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66. RAI | FRANKFURT | MAINZ 2022

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ABSTRACTS

ALHOULI, KHULOUD & OSSAMA KHALIL

MLEIHA: A PRE-ISLAMIC CULTURAL TRADE CENTER IN THE SOUTH-EAST ARABIAN PENINSULA

JULY 29, 10 – 10.30 AM, ROOM P2

Mleiha is located in the Central Region of Sharjah, UAE, to the east of Jebel Faya. The region is distinguished by a rich assemblage of archaeological sites ranging in date from the Paleolithic to the Islamic period, as well as an uninterrupted occupation since the Neolithic. The area of Mleiha in particular shows Neolithic and Bronze Age occupations, specifically on the slopes of Jebel Faya. The Iron Age period, early and mid-1st millennium BCE, is particularly well represented and shows a sophisticated approach to water procurement through falaj technology, which allowed cultivations in a region whose climate was similar to the present one. In addition to this, the domestication of the dromedary triggered the development of an extensive network of trade routes crossing the Arabian Peninsula. Ceramic imports from the Mediterranean, North Africa, Western Asia, Mesopotamia, Iran and India is a proof that the site was at a crossroad of important trade routes. The largest number of Rhodian amphorae recorded in the Arabian Peninsula were found at Mleiha, where silver tetradrachm coins imitating those of Alexander the Great were also struck. Large number of alabaster vessels, as well as locally produced calcite imitations of those vessels, and inscriptions in Zabur script – the only found outside of Yemen – are evidence of important contacts and exchanges with the southern regions of the Arabian Peninsula. This paper will represent testimony of Mleiha cultural contact during the Late Pre-Islamic period, represented by the material remains found at the site by the Sharjah Archaeology Authority. The intensification of the use of the land and of trade networks, bringing with them long distance contacts, allowed Mleiha to develop and to become a trade hub, showing contacts with India, Iran, East Africa, the Middle East and with the Mediterranean basin. The minting of coins, the evidence of rich imports, the monumental tombs, and the large palaces discovered at the site are witness to the existence of elites that directly enjoyed power and wealth derived from the control of trade routes in the region and beyond. Bilingual inscriptions point to the positioning of this civilization in an international context where Aramaic was the lingua franca. Continuing excavations and study at the site will improve our knowledge and understanding of this civilization and its cultural contact it played in the ancient world.

ABBAS ALHUSSAINY

THE WEST OF DIWANIYA SURVEY (SOUTH OF IRAQ), SEASON 2020

JULY 28, 9.30 – 10 AM, ROOM P4

This area is a part of Mi-Enlil-Arahtum survey, called by this name because these are the ancient names of two branches of the Euphrates river which are attested in cuneiform sources. In 2020–2021, we surveyed the archaeological sites in the district of AlShafiayah, which is located about 7 km in the west of the city of the center of Diwaniyah. The survey starting from Tell Zwatah, then the area around it including Jamdet Salman, Tell AlAbtan, Ishan Abu Shawer, Al-Ramahiyah, Ishan Khnezrat and another sites in this area, which dated back to periods from second millennium until the late Islamic time. The aim of the survey is – to reveal the real total number of all the sites which are lying along the ancient river courses. I have to add here that the area has never been surveyed before. The area of the archaeological survey is occupied with many villages and the surfaces devoid of elevations. This surface is easily characterized by its symmetrical structure, level and gradual slope from the northeast to the southwest. Different type of archaeological finds was collect from the surface of the sites including pottery, glass, shells and metal.

ANDERSON, TALAH

ENTER THE CROWN PRINCE: REVISITING THE SEVENTH CENTURY BC ENCOUNTER BETWEEN ASSYRIA AND EGYPT

JULY 28, 2.30 – 3 PM, ROOM P 2

The encounter between the Assyrian Empire and Egypt in the seventh century BC has been understood as a transformative moment for the visual representation of Assyrian royal ideology. Exposure to Egyptian representational practices and the ideology it articulated helped to reshape how Assyrian kingship was presented, not least through the palace reliefs at Nineveh and monuments erected at the periphery of the empire. Problematising this notion, my paper re-examines the impact of intercultural contact between Assyria and Egypt as expressed through the famous victory steles of King Esarhaddon (r. 680 – 669 BC) from Zincirli (ancient Sam'al) and Tell Ahmar (ancient Til Barsip). While previous studies have argued convincingly that the steles' primary function was to convey political messages about the might of the Assyrian king to the cities they

were erected in, my discussion centres on the role that the crown princes – Assyrian, Babylonian, and Egyptian – play in the compositions and in late Assyrian royal ideology, to propose that the steles witness the imposition of an Assyrian model of rulership on Egypt, independent of ideas about the appropriation of Egyptian traditions.

ANGEVIN, RAPHAËL

THE COMMUNITY THAT WASN'T: A COMPARATIVE ANALYSIS OF THE NINEVITE V AND «POST-URUK» EUPHRATES CANAANEAN BLADE TRADITIONS (EJ 1-2, 2950-2600 BC)

JULY 25, 2.30 – 3 PM, ROOM P 3

In Early Urban Northern Mesopotamia, the study of the canaanean component of lithic technical systems led to the definition of a „World technological System" which blurred the most obvious peculiarities of chipped-stone industries. Inside this large canaanean koine, it is however possible to perceive original technical traditions which partly cut across the cultural groups already defined by the study of other archaeological materials such as ceramics. In this poster, we will try to highlight the systemic parameters that distinguish the cultural facies of the Ninevite V Culture and the "Post-Uruk" Euphrates traditions during the first third of the IIIrd millennium BC. Through a comparative analysis of their assemblages, this work will seek to specify the variability of the lithic industries belonging to the vast canaanean koine of Northern Mesopotamia. By means of the examination of the raw material acquisition, the debitage organization, the blade blanks morphology, the retouch types, and the functional destination of the canaanean tool-kits, it becomes possible to discriminate two relevant technical traditions inside the Long Blade Technology whose products were knapped by pressure with a lever but whose technical modalities and finalities appear clearly distinct.

ANOR, NETANEL

GOD ENUMERATIONS IN PARA-LIST SOURCES

A variety of cuneiform sources list deity names in a systematic and structural manner. Most prominent among these sources are the god-lists', which are scholarly composition that list deity-names according to the structure and principles of the cuneiform lexical tradition. But, as it happens, god-enumerations are also introduced in a large range of additional sources, external to the 'god-lists'. These sources are usually composed for the purposes other than taxonomy, such as myth, liturgy, cult, or administration. They nevertheless introduce god enumerations in a systematic, repetitive, and often fixed order, which reveal a great deal of information concerning the roles of deities and their hierarchy within pantheons. This paper hence aims to present an outline of this second type of god-enumerations and offer a first definition of this genre of literary element. A survey of the sources featuring the god-enumerations will also be presented by this paper. These two preliminary steps hence aim to lay ground for future analysis of the god-enumerations, an analysis that can offer new insight concerning the alignment and structure of the ancient pantheons in Babylonia.

ARROYO, ANA

FORGING A KINGDOM, CONTROLLING WATER. HITTITE WATER MANAGEMENT IN THE CONTEXT OF THE ANCIENT NEAR EAST

One of the characteristics of ancient Near Eastern societies is how political power managed water. Examples of this control range from Sumerian irrigation canals to Neo Assyrian stone channels. Within complex polities, people might have had free access to water from rivers and springs for their personal consumption without the need of any especial waterwork. However, large hydraulic structures mostly intended for productive uses for the entire community were constructed and maintained by the central authority. Moreover, some of these structures were linked to an inscription or a relief that, at least, displayed the name of the ruler who ordered its construction. This was also the case in the Hittite culture. In fact, water management was one of its most outstanding characteristics. Both texts and archaeological remains point to the

existence of a varied typology of waterworks. Besides, at least for two of its cities – Ḫattuša/Boğazköy and Šarišša/Kuşaklı – can be stated that their foundation or development were linked to ensure water supply. Even more, some structures related to water include an inscription in Anatolian hieroglyphs that mentions the authority involved in its building. The way in which the Hittite kingdom both implemented and developed hydraulic structures for being used by the population has many traits in common with other ancient Near Eastern polities, but, at the same time, has its own particularities. Some Mesopotamian waterworks have not been found in the Hittite land, and vice versa, some Hittite hydraulic structures have not been found in Mesopotamia. This paper aims at analizing how water management was a crucial component of ancient Near Eastern polities and focuses on examining, by comparison, first, how it was used by Hittite kings as a critical element of governance as well as for promoting their image and, secondly, the particularities of Anatolian waterworks.

BAAKLINI, ADONICE-ACKAD

THE INFLUENCE OF THE ASSYRIAN CULTURE IN THE IRON AGE NORTHERN LEVANT: AN ARCHAEOLOGICAL OVERVIEW

JULY 26, 2 – 2.30 PM, ROOM P2

Assyrian-style artefacts and architecture dated from the Neo-Assyrian period (934 – 610 BC) have been unearthed throughout the Near East for many decades. These remains were traditionally considered as a clue of the physical presence of the Assyrians and the consequence of the Assyrian cultural imperialism which lead to the phenomenon of the "Assyrianization". However, nowadays, new research tends to mitigate that point of view, giving new hypothesis for the presence of these remains, especially in regions far from the Assyrian core. If many scholars addressed that issue for the Southern Levant, and, to a lesser extent, Southern Anatolia, there are very few studies for the Northern Levant, although it is a very important and strategical area, with, for example, the powerful kingdoms of Hamat and Damascus or the rich Phoenician cities. Consequently, this paper proposes to study the Assyrian-style remains in the Archaeological sources from the Northern Levant – essentially metal ware, ceramic, glyptic, monumental buildings, but also earthen figurines or amulets. The analysis of that material allows to answer the key question of its signification. Instead of exclusively linking these remains with the Assyrian occupation of the territory or the "Assyrianization", it appears that other phenomena have to be considered for the spread of the Assyrian culture, as the elite emulation or the local and sub-regional interactions.

BÁCSKAY, ANDRÁS

MEDICAL-MAGICAL CYLINDER AMULETS

Applying cylinder amulets inscribed with incantation is an attested practice in descriptions of the Assyrian and Babylonian healing rituals and this object can be find in the archaeological material. My recent project aims to collect and analyze the relevant medical texts as well as the amulets. In my presentation i would like to report the current state of this research and to demonstrate some preliminary results.

BARBER, JOSEPH

WALK ABOUT THE CITY AND SEE ITS WALLS: AN ECHO OF THE EPIC OF GILGAMEŠ IN PSALM 48?

The opening of the Babylonian Epic of Gilgameš invites its audience to climb the wall of Uruk, to walk about the city, and to view its great monuments (SBV I, 13–28). This city, built by the antediluvian sages and rebuilt by the Epic's namesake king, has been interpreted in this passage as representing the great everlasting fame of Gilgameš, the enduring feats of innumerable generations of humanity, or indeed as standing for the monumental Epic itself. This paper examines a case of cultural contact in the form of an apparent echo of these lines in Psalm 48, which praises God in part by inviting its audience to walk around and examine the city of Zion (Ps. 48, 13–14). I approach the question of intertextuality with a set of strict criteria for determining whether the psalmist could be referring, deliberately or otherwise, to the Epic of Gilgameš. On the basis of discussions of Mesopotamian and Biblical allusion by Zevit(1) and Wisnom,(2) I focus on cases of shared and cognate phraseology which might suggest direct allusion, as well as questioning how prominent and pervasive the echo is, how well it fits in the recipient text, and how additional meaning is generated by it. From this I conclude that this echo likely represents not only a conscious allusion, but also a case of literary competition, wherein the psalmist shows the superiority of his God over Gilgameš, his city over Uruk, and his Psalm over the Epic. References: 1. Zevit, Z. (2017). Subtle citation, allusion, and translation in the Hebrew Bible. Sheffield. 2. Wisnom, L. (2020). Weapons of words: Intertextual competition in Babylonian poetry: A study of Anzū, Enūma eliš, and Erra and Išum (Culture and history of the ancient Near East ; v. 106). Leiden ; Boston.

BARSACCHI, FRANCESCO & GUILIA TORRI

"GREAT FESTIVALS" AND "REGULAR FESTIVALS" IN THE HITTITE CULT CALENDAR

In the large number of festivals recorded by Hittites sources, the existence of two distinct typologies of religious ceremonies defined with the sumerograms $EZEN_4.GAL$, "great festival", and $EZEN_4.SAG.UŠ$, "regular festival", stands out as a particularly relevant feature. In his edition of the KI.LAM festival, I. Singer argumented in 1983 that with the term "regular" the Hittite scribes defined the standard version of a festival, performed on an annual basis as part of a rigidly organised cult calendar. The expression "great festival", when referred to the same ceremony, would have been used to indicate a distinct version of it, perhaps more extended, to be celebrated only in certain years on particular occasions.

Since then, this interpretation has generally been accepted by the scholars, but a systematic investigation of the two expressions, conducted through a close examination of the textual sources, still has to be undertaken. In the present paper, the authors will reconsider the problem, focusing in particular on the festivals that are recorded in the sources both as $EZEN_4.GAL$ and as $EZEN_4.SAG.UŠ$, such as the KI.LAM festival and the festival of the ḫešta- house (attested in both forms in the shelf list KUB 30.68), redefining the meaning of the terms GAL and SAG.UŠ when applied to festival descriptions and their significance for the classification of the ceremonies whithin the Hittite religious calendar.

BAULINA, KATERYNA

PROJECTION AND COMPARISON OF THE HIGHEST OFFICE IN THE ASSYRIAN ROYAL COURT FOR THE FORMATION OF THE „SECOND AFTER THE KING" IN THE ACHAEMENID EMPIRE

JULY 27, 10 – 10.30 AM, ROOM P2

The Achaemenid empire marked the final stage in the development of the history of Ancient Near East civilizations and was formed on the foundation of the Assyrian and Babylonian traditions, by borrowing some aspects of the royal organizational and managerial sector. The empire was ruled by a complex bureaucratic system. All ways of governing the country converged to the royal palace, to senior officials, whose civilian positions were intertwined with military duties. My work investigates the consideration and comparation between the titles of officials who held the highest military ranks and through sources analysis I will present my own vision about evolution and transformation of Assyrian's title „turtan" to Achaemenid's „second after the king" position.

BERTOLINI, LUDOVICA

INFLUENCE, SIMILARITIES, OR NEGOTIATION? SOME REFLECTIONS ON THE PRESENCE OF SUMERIAN LITERARY TEXTS IN UGARITIC ARCHIVES

JULY 29, 11.30 – 12 AM, ROOM P3

During the archaeological excavations that have interested the ancient city of Ugarit, a modest amount of Sumerian literary texts has been unearthed. They were scattered in various archives kept in private buildings that, during the Late Bronze Age, used to be the seat of administrative, religious or economic activities. It is well known that the Sumerian language was not extensively employed anymore in written documents and that it had also been abandoned as a spoken language already centuries before. However, as is visible for other centres in the same period, a small number of literary texts and incantations were still considered to be useful educational tools in the formation of the young scribes, to provide them with an overall knowledge of Sumerian. The use of lexical lists was, of course, one means of achieving such a scope; however, it is more than likely that learning some literary composition may have provided the students with a better knowledge of the language. It must be noted, in addition, that

many of the sources had already been provided with an interlinear translation into Akkadian, the so-called lingua franca of the Late Bronze Age, fitting even better the educational purpose of these didactic tools. The present paper aims to critically analyze the possible implications of the reception of a group of Sumerian traditional compositions from the Old Babylonian period in a western centre. The reception of foreign traditional compositions is not unconscious. There are strategies that communities adopt to assimilate such alien traditions without endangering their own cultural identity. Late Bronze Age Ugarit, which was at the crossroad of a multitude of political and cultural entities, might represent a case study to explore the cultural negotiation carried out between local and foreign traditions.

BIGOT, CÉCILE

US AGAINST THE OTHERS? HOW THE FIGURE OF THE ENEMY WAS BUILT UP IN THE MIDDLE-ASSYRIAN ROYAL INSCRIPTIONS (FROM AŠŠUR-UBALLIṬ TO ERIBA-ABAD II)

JULY 27, 9 – 9.30 AM, ROOM P4

My contribution proposes to explore the taxonomy of the enemy in the Middle Assyrian royal inscriptions, in order to better understand the stylistic and rhetorical construction of an ideal figure able to highlight a Middle Assyrian identity. First and foremost, I wish to analyze and catalog the literary tools (stylistic in particular) that the royal inscriptions use to represent the enemy, and to define which "pattern of the enmity" is depicted in these programmatic texts, showing how it evolves in time. As a result, I will be able to highlight an ideal type of the enemy, which appears to be more complex than it seems at first sight, particularly because the frontier of Assyria itself is mobile on a diachronic level. Furthermore, I will show how we can find a variability of "otherness", analyzing the different typologies of relations through which Assyria expresses its attitude and position with strangers, "enemies" or neighbours on the international and diplomatic scene. In addition, I will show how "the Other" is not at all "unknown" by Assyrians, in spite of the rhetorical attempt to make the enemy appears strange and foreign. Regular contacts with foreign territories (thanks to diplomacy and military intelligence for example) are implicit throughout the texts, even though the scribal tradition prefers to hide them. Above all, the Other can quickly become Ours, through the phenomena of cultural integration, be it by military capture or predation. This phenomenon is confirmed by recent archaeological studies, thanks to the ceramic and architectural record (in sites

such as Tell Barri, Kurd Qaburstan, Tell Sabi Abyadh or Satu Qala). Last but not least, I wish to discuss an often underestimated aspect of the relationship with the enemy in the Middle Assyrian royal inscriptions called the "positivised enemy", that is, the transfer of the figure of the enemy into an ally, when it comes to the call for maledictions in the divine timeline.

BLASWEILER, JOOST

THE KING OF KUSSARA MADE "THE SONS OF THE CITY NESA MOTHERS AND FATHERS

JULY 26, 9.30 – 10 AM, ROOM P2

The king of Kussara made "the sons of the city Nesa mothers and fathers" An example of how ruling clans merged in Central Anatolia. In the Anitta text it is told how the king of Kanesh was defeated by a king of Kussara. This Anatolian kingdom was probably located northeast of Kanesh. The expression "making the DUMU MES of the city of Nesa mothers and fathers" is often translated that king Pithana treated the inhabitants of Kanesh respectfully. The explanation is insufficient: to make "father and mother" points to an adoption of the Kussarian king as "son" by the old clans and the (important) inhabitants of Nesa. Several times Kanesh was conquered by kings from different parts of Anatolia, such as Zalpuwa and Harsamna during the Bronze age. The iqqāta texts show that the king of Harsamna was also described as king of Kanesh. One may wonder what cultural influence occurred through the rule of royal clans, who did not descend from the land of Kanesh. It is noteworthy that Anitta, Pithana's son, manifests himself exclusively as king of Kanesh and not as a king of Kussara in the Anitta text.

BRANDES, TIM

WAGONS, WEAPONS AND VARIA – THE CUNEIFORM TEXTS FROM AREA I (HAFT TAPPEH)

JULY 28, 11.30 –12 AM, ROOM P3

The site of Haft Tappeh is known through the excavations of Ezatollah Negabhan, in which a large number of cuneiform tablets and fragments have been found. The

following excavations under the direction of Behzad Mofidi-Nasrabadi have brought to light more than 600 additional clay tablets and fragments. This find consists of administrative texts, all of which originate from a building complex in the south of the ancient city area (Area I). The textual material can be dated to the early middle-elamite period and provides additional insight into the economy, administration, and social structure of Haft Tappeh. The textual finds from Area I have now been edited for the first time in the the project „digital edition of the cuneiform texts from Haft Tappeh (Iran)" at the University of Mainz and are currently prepared for publication. The lecture will provide an overview of the results of the project.

CARAMELLO, SARA

TRAVELLING PHYSICIANS - THE ROLE OF MEDICINE AS A MEAN OF CONTACT IN THE ANCIENT NEAR EAST DURING THE LATE BRONZE AGE

JULY 27, 12 –12.30 PM, ROOM P4

The large number of cuneiform tablets from the Late Bronze Age royal archives provides information about the international diplomatic relations and attests a large-scale gift-exchange phenomenon. Together with raw materials and luxury goods, also various specialists could be sent "on demand" to foreign courts, where their skills were required. Therefore, in parallel with the classic gift-exchange, a "theoretically temporary" human gift-exchange took place, and Egyptian and Near Eastern specialists were considered, requested, and valued just as a rare and precious luxury good. These exchanges most likely also implied knowledge-exchanges. If the "physical" human-exchange itself was intended as temporary, as the specialists were expected to return home, sooner or later, the "intangible" knowledge-exchange was enduring, but, unfortunately, also more difficult to prove and analyse. In this temporary and human gift-exchange, physicians represented one of the most requested categories of specialists. They could be sent in order to visit (and possibly heal) the king himself or an ill member of the royal family or of the court, after the failure of the palace physicians. Whereas the concept of human and temporary gift-exchange can be applied only to the physicians themselves, a more lasting knowledge-exchange can be supposed as a consequence of these people's movements and contacts. Despite the lack of information, it is licit to hypothesize that the court physicians were very interested in foreign (and probably more successful) medical practices. If a physician was 'kindly invited' to stay for

months at a foreign royal court, everything was probably organized in order to extend as long as possible his stay, and to favor interactions and exchanges between the court physicians and the foreign one, creating a sort of "international" medicine stage. The acquisition of new techniques and treatments was a prestigious and remarkable additional value: whereas the physicians' exchange itself can be considered temporary, the exchange of medical notions converges into the classical 'gift exchange', because of its value and durability, but with the peculiar aspect of the immateriality of the gift. The aim of the present work is to investigate the dynamics and to find evidence of these multi-level exchanges that deeply influenced the relations among the royal courts of the Late Bronze Age.

CECCARELLI, MANUEL

ONLINE DATABASE OF DIVINE EPITHETS IN SUMERIAN LITERARY TEXTS AND ROYAL INSCRIPTIONS

JULY 28, 2 – 2.30 PM, ROOM P4

This paper aims to give an outlook on my research project on Sumerian divine epithets. The principal goal of the project is to create an online database of Sumerian divine epithets from a corpus of ca. 650 previously translated literary texts and royal inscriptions from the Old Sumerian to the Old Babylonian period (ca. 2500 – 1600 BCE). The epithets will be collected in a SQL database. Each epithet's attestation will be recorded in a separate record so that their distribution in different genres and periods can be statistically evaluated. The records will contain information on the epithet (e.g. translation, anthropomorphic/non-anthropomorphic, semantic field, divine aspect, grammatical structure, internarrative reference) as well as information on the attestation (e.g. source, deity's name, deity's sex, text genre, period, text's function, purpose of the passage, nature of the passage ['narrative' vs. 'appeal to a deity']). The database will be uploaded with an own site on the server of the University of Leipzig and will be designed to allow an efficient system for cross queries which consents the easy extraction of information. As a case study, the project will investigate the epithets of Ninurta/Ninĝirsu, analysing their grammatical structure and the relationship with their context. Once retrieved from the database, set of data like 'divine aspects' (e.g., warrior, authority) or 'semantic field' (e.g., human, animal, astral) may be easily evaluated by the means of statistics in order to analyse the distribution in different texts and periods. Network analyses will show whether certain distribution patterns are discernible. The project has been funded by the European Commission in the framework of the Marie Skłodowska-Curie Actions, and will start in October 2022.

CHARPIN, DOMINIQUE

NEW EPIGRAPHIC DISCOVERIES AT LARSA (2021 SEASON)

JULY 27, 11.30 –12 AM, ROOM P3

The Fall 2021 campaign in Larsa made progress on three areas: · the discovery of the canal network in the city; · the continuation of the excavation of a large building (B50) near the Ebabbar, where inscribed bricks dating from king Sin-iddinam were discovered; · the excavation of a large house (B49) that archival documents with numerous sealings have identified as the residence of Etellum, the grand vizier (sukkal-mah) of kings Gungunum and Abi-sare. All these discoveries allow a profound renewal of our knowledge about this capital from the last third of the twentieth to the middle of the nineteenth century BC.

CHEN, YI SAMUEL

ACQUISITION OF SKILLED PEOPLE FOR URBAN AND REGIONAL DEVELOPMENT IN NEO-ASSYRIAN IMPERIAL EXPANSION

JULY 25, 2.30 – 3 PM, ROOM P2

The Neo-Assyrian Empire was an unprecedented time of urban and regional development in Mesopotamian history. The Assyrian rulers initiated and carried out a variety of urban development projects, including the construction and renovation of palaces, temples, armories, citadels, canals, and cities. Such undertakings required not only a large labour force but also substantial numbers of skilled workers or artisans. At the same meantime, regional activities, especially military campaigns, demanded trained or specialized forces. How and where did the Assyrians acquire the skilled people needed for various forms of urban and regional development inside and outside of the heartland of Assyria? This paper seeks to analyse relevant textual sources – royal inscriptions, administrative texts, and state correspondence – from the Neo-Assyrian Empire in order to identify means and locations for acquiring skilled people, especially through the empire's contact with other parts of the Ancient Near East via imperial expansion. Archaeological evidence is also relevant be investigated for this purpose as well. For purposes if comparison, evidence of the acquisition of skilled people for urban and regional development in other Mesopotamian historical periods, such as the third and second millennia BC, will also be explored.

CIANFANELLI, ELISABETTA

CRAFTSMEN IN THE EBLA TEXTS: PROFESSIONAL CONTACTS DURING THE 24TH CENTURY BC

JULY 25, 2 – 2.30 PM, ROOM P2

The texts from Ebla Palace G archives are an important written source of detailed information about Syria in the III millennium BC. Within this exceptional documentation, it is possible to find traces of cultural contacts between Ebla and other kingdoms: the impressive quantity of toponyms recorded in the administrative texts shows the extension of Ebla's political and commercial contacts, ranging from Syria and Mesopotamia to far-off countries, such as Anatolia and probably Egypt. Moreover, these texts document various groups of people coming from other kingdoms, either passing through the Ebla territory to reach other destinations or actually residing there. Among these people, there are a significant number of craftsmen. Craftsmen are some of the main actors within cultural contacts, who not only hold linguistic influence but also promote exchanges of material culture and crafting techniques. Therefore, this paper will firstly provide an overview of the various craft professions attested in the administrative Ebla texts, then it will focus on carpenters and smiths, while taking into consideration both the craftsmen coming to Ebla from abroad as well as those going abroad from Ebla. The main aim is to highlight the political background that fostered exchanges of craftsmen as well as clarify the types of work for which these craftsmen were hired and why they were actually moving from one country to another.

COLOMBO, NOEMI

THE EPIC OF INANA GASANYA IN THE III AND II MILLENNIUM FROM URUK TO HATTOUSA

JULY 26, 10 – 10.30 AM, ROOM P2

The Epic of Inana Gasanya have been composed over several centuries, places and languages as evidence of how strong and widespread the cult dedicated to this Dingir was. Inana is the main protagonist of Balbale, Zami, Tigi, Ulila and other literary and musical compositions written at different times in a vast area extending from southern Iraq to Turkey and Syria, coinciding with the ancient cultures of the Sumerian, Hittite and Hurrian. The purpose of my work is first of all to reconstruct the coherent sequence of the different episodes that make up her Story; then, to show how the

different narratives of specific episodes and of her overall history as well as the peculiar characteristics of her character, depend on the peoples who produced and disclosed them. Starting from Balbale's Oath of Women, Lubigu lubigu lubigu, Dumuzid-Inana B [Ni 2489 (SRT 31)], I have compared metric and literary structures of more than thirty texts available in transliteration, both in Sumerian and Hittite languages, highlighting, as far as possible, the original syntagms and formular style, the successive interpolations, replacements and additions introduced over time to the narration of Inana's deeds and to her visual representation. Of course, like any epistemologically correct research, I have come to tentative conclusions that are open to further contributions as new textual and archaeological discoveries enrich our knowledge. Hoping that archaeological research, in all its forms, could restart as soon as possible in places unfortunately tormented by armed conflicts.

CSITÁRI, PÉTER

THE PRICE OF FREEDOM: THE REDEMPTION OF GEME-ENINNU

JULY 28, 9 – 9.30 AM, ROOM P3

The topic of the presentation is the NSGU 184 di til-la document from the city of Ur III Ĝirsu. The legal text records the liberation/redemption of a servant girl named Geme-Eninnu from her master Lu-Utu. This redemption procedure was managed by the palace (the ensi) in the year of Šulgi 47. With the help of the Ĝirsu administrative texts at our disposal, it is possible to examine the economic and social background of this redemption process. In my presentation, I will mainly try to answer the following questions: how Geme-Eninnu became Lu-Utu's servant, what motivated the ensi to redeem the freedom of the servant girl, what conditions had to be met for this redemption, how the redemption process was managed, what compensation Lu-Utu received for the loss of his servant, and ultimately what happened to Geme-Eninnu after she gained her freedom how changed this procedure her life.texts as well as the amulets. In my presentation i would like to report the current state of this research and to demonstrate some preliminary results.

DAYTON, JOHN

ASHURBANIPAL'S LIBRARY OF ALEXANDRIA

The vision of a great library safeguarding all human knowledge has become a mythical archetype of literate societies. This study will examine some key elements in the generation of the archetype in antiquity: the libraries of Ashurbanipal and Ptolemy. We have Cyrus' conquests to thank for stimulating Greek interest in Mesopotamian antiquity. The material of the "Cyrus myth," was transmitted through Herodotus and Hellanicus, Ctesias and Xenophon, eventually spurring Alexander's ambitions, which led to a temporary fusion of the Hellenic and Perso-Babylonian worlds. Conflated recollections of the Neo-Assyrian Empire were transferred along with the "Cyrus" material, and we see Ashurbanipal represented as Sardanapalus in Herodotus (2.150) and in the Assyrian history of Ctesias reproduced in Diodorus (92.23–27). These traditions were likely preserved in Babylon. The Hellenized Near East provided a second medium for transmission of Assyrian memories, through such authors as Berossus and Diogenes of Babylon. Specifically, memory of Ashurbanipal's library lingered among Babylonians and was transferred to the Hellenistic era (Beaulieu, Afterlife of Assyrian Scholarship in Hellenistic Babylonia, 2010). There is good reason to believe that Jewish populations acted as carriers of traditions between Persian/ Seleucid Babylon and Ptolemaic Egypt. The Letter of Aristeas of probably the early 2nd-cent. BC, the first text mentioning the library of Alexandria, states that many Alexandrian Jews had originated in the Babylonian captivity (identified as "Persian" by conflation, 35), and that many more had come as captives from Ptolemy's conquest of Judaea and Phoenicia, which means they had been returned from Babylon by Cyrus (13, 22–3). Many other details of the letter are apocryphal. The methodical collection procedure attributed to Demetrius of Phaleron resembles that of Ashurbanipal as we know it from Babylonian sources. The delegation to Jerusalem in quest of the Hebrew scriptures recalls Ashurbanipal's letter to Borsippa, and the committee of seventy scholars recalls that of the twelve Babylonian sages (Frame & George, New Evidence for King Ashurbanipal's Tablet Collecting, 2005). The Library of Alexandria as an archive of world knowledge is a mythical creation; the collection of the Mouseion was only one feature of a general scholastic institution (Bagnall, Alexandria: Library of Dreams, 2002). Demetrius' text-hunting is an activity better suited to Ashurbanipal. Memories of the great ruler and his library reached Alexandria through the Cyrus myth and later Hellenistic conduits and were elevated to mythical status.

DEBOURSE, CÉLINE & IRIS KAMIL

NEW VISIONS ON KINGSHIP IN LATE BABYLONIAN PRIESTLY LITERATURE

During the final centuries BCE, the Babylonian priests of Marduk engaged in the creation of new texts that reflected on events, which affected the temple, its deities, and its priesthood in the past, present, or future. The element that distinguishes this Late Babylonian Priestly Literature (LBPL) most markedly from older cuneiform writings is the active role played by priestly (and other non-royal) protagonists – hence its modern designation. Other pertinent motifs are the centrality of Babylon and Esagil, the supremacy of Marduk, and the ambiguous nature of kingship. Indeed, kings are no absolute heroes in LBPL, being portrayed as stereotypes of good and, more often, bad rulers who need to be guided by members of the priesthood. Such pitting of good against bad kingship by priestly powers may be observed in the Adad-šuma-uṣur Epic (BM 34104+). This historical-literary text depicts how an enigmatic Babylonian elite chose a king worthy of Babylon's throne to rebel against Tukulti-Ninurta I's reign of terror. Through the lens of its LB author(s), the epic gives a close insight into what were considered to be the moral obligations of kings vis-à-vis Babylon and its human and divine inhabitants. In this paper, we will give an overview of the corpora and concepts of the LBPL, with a focus on how this literature presents new visions on kingship that reflect the hopes and fears of the Babylonian priestly elite in Hellenistic times.

DEGRADO, JESSIE

AMBIVALENT SPOILS: ASSYRIAN GODNAPPING AND CULTURAL HYBRIDITY

Assyrian kings regularly kidnapped divine statues from rebellious client states or provinces and ransomed them in return for political submission. Cogan (1974) initially conceptualized godnapping as a real world adaptation of the literary motif of divine abandonment. Under this interpretation, Assyrian kings blithely manipulated the cults of conquered nations for their gain. More recently, Shana Zaia (2015) has pointed to a significant flaw in this analysis. In focusing on the diplomatic aspects of

godnapping, scholars have overlooked the fact that Assyrian kings and scribes likely recognized the divinity of these statues. Improper treatment of kidnapped statues could, then, lead to disastrous consequences. This exposes a fundamental tension in Assyrian representations of godnapping: do the gods arrive in Assyria as captives or of their own free will? Drawing on Homi Bhabha's conceptions of cultural hybridity and imperial ambivalence, I argue that the tension is discursively productive. At times, the mechanism of despoliation is eclipsed by a universalizing vision in which the foreign gods are integrated into the Assyrian religious world. In these instances, they are presented as honored guests of the god Aššur, visitors to Assyria of their own free will. In other cases, however, the coercive nature of the practice is foregrounded, and the gods are presented as spoils. This fundamental ambivalence cannot be resolved because it is inherent to the imperial enterprise itself. Imagining gods as guests serves two ends: first, it masks the victors' underlying anxiety regarding their use of violence against both humans and deities; second, it provides the conquered people a symbolic map that positions them peacefully in a world ordered by Assyrian hegemony. Yet this invitation to empire is not one that can be refused. To this end, godnapping is also leveraged to call into question the agency of deported gods. Is the Assyrian king their conquerer or their caretaker? Conquered populations may take their pick as the question itself is rigged: either answer is designed to lead to submission.

DHAHIR, ISHTAR

ABITUNI ARCHIVE FROM THE THIRD DYNASTY OF UR

JULY 27, 11.30 – 12 AM, ROOM P4

The Third Dynasty of Ur lasted for nearly a century (2112 – 2004 B.C). Five Sumerian kings ruled this dynasty and their reigns witnessed prosperity in all aspects of life; political, administrative, economic, architectural, artistry and literary. Thousands of Ur III cuneiform texts are scattered in several museums and private collections all over the world, many from illegal excavations took place in several Mesopotamian cities and sites such as Lagash (Tel Al-Hiba), Umma (Jokha) and Puzriš-dDagan (Drehem). This study is based on 46 confiscated tablets in 2005, they are part of an economic archive belongs to an important official called Abituni the fuller son of Bibia. The purpose of this study concentrates on an important archive provides knowledge about the economic society of southern Mesopotamia at the end of the third millennium B.C. Regardless of the incompleteness of the Abituni archive, some general observations

can still be formulated. Historically significant is the fact that an incomplete series of year names is attested in the texts. Most of them can be dated to the reign of the Ur-III kings Šu-suen and Ibbi-suen. The present study shows that the texts originated from Umma according to the months names from Umma calendar. The study shows that Abituni as the fuller of Šarakam in Umma. However, his exact relationship with other economic institutions and big households is still to be elucidated. All texts in which Abituni appears delivering and receiving textiles washing materials, such as oil (i$_3$-ĝeš), gypsum (im-babbar$_2$), and Alkali plant (naga-si-e$_3$). These materials were used to clean textiles in the laundry. He appears receiving the materials from Agatia, who is just like Abituni, was involved with textiles. In summary, Abituni, subordinated by Šarakam, held an important position in the household of the Šāt-Eštar in Umma for three years and was in charge of the regular cleaning of textiles. A connection to weaving and textile production cannot be proven.

DÖPPER, STEPHANIE

THE OMAN PENINSULA AND THE GULF TRADE OF THE EARLY THIRD MILLENNIUM BCE

JULY 27, 11 – 11.30 AM, ROOM P3

Gulf Trade in the second half of the third millennium BCE, specifically concerning both cuneiform sources and material culture, has received widespread scholarly attention. However, little is known about the interregional contacts along the Persian Gulf in the late fourth and early third millennium BCE before the advent of the Indus and Dilmun cultures. The existence of those contacts is apparent from the archaic texts from Uruk mentioning goods coming to Mesopotamia from the Gulf. Starting from this premise, this paper presents evidence from the archaeological record demonstrating interregional relations. This includes Mesopotamian pottery vessels found Eastern Arabia, Omani copper in Mesopotamia, as well as the possible introduction of the date palm to Mesopotamia from Arabia. Further discussions will concentrate on the actors participating in this early long-distance exchange, the regions that might have been excluded from it and why, as well as the modes of transport utilized in this sea trade. In this regard, evidence for technical skills to navigate open waters and requirements to build seafaring ships will also be reviewed. The archaeological datasets brought together by this paper will present a very different picture of the Gulf Trade in the late fourth and early third millennium BCE compared to that of the well-known Gulf Trade of the second half of the third millennium BCE.

EDMONDS, ALEXANDER JOHANNES

A JOURNEY BEYOND THE EPIC. GILGAMESH AT QUMRAN AND FURTHER AFIELD

The route of transmission for the figures of Gilgamesh (glgmyš/s) and Humbaba (ḥwbbš/s) into the Aramaic Book of Giants found at Qumran has remained heavily disputed. It has often been argued that their appearance is a Jewish polemic against Mesopotamian literature or scholarship, a thesis implying close dialogue between these two cultures in the latter half of the first millennium BC. Conversely, the connection of these figures to cuneiform literature at all has also been recently doubted. The present paper re-examines the evidence from Qumran from a philological perspective, and demonstrates that the appearance of these characters can be traced back to local Early Iron age Levantine tradition surrounding Gilgamesh, rather than the Standard Babylonian epic as has been assumed by many commentators. This tradition has its roots in Late Bronze age Hurro-Hittite Gilgamesh compositions and also finds some expression in Syro-Anatolian art. This route of transmission is then considered against the other generally accepted attestations of Gilgamesh within the Greek and Aramaic textual record, in order to qualify the present findings and suggest further routes of transmission and additional possible attestations.

FÖLDI, ZSOMBOR J.

OLD BABYLONIAN SEAL PRAYERS

The cylinder seals of the Old Babylonian and Middle Babylonian periods were sometimes inscribed with deities' names instead of the seal owners'. The divine name was often accompanied by various epithets of the deity; these titles and designations were occasionally followed by the seal owner's name and wishes for his/her well-being. These inscriptions can be considered as very short prayers, hence the term "seal prayer" (Siegelgebet). Although the more elaborated Middle Babylonian seal inscriptions of this kind received considerable attention in Assyriological research, their Old Babylonian predecessors have largely been neglected for decades. The aim of this talk is to summarize some findings of a research project conducted on this topic, generously supported by the Fritz Thyssen Stiftung.

GABRIEL, GÖSTA

IN THE IMAGE OF THE STRANGER.
THE MAKING OF HUWAWA DURING SHULGI'S REIGN

The story of Huwawa's defeat is one of the best known and most influential narratives about Gilgamesh. While there has been a comprehensive study of the transition from the Sumerian to the Akkadian epic tradition (Milstein/Fleming 2010), the origins of this tale have not been investigated. This paper wishes to contribute to the latter. It analyzes the written sources from the third millennium BCE (mostly administrative texts, dedicatory inscriptions, and royal hymns) in order to reconstruct the origins of this story. It will show that the narrative was first compiled during the reign of Shulgi and that a Huwawa story did not exist before then. On the one hand, this new story is made up of mythical material taken from the stream of tradition. On the other hand, it contains contemporary references. The figure of Huwawa is the result of this very combination. While the mythical borrowings come from the domestic Ninurta/Ninĝirsu tradition, the contemporary references come from the Southern Babylonian view of people they perceived as foreigners. These ideas are condensed into the figure of Huwawa. This does not only include his peripheral habitat and lack of sophistication, but the name Huwawa itself is a marker of foreignness, deliberately chosen by the creators of the story. The study of the origins of Huwawa is, therefore, also a study of the fears and ideas associated with "strangers" in the late third millennium. Fears that are overcome by Gilgamesh's victory in the mountains, demonstrating the superiority of the Southern Babylonian urban culture.

GHOBADIZADEH, HAMZEH

ANCIENT METALLURGY OF LURISTAN AND ITS ROLE IN
REGIONAL AND EXTRA-REGIONAL TRADE CONTACTS

Luristan, located on the western edge of the Iranian plateau and the Central Zagros, is one of the regions whose name has always been associated with bronze objects known as "Luristan bronzes." The importance of this area has always been emphasized in terms of metallurgical studies. During archeological excavations and illegal digs in Luristan Farhangi, many metal artifacts have been found; nevertheless, less attention has

been paid to the mineral potentials and sites associated with the ancient metalwork of Luristan. This investigation is based on 143 places where metalworking activities have been carried out that were identified during four seasons of archaeological survey in Kouhdasht. The present investigation examines the distribution pattern of ancient metalworking settlements and their relation with environmental variables. In order to achieve this goal, using the descriptive-analytical method and based on the natural structures of the region, the distribution of settlements to practical physical factors such as metal oxide, forest cover, and water resources was studied using GIS software. Regarding environmental factors to achieve this, in GIS, spatial analysis of three influential environmental factors, namely Kashkan Formation, forest cover, and water resources, was performed in selecting the location of metalworking activities. The results of petrographic analyses on some fragments of red conglomerate rocks of Kashkan Detrital Formation, which are scattered in large numbers on the sites and in the vicinity of the melting furnaces, reveal that these rocks have an abundance of iron oxide, which appears to be the source of raw materials to extract iron. Another influential factor in the formation and prosperity of Luristan metallurgy has been the strategic position of Luristan in terms of network routes. The analysis conducted in GIS and presented in this article has shown that in addition to intra-regional routes, some roads also connected Luristan to other regions of Iran and Mesopotamia.

GIORGI, LAVINIA & ANNARITA STEFANIA BONFANTI

ADOPTION AND ADAPTATION OF WRITING SYSTEMS IN ANCIENT SOCIETIES. THE CASES OF URARTIAN AND MYCENAEAN

JULY 28, 3 – 3.30 PM, ROOM P4

The adaptation of a script to a language different from the one for which it was created is frequently attested in ancient Near East. G.R. Cardona's assertion that in the history of writing we rarely encounter writing systems that have independent origins (Cardona 2009: 95) is valid: processes of adaptation of existing writings are clearly detectable in history, such as the Greek alphabet borrowed from the Phoenician one (Sass 2005; Kotsonas 2022), and specific modifications expressing more clearly the sounds of the target language can be traced. In the present contribution, the authors aim to propose a comparison between two case studies: the adaptation of cuneiform script to the Urartian language, on the one hand, and Linear A script to the Greek-Mycenaean dialect, on the

other (Salgarella 2020). Both scripts are syllabic, but the cases are different in terms of chronology, geography, attestation media, type of writing, etc. The case of Urartian cuneiform is to be placed on the Armenian Plateau (9th-7th centuries BCE), and it is mainly attested on royal stone inscriptions (Salvini – Wegner 2014). The case of Greek-Mycenaean, on the other hand, is located in the Aegean area (17th –12th centuries BCE), where Linear A used to express the Minoan language was adapted to Greek, giving rise to Linear B (Palaima 1988); both systems are mainly used to write administrative documents on clay tablets. In spite of the obvious diversity of the selected case studies, this contribution aims to highlight, through examples taken from the two linguistic and writing systems, the problems that still concern the study of adaptations of a writing to different languages (Daniels 2006). At the same time, the authors will highlight possible common trends dictated by adherence to shared linguistic models, or general trends in writing practice, such as the introduction of new signs in the reference writing system, created to render phonemes existing in the target language, but not in the source one (Judson 2020). The chosen topic is part of a current research that deals with the contacts between scripts through the palaeographic analysis, with a broader aim of reconstructing the contacts between different populations, specifically Urartians and Assyrians on the one hand, and Mycenaeans and Minoans on the other, leading to the adoption and adaptation of scripts that were not born to express the final target language.

GODDEERIS, ANNE

A RIDDLE OF BULLAE AND TABLETS. AN EARLIER ACCOUNTING PHASE OF THE CENTRAL REDISTRIBUTIVE AUTHORITY OF OLD BABYLONIAN NIPPUR?

JULY 27, 11 – 11.30 AM, ROOM P4

During the second half of the reign of Rīm-Sîn of Larsa, several aspects of the temples of Nippur were managed on the level of the city. The accounts of this administration are characterized by an unusual dating system, their small and uniform shape and small, neat writing. They display a distinctive typological distribution, consisting mainly of daily distributions of animal fodder, expenditures of animals, disbursements of barley for plough teams and barley expenditures for various managerial purposes. Upon close examination, five unsightly perforated bullae kept in the collections of Penn Museum appear to record daily distributions of animal fodder, expenditures of animals and disbursements of barley for plough teams. One of the bullae is dated to the 29th year of Rīm-Sîn. Do these bullae bear witness of an earlier phase

in the accounting system? How can the perforations in these internal administrative documents be explained? In this paper, I will address these, and other questions, and I will discuss them with colleagues. Finally, after 2 years of online contact, we are able to do this on a RAI, and hopefully, this will help me solve this riddle.

GÖRKE, SUSANNE

BETRACHTUNGEN ZU DEN BEZIEHUNGEN ZWISCHEN MYTHOS UND RITUAL IN HETHITISCHEN TEXTEN

JULY 27, 2.30 – 3 PM, ROOM P2

Einen Großteil der anatolischen Mythen stellen die Erzählungen vom Verschwinden und der Rückkehr einer Gottheit dar, als deren bestes Beispiel der Telipinu-Mythos gelten darf. Ein Teil dieses Mythos berichtet von einem Fest, zu dem der Sonnengott alle Götter einlädt, die sich trotz reichlicher Speisen nicht sättigen und ihren Durst nicht stillen. Dieses Motiv findet sich auch in Mythen anderer verschwundener Götter. Das älteste Beispiel dafür dürfte das althethitische palaische Festritual CTH 752 sein, in dessen Kontext eine palaische Version des Mythos geschildert wird. Ausgehend von dem Verständnis dieses Textes will der Vortrag Überlegungen zur Bedeutung und Entwicklung des Motivs innerhalb der Mythen anstellen und unter Betrachtung weiterer Rituale der Frage nachgehen, in welcher Beziehung die Rituale zu den in ihnen geschilderten Mythen stehen.

HELLE, SOPHUS

THE TOUCH IN GILGAMESH

JULY 28, 4 – 4.30 PM, ROOM P4

What social, emotional, and psychological force was attributed to physical contact in the ancient Near East? In the Standard Babylonian Gilgamesh, moments of physical contact are imbued with great intensity and power. The paper examines the epic's depiction of touch, arguing that moments of physical contact are repeatedly shown as leading to a transformation in the person being touched. In l. XI 202, the god Enlil touches Uta-napishti and his wife, thereby making them immortal; and just twenty-eight lines later, in X 230, Uta-napishti touches Gilgamesh to wake him up, confirming that

the hero has failed the test and so lost his shot at immortality. In l. III 47, Ninsun says in her prayer to Shamash that the god has touched Gilgamesh's overactive heart, setting him off on his quest to Humbaba; this quest eventually leads to the death of Enkidu, and in l. VIII 58, Gilgamesh is said to touch Enkidu's heart, only to find that it has been stilled. On the journey to the Cedar Forest, Gilgamesh repeatedly wakes up from his nightmares in a state of anxiety, anxiously asking Enkidu, "Did you not touch me?" (IV 97 and passim), showing how his confusion has blurred his sense of bodily boundaries. By contrast, on the journey to Uta-napishti's island, Gilgamesh touches a carob in the Jeweled Garden of the gods, discovering that

it is made of agate and hematite (IX 189): here, the distance between himself and the strange object he touches could not be greater. The touch can also be a source of danger, as when Gilgamesh is warned not to touch the Waters of Death that might paralyze him (X 175). Through these and other scenes, the epic explores what physical contact with others does to our psyche and sense of self. Drawing on recent theoretical reflections about the power of touch by Judith Butler (Senses of the Subject) and Eve Kosofsky Sedgwick (Touching Feeling), I argue that the epic displays a compelling and nuanced understanding of the relation between physical contact and psychological conditions.

HERNÁIZ, RODRIGO

SOCIOLINGUISTIC CUES IN THE OLD BABYLONIAN PREDICATIVE CONSTRUCTION

JULY 25, 4 – 4.30 PM, ROOM P2

The Akkadian predicative construction – traditionally called stative – inflects for person, gender and number by means of a paradigmatic set of suffixes. The canonical form for the second person singular masculine (2MSG) in Old Babylonian grammars is -āta. An alternative 2MSG suffix -āti is also attested, but its occurrence has been usually left unexplained or described as a 'rare' or 'archaic' by-form (cf. Von Soden & Mayer 1995: 122). A recent study (Hernáiz 2021) investigated the spread and significance of both competing variants in a large corpus of Old Babylonian letters. The results suggested that – for the OB

epistolary genre – 2MSG -āti forms cannot be solely considered an archaic feature. Importantly, they also occurred with a non-negligible relative frequency in certain groups, particularly southern-related letters, endorsing the idea of some lectal (diatopic, diachronic, diaphasic etc.) distinction, realised in the Old Babylonian predicative construction. The apparent prevalence of 2MSG -āta forms in later Old Babylonian and subsequent Middle Babylonian and Neo Babylonian periods could be plausibly explained as the result of diffusion through contact or scribal centralization. What can

textual genres other than the epistolary contribute to the assessment of this type of variation? This talk will present some relevant observations, mainly from Old Babylonian literary texts, that support the idea that 2MSG -āti forms, despite being quantitatively infra-represented in our OB record, might have been a regular part of the stative paradigm in certain Old Babylonian varieties. Such 'hidden' Old Babylonian morphological paradigm would be indeed closer to the Old Assyrian predicative construction and could also be linked to the only 2MSG Early Old Babylonian attestation from the Diyala region described by Whiting (1987). HERNÁIZ, R. (2021). Morphological variation in the Old Babylonian stative paradigm. In L. Feliu, A. Millet and J. Vidal (eds) Fs. Gregorio del Olmo Lete. Barcino Monographica Orientalia vol. 16, 235–248. Barcelona: Universitat de Barcelona edicions. VON SODEN, W. & MAYER, W.R. (1995). Grundiss der akkadischen Grammatik (GAG). Rome: Pontificio Istituto Biblico. WHITING, R.M. (1987). Old Babylonian letters from Tell Asmar (AS 22). Chicago: The Oriental Institute. University of Chicago.

HOMBURG, TIMO & KAI-CHRISTIAN BRUHN

FAIR ARCHIVES – LINKED OPEN DATA FOR CUNEIFORM TABLETS

JULY 26, 2 – 2.30 PM, ROOM P3

Since the "FAIR Data Principles" were published in 2016, research funders worldwide increasingly demand compliance with them in order to ensure sustainable research data management. According to these principles, data should be made available in a „Findable, Accessible, Interoperable, and Reusable" manner, for which a number of requirements must be met. In this talk, we will present the principles and take a look at current developments in the digital edition of cuneiform tablets. The aim is to put existing approaches into perspective with regard to the principles, to point out deficits, and to present our own work within the "Digital Edition of Cuneiform Texts from Haft Tappeh (Iran)" in order to create a basis for the discussion of sustainable data management in the field of cuneiform research. A special focus will relate to Linked Open Data concepts and the modeling of information on cuneiform tablets and texts by means of ontologies.

The following topics will be addressed in detail:

- Digital alignment of transliteration practices
- Interoperability of file formats
- Representation of cuneiform paleography in data structures
- Meta-data-schemas
- Handling of representations (3D models, renderings, photographs and line drawings)
- Long-term storage of digital scholarly editions as static websites and supply of data products for different scientific communities.
- Annotations as a medium of knowledge representation and scientific medium of discourse
- Further steps on the way to a cuneiform linked open data cloud

IVANOV, VALERII

THE PURPOSE OF CREATING THE CHRONICLE OF EARLY KINGS

JULY 28, 12 – 12.30 PM, ROOM P2

The Akkadian text from the British Museum called the Chronicle of Early Kings is known due to the manuscript of the 1st millennium BCE. It describes the events of the 3rd and 2nd millennia BCE. One of the stories tells us about king Erra–imitti, who installed a gardener Enlil–bani as a substitute king. Then Erra–imitti died and Enlil–bani became the true king. The earliest substitute king rituals are known from Hittite texts of the 14/13th centuries BCE, but the evidence of the Chronicle of Early Kings could prolong this tradition up to the 19th century BCE and make Mesopotamia a source of this tradition borrowed by Hittites through international religious contacts. There is an opinion offered by J.-J. Glassner (1999) that the story about Erra–imitti and Enlil–bani is a fiction of a Babylonian author of the 7th century BCE, who criticized the Assyrian king Esarhaddon for performing substitute rituals. Another

story from the Chronicle of Early Kings tells us about Sargon the Great, who built a copy of Babylon and was punished for it by the god Marduk with the uprising of his people and the insomnia. For understanding probable motives of the author it is important to search for possible parallels to this story in the history of the 1st millennium BCE. I propose that this story was a negative reaction of a Babylonian high official to the project of the Assyrian king Esarhaddon to restore the city of Akkad, the former capital of the Old Akkadian state. The end of story showing Sargon the Great punished by the insomnia is a reflection of author's knowledge that Esarhaddon was afflicted by a heavy sickness. The image of Sargon the Great was used by the Assyrian royal propaganda, so it was important for Babylonians to create a negative point of view on this ruler. This contact setting

represents a reason why the author of the Chronicle of Early Kings chose Sargon as an example that the actions of Esarhaddon were unjust and caused the anger of gods. Thus, it is another argument in favor of the opinion that the Chronicle of Early Kings shows the realities of the 1st millennium BCE and could not be a reliable source about Mesopotamian history of the 3rd and 2nd millennia BCE.

JIMÉNEZ, ENRIQUE

THE ELECTRONIC BABYLONIAN LITERATURE (EBL) PROJECT. TOWARDS THE AUTOMATIC RECONSTRUCTION OF BABYLONIAN LITERATURE

JULY 28, 11.30 –12 AM, ROOM P4

The Electronic Babylonian Literature (eBL) Project, funded by a Sofja Kovalevskaja prize (Humboldt foundation, 2018 – 2024), brings together ancient Near Eastern specialists and data scientists to revolutionize the way in which the literature of Iraq in the first millennium BCE is reconstructed and analyzed. Generations of scholars have striven to explore the written culture of this period, in which literature in cuneiform script flourished to an unprecedented degree, but their efforts have been hampered by two factors: the literature's fragmentary state of reconstruction and the lack of an electronic corpus of texts on which to perform computer-aided analyses. The eBL project aims to overcome both challenges. First, a comprehensive electronic corpus has been compiled, and large amounts of fragments have been transliterated into a database ("Fragmentarium"). A sequence alignment algorithm has been developed to query these corpora. The work will propel the reconstruction of Babylonian literature forward: thousands of new fragments have been identified, over one thousand joins established, and many lacunas in literary texts have been filled. Although many scholars have been given access to the eBL platform, the public launch is planned for the summer of 2022. This paper will present the most important aspects and results of the project. The most important discoveries made will be discussed, and the new platform will be demoed.

KARIMI, MASOUMEH

THE STUDY OF TYPOLOGICAL "STANDING GOD ON THE ANIMALS" MOTIF FROM THE ANCIENT CIVILIZATIONS OF MESOPOTAMIA AND ASIA MINOR (HITTITES, SUMER, BABYLON AND ASSYRIA)

JULY 29, 11 – 11.30 AM, ROOM P2

This paper discusses the adaptive typology of the motif "the standing god over the animal" in ancient arts of Mesopotamia and Asia Minor. The focus of attention is on Hittite civilization from Asia Minor and Babylonian, Sumerian, and Assyrian civilizations from Mesopotamia. The analysis of the results indicates that the common conformational characteristic of this motif in the aforementioned civilizations include: 1– the eminence of gods depicted as such. 2– Using this motif to generalize the credibility of gods to the wife and children. 3– Showing the symbolic relationship between the god and the animal standing over it. Furthermore, the dissimilarities of the motif between the civilizations are in this manner: 1) the evolution of this motif was in the Anatolia under the influence of neighboring civilizations, however, in Mesopotamian motifs this evolution was very much dependent on cultural and artistic achievements of that region. 2) While in both civilizations, the sun and storm gods as well as goddesses are depicted as such, the scribal god in Mesopotamia, and protective god in Hittite civilization are depicted as a standing figure over the animal. 3) There are a wide variety of animals selected and existed for this motif in Mesopotamia. 4) In Asia Minor, animals are depicted realistically while in Mesopotamia hybrid animals are used. Keywords: standing on an animal, Mesopotamia, Assyria, the Hittites.

KOGAN, LEONID

ON SOME NEWLY DISCOVERED FEATURES IN THE EBLAITE GRAMMAR AND LEXICON

JULY 28, 4 – 4.30 PM, ROOM P3

Recent research on the grammar and lexicon of Eblaite allows one to seriously reconsider some of the key points in our understanding of this early East Semitic idiom. These new discoveries, mostly pertaining to the so-called „Chancery texts" (ARET 13, 16 and 18) are of paramount importance for our views on early Semitic in general, the proto-Semitic

morphology and lexicon and, not in a small degree, the earliest relationship between the East and West Semitic linguistic areas.

The paper presents and analyzes some of such features, with copious examples from the texts.

KOLIŃSKI, RAFAŁ

THE OLD ASSYRIAN EPONYM LIST AND THE CHRONOLOGY OF NORTH MESOPOTAMIA OF THE SECOND MILLENNIUM BCE

JULY 28, 5 – 5.30 PM, ROOM P2

Citizens of Assur used a very particular method of distinguishing years – each one was given the name of the limu-official serving at his office in Assur during that year. The system, invented by king Erišum I c. 1975 BCE, remained in use till the fall of the Assyrian empire in 612 BCE. It is no wonder that Assyrian merchants in Anatolia used the same system during the Old Assyrian period. However, eponymous dating was also used in several cities of North Mesopotamia, for instance, in Tuttul, Mari, Ašnakkum, Šubat-Enlil/Šehna, and Qaṭṭara, to mention only the more important ones. This lecture will address two topics. The first is how the Assyrian time designation method was introduced in North Mesopotamia and why at some sites, it was used for less than 20 years while at others, it remained in use for several decades. The second is how we can profit from this relatively well-known system when reconstructing the history and the development of the culture of North Mesopotamia during the first part of the second millennium BCE.

KURMANGALIEV, ANNA & ALBERT DIETZ

MAKING SENSE OF COMPOSITIONS. A COMPUTATIONAL APPROACH TO OLD BABYLONIAN PRESENTATION SCENES

JULY 28, 9.30 –10 AM, ROOM P4

The fundamental task when preparing the layout of a cylinder seal image is the selection of pictorial elements arranged in varying compositions. The so-called presentation scene dominates the depictions on Old Babylonian glyptic. Scholars studying Ancient Western Asiatic seals have analysed the presentation scenes and the associated picture elements mostly in terms of artistic style and meaning. The ACAWAI-CS database,

which includes thousands of Old Babylonian seals, enables us to look at the presentation scenes and the compositions of particular picture elements in a more structured way. Using computational approaches, we will show, that the motifs depicted in various presentation scenes can have three functions: patron, client, or mediator. "Patron" is the royal or more commonly divine figure receiving adoration. "Client" would be the worshipper approaching the patron. "Mediator" includes all types of pictorial elements that ensure the interaction between patron and client, e.g. introducing and suppliant deities, victorious king, 'filling motifs', and others. Using statistical and graphical tools, we will examine the placement of the figures in an image, their orientations in relation to each other, and the interaction between them. The paper aims to show that the different arrangements of picture elements in the Old Babylonian presentation can be explained by the lack of graphical perspective, which is needed for the depiction of a three-dimensional scene on a flat surface. If an addition or omission of particular elements and a focus on certain figures in the scene could indicate a shift in meaning or might even be used for dating, it will be addressed in the paper as well.

LEONARD, TIMOTHY

ŠAWUŠKA AND ANZILI:
A COMPARISON OF TWO HITTITE IŠTAR-GODDESSES

JULY 27, 12 – 12.30 PM, ROOM P2

The identity of the goddess or goddesses designated by the cuneiform sign IŠTAR in Hittite sources is a complex problem, since this deity is an amalgamation of divine entities from several different cultures. This goddess was a foreign addition to the Hittite pantheon, and even outside of Anatolia the figure of Ištar was a constellation of multiple diverse, localized variants. The Babylonian Ištar was the product of a synthesis of Semitic and Sumerian religious traditions, and in Assyria and the Mesopotamian periphery she was significantly influenced by Hurrian culture as well. Hittite scribes used the Akkadian phonetic writing of the divine name IŠTAR as a logogram, but it is clear from the phonetic complementation that this sign was in fact used to designate several different goddesses. In most instances it signified the Hurrian goddess Šawuška, whose most prominent manifestation was as the patron goddess of Nineveh. More recent discoveries from Šarišša/Kuşaklı demonstrate that this logogram was also used to designate the sparsely-attested Anatolian goddess Anzili. A comparison of these two figures reveals both the adoption of a Hurrian divinity into the Hittite pantheon as well as the adaptation of a foreign writing system to document an

autochthonous Anatolian religious tradition. In this paper I analyze the ritual, mythological and literary Hittite texts that attest Šawuška and Anzili in order to better elucidate their individual characters. This study demonstrates that the cultural encounter epitomized by the use of the cuneiform sign IŠTAR in Hittite texts was not limited to orthography, but constituted a process of transmission and translatio between Mesopotamian, Hurrian and Anatolian religious and scribal traditions.

MANASTERSKA, SARA

KNOWLEDGE TRANSFER UND CULTURAL CONTACT: SCRIBAL CURRICULUM IN THE 1ST MILLENNIUM BCE ASSUR

JULY 28, 4 – 4.30 PM, ROOM P2

Although excavated at the beginning of the 21st century and not unknown to scholars (see Veldhuis 2014, 369–372 for a preliminary list of published or partially published tablets from this group), the school tablets from Assur had to wait a hundred years for a complete edition, to be presented as the next volume of Keilschrifttexte aus Assur literarischen Inhalts. While some school tablets found their way into the previous KAL volumes (see numbers 4, 22, 23, 24, 33, 58, and 106 in KAL 8, Weiershäuser and Hrůša 2018) and Veldhuis 2014, 372 commented on the contents of 6 tablets available to him, no complete analysis was before possible. With the editions and commentaries produced by the participants the 1st Heidelberg Research Laboratory Ancient Near East in 2019, under the supervision of Professor Stefan M. Maul, the entire corpus becomes available for the first time, including also tablets currently at the Irak Museum in Baghdad. The school tablets from Assur offer a unique insight into the educational practices of this important cultic centre in the 1st millennium BCE. The length and choice of texts, in particular, offer a range of interesting comparisons with the Neo Babylonian corpus presented by Gesche 2001, suggesting a pattern of not uncritical borrowing and likely theological engagement with pre-existent material. Although the compositions excerpted in the school tablets are Babylonian, many of them seem not to belong to the group chosen by Babylonian scribes for teaching. Additionally, the fascinating variety of layouts used for the school tablets – including the reversed portrait and landscape orientation of obverse and reverse, otherwise known from Kassite school exercises (Veldhuis 2000, 67) – shows that also the ability to arrange the text on the tablet was an important part of scribal curriculum at this stage. Reference list Gesche, Petra D., 2001. Schulunterricht in Babylonien im ersten Jahrtausend v. Chr. Münster: Ugarit-Verl. Veldhuis, Niek, 2000. 'Kassite Exercises: Literary and Lexical

Extracts'. Journal of Cuneiform Studies 52: pp. 67 – 94. Veldhuis, Niek, 2014. History of the cuneiform lexical tradition. Münster: Ugarit Verlag. Weiershäuser, Frauke, Ivan Hrůša, 2018. Lexikalische Texte I: ur$_5$-ra = ḫubullu, mur-gud = imrû = ballu, Lú-Listen. Teil 1 und 2. Wiesbaden: Harrassowitz Verlag.

MOHSIN, ALI HUSSEIN

UR-NIGAR SCRIBE OF THE SHIPYARD. AN UNPUBLISHED UR III TEXT FROM THE IRAQI MUSEUM

JULY 29, 12 – 12.30 PM, ROOM P2

The tablet under consideration (IM 239604) was donated to the Iraqi Museum within a collection of 800 archaeological finds in April 2021, and registered in the museum archives in July 2021. This tablet, inscribed with 17 lines on each side, contains an inventory list of a shipyard, and records amounts and quantities of commodities such as: asphalt, fruit trees (apple, pomegranate, date palm, pine, Euphrates poplar and juniper), animal leathers, and a large number of workers.

The scribe used many kinds of measurements to calculate the number of the quantities and their sizes that should fit in the boat: (KUŠ-TA: cubit each, ŠU-DIM$_2$ = *girah*: a bushel, GID$_2$: length, GU$_2$: talent, MA-NA). The text is dated to ŠS 1, with a certain [m]Ur-nigar[gar] assigned as the scribe of the shipyard. This personal name mostly appears in the cities of Girsu, Adab and Umma.

What makes this text particularly interesting is that it records a deficit (remainder) of asphalt to be used in building boats. The shape of the tablet suggests that it is from Irrisagrig, but the content refers to the possibility that it might come from Umma or Girsu. This paper discusses the origin of the tablet, the fruit trees and their use in the boat, the extraordinary deficit amount of asphalt, and also searching for any trace of asphalt in the excavations of Umma and Girsu, in order to determine an assumed location for the shipyard.

MOLLENHAUER, ANNE & ANDREAS HOFFSCHILDT

SAFEGUARDING CULTURAL HERITAGE IN NORTHERN IRAQ: THE MAHMUD AGHA KHAN IN KOYA, DOCUMENTATION AND EMERGENCY MEASURES

JULY 27, 3 – 3.30 PM, ROOM P3

In the old town of Koya in Northern Iraq, there are late-Ottoman era buildings with architectural features that have few parallels in the rest of Iraqi Kurdistan. However, many of the oldest, largest, and best examples from this period have partially collapsed due to neglect during conflicts over the past six decades. Since 2021, an interdisciplinary, international team of Kurdish, German and Czech experts conducts a short-term project to document and safeguard some of these precious cultural heritage sites.

Aliph-Foundation (Switzerland) funds this project. This paper will present the documentation and new insights on the shape and function of the Mahmud Agha Khan (so called "Grand Khan") and recently implemented emergency safeguarding measures, such as wall consolidation and temporary support structures on the Khan. Finally, considerations about possible future actions to protect this regionally important cultural heritage will be shared.

MYNÁŘOVÁ, JANA

ETHNICITY, PROFESSION, OR SOMETHING ELSE? ON THE ROLE OF ŠERDANU IN THE LBA LEVANT

JULY 27, 2 – 2.30 PM, ROOM P4

If we talk about cultural contact or cultures of contact, the Levantine region during the Late Bronze Age (ca. 16th – 12th centuries BCE) represents one of the prime examples of these phenomena. Situated at the crossroads of cultures, it is a place where cultures and their individual protagonists clashed repeatedly and over long periods of time to give rise to a new system. The wealth of

written sources gives us an insight into the world of these contacts and allows us to better understand the formation of its cultural and social identity. In my talk, I will focus on one group of actors of this contact, referred to in the written sources as šerdanu. First documented in Akkadian written sources from the mid-14th century BCE in three letters of Byblite origin (EA 81, EA 121,

and EA 123), their identity remains slightly obcured. As their activities are not clearly defined geographically, it naturally raises questions about their possible ethnicity or political and cultural affiliation. Based on an analysis of available sources written mostly in Akkadian, Ugaritic, and Egyptian, I will focus on defining their possible geographical origin or origins and social role, particularly in the context of contacts between individual political entities.

NAHM, WERNER

ŠILUHLU AND ASSYRIANS

JULY 27, 10 – 10.30 AM, ROOM P4

The life of the šiluhlu in Middle Assyrian Dur Katlimmu is well documented due to H. Kühne's excavation and the publication of the principal texts by Saqer Salah in BATSH 18. Under Šulmanu-ašared they had considerable freedom to maintain their traditional pattern of life, presumably not very different from customs in the Mitanni period. Family structures, including the search for partners, the raising of children and moves to different locations can be followed in great detail. Under Tukulti-Ninurta I the Assyrian administration attempted to reduce the šiluhlu to the status of slaves, against various forms of documented resistance. Eventually the community was destroyed, most of the men having been sent elsewhere, been killed or fled, when fighting in Tukulti-Ninurta's war against Babylonia came very close to Dur Katlimmu.

NEBIOLO, FRANCESCA

FORMAL AND INFORMAL COMMITMENT: CONTACTS AND CONTRASTS

JULY 28, 2.30 – 3 PM, ROOM P4

When we think about commitment in Mesopotamia, we immediately think about oaths. It is an essential human act that creates social bonds and maintains political and legal stability. As the most powerful commitment conceived, it binds individuals with the superior authority (a god, a king, or both) mentioned/invoked in the oath. However, the expressions of commitment to be found in the Old Babylonian docu-

mentation mirror a wide range of relational bonds. Outside the strictly codified structures of the oath, the so-called informal commitments (or informal oaths) present specific performative patterns. Although these two forms of commitment seem to be mutually exclusive, a comparison of the expressive formulas, mainly between promises and oaths, reveals relevant points of contact. Promises and oaths draw on a shared vocabulary while moving in the same semantic reference field. Their use of the same declarative verbs and a common figurative language contrast with their non-overlapping fields of application. This communication aims at exploring the relationship between different forms of commitment by highlighting the inter-actions and discrepancies between formal and informal commitments.

ORAL, METIN

THE USE OF ZÀ.HI.LI IN THE CONTEXT OF DESTRUCTION AND CURSE: A POSSIBLE CASE OF CONTACT BETWEEN ASSYRIAN AND HITTITE LITERARY TRADITIONS

JULY 25, 2 – 2.30 PM, ROOM P3

The present paper offers a re-evaluation on the use of saḫlû/ZÀ.HI.LI in the context of city destruction, in the light of the recent information, and subsequently argues that this expression is an idiom that is native to the Assyrian literature and was transferred to Hittite literature from there. The purpose of the paper is to provide an update on the subject that's widely known in Assyriology and a new argument in presented here for its place in Hittite literature along with its meaning and origin. The treatment of the lexeme in the Ura=hubullu series is compared with a recently recognized lexeme marašanha- from the newly published vocabulary from Šapinuwa (Ortaköy) as the possible translation of the logographic spelling in Hittite. It is commonly accepted that the modern equivalent of ZÀ.HI.LI is cress/garden cress (Lepidium sativum), watercress (Nasturtium officinale) and weed. The words ZÀ.HI.LI and saḫlû take place in the context of food, medicine and ritual in almost all the texts they appear both in Mesopotamia and its periphery, and they describe a useful plant that is cultivated. Quite contrary to this, ZÀ.HI.LI in Hittite texts is uniquely attested to express a topos about its planting or scattering on the soil of cities under destruction. This then compares with similar uses with saḫlû and related words in Assyrian sources. By examining the chronological distribution of references to saḫlû/ZÀ.HI.LI in the context of destruction or curse the paper explains why this particular usage is found only in select Hittite and Assyrian texts. The paper then argues for an inter-textual relation between

the two scribal traditions producing the same topos. Earlier treatments of this expression generally treat it as an expression of a Hittite ritual where destroyed cities are closed to settlement with the symbolic or literal act of planting. Hittite scribal practices behind the reception of ZÀ.HI.LI and its comparison with Mesopotamian usage in general and specifically its Assyrian usage points to a hitherto unrecognized relation between two scribal traditions and a joint lexical practice in Late Bronze Age Hatti and Assyria.

OSSENDRIJVER, MATHIEU

PREDICTING THE WORLD: CYCLICAL PHENOMENA IN LATE BABYLONIAN SCHOLARSHIP AND BEYOND

JULY 28, 3 – 3.30 PM, ROOM P2

Late Babylonian scholars developed predictive methods not only for astronomical phenomena, but also for other empirical phenomena such as weather and market prices. They achieved this by combining period-based mathematical methods for the long-term prediction of astronomical phenomena with inferential methods rooted in the divinatory tradition. The underlying assumption was that non-astronomical phenomena exhibit the same kinds of cyclical, predictable behaviour as the astronomical phenomena. This is one of the transformative aspects that shaped the astral sciences in Babylonia and beyond after the introduction of the zodiac. As is well known, similar ideas about the cyclical nature of the world and its phenomena are reported by scholars and philosophers in the Greco-Roman world, especially by those of a Stoic conviction. This paper revisits the textual evidence for notions of cyclicity in Babyonian and Greco-Roman scholarship in order to reassess the question of a possible cross-cultural transfer of knowledge.

PALLAVIDINI, MARTA

EQUAL BUT DIFFERENT: COMMUNICATION STRATEGIES IN THE HITTITE INTERNATIONAL CORRESPONDENCE

JULY 29, 9.30 – 10 AM, ROOM P3

In the Late Bronze Age the Hittite kings were among the few Great Kings of the Near East, and, as well known, they maintained the contacts with the other Great Kings via the exchanging of goods, people, and messages. In particular, there is a conspicuous number of letters exchanged between the kings of Hatti and, respectively, the kings of Egypt, Assyria, and Babylonia. The way in which the letters were exchanged, the role of the messengers, the frequency of the exchange, the formalities have been widely studied and are – so far – well known. Also the contents of the correspondence has been object of several studies, especially with the purpose of describing the international relations of the time and to grasp a deeper knowledge of some historical events. However, less attention has been paid to the contents of the messages as related to their communicative intention and strategies. The proposed paper will explore: 1.what was communicated in the three different groups of correspondence, i.e., in the letters exchanged with Egypt, with Assyria, with Babylonia, 2.how the messages were conveyed, in particular the specific expressions, the general tone, and the recurring terminology. More in detail, my talk will focus on whether and how critical situations, both regarding challenges inside the Hittite kingdom and outside of it, i.e., on the international level, were communicated in the written messages. As a comparison, also another textual category, the international treaties, will be considered, specifically, but not exclusively, the section known as "historical prologue". The goal is to show that even if it was crucial for the Hittites kings to maintain the diplomatic contacts with their neighbors of equal rank, yet the contacts with each diplomatic partner was conducted according to different strategies, depending on the specific agenda of the Hittite kings.

PAPPI, CINZIA & NYAZ AZEEZ

LOCAL CHRONOLOGIES OR NORTHERN IRAQ: THE CASE OF QALA SHILA

JULY 27, 2 – 2.30 PM, ROOM P3

The archaeological Survey of Koi Sanjaq/ Koya (ASK) project, conducted since 2016 with the support of the University of Innsbruck and the Freie Universität Berlin, is

primarily aimed to an assessment of the archaeological landscape of the entire district of Koi Sanjaq/Koya (Erbil, Iraq), including chronologic and typological analysis of the settlement patterns and the material culture of the region. Surface investigations revealed the site of Qala Shila as a prominent regional center from at least the end of the 4th millennium BCE to the Early Islamic Period. Beyond the evidence of a Christian monastery in use at least until the 8th century CE, the analysis of the surface materials highlighted a large settlement dating to the 2nd and 3rd millennia BCE. This paper will mainly focus on the preliminary results of stratigraphic soundings recently conducted at Qala Shila. This investigation aims to reconstruct the local chronology within the context of the diverse chronologies of Northern Iraq.

PFÄLZNER, PETER

MARDAMAN –
THE ARCHAEOLOGY OF A CITY IN NORTHERN MESOPOTAMIA

JULY 27, 2.30 – 3 PM, ROOM P3

The excavations at Bassetki yielded a complete stratigraphic sequence of the development of the city of Mardaman from the third to the second millennium BC. Of special interest is the large urban extension of the site during the Early Bronze Age, from the Ninevite V period to the Akkadian and Ur III periods, and the Middle Bronze Age, i.e. the Old Babylonian period. Furthermore, the site seems to have been a station on the commerce route from Assur to Anatolia during the time of the Old Assyrian trade. In the Middle Assyrian period, when Mardama became a provincial capital of the Middle Assyrian empire, a governor's seat was built on the site, in which a Middle Assyrian archive and many interesting artefacts were found.

PFOH, EMANUEL

RIB-HADDA OF BYBLOS AND THE EGYPTIAN STATE: CULTURAL AND POLITICAL CONTACTS AND CONFLICTS IN THE LATE BRONZE AGE SOUTHERN LEVANT

JULY 27, 2.30 – 3 PM, ROOM P3

In the corpus of the Amarna letters, the dossier of Rib-Hadda, ruler of Byblos, stands out for its size (around 70 letters) and for its value for chronological anchoring and its historical and political notices. Yet these documents also present us with precious evidence of ideological and political conceptions proper of Levantine societies which clash, in the letters, with those conceptions behind the Egyptian administration of the territory during the Late Bronze Age. These clashes (and also misunderstandings in the diplomatic communication) were initially detected by Mario Liverani already in 1967. This paper builds on and evaluates the legacy of Liverani's seminal analysis after more than half a century, concerning the patterns of political contacts between the Levantine rulers and the Egyptian officials (in particular, the person-to-person communication between a local ruler and an Egyptian state representative or the Pharaoh himself) and the interaction between different cultural worldviews (Levantine, Egyptian) mediated by diplomatic contacts. A perspective from political anthropology may indeed contribute to enhance our understanding of the deeds expressed in the letters. Finally, we also find some room for commenting on the impact of social-science methods and approaches on the interpretation of ancient historical sources.

DE PIETRI, MARCO

FROM ICONOGRAPHY TO ICON: THE IMAGE OF THE HITTITE GREAT KING AND HITTITE SOLDIERS IN THE EGYPTIAN RELIEFS AND TEXTS OF THE NEW KINGDOM

JULY 26, 2.30 – 3 PM, ROOM P2

A clear manifestation of cultural contact between the Hittites and the New Kingdom Egypt can be seen in the perception that the Egyptians retained about the Hittite Great King; from the time of Ramses II and Ramses III (but even earlier), the image of the Hittite Great King has been known and represented by the Egyptians through the depictions of the Hittite Great King (Muwatalli II) in the reliefs of the Battle of Kadesh, on the Stela of

the First Marriage at Abu Simbel (Ḫattušili III), and in other scenes portraying the Hittite King in the time of Ramses III, peculiarly on some tiles from his royal palace at Medinet Habu but even in some battle reliefs. Interestingly, in Ramses II's depictions (reliefs of the Battle of Kadesh and the Stela of the First Marriage), the Hittite kings Muwatalli II and Ḫattušili III are portrayed wearing a typical conical hat and a robe similar to those attested also on Hittite monumental reliefs (such as KARABEL, ERMENEK, FRAKTIN, HATİP, and the King's Gate at Boğazköy). Even more noteworthy is that this image/imagery of the Hittite King also influenced the Egyptian hieroglyphic script: in fact, a new specific sign (labeled A62a following Gardiner's list) was created to determine the name of the Hittite King in the accounts of the Battle of Kadesh, on the Stela of the First Marriage, and on a statue from Tanis: this sign represents the Hittite King wearing the same conical hat and robe attested on the Egyptian battle reliefs of the time of Ramses II; from the iconography, an icon (the hieroglyphic sign) was created. Curiously, this image is no longer attested during the reign of Ramses III, thus being a peculiar feature for the representations of the Hittite King in the time of Ramses II. Similarly, another sign (no numbered) was also created to determine the name of the Hittite soldiers known in Egyptian as pḥrr, "running (soldiers)", represented in the scenes of the Battle of Kadesh at Abydos; this sign portrays a soldier wearing a round cap and carrying a spear along with an 8-shaped shield. Also this second sign was appositely created to determine Hittite soldiers in the texts of Ramses II, showing a mechanism of cultural contact influencing even the hieroglyphic writing.

PINTÉR, ANNA KRISZTINA

SEMANTICS, GRAMMAR, AND LEXICOGRAPHY IN CONTACT: A CASE STUDY ON SOME SUMERIAN VERBS

JULY 28, 5 – 5.30 PM, ROOM P3

The lecture aims to present a study on the senses and the valency constructions of some Sumerian verbs, meaning 'to cut', 'to hit', or 'to destroy'. The verbs under scrutiny possess of similar meanings and translations, and their aspect, duration, boundedness, and semantic frames will be compared, in order to determine their exact senses, and basic meanings. The use of the ancient lexicographic evidence is the most straight-forward method to determine the meaning a Sumerian verb. The results of the semantic investigation are then compared with the Akkadian translations, which also provide information about anthropological questions regarding ancient taxonomy.

PORTUESE, LUDOVICO

APPROPRIATION AND RE-INSTRUMENTALIZATION OF VISUAL MOTIFS IN SYRO-HITTITE AND ASSYRIAN MONUMEN-TAL ART: NONVERBAL EXPRESSIONS AS SIGNS OF COLLECTIVE IDENTITY

JULY 26, 3.30 – 4.30 PM, ROOM P2

From a sociological perspective, nonverbal expressions can communicate a lot, from political to religious sentiments. At the same time, nonverbal expressions can take on even greater meaning: they may galvanize group identity because they imply a sharing and a collaboration among individuals, who evolve the capacity to demarcate group membership through symbolic markers, such as gestures, body movements, proxemic, and the like. This implies that nonverbal expressions can play a role in maintaining social and psychological order and can become a clear marker of collective identity. Cultural contact between Syro-Hittite states and the Assyrian empire during the first millennium BCE have been notoriously intensive, and it involved many aspects and affected material culture, social practices, and social structures to varying extents. Situations of cultural contact may have initiated a process of self-reflection, within the collective group, or may have had the potential to induce cultural change. On the material level, this encounter may have had different effects, ranging from spontaneous rejection to acceptance of specific visual motifs. This article provides an examination and comparison of visual representations of submission gestures and of drinking acts in Syro-Hittite and Assyrian monumental art, in order to highlight the ways through which these visual motifs were rejected, or were appropriated and re-instrumentalized by both parties. It is concluded that the interaction between Syro-Hittite and Assyrian art reveals 1) a dialectic between the embrace and rejection of specific visual motifs, and 2) a conscious consequent creation of nonverbal expressions as signs of collective identity.

POSANI, CLAUDIA

AN ANALYSIS OF THE "ZANNANZA AFFAIR" ACCORDING TO THE COGNITIVE NARRATOLOGY AND THE POSSIBLE WORLDS THEORY

JULY 29, 9 – 2.30 AM, ROOM P3

The paper offers an analysis of the well-known section of the "Deeds of Suppiluliuma" (historical text composed by the Hittite king Mursili II to commemorate the achievements of his father) concerning the crisis with Egypt. In this piece of text, the relationships between the Hittites and the Egyptians are affected not only by the military conflict in border areas, but also by an exchange of oral and written messages, that are reported in the text with a frequent use of mimesis. Moreover, these messages involve cultural and civilisation's aspects characterising the two peoples, and even the psychology of the actors of the story. In particular, the Egyptians' point of view is frequently presented in the text with an internal focalisation, thus providing an apparently objective picture of their intentions and reasons to act. Thanks to the above-mentioned features, the narrative structure of this piece of text is suitable to be analysed according to the cognitive narratology and to the Possible Worlds Theory. This approach was originally applied to the modern and contemporary fiction literature, but has recently been extended to the Greek classics as well, in particular by M. Dorati, who has highlighted the importance of mimesis and diegesis both in the historical narrative and in the tragedy. In my opinion, this kind of methodology can reveal how an ideological-political message related to a cultural contact can also be conveyed through specific narrative strategies, aimed at a specific audience. In the paper this kind of methodology is therefore tested on the Hittite text.

POTTORF, ANDREW

WHO'S WHO IN THE UR III PERIOD? UTILIZING A TABULAR DATASET FOR PROSOPOGRAPHICAL ANALYSES OF UMMA AND OTHER SIGNIFICANT UR III LOCATIONS

JULY 28, 10 –10.30 AM, ROOM P4

The Ur III period is well known among Assyriologists and other specialists of ancient history for its sheer abundance of textual evidence. Much of this material includes the names and various personal details of tens of thousands of individuals.

These data are highly valuable for socioeconomic studies of the Ur III period, especially if many of these individuals can be disambiguated and documented across multiple texts. While producing my recent dissertation on social stratification during the Ur III period, I have developed a tabular dataset for prosopographical analyses. This dataset focuses on texts from Umma, though other significant locations are included. Every individual occurring in a text processed in this dataset is assigned a personal identification number (PIN). Individuals across texts who appear to be the same person based on familial relationships, occupations, and other contextual features are assigned the same PIN. Overall, t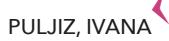his dataset includes over 14,000 disambiguated PINs from over 18,000 individuals, both of which will increase as more texts are processed. Given the tabular formatting of this dataset, a variety of searches can be performed regarding texts, individuals, or a combination thereof. Texts can be sorted mainly according to their proveniences, dates, genres, and content summaries. Individual can be searched generally by their names, genders, familial relationships, social strata, employment notations, occupations, and incomes. This presentation introduces this tabular dataset, demonstrates some of its capabilities, and highlights its usage for understanding social stratification and other aspects of socioeconomic history during the Ur III period.

PRELL, SILVIA

THE INHABITANTS OF TELL EL-DAB'A/AVARIS AND THEIR ORIGINS

JULY 29, 9 – 9.30 PM, ROOM P2

Starting from the Middle Kingdom onwards, foreigners of Western Asiatic provenance begin to settle down in Tell el-Dab'a-Avaris, an important trans-shipment centre of its time and the later capital of the Hyksos kings, a dynasty of foreign rulers being in power of Northern Egypt in the so-called Second Intermediate Period (c. 1640 – 1530 BCE). The exact geographical origin of this settlers remains, however, so far an enigma. They can be distinguished, amongst other things, by funerary customs, like intramural tombs, equid burials, warrior burials and grave-goods of non-Egyptian origin. In the Early Bronze Age, intramural burials are common in Mesopotamia and are to a lesser extent as well present in Anatolia and Northern Syria. Before the Middle Bronze Age, they are practically non-existent in the Southern Levant. Equid burials in association with elite burials occur in the later part of the Early Bronze Age in Iraq and Northern Syria, a tradition, which is extant in the region as well in the Middle Bronze Age, at a time it

spreads as well into the Southern Levant and Egypt's Eastern Delta. So-called "warrior tombs" include one or more metal weapon amongst the grave goods. The earliest examples are documented in Early Bronze Age Southeastern Anatolia from where the habit diffuses via Northern Syria into Mesopotamia and the Levant. Understanding the function and context of this burial customs and associated grave goods as an ethnic marker and their cultic, ritualistic and religious associations might, together with a plot of their occurrences through time and space, help to understand migration patterns and provenance of the people performing this kind of funerary custom.

PULJIZ, IVANA

EMERGING FROM THE WATERS (AGAIN). THE 2022 EXCAVATIONS AT THE MITTANI AND MIDDLE ASSYRIAN SITE OF KEMUNE (KURDISTAN REGION OF IRAQ)

JULY 27, 12 –12.30 PM, ROOM P3

Kemune is located at the eastern bank of the Tigris in the Duhok province of the Kurdistan Region of Iraq. Being situated in the area of the Mosul Dam Reservoir, Kemune was completely submerged following the construction of the Mosul Dam. Thus, archaeological excavations at the site are only possible in times of a low water level.

A first excavation season conducted in 2018 revealed the remains of a Mittani period palace. In winter 2022, it was possible to resume fieldwork at Kemune enabling us to investigate the Mittani period city more extensively: The excavations revealed a massive fortification system, a major monumental building probably to be identified as a storage building, and an extended architectural complex used for industrial activities, located to the east of the Mittani palace. Moreover, the excavations at Kemune unearthed a Middle Assyrian level which yielded an archive of more than 100 cuneiform texts. This paper presents the preliminary results of the 2022 excavations at Kemune.

RATTENBORG, RUNE, ÉMILIE PAGÉ-PERRON & ADAM ANDERSON

THE VOCABULARIES CONSORTIUM: BEST PRACTICES FOR ENTITY STANDARDISATION AND DOMAIN-SPECIFIC CONTROLLED VOCABULARIES FOR INSCRIBED ARTEFACT METADATA

JULY 26, 2.30 – 3 PM, ROOM P3

The booming digital world of cuneiform scholarship offers up an immense range of new opportunities for binding together and exploiting linked data structures across a wide range of data repositories. A fundamental prerequisite for the further integration of primary data collections is the definition of – and widespread adherence to – standardised entity definitions and vocabularies for basic catalogue metadata. Even if digital catalogues for inscribed artefacts may, for institutional, intellectual, or scholarly reasons, remain structurally autonomous also in the future, building primary data collections with an attentive eye towards the linking with and integration of external resources will work to enhance the broader impact and relevance of research data going forward. The present paper proposes a minimalist best practice outline for the alignment of basic metadata entities and associated vocabularies in cuneiform studies, drawing on multiple workshops hosted by the Geomapping Landscapes of Writing (GLoW) project at Uppsala University, as well as extensive surveys of primary data repositories in the field. Our perspective is guided by ontologies, concepts, and categories employed with current digital catalogues and existing open access reference indices capable of furthering increased data standardisation and mapping. Focusing on the standardisation and integration of basic metadata for the geographical, chronological, and bibliographical context of primary inscribed artefact catalogues, this talk identifies and discusses a variety of issues with the definition, mapping, and linking of basic metadata entities. We proceed to present an open access set of guidelines for the proper mapping and linking of said metadata entities, drawing on indices from the Cuneiform Digital Library Initiative and Wikidata, among others. This resource will be of interest to current and prospective users and editors of digital inscribed artefact catalogues within the field of cuneiform studies, and input on its further augmentation and refinement is much welcomed.

REYNOLDS, FRANCES

ENŪMA ELIŠ IN LATE BABYLONIAN SCHOLARSHIP

JULY 28, 11 – 11.30 AM, ROOM P2

This paper investigates the various ways in which Enūma eliš was deployed by scholars in the Late Babylonian period as part of the cuneiform reception of this epic. Ritual and ritual interpretation contexts include, most famously, Babylon's New Year Festival in the first month Nisannu but the epic was quoted or cited in a far more extensive range of texts. These contexts, which deploy the epic in simple and more complex exegesis, include astro-mythological projections of Marduk and Ti'āmtu's battle, analogies between divine and human combatants, commentaries on a variety of texts, literary composition, and pedagogical material. This textual evidence attests to the continued importance of Enūma eliš in the Late Babylonian period, with a strong focus on the cult of Esagil and on the cuneiform production associated with this temple. The concept of Late Babylonian 'priestly literature' associated with Esagil has been receiving increasing attention (see e.g. M. Jursa and C. Debourse, WZKM 107 (2017), 77 – 98). Enūma eliš remained a key vector for asserting the identity and centrality of Marduk's Esagil cult and in the Late Babylonian period the epic was harnessed as part of an intellectual response to Esagil's reduced importance in provincial Babylonia under imperial rule.

ROSSBERGER, ELISA

PICTURE ELEMENTS IN CONTACT. SEMANTIC TECHNOLOGIES FOR THE ANALYSIS O SEALS AND SEAL IMPRESSIONS (ACAWAICS PROJECT)

JULY 28, 9 – 9.30 AM, ROOM P4

Launched in November 2020, the interdisciplinary project "Annotated Corpus of Ancient West Asian Imagery: Cylinder Seals" (ACAWAI-CS) aims to create a digital platform for cylinder seals and their impressions on clay. It will provide a well-structured and coherently annotated, granular dataset for a wide range of analytical procedures, combining quantitative and qualitative assessments of the seals' material, pictorial, and textual components. The paper will introduce the objectives and digital infrastructure of the project which is based on semantic web technologies. Furthermore, it will demonstrate how quantitative approaches to seal iconography can help to resolve questions of interpretation, e.g. by turning random "filling elements" in Old Babylonian and Kassite glyptic into crucial elements of a meaningful whole.

ROVIRA, LETICIA & CECILIA MOLLA

A STORY OF GOODS AND SERVICES. SOME CLUES FOR UNDERSTANDING THE RELATIONSHIP BETWEEN MARI AND HAZOR DURING THE OLD BABYLONIAN PERIOD

JULY 25, 3.30 – 4 PM, ROOM P2

Our work is based on the study of the relationships established between the kingdom of Mari (Tell Hariri) and Hazor (Tell el-Qedah) during the debut of the reign of Zimri-Lim (1775–1761 BC). The first inferences of this inquiry stem from the analysis of the letter TH 72.16 of the Royal Archives of Mari. The particularity of Hazor in this relation was that, in addition to being an independent city, it marked the limit of the populational extension of the Amorite pan ethnic group. Hazor, as well as Mari, belonged to the Syro-Mesopotamian world but due to its location, it was able to articulate such societies throughout trade routes with localities of the southern Levant. It should be noted that the relationship between Mari and Hazor during the beginning of Zimri-Lim's reign was indirect. At this stage, the kingdom of Yamhad used to act as an intermediary between them. It is in this context that the aforementioned letter is developed. In it, Yarim-Lim, king of Yamhad, claims to the king of Mari to give him a blacksmith who had supposedly fled from Hazor with various goods. Zimri-Lim refuses to give back the man in question, alluding that such a man no longer has the goods and alleging, moreover, religious questions. This particular story falls within the framework of the political and economic relations of the kingdom of Mari in general and shows us an important circulation of people and goods in many directions, one of them towards Hazor. It is then that re-examining the document TH 72.16 serves as a starting point to analyse the circulation of goods and people, in the Old Babylonian period.

RUBIN, ZACHARY

A NEW NABÛ: THE DISRUPTION AND RENEWAL OF THE ASSYRIAN CUNEIFORM NETWORK

JULY 28, 11.30 –12 AM, ROOM P2

Drawing on Eleanor Robson's application of Actor-Network Theory towards the study of cuneiform culture, this paper seeks to contextualize the widespread reception of Babylonian religion and scholarship in the Assyrian empire within dynamic networks of knowledge. In a diachronic analysis of political, religious, and intellectual trends

of both regions-supplemented whenever necessary with information from archives in Syria-Anatolia-it argues that the network that brought Babylonian knowledge into Assyrian circles depended in a large part on the imposition of Assyrian hegemony over Babylonia. Henceforth, it argues that from time Babylon slipped from Assyrian control in the later reign of Tukulti-Ninurta I until the resumption of hegemony under Shalmaneser III, Assyrian scholars had little to no access to the knowledge centers of Babylonia and were forced to make do with the knowledge they had already received. As a case study, this paper explores the rise of the god Nabû to preeminence within the pantheons of both regions and asks why this phenomenon is observed in Babylonian religion as early as the twelfth century BCE but is not seen in Assyrian religion until circa the ninth century BCE. Seeing as the elevation of Nabû occurred when Assyrian power had diminished, it suggests that the Assyrian elite did not have access to the rites and literature of the „new" Nabû until control over Babylonia was sufficiently restored, and their innovations could once again be appropriated. In addition, this paper names the isolation of the two regions as the main cause for the deviances of the scribal traditions of Assur from the Babylonian mainstream.

SALLABERGER, WALTHER

HOW SESAME ARRIVED IN MESOPOTAMIA

JULY 29, 9.30 –10 AM, ROOM P2

Sesame is not to be missed in the cultures of Mesopotamia, because from this plant the sesame oil was obtained, which was used in large quantities for skin care as well as for other purposes. Sesame originated in India and reached Mesopotamia in the Sargonic period. Until now, one could only speculate about the time and forms of the import of sesame. The sources available today, however, make it possible to date this import quite precisely and to reconstruct the successful strategy of an agricultural innovation. Southern Babylonia provided excellent conditions for the cultivation of the plant, and well-established methods could be used for harvesting as well as for oil milling. The talk will present results from the project on oils and fats in early Syro-Mesoptamia, i3MesopOil, led by Grégory Chambon (Paris) and the presenter; the talk may also include results from the work of Paola Paoletti and Manon Rame.

SCHNITZLEIN, BABETTE & JON TAYLOR

MAKING SENSE OF ASHURBANIPAL'S "LIBRARY"

Having identified every colophon in what survives of Ashurbanipal's famous collection of tablets, it is fruitful to revisit estimates of the size of the "Library". It is clear how many different colophons there were, and to what kind of tablet each was attached. These numbers can be compared to those calculated via other criteria. Why were there so many colophons? And what was the significance of each of them? Close analysis of the text of the colophons also allows us to discern connections between them, and to sketch a possible scheme that would explain their use. The Reading the Library of Ashurbanipal project is also re-assessing the library's internal catalogues and the so-called "Library Records," the fragmentary tablets listing acquisitions arriving after the capture of Babylon in 648 BCE. By examining the catalogues, we have detected certain discrete consignments that were incorporated into the royal collection en bloc. Our attempts to correlate the information from the "Library Records" with those of the private colophons from Nineveh have revealed that not a single scribe recorded in the "records" appears in the hundreds of known private colophons from Nineveh. While this circumstance could be due to the chances of discovery, alternative explanations are possible. Moreover, our collation of the "Library Records" has revealed some new readings, and allowed matching some of the entries with actual tablets in the Nineveh collection.

SCHREIBER, MARVIN

THE CASTING OF NATIVITIES FROM THE TIME OF CONCEPTION IN BABYLONIAN AND HELLENISTIC ASTROLOGY

In addition to the time of birth, conception also played a role in ancient astrology. In addition to a comparison of Babylonian and Hellenistic astrology with regard to the importance of the time of conception, some late Babylonian tables of zodiacal astrology will be presented, which contain, among other things, conception omens. In addition, the probable origin of the conception horoscope of Hellenistic astrology will be traced back to Babylonian astral science.

SCURLOCK, JOANN

ASSYRIA AND BABYLONIA: CLASH OF CIVILIZATIONS OR CULTURAL KOINÉ? AŠŠUR, MARDUK, ENUMA ELIŠ AND THE FALL OF ASSYRIA

JULY 25, 4 – 4.30 PM, ROOM P3

It may seem strange to choose this approach to examine the deeper aspects of the often troubled relationship between Assyria and Babylonia, since it seems to be more or less conventional wisdom that Assyria had neither any civilization with which Babylonia could have clashed nor any contribution to make that might justify the use of the term koiné. Nonetheless, I propose to argue for just such a koiné between Assyria and Babylonia and to vet my argument on what might appear at first blush to be Exhibit A for the idea of Assyria as the brutal savages appropriating what they could understand of Babylonian wisdom. I refer to Sennacherib's attacks on Marduk and Marduk's revenge as enacted by Neo-Babylonian kings Nabopolassar and Nebuchadnezzar.

SHIELDS, KATHARINE

MESOPOTAMIAN MODELS FOR THE HITTITE LAWS

JULY 28, 12 – 12.30 PM, ROOM P3

This paper will examine the relationship between the Hittite Laws (CTH 261-62) and early Mesopotamian law texts, in particular the Laws of Ur-Namma, the Laws of Eshnunna, and the Code of Hammurabi. When a language borrows a writing system, it also tends to borrow other conventions associated with that writing system, from the formatting and layout of the text (e.g. the direction of writing) to the types of text it is used to write: this provides the opportunity for linguistic borrowings, and there is often clear influence of register features from the language the writing system was borrowed from (Biber 1995). Looking back to Mesopotamian cuneiform models can provide information about the origin of Hittite text types, as has already been demonstrated for Hittite prayers (Rieken 2019). The text-structure of Hittite Law codes is similar to that of the Sumerian and Akkadian legal texts, and they are all generally casuistic in form: consequently, it has already been suggested that the language of Hittite law (and omen) texts might be influenced by Akkadian models (Sternemann 1965, Zorman 2017, etc.). In this paper I will examine some linguistic

features particularly characteristic of the Hittite law codes: connection and anaphora in complex sentences involving additional and alternative conditions; word order and the use of indefinite pronouns in the protasis of conditional sentences; the use of third person indicative verb forms in the apodosis of conditional sentences. I argue that some similarities, not found in early laws in other languages nor simply a result of the subject matter, suggest a clear relationship between the Hittite and Mesopotamian texts. In the final part of this paper I will highlight some parallels between legal and omen texts in both the Hittite and Mesopotamian material (as Finke 2007, Guinan 2014, Rochberg 2016 for the Akkadian texts), and suggest that the prologues of Mesopotamian law codes, conspicuously absent from the Hittite text, perhaps left traces in the proclamations of early Hittite kings (especially the Edict of Telipinu, CTH 19), which may also be considered quasi-legal texts.

SIMKÓ, KRISZTIÁN

PROGRESS REPORT ON THE BRITISH MUSEUM'S ASSYRIAN MEDICINE (NINMED) PROJECT

JULY 28, 5 – 5.30 PM, ROOM P4

Introducing Assyrian Medicine: healthcare fit for a king' is a project carried out by the Department of the Middle East at the British Museum. Within the framework of this project, we are editing the therapeutic text series from Ashurbanipal's royal library at Nineveh, now conventionally dubbed the Nineveh Medical Encyclopaedia. A long and sophisticated piece of medical literature, the Nineveh Medical Encyclopaedia comprised around 10,000 lines of text, with twelve interconnected treatises that deal with ailments affecting various parts of the human body. The sequence of treatises within the Encyclopaedia – most of which consists of more than one tablet or chapter – follows the anatomy of the body: they start with diseases in connection with the head, and then they move downward until they reach the legs and feet. The aim of the Assyrian Medicine (NinMed) project is to provide meaningful access to this rich corpus of cuneiform medicine by producing open access digital transliterations and English translations of the text. The project is now in its second year and has yielded several preliminary results that may be of interest to researchers working in the field of cuneiform medicine, as well as to medical historians interested in the early phases of medical thinking. This presentation will give an overview of the various activities carried out in the Assyrian Medicine project, with the aim to reconstruct the text of the Nineveh Medical Encyclopaedia as completely as possible and to make this reconstructed text

available on a dedicated website. Moreover, it will include a series of representative examples to highlight the most important results that have been emerged since the beginning of the work.

SMITH, STEFAN L.

ROUTES OF CONTACT FOR BASIC NECESSITIES: NEW EVIDENCE FOR A TRANSMISSION OF IDEAS IN WATER ACQUISITION METHODS ACROSS THE JORDANIAN-IRAQI DESERTS

JULY 27, 10 – 10.30 PM, ROOM P3

The southern margins of the Fertile Crescent, roughly corresponding to the eastern Jordanian and western Iraqi deserts, are arid landscapes with low levels of seasonal rainfall and extremely high fluctuations between year-on-year precipitation levels. This climatic uncertainty, which is a consistent factor even during periods with higher average rainfall than the present, needed to be taken into account by past inhabitants of the region, who adapted their coping strategies to accommodate it. Perhaps most crucially, this involved the collection and storage of rainfall. There are several known examples of water catchment features in these landscapes, most notably at the major site of Jawa in northern Jordan, a permanent settlement dated to the late 4th to early 3rd millennium BC. Here, as well as at other sites like Tulul al-Ghusayn and Khirbet Abu al-Husayn further east, enclosure structures straddling rainwater runoff gulleys on slopes and large walled terraced gardens are testaments to the great efforts put in by this region's inhabitants to obtain and store scant rainwater. While these sites are located within a relatively close distance considering the vast landscapes involved, no more than 100 km, or around 3 days' journey, from each other, recent investigations by the author as part of the project „The Environmental History of Iraq" have uncovered evidence on satellite imagery for analogous structures in the western Iraqi desert, over 300 km further east. This indicates contact routes far beyond the immediate vicinity of Jawa, spanning almost the entire distance between the Jordan Valley and the Euphrates, requiring weeks of travel. This paper will present these new findings in the context of human interactions, and associated exchanges of ideas, that benefitted subsistence strategies in this challenging landscape.

SPRUYT, MARGAUX

THE KING AND THE LION: ENCOUNTERING THE OTHER THROUGH RITUAL HUNTS

JULY 28, 4.30 – 5 PM, ROOM P2

If the Ancient Near Eastern territory appears to be a vast place, a real ‚open space' that favors the circulation of populations, it is also the place where two worlds confront each other, men and animals. Territorial cohabitation often results in hunting, especially as the animal can, like the lion, represent a threat. If the symbolic and religious stakes of the lion hunt have been studied by E. Cassin (1981), it is possible to question the way the encounter between the sovereign and the feline, caused by the ritual hunt, is narrated in the Neo-Assyrian reliefs. The king and the lion are analogous representatives not only of two collectives of humans and non-humans but also of two territories: one domestic and controlled called mātu, the other wild and infernal, erṣetu. The hunt is the place where these opposing territories meet and the two protagonists, naturally distant, suddenly find themselves engaged in an action that links immense proximity and the danger of death. If the execution of the lion can only be accomplished by the hand of the sovereign, soldiers, dogs and horses actively participate in the weakening of the feline. How then does the encounter between these human and non-human actors in the hunting space take place? Based on reliefs dating from the reign of Ashurbanipal II, this paper proposes to question the notions of encounter and contact between the king and the lion, embodying in their own individuality two groups that everything seems to oppose.

STEITLER, CHARLES W.

ELEMENTS OF MORTUARY CULT IN THE HITTITE AN.DAḪ.ŠUM FESTIVAL

JULY 27, 3 – 3.30 PM, ROOM P2

Aside from the celebration in the ḫešta-house, which has been the focus of previous studies, other elements of mortuary cult within the AN.DAḪ.ŠUM festival have been largely overlooked or unidentified, mostly due to the poor state of reconstruction of many of its day tablets. On at least two days of the AN.DAḪ.ŠUM festival, offerings were presented to statues of deceased Hittite kings. The first, day 16 (CTH 612), was celebrated in the temple of Zababa, where a statue of Ḫattušili I appears as the final

recipient in a sequence of offerings. In the second, on day 18 (CTH 613), offerings were presented to deities, then to various deified acolytes and attributes of the Storm-god, and finally to the statues of Ḫattušili, Tudhaliya and Šuppiluliuma (in a few cases, Muršili is added as well). The current identification of the context of these offerings in the temple of the Storm-god of Aleppo does not congrue with the setting of this part of the AN.DAḪ.ŠUM festival, celebrated for the Storm-god of lightning in the "house of purity" (Éparkuwayaš). Some of the texts still grouped under CTH 660 and CTH 661 seem to be related AN.DAḪ.ŠUM day 18 as well. This paper will provide an overview of the significance of aspects of mortuary cult in these two festivals.

TARHAN, ZOZAN

NEO-ASSYRIAN KINGS' PERCEPTIONS OF ASSYRIAN AND NON-ASSYRIAN (ROYAL) AUTHORITY

JULY 26, 10.30 – 11 AM, ROOM P2

The present paper discusses the Assyrian kings' perceptions of royal authority exercised in the Neo-Assyrian Empire, as well as how these kings perceived and introduced the (royal) authority and local rulers holding the supreme power in the neighbouring lands. This topic arises as a result of the contacts between Assyrians and non-Assyrians, be it military, political, or from another type. By reason of that, it will be given briefly the context of the contacts between the Assyrians and the others. The aims of the study are the following: to present the Neo-Assyrian Empire's point of view; give a chance to distinct through it the different types of supreme power in some lands of the Ancient Near East; to trace the development of the supreme power under non-Assyrian political actors; whether and how the contacts with the Assyrians changed and/or contributed the aspects of the kingship in the other lands. However, the topic is highly engaged with the ideas and suggestions of the Assyrian royal ideology. Because of that and where it is possible to commit it will be made a differentiation between the reality and ideological motives. The paper relies mainly on written evidence, but some iconographic sources will be taken into consideration as well. Regarding the written ones, the research comprises to a large extent Assyrian sources, but where it is applicable, it refers also to some non-Assyrian sources. To be more convenient and distinctive, the paper is divided into three sections – Neo-Assyrian kingship, Neo-Assyrian king's perceptions of (royal) authority by non-Assyrians, as well as concluding remarks.

TAVERNIER, JAN

OLD PERSIAN OR ELAMITE ? THE LINGUISTIC AFFILIATION OF THE NAME OF TEISPES

The royal name Teispes, eponym of the so-called Teispid dynasty, who reigned in Anshan from ca. 635 until 521 BCE, is attested in sources drafted in various languages: Old Persian, Babylonian, Elamite and Greek. Formerly, scholars (Abayev, Hinz, Skalmowki, etc.) considered the original name to be Old Persian Cišpiš (attested in the Bisitun Inscription) and have proposed various Iranian etymology for this name. However, none of these etymologies is convincing, which has induced other scholars (Stronach, Tavernier, Safaee) to prudently considering that the name might be Elamite. In this paper, I will investigate this matter further by comparing the various forms of this name in order to come to a solution for this etymological problem.

TRINKA, ERIK

UBĀRU AND UBRU: CULTURES OF CONTACT IN URBAN SETTINGS

This paper reengages with a long-term discussion on the semantic range of the terms ubāru and ubru at in order to assess cultures of contact in urban settings. The primary textual evidence under consideration comes from Nuzi and limited Akkadian Ugaritic sources. It is generally held that ubāru(m)/ubārtu(m) and (ubru/wabru) signal a person's identity as a foreigner or resident alien. The term frequently appears in texts describing travelers or those seeking to establish themselves as foreign workers. At Ugarit, the term ubru appears to be distinguished from naptaru, which might signal a mover of differentiated status. These classes of movers appear to stand in contrast to someone whose movement is characterized by flight, whether as a fuguitive or a refugee, is commonly described in Akkadian as munabtu. In a similar way, tamkārum is more commonly used to specify merchants and traders, movers who bring with them goods or who facilitate the exchange of goods rather than providing labor. Questions of how these different categories of movers related to persons in receiving contexts and to one another remain in need of further investigation. Ubru at Ugarit were not afforded rights to

purchase a house or land, and therefore were not granted the same rights or privileges as native Ugaritians. Limiting the number of possible places ubru could reside signals a culture of contact at Ugarit that does not readily appear in other locales. The work of this paper is to explore similar instances when cross-regional terminology maintains variant meanings and social implications that delimit depth of interaction and integration in contexts of contact. In performing a renewed survey of current textual sources, I ask not only how the above terms relate to potential cultures of hospitality, but more broadly how such terms functioned within interregional cultures of mobility. Exploring the terminological boundaries of ubāru(m)/ubārtu(m) and (ubru/wabru) thus requires accounting for the agency of persons classified according to these labels and determining how long a person could be identified by such terms. In considering the place and uses of terms or movers across various geographical and chronological contexts, I also raise the question of which modern terms for human movement and contact are viable for describing mobility and interaction in the ancient Near East.

ULANOWSKI, KRZYSZTOF

TRANSFER OF DIVINATORY PRACTICES: AN ANATOLIAN INTERMEDIARY IN GRAECO-ASSYRIAN CONTACTS

JULY 26, 11.30 – 12 AM, ROOM P2

The art of Babylonian divination was adopted by the neighboring cultures and translated into a variety of languages: Ugaritic, Hurrian, Hittite and Elamite. Asia Minor was a special crossing place for different cultures and religions. The Hurrians were intermediaries in spreading extispicy to Asia Minor. Cilicia at that time lay within the ambit of the Assyrian empire, so that practices known in Assyria might well have made an impact in this region. The first known mention of the Ionians in an Akkadian text comes from shortly after 738 BC, in a letter, in which the Assyrian official in charge of Tyre and Sidon asks Tiglath-Pileser III to intervene against an Ionian attack. Definitive evidence for direct contact between Assyria and Ionian is lacking in Homer. However, going step by step we have confirmed Assyrian-Hittite contacts and the Hittite-Lydian contacts, and later Persian-Lydian and Lydian-Greek (Lydian-Ionian) contacts. we could suppose that Mesopotamian influence reached the Greek world, and that this flow continued for centuries but was subject to many regional modifications. The first independent diviners were itinerant experts, and many of them were non-Greeks but originating from the Near East.

The interactions related to war are visible in many sources. Greek mercenaries served in the East. The presence of Greek mercenaries in the army of Nebuchadnezzar is known from a poem of Alcaeus. The Hittites also had links with this region. From the Hattusa archive we know of 25 cuneiform texts relating to Ahhiyawa. It should be mentioned that as many as seven of them are oracles. Among the Hittites, Arzawa, with the capital city Apaša (Ephesos) was known as a famous center of divination, especially for the prevention of plagues. Not searching far away, Apollo from Troy was a god of such a type, and his sanctuary must have specialized in this kind of divination. Looking at the Iliad from a Hittite perspective would let us understand the poem in a different meaning. Nearly all the divinatory branches were in use in the Hittite empire. The question is only the route of transmission. Hittite adaptations of the Šumma izbu, Šumma immeru, celestial omens and liver models no doubt depended ultimately on Babylonian-prototypes but arrived in Hattusa through Hurrian meditation. For us the most interesting practices are cases of the examination of entrails because this act confirms Mesopotamian influence.

VAN BUYLAERE, GRETA

CRIME AND PUNISHMENT ACCORDING TO A NEO-BABYLONIAN DOCUMENT FROM BABYLON

JULY 27, 9.30 – 10 AM, ROOM P4

The single-column tablet A 2540+ was discovered in the Ištar temple in Babylon. Written in a summary fashion, it records the fates of two groups of prisoners. The first group consists of free citizens, slaves and temple dependents (mār banê, qallu and širku) who were brought to court from the governor's prison (bīt kīli ša šakin ṭēmi); the second group, including slaves and temple dependents, had been held in the prison of Kudurru, the royal secretary (zazakku). The tablet does not offer a detailed description of the criminal offences that were or were not committed by the prisoners, but thefts and unspecified crimes against individuals are listed. Presumably, the investigation into their wrongdoings had closed, and they had been brought to the Ištar temple to hear their verdict. Those found innocent, were set free; the others (at least the slaves and temple dependents) were handed over to an institution, temple or person. The tablet was probably written in the reign of Nebuchadnezzar II.

WAGNER-DURAND, ELISABETH & ANNE-CAROLINE RENDU-LOISEL

KRANK VOR ANGST – MALADE DE PEUR: AN INTRODUCTION TO THE NEW INTERDISCIPLINARY RESEARCH PROJECT (STRASBOURG – FREIBURG)

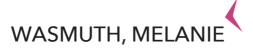**JULY 28, 11 – 11.30 AM, ROOM P4**

The research project «Krank vor Angst in Mesopotamien/Malade de Peur en Méso-potamie», funded by European Campus Eucor (2022 – 2024, integrating the universities of Strasbourg and Freiburg i. Brsg.), examines the culturally specific treatment of diseases as stimuli of fear in ancient Mesopotamian societies. Emphasis is placed on curative strategies of coping as well as those of prevention and adaptation, both at the level of small(er) groups (such as the family unit) and at the level of whole societies. Methodologically, the project aims to study any related artefact and feature at our disposal to merge the complementary perspectives of philology and archaeology. Our main goal is to understand how fear, as a universal part of being human and at the same time as a socio-cultural construct, can be a driving force for collective actions, and how it can be manipulated, controlled, directed, and even misused. Therefore –and bridging the gap to the present– a dialogue with the neurosciences and psychology is envisaged. In this regard, the purpose of this paper is to present the guidelines of the joint venture (databases, themes, methods, etc.) to the scholarly public.

WARBINEK, LIVIO & VALERIO PISANIELLO

BORROWING, TRANSLATION, AND SYNCRETISM OF DEITIES IN ANCIENT ANATOLIA

JULY 27, 11 – 11.30 AM, ROOM P2

When different cultures come into contact, interactions between the respective religions and cultic practices may also occur, which can result in the attempt to equalize deities belonging to the respective cultural milieus. Taking into account a number of important contributions dealing with contacts between religious systems from a more or less broad perspective (e.g. Laroche 1973, Gurney 1977, Haas 1994, Assmann 1996, Bonnet and Motte 1999, Taracha 2009, Steitler 2017, Rutherford 2020, Hutter 2021), in our paper, we will first critically reconsider the classificatory models suggested for the

possible types of interaction between deities belonging to different cultures, in order to establish a new, improved classification. Subsequently, we will try to determine which phenomena of interaction involving different deities and panthea can be at work in the ancient Anatolian area, providing relevant examples from both the cultures of the Bronze age (Hittite, Luwian, Hattian, and Hurrian) and those of the Iron age (especially Lycian and Lydian).

WASMUTH, MELANIE

CULTURAL CONTACT – CULTURES OF CONTACT: THE POTENTIAL OF A PLACEMAKING APPROACH

JULY 27, 3 – 3.30 PM, ROOM P4

"Placemaking" is a nascent research field in the realm of urban design, planning and policy that focuses on the community voice. It is rooted in local initiatives by artists, streetworkers, local policy makers, and other individuals who take an active role in shaping their environment to make it a better place to live in. Cara Courage et al. (The Routledge Handbook of Placemaking, Dec. 2020) have taken up the challenge to curate a handbook on the emerging state of research and teaching in "placemaking". Though the specific aspects discussed are often inherently beyond our preserved scope of sources, most of the topics addressed in the book are reflected also in the Late Bronze and Iron Age evidence from the Mediterranean and West Asian area of connectivity: cf. protest and resistance, governance and stewardship, wellbeing and healing, spatial access, festivals, migration and displacement, place branding, or gentrification. In my paper, I discuss the potential of a placemaking approach to examine lived realities in urban communities of the 7th c. BCE that are characterized by a high degree of cultural diversity with neighbors deriving from up to 4'000km away. Drawing on the preliminary results of my ongoing Gerda Henkel Research Fellowship, I exemplify this for the urban center of 7th c. Assur. The aim of the project is to shift the focus from origin studies to the lived experience of newcomers and long-standing community members, especially regarding individual agency and means of interaction within and without the community. The paper (and research project) joins various aspects set out in sessions 1, 2, 3, 4, and 6. It has a methodological focus interlinking the conference title elements: 'cultural contact' and 'cultures of contact' by searching for means of integrating micro and macro perspectives in the socio-historical study of urban lifeways in the 7th c. BCE (session 6). Means and routes of contact (session 1) are addressed by mapping the required internal routes and

motility needs for executing the actions recorded in the documents of the case study corpus. The project focus is on the actors of these actions, on their individual agency (session 2) and their scope of interaction within the community (session 4). Further-more, a major approach of the project is to showcase the potential of understanding the textual documents first and foremost as material objects, and thus as material manifestations of contact (session 3).

WICHTERLOVÁ, BARBORA

ON AKKADIAN ŠU-ŠI "SIXTY": THE ADOPTION OF THE SUMERIAN SEXAGESIMAL SYSTEM AND ITS LINGUISTIC CONSEQUENCES

JULY 28, 4.30 – 5 PM, ROOM P3

One of the most significant features of the Sumerian language and culture borrowed by Akkadians is the sexagesimal number system, which Akkadians used alongside a Semitic decimal one. This borrowing manifests itself not only within the domain of numerical notation, but also in the underlying number words in Akkadian and their syntactic structure. Within the sexagesimal system, the Akkadian word for "sixty", usually written šu-ši, can be used as a multiplication base (e.g., šinā šu-ši "120" (lit., "two sixties")). However, the exact form and etymology of the term šu-ši remains unclear. Drawing on comparative Semitic evidence, I will first claim that šu-ši was not the original Akkadian word for "sixty", but, prior to the adoption of the sexagesimal system, "sixty" was formed like the rest of the Akkadian tens, with an -ā suffixed to the corresponding unit (c.f., šalāšā "thirty"). I will subsequently explain the unsuitability of this original form as a base within the newly adopted system through an appeal to linguistic changes resulting from borrowings of number systems observed cross-linguistically. Finally, I will argue for a reading of šu-ši as šušši, as opposed to the generally accepted šūši, thereby revisiting some of the earliest, previously dispelled claims connecting the Akkadian šu-ši "sixty" with the fraction šuššu "one-sixth".

WILHELMI, LISA

LINGUISTIC CONTACT? SOME THOUGHTS ON THE SIGNIFICANCE OF ASSYRIANISMS IN HATTI AKKADIAN TEXTS

JULY 28, 2.30 – 3 PM, ROOM P3

Akkadian texts composed by Hittite native speakers at the Hittite capital Ḫattuša / Boğazköy often exhibit Assyrian influence, despite the fact that the base language of the texts can clearly be identified as Babylonian. This can be shown particularly with regard to some phonological traits and characteristic pronominal forms, and there are, of course, a number of texts that are not written in the typical Boğazköy ductus but rather exhibit sign forms that are traditionally refered to as "Assyro-Mittanian". Increased Assyrianisms in the Hatti Akkadian texts have been interpreted as the result of intensified contact between the Hittites and the Assyrians following the collapse of the Mitanni empire and subsequent Assyrian incursions on territory controlled by the Hittite kings in Northern Syria. However, Assyrian influence is documented as early as in the texts from the reign of Ḫattušili I, a period during which Assur was nominally under the control of the Mittani kingdom, which in turn was not on friendly terms with Ḫatti, thus preventing any direct contact between Ḫatti and Assyria. In this context, it is interesting to note that, also in the late period, the influence of Assyrian still remains relatively limited and is particularly prevalent in texts that are part of direct written exchange with Assyria. In the present paper I want to explore the nature of contact, exchange, and possible overlap between Hittite scribes and native speakers of Akkadian and the implications this had on writing Akkadian at the Hittite capital.

WORTHINGTON, MARTIN

FUN WITH ‚SARGON'

JULY 28, 2 – 2.30 PM, ROOM P3

Sargon II, king of Assyria, indicates in his inscriptions that he somehow wrote his name into the measurements of the wall of his newly built capital city. But – how? This question attracted interest in the late nineteenth and early twentieth centuries, but seems more recently to have fallen out of favour by reason of its seeming insolubility. The present paper proposes a new solution. Along the way, other savvy manipulations of the name 'Sargon' come to light.

YAKUBOVICH, ILYA

SUN-GODDESS OF THE EARTH:
INHERITED DEITY OR SCRIBAL CONSTRUCT?

The Sun-goddess of the Earth is a chthonic deity, frequently occurring in Hittite texts but also mentioned in Luwian incantations. While frequently assigned Hattic origin in earlier scholarship, she was recently associated with the Luwian milieu in Steitler, StBoT 62, pp. 229–245. My analysis of textual occurrences suggests that compositions linked to the erstwhile Hattic cultic centers and to the Luwian ritualists at the service of the court of Hattusa both refer to this divine figure. Privileging one group of sources at the expense of the other inevitably leads to a degree of circular reasoning. The problematic premise of the Hattic / Luwian dichotomy is probably based on the assumption that the bulk of the "thousand gods of Hatti" must ultimately reflect local religious cults. A different approach to this problem, which I intend to advance in my presentation, implies the agency of scholar-scribes in the amalgamation of traditional Anatolian cults into the state cult of Hattusa. The hallmark of the new system were the theonyms with the structure "X of Y", for example Sun-goddess of Arinna, Storm-god of the Head, Protective God of the Hunting Bag. Within this formula, the component X was placed in correlation with a major Mesopotamian deity and normally expressed in writing by Sumero- or (more rarely) Akkadograms. A good illustration of the adaptation to this new pattern is the replacement of the Kanesite god Nipas, properly, "Heaven", known from the Old Assyrian sources, with the Storm-god of Heaven in the preserved Hittite version of the Deeds of Anitta (cf. Hutter, Religionsgeschichte Anatoliens [Stuttgart: Kohlhammer, 2021], p. 45). I submit that the Sun-goddess of the Earth represents a more complex scribal artefact, a generalized chthonic deity designed for the state cult, which perhaps amalgamates and acculturates a number of local predecessors, such as the Hattic goddess Lelwani, Hittite Daganzipa "Earth", and Luwian Tiyammi "Earth". Indeed, the very name Sun-goddess of the Earth represents an oxymoron on face value, and makes sense only with reference to the Mesopotamian concept of the Sun-god traveling through the netherworld by night, which was certainly familiar to the educated cuneiform scribes. The absence of any mythological narrative linked to the Sun-goddess of the Earth (in the Song of Release, it is, of course, merely the translation of the Hurrian Allani) is likewise well-compatible with her secondary origin.

ZIEGLER, NELE & ADELHEID OTTO

EKALLATUM LOKALISIERT! NEUE ERKENNTNISSE ZUR LAGE UND GESCHICHTE DER HAUPTSTADT SAMSI-ADDUS

JULY 27, 9.30- – 10 AM, ROOM P3

Ekallātum, die Hauptstadt des Großreichs Samsi-Addus wird in den sogenannten „altbabylonischen Itineraren" erwähnt und bildete auf dem Weg von Larsa nach Emar die Etappe nach Aššur. Aufgrund sprachlichen Gleichklangs und der Lage stromaufwärts von Aššur wurde Ekallātum von W. W. Hallo mit Tell Haikal identifiziert. Archäologische Begehungen des Tells durch W. Bachmann, R. Dittmann und andere konnten diesen Vorschlag aber nicht erhärten, denn weder die Zeitstellung des archäologischen Materials als auch die Form und Struktur des Siedlungshügels ensprachen auch nur annähernd den Anforderungen an eine Hauptstadt des 19./18. Jahrhunderts. Aufgrund der bekannten Textbelege v.a. aus Mari konnte ebensowenig schlüssig geklärt werden, ob der Ort östlich des Tigris gesucht werden sollte – eine Lage westlich schien plausibler. In den Jahren nach dem Zusammenbruch des Reichs Samsī-Addus verlor Ekallātum rasch an politischer Bedeutung. Sie wurde aber offensichtlich nie vollständig aufgegeben. Ekallāte ist noch in Texten der neuassyrischen Zeit bezeugt und gehörte zur Provinz von "Libbi āli". Im Vortrag wird die Frage der Lokalisierung mithilfe einer Kombination philologischer und archäologischer Belege neu aufgerollt.

ZÓLYOMI, GÁBOR

HOW TO TREAT VERBS IN A SUMERIAN DICTIONARY

JULY 28, 12 – 12.30 PM, ROOM P4

The project "A Dictionary of the Sumerian Royal Inscriptions of the 3rd Millennium BC" started in September 2020 at the Department of Assyriology and Hebrew Studies of the Eötvös University Budapest. It is funded by the Hungarian Scientific Research Fund (OTKA). Its main aim is to produce a dictionary of the corpus of 3rd millennium Sumerian royal inscriptions containing around 1000 entries. The project relies on the Electronic Text Corpus of Sumerian Royal Inscriptions (= ETCSRI) (http://oracc. museum.upenn.edu/etcsri/), in which every word form is lemmatised and is provided with a morphological analysis. For compiling the dictionary, the project uses TshwaneLex, a professional dictionary compiling application. The present talk focuses on the verbs. It aims to demonstrate how the project treats finite and non-finite verbs showing their valency, case-frame in relation to their meanings.

ZUBIETA LUPO, VALERIA

HITTITE DOCUMENT AND MESOPOTAMIAN THERAPEUTIC PRACTICES: THE CASE OF KBO 21.20

KBo 21.20 is a Sammeltafel containing a collection of Mesopotamian healing recipes, a Hurrian invocation, and a Mesopotamian prayer, all of which have been translated into Hittite. This tablet illustrates the import and adaptation of foreign medical expertise in Ḫattuša. Its content and structure suggest that it was composed by combining different Mesopotamian cultural aspects and elements. It is difficult to state if this knowledge was introduced into Ḫattuša by foreign experts, through interaction with nearby civilizations, or by Hittite scribes visiting foreign lands. Certain components found in this tablet, however, may be linked to distinct Mesopotamian sources. In this paper, I attempt to trace the Mesopotamian therapeutic practices attested in KBo 21.20 back to their possible source. Furthermore, I will explore the possible techniques of acquisition and adaptation of Mesopotamian therapeutic practices utilized by the Hittite scribes in this tablet.