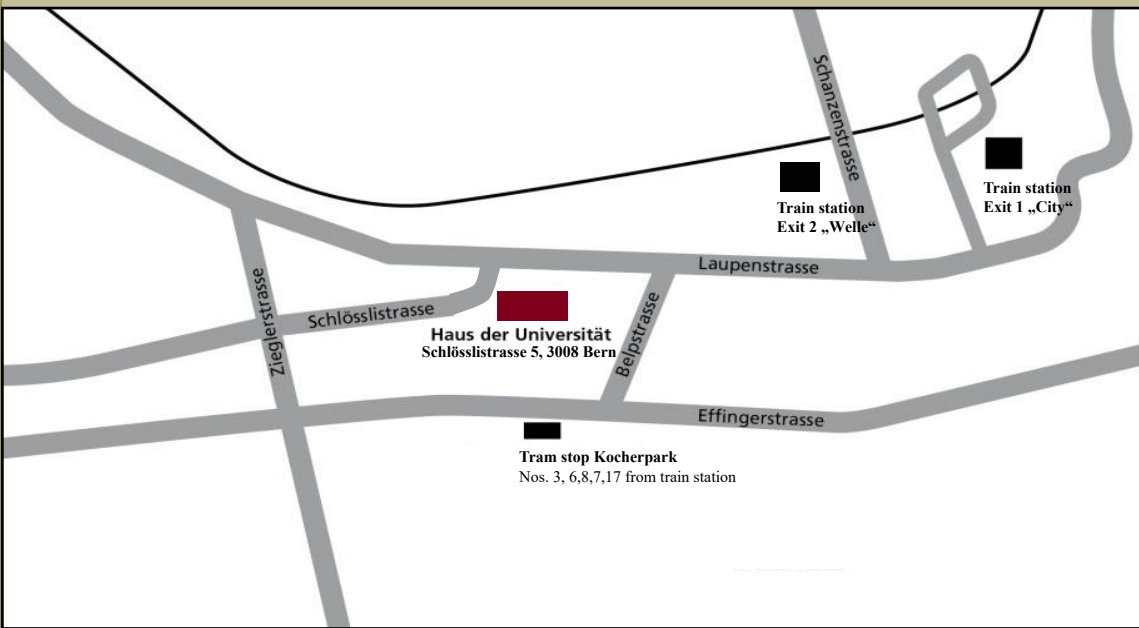




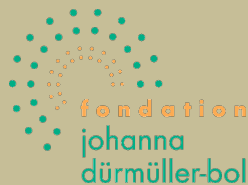
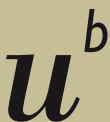
2nd Berner Altorientalisches Forum

28-29 June 2017

Haus der Universität, Schösslistr. 5, 3008 Bern



Many thanks to our generous sponsors...



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BERN

Schweizerische Akademie der Geistes- und Sozialwissenschaften
Académie suisse des sciences humaines et sociales
Accademia svizzera di scienze umane e sociali
Academia svizra da ciencias umanas e socialas
Swiss Academy of Humanities and Social Sciences



PROGRAMME

28 JUNE 2017

16:00-18:30	CONFERENCE DESK OPEN FOR REGISTRATION
18:30-19:30	OPENING: KEYNOTE LECTURE BY JOSÉ MANUEL GALÁN (MADRID): AN ANCIENT EGYPTIAN RITUAL GARDEN
19:30	RECEPTION HOSTED BY THE SWISS SOCIETY FOR ANCIENT NEAR EASTERN STUDIES

29 JUNE 2017 - MORNING

9:15 - 9:30	GREETING AND BRIEFING (BASEMENT)
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	ROOM 1	ROOM 2
	P1: Defining spheres of influence	P2: Recovering function, purpose and meaning
9:30-9:45	Küçükarslan, Nurcan (Ankara): A Review of Pottery Cultures in Central Anatolia during the Middle Iron Age, taking Yassihöyük (Kırşehir) as a Case Study	Glenn, Anna (Baltimore): Towards a Definition of the Sumerian Sergida
9:45-10:00	Kilani, Marwan (Oxford): Language interferences in Egyptian: a semantic diachronic perspective	Al Saleem, Khaled (Geneva): The management of grains in the Palace of Mari at The End of Shakkanakku Period: «The office of three administrators»
10:00-10:15	Kull, Alexandra (Bern): The Cypriote glyptic in the southern Levant during Late Bronze Age	Herzog, Nicole (Tübingen): Syro-Hittite iconography and food in practice
10:15-10:30	Boertien, Jeannette (Groningen): At the intersection of material finds and identity	Ceccarelli, Manuel (Geneva): Milchzauber und Verwandtes in sumerischen Texten

10:30-10:55	COFFEE BREAK AND BOOK PRESENTATION (10:35: KILANI)
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10:55-11:10	Payne, Annick (Bern): A History of Early Alphabetic Writing in Anatolia	Gäumann, Nicole (Bern): Corpus Asher-Greve – Materiality of cylinder seals
11:10-11:25	P1: Final Q & A (Moderation: P. Michel)	P2: Final Q & A (Moderation: M. Gander)

11:30-12:00	ROUND TABLE (1ST FLOOR)
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12:00	GROUP PICTURE (GROUND FLOOR)
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12:15-13:45	LUNCH (GROUND FLOOR)
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29 JUNE 2017 - AFTERNOON

	ROOM 1	ROOM 2
	P3: Describing language and symbolism	P4: Assessing the landscape, reconstructing the cosmos
13:45-14:00	Da Silva Ferreira, Nelson Henrique (Barcelona/Coimbra): Beauty beyond aesthetics: the abstract thought and the universal language of the natural world to the Sumerian/roman farmer's eyes	Kryszewski, Adam (Warsaw): The Nature of Geographical Knowledge in Hittite Anatolia in 18th-12th cent. BCE in the Light of Cuneiform Texts
14:00-14:15	Manasterska, Sara (Warsaw): Akkadian in context	Mittertrainer, Anahita (Munich): Ardashir I. and the round city
14:15-14:30	Lippke, Florian (Fribourg): Between iconic reference and emblematic representation – discussing two structuring methods of ancient Eastern Mediterranean media	Kasperkiewicz, Kornelia (Warsaw): Water distribution system in the Armenian Highlands from a new perspective – A discussion on basis of preliminary results from Metsamor Season 2016
14:35-14:50	Madelpech, Amandine (Strasbourg/CNRS): Monetisation of rural economy in Egypt during the 2nd and 1st millennium BC	Kunze, Rene (Tübingen): Mysterious Uškiani - Armenian Gold: The Driving Force for Development in the Bronze Age Caucasus Region?
14:50-15:05	P3: Final Q & A (Moderation: J. Tudeau)	P4: Final Q & A (Moderation: M. Novák)

15:05-15:30	COFFEE BREAK AND BOOK PRESENTATION (15:10 PAYNE)	
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	P5: Managing and using data across different fields of study and research	P6: Qualifying continuity and change
15:30-15:45	Mäder, Michael (Bern): Detecting Word Boundaries in an Unknown Script (Linear Elamite)	Yaşin, Deniz (Bern): Preliminary Report on the Excavations at Tepebağ Höyük 2017 in Adana
15:45-16:00	Borkowski, Sebastian (Geneva): Visualizing the Provenance of Sumerian Literary Text	Jakubiak, Krzysztof (Warsaw): Metsamor, A Bronze and Iron Age town in the Araxes valley (Armenia). The results of the Polish Armenian team activity
16:00-16:15	Schmalenberg, Eva (Munich): Women in Neo-Assyrian Palaces: The case of the ekal mašarti in Nimrud/Kalḫu	Brunner, Michelle (Bern): Mitannian glyptic in the southern Levant
16:20-16:35	Rutishauser, Susanne (Bern): The rivers of Mesopotamia	First, Grzegorz (Krakow): Economic models in Ancient Near East economies
16:35-16:50	P5: Final Q & A (Moderation: H. Mönninghoff)	P6: Final Q & A (Moderation: F. Lippke)

16:50-17:10	COFFEE BREAK	
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17:15-17:45	SUMMARY OF RESULTS (BASEMENT)	
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17:45 -18:30	MUSICAL CLOSING SESSION: BAHUR GHAZI (GROUND FLOOR)	
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30 JUNE 2017

OPTIONAL HIKE TO OESCHINENSEE (8:25 MEETUP AT CENTRAL TRAIN STATION)	
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ACKNOWLEDGEMENTS

The organisation of 2nd Berner Altorientalisches Forum was made possible thanks to the time and support provided by the various members of the BAF scientific committee:

Pascal Attinger, Universität Bern
Susanne Bickel, Universität Basel
Max Gander, Universität Zürich
Florian Lippke, Université de Fribourg
Josy Luginbühl, Universität Bern
Patrick Michel, Université de Genève
Hannah Mönninghoff, Universität Bern
Mirko Novák, Universität Bern
Alexander Sollee, Universität Bern
Vincent Serneels, Université de Fribourg
Johanna Tudeau, Universität Bern

Special thanks go to Max Gander, Florian Lippke, Patrick Michel and Mirko Novák for taking up the role of moderators.

Also to be thanked here are Alina Burri, Maylawi Herbas and Carmen Rindlisbacher for their help and technical support during the event, as well as Michael Mäder for his general availability.

Our gratitude equally goes to Bahur Ghazi for bringing music to the BAF.

Last but not least, we would like to acknowledge the excellent support and expertise provided every year throughout the organisation of this forum by Mr Thomas Habegger, Mr Patrick Pellegrini and their colleagues (Informatikdienste, Universität Bern), by Mr Martin Martinez and his team (Haus der Universität, Universität Bern), and by Dr Dirk Verdicchio and Mrs Nicole Kneubühl (Universitätsbibliothek, Universität Bern).

Johanna Tudeau and Hannah Mönninghoff, Chief Organisers

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Sera Tari, *Adana Province Culture and Tourism Directorate*
Johanna Tudeau, *University of Bern*
Deniz Yaşın, *University of Bern*

BOOK PRESENTATIONS

Thursday, during coffee breaks, 1st floor

10:35-10:40 Marwan Kilani, Byblos in the Late Bronze Age: Interaction between the Levantine and Egyptian Worlds

15:10-15:20 Annick Payne, Lords of Asia Minor: An Introduction to the Lydians

ROUND TABLE (OPTIONAL)

Saturday, 11:30 - 12:00, 1st floor

Shortly before the group photo and lunch, you are invited to take part in a round table to share with other participants your thoughts and experiences about some very general topics, for a change... There's something for everybody, don't be shy. Have a seat and voice your opinion!

GROUP PHOTO (MANDATORY, OF COURSE!)

Saturday, 12:05 - 12:15, main entrance

Please gather around the balustrade staircase in the most efficient possible way. Then smile...

MUSICAL CLOSING SESSION

Saturday, 18:45-19:30, ground floor

The day will end with some music. We are delighted to welcome the Syrian musician and composer Bahur Ghazi who will improvise on the oud in a style he describes simply as Arabic jazz. Bahur Ghazi studied oud with the Iraqi musician Naseer Shamma in Egypt and taught at Bait al Oud al Arabi in Cairo. He now lives in Switzerland and writes music for jazz formations, classical orchestras and theatre. He performs as soloist and in various groups. Enjoy!

KEY FACTS (in alphabetical order)

Al Saleem, K. – The management of grains in the Palace of Mari at The End of Shakkanakku Period: « *The office of three administrators* »

The ancient city of Mari, modern Tell Hariri is located on the western bank of the middle Euphrates river, about 11 KM north-west of the modern city of Abu Kamal. The site was excavated by French archaeological expeditions since the 1930s. One of the notable results of these excavations was the finding of some 20,000 clay tablets from the Amorite period (1810-1759). Another archive was unearthed in the course of the 2001-2003 excavations in the levels of the Palace of Mari. This archive is dated from the end of 19th century BC, the end of the Shakkanakku period, prior to the rise to power of the Amorite dynasty and their occupation of the throne of Mari. The most important group of the Shakkanakku archives is composed of hundreds of administrative texts, all produced by the palace administration. The texts account for several administrative operations, often defined by keywords (E3.A : expenditure ; GURUM2 : control / entry ; MUKUTUM : deposit).

The organization of these archives by chief of office (administrator) or thematically allows us to understand:

- Various aspects of the economy of the palace
- Aspects of the administrative organization
- Religious practices

Boertien, J. – At the intersection of material finds and identity

Tell Abu Sarbut is situated in the Jordan Valley about 80 km north of Amman, the excavation seasons 2012-2015 revealed a small Early Roman hamlet and unexpected and surprising stone vessels were found.

The vessels were hand cut or lathe turned, produced around Jerusalem and in Galilee in Capernaum, Sepphoris, Nabratein and also in Gamla in the Golan. Soft chalkstone vessels excavated from Levantine sites dated between 100 BC and 200 AD, are always found together with specific oil lamps, pottery, and sometimes with stepped pools.

Such stone vessels are well known from Qumran and Jerusalem, they are considered markers of Jewish identity. There is an on-going discussion on the subject. According to Berlin material possessions encode and reflect religious identity. (A.Berlin, 2005. *Jewish Life Before the Revolt*. *Journal for the Study of Judaism* 36, 4:417-470). Near contemporaneous texts tell that stone vessels were considered impervious to ritual impurity. Different authors state that the phenomenon is a uniquely Jewish one, because these utensils are conspicuously absent from non-Jewish sites.

Most of the finds are from Israel only a few were reported from Jordan.

The limestone vessels from Tell Abu Sarbut rise the question if these artefacts can reveal the identity of the people once living in that tiny hamlet in the eastern Jordan Valley.

An important questions in my research on the material from Tell Abu Sarbut is: What are the conditions to link religious identity to archaeological structures and artefacts? The central question in this might be: Is it legitimate to link artefacts to ethnic groups? I would appreciate ideas and suggestions on both questions.

1) Dating

Old Babylonian (ca. 1800–1500 B.C.)

2) Place names

Abu Salabikh, Babylon, Ḫattuša, Isin, Kiš, Lagas, Larsa, Mari, Me-Turan, Nippur, black market, Sippar, Susa, Tutub, Uruk, Ur

3) Text corpora

- The Decad: a group of ten literary texts presumably taught at the beginning of the advanced phase of the Old Babylonian scribal curriculum.
- Sumerian disputation literature: a corpus of 24 Sumerian literary texts classified as debate poems, dialogues, edubba'a-texts, and diatribes.

4) Further terms

- Collective tablet: cuneiform tablet with two or more literary texts; providing evidence for the sequence of these texts in the scribal curriculum.
- Literary catalogue: cuneiform tablet listing incipits (,titles') of Sumerian literary texts; used to reconstruct the Old Babylonian scribal curriculum.

Time period: Late Bronze Age (ca. 1500-1200 BCE)

Location: Southern Levant (especially Beth-She'an, Ḫazor, Lachish, Megiddo)

Main argument: In Nuzi, Emar and Alalah, the iconography of the Mitannian cylinder seals changes immediately after the breakdown of the Mitannian empire in 1350 BCE. In contrast, in the southern Levant the usage of Mitannian glyptic is visible for another 200 years which can be seen in the huge amount of cylinder seals from official scientific excavations. In this talk, the special situation of the Mitannian glyptic in the southern Levant is presented according to the archaeological context and dating of the cylinder seals.

The widespread belief in the existence of witches who can steal cow milk can also be traced in the ancient Sumerian literary text Enmerkara und Ensukukešdana. A sorcerer bewitches the cows and the goats of a goddess so that they cannot give milk and cream anymore: the cream moves back to the horns and the milk retreats to the back of the animals. The story also shows an interesting similarity with some European traditions according to which dry cows have milk in their horns. Moreover, we find in some Mesopotamian incantations the belief that the evil eye and demons can mar milk and cheese, a belief that survives to this day in the folklore of many European countries, Syria and Iraq.

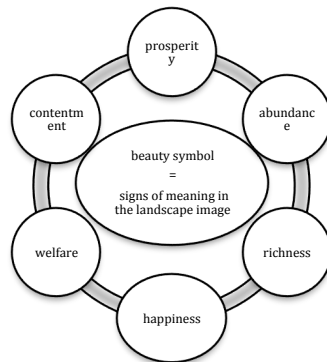
Signs of meaning - visual marks that identify individual characteristics of an image that can carry a crystalized meaning. For example, in a landscape described as having a lot of fruit trees, we have the sign of quantity and the sign of fertility, materialized by the fruits. A sign is neither positive neither negative. It just marks a specific characteristic that compounds the symbol. For each sign, we identify just one exact semantic value.

Symbol - A symbol corresponds to a compounding of signs. Those signs can be selected in order to construct a complex symbol or a traditional symbol.

Traditional symbol - When the compounding of crystalized signs of meaning expresses all the semantic extension of the symbolic image. It represents abstractly an original image that served as basis to the symbolic construction, which is present in the collective mind. The symbolic image is of spontaneous interpretation and is dependent of an empirical knowledge on natural world.

Complex symbol or literary symbol - when there is a selective compounding of crystalized signs, in order to construct a symbol, which meaning is dependent of the context.

Gravitating signs on beauty abstract concept:



Lexicon:

uru (na-ur₁₁-ru) – to sow

še - barley

ab-sin₂ (ab-sin₂-na) - furrow

gu - flax

sar (sar-ra) - garden-bed

Input definitions:

- *Economy* – the core is the allocation of goods and resources
- *Model* – theoretical and simplified concept of reality the aim of which is to illustrate mechanisms governing the reality

Two assumptions:

- we do not treat Near East economy as a whole
- problem with precise statistical data referring to the ancient times

Models:

- circulations: production, storage, distribution and consumption
- $G=f(P, R, T, I)$, where G is global income (produced goods), P – people, R – resources, T – technology and I – institutions
- cooperation between state (including religious institutions) and private sector
- question of existence of market economy - demand and supply with price or its equivalent as a tool of relation

Terms and persons to clarify:

- *nmḥ (Egyptian)* - people, who had own land and paid taxes to the royal treasure
=ἐλεύθερος (*Greek*)
- *tamkaru (Akkadian)* - royal clerks who performed long-distance trade for fixed prices
- *embeddedness* - economic behaviour in certain historical and social conditions as well as cultural and even religious ones
- John Maynard Keynes – British economist (1883-1946) - *Keynesianism* idea assumes a great role of the state as the creator of demand

Key problem: correspondence of contemporary economic models with the reality of the ancient Near East

Question of the talk: translation of economic rules current in our times into different realities in the earlier times
– continuity vs. change

SNF-Project (1.722-0.83): *Naturwissenschaftliche und typologische Untersuchungen an Rollsiegeln.*

- When? 1983-1986
- Who? Dr. Julia Asher-Greve and Prof. Dr. Willem Stern, University of Basel
- Material? 1017 cylinder seals from Mesopotamia and neighbouring regions covering all periods from Uruk to Achaemenid period.
- What?
- XRD (X-ray diffraction) -> mineralogical composition
 - EDXRF (energy dispersive X-ray fluorescence) -> chemical composition
 - Iconographical typology
- Project couldn't be brought to an end, data not interpreted

PhD-Project based on the corpus and analyses of the project Asher-Greve

When?	2017-2020 (?)
Who?	Nicole Gäumann
Material?	Same
What?	- Interpretation of XRD- and EDXRF from previous project - Further analyses on existing powder samples (?) - Typology

Bringing together the results of the material analyses and the archaeological data, the material ought to be interpreted in terms of connections between material, colour, dating, provenance, theme, owner...

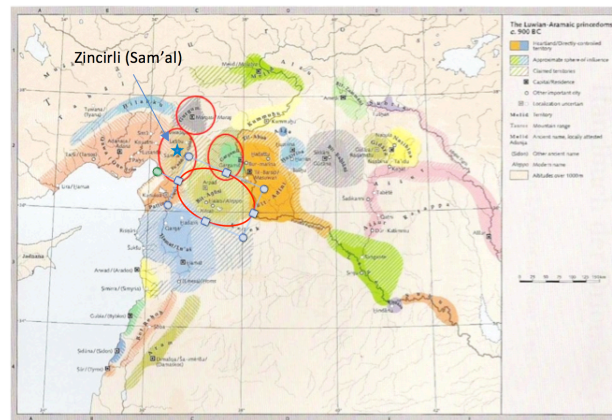
Glenn, A. – Towards a Definition of the Sumerian Sergida

The topic of my talk is a group of 11 Sumerian hymns dating to the Old Babylonian Period (ca. 2000–1600 BCE) and preserved on tablets either of unknown provenance or found at the site of Nippur.

The hymns are labeled as *širgidas* (literally something like „long song“) by means of subscripts, which read „It is a *širgida* of (the god/goddess)“ *Širgida* is just one of numerous such subscripts, which, in general, designate different classes of hymns that were sung or performed in various contexts.

The 11 currently known *širgidas* include: four hymns addressed to the warrior god Ninurta, son of the great god Enlil, two to the god Nuska, Enlil’s vizier, one each to the gods Martu, Nergal, and the more obscure god Lulal, and one each to the goddess Sud, who is identified with Ninlil, wife of Enlil, and the healing goddess Ninisina.

The primary aim of the talk will be to explore the nature of the Sergidas as a corpus, which, on the surface, comprises a quite disparate group of compositions, with the ultimate goal of moving towards understanding the function of the Sergida hymn in Old Babylonian society. In the first part of the talk, I will argue for the merits of approaching the Sergida hymns as a corpus and will discuss the potential value in more closely examining them and other hymnic groups defined by subscripts. In the second part, I will present an overview of the Sergida corpus and will briefly describe the content of the eleven known compositions belonging to it. Thirdly, I will address the disparity of the texts and discuss the difficulties one faces in attempting to identify common threads among them. Finally, I will discuss points of similarity among the Sergida hymns and will suggest possible ways in which they might have been understood in antiquity in to represent a single hymnic type.



Map of Syro-Hittite kingdoms (Niehr, Herbert. *The Aramaeans in ancient Syria*. Leiden: Brill, 2014.)

Alongside the rise of the independent Syro-Hittite kingdoms in the 1st millennium BC, a distinctive category of banquet scenes also developed in the northern Syria/southern Anatolia region. Iron Age Sam'al—modern Zircirli Höyük—was one such kingdom. This talk will explore how these scenes relate to the archaeology of food and identity by addressing the following concepts:

- Stylistic elements and local/regional identity
- Limitations of iconographic interpretation
- Food-related practices and archaeological correlates from Zircirli

Kings of Sam'al

Gabbār (from ca. 920 BCE)

BNH (Bānihu?)

Ḥayyā (from ca. 870/860)

Ša'īl son of Ḥayyā

Kulamuwa son of Ḥayyā (ca. 840–815)

(King X)

QRL (Qurila?/Qarli?)

Panamuwa I son of QRL (until ca. 745)

Interregnum following the murder of Baršūr, the heir-apparent

Panamuwa II son of Baršūr (743?–733/2)

Barrākib son of Panamuwa II (733/2–712?)

Native king replaced by Assyrian governor

Kings of Assyria

Ashur-dan II (934–912 BCE)

Adad-nirari II (912–891)

Tukulti-Ninurta II (891–884)

Ashurnasirpal II (884–859)

Shalmaneser III (859–824)

Shamshi-Adad V (824–811)

Adad-nirari III (811–783)

Shalmaneser IV (783–773)

Ashur-dan III (773–755)

Ashur-nirari V (755–745)

Tiglath-pileser III (745–727)

Shalmaneser V (727–722)

Sargon II (722–705)

Sennacherib (705–681)

Esarhaddon (681–669)

Ashurbanipal (669–ca. 630)

Jakubiak, K. – Metsamor, the Bronze and Iron Age Town in the Araxes Valley (Armenia). The results of the Polish Armenian Team Activity

The archaeological site Metsamor is located about 30 km south-west from Yerevan, capital city of Armenia. Traces of human activity on the site are deeply rooted in the chalcolithic period (5th Millennium B.C.E). Since 2013 a joint Polish-Armenian team started a new research project on the site. A new research project on the site in order to recognize the settlement development process in the Late Bronze Age, transition into Early Iron Age and its implications for the society living in that part of the Araxes Valley. At this point ,it was possible to record traces of the Late Bronze Age settlement dated on the 13th -11th century B.C., remains of a heavy destruction layer which rapidly stopped human activity on the site, ending the Early Iron Age site functioning there. These remains can be associated with Urartian invasion on the Araxes Valley (9th century B.C.). Post Urartian activity remains were also brought to light (6th -4th centuries B.C. and later).

Kasperkiewicz, C. – Water distribution system in the Armenian Highlands from a new perspective – A discussion on basis of preliminary results from Metsamor Season 2016

Rock carvings, that appear to represent water distribution features, can shed some light on the topic of water use in the Armenian Highlands in the Late Bronze and Early Iron Age from a different perspective. Interpretations of these carvings on the sites of Metsamor, Kakavadzor and Balahovit, displaying traces of conjoined, meandering incisions, can be discussed on the basis of an economic, symbolic and phenomenological approach.

- 1) How do they correspond with the practical use and management of water resources in the Araxes Valley?
- 2) Do they represent a practical „map“ of water features that could have been used as a guide?
- 3) What are the cognitive implications of these structures and do they correspond with mythological concepts?
- 4) Are we dealing with a pragmatic and symbolic interaction and perception of the landscape, that surrounded and was exploited by the people living in this area?

Kilani, M. – Language Interferences in Egyptian: a Semantic Diachronic Perspective

Coptic words borrowed into Egyptian Arabic: 240

Foreign words borrowed into Egyptian/Coptic: 465

Of which:

125 attested in Coptic and Egyptian

144 in Coptic

221 attested in Egyptian but not in Coptic

Semantic fields

- | | |
|--------------|-------------|
| - actions | - other |
| - body parts | - qualities |

- building/furniture
- colours
- domesticated natural environment
- flora/fauna
- grammar
- nature
- resources
- society
- space/geographical feature
- time
- tools and transports
- vessels/measures

Persistence: continued attestation of a borrowed word in the following periods

Kryszeń, A. – The nature of geographical knowledge in Hittite Anatolia in 18th-12th cent. BCE in the light of cuneiform sources

The talk will discuss a new, three-year project that is about to start at the University of Warsaw. Its aim is to investigate selected aspects of the – broadly speaking – Hittite perception of the world on the basis of the original Hittite cuneiform texts. It is organized into five subsequent partial (sub)investigations:

1. Understanding Hittite space and place. Distribution and function of Hittite geographical determinatives.
2. The structure and function of borders and border descriptions.
3. Itineraries and the problem of distance.
4. Geographical horizon and the role of space and territorial expansion in the royal ideology.
5. Geography in Hittite epic and myth.

Kull, A. – The Cypriote glyptic in the southern Levant during Late Bronze Age

Overview: In the late Bronze Age of Cyprus cylinder seals can be found on the island for the first time. The usage of this kind of sealing devices is limited to the time span from the end of the 15th century to the beginning of the 12th century BC. This short period in which cylinder seals have been used contrasts with the situation in Mesopotamia and its neighbouring countries.

Definition: The Cypriote Style can be subdivided in the Elaborate, Derivative and the Common Style. This tripartite division is based on Porada's work.

Distribution: In the late Bronze Age, Cyprus has close connections to Syria and Palestine. In the southern Levant only few Cypriote cylinder seals were found.

Chronology: The dating of the Common Style Cylinder Seals in the southern Levant (late 16th/ 15th BC) differs substantially from the dating of the objects in Cyprus (late 14th/ 13th BC). This talk examines the deviation of the dating.

Kunze, R. – Mysterious Uškiani - Armenian Gold: The Driving Force for Development in the Bronze Age Caucasus Region?

Simplified Chronology Southern Caucasus:

mid 4th–mid 3rd mill. BCE – Kura-Araxes-Culture (“Early Bronze Age”)

mid 3rd–mid 2nd mill. BCE – Sevan-Uzerlik level (“Middle Bronze Age”)

mid 2nd mill.–ca. 800 BCE – Lchashen-Metsamor level (“Late Bronze/Early Iron Age”)

Research area:

Armenia, Gegharkunik province

Urartu:

... was an Iron Age kingdom centred on Lake Van in present eastern Turkey.

Sarduri II (ruled 764-735 BC) was a King of Urartu, succeeding his father Argishti I to the throne. The Urartian Kingdom was at its peak during his reign, campaigning successfully against several neighbouring powers.

(*wikipedia.org*)

aforementioned (find-)spots:

Arkukini

Hazine Kapısı (Van rock)

Maikop

Norabak

Sakdrissi

Sotk

Tsnori

Tsovak

Definitions:

Placer gold – secondary gold, alluvial deposit of gold (flitters, nuggets)

Rock gold – primary gold occurrence (gold vein)

Küçükarslan, N. – A Review of Pottery Cultures in Central Anatolia during the Middle Iron Age, taking Yassihöyük (Kırşehir) as a Case Study

Middle Iron Age (MIA): 9th-8th c. BC in Central Anatolia.

Yassihöyük is a mound located 160 km southeast of Ankara (Turkey), 25 km north of Kırşehir and 30 km east of Kaman-Kalehöyük.

Kaman-Kalehöyük is a mound located 100 km southeast of Ankara.

Region 1 (Representative Site: Gordion)

Gordion was the capital city of Phrygia, 100 km southwest of Ankara.

Diagnostic pottery type: monochrome grey wares.

Political Entity: Phrygia

Region 2 (Representative Site: Boğazköy)

Boğazköy is a slope settlement located 208 km northeast of Ankara and 82 km southwest of Çorum.

Diagnostic pottery type: painted pottery with matt dark paint, Alisar IV ceramics.

Political Entity: -

Region 3 (Representative Site: Porsuk-Zeyve Höyük)

Porsuk is a mound located 359 km southeast of Ankara and 55 km southwest of Niğde.

Diagnostic pottery type: -

Political Entity: Many kingdoms under Assyrian control (Tabal Region)

(More info: <http://www.tayproject.org>)

Lippke, F. – Between iconic reference and emblematic representation – discussing two structuring methods of ancient Eastern Mediterranean media

Not only do texts in different Millennia incorporate iconic elements in their scripts (Egyptian Hieroglyphs, Cuneiform, Luwian Hieroglyphs, Northwest Semitic alphabet traditions) – they also use iconic elements as a means of structuring. Word separation, paragraphs and other stylistic layout technics are employed by integrating basic iconographic elements. On the other hand, texts can be understood in an emblematic way therefore bearing a certain extent of iconicity. Interdependencies of text and image in these respects have to be taken seriously into account in order to establish a methodological analyzes. Such a methodological approach is in substantial need of integrating the original “Sitz im Leben” and its primary parameters. The Kulamuwa inscription of Zincirli and the Balaam inscription of Tell Dayr Alla can serve as test cases for such a scenario. Both primary sources will be presented and evaluated according to the questions of iconic reference as well as emblematics.

Madelpech, A. – Monetisation of rural economy in Egypt during the 2nd and 1st millennium BC

- Mastaba of Fetekti during the 5th dynasty (2494 to 2345 BC)
- Middle Kingdom (2160-1785 BC)
- New Kingdom (nearly 1550-1069 BC)
- Stela of Sheshonq Ist
- Deir-El-Medineh community (1400 BC)
- 18th dynasty (1552-1314 or 1295 BC)
- Thutmose III (1490-1458 BC)
- 19th dynasty (1552-1314 or 1295 BC)
- Karnak juridical stela
- Ramesses II (1288-1279 BC)
- Treasure of Elephantine (750-600 BC)
- 18th century BC
- 30th dynasty (380- 343 BC)

- Teos (362-360 BC)
- Nectanebo II (360-342 BC)
- 6th century BC
- Treasure of Ptah in Memphis

Mittertrainer, A. – Ardašīr I. and the round city

Geographical background:

The Sasanian empire (224-642 C.E.) was the last great Iranian empire to rule over Mesopotamia, Iran, and portions of south and Central Asia before the coming of Islam. This presentation focuses on the provinces Fars in southwest Iran and Mesopotamia.

Historical background:

Immediately after his coronation as king of the Persis, Ardašīr planned the city of Ardašīr Xwarrah (“the glory of Ardašīr”). Historical sources suggest (Tabari, ann. I, 817-18) that the founding of Ardašīr Xwarrah led the Parthian king Artabanus IV. to prepare for a battle against Ardašīr. After defeating Artabanus IV. in 224, Ardašīr overthrew the Parthian dynasty and established the Sasanian dynasty.

Sasanian cities:

The founding of cities constituted a royal privilege and was one of the characteristics of a successful reign. Ardašīr chose a circular model for his cities, which was not followed by his successor Shapur I.

Cities in Fars: Ardašīr-Xwarrah, Dārābgerd, Bīšāpūr

Cities in Mesopotamia: Veh-Ardašīr, Jundišapur

Mäder, M. – Detecting word endings in an unknown script

Date: Around 2200 BC.

Location: Western, southern and eastern Iran.

Type: Syllabic Script.

Text Corpus: 22 (known a long time), plus 15 (known since 2015).

Sign Corpus: 110 sign type, 1340 sign tokens.

Status: Principally undeciphered, except the sound values for *in*, *šu*, *uš*, *ši*, *na*, and *k*, drawn from the divine name Inšušinak found in the only bilingual inscription. Several further sound values were proposed. In our paper, some of them are being corroborated, and a new one is presented.

Language behind the signs: Based on graphotactical patterns found in the texts, this paper claims that it must be Elamite or a language closely related to it.

Manasterska, S. – Akkadian in context

Contextual approaches to utterances (or other forms of texts) have been developed by scholars working within the pragmatic paradigm in linguistics. Defining and analysing different levels of context can be also of great use

to an assyriologist, and it is my intention in this presentation to show how. Now that one has multiple editions of texts at our disposal, one can focus not only on a single type of context, such as historical, political or religious, but approach a text (or a group of texts) from various angles, combining information provided by the different levels of context.

Payne, A. – A History of Early Alphabetic Writing in Anatolia

In the first millennium B.C.E., Anatolia hosted a large number of local alphabetic scripts, defined according to language recorded with them. Traditionally described as ‘national’ alphabets, these scripts only partially overlap with the influence sphere of political states: writing spread in a more complex pattern with both co-existence of different scripts within one state and use of local alphabets outside of their respective home territory being attested. Preserved are mainly funerary and political display inscriptions on stone, which can be supplemented by seal and coin legends. Because the respective text corpora are small, record different languages, and are lacking in accessibility and prominence, their research has remained a fringe topic of established academic subjects such as Comparative Indo-European Linguistics, Ancient Near Eastern Studies and Classics. In particular, the development of the individual writing systems is under-researched, and no attempt has been made to reconstruct a larger, pan-Anatolian picture from local developments. My research project has two main aims: 1) to write a history of early alphabetic writing in Ancient Western and Central Anatolia (ca. 8th-3rd c. BCE) whilst establishing 2) a test case for the use of palaeographic data as marker of cultural transmission and intercultural contact, with methodological implications beyond the field of Ancient Near Eastern studies.

Rutishauser, S. – The Rivers of Mesopotamia

The aim of this project is to reconstruct the hydrography of Sumer based on archaeological data (survey and excavation reports), textual evidence and remote sensing data. The focus will be on the late 4th to mid 2nd mill. BC. The results of this project will be published as freely available web maps.

Schmalenberger, E. – Women in Neo-Assyrian Palaces: The case of the ekal mašarti in Nimrud/Kalḫu

Ø Basic Facts on Nimrud:

- o Left Bank of the Tigris, North of the Greater Zab
- o capital of the Neo-Assyrian empire since 878 B.C. under King Aššurnasirpal (883 - 859 B.C.)
- o The city wall encloses an area of 380 ha
- o The main architectural features are located on the northern and the south-eastern acropolis, including various palaces and temple buildings

Ø The ekal mašarti:

- o Built under King Šalmaneser III. (858 - 824 B.C.)
- o completed 844 B.C.
- o on the south-eastern acropolis
- o mainly used for military purposes (Areas NW, NE, SW and SE)
- o Representation rooms (Area T) and private quarters (Area S) in the south

Ø Women in the ekal mašarti

- o Clear archaeological evidence for the presence of women in the palace
 - § Finds: Amulets (Bes, Lamaštu, Pazuzu), skorpion, fibulae
- o Important rooms in area S: throne room of the queen (S 5) and bureau (S 10) of the šakintu (female high-official)
- o Reception rooms and working areas on the ground floor
- o Living quarters on the upper floor
- o Not all women belonging to the household of the queen, also lived in the (same) palace

The ekal mašarti at Nimrud

(D. Kertai, The architecture of late Assyrian royal palaces, Oxford 2015, Pl. 9)

Yaşin, D. – Preliminary Report on the Excavations at Tepebağ Höyük 2017 in Adana

The ancient landscape of Cilicia between Syria, Cyprus and Anatolia is divided into the western, mountainous, so-called rough Cilicia and the eastern, lowland Cilicia, which is known today in Turkey as Çukurova. Adana is located in the centre of the "Lowland Cilicia", on both sides of the river Seyhan, just south of the Taurus Mountains and about 50km north of the Mediterranean coast. The Hittite, Egyptian and Akkadian sources mention the town of Adaniya, which has been occupied since the 16th century BC. Even then, the town was the capital of the region, known as Kizzuwatna in the second millennium, and as Kawa, Qawe, Quwe, Que, Hiyawa and Humē in the first millennium BC. In addition, since the second millennium, the alternative name "Adaniya Plain" has been mentioned in domestic sources as well as in the foreign perspective of the neighbors. The investigations have so far focused on a larger excavation site on the highest peak of Tepebağ Hoyük. A continuous stratigraphic occupation sequence from the Bronze Age to the present has been demonstrated. In 2017 new trenches were set on the northwest side of the hill for a precise investigation of the urban development of the site. In this talk the new results will be presented.

WHERE TO GO

For a drink...

- 1. Effinger**
(Effingerstrasse 10)
<http://www.effinger.ch>

co-working café close to BAF venue; wifi code=
kaffeebar
- 2. Parterre**
(Hallerstrasse 1)
<https://www.facebook.com/pages/Café-Bar-Parterre/158071960883541>

round the corner Parisian oasis where artsy
people have a drink after work
- 3. Adriano's**
(Theaterplatz 2)
<https://adrianos.ch>

tasty coffee; good selection of beverages
- 4. Au Trappiste**
(Rathausgasse 68)
<http://www.autrappiste.ch>

for beer connoisseurs
- 5. Volver**
(Rathausplatz 8)
<http://www.barvolver.ch>

good nibbles (tapas) and chocolate cake
- 6. Les Amis**
(Rathausgasse 63)
<http://www.lesamis.ch>

if you are more interested in dancing than
drinking, vintage DJ on Friday night

7. Einstein Café

(Kramgasse 49)

<http://einstein-kaffee.ch>

for a coffee before or after or instead of visiting Einstein's house

8. Einstein au jardin

(Münsterplattform 5)

<http://www.einstein-jardin.ch>

outdoor branch of the previous; located next to the cathedral on a leafy square with good views; possibility of grilling your own Wurst

9. Turnhalle

(Speichergasse 4)

<http://www.turnhalle.ch>

lively alternative place

10. Kreissaal

(Brunngasshalde 63)

<http://kreissaal.be/html/de/bar/index.html>

for a cocktail

For a meal...

11. Pittaria

(Speichergasse 4; Falkenplatz 1)

<http://www.pittaria.ch>

popular kebab/restaurant; servings on plate better value than sandwich option; tasty

12. Beaulieu

(Erlachstrasse 3)

<http://www.restaurantbeaulieu.ch>

popular Gasthaus; pleasant Biergarten

- 13. Grosse Schanze**
(Parkterrasse 10)
<http://www.grosseschanze.ch>
above the train station; good value self service
with view on the Alps
- 14. Toi et moi**
(Bahnhofplatz 2)
<http://www.toietmoi.ch>
comfortable option to wait for the train
- 15. Pangäa** (Schwanengasse 8)
<http://www.restaurantpangaea.ch>
popular amongst students; good variety of stuff
- 16. Musigbistrot**
(Mühlemattstrasse 48)
<http://www.musigbistrot.ch>
outdoor terrace; good food
- 17. Arirang**
(Hirschengraben 11)
<http://www.restaurant-arirang.ch>
good value Korean food
- 18. Tibits**
(Gurtengasse 3)
<https://www.tibits.ch/en/restaurants.html> -
[bern-gurtengasse](http://www.tibits.ch/en/restaurants.html)
vegetarian self service; tasty and good value
- 19. Lötschberg**
(Zeughausgasse 16)
<http://www.loetschberg-aoc.ch>
if you fancy a fondue or raclette in the summer...
- 20. Da Bucolo**
(Amthausgasse 10)
<https://dabucolo.wordpress.com>
tasty pizzas; gluten free option

- 21. Café Pyrénéee**
(Kornhausplatz 17)
<http://www.pyri.ch> good value bistro; popular amongst locals
- 22. Altes Tramdepot**
(Grossermuristalden 6)
<https://www.altestramdepot.ch/de/home> animated brewery above the bear pit, good view on river and town
- 23. Park Kaffee Kleine Schanze**
(Bundesgasse 7)
<http://www.kleineschanze.ch> outdoor eating with convenient location
- 24. La Chouette** (Bollwerk 39)
<http://www.la-chouette-bern.ch> tasty crêpes and bar; open until 5am on Friday, 6am on Saturday
- 25. Schwellenmätteli**
(Dalmaziquali 11)
<http://www.schwellenmaetteli.ch> overlooking the river dam; if you are lucky you might spot a beaver (or something similar)
- 26. Entrecôte Café Fédéral**
(Bärenplatz 31)
<http://www.entrecote.ch> where politicians have lunch
- 27. Kornhauskeller**
(Kornhausplatz 18)
<http://www.bindella.ch/de/kornhauskeller.html> for the curious
- For an ice cream...**
- 28. Gelateria di Berna**
<http://www.gelateriadiberna.ch> not bad...

Some things to do out of hours...

A. Visit the bears who gave Bern its nickname, Mutzopotamien (Mutz = bear in Bärndütsch)

<http://www.myswitzerland.com/en-ch/bern-bear-park-the-erstwhile-bear-pit.html>

B. Have a swim in the Marzilibad (followed by an ice cream)

<http://www.bern.com/en/attivita/adventure-fun/river-swim/marzili>

C. Take a guided tour of the Bundeshaus (very interesting and free)

<https://www.parlament.ch/en/services/visiting-the-parliament-building/guided-tours-of-the-parliament-building>

D. Climb up the cathedral tower (the highest in Switzerland) and get fit for the hike

<http://www.bern.com/en/city-of-bern/attractions/cathedral-of-bern>

E. Walk past the house where Einstein lived when he came up with the theory of relativity (Gerechtigkeitsgasse 32) and have a coffee downstairs

<http://www.einstein-bern.ch/index.php?lang=en&show=haus>

F. Watch the medieval astronomical clock "Zytglogge" strike the hour (it is while riding on a tram on his way to work that Einstein looked back at the receding clock and wondered what would happen if he were travelling at the speed of light)

<http://www.bern.com/en/city-of-bern/attractions/clock-tower>

G. Visit the "Historisches Museum" - amongst other things, it has a very interesting permanent exhibition on Einstein ("Einstein Museum") and a small egyptological section

<http://www.bhm.ch/en/>

H. Visit the Kunstmuseum which has a small but fine art collection

<http://www.kunstmuseumbern.ch>

I. Enter Lederach Chocolatier and buy a piece of chocolate as if it were a piece of jewellery (critics' choice: black chocolate with almonds)

<https://www.laederach.com/ch-en/shops/shops/filiale/bern-spitalgasse.html>

J. Walk along the Aare southwards

<http://www.aare-bern.ch>

K. Wander up the Gurten, Bern's "Heimberg", and enjoy the view

<http://www.timeout.com/switzerland/things-to-do/gurten>

