

## **LA 65<sup>e</sup> RENCONTRE ASSYRIOLOGIQUE INTERNATIONALE**

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## **PARTICIPATION À LA RÉALISATION DE LA RAI**

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Nadia AÏT SAÏD-GHANEM, Mathias BELLAT, Éric BILLAUD, Baptiste FIETTE, Francesco GIANNONE, Antoine JACQUET, Jules JALLET MARTINI, Rosalie JEDELE, Inès KHAZRI, Eugénie KOEHL, Pauline LEROY, Luka LIÉNARD, Nicolas MARIN-BAYONA, Béatrice MOLLET, Manon RAMEZ, Christoph SCHMIDHUBER et Li YUAN

## **AIDES MATÉRIELLES ET SUBVENTIONS**

Tous nos remerciements aux institutions qui ont apporté leur précieux concours à la 65<sup>e</sup> Rencontre Assyriologique Internationale :

- Collège de France
- Musée du Louvre
- Fondation Hugot du Collège de France

Nos remerciements vont aussi aux institutions suivantes :

- Ambassade de France à Bagdad
- UMR 7192
- Institution des Civilisations du Collège de France

## LISTE DES ATELIERS

– ***“Anatomy of Seals: Considering Materiality, Meaning and Society.”***

Organisatrice : L. Battini (CNRS).

– ***“Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.”***

Organisateurs : G. Chambon (EHESS/PSL), M. Guichard (EPHE/PSL), F. Joannès (Université Paris 1 Panthéon Sorbonne), L. Quillien (Université Paris 1 Panthéon Sorbonne) et M. Ramez (EPHE/PSL).

– ***“Assyriology and Anthropology.”***

Organisateurs : E. Pfoh (CONICET / National University of La Plata) et L. Verderame (Università degli Studi di Roma).

– ***“Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.”***

Organisateurs : L. Marti (CNRS) et C. Pappi (University of Innsbruck).

– ***“Current Research in Early Mesopotamian Studies.”***

Organisateurs : A. Bramanti (Université de Genève), N. Kraus (Freie Universität Berlin) et P. Notizia (Università degli Studi di Messina).

– ***“Current Research in Middle Assyrian.”***

Organisateurs : J. de Ridder (Friedrich-Schiller-Universität Jena) et D. Shibata (University of Tsukuba).

– ***“Digital Practices in Western Asiatic Studies: experiments and advances.”***

Organisateurs : V. Bigot Juloux (EPHE/PSL, Paris) et A. Di Ludovico (Sapienza Università di Roma).

– ***“Luwian in Cuneiform.”***

Organisateurs : A. Mouton (CNRS) et I. Yakubovich (Russian Academy of Sciences / Philipps-Universität Marburg).

– ***“Mathématiques dans différents cadres institutionnels : palais, temples, écoles, maisonnées.”***

Organisatrice : C. Proust (CNRS & Université Paris Diderot).

– ***“Médecine Mésopotamienne.”***

Organisateurs : A. Attia (UMR 7192) et G. Buisson (UMR 7192) avec la collaboration de M. Geller (University College London).

– ***“Practical Education in Ancient Mesopotamia.”***

Organisateurs : M. Béranger (Collège de France) et P. Delnero (Johns Hopkins University).

– ***“René Dussaud et la « question archéologique syrienne »”***

Organisateur : M. Al-Maqdissi (DAO-Musée du Louvre).

– “*Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.*”

Organisateurs : L. Portuese (Freie Universität Berlin) et M. Pallavidini (Freie Universität Berlin).

– “*The Shape of Stories: Narrative Structures in Cuneiform Literature.*”

Organisateurs : G. Konstantopoulos (University of Helsinki) et S. Helle (Aarhus University).

## DAS HEIDELBERGER FORSCHUNGSLABOR ALTER ORIENT

The *Heidelberg Research Laboratory for the Ancient Near East* is a six-week intensive course offering young researchers in Assyriology the unique opportunity to explore unidentified textual material, and hone their skills in editing cuneiform texts. Expert researchers accompany and assist them throughout this process. By means of a joint publication, the participants render hitherto unknown sources accessible to the scholarly community.

We warmly welcome you to visit our stall in **Salle 1** to learn more about our programme and the application process. During the breaks, you can get to know the participants of the 2019 class of the *Forschungslabor*. Also, Prof. Dr Stefan Maul and Dr Betina Faist, who supervise the course, will be present at the stall on Tuesday, 9<sup>th</sup> and Thursday, 11<sup>th</sup> of July during coffee and lunch breaks. We are very looking forward to meeting you there.



Das *Heidelberger Forschungslabor Alter Orient* ist ein sechswöchiger Intensivkurs, in dem Nachwuchswissenschaftler\*innen die Chance haben, unbekannte Keilschrifttexte zu erschließen und dabei ihre Fähigkeiten im Edieren von Tontafeln zu perfektionieren. Erfahrene Wissenschaftler\*innen begleiten und unterstützen sie in ihrem Lernprozess. Die Ergebnisse ihrer Arbeit werden der Fachöffentlichkeit in Form einer gemeinschaftlichen Publikation zugänglich gemacht. Wir heißen Sie herzlich willkommen, unseren Stand in **Salle 1** zu besuchen, um mehr über unser Programm und den Bewerbungsprozess zu erfahren. In den Pausen können Sie die Teilnehmer\*innen des diesjährigen *Forschungslabors* kennenlernen. Prof. Dr. Stefan Maul und Dr. Betina Faist, die den Kurs leiten, werden am Dienstag, den 9. Juli in der Mittagspause sowie am Donnerstag, den 11. Juli während der Vormittagspause am Stand anwesend sein, um Ihre Fragen zu beantworten. Wir freuen uns sehr, Sie dort zu begrüßen.

## RÉSUMÉS / ABSTRACTS

**Saja ABDULATEEF (University of Baghdad) —Lundi 17h30**

### **The harvest month in the light of cuneiform texts of the Third Dynasty of Ur**

The day, month, and year in cuneiform texts is important in determining the period because each period is distinguished in a different way depended on its historical form, as is the case with the third dynasty of Ur. The economic and religious significance and agricultural processes occupy an important place in its texts, especially the barley harvest, but the barley harvest month appears in a sequence that varies somewhat from city to city and maybe happens in a different time. It is different from Ur to Umma to Lagash to Drehem and so on.

The month appears in different formulas like: še-sag<sub>11</sub> (kin)-ku<sub>5</sub>, še-kin-ku<sub>5</sub>-ra<sub>2</sub>, še-sag-ku<sub>5</sub>.

Harvesting began in the pre-Sargon calendar in the city of Lagash and its neighboring cities, so we find it in the system of calendars še-kin-ku<sub>5</sub>-ra<sub>2</sub>. The harvest month is written in the third dynasty of Ur in the form of še-kin-ku<sub>5</sub>.

This study will be based on some unpublished texts. The texts are related to the third dynasty of Ur. The subjects here are between receiving barley or receiving a meal or expenditure, or Counting the wealth of God.

The study of harvest month is very important to know the reasons of this different date between different cities.



**Philippe ABRAHAMI (Université de Lille – HALMA UMR 8164) – Brigitte LION (Université Paris 1 Panthéon-Sorbonne – UMR 7041-ArScAn) —Jeudi 12h**

### **Les fonctions des rois d'Arraphe d'après leurs édits et leurs lettres**

La ville d'Arraphe, située à l'emplacement de l'actuelle Kirkouk, n'a pu être fouillée. Cependant les archives de Nuzi, découvertes à environ 15 km au sud-ouest, montrent qu'elle était, à la fin du XV<sup>e</sup> et au début du XIV<sup>e</sup> s., la capitale d'un royaume vassal du Mittani. C'est donc seulement de façon indirecte que ses rois sont connus. La famille royale a pu être en partie reconstituée. Quelques décrets et lettres royales découverts à Nuzi, tant dans le palais local que dans des maisons, en particulier celle de Šilwa-Teššub, un fils du roi, permettent de voir quels étaient les domaines de compétence du souverain. C'est sur ce dernier point que porte la présente communication. Si aucun recueil de loi ni rescrit n'a été découvert, des décisions légales figurent dans les édits. Ils contiennent aussi des règles concernant le personnel du palais, les obligations de service envers le roi (*ilku*), la responsabilité des maires et des hauts fonctionnaires et la circulation des personnes. Les lettres adressées par le souverain, et celles où ses propos sont relayés, apportent des informations complémentaires. Les questions concernant les chars et les chevaux y prédominent mais l'attention du roi se porte également sur le culte, les affaires économiques et le règlement de problèmes impliquant ses fils. Ces lettres révèlent également une partie du cercle des proches du roi directement associés à l'exécution des directives royales et permettent ainsi de préciser le fonctionnement de l'appareil d'Etat.



**Michel AL-MAQDISSI (Département des antiquités orientales, Musée du Louvre) — Mercredi 16h30**

**René Dussaud et les fouilles de Mishirfeh-Qatna**

René Dussaud a joué un rôle clé dans l'orientation scientifique des quatre campagnes de fouilles (1924, 1927-1929) menées par R. du Mesnil du Buisson à Mishirfeh/*Qatna* en Syrie Centrale.

En effet, après la publication de son fameux article en 1926 « L'art syrien du II<sup>e</sup> millénaire avant notre ère » (*Syria* VII, p. 336-346), Dussaud va poser la question de l'identité de l'art syrien durant les deux périodes amorite (2000-1600 av. J.-C.) et cananéenne (1600-1180 av. J.-C.). Ainsi, pour lui, le site de Mishirfeh/*Qatna* sera fondamental pour comprendre la nature du développement de cet art et surtout de retrouver les origines artistiques de la sculpture dite « syrienne ». Nous pouvons attester d'après l'ensemble de sa correspondance échangée avec R. du Mesnil du Buisson, la vision de Dussaud sur la stratégie qui devait être appliquée pendant les travaux sur le terrain. Il va même proposer sa méthode pour éditer les articles préliminaires et le rapport final. De même, Dussaud va souvent intervenir dans l'analyse de nombreuses découvertes architecturales (porte ouest) et des ensembles de poteries trouvées dans des contextes funéraires (tombeau I).

> workshop > René Dussaud et la « question archéologique syrienne ».



**Michel AL-MAQDISSI (Département des antiquités orientales, Musée du Louvre) – Eva ISHAQ (Université de Varsovie)**

**René Dussaud et les travaux archéologiques sur la côte syro-Levantine—Mercredi 15h**

L'archéologie de la côte syro-levantine est un domaine de recherche qui a attiré R. Dussaud depuis ses premiers travaux au Levant.

Ainsi, il s'est intéressé au site d'Amrit et aux recherches dans la plaine d'Akkar dès le début de ses missions en Syrie à la fin du dix-neuvième siècle.

De même, Dussaud va suivre de près les résultats de tous les travaux sur le terrain et en particulier les fouilles effectuées à Jbeil/Byblos par l'égyptologue Pierre Montet, à Sidon par Georges Contenau et à Tyr par Denyse le Lasseur.

Nous devons souligner ici que ses positions clés au Musée du Louvre, à l'Académie des Inscription et Belles Lettres et dans la direction de la revue *Syria*, vont lui permettre de suivre l'évolution de toutes les fouilles sur le terrain et même d'orienter la politique archéologique française le long de cette région levantine durant presque quarante ans.

> workshop > René Dussaud et la « question archéologique syrienne ».



**Boris ALEXANDROV (Moscow State University)**

**Old Babylonian Prepositions: Questions of Prosody and Orthography**

In this paper the placement of different Old Babylonian prepositions within the written line will be analyzed. It will be argued that the ban for some types of position is related to the prosodic features of the prepositions.



**Kaifi Mustafa ALI—Jeudi 9h30**

**Strategic plan & archaeological state in Kurdistan Region, Iraq**



**Lance B. ALLRED (Museum of the Bible) —Lundi 15h30**

### **The Use of Cities in the Personal Names of the Ur III Period and Beyond**

When examining the Ur III onomasticon, one sees a number of names where the city is a key focal point. Some mention the city in general with names like Šulgi-iri-mu, “Šulgi is my city,” while others refer to specific cities, such as Lu-Lagaš, “Man of Lagaš.” Perhaps most famously, Šulgi’s wife from Mari was given the name Taram-Uram, or “She loves Ur.”

Of course, cities appear in the personal name corpora from other places and time periods. For instance, a name given to a child in Old Babylonian Kiš—named by parents who were refugees from Uruk after military conflict—was Uruk-libluṭ, “May Uruk live.” This paper seeks to explore the use of these names, and what they can tell us about what the attitudes these people had towards cities and their importance in Mesopotamian culture.



**Anastasia AMRHEIN (University of Pennsylvania) —Vendredi 12h**

### **Changing Conceptions of Royal Power as Revealed through the Materiality of Neo-Assyrian Seals**

This paper seeks to elucidate changing conceptions of rulership over the course of the Neo-Assyrian period through the consideration of cylinder seals. By correlating seal iconography with changing preferences for stone types, and examining these choices in the context of material availability and modes of acquisition, significant differences in the ideas of power are revealed. In the early centuries of the 1<sup>st</sup> millennium BCE, Assyrian seals were carved predominantly in locally-quarried soft stones and featured ambiguous iconography that can be interpreted as either royal or elite (hunting and banquet scenes). These stones, such as limestone and gypsum alabaster, were conceptually closely associated with the land of Assyria, and may reflect the conflation of the god Assur with the land. I suggest that during this formative stage of the Neo-Assyrian empire, the landed aristocracy utilized this particular combination of image and material to assert their power and resistance to the king in a subtle, socially-acceptable manner. At the same time, the kings sought to appropriate the existing power tropes of the landed Assyrian elites by adopting such imagery for use on palace reliefs, similarly carved on local stone. Following the solidification, expansion, and restructuring of the empire by Tiglath-pileser III and Sargon II, however, the choice of medium shifted towards hard, colorful, imported stones (quartzes) and iconography shifted towards representations of deities. I argue that these choices do not simply reflect the expansion of the Neo-Assyrian empire into more distant territories and trade outposts, but also served to materialize a new conception of royal power that no longer depended on Assyrian landed elites, but rather incorporated the skills and knowledge of individuals from across the Near East. As a result, seals needed to accommodate a wider range of cultural and religious identities that now comprised the Land of the god Assur.

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.



**Netanel ANOR (Friedrich-Schiller-Universität Jena) – Yoram COHEN (Tel Aviv University) —Lundi 14h**

### **Examining the Bird, Watching the Sky**

Our paper discusses the astrological knowledge and celestial imagery employed by the Babylonian oracle experts when inspecting the carcasses of sacrificial birds for divination purposes. It will demonstrate that mastering this technique, sometime called ornithoscopy, required knowledge about the movement of heavenly bodies in the different spheres of the night sky. Ancient omen compendia bear witness to this aspect of the oracle technique, because several bird-omen apodoses deal with solar or lunar eclipses, positions of heavenly bodies in the sky and weather phenomena. Bird omen collections mention the “position” of different deities (manzāz DN). Hence, our paper will also discuss the significance of these “positions” or “appearances” in oracle queries and will seek to offer new insight about the term manzāzu. The spread of Bird omens to Tikunani will be presented in order to demonstrate the diffusion of mantic techniques to areas out of Mesopotamia.



**Stéphanie ANTHONIOZ (Université catholique de Lille) — Vendredi 14h45**

**The Lion, the Shepherd, and the Master of Animals: Metaphorical Interactions and Governance Representations in Mesopotamian and Levantine Sources**

Metaphor can be briefly summarized in the following way: it is a literary figure that speaks of one thing (A) by means of another (B). The relationship between A and B creates a complex interaction with the transfer of B's qualities or some of them to A and the consequence that B may be likened to A. This interaction between elements could in theory be extended to different metaphors that have at least one element in common. For example, if the king (A) is associated with the image of the lion (B) in different sources but also to that of the shepherd (C), what sense does it make to consider these metaphors no longer in a separate way (A/B and A/C) but in interaction (A/B/C). The shepherd and the lion are images as well as vivid metaphors that have each individually received much attention. And one should add here closely connected to the lion and the shepherd the image of the master of animals. It seems obvious that these images are those that represent power in the Ancient Near East and particularly royal and divine power. As far as I am aware, the images of the lion, the shepherd, along with the master of animals, though closely associated in the realm of sovereignty, have not been the object of what could be called an associative or interactive analysis. This contribution aims at revisiting these images, analyzing the sources in interaction, without excluding them and confronting them even to their contradiction. My analysis is based mainly on textual sources and should be further enriched by the study of iconographic sources. In the first part, I will review Assyrian royal inscriptions and their treatment of the figures of the lion and the shepherd. In the second part, Levantine sources will be checked and allow me to focus on the book of Amos in which a detailed analysis of the interactive metaphors of the lion and the shepherd will be proposed. A comparative conclusion will be drawn and the fruits of this interactive analysis highlighted.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Troels Pank ARBØLL — Mardi 17h**

**Practice Makes Perfect: The Career of a Neo-Assyrian Healer**

The family of the exorcist Kišir-Aššur from the so-called “Haus des Beschwörungspriesters” in Assur has left us a remarkable collection of magico-medical texts. Not only does this collection form the basis for much of our knowledge about Neo-Assyrian healing outside the Nineveh libraries, but many tablets also provide detailed information about individual family members via their colophons. Especially the numerous texts with Kišir-Aššur's name form a coherent group of manuscripts. My dissertation, *Medicine in Ancient Assur: A Microhistorical Study of the Neo-Assyrian Healer Kišir-Aššur*, provides the first detailed analysis of a single exorcist's education and practice in ancient Mesopotamia. By analyzing 66 texts securely assigned to Kišir-Aššur and allocated to six specific phases of his career, ranging from “junior apprentice” (*šamallû šeḫru*) to “exorcist of the Aššur temple” (*mašmaš bīt Aššur*), the study investigates how Kišir-Aššur was educated, how he practiced his craft, and how he produced and organized his knowledge. This paper will outline the background and framework of the dissertation in order to investigate Kišir-Aššur's individual career phases. I will examine specific texts from each phase to discuss his education and practice, as well as consider his training in, for example, diagnostics, anatomy, and physiology.

> workshop > Médecine mésopotamienne.



**Alfonso ARCHI (Rome) — Mardi 9h30**

**Ebla(itologists) and Sumer(ologists): the Need for a Dialogue**

When the archives of Ebla were discovered 45 years ago, the first aspects to face were: 1) to determine the ductus of the writing in relation with the cuneiform documentation from Mesopotamia, and the origin of the lexical documents in order to date the Ebla texts; 2) to assess the language of Ebla in relation with the classification of the Semitic languages.



Today a dialogue with the Sumerologists is necessary from one side in order to determine the meaning of the administrative terminology, which is mostly Sumerian, and from the other side to convince the Sumerologists that Sumerian writing may express different concepts in Syria, e.g.: lugal ≠ “king”; En-líl / *i-li-lu* ≠ not a Semitic deity; <sup>d</sup>Nin-kar (a North-Semitic deity) ≠ <sup>d</sup>Nin-kár(-ra).

> workshop > Current Research in Early Mesopotamian Studies.



**Ilya ARKHIPOV (Higher School of Economics, Moscow) — Mercredi 15h**

**The origins of the accounting terminology used in Mari**

The Mari archives include several thousands of “administrative”, that is, accounting documents. Accountant scribes of Mari resorted to a number of set expressions for recording different kinds of transactions and associated conditions. These expressions have much in common with the accounting terminology that was in use in Southern Mesopotamia in earlier periods, but they are also characterized by certain local features. How did Mari accountant scribes learn to write their documents?

> workshop > Practical Education in Ancient Mesopotamia.



**Johannes BACH (University of Helsinki) — Jeudi 9h30**

**Gérard Genette’s “Narrative Form” and Assyrian Royal Narrative Texts**

In his seminal study on narratology, the French literature theorist Gérard Genette has developed a thorough structural model for analyzing the formative principles underlying narrative texts. Genette’s works have the advantage of giving analysis preference over interpretation, while not discarding the latter entirely. His approach can be put to good use for advancing our understanding of the historical development of Middle and Neo-Assyrian royal narrative text genres like royal inscriptions, royal epics and king’s reports. This paper will focus on a short outline of Genette’s model, and then demonstrate its applicability by subjecting various test cases from the Middle and early Neo-Assyrian period to it. Detailed discussion about the narrative categories of perspective, focalization, voice, distance and time will be offered, aiming at highlighting the historical developments of poetic aspects that are often misperceived as uniform and unchanging.

> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**András BÁCSKAY (Pázmány Péter Catholic University) — Mardi 14h30**

**Six glosses in six manuscripts of one therapeutic prescription. A case study**

The aim of this paper is to provide a case study of my on-going research on glosses and embedded variants attested in therapeutic text corpus. The presented therapeutic prescription is preserved on six clay tablets from different Assyrian and Babylonian scientific libraries which have been kept in tablet collections of four different Museums (British Museum, Vorderasiatisches Museum, Metropolitan Museum and Musées royaux d’Art et d’Histoire). Through the example of the presented text I would like to demonstrate the methodology of the research and present some preliminary results.

> workshop > Médecine mésopotamienne.



**Heather BAKER (University of Toronto) —Lundi 12h**

**City, Cult, and Kingship in First Millennium BC Babylonia**

Although new foundations certainly existed, all of our current knowledge of the Neo-Babylonian cities derives from ancient cult centres. Taking this fact as the starting point, this paper addresses the character of the traditional Babylonian cities during the first millennium BC. It builds on an observation made by Brinkman in 1969 (p. 347, n. 2), commenting on the fact that the city of Ur had become smaller: “This shrinkage suggests that the monumental Ur of Neo-Babylonian times was to some extent an artificial creation supported by royal money.” Similarly, there are a number of other ancient cult centres that were inhabited at this time but seem not to have had extensive occupation, raising questions about the form, function and status of urban sites in first millennium Babylonia. This paper re-evaluates the traditional Neo-Babylonian cult centres based on textual and archaeological sources, taking into account approaches to defining the city and examining settlement patterns and networks of connections between sites, including the capital, Babylon. While the king’s influence over city layout has been overstated in traditional scholarship, royal sponsorship—especially of temples—remained an important factor in shaping settlement patterns beyond the level of individual cities. The paper therefore re-evaluates the evidence with a view to reassessing the status of the cult centres of first millennium BC Babylonia.

References

Brinkman, J. A. 1969. “Ur: The Kassite Period and the Period of the Assyrian Kings.” *Orientalia* 38: 310–348.

> Leçon inaugurale / Plenary Address.



**Bernardo BALLESTEROS PETRELLA (Ludwig-Maximilians-Universität München) —Mercredi 9h**

**Ruling the pantheon in Sumero-Akkadian and early Greek epic poetry**

This paper offers a comparative perspective on the Sumero-Akkadian articulation of the literary pantheon as a political system, and concentrates on the depiction of the divine ruler. Cross-disciplinary studies of ancient Near Eastern and early Greek poetry tend to focus on the question of literary influence and cultural transmission. The present contribution has a different purpose, and seeks to enhance our literary and historico-religious understanding of these related traditions on their own terms.

It will be shown that Sumero-Akkadian and early Greek epics display a commensurate focus on the preservation of cosmic order through similar poetic structures and motifs. We will consider the major narrative poems to examine the nature, apportionment and management of the divine prerogatives (*me/parṣū* and *timai* respectively), and how the supreme prerogative (rulership) is conceived, negotiated, and challenged.

This shared background highlights crucial culture-specific differences which can be related to historical socio-political conditions and ideologies, particularly those related to the fragmented and unstable systems of power visible in Homeric epic, and the centralised and long-institutionalised kingship of urban Mesopotamia. The comparison can help us better appreciate the theological conceptions underlying each of the two poetic traditions, as well as some of the core cultural concerns that, among other historical factors, connect the Homeric epics to Babylonian poetry.



**Beatrice BARAGLI (Munich – California) — Jeudi 15h**

### **Once Upon a Time, There Was an Exorcist: Narrative Structures in Old Babylonian Sumerian Incantations**

Narratological approaches in cuneiform studies have mostly been applied to historical and mythological narratives, such as epics. Few attempts have been made to apply this method to incantations, which, being literary works as well, are also composed according to narrative structures that are specific to this genre. The present paper aims to use the literary theory of Genette (1983) to analyse a group of Sumerian incantation-prayers to the sun god Utu, which tell the mythological tale about a deity or a personal story about the petitioner's suffering: *Incantation to Utu A* and a *Kiutu* of the Bīt rimki ritual (Baragli forthcoming, Alster 1991, Borger 1967).

Within this framework, it is time to reconsider the concept of narrative structures in incantations in an attempt to answer the following question: to what extent is narratology a diagnostic tool for shedding light on the shaping of ritual texts? The Sumerian incantation prayers to the sun god Utu provide a case study to test the potential of this approach.

#### References

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> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Laura BATTINI (CNRS Paris, UMR 7192) — Vendredi 9h30**

### **Images of Violence and Audience in the II mill BC: the Seals**

Although scholars have emphasized the "peaceful" appearance of kings after the Akkad period, the first half of the II mill BC has produced a significant number of images of violence, particularly among the seals. Two thirds of the images of violence of this period are represented in glyptic. What was the audience of these seals? Why in certain examples the scene of violence is reduced to an almost banal pattern, one can say it has been trivialized?

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.



**Katherina BAULINA (Taras Shevchenko National University of Kyiv) — Lundi 16h30**

### **Interpretation of the palace ceremony "proskynesis", as a sacral element in the court of the Achaemenid empire**

The tradition of the sacralization of royal power was inherent in virtually all the ancient eastern people, but the concrete forms of this sacralization in different states could differ significantly from one another and not always included the "adorable" of the monarch.

The pertinence of the topic is an attempt to interpret part of the palace ceremony – proskynesis, and to highlight the royal cult of the ancient Eastern traditions at the court of Achaemenid empire.

The purpose of the paper is to determine the ceremonial proskynesis, as a reflection of the sacred status of the ruler, and the element of court etiquette.

According to Persian notions, the king was considered to be the bearer of a special divine grace, the "charm of the kingdom" – the ward, which was given by the gods to Achaemenid family. Ahuramazda "handed" to the king of his power, and all the acts of the Persian ruler committed "by the will" of this deity.

On the reliefs of apadana in Persepolis, a scene of the royal audience is depicted. The subject has already risen after the fall of the legs, but his back is still bent. At this moment, he sends a king kiss - this is how the investigated ceremony is played. At the same time, the bent back did not mean a rejection of self-esteem, was not a sign of slavery, but rather only a formula of politeness. At the same time, the kiss corresponded to the Iranian tradition, and the fall of the nits - the ancient East that came through Babylon and Assyria from Egypt. This ritual from the Persians borrowed from different countries was meant to mean the king's majesty. With his adoration, the ritual had nothing in common. Kings were considered to be the favorites of the gods, their pious choirs and priests.

Alexander the Great widely introduced this cult, which takes its origins from the Assyrian kings (the king of Asarhaddon's stela in the Pergamum Museum in Berlin and the relief of the Assyrian king Salmanasar III). The system of introduction and the consequences of the Eastern cult to determine the royal titulatur of Alexander differs from those we see in the ancient monarchs, but despite this the Macedonian king actively uses the ceremony to emphasize its role in the eastern arena in the context of syncretic transformations in the empire.



**Marine BÉRANGER (Collège de France) — Mercredi 12h**

**“The King's Finger Is Seized”: On the Relationship Between Akkadian School Letters and Practice**

Akkadian school letters represent a tiny part of the school exercises produced during the Old Babylonian period. For this reason, they have received little attention from scholars and have never been published as a whole. Although they are written in Akkadian, like actual letters from that time, these school letters are basic and sometimes describe unrealistic situations. At what point during scribal training, and by whom, were Akkadian school letters studied? What knowledge and skills were developed by studying them? This paper aims to present this corpus and investigate the pedagogic value of these texts and their relationship to practice.

> workshop > Practical Education in Ancient Mesopotamia.



**Øyvind BJØRU (University of Texas) – Na'ama PAT-EL (University of Texas) — Mardi 9h**

**The Subordinate Marker in Assyrian**

All dialects of Akkadian mark their subordinated verbs with a designated morpheme: Babylonian *-u* and Assyrian *-(ū)ni*. This morpheme, and indeed the category itself, is not attested in West Semitic. Neither morpheme has any semantic content, and they are conditioned by their syntactic position. The distribution, function, and origin of these morphemes are not fully clear. Assyriologists and Semitists have debated at length, without reaching a consensus, the possible origin of this rather redundant category. Most scholars treat both morphemes as functionally identical, and reconstruct them as a single morpheme, and where *-ni* is absent in East Semitic, namely in Eblaite and Babylonian Akkadian, it would then reflect a loss.

In this paper we will consider two issues: the relationship between the morphemes *-u* and *-ni*, and their syntactic development from Old Assyrian to Neo-Assyrian. We will argue that they were originally two distinct and unrelated morphemes involved in marking subordinate clauses: a verbal morpheme *-u* and a clause-level clitic *-ni*. We will then show that during the history of Assyrian, *-u* lost its independent status. By Middle Assyrian, the combined morpheme is attested on all verbal and deverbal predicates, with no restriction, including with verbs carrying other suffixes. The most interesting development, however, is attested in Neo-Assyrian, where the morpheme is used to mark the right-most edge of the subordinated sentence, no matter what element is located there, including pronominal subjects in nominal sentences. We will conclude by discussing the implications of our proposal on the reconstruction of this feature to Proto-Semitic and its relation to indicative markers in West Semitic.

> workshop > Current Research in Middle Assyrian.



**Joost BLASWEILER (Arnhem Netherlands) —Lundi 16h30**

**Who ruled before the grandfather of Hattusili I?**

The sacrificial List C (KUB XXXVI 121) is important for research on the founding history of the kingdom of Hatti. Anitta king of Kanesh defeated Piyuṣti, king of Hatti, and destroyed the city of Hattuṣ around 1750 BCE. Archaeological research clarifies that the city was soon rebuilt – at least partly. Around 1700 BCE, a royal clan arose in the lands of Hatti. They started a new kingdom, which we usually call “The Old Kingdom of the Hittites.” How this came about is not clear due the lack of texts about this period. In Hattusha, the excavators found many incomplete lists of offering to the royal ancestors. One of them, List C, has many lacunae. However it contains several names of the earliest ancestors of the royal clan. The list is broken at the end; the last name that remained, is that of king Muwattalli II from the New Kingdom period. Due to a new analysis of List C, there appears no to be a reason not to follow the order of succession that was edited by the ancient scribes. When we follow order of the offering to the royal ancestors in List C, as stated by the scribes of Hattusha, then we read that we are dealing with a king Kantuzilli who ruled in the period before the Old Kingdom of Hattusha arose. Pu-LUGAL-ma, the grandfather of Hattusili I, succeeded this king or his successor. The beginning of List C describes the ancestors of the kings of Hattusa according to the succession traditions of the Old Kingdom. Two sentences in List C also describe the biological family line of Hattusili’s grandfather. Based on the adoption relations in the succession and the biological family line of Pu-LUGAL-ma it is possible to make a few suggestions about the origin of the related royal clans.



**Daniel BODI (Université Paris-Sorbonne) —Vendredi 13h45**

**Les rois et leurs ennemis affublés de noms désobligeants dans les textes de Mari et dans la Bible hébraïque = Kings and their Enemies with Disobliging Names and Scurrilous Etymologies in the Mari Texts and the Hebrew Bible**

The paper will first analyze some cases from Old Babylonian Mari texts showing that the practice of disobliging word-plays, shaming sobriquets and “scurrilous etymologies” with which the rebellious chieftains and enemies of King Zimri-Lim were tagged is well-attested in the Northwest Semitic domain. In Mari texts one finds the case of the warlord si-ma-aḥ-i-la-né-e = “Simah-ilānê, the joy of my gods” whose name is turned into a disobliging si-ma-i-la-ḥa-né-e-im = Sim(m)a-ila ḥanēm, “the scourge of god, of the Ḥanean (semi-nomads),” where sima makes a word-play with simmum “wound, plague, lesion” (ARM X 5). Another case is that of a rebellious Benjaminite warlord who is referred to in a disobliging manner as tappū-ni “notre compère,” our “crony, buddy, old blade, or pal,” (ARM XXVI, no 168 [A.143], ll. 6-7). This comparative material will be brought to bear on some Hebrew names like the name of the Ammonite King Nāḥāš, the adversary of the Hebrew King Saul in 1 Sam. 11:1. His name means “Snake,” and is interpreted as a probable case of the so-called “scurrilous etymologies.” Another Hebrew example is the name of the mother of King Jehoiachin, one of the last kings of Jerusalem who went into Babylonian Exile together with his Queen-mother Nehushta in 2 Kgs 24:8. The “Lady Serpent” Neḥuštā’ was associated with the cult of the goddess Asherah in the Jerusalem Temple, a goddess who had snakes as her emblems. Furthermore, the name of the Babylonian King Nebuchadnezzar who destroyed the city of Jerusalem is spelled in two ways: Nebūkādreṣṣar (Jer 21:2.7; 22:25; 25:1.9 etc.) which reflects the Babylonian form of the name Nabû-kudurra-uṣur “(god) Nabû protect the first-born son,” meaning the royal heir. Hebrew Bible uses another way of spelling this king’s name by replacing the consonant reš with a nun: Nebūkādneṣṣar (2 Chr 36:7,10,13; Dan 1:1; Jer 27:6,8,20; Ezra 2:1; Neh 7:6 etc.). It reflects a malicious word-play on the name of the famous destroyer of Jerusalem allowing one to express a curse on the oppressor. It corresponds to Akk. Nabû-kūdāna-uṣur “Nabû protect the mule!” The mule, in Akkadian (kūdānu), is a hybrid animal, unable to generate progeny. The absence of progeny is part of well-known curses at the end of vassal treaties in the ancient Near East.



**Marco BONECHI (Istituto di Studi sul Mediterraneo Antico, ISMA – CNR, Rome) – Ryan WINTERS (Harvard University/Friedrich-Schiller-Universität Jena) —Mardi 10h**

**Ebla through Huwawa’s Gaze: Inner and Outer Perspectives on Early Syria, between Mesopotamia, Egypt and Anatolia**

This paper consists of a preliminary attempt at reconciling the evidence on Early Syria coming from native written sources (primarily those of Ebla Palace G) with that coming from external and later sources, including records and stories about early contacts between Syrians and Mesopotamians (Sumerians like Gilgamesh and Enkidu, or Akkadians like Sargon and Naramsin, or “Assyrians” like Sisi king of Hamazi), Egyptians (like Pepi I and Iny, or the Ebla attestations of Du-

*gu<sub>2</sub>-ra-su<sup>ki</sup>*), Levantines (the Ebla *Gub-lu<sup>ki</sup>* or Byblos), and “Anatolians” (the entity of Armi/Armanum). The goal will be to begin to situate the historical Ebla within time and space relative to the wider Ancient Near East using these two complementary perspectives. The need for a holistic approach will be substantiated by some case studies.

> workshop > Current Research in Early Mesopotamian Studies.



**Isabel BONORA ANDUJAR (Département des antiquités orientales, Musée du Louvre) — Mercredi 15h30**

#### **R. Dussaud et ses archives au Musée du Louvre**

Le musée du Louvre a joué un rôle moteur dans la découverte de l'Antiquité proche-orientale. Les collections archéologiques du département des Antiquités Orientales, créé en 1881, se sont majoritairement constituées grâce à des missions archéologiques entreprises par l'institution entre le XIX<sup>e</sup> siècle et la Seconde guerre mondiale.

Le DAO a conservé un fonds d'archives archéologiques d'une grande richesse, témoin de cette activité. Avec un total de 45 producteurs, il s'agit fondamentalement d'archéologues, d'anthropologues, d'épigraphistes travaillant pour le département, auxquels s'ajoutent nombre de diplomates, d'architectes et d'ingénieurs.

Parmi ces personnalités scientifiques de l'archéologie orientale, René Dussaud occupe une place privilégiée. Avec plus de 5000 documents, le fonds Dussaud décrit de façon remarquable les différentes étapes de son travail de chercheur conservateur au musée du Louvre, ainsi que sur le terrain. Dessins archéologiques, relevés, cartes et plans, carnets, rapports de fouilles, correspondances sont des exemples significatifs du fonds conservé.

À travers de mon intervention dans cette séance, je souhaiterais rendre hommage à la figure de René Dussaud à travers un état des lieux des archives qui mettent à l'honneur son activité scientifique en Syrie et son engagement pour le développement de l'archéologie dans le pays.

> workshop > René Dussaud et la « question archéologique syrienne ».



**Etienne BORDREUIL (Université catholique de Louvain) — Mardi 16h30**

#### **Rois, administrations palatiales et comptabilisation des métaux à Ougarit à la fin de l'âge du Bronze récent**

Dans le cadre du thème général « Dieux, rois et capitales dans le Proche-Orient ancien », l'étude du sujet « Rois, administrations palatiales et comptabilisation des métaux à Ougarit, à la fin de l'âge du Bronze récent » porte un éclairage particulier sur un royaume en périphérie de la Mésopotamie et ses relations avec ses voisins, concernant la question des métaux. Les bornes chronologiques considérées sont situées entre la fin du XIV<sup>ème</sup> siècle av. J.-C., qui marque l'entrée du royaume d'Ougarit dans la sphère d'influence hittite, et le début du XII<sup>ème</sup> siècle av. J.-C., qui scèle la destruction de sa capitale en 1185 av. J.-C.

La terminologie des différents métaux répertoriés – étain, fer, cuivre, bronze, argent et or – est examinée selon les deux systèmes d'écriture prépondérants, cunéiforme mésopotamien et cunéiforme alphabétique, attestés dans la documentation textuelle de Ras Shamra. L'importance relative, la répartition et l'utilisation des différents éléments de terminologie est mis en perspective selon les langues utilisées : akkadien, ougaritique, hourrite et hittite.

Dans le cadre des administrations palatiales des capitales des différents États en lien avec celui d'Ougarit, le rôle des rois et de leurs entourages, en matière de circulation et de comptabilisation des métaux à l'échelle internationale est étudié principalement à travers l'analyse des textes épistolaires et juridiques, en akkadien et en ougaritique, échangés entre les rois d'Ougarit et les souverains des royaumes voisins, du Hatti, de Karkemiš, d'Alašiya, d'Amurru, de Ušnātu Syannu, de Qadeš, d'Alalah, de Byblos, de Beyrouth, de Tyr, de Sidon, et d'Égypte. Au niveau local, du point de vue de la capitale Ougarit, l'articulation entre l'entourage royal et les différents acteurs impliqués dans la comptabilisation des quantités de métaux se décrypte à travers l'étude des textes administratifs en cunéiforme mésopotamien, d'une part, et ceux en cunéiforme alphabétique d'autre part.

À partir de ces sources, cette étude vise à définir la fonction des rois et de leurs entourages dans l'établissement des modalités de comptabilisation des métaux, soit par dénombrement discret d'objets soit par quantification par nombre d'unités pondérales des matériaux, dans le cadre des systèmes de poids en usage dans les administrations palatiales. Par

ailleurs, il s'agit d'évaluer dans quelle mesure les métaux pouvaient être utilisés comme des étalons de valeur dans le cadre d'une économie pré-monnaire comme celle du royaume d'Ougarit, à la fin de l'âge du Bronze récent.



**Noemi BORRELLI (Università degli Studi di Napoli "L'Orientale")—Mardi 18h**

**Changing pattern of authority: the é-mí / é<sup>d</sup>Ba-ú in 3<sup>rd</sup> millennium southern Mesopotamia**

In 3<sup>rd</sup> millennium southern Mesopotamia, temple households have never been merely places of cult and worshipping, but they also fulfilled the function of economic units, the very core of the earthly realm of the gods, actively lead by their vicars. These representatives consequently held great authority, a social and economic power which was disguised behind a theological framework. A temple household acted as a centripetal focus in the local environment, around which resources and social groups converged. Their key role in the management and integration of both people and assets endured beyond the changes that affected supra-regional political identities and their persistence is much more significant in the cornerstone passage from city states to territorial states. For instance, the cultural landscape of southern Mesopotamia during the Early Dynastic period flourished with temple households, which were left intact in the building of the newly-founded Ur III state. These institutions retained their local authority and were indeed absorbed in the new state-run management, since their survival was perceived as a warranty of economic efficiency.

This paper aims to provide an overview of such process of integration between new form of government and pre-existing networks of authority. Specifically, it will analyse in a diachronic perspective the case of the é-mí / é<sup>d</sup>Ba-ú in Ĝirsu, the capital of the city-state Lagaš, a temple institution associated first with the ruler's wife and then renamed after the goddess Bau, spouse of Ninĝirsu, the patron deity of Lagaš. This household will serve as example of the survival of these religious and economic units from pre-Sargonic to Ur III period, in order to appraise the change and continuity in the role they played during these two diverse political settings.



**Patricia BOU PÉREZ (Université Lumière Lyon 2 – Archéorient – Universitat Autònoma de Barcelona)**

**The exaltation of war by kings and servants from a gender perspective—Vendredi 16h**

War is an activity that has always been continuously present throughout human History. Therefore, the study of military activities provides a valuable source of information for the proper understanding of past societies. Although conflicts were a negative experience, they played a very important role in Ancient Near East societies with a large and profound impact at various levels.

The aim of this presentation is to analyse the exaltation of war in the Old Babylonian texts from a gender perspective. We intend to show the importance of conflicts in the social construction and praise of masculinity through the examination of literary texts —such as the Epic of Zimrī-Līm— as well as letters from the Old Babylonian period. Importantly, military activities were often opposed to women's way of life, leading to a positive portrayal of the first ones at the expense of the second ones. This gender disparity, explicitly mentioned in some letters —such as A.1146 or M.7538+—, along with the words utilized to depict war scenes or military duties, created a glorifying aura around war. This could have had an implication on the perception of war in some sectors of male society, particularly on those who never took part on it.



**Armando BRAMANTI (Université de Genève) – Emily ZERAN (Friedrich-Schiller Universität Jena) —Mardi 15h**

**Two New Early Dynastic Sign Lists: Progress and Problems**

Sign lists are some of the most basic tools for Assyriological work. The methods of the early 20<sup>th</sup> century have advanced, and with a steady increase of new texts available for study, palaeographical research is attempting to orient itself as an objective scientific method. This is an ongoing process, wherein we are reassessing what questions we should be asking, as well as what can successfully be answered. In this talk Armando Bramanti will present the ongoing work and the

preliminary results of his current research project on the paleography of the Early Dynastic Umma Region, showing its potentialities and highlighting the critical issues in the creation from scratch of a cuneiform syllabary and sign list. Drawing on her recent experiences compiling a new sign list for the Fāra tablets, Emily Zeran will then speak on the question of “Is Script an Artefact?” with the aim of promoting a discussion of the potential for sign lists to be used as relative dating tools, and the data collection methodologies thus required.

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**Esther BROWNSMITH (Brandeis University)** — Vendredi 14h15

### **To Serve Woman: Jezebel, Anat, and the Metaphor of Women as Food**

Metaphor studies have established several cross-cultural conceptual metaphors that manifest both linguistically and non-linguistically. One well-known metaphor is SEX IS EATING, alongside the more specific metaphors, SEXUAL DESIRE IS HUNGER and WOMAN IS FOOD. This set of metaphors is highly gendered and unidirectional: women are meant to be eaten, not eaters. Yet two prominent women of Biblical and Ancient Near Eastern narratives challenge this metaphorical association: Anat and Jezebel. Both characters act independently of men and assert their autonomy with bloody force. Both also presided over feasting, identifying them as transgressors of the metaphor WOMAN IS FOOD. While both attempted to consume, rather than be consumed, only one succeeded. Anat decorated herself with the skulls and appendages of her victims, while Jezebel was literally consumed, reduced to that same skull and appendages. Their intertwined yet divergent paths illustrate the power of a conceptual metaphor to shape stories, while still reflecting the ideologies of its authors. By examining both characters’ narratives through conceptual metaphor theory, while using the tools of philological and source-critical analysis for a close reading of the Ugaritic and Hebrew source texts, this paper will draw these stories into sharper focus and explain the gendered elements of the feasting, both metaphorical and non-metaphorical, that preoccupies both.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.

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**Ilaria CALINI (EPHE-PSL, Paris – UMR 8210 ANHIMA)** — Jeudi 11h30

### **Before and after the Assyrians: Continuity and Change in the Ceramic Assemblages from Qasr Shemamok**

The ceramic materials collected since 2011 at Qasr Shemamok (Erbil region, Iraqi Kurdistan) attest a continuity of occupation since the Late Bronze Age until the Sasanian era. However, the two main sectors of excavation, Area A and Area B, display very different stratigraphic and topographic situations, and the boundaries between different phases are often difficult to establish, particularly for the sequence between the end of the Middle-Assyrian period and the beginning of Post-Assyrian period. Therefore, the material evidence from the site lead us to question our understanding of ceramic typologies as factors used to determine a chronological framework reflecting historical events and socio-cultural changes.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.

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**Eva CANCIK-KIRSCHBAUM (Freie Universität Berlin)** — Mardi 11h

### **La capitale en miroir: Regional Centers in the Middle Assyrian Kingdom**

Spatial extension represents a challenge for the state in premodern societies. This applies all the more to polities whose territories do not exist within fixed borders, but are subject to more or less permanent processes of expansion and reduction. Here, physical infrastructure is of particular importance for territorial domination. Recent research on toponymy and topography in the Late Bronze Age indicates that the Middle Assyrian kings of Assur considered infrastructure as an issue when establishing hegemony over Upper Mesopotamia. The regional centres had a special role to play in this, as they were designed, in organizational terms, effectively as a mirror image of the capital Assur. The contribution will draw especially on findings in Middle Assyrian texts from Tell Shech Hamad, Tell Fekherije, Tell Chuera and – of course – Assur.



> workshop > Current Research in Middle Assyrian.



**Manuel CECCARELLI**—Lundi 14h

### **Remarks on divine epithets in Sumerian and Akkadian Incantations**

Grammatically, divine epithets are short noun or participle phrases which are in apposition to the actual name of a deity or replace it. Epithets often appear in a standardized form and outline the essential qualities, activities, and functions of a deity. Specific epithets may also evoke qualities which are relevant for the purpose of a particular incantation and allows for a more effective interaction with the deity. Moreover, divine epithets – particularly when expressing the deity's actions – may refer to mythical events and connect the incantation to the mythical past, when, for the first time, the gods performed an action, used a particular object or uttered a speech which are relevant to the ritual and to the supplicant's request in the present. An incantation must be effective and therefore it is enhanced by a variety of potentiating strategies. There are several kinds of potentiating strategies: they can be "text-internal" and concern the entities mentioned in the utterance or its lexical, grammatical or rhetorical features; or the strategies can be "text-external", i.e. the performing of ritual actions that complement the utterance. The aim of this contribution is to explore how divine epithets can be understood as potentiating strategies which enhance the effectiveness of incantations.



**Marinella CERAVOLO (La Sapienza University of Rome)** — Mercredi 14h30

### **The Chicken and the Egg Debate: Facing Myth and Ritual Theory in Assyriology**

Anthropology and the history of religions have long attempted to define clearly and precisely the relationship between myth and ritual. As a result, this research has generated schools of thought that are often diametrically opposed and distant. Conversely, Assyriology, which for a long time neglected theoretical and interpretative issues, today has to deal with these matters without the support of a well-defined methodological framework. The purpose of this paper is to discuss how much anthropology and the history of religions can contribute to the construction of an interpretative layout for the understanding of myth and ritual in Mesopotamia. The main focus will concern the contact between these two elements, wondering how anthropology, the history of religions and speech act theory can be adapted to the vast mythological and ritual material in our possession. To do so, this paper will use *historiola* as a link between pragmatic and semantic features in ritual. In favor of a multidisciplinary approach, but opposed to an *ipso-facto* use of methodological positions that do not take into account the historical, cultural and linguistic specificities of each single culture, the Austin's motif of "how to do things with words" will be replaced by the difficult question: "how were things done with words in Mesopotamia?"

> workshop > Assyriology and Anthropology.



**Vérène CHALENDAR (Friedrich-Alexander-Universität Erlangen-Nürnberg)** — Mardi 11h30

### **Hématite et magnétite dans les pratiques thérapeutiques mésopotamiennes**

La pierre *šadānu* est particulièrement bien attestée dans les textes thérapeutiques mésopotamiens. Sur un total de 115 mentions de ce minéral dans la documentation cunéiforme, M. Melein (2018) recense 98 attestations dans le corpus médico-magique. Utilisée sous plusieurs formes : portée en amulettes ou entrant dans la réalisation de recettes plus complexes, elle pouvait être indiquée dans le soin de multiples tableaux cliniques. Cette communication se propose d'étudier les utilisations thérapeutiques de cet ingrédient minéral en lien avec sa symbolique telle qu'elle nous apparaît par les entrées dans Ur<sub>5</sub>-ra = *hubullu* ou encore par le texte du Lugal-e.

> workshop > Médecine mésopotamienne.



**Grégory CHAMBON (EHESS/PSL – ANHIMA) – Manon RAMEZ (LABEX HASTEC – EPHE/PSL) — Vendredi 9h30**

**Du comptable à l'artisan. Réflexions autour de l'usage des textes administratifs pour l'histoire des techniques**

L'étude de la culture matérielle et plus particulièrement de l'artisanat à la lumière des textes est rendue possible surtout par l'étude des documents de la pratique et notamment des textes administratifs. Pour la période qui nous intéresse, à savoir la fin du III<sup>e</sup>/début du II<sup>e</sup> millénaire av. J.-C., il s'agit majoritairement d'archives émanant d'institutions, élaborées, dans l'extrême majorité des cas, par des comptables dans un but de gestion des matières premières et artefacts, mais aussi de contrôle des finances. L'étude des Archives Royales de Mari (XIX<sup>e</sup>-XVIII<sup>e</sup> siècles), particulièrement riches pour l'étude de l'artisanat et de la culture matérielle amorcée dans la région du Moyen-Euphrate syrien, renseignent abondamment ces pratiques. Or, précisément, la façon dont les différentes opérations sont enregistrées dans ces documents mènent à porter un regard réflexif sur notre façon de les interroger et plus généralement sur l'usage que l'on fait des textes comptables pour l'étude de l'artisanat : en effet, si le but premier de ces textes n'est pas de décrire les pratiques artisanales ainsi que la circulation des matières et objets mais bien de communiquer une ou plusieurs informations liées à des considérations purement comptables, comment peut-on procéder à l'analyse des réalités artisanales sous-jacentes ? Comment comprendre, à cet égard, l'absence ou la présence de certaines informations ? En quoi l'étude des acteurs et des lieux est-elle fondamentale pour approcher ces questionnements ? À travers l'étude de cas concrets dans leur contexte social et en considérant particulièrement la diplomatique plurielle de ces documents, cette communication aura pour but de réfléchir à ce paradoxe en s'interrogeant sur le (bon) usage des textes comptables pour l'histoire des techniques.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Dominique CHARPIN (Collège de France) — Mardi 12h**

**Epigraphic discoveries at Ur (2017-2019)**

The three areas excavated under the direction of E. Stone in 2017 and 2019 gave more than 200 inscribed documents. For the Ur III period, one tablet (Area 3) is particularly interesting for the information it contains about private houses at Ur. Most of the texts belong to the Old Babylonian period. To the West of Woolley's AH quarter (area 3), a huge house contained the archives of a Babylonian general named Abisum (from Hammurabi 36 to Samsu-iluna 11). In area 4, school texts were mostly discovered, providing further evidence of the spread of literacy. Further to the south (area 5), a house was completely excavated by the Munich team and the texts were studied in collaboration with A. Löhnert (2017) and W. Sallaberger (2019). Most of the inscribed material (sealings and tablets) belong to a stratum finishing in 1835 BCE (Šilli-Adad): the house was then inhabited by the head (UGULA É) of the temple of Ningal, named Sin-nada, and his wife Nuṭṭupum.



**Fei CHEN (Peking University) — Mardi 15h30**

**The Kassite Rebellion Crushed by Aššur-uballiṭ I: A Textual Research on the Relevant Records of the Synchronistic History and the Chronicle P**

The Assyrian king Aššur-uballiṭ I married his daughter Muballit-Šerua to the Kassite royal house. The child of Muballit-Šerua ascended the Babylonian throne later but was eventually overthrown by a native Kassite usurper. Aššur-uballiṭ I marched to Babylon, killed the usurper, and installed a new king named Kurigalzu on the Babylonian throne. This event was recorded by the Synchronistic History and the Chronicle P respectively. However, the relevant records of the two sources are inconsistent: The Babylonian king overthrown is Karaindash, or Karaḥardaš, or Kadašman-Ḫarbe? The usurper is Nazibugaš or Šuzigaš? The father of Kurigalzu is Burnaburiaš or Kadašman-Ḫarbe?

How to resolve those inconsistencies has long been a difficult problem, which is of great significance for restoring the Kassite royal sequence. However, none of the various solutions proposed by scholars, no matter to hold the Chronicle P or the Synchronistic History to be preferable, or to reconcile the discrepancies between the records of the two sources, can exclude other possibilities completely.

By the evidence from the related textual sources, including the Amarna letters, the Kassite royal inscriptions, the Babylonian kudurrus, and the king lists, the present research will demonstrate that the Synchronistic History should be more reliable (only with Karaḫardaš being the scribal error of Karaindaš), while the Chronicle P might have mistaken the earlier Kassite kings “Karaindaš I – Kadašman-Ḫarbe I – Kurigalzu I” as the later ones and miswritten Nazibugaš as Šuzigaš. Thus, the present research will conclude that the Babylonian king overthrown would be Karaindaš II, son of Muballitāt-Šerua and Burnaburiaš II; the Kassite usurper should be Nazibugaš; the new Babylonian king must be Kurigalzu II, another son of Burnaburiaš II.



**Stanisław CHMIEŁOWSKI (Adam Mickiewicz University in Poznań) —Mercredi 12h30**

**Neo-Babylonian legal documents from “Kish” outside the Ashmolean Museum collection**

Majority of currently known Neo-Babylonian legal and administrative documents from Kish come from excavations held on this site by a joint expedition of Oxford–Field Museum (Chicago) in 1923–1933. Tablets unearthed then are now housed in the Ashmolean Museum, Oxford. There are, however, numerous Neo-Babylonian “Kish tablets”, i.e. these which *Ausstellungsort* is given as Ḫursagkalamma or Kiš, in other collections. The question is: was it also their actual findspot? Most of them were acquired in the last quarter of XIX<sup>th</sup> century— 30–50 years before Oxford–Field expedition. This is somewhat striking as archaeological data preceding aforementioned expedition, although scarce, show us that no Neo-Babylonian legal documents were excavated at Kish before XX<sup>th</sup> century. It was a subject of clandestine excavations before 1900’s, but as far as Neo-Babylonian tablets are concerned I argue that this was not a source of their origin. I suppose that they were not found at Kish, even though their *Ausstellungsort* indicates quite the opposite, but rather in Babylon. This idea is strengthened by British Museum’s registers which usually state that “Kish tablets” under discussion were brought to London alongside tablets from Babylon (it lies ca. 12 km west from the Kish area). For most cases this attribution should be taken into serious consideration. Close examination of content of these “Kish tablets” also underline that they could have been unearthed somewhere else—most of them presumably in Babylon.

In this paper I would like to re-examine provenances of Neo-Babylonian “Kish” tablets from outside Ashmolean Museum collection and to show that based on both internal and external criteria these tablets were not unearthed in the Kish area but that they rather come from nearby Babylon. Last but not least, I would like to briefly describe a group of texts with Harrān-Kiš as place of issue. These tablets have been neither excavated in Ḫarrān-Kiš (it’s site has not been identified yet), nor do they even come from Ḫursagkalamma/Kiš (interestingly enough, Ḫarrān-Kiš is never mentioned in tablets from Kish). It is odd as this settlement is thought to be located literally somewhere on the road (*ḫarrānu*) to Kish—but noteworthy, I presume—from Babylon’s point of view. Additionally, a short outline of content of all texts under discussion will also shed some light on intercity relations in the first millennium BC Babylonia.



**Philippe CLANCIER (Université Paris 1 Panthéon-Sorbonne). In collaboration with Julien MONERIE (Université Paris 1 Panthéon-Sorbonne) —Jeudi 11h**

**Kunara, an economic and political centre of the Souleymaniyeh region at the end of the 3<sup>rd</sup> millennium BC**

The excavations of the Mission archéologique française du Peramagron have unearthed, on the site of Kunara, a town with many monumental buildings and a varied and original material culture.

Cuneiform tablets were found in two of these buildings. The first ones to have been discovered were part of a coherent archive recording fluxes of different flours. The second group of tablets, contemporary with the first but from another archaeological context, is in the process of being uncovered and testifies to the existence of another administration managing what could have been grain.

These two archives currently consist exclusively of administrative texts. Their overall condition is poor and out of 134 attested tablets and fragments, only a quarter still show traces of writing and very few still contain a coherent text. However, and despite this degraded material condition, it is possible to present a first overview of the economy in Kunara and to give a first image of its local political organization.



**Eran COHEN (Hebrew University of Jerusalem) — Vendredi 10h**

### **Akkadian *kīam*~*kī(ma)* as syntactically conditioned alloforms**

The particles *kī(ma)* and *kīam* are very common throughout Akkadian. *kī(ma)*, a preposition and subordinate conjunction, is generally followed by an attribute, i.e., a genitive entity or a subordinate clause, respectively. The functional range of *kī(ma)* is quite extensive—expressing resemblance/comparison, co-temporality, causality, and when a conjunction, it also introduces a complement clause.

The adverbial and deictic particle *kīam* (“thus, in this manner”) essentially functions both as a demonstrative adverb (referring to various stretches of text, often direct discourse) and as an adverb of manner (“this way/like this”).

The idea that the particles *kī(ma)* and *kīam* are related is regarded by several scholars as self-evident (e.g., AHw 470a: *kīam* ... (cf. *kī* + *-am*); GAG §113b; Brockelmann 1908: 324), but the idea has neither been properly proven nor explained.

There are several arguments in favor of different degrees of relationships—merely historical, historical and synchronic, and in the latter it could reach the point of complementary distribution.

One degree is known from the field of comparative Semitics—where nouns often have two alloforms: one is the independent form and the other—a construct form:

substantive:	unbound (independent form)	bound (dependent, construct state form)
	<i>bītum</i> <i>ūmum</i>	<i>bīt</i> <i>ūm</i>

Namely, the different forms alternate according to whether a genitive attribute follows or not. Based on this, one could consider adverbials to answer to the same principle, namely, to have both bound and unbound forms, which can then be considered candidates for another case of allomorphy: However, the first stage, before *kī(ma)* and *kīam* can be placed in their respective slots in the table, it needs to be established first that the particles are indeed related. This paper proposes to do this on several levels of analysis. Thus the affiliation between *kī(ma)* and *kīam* is examined in the following domains:

1. Spelling and form: an analogy is shown between the particles *kī(ma)* and *kīam* and externally similar forms of the word *pām*;
2. Meaning: both particles share a set of meanings—both expressing i. similarity ii. approximative (“about”) iii. accord/correlation (“according to”) iv. locative/substitutive, and more;
3. Function: the two related roles of the particles—*kīam* as discourse demonstrative (which refers to units of speech) and *kīma* as a complementizer (i.e., introducing a complement clause);
4. Semantic, syntactic and discourse functions of the particles is examined vis à vis the parallel pair of Mari particles *qātam(ma)* and *qātam ša*.

Once semantic, functional and formal affinity is established, the idea of the particles being conditioned variants becomes more visible and tangible.

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**Laura COUSIN (UMR 7041 ArScAn, HAROC, Nanterre) —Lundi 17h**

**Visibilité et invisibilité du roi dans la ville de Babylone au premier millénaire avant J.-C.**

Au premier millénaire avant J.-C., Babylone est considérée comme la plus grande ville de Mésopotamie, et comme la capitale politique et religieuse de la Babylonie. Ainsi, Babylone abrite le complexe palatial, composé de deux édifices : le Palais Sud, situé dans la Babylone intra-muros, et le Palais Nord, construit sous Nabuchodonosor II à l'extérieur des remparts. La ville comprend également le complexe cultuel, formé de la ziggurat Etemenanki et du temple de l'Esagil, sanctuaire dédié à Marduk, divinité tutélaire de Babylone et roi des dieux depuis la fin du deuxième millénaire av. J.-C. Babylone se trouve donc sous une double influence : celle du roi temporel et celle du roi des dieux.

À l'intérieur de la ville de Babylone, les principaux repères symboliques et architecturaux sont ceux du pouvoir religieux. Par exemple, la Porte d'Ištar et la Voie Processionnelle sont décorées d'animaux apotropaïques, taureaux, lions et dragons-*mušhuššu*, qui symbolisent plusieurs divinités babyloniennes, alors que le Palais Sud ne semble se distinguer par aucune particularité, sauf celle de sa monumentalité. De plus, le petit bâtiment perse (Perserbau), probablement construit sous le règne d'Artaxerxès II dans la partie occidentale du Palais Sud, demeure invisible pour les habitants de Babylone.

Fondée sur les données épigraphiques (inscriptions royales néo-babyloniennes, listes topographiques) et les relevés archéologiques, cette contribution propose d'étudier les lieux d'expression du pouvoir temporel, à l'intérieur et à l'extérieur de Babylone, et analysera comment le roi temporel demeure visible dans la ville sacrée de Marduk.



**Jay CRISOSTOMO (University of Michigan) – Eduardo ESCOBAR (University of Chicago) —Mercredi 11h30**

**Imperial Education and Hermeneutics: The Assyrian Group Vocabularies**

The Group Vocabularies are among the most enigmatic scholarly texts from the later periods of cuneiform cultures. These texts fluctuate between lexical lists and commentaries, providing a number of Sumerian–Akkadian correspondences that affirm their esoteric nature. The question of whether such texts could be deemed “practical” or “educational,” however, is outweighed by the imperial and cultural context within which these scholarly texts were produced. This talk will ask: What does a lexical list look like towards the end of empire?

> workshop > Practical Education in Ancient Mesopotamia.



**Zoltán CSABAI (University of Pécs) —Lundi 17h30**

**Street Names in the Capital of the Neo-Babylonian Empire**

Babylon, the capital of Babylonian empires in the 2<sup>nd</sup> and 1<sup>st</sup> Millennium B.C. reached its apex under the rule of the Neo-Babylonian kings, among them Nebuchadnezzar II (605–562 B.C.) was a great builder of the city. The Neo-Babylonian and Achaemenid periods of the history of the city lay especially in the center of attention of Assyriology because of the reports of classical authors, of the archaeological excavations, and of the written cuneiform records. All of these three kind of sources present abundant and multiple information about the topography of Babylon in the 1<sup>st</sup> Millennium B.C. This lecture tries to present a collection of the Streets names attested in the contemporary cuneiform sources. We can lean on three groups of cuneiform written texts: on builder sections of royal inscriptions (concerning the main processional ways), on a list of street names on the fifth tablet of the well-known cultic-topographic text *TIN.TIR<sup>ki</sup> = Babylon*, and lastly, the everyday economic and administrative texts could contain topographical information.

In this lecture I intend to give a detailed analysis of the third and least discussed group of sources. The economic and legal texts dealing with immovable property (*e.g.*, sale, or rent of houses) often include instances of Babylonian street names. I am planning to delineate a comparative analysis of the street names of the cultic-topographic and the Neo-Babylonian and Achaemenid administrative and economic texts. I intend to present an analysis of their similarity, of their discrepancy, and especially of the religious background of the two groups of sources.



**Laura CULBERTSON (American Public University) — Jeudi 9h**

### **Theorizing Legal Pluralism for Early Mesopotamian States and Cities**

Just as states were not unitary, ancient Near Eastern law involved networks of authorities and interactions among many normative orders, many of which we can detect despite efforts towards standardization in written documents. There are multiple challenges in studying the legal pluralism of early Mesopotamian states. First, we have incomplete and uneven access to the activities of these networks. Second, we have the matter of how to theorize legal pluralism to suit the specific political and cultural contours of Mesopotamian societies without imposing assumptions about modern states. For example, if we adopt a model of legal pluralism that views all judicial and disputing activities as comprising law, then we risk diluting the very concept of law while blurring the distinctions between law, customs, and social norms, as well as blurring political statuses and the nuances of local and state interactions. On the other hand, if we adopt a model of legal pluralism that locates authority within the state and its institutions -- much as some foundational legal texts aimed to do -- then we face the problem of how to explain the evidence for legal phenomena and judicial actors outside the state, and we have to contend with the problematic assumption of a tidy state/non-state dichotomy. The purpose of this paper is not to presume to resolve well-worn underlying debates about how to theorize legal pluralism. Rather, the paper will include “invisible” legal activities – those that occurred outside the state and/or outside the written record – to move towards a theorization of legal pluralism that works for early Mesopotamian cities and polities like the Ur III state.



**Bénédicte CUPERLY (Georg-August-Universität Göttingen) — Jeudi 9h**

### **A Tale of Two Stories? Mythical Content and Narrative Devices in *Angalta***

The Sumerian composition known as “Innana’s Descent to the Netherworld” (*Angalta*) is a patchwork text. As several researchers including Dina Katz and Annette Zgoll have already noted, it is a product of the (re)use of materials from various traditions that were combined to create a new pattern. The heuristic method developed at the University of Göttingen by Christian Zgoll and the DFG-research group STRATA provides researchers with tools to reconstruct the narrative materials (*Erzählstoffe*) that take shape in texts, images, or other types of representations. Each new actualisation of a myth uses pre-existing materials, renewing their meaning, particularly through novel combinations. The analysis of mythical *Erzählstoffe* opens up new avenues for narratology in our field, by allowing rigorous comparisons between the material and the way it is presented and ordered in a text, making it easier to characterize the poetic form of mythical content.

We intend to apply this method to *Angalta*. After presenting the diversity of the *Erzählstoffe* combined in this text, we will show which literary devices have been used to give a unity to this disparate material. In concrete terms, we will compare the different stories featured in *Angalta* – as we reconstruct them – to the way they are artfully told and combined. We will focus in particular on the narrative structures deployed at the scale of the text: anticipations, embeddings, iterations, and so on. We will study in greater detail the interface binding together the two main stories, that of Innana and that of Dumuzi, to better understand how the combination was dealt with. Finally, we will argue that the use of some literary devices in turn has semantical implications.

> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Rocio DA RIVA (Universitat de Barcelona) — Mardi 18h**

### **Between Babylon and Tayma. The Inscription of Nabonidus in Sela and the conquest of Udummu**

In the 6<sup>th</sup> century BCE, Neo-Babylonian imperial expansion towards the West reached southern Jordan. King Nabonidus' military campaigns to Arabia and his long stay at Tayma are closely linked to his military activities in the area of Udummu (Edom). Witness to these activities is the impressive cuneiform relief at Sela (Tafila). Located at 120 m above the level of the wadi, the difficulty in reaching the monument bears witness to the technical challenges met by the ancient artisans and scribes. In this communication I would like to present the results of our recent investigation on the monument in which we used a combination of climbing techniques and archaeological methods in order to address problems posed by cuneiform epigraphic studies.



**Rients DE BOER (Free University of Amsterdam) —Lundi 16h30**

### **The Royal Family of Old Babylonian Babylon**

The most famous family in the period between ca. 2003 and 1595 BCE is the Royal House of Babylon with Hammurabi (1792-1750 BCE) as its most famous member. This Royal House was in reality founded by Sumu-la-El (1880-1845 BCE) and lasted until Samsu-ditana (1625-1595 BCE), when, according to later sources, the Hittites put an end to Babylon's First Dynasty. Within the Babylonian Old Babylonian royal family it seems that power went smoothly from father to son for a successive line of ten kings, lasting a period of almost three hundred years between 1880 and 1595 BCE. This unlikely image is no doubt partly the product of royal propaganda, but also due to our lack of sources concerning the royal family. Many questions remain: was it always the oldest son who succeeded to the throne? Who were the wives, sons, and daughters of the Babylonian kings? What role did the other royal family members have in Old Babylonian society? etc.

The Mari archives (ca. 1815-1761 BCE), so well researched by francophone scholars, have shown us that such questions are incredibly complex for a royal family even for a timespan of two or three generations, let alone ten! This paper will take a look behind the scenes of Babylon's First Dynasty to find out what we know of royal sons who did not become king, of royal daughters who were given in marriage for diplomatic reasons, of royal daughters who were consecrated to serve the deities of Babylonia, and of the fate of other branches within the royal family.



**Paul DELNERO (Johns Hopkins University) —Mercredi 11h**

### **Lessons in Anger Management: The Training of Professional Lamenters**

Appeasing the gods through the performance of laments was one of the primary responsibilities of the Mesopotamian cultic officials known as galas. Although the content of the cultic laments that were performed is known from hundreds of written sources dating from the early 2<sup>nd</sup> millennium until as late as the 1<sup>st</sup> century BCE, and the professional responsibilities of gala-officials are well documented in administrative texts, letters, and other textual sources, almost nothing is known about how these cultic officials were trained to carry out their cultic responsibilities. In this paper, the training of galas will be considered by examining how the written copies of laments could have been used to teach practical aspects of the art of lamenting, including pronunciation, expressive articulation, and the mythological underpinnings of the practice of cultic lamenting itself.

> workshop > Practical Education in Ancient Mesopotamia.



**Julie DELUTY (New York University) —Vendredi 14h15**

### **The Politics of Divine Communication: Mapping the Royal Governors of the Mari Kingdom**

This paper reevaluates the representation of Kibri-Dagan of Terqa and Yaqqim-Addu of Saggarātum as human intermediaries of divine information within the Mari kingdom. Without the role of these regional governors who transmit

in writing the reports of prophets, Zimri-Lim would not gain access to the deities' words. According to Brigitte Lion, all the "hauts fonctionnaires" participate actively in international relations with messages from the gods representing part of the core circulation of political discourse: in "la pratique de l'envoi en mission des hauts fonctionnaires et, entre autres, des gouverneurs" (*Amurru* 2, p. 203). However, similar to the category of *wēdūtum*, those specifically called *šāpiṭum* also traverse social groups. As reflected in the corpus, these individuals transcend the divide between prophetic personnel and the king, people who largely do not meet face-to-face, while simultaneously negotiating the religious and political interests of both sides. To what extent do the governors choose whether to quote the message of the respective deity, and decide how to formulate the dictation from a named or unnamed prophet? Analysis of the *šāpiṭum*'s function illuminates one case where the dyad between prophet and monarch changes significantly. Unlike other officials, Kibri-Dagan and Yaqqim-Addu simultaneously establish a degree of distance with the king that does not preclude having a relationship with either party. They each take the initiative to comment on received information before sending it to Zimri-Lim. In doing so, Kibri-Dagan and Yaqqim-Addu serve as brokers in a pivotal role that advances and reshapes the politics of divine communication.



**Sophie DÉMARE-LAFONT (Université Paris 2 Panthéon-Assas – École Pratique des Hautes Études, Paris Sciences et Lettres) — Lundi 10h30**

### **Villes et capitales dans la culture juridique mésopotamienne**

Indissociable de la civilisation mésopotamienne, dont il constitue un socle primordial, le phénomène urbain est une réalité archéologique et un fait historique que le droit a du mal à saisir. Les formes d'organisation de l'espace et les diverses fonctions associées aux villes reflètent davantage les structures politiques et idéologiques que les aspects institutionnels et juridiques. S'il existe des caractères typiques et récurrents, les critères d'une possible hiérarchie entre villes et capitales restent flous. De même est-on mieux informé sur les instances administratives que sur les droits individuels des ressortissants locaux. Lieux de pouvoir, centres administratifs et religieux, places commerciales et financières, toutes ces composantes du monde urbain ont façonné des droits diversifiés, témoins du pluralisme juridique inhérent à la culture mésopotamienne.

> Leçon inaugurale / Plenary Address.



**Ishtar Samir DHAHIR (University of Baghdad) — Lundi 18h**

### **The gaba-ri-a Texts of Garšana Archives from the Third Dynasty of Ur**

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 kept in several museums and classified in several private collections over the world, many of them are from illegal excavations that have been done in several Mesopotamian cities and sites, such as Lagash (Tel Al-Hiba), Umma (Jokha) and Puzriš-<sup>d</sup>Dagan (Drehem). This study is based on one unpublished economic text that has been confiscated in 2000 on borders between Iraq and Jordan. And now it is kept in the Iraq Museum.

This economic text can be considered one of the rare texts, since the term *gaba-ri* is mentioned more than once in the text, while the other texts mention the term *gaba-ri* only once. Therefore, I decided to study the text within other *gaba-ri-a* published texts, to make comparison between the studied texts and make an outcome includes the purpose of writing *gaba-ri-a* texts and the connection between them. Through the primary study of the texts, I discovered the general meaning of the term *gaba-ri-a* which is a meeting. The economic studied texts in the research included incomes, expenses and receipt of crops, grains, animals, their fodder and their products.



**Alessandro DI LUDOVICO (Sapienza Università di Roma) – Valerio GRAZIANI (Sapienza Università di Roma)**

**Testing a Low-cost Strategy to Obtain Usable 3D rendering of Cylinder Seals — Vendredi 10h**



The traditional way of publishing cylinder seals is based on the explanation of each artefact in a form which combines a text (to describe its physical features and iconography) with an optimized graphic representation of the motives and figures carved on its surface. The textual part can be more or less expanded, mainly depending on the amount of measurable features which are reported, but the visual illustration and documentation of the artefact can take a much higher number of different concrete forms. There is namely a large amount of strategies which can be adopted to pursue this goal. For many decades the abstract laboratory impression of the cylindrical surface has been - with slight variations through the many different publications - the most frequent one, but a number of novel solutions has been proposed in more recent times, basically thanks to the availability of new technologies. The latter are not just a technical support, but mostly work as incentives to new interdisciplinary proposals.

In this paper the most interesting proposals of use of new digital technologies in publishing cylinder seals will be inspected and both their positive and problematic features will be taken into account. The final efforts will be focused on devising a low cost solution which could be easily repeated in every cultural, logistic and research context.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Silvana Di PAOLO (Consiglio Nazionale delle Ricerche) —Mercredi 17h30**

#### **Lost Royal Stelae and Constructions of Viewing between Ancient and Modern Definitions**

This paper wants to explore in a different way the relationship between the visual and verbal spheres. Usually, through distinct structures and functions of images interacting with a verbal narrative, we examine how monuments embodied power and tradition. But in some cases, the existence and shape of specific imagetexts, since unfortunately lost, have been handed down outside the royal rhetoric through accurate but neutral or, even, subjective descriptions that we must interpret and include in the available body of information.



**Alexander Johannes EDMONDS (Eberhard Karls Universität Tübingen) —Mardi 17h30**

#### **Assyria before Assurnasirpal II: A new Reconstruction of the Reigns of Adad-nārārī II and Tukultī-Ninurta II**

The beginnings of the Neo-Assyrian Empire's ascent to greatness remain confused, only patchily documented, and thus historically under-examined. The present author here provides a new reconstruction of the reigns of two early Neo-Assyrian kings, namely Adad-nārārī II and Tukultī-Ninurta II on the strength of his ascription of five previously unattributed royal inscriptions to their reigns. These texts were published in excellent editions by Eckart Frahm (2009), but their fragmentary nature precluded their ascription to any particular king at the time. Through extensive contextual study, the present author has succeeded in isolating historical and stylistic details within these texts which render their respective ascriptions to dates within the reigns of Adad-nārārī II and Tukultī-Ninurta II a certainty. The argumentation behind this is outlined in this paper's first part.

The subsequent part then outlines what might now be deduced of the reigns of these two kings from this slew of additional, albeit fragmentary information which these texts render once fully contextualised. A new and vivid image of the early stages of the Neo-Assyrian Empire results, in which, for the first time, an all but complete chronology of the reigns of Adad-nārārī II and Tukultī-Ninurta II may be reconstructed, wherein the full scope of their campaigning and achievements can finally be appreciated.

Salient with Adad-nārārī II is his astoundingly energetic conquests, and the manner in which his initial *chevauchées* and forays came to form actual conquests and the beginnings of an imperial policy. Striking here is his subjugation of large swathes of Babylonia, his domination of the Middle Euphrates much earlier than is usually presumed, and his forced resettlement of nomadic groups.

Tukultī-Ninurta II may be said to have achieved an astounding amount in the eight years of his reign and to have been a striking innovator, but also emerges as a monumental sadist easily the equal of his more famous son.

As a final point, the reign of Assurnasirpal II is reassessed in light of those of his predecessors. Much of this latter king's mystique might now be dispelled, and perhaps, indeed, his competency brought into question.

#### Bibliography



**Josette ELAYI (CNRS Paris, UMR 7192) — Mardi 17h**

### **Assarhaddon et la conquête de l'Égypte**

Assarhaddon proclame avoir conquis la basse et haute Égypte et Kush dans ses inscriptions royales postérieures à 671. La conquête de l'Égypte a toujours été un rêve assyrien et, de leur côté, les Égyptiens avaient la nostalgie de l'époque où ils dominaient le Proche-Orient, qu'ils avaient dû abandonner aux Assyriens. Pourtant, les prédécesseurs d'Assarhaddon, Tiglath-phalazar III, Sargon II et Sennachérib, qui étaient de grands conquérants, ont échoué à conquérir l'Égypte ; quant à Assurbanipal, son successeur, il n'a pas réussi à la conserver. Et c'est Assarhaddon, un roi malade et paralysé par la superstition, qui réussit cette conquête en 671. Pourtant, il avait lui-même échoué dans sa première tentative en 674, et il ne réussit pas non plus sa troisième expédition contre l'Égypte en 669 au cours de laquelle il décède. Mais tout ne s'est peut-être pas tout à fait déroulé comme le roi assyrien le prétend. En dehors de quelques allusions comme la "Prière de Taharqa", les sources égyptiennes sont quasi-muettes sur cette conquête, sur laquelle elles préféraient garder le silence, ce que l'on peut comprendre. Il faut donc décrypter les seules sources dont on dispose, les inscriptions assyriennes, pour analyser les vraies raisons de la conquête assyrienne de l'Égypte et déterminer le rôle exact d'Assarhaddon dans cette conquête dont il s'attribue seul toute la gloire.



**Vladimir EMELIANOV (St-Petersburg State University) — Mardi 17h**

### **Gudea and Drought**

The paper examines a dictionary entry from the book by T. Balke about Old Sumerian onomastics of the city of Lagash. Both contexts referring to the supposed proper name Gu<sub>3</sub>-de<sub>2</sub>-a are criticized. The author of the report suggests that the name of the ruler of the 2<sup>nd</sup> dynasty of Lagash Gudea was translated from the Akkadian language, where since the Sargonic period there is a productive model for the formation of proper names Nabi-DN. His full name is sipa-Ningirsuke-Gudea "shepherd called by Ningirsu." The mission for which Gudea is meant is the construction of the Eninnu temple. From Cylinder A it turns out that Ningirsu promised Gudea in the case of building a temple to save Lagash from drought. The data of the Sumerian text correlate with the studies of paleoclimatologists, who have long written about the drought of the 22<sup>nd</sup> century BC. as an event that caused the fall of Akkade and the Old Kingdom in Egypt. Now it can be assumed that the spread of Gudea's name in the Neo-Sumerian texts is connected with the cult of this ruler as a person of a special mission, i.e., Lagash's savior from drought.



**Sona Choukassizian EYPPER**

### **What is *kasû*(<sup>Ū</sup>GAZI<sup>SAR</sup>)?**

The botanical identification of the plant substances used in Babylonian-Assyrian medicine is one of the major challenges in understanding the prescriptions in medical texts. In Babylonian-Assyrian medical texts in general and texts dealing with conditions of the feet in particular, a particular plant stands out which is mentioned in many prescriptions for a number of diseases. This plant is *kasû*. In spite of its wide range of usage, the botanical identity of *kasû* is still debated by Assyriologists. It is, therefore, fitting to take another look at the various attempts at identifying this plant, as the arguments so far presented for any particular identification often consider only selected aspects of the textual evidence.

Practically all the parts of the *kasû* were used as medication, its leaves, seeds, sprouts, the fruity pulp (presumably in those instances where a particular part is not specified), and most importantly the *mê kasî* "*kasû*-juice" which is used to wash parts of the body or as the liquid base in which other *materia medica* were boiled or soaked and the resulting decoctions applied to the body on bandages. In treating the conditions of the feet, *kasû* juice was used to wash the feet prior to the application of other *materia medica*. It could be crushed, boiled, roasted and/or finely ground into powder (*kasû* flour) that was used as a dry medication sprinkled on boils or wet lesions. This flour made from roasted *kasû*, *qēm*(ZĪ) *kasî*(GAZI<sup>SAR</sup>) *qalûti*(BĪL.MEŠ) is mentioned in a list of various kinds of flour and other powdered substances

(BAM 124 iii 44-54; BM 30918, 18-29). Interestingly, there are no references mentioning the root of the *kasû* as having been used as medication or otherwise.

In my presentation I will offer a new identification of *kasû* not mentioned by other commentators and which is based on the total description obtained from the texts, and not only on selective bits.

> workshop > Médecine mésopotamienne.



**Betina FAIST (Ruprecht-Karls-Universität Heidelberg) — Mardi 11h30**

**The Middle Assyrian tablets from Mardama/Bassetki**

Since 2015 excavations have been conducted at the site of Bassetki in the Duhok province of the Autonomous Region of Kurdistan in North Iraq. The excavation project is a joint mission of the University of Tübingen and the Directorate of Antiquities of Duhok, co-directed by Peter Pfälzner and Hasan A. Wasim. During the second season of excavations a first group of 22 small Middle Assyrian fragments was found in the eastern slope of the site. During the following two seasons nearly 200 Middle Assyrian tablets and fragments of tablets were discovered in the same archaeological context. Most of the texts were scattered on the floor of a room, but 64 were stored in a clay pot. The latter turned out to be part of the archive of Aššur-nāšir, son of Iddin-Marduk, governor of (the city of) Mardama. The city was already known under its older name Mardaman, especially from Ur III administrative texts and Mari letters, and can now confidently be identified with the site of Bassetki. It had, however, not been known that there existed a Middle Assyrian province named Mardama. The aim of this paper is to give a first insight into the new material, especially into the tablets kept in the clay pot. The main emphasis is on the typology of the texts, their chronological horizon and geographical scope.

> workshop > Current Research in Middle Assyrian.



**Marian FELDMAN (Johns Hopkins University) — Mercredi 14h**

**The Practical Logic of Sealing Tablets in the Ur III Period**

Ur III administrative texts display regularized mechanics of sealing practice, as has been known now for some time. The regularity of these practices and the large number of surviving documents offer an excellent opportunity for thinking through aspects of embodied learning and action in Mesopotamia, as well as some of the implications of this embodiment for creating social connections. This paper proposes preliminary thoughts on the topic.

> workshop > Practical Education in Ancient Mesopotamia.



**Baptiste FIETTE (Collège de France) — Mardi 12h30**

**Ur et les rois d'Isin et de Larsa**

Après la chute de la troisième dynastie d'Ur en 2002 av. J.-C., l'ancien pays de Sumer est dominé par les royaumes d'Isin et de Larsa, qui se disputent le contrôle de ce territoire durant plus de deux siècles, jusqu'à la victoire finale de Rim-Sin en 1792 av. J.-C. Durant cette période, Ur est rattachée à l'un et l'autre de ces royaumes.

Cette communication propose d'étudier la place de la ville d'Ur dans l'idéologie royale et les entreprises politiques de cette époque. Pour ce faire, il sera question d'examiner les références faites à cette ville dans les inscriptions royales, les titulatures et les noms d'années des souverains d'Isin et de Larsa. Il sera également utile de relever les éléments de toponymie locale relatifs aux rois de la troisième dynastie d'Ur, ainsi que les indices de la présence physique des membres de la famille royale à Ur, en premier lieu les princesses nommées prêtresses du dieu Nanna dans le grand sanctuaire de l'Ekišnugal. À travers ces examens, on questionnera l'influence du souvenir d'Ur en temps qu'ancienne capitale, royale et impériale, sur les rois amorrites d'Isin et de Larsa.



**Jeanette C. FINCKE (Universiteit Leiden)** — Mercredi 10h

**“Written, checked and collated”**

The scribes of the first millennium BCE indicate the great care they took to copy flawlessly the text of their exemplars by emphasising in their colophons that their tablet was “written, checked and collated”. Similar references can already be found in the 13<sup>th</sup> and 12<sup>th</sup> century BCE when Middle Assyrian and Ugaritic scribes state that their texts were “completed and collated”. The writing (*šaṭāru*) obviously produces the text to be read. But differences between checking (*sanāqu*) and collating (*barû*) a cuneiform text are less obvious. Still, both processes have left traces on the tablets and can be clearly identified. However, except for the sign KÚR, the position and style of the correction marks added by ancient collators have mostly led to them being overlooked by modern editors. Occasionally a correction mark may even be interpreted as part of the text, since they all are potentially syllabic or logographic cuneiform signs.

In my presentation I shall demonstrate the differences between the checking and collating processes. I shall closely examine correction marks visible from photographs, and then give an overview of all I have now identified. They are sufficiently varied to warrant a reconsideration of previous interpretations of similar marks in some catalogues.



**Eckart FRAHM (Yale University)** — Mardi 15h30

**“Dig up All the Tablets”: Observations on an Assyrian Royal Letter from Borsippa**

The kings who ruled Assyria during its imperial heyday in the eighth and seventh centuries BCE exercised political domination over large parts of Western Asia. Culturally, however, they were deeply beholden to traditions that originated outside their heartland, in Babylonia, Assyria's southern neighbor. Especially during the reign of Assurbanipal (668–631 BCE), thousands of clay tablets and writing-boards inscribed with literary, religious, and scholarly texts were brought from Babylonian cities to Assyria's new capital at Nineveh, to be used for the king's famous new royal libraries.

Two manuscripts most likely found at Borsippa are inscribed with a letter in which an unnamed Assyrian king asks a certain Šaddûnu to collect a large variety of cuneiform texts, mostly rituals and incantations, in the private houses of the scholars of Borsippa as well as the city's Ezida temple and send them to Assyria. The letter raises a number of problems, from the identity of its royal sender to the question of its authenticity. This presentation will review previous attempts to understand the letter, by scholars such as Lieberman, Frame, George, and Goldstein, and tentatively propose a new interpretation: that it should be considered an epistolary parody mocking King Assurbanipal.



**Grant FRAME (University of Pennsylvania)** — Mercredi 10h

**The Annals of Sargon II from the Palace at Khorsabad**

As is well known, most of the sculpted wall slabs discovered by P. E. Botta at Khorsabad in 1843-1844 were lost in the Tigris in 1855 while being transported to Basra for shipment to Paris. Among the slabs lost were most of those found in Sargon's palace recording the king's Annals. The paper will discuss the various sources available for preparing an edition

of those Annals (in particular published copies by Botta and Winckler, squeezes preserved in the Louvre, and Botta's original copies preserved in the Institut de France) and the difficulties they present. In particular, it will examine the very beginning of the Annals and the section dealing with the fall of Samaria. The paper will suggest that our previous understanding of this section should probably be modified.



**Norma FRANKLIN (University of Haifa) — Jeudi 15h30**

**Aššurnāširpal and the Assyrian Stylized Tree at Kalḫu (Nimrud)**

In ca 870 BCE Aššurnāširpal II moved his capital from Aššur to the old, long-deserted city of Kalḫu (Nimrud), which he preceded to totally rebuild. This paper concentrates on the ca 190 Assyrian stylized tree, or sacred tree, reliefs that decorated his new palace. This motif is shown to be a stylized depiction of a date palm plantation and it is proposed that Aššurnāširpal employed these propagation scenes as a symbol of dynastic succession. He was literally an offshoot, a liblibbu, and the motif helped emphasize his hereditary right to the throne in his new palatial center.



**Anja FÜGERT (German Archaeological Institute) – Helen GRIES (Vorderasiatisches Museum Berlin) — Mercredi 16h30**

**What was on display at Assyria's Main Sanctuary? The Glazed Brick Façades from Ashur in the Vorderasiatisches Museum (GIAssur-Project)**

The outer appearance and especially the decoration of Assyria's principal temple, the temple of Ashur at Ashur, is topic of this paper, in which first results and insights gained within the GIAssur-Project, a project launched in 2016 and dedicated to the reconstruction of the glazed brick facades of the Temple of Ashur in Ashur, will be presented.

Around 3000 glazed bricks and brick fragments from the excavation of the German Oriental Society at Ashur (1903–1914) are kept in the Vorderasiatisches Museum in Berlin. Most of these so far unpublished bricks were originally part of at least 18 panoramas which decorated the Temple of Ashur, the principal sanctuary of Assyria. They date to the reigns of the kings Tiglath-Pileser III, Sargon II and Sennacherib and thus to the 8<sup>th</sup> and 7<sup>th</sup> cent. BC.

The Assyrian kings used the Temple of Ashur for display of their victories. The glazed brick panoramas and their inscriptions narrate of warfare and campaigning, the conquest and siege of several cities by the Assyrian army as well as the deportation of noble families of the conquered regions and cities. Further bricks and brick fragments proof that other parts of the temple had a purely ornamental decoration and that also gods, genies and religious scenes were shown on the temple walls.

The positioning of the glazed brick panoramas, which were applied to podia, pilasters and ramp side walls will be discussed and compared to the installation of glazed brick decor found in other contemporary temple buildings. Their different dates of origin, stratigraphical contexts, and the fact that some facades show traces of conversions will be discussed and contextualized with the building history of Assyria's main sanctuary.

The variety of the numerous fitters' marks and their systems as well as stamp impressions and other marks will be presented and insights gained about the brick manufacture process, brick formats and the applied building procedures will be offered.



**Gösta GABRIEL (Georg-August-Universität Göttingen) — Jeudi 11h**

**The Layers of the Past: How the so-called “Sumerian King List” Arranges Narrative Material**

In Babylonia, the past was not “what actually happened” (von Ranke 1824) but rather what people remembered. Piotr Steinkeller (2017) coined the term *mythical history* to describe a form of cultural memory that embraces both narratives

that we would nowadays call “historical” and stories that seem “mythical” to us. From an emic perspective, however, it is all past, it is all history.

An important source for this Babylonian world-view is the so-called “Sumerian King List”, whose *editio princeps* by Thorkild Jacobsen (1939) celebrates its 80<sup>th</sup> anniversary this year. As the composition survives in a multiplicity of versions, it is what John Bryant (2002) would call a *fluid text*. Moreover, despite its conventional name, the composition is much more than a mere list, as it includes also a terse narrative of the “entire” political history of Sumer and Akkad since the time “when kingship was brought down from heaven.” Almost all variants briefly outline the deeds of a few outstanding rulers such as Etana, Gilgamesh, and Sargon. However, the composition does not only connect a global perspective with various *res gestae* but also systematizes the past as a whole.

Accordingly, I will first investigate which techniques are employed in order to tell the collected stories. Then, I explore how these means organize the past by creating a multilayered hierarchy among these narratives. Finally, I consider the composition’s textual history, thus connecting the idea of a stratified past with its stratified literary history.

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> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Agnès GARCÍA-VENTURA (Universitat de Barcelona) — Mercredi 15h**

#### **« La valence différentielle des sexes » in Assyriological Research or From Nature to Nurture**

The French anthropologist Françoise Héritier published in 1996 one of her most widespread and discussed monographs titled *Masculin/féminin: la pensée de la différence* where she defended that a certain “valence différentielle des sexes” was quite universally attested and built upon cultural constructions rather than biological essences. In other words, for Héritier the issue to explore was not difference but inequality, based on nurture rather than nature, to put it in traditional terms. In this communication I take Héritier’s proposal to reflect on the way some aspects of this “valence différentielle des sexes” have been faced in Assyriological research. I will take as examples some features of two main topics of study: the emesal (still quite often referred to as the Sumerian “women’s language”) and the sexual division of work. In doing so I aim to reflect on the preconceptions underlying some of the proposals and on the usefulness of Héritier’s proposal to better understand some issues, moving from the often unconscious “separate spheres” based on “nature” which underlie some previous Assyriological research to the explicit “differential valence” based on “nurture”.

> workshop > Assyriology and Anthropology.



**Mark GELLER (University College London) — Mardi 14h**

#### **Notes from the desk of an Assur apothecary**

The text of BAM 1 has been thoroughly commented upon but never translated. Wrestling with the meanings behind this unusual catalogue of drug lore leads to some surprising results.



**N. İlgi GERC, EK (Bilkent University, Ankara) – Selim F. ADALI (Social Sciences University of Ankara)**

**The Istanbul Sippar Collection: Preliminary Observations of the İstanbul Sippar Project** — Mercredi 11h30

In 1889 and 1894, the Imperial Museum in İstanbul and its director Osman Hamdi Bey sponsored two successive archaeological excavations in Tell Abu Ḥabbah, ancient Sippar, led by the French Assyriologist Jean-Vincent Scheil. These expeditions have yielded 1049 cuneiform tablets (including joined fragments) from Sippar, now housed in the İstanbul Archaeology Museums. Well known in the Assyriological community and recognized for its significance for Babylonian literature and history, the İstanbul Sippar collection has nevertheless not been comprehensively studied, documented or systematically conserved since the tablets were brought to İstanbul more than a century ago. Aside from the excavation report published in 1902 by V. Scheil (which catalogued c. 300 of the tablets recovered from Sippar and provided editions for a small selection of them) and the unpublished hand-copies of c.110 tablets by the German Assyriologist F. W. Geers (about half of them previously uncatalogued by V. Scheil), only around a hundred tablets from the İstanbul Sippar collection have been studied over the course of the last century.

The present contribution will present the preliminary results of the İstanbul Sippar Project initiated in 2019, which aims to conserve, catalogue, digitize, and publish the cuneiform tablets belonging to the Sippar collection housed in the İstanbul Archaeological Museums. The Project will report on the initial stage of research, which involves the publication of an up-to-date catalogue of the İstanbul Sippar collection, and documentation of the collection's current state of preservation.



**Julia GIESSLER (Universiteit Leiden)** — Lundi 17h

**Ten to One for a Dead Man's House**

The rich administrative and legal documentation of first millennium Babylonia makes this period one of the best known in Mesopotamian history. Still, collections all over the world house unpublished tablets, which add more pieces of information to our perspective and pose new questions respectively. Amongst the recent re-discoveries is a small and well preserved piece from the city of Sippar in the ascension year of Cyrus, which will be introduced in the course of this paper. The tablet in question records a short and enigmatic agreement in favour of the Maštuk family that becomes partially, but by far not on in all aspects comprehensible through comparison data from contemporary archival material: Its brief and uncommon formula finds at least one parallel in the transmission from the Eanna temple. Also some of the protagonists are already known from previous research on the closely connected Maštukand Baliḫû clan. While it is thus likely that Bēl-iddin, the main character and patron of the Maštuks, was already deceased, when this tablet was drafted, the identity of his opponent Mušallim remains yet unclear. The lack of attestations for preceding conflicts between the litigant parties prevents us from understanding the threat Mušallim must have posed on goods and chattels of the Maštuks in detail. Only the legal background of the punishment invoked for their protection could give another hint of the back story.



**Federico GIUSFREDI – Stella MERLIN – Valerio PISANIELLO (University of Verona, ERC PALaC)** — Mercredi 9h

**Adaptation strategies in the Luwian loans in Cuneiform Hittite**

As is well known, the Hittite language displays a great amount of Luwian loanwords, that increases in the Empire period, from Mursili II's reign on (cf. Rosenkranz 1952, Melchert 2005, van den Hout 2007); at the same time, some structural changes occur in the Hittite language itself, as a product of the contact with Luwian (see especially Rieken 2006 and Yakubovich 2010). Some of these Luwian loanwords, both nouns and verbs, enter Hittite as foreign words, thus preserving

their original Luwian endings, whereas other are assimilated to the Hittite linguistic system. This presentation, also based on the theoretical and metalinguistic framework established by Cotticelli Kurras 2012, will focus on Luwian adapted loanwords in Hittite, considering the different strategies and degrees of assimilation to the linguistic system of the recipient/replica language.

Note: The project PALaC has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement n° 757299).

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> workshop > Luwian in Cuneiform.



**Anne GODDEERIS (University of Ghent) — Mardi 9h**

#### **Samsuiluna's last efforts in Nippur**

An administrative file from Nippur, consisting of a number of administrative documents and bullae, is dated to the first months of Samsuiluna's 30th regnal year, the last year of his rule over Nippur. At the end of that year, Ilī-ma-ilum, king of Sealand appears as the ruler of the city, and then cuneiform sources from the city run dry.

Concise as the administrative documents are, they do refer to various previously undocumented institutions (in Nippur, or even in the whole of Babylonia), such as the lú-KA-kešda lugal-la, the tax collector, the fattener of the palace, etc. The new institutions refer to the palace, but on the other hand the overseer of the temple of Ninurta plays a central role in the file.

This file gives the impression that only at this point, after more than 40 years of Babylonian control over Nippur and after a major crisis, the palace succeeds at integrating the Nippur temple institutions in its administration.



**Carlos GONÇALVES (Universidade de São Paulo) — Jeudi 11h**

#### **On the conversion of quantities in the texts from the Diyala**

Some texts from the Diyala region, for instance legal and mathematical texts, show particular ways of converting quantities from one system of measurement to another. What are the possible causes and the meaning of these conversions? On the one hand, the rationale of the conversion may be economic and in this case the exchange rate is the "price". Examples of this are found in the laws of Eshnunna and in IM 54464, a mathematical tablet from Tell Harmal that asks



for the amount of lard and sesame oil that can be bought with one shekel of silver. On the other hand, one may also find conversions motivated by the search of an equivalent that was needed for goals that were very specific and of which we cannot really understand the rationale any more. For example, in certain problems in the mathematical tablet Haddad 104, the same metrological volume is converted into different capacity measures of barley and clay, respectively. In other words, in IM 544664 or Haddad 104, the conversions of quantities are not carried out in a purely mathematical fashion. These cases suggest that the presence of the conversions of quantities in mathematical texts from a non elementary level was a response to the need of training future professionals to deal with real tasks, in contexts where quantities were exchanged according to economic or other reasons.

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Levan GORDEZIANI (Ivane Javakhishvili Tbilisi State University)**—Lundi 14h30

### **Kings and Capitals in Urartian Texts**

The majority of Urartian Texts contain schematic descriptions of successful military campaigns of Urartian kings. Analyzing the formulae used in these texts is a possibility to complete the scarce information they provide.

The ethno-political units are marked by determinatives “people”, “city”, “land” (<sup>m</sup>X, <sup>URU</sup>X, <sup>KUR</sup>X), or designated by the formulae: <sup>m</sup>X KUR-ni/ <sup>KUR</sup>ebani – „the land of (the people) X“, <sup>URU</sup>X KUR-ni/ <sup>KUR</sup>ebani – „the land of (the city) X“, <sup>KUR</sup>X KUR-ni/ <sup>KUR</sup>ebani – „(the land of) the land X“.

The two types of designations evidently refer to more or less the same reality. A difference can only be seen in the case of <sup>m</sup>X and <sup>m</sup>X KUR-ni, depending on the context: one refers to the people/ army and the other to its land.

There is no hierarchy between political units designated in different ways. Giving a name to a political entity depends on the tradition, historical context and other factors. These designations refer, first of all, to the territory and do not reflect the political status of the land. “Self” and “Other”, patron or vassal are not distinguished formally. The differences can be inferred from the story told by the texts. The representations of the kings and capitals of different lands could contribute to a better understanding of the story. The paper discusses a number of cases and methodological approaches applied.



**Shai GORDIN (Ariel University)** — Vendredi 13h45

### **Movable Architecture On the Technical Nature of Some Cultic Structural Elements**

Some elements of Babylonian cultic infrastructure were purposefully mobile. This seems to have been due to the nature of ritual performance, which required not only the mobility of divine statues but also their accompanying paraphernalia, that was frequently decorated with precious materials like metal plating and precious stones. In my talk I will review a group of these mobile architectural elements in an attempt to trace their technical nature, based on close reading of administrative, archival and ritual texts from the first millennium BCE. My reconstruction will further draw on cultural and technical parallels with Hindu-Buddhist temple and cult architecture.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Susanne GÖRKE (Marburg, Mainz) – Giulia TORRI (Firenze) – Doris PRECHEL (Mainz)** — Lundi 17h30

### **Rituals for the Kings, Kings for the Rituals. Representation of Power in Hittite Magical Rituals**

In Hittite Anatolia of the 2<sup>nd</sup> millennium BCE magical rituals constitute a necessary instrument to heal from diseases or get rid of bad influences and to guarantee the well-being and a state of pureness of the patient. Most of the several hundred rituals that were found at the Hittite capital are meant to clean an anonymous patient, but several texts mention the “king”

or “royal couple” or even a specific king by his name. Among them are building rituals, rituals of substitution, purification and veneration. Hittite rituals for the king are part of his construction as a representative of state power. In contrast to the festivals in which he regularly participated as a celebrant, the magical rituals assign a different function to the king.

Our talk gives an overview of the magical rituals mentioning a king, queen or royal couple to figure out what lies behind the necessity to “personalize” a ritual, or certain rituals. On one hand, the lecture focuses on the function of the king and the specific understanding of roles, especially the expectations placed in the person of the ruler. On the other hand, it shows that the king deliberately deviates from the traditional figuration during the ritual act. We will include the rituals into a broader picture of the king mentioned in it. This will lead us to a description of the principal role of the ruler as well as an analysis of the role rituals played for the presentation, stabilization and guarantee of power and how the king was able to make use of that.



**Melanie GROSS (Leiden University) —Lundi 17h30**

### **Trading activities in Sippar in light of state interests**

This paper investigates the role of Sippar as a center of trade during the Neo-Babylonian and Persian periods and to which extent the crown might have been the driving force of trading activities in this city. Due to its geo-political situation and economic importance Sippar and its harbor served as a focal point for trade in Northern Babylonia. This emerges from the archival documentation originating from that city, including three private family archives dating to late Neo-Babylonian and Persian times. These archives were identified by C. Waerzeggers as the “Maštuk group” and, as part of my ongoing study, are currently fully (re-)edited and evaluated. In addition to clear prosopographical connections, all three archives exhibit a strong focus on joint trading enterprises. By looking into this documentation in detail, we will discuss the social standing and economic role these families and their members had in Sippar. Furthermore, we will consider the extent to which these trading activities were concern of the state or the crown rather than that they have been initiated and conducted by these families on the basis of their private interests alone.



**Michaël GUICHARD (École Pratique des Hautes Études, Paris Sciences et Lettres) —Lundi 15h**

### **La restauration de Nahur capitale régionale par un roi de Mari**

Vers le milieu du règne de Zimrî-Lîm s’installe une garnison mariote dans la cité de Nahur en plein cœur du Haut Habur. C’est alors l’une des principales villes de la région, mais elle est sortie ruinée de plusieurs années de guerre. Un gouverneur, Itûr-Asdû, envoyé sur place écrit de nombreux rapports au roi de Mari pendant les 7 années que dure l’occupation. Il est chargé d’administrer la ville et de surveiller les turbulentes cités voisines. Il évoque ainsi en détail les péripéties des débuts de cette entreprise étant spécialement chargé de la remise en état des infrastructures de la ville, de son repeuplement et du redressement de son économie. Comme la ville de Nahur faisait partie des villes dites « *rebîtum* », équivalent de notre terme « capitale », son cas permet de revisiter cette notion dans le contexte plus large de la Haute Mésopotamie au temps des archives de Mari.



**Ann K. GUINAN (Penn Museum)** — Mercredi 15h30

### **Omenology and Anthropology**

This presentation will approach Mesopotamian divination and the anthropology of divination from complementary directions. Africanists have access to divination as a living system. Their work can help fill in the gaps, inconsistencies, and contradictions inherent in the ancient sources. On the other hand, Mesopotamian omen compendia provide investigators with systematic patterns of divinatory meaning. Anthropologists, by in large, avoid the study of omens. Further, ethnographic field notes may contain records of individual divinatory predictions, but full analysis of the patterns behind them is often insufficient. I will argue that using both types of material in tandem produces a fuller picture of divinatory inquiry and, in the end, greatly enhances our understanding of Mesopotamian divination.

> workshop > Assyriology and Anthropology.



**Hendrik HAMEEUW (ULS Digitisation and Document Delivery – KU Leuven)** — Vendredi 11h

### **Towards an Integrated Approach for Relightable Cuneiform Texts**

Since more than 15 years Assyriologists (research groups, collection holders and individuals) have explored and used the abilities of multi-light reflectance imaging (MLR); by most known from the applied methods Polynomial Texture Mapping (PTM); Reflectance Transformation Imaging (RTI); Portable Light Dome system (PLD). As a result open access databases and text publications have been populated with these interactive datasets or static derivatives. They have facilitated and speeded up the readability and dissemination of cuneiform sources and even open up new research strategies. During the RAI 61 (2015) at Geneva J. Dahl, K. Wagensonner and H. Hameeuw addressed a number of goals and issues in their talk “Looking both Forward and Back: Imaging Cuneiform”, on how methods and strategies should perform when it comes to visually documenting cuneiform texts. For the existing MLR imaging methods interchangeability and accessibility of the results (today and on the long term) were defined as major challenges. Producing MLR datasets is one (in the meanwhile many have and can), but make these datasets benefit from the various developed and elaborated visualization filters and analyzing tools offered by the existing interfaces is more challenging. Within the PIXEL+ project (funded by the Belgian Government) that goal is pursued. It intends to store this type of relightable datasets in an open source format glTF (using JSON) and to make it possible PTM/RTI and PLD datasets can be consulted on each other's platforms. The modalities how this new development can benefit, support and expand further cuneiform studies is open for discussion.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Robert HAWLEY (École Pratique des Hautes Études)** — Mardi 15h30

### **On the Canaanite and Aramaic glosses in Uruanna**

Alongside *Šammu šikinšu* and the so-called *Vade mecum* (BAM 1), a third major Assyrian pharmacological treatise, known by its incipit as “URU.AN.NA = *maštaka*”, has been the subject of much recent work. Within the framework of a recent European-funded project, JoAnn Scurlock and Jeanette Fincke have prepared a new critical edition of the text, based on the full collation of the known manuscripts, and the time thus is now right for launching some adjacent inquiries. Among the curious features of this series, already attested in the Middle Assyrian period but nevertheless best known from 1<sup>st</sup> millennium witnesses, is the set of glosses for various plant names, to the effect that a given plant is known as such-and-such “in Canaanite”, “in Aramaic” or “in Subarian” (to cite just a few examples). This paper presents a preliminary overview of these glosses, with some reflections on their socio-linguistic background.

> workshop > Médecine mésopotamienne.



**Nils HEEBEL (Philipps-Universität Marburg)** — Mardi 9h

### **Disease Names and Disease Lists: Towards an understanding of Babylonian taxonomy of disease**

Research on Babylonian and Assyrian diseases in Assyriology has largely focused on identifying diseases according to our modern taxonomy. This has been increasingly criticized in recent years because of theoretical and methodological problems, often under the heading of “problems of retrospective diagnosis”. However, while scholars invested much time and effort into this debate, there has been surprisingly few attempts to understand the emic perspective: By analysing the way Babylonians named and ordered diseases, the Babylonian rationale of disease taxonomy comes into view, which promises interesting results concerning the Babylonian view of sickness, disease and medicine. Preliminary results of an analysis of disease lists and disease names will be presented in this paper, pointing beyond the current debate on the problems of retrospective diagnosis and outlining possible ways for future investigations.

> workshop > Médecine mésopotamienne.



**Sandra HEINSCH-KUNTNER (University of Innsbruck)** — Jeudi 14h30

### **Seleucid Borsippa**

Numerous surveys and excavations in Borsippa and its countryside, conducted by English, German and last by Austrian Archaeological Expedition teams since the mid of the 19<sup>th</sup> century B.C. until 2003, have provided a variety of findings, which lead in summary to a comprehensive picture of this famous city in Babylonia. The city of Borsippa is best known as the hometown of the second-most important temple in Babylonia between 750 and minimum 260 B.C. The temple complex belonged to Nabû, the god of writing and wisdom, and to his wife Nanāja, the goddess of love. Generously little has been known about the city in Seleucid times. Only the Antiochos Cylinder, found in the temple Ezida by Hormuzd Rassam in 1880, provided some hints, but could not probably located in the archaeological remains of Borsippa. The paper presents the results of more than 20 years excavation and survey activities in Borsippa and its hinterland conducted by the University of Innsbruck. The study begins with the results on the temple Ezida, which shows that the temple known today is a Seleucid building encompassing two building periods. This leads to new considerations about the ideology of the so-called “Ziegelnaegel” in the cella of Nabû as well as on the peribolos of the temple complex which still enclosed an intact stage tower and is marked by a characteristic Seleucid architecture layout. The paper ends with an overview of Seleucid Borsippa and its hinterland and tries to show the importance of the city within the north Mesopotamian cities during the Seleucid Period.



**Sophus HELLE (Aarhus University)** — Jeudi 12h

### **Tablets as Narrative Units**

Most major works of Akkadian literature consist of a number of tablets (*tuppu*) that were linked together in a series (*iškāru*). When reading these compositions in translation or transliteration on paper, it is easy to gloss over the distinction between tablets and treat them as inconsequential subdivisions of the narrative. Erle Leichty (1964, 148), for example, refers to tablets as being “like chapters in a book”. However, the material circumstance of the tablets invites a rather different perspective. Each tablet was a separate object, and ancient libraries often did not hold entire series but only select tablets from each composition. While ancient readers were generally familiar with the broader plot of these works and could therefore place each episode in its narrative context, they had before them only a single tablet at a time.

In this paper, I ask what the material condition of cuneiform literature meant for the structure of its narratives. I propose that we treat tablets as self-standing narrative units, more akin to entries in a serial or episodes in a TV-series than to chapters in a book. Through a case study of *Gilgamesh*, *Enuma Elish*, and *Atra-hasis*, I investigate what might be gained by this approach. Does it lead to new readings of the ancient compositions? What new aspects of the story come

to the foreground? What narrative structures are revealed within each tablet? In short, I argue that taking tablets seriously as physical objects reveals new aspects of the stories written on them.

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> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Rodrigo HERNÁIZ (University of Marburg – University of Barcelona)** — Vendredi 16h30

#### **Language, societies and prestige: royal correspondence in Old Babylonian**

Whilst the political relationship between Mesopotamian kingdoms in the eventful first half of the Old Babylonian (OB) period has been extensively documented, the socio-linguistics of inter-regional communications has not been fully explored. It is known that some areas such as Mari displayed graphic and linguistic traits ("dialects") distinct from central Babylonian ones (see e.g., Finet 1956), but what was the relationship between these varieties? Modern languages often show central dialects imposing their more prestigious features or writing conventions over other non-dominant varieties; was that also the case in OB? What can the interplay of "dialectal" varieties tell us about the socio-political context of the time?

These questions can begin to be examined by analysing the graphic and linguistic features present in the correspondence between OB rulers. In my paper, I analyse a series of traits from the "international" royal correspondence between Hammurabi, Zimri-Lim and Ibal-pi-El II with a twofold objective: (a) determine whether the forms in inter-royal exchanges accommodate to a variety different from other royal letters or local documents, (b) analyse the internal coherence of the corpus of letters from these rulers to discuss the idea of language standardization and prescriptivism in court documents.

The observation of traits from a compilation of royal letters compared against a large corpus of OB correspondence brings to light evidence that points to a situation of symmetry in the prestige-scene, with "international" royal letters mirroring to a large extent the local palaeographic and linguistic features found in the same area (rather than other "prestigious" regional centres). On the other hand, however, there are conspicuous differences within letters from individual rulers (particularly Hammurabi) that challenge the assumed existence of a prescriptive standard variety in the Babylonian chancery.

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**Eva-Maria HUBER (Johannes Gutenberg-Universität Mainz) —Lundi 16h30**

**Girsu – Some Remarks on Administration from an Extralinguistical Perspective**

Girsu, the cultural centre of the city state Lagaš in the late third millennium, has been a focus point of philological research for decades. Texts of the Sargonic Period, which are an important connecting element between the Early Dynastic period and the Lagaš II period, have been widely neglected. A new text edition (Foster, STT2) and the preparation of the edition of the still unpublished Sargonic Louvre tablets obtain a huge increase of knowledge of the administration in the Old Akkadian period under the reign of Naram-Suen and Šar-kali-šarri.

On a linguistic level, the documents record the numerous administrative and economic processes which have been the sole point of interest for a long time. However, the background of the tablets often remains hidden. The two-dimensional copies of the three-dimensional cuneiform signs frequently lack the exact information on the actual execution of writing as well as the precise shape and design of the tablet and standardize the single signs in most cases. Important features like administrative notations, invalidations or perforations are rarely recorded or mostly missing.

The paper aims for an accurate analysis of these extralinguistic features of the Sargonic Girsu records which shed light on the origination of each document, the exact function and the actual number of scribes who had been involved in the creating and writing process of the tablets. This new perspective enables conclusions which cannot be conveyed from the content of the documents themselves.



**Fabienne HUBER VUILLET (University of Geneva)—Lundi 14h30**

**Si un homme prend le chemin d’Uruk... La série divinatoire Šumma ālu ina mēlê šakin et sa réception à Uruk**

Post-doctorante dans le projet FNS de l’Université de Genève « Edition de la série divinatoire Šumma Ālu », l’auteur présente l’analyse d’une version alternative de la série divinatoire provenant d’Uruk et examine la notion de canon et de tradition alternative. Les compilateurs de la version urukéenne eux-mêmes qualifiaient leurs présages d’*ahûtu*, de présages non canoniques, et en effet, la recension urukéenne de Šumma Ālu présente de nombreux traits absents de la version canonique. Mais elle contient aussi des présages connus de la version ninivite. Quant à la version canonique, elle est elle-même une construction qui a aussi été l’objet de sélections et de compilations d’extraits (*nishu*).

Dès lors, peut-on comprendre quels critères ont présidé à la sélection des présages et la constitution de la recension d’Uruk ? S’agissait-il d’initiatives individuelles, l’œuvre de lettrés compilant les présages qui reflétaient au mieux leur intérêt intellectuel et professionnel du moment ? S’agit-il du développement normal d’un processus rédactionnel qui n’a pas cessé lorsque que les lettrés de Ninive ont garni les étagères de la bibliothèque d’Assurbanipal des tablettes de Šumma Ālu canonique ?

Nous examinerons donc comment et par qui les *ahûtu* d’Uruk ont été compilés. Leur structure et les séquences qui ont été privilégiées, les parallèles avec Šumma Ālu canonique et les développements qui ont été apportés au canon.



**Anastasia IASENOVSKAIA (The Pushkin State Museum of Fine Arts) —Mercredi 17h**

**Nabû u Nisaba bēlū bīt mummu. Could a workshop for making deities’ statues be located in the Nabû temple?**

This paper deals with the functional attribution of some premises in the additional complex of the Nabû temple at Kalhu in the light of some textual sources. There are a few hypotheses on its function: *akitu* temple, temple of Nabû *ša harê*, administrative institution for copying and storing state documents. I would like to propose another one interpretation of some rooms of this complex.

There is some information on this issue in a text dedicated to the ritual of washing the mouth. According to the text TuL 27, the ritual was held in the *bit mummu*, a temple workshop, where statues of deities were made. Colophon of the tablet KAR 31 calls Nabû and Nisaba the lords of the *bit mummu* (*Nabû u Nisaba bēlū bīt mummu*).

K. Radner showed that at the Assur temple in Assur there was a guild of goldsmiths who produced both statues of deities and other temple implements for the temple [StAT 1 32-37]. She also noted that in Assyrian textual sources, *bit mummu* was associated with Nabû and Tashmetu. In the Assurbanipal’s hymn to Tashmetu the goddess is described as the princess of Esharra who goes out from the *bit mummu* to Nabû to perform the ritual of sacred marriage, and then passes through

various rooms of the Assur temple [SAA 3 6, o. 5-9]. One of Esarhaddon's inscriptions speaks in detail about the activities of craftsmen in making statues for the *bit mummu* in the Esharra temple [RINAP 4 48, 79- 96]. At the same time we know that in Assur, on the street of the Shamash Gate, there was a Nabû sanctuary called Ekarzida, where the *bit mummu* was located.

I have reasons to assume, basing on information from sources describing the ritual of washing the mouth and the Nabû temple's staff, that there were also rooms for the *bit mummu* in the Nabû temple's additional complex in Kalhu adjacent to the main temple from the north side. The rite of washing the mouth was held under the auspices of Ea. He also received in *Apsu* statues that could not be restored and, apparently, were sunk in the river. The Nabû's connection with this ritual could also explain the presence of a large number of statues associated with the Ea cult in the Nabû Temple at Kalhu.



**Stefan JAKOB (Ruprecht-Karls-Universität Heidelberg) — Mardi 14h30**

### **Middle Assyrian Royal Epics**

It has been known for a long time that some Assyrian kings of the 2<sup>nd</sup> millennium BCE did not restrict themselves to royal inscriptions when thinking about their posthumous fame. Starting from the 13<sup>th</sup> century, a special genre came into being, the royal epic. It tells the story of the Assyrian king as the hero of his army, a warrior, but also as a wise monarch, superior to his enemies and always victorious.

Nevertheless, only a few of these narratives have been published in full. They are considered to be slightly difficult, on the one hand because of the fragmentary state of preservation, on the other hand due to lexical and syntactic difficulties.

Among the cuneiform tablets from the German excavations in the Assyrian capital Assur from the beginning of the 20<sup>th</sup> century, a huge bulk of fragments of Middle Assyrian epic texts could be newly identified in recent years. Besides additional parts of the Tukulti-Ninurta Epic and perhaps the Adad-nerari Epic as well, there are many others still waiting to be put into a secure context.

The aim of this paper is to present a first overview of that collection which is currently being prepared for publication as a part of the research project "Literarische Keilschrifttexte aus Assur" at the "Heidelberger Akademie der Wissenschaften".

> workshop > Current Research in Middle Assyrian.



**Heidi JAUHIAINEN – Aleksii SAHALA – Tero ALSTOLA – Krister LINDÉN – Saana SVÄRD (University of Helsinki)**

### **Love, Fear, and Anger in Akkadian Texts—Jeudi 14h**

History of emotions is a booming and rapidly developing field that has attracted attention among Assyriologists as well. However, only the first steps have been taken to study emotions in Akkadian texts so far, and the semantic contexts of most emotion words remain to be studied in closer detail. In this paper, we use computational methods to study the semantic domains of Akkadian terms related to love (*râmu*), fear (*adāru*, *palāhu*, etc.), and anger (*ezēzu*, *zenû*, etc.). The paper has three aims. First, we explore meanings and contexts for a number of emotion words. Second, the paper contributes to Akkadian lexicography by comparing the results of computational analysis with the definitions and semantic contexts given in the standard dictionaries. Third, we test and develop computational methods that can be used for similar tasks in small text corpora. The paper also provides an opportunity to test how much these methods benefit from pre-processing of the data, as one would hope to arrive at good results by using data that has been only lightly annotated.

Our dataset consists of several thousand Akkadian texts in the Open Richly Annotated Cuneiform Corpus (Oracc), primarily from the Neo-Assyrian period. We use computational methods called fastText and pointwise mutual information to study the semantic contexts of selected emotion words. Furthermore, we use network analysis to examine and visualise relationships between the words.



**Francis JOANNÈS (Université Paris 1 Panthéon-Sorbonne – ArScAn) — Vendredi 11h**

**La culture matérielle des pratiques religieuses en Babylonie au I<sup>er</sup> millénaire : les offrandes liquides aux dieux**

Dans le cadre du programme de recherche *Material Culture in Babylonia of the First Millenium BC*, un groupe de travail est consacré aux aspects pratiques des cérémonies religieuses et à leur rapport avec le matériel cultuel. Parmi les offrandes alimentaires qui sont présentées quotidiennement aux statues des divinités dans les temples babyloniens, la composante liquide (bière, vin, lait) est une composante fondamentale. Mais, sa présentation et son utilisation comportent des spécificités intéressantes : la forme et la valeur des récipients utilisés sont un élément qui mérite de retenir l'attention. On présentera ici l'esprit général de ce projet de recherche et, à titre d'exemple, le cas plus spécifique des offrandes liquides aux dieux.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Michael JURSA (Universität Wien) – Yuval LEVAVI (Bar-Ilan University) — Vendredi 11h30**

**Household wealth in Babylonia and Prosperity: A Comparative Approach**

The paper looks at prosperity and, possibly, inequality, in Babylonian urban settings through the lens of household goods (as documented in inventories and similar texts). We will compare data from the Middle Bronze age and the Iron age.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Gökhan KAĞNICI (Usak University) — Mardi 18h**

**If a city has people with disabilities**

Research concerning disability or the history of disability is only recently emerging. It can be stated that disability studies in Assyriology are not yet at the desired level. As far as it is known, one of the most ancient texts, perhaps the first that included vital information about the history of disability in the ancient Mesopotamia, is a Sumerian creation myth, dubbed Enki and Ninmah. There are also quite a number of information about permanent-transitory physical and mental disabilities in the Sumerian and Akkadian cuneiform texts. These records reflect the importance and value of relations and dimensions of political, societal, and cultural aspects of disability with regards to its reasons, types and results. All of these records manifest that a congenitally-disabled and/or acquired-disabled individual is not exposed to societal discrimination and/or exclusion, unless he/she is disabled as a punishment for a crime against the gods, the state, the king, and societal regulations. According to ancient Mesopotamians, disability, which was not a personal preference, was a situation determined (whatever the reason) by the gods. However, although disability was perceived as a miserable and unfortunate situation, the will of gods might turn the tide. Orienting them towards the fields that they could use their abilities, society sought to integrate them rather than leaving them isolated and obsessed about their disabilities. Moreover, they did not always perceive congenital disabilities as divine punishment and did not associate it with a catastrophe. Disabilities were perceived as good or bad divine signs about city life practices of human and thus as an indicator of welfare, abundance, prize, challenge, productivity, and solidarity. On the other hand, disablement practice was presented as a punishment for the enemies and perpetrators in the inscriptions of Mesopotamian rulers and the law collections such as the Code of Hammurabi and Middle Assyrian Laws. But the kings also were “one who goes to the aid of the weak/disabled (*alík tapput aki*)”. This study will focus on what kinds of disabilities existed in the ancient Mesopotamian societies, what were the motives behind these disabilities, and how the Mesopotamians coped with them. Some other additional issues that this study tried to shed light on are how these disabled people found a place for themselves within the “cities of the gods and kings.”





**Kathryn KELLEY (University of British Columbia)** — Mardi 14h

**“All the Women and All the Men”: A Previously Unidentified Fragment of Archaic Word List C**

The proto-cuneiform composition identified variously as “Tribute”, forerunner to “AD-GI<sub>4</sub>”, or “archaic Word List C”, is known from 56 fragments (Englund and Nissen 1993:112 ff.). The nature of this unusual lexical composition, which was transmitted through the Old Babylonian period, has been discussed several times, and it has been variously described as literature, “secret lore”, or a practical scribal exercise. This talk proposes to identify Uruk fragment Heidelberg 9 (P000709), formerly published in ATU 7 as an “unidentified lexical” text, as instead part of Word List C. The fragment may fill in two lines towards the end of the composition that are otherwise known only from Early Dynastic and later witnesses. However, it also appears to bring to light a minor difference between this proto-cuneiform witness and later versions that will be explored. The lines in question have been tentatively interpreted by Civil (2013) to refer to females then males in the poorly understood final section of the composition which may list things in the context of agricultural fields. These lines will be compared to proto-cuneiform administrative reality in order to examine this interpretation. In addition to providing an updated proto-cuneiform composite and score, attention to this section of archaic Word List C allows for some reflection on the nature of proto-cuneiform lexical and administrative writing and the current state of research on this corpus.

> workshop > Current Research in Early Mesopotamian Studies.



**Angelika KELLNER (Universität Innsbruck)** — Mercredi 14h30

**The Balaĝ im.ma.al gu<sub>3</sub> de<sub>2</sub>.de<sub>2</sub> (“The Screaming Cow”)**

The type of prayers called Balaĝ(s), which are named after the accompanying musical instrument used during the recital of these texts, have been transmitted in the cuneiform literature from the beginning of the Old Babylonian Period onwards until the end of the cuneiform script in the first century BC. In 1988 Mark Cohen published the seminal work “The Canonical Lamentations of Ancient Mesopotamia” in two volumes, thus providing an edition of the whole corpus of known Balaĝs. Since then various contributions have improved our knowledge about these compositions, meaning that additional texts have been assigned to a specific Balaĝ while others were removed. Additionally, the scientific standard for text editions has changed mainly regarding the concept of a composite text and the significance of variations among the different tablets. This presentation aims to introduce a new edition of the Balaĝ im.ma.al gu<sub>3</sub> de<sub>2</sub>.de<sub>2</sub> (“The Screaming Cow”) while also putting it into the general religious and literary context. The highly phonetic writing of many tablets strongly points to their performative function and oral/aural background, which constitute an interesting aspect in the otherwise text based study of the Balaĝ genre. As many of these tablets were written in Sumerian and Akkadian, the relevance of these bilingual texts for Sumerian lexicography shall be discussed as well. The habit of non-verbatim translations of Sumerian lines into Akkadian and the possibility of multiple interpretations represent a challenge when one tries to use this corpus for a dictionary. The FWF funded project “Glossary of the Sumerian Emesal Songs and Prayers” (P 23323) under the supervision of Professor Martin Lang at the University of Innsbruck initiated the work on this new edition.



**Miklós KERÉKES (Istanbul University)** — Mardi 14h30

**The Founding of the Southeastern Anatolian Assyrian Provincial Centres**

From the reign of Assur-dan II, the Assyrian kings had been conducting military campaigns against neighbouring Anatolian kingdoms. As time passed, most of these political entities became part of the Assyrian provincial system. The structure and function of the newly formed provinces changed as the Empire expanded. This northwestern expansion

reached its peak under the rule of Sargon II; although he expanded the border of his kingdom beyond the Taurus Mountains in Anatolia, and founded provinces in Tabal and Melid, both were lost to the Empire after his death.

These short-lived provinces give a unique chance to have an insight to how a new province was set up. These sites can help us to answer several questions regarding the formation of a province. Were there always a provincial capital and a palace? Was there always a full provincial administration in the countryside? Is it possible to imagine an Assyrian province without a centre? How quickly could the Assyrians create a provincial centre? What did an Assyrian province eventually mean? Are different types of provinces possible?

Recent findings from Turkey can be a key contribution to our past knowledge to answer these questions. Material from Malatya, Karkamış, Kahramanmaraş, Adıyaman and Üçtepe, among others can be used for such an analysis, since royal inscriptions and governor's palaces can be found in the short-lived or newly founded provinces. The extent of the Assyrian influence in the countryside can be investigated based on the surveys conducted in these regions. On several occasions it seems like significant Assyrian influence was present only in the centres. The province of the *turtanu* that changed its place several times, serves as a special case to investigate the unique way of governance.



**David KERTAI**—Mercredi 12h

### **Sargon and the Role of Elite Individuals in the Art of Assyria**

Kings play an outsized role in the historical recollection of the Assyrian Empire. The Assyrian rulers themselves deliberately fostered this notion of royal predominance and omnipresence through royal images situated throughout the empire. The Mesopotamian conceptualization of images, however, diverged from our own in several respects: it neither demanded mimesis nor privileged naturalism. Assyrian royal images were not designed to showcase individual physiognomic features, but to communicate the status of the king as divinely perfected (and nearly indistinguishable) example of Assyrian kingship. Empires, however, are not ruled by their kings alone, but are better understood as collaborative enterprises. This raises the question of how other Assyrian elite individuals were able to represent themselves. Sargon's reliefs are especially interesting in this respect due to the numerous changes made during their production allowing the way identities could be changed to be explored.



**Jacob KLEIN (Bar-Ilan University) – Yitschak SEFATI (Bar-Ilan University)** —Mardi 17h30

### **On the Two Principal Meanings of the Sumerian Term *lugal* (Part II)**

In the first part of our study of the Sumerian word *lugal* (paper read in 2018, at RAI 64, Innsbruck), we investigated the usage of this term in Sumerian literary-poetic texts, where it is applied to human protagonists. We have pointed out that this term has two major meanings: A general and primary meaning “lord/master/owner” (Akkadian *bēlum*), bearing a general socio-legal connotation; and a secondary meaning “king” (Akkadian *šarrum*), which constitutes a specific political title. In that paper we reexamined the usage and different translations of this term, when applied to human protagonists in literary-poetic texts, in which the context is ambiguous and not unequivocal, and tried to suggest certain rules for determining the correct meaning of the term in these contexts.

The subject of the present paper is to examine the meaning and usage of the term *lugal*, when applied to gods or any other divine beings. It is self-understood that this term when applied to gods, can have the range of meanings “lord/master/owner” and the like. The major problem which will be addressed here is, whether this appellative, when related to a deity, can have the political meaning “king” at all, and if so, in what particular contexts. Assuming that the term *lugal* in non-literary sources (such as e.g. legal and administrative documents, omen and scholarly literature, private letters etc.), refers almost always to the ruling human king, our present survey will mainly include compositions of literary-poetical nature, composed or written down during the Old Babylonian period. We will base our survey especially on data from the following literary genres: myths, epics of the Uruk cycle, compositions with a historical background, royal hymns of the Ur III and Isin-Larsa periods, hymns addressed to deities, and temple hymns (all included in ETCSL). However, in order to endow our investigation with a wider chronological perspective, we will include in our survey also some earlier texts of literary nature from the third millennium BCE, such as the Sumerian royal inscriptions and the Gudea cylinders (edited in RIME 1-4 series). In our survey we will also make some observations on the usage and translations of parallel honorific titles such as en “lord” and nin “lady/queen”, especially when these are juxtaposed with the epithet *lugal*.



**Elizabeth Ann KNOTT (New York University)** — Vendredi 14h45

**All the King's Deities: Samsi-Addu and the Statues of Ishtar Irradan and Ishtar Radan(a)**

During his lifetime, Samsi-Addu took control of important political and religious centers like Ashur, Mari, Nineveh, and Tuttul. Control of these cities brought a number of widely recognized deities into the fold of his kingdom. This paper examines the relationship between religion and empire-building through a study of duplicated deities, focusing on the goddess Ishtar Irradan / Ishtar Radan(a). Ishtar Irradan / Ishtar Radan(a) is little-known outside Mari documentation, but seems to have played an important role in Mari cultic life during the time that Samsi-Addu controlled the city. Referred to as both “Ishtar Irradan” and “Ishtar Radan(a),” the goddess remains somewhat of an enigma, even as her importance to the old king is clear.

Previous scholarship has sometimes understood a singular Ishtar Irradan / Ishtar Radan(a) as a touring goddess. This paper suggests that Samsi-Addu may have used another strategy for the worship of this goddess: i.e., the duplication of a deity through the creation of a second cult statue. Rather than seeing the linked divine names Ishtar Irradan and Ishtar Radan(a) as interchangeable terms for a single cult statue, I suggest that the different divine names may, in fact, be used for two cult statues. Practices of divine duplication are little-mentioned in ancient Near Eastern textual records, apart from the text known as the “Adlocation of the Goddess of the Night.”

Using archaeological and textual data, this paper examines the role of divine duplications in Samsi-Addu's kingdom. It compares ways in which worship practices in upper Mesopotamia were used to stitch together complex socio-political units, observes examples of divine duplication known from this time, and compares the Samsi-Addu period evidence with the Hittite text.



**Ulla KOCH (University of Copenhagen)** — Mardi 14h

**How did the Assyrian kings justify changing their capital from a religious and cultic point of view?**

In view of the Assyrian king's special and almost personal relationship with the gods, the religious aspects of any change of main residence could potentially have been fraught with cultic dangers and one would expect these to have played a part in connection with the decision and preparations for the move. The question of why the capital was changed has been addressed often, mostly looking for economic or political reasons for the move, which were not overtly stated by the kings. While these reasons certainly are highly relevant, the reasons and deliberations the kings proffered explicitly have not been equally thoroughly explored. Recently Mattias Karlsson (2015) investigated the justifications Tukulti-Ninurta I and Ashurnasirpal II gave for leaving Ashur – or rather for moving to a new capital – in their inscriptions, which might have served a propagandistic purpose. I will revisit the question, attempting to focus on an emic rather than an etic perspective.



**Leonid KOGAN (Higher School of Economics, Moscow)** — Vendredi 9h30

**CUSAS 27: a New Major Source for Sargonic Akkadian Grammar and Vocabulary**

The publication of CUSAS 27 provides access to a valuable collection of Sargonic tablets from Umm-al-Hafriyat, probably called Maškan-ili-Akkade in antiquity. All the tablets found in CUSAS 27 are datable to the later phase of Šarkališarri's reign. In addition to numerous economic texts the archive contains a substantial body of letters (2nd and legal documents (18), a fine addition to the Sargonic epistolary and judicial corpora. The texts are written almost exclusively in Akkadian, which makes them an important source for the study of the Sargonic dialect. The paper attempts at providing an outline of the major features of Sargonic Akkadian as found in Umm-al-Hafriyat tablets, based on exhaustive glossary of the Akkadian forms attested in the corpus.



**Gina KONSTANTOPOULOS (University of Helsinki) — Jeudi 10h**

**Which Way is Up? On Emotional Structure in Cuneiform Literature**

In his 1981 autobiographical work, *Palm Sunday*, Kurt Vonnegut summarized his long-rejected master's thesis in anthropology, in which he proposed that stories and their narratives had emotional shapes. Such shapes could be graphed along a x-axis of the progression of narrative time and a y-axis of good or ill fortune, representing positive or negative values respectively. The shapes of stories, Vonnegut argued, was as important an aspect of a society as any other, and "at least as interesting as the shape of its pots or spearheads" (285). Following this general theme, Vonnegut identified a set of basic emotional patterns which governed story arcs and the progression of a text's protagonist through its narrative.

This paper applies Vonnegut's basic premise – that stories have both emotional and narrational shapes and structures – to examine the narratives of several Sumerian and Akkadian literary texts, particularly those centered on the figures of Gilgamesh and Lugalbanda. In particular, I question how we might interpret such texts through this framework of the emotional narrative, or the emotional texture even, that can be found in them and the associated actions of their respective protagonists. Furthermore, the emotions of the text's protagonist are best examined through the lens of native Akkadian and Sumerian terminology and understanding, in order to understand the expression of positive and negative emotions, be they joy or grief.

Finally, this understanding and charting of emotional structure can be set in comparison to the narrative structure of the larger text, revealing points where the two frameworks may alternatively align or diverge, thus providing another avenue of exploration and analysis into the text's overall narrative.

> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Nicholaus KRAUS (Freie Universität Berlin) — Mardi 14h30**

**The Lexical List Word List Z**

Appearing around the middle of the third millennium, the lexical list known rather enigmatically as Word List Z has gone without a comprehensive treatment for some time. At present, suggestions for the interpretation of Word List Z have ranged from literary text to a simple list of names to esoteric lexical list. Interestingly, the text has survived in manuscripts dating from the Fara period (c. 2600 BCE) to the early Old Babylonian period (c. 1800 BCE), with a high degree of standardization in its transmission. This paper presents the results of a project devoted to Word List Z whose goal is to create a complete edition and commentary for the text, as well as an analysis of the textual transmission in order to understand its purpose and place within the early cuneiform lexical tradition.

> workshop > Current Research in Early Mesopotamian Studies.



**Denis LACAMBRE (Université de Lille – HALMA UMR 8164) – Dominique PARAYRE (Université de Lille) – Julie PATRIER (PROCLAC UMR 7192) — Vendredi 9h**

**Vie et destin de Samiya haut fonctionnaire de Samsī-Addu à travers l'étude de ses sceaux**

La fin du royaume de Haute-Mésopotamie (RHM) commence à être relativement bien connue mais que devinrent les fonctionnaires de Samsī-Addu après sa mort et la désagrégation de son royaume?

C'est sur cette thématique que nous travaillons actuellement, en croisant les données archéologiques, épigraphiques et sigillographiques issues du RHM, provenant notamment des villes Tell Hariri-Mari et de Tell Leilan-Šubat-Enlil. Dans le

cadre de ce vaste projet, nous nous proposons d'étudier le destin de Samiya, haut fonctionnaire de Samsī-Addu à Šubat-Enlil et détenteur de deux sceaux très différents, dont l'un se distingue par une remarquable iconographie.

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.



**Joseph LAM (University of North Carolina at Chapel Hill) — Vendredi 16h**

**Visualizing “Death” (Môtu) in the Ugaritic Texts**

The Ugaritic deity Môtu (“Death”) is the focus of some of the most vivid descriptions in all of Ugaritic literature: from the description of this deity as grain that is harvested, ground up, and scattered (KTU 1.6 II 30–35); to his depiction as creatures whose thirst and appetite are insatiable (KTU 1.5 I 14–17); to his portrayal as one of a pair of fierce animals locked in a duel (KTU 1.6 VI 16–20). Yet, the variety of these images raises the question of how—if at all—they are to be integrated into our “conception” or “visualization” of the deity itself. In other words, where does metaphor end and (literal) representation begin, and are these even the right questions to ask? This paper will consider these issues in light of recent theoretical discussions of metaphor within the field of philosophy of language, particularly relating to the concepts of “seeing-as” (Camp 2003; Stern 2000; Moran 1989) and metaphorical construal (White 1996), while also attending to the relevant ancient Near Eastern iconographic evidence as well as the general representation of deities in Ugaritic literature. I will argue that any full understanding of these literary depictions requires recognizing that they operate at multiple symbolic levels, and that the representation of ancient deities presents unique challenges that are most adequately addressed through theoretical distinctions offered by recent philosophical investigations of metaphor.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Camille LECOMPTE (CNRS Paris) – Giacomo BENATI (Università di Bologna) — Mardi 11h30**

**The Agricultural Lands of the Nanna Temple at Ur: Some Insight into the Scale of Political Economies during the Early Dynastic I-II Period**

The present paper investigates some aspects of the economic scale of the city of Ur during the beginning of the third millennium (Early Dynastic Period I) and is the result of an interdisciplinary research combining archaeological and philological approaches, as well as quantitative analysis.

The main aim of the ongoing research is to approach the extent of institutional “households” during the time of the development of the Sumerian city-state by relying on the data from Ur originating from the Nanna’s temple household. At the first instance, texts related with field management will be analyzed and assessed in order to highlight the institutional use of land, the different categories of plots, and the resources of Nanna’s temple.

> workshop > Current Research in Early Mesopotamian Studies.



**Julia LEVENSON (Freie Universität Berlin) — Mercredi 17h30**

**“And he has drawn up his document” – What Legal Phrasebooks can and cannot teach a scribal student**

Legal phrasebooks, a genre of texts compiling legal phraseology and related content, are first attested in the Old Babylonian period. These texts, in conjunction with the closely related model contracts and excerpts from law codes,

were used in educational settings in the acquisition of writing skills and the Sumerian language, but also to familiarize the students with the intricacies of the local legal system as well as cultural notions pertaining to it. This talk presents the evidence and discusses the phrasebooks' specific role within the context of scribal education and beyond.

> workshop > Practical Education in Ancient Mesopotamia.



**Oleg LINKOHR (Friedrich-Schiller-Universität Jena)**

**Cultural and historical influences of Elam in written sources from Babylonia in the third millennium BC**

The cultural exchange between Sumer and the East must have begun at the latest in the early fourth millennium BC. By the end of the fourth millennium a writing system was introduced in Susa and other parts of modern-day Iran – the “proto-Elamite” script – which was clearly influenced by the script used in contemporary Sumer. In written sources from Babylonia the influence of Elam is apparent since the Early Dynastic period (ED). For the third millennium BC documents with religious, literary and lexicographical contents are available. Three main aspects are to be discussed in the presentation:

**I: Religious Aspects**

(1) Elamite deities in god lists: The earliest traces of religious aspects from Elam can be found in a god list from Tell Abū Šalābīḥ (FD IIIa) which seems to contain Elamite deities. Whether the deity Dumuzi-URU×A is also of Elamite origin is still a matter of debate. (2) Elam in incantations of the Ur III period: Elamite toponyms are only detectable in two thematically similar incantations from Nippur in which the regions Elam and Anšan play a significant role.

**II: Literary Aspects**

Three Elamite toponyms can be found in literary texts of the 3<sup>rd</sup> millennium: Elam, Aratta and URUaz. All evidence comes from Tell Abū Šalābīḥ or Ebla (ED IIIa/b). Partially, some of the compositions are written in the so called UD.GAL.NUN-orthography, mostly dealing with the mythical rulers Lugalbanda and Enmerkar.

**III: Lexical Aspects**

Borrowings from the Elamite language appear in Akkadian only from the second millennium on. For the third millennium, so far, no loanwords in Akkadian or Sumerian are detectable which can be safely traced to the Elamite language. Uncertain examples need to be discussed.



**Jaume LLOP (Universidad Complutense de Madrid) —Mardi 12h30**

**Provisional title: Tributes and Taxes in the Middle Assyrian Texts**

The resources of the Assyrian state came from tributes on conquered foreign peoples and taxes on the Assyrian subjects. Assyrian tributes and taxes have received some attention from scholars but especially for the Neo Assyrian Period, while their study for the Middle Assyrian period has been neglected. In this paper, the attestations for tributes and taxes in the Middle Assyrian documents will be gathered and the results discussed.

> workshop > Current Research in Middle Assyrian.



**Romolo LORETO (University of Naples “L’Orientale”) —Mardi 17h30**

**Finding Adummatu, capital of the queens of the Arabs and the kings of Qedar**

Since 2009, the University of Naples L’Orientale has conducted archaeological activities in the historical core of Dūmat al-Jandal, in northern Saudi Arabia al-Jawf region. Among different objectives followed in these years, stretching from prehistory to the Islamic periods, the paramount topic has been the one related to the identification of material evidence of the ancient ‘arab quoted in the Assyrian sources of the IX-VII cent. BC. On this regard, the excavation outside the

western side of the ‘Umar ibn al-Khaṭṭāb mosque revealed an assemblage of VIII-VII cent. BC late Neo-Assyrian ware that for the first time confirms the identification of Dūmat al-Jandal as the ancient Adummatu and attests material evidence contemporaneous to the first Arabs. Thus, this paper aims to define the state of the art of the relationship between Assyria and northern Arabia, in light of ten years (2009-2018) of archaeological activities and textual sources. The only historical sources which refer details of a warfare between the Assyrian Empire and the Arabian Peninsula are the ones related to northern Arabia ancient Arab tribes, their kings, their queens, and their capital Adummatu. In addition, only rare mentions of southern or eastern Arabia kings or caravans, in the neo-Assyrian, sources can be detected. The recent discovery of a significant amount of VIII-VII cent. BC late neo-Assyrian tradition ware in Dūmat al-Jandal allows one to strongly suggest the identification of Dūmat al-Jandal with Adummatu “the capital of the Arabs” as well as testify the very first historical occupation of the oasis during which contacts between local élite and Assyria took place.



**Massimo MAIOCCHI (Ca’ Foscari University of Venice) — Mardi 12h30**

**Approaching Lagash II Archives: Texts, History, Methodology**

As it is well known, the Lagash/Girsu evidence is a privileged source of information for the study of third millennium BCE administration. Available texts are in fact not only large in number, but they also cover the entire time-span from ED III down to Ur III periods. The paper aims to provide an overview of newly edited tablets, dating to the Lagash II period, framing the evidence in a broader discourse on the local city administration in diachronic perspective. Besides traditional philological analysis, computational methods—mostly data mining and network analysis—may offer further insights on special points of interest, such as prosopography, palaeography, as well as relative chronology of Lagash II material.

> workshop > Current Research in Early Mesopotamian Studies.



**Hubert MARA (FCGL – Forensic Computational Geometry Laboratory, IWR – Interdisciplinary Center for Scientific Computing – Heidelberg University) — Vendredi 11h30**

**Gilgamesh and GigaMesh 4.0 – Digital Tools and Methods for Cuneiform Tablets in 3D and Vector Representation**

Crafting methods, algorithms and actual source code for tools to be used in Assyriology and related sciences is a great interdisciplinary challenge. Together with the dawn of precise 3D-acquisition technology becoming available about one and a half decade ago it became possible to acquire tablets with an accuracy sufficient to capture even the smallest details like sealings and fingerprints. However, having a tablet captured in 3D is only the very first step on the road to a Digital Assyriology. Therefore we begun about ten years ago to investigate into the development of algorithms to extract cuneiform script and visualize faint details. Computer science research typically stops at a prototype state of an algorithm and its implementation, which is a demonstrator hardly applicable for non-expert users. This is very often the uncanny valley experienced in interdisciplinary research between humanities and the sciences leading to disappointments on both sides. To prevent this, we invested work from domains like software engineering and user interface design leading to the *GigaMesh Software Framework*<sup>1)</sup>. Nowadays it is used in a forensic manner for 3D data beginning with cuneiform tablets finding several related application domains like faint medieval inscriptions, Maya ceramics or Minoan and Myconian sealings. For cuneiform script we went a lot further by designing methods to extract Scalable Vector Graphics (SVGs) from 3D-data as digital form of a drawing, but without interpretation of a draftsman. This enables objective means necessary for machine learning, while it enables the in-cooperation of retro-digitized manual drawings to have a wider database to enable search capabilities. In this presentation we will give an overview about the tools available and the methods, which can enrich the digital workflow for future Assyriology.

<sup>1)</sup> <https://gigamesh.eu>.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Florence MALBRAN-LABAT (CNRS, UMR 5133) – Carole ROCHE-HAWLEY (CNRS, UMR 8167) —Lundi 14h**

**Land management in the Susa region under the last of the SUKKALMAḪs in light of the archives of Attar-uktuh**

The archives recovered from excavations in level XII area A of the royal city of Susa shed light on the web of relations between the great Elamite cities of Anšan, Susa and even Huhur, in which the activities of the SUKKALMAḪ or a SUKKAL are often directly implicated. At the heart of this network one finds a certain individual named Attar-uktuh, who seems to have been deeply embedded in the management of various business ventures involving the exploitation of lands, herds and flocks. The letters exchanged between the different actors involved in these activities shed new light on the administration of Susa and of its populations, which include *ḥāpirū* groups.



**Jean-Claude MARGUERON (École Pratique des Hautes Études, Paris Sciences et Lettres) —Lundi 14h**

**Mari et son espace territorial : cité-Etat, capitale ou métropole ?**

Mari, ville fondée au tout début du III<sup>e</sup> millénaire, a joué un rôle de premier plan jusqu'au début du II<sup>e</sup> millénaire. S'est-on suffisamment interrogé jusqu'à présent sur son assise territoriale et sur les bases réelles de ses activités économiques ? Une recherche fondée sur l'analyse géographique et sur les conditions de fonctionnement des échanges lors de la naissance de la civilisation urbaine a été engagée dans ce sens. Une réponse à la question posée (quel terme convient le mieux pour définir le statut de la ville) permettra de préciser le rôle de Mari dans l'univers syro-mésopotamien et de définir sa spécificité par rapport à d'autres grands centres des débuts de l'ère urbaine.



**Robert MARINEAU (University of Chicago) —Jeudi 11h30**

**Stitching a Story Together: Language Use for Transition and Cohesion in the Hittite Tale of Zalpa**

The dynamics of story telling include not only poignant pericopes, but interconnections between them. Thematic foundations, narrative transitions, and allusions from one pericope to another work together to form these interconnections. Hittite narratives are rich with a diversity of transition markers and techniques for creating connections that enhance the poetic quality of a story. This paper will discuss the ways that one Hittite story, the Tale of Zalpa (CTH 3), used various narrative techniques to create a poignant and unexpectedly ironic situation. This story has incited much debate among Hittitologists about both the meaning and the purpose of the text. Scholars are still working through complicated and interrelated issues in an attempt to answer the question, "What is the text doing?" While an answer to this question may yet prove elusive, this paper will endeavor to bring greater clarity to the narrative techniques employed in the text and discuss how such techniques draw attention to a possible narrative goal.

> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Ekaterina MARKINA (National Research University Higher School of Economics, Moscow) —Mardi 12h**

**Sargonic Royal Family: the Case of Šar-a-di-GU-BI-ši-in**

The paper presents the results of my work on the corpus of Sargonic texts from Gasur. The work took me several years and yielded a dozen of new joins (including those between Harvard and Baghdad fragments), as well as new readings and interpretations of previously obscure terms. In addition to that, the evidence of the texts allowed a more precise dating



of the archive, while mentions of Gasur in contemporary documents shed some new light on its connections to other Sargonic cities and its overall importance for the Sargonic state.

> workshop > Current Research in Early Mesopotamian Studies.



**Lionel MARTI (CNRS Paris, UMR 7192) —Mardi 10h**

**Some Thoughts on the M 13 Archive of Aššur**

The M 13 archive in Aššur has just been published largely in copy by V. Donbaz, then in transcription by H. Freydank. S. Maul proposed a presentation showing its richness and greater than expected extension. This documentation illustrates the activities of craftsmen producing goods for the palace. We propose to take an interest, based on these different data, in its archival nature. Thus, by studying the way in which they were constituted in the house of these craftsmen, we will be able to study the links between them and the palace.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.



**Valérie MATOÏAN (CNRS Paris – Collège de France) —Mercredi 17h**

**R. Dussaud et les fouilles de Ras Shamra-Ougarit**

Promoteur de la recherche archéologique en Syrie et au Liban au lendemain de la Première guerre mondiale, René Dussaud joua un rôle déterminant et multiforme dans l'histoire de la mission archéologique de Ras Shamra – Ougarit dès sa création. Il reconnut tout d'abord l'importance des découvertes fortuites faites en 1928 sur le site de Minet el-Beida et suscita la mise en place d'une expédition dès le printemps 1929, choisit comme directeur l'archéologue alsacien Claude Schaeffer, puis, en sa qualité de conservateur en chef du Département des antiquités orientales, accueillit au Louvre les collections provenant de l'exploration des sites de Ras Shamra et de Minet el-Beida et reçues en partage par la France jusqu'à la veille de la Seconde guerre mondiale. Très tôt, le savant, passionné par l'histoire antique de la Syrie, œuvra aussi à la valorisation des résultats scientifiques, en publiant les rapports préliminaires annuels dans la revue *Syria*, qu'il fonda en 1928, et au partage des connaissances, comme en témoigne le catalogue de l'exposition de 1930 à l'Orangerie.

Les liens entretenus par René Dussaud avec Ougarit se développèrent bien au-delà du cadre de la politique culturelle et archéologique française pendant la période du mandat. Orientaliste passionné par l'histoire des religions, l'exploitation scientifique de la documentation ougaritique constitua l'un de ses axes de recherche privilégiés. Il livra les résultats de ses travaux dans de nombreux articles, parus notamment dans la *Revue de l'histoire des religions*, et dans des synthèses. *Les découvertes de Ras Shamra (Ugarit) et l'Ancien Testament* (1937, seconde édition augmentée parue en 1940) ou encore *L'art phénicien du II<sup>e</sup> millénaire* (1949) livrent ses vues et ses réflexions sur les productions artistiques et les écrits des anciens habitants du royaume méditerranéen d'Ougarit, questionnant des thématiques de recherche dont certaines restent d'actualité.

> workshop > René Dussaud et la « question archéologique syrienne ».



**Jana MATUSZAK (SOAS University of London) —Mercredi 12h30**

**Educating the scribal elite: literary disputations and diatribes as didactic literature**

Literary disputations between apprentice scribes in particular have long been recognised as playing an important role in forging the future intellectual elite's identity and inspiring in them a certain *esprit de corps*. Similar disputations between women, however, as well as the so-called diatribes, have largely been considered mere collections of nasty insults. Recent and forthcoming editions of these compositions now allow for a more detailed and balanced analysis.

While the identity-forming potential of the disputations between apprentice scribes and other texts originating from the Edubba'a cannot be denied, their didactic potential has received less attention. This paper aims at providing an overview of the manifold pedagogic purposes of all literary disputations between human protagonists and diatribes known to date. For this purpose, disputations between apprentice scribes, disputations between women, and diatribes against men and women will be treated separately and analysed individually for their didactic potential.

> workshop > Practical Education in Ancient Mesopotamia.



**Stefan MAUL (Ruprecht-Karls-Universität Heidelberg)**—Lundi 11h30

**Von Assur über Kalchu nach Ninive – Hauptstädte im neuassyrischen Reich**

> Leçon inaugurale / Plenary Address.



**Wiebke MEINHOLD (Institut fuer die Kulturen des Alten Orients Altorientalische Philologie, Universität Tübingen)**

**Different cities, different customs: The division of inheritance in the Old Babylonian period**—Jeudi 11h

During the Old Babylonian period it is possible to observe the increasing importance of private property. Cuneiform documents show us that rich families, engaged in trade and commerce, enlarged their assets through purchases. It was the task of the father to administer the family's assets, including the dowry of his wife, to marry off his daughters, and to teach his sons how to conduct business on their own. When the father died the primary beneficiaries of the family estate were his sons. Exactly how this division of inheritance was realized depends on the city or region where the family lived. For example in southern and middle Babylonia the oldest son received an extra share of the inheritance, while in northern Babylonia he did not. The extent of this extra share differed between cities, and regional differences are also apparent in the way inheritance was documented. The only monographic treatment to date of Old Babylonian inheritance law was published by J. Klíma in 1940 supplemented only by a few later articles of F. R. Kraus and others. In the meantime the available evidence has increased significantly. This paper will offer a new evaluation of regional differences in inheritance practice, focussing on the question to what extent political changes influenced the mode of inheritance division.



**Piotr MICHALOWSKI (University of Michigan)** —Mardi 9h30

**Remembrances of Things Past: Samsuiluna, the Rim-Sin Revolt and the Weaving of Stories**

Less than a decade after the death of Hammurabi, the Babylonian state faced its most significant crisis: a set of insurgencies against the regime of his son Samsu-iluna that threatened the very foundations of the realm. The most prominent rebel leader was named Rim-Sin and although his revolt did not last long, the consequences of his activities were dire and the memories of his deeds haunted Samsuiluna's regime. Both kings created complex fictions to explain and legitimize their status as well as their military and political activities, often invoking the imagined Mesopotamian past in the writings created in their names and under their rule. This paper will reexamine some of the literary strategies they employed and the fictions they wove in stories that had an effect on later generations, lasting to the present day.



**Patrick M. MICHEL (Université de Lausanne)** — Mercredi 14h

### **René Dussaud, Lausanne et l'orientalisme en Suisse**

En 2014, l'exposition *Fragments du Proche-Orient. La collection archéologique de René Dussaud*, rendait hommage à cette grande figure de l'orientalisme à la Villa romaine de Pully, près de Lausanne (Suisse). René Dussaud et son épouse Marie Bergier, une lausannoise qu'il épousa en secondes noces, se rendaient fréquemment à Lausanne et séjournaient tant chez le frère de Marie, Henri Samuel, qu'à Ouchy chez son cousin, le dr Jacques Bergier-Moreillon (1911-2002). C'est surtout grâce à la documentation épistolaire que nous sommes informés de la fréquence des visites de René et de Marie Dussaud-Bergier à Lausanne. La correspondance inédite de Dussaud avec son beau-frère, conservées aux archives de l'Académie des Inscriptions et Belles-Lettres à l'Institut de France, est le fruit d'une profonde amitié.

La collection d'objets archéologiques de Lausanne offerte au Musée d'Art décoratif par René Dussaud et Marie Bergier en 1958 se compose de près de deux cents objets s'échelonnant de l'âge du Bronze au XIX siècle de notre ère. La grande majorité des objets proviennent de Méditerranée orientale : Grèce, Chypre, Turquie, Liban, Syrie, Égypte, Tunisie. L'histoire de cette collection est cependant difficile à retracer. Quelques documents, notamment photo- graphiques, nous permettent de voir que certains objets étaient exposés dans la demeure des Dussaud à Neuilly, et un document écrit indique que René Dussaud voulait, de son vivant, offrir sa collection au musée de Lausanne.

À travers l'histoire de cette collection, c'est donc un aspect plus privé de la vie de René Dussaud qui se dessine. Ainsi, Dussaud s'inscrit-il aussi parmi les grands hommes qui marquèrent l'orientalisme en Suisse, aux côtés de Alfred Boissier (1867-1945), de Maurice Dunand (1898-1987) et de Paul Collart (1902-1981).

Les Universités de Genève et de Lausanne, ont le privilège d'être dépositaire des archives de savants qui ont marqué la recherche archéologique au Proche-Orient. Le fonds Maurice Duannd est conservé, en partie, dans les archives de l'université de Genève. Cette université possède aussi les archives d'A. Boissier et les tablettes cunéiformes qu'il ramena de son voyage en Cappadoce font désormais partie de la collection du Musées d'art et d'histoire de Genève. L'université de Lausanne, elle, conserve les archives scientifiques des fouilles de P. Collart à Baalbeck au Liban et à Palmyre en Syrie.

> workshop > René Dussaud et la « question archéologique syrienne ».



**Robert MIDDEKE-CONLIN (Max-Planck-Institut für Wissenschaftsgeschichte, Berlin)** — Jeudi 12h

### **Numeracy in a Bureaucratic setting from the Old Babylonian period**

How universal was the Old Babylonian scribal curriculum? This has been and still is a difficult question to answer. As can be seen with irrigation and then grain production and storage, different actors occupied different hierarchical positions within a single bureau, positions with different responsibilities. Yet, as is equally clear, the bureaus themselves imposed practices on actors, especially where text shape and format are concerned. For instance, in a group of texts describing grain deliveries, texts like YBC 06985 (YOS 5, 188) take on the appearance of balanced accounts – a format seemingly imposed by the bureau in which the actors producing these texts worked. Using a bureau of irrigation and excavation as an example, this presentation will explore mathematical knowledge and skills exhibited by different actors within a bureaucratic hierarchy. It will ask, what knowledge is limited to individual actors? What knowledge is typical of the bureau? And finally, how numerically literate were the scribes active within this bureau?

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Francesca MINEN (School of Advanced Study, University of London)** — Mardi 9h30

### **Engendering healthy royal heirs. Some thoughts on the rationale behind Sakikkû 36-40**

Over the last decades Assyro-Babylonian medicine has received much attention from Assyriologists and is now regarded as a proper sub-discipline in the framework of Ancient Near Easter studies. Most recent years have experienced intense analysis of medical sources in order to reconstruct the background and role of medical practitioners, their sources, theories

and methods of healing. These activities have been generally focused on therapeutic sources, which are still in the process of being edited; however, they have left aside another consistent part of the medical corpus, namely diagnosis.

The most representative source for diagnosis is the so-called handbook *Sakikkû*, “Symptoms”. The series has been edited first by René Labat (1951), but the text has been improved consistently over the years, mainly thanks to Nils Heeßel (2000), who provided new textual editions of selected tablets also a first comprehensive study on the handbook, and JoAnn Scurlock (2014), who offered an updated, almost complete English translation of *Sakikkû* and other relevant medical sources.

The handbook consists of 40 chapters distributed in 6 different thematic sub-series. Among these, the last subseries, *šumma ālittu arâtma* (tablets 36-40), is quite fragmentary and, together with its position in the economy of *Sakikkû*, has been labelled so far generally as a collection of medical prescriptions regarding woman and child. As a matter of fact, the sub-series has never been considered in its entirety: even specific studies have been focused on diagnostic omens concerning either women (Stol 2000) or children (e.g., Cadelli 1997, Couto Ferreira 2017).

The proposed paper, considering the subseries as a whole, aims at investigating the reasons of its inclusion in the canonical version of the Diagnostic Handbook. The working hypothesis is that a new perspective may be found underneath the complex of cultural and religious beliefs interconnecting life and immortality, birth and descendance, and their significance for kingship. Therefore, the content of *šumma ālittu arâtma* will be contextualised not only with gynaecological and obstetric therapy, but also with further data deriving from relevant cuneiform sources of II and I millennium BCE, namely divination (especially the female section of the physiognomic handbook *Alamdimmû*, i.e. *šumma sinništu qaqqada rabât*), letters etc., as well as neighbouring medical systems.

★

**Ahmed Agha MIRZA** — Jeudi 9h

**La création du département d’archéologie de l’Université Salahaddin**

★

**Catherine MITTERMAYER (University of Geneva)** — Mercredi 15h30

**The King of Trees: Who is the winner in the Disputation between Palm and Tamarisk?**

The Akkadian disputation between Palm and Tamarisk is preserved in five different versions. The oldest one from Šaduppûm dates to the Old Babylonian period and a Sumerian translation of a passage of the disputation was found in Susa. In Emar was discovered a large tablet dating to the Middle Babylonian period, and two fragments from Assur preserve parts of two Middle Assyrian versions. These manuscripts provide the unique opportunity for a diachronic study of an Akkadian literary text. This paper will compare the structural, narrative and argumentation level of these different versions in order to reconstruct the overall structure of the composition. The results shall then be compared to the Sumerian precedence debates to see whether the Akkadian poems follow an older Sumerian tradition or whether they constitute a literary innovation.

Furthermore, a thorough study of the Tell Harmal tablet and the comparison with the Sumerian predecessors will allow to reopen the discussion about the winner of the disputation in order to see if Palm as the “King of Trees” is indeed the winner of the debate as it is often assumed.

> workshop > Practical Education in Ancient Mesopotamia.

★

**Ali H. MOHSIN (University of Baghdad)** — Mercredi 15h30

**An Investigation in the Essence of the Evil Entity “Lilith”, A Goddess or a Demon?**

The reality of the evil entity “Lilith” was a source of dispute for researchers and mythology scholars. Some of them believe that she was a goddess because she wore the horny crown, represented by a cap in a shape of ox’s horns, which was one of the divinity’s signs in the ancient Mesopotamian mythology. Other scholars, on the other hand, suggest that she was a feminine demon, their evidences include incantations used to protect houses, temples, castles and streets from harmful legendary creatures such as demons and evil spirits one of which was Lilith. The feminine demon that has been chasing people and causing harm to all, especially pregnant women, a newborn babies and young men.

Current study includes finding the fact of Lilith’s essence, and studying the evidences used by scholars to prove that she is either a goddess or a demon in the ancient Mesopotamian mythology. In addition to Lilith’s representations in the world arts generally and Iraqi arts especially. So I had to study the divinity’s signs in the light of some ancient Mesopotamian artworks (statues, reliefs, cylinder seals and carvings) to find out is it really a sign of divinity? Which makes scholars believe that she is a goddess! Also, I had to study the incantations, amulets and other religious and literary texts that mention Lilith as an evil feminine demon and expelling her, which makes other scholars believe that she is a feminine demon. In addition, the study reviews names of Lilith in ancient languages based on ancient religious and literary texts. The investigation further studies the agreed pure evil saved in Lilith whether she was a goddess or a demon.



**Stephen MOORE (Universiteit Leiden)** — Jeudi 9h30

**New borders, old laws? Pluralism in Babylon’s policy towards conquered Larsa**

The immediate wake of Larsa’s defeat by Hammurabi provided an interesting counter-example of how conqueror and conquered could relate. Alongside Hammurabi’s near mimicry of Rīm-Sîn’s titular and calendrical innovations, his policy towards Larsa also appeared to have some substance: he issued a *mīšarum*-edict for the newly-annexed territory. The archival traces of this royal act point to a *mīšarum* providing for the return of real estate and the cancellation of debts. Beyond this, it has been hard to probe more precisely what the royal edict actually said and what, if anything, was distinctive about its content. This paper seeks to contribute to this picture by examining a small dossier stemming from the South and spanning the end of Rīm-Sîn’s reign, through to the early years of Samsuiluna. Attention will be given to key textual parallels contained in the dossier, and its historical anchors. Together, these allow for some refinement to the question of Babylon’s policy towards Larsa, both its nature and its duration. The evidence also points to a particular aspect of Rīm-Sîn’s “legal” legacy and its ongoing reception within redrawn borders, under new rulers.



**Clelia MORA (University of Pavia)** — Vendredi 10h

**The Seals of the Great Hittite Kingdom (XIV-XIII c. BC) and Their Historical Significance**

In recent years, the publications of the seals and sealings found in the Hittite capital (published by Herbordt Dinçol and Dinçol, Bawanypeck, Hawkins) or in Emar (by Beyer), as well as the publication of a number of seals scattered in various museums or collections carried out by A. and B. Dinçol, were very important and useful. This wealth of material has clarified some issues, encouraged some particular investigations, opened other fields of research, and brought up a number of historical questions, some of which are yet to be resolved. The present paper aims to investigate many of these still open issues, not neglecting the importance of seals for administrative, iconographic and prosopographic matter.

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.



**Nathan MORELLO – Jamie NOVOTNY – Frauke WEIERSHÄUSER (Ludwig-Maximilians-Universität, Munich)**

**Current and Future Activities of the Munich Open-access Cuneiform Corpus Initiative (MOCCI)** — Vendredi 9h

The LMU-Munich-based and Humboldt-Foundation funded MOCCI is currently developing digital tools and interfaces for more dynamic searching and analyzing varied, as well as actively creating and expanding annotated, open-access text corpora of official inscriptions (e.g., royal inscriptions of Assyria and Babylonia) and archival documents of the first millennium BC. The core MOCCI team will present some of its recent projects, including one that is jointly carried out with our collaborative research partners at UC Berkeley and the latest version of the Ancient Records of Middle Eastern Politics map interface (ARMEP 2.0).

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Alice MOUTON (CNRS Paris, UMR 8167 – Catholic University of Paris) — Mercredi 11h**

### **Luwian Ritual Texts and Scribal Hands**

Although their full corpus was published in transliteration more than thirty years ago (Starke, *StBoT* 30, 1985), the vast majority of the Luwian ritual texts uncovered in the Hittite capital city Hattuša (archaeological site of Boğazkale in modern Turkey) still lack full edition with translation and comments. In the framework of the *Luwili* ANR-DFG Project I am currently leading together with Ilya Yakubovich (<https://luwili.wordpress.com>), all the tablet fragments numbered Catalogue des Textes Hittites (= CTH) 758 to 763 (rituals of Puriyanni, Kuwattalla and related compositions) are being collated and reexamined. In order to provide, for the first time, a complete edition of these texts, a closer look not only at their content, but also at their physical features (format and script) is undertaken. In this paper, I will present my preliminary thoughts on the latter aspect, focusing on the various scribal hands one can observe. Through this palaeographic inquiry, my goal is to improve the identification of these tablet fragments within the ritual corpus in Cuneiform Luwian. This research is meant to be combined with Ilya Yakubovich's inquiry on the orthographic features of the same texts.

> workshop > Luwian in Cuneiform.



**Béatrice MULLER (CNRS Paris, UMR 7041 ArScAn) — Lundi 14h30**

### **Images de rois du palais de Mari : implications chronologiques et idéologiques**

Statuaire, glyptique et peinture murale représentent certaines des figures royales censées s'être succédé dans le palais de Mari (env. 2000-1760 av. J.-C.). Si, sur les deux premiers supports, des inscriptions peuvent permettre, de façon directe ou indirecte, d'identifier celles-ci, en revanche les peintures murales ne fournissent que des indices stylistiques ou techniques. Cette communication tente de faire le point sur les débats qui ont mis en cause la chronologie relative de ces diverses œuvres et de récapituler comment elles s'intègrent dans l'évolution architecturale du bâtiment. L'analyse de leur contexte – spatial et iconographique – met en lumière comment chaque souverain a présenté différemment, en accord avec les codes de son temps, les différents aspects de son statut et de son rôle.



**Omar N'SHEA (University of Malta) — Mercredi 17h30**

### **The sovereign and the beast: human and animal entanglements in the Neo-Assyrian Empire (934-612 BC)**

Power, politics, and identities emerge *in* relations. Anthropologists continue to this day to critique the discourse of human (usually male) as a stand-in for all of personkind by cross-cutting this construct with investigations of race, class, gender, and sexuality. In the recent 'animal turn', however, anthropologists have extended the site of their investigations to study relations that are constituted through multi-species. Human-animal entanglements and relatedness have allowed researchers to further the feminist critique of the ties between kinship and biology, and the current state of knowledge

destabilises the anthropocentric discourse that has plagued most of the writings even beyond the discipline of anthropology proper (Descola, 2013). But can these frameworks be fruitfully used by Assyriologists?

Ancient Mesopotamian archaeological remains in general, and Neo-Assyrian sources in particular, reveal that multi-species relations were central to the discourse of power and politics and their involvement with the construction of gender. In this paper, I would like to shift attention from the (often asymmetrical) human relations frequently discussed in studies of imperial ideology, to the human-animal entanglements for the construction of imperial masculinities. I aim to show that one of the elements for the proper (that is, *legitimate*) exercise of rule was precisely the refusal to abstract the figure of the sovereign not only from its relatedness to other life forms. The central logic of the paper will address the question of whether the anthropological “animal turn” might provide a means through which we could make sense of the human-animal entanglement in the Neo-Assyrian royal textual and visual culture. I propose to analyse the royal epithets, the hunting texts, the palatial reliefs, and the royal glyptic in order to tease out the contradictory logic that emerges from this multi-species relatedness as it cross-cuts with the search for a sovereign identity in imperial discourse. At the same time, and in order to redress the balance, I also seek to address the emic ontology of animality.

Descola, P. 2013. *Beyond Nature and Culture*. Chicago: The Chicago University Press.

> workshop > Assyriology and Anthropology.



**Davide NADALI (Università di Roma, La Sapienza) — Vendredi 11h**

**Aššur is King! The Metaphorical Implications of Embodiment, Personification and Transference in Ancient Assyria**

The use of metaphor deeply and intrinsically characterizes the human mind, specifically in the creation of language: often simply intended as a rhetoric figure of speech, metaphor has many different and consequent implications in the description and representation of the world, in particular for what concerns the expression of emotions and feelings. Metaphors are a cognitive instrument that allows humans to see and represent the world around them and to perceive their body within a system of other bodies that have the same possibilities and capabilities of perceiving and interacting.

The present paper intends to analyse the use of metaphor in the creation of images in ancient Assyria: starting from the ritual of the designation of the king – his enthronement and conferment of his legitimate power – the concept of metaphor will be applied accordingly, as to investigate the different modalities of representation via embodiment – to perceive the world via the body – and via conveyance – to perceive the world and the bodies outside via the process of transferring meanings, emotions and feelings to the things. In this respect, the formula “Aššur is King!” can be intended as a metaphor for the reciprocal materialization of the divine power via the body of the king and the legitimization of the Assyrian king via the body of the god.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Francesca NEBIOLO (Collège de France) — Jeudi 10h**

**L'identité du serment : systèmes juridiques et frontières culturelles à l'époque paléo-babylonienne**

L'expression du serment en tant qu'acte religieux jouant un rôle essentiel dans la gestion de la justice est l'un des éléments qui marquent les différents systèmes juridiques. Néanmoins, c'est à travers l'analyse du serment que l'on peut reconstruire le cadre historique et politique dans lequel a été formulé un verdict ou conclu un contrat de vente. La compréhension de l'identité juridique véhiculée par le serment nous permet de saisir l'impact de la domination babylonienne sur les systèmes juridiques et culturels des villes annexées lors de l'expansion du royaume. L'évolution de l'expression du serment juridique dans la documentation de Sippar et Nippur, deux “capitales non capitales” au niveau commercial et culturel, montre la réaction systémique des villes à la contamination babylonienne.



**Adel NEMIROVSKAYA (St-Petersburg State University)**

**Why does Hammurabi stand just before Šamaš?**

It is conventional to refer to the deity depicted on the Louvre stele as “Šamaš, the god of justice” (see, e.g., M. Roth, *Mesopotamian Legal Traditions and the Laws of Hammurabi*, 71 Chi.-Kent. L. Rev. 13, 1995). The deity has been identified as Šamaš, or more accurately, Šamaš of Sippar (cf. J. Myers, *Šamaš of Sippar and the First Dynasty of Babylon*, Studies presented to R.D. Biggs, 2007) for historical, archaeological and iconographical reasons (v. M. van de Mieroop, *Hammurabi’s Self-presentation*, Or 80/4, 2011; D. Collon, *Babylonian Seals*, The Babylonian World, 2007, p. 103-4). Van de Mieroop (2011) suggests that the stele “is just one of several he set up in various locations” and that “possibly Hammurabi set up such steles throughout his kingdom announcing the message that he was a king of justice.” Thus, the supposed major exemplar placed in the temple of Marduk in Babylon is described in the Prologue. Roth (1995) underlines that along with gods and victims of injustice “a third audience for this composition is one that is not specifically mentioned in the prologue or epilogue, but that no doubt felt the impact of Hammurabi’s boasts and claims most directly: the subject peoples and vassal rulers of the many cities Hammurabi conquered and subjugated during his forty-two year reign.” My considerations are based on these grounds.

The wording of the Prologue and Epilogue commemorating the triad “Marduk—Esagil—Babylon” is likely to have been quite the same for various cities. At the same time, each monumental copy erected in its city was probably intended for its own patron deity mentioned in the Prologue, where Sippar and Larsa, in particular, are named side by side as patronized by the same god. Therefore, people in each city could observe their patron deity giving into Hammurabi’s hands “the rod-and-ring” of divine justice/just administration, a symbol of high-ranking divinity which was not specific to Šamaš/Utu (v. J. Black—A. Green, *Gods, Demons and Symbols of Ancient Mesopotamia*, p. 156). Thus, the most likely reason why it was the god Šamaš who was depicted on the Louvre stele should have been just the Sippar origin, which can be additionally proved by the expression *libitti* (sig4) *Ebabbar* “the brick of Ebabbar” (i.e. the temple in Sippar) in the last but one curse phrase of the Epilogue (v. G.R. Driver—J.C. Miles, *The Babylonian Laws*, Vol. 2, p. 304).



**Kiersten NEUMANN (University of Chicago) — Mercredi 11h**

**From Khorsabad to Chicago: (Re)telling the Story of the Assyrian Reliefs at the Oriental Institute**

The first Assyrian carved wall reliefs from northern Mesopotamia (now Iraq) arrived at the Oriental Institute of the University of Chicago in 1929—ten years after the official founding of the Institute—with an additional group to follow in 1931. The reliefs were generously given to the OI by the Department of Antiquities of Iraq during the division of finds for the excavations at the site of Khorsabad, ancient Dur-Sharrukin, conducted by the OI—first termed the Assyrian Expedition under the direction of Edward Chiera and later the Iraq Expedition under the direction of Henri Frankfort and then Gordon Loud. Uncovered during the first two years of what would be seven seasons of excavation, the relief panels arrived in Chicago along with fragments of a colossal human-headed winged bull. Much like the reliefs from Nimrud and Nineveh that were transported to London and Paris in the preceding century, this movement of reliefs from Khorsabad to Chicago fulfilled a great ambition to bring Assyrian sculpture to the United States. When the multitude of cases arrived in Chicago, some of the relief fragments were placed in storage, others—along with the winged bull—were installed and restored in the galleries, and the last group was arranged in unpacked boxes in the gallery for public view in time for the official opening of the museum in 1931. This paper will tell the story of the acquisition, installation, reception, and reinstallation of the Khorsabad reliefs in Chicago, considering the choices that were and continue to be made with respect to restoration and display of the reliefs, and the connection these choices had and have with the relief panels’ own histories and contemporary academic discourse, as well as the public awareness and reception of material culture from ancient Assyria and engagement with museum collections in general.



**Zoltan NIEDERREITER (University Eötvös Loránd Budapest) — Vendredi 11h30**

**Imagery of the Divine World: A Classification of Neo-Assyrian and Neo-Babylonian Divine Figures**

The main aim of my research, besides creating a new typology of the divine figures, is the identification of their role in the Neo-Assyrian palace art, glyptics, and royal cults. As part of my earlier research in the study rooms of American and European museums, I was given the opportunity to draw cylinder seals and stamp seals. Using my drawings made of the



divine representations and the selected iconographical and textual sources, I focus mainly on the anthropomorphic depictions of these specific divine figures because they were designed according to well-defined iconographic conventions. The complexity of the divine images reveals the use of different technologies and, aside from their attributes, the standardisation of the postures and the characteristic features can also be demonstrated. However, as a result of my research, I can show the variants and the new types of figures which were introduced in the court art of Sennacherib and Ashurbanipal when new themes were presented. In addition, I have collected textual and iconographic sources about the images or cult statues of the deities and compared the Assyrian with the Babylonian examples, which can shed new light on their archetypes, artistic traditions, attributes, similarities, and differences.

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.



**Anna NOVIKOVA (The State Hermitage Museum)** —Lundi 15h

### **The Urtartian belt from the Hermitage Museum**

In the State Hermitage collection there is an Urtartian belt engraved with an ornament. (Inventory No K-647) In accordance with classification by Ursula Seidel, it belongs to the type of “narrow belts”. The belt is made traditionally on a thick bronze sheet. The length of the belt is 74.5 cm, the width is 6.1 cm. The belt is decorated with a punched bud garland border design. The belt has two holes on the right tip and one hole on the left. The belt is obviously composed of two parts from two different belts. These parts are fastened with bronze studs. The first part includes the so called “central scene”. In the center of the belt on the throne sits a goddess facing right. Her arms bent at the elbows and slightly raised. The servant with a branch is standing behind the throne. In front of the goddess stands woman with arms bent at the elbows and slightly raised hands. Hands are empty designed very schematically. In addition to the central composition there is a scene included group of men in peaked headgears. They stand in front of the seated male figure. On the same part of the belt there are more depictions: fortifications, running animals and fantastic creatures, adoration scenes bull sacrifice/hunting scene. All the images of this part look more sketchy. The second part of the belt is shorter. It is covered with figures of adorer and fantastic animals. This composition conclude with the representation of the fortress walls. Images are more finely engraved. As a rule narrow belts are usually decorated with carefully done images of female figures only. So it is likely to be female accessory. However, the Hermitage belt includes also images of male figures. It makes us to apply for analogies not only in Urtartian art but also of neighboring cultures.



**Terhi NURMIKKO-FULLER (Australian National University, Canberra)** —Vendredi 12h

### **A Critical Evaluation and Workflow Capture of the 3D Models of Five Cuneiform Objects**

Cuneiform tablets capture the earliest instances of written language in human history, but the examination of the materiality of the cuneiform object via the medium of the digital is still a new and novel approach. A preliminary study into wedge order (Taylor 2014) determined the vast majority (two thirds) of tablets in a sample set of objects from the British Museum to have insufficient clay displacement to determine such features through unaided visual inspection. It is here that the application of digital technologies is opening up new research possibilities.

This paper reports on a preliminary investigation into the production of 3D digital replicas of a sample set of cuneiform tablets housed at the British Museum. The paper will highlight the ways in which digital technologies can enable research questions that would not be possible without them: 3D digital models can be enlarged, zoomed in on, digitally manipulated, and used to produce larger replicas that will improve our analysis of the unique features on the tablet surface. The produced 3D models will be displayed and critically evaluated to establish whether they can be used to achieve a greater understanding of the materiality of these objects, such as minute displacement of clay on the object surface, invisible to the naked eye. I will also describe the workflow for the production of these objects, highlighting design decisions, challenges, and differences between the objects.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Mathieu OSSENDRIJVER (Einstein Center Chronoi – Free University Berlin) — Jeudi 9h30**

**New evidence for Late Babylonian mathematics**

Unpublished tablets from the British Museum provide new evidence for Late Babylonian mathematical practices, revealing a larger degree of continuity with Old Babylonian practices than previously known. This will be exemplified by a selection of metrological tables, coefficient lists, geometrical problem texts and arithmetical tables.

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Adelheid OTTO (Ludwig-Maximilians-Universität München) — Mardi 11h30**

**Life in an Old Babylonian Metropolis. Recent excavations in the house of Sîn-nada and his wife Nuṭṭupum at Ur**

Recent excavations in 2019 at Ur revealed a complete Old Babylonian house, which was inhabited by a literate couple, members of the urban elite. The remains revealed precise insights into daily life, communication and commerce in 19<sup>th</sup> century Ur. The general picture, which derives from the equipment, textual evidence and human skeletons, is that of an extraordinary high level of civilisation as concerns education, comfort, hygiene and health care. The LMU Munich excavations of Ur were a part of Elizabeth Stone's larger Ur project (Stony Brook).



**Flavia PACELLI (La Sapienza University of Rome) – Marinella CERAVOLO (La Sapienza University of Rome)**

**The BANUM project: Building a New Urban Morphology — Lundi 14h30**

BANUM (Building a New Urban Morphology) is an ongoing project funded by La Sapienza University of Rome. Its aim is to investigate the founding act in the ancient Near East from a multidisciplinary perspective, combining historical-philological research with historical-religious theories.

In ancient Mesopotamia any change in the urban system, from the building of a settlement to the restoration of a dilapidated structure, had to be carried out without interfering with the order established by the divine entities. Therefore, it was necessary to align the technical dynamics of the construction with the will of the extra-human actors who guided and legitimized these processes. By means of a comparative study between historical texts and religious sources, this research aims to highlight the real influences between technical and practical needs and the ideological structures. As a result, it will be possible to emphasize how “technique” and “myth” are an inseparable pair, that should be analyzed as a dynamic compound based on a reciprocal influence. Moreover, it is intended to describe how buildings were not perceived as inanimate structures, but as entities with agencies that influenced their surroundings positively or negatively.

The main objectives of the BANUM project will therefore be explained in this paper as follows:

1. Highlight direct references to ritual operators, deities and extra-human entities in historical and religious sources.
2. Analyze the real involvement of the human and divine actors cited by the sources and define the connections between the characters cited in the historical and religious sources.
3. Investigate and clarify the vocabulary used in both spheres of interest, searching for similarities and inequalities between elements such as divine epithets, royal titles, verbal forms, etc.

In conclusion, the purpose of this paper is to suggest the construction of a hemic overview of the founding act in ancient Mesopotamia, in order to overcome a partial representation based on the current distinction between the technical and religious fields.



Aurélié PACI (Université Paris Nanterre) — Mardi 15h

### **The *sukkallu rabi'u* (Grand Viziers): A Lineage of High Dignitaries within the Assyrian Empire**

The *sukkallu rabi'u* (Grand Viziers) are a lineage of high dignitaries who are linked with the Assyrian royal family. Indeed, they are the descendants of the king Adad-nērāri I. During the Middle-Assyrian period, the members of this line occupied a major place in the central power in Aššur, holding important positions and prestigious titles, even a royal title: *šar māt Hanigalbat*. Their ties with the Assyrian royal family may have been reinforced by dynastic links.

Their power also came from a significant territorial base in the western provinces of Assyria: Aššur-iddin, great-grandson of Adad-nērāri I, was established in Dur-Katlimmu on the Habur to manage the tensions that ran through the region during the middle of the reign of Tukultī-Ninurta I. Sources of this period reveal that he was more generally in charge of the western part of the empire, where he was very active. He was also the owner of a fortified *dunnu* on the Balih, near the western margins of the empire (as were his two successors, Šulmānu-mušabši and Ilī-padā). His son Ilī-padā played a fundamental role at the Court of Aššur, possibly being involved in Tukultī-Ninurta's death. After a period of exile, Ninurta-apil-Ekur (Ilī-padā's son) overthrew the main Assyrian royal branch and became the Assyrian king. The title of *sukkallu rabi'u* is attested, but rarely, after this overthrow.

The purpose of this communication will therefore be to present what is known about this lineage of high dignitaries by bringing together the latest research, but also to consider their role as local authorities and how they were able to use their provincial territorial base to influence power in Aššur.

> workshop > Current Research in Middle Assyrian.



Clélia PALADRE (Université Paris 1 Panthéon-Sorbonne – ArScAn) — Vendredi 9h

### **The Proto-Elamite Classic Style. A Craft Production in Order to Understand a Cultural Phenomenon**

At the end of the IV<sup>th</sup>, beginning of the III<sup>rd</sup> millennium B.C.E., the Iranian Plateau and its western piedmonts seem linked by common material assemblages including the famous proto-elamite texts, first attestation of writing in Iran. This sharing of features was considered as evidences of the existence of a common culture. By there, the term proto-elamite moved from an epigraphic meaning to a political and cultural one. However, the definition terms of this “proto-elamite culture” are far from clear. Researchers, focusing on common elements, put aside differences and isolated trajectories. The ambiguities and doubts about this subject are visible through the multiplication of terms attached to the expression “proto-elamite”: “style”, “period”, “culture”, “civilization”, “state”, etc. The actual tendency of research uses the expression “proto-elamite phenomenon”, voluntary blurry.

We will question here the real defining criterions of this culture by studying a specific craft production: the proto-elamite classic glyptic style. Its development is heavily linked to the proto-elamite script; it offers remarkable and distinctive figural imageries displaying animal themes, fanciful iconography and mythological scenes. It is one of the most captivating glyptic productions of the Iranian history but, surprisingly, it remains undefined. Its widespread distribution all over the Plateau (Khuzestan, Fars, Kerman, Seistan, and Central Iranian Plateau) argues for the existence of numerous workshops and so, suggests a decentralized production. Nevertheless, it could also reflect the spread of a cultural, socio-political and economical model from a place to multiple others.

By an attentive study combining art history, archaeology and epigraphy, we were able to define workshops and iconographic groups which could expand our understanding of the “proto-elamite phenomenon” and bring new lines of research. Do these tools belong to the same person than those in charge of the “proto-elamite” script? Should we consider a unique place of production from where these tools were spread? By mobile elite, as argue by the nomadism supporters? Or, by sedentary elite radiant from a center, as argue by the colonialism supporters? Rather, should we assume numerous productions centers and so, numerous local elites, imposing new tools developed hands in hands? Rather again, should we reject all these “politicized” theories and consider this group as an illustration of a “technology of power” sold to highest bidders? These questions will be raised through the study of a remarkable craft production where epigraphy and archeology meet up.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Rocco PALERMO (University of Groningen)** —Lundi 18h

**From Political Core to Colonial panel? The Archaeology of Imperial Landscapes in Northern Mesopotamia between Assyria and Parthia**

Political centralization, territorial expansion, and processes of consolidation are among the major characteristics of ancient Empires. Scholars have focused their attention on the formation and development of imperial mechanics, and how these impacted settlement systems, physical landscapes, and communities, from core areas to marginal zones. Indeed, if scale and variability of ancient empires speak for a global approach, regional archaeological projects can help to determine multiple visible features of imperial impact on the ground.

In this paper I focus on the very core area of the Assyrian Empire in the rolling plains of North Mesopotamia in order to analyze how this very same region was subject to radical changes after the end of the Neo-Assyrian dominance (late 7<sup>th</sup> c. BCE). In particular I will discuss the imperial transition from the Iron Age to the Parthian period through the data retrieved by two different archaeological projects operating in the modern Kurdistan Region of Iraq: The Erbil Plain Archaeological Survey (Harvard) and the Land of Nineveh Archaeological Project (Udine, Italy). Survey data, land use strategies and urbanization/ruralization processes will be examined and comparative analyses with other imperial panels (both core and periphery) will serve to frame the Northern Mesopotamian evidence in a broader context.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.



**Marta PALLAVIDINI (Freie Universität Berlin)**

**The Lion, the Stone and the Sun: Metaphorical Expressions Describing the Hittite King and His Functions in the Hittite Diplomatic and Historiographic Texts**

In his role as king, the Hittite sovereign had several different functions: he was commander in chief of the Hittite military, he directed the diplomatic activity, he was chief judge of the land, he was the head of the administration (at least officially) and he had an important role in the religious duties.

In several cases, in the exercise of these military, diplomatic, juridical, administrative and religious duties, in the written sources, the Hittite king is often referred to by metaphorical expressions that conceptualize his function(s) in the specific context.

Metaphor is here intended not traditionally as a figure of speech but, according to the so-called *Conceptual Metaphor Theory* developed by George Lakoff and Mark Johnson with the publication of the book *Metaphors we live by* in 1980, as the result of a cognitive process. Metaphor is defined as the mapping between a source domain, in general more concrete, and a target domain, in general more abstract.

Metaphor is therefore, to use the words of Lakoff and Johnson “pervasive in everyday life, not just in language but in thought and action”.

The aim of this paper is to identify and to analyze the metaphors that conceptualize the characteristics of the Hittite king related to his functions. In particular, diplomatic and historiographic texts will be considered, since it is in these textual genres that the Hittite king is described in all of his functions.

The analysis addresses in particular the following questions:

- what metaphorical expression are used to conceptualize the Hittite king and his functions?
- are different metaphors used in different textual genres and/or in different contexts?
- do the metaphors differ according to the language (Hittite or Akkadian)?
- do the metaphors change through time?
- what metaphors can be defined as conventional and what metaphors as deliberate (G. Steen, “From three dimensions to five steps: The value of deliberate metaphor”, *metaphoric.de* 21, 2011, 83-110)?

The answers to these questions aim to reflect upon the association between metaphorical expression and functions of the Hittite king as well as to understand and explain the conceptualization of the Hittite king in different texts and contexts.

Furthermore, the investigation aims to shed some light on the system of thinking of the Hittites.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Strahil PANAYOTOV (Bulgarian Academy of Sciences) — Mardi 10h**

**Pros and Cons of Mesopotamian Eye Disease Texts**

Babylonian therapeutic practices and drugs for healing eye ailments had a great success in the ancient world. Babylonian remedies were acculturated into other ancient medical systems in a variety of regional languages, including Aramaic, Syriac, Egyptian, Hittite, Greek, and Latin. For now, the largest corpus of Babylonian Eye Disease Texts is the second chapter of the Nineveh Medical Encyclopedia (7<sup>th</sup> century BCE), which is arguably the best preserved and systematically standardized collection of medical treatises (series) from the ancient world, prior to the Hippocratic Corpus and Galen. While the heterogeneous Hippocratic Corpus comprised dozens of individual treatises collected over several centuries, the cuneiform tablets of the Nineveh Medical Encyclopedia are original manuscripts, which were edited within a short period of time by a team of expert scholars, who incorporated sources from all of Mesopotamia that can be traced back to the Middle Babylonian period.

Although, there is abundant evidence of Babylonian medical acculturation, structure and serialization of Babylonian eye disease texts, the technical nature of cuneiform medicine is highly laconic and often seemingly impossible to grasp from modern perspective. There is a conundrum: how was it possible to heal eye disease with laconic practices recorded in cuneiform texts? The present paper will discuss this issue and the pros and cons of cuneiform medical texts on eye disease vis-à-vis medical theory and practice.

> workshop > Médecine mésopotamienne.



**Cinzia PAPPI (University of Innsbruck – Freie Universität Berlin) — Jeudi 14h**

**Portrait of an Ancient Borderland: Settlement Patterns and Mobility in the Region Koi Sanjaq/Koya (Erbil, Iraq)**

Excavations at the site of Satu Qala, the Assyrian provincial capital of Idu (Erbil, Iraq), and surface analysis in the surrounding region of Koi Sanjaq (ASK Project), conducted since 2015 by the University of Innsbruck and by the Freie Universität Berlin, has highlighted the role of this region within a wider trans regional network of communications. The area served as a multicultural borderland both between southern and northern Iraq and between the valley of the Tigris and western Iran from at least from the fourth millennium BCE on. For its strategic position, this area represented historically a poorly defined provincial periphery of various imperial powers, e.g. Assyrians, Achaemenids, Seleucids, and Parthians, continuing until the time of the independent Kurdish chiefdoms on the eastern border between the Ottoman and Persian dynasties in the 19<sup>th</sup> century. However, the recent investigations revealed that the region was variously governed by both independent kingdoms and by neighbouring, expanding states from at least the 3rd millennium BCE onwards. This paper will provide an overview of the socio-economic processes and the regional mobility of this area, including the recent results of the Archaeological Survey of Koya (ASK) project.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.



### **The Early Dynastic and Akkadian Models of the Royal Power**

The inscriptions and year names of Mesopotamian kings as well as other official documents mainly record three groups of subjects: 1) the political and military activities, 2) the economic and administrative activities ((re)constructions of temples, palaces, irrigation systems and other kinds of public buildings), 3) the cultic activities (dedications of various objects to deities, appointments of priests etc.). With regard to the distribution of these subjects in space, we see a fundamental difference between Assyria and Babylonia. While the numbers 2 and 3 predominate in the south, the Assyrian scribes more frequently record wars and political events. There are also substantial differences to be observed when we compare the textual evidence from various periods of the Mesopotamian history. In the Early Dynastic period, the ruler is portrayed mainly as a manager who takes care of the economic development, whereas later, in the Akkadian period, when the political centre shifted more to the north, political and military aspects of the king's activity are highlighted.

On the basis of these facts we can postulate the difference between the Sumerian (or, Early Dynastic; Southern) and Akkadian (or, Sargonic; Northern) models of the royal power. In the first case, the king is portrayed as a manager and, above all, the peaceful aspects of his activity are emphasized. In the latter case, the king is viewed as a warrior. The paper tries to define more exactly both the models and to explain their links to the actual political conditions in Mesopotamia in various periods of the history as well as their role in the Mesopotamian royal ideology.



### **The Italian Archaeological Expedition in the Erbil Plain: Excavations at Helawa 2016-2018**

The Italian Archaeological Expedition has carried out three seasons of excavations at Helawa, a mound of c. 7 ha located in the south-western part of the Erbil plain. A Step Trench was excavated since 2016 along the southern slope of the main high conical mound (Area B), and during the last campaign Operation B1 was opened on the top of the mound in order to explore in width the most recent Late Chalcolithic phase. Another operation was carried out on the lower elevation to the north-east (Area D). In the latter operation the main architectural phases revealed buildings equipped with installations of a domestic and food processing area, well dated to a short period encompassing the very end of the MB and the beginning of the LB Age. The 2<sup>nd</sup> millennium BC structures were here built directly over a LC 3 occupation testified by two phases of poorly-preserved mud-bricks walls.

The Step Trench in Area B, matching a total extension of 40 by 3 meters, was excavated from the hilltop. The stratigraphic sequence spans from the Late Halaf to the early LC 3 and consists of at least 7 main architectural phases, each articulated in further sub-levels. The early LC 3 phase was also identified in the nearby Operation B1, where a well preserved tripartite burnt building was partially excavated. The building was probably destroyed around the mid-4th millennium BC and over the floors a large amount of materials was retrieved, including several sealings with stamp seal impressions, indicating the administrative function of the building.

The earlier LC 2 phase is documented by a storage area equipped with circular silos lined with mud-bricks and processing facilities and below it a substantial structure composed of at least five rooms, connected through a staircase or a ramp has been partially excavated. It was founded over fillings related to a LC 1 working area for pottery manufacture, which, in turn covered the Late Ubaid levels. The most recent Ubaid phase consists of a sequence of dumping and filling layers rich in pottery, objects and organic materials that obliterate a pottery workshop equipped with different kinds of structures that might have been used by potters in each stage during the process of ceramic production.

Therefore, data obtained from the first three excavation's seasons at Helawa suggest that the site is particularly important to shed light on crucial periods in the Erbil plain: the Late Ubaid and Late Chalcolithic 1-3 periods, and the transition between the Middle and Late Bronze Ages.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.



**Judith PFITZNER (University of Vienna)** — Vendredi 15h30

**Cows of battle, urinating lions, and frightened falcons: Unexpected metaphor in Sumerian literary compositions**

The present paper stems from my PhD thesis “Zur Bildersprache in der sumerischen Literatur” (University of Vienna, 2019) and from research undertaken in the context of the project “Bestiarium Mesopotamicum: animal omens in Ancient Mesopotamia.”

In my PhD thesis, I investigated nominal metaphors (I use the term “metaphor” as an abbreviation for “metaphorical expression”) and similes in Sumerian literary compositions. My main goals were to collect and properly translate the metaphors used in my sources, to identify vehicles and tenors thereby working out the “picture” expressed by the metaphors, as well as to compare all the occurrences in which (apparently) the same metaphor is used in different compositions.

The methodological and terminological points of reference for this paper are the contributions by Richards (1936) and Black (1962) and the “interaction theory of metaphor” coined by them. This theoretical approach, which describes metaphors primarily as the resolution of a semantic tension between the metaphoric expression and its context at the one hand and between tenor and vehicle on the other, proved useful for the investigation of metaphors in Sumerian literary compositions. Through a number of case studies I will demonstrate how this approach can be applied to the study of Sumerian metaphors, how the “set of associated commonplaces” (= these are stereotypes usually connected with the vehicle which in a metaphorical expression are partially transferred to the tenor, vague as this expression may be), can help to understand metaphors in Sumerian, and which pitfalls must be carefully avoided.

My paper will then focus on a number of metaphors which can be described as “unexpected” or “unusual:” for instance, because a vehicle known also from other instances appears in a context where it seems pointless or at least difficult to transfer the set of associated commonplaces connected with it to the tenor; in other cases tenor and vehicle and/or the context leave it unclear which of the associated commonplaces connected with the vehicle shall be transferred to the tenor.

I will demonstrate that such “unexpected” metaphors are products of wrong or misleading translations (ancient and modern), plays on the graphic level of the signs, word plays, and, in some cases, the creativity of ancient scribes.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Emanuel PFOH (CONICET / National University of La Plata)** — Mercredi 14h

**Social Anthropology in Assyriology: Historiographical, Epistemological and Methodological Considerations**

The disciplines of Assyriology and Social Anthropology have not been good conversation partners. If one may synthesize the communication between the two, one could say that Assyriologists have made use of some ethnographic insights in the pre-1960 period as a means of adding some dynamics to social reconstructions based on textual interpretations. Since the 1960s, more sound uses of social anthropology have appeared in Assyriology, notably by studies of the “School of Rome” (M. Liverani, C. Zaccagnini, F. M. Fales). In its turn, Social Anthropology has traditionally looked at Assyriology for some historical examples of social evolution frameworks and stages (the rise of social complexity, the state, class society, etc.), but in a rather superficial fashion, without a true interdisciplinary drive. This paper, besides offering some general insights on the historical relations of Assyriology and Social Anthropology, presents some guiding perspectives on methodological and epistemological aspects from anthropology that may be of use for Assyriological interpretation.

> workshop > Assyriology and Anthropology.



**Marielle PIC (Département des antiquités orientales, Musée du Louve)** — Mercredi 14h30

**René Dussaud et son rôle dans la constitution des collections syriennes au Musée du Louvre**

René Dussaud fut une des personnalités conviée au Congrès international de Syrie-Palestine de Beyrouth en 1925, avec ses homologues chercheurs et responsables des services des antiquités de Palestine (John Garstang) et de de Syrie (Charles Virolleaud). Dans le nouveau contexte politique du mandat (1920 à la fin de la deuxième guerre mondiale), ces éminents

scientifiques réunis furent amenés à élaborer la création du Service des antiquités du Haut-commissariat en Syrie et au Liban, dirigé par Virolleaud à partir de 1921. Dès les premiers jours, René Dussaud (1868-1958), conservateur-adjoint au musée du Louvre à partir de 1910, puis conservateur en chef du département des Antiquités orientales de 1928 à 1936, fut amené à jouer un rôle primordial dans l'élaboration de la politique archéologique française, entraînant par la même l'institution à laquelle il était rattaché, le musée du Louvre ; en tant qu'orientaliste, il fut élu membre de l'Académie des Inscriptions et Belles-Lettres à partir de 1923. Cet illustre conservateur avait donc une situation idéale pour obtenir le soutien des plus hautes autorités de la recherche au moment où le Service des Antiquités de Syrie attribuaient la concession des chantiers de fouilles. C'est René Dussaud qui propose de confier à JC. Schaeffer la mission de Ras Shamra et trouve auprès de la Commission d'Asie occidentale, de l'Académie des inscriptions et belles-lettres et de la Réunion des Musées nationaux, les fonds nécessaires à la mise en place de cette mission. Selon la nouvelle réglementation des antiquités, après celle des Ottomans établie en 1884, le Directeur des Antiquités doit être juge de l'équité de la répartition des trouvailles archéologiques entre les collections nationales, et le lot remis aux fouilleurs. Le musée du Louvre est le dépositaire des collections confiées à la France.

C'est la Réunion des Musées Nationaux, créée en 1895 qui coordonne les procédures juridiques des acquisitions des musées nationaux. Ces comités et conseils donnent lieu à des procès-verbaux qui sont conservés dans les Archives des Musées Nationaux. Les registres d'entrée des collections d'Ougarit au département des antiquités orientales ont été remplis en grande partie par R. Dussaud qui consigna scrupuleusement toutes les données archéologiques et les numéros de fouilles, indiqués par les archéologues eux-mêmes.

Pour la Syrie, René Dussaud soutiendra André Parrot dans ses recherches sur le Tell Hariri à partir de 1933 ; Henri Seyrig, directeur des Antiquités de Syrie, valida la demande de concession du site à la mission française qui a pu voir le jour grâce à la subvention de la Réunion des Musées nationaux ; les trouvailles de fouilles furent gérées de la même manière que la mission d'Ougarit. Enfin une mission, dirigée par François Thureau-Dangin, bénéficia également de l'appui financier des Musées nationaux français, dans la perspective d'explorer le palais de Til Barsib. Un crédit accordé au comte du Mesnil du Buisson, pour les fouilles de Mishrifé (20 000 F en 1930) et la région d'Arslan Tash (100 000 fr en mai 1930).

> workshop > René Dussaud et la « question archéologique syrienne ».



**Michela PICCIN**—Mercredi 9h30

### **A Sketch of Akkadian Rhetoric**

As there are no extant Ancient Near Eastern metatextual sources that we can use to investigate the texts (indeed, we do not even have a word for rhetoric), it is necessary to carefully read the Ancient Near Eastern texts to detect their argumentative structure, as well as their constituent literary elements.

In this paper I focus on two corpora, namely a selection of letters and prayers, both of which document the systematic deployment of complex expedients that can be catalogued under the umbrella concept of rhetoric.

In the first corpus, that of letters, the senders (certain officials) demonstrate their knowledge of how to trigger a reaction from the recipient (the king); this has enabled me to understand many aspects of rhetoric ante litteram. Clearly, these are the “passionate” and “religious” components; they concern not only the repurposing of words and phrases to express affection, as well as invocations used to energise a cause, but also feature a strongly rational component, which consists of analysing the sober (mostly, antecedent-consequent) logic of the circumstances and proposing a tactic based on clever prudence.

The second corpus, the prayers, has allowed me to understand other aspects. The texts, which demonstrate a refined register and sophisticated architecture, show the liveliest form of written composition. The role of the word – as a means of “divine” persuasion, not dissociated from the good intentions and nobility of the devout – outlines the strong bond between oratory and ethics in Mesopotamia. Only the faithful and honestly devout will be heard by the gods. Moreover, the devout know the wise art of self-justification, where it is necessary to suspend responsibility for the facts and morals in order to avoid divine blame.

Finally, in comparing these two corpora, the theme becomes more profound. The gimmicks in the various texts are of course different, but they are also complementary. In fact, although multi-faceted, they have a persistent uniqueness that is better illuminated from other perspectives. Specifically, the persuasive themes of the two corpora, being quantitatively more closely related to the spheres of religion and affection, may qualify Akkadian rhetoric as a whole to be religious/passionate. Based on the texts, the religious/passionate sphere plays a very important role here; however, it may be a step too far to label the entirety of Akkadian rhetoric as such.





**Holly PITTMAN (University of Pennsylvania) – Stephen TINNEY (Penn Museum) —Lundi 11h**

**The Return of Ninurta from Nippur: a Visual Text of the Early Dynastic period from Nippur**

An impression of an extraordinary cylinder seal was found in an unrecorded context during the first Babylonian Expedition to Nippur by the Penn Museum in 1889. The well preserved image depicts a two register scene showing five gods of the Sumerian pantheon above a mythological scene with gods and demons. The sealing first published by Louis Legrain in an inaccurate drawing. In 2005, a new drawing was commissioned and a study ensued which revealed that the seal impression is a pictorial rendition of “The Return of Ninurta to Nippur”. This paper will argue on stylistic and iconographic grounds for an Early Dynastic date for this seal and will present the argument for the identification of the imagery. If correct this visual document is the earliest attestation of a myth whose earliest textual reference is the turn of the second millennium BCE.

> Leçon inaugurale / Plenary Address.



**Paola Giovanna POLI (Université de Pavie) —Jeudi 12h**

**The iconography on the pottery from Late Bronze levels at Qasr Shemamok (Iraqi Kurdistan): preliminary results**

Qasr Shemamok, traditionally identified as the Assyrian city of Kilizu, has been excavated, since 2011, by a French team directed by M. G. Masetti-Rouault (Professor, École Pratique des Hautes Études, PSL, Paris) and by O. Rouault (Honorary professor, Lyon 2 University). During the last campaigns (2017-2018), some sherds of jars and of other recipients showing a painted decoration have been brought to light in area A, on the southern slope of the “Citadel”, in domestic levels attributed to the Late Bronze Age – Late Mitannian/Middle Assyrian period. Their decoration consists both of figurative and abstract motifs, quite unusual on the contemporary pottery of common use, while they recur with more frequency on important and prestigious material, such as cylinder seals, glazed ceramic recipients and wall paintings. The aim of this contribution is to highlight the main parallels of these iconographic elements, trying to understand their cultural background. Starting from the symbolic meaning of the images painted on the sherds, a hypothesis on the function of the recipients can be proposed.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transtigrine Region.



**Martina POLIG – Sorin HERMON – Joachim BRETSCHNEIDER (Science and Technology in Archaeology Research Center – Cyprus Institute in Nicosia; Gent University) —Vendredi 14h15**

**How Detailed is an “Accurate Documentation”? Resolution and Quality Issues in 3D Analysis of Inscribed Signs – an Example from the Cypro-Minoan Writing**

A recurrent demand in many archaeological documentation systems is the need for an as accurate as possible registration of data. Somehow contrary to this request are efforts led by various computer science groups dealing with 3D documentation and focusing on developing fast and cheap solutions to record 3D models of archaeological assets.

The aim of this presentation is to highlight the importance of aligning the 3D documentation strategy to the archaeological aims, detailing all factors that should be taken into consideration when choosing a digital documentation over the other. The archaeological question discussed here, part of the PhD thesis of one of the co-authors (MP), is the geometric characterisation of Cypro-Minoan signs and their diachronic variability. In order to achieve this goal, we aim at creating an as large as possible corpus of their 3D replicas and consequently perform a series of measurements and 3D geometry investigations in order to reach our goal. Thus, it is crucial to correctly assess the impact of our choice of documentation strategy on the 3D corpus to be used in our research.

During the talk, we will illustrate the impact different choices in the 3D model creation may have on the output, in our case the study of Cypro-Minoan inscriptions. Starting from the determination of the diagnostic elements of this writing system, different levels of detail of 3D models are being compared and their adequacy in rendering said elements. Furthermore, the impact that different approaches to treating errors, such as holes, are being discussed and how they can conceal possible quality issues in a 3D model.

It is hoped that through the direct comparison of the results of different choices in the acquisition and post-processing pipeline it is illustrated how they can impact the reliability of 3D models and consequently the archaeological conclusions drawn from them. Thus, creating awareness for things that effect the suitability of 3D models for being used for different kind of analysis, as well an awareness for the importance of transparency in the pipeline of their creation for an adequate assessment of their quality.



**Beate PONGRATZ-LEISTEN (ISAW, NYU) —Lundi 15h30**

### **Conceptualizing Divinity Between Cult and Theology in the Ancient Near East**

Scholarship in Assyriology, in particular, and in Hebrew Bible and Religious Studies in general has been very much concerned with the uniqueness and oneness of God and so very much focused on the dichotomy of polytheism versus monotheism. The opposition between cultic religion (polytheism) and book religion (monotheism) had a strong impact on defining religion in Mesopotamia by emphasizing the cultic aspect over the theological one. This talk, by contrast, will investigate the question of divinity, multiplicity and unity, divine agency and human-divine interaction as well as divine manifestation, i.e. the materialization in any kind of physical object or icon according to context. Moreover, it will highlight the theological aspect in its implicit (ritual practice, iconography, sacred architecture, cultic topography, and cultic toponymy) and explicit (names of gods, god lists, cultic commentaries, hymns and prayers, lamentations, and dialogues) manifestation.



**Ludovico PORTUESE (Freie Universität Berlin)**

### **The Wordless Metaphor in Neo-Assyrian Art: Context and Perception**

Lakoff and Johnson's work has mostly concentrated on *Conceptual Metaphors* that map complex conceptual structures in a source domain onto conceptual structures in a target domain. This approach to metaphor is in a certain sense revolutionary in that it conceived metaphor not only as a question of language but of thinking and consequently of behaving. In addition to this theory, there is another major type of metaphor that maps conventional mental images onto other conventional mental images by virtue of their internal structure and general shape. This metaphor is referred to by Lakoff as *Image Metaphor*, which only occurs when there is both a source image and a target image that the source image maps onto.

This paper juxtaposes these possible approaches to understanding the metaphor both in its linguistic and artistic manifestation by analysing Neo-Assyrian *textual* and *visual* evidence coming from the reigns of Ashurnasirpal II (883-859 BC), Tiglath-Pileser III (744-727 BC), Sargon II (721-705 BC), and Assurbanipal (668-631 BC). These two tracks are referred to here as "text and image", "image and image", "image in context". The "text and image" approach draws first on the royal inscriptions, with an emphasis on the king's epithets and the descriptions of his military and hunt activities. I then propose a connection between the royal inscriptions and the palace reliefs. The "image and image" track revolves around a sample of palace reliefs to seek an understanding of visual metaphor in the formal, compositional and stylistic aspects of visual art. The "image in context" approach considers visual metaphors as contextually conditioned, that is to say conditioned by their semantic, iconographic, and architectural contexts, with the consequence that conditioning impacts the construction, perception, reception, and interpretation of metaphor.

In the conclusion, I contend that Assyrian scribes and artists unconsciously rejected the popular model of metaphor's decorative function, and adopted the model of metaphor's influential function, that is to say that metaphor was conceived not solely as an embellishment or decoration to thought, but also as an instrument to actively influence the thought it helped to articulate, giving it a form and shape that can define or alter it in fundamental ways.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Claudia POSANI (Università di Torino)** — Vendredi 11h30

### **In the sign of embracing**

The topic of the paper is the analysis of the metaphorical valence of embracing; this metaphor will be investigated from both a textual and an iconographic perspective. Specifically, the paper will be focused on metaphor's occurrences in Luwian hieroglyphic sources: since this peculiar writing system has a visual power in itself, it is interesting to investigate how textual metaphors and hieroglyphic signs cooperate in conveying the same symbolic message.

The object of the analysis will be KARKAMIŠ A 21 (son of Sasturas/Astiru's) inscription; this text provides some interesting embracing images (§§1 and 5). Verbal participle AMPLECTI-*mi* at (§1) has been always translated as "loved" so far: for stylistic and textual consistency reasons, I propose the translation "embraced" for it; moreover, considerations regarding symbolic value of embracing image will be carried out (the *umarmungsszene* being widely diffused in the Hittite iconography of the II and I millennium BC). The inscription provides also metaphoric patterns related to childhood (§11), growth (§12) and parents-children relationship (§10, §§11-12): their analysis, connected to those concerning embracing images, reveal some interesting aspects of kingship. As a result, the analysis highlights specular aspects in the goddess' disposition towards the king and in the king's disposition towards his citizens. As the goddess guards the king all during his life, in the same way the king protects his citizens, perhaps also his opponents, in the sign of embracing.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**John Nicholas POSTGATE (University of Cambridge)** — Mardi 16h30

### **Gudea's dynamic diction: fresh thoughts on Sumerian verbal prefixes**

It has been notoriously difficult for students of Sumerian grammar to achieve even an approximate consensus on the verbal prefixes. Building on a footnote published in 1974, this fresh assault on one of the thorniest problems advances the following propositions, primarily applying to the inscriptions of Gudea:

1) the morpheme written **i<sub>3</sub>**- (/i/) is a short vowel and is also present in forms beginning **im-** (e.g. **im-ta-**, **im-da-**, **im-ši-**, **im-ma-** and **im-mi-**).

2) **im-ma-** and **im-mi-** are the equivalent of /i+ba/ and /i+bi/ (widely, though not universally, accepted).

3) elsewhere **im-** results from the sequence /ĩ+m(u)-/, the /u/ being elided as it is the second of two short syllables (also proposed by Jagersma).

4) accordingly the /i/ prefix stands in the same rank as the much less frequent /a/ and /u/ (as already seen by e.g. Th. Jacobsen), preceding the prefixes /mu/, /ba/ and /bī/, despite regular attempts to assign /i/ and /mu/ to the same rank, making them mutually exclusive.

5) the force of the /i/ prefix (which has never been generally agreed) therefore needs to be redefined, giving particular attention to the surrounding syntax. It is here proposed that verbs with this prefix lay emphasis on the **performance** of the action, and should be designated as "dynamic", in contrast to most verbs lacking the /i/, which tend to describe a **result**, and can be termed "static". Having settled on this terminology, I was encouraged to discover that these very terms are regularly in use among NW Caucasian linguists to describe a very similar binary opposition.

6) In the process of formulating these observations it proves necessary to address the issues of long and short (or "strong" and "weak") vowels in Sumerian, and of the ellipsis of the second of two weak syllables.

> workshop > Current Research in Early Mesopotamian Studies.



**Katia POZZER (Universidade Federal do Rio Grande do Sul)**

**Les rapports (imaginaires) entre royauté et divinité – une étude de la glyptique assyrienne**

Les relations entre les dieux, les déesses et la royauté ont été très importantes tout au long des trois millénaires de l'histoire de la Mésopotamie. Pour examiner ces relations, parfois intimes, nous avons choisi d'analyser des exemplaires de l'art dit mineur dans la majorité des livres d'histoire de l'art. Il s'agit de quelques sceaux-cylindres appartenant à la collection du British Museum publiés par Edith Porada et Dominique Collon, datant de la période paléo-assyrienne. Le sceau-cylindre précède l'invention de l'écriture et était lié à l'histoire économique et administrative du Proche-Orient ancien. Il était porteur de significations, symbole du pouvoir, de l'autorité et du statut social. Il pouvait servir d'offrande votive ou funéraire, de cadeau aux dieux ou d'amulette protectrice. Le motif représenté sur les cylindres consistait généralement en scènes figuratives et leur utilisation était le signe distinctif d'une classe sociale élevée, telle que rois, scribes, hommes d'affaires, où chaque motif était unique et immuable. Certains thèmes ont une longue histoire, comme la scène de "l'introduction", où un orant en prière est introduit par une divinité secondaire en présence d'un dieu plus important. Mais l'image de la personne n'était pas une réplique naturelle, mais plutôt un code convenu, à un processus de médiation culturelle, une représentation idéalisée, pas une image mimétique. Partant de l'idée que l'image dans l'ancienne Mésopotamie n'était pas considérée comme similaire à une réalité originale présente ailleurs, mais plutôt qu'elle contenait la réalité en elle-même, nous proposons d'analyser les images des sceaux-cylindres paléo-assyriens et de percevoir la relation étroite entre la royauté et les divinités. À partir du concept mésopotamien de domaine du réel qui comprend, par définition, plusieurs couches et un système complexe de signes, est-il possible de comprendre les aspects politico-idéologiques qui imprègnent ces relations, à travers l'analyse de la composition artistique, des gestes des personnages, des objets présents dans la scène? Peut-on déterminer le symbolisme présent dans l'univers imaginaire de ces sceaux-cylindriques?



**Miller C. PROSSER (OCHRE Data Service of the Oriental Institute, University of Chicago) — Vendredi 9h30**

**A Manifesto on Digital Philology: Objects, Texts, and Analysis in the Ras Shamra Tablet Inventory**

The Ras Shamra Tablet Inventory (RSTI) uses the Online Cultural and Historical Research Environment (OCHRE) to record and analyze data about the objects and texts from the ancient site of Ras Shamra-Ugarit. Our goals are to present a public catalog of the inscribed objects from Ras Shamra and reliable editions of the texts recorded on those objects. From this foundation, we pursue various research questions, from paleography to socioeconomic structure to lexicography. OCHRE's unique data model makes it possible to record extremely detailed observations about any aspect of this corpus. Data in this project are at every stage of the research life-cycle, from data capture through to online publication. We present here not only a project report on RSTI but also a manifesto on a flexible and powerful method for performing traditional, slow philological scholarship in a digital environment.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Christine PROUST (CNRS Paris – Université Paris Diderot) — Jeudi 9h**

**Elusive outlines of advanced mathematics education**

The mathematical curriculum is quite well known for the elementary levels of education in scribal schools of the Old-Babylonian period. The hundreds of duplicates of metrological and numerical tables found in various sites, the most prolific having been those of Nippur and Mari, testify to this elementary level. Many studies have been devoted to them, including those of N. Velduis, E. Robson, G. Nicolet and C. Proust to name just a few of the more recent ones. Less well known are the higher levels, sometimes named "intermediate" and "advanced" levels, which are much more diversified and variable depending on the sites and schools. This presentation proposes a synthesis of what is known about advanced mathematics education and advances some new insights. An outline of what may have been a kind of curriculum for advanced mathematics in the southern cities will be sketched. A more general discussion will address the challenges of research on curriculum structures in advanced mathematics education. What does the organization of teaching tell us on

mathematical invention? Do the advanced mathematical texts only reflect teaching activities, or also other projects of intellectual or technical nature?

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Louise PRYKE (Macquarie University) — Jeudi 14h30**

### **20/20 Foresight? The Presence of Foreshadowing in Divine Predictions**

This paper explores the presence of the literary technique of foreshadowing in Mesopotamian narratives. In well-known stories such as *Gilgamesh*, *Ishtar's Descent to the Netherworld*, and *Adapa and the South Wind*, major future narrative events are preceded by the prophetic counsel of a divine figure. Deities in myth can be presented as having the ability to foresee future events, with omniscience considered to be one of the traits associated with divinity in Mesopotamian religion (Vanstiphout 2009). Despite this, not all divine counsel appears to align well with later events in the narrative — at times, conflicts unfold in unpredicted ways, and divine directions can omit seemingly key points. If divine signalling of future events does not always provide a reliable preview of things to come, what functions might it serve in the narrative? This paper considers how elements of foreshadowing may be found in divine predictions, and explores how the incomplete knowledge of future events is used in myth to give shape to stories, create an atmosphere of suspense, and to test the boundaries of wisdom and divinity.

#### References

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> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



**Laura PUÉRTOLAS RUBIO (Sorbonne University – CNRS Paris, UMR 8167) — Mercredi 12h**

### **"May They Wash Their Mouths!": The Purification of the Mouth in Luwian Anti-Witchcraft Incantations**

In rituals against curses and evil words, the purification of the mouth is often involved. This is also the case in the text of the *dupaduparša* ritual. In many Luwian incantations of this composition, the ritual expert called Old Woman exhorts the deities to wash their mouths with oil and honey. According to the text, the main function of this action is to neutralize a list of evils among which curses stand out. Nevertheless, many aspects of this "washing of the mouth" deserve a close examination. The objective of this paper is to analyze in depth the connotations of this gesture in Luwian anti-witchcraft rituals, particularly in the *dupaduparša* ritual. Thus, the role played by the mouth as a link between ritual action and ritual discourse will be addressed, as well as the kind of implication that the deities have in the ritual process. To do so, a comparative perspective will be applied. Hittite texts describing the purification of the mouth in similar contexts will be used to elucidate the ritual gestures alluded to in Luwian incantations. The comparison will highlight not only the parallels, but also the specificities of each religious tradition. Therefore, it will contribute to our understanding of Luwian anti-witchcraft practices.

> workshop > Luwian in Cuneiform.



**Louise QUILLIEN (Université Paris 1 Panthéon-Sorbonne – ArScAn) — Vendredi 12h**

**Artisanat et objets de la vie quotidienne, l'exemple du travail du cuir à Sippar (I<sup>er</sup> millénaire av. J.-C.)**

Les objets en cuir sont utilisés dans des secteurs très variés de la vie quotidienne en Mésopotamie, en raison de la souplesse et de la solidité de ce matériau. Les archives du temple de Sippar, à l'époque néo-babylonienne, nous permettent d'étudier les matériaux utilisés pour la fabrication de ces objets et la manière dont ils circulent, ainsi que les conditions de travail des artisans qui les produisent. Nous présenterons, à travers ce cas d'étude, quelques-unes des pistes de recherches à explorer dans le cadre du groupe de travail "Crafts and objects of Babylonian daily life", du programme de recherche *Material Culture in Babylonia of the First Millenium BC*.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Marco RAMAZZOTTI (Laboratory of Analytical Archaeology and Artificial Adaptive Systems, Department of Classics, Sapienza University of Rome) — Vendredi 15h30**

**"Squashing the past on the future". Ecological systems for modelling the complexities of the ancient Near East**

The semiotic and logicist encoding of the spatial-temporal archaeological, historical, geographical and anthropological records can be considered an ideal-typical representation of the contextual reality inspired by the human reasoning and thus also an artificial adaptive membrane interposed between the observer/researcher and the past. Nowadays, these epistemic networks are semantic segmentations and can undergo interrogation processes through the most advanced analytical tools for learning and modelling complex data-set configurations. Encoding the epistemic contexts of the past and simulating the dynamic and complex behaviour of the high variability of the natural and cultural factors in artificial membranes thus conceived equals tracking down, selecting, and separately recreating a wide variety of functions associating variables, a wide variety of inferences controlling their semantic structure, and an equally wide variety of causes producing their transformation. The *Deep Learning* system utilizes the Big Data into traditional Neural Networks based on the gradient descent method with many hidden levels which does not generate a true deep learning, but implements an effective and iterative pruning of the input from a single point of view, so to detect the deep abstract invariant elements of the different patterns. These large networks do not extract from the data an abstract scheme that can be applied effectively to another completely different set of data; therefore, we propose a new approach: the information coming from different sources must interact to be able of simulating complex scenario and find the rules that determine the spread/diffusion of both natural and cultural processes. This new framework works in a different way from what is called Deep Learning, it is an *Ecological System* composed of different neural networks, evolutionary algorithms, dynamic associative memories, auto encoder that work with different mathematics independently and simultaneously on the same data set, or on different data sets that will be made to interact.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Julian READE (University of Copenhagen) — Mercredi 11h30**

**Alternative reconstructions of Assyrian thronerooms**

There are many similarities among the principal thronerooms or reception suites of Assyrian palaces and large residences. Their states of preservation differ. This paper presents some of the options for restoring their architecture and decoration by reference to one another.



**Hervé RECULEAU (University of Chicago)** — Mercredi 14h30

**A Scribal Education in the Palace? The Educational Background of the Šandabakkum of Mari (18<sup>th</sup> c. BCE)**

For the Old Babylonian period, excavations at the private houses of people related to the temple milieus in such cities as Sippar-Amnānum, Nippur and Ur have yielded numerous school tablets, highlighting the home-schooling and scribal curriculum through which future members of the clergy acquired the knowledge that they would need during their career. In comparison, the educational background of the many scribes practicing their skills in the palatial administrations of the time remains frustratingly elusive. Only a limited amount of school tablets were recovered in palaces — such as Šîn-kāšid's in Uruk and Enlil-bani's in Isin — and attempts at identifying schools in the archaeological remains — like that of Room 64 in the Palace of Mari, suggested by André Parrot — have long been put to rest.

In spite of this limited amount of information, FM 16 27 — a recently published letter by Šidqêpuḫ, the šandabakkum of Mari during the kingdom's final year (1763–1762) — suggests that at least some of the high-ranking administrators who wrote down (or had written down for them) the administrative letters that were recovered in the palace's archive had been trained within its very walls, starting during their childhood. In the absence of a direct testimony for the training of administrators and administrative scribes in 18<sup>th</sup> c. BCE Mari, this paper will attempt to identify the skills and knowledge required of one of the highest-rankings managers of the royal estate, the šandabakkum, by examining the activities, lexicon and other elements suggestive of the mastery of scribal art by Šidqêpuḫ and his predecessor, Yasīm-Sūmū.

> workshop > Practical Education in Ancient Mesopotamia.



**Adeline REYNAUD (Université Paris Diderot)** — Jeudi 11h30

**Distinguishing between mathematical and administrative diagrams: some examples from Old-Babylonian Kiš and Sippar**

Some mathematical clay tablets from the Old-Babylonian period contain only geometrical figures, often carrying diverse short inscriptions, but without any discursive text accompanying them. Such mathematical diagrams, however, are often hard to distinguish from similar looking administrative diagrams, that is to say, from geometrical drawings that have more or less the same general aspect but that were intended for administrative or economic purposes rather than for educational or scholarly mathematical purposes.

In this talk, I would like to tackle the issue of the distinction between both kinds of diagrams. Taking as a reference the corpus of Old-Babylonian diagrams that are clearly mathematical with regard to the text accompanying them, I will try to establish criteria enabling us to characterise mathematical diagrams in general, and in particular to classify the types of geometrical shapes and of inscriptions attested on them, which seem to be much more restricted than those appearing on administrative diagrams. I will then apply this characterisation to a small group of Old-Babylonian lenticular tablets from Kiš and Sippar containing only geometrical drawings and belonging both to mathematical and administrative contexts, and use the results of this test to question and discuss the relevance of the suggested criteria.

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Jacob DE RIDDER (Friedrich-Schiller-Universität Jena)** — Mardi 9h30

***Piris is a riddle. Paris is an explanation***

One of the less studied aspects of Akkadian grammar are the nominal patterns, and the differences between those of the two main varieties, Assyrian and Babylonian, has been particularly neglected. Wolfram von Soden's *Grundriss der Akkadischen Grammatik* remains the most comprehensive overview of the subject. In his list of patterns, von Soden mentions a number of peculiar features of the Assyrian dialect for which he offers only one or two examples. In this paper we will look at a number of these typically Assyrian patterns and variations of more common forms, while trying to explain how these differences from the Babylonian dialect originated. This will be achieved through an investigation of

the Middle Assyrian evidence in comparison with the more archaic Old Assyrian material as well as that of the more recent neo-Assyrian period. Using the earlier material, it can be ascertained that certain sound changes of nominal patterns assumed to have been introduced in the neo-Assyrian period appear to have roots in the second millennium. This is especially clear among the literary texts and royal inscriptions in the discussion. In such cases one may wonder to what extent the affected nominal patterns are part of the Assyrian language, as opposed to peculiar variations from standard Akkadian. This paper is part of a research project carried out at Leipzig University, entitled “Akkadian Noun Patterns”, which has been funded by the Deutsche Forschungsgemeinschaft.

> workshop > Current Research in Middle Assyrian.



**Elisabeth RIEKEN (Philipps-Universität Marburg)** —Mercredi 9h30

**On several old and new etymologies and the alleged breaking of  $\bar{e} > iya$  in Hittite and Luwian**

In 2003, Oettinger proposed a new sound law  $*\bar{e}, ei, oi, ai > *i > iya$  for Hittite and Luwian, based on a few Hittite and a single Luwian example. He compares the phenomenon with the breaking rules („Brechung“) seen in Germanic languages. The idea seems to have gained a certain amount of support, and is considered possible in NIL: 486–88. However, close scrutiny of the alleged examples raises serious doubts regarding its validity, since counter-examples exist and new etymologies and morphological explanations provide attractive alternatives. Luw. *mi(ya)sa-* ‚flesh‘ said to go back to PIE  $*m\bar{e}(m)s-o-$  and Hitt. *aliyan-* ‚roebuck‘ derived from PIE  $*(h1)ol-\bar{e}n-$  are two cases in point, but also the stem final diphthong in *wantiyašta* 3sg. prt. ‚shone‘. It will be demonstrated that no such „Brechung“ exists in Hittite and Luwian.

References

Oettinger, Norbert (2003): *Zum Ablaut von n-Stämmen im Anatolischen und der Brechung  $\bar{e} > ya$* , in: B. Irslinger, E. Tichy and D.S. Wodtke (eds), *Indogermanisches Nomen. Derivation, Flexion und Ablaut. Akten der Arbeitstagung der Indogermanischen Gesellschaft. Freiburg, 19. bis 22. September 2001*. Bremen: Hempen, 141-152.

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> workshop > Luwian in Cuneiform.



**Eleanor ROBSON (University College London)** —Mardi 10h

**The Tell Khaiber tablets: literacy, society and economy in the Sealand period**

In 2013–17 the Ur Regional Archaeology Project excavated at the small site of Tell Khaiber, some 20 km northwest of Ur. The British-Iraqi team, led by Jane Moon, Robert Killick and Stuart Campbell the University of Manchester, uncovered a large fortified building of the Sealand period containing, amongst other finds, an archive of some 150 cuneiform tablets. As I prepare the tablets for final publication, in this talk I shall present an overview of the Tell Khaiber tablets' importance for our understanding of literacy, society and economy in the Sealand period.



**Nadezda RUDIK (Georg-August-Universität Göttingen)** —Mardi 15h30

**Kriechende Kinder, bewaffnete Kälber und Götter in Aufruhr: die frühdynastischen Beschwörungen aus CUSAS 32**

Auf der RAI 2015 in Genf hat Professor A. George zum ersten Mal die Beschwörungen aus der Schøyen Sammlung vorgestellt, die ein Jahr später in CUSAS 32 veröffentlicht wurden. Mit der Publikation dieses Bandes wurde die Anzahl der aus der Frühdynastischen Periode IIIa (2600-2450) bekannten sumerischen Beschwörungen fast verdoppelt: drei



Tafeln (MS 4549/2, MS 4549/1 und MS 4550) mit jeweils einem, neun und wenigstens 12 Texten sind uns nun zugänglich geworden. Meines Wissens umfasste der Korpus vorher 8 Tafeln mit insgesamt 26 Beschwörungen. Von den etwa 22 neuen frühdynastischen Beschwörungen wurden in CUSAS 32 lediglich fünf vollständig und einige teilweise gelesen, kommentiert und interpretiert.

Der Vortrag zielt darauf ab, den Zuhörern einen Eindruck über die neuesten Entdeckungen zu vermitteln, die diese kleine Beschwörungssammlung für uns bereithält. Der Fokus soll hierbei auf denjenigen Zeichen(kombinationen), auftretenden Motiven, und benutzten Fachvokabeln liegen, die im Vergleich zu den bereits bekannten neu bzw. ungewöhnlich sind; die den besagten Korpus (Krebernig, *Die Beschwörungen aus Fāra und Ebla*, 1984; Rudik, *Die Entwicklung der keilschriftlichen sumerischen Beschwörungsliteratur von den Anfängen bis zur Ur III-Zeit*, 2015) ergänzen und in manchen Fällen verständlicher machen. Einige von diesen neuen Texten sollen daher in Kombination mit den alten betrachtet werden.

> workshop > Current Research in Early Mesopotamian Studies.



**Maddalena RUMOR**—Mardi 15h

***Dreck-, Deck-, or What the Heck? – Puzzling *materia medica* in Mesopotamia***

Babylonian and other ancient medical traditions display a fair amount of medical ingredients with names that suggest they are made of foul substances, such as animal body parts or excremental products, the purpose of which is often unintelligible to the modern reader. Such ingredients are generally classified by Assyriologists as *Dreckapotheke*, implying a literal interpretation of the substances, but in some cases their names clearly refer to medicinal, and in no way “*Dreck*”, plants. Furthermore, their pairing with less puzzling, if not *normal*, *materia medica* in the pharmacological list Uruanna has sparked curiosity as to their exact function in Babylonian medicine. Various suggestions have been proffered, ranging from their serving as *secret* or *coded* names (*Decknamen* theory – Köcher 1995) to their originating from *popular* or even *alternative* names, yet none seems conclusive. What do we make of these strange names and their (sometimes seemingly appalling) presence in ancient therapy? Our appreciation of Mesopotamian pharmacology, and ancient medicine in general, would benefit from a better understanding of this still obscure area. In this paper I will return to this topic by re-examining and reflecting on Köcher’s *Decknamen* theory while trying to reframe and place it in a wider historical context.

> workshop > Médecine mésopotamienne.



**Malgorzata SANDOWICZ (University of Warsaw)** —Jeudi 11h30

**Cities, Towns, Villages: Administration of Justice in the Neo-Babylonian Hinterland**

Even though the corpus of available Neo- and Late Babylonian legal documents has grown considerably in recent decades, our understanding of the system of administering justice in first millennium BCE Babylonia is still imperfect. The extant material allows to reconstruct the ways the system operated in large urban centres, but the judicial structure and trial procedures in small towns and villages remain frustratingly obscure. This paper puts together the sparse evidence of disputes sparked by offenses that took place in the Babylonian hinterland. It examines the documents and dossiers produced in the course of legal proceedings triggered by such offenses, focusing on the legal bodies that conducted the proceedings at various stages and their jurisdictions; the locations at which the proceedings took place; the methods used to secure parties’ presence; and the evidentiary procedures. By examining several case studies, hierarchical clusters of legal bodies are first identified, then integrated into a bigger picture of the Neo-Babylonian judicial structure.



**David SASSEVILLE (Philipps-Universität Marburg)** —Mercredi 10h

## Nouveaux joints relatifs au grand rituel louvite de Kuwattalla et Šilalluḫi

Dans son édition des textes louvites, F. Starke répartit les rituels de la hiérodoule Kuwattalla en trois ensembles distincts, à savoir : le grand rituel (CTH 761), le rituel *dupaduparša* (CTH 759) et le rituel de la Vieille Femme (CTH 760). Bien que plusieurs colophons soient préservés pour les deux premiers rituels, ce qui confirme leur identification, l'existence du troisième suggéré par Starke repose principalement sur le colophon KBo 10.42. Celui-ci diffère des colophons du grand rituel. Starke voit dans KBo 10.42 une analogie de contenu avec un passage du fragment KUB 35.43+ iii 38-40, ce qui l'amène à attribuer ce dernier et tous les fragments additionnels qui y sont reliés contextuellement à ce troisième rituel, c'est-à-dire celui de la Vieille Femme. Dans sa présentation à Çorum en 2014, M. Hutter suggère à partir d'analyses contextuelles plus détaillées que KUB 35.43+ appartient plutôt au grand rituel. De plus, il suggère que ce fragment est relié au sous-rituel louvite *ḫalliyattanza* mentionné dans le colophon KUB 35.33. De nouveaux joints, récemment réalisés par mes soins, de fragments en louvite cunéiforme appartenant au grand rituel auront cependant des répercussions importantes sur la classification de Starke et sur l'hypothèse de Hutter. De plus, certains de ces joints éclaireront le rôle que le sous-rituel *ḫalliyattanza* joue au sein du grand rituel de la hiérodoule Kuwattalla et de la Vieille Femme Šilalluḫi.

> workshop > Luwian in Cuneiform.



**Ryan SCHNELL – Lorenzo D'ALFONSO** — Vendredi 14h45

## The Use of Face Recognition Software in the Paleographical Analysis of Hieroglyphic Luwian Texts

In collaboration with the team at Metaliquid S.r.l., our research project aims to use software developed for facial recognition to help build a comprehensive paleography of Hieroglyphic Luwian, a script that was in use from the 14<sup>th</sup> through the early 7<sup>th</sup> centuries B.C.E in the area of what is today modern Turkey and Syria. We have chosen to focus our current efforts on the recognition of 45 hieroglyphic signs, which form some of the most used signs in the corpus, the so-called standard syllabary. With a training based on our own recognition and tagging of signs identified from inscriptions in the regions around of Karkamış and Maraş, the software will be able to recognize signs from throughout the corpus. The results of this research project will greatly improve the speed and efficiency with which future texts may be collated and may suggest new insights into the paleography and orthography of the current corpus. Hopefully, this research will aid greatly in furthering our understanding of the history, linguistic and political trends, and scribal practices of the larger Syro-Anatolian Cultural Complex. In addition, the application of this technology to other text corpora has the possibility of creating a lasting impact on the methodology of text analysis in the study of scripts.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Babette SCHNITZLEIN (Freie Universität Berlin)** — Vendredi 14h15

## Of Texts and Artifacts Towards a Study of Written Culture

Apart from their find context, archaeologists usually do not study written artifacts. Almost immediately they are handed over to philologists. Henceforth, often little attention has been paid to the materiality of these objects. Yet, writing can be considered to be a technique, texts are part of a production process, their outer appearance is carefully planned, all of which is embedded in a specific sociocultural context. This was also the case in first millennium B.C. Mesopotamia. Drawing on the Akkadian semantic field of written culture and the ample material evidence, i.e. the abundance of written artefacts, chances, limits and challenges of a “material” approach can be discussed. Furthermore, it will be questioned, if methodologies, theories and case studies of other disciplines such as Anthropology might help solving some of the problems encountered.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



JoAnn SCURLOCK—Mardi 11h

### **The Effectiveness of Ancient Mesopotamian Medical Practices: The Example of *kurkānu*-turmeric**

It is conventional wisdom in American medicine that plants are either a) poisonous or b) useless for any medical purpose or c) both at the same time. Cutting edge pharmacological research in the United States is in the field of designer drugs and genetic modification experiments. Meanwhile in Asia and the so-called third world where it is increasingly impossible to afford the exorbitant cost of the medicine produced (and “tested”) by the big drug companies, what is truly cutting edge research is being performed on plants that can be grown locally at minimal cost. What is emerging from these studies is the realization that traditional herbal medicines “really” do work and, in the process of understanding how they work, manifold new discoveries have been made. For the most part, Ancient Mesopotamia has been shut out of this exciting new field of medicine due to the fact that we do not know the modern equivalents of most of the plants. However, there are exceptions, words with secure etymological connections to known Aramaic and Arabic plant names. In an article now in publication, I was able to present in great detail what modern experiments can tell us about *šūšu*. In this paper, we shall examine a few uses of *kurkānu*.

> workshop > Médecine mésopotamienne.



Vladimir SHELESTIN (Institute of Oriental Studies of the Russian Academy of Sciences – Saint Petersburg State University) —Mardi 17h

### **Kizzuwatna and Kummanni – names of country and capital**

The names of Kizzuwatna and Kummanni mutually interchange in the Hittite texts, denoting both the country in Southern Anatolia and one of its cities. Generally, the researchers considered Kizzuwatna referring to the country in earlier texts while Kummanni in later ones, but did not conduct the complete analysis of the distribution of these names. The current study of all contexts mentioning both geographical names shows that the name of the country changed in Hittite official texts from Kizzuwatna to Kummanni in the epoch of Šuppiluliuma I, but the name of Kizzuwatna retained in some local traditions. The problem of the capital name is more complex in the absence of clear indications when Kummanni became the capital of this land. It has been identified with Sirkeli höyük recently, but the current archaeological works did not show yet whether this place was the political center of Kizzuwatna. The textual evidences for both geographical names display that Kizzuwatna and Kummanni should be two different cities. The paper discusses the shift of the capital city as the reason for changing the country’s name in the New Hittite period.

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Daisuke SHIBATA (University of Tsukuba) – Shigeo YAMADA (University of Tsukuba) —Mardi 14h

### **The Building Inscriptions of Aššur-ketta-lēšir II, “King of the Land of Māri”, in the Late Middle Assyrian Period: Their Historical Implications**

The excavations at Tell Taban in north-eastern Syria brought out a pile of inscriptions commissioned by the Middle Assyrian local rulers of the land of Māri and commemorating their building activities. A local ruler by the name of Aššur-ketta/ī-lēšir (II), roughly contemporary with Tiglath-pileser I of Assyria (1114–1076), left behind an especially large number of inscriptions, which mostly commemorate the construction and renovation of various defensive structures, including the fortification of a satellite city Adališhu, building of a new fortress Dūr-Aššur-ketta/ī-lēšir, and above all the building of multiple city walls of Ṭabetu, the capital city of his local kingdom.

We will first classify his inscriptions, and then investigate the details of his defense system construction, in particular the city-walls of Tabetu that may have shaped the city landscape. At the end, we will discuss the menace brought by Aramaeans and Chaldeans, as partly referred to in the Assyrian inscriptions of Tiglath-pileser I and Aššur-bēl-kala at the turn from the 12<sup>th</sup> to the 11<sup>th</sup> century B.C.E., as the historical circumstances of Tabetu's defense building.

> workshop > Current Research in Middle Assyrian.



**Irene SIBBING-PLANTHOLT (Freie Universität Berlin) —Mardi 17h30**

**The Goddess and the Snake Charmer: A Survey of the Mesopotamian Medical Marketplace based on the Relationship between Healing Deities and (Non-)Scholarly Healers**

In the last few decades, historians of medicine have shifted their focus from looking at medicine as a science to approaching it “from below” and as a social system consisting of relationships between healers and their patients. In the context of ancient Mesopotamia, such a study seems unfeasible because of the lack of textual sources that would allow a reconstruction of the social and daily life aspects of medicine. One aspect of Mesopotamian society that is poorly understood is the medical marketplace at large, i.e. the various options that were available to those in need of healing. There are two potent strategies that can provide a unique glimpse in this opaque medical marketplace: 1) studying the divine representations of healing, who can be perceived as exemplary models that gave meaning to actions and particular elements of society, in particular illness and medical practice; and 2) letting the scant textual evidence for non-scholarly healers interact with archaeological and iconographical sources, and cross-cultural evidence.

In this talk, these two approaches will be combined in order to shed light on the patients' responses to illness and the different kinds of healers they could consult. Firstly, the origins of the different healing deities will be discussed. Mesopotamian healing deities, including the goddesses who usually are treated as one (Gula/Meme, Ninkarrak, Ninisina, Bau and Nintinuga), are all distinct from each other in place of origin, primary role, when and how they first were clearly associated with healing, and how they relate to mundane healing practices and specialties. Some of them (in particular Gula) became the divine model for scholarly healers, who legitimized themselves by posing as their human parallels and the recipients of their divine wisdom and knowledge. Through this, they were able to distinguish themselves from other, non-scholarly healers, to whom they worked side by side - and against - in the medical market place. But healing deities could embody both scholarly and non-scholarly healers, as they also represent a medical knowledge and practice that is older than constructed pantheons and scholarly medicine.

This indigenous medical knowledge and related healing specialties will be explored through the origins of the healing deities in conjunction with the analysis of such an ancient craft: snake charming. The mušlaḫḫu, “snake charmer”, is only rarely mentioned in texts. Nevertheless, this talk will demonstrate that he was a significant healer whose skills, which were reflected in the divine world, were essential for the maintenance of health in ancient Mesopotamia. This new understanding of the qualities of the individual healing deities and the related practice and position of mušlaḫḫu in the medical market place contributes to the general understanding the otherwise impermeable social history of Mesopotamian medicine.



**Krisztián STMKÓ (Freie Universität Berlin) —Mardi 12h**

**How to make a string of amulet stones? Evidence from an unpublished Late Babylonian tablet**

The corpus of amulet stone lists is a varied group of texts, encompassing all kinds of sources from simple inventories to multi-column tablets, and with a clear focus on the magico-medical importance of the discussed materials. Ranging from basic physiological problems like headache to complex issues with the social standing or religious affairs of the patient, the possible uses of stones are described in great detail. In addition, these sources unequivocally attest to a custom, according to which not a single piece, but a well-defined group of different stone types was employed for any given magico-medical problem. As for the technological aspect of how such strings of amulet stones were created, the information comes from standardized descriptions provided by sources, which always list the necessary stones first. In the case of more detailed texts, references to the cord type, the making of small pouches or leather bags and the ritual context are also included.

The presentation will centre around an incantation, which is known only from an unpublished Late Babylonian tablet. Even though this small tablet does not have a colophon, indirect evidence clearly suggests that it represents an excerpt from a longer collection that contained not only the basic information about the necessary amulet stones, but also references to the corresponding ritual context, including the incantations to be recited over the finished strings. As one such incantation of the consecratory type, our text can be used to infer hitherto unknown details about the techniques surrounding the preparation and, to a lesser degree, application of strings. The presentation will thus demonstrate that, apart from a remotely comparable Sumerian spell known from a collection of prescriptions and incantations against the neck disease *gu<sub>2</sub> gig-ga*, this incantation is one of the most important sources we have to date for studying the technological aspect of string making.

> workshop > Médecine mésopotamienne.



**Zsolt SIMON (Ludwig-Maximilians-Universität München)** — Mercredi 12h30

### **A goddess and a city or how to read the Hieroglyphic Luwian sign MANUS+MANUS**

The name of the goddess Pahalati is well-attested in Hama. Her name is almost always written regularly, i.e. with the determinative DEUS. However, in HAMA 8 §2 we find MANUS+MANUS instead of DEUS. Hawkins 2000: 410 explains it as the ideographical representation of the protective character of the gods, but this is ad hoc and incompatible with the structure of the Hieroglyphic Luwian writing system. The recently found ARSUZ stelae have delivered the second attestation of this sign, in the name of the Cilician city MANUS+MANUS-sa<sub>x</sub>-na(URBS) (1 & 2 §14, Dinçol et al. 2015: 67, Dillo 2016: 46-50). Dillo suggests reading MANUS+MANUS as MAGNUS, but this is not possible paleographically and does not explain the spelling of the divine name. It is proposed here that the Cilician city name Pahara known e.g. from KARATEPE 1 Hu./Ho. §7 provides a fitting solution for both problems, since due to the Luwian rhotacism the pronunciation of the divine name and of the city name was almost identical. Moreover, due to the spelling of the toponym both names must have been homo(io)phonous with a Luwian notion depicted by the sign MAGNUS+MAGNUS (in this case *\*pahara-*). This explains how the scribe could have used this sign to spell the city name logographically (adding only the possessive adjective suffix and the ending) and as a determinative for Pahalati (homo(io)phonous connection between the determinative and the host is well attested).

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> workshop > Luwian in Cuneiform.



**Maria V. SOLOGUBOVA (The State Hermitage Museum)** — Mercredi 12h

### **Kept in the Palace. Review of the Ancient Near Eastern Seals Collection of the State Hermitage Museum**

The present day Collection of the Ancient Near Eastern Seals was assembled in 1967. It covers most periods and contains seals of various types. All of which amounts to about 450 objects.

The first samples of the collection is likely to be derived from the collection of 1500 carved stones of the Dukes of Orleans, which the Empress Catherine the Great ordered to purchase in 1787.

During XIX-early XX c. the collection of gem and intaglio stones kept at the Hermitage had being instantly increased through purchasings and gifts. The main acquisitions were made by Russian collectors of carved stones. Some of them were high officials from the Ministry of foreign affairs, who dealt with the Middle Eastern region. According to the acquisition documents some objects were acquired from dealers, who were based in Paris, they were Janetta Goldberg, Isaak Élias Géjou, Osman Nuri Bey, Mikhran Sevadjan.

After the Revolution the collection of glyptic was enlarged with sporadic objects from the National Museum Fund, which was a storage, where artworks from nationalized private estates were gathered. But in 1938 the Hermitage Collection was

replenished with the collection of famous scholar and collector Nikolay Likhachev. It was the most valuable addition of the XX c.

By 1967 the Collection of the Ancient Near Eastern seals was formed as a detached one separated from Sassanian, Egyptian and Hellenistic glyptic. Now it contains a wide range of seals attributed to different cultures and periods of the Ancient Near East.

Although the collection consists mostly from unprovenanced seals, dozen of them have proper archeological provenance. They were found by the Hermitage expeditions directed by Prof Boris Piotrovsky at the Urartian sites.

The whole collection has never been published. This paper dedicated to be a brief review of the collection. It will be published as a catalogue in the not too distant future by your humble servant.



**Karen SONIK (Auburn University) — Mercredi 10h**

### **The King Without Counsel in the SB Gilgamesh Epic**

The Standard Babylonian Gilgamesh Epic is the most famous of the Mesopotamian narratives to survive to the present day. Despite its prominence, there remains much to elucidate in this complex composition. Of particular interest and significance for the current study is the role and nature of the intense emotions that drive both its characters—Gilgamesh foremost but not alone among these—and its narrative turns. This study, conceived as a contribution to the larger task of defining the (or a) system of emotions prevalent in Mesopotamia, takes as its focus the deliberate juxtaposition in the epic between figures who take (or access) counsel and those who do not. Those in the latter category, including Gilgamesh after the death of Enkidu, act rashly and impulsively, often while in the grip of overwhelming emotion(s)—and ultimately effect terrible consequences on themselves and/or others.



**Gabriella SPADA (Sapienza, Università di Roma) — Mercredi 16h30**

### **What's new in the Old Babylonian model contracts?**

Model contracts were a common element in scribal schooling, belonging to the first phase of the Old Babylonian scribal curriculum. Along with model court cases, legal phrasebooks as well as series of laws, they represent the didactic tools used in schools to train scribes in the written forms of the administration and the law.

The number of model contracts known to date, 345, published and unpublished, is certainly destined to increase. In fact, the academic nature of these tablets has not always been recognized in the past, since it is often very difficult (or even impossible) to distinguish between school contracts and actual administrative documents – especially if they are fragmentary – thus making their formal features not easily identified at first sight.

Based on half of the entire corpus of model contracts, accessible online at the ORACC database “Old Babylonian Model Contracts” (OBMC), this paper will discuss some of the highlights that have emerged from the study of this material. In particular it focuses on the identification of series of contracts which seem to present a certain degree of standardization. The fact that model contracts – just as the proverbs, that coexist with them in the last stage of the elementary scribal education – could actually be taught following some standardized collections has already been hypothesized, but not yet confirmed by the documentation. Moreover, emerging formal differences and variants of texts known in several copies will be identified, also connecting them to the different tablet formats employed in scribal training (prism, Type I, II or III tablets).

> workshop > Practical Education in Ancient Mesopotamia.



**Ulrike STEINERT (Johannes Gutenberg-Universität Mainz) — Mardi 16h30**

**Healing substances in Mesopotamian women's health care texts: properties, effects and cultural meanings**

Medical historians and anthropologists suggest that there is an intimate relationship in folk medical traditions and in ancient medical systems, between concepts of the body and disease processes on the one hand, and therapeutic substances, their preparation and application on the other. This paper analyses such patterns of interrelation in the corpus of Mesopotamian women's health care texts of the first millennium BCE. In particular, it is argued that Mesopotamian healers chose particular ingredients and applied them in particular types of therapy on the basis on their understanding and knowledge about the ingredients' properties and effects, which were perceived to interact with and exert an impact on the patient's body. The contribution will present case studies illustrating recurring principles of this dynamic interaction between the body and healing substances, such as *like cures like (similia similibus curentur)*, *curing through opposites*, and well as examples of ingredients with cultural connotations or associations that determined their choice in particular medical contexts (e.g. fertility, childbirth).

> workshop > Médecine mésopotamienne.



**Elizabeth STONE (Stony Brook University) – Paul ZIMANSKY (Stony Brook University) — Mardi 11h**

**The Old Babylonian period and its Antecedents beside Area AH**

In 2017 and 2019 Stony Brook excavations sought to explore the history of third and early second millennium occupation in two locations on either side of Area AH at Ur, designated Areas 3 and 4. The research objective was to investigate how Ur's transition from empire to city state was reflected in residential areas. In Area 3, this consisted of clearing the house of the Old Babylonian General Abisum and reaching Early Dynastic levels below it. In Area 4 there was less investment in architecture but the great depth of Isin-Larsa deposits prevented us from reaching earlier periods. Both areas contained numerous burials and extensive evidence for literacy.



**Radosław TARASEWICZ (Adam Mickiewicz University in Poznań) — Mercredi 14h**

**What is the god? The case of the chariot of Šamaš**

Special care devoted to certain non-anthropomorphic entities, such as the ziqqurrat, as well as to anthropomorphic deities, was already established in the third millennium BC and still widespread and alive in the first millennium BC. Despite this long tradition our understanding of this phenomenon is not clear to us. The problem is connected with what dingir/ilu, which we translate as “god,” really meant throughout the millennia.

This talk concentrates on the nature of the Chariot of Šamaš, the chariot belonged to the main god of Sippar, with the help of unpublished texts from the Ebabbar Archive, that illuminate offering practices to this important symbol in the 6<sup>th</sup>-5<sup>th</sup> centuries BC.



**Jan TAVERNIER (Université catholique de Louvain) — Mercredi 11h**

**Le plus ancien musée du monde : une visite guidée**

Aujourd'hui, chaque capitale a au moins un musée. Le musée le plus connu de l'Antiquité est probablement le Musée d'Alexandrie, mais existait-il déjà des musées en Mésopotamie ? Ma communication essaiera de répondre à cette question,

en examinant ce qui a été dit de potentiels “musées” qui auraient existé dans cette région. Ces “musées” datent du 2<sup>e</sup> et du 1<sup>er</sup> millénaires av. J.-C. et se trouvent répartis dans toute la Mésopotamie et jusqu’en Élam. J’examinerai si ces “musées” puissent être considérés comme de réels musées ou plutôt comme des salles exposant un butin de guerre. Un bon candidat pour le titre de “plus ancien musée du monde” sera proposé.

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**Avary TAYLOR (Johns Hopkins University) — Mercredi 17h30**

**The Colossus “I Caused to be Born”: The Earthly Construction of Mythological Bull Colossi in the Southwest Palace of Sennacherib**

Divine beings could inhabit statues, which materially signaled their presence. The fingerprint of the human sculptors was hidden so that the stone otherworldly beings did not appear to be made in the mortal world, but rather miraculously existed in it. This paper concerns the stone colossi which guarded important doorways of Neo-Assyrian royal palaces. The obscured earthly origin of the massive apotropaic guardians, which denied any mortal role in their existence, strengthened their frightening affect on palace visitors. And yet, an unusual scene carved across several bas-reliefs of the Southwest Palace of Sennacherib depicted the quarrying, carving, and transportation of a colossus through the landscape, deliberately calling attention to its man-made construction. The display of its mundane origin resulted in tensions surrounding the transformation of a raw material into an active mystical monster. This paper explores issues concerning that transformation and the consequences it had for the apotropaic powers of the colossi in the Southwest Palace.

★

**Jonathan TAYLOR (Department of the Middle East, British Museum) — Lundi 18h**

**A new kudurru of Nebuchadnezzar the avenger, returned**

In 2012 UK Border Force intercepted a kudurru at London’s Heathrow airport. Following its identification at the British Museum, HMRC investigated the case in detail. When the importer failed to demonstrate legal title, the object was declared Crown Property. It was returned to the Republic of Iraq in 2019, where it now forms part of the collection of the Iraq Museum in Baghdad.

The text of the kudurru sheds new light on Nebuchadnezzar’s famous campaign against Elam to recover the statue of Marduk. It explains how the historical situation was understood theologically, and provides a clear chronological framework for events.

★

**Aline TENU (CNRS Paris, UMR 7041) — Mardi 12h**

**Holding the Euphrates border in the Middle Assyrian Empire**

From the middle of the 14<sup>th</sup> century the Euphrates became the western border of the Middle Assyrian Empire. Located under direct threat from Hittites and nomadic groups, the Assyrians sought to ensure lasting control over it. The coexistence of different types of installations, highlighted by archaeological research, shows the diversity of situations and solutions envisaged by the Assyrians. This paper will focus on presenting the Assyrian control strategies developed from upstream to downstream, based on several archaeological examples: fortresses and strongholds, harbors, and cities.

> workshop > Current Research in Middle Assyrian.

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**Shiyanthi THAVAPALAN (Brown University) — Vendredi 12h**

### **Metaphors of Transformation in Mesopotamian Glassmaking**

As George Lakoff showed, metaphors are basic tools of the mind that human beings use to construct ideas. Crafts and technologies shape the way people interact with the natural world and with each other; thus, the behaviors, language and material culture relating to these domains offer a rich basis for the study of metaphors in ancient Mesopotamia. On the one hand, such data can be cognitively informative. By looking at how technological experiences were re-cast as biological or social processes, for instance, we can learn much about ancient conceptual systems. On the other hand, the application of metaphor theory can enrich literary analysis. We can trace how images and ideas from artisanal practices in Mesopotamia has shaped the Akkadian language and see how metaphor mediates between physical and semantic codes.

This paper will discuss metaphors concerning kinship and bodily experience that explain the relationship between the glassmaker in Mesopotamia, his tools and his creative process. The ritual instructions included in the compilation of glass texts from Ashurbanipal's libraries (K.2520+, K.203+, K.6964+) will form the primary empirical basis for this investigation. A close reading of the glass ritual together with relevant ethnological parallels suggest that practices surrounding transformative pyrotechnologies like metallurgy, pottery and glassmaking, tended to be highly ritualized in ancient times. Thus, it is only by embracing the entire context of the craft process—this includes the behaviors chosen during manufacture as well as the allusions made to primary social relationships through language, performance and materials—can we begin to appreciate how knowledge about technologies were transmitted.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Ariane THOMAS (Département des antiquités orientales, Musée du Louvre) — Mercredi 9h30**

### **Khorsabad 3D**

Présents un peu partout dans le monde de Bombay à New York, les vestiges archéologiques trouvés à Khorsabad sont aujourd'hui conservés pour l'essentiel entre les musées d'Irak, de l'université de Chicago et du Louvre où ils ont été montrés au public pour la toute première fois en 1847. Depuis 2016, le musée du Louvre mène un projet de reconstitution virtuelle de Khorsabad, dont une première version est actuellement en ligne sur un portail dédié au site. Ce projet se poursuit dans le cadre d'un programme de recherche plus large mené sur les collections de Khorsabad et leur présentation au musée du Louvre, en lien avec un projet sur le site lui-même.



**Stephen TINNEY (Penn Museum) – Eleanor ROBSON (University College London) – Jamie NOVOTNY (Ludwig-Maximilians-Universität München) — Jeudi 14h30**

### **Oracc Workshop**

The Oracc workshop will be in two parts. In the first, plenary session Steve Tinney and Eleanor Robson will introduce the new features of Nammu (Oracc's desktop GUI that enables content creators to edit, check and lemmatise texts) and Oracc's updated web interface.

In the second part we will hold three parallel break-out groups. Jamie Novotny will run a session on "Searching Oracc", "Getting started with your own Oracc project" and "Creating Proxy Projects". Steve will lead a group on "Sharing your data with Oracc". Eleanor will host a hands-on workshop on editing and lemmatising cuneiform texts with Nammu. There may also be a session on re-using Oracc data.

> workshop > Oracc Workshop.



**Guillaume TOUCAS (Université Paris Diderot) — Jeudi 10h**

**Scientific and technical forms of language in mathematical and astronomical texts**

A careful examination of some cuneiform sources involving mathematics and their use in astronomy indicates that the metrological and numerical components of the texts are governed by particular rules of syntax and choices of terminology. Those rules and those choices are highly reminiscent of what one would expect from a technical language – in this perspective, they seem to characterize “mathematical languages” specific to the vast collection of documents concerning processes of calculation: algebraic problems, accounting arithmetics, astronomical procedures...

Some of those linguistics aspects were already addressed in the academic literature concerning the history of mathematics in the Ancien Near East (as for example the works of Jens Høyrup) However, no study about this technical language *as a whole* has been carried on so far : the various elements like syntax, lexicon, operations, arguments and the manner in which they entangle to create discourse have not yet been subjected to a systematic analysis.

Our presentation shall therefore introduce an analysis of the linguistic structures (style, syntax, lexicon, notations...) of various documents chosen from a corpus covering Old Babylonian mathematical texts and Late Babylonian mathematical and astronomical texts. We shall show in what respect those linguistic structures make up particular kinds of scientific and technical languages, which distinguish themselves from the usual languages we find commonly in the non-mathematical documents within the same contexts.

> workshop > Mathematics in various institutional settings: palaces, temples, schools, households.



**Andrea TRAMERI (New York University) — Lundi 17h**

**The “Tabarna” land grant from Tarsus: context and history**

A sealed refuse pit of the final Late Bronze Age level at Tarsus, excavated in 1936, contained mixed materials including Mycenaean pottery fragments, several 13th c. Hittite sealed cretulae and a Hittite land grant of much earlier date. The article re-discusses the land grant document and the possible historical significance of this find.

For a long time, this tablet was regarded as evidence for direct Hittite political presence in Cilicia during the Old Kingdom, albeit isolated finds of the sort hardly represent convincing evidence of effective control. The paper proposes that this view can no longer be upheld, on the basis of the dating of the document – recently assigned to the age of Telipinu – historical reasons, and other considerations on the depositional context, textual content, and some specific characteristics of the document.

A close scrutiny of the seal impression, in particular, strongly suggests that the same seal was employed in other land grants issued in Central Anatolia. Additionally, since cross-checking documents of the same type shows that a correlation exists among the use of different “Tabarna” seals, location of issue, and the tablet’s scribes, it can be proposed that the land grant found at Tarsus was in fact issued at the Hittite capital Hattusha, and not elsewhere. Ultimately, there is no evidence for correlating the find location with the fact that it was issued there. The tablet must have been brought to Tarsus later on, where it was discarded, probably purposefully, towards the end of 13th c.

A reassessment of the document has implications for the question of Hittite hegemony in Cilicia during the Old Kingdom.



**Christina TSOUPAROPOULOU (University of Cambridge, MacDonald Institute for Archaeological Research)**

**Common Mitanni Cylinder Seals in the Aegean — Vendredi 11h**

This paper will explore the production and consumption of cylinder seals of the so-called Common Mitanni style that have been found in mainland Greece.

> workshop > Anatomy of Seals: Considering Materiality, Meaning and Society.

**Johanna TUDEAU (Universität Bern) —Lundi 15h**

**Cities on the microscale: the Sumerian architectural terms *ki-sa<sub>2</sub>-a* and *kissa***

This talk will offer some thoughts on the Sumerian architectural terms *ki-sa<sub>2</sub>-a* and *kissa*, which have different meanings but a shared history due to the confusion caused by their phonetic similarity, already in ancient times.



**Witold TYBOROWSKI (Instytut Historii UAM) —Jeudi 15h30**

**On the authorship of the Laws of Hammurabi**

The text of the Laws of Hammurabi discovered at the very beginning of the 20<sup>th</sup> century has been the subject of countless studies as well as it has been translated into many modern languages of the world. Since it is a monument of ancient Mesopotamian law, no wonder, the studies were mainly concentrated on the legal aspects of the Laws. Thus numerous authors through the recent century analysed the paragraphs from the point of view of the theory of the law as well as in comparison with many relevant written sources of this period. Such approaches were estimated among the scholars and doubtlessly they deepen our knowledge and understanding of the Laws and the legal practice of this period.

However, while going through the very long text of the Laws one can see it from another perspective. The text on the stele is so long, that it could not be either composed or carved by single specialists. Thus, going through the grammar of the text as well as the characters carved in the stele one can see that there must have been some masters in these capabilities who left the traces of their literary style and their carving skills. This is possible thanks to the fact that the Laws are not so homogenous from grammatical and lexicographical point of view, and its grammatical features (e.g. most frequent indicator: sentences in numerous paragraphs expressed either by 3 pers. sing. *iddâk* or 3 pers. plur., *idukku*), lexicography, as well as the carving betray more persons engaged in its emergence. The study shows in the result what kind of literature or writing the editor of the Laws preferred or was trained in and to what genre of writing is the text similar. Thus maybe the authorship of the text and not the intention of Hammurabi, the great king of Babylon and his advisors stood behind its character, discussed in hot debate by many authors in the past century?



**Krzysztof ULANOWSKI (University of Gdansk) —Mercredi 15h**

**The god(s) of war in the Mesopotamian tradition? Is the “the warrior, the hero” really the god of war?**

Who is the god of war in the Neo-Assyrian tradition? For example, the Assyrian kings which deal with a hunt of wild animals; Tiglathpileser I (1115-1077), Adad-Nirari II (911-891), Tukulti-Ninurta II (890-884), Ashurnasirpal II always invoke the gods Nergal and Ninurta as the gods of war. Nergal is the god of death and Adad the god of deluge. The flood is compared to the onslaught of battle, “raging like a deluge”.

From historical point of view, the divine warriors not only gave the oracles but also, they themselves participated in the campaigns of the kings, for example Erra/Nergal with Naram- Sin. In Mari, the gods are bound by oath to defend the city. The oldest Akkadian texts told us about the presence of gods. The relation of Ishtar to Sargon seems to be very closed. In some texts, she appears as Irnina, the personification of victory.

However, many other gods actively participated in the war. For example, Shamash is very often called “the warrior, the hero”, but is he a god of war? The king Ashurnasirpal II ascertains that he is the king “who has always acted justly with the support of Ashur and Shamash” (AKA, 261:22). Is it possible that the god of justice is also the god of war?

As we know, the battle standards were carried into battle on chariots (at least in the reigns of Ashurnasirpal II, Shalmaneser III and Sargon). They represented Adad and Nergal, but also Shamash and Marduk are mentioned. Are all of them the gods of war? Did the Assyrians differentiated the god(s) of war and the divine warrior(s)?



**Luciana URBANO (National University of Rosario) —Mercredi 17h**

**The complex structures of alliance. Clothing as a symbol of the political-matrimonial bond. Mari (Tell Hariri, Syria – 1775-1762 B.C.)**

The aim of this paper will be to address a group of social practices that show the relationship between costume and constitution of social bonds, particularly political and marriage ones, through the analysis of the Mari Letters (1775-1762 BC; Tell Hariri, Syria) from the Old Babylonian period (c. 2000 – 1500 BC). Clothes can be thought of as the first habitat, the first space, the second skin. Wearing a garment is an act of significance and socialization. I am interested in the inquiry of a series of social practices found in the sources of Mari: “to tie/untie oneself to the costume of” found in the rituals of constitution/dissolution of political and marriage alliances. Besides, bearing in mind that the State is nourished by kin relationships and incorporates them into its political, social, economic and ideological dynamics, I will also analyse the *lipit napištim* ritual, which clearly shows how political agreements present symbols related to lifelong and blood bonds. Thus the realization of a political alliance adopts practices and discourses typical of kinship relations, including marriage. The title of this presentation is a clear allusion to the emblematic work by Levi-Strauss “The Elementary Structures of Kinship” ([1949] 1993), a milestone within anthropology. That book functions here as background, counterpoint and springboard to deepen in complex cultural features that are not restricted to the structures shaped by marriage prohibition and circulation of women. Also, and as in a specular and deferred dialogue, we recover the inputs by Argentinian anthropologist Rita Segato, who in her work “The elementary structures of violence” ([2003] 2010) reflects on the hierarchical and patriarchal structure of the symbolic world. In order to interpret this complex system of signs, I recover Clifford Geertz’s (1973) contributions regarding a dense description of culture, as well as the lines of thought developed by anthropology of costume and gender studies, especially since Judith Butler’s inputs. I consider costume as a “symbolically dense object” (Weiner: 1994) with a complex significance, a singular angle to rethink political and marriage bonds making reference to body, power and gender relations.

> workshop > Assyriology and Anthropology.



**R. VALLET (CNRS Paris, UMR 7041 – IFPO) — Jeudi 15h**

**Recent Excavations in the Plain of Chamchamal**

Since 2015, excavations at Girdi Qala and Logardan in Iraqi Kurdistan, west of the Qara Dag range in Chamchamal District (Sulaymaniyah Governorate), offers new perspectives on the dynamics of contact between southern and northern Mesopotamia, cultural identities and territorial policies emergence in the *longue durée*, from Chalcolithic to Islam. The most spectacular and unexpected results are clear evidence for a massive and early Uruk presence with monumental buildings, ramps, gates, residential and craft areas from the very beginning of the 4<sup>th</sup> millennium BC. The discovery of a small ED IIIb castle at Logardan shed also new light on the competition between the emerging power States in the 3<sup>rd</sup> millennium BC, before the Akkad Empire turned the site into a huge industrial facility devoted to pottery production for the whole area.

> workshop > Current Archaeological and Epigraphic Research in Iraq: The Transstigrine Region.



**Lidewij VAN DE PEUT (Leiden University) — Mercredi 9h**

**Addressing the Public? On the Performance of Prayers by the Hittite King**

What does the Hittite king have in common with Churchill, Obama, and Macron? Besides being heads of state, they also react in similar ways when their country is in distress: by addressing the public in a speech. In this way modern rulers calm their people down by informing them about the state of affairs and what the authorities are doing to end the crisis. When the Hittite Empire was in dire need, the Hittite king directed prayers to the gods. As argued in this paper, while addressing the gods, the king indirectly also spoke to a part of the people of his land. By showing that he took the matter up with the gods, the monarch ensured these people that he was resolving the current crisis, just like modern rulers do with their speeches. As a consequence, this would strengthen the position of the Hittite king as a ruler.

This paper will examine the performance of the so-called “personal” prayers of the Hittite king and compare them to the giving of speeches by modern heads of state. Our knowledge of the performance of Hittite prayers is quite limited, but some information can be found scattered throughout the relatively small corpus of just over twenty such texts uncovered at the Hittite capital city Hattusa. It will be demonstrated that their performance strengthens the legitimacy and power of the monarch by looking at the reasons for which the prayers were composed, the king’s role in the performance, and the presence of a human audience that even participated occasionally in the performance of the prayer.



**Lorenzo VERDERAME (Università degli Studi di Roma) —Mercredi 16h30**

**Dialoguing with Anthropology: The Sumerian Kinship System**

The relation between anthropology and historical sciences has been a complicated one, so much so when it comes to dealing with a culture so distant in time and even space as that of ancient Mesopotamia. In this contribution I deal with one of the thematic pillars of anthropology, namely kinship and its terminology, and its applicability to ancient Mesopotamia. The way cultures express kinship relationships may be grouped in a fixed series of systems. Different kinship systems may respond to equally diverse ways of social organization or, at least, to ideal constructions of relational links between the individual and other members of society, particularly in connection to descent and marriage. Thus, considering both the “classic” kinship system theory and its critics, I analyse the terminology of kin relations in Sumerian language. I discuss how the Sumerian kinship terminology fits in the anthropological kinship system and, in order to highlight the methodological entanglement between anthropology and historical philology, I linger on the problem of the hermeneutic of ancient (textual) sources and its relationship with model-based analysis for ancient complex/literate societies, such as third millennium Mesopotamia happens to be.

> workshop > Assyriology and Anthropology.



**Irene VIAGGIU (Laboratory of Analytical Archaeology and Artificial Adaptive Systems, Sapienza University of Rome)**

**Machine Learning approaches for coding in artificial language and for multifactorial analysis of the Mesopotamian glyptic (Isin and Larsa period) —Vendredi 16h**

Ancient cylinder seals are objects capable of bringing with them, despite their small size, a whole universe of knowledge. At the same time, they are small objects of art, some of which are of exquisite workmanship, precious gems that were used as ornaments, apotropaic amulets worn to ward off the forces of evil, but above all they fulfil for us the very important role of signs placed at the peak of details and diversified bureaucratic and administrative procedures. A study of the seals in the light of the modern guidelines of computational and cognitive archaeological research and the use of Artificial Neural Networks can no longer disregard them in their entirety and in analysing them as carriers of messages at different levels.

> workshop > Digital Practices in Western Asiatic Studies: experiments and advances.



**Pierre VILLARD (Université Clermont Auvergne) —Mardi 15h**

**Assurbanipal, les Ištar et compagnie : un prince à l’école des divinités**

Sous le règne d’Assarhaddon et plus encore sous celui d’Assurbanipal, les déesses Ištar de Ninive et d’Arbèles semblent avoir pris une importance toute particulière : en témoignent les prophéties, la « littérature de cour » (textes généralement associés à des rituels ou cérémonies politico-religieuses), ainsi que les inscriptions royales. Dans le même temps, la déesse

sous ses divers aspects, semble prendre un caractère plus maternel et protecteur, tout en demeurant une divinité guerrière. L'interprétation de ces phénomènes reste cependant délicate : s'agit-il d'une véritable évolution théologique ou simplement de la plus grande visibilité de faits qui n'apparaissent pas auparavant dans la documentation ?

Sans entrer dans des discussions proprement théologiques, on peut du moins essayer de remettre ces éléments dans leur contexte historique. L'impact du meurtre de Sennachérib a été mis en évidence depuis longtemps, mais il faut peut-être aussi prendre en compte les tentatives de conquête de l'Égypte. Par ailleurs, on peut aussi considérer la formation du prince Assurbanipal. Il a déjà été suggéré par S. Parpola qu'Assurbanipal avait passé ses premières années dans le temple d'Ištar de Ninive, auprès de hiérodules incarnant la déesse. En lisant ses inscriptions et ses hymnes au premier degré, on peut aussi émettre l'hypothèse qu'il ait suivi tout un cursus auprès de plusieurs divinités, les Ištar mais aussi Nabû et Nergal, passant d'un sanctuaire à l'autre pour acquérir les qualités d'un futur roi. Cela pose aussi la question annexe de savoir si Assurbanipal avait été dès sa naissance programmé pour devenir roi du pays d'Aššur.



**Juan Pablo VITA (CSIC Madrid) – Françoise ROUGEMONT (CNRS Paris, ArScAn) — Vendredi 10h**

**“Work-assignment” à Ougarit. Le travail du cuivre**

Dans son livre consacré à la bureaucratie en Assyrie et au Bronze Récent, Postgate (2013, 405) présente le texte RS 19.92 comme un exemple de document qui pourrait avoir été utilisé à Ougarit pour réguler les relations entre le palais et les artisans. Il commente le texte de la manière suivante : “the text clearly indicates that the copper is being issued to be worked on, and hence this is comparable to those debt-notes observed in Assyria where the administration issued raw materials to a craftsman, often termed *iškaru*”. Dans sa discussion, Postgate prend aussi en compte le système mycénien appelé *ta-ra-si-ja*, qui consiste en une allocation de matières premières à un artisan ou un groupe d'artisans. Dans ce contexte, l'absence d'un système de “work assignment” possédant des traits analogues à Ougarit pourrait être compris comme une anomalie ou une exception notable. Toutefois, l'interprétation du texte RS 19.92 formulée par Postgate ouvre la possibilité de comprendre qu'Ougarit a également connu et utilisé un système de ce type. Cette question sera examinée dans notre contribution pour le cas du travail du cuivre, à la lumière de comparaisons directes avec le système de la *ta-ra-si-ja*.

> workshop > Artefacts, Artisans et Techniques. Nouvelles approches contextuelles sur la culture matérielle au Proche-Orient ancien.



**Klaus WAGENSONNER (Yale University) — Mercredi 17h**

**When Legal Case Becomes Scribal Lore**

Sumerian Model Court Documents in the Old Babylonian period were, similar to model contracts, part of the scribal education. Both court documents and contracts helped the student to apply what he had learnt prior (personal names, commodities, [legal] expressions, etc.) to a practical framework. Such model texts were sometimes collected and combined into compilations. While Sumerian model court documents are fairly well attested, Akkadian examples are scarce.

Recently Andrew George published an Akkadian text under the heading “Tribulations of Gimil-Marduk” (CUSAS 10, 17a–c), which is preserved on three rather similar tablets probably originating from the site of Dur-Abieshuh. The language of this text extending over roughly one hundred lines reads like an actual court document based on facts, but the lack of sealings, the high frequency of errors and variants, and certain anachronisms show that these manuscripts are not copies of an actual court proceeding. It seems more feasible, as George points out, that this text served a didactic purpose. Fictional or not, the technical terminology suggests Nippur as a place of origin.

The Yale Babylonian Collection houses another, hitherto unpublished example of an Akkadian court document that is not an actual archival text, but a copy, and probably a fictional case as well. The text is inscribed on a small clay prism in what appears to be a late Old Babylonian hand. The case referred to in this text concerns an individual named Ibni-Amurum, who was wronged by two other individuals, Mār-Purattim and Mār-eršetim, who appear to have violated an agreement. He, or a person on his behalf, appeals to the sun god as highest judge to render his verdict. The paper will discuss this new source and its possible links to actual archival texts.

> workshop > Practical Education in Ancient Mesopotamia.

**Elisabeth WAGNER-DURAND (Eberhard Karls Universität Tübingen)**

**Metaphors of Fear and Anxiety in Assyria – Texts and Images Revisited**

Textual and visual expressions often illustrate emotional states by adopting highly metaphorical symbolizations. On the assumption that Assyrian society once used the communicative and illustrative tool of metaphors in its own culturally grown and constructed way in order to express emotions and feeling states of any kind, the paper will provide insights into the metaphorical approximations to the emotion fear in the Assyrian society of the first Millennium. Thus, the contribution is occupied both with the specific metaphoric figurations used in texts and images to denote fear and with the equivalences as well discrepancies in their use in both media.

Methodically, the analytical transfer of conventionalized metaphors of fear and fear related behavioral responses (like flight or freeze) as employed in the written sources to correspondent metaphorical images in visual media will more easily lead to their identification as vice versa. Despite the difficulties that arise from a deductive approach to images, the paper will also touch upon issues of meta-metaphors in the visual display, as there are: the use of colors, landscape, and of overall composition. Furthermore, a comparative look will be taken at the opposition to the feeling states of fear by crossing the matters of boldness, courage and bravery. Their juxtaposition will give insight into the metaphorical rendering of both conceptions, bravery and anxiety, in written as well as visual sources, into their cultural construction and the use of their metaphoric permutations in both sources.

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.



**Xianhua WANG (Shanghai International Studies University) —Mardi 11h**

**How many Priest-Kings in town? A review of studies on the political structure of the city of Uruk at the dawn of civilization**

In recent years the political development of southern Mesopotamia has been studied in greater depth. Yet, the internal political structure of the city of Uruk during the Late Uruk and first half of the Early Dynastic period, notably the concept of rulership and the Priest-King, remains to be explored. Instead of reflecting upon the emergence of civilization and the state, this paper examines the most illustrative art historical, archaeological, and textual sources on rulership and the Priest-King that have commanded scholarly attention. As is sometimes necessary, remarks will be made on the intellectual background from which certain interpretations of sources have arisen. Our paper hopes to demonstrate that the time is ripe for a new angle on the city of Uruk at the dawn of civilization and on the concept of the Priest-King, which must be either abandoned or radically re-defined.

> workshop > Current Research in Early Mesopotamian Studies.



**Yoko WATAI (Chuo University) —Jeudi 14h**

**The house of the Egibi family in Babylon and its relationship to the royal power**

D'après l'analyse des contrats de vente et de location des maisons, ainsi qu'un contrat de partage (Strassmaier Dar 379), la famille des Egibi ont possédé au moins cinq maisons dans le quartier TE.EKI de Babylone aux 7<sup>ème</sup> et 6<sup>ème</sup> siècles avant J.-C. Dans ces cinq maisons, trois ont été contiguës l'une l'autre, et situées dans le voisinage du *bīt mār šarri* « la maison du prince-héritier », qui a fonctionné comme une résidence mais aussi sans doute comme un centre administratif de Belshazzar, fils de Nabonide. Une de ces maisons est désignée comme étant « la maison principale (*bīt rabû*) de Nabû-ahhē-iddin », chef de la deuxième génération des Egibi. La maison principale sert à l'habitation de la famille, mais font aussi sans doute office de bureau, de siège social des activités professionnelles de la famille. Le *Bīt mār šarri* est vraisemblablement située dans un territoire urbain appelé *bīt šar Bābili* « territoire du roi de Babylone ». Ce dernier a

peut-être été constitué sur la base des possessions de Nériglissar, qui avait confisqué et accaparé par Belshazzar. On trouve plusieurs connections entre les Egibi et les personnages puissants. Nabû-aḫḫē-iddin a travaillé comme agent de Nériglissar, puis de Belshazzar. Certains documents provenant de l'époque de Itti-Marduk-balāṭu sont rédigés au *bīt šar Bābili*. En plus, on a quelques attestations que les Egibi ont été associés à Cambyse, prince-héritier perse. Ainsi, les Egibi ont possédé leur maison principale à côté du centre administratif, en ayant une connexion avec la pouvoir royale, aux époques de Nabû-aḫḫē-iddin et Itti-Marduk-balāṭu. Ils ont acheté un ou des parcelle(s) limitrophes de la maison principale, et ainsi élargit leur propriété au centre de la ville. Par ailleurs, la « maison principale » a sans doute été changée quand Marduk-nāšir-apli, fils d'Itti-Marduk-balāṭu, était le chef de la famille, à l'époque de Darius I. Cela permettrait de penser que le centre de la ville s'est peut-être déplacé du quartier TE.EKI au quartier Šuanna, où la nouvelle maison principale des Egibi est située.



**Chikako WATANABE (Osaka Gakuin University) — Jeudi 15h**

**Ashurbanipal's lion hunt reliefs – different lion types, different hunts**

This paper focuses on the representation of lions in Ashurbanipal's lion hunt reliefs in order to examine the theme of each hunt depicted on the walls of the North Palace in Nineveh. Lions are represented on the walls of Rooms C, E, S, S1 and Ascending Passage R in the palace. Whereas previous studies did not consider each lion individually, the author's latest study (64<sup>th</sup> RAI in Innsbruck) has elucidated different types of lion in Ashurbanipal's reliefs, which are carefully distinguished by the representation of the lions' manes. The aim is to clarify what visual schemes were intended in each hunting setting by observing the types of lion portrayed in the scene, and how they relate to each other in the architectural context. The paper examines the way in which Ashurbanipal's artists integrated and amalgamated multiple incidents in a single scene according to a thematic framework, which was a typical feature of the presentation of visual narratives at the time of Ashurbanipal.



**Lisa WILHELM (Freie Universität Berlin) — Vendredi 13h45**

**„Squeezing” like oil from a sesame seed – Metaphors of political interaction in the Akkadian texts originating from Ḫatti**

The diplomatic correspondence of the Hittite kingdom with its Eastern neighbours in Northern Syria and further afield is for the most part written in Akkadian language. While the scribes generally exhibit a good command of the target language, a number of idiosyncrasies mark the composers of the majority of the texts out as Hittite native speakers who were part of the wider circle of the scribal community in the Hittite capital: particular syntactic arrangements are prevalent throughout the texts and the choice of words and phrases encountered can often appear alien to the standard Akkadian lexicon.

The proposed paper seeks to explore the friction that arises at the intersection between metaphors inherent within a cultural context and the use of a foreign written language. Drawing on examples from the extant text sources, which often present Akkadian idiomatic phrases used as expected from comparative material from Mesopotamia as well as calques on Hittite concepts and expressions whose origins remain unclear, it will address the following questions: To which extent were the metaphoric descriptions of political interaction rooted within the native language of the scribes, and what strategies for translations can be observed? Were idiomatic phrases connected to political interaction conveyed in the process of education in the Akkadian language, and how could the successful implementation of concepts alien to the individual's own cultural reference point be achieved in the composition of new texts? Does one have to assume a wider “peripheral Akkadian” koine of written communication through which metaphors of political correspondence were circulated and established?

> workshop > Researching Metaphor in the Ancient Near East: Perspectives from Texts and Images.





Abraham WINITZER (University of Notre Dame) — Mercredi 9h30

### Messages and Messengers of Kings and Gods: Anzû in the Light of the Diplomatic Correspondence from the Amorite/Old Babylonian Age

A main concern evident in Mesopotamia's epistolary records involves the message itself and the need for its faithful transmission. Such matters become especially pronounced in the Amorite/Old Babylonian Age when, according to Dominique Charpin, the diplomatic communications among kings amount to the *raison d'être* of scribes and for the first time writing becomes used on a large scale for the rendering and communication of oral messages. The possibility that such a picture of the messages and messengers among kings would be echoed in the celestial sphere, in depictions from this period of the communication among the gods, should thus not be especially surprising.

In this paper I will seek to offer a case in point with respect to the Akkadian Anzû poem. An appreciation of the place of royal diplomacy and epistolary, and of the concerns surrounding the transmission of messages, I will suggest, aids in the interpretation of the myth, including the central matter of Anzû's defeat and death. Such matters, while not unique to Anzû, find particular expression in this text, and are a testament to the significance of the development of the epistolary genre and the role of letter writing in the early second millennium, the era in which the poem is born.



Selena WISNOM (University of Cambridge) — Jeudi 14h

### Familiarity Breeds Content: The Dynamics of Repetition in Akkadian Literature

Repetition as a literary device has fallen out of favour with contemporary readers. Consequently, the details of its workings in Akkadian poetry have yet to be fully explored, despite the fact that it is a key feature of cuneiform literary texts. This paper takes a cognitive approach to the topic by examining repetition from the point of view of performance, from the perspective of an audience who listens rather than reads. In music, both in ancient times and today, repetition serves as a means of instilling familiarity with the composition, which in turn increases the audience's enjoyment of it. Repetitions are not always exact, but often introduce small variations in order to build on this familiarity and prevent it from becoming stale. Thus, rather than boring an audience repetition in fact has the opposite effect, engaging us with the text by better acquainting us with it.

I will examine repeated passages in *Anzû*, *Enuma Elish*, and *Gilgamesh*, analysing their placement in the overall structure of the poems, as well as the similarities and differences between them. These texts may have originally been sung ("Here now is the song of Marduk", *Enuma Elish* VII 161), but the aim of this approach is to shed light on them as texts, since it is their underlying patterns that are being considered. Both cognitive and intratextual methods will be applied in order to discover whether analysing the texts from a musical perspective can account for the effectiveness of their repetitions and help us understand their purpose and effects.

> workshop > The Shape of Stories: Narrative Structures in Cuneiform Literature.



Sophia WITZIG (Université de Lyon – Archéorient, MOM) — Lundi 17h

### Nanna-Zišagal et Enlil-Zišagal : Gouverneurs et *zabar-dab<sub>5</sub>* durant la 3<sup>ème</sup> dynastie d'Ur

Sous la troisième dynastie d'Ur, le roi exerce son autorité sur les territoires soumis à son pouvoir par le biais des gouverneurs (*ensi<sub>2</sub>*), et des généraux (*šagina*). Si les généraux sont bien souvent des *homines novi* (Steinkeller, 1987 : 21), les gouverneurs sont soit issus des familles influentes locales, comme on l'observe notamment à Umma (J. Dahl, 2007), soit imposés de l'extérieur comme représentants directs du roi. Ainsi, le fameux grand-vizir (*sukkal-mah*) Arad-Nanna/MU, issu de la branche cadette de la famille royale, est gouverneur de Girsu / Lagaš, fonction qu'il occupe de nombreuses années. Il compte aussi de nombreux autres titres, comme celui d'administrateur du temple (*sanga*) du dieu Enki, ou encore de général dans plusieurs provinces périphériques de l'empire.

C'est également le cas de certains gouverneurs comme Nanna-Zišagal, gouverneur à Girsu/Lagaš et à Irisagrig, et d'Enlil-Zišagal, gouverneur à Kuara. Tous les deux portent aussi le titre de *zabar-dab<sub>5</sub>*, certainement la plus haute charge cultuelle de cette époque, et occupent aussi les fonctions de chef brasseur (*kurun-a-gal*), de grand échanson (*sagi-mah*), et de superviseur des haruspices (*ugula maš<sub>2</sub>-šu-gid<sub>2</sub>-gid<sub>2</sub>-de<sub>3</sub>-ne*) (Waetzoldt: 2007).

La présente communication s'intéressera tout particulièrement à retracer les carrières de ces deux gouverneurs, avec pour ambition d'établir le périmètre de leurs fonctions. Cet examen de leur parcours permettra de questionner l'existence d'un « cumul des mandats », ou encore, la valeur honorifique des titres attribués à ces hauts fonctionnaires.



**Martin WORTHINGTON (University of Cambridge)** — Mardi 18h

### **Investigating líl-demons**

A recently completed book project led me, via the word *lílâti*, to the family of líl-demons (*lílû*, *lílîtu*, etc). Though there are many perceptive comments on this group in scholarly literature, there has never been a detailed treatment of them, and a number of questions and ideas about them remain largely unexplored. To do so is my current research project, and in this paper I will present some of my results so far. In particular, I will propose a new solution to a problem of gender (failed gender polarity) in the Diagnostic Handbook, and unravel links between líl-demons and Ištar (and Dumuzi). I also explore issues of circulation and standardisation of knowledge: there appears to have been more “systematic theology” surrounding líl-demons than is apparent on the surface of the sources.

> workshop > Médecine mésopotamienne.



**Ilya YAKUBOVICH (Russian Academy of Sciences – Philipps-Universität Marburg)** — Mercredi 11h30

### **Orthographic Variation and Relative Dating of Hittite-Luwian Texts**

A well-known tendency characterizing the development of Hittite manuscripts is the ongoing introduction of more economical spellings, i.e. variants consisting of fewer signs. Thus, the spelling BAL-an-ti tends to be innovative vis-à-vis ši-pa-an-ti “(s)he sacrifices, libates”, while kiš-an has the same status vis-à-vis ki-iš-ša-an “thus” (cf. already Neu and Rüster, Fs. Otten (1973): 227). The goal of this talk is to explore the consequences of the same tendency for the relative dating of Hittite-Luwian fragments belonging to the ritual traditions of Puriyanni and Kuwattalla-Šilalluhi (CTH 758-763). The item with the most salient orthographic variation within our corpus is the heterographic designation of the ritual patron, which does not seem to have at all been used for relative dating within Hittitology thus far. The correlation with palaeographic dating and other orthographic features suggests the hierarchy *BE-EL SISKUR* > *EN SISKUR* > *EN SISKUR*. This means in practice that if copies or parallel versions replace the designations of the ritual patron, this is done according to the proposed hierarchy. For example, one finds *BE-EL SISKUR* in CTH 761.1, attributed to Kuwattalla, vs. *EN SISKUR* in the younger parallel version CTH 761.2, attributed to both Šilalluhi and Kuwattalla, or *EN SISKUR* in KUB 35.45 vs. *EN SISKUR* in the younger copy KUB 35.48. At the same time, the proposed chronology is not absolute, and archaic variants can be retained in later copies, including instances of synchronic variation on the same tablet. Since the sign <SISKUR> = <SISKUR.SISKUR>, the proposed line of simplification within manuscript history is governed by the familiar principle of economy. On the other hand, the systematic absence of the variant *\*\*BE-EL SISKUR* suggests that this process was not sporadic but rather mediated by the tradition of scribal education. In my presentation, I intend to argue based on corpus analysis that the study of orthographic variation under discussion has non-trivial consequences for tracing the development of the Kuwattalla / Šilalluhi tradition. If validated, the same procedure can subsequently complement the methodology of relative dating of other Hittite ritual texts with complex redactional history.

> workshop > Luwian in Cuneiform.



**Deniz YASIN (Universität Bern) – Matthias LANGE (Universität Tübingen)** — Lundi 18h

### **Was Adana the capital of Que in the Early Iron Age? Preliminary results of the excavations in the light of the textual evidence**

Almost 100 years have passed since Gjerstad proposed in 1922 the identification of the Late Bronze Age town of Adaniya, the capital of Kizzuwatna, with the Turkish town of Adana. This proposal has gained acceptance in recent years due to new analyses of ritual texts from Hattusha where Adaniya is mentioned among Kizzuwatnean cities like Tarsos. In contrast to that, the localization of the Iron Age town, Luwian Adanawa, capital of the Luwian kingdom of Adanawa/Hiyawa – or Que in the Assyrian sources – has never been really questioned.

Since the beginning of the excavation on Tepebağ Höyük in the old town of modern Adana in 2013, no proof for either the identification or falsification of the two proposals has come to light yet, most likely due to their small scale. What can be stated with some certainty is that the Late Bronze Age layers and ceramics are substantial – with strong Hittite influences as expected – which is also true for the Iron Age II layers with abundant quantities of Assyrian ceramics, especially the so-called “Palace Ware”. The Early Iron Age however, seems to be elusive and is hardly represented in the ceramic repertoire at all which seems to contradict the picture that Que was ruled for at least two hundred years from Adana. On the other hand, the qualitatively high Assyrian ceramics together with Assyrian architectural features seem to indicate that the Assyrian governor was located in Adana from the late 8<sup>th</sup> century BC onwards. So the question has to be asked, how can the sparse remains of the Early Iron Age occupation on Tepebağ Höyük be explained? Are there any hints of a capital in the written sources that might “fill the gap”? Or are other towns with an early Iron Age occupation like Tarsos or Sirkeli Höyük better candidates for the capital of Que? The lecture tries to find answers to these questions.



**Li YUAN (École Pratique des Hautes Études, Paris Sciences et Lettres) — Vendredi 15h30**

### **Le dieu Amurru à Mari: une étude de cas sur un dieu, un roi et une capitale**

Les premières manifestations du culte d’Amurru/Martu, « le dieu des Amorrites », remontent au temps d’Akkad. Celui-ci s’est développé ensuite de sorte qu’à l’époque paléo-babylonienne on le retrouve à Nippur, à Isin, à Larsa et à Babylone. Du côté de l’Ouest, notamment à Mari, son cas reste plus obscur, car il est rarement mentionné dans les textes. Toutefois, on retrouve son nom dans une lettre d’Enlil-îpuš sans doute destinée à Yasmah-Addu (FM VIII 38) : elle évoque un projet de stèle représentant le roi en prière devant Amurru. Avait-il finalement un culte à Mari ? Est-ce dans le cas contraire l’indice d’un projet d’introduction d’Amurru dans la capitale du Moyen Euphrate ? Nous nous proposons de reprendre l’analyse de cette fameuse lettre pour essayer de comprendre les motivations du jeune roi de Mari. Ce sera l’occasion de refaire le point sur le dieu Amurru et ses caractéristiques en tant que divinité éponyme des Amorrites, problèmes qui concernent les rapports entre religion, politique et ethnicité.



**Marcus ZIEMANN (The Ohio State University) — Mardi 16h30**

### **Assyrian Imperialism and the Rise of an Ancient Global *Imaginaire***

Globalization is one of the most important phenomena occurring in the modern world. This complex set of global processes has engendered unprecedented levels of connectivity between people (so-called “objective globalization”: e.g., trade, travel, financial flows) as well as the development of a global *imaginaire*, people’s recognition that they are connected and that human phenomena resonate at both the local and global level (so-called “subjective globalization”). However, scholars who study ancient globalization have relied solely on methodologies to study the objective side of globalization and have ignored the subjective.

I propose to trace the rise of a global *imaginaire* among peoples of the Eastern Mediterranean during the Iron Age. I start with Assyrian centralizing imperialism, especially under Sargon II. I then reinterpret the so-called “Orientalizing Revolution” of the Greeks and others as globalization processes. Assyrian royal ideology promoted the idea that Assyria was to rule the world. This is evident especially in the Assyrian coronation ritual in which the king swore to eternally expand the empire. Moreover, Sargon expresses his desire to bring the empire to heel under “one command” and creates the global city of Dur-Sharrukin. In short, Sargon’s propaganda reveals his desire to create a universal empire focused at Dur-Sharrukin, thereby fusing the global with the (formerly) local concerns of Ashur (god, city, and empire).

I contend that we can see a similar global-local perspective spreading to the Levant and the Aegean. My first case is the Book of Isaiah, especially chapter 11. Indeed, it is widely acknowledged that First Isaiah reacts to the contemporary Assyrian political situation. In this passage, all the nations of the world stream to Jerusalem to live in worship of Yahweh. The formerly local and particular god Yahweh consequently acquires global relevance.

As a second case, a global imaginaire can be discerned in the Panhellenic Homeric poems. Scholars have already noted their great number of Mesopotamian features, but I suggest that their global outlook is also derived from Assyria. In the *Iliad* the (politically) disunited Greeks travel across the sea to fight together against an eastern aggressor. In the *Odyssey*, Odysseus travels around the Mediterranean, encountering myriad non-Greek cultures and thereby defining Greek culture through contact with them. Consequently, a global imaginaire became important for articulating what it meant to be Greek.



**Elyze ZOMER (Philipps-Universität Marburg) —Lundi 15h**

### **Oneirocritica Mesopotamica - The Series *Zaqīqu***

In many cultures, dreams are seen as tools of divination. Mesopotamia is no different, and the earliest examples of oneiromancy can be traced as far back as the Third Millennium BCE. References to dreams and dream reports are found in a wide-variety of letters, literary texts, and royal inscriptions. Dreams (both spontaneous and induced) were considered signs from the divine sphere which were sometimes immediately intelligible, and sometimes needed extensive interpretation. Our knowledge of Mesopotamian dream interpretation has survived through a lengthy omen series from Nineveh (Kuyunjik), coined after its incipit *Zaqīqu/Ziqīqu*, and which consisted at one point of at least 11 tablets. Oppenheim called this scholarly work the “Assyrian Dreambook”, suggesting it was an Assyrian invention, but in addition to Assyria (Nineveh, Kalḫu and Assur), Akkadian dream omens have come down to us from Babylonia (Old Babylonian, Middle Babylonian and Neo-Babylonian periods) Ḫattuša and Susa. After Oppenheim’s preliminary work in 1956, no systematic investigation has been undertaken into this text corpus. This paper will present an up-to-date overview and introduction to the series *Zaqīqu* discussing the organizing principle behind the structure of the series and will finally revisit the question whether it was an Assyrian or Babylonian creation.

## LISTE DES POSTERS

**Jeudi 11 juillet, 10h30-11h :**

Présentation des posters par leurs auteurs et discussions. *Discussion with the authors of posters.*

– ***“Bestiarium Mesopotamicum: Animal Omens in Ancient Mesopotamia.”***

Par N. De Zorzi – N. Lundeen – M. Rinderer – J. Pfitzner (University of Vienna)

– ***“The character of the da-da in the light of the unpublished archeological texts.”***

Par Huda Hadi Alwash (Baghdad University)

– ***“Cuneiform Language Identification (CLI) shared task at VarDial Evaluation Campaign 2019.”***

Par T. Jauhiainen, H. Jauhiainen, T. Alstola, K. Lindén (University of Helsinki)

– ***“Édition de la série divinatoire Šumma ālu.”***

Par C. Mittermayer (University of Geneva)

– ***“Ki, Kiš, Enki, and Their Kartvelian Origin.”***

Par A. Meskhi (Caucasus University)

– ***“Kunara: an Early Bronze Age city in the Zagros Foothills.”***

Par A. Tenu (CNRS Paris, UMR 7041)

– ***“Medical information in the divination series Šumma ālu.”***

Par F. Minen (School of Advanced Study, University of London)

– ***“Oracc in Korp.”***

Par S. Svärd – H. Jauhiainen – A. Sahala – T. Alstola – T. Jauhiainen – K. Lindén (University of Helsinki)

– ***“Scientific approach to an absolute chronology through synchronisms dated by astronomy.”***

Par G. Gertoux (Paris)

– ***“Vive le macron! Profitons-en!”***

Par J. N. Postgate (University of Cambridge)

– ***“Walking on Sherds: Typological Analysis on the Ceramic Materials from the Archeological Survey of Koya”***

Par C. Coppini (Freie Universität Berlin) – C. Pappi (University of Innsbruck/Freie Universität Berlin)

– ***“Working women in Ur III and Mari: theoretical-methodological tools for their study.”***

Par L. Urbano (CEDCU-CONICET-Universidad Nacional de Rosario, Argentina) – A. Garcia-Ventura (IPOA, Universitat de Barcelona – Universitat Autònoma de Barcelona, Spain)