



Time and History in the Ancient Near East

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Papers (Abstracts)

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ABDUL MALIK, Munther - The Unpublished Cuneiform Texts From Namrud (Kalih)

Through the last excavation which had been done by State Board of Antiquity and Heritage in the site of Namrud (Kalhu) in 1989, under the leadership Mr. Muzahim, which he excavated in the room no.57, it lay in the South–West Palace of Namrud.

In this room no.57, he found a large group of cuneiform tablets, which dated back to the Neo-Assyrian Period, this texts found on the ground surface of this room and some of them found in the clay bowl beside the corner of this room, the most interesting thing he found the grave no.III, under the surface of ground of the room no.57, this grave contained the most famous lady, she was Mullissu-mukannishat-ninua, she was a queen (wife) of Assurnasirpal the king of Assyria.

All these texts, an older group dated to the time of Adad-nerari III (810-783 B.C.) included tablets belonging to a palace scribe, and a younger group dated to the time of Tiglath-pileser III (744-727 B.C.).

About 20 tablets studied by Prof.Dr. Abdulillah Fadhil in (BaM., vol.24), the large group studied by Prof.Dr. Ali Yassin, this study under publication in London now, and the rest of this group about 35 tablets and fragments still unpublished till now, all of them dated to (800-779 B.C.).

I present my study to you about the excavation works in the room no.57, and referring to some notes about reading the texts from this group which unpublished till now.

ADALI, Selim Ferruh- Tugdamme and the Cimmerians: A Test of Piety in Assyrian Royal Inscriptions

The so-called Cuthaeian Legend depicts a powerful foreign enemy dominating Naram-Sin's imperial realm. The gods command the king not to intervene. The model king must trust the gods to the extent that he is willing to remain passive against a destructive enemy if the gods require so – this is the test of piety. The king must endure and wait for the gods to bring the enemy's predestined fall. Otherwise he risks losing his kingdom.

The Assyrian royal inscriptions designated the Cimmerians with terms otherwise found together in the Cuthaeian Legend. The Cimmerians were associated with the enemy in the Naram-Sin story due to construed similarities. They came from the mountains, destructively campaigned, and eventually lost their power. This association was first attested in Esarhaddon's texts and was most clearly expressed in Assurbanipal's royal inscriptions describing the end of Cimmerian power under Tugdamme without Assyrian intervention. Assyrian historiography transformed a history of Assyrian inability to eliminate Cimmerian power into a victorious memory resembling the Cuthaeian Legend. Assurbanipal, like Naram-Sin, passed the test of piety. He witnessed the predestined fall of the Cimmerians.

Letters contemporary to some of the events concerning the Cimmerians prior to Tugdamme's fall already used the Cuthaeian Legend designations and implied their associated themes. The king and his advisory circle were steeped in traditional cuneiform literature in their daily writings, apart from the composition of royal inscriptions. Their taste for literature and their worldview which saw divine favour for the Assyrians no matter the threat brought about this unique depiction of the Cimmerians in Assyrian historiography.

ÁLVAREZ-MON, Javier - Metal Wares and Pottery Assemblages of the Late Neo-Elamite Period

Very little is known regarding 7th and 6th century BC ceramic assemblages from Susa and the transition between Elamite and Achaemenid potteries. Despite some superficial similarities, there are no secure links to be found between metal wares and pottery assemblages of the Late Neo-Elamite Period and Iron Age III pottery assemblages. Neither there seems to be attested continuity in the ceramic records of the Ville Royale II between the last attested Elamite level (level 6, ca. ½ 6th century BC) and the Achaemenid level (level 5, ca 5th century BC).

A new reassessment of late Neo-Elamite metal wares, faïences and amphorae vessels from Susa, Ram Hormuz, and Arjan by this author introduces a new paradigm in the material cultural record of the late Neo-Elamite period. This cultural can be construed as an additional sign of a cultural, and most likely political, koine linking these three regional areas (and, extending, most certainly, to Īzeh/Mālamīr) during the end of the Elamite Empire and the emergence of the Achaemenid Persian Empire.

ANDRASON, Alexander - Old Babylonian *Iparras* – a cognitively based explanation of its temporal, aspectual and modal meaning

One of the Old Babylonian central verbal formations, the *iparras* is employed in three main functions: it may denote present-future events, aspectually imperfective past situations, and modally colored activities. Among all these values, the first one is especially prominent and the gram is frequently identified with an explicit present-future tense, a deictic expression of the non-past temporality.

As claimed by the cognitive linguistics, the grammar is a conceptualization of the speaker experience; hence, grammatical categories are expected to originate in semantically transparent inputs and to be cognitively plausible. For instance, modal grams commonly derive from literal expressions of ability, desire or obligation.

In accordance with this principle, one assumes that the Old Babylonian *iparras* has similarly come from a lexical transparent input. This source should furthermore cognitively motivate the typical non-past time reference of the gram. In particular, the *iparras* morphology must somehow reflect a grammatical conceptualization of the idea of contemporaneity and futurity. Put differently, the shape of the construction should be related to its present-future temporal function.

This article demonstrates that the temporal values of the gram directly derive from its morphological foundation, the reduplication. The reduplication is a semantically transparent expression of the emphasis focusing the actuality and iterativity of an event. These two basic senses are subsequently common sources of the Imperfective Path, a functional trajectory whereby focusing locutions develop into imperfectives, and then into presents and futures. Consequently, since the reduplication universally derives forms with present and future meaning, it is a solid cognitive basis of temporal implications inherent to the *iparras*.

Finally, it will be explained that the same reduplicative marking motivates the two other uses of the formation (as an imperfective aspect in the past and as a modal category) enabling us to define it as a functionally and cognitively coherent phenomenon.

ATAÇ, Mehmet-Ali - The Changing Approaches to History in the Neo-Assyrian Palace Reliefs

Throughout 300 years of development, the Assyrian sense of history in the visual arts moves on from a highly formulaic and archetypal sense of the past to a much greater elaboration and realism in historical detail. My aim in this paper is to trace the course of this change, and to argue that despite its gradual break from tradition, the Assyrian sense of history in the visual arts remains within a sacral domain whose parameters take on a variety of different guises.

AZARA, Pedro - Virtual reconstruction of a neo-assyrian palace at Tell Massaiikh (Workshop: “Architecture and Archaeology”)

The paper, for the workshop on architecture and archaeology, will deal with our image of mesopotamian architecture, trying to think about which models, images and schemes we are using, sometimes without even been aware of them, in order to visualize ancient architecture, and from where do these images come.

We would suggest that the reconstruction of a past architecture, especially from the Ancient Near Eastern cultures, which has left so meagre, muddy, remains, can only be realised thanks to schemes which, inevitably, belong to our (modern) culture. We shall never know if the so geometric and clean image of

neo-assyrian palaces is a creation of ours or if it reflects the “reality”. Is any more “modern” architecture than the one from the past?

BAKER, Heather D. – The real meaning of *tuppi*

For many years now Assyriologists have debated the precise meaning of the Akkadian term *tuppi* as a temporal expression. The CAD, for example, gives the meaning “some time (past or future), appropriate time, proper notice”. In fact, based on a systematic study of its occurrence (in various formulations) in legal documents of the first millennium BC, the real meaning of the term *tuppi* can now be established with some degree of confidence. First this new analysis will be explained, drawing on the everyday documents. Then I shall consider the implications of these findings for our understanding of *tuppi* in historical texts, including the Assyrian King List.

BARUCHI-UNNA, Amitai - Genres Meet: Assurbanipal’s Prayer in the Inscription L4 and the Bilingual Communal Lamentations

In this paper I present a section of research dealing with the question of the use made by Assyrian royal scribes of primary sources while composing the royal inscriptions. Here I will concentrate on inscriptional reports of ‘historical’ royal prayers, i.e., prayers that, according to the royal account, the king had prayed during a specific historical event. Towards this aim, I will briefly review the history of the ‘praying king’ topos, that is, the literary pattern designed for reporting such events, and then describe in detail the prayer Ashurbanipal prayed to Marduk before returning his statue to Babylon, as recounted in his inscription labeled L4. This is the second of four cases in the corpus of Assyrian royal inscriptions, in which in addition to the report that the king has prayed, the prayer is given verbatim; the god is appealed to in the second person (the first case was described in an inscription of Esarhaddon [AsBbA]). In answering the question of the source of the version of the prayer that appears in the royal inscription, I will examine its possible linkage to prayers outside of the context of the royal inscriptions, two ritual prayers as well as a historiographical one. All three prayers examined are bilingual, and show affinities to the *kalûtu*, the literary treasure of the lamentation priests. Putting Ashurbanipal’s prayer in this context allows us to speculate that the prayer cited is an ex-generic lament prepared for the use of the king when he was to participate in a ritual concerning the relocation of a divine statue, and that the royal scribes used a (or, the) copy of this prayer while composing the L4 inscription.

BATTINI, Laura - Time in Assurnasirpal’s reliefs

In the Assurnasirpal’s reliefs there are many manners to depict time. The two main are what can be called “time pulled up” and “time set off”. I’ll study how these two types are represented, how they are connected each other and how they are different from Assurbanipal’s reliefs.

BESNIER, Marie-Françoise - The Series Shumma izbu, between “stream of tradition” and local particularities

The aim of this paper is to tackle the importance of the divination series Šumma Izbu through the history of the text’s transmission. Copies of the series have been found all over the Near East (Babylonia, Assyria, Syria, Levant, Elam, Anatolia), dating from OB period to Seleucid times. They have also been “translated” into Ugaritic, Hittite and Hurrian.

The series is a useful way to study questions related to the so-called “stream of tradition” versus the importance of local particularities. Regional characteristics are plainly visible in Late Bronze Age versions, and may appear to be witnesses of different traditions. Versions from the first millennium (published on GKAB project at <http://oracc.museum.upenn.edu/cams/izbu>) also show dialectal and local specificities and possible Babylonian influences, as well as diachronic changes. This talk will question both “Babylonian influences” and local or chronological changes, by studying some specific examples, mainly from Susa and Ugarit.

BLOCH, Yigal - Middle Assyrian Lunar Calendar and Chronology (Workshop: “Middle Assyrian Texts and Studies”)

This lecture will point out the two major problems impeding the reconstruction of a precise chronology of the Assyrian kings in the 15th-12th centuries B.C.E. (the Middle Assyrian period): the uncertain reading

of the figure for the reign of Aššur-dān I in the Assyrian King List (36 or 46 years) and the question whether the Assyrian calendar years were purely lunar (with the average length of ca. $29.53 \times 12 = 354.36$ days) or luni-solar (with the average year length approximately equal to that of the solar year, i.e., ca. 365.25 days). The latter problem is in fact tantamount to the question whether the intercalation of years by addition of a thirteenth month was practiced in the Middle Assyrian calendar. The lecture will argue, based on the Middle Assyrian letter DeZ 3320 from Dūr-Katlimmu, that the months of the Middle Assyrian calendar could rotate through the solar year cycle at least during the 13th-12th centuries B.C.E., which rules out the mechanism of the intercalation of years suggested for the Middle Assyrian calendar by Johannes Koch (although it still allows intercalation through the mechanism suggested earlier by Ernst Weidner). Furthermore, the lecture will argue that, given the rotation of the Assyrian months through the solar year cycle (whose periodicity is established by the difference of ca. 10.89 days between the length of the solar year and the average length of 12 lunar months), the calendrical information which can be gleaned from the letter DeZ 3320 fits the High Chronology of the Middle Assyrian period (assuming that Aššur-dān I reigned 46 years) but not the Low Chronology of this period (which assumes that Aššur-dān I reigned 36 years).

BODI, Daniel - Akkadian and Aramaic Terms for a ‘Favorable Time’ (*ḫidannu* and *‘iddān*): Semitic Precursors of Greek *kairos*?

In my paper I will examine several NB texts (Marduk-apla-idinna II 721-710 BCE, and Nabonidus 555-539), describing the arrival of the “appointed time” (*adanna kašādu*), a special time under divine approval, favorable for war, decisive political action and recovery of lost rule, and compare it with the Aramaic term in Dan. 2:21 “(God) changes times and seasons *‘iddānayyā’ wezimmayyā* (=LXX *kairous kai chronous*)” and in Dan. 4:13 ‘seven (divinely fixed) periods’ *šibe’āh ‘iddānīn* (divinely appointed time for the duration of Nabuchadnezzar’s illness) before he recovered his rule. On the one hand, I will explore the possibility whether this concept is already present in OB times as found in Mari texts. Zimri-Lim describes how he recovered his rule by launching a military campaign which was bound to divine approval expressed with *ḫadanam kašādum* “the appointed time arrived.” On the other hand, I will suggest that here might be found a precursor of the Classical Greek concept of *kairos*, or favorable, propitious time.

BOIY, Tom - Late Babylonian time management: counting years or facts and fiction in the Babylon King List

In Mesopotamia the Seleucid Era came into being in 281 BC when Seleucus I, the founder of the Seleucid dynasty, died and his son and co-ruler Antiochus I decided to continue counting his father’s regnal years. Since the Seleucid dating system from 281 BC onwards had no longer any link with the regnal years of the ruling king and since all events were consecutively dated from one fixed point in time, the Seleucid Era was born.

Dealing mainly with the Seleucid period, the Babylon King List Iraq (BKL) makes use of the Seleucid Era. On the other hand, a king list is an older chronographic tool from a period before the introduction of the era when regnal years were used as dating criterion. Therefore, BKL also indicated the length of each reign and it struggles with the problem of determining the exact length of a king’s regnal period.

For practical reasons only full years were counted in Mesopotamian king lists and the danger existed that years during which one king was replaced by another were counted twice. The postdating system from administrative and legal documents –the first year of the king started on New Year’s day following his accession– was also successfully introduced in king lists to counter this problem. The Obverse of BKL follows the same tradition, but on the Reverse other formulas appear. Lacunas in the text add to the confusion. This paper will try to sort out how the Babylon King List counted regnal years and how the scribes managed time in the Late Babylonian period.

BONECHI, Marco - The Suffix *-ān* in the Semitic Lexicon of the Ebla Texts (Workshop: “Early Akkadian and its Semitic Context”)

Several Semitic terms attested in the III millennium texts from Tell Mardikh - Ebla (Syria) show the occurrence of a suffix *-ān*. It is attested in the lexicon of the administrative, chancery and literary texts, in the translations of the Sumerian terms of the bilingual lexical lists, and in proper nouns (mainly anthroponyms e toponyms).

Aim of the paper is to establish a first list of these terms and to evaluate them in the framework of the Semitic comparison.

BONNETERRE, Daniel - L'incorruptible et l'éphémère: le miel et la glace, composants sacrés des boissons royales

L'on sait que le service de table des rois mésopotamiens, comme ceux d'Ebla ou de Mari, était singulièrement sophistiqué et qu'il rythmait largement la vie palatiale. On peut en percevoir toute l'importance à travers les textes littéraires, mythologiques, ou encore les lettres royales. Les textes économiques témoignent des enregistrements de denrées alimentaires, comprises comme symboliques. Le soin apporté à la précieuse vaisselle d'or et d'argent met aussi en relief le rôle de la convivialité ostentatoire. Mais que savons-nous précisément des boissons royales? Mystérieuses, elles tenaient sans aucun doute une place centrale dans le registre symbolique. Le vin en effet mélangé à deux substances aériennes hautement significatives, le miel et la glace, ouvrait une dimension vers le surnaturel.

BORDREUIL, Pierre - Autour du 80e anniversaire du déchiffrement de l'alphabet cunéiforme d'Ougarit (1930-2010)

Après un bref rappel des quatre grandes étapes de la redécouverte de la littérature alphabétique d'Ougarit et de son élucidation (Bibliothèque du Grand Prêtre, Palais royal, maison d'Ourtenou, archive de Ras Ibn Hani), on reviendra sur quelques éléments du processus du déchiffrement mené à bien dès le 05 septembre 1930. On formulera quelques hypothèses sur le cursus du scribe Ilimilkou avant de présenter le programme du colloque qui se tiendra à Paris les 02 et 03 décembre 2010

CANCIK-KIRSCHBAUM, Eva C. - Middle-Assyrian Eponyms of the 13th and 12th cent. and the eponym-list from Ashur (Workshop: "Middle Assyrian Texts and Studies") (Read by C. Johnson)

The Assyrian kinglist provides a reliable chronological backbone for the Middle Assyrian period, and considerable progress has been made as regards the reconstruction of the eponyms' order by combinatory methods. However, the paper will address some problems concerning the social situation and the sequence of eponyms in the 13th and 12th century in the light of documents from the western fringe of the Assyrian empire.

CHARPIN, Dominique - ARCHIBAB, a new databank on-line

A la RAI de Paris (juillet 2009), une communication avait été faite par A. Jacquet et D. Charpin sur le projet ARCHIBAB (Archives babyloniennes, XXe-XVIIe siècles av. J.-C.). Un an ayant passé, la base de données est désormais en ligne (pour la bibliographie depuis décembre 2009, pour les textes depuis quelques semaines; www.archibab.fr). On voudrait faire une démonstration en ligne des possibilités de ce nouvel outil, et indiquer quelles sont les perspectives de ce projet, renouvelé par l'ANR (Agence Nationale de la Recherche) pour 4 ans (2011-2014), ainsi que les priorités retenues.

CHARPIN, Dominique – ZIEGLER, Nele - Masters of Time: Old Babylonian Kings and Calendars

One of the prerogatives of the Old Babylonian kings was their control of time reckoning: not only the choice of year names, but also the fixation of supplementary months, which was important both for the economic and religious life of their kingdoms. We will examine some special circumstances which illustrate this practice. We will see for instance what happened when Zimri-Lim entered the city of Mari, or when Hammu-rabi conquered Larsa.

CHARVAT, Petr - Three kings of the Orient (in archaic Ur)

The first half of the third pre-Christian millennium is a time of key importance for the emergence and social stabilization of the Sumerian kingly office. In this study, based on selected sealings from the "archaic" layers of Ur (so-called Seal Impression Strata, ED I-II, 30th - 27th century BC), the author will attempt to perceive, and to pinpoint, the main characteristics of the royal function in the dynamics of its development throughout this time. The kingly office, better visible in post-Uruk IV times, seems to have assumed its distinctive traits only in the later ED times.

CHEN, YI - The Primeval Time of Origins in Sumerian and Babylonian Traditions

By examining an extensive number of relevant Sumerian and Babylonian sources coming from between the ED IIIa period and the OB period, this study attempts to make some observations on how the primeval time of origins was represented in content, style and structure in early Mesopotamian traditions. How the primeval time interacts with other temporal frameworks (e.g., mythological, legendary, historical) in these representations will be explored. Possible social functions of representations of the primeval time will also be suggested. Furthermore, by tracing the transmission history of representations of the primeval time, this study aims to shed light on the unity, continuity and conventions on the one hand; and diversity, discontinuity, and innovations on the other, of early Mesopotamian literary traditions. It is argued that the emergence of traditions related to the primeval flood catastrophe, which took place in the early OB period, involves a conceptual and stylistic innovation in representations of the primeval time of origins in Sumerian and Babylonian traditions.

COHEN, Eran - On The Nature of the Conditional Structures in the OB Law Collections

The OB laws have been investigated linguistically by many: One direction (e.g., Ungnad) was describing the syntax, another was analyzing the tense system (e.g., Hirsch, Maloney, Streck, Metzler, and Loesov). This paper suggests a third direction, namely, to characterize the conditional structures in the laws within the context of conditional structures in all genres of OB where they occur. The special characteristics of the legal conditional structure is ascribed to the unique contextual ground found in the laws. The data and conclusions stem from a large scale research conducted on conditional structures found in various genres of Old Babylonian—letters, laws and omens.

COLONNA D'ISTRIA, Laurent - Les noms de mois durant l'époque des šakkanakkū de Mari

Le calendrier de la fin de l'époque des šakkanakkū (19^{ème} siècle av. J.C.) est aujourd'hui établi. Ce calendrier est en grande partie identique à celui utilisé après la réforme de l'écriture, époque dite amorrite débutant avec le règne de Yaḥdun-Līm (ca. 1810 av. JC) ce qui suggère qu'il soit imprégné de la culture amorrite avant même leur domination politique. Cependant la présence de parallèles avec certains noms de mois utilisés durant l'époque d'Ur III suggère que ce calendrier appartienne également, en partie, à une tradition ménologique plus ancienne.

Les campagnes de fouilles de 2001 et 2007 sur le site de Mari ont mis au jour onze documents administratifs de l'époque des šakkanakkū contemporains d'Ur III, voire sensiblement antérieurs. Ces documents sont datés par un nom de mois. Parmi ces noms de mois certains sont connus dans le calendrier de la fin de l'époque des šakkanakkū.

COLONNA D'ISTRIA, Laurent see RENDU LOISEL, Anne-Caroline

CORDANI, Violetta - One-year or five-year War? A Reappraisal of Šuppiluliuma's First Syrian Campaign

In the field of Hittite chronological studies particular attention is devoted to the reign of King Šuppiluliuma I.

The historical introduction to the treaty between Šuppiluliuma and Šattiwaza of Mittani (CTH 51) provides us some important information, useful for reconstructing the first great campaign against Tušratta of Mittani and his Syrian vassals. Since this introduction ends with the sentence "I plundered all of these lands in one year", the campaign is usually referred to as Šuppiluliuma's one-year War.

The paper reappraises the length problem of this campaign, which is crucial in order to correctly establish the chronology of Šuppiluliuma's reign. Some structural similarities between the introduction of CTH 51 and the Hittite Annals (particularly, the Muršili's Annals) suggest that the so-called one-year Campaign lasted longer, maybe four or five years. A distribution of the events over a long time is not only more likely, but also offers space for events, such as the conclusion of the treaty with Ugarit and the beginning of contact with Amurru, which are not mentioned in CTH 51, but are probably contemporary with those described by the treaty itself.

DE BACKER, Fabrice - Notes on the Neo-Assyrian Siege-Shield and Chariot

These few notes endeavour to propose a solution for the transportation of the siege-shield, during the pitch battles and sieges. With the absence of depictions or of mentions of other means of transportation in

the texts or on the visual arts, and with the similarities between the siege-shield crews and the chariot teams, it seemed reasonable to propose the chariot as a possible solution.

In the meantime, the study of this point would provide a deeper insight of the ancient near eastern chariot and infantry combined tactics.

All in all, the final step of this paper will show that the ancient Near Eastern societies were not that different from us when it came to resolve some kind of problems with some kind of techniques, despite the Times and History that separate the periods concerned.

DE BREUCKER, Geert - Berossos and Babylonian history

The *Babyloniaca* of Berossos is a unique product of Babylonian historiography, as it reflects the way in which a Babylonian viewed the history and culture of his land at the beginning of the Hellenistic period. As Berossos states in his prologue, his work, modelled as a Greek historical ethnography, was firmly based on local, Babylonian sources. In this paper an analysis of the sources Berossos used, will be presented. This analysis will show that the *Babyloniaca* contains Babylonian historical traditions not attested in the extant cuneiform material.

DE GRAEF, Katrien - Historias difíciles, tiempos complicados! Chronological Implications of the Kûyâ Archive (Šimaškean Dynasty – Early Sukkamahat, Susa)

During the 1898-1899 excavation season headed by J. de Morgan, a group of administrative tablets was found at the Acropolis of Susa. 126 of them, among which some with Ur III yearnames, were published by Father Scheil in MDP 10 (1908). Collation of these texts at the Louvre, Paris, showed it is possible to distinguish several dossiers and/or archives describing the dealings of a central figure. One of these key figures is Kûyâ, who is mentioned in 28 texts. Nearly all texts of the Kûyâ archive are zi-ga records dealing with amounts of sheep expended for several ritual purposes and temples. Both the seal practice as well as the mentioning of key figures in the Šimaškean dynasty and the early Sukkamahat within this archive, makes it possible to cast a new light on the chronology of this transitional period as well as on the relations between the recently annexed city of Susa and the Šimaškean core territory in this early period.

DE MARTINO, Stefano - The Use of Hurrian Personal Names in the Kingdom of Hatti (Workshop: “Hurrian Language”)

This paper is a preliminary report on a research, that is currently underway, on the corpus of Hurrian personal names documented in the Hittite texts. My purpose is to find out in which way the percentage and the typology of Hurrian personal names changed from time to time and if we can recognize differentiations in the Hurrian onomasticon among the various components and groups of the Hittite society. In consideration of this kind of analysis Hurrian personal names are studied inside the Hittite documents in their pertinent prosopographic context, so that at least some of the individuals who held Hurrian names can be known also concerning their family background, their social condition and the time when they lived. A linguistic analysis of these names complete my work.

DI BERNARDIS, Cristina – SILVA CASTILLO, Jorge - La conduite des gouvernants et le sort des états mésopotamiens, à la lumière d’un document des Archives Royales de Mari (ARM 1,3)

D’après la *Liste Royale Sumérienne*, le *Don de la Royauté* aurait été octroyé, à tour de rôle, à plusieurs dynasties de diverses Cités-États mésopotamiennes qui auraient exercé une certaine hégémonie sur l’ensemble des États de la région, obéissant purement et simplement aux desseins arbitraires des dieux. *La Malédiction d’Akkad*, document littéraire-historiographique, attribue cependant la perte de la faveur divine et la chute d’Akkad à la destruction de l’É.KUR - temple d’Enlil à Nippur- par Naram-Sin, d’où l’on suit que la conduite des gouvernants et non plus le caprice des dieux aurait été à la source du sort favorable ou adverse de leurs royaumes. Le sacrilège de Naram-Sin, étant un cas épisodique, semblerait pourtant laisser ouverte la question. Or, le récit dramatique de la succession dans le trône des rois de Mari (ARM 3,1), d’une façon explicite et réitérée, fait tomber la responsabilité de la perte du pouvoir sur la conduite incorrecte de l’un ou l’autre des membres de deux familles régnantes rivales, ce qui semble être le premier document où transparait l’idéologie qui serait par la suite illustrée, au I millénaire A.C., par les chroniques religieuses ou littéraires des rois anciens établissant un rapport implicite mais direct entre les défaites subies par certains rois et les impiétés qui leur sont attribuées.

DI LUDOVICO, Alessandro - The Heuristic Value of Metahistory and Related Concepts as Theoretical Instruments in the Research on Mesopotamian Cultural History

The most well-known developments in Italian humanities during the twentieth century were deeply related to philosophical Historicism. This tendency led to peculiar outcomes in theory and methodology of a number of disciplines, so that their perspectives began to differ in part or considerably from those typical of corresponding European research fields. In the field of Ethnology the historicist concept of metahistory has been revised (also thanks to some existentialist inspirations) around the half of twentieth century in a way that led to new critical views about ethnocentrism and other attitudes deriving from some typical assumptions of traditional European Historicism. This also brought some disciplines of Italian Humanities closer than others to corresponding European experiences, though coming from their own distinguished traditions.

This paper's author wants to suggest the use of an updated reading of the ethnological formulation of the concept of metahistory and the ideas related to it for a critical investigation of Mesopotamian cultural history.

DI PAOLO, Silvana - Dislocation in Space, Time and Meaning? The seal of Yaqarum from a Mesopotamian perspective

Objects are not simply acted upon and used by humans. Some of them have a social use, especially when they are: 1) limited to power elites; 2) bearers of specialized knowledge which is a prerequisite for their suitable use; 3) capables of signaling complex social messages. The cultural biography perspective is appropriate to specific objects, as they move through different hands, contexts and uses. Why an Old Babylonian seal was re-incised becoming the dynastic seal of a King of Ugarit? This paper aims to re-consider and re-contextualize origin, dating and significance of the seal of Yaqarum through the analysis of twofold written and visual message.

DUBOVSKY, Peter - Angry Gods Intervene into Human History

According royal inscriptions Mesopotamian angry gods often punished their unfaithful people or kings. The goal of this paper is to explore how according to the ancient scribes the angry gods changed the flow of human history. In the first part, I will present a short survey of the Neo-Assyrian and Neo-Babylonian inscriptions describing gods' interventions into human history. In the second part, I will examine the reasons and the literary formulas used for describing such interventions.

ESCRIBANO, Fernando - Idea and Image. How what we know determine what we want to know (Workshop: "Architecture and Archaeology")

From the earliest times of Oriental Archaeology, Architects have been part of the investigation. Both architects and historians, like any other scholar person of science, have previous training, which serves to interpret and study what is considering, but has some patterns in which it is based.

This does not mean that he adjust what he sees like he understand, not should at least be so, but his training and experience, at least until it does not turn, can influence the reconstruction of buildings or the city that is trying to understand.

Early work in the Middle East saw a major effort adaptation to the new reality studied, both by the type of buildings, materials used and the degree of degradation, or the difficulty of the references could be taken into account.

This communication aims to investigate this work of adaptation to new field that was opened, along with a review of how it was being received from the Spanish science.

FALES Frederick Mario - Time in Neo-Assyrian Letters

As is known, very few letters of the NA corpus are dated, so that the temporal aspects of the correspondence between the Assyrian king and his officials may be reconstructed only theoretically, or from sparse hints in the texts themselves. And yet, the temporal dimension in this corpus is of decided historical interest: also in combination with other temporally-based data, we are given a glimpse of specific civilian and military procedures within NA administration. Finally, the entire communicational process --both practical and psychological-- of NA letter-writing may be sketched with time as its essential regulating element.

FALES Frederick Mario - The Rural Landscape of Middle Assyrian Dur-Katlimmu (Workshop: “Middle Assyrian Texts and Studies”)

Important new sets of data for the reconstruction of the ancient history of the Lower Ḫābūr region are continuing to appear, thanks to the meritorious completion and publication of older and newer archaeological and philological studies tied to the Tall Šēḫ Ḫamad excavation project directed by Hartmut Kühne. Thus, in the last few years, consistent editions of texts discovered on the site, resp. of Neo-Assyrian and of Middle Assyrian date have been made public; these two series of “everyday” (or archival) documents constitute important additions for the historian’s benefit to a textual corpus from Tall Šēḫ Ḫamad which already comprised a volume on Middle Assyrian letters. But this is not all the historian has at present at his disposal regarding the Lower Ḫābūr region in Antiquity: the Tall Šēḫ Ḫamad project has quite recently also issued a further collection of studies on the habitat of the named area, from Antiquity to the present, in the light of archaeology and the natural sciences, from climatology to palaeozoology to palaeobotany. And finally, a further site in the same general area, Tell Ṭāban (ancient Ṭābētu), excavated by a Japanese team, already well known for its official inscriptions, has also yielded a first set of documents from its own Middle Assyrian archives which are by and large contemporaneous with the ones from Tall Šēḫ Ḫamad. The time is therefore ripe for a set of preliminary considerations, aiming to connect at least some of the strands of what is nowadays known concerning Tall Šēḫ Ḫamad – ancient Dur-Katlimmu and the anthropic/natural landscape of the Lower Ḫābūr in various phases of pre-Hellenistic times. More specifically, my scope in this contribution will be, to present and evaluate some aspects of the information concerning the productive “profile” of Dur-Katlimmu which derive from archaeological and archaeometrical studies, while attempting to integrate them with the data provided by the cuneiform texts of Middle Assyrian date from the site.

FIJALKOWSKA, Lena - Private Ownership in Late Bronze Age Syria: the Case of Emar and Ekalte

The aim of the paper is to investigate the characteristics of private ownership in Late Bronze Age Syria, based on legal texts from two important Syrian archives – Emar and Ekalte. These documents, mostly real estate sales, sales of slaves and of free persons into slavery, as well as exchanges, donations, testaments and marriage contracts, allow to establish distinctive features of private ownership in Syria under Hittite rule. Special attention will be drawn to the rights of the owner and the limits thereof, and to the methods of protecting property rights.

FINCKE, Jeanette C. - The value of the Nuzi-texts for the Hurrian dictionary (Workshop: “Hurrian Language”)

It is well known that Hurro-Akkadian, as attested in the so-called Nuzi-texts, includes many features that improve our understanding of Hurrian grammar and lexicography. Several Hurrian loanwords attested in legal documents and administrative texts have been explained satisfactorily, though some still need more detailed study. Even so, some previous studies deserve a critical review and evidence needs to be sifted. In this paper I shall give an example: in the past the meaning of a certain Hurrian word in a Hurro-Akkadian construction in the Nuzi-texts has been misinterpreted.

FRAHM, Eckart - Contemporizing tendencies in text commentaries from 7th century Assur

Cuneiform text commentaries are attested from the 8th to the 2nd century BCE. Their goal was to explore and explain the large corpus of—mostly Akkadian—religious and scholarly texts that had received their canonical form in the preceding centuries. No longer subject to revision and accommodation, these texts had become more and more difficult to understand, and the ancient scholars who studied them had to think about aids that would help them to (re)appropriate their meaning.

We would expect that Babylonian and Assyrian commentators directed much of their hermeneutical energy towards translating obscure terms into their vernaculars and explaining anachronisms through references to contemporary phenomena and institutions. Such efforts are indeed documented in the commentary tradition, but they are surprisingly rare. In general, text commentaries are instead more interested in juxtaposing segments from their base texts with passages from other canonical compositions, most prominently the lexical lists. As a result, Mesopotamian commentaries are often intertexts rather than metatexts. A number of commentaries from 7th century Assur, however, differ by showing very pronounced contemporizing tendencies. My paper will subject these Assur commentaries to closer scrutiny by putting them into their historical context.

GELLER, Mark - Time for Babylonian Medicine

Time played an important role in diagnosis and treatment in Babylonian medicine, since it was one of the few determining factors which could distinguish between types of disease, and timing was also an important part of treatment. In later phases of Babylonian 'Heilkunde', time became an important factor within astrological medicine, which tried to identify the most propitious occasions for treatment, determined by zodiacal influences.

GIL FUENSANTA, Jesús - GONZÁLEZ SALAZAR, Juan Manuel - Some Thoughts About The Late Chalcolithic Architecture And Uruk Expansion In The Middle Euphrates Area

Archaeological sites excavated in the last thirty years in the sirian and Turkish Euphrates yielded new interesting data about the fourth millenium b.c. This paper focuses mostly about architectural findings in some syrian sites (in special, tell kannas) and Turkish Euphrates area (mainly the birecik dam sites) and makes some statements about the uruk expansion.

GIORGIERI, Mauro - Die hurritische Grammatik heute: ein Überblick (Workshop: "Hurrian Language")

Im vorliegenden Referat soll eine kurze Bestandsaufnahme der aktuellen Situation dieses Forschungsgebietes vorgelegt und einige spezifische, noch geöffnete Probleme erörtert werden.

GIOVANNETTI, Fabrizio - The evolution of the side court house in late MBA central and south-western Anatolia

The aim of this paper is to analyze the possible evidence, in some of the buildings of the late MBA central and south-western anatolian settlements, of a planimetric evolution of both the domestic and public architecture that leads to a side position of a court surrounded on three sides by different and independent sectors of the house. The examples here considered spread from the MBA domestic buildings of Kültepe/Karum Ib and Boğazköy lower town IVc-a to the slightly contemporary and more representative buildings of Gözlü Küle/Tarsus LBA I and Beycesultan V. This tendency of using an inner open side area surrounded on three sides and directly open to the outside urban space is here considered as an architectural peculiarity of some of the late MBA anatolian buildings, and possibly as being the results of the contacts which linked the south-western anatolian cultures with the levantine and the palestinian contemporary cultures, during the second quarter of the II millennium b. C. At this regard it will be shown a planimetric comparison between the buildings here considered and the Palace 5059 of Megiddo XI, in order to find out the right direction in the diffusion of this particular type of architectural planimetry in Anatolia.

GIUSFREDI, Federico - Further Considerations on the Ankara Silver Bowl

In the last five years several studies have been published on the so-called Ankara Silver Bowl, a controversial item carrying a Hieroglyphic Luwian inscription that mentions a Labarna Tudhaliya, identified by different scholars with Tudhaliya I/II, Tudhaliya IV and with a Dark Age Tudhaliya - possibly a successor of Suppiluliuma II or a king of Karkemish. In this paper I will present some further considerations regarding the text, its historical meaning and the interpretative proposals advanced so far.

GODDEERIS, Anne - The history of a family estate. Five generations inheriting

GONZÁLEZ SALAZAR, Juan Manuel, see **GIL FUENSANTA, Jesús**

GROMOVA, Daria - The Historical Preamble of the Talmi-Šarruma Treaty (CTH 75) and Some Chronological Problems of the History of Halap

The aim of this paper is to establish chronology and enlighten the character of the relations of Halap with Hatti and Mitanni in the period after the wars of Hattusili I and Mursili I and till the time of Mursili II, as it is reflected in the historic preamble of the Talmi-Šarruma treaty.

GRONEBERG, Brigitte - Creating Time in Narrative Discourse

Narrative literature tells stories (with action and feeling) that occur in a temporal and spatial setting. The intertwining of events in a process of time – “playing with time”- has been recognized as an important part of the ingenuity of narrative literature. This has been demonstrated and analysed methodically by the French literary critic Gérard Genette. Genette’s method, though itself based on modern and post-modern literature, is now used as well for literary analysis of ancient classical works, especially of Homer’s epics, which are in time not far away from the version of the Gilgamesh as written down by Sin-leqe-uninni, in his first millenium version of the epic.

This version of Gilgamesh boasts some “modern” literary effects, such as an analepsis (“flash-back”) that refers to the story of the flood. Moreover, it bridges a literary gap over several centuries, since it links the story of Atramhasis with the story of Gilgamesh. In addition we find the repeated use of the “prolepsis”, foreshowing events that will happen in the future and other devices of constructing a “narrative time”.

HAUSER, Rick – Life Extension. Secondary Burial and the Making and Unmaking of Self in EB IA

This paper will examine patterns of sequenced behavior as exhibited in certain burial practices at Bâb edh-Dhrâ’, on the southern plain of the Dead Sea, Jordan; and elsewhere.

Originally framed as a meditation on the word “crude” as applied to figurines in general, my attention was drawn especially to three diminutive terra-cotta human representations in the British Museum (ME 1998.7-13.31–33). Found in Tomb G2 in the great cemetery at Bâb edh-Dhrâ’ and dated to EB IA, these exemplary artifacts were associated with the disarticulated skeletal remains of two individuals, one adult, the other a teenager (Schaub 1981, 57–58, fig. 17).

Writing about “patterns of burial,” the excavators note the random nature of some aspects of the burials, seeing in “numerous examples of chambers which had been cut into chambers of other tombs... some uncertainty concerning the location of other tombs.” Yet they acknowledge what must have been intentional, sequenced behavior—the periodic return of attendants over time (Ibid., 56–57). I, too, will look for signs of control and intentional manipulation of the contents of G2 and other tombs (mostly shaft burials). Of particular interest are signs of deliberate as contrasted with (frequent) presumably accidental breakage exhibited in the skeletal remains of the secondary burials, and the careful placement (re-presentation) of the disarticulated remains.

The presence in the tomb of the three figurines in question invites speculation about the relationship of these human representations to the process of interment itself. They might almost be reflexive images of the deceased, refractions of an originary self that is made and unmade as the malleable material that constitutes them is itself manipulated at the moment of re-burial. Similarly, so too are the skeletal remains they accompany disarticulated and re-arranged in a recognizable pattern that must represent the human body as originally constituted.

Thus these objects apparently devoid of manufacturing skill may in fact be the end product of a sequence of intentional modification. They cannot be called in any measure “crude.” Rather, I will argue that the figurines are complex, not to say sophisticated, products of human volition—the historical self made and unmade over time.

Additionally, I will suggest ways of tracking evidence of such manipulation not apparent to visual inspection.

Schaub, R. T. (1981). Patterns of Burial at Bâb edh-Dhrâ’. *The Southeastern Dead Sea Expedition: An Interim Report of the 1977 Season*. W. E. Rast and R. T. Schaub. Cambridge, MA, American Schools of Oriental Research: 45–68.

HERNÁNDEZ, Jorge - The role of the sanga in Ur III based on the Drehem texts

In this paper I propose to investigate the figure of one the most relevant posts in the temple: the sanga, the chief administrator of the temple, in his connection with the society of the period of the III dynasty of Ur.

The relevance of the sanga is witnessed in the Drehem texts, which becomes apparent in the second position in the provincial administration after the ensi2. Examples of this can be found in the texts in which the sanga of Marda appear after the provincial governor (ensi2) of the same city, following a hierarchy of relevance (TPTS 2 1 and Rochester 12). There is a patent connection between the sanga and the ensi2 in the documents, as is shown in some cases, such as Lugalanu of Adab (F. Pomponio BdI p. 55), who occupied both offices in separate times. This allows us to consider the likelihood of a formative period to reach the highest offices of the regional government. At the same time, this illustrates the close relationship between temple and power.

In the same way, evidence of the incomes from the donation of animals and other goods to the central organization allows analysis of the character and influence of the sanga in relationship with the other officials of the political and religious sphere.

Of additional consideration will be the thesis of M. Such-Gutiérrez concerning the choice of the sanga (MVS 9/1 p.99): whether it was a royal election, instead of a hereditary inheritance of the šabra, as is usually accepted.

The study will be focused on the Drehem texts, in the Ur III period. Within the corpus of Drehem documents, the mu-DU texts, in which are several official contributions to the state institution of Drehem, provide substantial information and are the best way to understand the authority of the chief administrator of the temple in the Ur III organization.

JAKOB, Stefan - Sag mir quando, sag mir wann (Workshop: “Middle Assyrian Texts and Studies”)

Der Sieg des Königs Tukulti-Ninurta I. (1233-1197 v. Chr.) über den südlichen Nachbarn Babylon war der assyrischen Elite noch viele Generationen später in bestem Gedächtnis und so wichtig, dass literarische Preislieder auf dieses Ereignis lange tradiert wurden. Hinzu kommt, dass eine große Anzahl von Wirtschaftstexten für das ausgehende 13. Jahrhundert v. Chr. zur Verfügung stehen, die auf verschiedenste Art Informationen über politische Ereignisse und soziale Verhältnisse jener Zeit liefern. Da viele Dokumente nach Jahr, Monat und Tag datiert wurden, ist die Abfolge historischer Prozesse nachvollziehbar, wenn man die genau zeitliche Stellung des jeweiligen Eponymen kennt. Das Fehlen einschlägiger Listen, wie man sie für die altassyrische bzw. neuassyrische Zeit bereits hat, stellte hierbei allerdings bisher ein wesentliches Hindernis dar.

Durch die kürzlich erfolgte Veröffentlichung mehrerer Archive aus der assyrischen Provinz hat sich diese Situation jetzt entscheidend verbessert und es scheint lohnend, die bereits lange bekannten historischen Fakten zu dem assyrisch-babylonischen Konflikt mit dem so gewonnenen chronologischen Modell in Korrelation zu bringen.

JEAN, Cynthia - Magie et Histoire: les rituels en temps de guerre

Si la divination occupe une place centrale en temps de guerre, d'autres rituels interviennent également à différentes phases de la campagne militaire. Avant le départ, les rituels procurent une protection magique à l'armée, au chef des troupes, au matériel de guerre et même aux chevaux. Les rituels d'apaisement des dieux, pris en charge par un prêtre-lamentateur (*kalû*) et les rituels exorcistiques de l'*ashipu*, sont effectués dans le but d'intimider l'ennemi et de freiner son avancée. Des techniques protectrices sont également mises en œuvre. Malheureusement, mis à part les titres des incantations et rituels, peu de fragments ont été édités jusqu'à présent. Cette présentation fera le point sur la documentation identifiée à ce jour et tentera d'expliquer pourquoi ces rituels sont quasiment absents, même dans de grandes collections comme celles de Kuyunjik ou d'Assur.

JEFFERS, Joshua - The Palace Reliefs of Sennacherib's Fifth Campaign

Scholars had once assumed that all of the relief programs in Sennacherib's "Palace Without Rival" at Nineveh depicted events from the time of his first three military campaigns—to Babylonia, Elam, and Palestine, respectively. In 1994, however, E. Frahm successfully reconstructed a heavily damaged epigraph from the throne room which specifically identifies the city of Ukku, under the rule of Maniye, as the topic of the relief program on slabs 1-4 of this room. We know from Sennacherib's annals that Ukku was one of the targets of his fifth campaign, aimed at enemies to the north of Nineveh in the Zagros mountain range. I have therefore reexamined the palace reliefs in order to identify other programs portraying events from the time of this campaign that had previously been overlooked. Based on typological considerations of geography, architecture, flora, and the purpose of the campaigns as described in the annals, there are additional rooms in Sennacherib's palace that have preserved orthostats bearing representations of events during his fifth campaign.

JOHNSON, J. Cale - Comparative agronomies: How do the bookkeeping practices of the Ur III and Middle Assyrian agricultural regimes measure up? (Workshop: “Middle Assyrian Texts and Studies”)

Recently published Middle Assyrian materials now provide a solid basis for investigating how Middle Assyrian bureaucrats managed cereal production (Röllig 2008). In this talk I compare how inputs and outputs in the agricultural sector were quantified by Middle Assyrian bureaucrats with analogous

bookkeeping procedures in the detailed and well-studied materials from the Ur III period. This comparative “agronomy” does not focus on the biological or ecological aspects of cereal production, as the term agronomy itself would normally suggest (see Altaweel 2008), but rather on long-term continuities in the quantification and management of cereal production in Mesopotamia.

JOHNSON, Erika - Time and Again: Marduk's Travels

The phenomenon of ‘godnap’ in ancient Mesopotamia has been little studied. My paper will examine different accounts of the theft of the statue of Marduk, arguably the most important instances of ‘godnap.’ The kidnap of the statue of a city’s god was an extremely unpleasant experience for the inhabitants of the city; they felt abandoned by their gods, those who were supposed to protect them from invaders. This neglect was given a new spin in the Marduk Prophecy, a text purportedly written by Marduk himself to explain the reasons for his abandonment. Texts of this nature are few and far between. An historical-literary text of Nebuchadnezzar I echoes the words of the Marduk Prophecy, with Marduk telling Nebuchadnezzar that he will be the one to return Marduk from Elam. While the historical-literary text only extends to Marduk’s travels in Elam, the Marduk Prophecy has a much broader scope, including Marduk’s incarceration in Assur. Esarhaddon purports to have returned Marduk to Babylon, but we know this to be false. By studying this material this paper will elucidate the nature of ‘godnap.’

KATZ, Dina - Time in death and Afterlife: The concept of time and the belief in Afterlife

The Mesopotamians were Time-aware people. A time measuring system for the administration of labor and production, as well as for cultic activity, was used in Mesopotamia already in the archaic period. Historical and historiographical texts indicate that calculation (or manipulation) of time also had a socio-political value. The use of Time in ancient Mesopotamia has been studied in some detail: the timekeeping system in economic and administrative texts, in cultic use, year names that preserve memory, time in the documentation of historical events and genealogies, the meaning of terms that designate temporal relations and tenses, and more. Little attention has been given to the ontology of time. The nature of Time keeps philosophers and physicists busy from Plato to this very day. They deal with the question “what is time?” Is time an independent entity or contingent on an actual event, and is it real or is it a mental framework? And there are the related issues of the difference between Time and the perception of Time, the flow of time and its direction. The purpose of this paper is to explore the Mesopotamians’ perception of the nature of Time by means of, or in analogy to, the central theories of the philosophy of Time. The use of these theories may expose matters that have been overlooked so far. Since the moment of death is the ultimate point of transition from the earthly to the mythological mode of life, it seems particularly suitable for the evaluation of cuneiform sources on the nature of Time.

KEETMAN, Jan - Zur Herkunft, Form und Datierung semitischer Lehnworte im Sumerischen, (Workshop: “Early Akkadian and its Semitic Context”)

By comparison of the results for phonetic plausible and unplausible developments of the consonants it is shown that the usual method of finding loanwords from across the whole spectrum of the Semitic Languages is not tenable. Further it is shown that the Akkadian loans in Sumerian with -a should be regarded as part of the oldest layer of Akkadian loans in Sumerian, even when the loan is only attested later.

KLEIN, Jacob – “In Those Distant Days” – Time Unit Expressions in Mesopotamian Literature

Mesopotamian literature in general, and Sumerian literature in particular are replete with basic time unit expressions, used in fixed formulaic clichés, to express various time-bound literary motifs. The four basic time unit expressions which will be discussed in the present paper are: *ud/ūmu* “day,” *ĝi₆/mūšu* “night,” *iti(d)/arḫu* “month” and *mu/šattu* “year.” These expressions, usually appear in prologues or epilogues (and occasionally also in the middle) of literary compositions of various genres, in various types of parallelism and/or repetition, fulfilling different literary and stylistic functions. The present paper will try to explore the stylistic and literary techniques that the ancient poets used to convey concepts and feelings of time to their readers (or listeners).

KOCH, Ulla - Perception of Time in Babylonian Divination

KOCISZEWSKI, Paweł - Time as antivalue. Mesopotamian historiosophy and everyday life

Civilisation of Ancient Near East created particular way of perception of reality. This perception was direct consequence of traditional pattern of culture. Cyclically comprehended time was renewable therefore reversible. Like change, time and its lapse was sui generis antivalue. Societies in Ancient Near East existed – as claimed Karl Jasapers – in pre-axial time. In those days durability and immutability were the core of accepted system of value.

In my presentation I will try to describe in which aspects of everyday life this conception was especially applied.

KOGAN, Leonid - On some orthographic oppositions in the Old Babylonian copies of Sargonic royal inscriptions (Workshop: “Early Akkadian and its Semitic Context”)

The paper will deal with some hitherto insufficiently explored orthographic oppositions of Sargonic Akkadian as attested in the Old Babylonian copies of Sargonic royal inscriptions. It will be argued that the picture obtained from this extensive corpus is mostly in agreement with what can be found in original Sargonic documents. Correct application of these orthographic practices turns out to be an important argument in favor of the linguistic authenticity of the OB copies.

KOUWENBERG, Bert - Presentative Particles in Older Akkadian (Workshop: “Early Akkadian and its Semitic Context”)

Old Babylonian and Old Assyrian have a three-term person-oriented system for spatial deixis, which has separate forms to refer to an entity near the speaker, near the addressee and away from both the speaker and the addressee. It consists of three demonstrative bases, two of which are different for Babylonian and Assyrian: in Babylonian, the bases are *ann-*, *anumm-* and *ull-*, in Old Assyrian *ann-*, *amm-*, and *all-*, for first, second and third person deixis, respectively. Apart from demonstrative pronouns and locational adverbs, a set of presentative particles is built on these bases: *anna*, *anumma* and *ulla* in Old Babylonian, and *amma* in Old Assyrian. This talk will focus on their meaning and use. It turns out that they are only rarely used in their primary meaning to accompany (or replace) a gesture with which the speaker points to an entity to draw the attention of the addressee to it: ‘here/there is...’, ‘here/there you see...’. Especially *anna* and *anumma* are more often used by the speaker to emphasize the role he intends to play, or the role he expects the addressee to play, respectively, in the events described in the text.

LAMBERT, Wilfred G.- Time as a Cosmological Principle in Sumerian and Babylonian Thought

Sumerian and Babylonian thinkers were exercised about the origin of the universe. While, so far as we know, they never conceived of a Big Bang, they looked for one element from which everything else in the universe somehow evolved. Earth and water were the two elements most commonly assumed to have had this function. Working out these concepts involved their concepts of their gods. Either the oldest gods could be identified with the element, or they could be assumed to be outside the material universe, manipulating the prime element to result in the present universe. A third, and much less common principle was Time: eternal time, which is a remarkable sophistication, seeing that time is immaterial. The various terms for this “Time” will be documented and, so far as possible, explained.

LEBEAU, Marc - Recent Discoveries at Tell Beydar (Syria)

Seventeen seasons of excavations and seven seasons of restoration work at Tell Beydar / Nabada (Syrian Jezirah) allowed the Syro-European Archaeological Mission to obtain significant results about the architecture and city planning in the Early Jezirah IVb period (around 2425 BC), including the street system, two palatial buildings, five temples, a series of workshops and economical buildings, a large granary, a quarter of private houses, military buildings and check points. The paper will briefly evoke the main results of this archaeological quest. More specifically the latest seasons of excavations, in the southern part of the Upper City (Temple E and “Southern Square”), revealed architectural and urbanism features which are very similar to the large FS and SS complexes at Tell Brak, and shed thus new light on the architectural concepts elaborated for the official buildings in the Kingdom of Nagar.

LEBEAU, Marc – SALLABERGER, Walther - *The ARCANÉ Project on the chronology of the third millennium* [with the collaboration of Ingo Schrakamp (Berlin) and Lauren Ristvet (Philadelphia)]

The ARCANÉ Project has been dedicated to establishing an archaeological chronology for the third millennium, the Early Bronze Age. Within this project, a revision of the historical and philological sources pertaining to a chronology of the third millennium has taken place. It is the aim of this work to give a plausible framework that can be related both to the historical chronologies and a chronology based on radiocarbon datings.

LECOMPTE, Camille - Temps et évolution des cultures aux époques archaïques: le cas des listes lexicales

À l'époque de Fara (vers 2600 avt J.-C.) sont recopiées des listes lexicales transmises depuis la phase tardive de l'Uruk (3100) qui témoignent de ce que la mémoire des temps de la naissance de l'écriture survivait sous une autre forme que celle de la chronique ou des inscriptions royales. L'étude se proposera d'évaluer la tradition lexicale et l'ensemble des listes (géographie, dieux...) sur la "longue durée" (entre 3100 et 2340) et les différentes interprétations qui s'y sont appliquées selon les périodes, de manière semblable aux textes recopiés au Moyen-âge depuis l'Antiquité. L'effet de la distance temporelle pousse en effet les scribes de Fara à modifier les listes d'Uruk afin de les adapter à leurs propres normes graphiques et herméneutiques: la liste des Cités est ainsi associée à une liste de dieux et recopiée avec le déterminatif divin. De plus, en raison d'une tendance "antiquaire", ces scribes, compilant des termes déjà désuets à leur époque, les ordonnent en de nouvelles listes croisant des références venant d'Uruk et des réalités plus récentes. Les listes de dieux et de profession, qui comportent en partie des termes puisés dans la culture d'Uruk, sont significatives de ce processus de compilation. Par sa transmission sur un temps si long, cette tradition lexicale témoigne de l'histoire des époques concernées.

LEVINE, Baruch - From the 'olam of the Past to the 'olam of the Future: Time in Ancient Israel

The Hebrew Bible is obsessed with the passage of time. The emphasis on "seed" would seem to outweigh the considerable significance attributed to memory of the past, directing concerns to the collective future. The present was perceived as an unstable and critical moment, when the future is being cast by decisive choices.. This tension is reflected in the markers of time employed in the Bible in addition to 'olam: which registers the limits of past memory and of future vision.

LLOP, Jaume - The Eponym Bēr-nādin-apli (Workshop: "Middle Assyrian Texts and Studies")

Thanks to the efforts of H. Freydank and W. Röllig, we now have a sequence of eponyms for a considerable part of the reign of Tukultī-Ninurta I (1233-1197 BC). Unfortunately, some of the known eponyms of his reign could not be incorporated into the list. This is the case of Bēr-nādin-apli, for whom a place in the sequence is proposed here.

LOESOV, Sergey - Time in Language: The Ways Akkadian Expresses the Present-Time Sense

The paper suggests that the present-time sense of the G-stem verbs can be rendered by one of the three exponents: IPARRAS, PARIS, or IPTANARRAS, depending on the verb's lexical meaning. IPTANARRAS is thus arguably the only morphological means to render the present-time sense for certain verbal notions, and this would explain the extraordinary high frequency of Gtn in the Akkadian corpus: the ratio of G-stem to Gtn-stem is about 4:1.

LORENZ, Juergen – "Lange Jahre" in hethitischen Texten

Der Begriff "Lange Jahre" taucht in den hethitischen Texten öfters auf. Es soll herausgearbeitet werden, in welchen Texten er steht und in welchen Zusammenhängen er genannt wird.

LUNDSTRÖM, Steven - Some Thoughts on Assyrian Stone Palaeography

This paper aims to discuss palaeographical aspects of Middle and Neo Assyrian royal stone inscriptions concentrating on the material excavated by the team of the Deutsche Orient-Gesellschaft in the city of Ashur in the years 1903 to 1914. Among the numerous stone objects and fragments there are several outstanding findings such as the stelae of Assyrian kings, queens and high ranking officials, alabaster vessels, sarcophagi or wall slabs. All of them showing inscriptions which were carried out by skilled craftsmen. Normally these inscriptions seem to meet the standards one might think to be royal Assyrian: carefully carved signs and regular „sign-list forms". But there are many examples of special and peculiar

sign forms which do not seem to fit in, i.e. signs made up by curious formed wedges and tails. Just mistakes or signs of neglectfulness? Or were they made on purpose? Whatever might be the case these peculiar sign forms might serve well to take a first step towards a palaeography of royal Assyrian stone inscriptions.

LUUKKO, Mikko - The Language of Power: Neo-Assyrian Royal Letters under Scrutiny

Approximately 100 royal letters, written in Neo-Assyrian, are extant from the Neo-Assyrian period. The exact number is a matter of speculation because many of these letters are in a fragmentary state. Except for the seven letters unearthed in Tell Halaf (Guzana) and sent by Adad-nerari III to his two governors in western Assyria in the early eighth century BCE, all the Neo-Assyrian royal letters, found in the two successive capitals of Assyria: Kalhu and Nineveh, are either archival copies or drafts. Neo-Assyrian royal letters are easy to recognise because of their opening phrase *abat šarri* “king’s word/order”.

In this presentation, I will examine the coherence of this group of texts by using linguistic methods, especially pragmatics. This is the crucial difference to previous treatments of the subject. The main emphasis will be on the letters from the late eighth century BCE, i.e., those from the reigns of Tiglath-pileser III and Sargon II. Moreover, the significant role of the royal chancellery under the supervision of the palace scribe in preparing, sending and receiving Neo-Assyrian royal letters will be stressed.

MAGDALENE, Rachel - Legal Science Then and Now: Theory and Method in the Work of Raymond Westbrook

This paper will introduce and summarize briefly the work of Raymond Westbrook, who has long articulated the view that the theory and methods of ancient Near Eastern science informed ancient legal science, generally, and the construction of the so-called law codes of the ancient Near Eastern and early classical worlds, specifically. The paper will then set Westbrook’s view within the context of modern legal science or philosophy. How one understands the nature of law broadly is of critical import to how one understands the history of law. It is this paper’s view that the varying disagreements regarding the development of the ancient law codes, their nature, and import for ancient Near Eastern law, all reflect different modern theories of the nature of law. The paper goes on to argue that Westbrook should be placed in the philosophical camp of analytical Wittgensteinians and that this Wittgensteinian legal philosophy informs his legal historical views. The paper concluded that Wittgenstein’s non-Aristotelian philosophy as applied to law is a most helpful way to understand legal science before Plato and Aristotle came on the scene.

MARKINA, Ekaterina - Economic documents of the Sargonic period as linguistic evidence (Workshop: “Early Akkadian and its Semitic Context”)

The importance of economic documentation as a source for the linguistic study of Sargonic Akkadian is often underestimated, primarily because the use of Akkadian in these texts is seen as restricted to a number of technical terms (usually denoting various administrative activities).

However, economic texts, which comprise the bulk of the extant textual evidence from the Sargonic period, often provide important linguistic information that is not found in other contemporary sources. This paper will focus on several illustrative cases that reveal the potential of the economic documentation as linguistic evidence.

MASETTI-ROUAULT, Maria Grazia - Fragments d’arts mésopotamiens: aux origines des empires

Depuis le début des études assyriologiques, les historiens ont développé des interprétations des sociétés et des Etats du Proche-Orient ancien utilisant, plus ou moins implicitement, le modèle fourni par les empires classiques, faisant aussi référence aux dynamiques des empires modernes, conquérants et colonisateurs. Même en l’absence d’une documentation cohérente, cette perspective de lecture de l’histoire mésopotamienne a permis d’arriver rapidement à sa compréhension et à son intégration dans le cadre de l’histoire universelle, où elle représente le premier degré de l’évolution des sociétés complexes. Les productions intellectuelles, artistiques et architecturales des empires orientaux ont alors été perçues comme les ancêtres ou les archétypes d’éléments et représentations propres à la société moderne, rendant possible leur exploitation dans la culture contemporaine, même populaire. La reconnaissance de la continuité historique entre Proche-Orient et Occident s’affirme en surmontant la condamnation et le refus de la civilisation cunéiforme manifestés par les cultures grecque et judéo-chrétienne.

MAUL, Stefan M. - Gemeinsam den Gott ernähren. Überlegungen zur politischen Bedeutung des Opfers vor Assur in mittellassyrischer Zeit (Workshop: "Middle Assyrian Texts and Studies")

Die Schöpfungsmythen des Alten Orients formulieren die Lehre, der Mensch beziehe seine Daseinsberechtigung allein aus der Pflicht, die Götter zu ernähren und zu versorgen. In dem Vortrag soll aufgezeigt werden, daß diese Lehre in der Opferpraxis in Assur konkrete Gestalt erhielt, indem die Gemeinschaft jener Provinzen und Territorien, die zusammen das mat Assur bildeten, unwiderruflich verpflichtet wurde, nicht nur einen Teil der dem Assur dargebrachten Opfermaterie zu liefern, sondern auch für deren Aufarbeitung zu sorgen.

According to the Ancient Near Eastern myths of creation the only reason for the existence of mankind is the obligation of serving the gods and providing for them. The present paper will demonstrate how this doctrine materialized in the cult practice in the temples of the city of Ashur: The territories and provinces which jointly formed the "Land of the god Ashur" (mat Assur) were not only obliged to contribute their proper share to the offerings presented to the god Ashur, but also to actively join in the process of preparing them.

MAY, Natalie Naomi - 'I read the inscriptions from before the flood ...' Neo-Sumerian influences in Ashurbanipal's royal self image

Textual parallels between Shulgi's and Ashurbanipal's inscriptions lead to the conclusion that Ashurbanipal modelled his royal image much after Shulgi. They are extraordinary education, together with the lion hunter and warrior skills, and topoi of divine parentage and nurture by a divine mother.

Shulgi was well known in the late Mesopotamian tradition. Assyrian and Babylonian scribes, and probably even Ashurbanipal himself, were able of reading Sumerian texts of the Ur III period.

The revival of the ancient concept of divine kingship started in the times of Esarhaddon and was developed by Ashurbanipal. In their time the Neo-Assyrian royal theology reaches the climax of its development. It is attempting at combining the fact of the king's being human with more or less direct hints to royal divinity. Allusions to the divine kings of old were one of the components of this complicated system of the Neo-Assyrian representation the king as a super-natural being.

MCCAFFREY, Kathleen - From Sumerian Vase to Assyrian Tree: The Evolution of the Sacred Marriage Rite

In an earlier paper presented at the RAI, I proposed that images of kings performing odd watering rituals with vases and/or a plant throughout Mesopotamian history are the mundane reality of the sacred marriage ritual. The "naked priests" in the earliest depictions are ED kings, who perform their acts of symbolic intercourse in a state of ritual nudity. The goddess herself is manifest in two vases that sometimes hold palms. Scantly clad female libators on some early cylinder seals do not negate this identification but add to other evidence that 3rd millennium kingship was not exclusive to biological males.

This paper presents further evidence for identifying the libation ritual as the ancestral Sacred Marriage rite. Using a variety of pictorial and textual evidence, I deconstruct the mechanics and the purpose of the rite; i.e., why the rite originally employed two vases and why it had to be performed twice a year by the monarch, at different locations. The later ritual borrows from the older tradition and introduces new elements. Based on the reconstructed logic of the rite, I offer suggestions as to why the palm vase libation evolved into the Assyrian Sacred Tree.

MENARGUES RAJADELL, Angel - The Mesopotamian idea of time through modern eyes (disruption and continuity)

The concept of time binding Mesopotamian mythical Thinking (analyzing Enûma Eliš and Atraḥasis) with the occidental modern idea of time in Kant's philosophy (through a pre-Socratic approximation) is the main theme of the lecture.

The issue doesn't consist of the permanent and insurmountable distances that logically exist between now and what may have been the concept of 'time' in mythological thinking; although there are irreversible changes, it's also easy to stay in the always impossible compatibility with modern logic and consistency under the infinitely linear space-time. So to say, the fact would not be to insist

on the eternal disruption between both ways of understanding the world above and around us, but rather to establish differences and similarities.

The conceptual basis of Immanuel Kant about the Knowledge-Decision duality (as unfaltering truth legitimises) in which concerns to time conception cannot, obviously, be translated directly to the Mesopotamian myth conception, but it's possible to discover some specific clues about what parts of the human concept of time has remained unchanged up until the modernity.

This translation would be possible through an approximation of the pre-Socratic philosophy, covered broadly in the lecture, but eventually analyzed in some key areas.

What do when, then, and time mean? We'd search for answers not just in Enûma Eliš (especially historically invariances of some divine names) or the myth of Atrahasis; not just in an unproliferous attempt to search for an unexistent isomorphism between some variations of meaning of the idea of time in both epoches; the approximation of that unproliferous - and typically modern - attempt while analyzing the myths (through Bottéro, Kramer and one's own analysis) and having the processes limited and situated through history by an interjacent pre-Socratic consideration.

Continuity or disruption; maybe it's not a dual problem and both shall be simultaneously investigated.

MESKHI, Anna - Kartvelian and Sumerian Language Similarities: UGULO – UGULA

The paper continues a series of investigation of Kartvelian and Sumerian linguistic and cultural similarities that have been the focus of my Rencontre lectures since RAI-50. The present discussion deals with one of the most frequently used Sumerian words UGULA (Akk. *aklu*; *šāpiru*) meaning an "overseer"*. The item under scrutiny is one of the numerous Sumerian lexemes that have identical or very similar phonetic and semantic counterparts in Kartvelian languages**. Contrary to the accepted view regarding Sumerian as an isolate, the study throws light on such intimate linguistic contacts between the Kartvelian UGULO ("without a heart", "merciless") and Sumerian UGULA that suggest not only some kind of genetic ties but imply pertinence to the same language system. The described features encompass elements of all language levels: phonetic or phonological, morphemic with its further subdivision into grammatical and derivational sub-sections, and syntactic. Consequently, the Kartvelian evidence elucidates a derived structure of the Sumerian counterpart (u-gul-a), classifies the constituent morphemes into roots and affixes, determines their lexical meanings, throws light on the existence of related words (*šag* "heart"), explains their relationship, and uncovers their origin from the Kartvelian synonymous archetypes (*guli* "heart", *šig*, *šigan* "inside", "in"). Also, the study brings into analysis Sumerian grammatical items, namely, the Terminative case, its inflectional ending, and the same case marker in the verbal prefix (ešè, -šè, -š; -ši-). The examination of the Sumerian and Kartvelian grammatical morphemes clarifies the long standing ambiguity among the Sumerian items through demonstrating their origin from different Kartvelian archetypes. Last but not least is evidence supporting the existence of the vowel o in Sumerian phonology. As a result, the Kartvelian material explains, corrects, classifies, and etymologizes all the Sumerian items under scrutiny and reconfirms the results received in previous works. The described explicatory potential of Kartvelian languages with regard to Sumerian identifies its status as the language of comparison _ the system long awaited by Assyriologists the world over.

* The meaning of "foreman" is not discussed in the lecture.

** The author intends to publish a series of research papers dedicated to the mentioned issue. The first volume has already been published in Georgian and its English translation is already done.

MICALE, Maria Gabriella - Architecture and Ancient Near East in Drawings, Buildings and Virtual Reality: Issues in Imagining and Designing Ancient and Modern Space (Workshop: "Architecture and Archaeology")

Ancient and modern architecture are images consisting of visual and material worlds whose reception and design are not independent each other. Three-dimensional spaces and architecture, even when preserved only as ruins, are usually perceived as immanent within reality whereas drawings are usually perceived as mental reconstruction. But this double perception of architecture does not reflect the real assumption of architectural design. Actually, whereas it is undeniable that modern architecture, in both monumental and ordinary form, is sometimes affected by "oriental" or specifically Near Eastern ancient architectural and decorative features, according to an idea of ancient architecture's reconstruction as reflection of archaeological data, the influence of modern architecture on ancient Near Eastern one (influence which takes shape in the reconstruction of its alleged original appearance in both drawings or in situ reconstructions) is not always properly taken in to consideration. Modern and contemporary reconstructions of ancient Near Eastern buildings are a tangle of archaeological data, current architectural studies and representational techniques, but, at the same time, evocations of a past whose knowledge is continuously affected by its interpretation. Thus, this paper aims at raising some methodological issues of

architectural reconstructions in modern archaeological practice by means of specific case studies the current images of ancient Near Eastern architecture are based on.

MINX, Sören - Außenansichten - Harran in mittelassyrischen Texten (Workshop: “Middle Assyrian Texts and Studies”)

Die Harranebene und ihre Namensgebende Stadt sind bereits aus den Texten vor der mittelassyrischen Zeit gut bekannt. Handelsrouten führten durch das Gebiet und auch der Tempel des Mondgottes wurde von den vorangehenden Generationen erwähnt. Was aber sagen uns die Quellen der späten Bronzezeit? Im Mittelpunkt des Vortrags sollen die Fragen stehen, ob, wann und inwieweit Harran der assyrischen Kontrolle unterworfen war. Welchen Stellenwert hatte diese Region für die Machthaber am Tigris und ihre syrischen Verwalter, und wer waren ihre Gegner im Wettstreit um die Herrschaft? Zudem gilt es anhand der aktuell verfügbaren Quellen aufzuzeigen, welche religiöse, politische und wirtschaftliche Bedeutung der in späterer Zeit so prestigeträchtigen Stadt in der zweiten Hälfte des 2. Jt. zukam.

Wie so oft soll der Wahlspruch vieler Orientalisten bei der Beantwortung eine Hilfe sein: Ex oriente werfen die Assyrer, durch Königsinschriften, Verwaltungstexte und materielle Erzeugnisse ein Licht auf die zu dieser Zeit an Schriftquellen arme Region.

MITSUMA, Yasuyuki - A Ritual Offering of the Tribute from King Seleucus

A Late-Babylonian chronicle BCHP 12 (= ABC 13b) records a ritual offering of “the tribute from King Seleucus and his sons (*dullu ša Siluku šarri u mārēšu*)” to Marduk, the main god of Babylon, his divine consort Zarpanītu, and the “Great Gods” (BCHP 12 3’–10’). The offering was conducted at E-sagil, the temple of Marduk, on Nisan 8, a day during the New Year Festival, of 88 SE (224/223 BC), a year in the reign of Seleucus III. Recent studies have identified the *Siluku šarri* with the previous ruler Seleucus II, the father of the reigning king, and have regarded the ritual as a parallel or anomalous performance of the offering “for the well-being of P (ana bulṭi P),” of which examples are recorded in Late-Babylonian astronomical diaries and chronicles from the end of the third to the close of the second century BC. However, little attention has been paid to the differences between rituals described as offering “(of) the tribute from P” and “for the well-being of P.” The first section of our study clarifies the differences from various aspects and concludes that the former ritual was not a parallel of the latter, but a single celebration of a special kind. The second section concerns the purpose of this special ritual. Several features of the ritual show that the offering commemorated the succession of a king. The new Seleucid chronology by Gholamreza F. Assar, which places the succession of Seleucus III to the throne of his father in 87 SE (225/224BC), the year before the ritual, also favors this interpretation. The association of the ritual with a recent succession strengthens the identification of *Siluku šarri u mārēšu* with Seleucus II and his sons, including Seleucus III.

MONACO, Salvatore - Some new light on pre-Sargonic Umma

Several hundreds tablets of the Rosen Collection at the Cornell University museum contribute to the knowledge of the Umma province during the Early Dynastic III period. As in Ur III time, smaller cities such as Zabalam and KI.AN were ruled by a sanga-administrator who reported to the governor of Umma. In addition to the rulers known by their own inscriptions, or by inscription of the rulers of Lagash, there are evidences for two so far unknown governors of Umma to be located in time toward the end of the ED III period. A probably complete reconstruction of the sequence of the Umma governors from Enakalle to Lugalzagesi is being proposed.

MOUTON, Alice - Time and Space in the Hittite Rites of Passage

Rites of passage, i.e. rituals which accompany an individual through all the changes of his life, whether they are biological, social or religious, have many coexisting functions. One of them consists in symbolically manipulating time, thus trying to demonstrate the cyclicity of human life. For this purpose, they closely associate time with space. Through the study of two Hittite birth rituals, I shall try to show how this symbolical manipulation of time actually occurs.

MOVSISYAN, Artak - The Sumerian Aratta and the Biblical Ararat (From prehistoric times to the historical events of 1st mill. BC)

The land of Ararat is mentioned in the five books of Old Testament. It's connected with the traditional story of Deluge and the historical events of the 7-6th centuries BC. The toponym "Ararat" (var. "Urarat" in Kumranian texts) in Old Hebraic sources was used as equivalent of "Armenia".

In Sumerology the problem of the localization of high-mountain land of Aratta rose about a century ago. A number of theories on the location of Aratta were offered (several places of Iran, Armenian Highlands, Afghanistan and India).

To solve the problem of the localization of Aratta we have the following main facts:

- a) The military raid from Aratta to the Sumer was made across the Euphrates.
- b) On the routs from Aratta to Sumer the country of Zamua (situated to the south of the Lake Urmia) and mountain Khashur (located in the basin of Euphrates) are mentioned.
- c) The land of Aratta is represented as the place of salvation after the Deluge (as the Mountains of Ararat in the Bible).
- d) To gain the secret of immortality Gilgamesh went through "the way to Aratta", crossed the Mashu mountains (Masius/Masion mountains in Southern Armenia) and acquired "the plant of immortality". It's remarkable that both "the plant of immortality" in Mesopotamian epic tradition and Genesis Book's "Tree of Life" were placed in the Armenian Highlands (around the sources of Euphrates and Tigris).

Based on all available data we can finally conclude that the Sumerian "Aratta" is equal to Biblical "Ararat" ("Urarat") and Assyrian-Babylonian "Urartu". All of them are the ancient names of historical Armenia (the Armenian Highlands). These names connected the prehistoric times (Creation and Deluge) with the historical events of the 28-27th and the 9-6th centuries BC.

MURPHY, Susana - Reconsidering the categories of time in Ancient Iraq

Undertaking the subject of time in History leads to some theoretical considerations about the traces left by time changes in the historical process and to make some questions: has History its own time, other than the calendar or the clock time? Do different histories have a different time? Time is a social variable, a cultural fact that differs from one community to other, and the degree of variation in a culture may be considered as a revealing feature in itself. Each civilization has its own history and its own time, every culture is built referring to a particular sense of time, organized according to the conditions of nature.

The shapes of time become intercrossed in complex labyrinths, inscribed in the characteristics of each society and its culture. The rhythm of life rules the experience of the passing of time, the uneasiness caused by the uncertain duration of life time and final death; explanations and solutions are searched to reach submission and comfort. Predictions, prophecies, astronomic calculi, wishes and hopes take part of historical experience and of the organization of power. That makes it possible to distinguish an objective time from a subjective one.

Each school of thought develops its own conception about origin, each one questions about the movement of the stars and about the seasons that mark the time. Myths become enhanced through millennia in collective conscience; they narrate time and the languages that name them. The moon cycle, the rising and setting of the sun, the season weather were perceived by the senses and the intuition and gave birth to the measurement of time.

Nevertheless, historical ages may keep a time partition that differs from the one ruled by nature. In Ancient Iraq, the remote past and the origins of civilization are explained through two epochs linked and divided by a unique event, the great Flood; consequently, there is a "before" and an "after" the Flood. In this paper we examine documental evidence that show that between both, a multiplicity of other converging times exist: the time of the gods, the time of nature, the inner time, the time of power, the time of war and the manipulated time.

MYNAROVA, Jana - "Those were the days". Time and History in the Amarna Letters

A state of stress, the hustle and bustle of everyday life, a lack of time and the pressure of the deadline - almost every human being is nowadays familiar with these expressions and sensations. Time is a directing and key element within the majority of our steps and processes. The past, on the other hand, is usually regarded with a certain nostalgia and even exaggeration as the foregone days of peace and serenity. We are all familiar with expressions like "those were the days my friend" or terms like the "golden age", related to the past and illustrative of this phenomenon. But was this also the case in the more distant past? How is the attitude to time and history reflected, for example, in the Amarna correspondence? It is the aim of this presentation to offer some insight into this intriguing question.

NADALI, Davide - The invented space. Building Near Eastern architecture with imagery representations and constructions (Workshop: “Architecture and Archaeology”)

The study examines the stage representation of the Orient in the lyric operas of the 18th and 19th centuries. Particularly, the study takes into consideration the drawings of supposed Babylonian architectures for the stage of the operas *Semiramis* by Gioachino Rossini and *Nabucco* by Giuseppe Verdi. Referring to the main theme of the *Rencontre* - time and history - the development and change of scene-paintings in particular in the course of the 19th century will be analysed. Briefly, how Near Eastern architecture was thought and represented before the real discovery? And how was it then perceived and represented after the first archaeological discoveries in the Near East?

NEGRI SCAFA, Paola - ‘Internal’ and ‘External’ Evidence for a Reconstruction of Nuzi Chronologies

As documents show, Nuzi society seems to have been as if it were without relation with time: the system of date formulae is weak, the clause *ina arki šudūti* has a more juridical than chronological value. In the present paper the problem is analyzed from both an “internal” and an “external” point of view. The “internal” one concerns the way to quote events of the past (antecedents in quarrels or in contracts, declarations in court, etc.) in the documents: also if the evidence is related to the context, it is possible to obtain useful data.

The other, “external”, point of view is referred to an internal chronological system reconstructed on the genealogies of the main families of the Kingdom. In this paper scribal genealogies will be taken again into consideration.

NIEHR, Herbert - The Phoenician Inscription on the sarcophagus of King Eshmunazor (KAI 14): Redaction history and historical implications

The paper analyses the redaction history of the Phoenician inscription on the sarcophagus of king Eshmunazor from Sidon (KAI 14). The inscription is clearly divided into two parts, which must be ascribed to different authors. The paper tries to elucidate the intentions behind the two parts of the inscription and to relate them to the history of Sidon at the end of the 6th cent. B.C.

NILHAMN, Bonnie - The ring a symbol for eternity? (aka ‘The Beaded ring part II’)

Symbolism is a fascinating area of study as it is based on association and the previous knowledge of the interpreter. Sometimes the meaning is obvious and sometimes completely obscure. At the RAI 54 held in Würzburg in 2008 I presented a paper about one iconographic detail found on mainly Neo-Assyrian cylinder seals – the [beaded] ring. At that time there was no general answer of what this ring actually symbolized so several, some more other less, plausible hypotheses were presented. Thanks to the vivid interaction with the audience we came one step closer to a commonly accepted answer. The majority concluded that the ring was a divine symbol. But still, the question ‘Divine, in what aspect?’ maintained. In this paper I would like to develop the previous discussion a bit further addressing the essence of divinity – immortality or eternity. A phenomenon very often associated with indeed, a ring.

OLIVA, Juan - Gedanken zu den Textstellen I:90 und III:30 in dem Mittanni-Brief (Workshop: “Hurrian Language”)

Der sog. “Mittanni-Brief” ist z.Z. der einzige auf Hurritisch verfaßte Brief, den der König Tushratta von Mittanni an Amenofis III., den großen Pharao Ägyptens, gegen 1350 vor Chr., gerichtet hat. Wie zur Zeit seiner Entdeckung im Amarna-Archiv, steht dieser Brief immer noch im Mittelpunkt der heutigen hurritologischen Diskussion wegen der zahlreichen Textstellen, die sich immer einer endgültigen Interpretation widersetzen. Zu diesen problematischen Stellen gehören u.a. die Zeilen I:90 und III:30, die wir hier im Lichte neu gewonnener lexikographischer Daten, hauptsächlich aus dem syrischen Raum, erneut besprechen und zu denen wir eine alternative Lösung bieten möchten. Versucht wird hiermit ein neues Verständnis dieser Textsegmente.

OSHIMA, Takayoshi – “Do not let me return to clay!”

When ancient Babylonians faced severe divine punishments, they offered a plea: “Do not let me return to clay.” Clearly this cry was based on the belief that the gods created mankind from clay. In fact, the motif “returning to clay” as a euphemism for “to die” recurs in ancient texts. In addition to clay, the gods also used the blood of a rebel-leader in order to create mankind. Some modern scholars often take this divine blood as the source of evil-intention of mankind, or even the source of “Erbsünde”. But do we humans really have the “DNA” of criminals?

PALMISANO, Alessio - Computational and Spatial Approaches to the Commercial Landscapes and Political Geography of the Old Assyrian Colony Period

From the mid 20th century onwards, consolidated study of the merchant archives from the Old Assyrian trading colony at Kanesh (Kültepe) has not only transformed our understanding of the social, economic and political dynamics of the Bronze Age Near East, but also overturned many preconceived notions of what constitutes pre-modern trade. Despite this disciplinary impact and archaeological investigations at Kültepe and elsewhere, our understanding of this phenomenon has remained largely text-based and therefore of limited analytical scope, both spatially and contextually. The time is now right to reconsider it from a wider series of perspectives and this research project aims to do so via a combination of archaeological and computational approaches.

The early Middle Bronze Age (Old-Assyrian colony period, ca. 1920-1725 BC) across central Anatolia, northern Syria and upper Mesopotamia was characterised by a network of long distance overland exchanges. Unlike many traditional studies of this topic that have focused almost exclusively on the written sources coming from Kanesh, I will combine such evidence with a landscape-scale, spatial approach in order to highlight some past misconceptions about the trade network and explore its wider economic and political geography.

My research aims in this project are to re-assess the Old-Assyrian trade network in Upper Mesopotamia and Central Anatolia during the early Middle Bronze Age by reconsidering the archaeology of the region both on its own terms and via a range of computational approaches (including GIS and spatial statistics).

My aim is to offer a sharper view of the fragmented political and economic situation in Upper Mesopotamia and Central Anatolia in the early Middle Bronze Age and evaluate how various environmental and economic factors could have affected the locations and the political and strategic importance of local city-states. Another important objective is to provide a model of the spatial distribution and the hierarchical organization of Assyrian commercial colonies in Anatolia and to reconstruct the ancient trade network in the relevant area.

PALMISANO, Alessio - Settlements Patterns and Interactions in The West Bank highlands in the Iron Age I period. A new approach

The peak settlement that took place in the West Bank highlands, during the Iron Age I period (12th-11th centuries B.C.), is one of the most controversial and discussed topics in the history of this land. Many scholars have studied this stormy period with different points of view: the biblical interpretation, historical research and archaeology. In addition, most of them have analysed this topic by assuming that people living in West Bank highlands during the Iron Age I period were proto-Israelites. This assumption has often represented a misleading start point of several studies that have tried to identify ethnic boundaries by just analysing architectural remains, material culture and pottery.

Instead, in this research we will analyse Iron Age I settlements patterns without assuming any ethnical boundary but regarding the environmental and cultural factors that may have affected their distribution.

The relevant dissertation aims to understand and detect the settlement patterns in the West Bank highlands during the Iron Age I period by making use of a computational and quantitative approach (including GIS and spatial statistics). The methodology adopted aims to discern, step by step, the environmental and socio-cultural factors affecting sites distribution in order to have a final overall comprehension of the archaeological situation in the West Bank highlands.

PAPPI, Cinzia – VAN SOLDT, Wilfred - New Archaeological Research at Tell Satu Qala (Iraqi Kurdistan) (Workshop: “Middle Assyrian Texts and Studies”)

The political geography of the eastern provinces of the Middle Assyrian Empire is still relatively unknown comparing to the West, where records from Tell Sheikh Hamad, Tell Sabi Abyad and Tell Taban are bringing new data on the administrative and political organization of the Empire.

Following a survey carried out by W. Van Soldt and D. Meijer between Erbil and Sulaymaniya in 2008, the modern site of Tell Satu Qala has been identified with the Middle-Assyrian town Idu on the basis of cuneiform brick-inscriptions of the ruler Abbi-zeri. Tell Satu Qala is situated on the northern bank of the Lesser Zab, southeast of modern Erbil. After a preparatory phase the Leiden Department of Languages and Cultures of Mesopotamia and Anatolia, in cooperation with the Institute of Ancient Near Eastern Studies of the University of Leipzig and the Salahaddin University of Erbil, has initiated a project entitled "Extent and organization of the Middle Assyrian Empire during the 13th and 12th centuries B.C.: a new provincial capital in Iraqi Kurdistan." The project's main objective is to study the Middle Assyrian provinces east of the Tigris, more in particular the province of Idu.

In this paper we will present the preliminary results of the first archaeological campaign at Tell Satu Qala.

PEDDE, Brigitte - Reception of Ancient Near Eastern Architecture in Europe and North America in the 20th Century (Workshop: "Architecture and Archaeology")

The excavations and investigations in the Near East since the middle of the 19th century and the following publications made architects to draw their inspirations from archaeologists' reconstructions. Especially since the period of historicism in architecture came to an end at the turn of the century, architects were looking for new sources of inspiration. In Germany several architects were inspired in their layouts of monuments or buildings by the excavations in Babylon and Assur. In the beginning of the twenties in the USA high-rise buildings were erected, connected with the idea of the Babylonian Tower. This ideological background made architects to look for corresponding impulses and concepts in drawings and reconstructions of ancient Near Eastern Architecture.

PELED, Ilan - Eunuchs throughout the History of the Ancient Near East: A Reassessment

Eunuchs played a major role in the social and cultural history of the Ancient Near East. Their historical and political significance in Mesopotamian bureaucracy have long drawn scholarly attention. However, a coherent and comprehensive picture of the eunuch across time and space in the entire Ancient Near East was never offered.

The present paper, therefore, aims at delineating the cultural concept of the eunuch, by addressing Sumerian, Akkadian, Hittite, Luwian and Hebrew sources, and applying a social-anthropological perspective together with a historical one. It examines the image and gender identity of the castrated male, and demonstrates how castrated figures were institutionalized in administrative and cultic contexts. The most noticeable example in this regard is the *lu.sag / ša rēši*, however, other characters of similar ambiguous gender qualities are considered in this context as well. The paper further assesses the intercultural relations leading to the spread of this concept throughout the Ancient Near East, and offers new suggestions in this respect.

PETTINATO, Giovanni - Eridu texts

PHIPHIA, Natia - Historical Memory about Migration of the Kaskians in the Western Georgia

Political situation changes with time; This determines demographic changes. Sometimes, even ethnical replacements. There were many migrations in ancient period in Georgia. Every tribe was always leaving its trace on this territory. Toponyms have preserved till now and they reveal many interesting historical facts of Georgia. Sometimes they shed light on many disputed issues. For example, part of Kaskians, who were hypothetical ancestors of modern Abkhazian-Adigeian tribes, migrated from the south, from Anatolia to the north Caucasus after 12th c. B.C. They passed across the eastern coastal line of the Black Sea. Subsequently part of them moved back to the south – to Abkhazia. These migrations are attested by many toponyms in modern Adjara and Guria (Western Georgia). Despite toponyms in the Western Georgia historical memory about this migration is preserved in Mengrelian surnames. Kaskian toponyms in Anatolia look like Mengrelian surnames very much. It seems, this was some method of preserving memory about historical habitation – make names or surnames with the use of toponyms of historical homeland.

PIRNGRUBER, Reinhard - History and divination. The ominous references in the Astronomical Diaries

Most of the subject matters recorded in the Astronomical Diaries (ADs) - the astronomical observations, the price data, the historical events - have already received exhaustive treatment. There is however one category which so far has been curiously neglected, namely the handful of ominous references occasionally included in this corpus. The paper aims to collect and discuss the content of these curious notes as well as their position in the ADs. Particular emphasis shall be put on their relationship to the historical sections of the Diaries and the known omen treatises. From this starting point we shall expand our scope and try to tackle the problem of the role of ominous and historical sections in the corpus and deal with the question of possible internal, structural developments within the Diaries.

PIZZIMENTI, Sara - The Other Face of the Moon. Some Hints on the Visual Representation of the Moon as Temporal Element in the III Millennium BC Mesopotamian Glyptic

The moon had a particular importance in the III millennium Mesopotamian society, being the basis of the Ur III calendar, of the daily life, and of the religious cult. It was in fact the astral representation of the moon-god Nanna/Sin. Thus its first visual representation, as a crescent with its hump toward down, belongs to this period. But the moon isn't only a crescent. It has different phases: from the crescent to the full moon and vice-versa. Aim of this paper is to analyze the representation of the moon and its meaning in its two main phases (new moon and full moon) on the Ur III glyptic, as representation of a specific time and a specific temporal event of the Ur III lunar calendar.

POLCARO, Andrea - The Tuleilat al-Ghassul Star Painting: an Hypothesis of a Solar Calendar in the IV millennium BC

The study presented in this paper is an analysis of the "Star Painting" in the Late Chalcolithic Tuleilat al-Ghassul site, Jordan. The paintings of this site, first investigated in the '30 by the archaeological mission of Pontifical Biblical Institute and then from the '70 by University of Sidney, has been analyzed in order to understand the complex symbolic value of the represented scenes. The Tuleilat al-Ghassul sacred area, including two temples and a paved avenue leading from the main temple to an open altar, was also analyzed. The result of our considerations point to recognize a solar cult as the fulcrum of the religious life of this pre-urban settlement. Astronomical and History of Art considerations concerning the famous "Star Painting" let us hypothesize that the represented star could be the Sun and the geometrical representation of the solar disk could reflect a precise solar calendar, used by the people of Tuleilat al-Ghassul between the V and the IV millennium BC.

POLI, Paola - Assyrian Wall Painting and Modern Reconstructions (Workshop: "Architecture and Archaeology")

During the early European excavations, decorative wall paintings were discovered in royal Assyrian palaces. All the excavated material could not be saved, it was described and detailed copies of the singular decorations were realised by the archeologists. In some cases a possible reconstruction of a decorated palace room was proposed. At the same time, some singular motifs were emulated, interpreted and adapted to modern form of artistic decorations. The aim of the paper is to consider the most important and significant documents in the light of history, culture and research trying to point out those elements which are typical of the nineteenth and twentieth century art and taste.

POPOVA, Olga - Les particularités d'emploi des signes cunéiformes à différentes périodes de la langue hittite

Dans l'histoire de la langue hittite, on dégage trois périodes qui se rapportent à l'histoire du Royaume Hittite. Ce sont le vieux-hittite, le moyen-hittite et le néo-hittite.

L'écriture hittite cunéiforme utilise les types de signes suivants: des syllabogrammes de types CV, VC et CVC, des déterminatifs et des sumérogrammes. Tous les types de signes sont employés plus ou moins fréquemment dans les textes de toutes les périodes. Pourtant chaque période a ses particularités dans l'emploi des signes cunéiformes.

Par exemple, l'emploi des sumérogrammes s'accroît dans les textes néo-hittites. Cela concerne aussi les signes de type CVC dont l'emploi devient plus fréquent avec le temps et qui commencent à remplacer des syllabogrammes de types CV et VC.

Dans le choix des signes des paires sourde/sonore, on peut aussi révéler quelques tendances. Par exemple, de la paire tu/du, dans les textes plus anciens prédomine le signe tu, et dans les textes néo-hittites on trouve plus fréquemment le signe du.

Le but des recherches est de faire ressortir les changements d'emploi des signes cunéiformes avec le temps et de trouver les régularités et les causes de ces changements.

POSTGATE, John Nicholas - Measuring grain (Paper will be read by Adam Stone) (Workshop: "Middle Assyrian Texts and Studies") (Read by A. Stone)

The Middle Assyrian scribes were very punctilious about specifying how volumes of grain were measured. Presumably it was important because there were significant possible variations. The variation can occur in three ways. (1) the condition of the grain at the time of measurement(. Under this heading I will discuss the well-known term *pišerti karue*. (2) the measuring-container in use (i.e. which *sūtu*?). There are several "new" *sūtu* attested now, I will discuss a few of them. (3) the techniques used for measuring. In this section I will look at the terms *hišnu*, *šihṭu* and *riḥṣu* and related words (which I among others have misunderstood in the past and still don't fully understand)."

RAINEY, Anson F. - Akkadian and the Hebrew Tenses

The 19th century saw the rise of Oriental Studies based on the many manuscript finds reaching libraries and universities in Europe. But Hebrew remained in Theological Faculties, separated from the other Semitic Languages. Hebrew studies depended on Arabic as the prototype of the grammar, especially the verbal system. But the Arabic system was wrongly interpreted. With the decipherment of Akkadian, fresh evidence was introduced to the discussion. A few insightful scholars recognized the importance of the Akkadian verbal forms for understanding Hebrew. But most Hebrew scholars, especially the theologians failed to see the value of the new evidence.

RAVENNA, Eleonora - Cultural Foundations of Law. Contributions of the Anthropological Theory to the Interpretation of the Old Babylonian Juridical Phenomena. (Workshop: "Law in the Ancient Near East")

The Mesopotamian legal system attracted the interest of scholars from the very beginning of Assyriology, maybe because of the deep impact that the Hammurabi's Stela's discovery caused -not only between assyriologists but also between historians of Law.

Since then, the nature, validity and legal function of the law collections has been discussed. At the same time, the incorporation of new documents as well as the development of innovative analytical perspectives made possible more complex studies of those "other" legal systems.

I am interested in the cultural foundations of law. Anyone concerned to speak comparatively about them would have to consider what the American anthropologist, C. Geertz called legal sensibility. The legal sensibilities differ not only in the degree to which they are determinate; in the power they exercise, vis-à-vis other modes of thought and feeling, over the processes of social life; or in their particular style and content. They differ, and markedly, in the means they use -the symbols they deploy, the stories they tell, the distinctions they draw, the visions they project -to represent events in judicial form. In this paper I will analyse Old Babylonian documents considering this theoretical perspective.

RECULEAU, Hervé - Good Times, Bad Times: environmental issues of Middle Assyrian state agriculture (Workshop: "Middle Assyrian Texts and Studies")

Two recent studies (Röllig, BATSH 9, 2008; Freydank, AoF 36, 2009) have shed new light on Middle Assyrian state agriculture of the Lower Ḫābūr (Dūr-Katlimmu) and Tigris (Kār-Tukultī-Ninurta) regions in the time of Samanassar I (1263-1234) and Tukultī-Ninurta I (1233-1197). Among the points of interest raised by the documents from Kār-Tukultī-Ninurta is the suggestion by H. Freydank that the new capital was organized as the center of a new agrarian province, aimed at sustaining both the city and the offerings in Aššur, and that its failure might have been caused, among other factors, by a series of bad harvests which weakened its sustainability – and with it, the very position of the King. Both archives, if not strictly contemporaneous, belong to the last decades of the 13th c. bce, and the agrarian situation of Kār-Tukultī-Ninurta is echoed by that of Dūr-Katlimmu, whose administrative documents allow a study of cereal productions on crown land over a period of ca. 40 years.

The proposed paper will discuss several points of method (among which chronology, philological interpretations, and the relationships between the different measuring units mentioned in texts), according to which a quantitative study of cereal production in Dūr-Katlimmu can be proposed, as well as some results obtained by this approach. By testifying for globally low yields and strong interannual variability of harvests, these in turn raise the question of the environmental conditions in which this agriculture was

realized, especially regarding the question of water availability and the respective roles of rain-fed and irrigation agriculture in Assyria during the Late Bronze Age.

RENDU LOISEL, Anne-Caroline - COLONNA D'ISTRIA, Laurent - Ilum-išar et Apil-kīn, deux nouvelles inscriptions de Mari-Tell Hariri / Ilum-išar and Apil-Kīn, two recent discoveries from Mari-Tell Hariri

This paper will present two new inscriptions from the period of the Šakkanakkus that were discovered a few years ago in excavations or in the archives of the archaeological mission.

In 1960, an inscribed fragment of a jar (as yet unpublished) was discovered in the North of the Massif Rouge. Similar to the inscribed bricks discovered by Parrot during the second archaeological campaign, this inscription makes certain the identification of the term Hubur as the name of the canal.

In 2008, a foundation inscription in the name of Apil-Kīn was discovered at the South East angle of the Massif rouge. The inscription is similar to two other inscriptions from the same šakkanakku, which were discovered by Parrot during the first campaigns. They all mention the Sahuru as the name of the construction. The recent inscription raises new questions: Is the sahuru one building as was first thought (a hallway to the Massif Rouge)? Or is it the name of the new religious space organized by Apil-Kīn?

RIVAROLI, Marta - Time out of Time: the temporal sequence of a mesopotamian festival

Cult and political ideology were closely interconnected in ancient Mesopotamia. The aim of this paper is to analyze a specific festival to reconstruct in detail the temporal sequence of the religious event involving rituals, prayers, ceremonies and to study its function and its connection with the historical time.

ROBSON, Eleanor - The stream of tradition 50 years on

In 1960, A. Leo Oppenheim coined the felicitous phrase 'the stream of tradition' for 'what can for convenience be called the corpus of literary works of various types that was maintained, controlled, and carefully kept alive by a tradition served by successive generations of learned and well-trained scribes'. Assyriologists were quick to adopt this elegant term to describe the apparent consistency of cuneiform scholarship across time and space, particularly in the first millennium BC. In 1967 Reiner already called it 'accepted' and, for good reason, it is still in common currency today.

However, in this talk I argue that the unreflecting repetition of Oppenheim's famous words sometimes does more harm than good, as it has inhibited discussion of innovation, creativity, individualism and localism in cuneiform culture. As a counterbalance, I present and discuss pertinent ideas from other areas of history and sociology, in particular from the history of the book and from the sociology of science in the hope of encouraging a new focus on these previously neglected facets of our source material.

ROTH, Martha – Acts and Actors in the Laws of Hammurabi: The Bodily Injury Provisions (Workshop: "Law in the Ancient Near East")

ROUAULT, Olivier - Recent Researches in the Erbil region: 2010 excavations in Kilik Mishik (Iraqi Kurdistan)

The history of Erbil, the ancient city of Arbeles, famous for its Citadel and for its role during the last period of the Neo-Assyrian empire - especially through the importance of the cult and the temple of Ishtar, the polyad Goddess, is not well known, nor well documented from an archaeological point of view: The presence of a monumental level of Ottoman period buildings on the tell makes its exploration difficult, and limited in its extension. Some, even recent, archaeological projects developed in the Citadel itself and in the modern urban area have already given important information. The researches carried out during spring 2010 by a French team working in the site of Kilik Mishik, situated at less than 4 km from the city center of Erbil, give now new evidence for the reconstruction of the ancient occupation sequence in the region, highlighting the presence of Iron II-III levels, following Middle Bronze/ Late Bronze ruins.

RUBIO, Gonzalo - Time before Time: Primeval Narratives in Mesopotamian Literature

A narrative trope in Mesopotamian literature consists in setting a story or event during a primordial time. Such a temporal layout can shape the background of mythological tales, but it often precedes the very existence of most deities as individual actors in narrations. This construction of primeval history has been

approached as an element of the mythographic discourse, particularly in regard to matters of creation, origins, and aetiology. This, however, can be regarded also as a literary device that frames the fabric of various compositions, not only by placing them in a time before time, but also by establishing textual genealogies and articulating tapestries of meaning. Thus, the motif of primeval narratives corresponds to a variety of textualization, as well as a specific category in the demarcation of genre.

RUTZ, Matthew - A thread for Esagil-kin-apli: on the early history of the medical diagnostic handbook

It has been appreciated for decades that certain scribes working in the later second millennium undertook extensive editorial projects to revise and redact a variety of cuneiform literary and scholastic texts, thereby making themselves conduits of the stream of tradition. However, the argument for their editorial activity is largely based on indirect evidence, that is, inferences drawn from the critical examination of the end result of a long and complex historical process: the corpus of first-millennium Assyrian and Babylonian manuscripts and their scribal colophons. In this paper I will examine a particular sub-group of scholastic texts, the so-called medical diagnostic-prognostic series or diagnostic handbook, a textual tradition that is illustrative of the phenomena in question. I will first give an overview of current thinking on these texts and look in some detail at the evidence for their early history. Central to the discussion is the corpus from the Middle Babylonian period, which, though modest, offers insights into the early textual history of the genre. I will then present, discuss, and contextualize new material I have identified among the cuneiform tablets from the early excavations at the site of Nippur.

SADOWICZ, Malgorzata - Time and Place. Circumstances of Swearing Assertory Oaths in the Neo- and Late-Babylonian Periods

As opposed to documents from the second millennium BC, Neo- and Late-Babylonian sources are persistently silent about the locations where oaths were taken. It is only in the case of a number of assertory oaths sworn on astral deities that it can be safely assumed that ceremonies took place under the night (or day) skies. This paper studies the circumstances of taking such oaths. It examines what deities were invoked in them and tries to establish what stood behind the choice of particular formulae. It demonstrates that the time of oath swearing ceremonies was set in accordance with a profound knowledge of astronomy.

SCURLOCK, JoAnn - Ancient Roots for the Sefirothic Tree?

Was there an origin in Assyrian monotheistic mysticism for the Sefirothic Tree? Probably not. Assyrian religion was henotheistic, never monotheistic, and mysticism was not, insofar as we know, practiced by Mesopotamian intellectuals before the Persian period at the earliest. However, we can still ask with all seriousness whether the Sefirothic Tree has Assyrian roots by exploring a series related questions: Is there any iconographic and/or textual evidence from the Hellenistic period indicating equations of Mesopotamian divinities with Persian and/or Classical gods in such a way as to suggest connection with a putative ancestor of the Sefirothic Tree. If so, is this a spontaneous development of the Hellenistic age as part of “Chaldean” Hellenism or is there an Assyrian ancestor to the Sefirothic Tree?

SHIBATA, Daisuke - The Chronology and Genealogy of the Local Middle Assyrian Dynasty of Ṭābetu (Workshop: “Middle Assyrian Texts and Studies”)

Discoveries from Tell Taban / Ṭābetu in the Middle Habur region and its vicinity, especially Tell Bderi, have revealed the existence of a local dynasty that ruled the city of Ṭābetu and the surrounding regions during the Middle Assyrian period. Stefan M. Maul used the material from the excavations at Tell Taban and Tell Bderi to produce a pioneering study of the genealogy and chronology of the local dynasty. However, the material from the recent excavations provides new information on this local dynasty. This lecture summarizes the new evidence and offers a revised chronology and genealogy of the local dynasty.

SILVA CASTILLO, Jorge see DI BERNARDIS, Cristina

SIMON, Zsolt - Wer war Großkönig I(a)+ra/i-TONITRUS der KARAHÖYÜK-Inschrift?

Sowohl das Königtum, als auch der Name von I(a)+ra/i-TONITRUS, dem Großkönig eines unbenannten Landes der hieroglyphen-luwischen KARAHÖYÜK/ELBİSTAN-Inschrift ist bis heute ein ungelöstes Problem.

Hawkins (AnSt 38, 105-107; CHLI/I: 287-288) hat den Namen als Ir-Teššub gelesen und ihn aus epigraphischen Gründen zu den späthethitischen Großkönigen der KIZILDAĞ-, bzw. TOPADA-Gruppen zugewiesen. Dagegen haben Mora (Fs. Alp, 1992, 385-390) und Jasink (Mesopotamia 29, 80-81) in ihm ebenfalls wegen epigraphischer, bzw. historischer Überlegungen einen Großkönig aus Karkamiš gesehen.

Giusfredi (Aspects of Neo-Hittite Society and Economy. The Evidence from the Written Sources. Tesi di Dottorato. Pavia, 2010, 40-42) hat noch zwei Möglichkeiten (ohne detaillierte Untersuchung) erwogen, wobei er den Namen als falsch geschriebenes Ini-Teššub liest: eine „very unlikely“ Identifizierung mit dem hethitischen Vizekönig von Karkamiš, Ini-Teššub; bzw. eine mit dem von Tiglat-Pileser I. erwähnten Ini-Teššub, König von Hatti um 1100.

Nach einer kritischen Darstellung dieser Hypothesen weise ich darauf hin, dass I(a)+ra/i mit dem seltenen, aber belegten luwischen n-Rhotazismus (vgl. Melchert, HdO 68, 180) regelmäßig auch als Ini zu lesen ist, steht also einer Identifizierung mit Ini-Teššub um 1100 aus der Sicht des Namens nichts gegenüber. Die Möglichkeit einer solchen Identifizierung wird dann aus weiteren, historischen, bzw. aus den sehr problematischen epigraphischen Aspekten untersucht und unterstützt.

SIMONETTI, Cristina - The importance of time in Old Babylonian juridical texts

Time is an important element in the juridical matters. Generally, a juridical act has effect after its execution. For example, someone becomes debtor since he contracts a debt, or becomes owner of something since he purchases it. But sometimes a juridical act can have retroactive effects, like amnesty. During the Old Babylonian period there were a lot of documents that had effect after its execution, but also there were royal measures with retroactive effects. In both kinds of documents dating was essential. In this paper I would investigate these aspects of the Old Babylonian juridical records.

SOMMERFELD, Walter - Continuity and discontinuity in early Akkadian (Workshop: “Early Akkadian and its Semitic Context”)

The written manifestations of early East Semitic in cuneiform texts from the 3rd millennium B.C. (Pre-Sargonic, Sargonic, and Ur III Akkadian, local traditions in Ebla and the Jezirah in Syria) reveal a considerable range of internal variations concerning orthography, morphology, lexical elements, onomasticon etc.

So far the different phenomena of regional variations and diachronic diversity have not yet been thoroughly investigated and will be the main topic of the paper, focussing on a systematic recording of the continuity and major changes in early Akkadian in Mesopotamia. Finally some conclusions about internal segmentation, linguistic differentiation, and classification of dialects will be drawn.

SONIK, Karen - The Monster's Gaze: Vision as Mediator Between Time and Space in the Art of Mesopotamia

Arresting, penetrating, and strangely discomfiting: in the midst of action, safely contained to either side of it, a figure turns and looks directly out at us, its gaze establishing a direct and potent connection between its world and ours, between the timeless moment inhabited by its body and the present moment inhabited by us. The frontal face or figure occurs throughout the history of Mesopotamian art though used primarily to depict several specific entities: the hero and/or master of animals; the mastered or mastering monster; and the goddess, frequently the female nude. The frontal goddess has already been the subject of an insightful study by Asher-Greve, who suggests that the combining of frontal and profile elements creates a meta-figure, to be read literally as “in between,” as the figure simultaneously interacts with its own context and with ours. This paper elucidates the function and use of the frontal face in particular, whether combined with profile elements or not, in relation to the Zwischenwesen, the figures of intermediate or “in between” nature, in the art of Mesopotamia.

STADHOUDERS, Henry - A Time to Rejoice

In the Chicago Assyrian Dictionary the *ajaru* constituting the rare idiom *kīma a-a-ri riāšu + dativus commodi* occupies a lemma of its own as *ajaru* B, albeit with its meaning left undetermined. At the time

the pertinent CAD volume was conceived just a single instance of this idiom could be identified unequivocally. The Late Uruk literary corpus has since yielded one more occurrence of the idiom proper, as well as an additional *ajaru*-based expression which points to merry behaviour likewise. Scholars have put forward sundry suggestions as to what CAD's *ajaru* B might stand for, all of them but one rejecting the claim that it be considered a noun in its own right in the first place, subsuming it under one of the other *ajaru* items instead. A faint line of text on an unpublished British Museum tablet, which the present speaker is in the process of editing, seems to provide a clue to settle the issue. The tablet's contents is Egalkura rituals and similar stuff, and so happen to be the above-mentioned Uruk novelties. The question of how to account for the apparently apt place the joyful *ajaru* has in Egalkura, of all rituals, will be addressed subsequently.

STONE, Elizabeth - Mesopotamian Settlement Structure: The View from Space

High resolution satellite imagery has made it possible to ask questions in regard to the overall organization and development of Mesopotamian settlements, both large and small. In some instances almost complete plans of cities like Lagash, Babylon, Puzrish-Dagan and the less well-known Tell Dahailia can be discerned. More important, perhaps, are the small and medium-sized sites—too small to have attracted the attention of archaeologists—which also have visible sub-surface architecture. This paper will outline the key questions that can now be asked in regard to Mesopotamian settlement patterning and development, including examining similarities and differences between the organization of sites of different sizes and of sites dating to different periods, the role of canals, harbors and walls in defining urban structure, and the distribution of temples and administrative structures across the settlement landscape.

SUCH-GUTIÉRREZ, Marcos - Der Kalender von Adab im 3. Jahrtausend

Das Thema der 56. RAI, „Time and History in the Ancient Near East“ bietet sich an, Fragen zu der Zeitrechnung und zu den Kalendern Mesopotamiens zu stellen. Einer der Kalender war jener der alten Stadt von Adab im 3. Jahrtausend, dessen Reihenfolge der Monate noch strittig ist. Im geplanten Beitrag wird versuchen die richtige Abfolge der Monate darzustellen.

SVÄRD, Saana - Power in the Neo-Assyrian Empire

What did the Assyrians mean with the concept “power”? What is the relationship between the discussions of modern sociological research regarding “power” and Assyrian concepts (*le'ûtu*, *dannu*, *gašru* etc.)? The database of Neo-Assyrian texts in Helsinki (Neo-Assyrian Text Corpus project) offers new possibilities for exploring such difficult cultural concepts. With the help of the corpus this presentation will explore these semantic and philological questions related to “power” in the Neo-Assyrian Empire. In addition to giving some suggestions as to what “power” meant in the Neo-Assyrian society, the presentation will place this discussion in the context of research for Neo-Assyrian women and power.

TARAWNEH, Hanadah - Recalling the past in the Amarna Letters

The Amarna letters presented historical events in span of some years. They presented sometimes two times, past actions and the present state of affairs in another word a nearby time (the present) and a distant time (could be past or future). This paper will examine number of senders whom we can trace this particular evolution in presenting the historical events. These senders are; Rib-addi of Byblos, Abi-Milki of Tyre, Abdi-ḥeba of Jerusalem and Aziru of Amurru. How these senders characterize the present in the perception of the past and of the future, their point of view of the concrete events and their interpretations of reality. The paper will examine the position of the actors involved in the events, their point of view on the qualities of the two times presumed. The two aspects of analysis will be firstly, the narration techniques of these historical events and the reasons of recalling the past and the significance given to past events. Secondly, their linguistic preferences (lexical or morphological) used to separate these two times and the sequence of the qualities of time.

TAŞ, İlknur - Unfinished Sculpture from a Quarry at Karakiz, Yozgat

A stone quarry, probably dated to the Late Bronze Age, has been discovered at Karakız town in modern Yozgat, northern Central Anatolia. The area in question includes volcanic granite blocks which form crests and rocky places near Karakız town. On the granite blocks which can be appeared on the ground

level, there are many traces about the ancient stone quarrying. Under the scientific presidency of this paper's writer, İlknur Taş, a rescue excavation was executed in cooperation with Yozgat Museum in the Stone Quarry at Karakız town in 2009, and it was discovered an uncompleted rounded colossal sculpture that was recently ruined with dynamites by treasure hunters. A question, that where this uncompleted rounded sculpture that was carved carefully by an elaborate workmanship and the others found in the same quarry were prepared to transport, is still remained unanswered. In the consideration of the huge size and elaborate aspect of them, these sculptures were probably built in Karakız quarry to transport to a center that had a political and religious importance in its own age.

The main aim of this paper is to announce the archeological value of this region, i.e. Karakız and nearby, to the scientific world by offering some of my assumptions about the reason why this colossal sculpture exists in this place, its function and the date of this colossal sculpture, in a manner of admitting the probable suggestions of my colleagues.

TAYLOR, Jonathan - New fragments of Babylonian yesteryear

Historical consciousness was manifested in various ways in Mesopotamia. Often this would take such forms as stories about famous kings, copies of old inscriptions and already ancient texts, or the use of archaizing features in new inscriptions. Less common are the so-called 'historical-literary texts'. Written in literary style, these particularly interesting texts focus on historical events. This paper presents some new material belonging to the genre. While the fragments themselves are Late Babylonian, the events they describe belong to much earlier periods.

TENU, Aline - Imperial Culture: Some reflections on Middle Assyrian settlements (Workshop "Middle Assyrian Texts and Studies")

Thanks to the typology proposed by Peter Pfälzner for Middle Assyrian pottery, we have since 1995 a far better knowledge of Assyrian material culture. If his work constitutes the first solid base for Middle Assyrian archaeology we can now go further, and discuss more precisely implications -on the field- of the "official pottery" he described. The aim of this paper is to propose some reflections on Assyrian settlements as reflected by material culture.

TRICOLI, Sara - Ritual Time: the ceremony of Nam-Tar in Mesopotamia and the renewal of the cosmic and social order

This paper aims at analyzing the so-called ceremony of determination of destinies, Nam-Tar, inside the frame of the cultic calendar of lower Mesopotamia mainly for the Neo-Sumerian and Old-Babylonian period. The details of the ritual allow to understand the conception of time and renewal of order in the Mesopotamian religious framework and give important hints in understanding the local conception of reality and the important fact that it was not conceived as a once and for all fixed organization but a frame that needed to be re-actualized with the passage of time. The ritual will not only be analyzed according to the textual references but there will be also an attempt at locating its main features inside the archaeologically attested sacred areas, especially the one of Ur, in order to visualize the ritual drama in its actual performance.

TUGENDHAFT, Aaron – Politics and Time in the Baal Cycle

Taking inspiration from Mario Liverani's classic article on the career of Aziru as deduced from the Amarna Letters, my paper will explore the career of Baal in the Ugaritic Baal Cycle as reflecting the political situation of a small Levantine state in the face of two imperial powers. The heart of the paper will be an attempt to re-imagine the Baal Cycle in terms of the tropes and concerns of the political literature of its day and place, as distinct from the relatively atemporal "mythic" literature to which it is most often compared. Read in this way, Aziru, with his human, all too human, exploits and aspirations becomes a more potent figure by which to compare Baal than the latter's more commonly evoked divine counterparts, i.e., the storm-gods of Babylon, Hatti, and Greece. The result is an Ugaritic text that speaks to timely political problems rather than a myth concerned with a primordial moment before history.

ULANOWSKI, Krzysztof - Divine or Human Creation of Time? The Issue of Time as a Factor Determining the Role of Man to God

In the Mesopotamian civilization, according to the version of myth, the goddess, god or gods create humanity. Who and when, therefore, creates the time? Mesopotamian myths begin with the words “at a time when,” “when”, the concept of time is a determining element in the course of events. Myths and stories do not say explicitly that the time began to flow with the creation of the gods. Is a divine time from the beginning only magical, i.e., is the world of the exclusively divine presence only a-temporary, and the real time begins to flow with the creation of mankind? It turns out that the answer to this question may have significant implications for estimating the value of humanity and may undermine the traditional understanding of the role of human as only replacing the god at work.

Assuming that the time begins to flow with the creation of man, we recognize that it is only with the creation of human that civilization arose. This would mean that without human gods were not able to build a world in which they would have saved their own existence and they certainly would have failed to create a culture. Following the Sumerian myths and the idea of growing the people from the earth like a plant one should accept the existence of the notion of only a growing time (symbolical one year). One should take into account the course of Sumerian myths, in which the goddess is solely responsible for the creation of man, and consider whether we are there to deal with a different concept of time, and hence the civilization’s development rather than like in traditional Akkadian myths, where the creator of humanity is the divine couple, or one manly god. One should consider whether human creation, from the clay of Apsu in the myth Enki and Ninmah, which could be compared to the creation of the gods has been treated as a cosmic event, or merely as an ideological treatment. Could the myth Cattle and Grain have been interpreted that people are responsible for the development of civilization? Has the order to acquire knowledge in the text The Creation of Mankind only a dimension of better serving the gods or is it a way to be equal to the gods?

One could find the echo of these issues in the Story of the Flood, in which god We voluntarily surrendered himself to the victim. The text is not explicit about the fact that people were destined to death. Perhaps, in the first version of the creation the people like the gods were immortal. In the History of Babylonia (Babyloniaka) written by Berossos, Marduk cut off his own head, to create man. Could we interpret this event as an acquisition of leadership by mankind in the creation of civilization?

VAN SOLDT, Wilfred H. - The Extent of Literacy in Syria and Palestine during the Second Millennium B.C.

The purpose of this paper is to examine the historical aspects of literacy in a specific environment, the western periphery, in particular Syria west of the Euphrates and Palestine. During the second millennium B.C. the number of written documents found in the western peripheral areas steadily increased, but the mechanisms that played a role in this process are not quite clear. Factors that seem to have played an important role are the rise of regional centers and the formation of big empires during the Late Bronze Age. Literacy could, however, be adopted in different forms and parallels from modern societies can help to explain certain phenomena that can be observed for the region studied here.

VAN SOLDT, Wilfred see **PAPPI, Cinzia**

VERNET PONS, Eulàlia - Stativity and Perfectivity in old Akkadian (Workshop: “Early Akkadian and its Semitic Context”)

The aim of this paper is to analyse from a historical point of view how stativity and perfectivity are marked morphologically in Akkadian and in old north west Semitic Languages and thus to find a link between the old Akkadian stative and the new perfective of north west Semitic Languages.

VISICATO, Giuseppe - The weavers in Middle Sargonic Adab

In this contribution, about eighty documents from Adab both published and unpublished, are analysed. These come from the Middle Sargonic period and deal with weavers.

The study of the role of the overseers of weavers, “the ugula ki-siki”, enable us to establish the system of the enrolment of female workers (geme2), the supply of wool and the delivery of garments produced by the weavers. In other words, the organization of this industry as managed by the institution is clarified.

It indicates that weaving was of extraordinary importance in the economy of Adab in this period.

VON DASSOW, Eva - Labor and Liberty in the Late Bronze Age (Workshop: “Law in the Ancient Near East”)

To be the subject of an ancient Near Eastern state was to participate in an implicit sociopolitical contract: the subject's obligation to serve the state was predicated on his legal freedom and autonomy, which the state had a corresponding interest in protecting. This relationship is made explicit in legal documents that link the subject's free status with the duty to serve under the state's authority. Notably, the Ugaritic document KTU 3.4, which records an individual's ransom of a family from captivity, concludes by declaring that the family bears no service obligation until they reimburse their redeemer, whereupon they resume their obligation for service. By suspending the family's legal freedom, servitude for debt temporarily voided the basis for their duty to serve the state. In other words, the state depended on its subjects' freedom for their service. This paper will explore the articulation of the principle at issue in KTU 3.4 and other Late Bronze Age legal documents concerning comparable situations.

WAERZEGGERS, Caroline - The Babylonian chronicles reconsidered

The arrangement of the Babylonian chronicles by A.K. Grayson (*Assyrian Babylonian Chronicles*, 1975) in a series starting with Nabonassar and ending in the Seleucid period has greatly influenced present-day conceptions of how, why, and when history was written in first millennium BCE Babylonia. Grayson's classification was based primarily on literary patterns: chronicles that display common characteristics of phraseology were grouped together, while other chronicles that do not share these formal features were left *hors série*. The validity of these criteria has been questioned (J.A. Brinkman, *Fs. Moran*, 1990), but until now no alternative system of classification has been proposed.

In this lecture, I will argue that an important aspect of the chronicles has been neglected in scholarship so far: provenance. Starting from the observation that one of the chronicles was written by an inhabitant of Borsippa in the mid-6th century BCE, and relying on our present-day understanding of the stratigraphy of the British Museum collections, I will show that it is possible to distinguish between chronicles from two different locations: Borsippa and Babylon. The resulting classification calls for a re-evaluation of the corpus of Babylonian chronicles, as the differences of provenance also reflect different interests in history and different practices of history writing.

WESTENHOLZ, Joan - The Once and Future King, The Paradigmatic Nature of History

As recorded in an omen, Sargon was regarded, like Arthur, as the once and future king: *šanāte Šarru-kēn ina māti ušabšā*, “he will make the years of Sargon recur in the land” (Leichty 1970: 82, 94). A diametrically opposed view of past rulers is articulated in the ‘Ballad of Early Rulers’: *alê šarrānu rabbūtum ša ištu ūmī panā adi ina[nna] ul innerūma ul imm[aldū]* “Where are the great kings from former days until now? They are not being engendered, they are not being born” (Emar Akkadian version 17f., see Dietrich 1992: 17f. lines 17f.). One pessimistic analysis of these lines understands them as expressing the insignificance of the lives of the early kings. This paradox in Mesopotamian thought will be investigated in this talk.

Two key factors will be taken into consideration. One issue is the underlying Mesopotamian conception of time. Ancient days were always before the Babylonians; they looked forward to the past (*mahrū*) and looked back to the future (*arkū*). The second factor is the Mesopotamian conception of the exemplary value of history. The cycle of legendary stories about the Old Akkadian kings offered examples of how history was and always should be. This approach was incorporated into divinatory literature.

WIDELL, Magnus - Time and History in the Ur III Period

In this talk I will try to explain the system of measuring and organizing time in southern Mesopotamia in the late third millennium, and how the ancient people in this region were trying to keep track on time and annual events. I will focus my presentation on the calendars used in Umma, Girsu and Puzrish-Dagan in the Ur III period. For the earliest history of ancient Mesopotamia, the Ur III period offers the by far most comprehensive material today, and this material is particularly useful for the reconstruction of the calendars, intercalations and the various systems of timekeeping of the period. The paper argues that while the Ur III calendar certainly was rather crude compared to later lunisolar calendars, it was more accurate than previously assumed, and it served its agricultural and cultic purposes rather well.

WUNSCH, Cornelia - Legal Narrative in Neo-Babylonian Practice Texts (Workshop: “Law in the Ancient Near East”)

Assyriological method often requires reconstructing the events behind litigation texts, which are typically terse and cryptic. This is a fairly routine and often times unconscious process. This paper, using the theory from legal hermeneutics regarding the narrativity of trial stories, will look more intentionally at the reconstruction of trial stories from our available texts. My sample will be several NB litigation documents.

ZAND, Kamran Vincent - Observation on the UD.GAL.NUN-orthography

This paper deals with literary texts in the so called “UD.GAL.NUN-orthography” from the sites of Fara and Tell Abu Salabikh. These texts belong to the Early-Dynastic-IIIa-Period (ca. 2600 BC) and are the first known beginnings of Sumerian literature. The main principles of this alternative orthography will be examined: the connections between the original sign in normal orthography and their UGN-allographs, usage of signs with multiple possible allographs, the direction of substitution and the differences of the UGN-orthography between Fara and Tell Abu Salabikh. Further, a short overview of the corpus contents will be given and one group of texts (SF 39 etc.) will be examined more closely.

ZIEGLER, Nele see CHARPIN, Dominique.

ZIMANSKY, Paul - Who lived in an Urartian city?

Excavations in the settlement surrounding the 7th Century BCE Urartian citadel of Ayanis have broadened our understanding of the complexities of Urartian urbanism and domestic life. Most of the work has been undertaken in houses that were apparently created with very little planning, in which almost every wall seems to have been made with a different technique. Inscriptions imply that at least some of the inhabitants were foreign captives brought to the site. Small finds indicate considerable diversity in urban assemblages that may reflect disparate origins. Nevertheless, luxury goods are found in some abundance in these structures, and it is clear that the population shared the material culture that was produced by the Urartian state generally.

ZSOLNAY, Ilona - Unjustly Condemned: A Re-investigation of Sennacherib’s Sacrilege

It has long been assumed by modern scholars that the Neo-Assyrian king Sennacherib’s sack of the temples of Babylon and the removal of her god Marduk were considered highly sacrilegious acts. This view is dependent on the assumption that the great empire that was Assyria not only accepted Babylon as a pre-eminent center of worship, but that Marduk was of exceptional import to those who lived in the Assyrian heartland. This presentation will re-evaluate this indictment and this supposition, for, when contextualized according to Assyrian traditions, Sennacherib’s acts were the very opposite of sacrilege; rather, his actions are those of a pious king attempting to reinstate proper religious practices.