenomenon of individual conversion (**Christoph Heil**).

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## Phase 2: Becoming Resonant and Becoming Mute

### 1 The creation of holy sites and early pilgrimage (Kai Brodersen)

The author of this thesis will explore texts which have so far been studied only separately: On the one side, the book on the Lives of the Prophets, which is part of the body of 'inter-testamentary' Jewish literature between the Old and the New Testament (Schwemer 1995-96), has long been seen as connected to the identification, or indeed creation, of graves of the prophets in the 'Holy Land', most of which are attested both archaeologically and in the literature of the first centuries AD. Notably, Joachim Jeremias in his seminal study 'Heiligengräber in Jesu Umwelt' (Jeremias 1958, 1961) has demonstrated how fruitful such a combined study of archaeological and literary evidence can be to understand the world of the New Testament.

On the other side, there is a body of texts which provide evidence for early Judaeo-Christian pilgrimage practices, beginning with the so-called Pilgrim of Bordeaux, a text which presents a list of stations as having been visited by this traveller in the fourth century. These sites are drawn both from classical mythology and history and from the Old (and, less frequently, from the New) Testament. Hitherto, the text has mainly been studied as evidence for the perception, and presentation, of late antique geography (Douglass 1996, Dueck/Brodersen 2012; Geyer et al. 1965). The next generations of pilgrims – a substantial number of whom are female, like Aetheria/Egeria – expand both the quantity and quality of sites visited during the journey (*Atti* 1990; Elm 1989; Hunt 1982; Sivan 1988).

By studying the inter-testamentary texts, notably the Lives of the Prophets, together with the accounts of the early pilgrims, the author of the thesis will be able to improve our understanding of the relationship of sites, both traditional and recently 'found', 'created' or even 'invented' ones, with the rise of **pilgrimage as a practice of establishing an extraordinary axis of resonance.**

The main focus for the thesis will be to study these texts (thus providing, as it were, a 'prequel' for the project on solely Christian pilgrimage in the Byzantine world of the RGZM in Mainz) by applying the guiding questions of the research group: Why are they evidence for 'resonance' with a contemporary readership? How do they allow us to understand the world of this readership, which notably includes women? What relationships between the sites and the readers are envisaged? Where is seeing, touching, venerating, or celebrating a religious service required? Which experiences and emotions are appealed to? Which forms of practice are considered, provided or deemed possible? Where do traditions, both old and invented, and where do shapes, appearances or characteristics of the sites invite specific ways of dealing with them? Which are the cultural practices the texts connect to?

By combining the established methods of classics and ancient history with the theories at the core of the group's mission, and in applying them to a research project based on transmitted historical



evidence (with all its complications), this project may well contribute to the further development of the core theory. She or he will be able to make an innovative contribution both to the study of sites in the Holy Land, and to our understanding of early pilgrimage.

**Collaborations:** The author of the thesis will find support by liaising with **Christoph Heil's** and **Markus Vinzent's**, as well as with **Peter Scherrer's** projects. On other aspects, there will be useful interaction with **Stephan Moebius** and, regarding aspects of gender, **Irmtraud Fischer's** projects.

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## **2 On gendering resonance: Resonance and the (lacking) reception of biblical traditions of interpretation by women (Irmtraud Fischer)**

In Old Testament studies the concept of resonance as an enhancement of specific individuals, things, actions, spaces or/and moments with exuberant meaning leads to the question: Why did certain axes of resonance work for hundreds of years while others did not? Using criteria of intersectionality this project not only develops the concept of resonance but discusses the factors of power significant for the creation of resonant relationships. It will in particular analyse the **influence of gender-relationships on the representation of horizontal, diagonal and vertical self—world connections.**

The Hebrew bible as a world-making narrative (Goodman 1978/92; Nünning 2009) gives insight into the patriarchal society of Ancient Israel that created those texts; nevertheless it produces not only an image of historical reality, but is rather an expression of processes of identity formation of the people of the God of Israel. Social power structures are therefore not only mirrored in the tales, laws and rites of the Ancient Israelite or Jewish religion, but also in its reception in Judaism and Christianity. Based on the results of the international research project 'The Bible and Women' ([www.bibleandwomen.org](http://www.bibleandwomen.org)) that produced an unprecedented reception history of the bible – for the first time focused on biblical women, women readers of the bible and a gender-perspective (project management Irmtraud Fischer) – this project will analyse the connection between resonance and the asymmetric gender-relations in biblical texts and in specific traditions of their interpretation and reception, especially in the arts. Of special interest is the aspect that the bible – and from the renaissance onward also antiquity and ancient cultures in general – were themselves transformed into spaces of resonance for European cultures. They became imbued with significance for the present, which encountered them in dialogical relationships with all aspects of life (e.g. ethical, political, sexual). Although both the bible and antiquity have become steadily less influential over the last two hundred years, the Hebrew Bible still influences the resonance spaces of the receiving religions (Judaism, Christianity, Islam) when it comes to the composition of gender relations.

In order to allow the project to be completed within a reasonable time frame, the dissertation might concentrate on Gen 1-3 as a case study. The narratives of Genesis and the Fall of Man will have to be analysed using both a diachronic, historical/critical methodology and in a narratological/synchronic fashion. Furthermore, the PhD student will have to carefully analyse the considerable shifts in the reception of these stories in the early church fathers and their influence on medieval theology. The cooperation with **Markus Vinzent** (Erfurt) will be a most welcome aid in this respect. Methodologically, the student will need to acquire the necessary historical and intertextual tools for interpretation. Scenes of Eden were very popular in medieval art and the Renaissance, but their popularity declines during the Baroque and during the nineteenth century they are but rarely found. Sacral art of the past century finally features almost none. However,

they continue to be a popular motive of secular and commercial art, such as advertising. Is this a case of shifting resonance axes? While the typological Christian exegesis, always highly resonant (cf. the typology of the 'new Adam' in Paul's Letter to the Romans), has almost completely disappeared due to the dominance of the historical paradigm, the texts continue to enjoy a relationship of resonance based on the motive complex of seduction. It is therefore hardly surprising that the subject remains highly resonant today in contexts of temptation, attraction and greed.

**Collaborations:** Within the IGDK this project would profit especially from collaboration with **Kai Brodersen**, **Georgia Petridou** and **Jörg Rüpke** in Erfurt, as well as **Ursula Gärtner** and **Stephan Moebius** in Graz.

#### Literature:

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### 3 Templum de marmore ponam: Poetic sacred places as manifestation of mute and resonant self–world relations (Ursula Gärtner)

In all genres of ancient poetry sacred places are described, where a person (usually a character of the plot) perceives and locates himself in self-world relationships. These relationships can be **mute or resonant**. Methodologically the same basic principles can be applied as described in the first showcase. But in this case the focus will be on a specific narrative element, the *ekphrasis*. *Ekphrasis* was and is a well-tilled field of research (see e.g. Webb 2009). Nevertheless, the conceptual context provided by the IGDK will offer a fresh perspective. For the question should not only be, how and what kind of sacred places are described and what role these descriptions play within the text. It will also be examined how the description itself restages the on-site-visit for the reader and how the reader can actually experience axes of self-world relations as resonant or how he can merely observe them from the outside as mute for himself. As such places often serve as poetological images for the poem or for poetry itself the approach of the IGDK offers the innovative possibility to discuss metapoetic questions. Furthermore, in the context of the resonance theoretical heuristic a new impulse will be gained by including modern sociological theories on emotion. The new methodology of this project will not only have a most welcome impulse on narratological research, it will also enrich the questions provided by resonance theory.

The material one could study is substantial. The project itself should be specified based on the existing knowledge and interests of the PhD student, e.g. one period, one author, one kind of sacred place or a comparative study on exemplary descriptions from various texts. Some possible aspects are outlined below. The PhD student could analyse poetry from the Augustan age to (pagan and Christian) late antiquity. One could examine different descriptions of sacred places in Virgil; for example, we find an *ekphrasis* of a temple as a metaphor for poetry (*Georg.* 3,1ff.) or the description of the temple of Juno in Carthage (*Aen.* 1,441ff.) seen through the eyes of Aeneas himself; it is interesting to see how Aeneas finds new self-world relations by (mis-)interpreting the pictures on a temple of a hostile deity. In this context the aspect of misunderstanding could be investigated as it can cause transformation and even failure of self-world relation; as this aspect is not explicitly made a subject of discussion by other projects of the RTG it could be an important contribution to the issues provided by resonance theory. In *Aen.* 8,347ff. we are presented with virtual temples while wandering through a not-yet existing Rome with Euander and Aeneas; although the temples are not there (yet) the characters feel the numinous atmosphere of the place and the recipient feels the diachronic relevance. While these sacred places are fictitious, there are, of course, also descriptions of existing monuments, for example by Paulus Silentarius and Venantius Fortunatus. These examples are particularly interesting as they offer the possibility to compare pagan and Christian authors as well as Greek literature from the east and Latin literature from the west. Paulus Silentarius (sixth century AD) describes the new Hagia Sophia. We read a subtle description of every detail, though the aim is not only *enargeia* (clearness) but also the

symbolic interpretation and the metaphor of light (i.e., divinity), so the reader can relive and feel the impact of the first visit within various axes of self–world relations. One can compare Venantius Fortunatus' poems on sacred places (also sixth century AD); they make one think of (fictitious) inscriptions paying reverence to the saint or the founder of a church. At the same time they invite the reader to reflect and meditate about transcendence. In his epic about St. Martin Venantius seems to reverse this. By describing Martin's place in heaven at the end of books 2, 3, and 4 in a 'jewelled style' resembling the gold mosaic ornaments in contemporary apses, he makes the reader visualise a sacred place. The PhD candidate could analyse what happens on the different axes and levels of self-world relations when a recipient reads *ekphraseis* of sacred places in epic and when the epic – through the narrative – becomes a sacred place itself, wherein the reader finds himself wandering around in admiration.

**Collaborations:** Within the range of projects of the IGDK the collaboration with **Eveline Krummen's** projects is essential. The necessary development of a typology of religious/ritual/sacred places would profit significantly from collaboration with **Irmtraud Fischer** on 'cult sites', **Christoph Heil** on 'house churches', **Georgia Petridou** on 'anatomical votives in the Asclepieion', **Jörg Rüpke** on 'altars', **Peter Scherrer** on 'privatisation of salvation' and on '*andronitis* and *gynaikonotis*', **Wolfgang Spickermann** on 'border sanctuaries' and **Katharina Waldner** on 'resonating presence after death'. Concerning pagan and Christian socio-religious practices in late antiquity collaboration with Wolfgang Spickermann, **Markus Vinzent**, Christoph Heil and Katharina Waldner will be fruitful. Besides the general benefit within the special framework of the IGDK the project will benefit not only methodologically from the collaboration with **Stephan Moebius** on 'sacralisation' and **Hartmut Rosa** on resonance.

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#### 4 Hierarchy and equality in Pauline house churches (Christoph Heil)

Hierarchy (e.g. Paul as *pater familias* in 1 Cor 4:14-16) and equality (e.g. group members as 'brothers and sisters') are essential social aspects of the Pauline house churches and thus offer an important addition to the inquiry into factors determining the mute or resonant character of relationships. The **social realities of hierarchy, status and equality** crucially obstruct or benefit the establishment of resonant relationships. An important factor of the Pauline churches' attractiveness was that they offered everyone equal social status (e.g., 1 Cor 12 – the community as the 'charismatic body of Christ' which is constituted by all members regardless of their honour or status). Paul's social ideal rejects persons who find resonance in dominating the world and it invites persons who find resonance in appropriating the world (for this distinction, see Rosa 2016).

In this regard there is a strong analogy to ancient voluntary associations. 'They offered non-élite persons some sense of the self-determination, dignity, and honour that they lack due to estate and their exclusion from the political process, and in part from the concrete benefits (burial, conviviality, loans, protection), which they conferred. For the élite, too, participation in association life afforded opportunities to demonstrate largesse (and therefore gain honour) and to acquire groups of loyal supporters' (Kloppenborg 2009).

In dialogue with sociologists (**Hartmut Rosa, Stephan Moebius**), classicists (**Kai Brodersen, Ursula Gärtner, Eveline Krummen, Georgia Petridou**) and historians of antiquity (**Jörg Rüpke, Wolfgang Spickermann, Katharina Waldner**) in the Erfurt/Graz team new impulses are to be expected in three areas:

- Status: In the constitution of a private cult at Philadelphia in Lydia/Asia Minor (first century AD; SIG 3 985 = LSAM 20) the benefactor Dionysius introduces himself as the one who grants access to 'men, women, free people and slaves'. Likewise, the baptism formula, which Paul quotes in Gal 3:28, declares status differences irrelevant in the light of Christian faith.
- Rite: By being similar to Greek and Roman rites and yet having strong individual features, the Christian sacraments of Baptism and Eucharist strengthen the social and religious experience of resonance by offering both initiation in the new community and a memory of its origin.
- Space: While social structures in Greek and Roman religion are mostly locally bound, Christian communities show a strong tendency towards transregional interconnection.

It seems worthwhile to combine Turner's concept of liminality with Rosa's concept of resonance. Paul and his communities obviously struggle with being 'betwixt and between'. They are part of the ancient society and its status system, but at the same time their 'citizenship is in heaven' (Phil 3:20), and in their faith community, 'there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female' (Gal 3:28). Further, they are part of their particular city,

but in their faith community, they are cosmopolitans of a universal Christianity. How does liminality function in regard to greater (or lesser) social and religious resonance in early Christianity?

**Collaborations:** Apart from the exchange already mentioned, cooperation concerning house churches and associations is intended with **Peter Scherrer** (*andronitis* and *gynaikonitis*) and **Wolfgang Spickermann** (border sanctuaries).

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## 5 Ekphrasis and resonance: Representation and reflection of resonance within texts and images in a religious context. The example of Attic tragedy (Eveline Krummen)

**Texts and images** are an essential part of **creating and establishing resonance in a religious context**. Both media tend to continuously refer back to sacral objects, spaces and ritual acts or religious practices. They represent and present, refer to or speak of them. In the textual media this often occurs in the form of an *ekphrasis* (description, i.e. of an artefact, an object, process, event, cult, religious ceremony, ritual, epiphany), which can be analysed not only with regard to its degree of reference to reality, to its functionality within the text and its constitution of an imaginary and fictive world, but also and especially with regard to the numerous resonant relationships which are established within and by the different media.

The project will be guided by the following considerations: 1) Since the texts (in the *ekphraseis*) and images deal with creating a fictional world, one might ask whether those texts and images offer possibilities of seeing (religious) elements in a society with new eyes, elicited by aesthetic experience. 2) Furthermore, considering the approach of the Research Training Group, it seems especially fruitful to consider how these media not only depict 'silent and resonant relationships in the world', but how they play a part in constituting and construing those relations. This is made easier by the fact that (ekphrastic) texts tend to include descriptions of both the viewer and the emotions evoked by the object viewed, with the way the viewer experiences the objects guiding our own perceptions. 3) The question of how the self can establish relations to the world is at the heart of resonance theory; religion and art are two significant fields in which these relations are established. Ancient (ekphrastic) texts (and their references to visualised religious objects and images) can thus serve to study self–world relations as they are established in art (poetry, literature, visual arts) and by art, both inwards, toward the (fictional) world of the object itself (poetological), and outwards, towards the audience and the world. While previous research has not yet gone beyond the reconstruction of religious objects or actions, the particular focus of the RTG on resonance theory may contribute to the study of how religious (resonant) experiences of self–world relations were established and experienced in antiquity and which functions rituals and (religious) festivals played in establishing these (resonant) relations. Within the framework of this project, we will be able to consider the function of art in establishing self–world relations in a pre-modern world, especially where not only the individual, but the collective is concerned.

*Ekphraseis* have always been a topic of interest, especially in more recent research (Webb 2009). However, there is no systematic analysis of their composition and function or of the depicted (religious) themes and their relations to contemporary pictorial media that deal with similar topics. Modern research on intermediality, however, offers excellent conditions for a comprehensive study of image-text-relations in ancient literature and culture (Rippl 2015; Dörr 2014; Wolf 2013),

while resonance theory, especially with regard to aesthetics, contributes a new way of conceptualising both the texts and the audiences (viewers, readers). The research indicated here could be conducted with a focus on different literary genera, while cooperation with archaeology would be sensible when discussing pictorial media.

For a dissertation the research question could be applied to Attic drama, e.g., 'Ritual and resonance in (Attic) drama'. A research project dealing with passages of *ekphrasis* regarding cult/objects of cult, sacral spaces/festivals and ritual acts in (Attic) drama (tragedies, satyr plays, comedies) seems rewarding; preserved fragments should also be included (Easterling 1988). A systematic analysis of those elements is yet to be produced. Especially when looking at the comedies of Aristophanes, in which, for instance, Attic festivals play an important role, one soon becomes aware of the gap in existing research (Bierl 2001; Bowie 1993). Ritual acts are furthermore an essential element of both tragedy and comedy. They determine types of action and how a situation of usually extreme emotional meaning is or needs to be dealt with. On the one hand the researcher could investigate questions on a textual level (references to reality, textual structure, semantisation, theatricality of the ritual), whereas on the other hand the field of the resonance created by (theatrical) staging could be analysed. It is possible to look into the 'effectiveness' of resonances, both with regard to social (horizontal) as well as the experience of transcendent (vertical) dimensions. In this context the (Dionysus) festivals in the comedies of Aristophanes, often found near the end of the play, are of importance, for one can trace both a vertical (with Dionysus) and a horizontal axis of resonance when the audience and the polis are integrated into the events by the play itself. How this is done and written into the text will be considered in the course of the project. The dissertation analyses select plays or passages of (Attic) drama, e.g. Aristophanes' comedies. The plays (or passages thereof) are to be analysed with regard to cult, cultic objects, ritual action and reference to (historical) accuracy, as well as to their function within the (comic) play and with regard to how resonance axes were established. How did the play serve to establish genuine (religious) resonance and self-world relations, both of the individual and the collective within the polis? Or do we rather find that a profanation has taken place, moving religious context towards 'mere entertainment'? With resonance theory in mind, the project would shed new light on the historical-political interpretation of Attic drama. – The same questions could also be asked for Roman tragedy (e.g. Seneca) or for theatrical passages in Roman epic, especially in the early imperial period (Statius Thebais). Another direction could be taken when looking at textual (ekphrastic) passages on cult objects (statues) and ritual action in Hellenistic poetry, e.g. in Callimachus ('Talking to Statues of God: The Experience of Gods and Poetology in Callimachean poems', cf. Hunter 2011), or Apollonius Rhodios (e.g. 'Cultic Aetia and Rituals as Travel Guides and Narrations of a Poetic World in Apollonios Rhodios' *Argonautica*'). How far are ritual and narration related to one another (Nünning/Rupp/Ahn 2013), how far do cult aetia serve

to create their own (poetic) world which is conceptualised as a specific (religious) resonance space?

**Methods:** The methods will be those of Classical philology and modern literary theory (narratology, drama and performance theory, intermediality studies). Within the framework of the IGDK especial consideration will be paid to the meaning and function of aesthetic experience to create resonant self–world relationships. This area will be further developed by showing the role which is played by the ‘construction’ of ‘being touched’, by imagination, fictionality, immersion, as it applies to literature and art.

**Collaborations:** Cooperation concerning the project on ‘resonance within texts and images’ and the project on Pausanias is intended with **Ursula Gärtner’s** projects on religious ritual practices in Ancient Epic (resonance and poetology) and **Hartmut Rosa’s** project on ‘Bowls of Hysteria’.

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## 6 Personal testimonies and conversion experiences in the age of fitness (Jürgen Martschukat)

In August 1976, novelist and public intellectual Tom Wolfe portrayed the 1970s in America as the 'ME-decade,' with a new powerful self-culture, putting the body at the centre of the struggle for self-fulfilment. Millions of Americans were more than ever obsessed with their bodies which had become signifiers of their health and their ability to function properly as citizens of a liberal society. The pursuit of fitness became America's new civil religion, workouts were executed with religious vigour and devotion, and particularly runners felt the inclination to share with others their personal testimonies of how they had gone through a conversion experience. In the 1970s, an endless number of runners declared that they had 'abandoned the non-running world,' and had been saved from a life of laziness, alcohol, fat food and physical decay.

The project will be built on the analysis of health and fitness guides, a constantly expanding genre in the 1970s. They are easily available in a number of University libraries in Germany. A second most important source will be running magazines, and here in particular *Runner's World*, the bible among running magazines which is available in the main library of Leipzig University. Launched in 1966 as a one-man-project by a passionate runner, its circulation grew from 500 copies of six annual editions to a monthly print roll of 500,000 by the end of the 70s. Readers' columns were a particularly important part of *Runner's World*, where readers shared their interest, experiences, questions and troubles with other readers and sought the advice of experts, for the most part runners themselves. In addition to that, qualitative oral history interviews with participants of the running movement will be conducted to add further personal testimonies to the project's body of sources. Interviewees will be found through social media and by working with the Principal Investigator's dense network of cooperation partners in the United States. This method has proven highly productive and successful in recently conducted dissertation projects under the PI's guidance.

By using guide books, magazines and different personal testimonies, the project will explore the religious zeal of the running movement in 1970s America. First, **on a horizontal level the project will analyse the practices of how runners formed a vibrant community.** Historian Lynne Luciano (2001) rightly describes runners as individuals and therefore prototypes of the ME-decade, yet at the same time they were enmeshed in a culture of exchange, cooperation and interaction with other runners. As a group, they gained cohesion by stressing the differences in their attitudes, their values, their lifestyle and their bodies with regard to non-runners. Second, in a diagonal dimension the project will interrogate the agency of things and matter. Even though runners stressed the significance of their personal determination, at the same time things such as running shoes or energy drinks grew substantially in importance throughout the 1970s. With Bruno Latour (2000) they can be conceptualised as *faitiches* – as 'real' on the one hand, yet as loaded with the

promise of a more successful path to revelation at the same time. Third, in a vertical dimension the project will delineate how health, fitness and the body in general became focal points of neoliberalism and were thus crucial for the political, economic, and cultural formation of the 1970s U.S. and its new interpretation of America's civil religion.

Methodologically, the project profits from recent intense debates on actor-network-theory (Latour 2005) and on the power of things and assemblages. In particular, it will explore how different types of actors interact and thus shape complex networks, and how power unfolds in these 'groupings of diverse elements, of vibrant materials of all sort,' to quote philosopher Jane Bennett's (2010) definition of an assemblage. Thus, it will help to shape and add to the analytic terminology of horizontal resonance.

Regarding the study of sports and society, Pirkko Markula and Richard Pringle's book on *Foucault, Sport and Exercise* (2006) is an inspiration for the project. The history of fitness in general has received surprisingly little attention. The book by Shelly McKenzie (2013) is to be considered a rare exception. The religious zeal of the sports movement is the topic of a single article from the early 1980s, dealing with the religious dimension of Aerobics (Edgely 1982). In a similar move, historian Darcy Plymire (2004) looked at the addictive power of running. The project will close this research gap.

**Collaborations:** Within the research group, the project will benefit from particularly close cooperation with **Katharina Waldner's** project on the body as medium and **Stephan Moebius'** project that explores the celebration of the own self as well as of specific communities and movements in the late capitalist economy of attention. Furthermore, overlaps with **Hartmut Rosa's** project on material culture and the role it plays in the creation and stabilisation of sacralised networks should also be particularly stimulating.

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## 7 Processes of sacralisation in late modernity (Stephan Moebius)

The sociology of processes of sacralisation, established by Émile Durkheim (1912) and his disciples (Mauss 2012), is to be applied and tested regarding (late) modern phenomena in this dissertation.

In this context **processes of sacralisation** will be seen as the central elements for relations with the world that are experienced as extremely attractive ('resonant'). In the process a present-oriented sociology of the sacred will not only focus on the sacralisation of communities, whose counterpart can be seen in the current sacralisation of national and religious fundamentalist groups, but also on the sacralisation of persons. The sacred respectively the processes of sacralisation are not limited to a certain area, but everything can potentially become the object of sacralisation (Joas 2011). Starting from this rather rudimentary outline of a sociology of the sacred not only the sacralisation of communities, but also sacralisations of individuals (hero cults, genius-cults or genius-religions – one might want to think about the adoration Stefan George, Wagner or Goethe receive –, the pope, football-'gods' or the celebration of the own self in the late capitalist economy of attention) shifts into focus. Those sacralisations take place against the backdrop of certain world views and guiding principles that are perceived as attractive and therefore need to be taken into consideration as well. At the same time sacred places, spaces and objects also play a significant role.

The goal of the dissertation is to analyse processes of sacralisation in the modern era and their changes. The focus will be sacralisations of the person (like heroes, so called genies, religious leaders, homo oeconomicus) and of communities (like nations, fundamentalist communities, aesthetic movements). There will be those of qualitative social research, especially discourse analysis and content analysis of different media (books, texts, films, web-sites).

**Collaborations:** A cooperation concerning Sociology of the Sacred is intended with **Christoph Heil, Wolfgang Spickermann, Hartmut Rosa** and **Jürgen Martschukat**.

### Literature

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## **8 Resonating Mysteries in the Second Sophistic. An exploration of the mysteric language and iconography in Lucian's *Alexander the Pseudo-Prophet* and Galen's *On the Usefulness of the Parts* (Georgia Petridou)**

This PhD project sets out to unravel the ways the body and healing rituals were conceived in the second century AD and revisit these connections through a resonance-focused spectrum by investigating how **medicine became a religiously imbued and resonant type of knowledge** about the body. The main aim is to move beyond prevalent ideas about the 'Greek miracle' and the juxtaposition of rational and irrational medicine (e.g. Jouanna 1992; Longrigg 1993) and explore for the recurrent presence of a new kind of physiology, a conception of a body that is both ritually experienced and expressed. The PhD project intentionally brings together two literary genres that have traditionally been kept apart: medical writings (Galen's *De usu partium*) and biographical writings with distinct polemical overtones (Lucian's *Alexander*). The student undertaking this project is encouraged to consider carefully why religious imagery and terminology drawn from mystery cults were employed to describe bodily knowledge in these two narratives dating roughly to the second century AD. By way of comparative work, the PhD candidate conducting this research will engage in an in-depth linguistic analysis of the two texts and compare them to other literary texts roughly dating to the second century AD, where mystery terminology and iconography are used extensively: e.g. Aelius Aristides' *Hieroi Logoi* or Lucian's *Podagra*. Equally useful will be a comparison with other authors dating to an either slightly earlier or roughly the same period: Dion of Prusa, Plutarch, Maximus of Tyros and Hippocratic writings dated to the Imperial period. Can we really dismiss every single mention of mysteric language as purely metaphorical?

Admittedly, the mystery language and in particular the allusions to the *mysteria* of Eleusis in authors of the second century AD have attracted some scholarly attention (e.g. Benedum 1986; Humbel 1994; Cox-Miller 1994, Van Nuffelen 2007, etc.), but in many cases, this resonance of mystery language and imagery is dismissed as purely metaphorical (Behr 1986).

In terms of methodology, the project draws on Sullivan's (1990) socio-anthropological studies, and argues that in the second century AD knowledge about the body is transmitted through culturally shaped experiences of the body. In socio-anthropology, 'critical knowledge of the body is frequently related to critical experiences that are religious. Such critical experiences are envisaged as crises'. In a similar vein, the student undertaking this doctoral project should look at the body as construed, fragmented and reassembled in ritual processes that were determined by ritual contact with prominent healing deities, such as Asclepius of Pergamum and neos Asklepios Glykon ('the Gentle One') at Abonouteichos in the Black Sea. No matter how popularised medical knowledge was in the Second Sophistic (Paz de Hoz 2014; van Nuffelen 2014), there is little doubt that only a limited number of people would have had access to it. Most people's knowledge



of how their bodies worked would have been a unique and peculiar amalgam of personal experimentation, hearsay, family upbringing, experiences with health care providers (magicians, astrologers, root cutters, herbalists, wandering healers, household or family members, etc.) of various degrees of success and efficiency, and, most importantly, of religious practices that marked important changes in their bodily status (e.g. rites of passage, initiatory rituals, etc.).

In the same vein, the study of Galen's *De usu partium* is very important. Most of the previously done scholarly work has focused on the bodily knowledge as defined by Galen and his colleagues in the second century and pigeonholed Galen's work among the so-called 'scientific' approaches to medicine. The PhD candidate will be strongly encouraged to dig deeper into the Galenic corpus for indications of Galen's very unique relationship with Asclepius (Legras 2011; Brockmann 2013, Pietrobelli 2013, etc.).

In the dominant conceptual framework, the body is given central stage in the literary and cultural production of the Second Sophistic due to the emergence of this very vague and often methodologically illusive concept of the 'self' (e.g. Perkins 1992). The highlighted role of charismatic medical experts of the calibre of Rufus, Soranus, and Galen in the societal workings of their time is considered to be the most significant tell-tale sign of an era that for the first time devoted so much time to the care of the 'self' and the care of the body. Seen in this light the pre-eminence of the healing cults of that period, with extra emphasis on the popularity of the Asclepian cults in the second century AD, is considered to be another side of the same coin (Perkins 1992). However, as Sullivan among others has proved, the knowledge of the body in many cases can be a religious affair. This notion puts the close correlation of medicine and mystery cults into a wholly new perspective. Medicine is, in a sense, embodied knowledge that can only be experienced and expressed in religious terms. Illness is experienced as a major crisis that challenges the foundations of the previously established identity and, thus, evokes ritually rehearsed crises the individual had to undergo as part of earlier initiatory rites.

**Collaborations:** The IGDK presents itself as the ideal hub for research activity of this sort, since the student undertaking this project will benefit from collaborations with several specialists of Imperial literature and history of religions both at Erfurt and Graz, such as **Kai Brodersen, Christoph Heil, Jörg Rüpke, Peter Scherrer, Wolfgang Spickermann, and Katharina Waldner.**

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## **9 Does the world fall silent or continue to sing? On revitalising religious ritual practices in secular contexts (Hartmut Rosa)**

Whoever walks one of the famous bridges in Paris, Cologne or Amsterdam cannot help but wonder what it is that drives inhabitants of a late modern world to seal their private bonds with publicly displayed locks at symbolic places (Hammond 2010). Has the lock on the bridge come to replace the wedding ring in church – to the witness not of a God, but of an anonymous public? Similarly, what does it mean that at the sites of crimes or accidents, it never takes long until a multitude of candles and flowers (and teddy bears, if children are involved) prop up; a ‘ritual’ that can be observed almost uniformly all across the western world? What do the much less spectacular, but more durable crosses and lights at the roadside commemorating the victims or car accidents signify? Why do even the most secular rites of passage for youngsters at the verge of adulthood and at funerals inevitably contain elements of and references to ‘transcendent’ realities such as ‘life’, ‘the world’, ‘the cosmos’, ‘history’, ‘nature’ etc., and as such seem to establish (often very fuzzy, felt but rarely clearly articulated) vertical axes of resonance (Mahdi/Christopher/Meade 1996)?

The idea of this project is to scrutinise such practices and rituals which appear to **establish connections of and for life through particular axes of resonance at particular junctures of life** such as birth, maturation, marriage, death etc. These practices always involve particular places (such as bridges), objects (such as locks, crosses or teddy bears), times and social bonds, which are by and through these practices made resonant (cf. also Descola 2013 and Bender/Taves 2012). There are four research questions that could be answered by this project due to the comparative structure of the IGDK: 1) What are the social and biographical contexts in which we find such practices – and how do they compare across the ages? 2) Which axes of resonance are established by and through which practices and rituals – and how are they interconnected and stabilised? 3) What is the relationship between the cognitive and symbolic content and the material, bodily and sensual elements of the established resonances? 4) What notions or senses of transcendence (‘Das Umgreifende’, to use Karl Jaspers’ (2001) term) are involved or created by those practices? Is such a sense historically contingent or inevitable, even if ‘beneath’ the articulated level?

This project, though taking present day practices as its empirical starting point, systematically involves a comparative perspective that seeks to answer its research questions by an explorative view to corresponding practices in Antiquity. For a successful dissertational project, obviously, the respective practices both now and then need to be carefully selected and restricted between the candidate and the supervisors involved.

Methodologically, research will draw on a wide variety of ethnographic and sociological research. Based on the insights and guidelines of Grounded Theory, a triangulatory mixed-method approach including participant observation, expert and biographical interviews and a thorough analysis of documents will be suggested.

**Collaborations:** There will be tight cooperation with the projects focusing on practices of dedication and body-related ritual practices in antiquity, with a particular focus on comparative dimensions, i.e., on similarities as well as dissimilarities with respect to patterns and rituals of resonance (**Irmtraud Fischer, Georgia Petridou, Katharina Waldner**). However, there also will be close cooperation to the research projects focusing on contemporary bodily and symbolic practices (**Jürgen Martschukat, Stephan Moebius**).

## Literature

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## 10 Is there somebody else out there? Polemics and counter-polemics on ancient astral religion (Jörg Rüpke)

Archaeoastronomy and skylscapes have been developed into research fields of their own recently, even if they are time and again discredited by mere speculations and the unlimited possibility of the mathematical or topographical rearrangement of complex places or groups of numeric values. Contrary to this hype, Roman 'Gestirnkulte' have not been a relevant research topic for a long time after the study of Carl Koch (1933), relegating them to a third-rank phenomena, suffering from normative negligence due to decisions of the early Roman republic. At the same time, *katasterismoi*, placing people, emperors in particular, among the stars at their deaths, were widespread literary motives and ritual practices. Sun worship was popular and became central in late ancient public and private cults. From the early Augustan period onwards, astrology was ubiquitous and regarded as important – and much attacked throughout the period, more systematically in late antiquity.

Seen as self—world relationships that became **resonant or mute on individual as well as cultural scales**, a doctoral dissertation in History of Religion could analyse relevant textual evidence of defence and polemics for the various practices and bodies of knowledge involved in the second phase of the research group. By taking into account also epigraphic and, where available, archaeological evidence, the research project could cut across the usual thematic boundaries of 'astrology and divination', 'religion', 'emperor/ruler cult', 'sun worship' or 'calendar' due to the tools of the IGDK's methodological framework. The '**sky**' as visible, moving (and hence 'living'?), and encompassing horizon the activities of which could easily be felt (e.g. sun-rays) invited the development of relationships and their integration into habits. It rendered further hypothesising about its ontology and powerful interaction with human beings initially plausible. And yet, these interactions could be conceptualised as far as leaving no place for human volition, or relationships towards the sky could be bedevilled or simple felt as mute. The frequently recurring motif of heavenly light in conversion narratives, be it of Paul or Constantine the Great or of contemporary visionaries, offers interesting material.

The doctoral project would research the articulation of experiences, the reconstruction of motifs, social and cultural conditions, and situational constellations that were striving for or resulting in resonance or muteness. Thus, the interest is not in technical detail, but in protreptic, apologetic or polemical passages of or against astrological texts, but even more in rather passing references on relationships of self and cosmos and narratives about *katasterismoi*. Thus, analysis might start from Ovid's *Metamorphoses*, Aratos' treatise *Phainomena*, or Latin translations thereof, the preface of the Augustan poet Manilius, or epigraphic invocations of *Sol Invictus*. Again, the different bodies of knowledge constructed in the field, whether astrological or antiquarian or philosophical, will not be used as guidelines, but as evidence of discourses that are part of the practices and

horizons of plausibility culturally informing the resonant or mute character of relationships with the cosmos. Special attention will be paid to ritual practices and objects such as representations (paintings, lamps, jewellery worn on the body) involved in the entertaining of such relationships. The very different strategies of gendering the sky will also come under scrutiny.

The approach might be diachronic for the ancient Mediterranean but should contain a comparative element with regard to ancient and recent European or South-Asian discourses and practices. Methodologically it will draw on notions of 'knowledge' and 'precarious knowledge' (Michel Foucault, Martin Mulso), but also, with regard to the usage of celestial phenomena for calendars and popular rhythms or activities, on Ian Hodder's concept of material and economic entanglement. For the differentiation of ritual types, Lauri Honko's typological reflections can be used.

**Collaborations:** Within the faculty and range of projects of the IGDK, collaboration with **Hartmut Rosa's** projects on axes of resonance and **Katharina Waldner's** on initiatory narratives as well as **Markus Vinzent's** patristic research will be important locally, as is the availability of Richard Gordon as a specialist on Mithraic cosmology. With regard to Graz, collaboration with **Eveline Krummen** and **Christoph Heil** on ekphrasis and conversion narratives will be important.

## Literature

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## 11 Privatisation of salvation: Religious communities as axes of resonance in the Roman imperial period (Peter Scherrer)

Beginning in the second century AD it is possible to find an increasing presence of small sanctuaries appearing simultaneously in different city districts of urban spaces in the Imperium Romanum. Most emerging complexes consisted of a temple or a treasure house with a cultic image and dedicated votive offerings, an assembly or dining room and a courtyard closed off from the outside world. These sanctuaries are often attached to private homes and participate in their infrastructure like heating, gardens or kitchens. They house various cults, frequently so-called Oriental or Egyptian 'salvation' cults or the Mithras cult, but Silvanus and the *Viae*, Mercurius or other 'Roman' gods and goddesses were also venerated. It might be possible that the so-called house churches or *oratoria* of early Christianity benefitted from or were generated by the pagan structures that served as meeting points within the various town districts. In any case it becomes obvious that the cult practices and rituals performed in these complexes contrast strongly with what was seen as the official cult of the *polis*. The cult practices bear witness to a systematic privatisation of faith, cult and ritual in the high and late Imperial Era which could be an important test case for a **shift from resonant to mute self—world relationship in the case of the polis** and a religious loading of other horizontal relationships.

A comprehensive study of the phenomenon has not yet been undertaken. Existing approaches were always focused on one specific cult while general sociological phenomena were not part of the considerations. But it seems that privacy and local connections in a city's quarter (*vicus*) became more and more important over against citizens' official duties, e.g., in the service of an emperor, as the early *Augustales* had been. In times of crisis, such as in the late second century AD, the process might have accelerated even more. In many provincial towns founded by emperors from Hadrian or the Severan dynasty onwards nearly no official large size temple buildings and sacred courtyards are to be found. The official cult seems to be reduced to a locality in the forum but no *area sacra* of comparable size is installed anymore. If supposed Capitolia or Imperial temples were built at all, they rose quite often on the outer limits of a town and their erection was probably due to an Emperor's visit or other occurrences of political magnitude. Thus not only religious behaviour changed, but the social and political role of Roman citizens in toto, especially after the *constitutio Antoniniana*.

The success of religions and cultic groups that promised afterlife and salvation was very much embedded in the change of society in different ways. A tandem dissertation project dealing with the distribution of cultic and religious architecture, the form and functions of sacred places, the upgrade of cultic meals and many other features can provide fruitful discussions between sociology, religious history and religious studies and archaeology/architectural history.



**Collaborations:** A cooperation concerning privatisation of salvation is intended with **Irmtraud Fischer, Christoph Heil, Wolfgang Spickermann, Katharina Waldner's** mystery project and **Kai Brodersen**, but also with **Stephan Moebius**.

## Literature

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## 12 Holding on to the old: Pagan provincial religion and the Christian state in late antiquity (Wolfgang Spickermann)

In many parts of the Roman Empire, but especially in the West, pagan religious traditions were preserved for a long time, even after the Theodosian decrees at the end of the fourth century AD. The maintenance of pagan traditions in opposition to Christianity played an important role e.g. in the Vandal kingdom of the Berber tribes and partly for the Vandals themselves, which would in the end weaken the realm considerably (Spickermann 2014). In the Gallic and Germanic areas the cults of the new Germanic settlers were added to the existing polytheistic cults of the local population, a process this area had been accustomed to for centuries. The aim of the proposed dissertation project is to consider and analyse the reasons for the continuation of pagan religious practices and sanctuaries from the point of view of resonant self–world relationships of the relevant groups and individuals: **How did practices keep their resonant character** despite the fact that both intellectual discourse and organisational means worked to silence them. The accounts of Gregory of Tours as well as Sulpicius Severus concerning the ministry of Martin of Tours show clearly that the new settlements of Franks, Alemanni, Burgundians and other Germanic groups on Roman provincial ground had an invigorating effect on the traditional Gallo-Roman religions, helping them to remain relevant in various areas along the Rhine and inside Gaul (Spickermann 2008). The textual basis for the project consists of the above mentioned authors, the *Concilia Galliae* of 314-506 AD, the early Germanic legal systems, the chronicles of Regino of Prüm and the Salvian-based *Lives of Eligius and Landibertus*, as well as similar early medieval texts. Gregory of Tours, for example, describes anatomical votives in a pagan sanctuary at Cologne, which will be further analysed in the context of the project proposed by **Georgia Petridou**. The settlement of the Franks in the Rhine region led to a repaganisation of the left bank of the Rhine, as settlers brought their own religions with them, a circumstance well documented in the orientation of their graves and the tombs of horses (Petrikovits 1978). These horse burials are found, dating to between the fifth and eighth centuries AD, in the area between the Rhine, Elbe and upper Danube, with an especially dense proliferation in Thuringia. We also find numerous archaeological finds attesting to the continuous use of cult sites, such as grave offerings of food, weapons and jewellery, which are attested for the Franks and Alemanni up until the seventh century; in Austrasia they belong to the second half of the seventh century (cf. the museum catalogues 'Die Franken' 1996 and 'Die Alamannen' 2001). Up until the seventh century, the political and ecclesiastical structures were not stable enough to eradicate the custom of grave offerings, while more and more tombs were systematically looted. The religion of the dead is not always clearly identifiable, as pagan and Christian symbolism is mixed.

Up until the end of the fourth century, Christianity was but weakly accepted in the hinterland and fully probably not even in the cities. Rather, the remaining polytheistic religions of the indigenous population were added to that of the Germanic settlers. In any case, the old pagan cults could

continue during the new political situation of the fifth century AD in central Gaul and the Rhine area (Staab 1994). The situation did not at first change fundamentally after Clovis' conversion to Christianity; Christianisation progressed slowly in the Roman west (Dassmann 1993). It gained momentum only in the seventh century with the mission of the Iro-Scottish monks.

Unlike Italy, the outskirts of the former Roman Empire saw this process take root quite slowly and with significant local differences. Although many pagan cult places were closed down in the fifth century AD due to their destruction by the Germanic invasion, the cult activities continued for a long time in the sanctuaries that remained. But the conquest by Germanic tribes would have had a serious impact on the religious belief systems and practices of the provincial population of Gaul and Germania. The question of resonant dimensions may provide the key for a better understanding of these phenomena. In a phase of radical (religio-)political change with different consequences for different population groups (Romanics, Germans, newcomers), scarce resources were used for the building and maintenance of Christian churches; Christian communities developed socially and radically transformed the cult calendar. These changes meant that not only vertical, but also horizontal and diagonal dimensions of resonance changed even where the Christianisation of the populace was only achieved in a very superficial way.

**Collaborations:** The collaboration with **Hartmut Rosa** regarding a revitalisation of religious practices in modernity offers a way to better understand the motivation of different individuals and groups to cling to traditional religious practices and/or to adopt new ones. This includes the sacralisation of cult sites and cult communities which the dissertation would consider alongside a similarly outlined project with a focus on modernity (**Stephan Moebius**). Gender relevant differences with regard to religious practices may also be an important factor in this context. Regarding the long-term (traditional) significance of cult sites to enable diagonal resonance dimensions, a further connection can be made to the project proposed by **Irmtraud Fischer** with a focus on ancient Israel.

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### 13 Purpose and relation of non-historicising and historicising early Christian narratives (Markus Vinzent)

It is apparent that a spectrum of early Christian literature covering various literary genres (letters, catechetical texts, revelations, apologetic, ritual literature) displays little interest in historical questions regarding the origins of Christianity, offering little historical data on the early protagonists, and, more importantly, does not focus on heroic individuals or show any curiosity about the past. Instead, these works share the widespread Hebrew memory, differing from concepts of historiography concerned with either greatness or with men becoming 'equals of nature', narrating only 'those events, deeds, or words that rose by themselves to the ever-present challenge of the natural universe' (Arendt 1961). In contrast, many Hebrew narratives are scandals or disgraces, disappointments and deconstructions of history, particularly as such a mode responded to the experienced suffering of loss, subjugation and diaspora. The Bar Kokhba disaster then seems to have made people feel 'they had all the history they required' (Yerushalmi 1982).

This observation raises the following question: are the narratives that we find in the second century exceptions to these forms of Hebrew memory where *zakhor*, remember, is more an exhortation to active response, *davar*, rather than passive reflection, *logos*? Comparing the writings of the new genres of gospels and acts where *dicta* and narratives of protagonists became combined, with documents of existing genres of ancient Jewish and Greek biographical narratives, may allow one to determine to what extent these writings display an interest in historical placings, locations and anchoring (whether historically 'accurate' or apparently/clearly fictional) in an active mode of response or as a passive historiographical reflection. How should we relate the meaning in history, the memory of the past, and the writing of history, particularly, when we note a clearly increasing interest in 'historiographical' details in writings of the second century? Does this account for an exploration of memory of the past or rather for the making of meaning of history? Is it a feature of individual world appropriation or leading towards a communal and collective transmission of memory through ritual rather than through chronicle? The question has to be asked how world views and world relations of authors and their historical or fictional characters change by them moving more and more into a less Hebrew, and more Graeco-Roman context of world perception, and conversely, what different functions their writings have in comparison to those texts that operate in a realm of memory and meaning, and how they interact. If so, to what extent do we find cross-overs, mutual criticisms or muteness between diagonal agents?

Hermeneutically, the area will deepen the perspective of 'the individual in historical perspective' (Rüpke, Erfurt) and lived ancient religion with a particular longitudinal aspect of Jewish Biblical, Second Temple Jewish and Early Christian writings. It will challenge linear or genealogical ideas

of 'origin'. The exploration of historicising and non-historicising narratives will allow for close collaboration with scholars from Jewish and Hebrew Bible studies, Classics, Ancient History, as well as New Testament and Patristic scholarship.

**Collaborations:** Building on on Yerushalmi's classic study *Zakhor: Jewish History and Jewish Memory* (1982), the PhD project will benefit from **Hartmut Rosa's** social theory of *Resonanz* (2016), and Ph.D. projects directed by **Irmtraud Fischer** (on the resonance of cult sites) and **Ursula Gärtner** (on the interface between narrative and ritual). At Graz it will engage particularly with scholarship of these two colleagues (Fischer, Gärtner), and also with work done by **Christoph Heil** on gospel narratives and by **Eveline Krummen** on the interface between performance, narrative and ritual, *ekphrasis* and resonance; at Erfurt close partners will be colleagues working on historiography and narratives.

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## Appendix II: DFG and FWF Faculty members (Establishment Proposal) – Publications and Bibliography (Research Programme)

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