

Ortwin Dally - Ricardo Eichmann - Svend Hansen - Susan Pollock - Ute Luig

Plenary Agenda Report for Research Group C-III

Acts

Members:

- Ortwin Dally (Classical Archaeology; Secretary General, Central Office of the German Archaeological Institute [DAI])
- Ricardo Eichmann (Near Eastern Archaeology, 1st Director, Orient Department of the German Archaeological Institute [DAI])
- Svend Hansen (Prehistoric Archaeology, 1st Director, Eurasian Department of the German Archaeological Institute [DAI])
- Ute Luig (Ethnology, Freie Universität Berlin)
- Susan Pollock (Near Eastern Archaeology, Freie Universität Berlin)

Doctoral Fellows:

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- Carolin Jauß (Near Eastern Archaeology, Freie Universität Berlin)
- Jana Kubatzki (Musicology, Universität der Künste Berlin and Orient Department of the German Archaeological Institute [DAI])
- Stefanie Kühn (Ancient History, Freie Universität Berlin and Headquarters of the German Archaeological Institute [DAI])
- Daniel Neumann (Prehistoric Archaeology, Freie Universität Berlin and Eurasia Department of the German Archaeological Institute [DAI])
- Axel Schäfer (Ethnology, Freie Universität Berlin)
- Tilmann Vachta (Prehistoric Archaeology, Freie Universität Berlin and Eurasia Department of the German Archaeological Institute [DAI])

Associates:

- Anja Endrigkeit (Prehistoric Archaeology, Kiel University, and Headquarters of the German Archaeological Institute [DAI])
- Nils Hempel (Classical Archaeology, Freie Universität Berlin and Headquarters of the German Archaeological Institute [DAI]; Magistrand)
- Veronica Hinterhuber (Egyptology, Humboldt-Universität zu Berlin and Headquarters of the German Archaeological Institute [DAI])
- Heiko Scholz (Prehistoric Archaeology, Freie Universität Berlin and Eurasia Department of the German Archaeological Institute [DAI] until March 31, 2010; thereafter Graduate School, Human Development in Landscapes CAU Kiel)

Senior Fellows:

- Patrick Desplats (Ethnology, Cologne University; Institut für Völkerkunde)
- David Fontijn (Bronze Age Hoards, Leiden University)
- Graeme Lawson (Music Archaeology and Archaeoacoustics, University of Cambridge)
- Mark Howell (Ethnomusicology and Music Archaeology, Winterville Mounds Park and Museum, Greenville, MS, USA)

Keywords: Himalayas • Andes • Processions • Pythais Procession • Pilgrimages • Music Archaeology • Hoard Sites • Commensality • Sacral Landscape

Abstract: In the framework of Research Area C-III, researchers from the disciplines of prehistoric archaeology, Near Eastern archaeology, ancient history, classical archaeology, Egyptology, music archaeology, and ethnology investigate the construction of sacred landscapes and complex spaces of action through ritual activities, and in particular those characterized by processions. Special importance is attributed to the inter-relationship of physical space, imagery, actions, and sound. The spectrum of research projects is broad, and encompasses investigations of Bronze Age hoards in Central Europe; the structuring of ritual spaces in the framework of meal times in the context of the early states and cities of southern Mesopotamia and southwestern Iran; as well as investigations of processions and pilgrimages in Greek antiquity and in the present day (including, for instance, processions and pilgrimages in the Himalayan mountains and in the Andes region). Also treated is the question of the emergence and generation of acoustic spaces. Productive as theoretical bases are concepts of space and ritual which emphasize the construction of spaces through the interplay of physical space and its reception by the beholder in the course of structured actions. Fundamental to all projects, furthermore, are discussions of common parameters (including the informational value of source materials, the role of participants in rituals, the *longue durée* of rituals) and theoretical approaches, for example theories of *performance* and concepts of parallel spaces.

Projects:

- » Hoards Containing Broken Objects: The Spatial and Temporal Localization of an Innovation« (Svend Hansen)
- »Processions in the Framework of Hellenistic Festival Culture in the Eastern Mediterranean« (Ortwin Dally)
- »Acoustic Spaces: Their Genesis and Significance in the Framework of the Rituals of Antiquity« (Ricardo Eichmann)
- »The Construction of Ritual Landscapes with Reference to Processions and Pilgrimages in the Himalayas« (Ute Luig)
- »Commensality and Copresence in the Context of the Early States and Cities of Southern Mesopotamia and Southwestern Iran« (Susan Pollock)
- »Experimental Replications of Stringed Instruments from the Archaeological Context: Reconstruction of String Tuning Techniques« (Ricardo Eichmann)

Sponsored by Topoi:

- »The Use and Significance of Ceramics in Commensal Contexts from the Ubaid Period up until the Early Dynastic Period in Southern Mesopotamia and Southwestern Iran« (Carolin Jauß; dissertation project)
- »Sites of Bronze Age Deposits in the Alpine region« (Daniel Neumann; dissertation project)
- »Sites of Bronze Age Deposits in the European Low Mountain Ranges« (Tilmann Vachta; dissertation project)
- »The Pythais Procession« (Stefanie Kühn; dissertation project)
- »Verticality in Processions of and Rituals: The »Fiesta De Santiago« in the Southern Central Andes« (Axel Schäfer; dissertation project)
- »The Role of Music in the Ancient Greek Processions« (Jana Kubatzki; dissertation project)

Associated Projects:

- »The Relationship between the Sites of Bronze Age Hoards in the Southwestern Baltic Region« (Heiko Scholz; dissertation project)
- »On the Cultural-Historical Relationships between the Nordic Bronze Age and the Tumulus Culture: Grave Structures in the Early to Mid-Bronze Age as Indicators of Innovation and Mobility,« working title (Anja Endrigkeit; dissertation project)
- »Processional Route to Temples in the Late Period in Egypt: Festival Architecture of the 25th Dynasty,« working title (Veronica Hinterhuber; dissertation project)
- »Visualizations of the Route of the Pythais Procession« (Nils Hempel; Magister project)

Senior Fellows:

- »Holy Places and in Everyday Life in Islam: Continuities and Transformations« (Patrick Desplats)
- »Bronze Age Hoard Sites« (David Fontijn)
- »Sound, Political Space, and Political Condition: Exploring Soundscapes of Societies Under Change« (Ricardo Eichmann; in collaboration with Mark Howell and Graeme Lawson)
- »Roman Sound-Signalling: Instruments, Installations and Landscapes of Communication« (Graeme Lawson)
- »Greek and Roman Exedrae: the Acoustics of Seclusion« (Graeme Lawson)

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1 Research Results with Reference to the Problematic of the Cluster *The Formation and Transformation of Space and Knowledge in Ancient Civilizations*

1.1 Introduction

Sacral landscapes are at the heart of the investigations undertaken by Research Group C-III. Our analyses focus in particular on the emergence of such landscapes. In the context of archaeological and ethnological research, we attempt to reconstruct complex spaces of action as well as the actions and movements of protagonists during ritual activities within such spaces. Rituals can demarcate spaces in a variety of ways: through stationary forms, through rites of transition (in a sense intended by Arnold van Gennep [VAN GENNEP 1909/2005]) and the demarcation of border zones that are bound up with them, and through processions by means of which access may be gained to certain spaces. But border zones may also be marked out by initial and terminal points and, under certain circumstances, may also be transgressed during the trajectory from one station to the next. This last possibility is accorded a special significance by Group C-III.

The principal investigators of this research area are Ortwin Dally, Svend Hansen, Ricardo Eichmann, Ute Luig, and Susan Pollock, who are joined by a group of doctoral candidates from the fields of prehistoric archaeology, near Eastern archaeology, ancient history, classical archaeology, Egyptology, music archaeology, and ethnology. During the term of operations of Group C-III, this format has been and will be supplemented by the presence of senior fellows from the fields of hoard archaeology, music archaeology and archaeoacoustics.

Since its formation our research group has held monthly meetings during semesters and has also distinguished itself through large working meetings and workshops (among them the internal workshop »Pilgrimages, Ritual, Space and Politics« held on June 8, 2010, organized by Ute Luig, and the workshop »Sound, Political Space and Political Condition« in June 2011 by Ricardo Eichmann). To begin with, we have been preoccupied with the concept of space and with theories of ritual from a historical perspective. Emerging as productive have been in particular certain approaches which have transformed our perspective of the landscape in the context of the »spatial turn« (DÖRING – THIELMANN 2008). Landscapes are no longer understood as reservoirs of economic resources, but instead in their socio-symbolic dimensions; that is to say, in terms of the ways in which they are perceived, experienced, interpreted and conceptualized by human actors. Space as an analytical category has been shifted into the focal area of our research. This means (and one might refer in this context to Martina Löw's relational theory of space (LÖW 2001) or to the more recent art-historical approach of Cornelia Jöchner (JÖCHNER 2008)) that space is not simply a container but is instead generated through human action: in our case, through ritual activities. This concept of space can be approached through ethnological theories of ritual, in particular those of ethnologist Victor Turner, an influential representative of English social anthropology who worked intensively with ritual considered as a form of drama and with forms of pilgrimage (TURNER 1982 and 1986). Turner developed theories through whose resources he was able to describe pilgrimage as a performative process, and one characterized by movement through space involving ritual action and visual and auditory impressions as well as sensuous perception. In summary, we can say that spaces are generated only through everyday or ritualized modes of

movement performed by people, and are endowed with meaning only through an interactive relationship with pre-existing features of the environment. Our empirical research proceeds on the basis of various subprojects carried out within the framework of dissertation and other projects, which can be characterized as components of a larger ensemble of activities.

1.2 The Localization of Bronze Age Hoards

One working group (Svend Hansen, Daniel Neumann, Heiko Scholz, and Tilmann Vachta) is working on the localization of Bronze Age hoards for the purpose of identifying sacral locations and landscapes between the Moselle region and Bohemia, the Alps and Mecklenburg-Vorpommern. These hoard finds, which consist of numerous bronze objects, are assembled according to detectable rules, leading to the conclusion that they constitute votive offerings dedicated to a power which is conceived as supernatural. As a consequence, the locations of these deposits are identifiable as ›special‹ or ›powerful.‹ This finding is especially significant given that not a single sanctuary has been identified from the Central European Bronze Age. In any event, ritual activities always stand in a dialectical relationship to the locations where they are carried out. Not only the above-mentioned projects, but also the international workshop on hoard landscapes organized in 2009 by the Berlin group (»Hoard and Space: Current Research on the Bronze Age Deposits in Central Europe,« organized by Svend Hansen, Daniel Neumann, and Tilmann Vachta) make clear that within a limited scope, finally, and in contrast to other archaeological sources, a toponymology – and based on it, a comparison of find locations to one another – was capable of providing insights into the concepts of space and landscape which were endowed with form by Bronze Age rituals. On various scales, such patterns of objects play an important role, i.e. not only on interregional, but also on regional and microlevels.

1.3 Commensality in Early Mesopotamia

In the course of a project on commensality in the context of the genesis of early states in southern Mesopotamia and southwestern Iran, Susan Pollock, together with doctoral candidate Carolin Jauß, is investigating the material conditions of ritualized festive and everyday activities in the realm of commensality. The research includes an analysis of both building structures and eating implements, whose forms and inventories underwent fundamental changes from the 5th to the 3rd millennia BCE. The project emphasizes the interdependency between highly ritualized feasts on the one hand and daily meals on the other: the special character and ritual significance of feasts emerges through processes of delimitation, but at the same time through ›citation‹ of daily commensality.

Research up to now makes clear that the three principal parameters of foods, commensal space, and material utensils were combined in different ways in various historical contexts. In early Mesopotamia certain categories – including the types of commensal spaces and the vessels and materials used for them – underwent a marked process of differentiation. In other realms there were less decisive changes, including, interestingly, in the food-stuffs themselves. Especially in the case of practices that involve existential necessities, one can observe a symbolic reshaping of political-economic relationships.

1.4 Processions and Pilgrimages

In a second ethnologically and archaeologically oriented working group, Ute Luig and Axel Schäfer are investigating processions and pilgrimages to specific mountains. Alongside the ›Fiesta Santiago‹ enacted in two districts of Cotabambas, a province located in the southern Peruvian Andes, which is being examined by Axel Schäfer, the research foci are the regions of southern Africa and the Himalayas. The first objective of this research is to identify commonalities between the diverse regions with regard to the construction of ritual spaces; this involves investigating the construction of space in the context of processions and pilgrimages. In this context, and it is a question of the stratification of space in terms of elevation (upper and lower), of inner and outer, as well as in relation to distinctions between nature and culture. Secondly, it is a question of exploring with greater precision the distinction between processions and pilgrimages. These are investigated with reference to the composition of the participants and the progress of the action, as well as to relationships between space, imagery, sound, color, and aromas. This approach is also being pursued by a group consisting of Ortwin Dally, Stefanie Kühn, Nils Hempel, and Veronica Hinterhuber. Here, it is a question of a more precisely limited source base (monuments, inscription, music notation, images) in the investigation of processions in Egypt and Sudan that were enacted during the 25th Dynasty, with a special emphasis on the late-period Decade Festival in Thebes. Also considered is the Pythais Procession, an important event enacted in Greek antiquity which was performed with interruptions from the 4th to the 1st centuries BC, and which led from Athens to the Temple of Apollo in Delphi (BOËTHIUS 1918; ROCCHI 1999). Undertaken alongside a reconstruction of the groups of participants and of the factors relevant to the creation of ritual spaces during processions in Greek antiquity (TSOCHOS 2002) will be an examination of the physical space with its landscapes, sanctuaries, and monuments lying between Athens and Delphi. The objective is to consider these spaces in relationship with the processions that passed through them.

1.5 Music and Space

A special aspect of ritual, namely its acoustic aspect – which is in our view inseparable from its spatial, temporal, and visual elements – is being investigated by a fourth working group (Ricardo Eichmann, Jana Kubatzki; Associates: Lars-Christian Koch, Ethnologisches Museum, and Dörte Schmidt, Universität der Künste Berlin). The special importance of music as a dynamic constituent of ritual action in a variety of cultural contexts and in relation to rituals and processions is widely recognised. In the case of ancient cultures, the sources which evidence music's role in ritual and procession are mainly textual and iconographic. In the context of ritual, processions and music clearly enhance each other. Being explored against this background are the questions of how musical ensembles and instruments can be seen to be deployed in a variety of spaces; as to which forms of music and acoustical expression are most prevalent in the cultures under investigation; as to how knowledge about space is conveyed through music; and as to how perceptions of space may be altered and conditioned by music (BRAND 2000; ZSCHÄTZSCH 2002). Since the utilization of music and dance was often associated in ancient Mesopotamia with specific mealtimes (›banquets‹), which is to say that the generation of acoustic space was to some extent associated with the formation and transformation of commensal space, we again discover stimulating connections with the project on commensality.

1.6 Common Problematics as the Basis for Various Research Aspects

In order to interrelate the research activities of the various groups, we have developed overarching problematics which form a common basis for our investigations. These are elaborated below.

1.6.1 Critical Reflections on Sources and Methods

One aspect that has continually preoccupied Research Group C-III has been the diagnostic value of the respective sources. In contrast to finds from Greco-Roman antiquity or those available to ethnologists, prehistoric finds are often ambiguous, since the absence of textual sources deprives us of testimony from cult participants. With regard to individual specialized and concrete actions in particular, the evidence provided by prehistoric archaeology involves considerable difficulties. This circumstance compels us to engage repeatedly in critical reflections on the diagnostic potential of the various sources. Methodological approaches and objectives involved in attempting to answer individual questions must be consistently adapted to the structure of the archaeological sources. It is no less important that we question the degree to which modern conceptions of space are being superimposed – whether consciously or unconsciously – onto the past. An important question in this regard is: to what degree are our attempts to understand the shaping of ancient spaces by ritual practices conditioned by modern experience? Graeme Lawson and colleagues have clearly demonstrated that music, for example, is a social process involving participation and interaction (LAWSON – SCARRE 2006), and that its reception is not restricted to Western European models in which music often consists of a prepared performance delivered to a more or less passive public. Attempts to translate Bronze Age hoard landscapes or the route of the Pythais Procession visually into 3-D models and to reconstruct them continually raises the following question, one currently under exploration in the framework of a Magister project (Nils Hempel): to what extent are we in a position to reconstruct – even approximately – the visual impression of a location or route of a ritual action by translating fragmentary information into numerical data, which can be more easily analyzed? Specifically in the case of the route of the Pythais Procession, we encounter the question of whether reconstruction methods which rely on computational archaeology are capable of reproducing actual and to some extent unknowable routes (according to the criterion of so-called minimal effort). It is entirely possible that completely different factors shaped such routes, for example where individual stations may have had special mythic importance. The question of whether detours were deliberately made from established routes remains »up in the air« in the truest sense.

1.6.2 Discussions of Ritual Elements: Images as Space-constituting Elements

In our discussions special importance has been accorded to the role and concrete significance of various visual, acoustic and topological elements of ritual. Alongside music, the group has been concerned in particular with images and with theoretical approaches to analyzing pictorial objects as constituent elements of ritual space. The presence of images influences space, both through their connotative reception and through their practical deployment; this presence is itself the result of collective decisions, and at the same time fixes generally recognized modes of seeing onto images in the form of spatial configurations.

Such references are actualized by social – or more specifically, ritual – forms of action. Accorded special attention in the framework of a workshop undertaken in collaboration with Research Group C-II *Images* and organized by Ortwin Dally, Susanne Moraw, and Hauke Ziemssen in 2009 («Image – Space – Action») was the study of images as elements of actions which encompass multiple locations. In particular, ceremonial modes of action were in many cases influenced by images, for example when serving as mobile components of festive processions for which they generated interconnected, ephemeral ceremonial spaces; the same, incidentally, is true for music. Images also stand in a dialectical relationship with everyday actions, as indicated, for example, by a workshop organized by Susan Pollock (see 1.6.5 below). For while festivals and everyday meals are constitutive for their depictions in reliefs and other types of images, such depictions, conversely, have a normative impact on the formation of such rituals themselves. A specific performative act is only comprehensible for someone who understands the language (metaphorically speaking) of the given space. Anyone who does not understand this language will see such a performance without perceiving its significance, or may behave incorrectly in relation to it.

1.6.3 Ritual Praxis: *Realia*, the *Longue durée*, and the Transmission of Knowledge

A related question concerns the relationship between pictorial representations of rituals to the *realia* which find application in ritual actions. With reference to musical instruments, but also to eating implements, it becomes clear that depictions of feasts and of music associated with processions occur only in certain media and in specific selections; this realization permits an improved understanding of the various discourses and of the constitution of specific spatially delimited communities.

An element which interlinks the various projects is the *longue durée* of ritual praxis, which for Bronze Age hoard finds is traceable across a period lasting at least 1400 years. One strength of prehistoric archaeology lies in its capacity to consider ritual praxes in a specific region over extremely extended time periods. In the case of commensality in the ancient near East, in turn, the emergence of the first urban centers and states coincides with profound changes not only in festival rituals, but in everyday rituals as well. Not only do we discover changes in the inventory of objects employed in everyday and festival rituals; instead, the ritual context itself is redefined. Judging from surviving testimony, the Pythais Procession was practiced in the 4th century BC, and later in the 2nd. Through comparisons between oral traditions and historical reports from the early colonial period in South America, and with reference to processions and pilgrimages enacted in the Peruvian Andes, Axel Schäfer was able to calculate the longevity of ritual landscapes and the connection between human beings and a natural world which was experienced as transcendent. In southern Africa as well, such processes can through conservative reckoning be confirmed with certainty for the past 200 years; despite the superimposition of Christianity by missionaries, processions and pilgrimages continue to be enacted right up to the present day – both to the oracle sites in the Matopos mountains, as well as to neighboring sacred mountains. Pilgrimages take place in particular during periods of drought and famine. This circumstance leads to the conclusion that inherent in ritual landscapes is not just a spatial dimension, but a temporal one as well. This shifts the dimension of memory into the foreground, since it is associated with specific locations in a very special way. It is no coincidence that major hoard finds are discovered at sites that are endowed with striking characteristics, i.e. mountains in close proximity to rivers;

clearly, knowledge about space is concentrated in such locations in a very specific way. Maurice Halbwachs has demonstrated this clearly in his treatment of collective memory, a phenomenon which (according to him) always circulates within a spatial framework (HALBWACHS 2003). Knowledge of the past is manifested in a special way at striking sites such as the Panhellenic Sanctuary of Delphi in the form of material votive offerings; here, memorials take the form of ›relics,‹ memorials, and inscriptions – both recent ones as well as those from the distant past. Through rituals such as the Pythais Procession, these gifts to the gods – whether accommodated in treasuries or displayed out in the open – are continually reinvested with meaning. It is no coincidence that most of the information we have about the Pythais Procession comes from a corpus of inscriptions from the Athenian treasury at Delphi, for a number of other memorials in the area served to recall the long-standing favor shown by Apollo to the polis. Consequently they were well-suited to emphasizing the significance of Athens in relation to the other poleis which also set up memorials to the Apollo of Delphi in his sanctuary. This fixation of knowledge could go so far that notated music was preserved as well. Dance and song in association with narrations of mythology played an essential role at certain stations along the processional route. Here collaborations with music archaeology are especially necessary, since knowledge about the past was fostered decisively by means of narration in conjunction with music.

1.6.4 Bearer Groups of Knowledge Transmission

Bound up with questions related to the transmission of knowledge is the matter of actors or bearer groups who transmit knowledge across extensive time periods or reactivate it after prolonged interruptions. We must distinguish here between specialized knowledge and the experiences such actors acquire through their own participation. In the case of Bronze Age hoards, it must have been a question of elite groups which were connected across extensive geographic territories through relationships of exchange – as demonstrated for example in a 2009 workshop organized by this research group (›Hoard and Space,‹ by Svend Hansen, Daniel Neumann, and Tilmann Vachta). In the case of the Pythais Procession, knowledge seems to have been preserved and conveyed by a small number of noble, early Attic families, who themselves probably also formed the original core of the procession. In the Andes, on the other hand, we can still make observations today about the ways in which forms of knowledge are transmitted by various sociopolitical units such as districts or families. In southern Africa and in the Himalayas, it is primarily male and female rain priests and shamans who have access to such knowledge and who integrate it into a variety of contexts. Such comparative studies make it possible to arrive at conclusions concerning the transmission and transformation of such embodied knowledge, whose dynamic character becomes clear precisely in the forms of its oral transmission (LUIG – VAN OPPEN 1997; LUIG 2000).

1.6.5 The Construction of Sacral Landscapes

Rituals and processions serve to demarcate and to open up access to various kinds of spaces. The Pythais Procession was a very special kind of event, since it linked Athens to the Panhellenic sanctuary of Delphi, and hence extended far beyond the city state of Athens itself. It was, then, a supraregional procession in whose context it is possible to analyze the transition between urban, rural and sacral spaces, as well as their respective

borders (walls and associated rituals). Playing a central role here is the construction of sacral landscapes through the act of traversing them physically and through the enactment of ritual. At the same time, they were incorporated into a dynamic system consisting of a range of rituals designed to demarcate space, which was subjected to transformation, while the range of rituals themselves displays remarkable continuity over many centuries. These rituals for demarcating space lead on the one hand through the city of Athens in the narrower sense (rituals of state of the Panatheneans) and on the other hand they joined Athens to the edges of its cultivated territories (processions to the Sanctuary of Demeter in Eleusis and the Sanctuary of Artemis in Rhamnous). In the context of the ›Fiesta Santiago,‹ Axel Schäfer is currently investigating local processions in connection with fertility celebrations and agricultural rituals, and is analyzing their regional interconnections. An orientation toward such regional differences has enabled him to arrive at insights into the connection between various sanctuaries in the ritual topography of the Andes, as constructed through differences of elevation and as expressed by relationships of affiliation between the various gods. He has been able to show that the ›Fiesta Santiago‹ of various social and political units – for example of the principal towns of districts, of rural communities, of related annexes and of individual families – are closely linked with one another. Alongside repetitions of analogous actions, these relationships are indicated in particular by ritual movements. In the same way, such movements also link together adjacent festival cycles, for example the ›Fiesta Santiago‹ with those of the nearby ›Virgen de Carmen,‹ occurring upstream, and the ›Mamacha Asunta,‹ occurring downstream, when the saints are transported together or visit one another. Clearly recognizable in this connection is the associative or integrative function of ritual movements. Susan Pollock has been able to show quite clearly that diverse social relationships outside of the family or household – whether with other people or with supernatural beings – can be established through special commensal events (feasts), relationships that may be associated with a variety of spaces. Discussed among other topics at the international conference arranged by the group and entitled »Commensality, Social Relations, and Ritual: Between Feasts and Daily Meals« (organized by Susan Pollock) was hospitality, which is not just a question of extending invitations, but is also inevitably bound up with inclusion and exclusion: the ›others‹ of the guests are the excluded. Here, spatial relationships are especially significant, and are important in particular for the possibility of participation and exclusion. Analogous spatial concepts can be derived through the methods of music archaeology and archaeoacoustics. This is shown clearly by the researches of Graeme Lawson, who is investigating *firstly* the strategic transmission of sound signals across ancient and historic landscapes, with reference to Roman trumpet signals and medieval church bells, and *secondly* the »acoustics of seclusion« with reference to Greek and Roman exedrae (both within buildings and, freestanding, in sacral landscapes) and how they may have affected inclusion and exclusion in private discourse.

A useful basis for the analysis of parallel spaces – also the topic of a workshop organized in cooperation with Research Group A-I *Central Places and Their Environment* (organized by Svend Hansen and Michael Meyer) – is the possibility of describing (whether on micro- or macrosocial levels) various social groups which move through, perceive and use the same geographic space – whether on the basis of archaeological or, where possible, literary or epigraphic materials.

2 Publications

Dally, Ortwin. 2008. »Athen in der frühen Kaiserzeit – eine Planung des Kaisers Augustus?«. In Stavros Vlizos (ed.), *Athens during the Roman Period. Recent Discoveries, New Evidence. International Archaeological Conference held at the Benaki Museum in Athens, October 19–21, 2006*, Mouseio Benaki Suppl. 4. Athen: Benaki Museum. 43–53.

Dally, Ortwin – Scholl, Andreas – Maischberger, Martin – Schneider, Peter (eds.). 2009. *ZeitRäume – Milet in der römischen Kaiserzeit und der Spätantike*. Exhibition catalog Berlin. Stuttgart: Franz Steiner.

Including: Dally, Ortwin – Scholl, Andreas. »Vorwort« (7–9), »Einleitung« (10–17), »Skulptur und Raum« (142–153), »Zusammenfassung« (154–159).

Dally, Ortwin. 2010. »Rekonstruktion und ›Denkmalpflege‹ in der Antike«. In Winfried Nerdinger (ed.), *Geschichte der Rekonstruktion – Konstruktion der Geschichte*. Publication accompanying an exhibition in the Architecture Museum of the TU Munich: Prestel. 48–55.

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Dally, Ortwin – Ratté, Christopher (eds.). Forthcoming. *Late Antique Cities in Asia Minor, Kolloquium University of Michigan, Ann Arbor 2008*. Michigan University Press.

Eichmann, Ricardo – Hickmann, Ellen – Koch, Lars-Christian (eds.). 2010. *Studien zur Musikarchäologie 7. Musikalische Wahrnehmung in Vergangenheit und Gegenwart. Ethnographische Analogien in der Musikarchäologie / Musical Perceptions – Past and Present. On Ethnographic Analogy in Music Archaeology*, Orient-Archäologie 25, Rahden/Westf.: Marie Leidorf.

Eichmann, Ricardo – Calament, Florence – Vendries, Christophe. Forthcoming. *Le luth dans l'Égypte byzantine. La tombe de ›la prophétesse d'Antinoé‹ au Musée de Grenoble*, Orient-Archäologie 26. Rahden/Westf.: Marie Leidorf.

Hansen, Svend. 2008. »Bronzezeitliche Horte als Indikatoren für ›andere Orte‹«. *Das Altertum* 52, 291–314.

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Hansen, Svend. 2008. Review of: Olga Kytlicová(†). Jungbronzezeitliche Hortfunde in Böhmen. Prähistorische Bronzefunde Abteilung XX, Volume 12. Stuttgart: Franz Steiner. 2007. *Ethnographisch-Archäologische Zeitschrift* 49, 245–251..

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