



## > Organisation

**Project B1: “Religion and Politics in the Oldest Mass Medium of Humankind: Royal Coin Portraits from the Iberian Peninsula to the Hindu Kush”**

**Project C9: “Competition and Identity in Polytheistic Societies in Ancient Asia Minor”**

**Aarhus University Project: “Religious Identity, Ritual Practice and Sacred Architecture in the Late Hellenistic and Roman Near East, 100 BC - AD 400: Sanctuaries between Culture, Religion and Society”**

Michael Blömer, M. A. (Münster), Prof. Dr. Achim Lichtenberger (Bochum), Prof. Dr. Rubina Raja (Aarhus) and Prof. Dr. Engelbert Winter (Münster)

## > Conference Venue

**Liudgerhaus**

Überwasserkirchplatz 3  
48143 Münster

## > Registration

prior to 28.11.2010

Forschungsstelle Asia Minor  
im Seminar für Alte Geschichte  
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An event hosted by the Cluster of Excellence “**Religion and Politics in Modern and Pre-Modern Cultures**” of WWU Münster. The research association is formed by over 200 academics from 20 humanistic and socio-scientific disciplines and from eleven countries. They investigate the complex relationship of religion and politics from Antiquity to the present and from Latin America and Europe to the Arab and the Asian World. It is nationally the largest research association of its kind and of the 37 Clusters of Excellence in Germany, it is the only one to deal with religions. The federal government and the federal states fund the project in the Excellence Initiative context with 37 million Euros until 2012.

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Picture Credit: Tempel von Nihai, Relief des Priesters Markkissos (Rubina Raja)



Conference of the Cluster of Excellence “Religion and Politics”

## > Continuity, Discontinuity and Change

Afterlife and Transformation of Near Eastern Religions in Hellenistic and Roman Times

01.–03.12.2010





## > Continuity, Discontinuity and Change

The conference examines different facets of the “afterlife” of pre-Hellenistic Near Eastern religions in the Hellenistic and Roman periods. Often the local and regional panthea of these periods were shaped or influenced by deities whose names and iconography relate to Bronze- and Iron Age religions. It seems evident that a close relationship existed between the religious and cultic conceptions of the pre-Hellenistic with the Hellenistic and Roman periods, with some continuity of cults and cultic forms, although most regions of the Near East were subject to severe breaks and disruptions. In the Roman period, when the amalgamation of Graeco-Roman and indigenous cults becomes evident in many settlements across the Near East, the genesis of these religious forms becomes difficult to trace. Are the Hellenistic and Roman religions of the Near East only reminiscent of a distant past or do they attest to substantial afterlife of “genuine” Ancient Near Eastern religions? Is it at all possible to speak of cultic “continuity” or should this phenomenon rather be seen as low-level similarities? What impact did a possible continuity have on the religious life and communal identities of the Hellenistic and Roman Near East? To what extent does an iconographic tradition or iconographic comparability hint at substantial religious, cultic or theological similarity? On a more general level it is necessary to question the terminology used in connection with these trends and to consider how we most clearly define “continuity”, “discontinuity”, “change” and “afterlife”.



## > Programme

### Wednesday, 01.12.2010 | Opening Lecture

06:00 pm Dinner for the Participants of the Conference

08:15 pm Dark Ages in Greece  
Stephan Schmid, Berlin

### Thursday, 02.12.2010

09:00 am–  
09:15 am Registration

09:15 am–  
09:45 am Opening Remarks

09:45 am–  
10:30 am Les signes du changement: réalités et faux-semblants  
Maurice Sartre, Tours

#### Coffee Break

11:00 am–  
11:45 am From the Iron Age to the Roman period: What Happened inbetween?  
Guy Bunnens, Liège

11:45 am–  
12:30 pm The New Kuttamuwa Stele from Zincirli: The Living, the Dead, and the Gods in an Iron Age City  
Virginia Rimmer Hermann, Chicago

#### Lunch

02:00 pm–  
02:45 pm Die Jenseitsvorstellungen im hellenistischen Mesopotamien  
Elisabeth Katzy und Mirko Novák, Munich

02:45 pm–  
03:30 pm Longevity, Continuity and Discontinuity in the Sanctuary of Atargatis in Hierapolis (Syria)  
Alejandro Egea Vivancos, Murcia

#### Coffee Break

04:00 pm–  
04:45 pm Religious Continuity at the Sanctuary of Iupiter Dolichenus at Doliche  
Michael Blömer, Münster

04:45 pm–  
05:30 pm Die Götterwelt von Emesa im Spannungsfeld zwischen lokalen Traditionen und überregionalen Einflüssen?  
Sabine Fick, Innsbruck

05:30 pm–  
06:15 pm Traces of Ancient Near Eastern Religion in the Cults of Dura-Europos  
Ted Kaizer, Durham

### Friday, 03.12.2010

09:00 am–  
09:45 am Jupiter, Venus and Mercury of Heliopolis (Baalbek). A Reassessment of Divine Iconographies in Roman Lebanon  
Andreas Kropp, Nottingham

09:45 am–  
10:30 am “Eshmun through the Ages”. Herkunft, Geschichte und Synkretismus eines phoenizischen Gottes  
Paolo Xella, Pisa

#### Coffee Break

11:00 am–  
11:45 am From North Arabia to Arabia Petraea? Nabataean Deities between Continuity and Breaks  
Robert Wenning, Münster

11:45 am–  
12:30 pm The Hellenistic-Roman Sanctuary at et-Tell (Bethsaida) and the Question of Tradition in Lay-out of the Holy Place  
Ilona Skupinska-Løvset, Lodz

#### Lunch

02:30 pm–  
03:15 pm Urikki and Agrippa: Longue durée in the Sculptural Representation of Oriental Client Kings  
Thomas Maria Weber, Jordan

03:15 pm–  
04:00 pm Trends in the Hellenistic Cult in Palestine – between Continuity and Change  
Oren Tal, Tel Aviv

#### Coffee Break

04:30 pm–  
05:15 pm The God Who Is Called Iao: Judaism and Hellenistic Mystery Religions  
Lester Grabbe, Hull

05:15 pm–  
06:30 pm Discussion: Continuity – Discontinuity – Change

08:00 pm Reception in the Archaeological Museum