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Edited by Jitse H. F. Dijkstra, Christian R. Raschle
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RELIGIOUS VIOLENCE IN THE ANCIENT WORLD

Much like our world today, Late Antiquity (fourth to seventh century CE) is often seen as a period rife with religious violence, not least because the literary sources are full of stories of Christians attacking temples, statues and ‘pagans’. However, using insights from Religious Studies, recent studies have demonstrated that the Late Antique sources disguise a much more intricate reality. The present volume builds on this recent cutting-edge scholarship on religious violence in Late Antiquity in order to come to more nuanced judgements about the nature of the violence. At the same time, the focus on Late Antiquity has taken away from the fact that the phenomenon was no less prevalent in the earlier Graeco-Roman world. This book is therefore also the first to bring together scholars with expertise ranging from classical Athens to Late Antiquity to examine the phenomenon in all its complexity and diversity throughout Antiquity.

JITSE H. F. DIJKSTRA is Professor of Classics at the University of Ottawa. His research centres on the process of religious transformation in Late Antiquity, in particular in its Egyptian context. He is the author of numerous studies on the subject, including the monograph *Philae and the End of Ancient Egyptian Religion: A Regional Study of Religious Transformation (298–642 CE)* (2008).

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RELIGIOUS VIOLENCE IN THE ANCIENT WORLD

From Classical Athens to Late Antiquity

EDITED BY

JITSE H. F. DIJKSTRA

University of Ottawa

and

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Acknowledgements

It was during the Annual Meeting of the Classical Association of Canada on 6–9 May 2014 that we first discussed organising a conference together. Since Dijkstra was at that time preparing a large-scale research project on religious violence in Late Antique Egypt, we settled on religious violence as a timely topic that reunited both our research interests and those of our home institutions. We thus decided to organise an international workshop, which would bring together for the first time leading specialists on Graeco-Roman religions and Late Antiquity, including Religious Studies scholars, historians of religion, biblical scholars, scholars of early Christianity, classicists and ancient historians, to reflect together upon the phenomenon of religious violence throughout Antiquity.

The workshop was held under a similar title to that of the current volume at the home institutions of both editors, the Université de Montréal and the University of Ottawa, between 28 and 30 September 2017. The conference was opened (on 28 September) with a public keynote address at the Musée des Beaux-Arts, Montreal, by the distinguished historian of (ancient) religions, Jan Bremmer, who gave an overview of the phenomenon of religious violence in Antiquity illustrated by several concrete cases, thus setting the scene for the rest of the programme. Two days of lectures followed, one day in Montreal (29 September) with specialists in Graeco-Roman religions, one day in Ottawa (30 September) with those specialising in Late Antiquity. In order to disseminate the specific theme of the workshop to a wider audience, eminent scholar of contemporary religion Hans Kippenberg concluded the programme by giving a public lecture on religious violence in both its ancient and modern contexts.

We would like to thank the Social Sciences and Humanities Research Council of Canada (SSHRC) for awarding us a Connection grant, which funded most of the workshop. Our sincere thanks also go to Les Belles Soirées de l'Université de Montréal for hosting the opening talk by

Acknowledgements

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Bremmer, as well as to the Faculté des arts et des sciences, the Institut des études religieuses, the Centre d'études classiques and the Département d'histoire at the Université de Montréal and the Faculty of Arts and the central administration at the University of Ottawa for additional financial support. We are also immensely grateful to the 'Religion and Diversity Project' of Lori Beaman (University of Ottawa) for co-organising the closing lecture by Kippenberg and to Her Excellency Sabine Sparwasser, Ambassador of Germany to Canada, for covering his travel costs, speaking a few words of welcome before the talk and offering the wonderful reception that followed it.

It was a joy to see graduate students from both institutions mingle at the Emerging Scholars Seminar that was held by the Association des étudiants du Centre d'études classiques de l'Université de Montréal in collaboration with the Graduate Students' Association in Classics and Religious Studies of the University of Ottawa on the afternoon before the conference (on 28 September). The Seminar was led by Peter Van Nuffelen, whom we kindly thank for his expert feedback on the students' papers. The team of graduate students who assisted in the practicalities of the workshop (including driving the speakers by minibus from Montreal to Ottawa on the night of 29 September) and engaged freely with speakers throughout the conference also contributed in large part to its success.

Finally, sincere thanks are due to the participants who responded with enthusiasm and encouragement to the initial plans of organising the conference and supplied titles and abstracts as required for the SSHRC application more than nine months before the event. Preliminary versions of the speakers' papers were circulated well in advance of the conference, which stimulated and focused the discussions at the workshop and has no doubt significantly contributed to the coherence of this volume. After the conference, we were able to include seventeen of the eighteen papers delivered at the workshop in the present collection. The contributors have again been extremely cooperative in providing additional information where needed during the editing process. A special word of thanks is reserved for Roxanne Bélanger Sarrazin, who, besides her contributions to the organisation of the workshop, acted as our Research Assistant and as such was responsible for the basic editing of the papers and the General Index.

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A Note on Abbreviations

Throughout this book, journals are abbreviated according to J. Marouzeau (ed.), *L'année philologique: bibliographie critique et analytique de l'antiquité gréco-latine* (Paris, 1924–), available online at <https://about.brepolis.net/aph-abbreviations/> and reference works and corpora according to S. Hornblower, A. Spawforth and E. Eidinow (eds.), *The Oxford Classical Dictionary*, 4th ed. (Oxford, 2012), available online at <https://oxfordre.com/classics/page/abbreviation-list/>. Epigraphical abbreviations follow the *Supplementum Epigraphicum Graecum* (SEG) (Leiden and Amsterdam, 1923–), available online at <http://referenceworks.brillonline.com/entries/supplementum-epigraphicum-graecum/abbreviations-aabbr>. For papyrological abbreviations, see J. F. Oates et al. (eds.), *Checklist of Editions of Greek and Latin Papyri, Ostraca and Tablets*, 5th ed. (Atlanta, 2001), an updated version of which is available online at <http://papyri.info/docs/checklist>. Other abbreviations used are:

CPJ	V. A. Tcherikover, A. Fuks and M. Stern, <i>Corpus Papyrorum Judaicarum</i> , 3 vols. (Cambridge, MA, 1957–64).
CSCO	<i>Corpus Scriptorum Christianorum Orientalium</i> (Leuven, 1903–).
EDR	Epigraphic Database Roma, available online at www.edr-edr.it/English/introduc_en.php .
NETS	A. Pietersma and B. G. Wright (eds.), <i>A New English Translation of the Septuagint</i> (Oxford, 2007).
NRSV	B. M. Metzger, R. C. Dentan and W. Harrelson (eds.), <i>The Holy Bible containing the Old and New Testaments with the Apocrypha/Deuterocanonical Books. New Revised Standard Version</i> (New York, 1989).

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*RGG*⁴

H. D. Betz et al. (eds.), *Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*, 4th ed., 8 vols. (Tübingen, 1998–2005).

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