



Dealing with Antiquity - Past, Present & Future

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Abstracts

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Workshops

Heritage in Conflict: A Review of the Situation in Syria and Iraq

Braemer, Frank (Université Côte d'Azur, Grasse)

Introductory note

After years of conflicts, it is necessary to get a general vision at the Near/Middle East scale and to share experiences, actions and projects led by local authorities, scientific organizations and NGOs primarily in these countries but also in surrounding countries welcoming refugees and displaced persons, and in foreign countries where scientific communities – including colleagues in exile – are dealing with Near/Middle East Heritage preservation research and teaching programs.

Session 1: Syria: The Organization and Action of “Local Authorities” During the War

Ismail, Saad (Qamishli, Local authority tourism and archaeology)

Archaeological Heritage Management in Northeastern Syria.

Five years ago, a new chapter in Syrian heritage management was required when a popular uprising in the southern city of Daraa began. The uprising inspired an unprecedented outburst of political turmoil with its consequences for Syrian heritage management. Syrian archeologists living at home and abroad responded with various approaches to the impact of the turmoil on heritage sites; some work anonymously, others publish reports on the internet. The political subject matter of these reports were quickly picked up by news media outlets, collectively providing a view of the conflict.

The tasks of the Syrian Directorate General of Antiquities and Museums had to be taken over in the areas in which new political balances were reached. I will explore the development of contemporary Syrian heritage management in the region of Qamishli. The policies and procedures set up to prevent illegal excavations, smuggling of artifacts and the methods developed and applied to stop smuggling of artifacts in the province of Hasaka will be presented, as well as the cooperation with international archeologists providing expertise.

This brief overview of daily practices will provide an initial introduction to the local scene and the archeologists who have shaped it.

Abdo, Ristam (The Authority of Tourism and Protection of Antiquities in al Jazira Canton)

Experiment of Democratic Self-Management. About Protection of the Archeological Sites in Al Jazira Canton-Syria.

Al Jazira Canton or upper Khabur area constitutes an essential part of northern Mesopotamia which is one of the more rich and most important regions in the world through its archaeological mounds, sites and the humanitarian settlements along all of historical and humanitarian antiquity.

Since the Syrian crisis has broken out on March of 2011 all the international missions have left Syrian lands and among them missions have excavated in Al Jazira Canton which its number had reached to 20 expeditions, as the result of messy some of its sites subjected to illegal excavations, looting and vandalism on the one hand and some of these sites became as fronts of combat on the other hand.

Because of the bad state that these sites have reached and three years later of Syrian crisis the Authority of Tourism and Protection of Antiquities which has been founded with the announcement of democratic self-management in 1/21/2014 and afforded on its self the protection task of these sites despite of difficult circumstances and with available possibilities to protect these sites from infringements abuses and reduce it through forming a team of specialists in order to monitor, documentation and communication with the local society, also appointing some roving guards for observation.

We will look through this workshop to the latest statistics about the sites that have been documented, as well as the case of the sites excavated by various missions, in addition to sites that were used as fronts of conflict, and shedding light on the condition of the houses missions and its contents, also irregularities that have been recorded and the number of confiscated pieces and its quality.

We'll also suggest some of the projects that we seek to do as a treatment for sites that have been used as fronts of conflict and building a small museum and increasing the number of guards and secure the transfer mechanisms for them, as well as to continuing some awareness projects as preparing exhibitions and documentarian films about the archaeological sites, and publish scientific journal concerned with heritage and history and lecturing in order to communicating with the local community and join them with us in to the protection process ...

Eventually we will conclude the lecture inquiring about the possibility of financial or technical assistance and also scientific experts that we can get it in order to support our field work.

Alyhia, Abdalrhman (Idlib)

The work of the Syrian Center for Cultural Heritage Protection

Since the start of the Syrian conflict in 2011, archaeological sites across Syria have suffered from shelling, looting, and demolition, and many sites have been used for military purposes and became battlefields between the regime forces, the Free Syrian Army and many other armed groups.

In 2012, the DGAM was not able to act at many archaeological sites, especially in Idlib, southern and western parts of Aleppo, and the northern part of Hama. Many DGAM employees in those areas were no longer under the remit Syrian government, and as a result they had to quit working with DGAM, leaving a gap. This urgent need to act during the conflict was the main reason for creating the Syrian Center for Cultural Heritage Protection.

This center was founded by a group of volunteers comprising former employees of the DGAM who work independently in the areas of Idlib, parts of northern Hama, and the western and northern parts of Aleppo, as an alternative institution of DGAM.

This presentation will show how the Syrian Center for Cultural Heritage works, and will present the actions taken by the Centre during the conflict. These are:

- Documenting smuggled antiquities
- Documentation of damaged and destroyed sites
- Awareness-raising actions in the local communities
- First aid and emergency actions at different sites

In addition, it will discuss the difficulties and the risks to staff when working on the ground during the conflict. In addition, it will present the actual projects of the Centre, and their collaboration with other NGOs outside Syria. Finally it will explain what the Centre's future needs are, and what the Center expects of international cultural heritage NGOs.

Session 2: Big Cities: The Aleppo case

Dallal, Yasser (Aleppo)

Protecting Cultural Heritage in Times of Conflict

War doesn't distinguish between military sites and heritage ones. Protecting cultural heritage in times of conflict or at least mitigating the forthcoming damages is therefore, our duty. This is what we as a group tried to achieve in 2013, under the name of the Archaeology Department of the Free Aleppo Governorate Council and in collaboration with The Syrian Association for Preservation of Archaeology and Heritage that in the Old City of Aleppo. I am sharing the experience of the Archaeology Department as I was the Director of this Department for one year.

From building protection walls in some important monuments in Aleppo including the Umayyad Mosque (The Main Mihrab, Tomb of Prophet Zakariya, Wali Gate and Sundial) and the Halawiyeh School (The Wooden Mihrab of Ibn Al-Adim), to transferring some manuscripts and valuable objects from Al-Waqfiya library in the Umayyad Mosque and some other destroyed old houses and mosques from the front lines to safer locations, the Department of Archaeology tried their best to preserve cultural heritage in a time, when no one considered heritage to be a priority.

I will be sharing this experience by explaining this work through four multiple axes.

1. *Implementation*: discussing the work carried out in some detail and providing the technical information such as, the organization of work, the stages and the materials used, as well as presenting the current situation of the monuments in question.

2. *Significance*: this work was quite important not only because we worked on eliminating the conflict effects on cultural heritage as much as possible, but also because this work is a civil message to raise the awareness and care of our heritage.

3. *Challenges*: our work was faced with two levels of challenges; Logistic challenges such as securing funds, supplies and staff, communicating with different military groups as well as the danger of working on sites that were located on the front lines, and the moral (psychological) challenges, as our work was politicized by some entities, in addition to being accused of theft, and the lack of support and encouragement for such projects, which finally led to halting our activities despite their proved success.

4. *Recommendations and Hopes*: the international community and organizations have to take the practical steps needed towards putting an end to the targeting of cultural heritage and supporting projects protecting it without any political prejudice.

Fakhro, Mohamad (Bern University)

Protection Measures of Museums During the Wars, National Museum of Aleppo as a Model (in the Past, Present and Future).

The Cultural Heritage in Syria is one of the victims of the Syrian war; the destruction of the ancient monuments, museums and the illegal excavations reached very high level.

Several Syrian museums have been affected by the armed conflict in Syria. The damages of the museums are relatively different from one to another, for instance, some museums have suffered from theft, destruction and construction, bombardments and the impact of explosives and firearms fragments. The Directorate General of Antiquities & Museums in Damascus has urged to respect the Museums and cultural heritage sites and keeping them away of the armed conflict.

On the other hand, the Antiquities department – which was established with orders of the government of the opposition in Syria – has done some steps/efforts to protect the museums in the areas which is under their control like (Ma'arrat al Nu'man museum) in a similar attempt to preserve the Syrian heritage. Those efforts were not effective enough in some cases to protect them from being a victim of harsh damages.

Aleppo Museum was founded in 1931, at that time, has been used as a building for the Museum, the Ottoman Palace; in 1968 change to modern building which still until now. Now day Aleppo museum is divided into five sections: Prehistoric museum, Ancient Syrian Antiquities museum, classical museum, Islamic Antiquities museum, museum of modern art.

The museum has been exposed of many risk types and threats: like theft (plundering), armed attack, bombardments and the impact of explosives and firearms fragments, (car bombs – mortar shells – projectiles (small – big)).

And during the conflict we did many protection efforts at the national museum of Aleppo to protect the artifacts like archiving (electronic archiving of records museum, photo copy of all paper records, and transfer of documents to a safe place. And removing all removable antiquities from the showcases,

transferring important and rare pieces to safe place outside the Museum, and the big artifacts in the galleries: covered with sand bags from all sides (50 cm ...).

Many difficulties faced us during our work: not enough qualified persons, lack of funding, slow implementation of projects, no providing with experiences and information from international organization – we were like-abandoned from all the international archaeological community –, lack of cooperation with the archaeological missions that worked in Syria before the war, the negative effects of weather, and the high humidity in the warehouses.

Museums are more than places where objects are exhibited and conserved.

It is an important factor in the preservation of the cultural identity, for us and for the future generations, as a part of the human cultural heritage.

For that, we are working now on the Strategies of Reconstructing and Restructuring of Aleppo museum in Post-War. Focusing on the following points:

1. Data Collection and Preprocessing, assessment of damage(s), knowing the needs and priorities for the restructuring, measurement the damage and conversion the destruction to cash value, preparation of field work team.
2. Museum planned, halls and Warehouses (the structure) and display methods (chronology system, Subject, material, culture, art ...).
3. Museum presentation tools (showcases, museum posters and labeling artifacts, color and lighting ...).
4. The New modern Museum, use of modern technologies in the museum, workshops, temporary exhibitions ...
5. The relationship between Museum, artifacts, and audience (national identity, knowledge, culture, society, education ...).
6. Database in the Museum and accessibility.

We hope that this war will end not far in future, and it will be the end of the human tragedy and the huge destruction of cultural heritage in Syria.

Kanjou, Yousef (Tubingen University)

Situation and Future of Old Aleppo

Aleppo City, in northwest Syria, is located at a strategically important geographical position both locally and globally. This location has attracted many cultures throughout antiquity, in an unbroken sequence, dating back to deep prehistory. As a result of the Syrian conflict, raging for over five years now, the heritage traditions of Aleppo have become victimized for more than five years. The most important cultural elements destroyed by the war include large parts of the old bazaar, the minaret of the grand mosque, other mosques, and several historic buildings, as well as extensive damage to parts of Aleppo castle. In addition to the destruction of historic monuments and property, the war has also pushed its occupants out of the city. There are people that have lived and worked there for hundred of years. This displacement and interruption of traditional life has affected the social and religious structure of the city, and will eliminate the return of any semblance of its previous context; such restoration will certainly require an indefinite amount of time. The restoration of the Old City will need immense economic and academic support that will only be possible through collaboration with the international community and local people, in conjunction with official Syrian heritage (and other) institutes. If a massive restoration effort is not conducted in the future, the old city will suffer permanently, and remain a hollow reflection of the many atrocities and tragedies of war. This lecture presents a discussion of the importance of the cultural heritage of Aleppo throughout antiquity, and its sequential pathway to destruction from armed conflagration during the ongoing Syrian war. Finally, a discussion of potential plans concerning the future rehabilitation and conservation of the Old City will be presented.

Fiol, Manuel (UNOSAT)

Seven Years of Conflict – the State of Cultural Heritage in Aleppo, Syria

The presentation will provide a concise look at the state of the major CHS inside the Ancient City of Aleppo as of February 2017 and the increase damage sustained during the past seven years using satellite images, ground pictures and 3D models.

Session 3: Actions Abroad: International Issues 1: Supporting Actions on the Field

Sabrina, Isber – Varoutsikos, Bastien – Cunliffe, Emma – Leckie, Leo (Heritage for Peace)

Protecting Heritage: The Work of Heritage for Peace and Others in Syria

This paper begins with an overview of the latest findings from the Heritage for Peace Actions report, giving an overview of the work being done to protect Syria's heritage. Within this context, we then present the Heritage for Peace SHeLTr project.

After the beginning of the conflict in 2011, governmental infrastructures (health, education, justice) suffered greatly from the lack of funding and a shortage of properly trained staff. The justice system in the opposition-held part of Syria was especially eroded, a situation that has had a dramatic impact on the ability of local authorities to protect cultural heritage. Although numerous ad hoc courts were progressively created in this area over the course of the past 5 years, there is still diversity as to what relevant legal framework should be used, and how it applies to cases relative to cultural heritage destruction. The project SHeLTr (Syrian Heritage Law Training) provides an online curriculum that provides Islamic court staffs across opposition-held Syria with the tools to address such questions. After carrying out a survey in a population of lawyers, imams, and archaeologists, Heritage for Peace, with the support of Save Muslim Heritage, has designed a course that presents how cultural heritage destruction is addressed in three different frameworks: Syrian domestic law, Islamic law, and International Humanitarian law. We will present the result of this project and perspectives for the future.

Al Shbib, Shaker (Labex passés-présent. MAE Université Paris 10 Nanterre)

Les défis de la préservation du patrimoine archéologique syrien dans les zones les plus menacées : efforts locaux et soutien international.

La Syrie dans l'acception de ses frontières actuelles recèle un patrimoine exceptionnel, à vocation universelle. Avec à ce jour, 6000 sites archéologiques recensés, 6 sites classés au Patrimoine mondial, et 12 biens soumis à la liste indicative, la Syrie présente un patrimoine archéologique tout à fait exceptionnel et une histoire particulièrement riche. Depuis cinq ans, malheureusement, ce pays est ravagé par une guerre civile sans précédent, dont les populations sont évidemment les premières victimes. Mais le conflit cause aussi des destructions aux musées, aux monuments historiques et aux sites archéologiques, lesquels voient encore s'accroître les pillages et les trafics.

En dépit de ces grandes difficultés, de l'isolement, de la négligence et bien sûr de cette guerre, une grande partie de nos amis et collègues sur place (archéologues et conservateurs des musées) ont relevé le défi : ils ont travaillé, travaillent, et vont travailler, grâce à un peu de soutien financier et beaucoup de soutien moral, de la part de quelques institutions spécialisées sur les questions de préservation du patrimoine pendant les conflits. Nous, les archéologues en exil, avec nos collègues archéologues en Syrie, essayons d'intervenir au mieux dans les zones tenues par l'opposition pour protéger des sites, musées, monuments et objets archéologiques.

Novák, Mirko (Bern University)

Report on a Summer School Projekt

First Aid for Syrian Archaeology: Training camp in Sirkeli Höyük for protecting archaeological sites and safeguarding museums

During the war in Syria, the cultural heritage was and still is one of the major victims: large-scale destructions of the archaeological sites and historical fabrics, caused by many factors have been recorded over the past four years.

A training camp hold in Sirkeli Höyük in summer 2017 aims to train Syrian archaeologists working and living in areas that cannot benefit from the activities of the Direction Générale des Antiquités et Musées (DGAM), which only has influence in regions under the control of the regime. The syllabus of programmes offered by the training camp are meant to prepare these Syrian archaeologists to protect all endangered museums, heritage sites and artefacts, as well as to assess damages and to start first aid-measures for the affected museums, sites and artefacts. Most of the participants are archaeologists and volunteers, who already are strongly engaged in safeguarding cultural heritage, but who often lack a specialized training or experience in the required activities.

Ali, Cheikhmous (ARSCAN/VEPMO Nanterre-APSA)

Patrimoine syrien : Pillage et trafic des antiquités syriennes : filières, mécanisme et contres mesures.

Le patrimoine de Syrie reflète la place particulière de ce territoire dans l'espace et dans l'histoire, celle d'un carrefour entre trois continents, l'Europe, l'Asie et l'Afrique. Le pays est un lieu de rencontres, d'échanges et de créations, une zone d'ouverture, ce que traduit son histoire, empreinte d'inventivité, de dynamisme, d'une grande force de diffusion et d'une capacité unique à l'intégration et au pluralisme. Pourtant, les conséquences dramatiques de la persistance désastreuse des destructions en Syrie depuis la mi-mars 2011 ont créé le chaos le plus dévastateur de son histoire. Ce symbole éclatant du passé, enraciné dans cette terre depuis des millénaires et qui reflète parfaitement notre identité humaine, subit un "nettoyage patrimonial" dans tout le pays, car depuis plus de cinq ans il fait l'objet, par tous les acteurs du conflit, de bombardements, de destructions, de pillages, de commerces, de saccages, et de toutes sortes de démolitions et d'anéantissement matériel et moral que l'on peut qualifier de « génocide culturel ».

À partir de 2012, le patrimoine archéologique se trouve piégé entre les bombardements, les combats, l'utilisation systématique de bulldozers creusant des tunnels et des fosses pour protéger soldats et chars. L'un des aspects de ce désastre archéologique sera marqué par le développement du trafic des antiquités, issu partiellement du pillage de certains musées et maisons de missions fouilles. Mais le pillage systématique à grande échelle est principalement pratiqué par un grand nombre de trafiquants qui ont profité de l'anarchie et du chaos sécuritaire pour organiser l'exploration illégale de plusieurs métropoles archéologiques comme Apamée, Palmyre, Ebla, Mari, Doura Europos pour ne citer que les plus célèbres.

Pour dévoiler ce dossier, nous allons tout d'abord présenter les différents dangers menaçant le patrimoine syrien au travers du cas de quelques musées et sites archéologiques majeurs ayant subi des destructions et des pillages. D'autre part, avant de traiter la quantité, la nature et les catégories des objets antiques pillés, nous allons parler des trafiquants (d'individus, de groupes, d'organisations), les réseaux de trafic et nos sources des informations.

Enfin, nous allons détailler notre méthode de travail concernant l'analyse des informations fournies sur ces objets pillés et les objectifs attendus de ce travail de recherche.

Session 3: Actions Abroad: International Issues 2: Building Tools for the Post Conflict Period

Philip, Graham (SHIRIN, University of Durham)

Endangered Archaeology in the Middle East and North Africa (EAMENA): Progress Report on Work in the Middle East as of July 2017

The project Endangered Archaeology in the Middle East and North Africa (<http://eamena.arch.ox.ac.uk/>) has been supported by the Arcadia Fund and is based at the Universities of Oxford, Leicester, and Durham. EAMENA was established in January 2015 to respond to the increasing threats to archaeological sites in the Middle East and North Africa. This project uses satellite imagery to rapidly record, and make available information about archaeological sites and landscapes which are under threat.

EAMENA is built around a database created using the Getty Institute's Arches software, and which contains key information for each site, including the types and level of threat. The aim is to create a tool which can be made accessible to heritage professionals and institutions with a legitimate interest in the rich and diverse archaeological heritage of the Middle East and North Africa. EAMENA also works with the relevant authorities on the ground to limit likely damage, share information and skills, strengthen networks and raise awareness.

The EAMENA project was recently awarded a major grant from the British Council's Cultural Protection Fund, which will support the training of local archaeologists and heritage managers in six countries in the MENA region, in the underlying principles of heritage management, threat assessment using remotely sensed data, and in the day-to-day use of the EAMENA database. The aim is that the system will provide a means by which authorities in MENA countries will be able to create Historic Environment Records (i.e. national inventories of cultural heritage remains) and thus have a meaningful overview of the number and range of heritage sites for which they are responsible, and the locations, conditions and threats to different types of heritage remains. The database will therefore furnish heritage agencies with the kind of up-to-date and accurate information that is essential, if those concerned with heritage are to prioritize between competing threats and demands, and contribute effectively to decision-making in the fields of planning and development.

This presentation is intended to inform the audience of the aims and successes of the project to date, to outline its future plans, and to help us identify other projects and organizations with whom fruitful collaborations may be possible.

Ballouz, Issam (Syrian Heritage Archive Project)

Syrian Heritage Archive Project. Digital Safeguarding of Cultural Heritage Between Limits and Chances.

An archive of Syrian heritage

The Syrian Heritage Archive Project (SHAP) has started in 2013 with the mission to digitize large collections from, first German, scholars who have worked on Syria for decades. Both founding institutions, the German Archaeological Institute and the Museum für Islamische Kunst in Berlin, were interested on their specific contribute to international efforts for safeguarding the Syrian heritage. The specific answer of SHAP was to use possibilities of modern, web based connected databases, in order to collect materials on Syria, ordered by location, into an open archive. The possible opportunity of comparative contextualized research is yet limited by a low information depth of data, resulted by their high quantity and limited resources during the project duration. Questions still need to be answered are: how sustainable is this effort, knowing the limited life of a project? How can a digital archive help safeguarding cultural heritage? Can goals, like awareness rising, forming a digital memory and documenting, be achieved thru databases? Is a strong commitment to Syrians, colleagues and public, a way to ensure the effectiveness of SHAP's approach? Is the intermediary role of international organizations, like UNESCO, the best solution to exchange information and methods with Syrian colleagues? How can this mostly quantitative built archive get a quality enhancement by serving as a research base?

Between archive to as-is-condition

After SHAP has started with its archival efforts, a growing disaster with severe destruction on Syrian sites and monuments, demanded another scope of interest in parallel: to document those damages! Therefore, a database for digital documentation of built heritage in Syria was designed! This new module is designed to fill the gap between historical - archaeological research and conservation practice. Main aspects of this work were: a unified methodology, accessibility for different contributors and devices and a multi-level documentation from rapid to detailed. Goal is to prepare files with an element documentation and assessment, summarized with a recommendation class for best practice first measurements, in preparation of a further rehabilitation. Limits were set by difficult access to information from Syria.

Important questions here: how to overcome the missing commissioning from Syrian authorities? How can a collaboration offer become attractive to others? Can this software & method be useful in other regions or for a civil society driven heritage management?

Vaughn, Andy (ASOR)

An Update on ASOR Cultural Heritage Initiatives Inventory Development and the Use of Arches

Over the last two years, ASOR CHI has inventoried 13,000 cultural heritage sites in Syria and northern Iraq. The Inventory includes thousands of archaeological sites and monuments, from prehistoric cave sites and small mounds representing the world's earliest settled farming communities to the enormous mounded complexes of humanity's earliest known cities such as Ugarit, Ebla, Mari, Aleppo, and Nimrud. The inventory contains an impressive array of monumental urban centers and monuments of the Hellenistic, Roman, Byzantine, and Islamic eras, including Palmyra, Hatra, Mosul, Krak des Chevalier, and Damascus as well as myriad other sites that await scientific study. Religious sites and monuments comprise the second largest part of the inventory and include ancient rock carvings and ziggurats from remote antiquity to mosques, shrines, synagogues, temples, churches, and cemeteries that span the periods from the birth of many major religions to the modern era. We have also inventoried secular sites and monuments — for example, historic government buildings, sporting centers, water wheels, parks, and statues — along with the administrative infrastructure and cultural repositories that form the core of the region's educational and cultural heritage infrastructures, including a wealth of museums, collections, libraries, and archives.

This presentation describes the ongoing work of inventory development as well as the use of Arches as a tool that allows ASOR CHI to make the inventory, satellite images, and multi-layered graphs available to in-country and international partners.

In this last phase of SHAP (2017), implementation solutions of it's data, along with knowledge sharing and capacity building became more important.

New headlines are just started projects, like the spin out project for Aleppo and the cooperation with UNITAR, or are already running like the safeguarding of Syrian photographic collections with UNESCO, and merging of inventories with ASOR. Micro projects, planned in direct collaboration with Syrian colleagues, will be a good tool to fulfill project goals in data production, knowledge transfer and capacity building at once.

The Aleppo Project has two main focal tasks, a 3D model for the Bazar area and documentation files for chosen monuments in preparation of rehabilitation and an art-historical evaluation of their importance. The scope of project activities from a Syrian team, trained on the job in Berlin, along with internships of Syrian multipliers, training workshops in Beirut and in situ documentation with Syrian partners, shall ensure the highest grade of sustainability.

Nieuwenhuijse, Olivier – Hiatlih, Khaled – Haqi, Rasha – Al-Fakhri, Ayham (Leiden University)

Focus Raqqa: Dutch-Syrian Initiatives Safeguarding Syrian Archaeological Heritage

Museums in Syria suffer devastatingly from the ongoing violence in the country. In contrast to other provincial museums, the collections from the Museum of Raqqa were not evacuated to the DGAM headquarters in Damascus when hostilities reached the city in 2012. The museum held objects representing decades of archaeological fieldwork in the broader region; its public displays formed a unique document of millennia of human civilization in Upper Mesopotamia. Since 2012 the collections have suffered badly. In February 2017 the DGAM and the Centre for Global Heritage and Development (Leiden, Delft and Erasmus Universities) jointly initiated a pilot on compiling a detailed list of the movable archaeological heritage lost in the fog of war. This should facilitate Syrian and international organisations responsible for recovering stolen antiquities to identify these objects, should they surface on the art market in the future. We present the project and we situate this initiative in broader Dutch activities to safeguard Syrian archaeological heritage.

Eastwood, Amy – Bishop, Alex – Smith, Sally (British Council)

Cultural Protection Fund projects in Iraq and Syria

The Cultural Protection Fund represents £30m of funding over four years to contribute to the protection of cultural heritage overseas that is at risk due to conflict. This is a response to the on-going destruction of cultural sites and heritage across the wider Middle East and North Africa region, and in recognition of the fact that loss of cultural heritage is to the detriment of peoples' shared sense of history, identity and social cohesion. The Fund is a partnership between the Department for Media, Culture & Sport and the British Council.

The Fund is open to applications for projects in twelve target countries, all of which have been affected by conflict. Applications can come from any organisation in any country, but organisations outside of the target country must be aiming to work with at least one organisation in the target country.

CPF Grant Managers from the British Council will give an introduction to the Fund and an overview of a number of projects that have been funded and are working to protect Syrian and Iraqi heritage. These range from completing the refurbishment of Basrah Museum to protecting and sharing ICH in the form of stonemasonry skills among the Syrian refugee population in Jordan.

Session 4: Enlarging the Screen

Bouakaze-Khan, Didier (METU / ODTÜ Ankara)

Archaeological Heritage in Conflict Zones Network: Perspective from Turkey

The social and political aspects of cultural heritage in disaster zones, during- and post-conflict situations are influenced by local, national, and international socio-economic factors associated with the contexts where they take place. Heritage can, conversely significantly affect socio-economic development and lead to improvements in people's lives. Cultural heritage can revitalize intangible aspects of cultural traditions embodied in material, social and urban fabrics; and the practice of heritage management and archaeology can promote economic prosperity, support disaster recovery and foster social cohesion among different groups. At the same time, heritage conservation and archaeology may also be used to shape political and economic development following agendas that may not correspond to the needs or desires of local communities where it is implemented. Based on this, the paper will show how heritage experts and archaeologists involved in Syria and Iraq, need to be aware of these underlying processes so as to be able to make informed and engaged decisions; which will not only impact on the localities where they take place, but also on a wider region; hence the need for setting up a regional working research network.

Stein, Gil – Gallego-Lopez, Alejandro – Fisher, Mike (Oriental Institute, Chicago)

A Comparative Analysis of Dynamics of Cultural Heritage Destruction and Preservation Efforts in Afghanistan Versus Syria/Iraq

The cultural heritage of humanity is threatened on a global scale by military conflict, destabilized governments, and the iconoclastic ideological claims of insurgencies. Over the past two decades, two of the most heavily affected regions have been Syria/Iraq and Afghanistan, both of which have faced looting of antiquities from archaeological sites and museums, destruction of historical monuments, and attacks on the symbolic value of their cultural patrimony. These two regions share similar heritage issues and overlapping preservation strategies, and yet vastly different geopolitical landscapes, local conditions, and resultantly divergent implementation capacities have led to varied results.

In this paper we compare these conflict zones in terms of the nature and prevalence of antiquity looting, monument destruction and iconoclasm, and the history and efficacy of documentation and remediation strategies. By presenting the different but related cases of Syria/Iraq and Afghanistan, we highlight universally valid and successful means of mitigating loss of cultural heritage. More importantly, we also draw attention to the contextualized approach that we feel is necessary for successful preservation work that would have substantial, long-term impact on the local societies that steward the invaluable cultural properties of the greater Near East.

Lebeau, Marc – Michel, Cécile

An Open Discussion on an Ethics Charter for Near Eastern Archaeology and Assyriology

Regarding the ongoing events in Iraq and Syria, on January 12, 2017, a group of Assyriologists, Archaeologists and other specialists of the Middle East wrote and published online a first draft of an Ethics Charter for Near Eastern Archaeology and Assyriology (<http://www.pennchc.org/page/node/129>). After a general presentation of this text, we wish to initiate a discussion about the adoption of a joint charter of ethics for our disciplines.

Sumerian and Akkadian Elements in Hittite Cuneiform

Busse, Anja (LMU München)

Aspekte der Worttrennung in der hethitischen Keilschrift

In der hethitischen Keilschrift wird (abhängig von Faktoren wie Schreiber, Textsorte und Zeit der Verschriftlichung) Worttrennung durch Spatien angezeigt. So werden Elemente, die zu einem Wort gehören (inklusive Enklitika) zusammen mit sumerographischen Determinativen und Pluralmarkern sowie akkadographischen Suffixen als graphematische Einheiten wiedergegeben. Allerdings werden einerseits akkadographische Morphogramme wie A-NA oder ŠA, die in der hethitischen Keilschrift als Kasusanzeiger dienen, separat von den Nomina, auf die sie sich beziehen geschrieben – hierfür bietet möglicherweise der syntaktische Ansatz von Lorenz & Rieken (2012) eine Erklärung. Andererseits erscheinen einige (sumerographisch-)akkadographische Wortgruppen (Genitivverbindungen) in der Schrift als ein einzelnes graphematisches Wort – also ohne Worttrennung. Dies trifft nicht nur auf Titel wie LUGAL KUR^{URU} HA-AT-TI oder Berufsbezeichnungen wie LÚ TE₄-MI (vgl. Friedrich 1960 § 349; Otten 1969: 18 und Weeden 2011: 31 mit Anm. 133 sowie 357 und 624) zu, sondern in bestimmten Fällen auch auf Phraseme wie etwa NI-E/IS/I DINGIR-LI. Der Beitrag geht der Frage nach, wie solche Unterschiede in der Verschriftlichung akkadographischer Komponenten motiviert sein können.

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Cammarosano, Michele (JMU Würzburg)

Syntactic Relations in Heterographic Environment: The Case of the Hittite Cult Inventories

The Hittite cult inventories are a corpus of ca. 500 cuneiform tablet fragments, which report on the state of religious festivals, rites, cult objects, and cult supplies in a great number of provincial towns and villages under Hittite control. Because of its nature and amplitude, this corpus represents a *unicum* within the Ancient Near East, which is of utmost relevance for the comparative history of religions as well as for centre-periphery studies. As administrative texts produced by and for the central bureaucracy, their language show the typical features of a jargon, most notably a set of genre-specific compression strategies operating both on the graphic and linguistic level and serving a swift yet accurate transmission of information. The talk focuses on one of these features, namely the use of complex chains of heterograms in lists and descriptions of cult images. Based on a systematic analysis of the evidence, diverging patterns emerge as for how the ancient scribes perceived syntactic relations in heavily heterographic environment, attesting to scribe-specific tendencies as well as to the fluidity of the system.

[The paper is part of the DFG-project *Hittite Local Cults*: www.osf.io/tfzke]

Görke, Susanne (Akademie der Wissenschaften Mainz, HFR-Arbeitsstelle Marburg)

Heterogramme in hurritischen Texten aus Boğazköy

In den Archiven der hethitischen Hauptstadt Hattuša aus der zweiten Hälfte des 2. Jt. v.Chr. wurden neben zahlreichen hethitischen Texten auch Tontafeln und deren Fragmente in hurritischer Sprache gefunden. Diese lassen sich im Wesentlichen religiösen Texten zuschreiben, darunter einsprachig hurritischen Fest- und Beschwörungstexten sowie hurritischen Rezitationen in hethitischen Ritualen und Festen, aber auch mythologischen Texten, Omina und dem „Lied der Freilassung“.

In Bezug auf eine Verwendung von Sumerogrammen und Akkadogrammen ist dabei festzustellen, dass diese bei weitem nicht so häufig wie in hethitisch-sprachigen Texten in Erscheinung treten. Eine erste Durchsicht der ChS-Bände lässt erkennen, dass die einsprachig hurritischen mythologischen Texte nur wenige Heterogramme zeigen, darunter häufig DINGIR „Gott“, ŠU.GI „Beschwörerin“ und URU „Stadt“ (siehe Salvini – Wegner 2004, 162-165). Die hurritischen Partien der zweisprachigen hurritisch-hethitischen Texte des *hišuwu*-Festes weisen im Wesentlichen nur Determinative wie D für Götter oder TU₇ für Eintopfgerichte auf (siehe Wegner – Salvini 1991). Auch in der hurritisch-hethitischen Bilingue beschränkt sich der Gebrauch von Heterogrammen im Wesentlichen auf Gottes-, Stadt- und Personendeterminative (siehe Neu 1996). Im Gegensatz dazu enthalten die mantischen hurritischen Texte zahlreiche Sumerogramme (siehe de Martino 1992, 129-138). Dies dürfte mit der Übernahme des Textgenres aus Mesopotamien in Verbindung stehen, im Zuge derer die Terminologie der Vorbildtexte Eingang in die in Anatolien entstandenen Texte fand.

Im Vortrag soll der Frage nachgegangen werden, welche Heterogramme in hurritischen Texten auftreten, inwieweit sich textspezifische Unterschiede fassen lassen und zu welchen Aussagen die Beobachtungen führen können.

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Hazenbos, Joost (Universiteit van Amsterdam / LMU München)

What's in a Word Sign? Eine Annäherung an die hethitischen Logogramme.

Im letzten Jahrzehnt sind hethitische Logogramme (oder Heterogramme, s. dazu den unten genannten Artikel von Kudrinski/Yakubovich) verstärkt in den Fokus der Forschung gerückt. Die Monographien Marquardt (2011) und vor allem Weeden (2011) boten einen neuen Überblick über einen Großteil der hethitischen Wortzeichen, während Aufsätze wie etwa Cajnko (2016) und Kudrinski/Yakubovich (2016), um nur zwei Beispiele aus dem vergangenen Jahr zu nennen, linguistische Aspekte der Wortzeichen behandelten oder sich mit methodologisch-terminologischen Fragestellungen auseinandersetzten. Daneben bot Borger (2010) der Hethitologie für eine Auseinandersetzung mit den mesopotamischen Hintergründen der hethitischen Logogramme unverzichtbare neue Anregungen.

Die in dieser Weise deutlich verbesserte Materialgrundlage gibt Anlass zu neuen Beschreibungen des Bestandes der hethitischen Logogramme. Es wird das Ziel dieses Workshop-Beitrags (das ein Ergebnis der vorbereitenden Arbeit für ein an der LMU München angedachtes Projekt über Logogramme in hethitischen Texten darstellt) sein, die Wortzeichen auf unterschiedliche Weise zu kategorisieren: im semantischen oder graphischen Verhältnis der Wortzeichen zueinander, im Verhältnis des Sumerogramms oder Akkadogramms zu seiner hethitischen Entsprechung und im Hinblick auf die hethitische Interpretation des Sumerogramms oder Akkadogramms sowie auf eigene hethitische Entwicklungen. Problemfälle werden dabei besondere Aufmerksamkeit erhalten.

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Kudrinski, Maksim (Oriental Institute, Russian Academy of Sciences)

Akkadian Prepositions as Means of Semantic Annotation in Hittite Texts

The Akkadian prepositions *ana* and *ina*, retained in the Hittite cuneiform as the Akkadograms *ANA* and *INA*, in Akkadian are both attached to genitive case noun phrases, the former being used in order to express goal and dative argument and the latter in order to express location (see v. Soden 1995 §114). In Old Hittite, by contrast, the locative merged with the dative already in prehistoric times, both in the singular, yielding the ending *-i*, and in the plural, yielding *-aš* (Hoffner / Melchert 2008: 74), and the distinct allative case existed in Hittite for the expression of the goal of movement, being marked there by the ending *-a*. The attestations of *ANA* and *INA* in early texts show a contrast between dative and locative noun phrases, which had no correspondence in spoken Hittite. Thus, in Old Hittite *ANA* marked dative arguments as opposed to *INA*, which marked locative ones, in agreement with the semantics that these prepositions had in Akkadian. In accordance with its inherited function, *ANA* also expressed the Hittite allative case (Starke 1977: 109-120).

Their use in the New Hittite period has not yet received much attention in the literature, aside from several single observations (see, e.g. Weeden 2011: 249). In my paper, I intend to show that, although

in the later periods the allative case merged with the dative/locative, the distribution between the prepositions *ANA* and *INA* still did not become random, nor did one of these prepositions take over function of the other one. From my point of view, the case of *ANA* and *INA* shows that the role Akkadian prepositions played within the Hittite writing system was not limited to representing particular Hittite morphemes; sometimes, such writings could be used to indicate some semantic nuances not expressed in the spoken variety of the language.

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Wilhelmi, Lisa (SFB 933, Universität Heidelberg)

“Akkadograms” in Akkadian Texts: on the Pseudo-logographic Use of Multi-element, Mixed Language Spellings

Although the texts written in Akkadian language by Hittite scribes at Ḫattuša/Boğazköy are characterised by the limitations that come with writing a foreign language leading to the impromptu creation of calques on complex syntactical structures and deviations from the standard lexicon of the target language borne out of loan translations of expressions in the native language, on the whole, the corpus shows good command and understanding of the target language, Akkadian. Instances of morphological and simple syntactical errors, whose frequency differs between texts, can usually be explained through interference from the grammatical system of Hittite. The relative frequency of mistakes in the choice of case ending in phonetic complements to Sumerograms is thus all the more striking and it presents a stark contrast to syllabically written words, which generally exhibit the expected ending. A synopsis of Sumerographic writings with *phonetic* complements shows that one sign – originally associated with a particular case ending through vowel quality – is often favoured for a given logogram and used irrespective of the syntactically required case ending.

In the contribution to the workshop I will argue that the traditional interpretation of such spellings as Sumerogram+Akkadian phonetic complement within an Akkadian language context does not apply to the corpus from Ḫattuša and that the apparent case endings have to be considered as detached from syntactical arrangements. Rather, before the backdrop of the multilingual scribal environment of the Hittite capital, they should be considered multielement, mixed language logographic renderings, and seen in conjunction with mixed Sumero-Akkadographic spellings in the Hittite language texts. This is further illustrated – and facilitated – by the frequent use of *CVm* signs in these complements, a set of signs rarely used in syllabic spellings throughout the texts. For want of information on what language might have been used to utter or think out a particular concept conveyed by one of these spellings during the writing process I tentatively call them “Akkadograms” within the Akkadian texts, in light of the fact that there exist a limited number of cases that appear to employ *Akkadographic* writings used in Hittite texts also within Akkadian language context.

The parallels in the use of mixed language logographic spellings illustrate (amongst other factors) the interface between text composition in Hittite and Akkadian language at the Hittite court and make it highly likely that the composers of the Akkadian language texts do not have to be understood as a separate group but as coming from a shared educational, and professional background.

Yakubovich, Ilya (Philipps Universität Marburg)

Mesopotamian Influence on Anatolian Idiomatic Expressions: The Case of EN SISKUR ‘ritual patron’

Two recent treatment of Akkadian influence of Hittite, Schwemer 2006 and Dardano 2012, differ in the modalities of their approaches. While both recognize that the number of Akkadian lexical loanwords in Hittite is small and they are largely mediated by bilingual cuneiform culture, the second one stresses the importance of Mesopotamian calques in Hittite, which frequently belong to the domain of specialized terminology. The extension of this structural interference to the other Anatolian languages has, however, never been elucidated.

In order to approach this issue, I will focus on the phrase EN SISKUR / BEL SISKUR ‘ritual patron’, literally “lord of the ritual”, which corresponds to Akkadian *bēl niqê*. The predominant heterographic spelling of this expression in the Anatolian cuneiform and the parallelism with the other calqued phrases “lord of X” speak in favor of its foreign origin. Nevertheless, the idiom in question is also found in Luwian, which, unlike Hittite, was never regarded as a literary language within cuneiform culture. In fact, this idiom is attested there several dozen times, but not a single time in a full phonetic spelling. This situation stands in a sharp contrast with the overall predominance of phonetic spellings in the Luwian cuneiform corpus. On the other hand, there is no doubt that the spellings EN SISKUR / BEL SISKUR did correspond to the Luwian phrase “lord of the ritual”, because they frequently occur in partially phonetic spellings.

I intend to argue that this evidence is conducive to refining the model of interaction not only between Akkadian, Hittite, and Luwian but also between scholars and ritualists at the court of Hattusa.

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Weeden, Mark (SOAS, University of London)

Frozen Writings in Hittite Akkadographic Practice and Further Afield

Heterographic Akkadian language elements are used in functional contexts in Hittite language texts which provide semantic content that was not available in the Hittite language in the same form, as recently argued by Kudrinsky and Yakubovich. Older Hittite tablets demonstrate a syntactically accurate writing of Akkadian heterographic elements when viewed from the perspective of Akkadian grammar, whereas later tablets sometimes use these Akkadian elements in a manner that does not correspond to regular Akkadian linguistic practice. The deviation from standard Akkadian usage ranges from the syntax of case and number in nouns to the use of tense and person in verbal forms which do not correspond to those one might have expected from the context. The usage of these forms thus appears to be logographic or at least semantographic in the sense that they are not making use of Akkadian declensional and syntactic categories, and merely indicating semantic content in the most basic fashion. This practice varies from tablet to tablet and might be interpreted as a reflex of an individual scribe's education. However, the use of frozen Akkadian forms as semantograms, logograms or morphograms, expressing conceptual, lexical or inflectional phenomena also represents a wider trend in “peripheral” Akkadian of the period and has been remarked on with respect to Middle Assyrian in particular. Some Akkadographic writings as used in Hittite texts show a degree of similarity when compared for example with writings from Middle Babylonian Alalah Level IV, where these also represent innovations as opposed to writing habits prevalent on texts of the period of Old Babylonian Alalah Level VII. Consideration of points of comparison between Hittite heterographic writings and Akkadian frozen spellings may lead to a typological indication of the way we should conceptualise Akkadian writing in the west during the Middle Babylonian period and may have relevance for the debate concerning alloglottography that has re-surfaced in recent years. In its extreme form that theory holds that Akkadian was sometimes written in western areas as a means of

encoding entirely different substrate languages. The present paper presents a selection of the data and investigates the transmission of several aspects of cuneiform writing practice and their implications for our understanding of the relationship between script and language in the period under consideration.

New Archaeological and Epigraphic Research in Iraq

van Ess, Margarete (German Archaeological Institute, Berlin)

Recent Activities of the German Archaeological Institute (DAI) in Iraq

In 2009 the German Archaeological Institute resumed fieldwork in Iraq, first in the Kurdistan region of Iraq, in the city of Erbil and the governorate of Sulaimaniyah and since 2015, at al-Hira (Kufa) and Uruk, in Southern Iraq. However, work in the field represents only some of the activities the institute carries out in close cooperation with a number of Iraq's governmental institutions.

This paper presents the different fieldwork projects in short summaries and draws attention to the strategies of the DAI in its endeavours to foster collaboration with Iraqi institutions and to promote the education of young Iraqi archaeologists. The latter projects are embedded in the cultural political programmes of the German Federal Foreign Office.

Taylor, Jonathan – Rey, Sebastien (British Museum, London)

New Discoveries in Tello-Ancient Girsu

Tello, the ancient Sumerian city of Girsu, is the Southern site selected as part of the British Museum's Iraq Emergency Heritage Management Training Program. The aim is to conduct new excavations at the site and to train in the field the Iraqi participants of the scheme. Tello represents a very suitable site for the field training in Iraq, because—like Nimrud or Nineveh—it is a megasite excavated extensively in the 19th and early 20th centuries. It presents, therefore, similar challenges of large-scale trenches and huge spoil heaps. It also contains fragile architectural remains excavated before WW II, and it yielded a great number of important artefacts similar to those displayed in Iraqi museums. Tello is in itself a major site, where we can develop together with the Iraqi participants a research program in parallel to the training. Results from the first two seasons of this new project will be presented.

Nadali, Davide – A. Polcaro, Andrea (La Sapienza, Roma – Università degli Studi di Perugia)

Digging Tell Zurghul/Nigin in the Ancient State of Lagash. The Results of the Italian Excavations in Iraq, 2015-2016.

The present paper presents the results of the excavation campaigns of the Italian Archaeological Expedition to Tell Zurghul, carried out in 2015 and 2016. The site, about 70 hectares, is characterized by two main mounds, called Mound A and Mound B. It has been only briefly excavated by Robert Koldewey in 1887; thanks to the cuneiform sources, some of them found in 2015 during the first exploration of the site, Tell Zurghul can be clearly identified with the ancient Nigin, the third city-state of the ancient State of Lagash. In particular, third millennium cuneiform texts refer to the existence of the Sirara, the temple that was dedicated to the goddess Nanshe, sister of Ningirsu and daughter of Enki. Gudea of Lagash renewed that building that he made stand out as “a mountain lifted above all (other) houses”. The present paper will present the architectural features and findings from current excavations: Area C, located along the north-western border of the site; Area B, on the top of Mound B; Area A, at the southern base of Mound A; and Area D, on the top and southern slope of Mound A. The excavations of the Italian Archaeological Expedition showed that the site was first settled during the Ubaid Period; evidence from the Late Uruk, Jemdet Nasr and Early Dynastic I periods has also been discovered in the Lower City, while on the top of Mound A, in Area D, remains of the last phase of occupation of the city dated to the Neo-Sumerian Period (Gudea's kingdom) have been shed to light.

Edmond, Alexander J. (University of Tübingen)

In Search of Empire's Edge. New Findings from the Inscription of Tiglath-Pileser III at Mila Mergi, Ira.

The cuneiform inscription of the rock relief of Tiglath-Pileser III at Mila Mergi, north of Dohuk, Iraqi Kurdistan, has served as the key historical source for the reconstruction of the Neo-Assyrian conquest of the region of the Eastern (or Lesser) Habur, describing Tiglath-Pileser III's 739 BC campaign to the land of Ulluba and its ensuing annexation in fascinating, if broken, detail.

Since its initial and preliminary publication by J. N. Postgate in 1973, it has been the subject of numerous studies and interpretations, but the inaccessibility of this relief since to epigraphists has been something of a stumbling block for historical research. Fortunately, under the auspices of the University of Tübingen's Eastern Habur Archaeological Survey, the present author was able to visit and redocument this relief in 2014. Since then, a re-edition of the relief's inscription has been underway, combined with a comprehensive historical and geographical reassessment of the wider Eastern Habur region. Through both a revised translation presented in this paper and a multidisciplinary historical-archaeological approach, the present author provides a new historical context for an ancient rock relief with further interesting consequences for the Early Iron Age history of the broader region.

Hussein, Laith M. (Friedrich-Schiller-Universität, Jena)

Neue Lexikalische und Schultexte aus Šaduppûm (Tell Ḥarmal). Ein Überblick.

Šaduppûm – die Ruine war früher am Stadtrand von Bagdad gelegen, ist aber durch die rasante Ausdehnung der Metropole in den letzten Jahrzehnten inzwischen mitten im Stadtgebiet eingebettet – war einstmaliges Verwaltungszentrum einer Provinz des nordbabylonischen Königreichs von Ešnunna und wurde nach dessen Zusammenbruch aufgegeben. Das wiederentdeckte Textkorpus umfasst etwa 3000 beschriftete Tontafeln aus der frühen altbabylonischen Zeit (ca. 19-18. Jahrhundert v. Chr.) und stellt damit eines der größten zusammenhängenden Textfunde dieser Periode überhaupt dar; nur vereinzelt wurde in altbabylonischen Städten ein vergleichbar reiches inschriftliches Material zutage gefördert. Die irakischen Ausgräber hatten nur ganz summarisch die Ergebnisse in kurzen Vorberichten mitgeteilt – z. B. wurden von den Plänen der Gebäude bzw. der Stadtanlage nur wenige bekannt gegeben. Von den ca. 3000 Keilschrifttexten waren in international verbreiteten Publikationen erst etwa 10 Prozent veröffentlicht worden (ungefähr die gleiche Anzahl war in schwer zugänglichen internen Qualifikationsarbeiten behandelt worden), allerdings nur ausnahmsweise mit den Angaben zu Fundort und -zusammenhang, die für die Kontextanalyse unentbehrlich sind. Das Korpus umfasst bis heute über 25 Tafeln und mehrere Fragmente, die zu verschiedenen Serien lexikalischer Listen gehören. Alle diese Texte wurden nicht in früheren Veröffentlichungen, wie in der Monografie-Serie „Materialien zum Sumerischen Lexikon“ (MSL), publiziert. Meines Wissens sind bis heute nur die sogenannten „Harmal geographischen Listen A-B“ (IM 51143, IM 51153), das Silbenalphabet (Kopie) auf dem siebenkolumnigen Tonzyylinder (IM 51526), 126 linsenförmige Schultafeln und zuletzt IM 51144 (Foto und Umschrift) veröffentlicht.

Das Textkorpus ist in vielerlei Hinsicht von großer wissenschaftlicher Bedeutung. Nicht allein, weil es uns neben zahlreichen bislang gänzlich unbekanntem Textpassagen auch tiefe Einblicke in die regionale Tradition der lexikalischen Listen im Ešnunna-Königreich liefert, sondern es vermittelt uns mehr Kenntnisse über die Verbindung zu den verschiedenen Fundorten wie Fārā, Tell Abū Šalābīh, Nippur, Kiš und zuletzt Ebla. Durch dieses neue Textmaterial könnte man in der Lage sein, sich ein bemerkenswertes und detailliertes Bild über die lokale Überlieferung der lexikalischen Listen in Šaduppûm zu verschaffen. Sprachliche Hinweise aus Šaduppûm-Texten lassen auch eine Verbindung zu Mari-Texten nachweisen. Viele Texte und Fragmente bleiben aufgrund ihres bruchstückhaften Erhaltungszustands vorerst in vielerlei Hinsicht rätselhaft und wurden von dem damaligen irakischen Wissenschaftler vernachlässigt. Und weil die lexikalischen und Schultexte aus Šaduppûm unbekanntes Material ist, könnte es eine Aufgabe künftiger Forschungen sein, die Lücken in diesem Textmaterial und anderen gesammelten Texten zu ergänzen. Die lexikalischen Texte aus Šaduppûm enthielten

unterschiedlichen Gattungen von Gegenständen: Stein, Holz und Leder, dazu gibt auch die Auflistungen von Pflanzen, Tiernamen, speziell von Fischen und Vögeln. Die Reihenfolge der oben genannten Einheiten folgt mit Sicherheit den lokalen Traditionen. Höchstwahrscheinlich sind einige dieser Listen Kopien der lexikalischen Listen aus Fārā und Tell Abū Šalābīh, wobei sich im ausgehenden 3. Jahrtausend v. Chr. die Tradition von Nippur durchsetzte.

Robson, Eleanor (UCL, London)

The Tell Khaiber tablets 2013–16

During a series of excavations at the southern Babylonian site of Tell Khaiber, near Ur, the Ur Regional Archaeology Project uncovered the remains of a large administrative and storage building, containing some 150 tablets dating to the Sealand dynasty. Now that the excavation of the archive is complete, in this talk I will summarise the epigraphic finds and discuss their significance for the economic and social history of Babylonia, and for the history of cuneiform literacy.

Al-Hussainy, Abbas (University of Diwaniyah)

Survey in the Area North Dewaniyah (Arakhtum Survey) 2016-2017

The archeological survey of the northern region of Qadisiyah covers the areas of Dagharah and Sumer. The archeological survey was named “Arakhtum Survey“ as a short name because it includes the area of the ancient MI-Enlil River and Arakhtum. The main purpose of this project is to find out the real number of archaeological sites in this area where archaeological surveys have not been conducted before. The project aims at identifying all the surrounding archaeological sites, getting some ideas about their environment, population, plants and animals, and comparing them with cuneiform texts in this area, as well as knowing the degree of impact of the sites on human activities, especially agricultural activities.

Otto, Adelheid – Fink, Christoph (Ludwig-Maximilians-Universität, München)

The Survey at Tell el-Fāra / Šuruppak

The survey of Tell el-Fāra is part of the regional QADIS survey project in Central Iraq directed by N. Marchetti. Earlier excavations at Tell el-Fāra were conducted in 1902/03 on behalf of the Deutsche Orient-Gesellschaft and in 1931 by the University of Pennsylvania, a short surface survey was conducted by H. Martin in 1973. Approximately 1000 cuneiform tablets were found in the „houses“ during the regular excavations. They form one of the earliest Sumerian text corpora and are part of a centralized administration which was headed by the ruler. The excavated remains testify a flourishing city between 3000 and 2000 BC with an overall dense network of houses and large silos, but temples, a palace and a city wall seem to be missing so far. In short, the excavated remains of the site do not match too well with the city described by the texts. Our survey at Tell el-Fāra took place in October 2016 and January 2017. The main research questions is to better understand the overall structure of ancient Šuruppak by means of investigations with modern methods, including aerial photos and systematic prospections of selected areas. Unfortunately the main mound has been heavily destroyed by massive looting. The shallow Lower Town has been less damaged and was surveyed systematically. It offers interesting insights in not yet investigated issues of the city of Šuruppak during the 3rd millennium. The whole Lower Town seem to have been made up by industrial zones, where harvesting, bread production, stone working, pottery production, and other economically relevant activities took place.

Mühl, Simone (Ludwig-Maximilians-Universität, München)

Excavations at Gird-i Shamlu 2015–2016: A Bronze Age and Late Chalcolithic Site in Southern Kurdistan

The site of Gird-i Shamlu is situated in the center of the Shahrizor Plain in Halabjah province, Iraqi Kurdistan. Its archaeological remains show that this site offers significant information on the archaeological material and history of the 2nd millennium BC. The Middle Bronze Age layers at the site are characterized by the discovery of a new ceramic form, the so called Shamlu pottery, which is named after this site and represents an intrusive element amongst the region's material culture. This pottery follows layers with pottery types known from old Babylonian contexts in Mesopotamia. Changes of the settlement system as well as in ceramic production together with historical information might indicate movement of people between the Iranian Highland and the Mesopotamian lowland. During the latest season in autumn 2016 excavations in the lower town of Shamlu have revealed Early Bronze Age structures and artifacts datable to the Akkadian and Early Dynastic periods. The early 3rd millennium BC architecture was destroyed by a fire and revealing finds of a local pottery tradition with a prolonging Late Chalcolithic repertoire that mixes with eastern Mesopotamian and North West Iranian Early Bronze Age key types.

The paper will summarize the results of the 2015 and 2016 excavations and discuss the implications of these results on our understanding of the regional modes of interaction between eastern Mesopotamia and the western Zagros during the 3rd and 2nd millennium BC.

Peyronel, Luca – Vacca, A. – Oselini, V. (IULM Milano)

Recent Results from Ongoing Archaeological Researches at Helawa, Southwest Erbil Plain, Iraqi Kurdistan. New Data on the Late Chalcolithic and Late Bronze Age Periods.

The Italian Archaeological Expedition in the Erbil Plain (MAIPE) of the University IULM of Milan carried out from 2013 an intensive survey and soundings at Helawa, a site of c. 10 ha located in the south-western part of the plain. Preliminary intensive surface collection, carried out since 2013, and their results so far indicate an occupation spanning from the Halaf to the Late Chalcolithic 3, with an extensive later reoccupation in the 2nd and 1st millennia BC. The 2016 excavations at Helawa allowed to pinpoint this sequence, revealing a LC 2 multi-layer occupation uncovered on the top and on the southern slope of the main mound (Area B), and a sequence of mud-brick structures dating to the Late Bronze Age on the eastern part of the site (Area D), directly founded over LC 3 thick deposits. The paper presents these evidences within a regional framework of analysis, focusing on the Late Chalcolithic and Late Bronze Age developments and the local trajectories in the Trans-Tigris area, comparing data gathered from recent surveys and excavations in the Erbil Plain, the Middle Tigris region and finally, the Syrian and Iraqi Jazirah.

Pappi, Cinzia (Leopold-Franzens Universität, Innsbruck)

The Land Behind Idu: The Archaeological Survey of Koi-Sanja/Koya (Iraqi Kurdistan)

Excavations at Satu Qala (Iraqi Kurdistan), the Assyrian provincial capital of Idu highlighted the role of this region between Assyria and West Iran within the wider context of the political and economic developments of Northern Mesopotamia in the second and first millennium BC. The data gained by the excavations at Satu Qala combined with preliminary data gained by the archaeological survey project of the region of Koi-Sanjaq (ASK), conducted by the University of Innsbruck in 2015 and 2016, provides some working models which can be applied for a better understanding of the regional infrastructural system. This paper will focus on the political developments of the Middle and Late Bronze Age of the region, discussing the still unsolved problem of the cultural and economic connections of the capital of Idu with its hinterland.

MacGinnis, John (British Museum, London)

The Darband-i Rania Archaeological Project

The Darband-i Rania is a pass in Sulaimaniya province of Iraq Kurdistan where, though now subsumed into Lake Dokan, the Lower Zab flows from the Peshdar into the Rania Plain. It is a strategic location on one of the major routes from Mesopotamia into Iran, and control of both the road and the river must always have been important. The Darband-i Rania Archaeological Project, which is a British Museum project forming part of the Iraq Emergency Heritage Management Training Scheme, commenced fieldwork in September 2016 and is expected to continue through to 2019. The project aims at investigating a cluster of sites which commanded the pass in the first millennium BC: Qalatga Darband, a site at the western end of the pass dating to the Parthian period; Usu Aska a fortress in the pass itself which appears to be predominantly Assyrian; and Murad Rasu, a mounded site to the south with occupation from at least the Uruk period through to the first millennium AD. The overall aim of the project is to reconstruct the history of settlement occupation and imperial defenses of this strategic location through the full span of the first millennium BC.

Old Assyrian News – Papers Dedicated to the Memory of Karl Hecker

Anderson, Adam (UC Berkeley Mellon)

Transparent Archival Reconstruction: Leveraging the Old Assyrian Textual and Material Culture

Archival studies have a proven track record of providing the necessary organizational framework ideal for large bodies of texts found in situ under controlled excavations. The question I pursue here is how best to integrate the ca. 5,000 unprovenanced Old Assyrian texts into an archival frame of reference. Because the majority of these tablets come from illicit excavations, they pose greater difficulties when one attempts to situate a text or group of texts into the existing archival framework. In this paper I introduce new methods, including supervised and unsupervised disambiguation using network analysis, designed to re-establish contextual relations between the unprovenanced tablets and the known archives. Following the discussion of my methods, I then examine the role that network analysis can play in analyzing known archives and in the ongoing process of reconstructing partial or incomplete archives and dossiers from unprovenanced texts. By employing a combination of methods, including textual analysis and network analysis, I retrace the interrelated family networks, linked via kinship, marriage, occupation and social distance. In doing so I'm able to exploit observable variables (i.e. chronological, geographical, and social) for the purpose of entity disambiguation and archival reconstruction. Once the textual boundaries of the archives and dossiers are delineated, we are able to see how these groups of texts are interrelated, allowing us to move beyond a single archive's confines to follow individuals chronologically and geographically, as attestations of these entities appear across multiple archives and dossiers. Lastly I will explain how the combination of these approaches allows us to improve transparency and accessibility for greater interaction in archival reconstructions.

Michel, Cécile (ArScAn-HAROC, Maison Archeologie et Ethnologie, Nanterre Cedex)

New Data about the Assyrian Merchants' Computation Practices

Among the Old Assyrian school texts from Aššur and Kaneš, a group of lenticular tablets present conversion exercises. Their statements, as well as the numerical data proposed, are very similar to the accounts given by the merchants in their letters. For their daily activities, the Assyrians were using the Mesopotamian weight system to quantify the metals – gold, silver, tin and copper – objects of their commercial exchanges. Weighed silver was often used as a mean of payment. In order to compute the value of a given metal into silver, they had to multiply or to divide the quantity of metal by the specified conversion ratio.

Because we lack tablets showing the intermediary steps of computations, we do not know, up to now, how the merchants use to proceed. A systematic analysis of the computations carried by the Assyrians when purchasing metals and the results they obtained gives clues about the computation methods they might have been using. These appear to be very different from those of the contemporaneous Babylonian administrators.

Prayers in the Ancient Near East: Form, Extra-linguistic Context and Intercultural Adaptation

Abusch, Tzvi (Brandeis University)

The Comparison of Versions of An Akkadian Prayer

Last year at the Rencontre in Philadelphia, I gave a paper demonstrating the relationship of two šuillas, one to Marduk, the other to Nabû, and argued that the Marduk šuilla was earlier and served as the model for the Nabû one. This year, I should like to discuss the relationship to each other of versions (not manuscripts) of a prayer recited to the same god. I will examine versions of a šuilla to Enlil (Enlil no. 1a [PBS 1/1 17 // BMS 19]) and Enlil no. 1b (KAR 68 // KAR 25 III 21'–31', IV 1'–2') and/or versions of a šuilla to Gula (Gula nos. 1a and 1b), in order to see how the individual versions were revised and to attempt to establish which version had priority.

Hutter, Manfred (Institut für Orient- und Asienwissenschaften, Bonn)

Kurze hethitische Gebete in Ritualtexten

Der Vortrag behandelt einige Gebetspassagen aus hethitischen Ritualtexten (z.B. KUB 24.5++; KBo 15.2; KBo 39.39++), wobei auf folgende Fragen eingegangen wird: Können diese kurzen Gebete, die innerhalb von Ritualen überliefert sind, auch Einblick in die rituelle Verwendung von anderen Gebeten geben? Können daraus Erkenntnisse zur Gebetsprache und Gebetspraxis bei den Hethitern gewonnen werden? Lassen sich formelhafte Gemeinsamkeiten zwischen diesen in Ritualen eingebetteten Abschnitten und den überlieferten Gebetstexten, die unter CTH 371-389 verbucht sind, erkennen? Wie weit lassen diese Beispiele eventuell auch Entwicklungen von hethitischen Gebeten und mögliche Adaptierung mesopotamischer Gebetsform(e)l(n) erkennen? Durch den Versuch, diese Fragen zu beantworten, möchte der Vortrag zum Gesamtthema des Workshops „Prayers in the Ancient Near East : Form, Extra-linguistic Context and Intercultural Adaptation“ beitragen.

Rieken, Elisabeth (Philipps-Universität Marburg)

Gebundene Sprache in den hethitischen Gebeten

H. G. Güterbock erörterte 1951 als erster die Möglichkeit, dass ein Text in hethitischer Sprache in Versen abgefasst sei oder dem zumindest sehr nahe komme. Es handelte sich dabei um den aus dem Hurritischen übersetzten Ullikummi-Mythos. In diesem Zusammenhang erwähnte er auch den Ištar-Hymnus. Seitdem sind – außer dem Mythos (McNeil 1963; Melchert 1998; Kloekhorst 2014) – weitere Texte in Hinblick auf rhythmisch gegliederte Sprache untersucht worden: u.a. das dreizeilige „Lied von Nesa“ (Durnford 1971; Eichner 1993; Melchert 1998), eine Rezitation aus dem Ritual von Irija (Francia 2013a; Melchert 2007) und eine *historiola* aus dem Bauritual CTH 414 (Francia 2013b).

Merkwürdigerweise spielen in diesen Untersuchungen die hethitischen Gebetstexte keine Rolle, obgleich hinreichend bekannt ist, dass zumindest die Gebete an den Sonnengott Šamaš und den persönlichen Gott (CTH 372-374) ihre Wurzel in der mesopotamischen Gebetsliteratur haben und hymnische Partien enthalten. In dem Vortrag soll der Frage nachgegangen werden, ob in ihnen weitere Beispiele rhythmisch gegliederte Sprache enthalten sind und ob diese ggf. eine Präzisierung der bisher erkannten Regeln erlauben.

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Dardano, Paola (Universita per Stranieri di Siena, Roma)

Zwischen Rhetorik und Stilistik: die rhetorischen Stilmittel der hethitischen Gebete

Hethitische Gebete bezeugen in erster Linie die enge Verbundenheit des hethitischen Königs zu den Göttern, die er, seiner Pflicht als Verwalter des Landes nachkommend, kultisch verehrte und versorgte. Für sprachwissenschaftliche Fragestellungen sind die Gebete aus den Staatsarchiven von Hattuša jedoch nicht nur Zeugnisse eines besonderen Gott-König-Verhältnisses. Gebete, die einem „königlichen“ Beter zugeschrieben werden, sind manchmal weniger Zeugnisse religionsgeschichtlicher Vorstellungen als vielmehr Quellen für die rhetorischen Stilmittel, die der Stärkung oder der Bewahrung von politischer Macht dienen.

Der vorliegende Beitrag setzt sich zum Ziel, einige rhetorische Stilmittel wie *Figura ethymologica* und *Hendiadyoin*, die in den hethitischen Gebeten vorkommen und die zur Bekräftigung oder Verstärkung der Wortbedeutung dienen können, zu erklären. *Hendiadyoin* stellen häufig *Alliteration* (*karpīš kartimiyaz* „Wut (und) Zorn“), *Reim* (*waršanda šullanda* „ausgeruht (und) streitsüchtig“) oder *Assonanz* (*šullanta huršallanta* „im Streit (und) aufrührerisch“) vor. Die formale Parallelität der *Konjunkte* findet sich nicht nur auf phonologischer, sondern auch auf morphologischer Ebene, etwa bei Wiederholung eines Morphems (*mayandahheške- ukturiyahheške-* „kräftig (und) dauerhaft machen“). Auf semantischer Ebene können die Elemente der *Paarformel* identisch (*parā parā makkiške-* „sich weiter und weiter vermehren“), synonym (*šuppi parkui* „rein (und) heilig“, *šarkuš nakkīš* „erheb (und) gewichtig“) oder antonym (*UD^{HI.A} GE₆^{HI.A}* „Tage und Nächte“) sein. Sie bringen meist eine Gesamtheit zum Ausdruck. Ihre ähnlichen Eigenschaften verleihen ihnen einen Grad der *Kohäsion*. Paarungen, die weder synonymische noch antonymische Begriffe enthalten, dienen oft der

Ausdruckverstärkung. Diese rethorischen Stilmittel sollen das Gesagte reizvoller und damit wirkungsvoller machen, sie sind „Schmuck“ und zugleich Mittel zum kommunikativen Ziel. Ob Redefiguren zur Intensivierung und zum Ausdruck von Emphase dienen und wie ihre Bedeutung und Konstruktionsmuster funktionieren, soll in diesem Beitrag thematisiert werden.

Torri, Giulia (University of Florence)

Invocations to the Gods in Hittite Votive Texts. A Comparison with Hittite Prayers.

Hittite Prayers testify the existence of a relation between human beings, especially the royal family, and their gods who are invoked to draw the divine benevolence into their world and to solve human problems. The same link is represented by votive texts many of which come from Ḫattuša, the 13th cent. BC. In larger extent than prayers, vows aim at finding a practical solution to personal problems. Unlike in prayers, the person who makes a vow promises god to grant him something in return, for example precious gifts or possessions for his temple. The present paper focuses on these texts and their terminology, devoting attention to formulas and terms used in addressing the gods. The present paper explores the reasons why formal and stylistic appearance of vows and prayers differ, as well as analyses the religious view they express.

Janowski, Bernd (Universität Tübingen)

Gebete im Alten Orient und im Alten Testament. Komparatistische Aspekte.

Seit den archäologischen Entdeckungen im Vorderen Orient kam eine große Fülle von Texten zu Tage, die unser Bild der vorhellenistischen Antike revolutioniert haben. Dazu gehören neben Mythen, Epen, Rechts- und Wirtschaftsurkunden sowie Briefen auch Hymnen und Gebete, die einzigartige Zeugnisse menschlicher Selbst- und Welterfahrung darstellen. Wer die um Jahrhunderte jüngeren Psalmen Israels liest, stößt immer wieder auf ähnliche Vorstellungen und Motive, so dass sich die Frage nach einem Vergleich des Alten Testaments mit seiner altorientalischen Umwelt (ein nicht unproblematischer Ausdruck!) aufdrängt. Der Vortrag thematisiert zunächst die Methode des sog. *Religionsgeschichtlichen Vergleichs* (I) und wendet sich danach *zwei Fallbeispielen* aus dem alttestamentlichen Psalter und der akkadischen Gebetsliteratur zu (II), anhand derer die Chancen und Grenzen eines solchen Vergleichs aufgezeigt werden sollen.

BabMed – Texts and Studies in Babylonian Medicine

Salin, Silvia (Università degli Studi di Verona)

Words for Loss of Sensation and Paralysis in Assyro-Babylonian Medical Texts: Some Considerations

Loss of sensation and paralysis can be caused by severe nerve injury or disease, and in some cases might be the consequence of strokes or seizures. According to the Assyro-Babylonian medical texts, there are various words commonly used to indicate loss of sensation and/or paralysis, such as *šimmatu*, *šamāmu*, *ḫamû* and *ḫamītu*, *kabālu*, *amāšu*, *kasû* and *kamû* etc., which have been translated in many ways by modern scholars. The purpose of this paper – part of a wider project concerning terms and expressions describing the individual suffering in ancient Mesopotamia – is to analyse these words by examining different types of medical texts, so as to obtain a clearer idea of the illnesses and problems indicated by them.

Simkó, Krisztián (Eötvös Lorand University, Budapest / BabMed Free University, Berlin)

A Discussion of UGU III

Having been recovered on about half a dozen manuscripts so far, UGU III is the best-attested tablet in the first chapter of the therapeutic series *šumma amēlu muhhašu umma ukâl*. Even more so, if those tablets are also taken into consideration that are not the manuscripts of UGU III, but duplicate parts of its text. In spite of this fortunate situation, the restoration of the text still poses some difficulties, which include among others the exact line numbers of the columns, and questions about textual variations as well as about the possibility of distinguishing between two slightly different versions. After a short introduction to the first chapter of the therapeutic series, this presentation will bring together all available sources with the help of which UGU III can be restored, so that it might be possible to assess how much of the text is still missing. In addition, some remarks will be made on the content of UGU III and on the degree of its standardization.

Minen, Francesca (Ca' Foscari University of Venice)

Reading the Skin. A Reconstruction of the Basic Principles of Dermatological Diagnosis.

The opportunity of identifying modern pathologies in cuneiform texts has been discussed several times in the field of Mesopotamian medicine. Several attempts to translate Akkadian terms and formulate retrodiagnoses have been proposed so far, with different results and fortunes. Even if such studies have contributed interesting perspectives on the topic, retrospective diagnosis per se gives little contribution to our understanding of diagnostic categories employed by ancient physicians. Such understanding may be partially achieved with the recognition of basic parameters observed by Mesopotamian physicians during their visits to the patient. This seems particularly viable in the case of skin complaints. The talk will propose an analytical study of some diagnostic entries of dermatological interest drawn by the Diagnostic Handbook, especially from Tablet XXXIII. The aim is to recognise basic categories which allowed ancient physicians to define and differentiate one skin ailment from another, which partially coincide with modern practices.

Schreiber, Marvin (Humboldt-Universität zu Berlin)

Zodiacal Synchronisation of Diagnosis and Therapy in Late Babylonian Astro-medicine

Around the middle of the first millennium BCE a calendrical healing system, later reworked as a zodiacal system, was invented by Babylonian scholars. It can be denominated as Iatromathematical Calendar. The zodiac had a crucial function in this system that made it possible to synchronise diagnoses, days and months of the calendar, and the appropriate therapy. The Iatromathematical Calendar was partly based on the older diagnostic omen series SA.GIG but had a complex and innovative nature. It was a highly schematic system which structured the analogies and sympathetic relations of things in the cosmos for healing purposes.

Eypper, Sona Ch. (Free University of Berlin)

These Feet Are Made For Walking

The purpose of my contribution is to share some aspects of my on-going work on Babylonian-Assyrian medical texts dealing with unhealthy conditions of the feet. The texts deal with afflictions resulting from a number of causes, only some of which can be designated as “disease” per se. The texts dealing with these conditions form a comparatively small corpus of tablets. I draw my basic information from two of them, the *Kuyunjik* text K. 67+ published by the author in JMC 27 (2016), and the *Aššur* text BAM 124 published in Köcher, *Die babylonisch-assyrische Medizin in Texten und Untersuchungen* II. A discussion of these two texts will form the core of the present contribution. My analysis will initially address such questions as to the possible authorship and the purpose of their

compilation. Although it is evident that the compiler of K. 67+ had access to the text from *Aššur*, there is a difference in the approach of each to the afflictions with which each text is concerned. An analysis of the structure of each text will give us a basis for comparing and contrasting, so that an informed internal textual criticism can attempt to identify the sub-text, a “a text within a text,” so to speak. Do these texts tell us more than simply the bare facts? It is in the nature of our work with such texts that often one tries to identify the medical conditions described in terms of our present-day medical knowledge. As tempting and obviously interesting as such an endeavor might be, we should exercise extreme caution and address this issue only with a large “grain of salt.”

Finally, we will raise the question as to whether all the texts dealing with conditions of the feet belonged to the large compendium SA.GAL. As my work in this area is on-going, any answer at this stage will only be speculative.

Steinert, Ulrike (Freie Universität Berlin)

Therapeutic Strategies in Mesopotamian Women’s Healthcare Texts of the 1st Millennium BCE: A Corpus-Based Approach

The corpus of 1st millennium BCE cuneiform texts concerned with treating women’s health problems is characterized by a variety of therapeutic approaches and techniques, some of which stand in a long tradition reaching back to the late 3rd and early 2nd millennium BCE, as can be seen e.g. in the continuity of certain incantation genres and typical formulae. On the other hand, the range of therapeutic techniques encountered in the 1st millennium BCE gynaecological texts invites a corpus-based analysis of the following questions:

- Which elements and therapeutic techniques are unique to the gynaecological corpus? Do treatments of women’s health problems differ in any fundamental way from the treatments of non-gender-specific illnesses?
- Is it possible to discern clear patterns within the 1st millennium BCE gynaecological corpus as far as the collection and compilation of different therapies are concerned? Do the texts display tendencies toward systematization or specialization in the collection of gynaecological remedies, based e.g. on specific topics or different types of therapies?

The contribution presents an overview of the types of therapies found in the gynaecological texts and analyses their attestation and collection in different text compilations. The discussion will offer conclusions concerning the position and organization of gynaecological material within the serialized corpus of medical therapeutic texts, which is attested in the Assur Medical Catalogue and through Late Babylonian tablets from Uruk. Based on these insights, the paper will close with a brief review of the question, which of the preserved texts can be attributed to the 1st millennium serialized therapeutic compendia.

Panayotov, Strahil (FU Berlin)

The King’s Health: The Case of Esarhaddon: Between Royal Letters and Therapeutic Texts

The question is whether ancient Babylonian medical practitioners used saline solutions to treat eye ailments. Evidence will be drawn from a new edition of eye disease texts being prepared within the BabMed Project, as well as information drawn from some medical commentaries. The available evidence will indicate that even modern treatments of eye disease reflect ancient practices which were tested empirically over millennia and were thought to be effective, and maybe they were.

Geller, Marc (FU Berlin)

Medical Commentaries

Medical commentaries are relatively rare and always unique, never occurring in duplicate copies, and hence were ipso facto extracurricular. They also provide hints at medical theory which is not to be found otherwise within medical prescriptions. This paper will present a Late Babylonian medical commentary from the British Museum, as an example of how this system works.

Henry Stadhouders (Utrecht University)

Ishtar succuba

Presentation of an unpublished incantation ritual against 'nightmares' (pirittu) as transmitted most coherently in BM 78955. A tablet in Assyrian script, BM 78955 is an obvious stray in the British Museum's Babylonian Collection of cuneiform artefacts. The im.gid.da-formatted tablet would originally have accommodated seventy-odd lines of text, sixty-five of which are preserved fairly well. Most of the damaged portions can be restored from duplicates, all of these being unpublished objects too. Two incantations feature Ishtar in the key role, addressing the goddess not so much as the malevolent sender of the nocturnal apparition, but rather as the frightening dream personified who is adjured not to re-appear to the patient. As it will turn out, what makes a dream a terrifying experience is its ominous character signalling pollution. Since it is sexual behaviours that figure prominently among signs that point to a man's uncleanness, polluting dreams in the first place, the heroine of sex and eroticism is quite the character we might expect to play a leading part in this type of exorcism.

Schmidtchen, Eric (Freie Universität Berlin)

About This or That. A Tablet on Behavioural Omens.

The text under discussion (BM 38441) is a multi-column tablet presumably stemming from Babylon which, due to its wide range of topics which could all more or less be subsumed under the label "behavioural omens", has not been published or even attributed to a particular series until yet.

Since by chance the present author got aware of several duplicates from different Mesopotamian cities (i.e. Nineveh and Kalḫu) as well as one excerpt from Sultantepe, the question arises if this tablet could belong to one of the respective series that are concerned with behavioural omens, and if so to which series? Within this talk the author will thus give an overview concerning the structure and topics of the treated topics, as far as the tablets preservation allows. Furthermore, some indications will be discussed which might hint at a possible identification of the series to which the text might be attributable.

Coping with and Preventing Collective Fear in the Ancient Near East: Perspectives from Texts and Material Culture

Wagner-Durand, Elisabeth (Albert-Ludwigs-Universität Freiburg)

Beyond Texts? Potentials and Limitations of a Holistic Approach to Collective Fear in Mesopotamia.

While scholars in the field of ancient Near Eastern Studies without doubt focus on the physical evidence of past human cultures, some core issues of personhood have rarely come to their attention. Investigating human cultures in the past or present, however, inevitably raises the subject of emotions, especially the issues surrounding fear, including its stimulation, appraisal, coping/management and prevention. Moreover, the investigation of humans as social creatures leads to the question of collective fear. Collective fear – or more precisely the preventive behavior associated with collective fear – is a strong driving force in social, religious and political behavior. While collective fear may be a universal human characteristic, its stimuli, management, and prevention take different shapes throughout time and space. This paper resorts to both texts, as the most obvious and ostensibly most direct sources, and to the archaeological record that has not yet played a substantial rule in the reconstruction of emotions. In this respect, this paper provides a methodological perspective on the whole matter of collective fear in the ancient Near East. Thus, it explores the potential of textual and material sources, the approaches that can be taken, and the insights we can gain with respect to the social and political structures of past societies, especially those of the ancient Near East, where collective fear clearly played an important role that extends deeply into the domains of power, politics and religion.

Portuese, Ludovico (Freie Universität Berlin)

Fear and Superstition in the Northwest Palace of Aššurnasirpal II

The doors and gates of the Northwest Palace of Aššurnasirpal II at Kalḫu, unlike later Assyrian palaces, were highly guarded by a great variety of protective figures. These are known as *lamassu* or *šēdu* (bulls and lion colossi) and *apkallū* (genies), which acted both as architectural elements and as overseers of persons moving in and out. Their protective role derives not only from their simple presence, but also from apotropaic objects they hold: ritual buckets, pinecone-shaped objects, maces, various species of plants, deer, goats, kids, and lambs. In a few instances, protective figures were also inscribed with ‘*formulae*’ that is a group of blessings and curses. These consisted of a blessing calling on a ‘later prince’ to continue to respect the king’s written requests and a curse on anyone who does not respect his wishes.

The presence of these numerous countermeasures can be explained as a desire, expressed in images and words, that good or evil may befall someone or something. They express inherent fear and anxiety over the safety of something or somebody. In particular, from the presence of assorted attributes and the use of *formulae*, one may reasonably deduce that doorways provided not only the settings for ritual activities, but were themselves recipients of and / or participated in actual rituals. Nonetheless, very few academic studies have featured this specific topic and, where they have, the authors have barely recognised this hypothesis or at most made only a passing reference to it.

This paper fills this gap by analysing the protective figures and their attributes in the light of textual references in Mesopotamian incantations in order to re-create apotropaic rituals performed at doorways in the palace of Aššurnasirpal II. A link between ritual activity and internal movement will be proposed, thereby assigning specific doors to individual groups of people circulating within the palace.

Wazana, Nili (Hebrew University of Jerusalem)

The Motif of Fear in War through Imperial and Peripheral Lens

This paper will investigate the role fear plays in conflict descriptions, taking into account various genres and ideological meanings. As shown by Nissinen (2003), Assyrians knew the encouraging formula "fear not" from oracles before battle and promises for future support. Yet Assyrian royal inscriptions representing the imperial viewpoint report that the king fears not, while fear of the Assyrians and their god's splendor *puluhi melamme ša Aššur* prevents the conflict – the enemy either submits to the conquering king or runs away. In the inscription of Zakkur (ca. 800 BCE) "fear not" is the divine answer to Zakkur's prayer in a dire situation. This text represents the viewpoint of a local power, attacked by a coalition of 16 (or 17) kings. In the book of Joshua fear of the Israelites drives the Gibeonites to surrender (Josh 9:24). Fear also prompts Adonizedek king of Jerusalem to gather the southern coalition (10:2). Joshua and Israel receive an encouraging "fear not" prophecy before all the successful battles of conquest, emphasizing that Israel on its own is not powerful. Following divine direction is the sole condition guaranteeing victories against stronger and better equipped armies. Fear in the book of Joshua – parallel to the fear in Assyrian royal inscriptions – drives the enemy to submit, and parallel to the stele of Zakkur – is found in a divine "fear not" exhortation. Thus, in the book of Joshua fear is a divine agent, affecting both Israelites and enemies who are driven by it to fight or submit. The role fear plays in biblical conflict traditions reflects a peripheral power reacting to imperial propaganda by posing the Israelites as the conquerors, in a "what would we do if..." situation.

Gilmour, Rachelle (The Australian Institute of Theological Education, Wollstonecraft NSW)

Fear of Divine Violence and the Safety of a Predictable God: Editing out Texts of Fear in the Biblical Books of Samuel

This paper analyses the editing of texts of fear in the books of I and II Samuel in the Hebrew Bible, arguing that one response to Israel's suffering at the hands of foreign empires during the time of their exile, was to insist on an understanding of their god Yahweh as one who strictly followed a pattern of theodicy: people's transgression leads to divine punishment. This resulted in the editing of texts which propagated an alternative theology of Yahweh, where he issues irrational and unexpected violence. A theology of transgression and punishment could prevent collective fear because Israel ostensibly could retain control of her own fate: if she were obedient to her god, then no punishment would take place, but if she were disobedient, as she was in the lead up to the exile, then the punishment of foreign rule was brought upon by the people themselves. This is in contrast to a theology where divine violence, and thus also national suffering, was unpredictable and unpreventable. There is greater fear in suffering from innocence than suffering as a result of guilt. This paper argues that stories in the Books of Samuel which presented Yahweh with unharnessed power, an unsafe god who issues violence even when no transgression has occurred, were edited in other versions of the text in order to mitigate the fear from unpredictability of Yahweh generated by such texts.

This paper will begin with an overview of different proposals in Biblical scholarship concerning the date and intention of the composition of the books of I and II Samuel, particularly the theory that the Books of Samuel became part of a larger work called the Deuteronomistic History, which at one stage was edited in such a way that it would help to explain the suffering of Judah in the Babylonian exile. The paper will then proceed with a literary analysis of two texts in I Samuel 5 and II Samuel 7, which both feature the Ark of the Covenant, a symbol of the presence of Yahweh. It will be demonstrated through the language of the text and their contexts that these stories are best interpreted as meaningless outbursts of divine violence. The paper will then examine alternative versions of this story which are attested to us in the present day in the Greek translation of the Bible called the Septuagint, the Biblical book of I Chronicles, and to a lesser degree, the scrolls found at Qumran. The paper will demonstrate the differences in language and theology, which conforms these alternative versions to a pattern of the people's transgression and Yahweh's punishment. This editing brought about a more consistent representation of theodicy in the books of I and II Samuel, suggesting that the representation of an unpredictable God was a cause of concern to these editors.

Kipfer, Sara (Universität Heidelberg)

"You eat, but you never have enough ...": Fear of Famine in the Ancient Near East

What are famines, how have they been controlled or prevented, and what are the coping strategies? These are the main research questions in historical famine studies (for the Hebrew Bible / Ancient Near East see e.g. Peter Altmann 2015; Bob Becking 2014; Seth Richardson 2016; Wolfgang Zwickel 2012). There is a general consensus that famines were not only a matter of effective food production, but rather a question of distribution and that it is highly problematic to assume a direct causal link between crop failure and famine. Not least because of this, the term “famine” is “one of the most powerful, pervasive, and (arguably) emotive words in our historical vocabulary” (Brian Murton 2000: 1411).

Famine belongs to one of several divine punishments which are referred to again and again in the Hebrew Bible and the Ancient Near East. Omens and curses mention famine as a future-conditional event. This paper focuses on a subgroup of texts announcing not only famine itself but expressing a certain vainness: People will plant but never enjoy the fruits, they will eat but never have enough etc. (e.g. Statue from Tell Fekherieh; Micha 6,9-16; Hos 4,10; Lev 26,26; Ez 4:15; Dtn 28:38-47; Hag 1:6; see also Joel 2:19). Not the lack of food as such, but the fear of not having enough (“They shall eat their bread with fearfulness” Ez 12:19) is expressed here. The concept behind these texts from a wide range of geographical and historical contexts surpasses the famine experienced in the past and turns it into an even worse scenario in the future by stressing the absurdity of human action.

Oracc Workshop

Tinney, Steve – Robson, Eleanor – Veldhuis, Nick – Novotny, Jamie

Users new to Oracc and experienced Oracc users alike are encouraged to come to the Oracc workshop to learn about new developments in Oracc, get advice on starting Oracc projects, and share their feedback with the entire Oracc Steering Committee (Jamie Novotny, Eleanor Robson, Steve Tinney and Niek Veldhuis).

How to Tell a Story – Theoretical Approaches to Mesopotamian Literature

Lang, Martin (Universität Innsbruck)

Gilgameš and the Forest of Gemstones: Symbolic Value – History of Tradition – Intertextuality

The narration about Gilgameš’s walk in the forest of gemstones (Tablet IX, 170-196) after his mysterious journey through the Mount Māšu is by no means a fairy tale of the Oriental antiquity. It does not only have a vivid history of reception, it also mirrors a symbolic world which might be better understandable by means of other cuneiform texts from different genres. We find intertextual relations with mythological texts bilingually handed down in a scholarly environment, with ritual prescriptions, scholarly documents about the architecture of the universe and even royal inscriptions.

Wisnom, Selena (The Queen's College, University of Oxford)

The Journey Towards Death: The Cedar Forest in Gilgameš and Descriptions of the Netherworld

The recently discovered lines of the epic of Gilgamesh have added much to our knowledge of the depiction of the cedar forest in the poem. As has been noted, extended descriptions of places are rare

in Babylonian poetry. The cedar forest seems to be a lively place, full of the screeching of birds and animals. However, noise and destruction are closely connected in Babylonian mythology, and an intertextual analysis of these lines reveals that they allude to the other famously described location in Mesopotamian literature: the netherworld. In particular, the passage alludes to the depiction found in Ishtar's Descent, Nergal and Ereškigal, and in Gilgamesh itself at VII.185-92. As the heroes gaze at the cedar forest, numerous allusions evoke the underworld. Thus the journey into the cedar forest is the first step on the journey towards death. It is a turning point in the narrative, for it sets in motion the events leading to Enkidu's demise. This is reflected by the unusual length of the passage, which is dense with intertextual references to emphasise this crucial moment accordingly.

Jacob, Stefan (Ruprecht-Karls-Universität Heidelberg)

The Good, the Bad (and the Ugly?)

According to the current state of knowledge, the so-called Tukultī-Ninurta Epic (TNE) is one of the most extensive Assyrian royal narratives. This work tells the story of the conflict between the king Tukultī-Ninurta I (1233-1197 BCE) and his Babylonian counterpart Kaštiliaš IV from the Assyrian perspective. In recent years, several new fragments of the epic from the Assyrian capital Assur had been identified. As a result, more than 60% of the original text are known by now and this leads to new insights in the narrative's structure and the course of events. The aim of this paper is to outline the specific way of telling the story, with particular regard to the depiction of the protagonists as antithetical and complementary counterparts.

Bach, Johannes (Freie Universität Berlin)

Outline of a Pragmatic Methodology for the Transtextual Analysis of Neo-Assyrian Royal Narration

The paper submits a theory-based, fivefold methodology for the transtextual analysis of Neo-Assyrian Royal Narratives for discussion. Developed mainly upon the works of French literature professor Gérard Genette, the proposed methodology aims at the consistent study of the "presence of an older text within a younger one" from a textual pragmatic angle. It comprises a) a short reflection on the premises and basics of recognizing inter- and hypertextual phenomena, b) a study of the aspects of genre-related origins of an examined text or text part ("architextuality") and, if necessary, a further distinction between its inter- and hypertextual qualities, c) a subsequent thorough investigation of the methods of transformation used to create hypertexts, d) the setting up of a so-called "textual network" and lastly e) the attempt at a comparative cultural-poetic interpretation of the analysed text. While textual pragmatics generally favour analysis over interpretation, the latter will not be excluded, yet only touched upon lightly. The paper will therefore discuss mainly the second and third step of the suggested way of analysis by using a range of examples mostly taken from two prominent Sargonid Royal Narrative Texts, i.e. "The Eight Campaign of Sargon II" (TCL 3) and "Esarhaddon's Apology" (RINAP 4.1 = Esh. 1 / formerly "Niniveh A"), for an adequate illustration of the process.

Löhnert, Anne (LMU München)

Narrative Techniques in Sumerian Literary Texts

A good story builds on suspense, which from the very beginning to the very end grabs the audience's attention. Along the way, a story works with shared experience, common cultural knowledge and expectations of an audience. While the "real world" of the ancients' expectations and knowledge escapes the modern reader who can only rely on the information given by texts that have been written down some 4.000 years ago these very texts nevertheless convey certain techniques for creating different contexts, such as interacting dialogue partners, recurring motifs and phrases or the use of well-known epithets. Sometimes these aspects can be used to form unsuspected turning points within a narrative plot and lead to a surprising outcome.

The paper's approach to the narrative techniques in Sumerian literary texts is two-pronged: it investigates the general structure and use of language in Sumerian literary texts, and it looks closely at specific modes that cause different contexts. By presenting select devices of storytelling the paper will draw on observations such as the ones by Claus Wilcke on the beginnings of Akkadian epics or Vladimir Propp's analysis of the morphology of the folktale.

Konstantopoulos, Gina (Institute for the Study of the Ancient World)

Foreign, Unpossessed Places: Heroes, Monsters, and Textual Categories in Sumerian Literature

Within Sumerian literature, heroic figures, often represented as kings and warriors, are able to occupy central, and yet unique, roles within literary narratives. Protagonists such as Gilgamesh and Lugalbanda undertake larger-than-life adventures and venture on far-ranging journeys, both of which pit them against monsters, have them encounter gods, and even travel to distant edges of the world as mapped in the various stories to feature them. In examining the travels of these two figures in particular, we see that they are able to move between different categories of space, easily transitioning in their journeys and adventures from linear time and well-defined and controlled spaces to locations that take on more supernatural and extraordinary qualities, and are seen as fantastical even within the often fluid internal logic of the text. The border-crossing ability of these protagonists is not confined to a particular text, as these figures, as well as the monsters they fight, may also move between different literary texts, occupying slightly different roles in each. Beyond the literary sphere, they also appear in texts belonging to different textual categories, invoked directly within incantations and royal inscriptions. Examples of this sort of "genre-crossing" are seen in Akkadian as well as Sumerian texts, with the former well demonstrated by the use of the *Epic of Erra* on individual amulets. In considering these figures within the context of a particular text as well as the larger framework of literature, incantations, and royal inscriptions, we see that the same qualities that facilitate their heroic actions within the narrative of one text also enable their ability to cross over and integrate into any number of different texts.

Workshop on the Hattian Language. Problems, Trends and Prospects for Future Research

Soysal, Oğuz (The University of Chicago, The Oriental Institute)

Mögliches und Unmögliches in den hattischen Studien

Seit dem Erscheinen des *Hattischer Wortschatz in hethitischer Textüberlieferung (HWHT)* in 2004 sind bedeutende Forschungsfortschritte in den hattischen Studien erzielt worden.

Texteditionen: Die in *HWHT* als "unpubliziert" zitierten (hattischen) Fragmente aus den Kampagnen in Boğazköy ab 1931 stehen Dank der systematischen Publikationstätigkeit der *Akademie der Wissenschaften zu Mainz* in den neuesten Bänden der Reihe *Keilschrifttexte aus Boghazköi* nunmehr in Form von Keilschriftkopien komplett zur Verfügung. Die unveröffentlichten Bo-Fragmente aus den ersten Ausgrabungen in Boğazköy, andererseits, werden von einer neulich berufenen Kommission von türkischen Hethitologen bearbeitet. Die Publikation dieser Fragmente beläuft sich bislang auf fünf Bände. Darunter gibt es, wenn auch in geringer Anzahl, auch hattische Fragmente.

Die hattisch-hethitischen Bilingue-Baurituale aus Ortaköy, die 34 Fragmente umfassen, wurden inzwischen in zwei Artikeln behandelt, und in einer Neuveröffentlichung der gesamten Baurituale aus Ortaköy mit qualitativen Tafelfotos, die für die Reihe *Chicago Hittite Dictionary Supplements* vorgesehen ist. Es ist in diesem Sinne weiterhin zu hoffen, dass die neueren Ausgrabungsorte wie Kayalıpınar in Zukunft ähnliche Tafelfunde erbringen werden.

Lexikographie: Die neuen hattisch-hethitischen Wortvergleiche der Bilinguen aus Ortaköy haben es ermöglicht, die Bedeutungen einer Anzahl von hattischen Wörtern zu erschliessen, einschliesslich

einiger in kultur-historischer Hinsicht bedeutsamen Nomen wie “Kupfer”, “Rind”, “Postament” und “Opfergabe”.

Auch den vereinzelt Studien in der Sekundärliteratur verdanken wir die Kenntnis eines soliden Wortschatzes des Hattischen. Besonders erwähnenswert ist dabei die Neuinterpretation des Wortes (^d)Kašku als “(heiliger) Torbau”, das man in der Hethitologie traditionellerweise als “Mond(gott)” zu übersetzen pflegte. Der Begriff wurde folglich mit dem hurritischen Mondgott Kušuh verglichen, und eine etymologische Verbindung mit der Völkerbezeichnung “Kaškäer” vorgeschlagen.

Noch vor 20 Jahren war die Erschließung des Inhaltes eines einsprachig-hattischen Text mit grossen Schwierigkeiten verbunden. Jedoch hat sich diese Lage sehr verbessert, wie die neuesten Publikationen der hattischen Textbearbeitungen zeigen: Eine ätiologische Erzählung über die dienstwidrigen Priester, eine Beschreibung der Errichtung und Versorgung des Tempels und schliesslich ein Mythologem mit Notzeitbeschreibung um Menschheit und Tierwelt lassen sich nunmehr fast vollständig übersetzen.

Schrijver, Peter (Utrecht University)

The Verbal System of Hattic

In spite of the rather modest growth of the corpus of available Hattic texts over the last years, it is possible to make significant progress in the unraveling of the Hattic verbal system by performing a systematic analysis of the available verbal forms in their syntactic contexts.

In my presentation, I propose to proceed by the following stages.

(1) A detailed study of verbal forms with plural actants yields a few verbal forms of which the syntactic context makes it possible to decide the vexed question of the functions of the prefixes *eš-* and *wa_a-* and their various allographs, in the sense that *eš-* indicates the third plural transitive subject and *wa_a-* the third plural intransitive subject. This contrasts with the function of these prefixes in connection with nouns, where *eš-* indicates the plural transitive *object*, while *wa_a-* indicates the plural of nouns in all other grammatical functions (transitive and intransitive subject, genitive, prepositional objects).

(2) By applying the above-mentioned interpretation to Hattic verbs, it is possible enlarge the interpretable corpus of Hattic verbs to such an extent that we are able to perceive the existence of two different valency patterns in Hattic verbs:

a. verbal forms that contain the prefix *tu-*, *šu-* *obligatorily* encode the object and possibly the intransitive subject; the transitive subject appears *optionally*, at the far left of the verb.

E.g. *wa_a=tu=0=tuh* 1sg.tr.subject=*tu*=3sg.object=hold 'I hold it', Or. 90/1693 III 6'
(Hitt. [*ha*]*rmi*; cf. Soysal 2004: 264, 906, 972)

b. verbal forms that lack *tu-*, *šu-* *obligatorily* encode the transitive subject and the intransitive subject; the object appears *optionally*, at the far left of the verb.

E.g. *n=i=pu=pé zış* 3sg.object-1pl.tr.subject-make-connector mountain: 'we make it (i.e. the mountain)', KUB 2.2 II 46 (Hitt. *iyawenimaš* HUR.SAG^{MEŠ})

(3) In other words: *tu*-verbs follow an ergative system, while non-*tu*-verbs follow an accusative system.

(4) There are striking resemblances between these two types of actant coding in Hattic and the actant coding of Sumerian perfective vs. imperfective verbs. Similarities extend towards the shape of some of the morphemes involved and their syntactic distribution.

Simon, Zsolt (Institut für Assyriologie und Hethitologie)

Zentralanatolische Toponyme auf -šna und ein hattisches Suffix. Zum ursprünglichen Verbreitungsgebiet des Hattischen.

Die Untersuchung der hattischen Toponyme hat schon bisher zu wichtigen Ergebnissen geführt (z. B. Forlanini 1987, Girbal 2007). In diesem Beitrag möchte ich dieses Problem weiter thematisieren und auf eine besondere Gruppe der zentralanatolischen Ortsnamen aufmerksam machen, die auf *-šna* auslauten (für eine vorläufige Liste s. Jie 1994: 88). Die Mehrheit dieser Ortsnamen lässt sich weder aus dem Hethitischen noch aus dem Luwischen etymologisch erklären (vgl. Laroche 1961: 85-88), weshalb sie mit großer Wahrscheinlichkeit der vorhethitisch-luwischen Sprachschicht zuzuordnen sind (s. schon Bilgiç 1945-1951: 9, *contra* Laroche 1961: 84-85 mit Lit.): weder das Hethitische noch das Luwische kennt ein Suffix *-šna* (das heth. Suffix *-eššar/-eššna-* passt aus formaler Sicht nicht, *contra* Laroche 1961: 84-85; die auf *-šna* auslautenden Wörter dieser Sprachen sind entweder indogermanischer Herkunft [ohne ein Suffix „-šna“] oder fremder [vermutlich hattischer] Herkunft). Im Hattischen gibt es dagegen ein produktives Nominalsuffix *-šne/i* (Soysal 2004: 240-241, zum Lautlichen Simon 2012: 50-60), das, wie die angeblichen Lehnwörter zeigen, als *-šna* hethitisiert/luwisiert worden ist. Daher kann man vermuten, dass zumindest ein Teil der auf *-šna* auslautenden zentralanatolischen Ortsnamen aus dem Hattischen stammt (wenn auch eine strikte Beweisführung aus methodologischen und praktischen Gründen [allgemeine Probleme der Ortsnamenbildung und -entlehnung sowie die begrenzten Kenntnisse über den hattischen Wortschatz] nicht möglich ist). Trifft diese Hypothese zu, führt sie zu interessanten Erkenntnissen, weil diese Ortsnamen nicht nur innerhalb des Halysbogens belegt sind, sondern auch südlich des Kızılırmak, wie z. B. auf der Konya-Ebene (Hupišna). Sie würden daher ein ehemals viel ausgedehnteres Verbreitungsgebiet des Hattischen belegen (und zudem die von Soysal 2004: 10 ohne Argumente formulierte Vermutung über die ehemalige Anwesenheit des Hattischen auf der Konya-Ebene unterstützen).

Hinweise

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Rizza, Alfredo (Università di Verona)

Hattic-Hittite Bilingual Texts as Sources of Knowledge about a Culture of Translation

The ancient civilization of the Hittites, during the II mill. B.C. produced and archived a large number of documents on clay tablets using a cuneiform writing system. Among those documents we find quite a few translations from a number of languages: Akkadian, Sumerian, Hurrian, Hattic, Luvian. The translations are often provided together with the original text on the same tablet and the layout is designed in order to highlight the correspondences between source and target texts. This is apparently a sign of an intended choice with specific, even if obscure for us, aims and ends. The analysis of the texts themselves seems to suggest that the Hittites had some consciousness of a theory of translation, not only as a means to make available contents of other cultures, but as a way to access, introduce and confront cultural themes coming from all over the Ancient Near East. The care taken to archive texts in other languages, independent translations, and bilinguals is probably the sign of an intended cultural

project. There are aspects that show the will of the translator to attest his ability that may be placed within such a project. Language conservation is certainly one of aims of this kind of projects. We have to understand, however, in what sense “language” should be taken in this context. Making a very cursive reference to Jakobson's functions of language, we may find some useful tools for a better comprehension of what “language” should mean in this respect. We are thinking in particular that, if we take “language” as “code” (a grammar and a lexicon, basically), we cover only a minimal part of what bilingual tablets are intended to preserve. It is quite intuitively clear that the metalinguistic function was not the most relevant one. We suspect, however, that the same problem would arise if we focus on “language” as “message” and the related “poetic” function. We will try to explain that there is the need to consider other aspects of language and communication, in particular illocutionary force, if we want to describe the cultural project behind the conservation of bilingual tablets. This paper will profit of previous research undertaken and published by the author and will try to advance into the analysis of the Hattic-Hittite bilinguals applying concepts and methods of contemporary theories of translation.

Fuscagni, Francesco – Stivala, Gabriella (Universität Mainz)

Der hattische Gesang der Männer von Tuḫumiyara

Das sogenannte "Festritual der Stadt Tuḫumiyara" (CTH 749) wurde nach den Männern dieser Ortschaft benannt, die drei hattische Sprüche während des Festes aussprechen. Aus der Festdokumentation bleibt der zweite Teil des ersten und der Anfang des zweiten Tages übrig.

Die Aktion wird von dem König und den anderen Funktionären (Mundschenker, GAL MEŠEDI, u.s.w.) durchgeführt. Ein Stier (GU₄.MAḪ) spielt sicherlich dabei eine wichtige Rolle: Er wird in Prozession aus dem Stadttor von dem König und den anderen Funktionären gebracht.

Am Ende der Prozession kehrt der König in das *ḫalentu*-Gebäude zurück und nach einer Reihe von Ritualhandlungen rezitieren die Männer von Tuḫumiyara zwei hattische Gesänge.

Nach einer Lücke kommt ein dritter monolingualer Gesang vor, dessen hethitischer Kontext aber unklar ist.

Jedoch zeigt eine philologische Untersuchung des hattischen Gesanges, dass es sich um eine Hymne oder ein Gebet für den Gott Wurunkatte handeln kann. Ein Vergleich zwischen den drei Gesängen zeigt eine Reihe von sich wiederholenden Strukturen, die eventuell die Interpretation des Kontextes erleichtern kann.

Steitler, Charles W. (Akademie der Wissenschaften und der Literatur Mainz)

Searching for Hattian-Hittite 'quasi-bilingual' Texts: New Tools for the Continued Research of Hattian

The paper will be presented within the context of a workshop on the Hattian Language, organized by Zsolt Simon and myself. This isolated language of central Anatolia remains one of the least-understood languages of the ancient Near East, despite a century of variously intense efforts at interpretation.

Hattian religious traditions constituted a substantial part – if not the core – of the state religion of the early Hittite kingdom. The widespread use of Hattian as a cultic language is attested from the oldest Hittite text sources up until the end of the Hittite Empire. Not only can we characterize the most significant deities of the state pantheon as Hattian deities, but also a number of significant cultural terms within Hittite society were borrowed from the Hattian language. A better understanding of texts in the Hattian language will shed new light on the religious beliefs and the culture of Hittite society, which seemed to have drawn heavily upon traditions of the Hattian-speaking population of Anatolia.

My paper will discuss the potential for future research of texts in the Hattian language, especially those which can be associated with the Hittite festival rituals. While the bilingual Hattian-Hittite texts are our primary source for understanding the Hattian language, the identification of “quasi-bilingual” texts (corresponding Hittite and Hattian texts, which were not recorded on a single tablet) is a promising source for advancing the decipherment of Hattian. Prerequisite to this kind of research is the entry of the relevant texts into a database which will allow for complicated searches for specific lexemes and morphemes within the Hattian texts. This will require the use of a search tool which allows for complicated queries of morphologically and/or lexically tagged texts, which is currently being developed by the Project “Hethitische Festräume” at the Akademie der Wissenschaften in Mainz.

Recognizing a specific constellation of lexemes in a Hattian text, which corresponds semantically to a constellation within a Hittite text could lead to the identification of further “quasi-bilingual” passages. This sort of inquiry has the potential for recognizing broader parallels between the relevant tablets as well, such as extensive recitations or particular festival contexts. Such discoveries would be a welcome addition to the corpus of Hattian-Hittite bilingual and quasi-bilingual texts. When this corpus has reached a “critical mass,” it will slowly become possible to interpret the monolingual Hattian texts with an increasing amount of probability – in some cases, even certainty.

The paper will present some case examples of recently studied quasi-bilingual texts which demonstrate the potential of further research in this field, including the straightforward – but painstaking – reconstruction of the relevant texts. Furthermore, other Hattian texts with potential for the aforementioned type of inquiry, but whose Hittite counterparts have not (yet?) been identified, will also be briefly presented.

Papers

Abed, Basima Jalil (University of Baghdad, College of Arts)

Remarks upon New Date Formulas for Iluni, the King of Ešnunna

Iluni was one of the Eshunna kings about whom little information is known, except for few hints. He was mentioned for the first time on one cylinder which mentioned the building of the wall of Kiš. It reports the defeat of Rim-Sin, king of Larsa, and his capture by Iluni who took him to Babylon in addition to other 25 kings of the rebellion. All of them were captured by the king Samsu-iluna (1749-1712 B.C), king of Babylon, in the 24th year of his rule. All these hints mention that he was contemporary with and independent of Samsu-iluna, the king of Babylon, and it says that “Iluni did not pay attention to the decrees that were prescribed by the king” (Samsu-iluna) and that “Iluni, the king of Eshnunna, did not hear his words”.

Two name years for Iluni, however, were found in Tell Al-Seeb, they were the 1st and 2nd years of his rule. Nothing is known about him, when he came to rule, how long his term had been. What were the conditions and surroundings, how was Eshnunna at that time? Although it is thought that Eshnunna was run by domestic rulers, Iluni was the last one who couldn't keep the rule for a long time, until Samsu-iluna's forces attacked him and took him as prisoner to Babylon.

After studying new texts (letters and economic texts with new date formulas) and their comparisons with others from the same period this research gives new and important information about the history of the kingdom of Eshnunna in general and the reign of king Iluni in particular.

Alaura, Silvia (Istituto di Studi sul Mediterraneo Antico (ISMA), CNR, Roma)

The Fate of Oriental Studies in the Correspondence between Albrecht Goetze and Hans Gustav Güterbock

The correspondence between Albrecht Goetze and Hans Gustav Güterbock, two of the world's foremost scholars on the ancient Near East, is a remarkably important source for the study of the history of Oriental Studies during the central decades of the Twentieth Century. The rich epistolary exchange of these two leading German scholars dates mainly to the time of their exile and covers the span of time from 1931-1970. The paper presents an overview of the major topics discussed by Goetze and Güterbock, ranging from academic to personal matters.

Alexandrov, Boris (Moscow State University)

Enclitic -ma, Focus Marking and Clause Architecture in Old Babylonian

The enclitic particle *-ma* is attested in various dialects of Akkadian, its functions and historical evolution were treated in a number of general as well as special studies on Akkadian grammar (von Soden 1995, § 123; Cohen 2000; Cohen 2001: 89—91; Kouwenberg 2017, § 13.3—18). The aim of the present paper is to supplement the existing analyses with a formal account for the structure of clauses containing focalizing *-ma* in Old Babylonian Akkadian. The research follows the line of cartographic approach to the complementizer domain developed by L. Rizzi.

The particle *-ma* can either stand preverbally or merge in the clause left periphery. The preverbal position of *-ma* which appears to be the most frequent in our corpus is typologically expected (van der Wal 2012). From a structural point of view, preverbal *-ma* resides in FocP. The focused argument moves out of vP to Spec, FocP. In order to maintain the adjacency of focus and verb other arguments undergo the movement as well. The material which stands left of the focus and is unmarked in respect of information structure fills Spec, TP. Left peripheral *-ma* takes its position in Force.

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Ali, Munther (University of Baghdad, College of Arts)

The Scansion System of Akkadian Poetry

We know many Babylonian and Assyrian literary texts from the 3rd to 1st millennia BC (c. 2400-600 BC), documented on cuneiform tablets from Ancient Mesopotamia, which form the oldest written literature of mankind. Akkadian literature developed many different literary genres: hymns, lamentations, prayers to various gods, incantations against a range of sources of evil, love-lyrics, wisdom literature (proverbs, fables, riddles), as well as long epics and myths – roughly 550 different compositions.

Many of these compositions are not yet studied in an analytical way just like the Arab poetry in the scansion system (philologically, literary or literally). Therefore, we try to study these texts in the systems of scansion, for each poetry verses, and before we understand any form of scansion, it is necessary to appreciate the difference between meter, rhythm and rhymes. The rhythm of language is infinitely varied; all aspects of language contribute to it: loudness, pitch, duration, pause, syntax, repeated elements, length of phrases, frequency of polysyllabic words. We observe that the scansion of each line meant all the phonetic facts. Meter is another matter. It is an ordering of language by means of an extremely limited subset of its characteristics, the ordering of language by syllabic stress. In this way we can recognize these verses to which belongs this poetry, through the vital rhythm of these verses. Rhymes: we see in the poetry in each verse ends in one or two letters, and it may be different between one paragraph to another, and sometime these verses end in the same word.

Anor, Netanel (Tel Aviv University)

The Interdisciplinary Abilities of Babylonian Seers: Evidence from a Newly Edited Oil-Omen Tablet from the British Museum

The aim of this paper is to present an oil omen tablet, previously unpublished. The tablet BM 87635 includes sixteen omens, all new to modern scholarship. Like many omens belonging to this genre, the apodoses mostly deal with matters of the private sphere, such as family troubles, the client’s finance and health, and the relation between the man and his god(s). What is special about the omens, here presented, is that they demonstrate an extensive knowledge of scholarly disciplines other than *bārûtu*, especially medicine and astrology.

A main concern of the apodoses of this text is the condition of “the sick man” (mentioned in at least four apodoses). Eclipses are also at the centre of this composition. They are mentioned in three other entries, a fact pointing at the interest that seers had in astrology. For example, the first omen in this tablet state: “If the oil turns into a forehead of an ox, during an eclipse, a cr[iminal] will look at the man; the wife of the man will catch him.” Another omen states: “If the center of the oil is like the sun x [...], eclipse and anger after an eclipse of [.....]”.

Passages of different genres, such as prayers, ritual descriptions, commentaries and mythological texts allude to the “interdisciplinary approach” that the seer was obliged to adopt, once “on the job”. A famous statement of the Neo-Assyrian king, Assurbanipal, perhaps demonstrates best how elite scholars were expected to be able to combine knowledge from different disciplines, as he says: “I see the signs of Heaven and Earth and I discuss (them) in the scholars' assembly. I talk about (the tablet) ‘If the Liver is the Reflection of the Sky’ with the ablest oil experts”. This citation shows that the

experts in reading oil were entrusted with knowledge kept in a tablet that did not reach us, called: “If the Liver is the Reflection of the Sky”. Thus we see that Assurbanipal expresses a view according to which, lecanomancy and extispicy had important connections with the knowledge about the celestial bodies.

Upon the occasion of editing this oil omen tablet, I will address three main questions: 1. What was the role of astrology in performance of oil divination? 2. How was this ancient practice used for medical prognostication? And 3. does this tablet allude to an early pre-zodiac technic of applying astrological knowledge for medical purposes, in a period antedating Late-Babylonian Melothesia?

Archi, Alfonso (Rome)

How Mesopotamian cultural traditions were adopted in Syria (24th century B.C.)

Writing has transmitted some cultural elements from Mesopotamia to Syria. As a matter of fact, the Ebla archives are the best source for determining (at least in general lines) some cultural aspects developed in Babylonia from the 25th century, those of the “Kish Civilization”, as I.J. Gelb has defined it.

The go-between was Mari, from where only few administrative documents have been unfortunately retrieved. The corpus of the lexical lists from Ebla include texts of the Archaic Uruk Tradition; Northern Tradition (together with some myths); Southern Tradition (N. Veldhuis, *History of Cuneiform Lexical Tradition*, 2014). The Eblaite *scriptorium* provided from its side: a) Sumerian acrographical lists; b) a Sumerian-Northern Semitic “vocabulary”. The first ones present a selection of words in general not attested in the lists which adopted the Sumerian patterns. About 11 lists follow different sequences of lexemes, showing in this way that they have to be considered a local product. It is possible to follow the creation of the “vocabulary” through several redactions. The Eblaite equivalences were chosen in strict relation with the actual use, and not provided to usual words.

Few incantations were drawn up taking as a model some Sumerian texts. The pantheon of Ebla offers, instead, the picture of a Semitic pantheon totally independent from Sumerian interferences (Enlil was, of course, Sumerian; Ea/Hayya had not the traits of Enki/Ea; Ištar and Išhara had still different functions).

All these data will be rapidly presented: they have been already discussed elsewhere. The paper will be devoted mostly to a presentation of the administrative lexicon: what and how Sumerian terms were adopted for defining a different society.

Arkhipov, Ilya – Loesov, Sergey (Higher School of Economics, Moscow – Russian State University for the Humanities, Moscow)

Two genitive constructions of Old Babylonian

Akkadian has two genitive constructions, one synthetic and one analytic (e.g., *eqel awīlim* vs. *eqlum ša awīlim*). Since early days of Assyriology, it has been known that certain syntactic constraints block the synthetic construction. For simple noun phrases, no hard and fast rules have been discovered. By using the statistics from corpus databases, we can explain the distribution of the two constructions in Old Babylonian in terms of inalienable vs. alienable possession.

Averbeck, Richard Earl (Trinity Evangelical Divinity School, Deerfield, Ill.)

Enki and Cultural Memory in the Gudea Cylinders and Other Temple Texts

The Gudea Cylinders constitute one of the most important poetic narrative composition in the Sumerian repertoire, and one of the most important extant temple building texts from the entire ANE. One element of the composition that is particularly important for cultural memory is the role that Enki plays in both the construction and dedication of the temple. Enki designed the temple (Gudea Cyl. A

xvii 17), approved the decreed brick (Gudea Cyl. A xix 10-11), and drove in the foundation pegs (Gudea Cyl. A xx 15; cf. also Gudea Cyl. B xiii 3). Also, Ningirsu made a journey to Eridu (Enki's home town) right after Gudea reported that the temple was finished and ready for occupation (Gudea Cyl. B ii 9-22), and returned to Lagash from that trip after three days of the new year had elapsed (Gudea Cyl. B iii 5-10).

In the following context, Enki along with the gods Asar and Nindub, who were closely associated with him, cooperated in the purification of the temple in preparation for the bringing other divine temple personal into the Eninnu with their *mes* (Gudea Cyl. B iv 1-5 with vi 3 and then vi 11-xiii 10). Since Enki was viewed as the deity in charge of the *mes*, it seems likely that Ningirsu traveled to Eridu to report to Enki and gain his cooperation for the proper occupation of the temple. Archaeologically, Eridu was the site of some of the oldest known temples in Sumer. Moreover, the first hymn in the Sumerian temple hymn collection is about Enki's Abzu temple in Eridu. These and other features of the Gudea Cylinders and other temple texts suggest that the role Enki has in the construction and dedication of the Eninnu for Ningirsu in Lagash is an example of what one might call the "curatorial effect" of the temple in ancient Sumer. Temple texts tended to preserve the build-up of ancient religious traditions from generation to generation through long stretches of time.

Baker, Heather D. (University of Toronto)

Neo-Assyrian Prosopography: Past, Present, and Future

With the completion of *The Prosopography of the Neo-Assyrian Empire* (PNA 1–3, 1998–2011) and the publication of the Index of Professions this year (PNA 4/I, 2017), new possibilities have been opened up for the study of Assyrian society and economy based on the possibility of consulting the entire dataset of attested persons. This contribution highlights some results of this whole-corpus approach, using case studies in the realms of naming practices, demography, etc. It also discusses some of the issues involved in curating the dataset. Finally, the paper also briefly outlines future plans for a digital PNA that will facilitate the retrieval of information by multiple search criteria and will make the dataset more widely accessible.

Bartash, Vitali (Ludwig-Maximilians-Universität München)

Forced Foreign Labor in Sargonic Mesopotamia

It is traditionally argued that slave labor played a minor role in the economy of Southern Mesopotamia during early historical periods. Still, 3rd mill. BC cuneiform documents record foreign slaves regularly. The persistence of this phenomenon shows that the demand for it did exist in the public households of Sumerian cities.

In this paper, I rely on new data from the Sargonic period and show that a considerable number of individuals called "Subareans" were employed in Sargonic royal households. While women and children toiled in textile workshops, able-bodied menfolk were involved in construction projects outside the cities. The practice of branding the Subarean labor alludes to the harsh conditions they were subjected to. Although the extant data is mostly silent on exactly how and where it was procured, the personal names of laborers show that they were Semites.

In conclusion, I argue that the notable presence of forced labor from the North in royal households of Southern Mesopotamia during the Sargonic period should be ascribed not only to the imperialistic policy of Akkadian kings in that region but also to the increased demand for labor by the crown that could not be satisfied alone by the local population that stood under its direct control.

Baruchi-Unna, Amitai – Cogan, Mordechai (Hebrew University of Jerusalem)

Breaking with Past Historiographical Traditions: Sargon II's Cylinder Inscription as a Case Study

Sargon II's Cylinder Inscription stands out as unique among the many texts prepared for the new capital, Dur Sharruken, and in many ways it is also unprecedented in the corpus of Assyrian royal inscriptions. A new study of the inscription, prompted by the collation of an exemplar of the cylinder now at the Israel Museum, disclosed features hitherto overlooked. The text is best classified as a foundation inscription of which dozens of copies were buried in the walls of the city's public buildings, and so it may be considered the earliest text (ca. 713) prepared for Dur Sharruken. The structure and literary elements of the text, as well as its language and style, all strike out to new territory. Among these features are a double map of Sargon's empire, the detailed report on the procurement of the land for the city, and the extensive use of rare, seldom-used words. Consideration will be given to the question of the motivation of this compositional venture, whether it was a scribal fancy or reflective of Sargon's desire for newness in many areas of life. It is noteworthy that the Cylinder Inscription did not become a model for the texts of the succeeding Sargonid kings, who adhered to forms that had become standard for royal compositions. It also appears that the original text, often referred to as the short recension, was extended by awkwardly introduced and extraneous ten lines that are represented on a very small number of copies. The nature of this additional passage will be treated, tracing the motivation for its introduction.

Beckman, Gary M. (University of Michigan, Ann Arbor)

Ancient Near Eastern "Aryans" and the Third Reich

Given the *völkische Weltanschauung* of scholars of the Ancient Near East holding National Socialist convictions, the presence of speakers of Indo-European tongues within the ancient cultures utilizing the cuneiform script naturally held for them a special fascination. I will show how their racist/anti-Semitic interpretation of history by which all significant political and cultural developments in human history were achieved by or under the leadership of "Nordics" (*das Herrenvolk*)—a view championed by such writers as Fritz Schachermeyr and Helmut Berve—was applied to the study of the Hittites of second-millennium Anatolia. I will also discuss the manner in which Wolfram von Soden invoked the mythical Aryan rulers of Mittani to account for the (to him) otherwise inexplicable domination of the Syro-Mesopotamian world by the Semitic Assyrians in the mid-first millennium. Finally, I will briefly mention the counter-hegemonic discussion of the rise of the Hittites by Alexander von Stauffenberg.

Bonechi, Marco (Istituto di Studi sul Mediterraneo Antico, Roma)

Data and Problems Concerning the Intercalary Month in the Ebla Palace G Texts

The use of intercalation in the 3rd millennium cuneiform texts recovered at Ebla (Tell Mardikh, Syria) has received little attention. An overview of the available attestations of the intercalary month in these documents permits insights on various topics, including textual parallelisms, prosopography, relative chronology, religious beliefs and practices, and royal ideology.

Borkowski, Sebastian Georg (Université de Genève)

Beobachtungen zur sumerischen Streitliteratur im archäologischen und curricularen Kontext der altbabylonischen Zeit

Unter dem Begriff der Streitliteratur lassen sich Streitgespräche, Dialoge und Edubba'a-Texte zusammenfassen, die sich durch ihre vornehmliche Strukturierung als Dialog und/oder ihr Thematisieren des Unterrichtes im e₂-dub-ba-a von anderen Gattungen der sumerischen Literatur unterscheiden. Wie auch der Großteil der heute bekannten sumerischen Literatur, ist die Streitliteratur durch Textzeugen überliefert, die in der altbabylonischen Zeit von Schülern im Rahmen ihrer Ausbildung zu Schreibern geschrieben worden sind.

Die primäre Funktion dieser Tontafeln bestand nicht in der physischen Aufbewahrung von Wissen, sondern erfüllte sich bereits durch den Prozess des Niederschreibens. In der Folge konnten beschriebene Tontafeln weggeworfen, in Ton zurückgeführt oder sekundär als Baumaterial, bspw. zur Erhöhung von Fußbodenniveaus oder Verfüllung von Mauern, wiederverwendet werden. Neben *in-situ*-Funden trug vor allem die letztere Praxis der Wiederverwertung maßgebend zur gegenwärtigen Kenntnis der sumerischen Literatur bei.

Die Existenz von mehreren Textzeugen desselben Textes, die jedoch aus den Händen unterschiedlicher Schreiber stammen, ermöglicht es aus den oftmals nur bruchstückhaften Fragmenten den ursprünglichen Text zu rekonstruieren, die Qualität einzelner Textzeugen zu beurteilen, und zwischen verschiedenen Überlieferungssträngen, so bspw. der Nippur- und der Ur-Tradition, zu unterscheiden.

Wissenschaftlich dokumentierte Funde von Tontafeln aus dem architektonischen Kontext von "Schulen", wie bspw. Haus F in Areal TA in Nippur, das 1952 durch die Joint Expedition des University Museum of the University of Pennsylvania und des Oriental Institute of the University of Chicago ausgegraben wurde und hier als Fallstudie herangezogen wird, ermöglichen es, die Textzeugen und ihre Textvarianten in einem klar definierten Rahmen und unter den sozio-kulturellen Aspekten der altbabylonischen Schreiberausbildung zu untersuchen und letztlich einzelne Curricula zu rekonstruieren.

Unter der Prämisse, dass im Falle von Haus F die Tontafeln nicht oder nur bedingt über einen längeren Zeitraum gesammelt worden sind, ehe sie als Baumaterial wiederverwendet wurden, ergibt sich aus der stratigrafischen Verteilung der Textzeugen eine chronologische Abfolge der einzelnen Duplikate eines Textes. Die verschiedenen Fundkontexte spiegeln demnach das Curriculum von Haus F und die Tätigkeit seiner Schüler in zeitlich definierten Ausschnitten wieder.

Von dieser These ausgehend werden im Vortrag erste Beobachtungen zur stratigrafischen Verteilung der sumerischen Streitliteratur in Haus F vorgestellt und die einzelnen Kompositionen dieses Textkorpus hinsichtlich ihres Sitzes im Curriculum betrachtet. Anhand verschiedener Beispiele von Textzeugen und Textvarianten soll ein Einblick in die Möglichkeiten der Untersuchung der Texttradierung innerhalb eines dokumentierten Kontextes gegeben werden.

Bramanti, Armando (Friedrich-Schiller-Universität Jena)

Walking in Umma. A sketch of an Early Dynastic regional landscape

The past few years have seen an increasing interest in Early Dynastic texts from the Umma region. This is mostly due to the publication of several hundred new documents, which have greatly enriched the ED IIIb Umma corpus.

The distribution of geographical names in this corpus provides valuable information not only about the mere geography of this southern Mesopotamian region, but also about its history, chronology, and administration. The analysis of the occurrences of cities and settlements in the administrative accounts provides an idea of the economic horizon of Umma, suggesting the extent of its political significance. A survey of the field names reveals internal archival connections and allows the identification of more specific groups of texts from within the corpus. The observation of the activities connected to the major buildings such as temples and palaces supports a better understanding of the socio-economical structure of the territory, which otherwise would remain unclear.

The results of such analysis will contribute to put another small piece of the larger jigsaw puzzle of the historical geography of southern Mesopotamia, in an attempt to answer to the same long-asked questions: where did they live and what did it look like?

Caramelo, Francisco – Almeida, Isabel – Rosa, Maria de Fátima (Universidade NOVA de Lisboa e Universidade dos Açores)

Portuguese Travelers in the Near East: Visions of the Past in Modern Age Narratives

Before the 19th century's archaeological and philological findings and developments, the two main sources which allowed a glance into the ancient Mesopotamian civilization were the Classics and the Old Testament. Through them, this remote past survived the passing of time, impregnating itself in the cultural memory of the European identity.

Since the Middle Ages, there have been numerous journey accounts by European travelers, who despite their different backgrounds, whether in origin, occupation, or academic education, shared the same pursuit when crossing the Near East landscape: to search *in situ* for evidences that allowed to validate their Judeo-Christian roots.

In the 16th and 17th centuries, besides the well-known Spanish author García de Silva y Figueroa and his Italian counterpart Pietro Della Valle, several Portuguese travelers wrote down their perceptions about the ruins they came in contact with during their expeditions in the Near East. From the reflections of Frei Gaspar de São Bernardino on the location of the Tower of Babel, or the impressions about the ancient cuneiform signs by António Gouveia, to the thoughts on Nebuchadnezzar's reign by Álvaro da Costa, we find many examples that display the confrontation of these Modern men with Antiquity.

Naturally, these accounts blended history and legend, which derived from their classical and biblical framework, with the folk tales told by the local people, which were transmitted throughout centuries. Thus, these narratives represent an extremely fertile *corpus* which enables us to identify different visions of the Ancient Near East before the boom of the 19th century discoveries.

With this communication we intend to present our ongoing project, focused on the Modern Portuguese accounts, highlighting the considerations of these men regarding the Mesopotamian distant past. Hence, we aim to contribute to the discussion regarding the Reception Studies of the Ancient Near East, which allows the blurring of the chronological boundaries between past, present and future.

Casadei, Eloisa (Sapienza Università di Roma, Department of Antiquities)

A Re-evaluation of the Role of the Temples during the Late Fourth and Third Millennium BC Southern Mesopotamia

Archaeological and philological data revealed a multifaceted picture of socio-economic organization in Southern Mesopotamia during the late Fourth and Third Millennium BC. While the excavation of residential quarters allowed for a reconstruction of domestic activities, huge structures interpreted as temples and palaces, had a clear multifunctional character. In particular, temples seem to represent the ideological keystone of Sumerian life, and the central role of temple organization is well attested in most of the Early Dynastic written sources, as e.g. the E-Mi/E-Bau archive. This fact has been taken as centerpiece for several interpretations about the socio-economic life of the Sumerian city-states, starting from the "Temple-state theory". Nowadays, the "Oikos economy" theory is gaining momentum, so that temples are interpreted as self-sufficient economic institutions able to manage their own properties and workers. Nevertheless, the actual relevance of the temples has never been properly investigated from an archaeological perspective. Cultic and ritual practices have been the only focus of archaeological research, and the practice to deal with historical and economic theories on a side and archaeological data on the other as disconnected pieces of evidence has come into use.

The present research intends to clarify the socio-economic impact of the temple on the organization of city-states in Southern Mesopotamia during the Jemdet Nasr/Early Dynastic Periods (3100-2350 BC). The first stage of the analysis will be a functional reconstruction of the spaces inside temple precincts. This will be possible through a re-examination of the old excavations, besides a pointed re-contextualization of materials, installations and technical devices. The second stage of the analysis will take into consideration the administrative data, such as seals, sealing and administrative texts,

whose quantity per context and distribution patterns can allow for an estimation of the actual entity of economic practices. Moreover, the list of workers involved in the temple economy can help in better define the different practices underwent under the temple administration. Building on these insights it will be possible to identify different areas within individual temples according to four basic functional categories related to the activities carried out in each sector, i.e., cult, ritual, production and residence. Furthermore, moving from the observation that these categories are not homogeneously attested, their presence/absence and spatial distribution within individual temple complexes will be used to define a variety of temple-types, reflecting a possible hierarchy of temple administrations, well defined in the urban compound.

Ceccarelli, Manuel (Université de Genève)

Zwischen Vergangenheit und Gegenwart. Der Umgang mit streitenden Schülern in dem Edubba'a.

Die mesopotamische Kultur gehört einer fernen Vergangenheit an, doch sie kann auch erstaunlich aktuell und modern erscheinen. Ein Beispiel dafür ist die Infragestellung des Nutzens von Prügelstrafen für die Streitschlichtung zwischen *Enkihegal* und *Enkitalu* im sumerischen Schulstreitgespräch *Dialog 2*, einer der Edubba'a-Kompositionen, die Einblicke in die Ausbildungs- und Erziehungsmethoden in der altbabylonischen Schule ermöglichen. Die Infragestellung der Züchtigung als disziplinarisches Mittel innerhalb der Schule überrascht, denn aus anderen Edubba'a-Kompositionen wissen wir, dass das Fehlverhalten der Schüler mit Schlägen bestraft wurde. Gerade in *Dialog 3* werden 60 Schläge und 2 (bzw. 3) Monate Freiheitsentzug als Strafe für einen eingebildeten und Streit anzettelnden jungen Schüler in Aussicht gestellt. Die Infragestellung der Prügelstrafe wirkt höchst aktuell, wenn man bedenkt, dass in den europäischen Schulen die Anwendung von körperlichen Bestrafungen vor nicht allzu langer Zeit verboten wurde, zum Beispiel wurde die Züchtigung in der Bundesrepublik Deutschland erst 1973 gesetzlich abgeschafft.

Die Modernität von *Dialog 2* bleibt nicht bei der Infragestellung der Prügelstrafe stehen: Nicht nur erkennt der Aufseher die Nutzlosigkeit von Körperstrafen, sondern ergreift Maßnahmen, die die aktuellen Erziehungsmethoden der ‚logischen Konsequenzen‘ vorwegnehmen.

Im vorliegenden Beitrag wird der Umgang mit streitenden Schülern im sumerischen *Dialog 2* vorgestellt und mit anderen Edubba'a-Kompositionen verglichen.

Charvát, Petr (University of West Bohemia, Plzen)

“Pictura est laicorum litteratura?” Image and Word on an Archaic Ur Seal.

The past and present of the study of ancient Mesopotamian social structures is exemplified by research on the reverses of seal impressions, which started only at the end of the fifties of the 20th century. This case study focuses on one of the seals the impressions of which turned up in the Seal Impression strata (henceforth SIS) of archaic Ur, presumably of ED-I date. One of the imprints of this seal, bearing an “animal contest” scene, displays a handwritten gloss elucidating its function. The ensuing observations warn against too literal conclusions based on seal iconography. The seal once closed a storage facility for contributions for a fertility ritual, delivered, as the written gloss specifies, in animal products (AB₂, UDU, possibly SIG₂).

Clegg, Sarah (University of Göttingen)

Weights and Silver Use in Third Millennium BC Mesopotamia

This paper will attempt to map changes to weighing systems and weight terminology from the Early Dynastic III period to the Ur III period. It will discuss both the nature and extent of these changes and use them to understand the nature and extent of metal use, particularly silver, during the late third millennium BC.

Da Riva, Rocio (Universitat de Barcelona)

Fruit as Offering and Symbol in Late Babylonian Temple Rituals

Cuneiform evidence is not very informative with regard to the role played by fruit and vegetables in the diet of most First Millennium BCE Babylonians. Of course, private consumption eludes the written record; even so the most informative documents seem to suggest that, in some periods at least, these products did not feature on the daily diet of common people and were consumed regularly only at the royal court (of course, this could be a consequence of a bias in our documentation). In contrast, the frequent mention of fruit and vegetables in temple ritual texts suggests their importance in the context of feasts and celebrations. Vegetables and fruit, at least some specific kinds, were not only part of the divine food offerings, they were also present in ritual performances as elements laden with symbolic meaning. For example, in some festivals, fruits were thrown at the temples or cultic chambers of certain deities. Fruit was considered aphrodisiac and was specifically associated to the cults of Nanāya and Ištar in consonance with these goddesses' patronage of erotic love.

This paper aims to analyse the appearance of fruit and vegetables in a series of documents dealing, directly or indirectly, with temple rituals from the Late Babylonian period in order to understand the variety of their uses, values and meanings. The evidence will also be compared to the data gathered from contemporary economic documentation referring to orchards and cultivation. And finally, the results will be set against data from other periods and cultural areas of the Ancient Near East.

Damoun, Georges (Sorbonne University, Paris)

Le très long mur en Syrie et le mur d'Ur III en Mésopotamie : une leçon de passé

Plusieurs pays occidentaux ont déjà construit ou planifient actuellement de construire des murs/ériger des barrières pour restreindre l'accès à leurs territoires. La construction des murs défensifs n'est pas une nouvelle solution, en effet, elle était mise en œuvre déjà pendant le III^{ème} millénaire avant notre ère. Quelle leçon par rapport à l'efficacité des murs pour arrêter le flux migratoire on peut tirer de l'antiquité de Proche-Orient ?

Les sources écrites et les découvertes archéologiques datant du troisième millénaire av. n. è indiquent que deux murs étaient construits dans l'antiquité au Proche-Orient : le très long mur et le mur d'Ur III.

Selon les sources écrites le mur d'Ur III était construit pendant le règne du roi Šulgi et celui de son fils, Šu-sin, pour empêcher les migrants Amorrites d'entrer dans le territoire d'État d'Ur III. La localisation exacte de ce mur n'est pas encore claire : ni les sources écrites, ni les feuilles archéologiques n'ont donné une réponse définitive à cette question. Selon plusieurs chercheurs, le mur peut être localisé entre l'Euphrate et le Tigre et peut remonter jusqu'aux premiers contreforts de Jebel Hamrin via la vallée de la Diyala.

Les vestiges du Très Long Mur (TLM) ont été découverts en 2006 dans la steppe à l'est de la ville de Hama, Syrie, par une mission conjointe syro-française, dirigée par Geyer et par Nazir Awad. Le mur borde du nord au sud, s'étendant sur 220 km, en forme d'un vaste arc de cercle irrégulier. Par contre, nous n'avons pas d'information par rapport à qui et pour quel but a construit ce mur. Selon les sources écrites de III^{ème} millénaire av. n. è, dont nous disposons actuellement, la seule ville qui était capable de construire le TLM, c'était la ville d'Ebla. Deux hypothèses sur sa fonction sont qu'il délimitait le territoire conquis pendant le règne de dernier roi d'Ebla Išar-damu ou qu'il était construit face à la menace Amorrite.

Le très long mur et le mur d'Ur III étaient construits pour délimiter, voir protéger les territoires contrôlés, un peu comme c'est le cas aujourd'hui. Mais l'histoire montre clairement que les murs ne sont pas efficaces face aux migrants qui trouvent une manière ou l'autre de les traverser, comme c'était le cas avec les Amorrites.

De Breucker, Geert (Rijksuniversiteit Groningen)

Past, Present, Future: Another Look at the Late Babylonian Prophecies

A small corpus of cuneiform literary prophecies have come down to us. Two of them date to the Late Achaemenid and Hellenistic periods: the “Uruk Prophecy” from Uruk and the “Dynastic Prophecy” from Babylon. Both are ‘vaticinia ex eventu’: they predict events – the succession of kings and their deeds – that in fact had already taken place. Only the last part of the composition contains ‘real’ predictions. Efforts have been made by modern scholars to determine the historical facts that lay behind the predictions.

In this paper I would like to discuss the various interpretations of these intriguing texts and focus on their political as well as cultural setting.

Delnero, Paul (The Johns Hopkins University, Department of Near Eastern Studies, Baltimore)

The Babylonian Map of the World and the Landscape of Cultural Memory

The Babylonian Map of the World, which is arguably one of the most famous and frequently referenced artifacts from Ancient Mesopotamia, has almost without exception been assumed to present an idealized, and highly ideological picture of the cosmos with the city of Babylon occupying its privileged center. While there can be little question that dichotomies such as myth and reality, core and periphery, and past and the present, merge together seamlessly in the Map (and its accompanying texts) to present an idealized image of Babylonia, it will be argued in this paper that focusing on these dichotomies has caused critical aspects of the map to be overlooked. By examining the map as a dynamic, as opposed to static image, a new interpretation of the Map will be presented to show how this remarkable artefact connects the Mesopotamian past and present with its real and mythological landscapes in a way that has been previously unexplored.

Di Paolo, Silvano (Consiglio Nazionale delle Ricerche – Istituto di Studi sul Mediterraneo Antico)

Patrons and ‘Excavators’ of Knowledge: The Engravings’ Collection of Pierpont Morgan

This paper explores the *sociocultural* context that, improving the knowledge of the ancient Near East in the United States of America, also favoured, inter alia, the formation of the important collection of cylinder seals purchased by Pierpont Morgan at the beginning of the 20th century: objects of historical and scientific analysis and symbols of workshop-based labour, as opposed to products of capitalist industry.

Dietz, Albert Heinz Jörg (Distant Worlds: Munich Graduate School for Ancient Studies)

The raid of Šutruk-Nahhunte I and its importance for cultural memory

The raid of the Elamite ruler Šutruk-Nahhunte I is unique in the history of the ancient Near East. We not only have historical records of the event but also several objects directly connected to it. These artefacts cover a time span of over 1000 years and were kept in the palaces and temples of Mesopotamia. There, they were venerated, admired and held in high regard over centuries until they were looted by Šutruk-Nahhunte I. This study is not about booty in the sense of raw materials or weapons but about objects that were stolen because of their ideal value. They were imbued with a cultural meaning for the people of the cities they were kept in. That is why one could call the objects taken by Šutruk-Nahhunte I. memorial objects. It needs to be pointed out that the objects themselves didn't have that value. They only have material value and are just the medium that carries the memories. Furthermore, these memorial objects might then have been used to portray and promote the identity of the Elamite ruler. Because of the ‘conveyance’ of these objects by the secondary inscription to Šutruk-Nahhunte's god Inšušinak, they also became a part of the history of the Elamites. Not only the Elamites, even modern research has profited a lot from these actions. If it was not for the raid, the

objects originally installed in the city of Akkad might still be unknown to us. Furthermore, we can't be sure if the other objects would still have been found if they hadn't been gathered together in Susa. But thanks to Šutruk-Nahhunte I some of the most famous objects from the ancient Near East are known to us and helped stimulate research in several fields. We would know far less about Akkadian royal statuary, the laws of Hammurapi and the concept of land granting in connection with the kudurru. But how should we picture the ensemble of the plundered objects?

The paper is based on the results of my unpublished master thesis, in which I was able to collect 109 objects that were found in Susa, showing traits of having been produced in Mesopotamia or showing a Mesopotamian style. Out of these objects, could a fictitious list of the booty of Šutruk Nahhunte I be written? Under consideration of the historical and social setting, this question will be examined.

Döpfer, Stephanie (Goethe-Universität Frankfurt, Institut für Archäologische Wissenschaften)

The reuse of tombs in Eastern Arabia

Tombs of various periods from the 3rd millennium BC onwards are among some of the most prominent archaeological remains in the United Arab Emirates and the Sultanate of Oman. In the majority, they are impressive above-ground structures that are still visible in the landscape today. Much research has been conducted concerning the development of their architectural layout as well as the burial practices associated with the tombs in the past years. Most of these endeavours, however, regarded the tombs as static, single period features and were thus only interested in their construction and first use. Yet many of the tombs show indications for multiple forms of reuse in later periods.

In this paper, I will give for the first time a comprehensive overview of the different archaeological indicators for and chronological ranges of later reuse present at prehistoric tombs in Eastern Arabia. I will show that the reuse of tombs is by far not a marginal phenomenon, as it has often been referred to, but rather the rule than the exception and discuss the problems that arise from neglecting this fact. Special focus will be given to three 3rd millennium BC tombs excavated by the author at the necropolis of Bat and Al-Khubayb in the Sultanate of Oman between 2010 and 2015. Here, different archaeological indicators for reuse in various periods from the 2nd millennium BC to the present day could be documented, including two Samad period burials with associated grave goods in the tombs at Bat. Further, I will present chronological peaks and patterns within the overall reuse of Eastern Arabian tombs that can help to answer the question of by whom these tombs were reused and why. The answer to the latter can partly be found in the realm of cultural memory. Places like tombs that evoke special memories in people can become sites of collective memory, where groups maintain, legitimate and stress their group identity over time through interacting with them. Those interactions manifest themselves as reuse in the archaeological record.

Döpfer, Stephanie – Schmidt, Conrad (Goethe-Universität Frankfurt, Institut für Archäologische Wissenschaften)

Copper from the Land of Magan – The Late Fourth and Early Third Millennium BC at Al-Khashbah, Sultanate of Oman: Results of the First Three Seasons 2015 to 2017

The transition from the Hafit to the Umm an-Nar period in Eastern Arabia, ancient Magan, in the 3rd millennium BC is regarded as a period of substantial social and economic changes, not the least due to the beginning of intensive copper processing. Nevertheless, beside tens of thousands of tombs, archaeological remains of the Hafit period in the late 4th and early 3rd millennium BC in Eastern Arabia are scarce and thus little is known about the causes, mechanisms and effects of these fundamental changes to society. Therefore, in 2015, a new archaeological research project of the University of Tübingen, funded by the German Research Foundation, was launched in Al-Khashbah in order to investigate its late 4th and 3rd millennium BC remains.

This paper focuses on the results of the first three seasons 2015 to 2017. The outcomes of the archaeological survey, which combined intensive pedestrian surface survey, remote sensing, geophysical prospection and aerial photography, as well as the findings from the excavations will be

presented. The excavations were conducted at two different buildings, Building I and Building V, both belonging to the Hafit period. Building I is a mud-brick complex surrounded by a large ditch system, which can be dated to the end of the 4th millennium BC. Building V, which is dated by radiocarbon samples to around 2800 BC, is a stone-built round structure, typical for the architecture of this region.

Cuneiform sources from Mesopotamia inform us about copper coming from the Persian Gulf since the Uruk period in the 4th millennium BC. However, up to now, intensive copper processing was only demonstrated archaeologically in Eastern Arabia from the Umm an-Nar period in the second half of the 3rd millennium BC onwards. With the excavation at Al-Khashbah of both Building I and Building V, clear evidence for intensive copper processing, documented by large quantities of slag and furnace fragments, already toward the end of the 4th and beginning of the 3rd millennium BC appeared. Whether this copper was exported to Mesopotamia remains admittedly subject to future archaeometallurgical studies. Nonetheless, the presence of early copper processing underlies the overall importance of the site for the investigation of the development of complexity in the 3rd millennium BC.

Ermidoro, Stefania (KU Leuven)

Not Only “Nineveh and Its Remains”: A.H. Layard’s Contribution to Assyriology

This paper sets out to offer a reassessment of Sir A.H. Layard’s role within the field of Assyriology, on the occasion of the bicentenary of his birth (1817-1894).

Often mentioned as an archaeologist and “discoverer of Nineveh”, Layard also played a crucial role for the circulation of knowledge of cuneiform script and Assyrian inscriptions among his contemporaries. It is well known that he was himself able to read a few signs, identifying for example personal or geographical names on the inscribed slabs he uncovered at Nimrud. He provided the scholarly community with a great amount of material which was crucial for the decipherment of the cuneiform script: not only by shipping to the British Museum thousands of cuneiform tablets from Nimrud and Nineveh, but also giving a major contribution to one of the first edited volumes focusing exclusively on cuneiform inscriptions (published in 1851).

His role in Assyriology, however, did not finish with the end of his archaeological activities in the Near East – when he went back to Europe to become a diplomat, apparently also turning his interests as a collector from archaeological materials to (chiefly) Italian paintings, of which he gathered an impressive selection. In the second half of his life, he was still decisive for the dissemination of the knowledge of Assyrian language among his contemporaries. He actively contributed to the early development of Assyriology, in several ways: with frequent visits to private collectors as well as European museums which were setting up in those years their first “Assyrian rooms”; the gifts of inscriptions to learned friends and public institutions; the sending out of copies of cuneiform texts to members of the European high society; even with everyday debates among the group of his closest friends and family.

Layard’s contributions to Assyriology will be presented through an analysis of archival documents and private records (such as Lady Layard’s Journal), which will provide new insights on a still quite unexplored aspect of his personality.

Fahad, Saad Salman (University of Baghdad, College of Arts, Department of Archaeology)

Old Babylonian letters from Abu-’Antek

Abu-’Antek (Akkadian Pi Kasi) is located in an area adjacent to three provinces; Al-Qadisiyah (Al-Mhanawiah sub-district), Babylon (At-Taleea’a sub-district) and Najaf (Al-Hurriya sub-district). This site follows the administrative limits of the province of Qadisiyah and is approximately 50 km south of the city of Babylon and about 15 km due west of the site of Marad. It is located in an area that is now famous for its agricultural crops, especially rice and palms. The site was not recorded in the register of

Iraqi archeological sites because it was flooded until 1994, when a drainage canal was dug to dry the marshes in that region.

The site was dug for five seasons, most recently in 2007. Many archaeological artifacts were unearthed within the course of excavations at the site, particularly a large number of cuneiform texts and other finds, now under study. The variety and interest of these finds make the site of Abu-'Antek (Pi Kasi) one of the more important Mesopotamian archaeological sites currently under investigation.

Four well preserved letters of the Old Babylonian period, kept in the Iraq Museum, were studied for this talk. The researcher received legal approval for the study. The significance of one of these tablets is that it was sent to 'the agent of the king and the public', *a-na UGULA LUGAL | ù ma-du-tim*. The other letters also contain very valuable new information about the site and the most prominent figures in the economic and political life of Old Babylonian Pi Kasi.

Ferreira, Nelson Henrique Silva (University of Barcelona / University of Coimbra)

Quantifying Richness in Traditional Sumerian Culture: A Look at the Role of Agricultural Abstract Imagery in the Conception of Traditional Linguistic Thought

Many authors devoted to the study of ancient social systems pointed out the great dependence on farming and herding for the society's genesis. In this sense, such dependence had an intrinsic influence on the cultural matrix of the entire Mesopotamian region, regulating the daily activities and interfering with the conceptualization of the surrounding cosmos. The way the natural world was reflected in the abstract thought inevitably would state the basis for linguistic creativity an expression. Such 'metaphoric' language would have not correspondence to the expression of literary telluric feelings, but rather to the manifestation of a simplistic and obvious image to an interlocutor who recognizes meaning in signs culturally transmitted by traditional preconceptions. In this sense, the empirical visualization of fertility, abundance and quality of production would work as a source for imagery creation, constructed upon the common sense and upon the experience of rural life and natural phenomena. Those images would be converted in linguistic signs, which semantics would reflect the symbiosis of three planes: rural life, natural phenomena and happy life.

Our aim is to analyse the way this prejudgment, based on common sense, is constructed and maintained in a defined cultural context, far behind the exclusive literary expression. And, at same time, how can it help us to understand better a culture so distant of us, as Sumerian culture is. In order to interpret how the allegorical images and the mechanics on crystallization of traditional bias are built, we pretend to identify possible traces of ancient traditional linguistic thought in Sumerian literature, which matrix was formed by the contact with the natural world and goes back to pre-historical times. The images used to construct the meaning of richness, abundance and production will be the main focus of our study.

Fincke, Jeanette C. (Centre National de la Recherche Scientifique, Paris)

The Series iqqur īpuš – Reworking a Composition to Modern Standards

The omen series *iqqur īpuš* observes various activities and events of people as well as a number of phenomena in the sky and interprets them as ominous signs according to the months in which they occurred. Although this series is attested for more than 1000 years in several versions and recensions, the interpretation of the individual omens remained relatively stable.

The oldest version of this series, the so-called *série mensuelles*, has individual tablets for each month where the omens were listed in a defined order. Later, a new version was produced, the *série générale*, which is organised according to the ominous signs listing the interpretation for each month together with the ominous sign in one paragraph. Not only has the structure changed but also many ominous signs were omitted. The latest version is the tabular representation of the series, which has the smallest number of individual omens.

In my presentation I shall focus on the purpose of each version based on two aspects: the advantages and disadvantages of the three versions in their usage, and the set of ‘omitted’ ominous signs. Were the changes due to cultural changes in the society, or do they reflect primarily the *Zeitgeist* of the scholarly world.

Frazer, Mary (Yale University)

Dealing with Antiquity after the Neo-Assyrian Period: The Case of the Akkadian Royal Letters

Twenty-two Akkadian letters with royal correspondents are attested in later copies in the Neo-Babylonian, Persian, and Hellenistic periods, all of which were studied as part of my dissertation, *Akkadian Royal Letters in Later Mesopotamian Tradition*, completed December 2015. After briefly reviewing the current state of knowledge about these texts, this paper will focus on the eleven letters attested with varying degrees of certainty in the city of Babylon, and it will analyze how they have been studied as evidence for Babylonians dealing with (their own) antiquity in the last half a millennium of cuneiform culture.

The first part of the paper argues that, unless many more datable manuscripts are discovered, a material philology approach to these letters can shed disappointingly little light on the texts as an ancient means of dealing with antiquity. The approach runs into two types of problem. On the one hand, none of the manuscripts were definitely recovered from the same archaeological context, which means that it is very uncertain whether these letters can be treated as a meaningful ancient archive. On the other, the majority of them cannot be dated to within a shorter period than 150 years. Even when particular manuscripts can be dated more precisely, such as the fragmentary manuscript of the letter from Sîn-šarra-iškun to Nabopolassar (dated 150-146 BCE, thanks to its colophon), this has resulted in research into the text’s ancient reception being confined to this specific five-year period, even though the text was probably studied at earlier points in time.

In light of the evidence currently available, it will be argued that the traditional textual philology approach is equally illuminating for some letters, since it can suggest relatively narrow dates of composition as well as particular points in time when these texts were studied between the date of their composition and the date of their surviving manuscripts. By way of illustration, the paper concludes by considering the material and textual philological evidence for the transmission history of the letters between Assurbanipal and Babylonian scholars (BM 45642 and BM 28825) and of the *Šaddûnu Letter* (BM 25676 // 25678).

Gabriel, Gösta (Georg-August-Universität Göttingen)

How to Innovate Mythology – the Use of Inūma ilū in Enūma eliš

As a highly traditionalistic culture, ancient Mesopotamia especially focused on the past, lying “ahead” of everybody according to the emic understanding. The foundation of the culture (e.g., temples, kingship, divination) was perceived as originating from divine actions during a most distant – the mythical – past. This renders mythical narratives as an essential source of the understanding of the world, not only disclosing past events, but also explaining the present and predicting the future.

Although mythical narratives are situated in the distant past and are part of a conservative cultural memory, they are constantly subject to change. The most radical example is probably the epic *Enūma eliš* which offers a completely new version of the beginning of the world in which the god Marduk becomes king of the gods, thus text-externally opposing the traditional divine ruler, Enlil.

This paper focuses on the means which the text’s author(s) applied in order to create this innovative mythical narrative within the restrictions of ancient Mesopotamian traditionalism. As a result, the text selects and reshapes traditional material in order to provide a new aetiology of the cosmic order with Marduk as its absolutistic king. Based on the seminal work of W.G. Lambert and A. Seri, the paper elaborates on intertextuality in a broader sense, not only comprising direct quotations but also conceptual borrowings and structural parallels.

Following this approach, the paper demonstrates how extensively *Inūma ilū* (aka Epic of Atramḫasīš) was used in order to compose *Enūma eliš*. The older text does not only provide the template of anthropogenesis, but it also serves as raw material for key parts of *Enūma eliš*.

Thus, the paper discloses a Mesopotamian way to express new ideas within a traditionalistic culture. These insights facilitate opening the perspective of the modern scholar in order to identify novel ideas within an apparently strict ancient Near Eastern tradition.

Gabrieli, Silvia (University of Padova)

The Transmission of the Enūma Eliš: Ancient and Modern Approaches

Objective: This paper will describe how the Epic of Creation was transmitted during the 1st millennium BCE, and later also during the first centuries of our Era, both to Babylonian and Assyrian scholars and to a wider audience, even of non-Mesopotamian origin. We will then approach the problem of how the knowledge of the poem is transmitted nowadays through a brief selection of case studies pertaining to the fields of contemporary music and comics.

Content: How was knowledge of the Enūma Eliš transmitted in the past? How is it done nowadays?

Starting from these two questions, the proposed paper aims at highlighting several different strategies which were used in ancient times to promote the dissemination of knowledge regarding the Babylonian Epic of Creation. We will analyze how scholars (Babylonian and Assyrian ones) studied it, not only through copies, but also through the composition of peculiar texts, such as commentaries and “recensions” (Lambert 1997), and even “counter-texts” (Frahm 2010). Besides Mesopotamian *literati*, the Enūma Eliš was known also to a wider audience, thanks to the Babylonian Akītu Festival of the month of Nisannu, during which the text served as the “sacred book” of Marduk’s theology and it was read (or recited?) aloud, presumably for most of the people gathered for the festivities. After the conquest of all the Ancient Near East by Alexander the Great, it is difficult to reconstruct how and in which form the poem was circulating, yet we know that part of its contents, no more expressed in epic form, were included in very different literary products, such as the *Babyloniaka* of Berossos (IV cent. BCE) or the philosophical treaties of Eudemus of Rhodes (IV cent. BCE). The latter, in particular, seems to be the source for Damascius (VI cent. CE), who wrote the latest ancient mention of the content of the poem that we are able to identify as such. After Damascius the details about Marduk’s theology seem to get lost in time until Smith’s recovery and translation of the ancient fragments of the Epic in 1875-1876.

The second part of the paper will deal mostly with the problem of the modern transmission of the Enūma Eliš outside academia; particularly we will examine briefly some cultural products, from very peculiar fields, such as comics and music. The aim of this second part will be to analyze what the contemporary “popular” perception of the poem is, now that the text has been almost completely reconstructed in its written form and it is available almost for everybody to read, but without any certainties regarding the ancient oral or performative context of the poem.

Gehlken, Erlend (Universität Frankfurt) – **Collins, Tim** (Manchester Metropolitan University) – **Woolley, Sandra** (Keele University) – **Ch’ng, Eugene** (University of Nottingham Ningbo) – **Hanes, Laurence** (University of Birmingham) – **Lewis, Andrew** (University of York) – **Hernandez Munoz, Luis** (Birmingham City University)

Searching the Past in the Future – Joining Cuneiform Tablet Fragments in Virtual Collections

At the 2016 Rencontre Assyriologique in Philadelphia, we demonstrated the work of The Virtual Cuneiform Tablet Reconstruction Project (<http://virtualcuneiform.org>) in automating joins of virtual pairs of cuneiform tablet fragments. We also presented an acquisition system for producing photo-realistic three-dimensional models of fragments at sufficiently high-resolutions for joining. The acquisition system has now been used to acquire 97 virtual 3D models of fragments from Ur (held on study loan at the British Museum). This virtual fragment database comprises four joins; three pairs of

joining fragments and a joining envelope and tablet fragment pair. These joins, and the 89 non-joining fragments, provide an opportunity to test search methods for efficiently finding matching pairs automatically within collections. Efficiency is important because the number of non-joining pairs increases with the square of the collection size. For example, the 97 virtual fragments in the database make over 4,500 different pair combinations, only four of which join.

A new virtual reconstruction project was initiated in February, with permission to acquire virtual models of 2,700 fragments of a Late Babylonian administrative archive from Uruk (held by the German Archaeological Institute at Heidelberg University). The second half of this archive is held by the Iraq Museum in Baghdad. In addition to the opportunity of reconstructing an entire virtual collection of fragments, we might now envisage new possibilities to achieve long distance joins.

The programme of virtualisation work and the preliminary joining results for the Heidelberg fragments will be presented. We will also outline efficient search methods for application in the virtual database together with signal processing approaches to improve the accuracy of the three-dimensional models themselves. A short video will illustrate the process of joining fragments.

Giessler, Julia (FU Berlin)

Masters' Names on Slaves' Hands: Reflections on a Rather Old Tattoo-practice

Slaves with personal names irreversibly attached to their hands are mostly attested in Neo-Babylonian sale contracts that hardly offer information about the marking-process itself. The only thing we know for sure is that the written names indicate private ownership, as temple serfs are more likely being marked with divine symbols. Furthermore, the attachment of names on hands is widely assumed to constitute either a common part of the legal transfer of slaves, or a method individually chosen to prevent the unfree from running away and to punish them for flights already attempted. This paper aims to comment on conditions, reasons, and meanings of these marking-processes by re-examining the first millennium sale contracts and connecting them to other, comparable sources from adjacent times and places.

Glenn, Anna (Johns Hopkins University / Universität Bern, Institut für Archäologische Wissenschaften)

The Old Babylonian King in Sergida-Hymns

The goal of this paper is to explore the role that the Old Babylonian king played in Sumerian Sergida-hymns. Although Sergidas are described in contemporary literature as “praise of kingship,” and several scholars have already observed that the human king is mentioned by title in a few of the Sergida-hymns, and that others deal with themes associated with kingship, a systematic study of the particular place of the human king in these texts has not yet been conducted.

The Sergida corpus, comprising ten known compositions, belongs to the larger category of Sumerian hymns dedicated to deities and containing classificatory subscripts. Until recently, none of the Sergidas preserved a royal name, a fact that has often led to their being treated separately from the so-called “royal hymns”, such as Adabs and Tigis, in which a blessing or praise is invoked on a particular ruler. A newly identified Sergida to the goddess Sud, however, contains just such an invocation naming the 19th Isin ruler Bur-Sin. This fact both highlights the artificial nature of the distinction between royal and divine hymnic genres and invites us to take a new look at the role of kingship in the Sergida hymns. By examining the new hymn and reexamining the other Sergidas in light of it, I hope to show that the human king is a more present figure in the Sergida hymns than previously thought and to further explore the role he played in these texts.

Goddeeris, Anne (Ghent University)

Issued by the PR Agency, Nippur. Sealed Documents in an Old Babylonian Administrative Archive from Nippur.

The archive of the so-called “central redistributive authority” contains just about 10 sealed documents. They bear the same formal characteristics: no year-name, landscape orientation, cylinder seal impressions. But more interestingly, they inform us about the relations of the “central redistributive authority” and the rest of the kingdom of Rīm-Sîn. In this talk, the scope – and in its extension, the identity – of the institution will be investigated.

Gross, Melanie (Leiden University)

The King and his Officials – Power Structures of the First Millennium BCE in a Diachronic Perspective

This paper aims at comparing the composition of the core group of royal officials of the first three Empires (Neo-Assyrian, Neo-Babylonian, Persian) of the first millennium BCE. While the individual royal households of the three Empires have been studied quite intensively, there is still space for diachronic comparative studies. One of the main questions that will be addressed is which central functions do we expect to have been fulfilled by specific officeholders (on the basis of court studies in general) in the immediate sphere of the king and whom of these functionaries can we detect in the sources for the three different empires. In doing so, we will take into account that we are dealing with sources of different type and perspective, ranging from indigenous everyday documents to reports from Greek authors. This study of the respective political and administrative centres will contribute to a better understanding of the nature and dynamics of power in early empires.

Guinan, Ann Kessler (Babylonian Section, University of Pennsylvania Museum)

Confronting the Past and Facing the Future in the First Millennium: Šumma Ālu Omens from Antiquity

The first millennium series, *Šumma Ālu* contains reflections on Mesopotamia’s third millennium past and connects them to Mesopotamia’s future through omens. Sequences of omens from the first four tablets represent the ominous corollary to the details and rituals of temple building and the emotions that accompanied it, described by Gudea joyful builder of the Eninnu Temple.

Omens of tablet one reverse the architectural norms and literary topoi of earlier Mesopotamian temple building. The omens of tablet two are horrific images of abandonment and desolations. They are prodigies which predict the destruction of Mesopotamian cities. In tablet three first millennium builders encounter the foundation deposits of earlier temples. According to tablet four when these deposits are found in an old foundation of a house or while demolishing a house in order to build a new one they are portents of future ruin. These four tablets reveal an anxious textual perspective – one that looks to the past on one hand and keeps a fearful eye on the future on the other. This sense of foreboding which is so marked in the initial four tablets may seem to disappear in the enormous accumulation of ominous detail which follows, but it is, nevertheless, detectable throughout the series. When shards of Mesopotamia’s material and literary past become warnings of future destruction the cumulative effect is an image of a culture frozen in the present and stripped of all forward looking vitality.

Helle, Sophus (University of Aarhus)

Poetic Protases: Šumma ālu in Contemporary Danish Art

How can we communicate ancient Babylonian divination to a contemporary audience? How can we present the often highly complex material in ways that are both engaging, through-provoking, and historically sensitive? The paper will present one rather peculiar way in which Babylonian evidence has been reinterpreted and presented in an artistic context.

In January 2017, the poet Morten Søndergaard unveiled his latest work, *Unknow yourself*, in Brandts 13, an art gallery in the Danish city of Odense. 180 square meters of Italian marble, weighing a total of 10 tons, form the new floor of the gallery, and are inscribed with 150 verses of poetry. These poetic verses are directly inspired by translations of the Babylonian series of terrestrial omens, *Šumma ālu*, and Søndergaard's verses all have the structure of an omen protasis: e.g. 'if you are incapable of moving your eyes', 'if you step on the cracks', 'if you become stone', etc.

The paper will examine how Søndergaard engages with the ancient material and reworks it for a present day audience, in an artistic-historical dialogue that spans across millennia. Based on a close reading of the text and interviews with the author, I will show that Søndergaard's text in fact abides by the logic of *Šumma ālu* even as the 'omens' are adapted for a modern context (e.g., 'if you've forgotten your password').

Further, I will briefly sketch how the wider interest aroused by Søndergaard's work has paved the way for other, more traditionally academic outreach activities, and how the Assyriological department at the University of Copenhagen has worked to present Babylonian divination to a wider audience. As such, it is my hope that the paper can serve as an instructive example, as one possible way of presenting Babylonian material to non-specialist audiences in an innovative and engaging format.

Homan, Zenobia Sabrina (School of Oriental and African Studies, London)

Comparative Palaeography of Cuneiform: A New Digital Humanities Method and Approach

Traditionally, cuneiform palaeography has been accomplished via meticulous hand-copying of tablets based on years of experience. Digital methods are still novel. However, my statistical approach to the subject has taken the form of a unique python-programmed database of sign-instances extracted from photographs. It is possible to organise sign-groups via dragging and dropping images, and the database also counts the number of signs per tablet. The new program allows for the establishment of visual parameters of variation, and the calculation of percentages (such as the occurrence of different sign-forms). Using these data it is possible to create graphs illustrating sign-form frequency as well as combined frequency (co-occurring features), and in turn it is possible to comment on scribal culture and individual scribal hands. The purpose of the database is to offer a more objective approach to comparing archives than previously possible. My research specifically aimed to determine the features of Mittani (and 'Assyro-Mittanian') cuneiform, compared to other script-groups such as Middle Assyrian and Nuzi. Naturally there are many underlying problems which must be addressed – not in the least terminology and categorisation. The definitions of signs, sign-forms and sign-variation still lack firm footing, and the parameters between them are open to debate. In addition, this database was developed for the study of cuneiform specifically: it would be interesting to explore how it may be used with different script-types, to work towards more universally applicable digital methods in palaeography.

Huber, Eva-Maria (Johannes Gutenberg-Universität Mainz)

The Sargonic énsi-archive of Girsu – New Texts and Findings

Girsu, the cultural centre of the city state Lagash in the late third millennium, has been a focus point of philological research for decades. Texts of the Sargonic period, which are an important connecting element between the Early Dynastic period and the Lagash II period, have been widely neglected. Poor

excavation documentation, lack of architectural finds, and insufficient publishing complicate the revision of Sargonic materials.

During excavations on Tell V, in 1895, the so called ensi-archive was discovered, containing circa 3800 clay tablets and fragments from the Old Akkadian period. Contrary to the barely existing archaeological finds, these texts depict a vivid image of Girsu during the reigns of Naram-Suen and Shar-kali-sharri.

Around 300 unpublished clay tablets and fragments, which are currently preserved in the Musée du Louvre, grant even deeper insights into the economic administration in Girsu, and, in conjunction with circa 700 tablets that are available as copies, allow a richer analysis of administrative and economical structures, as well as social and cultural cohabitation of Sumerians and Akkadians, during the Sargonic period.

Ito, Sanae (University of Helsinki / Sophia University in Tokyo)

The Episode of Sennacherib in the Royal Letter of Assurbanipal

In his royal letters, Assurbanipal, the king of Assyria (668–c. 630 BCE), usually discusses ongoing political matters. However, he mentions the episode of his grandfather, Sennacherib (704–681 BCE), as a literary device in ABL 292. The letter is quite unique because, in general, his royal letters seldom refer to old stories which go back to the reigns of his predecessors. Thus, this paper attempts to examine the contents of ABL 292 in detail.

ABL 292 is an undated Neo-Babylonian letter addressed to Illil-bāni, the governor of Nippur, and the Nippurians. Its main topic is the unnamed man who is trying to escape. Assurbanipal orders the governor and the Nippurians to tighten the security by using the image of sieves that filter out twigs, litter, and pebbles as an analogy of a strict roadblock to catch the man. The king promises that he will provide a reward in gold for apprehension of the man dead or alive. When Assurbanipal makes this promise, he states that his grandfather paid in silver, not in gold as he promises, to Adad-barakka who captured Šūzubu, probably identified with Mušēzib-Marduk from Bīt-Dakkūri and the king of Babylon (692–689 BCE). Since it is not known who captured Šūzubu, this information is historically new. Paying gold as a reward and the episode of capturing Šūzubu in the time of Sennacherib suggest that the unnamed person could have been an extremely important person.

ABL 292 also includes similar phrases found in the ceremonial curse section of Esarhaddon's succession treaty, in the description of capturing Šūzubu of the royal inscription of Sennacherib, and on the seventh tablet of the creation epic *Enūma eliš*. The paper will also investigate each of them as well.

Jaka-Sövegjarto, Szilvia (University of Heidelberg)

lugal mu šir₃-ra he₂-du₇-me-en – *Šulgi in Old Babylonian Cultural Memory*

Šulgi “whose name is suitable for songs”, the famous ruler of the Ur III period has been surely regarded as a prominent historical person in the 18th century BCE. His vogue is proven by the significant number of royal hymns portraying Šulgi as well as by other occasional mentions in popular literary compositions (e.g. Bird and Fish, Temple hymns). The manuscripts of these compositions all come from the Old Babylonian period, however, the presumption that each royal hymn was composed during the lifetime of the ruler mentioned in it was treated hitherto as an axiom.

This paper aims to demonstrate that the non-liturgical hymns of Šulgi represent two main groups. One of them can be best described as legends on the ruler's deeds, the other as fictional autobiographies. The differences between these two genres will be shown regarding their style, narrative techniques, structure as well as grammatical and orthographical peculiarities. Therefore, it is likely that these two layers of Šulgi's hymnody is not the product of the same era.

The image of the king as outlined in Šulgi's hymns is twofold. While the picture of the able and pious king is overall perceptible in Šulgi's hymnody, in light of a few compositions another topos emerges: the ruler deliberate to preserve his name in songs and pass them on to the future generations.

To elaborate the portrayal of Šulgi as a scholar and patron of literature and scribal education, I will focus on some passages exclusively attested in the autobiographical compositions. These so-called self-referential metatexts, i.e. passages dealing with the composition and transmission of Šulgi's hymns are especially relevant from the point of view of the Old Babylonian scribal education. I will argue that these compositions, consequently, are no trustworthy historical sources of the Ur III period, but form part of an invented tradition which played a prominent role in the identity formation of Old Babylonian scribes.

Jiménez, Enrique (Universidad Complutense de Madrid, Facultad de Filología)

Ancient Texts for Homework. Elementary Education at Nippur During the First Millennium BCE

During the first millennium BCE, the corpus of literary texts copied by pupils in their elementary education varied starkly throughout Babylonia. In Babylon, the curriculum was heavily focused on texts involving Marduk: *Enūma eliš*, *Marduk's Address to the Demons*, *Ludlul bēl nēmeqi*, and the literary prayers *Furious Lord, Still Your Heart!* and *Lord, Sage of the Igigi* (*Literary Prayers to Marduk* 1 and 2, respectively) are ubiquitous in school tablets from that city. Outside of Babylon itself, however, this pentad was hardly ever used in elementary education, and instead students were assigned texts more suited to their geographical and theological circumstances.

In the city of Nippur, many elementary school tablets preserve extracts of literary texts that in most other cities were excluded from the scribal curriculum. These tablets have, however, never been studied systematically. A first attempt at collecting, organizing, and classifying these tablets has yielded a total of 150 exemplars, the majority of which were previously unpublished. These tablets contain lexical and literary material copied by students in the first stages of their education: the literary material, in particular, has proven much more heterogeneous than previously assumed.

Some of the extracts deal with, or are set in, Nippur, and feature its gods. Thus, the beginning of the *Tale of the Poor Man of Nippur* is preserved in one such elementary tablet, and a passage from the *Series of the Fox*, a text of strong Nippurean flavor, appears in another. In other cases, however, texts are not chosen because of their connection to Nippur, but rather because of their actual or perceived antiquity. This is the case of some newly found extracts from, among others, *Hammurapi's Law Code* and *Sargon's Birth Legend*, both of which deal with kings from remote antiquity. Similarly, recently identified extracts of texts such as *Atraḫasīs* and *Šimā milka* may also reflect an antiquarian bias in elementary education, since these poems are elsewhere attested only sporadically in first millennium tablets. The significance of the use of these texts in elementary education will be assessed in this paper, and some suggestions about its implications will be advanced.

Kellner, Angelika (Department of Ancient History and Ancient Near Eastern Studies, University of Innsbruck)

Cuneiform Sources to the Rescue! Crucial Texts and Their Significance for the Chronology of Archaic Greece (c. 800–500 BC)

Classical archaeologists have established a relative sequence for Greek pottery and sculpture using art historical criteria. In order to create an absolute chronology, these relative sequences were combined with the writings of ancient authors. This approach has laid the foundation for the entire chronology of Archaic Greece, but is not without its flaws.

One of the biggest methodological challenges is that Greek historiography starts only in the 5th century BC; thus we lack historical writings of the Archaic Period. For that reason classical scholars have looked towards the East to help them date Greek Geometric (c. 900–725 BC) and Greek Archaic pottery (c.725–500 BC). They used destruction layers in the Levant, which could be dated by

cuneiform texts, to provide additional evidence. This paper aims to shed light on their discoveries and their importance for the chronology of the Greek Archaic Age as well as for the entire Mediterranean. The presentation will discuss the most important written sources, namely the Neo-Assyrian royal inscriptions and the Nabonidus Chronicle. These cuneiform texts do not form unbiased reports of historical events; therefore their underlying ideologies and worldviews have to be also considered. Taking this into account, the utilisation of these texts in the chronological framework shall be scrutinised.

In order to eliminate the dependency on the dates expressed by ancient texts, archaeologists have used natural scientific dating procedures, which have resulted in a renewed debate about the Early Iron Age chronology in the Mediterranean. This addition has caused new discussions about chronology, but has not been able to solve all the difficulties at hand. Therefore, a critical re-evaluation of the conventional dating method still constitutes a worthwhile research aim, whereupon the texts form the starting point.

Kertai, David (Hebrew University, Jerusalem)

The Reimagining of Mosul. Contextualising the Emergence of Near Eastern Archaeology.

During a time that Mosul is at the forefront of our concerns, this paper explores the city's role in the emergence of Near Eastern Archaeology during the 1840s. This paper highlights the important, if generally neglected, roles played by the city and its populace in the emergence of archaeological explorations. The city was however mostly ignored in the published accounts by Western travellers and explores, who showed little interest in or sympathy for the city and often presented the area as a barren backwater.

This paper discusses the interactions between Mosul and the archaeological explorations of the 1840s. This requires highlighting the roles of different individuals and tracing their broad intellectual interests, which mixed antiquarian concerns with religious, anthropological and botanical interests amongst others. By highlighting these individuals, the earliest archaeological explorations can be embedded within the larger political interests of the Ottoman Empire, Great Britain and France. The paper will contextualise the emergence of Near Eastern Archaeology within the larger socio-political context of the 1840s and highlight the role played by Mosul within these developments.

Kleber, Kristin (Vrije Universiteit, Faculteit der Geesteswetenschappen, Amsterdam)

King Croesus' Gold Revisited. Evidence for the Parting of Gold and Silver by Cementation from Second and First Millennium Mesopotamia and Egypt.

In their fascinating study of the gold refinery at Sardis, A. Ramage and P.T. Craddock (*King Croesus' gold: Excavations at Sardis and the History of Gold Refining*, Cambridge Mass. 2000) attributed the inception of the technique of parting, viz. the separation of gold from its silver content, to the Lydians.

Yet, technical developments do not always originate in the place where modern archaeology noticed them first. In this paper I will demonstrate that parting by cementation has a much longer history. It was practiced in Mesopotamia and Egypt throughout the second and first millennia B.C. Consequently, the hypothesis that coinage instigated the fabrication of pure gold cannot be upheld. I will furthermore suggest that in first millennium Babylonia a system of gold-silver rates was used to indicate fineness, and that goldsmiths and merchants, before they bought gold on the market, were able to determine its fineness to a satisfactory degree of precision by means of a touchstone.

Klein, Jacob – Sefati, Yitschak (Bar-Ilan University)

The Beginning of the Epic ‘Gilgameš and the Bull of Heaven’ and its Possible Historical-Political Background

The first 50 lines or so of the Sumerian epic ‘Gilgameš and the Bull of Heaven’, were reconstructed in 1993 by the editors of this composition Antoine Cavigneaux and Farouk Al-Rawi, on the basis of two major versions, which were available to them: The extremely fragmentary versions from Nippur; and the more complete but less reliable version of Meturan (cf. RA 87, pp. 101-106; 121-123). A substantially improved translation of this section, was offered by Andrew George, in 1999 (see his book *The Epic of Gilgamesh: A New Translation*, London pp. 169-171). Basically, the outline of the plot and the translation of this section, were hitherto based on a composite reading of all the available versions. As a result, the role of Ninsun, the mother of Gilgameš, in this section remained unclear: Did Gilgameš reject Inana’s offer to marry him spontaneously, before he consulted his mother, or only after he reported her Inana’s proposal? A new duplicate from the tablet collection of the late Shlomo Moussaief, containing the first 50 lines of the epic, to be published by the present authors, throws new light on the fateful dialogue between Inana and Gilgameš. It also seems to have bearing on the historical-political background of this episode in particular, and the entire epic in general.

Kogan, Leonid (Russian State University for the Humanities, Moscow)

Philological Notes on Sargonic Royal Inscriptions

The paper aims at eliciting a few philologically difficult passages in the Sargonic royal inscriptions (both originals and copies) using internal Sargonic, general Akkadian and comparative Semitic evidence.

Kraus, Nicholas (Yale University, Department of Near Eastern Languages and Civilizations)

New Insights and Old Problems: A View from the Sargonic School Corpus

The Sargonic dynasty and its rule over Mesopotamia is characterized by a number of transformations to social, political, and economic domains. Those novelties extend their influence to many aspects of society and culture and are even found amongst the school texts of the period. The aim of this paper is to present new evidence and research into the education practices in Mesopotamia during the Sargonic period. Using a prism belonging to the governor of Lagash, Lugal-ushumgal, as a central point of discussion, this paper will examine the orientation of the cuneiform script, the function of prisms as school tablets at this time, as well as the practicality of antique lexical lists in scribal education.

Maier-Metz, Harald (Marburg)

Albrecht Goetze: Von Marburg ins Exil nach Yale

Der Vortrag skizziert knapp Albrecht Goetzes Lebensweg und wissenschaftliche Karriere: die Anfänge in Heidelberg, seine Marburger Jahre, die Stationen seines Exils über Kopenhagen nach Yale. Im Zentrum steht Goetzes Entlassung aus politischen Gründen durch die Nationalsozialisten Ende 1933 aus der Marburger Universität und die Auseinandersetzung um eine mögliche Rückkehr 1946.

Manasterska, Sara (University of Warsaw)

The Future is Now: Discourse Analysis and Assyriology

Assyriology as the body of knowledge we can add to and enjoy in year 2017 is the product of the ceaseless efforts of many generations of scholars whose main objective, for the most part, seems to have been (the furthering of) the understanding of the Akkadian texts. While the methods they used to decipher the myriad cuneiform writings were oftentimes quite brilliant and surprisingly ahead of their

times (like Landsberger 1928/1929), there is no doubt that with the advent of new methodologies and research paradigms, accompanied on the other hand by the constant increase in the number of published tablets, approaching cuneiform texts from new advantageous perspectives becomes possible. Especially fruitful seems in this regard the framework offered by discourse analysis (Verschuereen 2012), which would allow a systematic and coherent investigation of chosen sources within and across literary genres and periods. The following paper will focus above all on the Neo-Assyrian inscriptions and letters, analysing them as a chain or network of interconnected and interacting discourses (in Verschuereen terms: patterns of language use). Without previous work of scholars such as Hayim Tadmor (Tadmor 2011) an undertaking such as this would not be possible: the future is now, growing out of and supported by our past.

Landsberger B. 1928/1929, “Das ‘gute’ Wort”. *MAOG* 4: 294-321.

Tadmor H., ed. Mordechai Cogan 2011, “*With my many chariots I have gone up the heights of mountains*”. *Historical and Literary Studies on Ancient Mesopotamia and Israel*.

Verschuereen J. 2012, *Ideology in Language Use. Pragmatic Guidelines for Empirical Research*. Cambridge.

Manasterska, Sara – Manasterski, Zbigniew (University of Warsaw)

Python and Words: Making Assyriology Less Labour-intensive

The multitude of programmes and tools for working with texts and text corpora creates a brave new world of research opportunities for any assyriologist. However, many of the shiny technological novelties require quite a bit of preparations and knowledge. Based on our training as an assyriologist and a programmer we have decided to present several simple and useful procedures involving the programming language Python that could make many text analyses simpler and faster. We have chosen Python for its relative versatility and facility in implementation, as well the wide availability of open source software that enables its use.

Marf, Dlshad A. (Salahaddin University Erbil, Archaeology Department)

Archaeological Field Work in the Suren Mountain Ranges and Its Foothills (2016-2017 Seasons)

Sharezur plain in Iraqi Kurdistan bordered from the east with a roughed mountain range called Suren. The mountain range also marks the Iraqi-Iranian border.

This paper deals with the results of a field work which is conducted by the author in the Suren range and its foothills.

In this field work several archaeological sites have been recorded for the first time include numbers of caves, a rock-cut-tomb, rock arts, etc. The recorded archaeological sites are dating to different periods of the first millennium BCE and early first millennium AD.



Fig.1. An Iron Age rock art.





Fig.2.A 6th century BCE rock-cut-tomb.

Markina, Ekaterina (Russian State University for the Humanities, Moscow)

Reading the Past: A Sargonic Letter in Its Archival Context

The paper is an attempt at reconstructing the administrative context for a Sargonic letter from Gasur (HSS 10 5). It is based on the data obtained from the economic documentation of the same provenance that covers activities of an agricultural institution that operated in Gasur and its vicinity. The paper deals with the personalities mentioned in the letter, their administrative functions as well as with a specific mechanism of grain distribution called *šu.kad₅.ri.a* in the Sargonic texts from Gasur and Adab.

Matthews, Roger – Richardson, Amy (University of Reading, Department of Archaeology – University of Oxford)

Early Mesopotamian City Seals, 3000-2700 BC: New Approaches and Interpretations

The early Mesopotamian City Seal impressions are some of the most tantalising documents from ancient Mesopotamia, and they occur along with the development of the world's first cities in south Iraq at about 3000 BC. They take the form of impressions made by cylinder seals on clay pieces and clay tablets, sometimes with associated stamp seal impressions. We have no surviving examples of the actual seals that made these impressions. The distinguishing feature of these artefacts is that they bear names of Mesopotamian cities, written in proto-cuneiform script, many of which can be identified with excavated archaeological sites, mainly in southern Iraq, including Ur, Larsa, Zabalam, Uruk, Nippur and others. In 1993 I published all known city seal evidence in my book *Cities, Seals and Writing* (Berlin: Mann), still the only full treatment of this material.

Since 1993, the development of advanced portable x-ray fluorescence (pXRF) technologies has opened up new avenues for exploring the clays used in Mesopotamian administrative activities, in the form of written tablets and sealings. Working with an Oxford University colleague, Dr Amy Richardson, we have so far applied pXRF to collections of clay tablets and sealings in the Ashmolean Museum (118 clay tablets, 1 clay sealing), the British Museum (8 clay tablets, 80 clay sealings) and the Vorderasiatisches Museum (120 tablets and sealings). From this research we now have some

exciting results regarding differential uses of local clays across several Mesopotamian sites of the early third millennium BC.

In this paper I will summarise the new results and I will provide a new interpretive framework for evaluating the socio-cultural significance of these earliest quasi-historical documents, focusing on the resilience of early Mesopotamian cities and shared cultic practices.

May, Natalie Naomi (Hebrew University, Jerusalem)

Priests, Scholars, Courtiers?

Scholars were the main keepers of tradition and cultural memory in Mesopotamia. What was their relationship with officialdom? I will scrutinize various degrees of connection of the main learned professions, the *bārû*, *āšipu/mašmašu*, *kalû*, *asû*, and *tušsar Enūma Anu Enlil* to the temple and the palace in the first millennium Assyria and Babylonia. It is difficult to define precisely, what was the Mesopotamian priesthood and there is a danger of the impact of our own modern notion for priesthood. I will discuss the relevance of such criteria as initiation procedures, being an *ērib bīti* or holding a prebend or the office of *šangû*, belonging to the families with positions in temples, and participation in religious rituals as the indication for the affiliation with a temple and involvement in cult. Could a courtier be also a priest? How the relationship between the scholars and the temple differs geographically and diachronically? I will try to answer these questions based on the data already known as well as on the sources that have not yet been discussed.

Meinhold, Wiebke (Universität Tübingen)

Dead People and their Debts: Dealing with Liabilities in case of Inheritance in the 2nd Mill. BC

A death within a family implicated already in antiquity a division of an inheritance in the future. Part of the inheritance could be for example real estate, furniture, slaves, cattle or precious metals. Sometimes a deceased left behind not only property but also debts. What happened in such a case? Who was responsible to pay? How could the creditor get his money back? How often debts are mentioned in inheritance documents and in which manner? The paper will give answers to these questions referring to documents from the second millennium BC. from Babylonia and Assyria.

Mirelman, Sam (Institute for the Study of the Ancient World, New York)

Tradition and Innovation in Mesopotamian Textuality During the Late First Millennium BC: the Case of Balaġ and Eršema Prayers

The second half of the first millennium BC may be characterized, not only by the preservation of ancient traditions, but also in some cases by innovation. For example, the textual transmission of Balaġ and Eršema prayers underwent significant changes following the fall of Babylonia to foreign rule. Late Babylonian manuscripts of such prayers are characterized by a reversion to localized traditions in place of a Babylon focus, as shown by the inclusion of local temple names in tablets originating from places such as Uruk and Ur. In addition, during this period tablets of such prayers begin to include detailed information concerning their performance. A key question is whether such developments represent changes in *performance*, or conversely, changes in the conception and role of *writing*. Such developments may possibly be compared to innovations in the transmission of other text types in the Achaemenid and following periods. At least some of these changes may have been motivated by a need to document traditions which were perceived to be under threat.

Molina, Manuel (Department of Ancient Near Eastern Studies, Centro de Ciencias Humanas y Sociales CSIC, Madrid)

The looting of Ur III tablets after the Gulf Wars: an Assessment

In the aftermath of the First and the Second Gulf Wars (1990 and 2003), several archaeological sites in southern Iraq were looted. A detailed study of satellite imagery by Elizabeth Stone has shown that looters strongly focused their activity on sites dating to the Ur III and Old Babylonian periods, where cuneiform tablets, cylinder seals and other valuable objects were expected to be found. As a matter of fact, hundreds of cuneiform tablets have found their way into the antiquities market. The aim of this paper is to present a general picture of the Ur III tablets looted in Iraq during the last twenty-five years, dealing with the following aspects: the quantity of Ur III tablets looted, the types of archives found by illegal diggers, the provenance of the tablets, their current whereabouts, and their publication.

Monamy, Elisabeth (Universität Bern / Archeomuseum)

Die Vergangenheit erlebbar machen oder wie in Zukunft mit der Vergangenheit umzugehen ist.

In einer Zeit, in der die spärlichen materiellen Reste aus politischen oder religiösen Gründen zerstört werden, bekommen die bestehenden wissenschaftlichen Ergebnisse in der Erforschung Mesopotamiens einen ganz anderen Stellenwert: einen viel höheren, da derzeit keine Forschungen an Ort und Stelle mehr möglich sind. Die Kenntnisse über das alte Mesopotamien sind je nach Gebiet oder nach Thema besser oder schlechter dokumentiert. In Fachbibliotheken reihen sich die Grabungsberichte und neueren Theorien über das Leben in Mesopotamien. Was passiert aber mit diesem ganzen Wissen? Es bleibt schön einer kleinen Elite vorbehalten. Warum werden unsere fachlichen Resultate nicht einem breiteren Publikum näher gebracht? Wir Archäologen und Assyriologen sollten raus gehen und unsere Theorie, Erkenntnisse und unser Wissen der breiten Masse erklären. Das kulturelle Erbe Mesopotamiens gehört nicht hinter verschlossene Türen! Jeder Mensch und insbesondere die Nachkommen Mesopotamiens sollten erfahren, was für eine große Kultur auf ihrem Boden einmal die Welt beherrscht hat. Nur durch Wissen, können weitere Schäden an Kulturgüter stets verringert werden und hoffentlich einmal gestoppt werden.

Und nun die wichtigste Frage: wie soll dieser Wissenstransfer ausschauen? Bücher übersetzen und verschenken? Workshops zur Prävention planen und durchführen? Restaurieren, Wiederaufbau, 3D-Modelle sind Möglichkeiten. Warum die Vergangenheit nicht erlebbar machen? In der Wirtschaft ist die „gamification“ schon angekommen. Warum noch nicht in der Archäologie? Die experimentelle Archäologie und die Reenactment-Szene sind eher neuere Wege um mit dem Altertum umzugehen. Der große und entscheidende Unterschied zwischen der experimentellen Archäologie und der Living-History, wie die Reenactment-Szene auch genannt wird, ist der Ansatz. Während bei der experimentellen Archäologie sich Archäologen eine Frage stellen, meistens technischer Natur, und dann mit Hilfe angenommener Methoden untersuchen, versuchen Laien mit hohem wissenschaftlichen Anspruch das Leben einer Epoche nachzustellen. Beide Handhabungen sind sehr aufwendig und kostspielig. Gibt es weitere Methoden, die als ernstzunehmender Wissenstransfer anzusehen sind?

In diesem Paper wird sich die Autorin mit der Frage wie Archäologie und Assyriologie auf eine unterhaltsame aber nicht minder wissenschaftliche Art weitergegeben werden kann auseinandersetzen, um Einblicke in das alte Mesopotamien zu ermöglichen.

Monamy, Elisabeth – Markinson, Martin (Universität Bern / Archeomuseum)

Genealogies and Languages of Power: Aramaeans Elites and Hittite (Imperial) Kingship

The Aramaeans in north Syria were latecomers to urbanization and centralized territorial control: the foundation of Aramean kingdoms and capitals took place in north Syria following two centuries of Dark Ages, in areas of steppe and plains where late Middle Assyrian control showed some degree of resilience and where the existence of Luwian city states continued unabated (particularly at

Carchemish, Aleppo, Kummukh Marash and Malatya). The Aramaeans adopted sometimes selectively, at other almost wholesale a language of power going back to the heydays of the Hittite Empire, when, in the 13th century BCE, all Syrian territories between the Mediterranean and the Balikh and Euphrates river were under the control of the Hattusha and the viceroys of Carchemish and Aleppo. This language of power, meant for elites and legitimizing newly founded dynasties, was expressed using two inter-dependent media, iconography and writing. Both content and style of monumental sculpture provided the identity marker, not for a people speaking a newly-introduced western Semitic language (Aramaic) as from Iron Age I in 1100 BCE, but for ruling classes wishing to be accepted as *primi inter pares* and legitimate partners in a landscape of cities and dynasties descending from princes of the Hittite empire.

Til Barsip/Masuwari is the very example of an Aramaean tenth century BCE principdom gravitating in the orbit of the larger Luwian metropolis of Carchemish, with local rulers not only using purely Luwian artistic canons to depict gods and people, but also using the Luwian hieroglyphic script and language to celebrate the (short) histories of their dynasty. The Aramaean newcomers settled on a mound which, in the Late Bronze Age, had been a local centre of Hittite control, Mazuwati, with no doubt the remains of 13th and early 12th century Hittite imperial domination still visible on the acropolis.

Zincirli/Sam'al represents the opposite end of the cultural spectrum: though its earliest sculptures in the city gates of the *Späthethitisch* I do show similarities with reliefs of the Carchemish Water gate and with those of Taita in Temple of the Weather God in Aleppo, later artistic and linguistic developments diverged from those of other Aramaean kingdoms, with a more cosmopolitan elite culture in the 9th century using the Phoenician language and Assyrianizing sculptural forms as media to express power and legitimation. And yet even at Zincirli, the *Bît hilâni*, incineration graves and ancestor cult were the norm, just like at Tell Halaf/Guzana, well outside Late Bronze Age areas of imperial Hittite control. This paper aims at deconstructing the languages of power introduced by the Hittite Empire of the Late Bronze Age and adopted by Aramaean elites in the later stages of the Iron Age I. It seeks to find out what canons of monumental sculpture, the use of Luwian or other languages on royal and elite inscriptions, huge ancestor statues in the round, the *hilâni* form and incineration burials and rituals meant to newly-established Aramaean dynasties in a renewed urban landscape.

Monroe, M. Willis (University of British Columbia, Vancouver)

Integrating with the wider Digital Humanities: The Database of Religious History

With the growing number of projects and initiatives centered in the Digital Humanities, Assyriology as a field has a crucial role to play in contributing important content and contextual framing. The comparative difficulty in accessing sources and understanding the context of the knowledge however prevents easy collaboration from outside the field. All of this is offset by the sheer value of cuneiform sources and Mesopotamian archaeology for these digitally-based projects. This talk will investigate ways in which Assyriologists can interface with a historically centered database as a case study for future collaboration with the quickly developing field of Digital Humanities.

The Database of Religious History is an online encyclopedic quantitative and qualitative project recording information on religious practice throughout human history. Entries are created by experts on the site and tied into the entire relational structure of the database allowing for analysis and visualization of the history of religion in time and space. However, the multi-valent nature of Mesopotamian religious practice offers unique challenges to interfacing with the project. In particular, the current organization of the project around “Religious Groups” presents a methodological problem for scholars working with cuneiform sources.

In this paper I will present some potential solutions to this issue and consider the ways in which Assyriology as a field can contribute to the project's own understanding of religious history, broadening their scope and concerns to allow for contribution from fields that do not readily match the current method of data collection. In particular, I suggest a few ways in which the project could accommodate other types of historical data for the study of religion allowing for more primary sources

to be integrated into the database while still allowing for quantitative analysis. The engagement with this particular project can serve as a model for future collaboration with a rapidly growing landscape of online digital projects that focus on cross-cultural history.

Morello, Nathan (Ludwig-Maximilians-Universität München)

“I let the people of Ashur and Egypt freely mingle”. Open Frontiers and Other Questions Around Sargon II and the Port of Egypt.

Sargon II's annals state that, in his first year of reign (722 BC), the king went to the Levant, subjugated Samaria, and then opened “the sealed *kāru* (port/trading post) of Egypt”, letting the people of Assyria and Egypt “freely mingle” and “trade with each other”.

This short passage has raised different historical questions that will be re-considered in this paper: the quest for the exact location of the “*kāru* of Egypt” and its different candidates; the contextualisation of the passage in the frame of Assyrian frontier territorial policies in 8th century Levant; the ideological implications of the unexpected peaceful discourse that the king seems to perform when praising himself (as guarantor of trade, a royal quality rarely celebrated in the Assyrian royal inscriptions) for letting his people freely mingle and trade with a foreign and not subjugated population. The “bizarre” character of this passage might lead the reader to believe in the creation, under Sargon's rule, of an otherwise unseen open frontier between Assyria and Egypt. Differently, I will try to show that this passage represents a less immediate but fitting example of royal inscription's pattern composition, based on the re-writing of political realities, and territorial policies, through ideological and literary schemes.

Muller, Virginie (Maison de l'Orient Méditerranéen, Lyon)

The Use of the Dead and of the Mortuary Ceremonies in Order to Ensure Social Cohesion, According to Akkadian texts (2nd-1st Millennium BC)

This paper deals with how the dead assumed a key function with regard to the social construction in Ancient Near East. The dead provided cohesion for the group. They brought the dead and the living together, but above all they gathered the living with each other. The mortuary ceremonies – funeral and commemorative – were key events of meeting and sharing. I plan to show how they allow to link various actors, in different ways. I will discuss this question for the political scene and for the familial environment. On the political scene, these ceremonies, in particular royal funerals, are favourable to strength alliances, especially with funerary gifts or with mourning involvement. They also help to legitimize the leadership of the (new) king introduced as the right successor. In the familial environment, ancestors symbolize family roots, and they are markers of identification to a group. The mortuary ceremonies are an opportunity to remind the common origins (in particular for royal families, documented by genealogical tables). They serve as well as an affirmation of the head of the household power, usually the elder son who was in charge of worship.

Various texts from the beginning of the 2nd millennium, dealing with funerals, especially Amorrites rulers' funerals, and with *kispum*-ceremony, will be used, as well as few Neo-Assyrian and Neo-Babylonian texts.

In summary, I will show that these mortuary ceremonies were more than a simple worship of the dead, they played an important role in various ways for the social cohesion of the group and for the development of a collective unity. During these ceremonies, the remembrance and the place of the ancestors helped to forge the present, and to ensure the future of the group.

Gerfrid G.W. Müller (Akademie der Wissenschaften / Julius-Maximilians-Universität Würzburg)

Intra- und Inter-Schreibervariation: Überlegungen zur Konzeption paläographischer Datenbanken

In den letzten Jahren hat das Interesse an Paläographie wieder stark zugenommen, nachdem die Paläographie lange vor allem von der Hethitologie gepflegt wurde, die sich daraus Kriterien für die zeitliche Einordnung der üblicherweise undatierten hethitischen Texte versprach. Die zahllosen Ausprägungen eines Zeichens versucht die Paläographie auf charakteristische Typen zu reduzieren, die wiedererkennbar und möglichst in eine zeitliche Abfolge zu bringen sind. Individuelle Varianten werden dabei notwendigerweise außer Acht gelassen oder als zeitcharakteristisch interpretiert.

Mit der topographischen Aufnahme von Keilschrifttafeln als 3D-Objekt und der Entwicklung des CuneiformAnalysers ist es nun möglich, geometrische Daten der Keilschrift in bisher unerreichbarer Präzision zu erfassen und die Anzahl der Einzelbeobachtungen deutlich zu erhöhen. Auf Basis von Beobachtungen und Messungen an Keilschrifttafeln verschiedener Textgruppen werden die Variation von Schriftmerkmalen und ihre Ausprägungen vorgestellt und auf die Verwertbarkeit hinsichtlich der Bestimmung von Schreibern und Schreiberschulen untersucht. Da für die meisten Keilschriftdokumente im besten Fall Photographien vorliegen, wird auf die Frage eingegangen werden, welche distinkten Merkmale sich auch im zweidimensionalen Raum beobachten ließen und welche Informationen dazu in paläografischen Datenbanken hinterlegt werden sollten.

Müller-Karpe, Vuslat (Philipps-Universität, Faculty of History and Cultural Studies, Dept. of Archaeology, Marburg)

Ausgrabungen im Kārum Šamuḫa (Kayalıpınar /Sivas-Türkei)

Aus altassyrischen Quellen in Kültepe/Kaniš ist Šamuḫa als eine bedeutende anatolische Stadt mit einer Niederlassung assyrischer Händler seit längerem bekannt. Es gelang jedoch erst kürzlich diesen Ort gesichert mit Kayalıpınar in Ostkappadokien zu identifizieren. Die seit 2005 von Marburg aus dort durchgeführten Ausgrabungen bekommen damit eine zusätzliche Bedeutung, da bislang nur wenige der in den Texten genannten Toponyme der Epoche klar lokalisiert werden können. Im Bereich des Hofes eines hethitischen Palastkomplexes gelang es Reste einer älteren Bebauung freizulegen, die nunmehr mit großer Wahrscheinlichkeit als Teil des „Kārum Šamuḫa“ anzusprechen sein dürften. Zwei Gebäude wurden hier erfasst, die eine Reihe gesiegelter Tonplomben und zwei Fragmente altassyrischer Kaufurkunden enthielten. Das Inventar spricht somit dafür, dass es sich dabei um Häuser von Händlern gehandelt hat. Der archäologische Befund zeigt große Ähnlichkeiten mit dem des Kārum Kaniš. Neben den keramischen Funden lassen insbesondere die Abdrücke von Roll- und Stempelsiegeln enge Verbindungen mit Kaniš, aber auch mit Konya-Karahöyük erkennen.

Müller-Karpe, Andreas (Philipps-Universität, Faculty of History and Cultural Studies, Dept. of Archaeology, Marburg)

Kayalıpınar-Samuha im 15.–13. Jh. v. Chr. Ergebnisse der aktuellen Marburger Ausgrabungen in Ost-Kappadokien

Seitdem 1999 am Rand eines Ackers nahe dem Dorf Kayalıpınar bei Sivas /Türkei ein erstes hethitisches Tontafel-Fragment entdeckt wurde, steht der Platz im Focus der Forschung. Mit diesem Fund schien es möglich, dass an dem Ort die lange gesuchte hethitische Stadt Samuha gelegen haben könnte. Doch erst durch die jüngste Entdeckung der Reste eines Tontafelarchivs des 13. Jh. v. Chr. konnte diese Lokalisierung gesichert werden.

Bisher wurden hauptsächlich im Bereich einer mittelhethitischen Palastanlage Ausgrabungen durchgeführt. Der Eingang des ursprünglich mehrstöckigen Hauptgebäudes wurde von Steinreliefs gerahmt: Eine sitzende Göttin mit einer Trinkschale in der einen und einem Vogel in der anderen Hand sowie weitere, stark fragmentarische Darstellungen. Der Gebäudekomplex zeigt einen L-förmigen Grundriss mit einer Länge von 67m und Breite von 53,5m. Das Untergeschoss wies mindestens 42 Räume auf. Im Laufe des 14. Jh. v. Chr. wohl im Zusammenhang mit der sog.

„konzentrischen Invasion“, wurde die Anlage zerstört. Allem Anschein nach erfolgte ein Wiederaufbau räumlich etwas nach Osten versetzt. Diese Nachfolgeanlage der hethitischen Großreichszeit ist erst zu einem kleinen Teil freigelegt.

Mynarova, Jana (Czech Institute of Egyptology, Faculty of Arts, Prague)

Present Gifts and Future Contacts. A Diachronic Perspective on Royal Gift-giving.

Among other documents inventories of royal gifts represent one of the main sources of evidence for diplomatic practices of the Ancient Near East in the Late Bronze Age. Objects mentioned in these texts can be interpreted as objects of high status and prestige and as such must have been understood by both parties in the communication, the respective senders and recipients. The written evidence dated to the second half of the second millennium BC offers an opportunity to study the inventories both in a geographical and chronological perspective. It is the main aim of the proposed paper to pinpoint the individual formal traditions of the inventories as well as to identify the respective objects of interest and set those into a wider chronological scheme.

Marie Ondrickova, Marie (University of West Bohemia, Department of Archeology, Pilsen)

The History of the Musical Bow

The topic focuses on the origins of the musical bow. The experts continuously argue whether the first bow to emerge was a musical instrument or a hunting tool. The studied sources may seem to implicate that the first bow to emerge was a hunting weapon used for the purposes of providing the livelihood. The opponents, however, may object that in order to ensure a successful hunt, a deity's blessing acquired through rituals was required, where musical activities played an important part. It was because people have always considered any sound to be the speech of gods.

An important source of information for us has been the analyses of written sources. The comparison of the oldest languages helped us to arrive to the conclusion that the word bow has a common base with the Cushitic or Chadic languages. This base developed further to such terms as bow harp and then angular harp, if we consider the Sumerian records. The Egyptian hieroglyphs, too, include a very similar record that is translated as *harp*. This justifies the claim that bow as a hunting tool and bow as a musical instrument played an equivalent part. The support for this hypothesis may be found in the still existing Pygmy and San nations, who use the hunting bow without any modification both for hunting and producing music.

Pedersén, Olof (Uppsala University, Dept. of Linguistics and Philologie)

Digital Model of Babylon

A digital architectural model of Babylon is being created using archaeological data and ancient texts combined with satellite images and inspection on spot. The model separates different historical periods on separate levels from Old Babylonian times until the modern situation with a concentration of evidence from the intensive construction works during the reign of Nebuchadnezzar II. To be used as a research tool for individual periods but also for long perspective development in time as well as explanation of context for the remains to be seen on spot and in museums.

Pfoh, Emanuel (National Research Council CONICET/ National University of La Plata, Argentina)

Western Scholarship, Ethnogeographies and Heritage in Israel/Palestine

Modern Western culture perceives and understands ancient Near Eastern heritage (artefacts, landscapes, traditions, cultures, etc.) as an essential component of the foundational elements of Western civilization. Ancient Near Eastern scholarship developed in modern times notably after Napoleon Bonaparte's incursion in Ottoman Egypt and Syria (1798-1801), having as one of its main

aims during the nineteenth century the scientific recovery of Biblical landscapes, scenarios and monuments, along with the study of the main ancient civilizations of the region. From then on, that part of the Levant, imagined and represented since Biblical and early Christian times as the “Holy Land”—nowadays, essentially the State of Israel and the Palestinian Territories—was subjected by means of the discipline of Biblical Archaeology and other related disciplines (topography, cartography, folklore studies) to a systematic and thorough analysis in order to reveal the historical links between Biblical stories, material culture and Western identity. Such an understanding of how the Western powers ideologically claimed for themselves the region of Israel/Palestine in the nineteenth century, forces us also to acknowledge the later development of different native ethnogeographies and cultural memories during the twentieth century—namely, Israeli and Palestinian—and their relationship to the cultural heritage and traditions closely related to the land. In sum, this paper reviews, considering recent post-colonial insights and criticism, the different and successive European/American, Zionist/Israeli, and Palestinian constructions of heritage in Israel/Palestine, from the perspectives of social anthropology and cultural geography, presenting also a final plea for an inclusive understanding of the many identities and cultural voices sharing the heritage of millennia in the land.

Popova, Olga (Université Paris 1 Panthéon-Sorbonne / Institute of Linguistics of the Russian Academy of Sciences)

Reasons for Keeping Archives in the Ancient Near East: Economy, Aesthetics or a Coincidence? A Case Study of the Gallābu Family Archive.

More than a hundred private archives belonging to the families of urban elite were found in Babylonia of the 1st millennium BC. The very notion of an archive refers to a deliberate storage of documents of the past, in the Ancient Near East context an archive being tablets found together or reconstructed as forming an ensemble. One evident example is the archive of the Gallābu family from Neo-Babylonian Ur, the longest private archive of the 1st millennium BC. It covers a period of 260 years (from the time of Nebuchadnezzar II to the time of Philip III Arrhidæus) and provides us with several dozens documents found in the same jar. The storage of these tablets could be explained by several reasons. First of all, it could be the economic reason, i.e. to keep traces of the family’s business affairs; indeed we have a lot of title deeds and inheritance divisions. But the archive counts only 45 texts that seems too modest. On the other hand, we can presume that main reason for keeping an archive was aesthetic: the tablets of the archive are unusually shaped for the documents of this period. Additionally we must keep in mind a third possibility that we are dealing with a simple chance of excavations or a coincidence, and not all the documents of the Gallābu archive were found by archaeologists.

Pryke, Louise Marie (Macquarie University, Mosman NSW, Australia)

A Post-Truth Past? History and Legitimacy in the Amarna Letters.

Historical actions and alliances function in the vassal letters of the Amarna correspondence to justify allegiances in the present, and to secure future material support. Historical events and actions are also employed by vassals to support claims of loyalty, and to enhance credibility and legitimacy with Pharaoh.

The importance of credibility and trust between statespersons in the Amarna correspondence has been considered by Jönsson (2000, 201), and the potential for deceitful behaviour during diplomatic exchanges has long been recognised. In this paper, the use of history for addressing issues of credibility and honesty is shown to be a common motif of the vassal letters. Credibility is a crucial currency in the vassal letters, a reality that is reflected in the frequent attempts of various vassals to throw shade on the legitimacy and loyalty of rivals. The analysis of the letters of Rib-Addi, Aziru and Abdi-Ashirta shows a recurring trend of vassals providing Pharaoh with misinformation through their correspondence, while at the same time, attempting to convince Pharaoh of their credibility. Rib-Addi, famous in the modern day for being Pharaoh’s most loyal vassal (Moran, 1995), frequently lies to the Egyptian king about his circumstances, while claiming it is his local colleagues that are involved in

diplomatic deceit. Abdi-Ashirta's correspondence betrays a similar proclivity towards inaccurate reporting.

Describing past actions and ancestral alliances are a useful method employed by vassals to prove trustworthiness, thereby increasing the likelihood of support from the Egyptians. At the same time, the historical actions of the Egyptians are frequently presented as a justification for future support, and even compared (at times unfavourably) with the vassals' current circumstances. In this paper, we consider the polemical use of the past in the Amarna letters, to explore the frequently blurred lines between historical 'fact' and fiction in antiquity.

Quillien, Louise – Djabellaoui, Mustapha (HAROC-ArScAn [Nanterre], Paris I Pantheon-Sorbonne)

Presentation of the Website musee-imaginaire-proche-orient.dankarcheo.fr, the Benefits of New Technologies for the Propagation of Knowledge and Scientific Research

The website musee-imaginaire-proche-orient.dankarcheo.fr, is part of an internet portal opened by the French Ministère de la Culture et de la Communication, to raise awareness for the high value of the Near Eastern heritage among the broader public. The website "musée imaginaire" presents 3D models or high resolution photographs of major artefacts of Ancient Near Eastern history held in French museums (for instance the caillou Michaux), with scientific explanations intended to the wider public. The technologies used are 3D scanning, 3D modelling, virtual reality and interactive media. As contributors of this website, we will present its operation and its objectives. We will also discuss the perspectives opened by new technologies for the future of Ancient Near Eastern studies, in domains of education, knowledge spreading and scientific research.

Roaf, Michael (Institut für Vorderasiatische Archäologie, LMU, München)

"The snake is over": Observations on the Sippar Sun-God Tablet Captions

The Sippar Sun-God Tablet is perhaps the clearest example of how the Mesopotamian past was used to manipulate subsequent events. While the main text is easily understood, two of the three captions that label the scene showing the replacement of the sun-disc symbol by an anthropomorphic statue of Shamash have been the subject of debate and no consensus has been reached concerning their meaning. In this talk I will briefly outline previous attempts to elucidate the captions and will propose a new and perhaps less problematical interpretation. The date when the captions were inscribed on the relief will also be discussed.

Sánchez Muñoz, Daniel (Department of History and Sciences of Music, University of Granada, Córdoba)

Le rôle de la tradition dans la musique mésopotamienne à travers l'analyse du terme $n a m - n a r / nar\dot{u}tu$

Dans cette communication, nous essayerons de découvrir quelle fut l'importance de la tradition dans la nature de la musique mésopotamienne. Pour atteindre cet objectif, nous analyserons le terme mésopotamien, considéré comme le plus proche de notre concept actuel de «musique» : $n a m - n a r / nar\dot{u}tu$. Concrètement, nous étudierons d'abord ce terme d'une manière isolée, puis nous verrons sa présence dans les textes mésopotamiens. Nous soulignerons toujours, dans les deux analyses, les éléments pertinents à notre question initiale. D'après notre étude, plusieurs indices montrent que pour les mésopotamiens, les dieux ont créé l'art musical à l'origine des temps, et que ces derniers ont assigné à la musique une série de caractéristiques. Ainsi, la musique devait conserver intacte ces caractéristiques pour toujours, c'est-à-dire, en ne changeant pas, elle devait rester comme elle fut conçue à son origine. De cette manière, nous pouvons dire que la musique en Mésopotamie devait suivre une série de traditions. Pour conclure, nous devons montrer que la musique en Mésopotamie fut un art basé sur la tradition et que l'idée de la tradition est fondamentale dans une approximation à l'étude de la musique mésopotamienne.

Scarpa, Erica (Ca' Foscari University of Venice)

The maškim Network

The term *maškim* is attested in the documents from the Royal Archives of Ebla (modern Syria, 24th century BC) more than 2000 times. It is one of the most common function names mentioned in the Archives, nevertheless its interpretation is not yet clear. Scholars generally agree in considering this term as a function and not as a profession name: in almost all contexts, *maškim* is in fact almost invariably preceded and followed by a personal name (PN₁*maškim* PN₂). So far, the interpretation of the term as “agent” has been commonly accepted; however, a more detailed connotation is still a *desideratum*. The function of the *maškim* was probably temporary, and it has been suggested that it was closely linked to commercial activities. Nevertheless, the relationship between the two PNs linked by this term is enigmatic to the point that the relation of dependence between the two individuals has sometimes been questioned. Since the term *maškim* occurs with an extremely high frequency, a systematic study of all contexts in which it appears has long been considered as difficult and time-consuming. However, digital tools may support and accelerate the process of data gathering and evaluation: the aim of my paper is to show the results obtained by applying Social Network Analysis (SNA) to the *maškim* mentioned in the Ebla tablets. SNA is a set of methodologies that investigates social networks, i.e. structures characterized by a set (or sets) of actors and the defined relationships between them. This technique may be applied to the *maškim* attested in the Ebla texts on a strictly social profile: the function name *maškim* represents the “tie” between the two PNs, and the individuals are considered as “actors” linked by supposed relations of dependency (represented by the function name itself). The primary goal of the study is twofold: a) to gather all the occurrences of the term *maškim* and the related PNs attested in the administrative documents from Ebla published so far; b) to discover and investigate possible patterns or tendencies in the network designed by these individuals.

Schmidhuber, Christoph (University of Cambridge)

Changes of Perspective in the “Adoption Laws” in the Code of Hammurapi

The Code of Hammurapi and especially the so-called “Adoption Laws” (CH 185-193) have recurrently been subject of debate in the field of Assyriology. This set of laws gives provisions for several different scenarios of an individual entering a man’s household. It covers the possibility that the adoptee would like to return to his paternal household or that the adoptive father would like to disinherit his adoptive son.

These laws stand out especially due to the terms used to describe the adoptee. Although attested in Old Babylonian letters, the term *šeḫrum* cannot be found in the Law Code outside these “Adoption Laws”, while *tarbītum* is unattested as describing an individual (rather than the process of “rearing”) in the available Old Babylonian sources outside the Law Code, and this function might have been specifically tailored for the latter.

Several scholars have addressed these phenomena, including Driver and Miles (1952) and, most recently, Kristine Garroway (2014), but a satisfactory explanation for this distribution of the ancient terms is still lacking. The use of *šeḫrum* has often been taken for granted and simply translated as “child”, without taking into account its legal and social implications. Moreover, there is no consensus on the reading of the logogram DUMU/TUR (as either *mārum* or *šeḫrum*) in these Laws, which would be crucial for the understanding of the processes involved.

Drawing on evidence from different genres and building on previous scholars’ insights, including letters and legal documents, I argue that the use of *šeḫrum* “child” or *mārum* “son” is motivated by the logic which underlies this set of Laws; and that, once said logic is apprehended, the rationale for the distribution and the difference between the terms becomes clear. I will re-evaluate how the different terms used for the adoptee might relate to each other and what their relationship can tell us about the logic behind the individual Laws. I will argue that changes in both temporal and household perspectives governed which term was used to describe the adoptee. This paper will thus provide a case study to demonstrate the careful wording of the Code of Hammurapi.

Schmitt, Aaron (Institut für Vorderasiatische Archäologie, LMU München)

Der Stelenplatz in Assur – eine Neuinterpretation

Der Stelenplatz in Assur stellt einen der interessantesten und rätselhaftesten Befunde dar, die bei den deutschen Ausgrabungen zu Beginn des 20. Jhs. freigelegt wurden. Die dort aufgestellten Stelen von mittel- und neuassyrischen Herrschern und Beamten – teilweise in chronologischer Reihenfolge – wurden seit ihrer Entdeckung von mehreren Forscher*innen unterschiedlich gedeutet: als Kalender, als altes Tempelinventar usw.

Eine vom Autor im vergangenen Jahr durchgeführte gründliche Aufarbeitung des Befundes sowie der Stelen und der auf den Stelen angebrachten Inschriften lässt nun aber eine neue Deutung zu. Demnach könnte es beim Stelenplatz in Assur um einen für die assyrische Bevölkerung wichtigen Erinnerungsort gehandelt haben, dem möglicherweise eine entscheidende Bedeutung bei erinnerungskulturellen Vorgängen in Assur zukam. Im Vortrag wird diese Neuinterpretation vorgestellt und auf Grundlage neuer Erkenntnisse erläutert.

Sękowa, Olga Igorewna (Friedrich-Schiller-Universität Jena)

On the Pronominal Copula in Assyrian

The aim of this paper is to draw the attention of the scholarship to the topic so far remaining on the periphery of grammatical research on Akkadian – to the nominal, or non-verbal, clauses. How is this type of clauses constructed in general and is there a difference in this respect between the two dialects, Assyrian and Babylonian? Does the construction develop over time and does contact with other languages add to this change? These are the issues which the present paper will address, attempting to provide a detailed picture of emergence of explicit ways of marking a nominal clause on the basis of the texts written in Assyrian. In the focus of the study lies the appearance of the so called pronominal copula – an independent personal pronoun featuring at the end of certain non-verbal clauses, isolated instances of which were long known in Neo-Assyrian texts. But it is only now that it seems to be possible to establish a pattern to the use of this pronoun, trace its history to the earlier stages of the language and, finally, to propose a plausible way of its emergence in Assyrian. Indeed, the question of the origin of the copula in Akkadian opens a path to a much wider spectre of problems, as it was the copula that in its time became one of the cornerstones of the hypothesis about strong influence of Aramaic on late Akkadian. In this paper, the Neo-Assyrian data will be set in context of the general development of the Assyrian non-verbal clauses as well as compared to the nominal clauses of the early Aramaic languages in order to clarify the process of movement of the copula constriction from one language to the other and thus to re-evaluate the extent of the foreign influence on late Assyrian.

Shatskov, Andrey (Institute for Linguistic Studies, Russian Academy of Sciences, St. Petersburg)

Hittite Signs of the Type CVm

In his review of the *Hethitisches Zeichenlexikon*, Melchert (1991: 126) pointed out that in the Hittite texts written and copied in the New Hittite period certain signs of the type CVm may in fact indicate just [CV] without the final *-m*, e.g. DAM is to be read as [*da_x*] in *iš-da_x-ma-aš-mi* ‘I hear’. This development is convincingly connected with the loss of mimation in Akkadian (Hoffner, Melchert 2008: 19, cf. also Weeden 2011: 344). There has been, however, no detailed treatment of this issue. This paper examines the evidence for reading Hittite signs of the type CVm as [CV] or as [CVm]. I will also argue that reading [CV] instead of [CVm] is not restricted to the New Hittite period. For instance, TIM (HZL #14) is to be read as [*ti*] already in the texts written in the Middle and Old Scripts. A very clear example is the spelling *kat-TIM-mi* (KBo 3.22 obv. 77 (OS), KBo 22.2 rev. 6 (MS)) vs. regular *kat-ti-mi*. On the other hand, the only likely instance of reading the sign TIM as [*tim*] that I know of is *kar-tim-nu-uz-zi* in KUB 26.43 obv. 62, a form of the verb *kartimi(ya)nu-* ‘to make angry’; in my opinion, however, this form is to be amended to *kar-ti-<mi->nu-uz-zi*. Therefore, [*ti*] must have been the regular reading of TIM throughout the history of Hittite.

These findings may have some bearing on the dating of the oldest Hittite texts. Since mimation was fairly regular in Old Babylonian (Buccellati 1996: 150), but was subsequently lost in Middle Babylonian (Ungnad 1992: 24, 48), the reading [tì] could become regular for the sign TIM only in the Middle Babylonian period, no earlier than 16th century.

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Spada, Gabriella (Sapienza Università di Roma, Istituto Italiano di Studi Orientali)

New Light on the Old Babylonian Scribal Learning: The Evidence of Some Corpora of Model Contracts

In spite of the long years of studies, the interest in Mesopotamian scribal education, focusing on the Old Babylonian period, is still alive, mostly due to the large bulk of school records. Despite this abundance of documentation, the real nature of the OB *eduba* remains controversial and there are many points yet to be understood. It is however evident that its function was two-fold: to train the scribe in the skills of his profession, and to maintain and hand down the huge Mesopotamian cultural heritage.

It is a shared opinion that in the OB scribal schools there was the idea of a curriculum, a structured set of exercises aiming at a particular educational purpose, which has been recently reconstructed and discussed, based mainly on the Nippur evidence.

In the last phase of the first scribal education, pupils were comprehensively trained in the formal patterns of the administration and of the law through the compilations of model contracts, model court cases, Legal Phrasebooks and also series of laws.

Based on the new evidence given by the model contracts housed in three cuneiform collections (Hilprecht Sammlung – Jena University; Rosen Collection – Cornell University and Schøyen Collection), this paper will discuss some of the highlights of this documentation. In particular, it aims to focus on the features of the model contracts according to their provenience, and also on the existence of a network of contacts among the schools. It seems likely that school documents moved from one *eduba* to another within a regional network and that in some cases they were later combined to form collections.

The study of this new material will contribute to the description of the way in which, in ancient Mesopotamia, technical expertise was run and transmitted through the generations, thus updating our knowledge of Mesopotamian education.

Spunaugle, Adrienne (University of Michigan, Department of Near Eastern Studies)

Neo-Babylonian Heartland Control and Resistant, Rural Nippur

Establishment of identity occurs in every age. Conservative and progressive elements formulate a “shared” past through the careful manipulation of collective memory into a fabricated cultural memory. And through these and other efforts, simultaneous and contingent, identities coalesce naturally and as a result of manufactured settings. The relationship of Nippur to the larger Babylonian cities during the Neo-Babylonian period illustrates one instance of resistance to imperially dictated

cultural memory. The variants of the *Enuma Elish* as found at Nippur and Uruk attest to rivalry among the former city-states of the “unified” Neo-Babylonian Empire. Additionally, the political stances taken by the *šandabakku* of Nippur against the Assyrian and Babylonian kings suggests a loyalty to Nippur, rather than Babylon. Babylon placed statues of Marduk in other, rival temples and engaged in other antagonistic actions. Nippur maintained economic relationships with Assyria and Elam against the wishes of the Babylonian state. As a run-down city among the dunes, with inadequate water supply and an abundance of Aramaean and Chaldean tribal connections, Nippur had fallen far from its earlier days of splendor. Yet, at an emic level, city pride ran deep. References to Nippur’s former glory, shelved in school and temple libraries, were not unknown to her citizens. Her past and her present were linked together in the minds of her administrators in a way that suited the needs of the Nippurean citizens and the Aramaean tribes in her surroundings, but that often ran counter to the wishes of Babylon. This paper explores the relationship between Nippur and Babylon from a Nippurean perspective, and seeks to elucidate how Nippur’s socio-historical setting affected her political choices during the long sixth century.

Steinkeller, Piotr (Harvard University, Cambridge, MA)

The Locations of the Canal Hammurabi-nuhuš-niši and of the Fortress Dur-Abi-ešuh: A New Proposal

The location of the canal Hammurabi-nuhuš-niši, which was excavated by Hammurabi in his thirty-third regnal year (year-formula Hammurabi 33 and RIME 4, pp. 340-342 Hammurabi 7 lines 17-20, 44-57), was repeatedly studied by scholars in the past, resulting in conflicting solutions. See D. R. Frayne, RIME 4 (1990), p. 340; A. R. George, CUSAS 10 (2009), pp. 138-141; K. Van Lerberghe and G. Voet, CUSAS 8 (2009), p. 5; idem, Milano Fs., AOAT 436 (2016), pp. 558-559, 536; S. Richardson, NABU 2015/94. This problem is closely related to the question of the fortress Dur-Abi-ešuh, which, as indicated by the texts stemming from that place, was constructed by Abi-ešuh at the outlet(s) of the Hammurabi-nuhuš-niši canal. In this case, too, differing solutions were offered. See, most recently, George, CUSAS 18 (2013), pp. 14-17; Van Lerberghe and Voet, Milano Fs., pp. 558-559, 536.

This paper will re-examine the data bearing on the Hammurabi-nuhuš-niši and Dur-Abi-ešuh, paying particular attention to the overall hydrological setting of the Euphrates and the Tigris rivers during the first half of the second millennium BC. In conclusion, an alternative explanation of their respective locations will be offered.

Streck, Michael P. (Altorientalisches Institut, Universität Leipzig)

The Finish of a Scientific Marathon: The Reallexikon der Assyriologie und Vorderasiatischen Archäologie

After 89 years of publication, the Reallexikon der Assyriologie und Vorderasiatischen Archäologie will be finished in 2017. The lecture reflects the history of the long-term project, which mirrors the development of Assyriology and Ancient Near Eastern Archaeology during the 20th and beginning of 21st.

Svärd, Saana – Sahala, Aleks – Jauhiainen, Heidi – Lindén, Krister (University of Helsinki)

Semantic Domains in Akkadian Texts: The Case of qabû and dabābu, “To Say”

This paper presents the first results of two projects in the University of Helsinki that use and develop state-of-the-art language technology methods to handle large quantities of Akkadian language data in order to gain new semantic insights (“Deep Learning and Semantic domains in Akkadian texts” and “Semantic domains in Akkadian texts”). Such a quantitative perspective broadens the possibilities of semantic research on Akkadian texts, as semantic research in Assyriology is still mostly a qualitative

endeavour. The focus of this presentation is on two lexemes connected with speaking: *qabû* and *dabābu*.

Methodological background for this research involves three fields of study: Assyriology, language technology, and cognitive linguistics. The linguistic data (Akkadian texts) are analysed with language technology from a theoretical cognitive linguistics perspective. For Assyriology, the project enables cultural understanding of concepts and their relationships in Akkadian in a new way. For language technology, dealing with the remains of Akkadian cuneiform texts provides an opportunity to develop methods that are useful for the analysis of other extinct languages as well as small and fragmented corpora. For cognitive linguistics, it is an interesting test case regarding changes in a language over a uniquely long timeframe.

Every word is a member of a larger group of words and shares certain aspects of meaning with them. These larger groups can be paradigmatic semantic domains or syntagmatic semantic domains. For example, the paradigmatic semantic domain for the English concept ‘apple’ is ‘fruit,’ together with ‘pears,’ ‘oranges,’ etc. The syntagmatic semantic domain for ‘apple’ involves different settings. For example, the HORTICULTURE-domain for ‘apple’ evokes images of *tree*, *ripe*, *picking*, etc., whereas the COMMERCE-domain for ‘apple’ implies *booth*, *seller*, *money*, etc. Of course, observing the collocation patterns of ‘apple’ will not yield much new understanding of what an apple is, but for abstract phenomena such as ‘communication,’ this approach yields more interesting results.

The main source of textual data at this stage of research is Oracc (Open richly annotated cuneiform corpus). This paper outlines the theoretical departure points of the research regarding ‘speaking’ and presents the results of the first cluster analyses of the Akkadian lexemes *qabû* and *dabābu*. These analyses are reached by using two language technological tools, Pointwise mutual information (PMI) and Word2vec, that help Assyriologists identify paradigmatic and syntagmatic semantic fields for individual lexemes.

Thomas, Ariane – Sagory, Thomas (Musée du Louvre, Paris – Musée d'Archéologie nationale, domaine national de Saint-Germain-en-Laye)

Digital Humanities: A Case Study on Khorsabad from the Site to the Museum and Website

In a context where the digital revolution is profoundly altering the way people access information, the Louvre museum currently leads a virtual reconstruction project on the ancient city of Khorsabad. Gathering multiple skills from Assyriology to 3D modelling, this project also intends to be shared with a broad audience from the most specialized scholars to the most unaware visitor.

After a first phase was presented in temporary exhibitions in 2016 and public websites, a second phase is currently being developed to be shown in the permanent galleries of the Louvre as well as online. This ambitious research project of the Louvre is supported by the French Ministry of Culture and Communication in a context where institutions and museums are bound to bring forward new ways of discovering and interacting with the heritage they promote. Since 2015, as the French government highly involved in the protection of the endangered cultural Heritage especially in the Middle East, the Khorsabad project particularly encountered another digital project lead by the Ministry of Culture and Communication : patrimoinesprocheorient.fr, the website “Heritage in the Middle East”.

Khorsabad can be considered as a case-study to explore how various structures can collaborate to such digital and exhibition projects and help make them known to the broadest audience. It may also be a good example of how *digital humanities* have opened up new ways of working for Assyriologists and archaeologists.

While questioning new scientific points, it is also a new way to welcome and satisfy millions of visitors (both French and foreigners) every year in the permanent galleries of the museum, in the temporary exhibitions (as experimented last year in two exhibitions curated by the Louvre), online but also in future on the actual site or in other museums having collections from Khorsabad...

Torabi, Hayedeh (Philipps-Universität Marburg)

Cyrus the Great and his “perpetual audience”

The political-religious discourses of the ancient eastern rulers belong to the remote past. Nevertheless, their texts and words are still used in today’s politics and diplomacy. There are only a few limited researches on the *how* and *why* of reading and reception of ancient texts in the contemporary context. Especially in connection with the modern Middle Eastern societies, this area is to a large extent unknown. How can obscure ancient personalities or ancient fragments of texts find their place in the politics of our time and build a “national identity”? What place do the ancient traditions occupy in today’s politics?

The Quality of perception of ancient texts among experts and public opinion depends on the academic approaches and cultural mediation. This context can be built or modified through translations, interpretations and even falsifications. From this point of view, the contemporary reception of the Cyrus’s text in Iran is a unique political-cultural phenomenon.

I will further discuss the following questions: Why is there no other ancient inscription that could be revived in the contemporary context in Iran like Cyrus’s text? And what is *ancient* and what is *modern* in the contemporary perception of the text?

Ulbricht, Karolin (Friedrich-Schiller-Universität, Seminar für Altorientalistik, Jena)

Enki-Ea in den Götterlisten AN: {d}Anu und AN: {d}Anu ša amēli

Im Rahmen dieses Vortrags sollen einige der ältesten und interessantesten Namen Enki-Eas (nachfolgend Enki), gelistet in den Götterlisten AN: {d}Anu und AN: {d}Anu ša amēli, vorgestellt und genauer betrachtet werden. Besonderes Augenmerk wird dabei auf die Enki-Ea-Sektion der *ša amēli*-Liste gelegt, da sie maßgeblich für die moderne Bezeichnung Enkis als “Handwerker Gott” ist.

Die frühesten Exemplare der Textgattung “Götterliste” stammen aus dem frühdynastischen Fāra und Tell AbūŠalābīh. Die frühesten Belege der hier in Auszügen präsentierten Götterlisten sind kassitenzeitlich und können somit auf eine mehrere Jahrhunderte bestehende Tradition zurückgreifen. Enki findet bereits in den ältesten Götterlisten seine Erwähnung und wird auch in der “großen” Götterliste AN: {d}Anu und der kleineren AN: {d}Anu ša amēli ausführlich behandelt.

Während die größere der beiden Listen die verschiedenen Namen der einzelnen, ihrer Familien und des “Hausstands” durch eine daneben stehende Spalte erläutert und in Beziehung zueinander setzt, beinhaltet die kürzere *ša amēli*-Liste weniger Götter, dafür jedoch ausführlichere Informationen zu ihren Ämtern und Aufgabenbereichen.

Von den mehr als 40 Namen Enkis der AN: {d}Anu-Liste sind einige althergebrachte Synonyme und andere erst später mit ihm assoziierte Namen zuvor eigenständiger Gottheiten. Neben deutlichen Bezügen zum “Töpfer” im Sinne von “Schöpfer”, seiner Domäne Abzu und verschiedenen Bovidenelemente lassen sich auch Namen ohne (sichere) Verbindung zu Enki finden.

Nur wenige dieser Namen finden sich in der *ša amēli*-Liste wieder. Von den 30 dort gelisteten und mit Enki assoziierten Namen werden über 20 verschiedenen Berufsgruppen zugeordnet. Etwa ein Drittel dieser Berufe können sind “Handwerker”, die übrigen zwei Drittel sind zum “Kult-” und “Tempelpersonal” zu zählen. Rechtfertigt dies eine Bezeichnung Enkis als “Crafty God” (nach Kramers “Myths of Enki, the Crafty God”, 1989)?

Vacín, Luděk (University of Hradec Králové, Philosophical Faculty)

Preserving or Creating Praise of the Past? The Šulgi Hymns in Bilingual Format

Among the numerous copies of praise poems glorifying king Šulgi of Ur there are six tablets adding Akkadian glosses or complete translations to the Sumerian lines. While a Šulgi G fragment (BM 96706) shows glossed text, there are two Šulgi O fragments with glosses (CBS 10900, MB) and

interlinear translation (Ni 13227, OB) too. Among the published tablets we also find an OB bilingual text (CBS 11341) whose genre and function is difficult to pinpoint, and an MB fragment of the hymn Šulgi B exhibiting features of interlinear translation (CBS 13509).

Furthermore, there are two unpublished, comparatively well preserved OB tablets, one of which gives the Sumerian text on the obverse and the Akkadian translation on the reverse, while in the other the Sumerian lines are followed by Akkadian translations whose script is of equal size and which are separated from the Sumerian text by rulings. The former contains an excerpt from a Šulgi text reminiscent of CBS 11341 and may, in fact, represent a different version of the same composition. The latter contains no less than 124 bilingual lines from the hymn Šulgi B.

Focusing on the two unpublished manuscripts, the talk will deal with, e.g., the text arrangement and selected grammatical and lexical issues in those texts. In addition to presenting some of the most interesting passages, the talk will address the question of the transmission of the Šulgi hymns, in particular the possible setting and function of the bilingual copies, based on the evidence provided by the new manuscripts.

Van Buylaere, Greta (University of Würzburg)

Pregnant but Bewitched. What Now?

Past: A childless woman who, if she has been pregnant before, suffered from one or more miscarriages or stillbirths.

Present: The woman is pregnant, but anxious. What will the future bring for her? Will she become a mother and give her unborn child a future? Or will she suffer a(nother) miscarriage or stillbirth and remain childless?

Beyond the grave: Whereas luxury awaited stillborn children in the Netherworld, it was a grim place for childless people as there would be nobody to provide them with the necessary funerary offerings (see the Sumerian poem *Bilgames and the Netherworld*, edited by A. George, *The Babylonian Gilgamesh Epic*, vol. II, 743–777).

Unsurprisingly, the expecting parents want every pregnancy to be successful but are more likely to go to great lengths to bring their baby into this world alive if they have experienced problems earlier. One way of dealing with their fears could be a consultation with an exorcist. But what if the diagnosis of that learned specialist states that the woman is the victim of a vicious attack of witchcraft? In this talk, I will discuss various exorcistic practices to prevent miscarriage and stillbirth, from simple amulets to lengthy rituals.

Worthington, Martin (University of Cambridge, Division of Archaeology)

Thoughts on the Akkadian poetic line

Considering its importance, there is surprisingly little consensus on the structure of the Akkadian poetic line. Much effort has been expended on trying to find rhythmical patterns in Akkadian verses, but so far this has not succeeded. Owing to the difficulty of deducing pronunciation from spellings (esp. in respect of crasis), there will always be large difficulties. The alternative “chanting” model proposed in Iraq 1997 does not seem very easy to implement. A recent suggestion in ZA to study rhythmic structures in conjunction with meaning is intriguing, but vulnerable to the view that rhythmic similarities are secondary effects of semantic parallelism. Where else to go?

The line of enquiry I find most promising is that suggested by Andrew George in his edition of Gilgamesh, who takes one of the basic points which are generally agreed on (most lines’ division into four or three “beats”), and studies this in its interplay with poetry, for example which units of meaning are paired or separated by the caesura in the middle of a four-beat line. Some of these points are – without proper acknowledgment – developed by Lambert in his edition of Enūma eliš. There has, however, been no large-scale detailed study of the phenomenon.

The thoughts presented in this paper continue this line of enquiry, studying various compositions in terms of which constituents (esp. the verb) appear in which position (i.e. which “beat”), both within lines and within couplets/quatrains. The problems studied thus sit at the interface of grammar and literary style. Patterns emerge which go some way to clarifying the uses of -ma in poetry, and to identifying compositional constraints under which several Akkadian poets appear to have laboured.

The results presented are of course subject to caveats of several kinds, one being that our total corpus is small (by the standards required) and uneven. Also, no temporal differentiation is attempted. It is further surmised that rhythmic structures existed in contexts where they have not yet been sought, stemming from popular traditions which the poets wanted to detach themselves from.

Zand, Kamran (University of Heidelberg)

“Relationship status: complicated”. Remarks on Inana and Amaušumgal in the Literature from Šuruppag

This paper will discuss the texts SF 31 and SF 78. These texts are two small school exercises from the ancient city of Šuruppag (Fāra) concerning the god Amaušumgal. They date to the ED IIIa-Period (ca. 2600-2500 BCE) and belong to the oldest comprehensive corpus of Sumerian literature known to us. The text SF 31 has been published in transliteration before, but SF 78 has until now not been treated systematically. Both texts will be discussed in detail. It will be shown, that even in these small exercises, which are written in a very abbreviated way, images and ideas that are known from the literature of later times, are discernable.

Zeran, Emily Aleta Mae (Friedrich-Schiller University Jena)

The Variations of Šuruppak: Towards a Palaeography of the Early Dynastic Fāra Texts

Variations in the sign-forms present within the nearly one thousand texts from the Early Dynastic site of Fāra/Šuruppak have been noted in passing, but require clarification as pertains to both their diachronic development and significance. An ongoing Doctoral project attempts to situate these variations within the continuum of the simplification and development processes acting on signs since the invention of script in the Uruk period. This presentation takes as its subject a group of signs which are distinguished by their distinctive “bifurcated” forms in the Fāra texts.

These signs, particularly MU, NUN, DAM, ŠEŠ (etc.) appear with both bifurcated horizontal wedges and in unilineal-horizontal forms within the Fāra corpus and this variation has not been satisfactorily explained. The method of analysis utilized in the larger paleographical study will be introduced through a discussion of these sign-forms in an effort to discover patterns both within the site of Fāra and on a larger geographic scale. Patterns in the use of sign forms may also be found within certain textual genres, which might derive from the personal competencies of their writers. The underlying question must be explored: Is it possible that we can discern the handwritings of individual scribes in Early Dynastic texts?

Zgoll, Annette (Universität Göttingen, Seminar für Altorientalistik)

Innana Must Die. Abbreviation of Myths as Hermeneutical Key to the Myth of Innana’s Descent to the Netherworld.

Das sumerische Epos *angalta* lässt keinen Zweifel: die große Göttin Innana, die Himmelsherrin, muss in der Unterwelt sterben. Im Vortrag geht es darum, durch einen neuen methodischen Zugang originär mesopotamische Perspektiven auf die Hintergründe dieses Todes aufzudecken.

Posters

Cammarosano, Michele – Weirauch, Katja (Julius-Maximilians-Universität Würzburg)

Cuneiform on Wax

Waxed boards were extensively used in the Ancient Near East, both for ephemeral records and for composition which were to be stored in libraries and other collections. Based at the Würzburg University, the “Cuneiform On Wax” project aims to investigate the writing technique(s) used to write cuneiform on wax through a interdisciplinary experimental approach. For this purpose, it brings together the perspectives of philology (Department of Ancient Cultures, Ancient Near Eastern Studies), chemistry (Faculty of Chemistry and Pharmacy, Technical Didactics), and biology (HoneyBee Online Studies), also availing itself of advice, collaboration and support from external scholars and institutions. Among its goals there are the reconstruction of waxed boards and writing implements, the experimentation of related writing techniques, and a critical reassessment of the role, diffusion, and terminology of beeswax and waxed boards in the Ancient Near East, with a special focus on the chemical composition of the wax paste and on matters of writing technology, manufacturing, and raw material supply.

Cöster-Gilbert, Annika (Georg-August-Universität Göttingen, Seminar für Altorientalistik)

Situational and Societal Contexts of Mesopotamian Myths and Mythical Hylemes about Contacts to the Netherworld

The afterlife as well as the cult of the dead played a vital part in ancient Near Eastern culture. This is not only attested in literary texts but also in numerous rituals and legislative texts dealing with the netherworld or (the care for) the deceased. Some of the literary sources – especially the mythical ones – can be assigned to specific rituals and/or festivals, e.g. the so called “Epic of creation” (Enūma eliš) which was recited during the Babylonian new year’s festival.

In my dissertation project I focus on myths concerning the netherworld in Sumerian and Akkadian texts from the 3rd to the 1st millennium B.C. It elaborates on changes of spheres in those texts, to wit a motion into the netherworld (and sometimes back again). The aim of this study is to give an overview over all textual sources as well as their situational and societal contexts.

The basis of my study is the theory of the research group FOR 2064 STRATA, which encompasses myths as “Stoffe” (plots) which concretize in different forms, available in larger compositions and in isolated mythical “hylemes” (smallest constituent unit of a plot). The interdisciplinary research group aims to broaden the material base by focusing not only on Greek and Roman sources but also on the earliest, ancient Near Eastern as well as the later, ancient Jewish-Christian cultures.

In order to extract mythical plots dealing with contacts to the netherworld from my sources, I am providing a hyleme-based survey as well as a philological edition on crucial text passages. I am also looking for text-internal indications which can help to contextualize a certain mythical plot. Moreover, I am considering archaeological evidence as well as possible external indications, for instance the format and quality of the clay tablets on which those texts were written, or their excavation context. This will also shed light on the geographical distribution of plots and their variants in antiquity.

Cuperly, Bénédicte (Georg-August Universität Göttingen)

There and Back Again?

The epic known as *Innana’s Descent to the Netherworld* is one of the most famous Sumerian texts. It narrates the journey of the goddess Innana to the underworld, an adventure that ends in her death. After being brought back to life by the envoys of the god Enki, Innana is forced to provide a substitute for herself, in order to leave the Kur. Her lover Dumuzi, who, unlike the rest of the goddess’

entourage, has not been mourning, is chosen by an enraged Innana. However, thanks to the supplications of the young god's sister, and the suspicious regrets of the goddess, it is agreed upon that he will spend only half the year in the land of the dead, his sister taking his place for the remaining time.

Innana's Descent to the Netherworld contains two catabasis exemplary of this recurring motive in Sumerian literature: a voluntary, though not clearly accounted for, journey, Innana's descent, and an involuntary catabasis, Dumuzi's abduction, presented in this text as causally linked to the first. The logical explanation given in the text has long ruled out any questioning about Dumuzi's descent into the world of the dead. The modern title given to the epic itself shows how little attention has been paid to the second part of the story.

However, one may actually wonder about this event; it comes forth in a large number of texts indeed, where it is not necessarily associated to Innana's journey. This broad and autonomous literary corpus offers numerous variants of Dumuzi's death, the ill-fated deity being, among other things, carried away by mysterious barbarians or being the victim of a fall in a crevice. He does not always seem to come back to the world of the living.

We therefore aim to shed light on that matter, by using the methodological tools and the analytical framework developed by the research team on myths in Göttingen. That should be achieved through precise philological work and close reading of the Dumuzi corpus, in order to unveil the mechanisms behind this complex story system.

Marsal, Erika (Universität Wien – Institut für Orientalistik)

Metaphors They Lived by: Conceptual Metaphor Theory and the Conceptualization of Power in the Isin and Larsa Period

The Isin and Larsa period is traditionally defined as the period between the fall of the 3rd Dynasty of Ur, ca. 2000 BCE, and the rise of the Old Babylonian period, ca. 1800 BCE. Two strong kingdoms, Isin and Larsa, dominated this era and continuously rivaled each other, opening a period of struggles and political fragmentation as they sought hegemony and control over the central and southern part of the territory. Without question, ideology was during these two centuries an especially important tool in maintaining power structures.

An examination of metaphor as it is found in Sumerian language shows that it can be successfully analyzed according to Conceptual Metaphor Theory. The Conceptual Metaphor Theory was presented in the pioneering work in the field of Cognitive linguistics *Metaphors we live by* (Lakoff and Johnson, 1980). In contrast to the traditional description of metaphor as a poetic device, Cognitive linguistics considers that metaphors consist in the understanding of an abstract concept, called the *target domain*, in terms of a concrete concept, called the *source domain*. One of the most discerning insights of Conceptual Metaphor Theory is that these concrete sources for abstract targets fall into patterns, conventionally represented with the capitalized formula X IS Y.

In this poster some conceptual metaphor themes such as GOOD IS HIGH, BODY IS A CONTAINER FOR EMOTION, FEELING IS LIGHT, GOOD IS CLEAN/WHITE, HUMAN/DIVINE IS ANIMAL, HUMANS ARE METEOROLOGICAL PHENOMENA and HUMANS ARE TREES will be discussed, with a particular focus on the royal inscriptions and hymns of the Isin and Larsa period. As it will be shown, all of these Conceptual Metaphor patterns are, by means of different strategies, related with the conceptualization of power.

Mynarova, Jana – Zemanek, Petr (Czech Institute of Egyptology, Faculty of Arts, Prague)

Dealing with Antiquities: The Future of the Old Assyrian Collection in Prague.

In 2016, a new research project entitled *Analysis, description and archivation of aggregate information on properties of cultural heritage artefacts and usage of such data in restoration, conservation and research* (DG16P02M022) started at the Faculty of Arts, Charles University, the

National Museum, and the Institute of Theoretical and Applied Mechanics of the Academy of Sciences, Czech Republic, sponsored by the Ministry of Culture of the Czech Republic. It is one of the main aims of the project to design and create a system of documentation, as well as an analysis of artefacts based on the utilization of computer-aided visualization and documentary methods. The resulting digital models will be accompanied by a set of supplementary information, accessible by means of a database and annotated with meta-information. At present a series of non-destructive methods of analysis are carried out with the resulting data undergoing further historical, archaeological, and linguistic analyses. An integral part of the project is to analyze the Old Assyrian cuneiform documents kept in the Prague collections from the perspective of palaeography. Modern documentation techniques (such as 3D scanning, radiography, and computer tomography) will allow us to pay special attention to the technical issues of the cuneiform writing, as well as idiosyncrasies and/or consistencies of the scribal practice. The main goal of the proposed poster is to present the palaeographical part of the project.

Pallavidini, Marta (Freie Universitaet Berlin / Katholieke Universiteit te Leuven)

A Cognitive Approach to the Study of Political Metaphors in Hittite Texts

In Hittite texts some concepts related to the political discours are expressed metaphorically, in particular concept regarding phases of political life, the relations among the lands and their kings, the idea of inland and overseas, the characteristics of the Hittite king, political, military, and personal events. The metaphorical expressions are based on verb or expressions of motion; involving body parts; recall the comparison between a person and an animal; describe the concepts of life and death; concern the lexicon of the family and relatives.

These metaphors are not to be considered figures of speech but as expressions of a system of thinking, i.e. as conceptual metaphors (for the so called *Conceptual Metaphor Theory* see Lakoff – Johnson, *Metaphors we live by*, 1980) and the expressions that we find in the documents as their linguistic manifestation (for the approach of metaphorical expressions in discours see Semino, *Metaphor in discourse*, 2008).

The research questions are the following:

1. Which political metaphors are attested? How are they structured?
2. How do they dependent on context, language, and/or genre?
3. Which metaphors are of Hittite origin?
4. Which functions do they have?

The answer to those questions focuses on 3 goals: identification, classification and description of the metaphorical expressions; analysis of their functions; description of the changes in their use in relation to the genre and through time.

The working method is the *Metaphor Identification Procedure* (MIP) (see Pragglejaz Group “MIP: A Method for Identifying Metaphorically Used Words in Discourse”, *Metaphor and Symbol* 22, 2007, 1-39) developed by the so-called Pragglejaz Group. The procedure counts three phases: Reading of the texts, to understand their general meaning; identification of the lexical units; description of every unit and of its meaning in different texts and contexts.

Two further working tools are provided for this study: the so-called *Deliberate Metaphor Theory* developed by Steen and its school (see e.g. G. Steen, “From three dimensions to five steps: The value of deliberate metaphor”, *Metaphorik* 21, 2011, 83-110) that introduces in the study of conceptual metaphors the dimension of the communication; and the work of Kövecses *Metaphors in Culture: Universality and Variation* (published in 2005) about the metaphors that are universal and the ones that are related to a specific culture. The relevance of this research project is that it is innovative, interdisciplinary, and accurate in the methodology.

Touillon-Ricci, Mathilde (British Museum, Department of the Middle East, London)

Individuality and Identity in Cuneiform: Personalising Economic Documentation from the 21st and 20th Century BCE

Individuality and identity in cuneiform are analysed through the study of two key corpora: first, the institutionalised cuneiform production of Neo-Sumerian scribes in Southern Iraq, traditionally portrayed as the archetype of professional state bureaucracy; second, the practical documentation of Old Assyrian merchants produced along the trading routes linking Mesopotamia and Anatolia, seen as archetypal of non-professional literacy.

The research aims to further our understanding of the material aspects of writing beyond the documentary nature and historical value of texts, and to develop our insights into literacy and the transmission of knowledge. Considering the artefactual value of inscribed objects, palaeographic and diplomatic analysis are undertaken as to provide new sources to support existing archaeological and historical knowledge of ancient Mesopotamia. Reaching new layers of information through the study of features such as character forms and formations or manufacturing techniques, the project will potentially provide new evidence about literacy and idiosyncrasy in writing, as well as new methodologies of investigation. This poster will introduce the project, discuss its approach and perspective, and present some preliminary results.

Volpi, Luca (Sapienza Università di Roma)

Dealing with Ancient Excavations: The Final Stage of the “Royal Cemetery” of Ur in Woolley's Fieldnotes

Excavations at Ur, conducted by Sir L. Woolley between the '20s and '30s of the XX century, immediately attracted the attention of scholars of Near Eastern Archaeology and non-experts.

The discovering of the so-called “Royal Cemetery” is one of the most exciting; the necropolis is located in the south-eastern part of the sacred area of Ur and most of the burials presents elite signs and symbols: in terms of grave goods, because of the built structure of some of these graves and the collective death rituals that were carried out in some tombs considered as “royal”.

From a chronological perspective, the oldest tombs belong to the Jemdet Nasr period. The largest group of burials is rather dated from ED IIIA period, encompassing 660 graves in Woolley's reconstruction, to the ED IIIB period. This is the phase of to the so-called “Royal Tombs”.

Finally, there are two additional burial groups: those so-called “Sargonid” graves, the latest according to Woolley, and a small group of graves belonging to the period of the “Second Dynasty of Ur”. In terms of relative chronology these are between the ED period and the “Sargonid” period.

A reconsideration of the relative chronology of the cemetery were made by scholars such as B. Buchanan, H.J. Nissen and S. Pollock, who, despite proposing very different dating, pointed out the existence of a burial phase belonging to the last centuries of the III Millennium B.C.

This work aims to re-analyze the burials from the “Royal Cemetery” of Ur belonging to this terminal phase of the III Millennium B.C. Priority will be given to stratigraphy and material culture, trying to provide a sequence of post-Akkadian/neo-Sumerian phases of the necropolis. The documentation mostly consists of the original writings of Sir L. Woolley and the objects kept in the British Museum of London.

Therefore, the study proposes to fix and analyze critically the documentation related to the burials in question and to provide a ceramic sequence and a sequence of the most important materials found within these burials, comparing them with the sequences available from recent excavations, and proposing an updated classification of this post-Akkadian/neo-Sumerian phase of the “Royal Cemetery”.