

## Master Class „Orient“ des Promotionsprogramms “Kulturen der Partizipation vom 02.-04. Juni 2015

### 02. Juni 2015

19:00 **Vortrag** „‘How do we manage it?’ Forms of participation in Roman Palmyra“  
**Dr. Paola Mior (Udine)**  
Raum A14 1-112

### 03. Juni 2015

10:00-12:00 **Workshop** mit Dr. Ted Kaizer  
„Participation in the cult of Atargatis at Manbog-Hierapolis according to Lucian of Samosata“

Raum A01 0-009

12:00-14:00 **Workshop** mit Dr. Paola Mior

Raum A05 0-55

19:00 **Vortrag** „Participation in the cults and sanctuaries at Dura-Europos“

**Dr. Ted Kaizer (Durham)**

Raum A05 0-054

### 04. Juni 2015

18:00 **Vortrag** „Die Provinziallandtage der römischen Kaiserzeit – Neue Funde, neue Fragen, neue Antworten“

**PD Dr. Babett Edelmann-Singer (Regensburg)**

Raum A06 0-001

### **ABSTRACTS**

#### **Abstract 1:**

“How do we manage it?” Forms of participation in Roman Palmyra

**Dr. Paola Mior (Udine)**

The ancient city of Palmyra lies in what ecologically is called a “middle zone”: it is an oasis in the middle of Syrian badiya or dry-steppe, not yet a proper desert but a region where uncertainty and irregularity of rainfall (below the 250 and 100 mm isohyets) has always deeply shaped the lives of its inhabitants and any of their form of social, economical and cultural participation. In fact, such

intermediate environment is characterized by the coexistence of two, apparently contrasting, ways of life, i.e. nomadic and sedentary societies.

The talk will explore, through an overview of the archaeological, literary and epigraphic data, the different modes how these actors participated in the life of the community and interacted together within their common environment. The period considered stretches from the 1st to the 3rd century AD and it is the best documented of the history of ancient Palmyra. Indeed, at that time the city was under Roman imperial control and at the heyday of its long-distance commercial entrepreneurship.

**Abstract 2:**

*Participation in the cults and sanctuaries at Dura-Europos*

**Dr. Ted Kaizer (Durham)**

The small-town of Dura-Europos - founded as a Hellenistic fortress under Seleucus I, developed into a Greek city by the mid-second century BC, and later under Parthian and finally Roman control - was home to a staggering variety of cults. In more than a dozen pagan sanctuaries, worship centred upon a variety of deities, including gods and goddesses from the Greek world, Palmyra, the Euphrates region, and Rome. The level of participation in the cults has long been disputed. Some argue for their relative exclusivity, by interpreting the temples as open only to specific parts of the population. Others emphasise the necessary accessibility of the temples to make a polytheistic system work. This debate is of great importance with regard to the religious identity of Dura-Europos, especially since it is the very coexistence of the cults and sanctuaries that serves to create the impression of a distinct, local identity for the town as a whole.

**Abstract 3:**

*Die Provinziallandtage der römischen Kaiserzeit – Neue Funde, neue Fragen, neue Antworten*

**PD Dr. Babett Edelmann-Singer (Regensburg)**

Die Frage der Integration verschiedener ethnischer Gruppen in ein wachsendes Europa unter Bewahrung lokaler Interessen ist eine der zentralen Herausforderungen des 21. Jahrhunderts. Umso wichtiger ist es, historische Vergleichsmomente zu analysieren, um zu verstehen, unter welchen Bedingungen Prozesse von Integration, Kommunikation und Herausbildung überregionaler Identitäten erfolgreich ablaufen können. Ein solches Vergleichsmoment stellen die sogenannten „Provinziallandtage“ in der römischen Kaiserzeit (1. Jh. v.Chr. – 3. Jh. n.Chr.) dar. Anhand neuer Funde und neuer Fragestellungen der althistorischen Forschung beleuchtet der Vortrag diese in beinahe allen Provinzen anzutreffenden Versammlungen lokaler Eliten. Die Entstehungsgeschichte der Provinziallandtage, ihre politische Funktion für Rom und die Provinzbewohner sowie ihre soziale und ökonomische Bedeutung werden einer Neubewertung unterworfen. Dies hat auch Auswirkungen auf die gängigen Erklärungsmodelle römischer Herrschaft.