

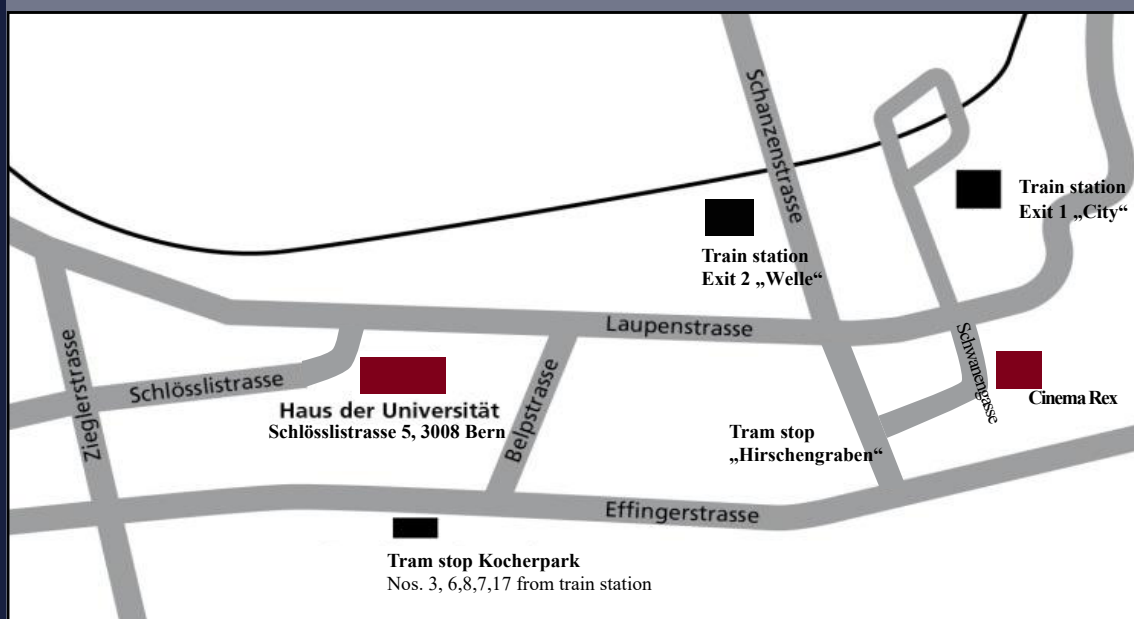
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Proceedings of the

4th Berner Altorientalisches Forum

11-13 June 2019, Bern, Switzerland



Many thanks to our generous sponsors...



UNIVERSITÄT
BERN

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



BERN⁺
WIRTSCHAFTS-
RAUM

Marie-Gretler-Stiftung

ARTTECH
FOUNDATION

PROGRAMM

11 JUNE 2018 - EVENING

Location: Cinéma Rex

17:00-18:00 CONFERENCE DESK OPEN FOR REGISTRATION (@ CINÉMA REX)

18:15-19:15

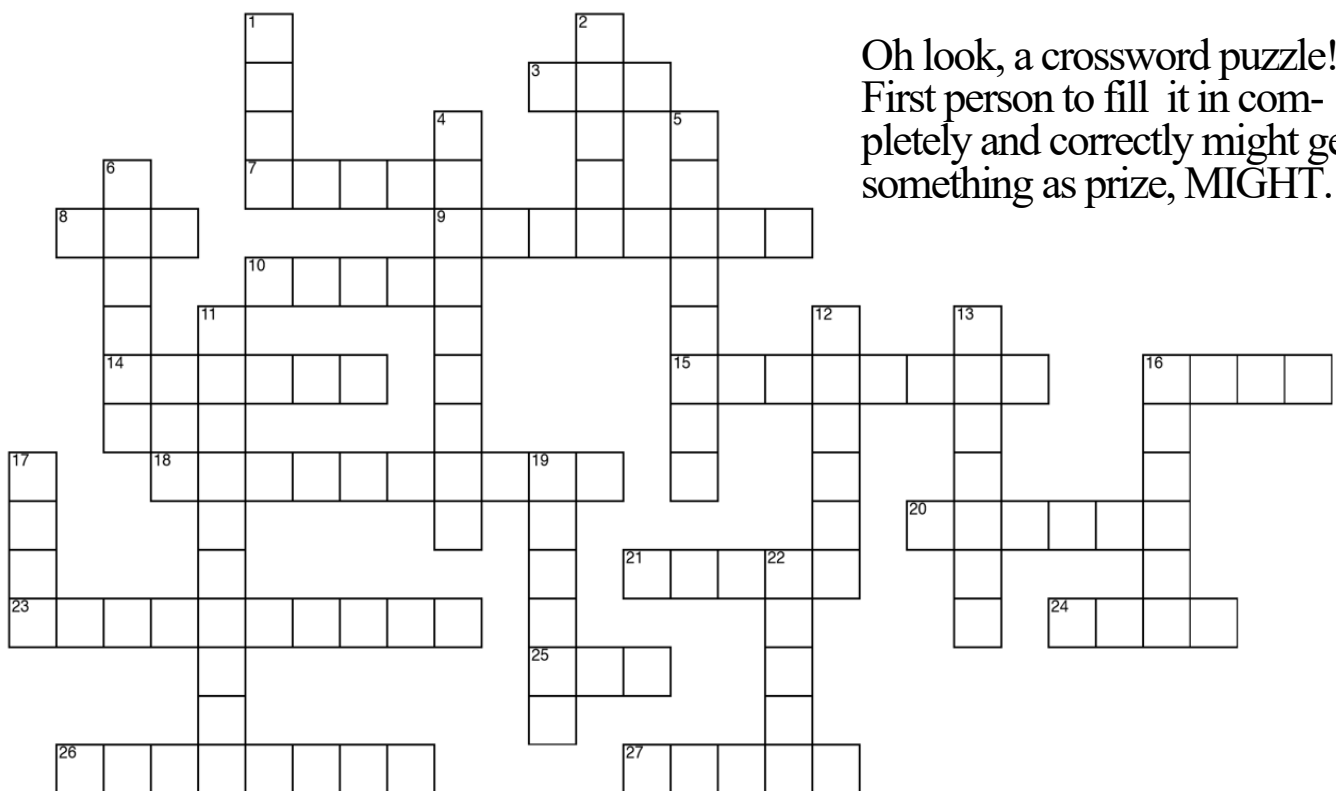
OPENING: YVES UBELMANN (ICONEM, PARIS):
TECH FOR CULTURE: 3D'S ROLE IN CULTURAL HERITAGE RESTORATION

Location: Haus der Universität

19:30

RECEPTION: HOSTED BY WIRTSCHAFTSRAUM BERN AND
THE SWISS SOCIETY FOR ANCIENT NEAR EASTERN STUDIES

Please note: the VR experience will be running throughout the evening; look out for your allocated time slot and enjoy...



Oh look, a crossword puzzle!
First person to fill it in completely and correctly might get something as prize, MIGHT.

ACROSS

DOWN

- 3: X-ray diffraction abbreviation
- 7: Liste der archaischen Kelischriftzeichen
- 9: Yidya lived there
- 10: this Egyptian goddess weaves the networks of destiny
- 14: that's enough in Akkadian
- 15: damnatio
- 16: thanks to this Egyptian god the Nile overflows and everyone is happy
- 18: Ramessid capital
- 20: etymological ancestor of cumin
- 21: don't mess with this Mesopotamian goddess
- 23: the name of the mount on which the twin-fortresses of Rabana-Merquly are situated
- 24: brother of Gnap
- 25: an instrument performed at many BAFs
- 26: a town in Bilecik Province which gave its name to a stele
- 27: a volcano not far from Argos
- 1: this Egyptian god seems to have had a taste for cryptic iconograph
- 2: he called Teumman brother
- 4: he said the limits of art cannot be delivered; there is no artist whose talent is fulfilled
- 5: he saw the deep
- 6: this attractive lady helped Enkidu embrace his human heritage
- 11: a Lycian cover name in Greek
- 12: this Ugaritic god is associated with arts and crafts
- 13: a community which revolted against Persian administration at Memphis
- 16: this festival could come from Kizzuwatna
- 17: the Southern Levant was not only linen territory, another plant was being grown there to make textiles
- 19: one enters it blind, leaves it seeing
- 22: value of LAGAB × A

12 JUNE 2018 - MORNING

Location: Haus der Universität

| | | | |
|-----------|----------------------------------|--|--|
| 9:00-9:15 | GREETING AND BRIEFING (BASEMENT) | | |
|-----------|----------------------------------|--|--|

| | ROOM 1 | ROOM 2 | ROOM 3 |
|-------------|--|--|-----------------------------------|
| | Panel GIGA.MEŠ | Panel IŠTAR | Virtual Reality Experience |
| 9:15-9:30 | Gerber, Jonathan (Bern): Natural lighting in ancient near eastern architecture - A case study | Minen, Francesca (Venice): Medical information in the divination series Šumma ālu | |
| 9:30-9:45 | Hemauer, Eva Maria (Berlin): Transforming elites and dying empires The influence of the Levantine-Egyptian upper class on the Late Bronze Age Collapse | Delorme, Jean-Philippe (Toronto): The Rephaim as Baals: A New Title for Royal | |
| 9:45-10:00 | Mäder, Michael (Bern): Detecting word boundaries in an undeciphered script: The Byblos syllabary | Golay, Charlotte (Lausanne): Papyri to the rescue: reconstructing Hellenistic male-female couple' relationships | |
| 10:00-10:15 | Gómez-Senovilla, Silvia (Vienna): Settlements and Space in Egypt and the Near East during the Hyksos Period | Sánchez-Munõz, Daniel (Granada): nam-nar/nārūtu in the Seleucid Period: revisiting an excerpt of CT 17, pl. 18 [BM 34223+] | |
| 10:15-10:30 | Es-Borrat, Julien (Lausanne): The New Reading of a milestone of Palmyra, the career of Fabius Iustus and the succession of the legates of Syria under Trajan | Ceccarelli, Manuel (Bern): Myth and Magic: Creating Human Beings in Ancient Mesopotamia | |

| | | | |
|-------------|--|--|--|
| 10:30-10:50 | BREAK & BOOK PRESENTATIONS DI TEODORO (10:35-10:40) & BARTASH (10:40-10:45) | | |
|-------------|--|--|--|

| 10:50-11:05 | GIGA.MEŠ: Final Q & A | IŠTAR: Final Q & A | ROOM 3 |
|-------------|--|---|-----------------------------------|
| | Panel HAPI | Panel HESET | Virtual Reality Experience |
| 11:05-11:20 | Boertien, Jeannette (Groningen): Hemp! Thread, cloth and a calendar | Conti, Cristiana (Toronto): The "poisonous water" (mê r'ōš) in Jer 8:14 and the | |
| 11:20-11:35 | Shelestin, Vladimir (Moscow): The hišuwā festival in space and time | Baaklini, Adonice-Ackad (Paris): Is the Erasing of the Metal Ware in the Banquet Scene of Assurbanipal, an Aspect of the damnatio memoriae? | |
| 11:35-11:50 | Borkowski, Sebastian (Geneva): The Swampy Circle of Life: LAGAB×A and the Perception of the 'Mesopotamian Marshes' in Sumerian Literature | Monamy, Elisabeth (Bern): Dining with Assyrians! | |
| 11:50-12:05 | Baeriswyl, Philippe (Lausanne): Evolution of a social dynamic in a changing landscape: the case of Argos (Argolis, Greece) in the Mycenaean period | HESET: Final Q & A | |

| | |
|-------------|-----------------------|
| 12:05-12:25 | SPEEDMEET (1ST FLOOR) |
|-------------|-----------------------|

| | |
|-------------|-----------------------------|
| 12:25-12:30 | GROUP PHOTO (MAIN ENTRANCE) |
|-------------|-----------------------------|

| | |
|-------------|-------|
| 12:30-14:00 | LUNCH |
|-------------|-------|

12 JUNE 2018 - AFTERNOON

| | ROOM 1 | ROOM 2 |
|-------------|---|---|
| | (14:00-14:15) HAPI: Final Q & A | Panel NEITH |
| | Panel GAPN | (14:00-14:15) Bartash, Vitali (München): Theories of Labour Mobility in the ancient Near East |
| 14:15-14:30 | Kryszeń, Adam (Warsaw): The Hittite notion of border – a practical view | Regazzoni, Enrico (Basel): Disentangling Sources of Influence: „Oriental“ Metal Vessels in the Early Iron Age Aegean |
| 14:30-14:45 | Unkell, Tara (München): Examples from the letters of Tell Leilan | Réveilhac, Florian (Paris): Onomastic interferences in Lycia: Greek reinterpretation of lycian personal Names |
| 14:45-15:00 | Brown, Michael (Heidelberg): The Mountain Fortresses of Rabana-Merquly in Iraqi Kurdistan | Santini, Marco (Princeton): Ionians and Carians in an Aramaic Letter from Saqqâra: Notes for a Tentative Interpretation of NSaqPap 26 |
| 15:00-15:15 | Zimni, Jennifer (Jerusalem): Archaeological excavations at Mount Zion in Jerusalem | Simonson, Brandon (Boston): On the Aramaic Onomasticon in the Cuneiform Text Corpus |
| 15:15-15:30 | GAPN: Final Q & A | NEITH: Final Q & A |

15:30-15:45

BREAK & BOOK PRESENTATIONS BRAMANTI (15:35-15:40)

| | Panel KOTHAR | Panel ŠAMḤAT |
|-------------|---|---|
| 15:45-16:00 | Posani, Claudia (Turin): Mirroring the god: topic, images and word-order in the hieroglyphic Luwian inscription ALEPPO 6. | Gäumann, Nicole (Bern): Materiality of Cylinder Seals |
| 16:00-16:15 | Kisbali, Tamás Péter (Moscow): The Goddess on the Vezirhan Stele | Kzzo, Ahmed Fatima (Rome): A Project to Archive Inscriptions dated to Ottoman Period in Aleppo Region |
| 16:15-16:30 | Liesegang, Diana (Heidelberg): Nefertari and Puduhepa, Two Queens in the Sign of Might and Diplomacy | Ateshi, Nourida (Baku): The problems on the archaeological research in Southern Caucasus on the Late Bronze and Early Iron Ages |
| 16:30-16:45 | Olette-Pelletier, Jean-Guillaume (Paris): “Seth, Protector of Kings, Protector of Gods”. A New Divine Example of Middle Kingdom Cryptic Iconography | Bramanti, Armando (Geneva): Toward a Syllabary and a Sign List of the Early Dynastic Umma Region |
| 16:45-17:00 | KOTHAR: Final Q & A | ŠAMḤAT: Final Q & A |

17:00-17:40

BREAK (IN THE UNDERWORLD...)

17:40-18:10

ROUND TABLES (1ST FLOOR)

18:10-18:25

SUMMARY OF RESULTS (GROUND FLOOR)

18:30-19:00

MUSICAL CLOSING SESSION: NEHAD EL-SAYED, OUD (GROUND FLOOR)

13 JUNE 2018

OPTIONAL **HIKE TO ALETSCHE GLACIER** (7:50 MEETUP AT CENTRAL TRAIN STATION)

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| | | |
|---------------------|------------------------|----------------------|
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| Audrey Eller | Patrick Pellegrini | Yves Ubelmann |
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Of course, if the BAF is now four years old (and counting!) it is thanks to our sponsors, in 2019, the Universität Bern (Universitätsleitung und Collegium Decanale der Philosophisch-historischen Fakultät), the Schweizerische Akademie der Geistes- und Sozialwissenschaften (SAGW), the Schweizerische Gesellschaft für orientalische Altertumswissenschaft (SGOA), Wirtschaftsraum Bern, the ArtTech Foundation and the Marie Grettler Stiftung.

The BAF organising committee
Max Gander, Patrick Michel and Johanna Tudeau

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Alexander Sollee, *LMU München*
Johanna Tudeau, *Universität Bern*
Tara Unkell, *LMU München*
Jennifer Zimni, *Hebrew University of Jerusalem*

VIRTUAL REALITY EXPERIENCE

We are delighted to be able to bring this year to the BAF the Virtual Reality experience. Age Old Cities developed by Ubisoft in collaboration with Iconem, the UNESCO and the Projet Collart-Palmyre of the Université de Lausanne. Is this the real life, is this reality?

MUSICAL CLOSING SESSION

Wednesday, 18:30-19:00, ground floor

It is our pleasure to be able to end the day with a short concert by the Egyptian composer and oud performer Nehad El-Sayed.

Nehad El-Sayed was born and raised in Cairo. He is considered one of the most talented oud composers and performers in the world. In 2001, he completed his education at the Beit El Oud in Cairo, with honors. El-Sayed earned some fame with brilliant appearances at several major festivals in Cairo and Alexandria. Together with the prestigious *Oyoun Ensemble* he visited Oman, Syria, Lebanon, Algeria, Jordan, Tunisia and Italy. He was a guest of the *Institut du Monde Arabe* in Paris (2000) and of the Oud Symposium in Marrakech (2002). In 2002 he appeared with the *Beit El Oud El-Araby Trio* at the Babylon Festival. El-Sayed is also the winner of the first oud competition which was organized by the Arab League in Amman (Jordan) in 2000. In 2005, he was invited as an artist in residence by Switzerland's national arts foundation Pro Helvetia and during that time realised three cross-cultural projects. This was a crucial moment. El-Sayed returned to Bern in 2005 and was accepted as a composition student at the Hochschule der Künste Bern / HKB, where he earned his bachelor's degree in summer 2008 and graduated with a Master of Arts in Composition and Theory in September 2010. In the meantime, Nehad El-Sayed has made himself known as an ambassador of Arabic music in Switzerland.

ABSTRACTS – (the speakers are listed in alphabetical order)

Baaklini, A.-A. – Is the Erasing of the Metal Ware in the Banquet Scene of Assurbanipal, an Aspect of the *damnatio memoriae*?

When one speaks about the *damnatio memoriae*, examples from classical time comes immediately to mind, but that phenomenon was not rare in the civilisations of the ancient Near East. Because of its master piece statue and its popularity, the Banquet Scene of Assurbanipal (645-635 BCE) is often quoted as a typical example of *damnatio memoriae* in the Near East. Indeed, the faces of the king and of the queen were mutilated after the fall of the Assyrian Empire, but a close look to the relief shows that the bowl engraved in the hand of Assurbanipal was also intentionally erased. Has that no specific meaning, or just coincidental? The aim of this paper is to answer those interrogations. To do so, we will study, through an analysis of the iconographic, archaeological and written sources, the symbolic meaning of the ware used during banquets. The objective is to see if luxury recipients could have had such a strong association with the royal figure that they could have been considered as a symbol of kingship and if erasing them could have contributed to the *damnatio memoriae*.

Baeriswyl, P. – Evolution of a social dynamic in a changing landscape: the case of Argos (Argolis, Greece) in the Mycenaean period

Argos in the Mycenaean period consists of a real enigma. Compared to its neighbours, amongst others Mycenae, Tiryns and Midea, Argos, after being a flourishing center in the Middle Helladic period, lost of it's importance until the End of the Mycenaean palatial period, while maintaining a continuous occupation. During the transitional phase (MH III/LH I), and despite the fact that some parts of the argiv settlement continues to grow, as shown in particular by the work undertaken on the fortified acropolis of the Aspis, Argos, will experience a gradual decline as shown in particular through the abandonment of certain residential areas and the relocation of some population groups within and probably beyond its borders. According to one possible scenario, a group of people moved, at the very beginning of MH III, from Argos to Mycenae participating in the spectacular rise of Mycenae from the late MH period and onwards. Through this communication, we will first try to demonstrate, based on the archaeological reality, the status of Argos from the transitional phase (MH III/LH I) and during the LH period within the organization of the Argolis. In a second step, we will try to define the causes that influenced the evolution of this status. We will demonstrate how a series of natural disasters and in particular the eruption of Thera may have influenced the political, economic and social geography of the Argolis to the detriment of Argos. Based on the archaeological discoveries and the Adaptive Cycle (AC) model, we will show how some sites or parts of the Argolis functioned according to a positive/negative system throughout the protohistoric periods.

Bartash, V. – Theories of Labour Mobility in the ancient Near East

The oikos model dominates the ancient Near Eastern studies. In this view, people produced and consumed locally, and the economy was self-sufficient. This situation would make any spatial movement of people unnecessary. This theory is hard to reconcile with the vast evidence of labour mobility in the ancient Near East. The talk will discuss major types of labour relocation (slave trade, foreign labourers, POWs, humans as gifts, hired labour) and address theoretical gaps in their analysis. This discussion will contribute to our understanding of why people were and are on the move.

Bartash, V. – Weight Measures in Early Mesopotamia. Studies in Ancient Near Eastern Records (book presentation)

This book explores the reasons for which weights and scales were used to measure goods in Early Mesopotamia (ca. 3,200-2,000 BCE). The vast corpus of cuneiform records from this period sheds light on the various mechanisms behind the development of this cultural innovation. Weighing became the means of articulating the value of both imported and locally-produced goods within a socioeconomic system that had reached an unprecedented level of complexity. This study provides a comprehensive analysis of this cultural and economic phenomenon, which simultaneously reflected and shaped the relationships between individuals and groups in Mesopotamia throughout the third millennium BCE.

Boertien, J. – Hemp! Thread, cloth and a calendar.

Hemp cultivation and hempen cloth is the main theme of this paper. Iron Age textile fragments from the Southern Levant indicate that most textiles were made of some kind of plant fiber. Traditionally this region was regarded as linen territory, and indeed most textile finds were registered as such. The difference between linen and hemp is difficult to tell even with a regular microscope. But when using a scanning electron microscope, the difference becomes visible. This technique sheds new light on the use of bast fibers in the region. A piece of fabric from Tell Deir Alla in the Jordan Valley was the first item that could be registered as hempen cloth from the Southern Levant. The textile fragment was found amidst the loom weights of the loom on which it was woven, which raises new questions. Was the textile made of local hemp grown in the Jordan Valley? To answer this question, the cultivation of hemp will be discussed in relation to soil and climatic conditions of the central Jordan Valley. To investigate if growing hemp would fit into the farmers year course a 'Deir Alla Agricultural Calendar' was designed, based on the Gezer Calendar, a Hebrew inscription on limestone dated to ca. 925 BCE. Finally stalks of fiber hemp and examples of hempen thread and fabric will reveal how the material looks and... feels.

Borkowski, S. – The Swampy Circle of Life: LAGAB×A and the Perception of the 'Mesopotamian Marshes' in Sumerian Literature

The Mesopotamian Marshes had a crucial influence on the economy of prehistoric Mesopotamia and favored its rise as a civilization around the 4th millennium BC. The later literary tradition, chiefly preserved by cuneiform manuscripts of the Old Babylonian period (ca. 1763–1595 BC), still featured vivid accounts of this diverse environment.

The cuneiform sign LAGAB×A has two different values related to these wetlands: abbar and sug. In view of their identical semantic field, the intended value of LAGAB×A can rarely be determined with certainty. The few unambiguous attestations of either abbar or sug, however, reflect a sophisticated perception of wetlands. Consequently, the sign LAGAB×A can be interpreted as an allegory for the dependence of human civilization on nature.

Bramanti, A. – Toward a Syllabary and a Sign List of the Early Dynastic Umma Region

After its decipherment in the middle of the 19th century, cuneiform came to be, together with its numerous recently discovered inscriptions, the object of intense attention on the part of both scholars and the general public. The first Old Persian and Neo-Assyrian monumental findings triggered the compilation of several sign lists, some of them still in use today. The discovery of older cuneiform archives, some of them dating to the end of the fourth and to the first half of the third millennium, made new approaches to cuneiform epigraphy and the compilation of new repertoires of signs necessary. After almost a century and in spite of its limited chronological and geographical scope, Deimel's *Liste der Archaischen Keilschriftzeichen* (LAK, 1922) is still the standard sign list used for the Early Mesopotamian texts. In recent years the discovery of hundreds of new texts in several southern Mesopotamian regions compelled cuneiformists to create new tools for the epigraphic study of this material. In this talk I will present the ongoing work and the preliminary results of my current research project on the paleography of the Early Dynastic Umma Region, showing its potentialities and highlighting the critical issues in the creation from scratch of a cuneiform syllabary and sign list.

Bramanti, A. – *La lingua dei sumeri* (book presentation)

Third volume of the series “*Lingue antiche del Vicino Oriente e del Mediterraneo*” (directed by Franco D’Agostino) after *La lingua di Babilonia* (Franco D’Agostino, Maria Stella Cingolo, Gabriella Spada) and *La lingua dell’antico Egitto* (Emanuele M. Ciampini). *La lingua dei Sumeri* is the first grammar of Sumerian written in Italian. It is designed as a companion both for the classroom and for self-tuition. The grammatical reconstruction is mostly based on documents from the Second Dynasty of Lagash and the Third Dynasty of Ur (ca. 2140 – 2000 BCE) and is preceded by a thorough description of the historical context, cuneiform script, and phonology. The description of morphology and syntax is followed by an extensive chrestomathy of 31 texts, giving the reader copies, transliterations, translations, and commentary of historical and royal inscriptions, legal texts, and administrative documents. The grammar is enriched by a syllabary and a sign list offering the readings and the Neo-Sumerian sign forms of the 243 signs attested in the chrestomathy and 30 noteworthy variants. An excursus on how Babylonians learnt Sumerian and a glossary conclude the volume.

Brown, M. – The Mountain Fortresses of Rabana-Merquly in Iraqi Kurdistan

The twin fortresses of Rabana-Merquly are situated on the western side of Mt. Píramagrun, one of the most prominent massifs in the Zagros Mountains. A defining feature of these adjoining settlements are their matching, approximately life-size rock-reliefs depicting a ruler in Parthian dress, which flank the entrance to both sites. Behind the perimeter walls several structures have been recorded including a citadel and a sanctuary complex. The combined intramural area is in excess of 40 hectares. Based on the style of relief sculptures, and the material culture of their associated intramural settlements, occupation is dated to the early first millennium A.D. Investigations at Rabana-Merquly are a collaboration between Heidelberg University and the Sulaymaniyah Directorate of Antiquities. This talk gives an overview of the main fieldwork results to date, emphasizing the relationship between the fortified settlements and the wider landscape of the central Zagros highlands.

Ceccarelli, M. – Myth and Magic: Creating Human Beings in Ancient Mesopotamia

The myth of the creation of human beings appears not only in long narrative compositions featuring deities, but more or less explicit references to it can be traced in incantations. The aim of this paper is to elucidate the function of these references.

Conti, C. – The “poisonous water” (mê r’ōš) in Jer 8:14 and the “bewitched water”(mê kaššāpūti) in Maqlû i 103-104: witchcraft in the book of Jeremiah

Some scholars consider the biblical phrase mê r’ōš (“poisonous water”) a metaphor for the venom of a snake, others interpret it as a poisonous substance produced by pressing herbs and still, others believe it to be a metaphor for the destruction of the people Israel and their land. In the book of Jeremiah in particular, the phrase mê r’ōš appears three times (8:14, 9:15, and 23:15) and in all cases, it appears in execratory contexts. Numerous studies have put this phrase in relation to the trial ordeal in Numbers 5:11-31, and have therefore recognized its execratory nature, yet, to my knowledge, no one has ever studied it against the background of the Neo-Assyrian magical tradition. Accordingly, the expression “poisonous water” may have magical nuances attached to it. For example, the ancient Mesopotamians believed that curses could be passed to the victim by means of food or drink. In this analysis, I argue that the expression mê r’ōš may have the function that the Akkadian phrase mê kaššāpūti (“bewitched water”) has in Assyrian anti-witchcraft rituals where the administration of a poisonous drink symbolized the nullification of a curse as it was believed that the bewitched potion given to the evildoer returned to him the evil he had intended for his victim. In my talk, I will analyze the theme of the transfer of the curse through liquids and food in select Assyrian literature. I will then show how the book of Jeremiah redeployed this Assyrian theme to articulate its theological offensive against the harmful effects of the oracular utterances of illegitimate Prophets.

Delorme, J-P. – The Rephaim as Baals: A New Title for Royal Ancestors in the Ancient Near East

The cult of royal ancestors is a widespread phenomenon attested throughout the ancient Near East, particularly among West Semitic populations. The Amorites and the inhabitants of Ugarit have left indelible traces of its importance as well as of its role in the legitimization of the institution of kingship. Alphabetic cuneiform tablets from Ugarit are especially informative and detail the ritual associated to royal ancestors. While it appears that these figures are only known by the name of *rapi'ūma/r^ephā'im* in the textual records, evidence from Ugaritic texts (KTU 1.161:20–22) and the Hebrew Bible (Isa 26:13–14) does demonstrate that royal ancestors can occasionally take the title of *ba'alim* (“lords/Baals”). This interpretation is further strengthened by the textual and iconographic associations between deceased kings and the god Baal that pervade the Ugaritic material.

This paper will re-evaluate three textual corpora in light of the use of the title of *ba'alim* to refer to royal ancestors: (1) the problematic rendering of the end of the first line of the sarcophagus inscription of Ahirom (KAI 1:1; *kšth.b'lm*); (2) the expressions *b'ly ktk* and *b'ly 'rpd* in the Sefire treaties (KAI 222 A1:4; A2:4–5); (3) some of the attestations of the plural form of *b'lin* in the Hebrew Bible (e.g. Judg 2:11; 8:33; Jer 2:23; 9:13; Hos 2:15, 19; 11:2; 2 Chr 17:3; 28:2). These three cases demonstrate the popularity of this cult during the Iron Age, while some biblical passages confirm that statues were used as effigies of royal ancestors (e.g. Hos 11:2; 2 Chr 28:2).

Di Teodoro, M. – Labour organisation in Middle Kingdom Egypt (book presentation)

This book is the revised edition of my doctoral dissertation successfully defended in 2015 at University College London (UCL). It is the first comprehensive study on the organisation of temporary compulsory labour in Egypt during the Middle Kingdom (ca. 2050–1700 BCE), through the combination of archaeological evidence and written sources. Major fields of investigation are the social identity (status, gender, ethnicity, provenance) and human activities (diet, procurement and production, religious practices) of those strata of society liable to conscription, type of assignments and temporality of work, models of workers' settlements and layout of housing units, management of labour at local and central levels, and administrative procedures in labour organisation.

Es-Borrat, J. – The New Reading of a milestone of Palmyra, the career of Fabius Iustus and the succession of the legates of Syria under Trajan

In 1960, Adnan Bounni published a new milestone founded in Syria. This milestone, found in 1958 about twenty kilometers from Palmyra, was subsequently moved to the city's antiquities deposit. He was then photographed, probably in April 1966, by Paul Collart.

By studying the three unpublished photographs of this milestone taken by Paul Collart, we realized that the *editio princeps* of the inscription contained several reading errors, which probably significantly affected our knowledge of the *cursus honorum* of Fabius Iustus (PIR² F 42), consular legate of Syria under Trajan, as well as the reconstitution of the sequence of governors of that province at that time. Thanks to the new computer, we have been able to create a three-dimensional model of the milestone to help our reading. Thus, we found that Adnan Bounni's reading errors largely result from the writer's error. The used stone was very damaged and the engraver was not a Latin speaker, we found an error in the number of *tribunicia potestas* (determining element to date the imperial inscriptions) and even in the name of the emperor Trajan. By our analysis, we date the inscription between September and December 114 and no longer in 109. We can also link this inscription with the Trajan's campaign of 114 against the Parthians where Fabius Iustus would have died.

This research has already been presented at the Swiss Greek and Latin Epigraphic Meeting in Bern in January 2019 and will be published by September 2019 in the *Zeitschrift für Papyrologie und Epigraphik*.

Gadirova-Ateshi, N. – The problems on the archaeological research in Southern Caucasus on the Late Bronze and Early Iron Ages

2019 we commemorate 190 years of archaeology in the Caucasus, time to discuss some aspects of this topic.

1. A major problem concerns historiography. Depending on the language of the publication German, English, French, Russian, Armenian, or Georgian and Azerbaijani there are many different historiographies one the same period – the one of early European scientists, the history in the period of Soviet ideology and the stage of national history, written after the former Soviet republics gained their independence.
2. Another challenge is international research and the resulting publications. Few European universities are specifically concerned with the Caucasus which is regarded as a place of fast excavations and fast joint publications with European researchers heading on towards the next project - sometimes just giving their names without a thorough examination of the content.
3. The fragmentation of the cultural heritage imposes restrictions as the material is spread across the different museums in various countries, e.g France, Germany and Austria but as well as in Moscow and St. Petersburg. In the later ones there enormous collections on the Caucasus but research on these is deficiently.

Thus I developed a project which includes a digital museum combining all the Caucasus collection with access for the scientific world.

4. Currently there are hindrances for excavations in Syria, and other Islamic countries but there is an abundant potential in Azerbaijan. Thus I invite archaeologists to use this potential and to concentrate on filling the gap in the Caucasian archaeology together.

Gäumann, N. – Materiality of Cylinder Seals

In the 1980ies Dr. Julia Asher-Greve conducted chemical and mineralogical material analysis on cylinder seals as a part of her SNF-funded project „Naturwissenschaftliche und typologische Untersuchungen an Rollsiegeln“. 1017 seals have been analysed using the non-destructive methods of EDS-XFA (energy dispersive X-ray fluorescence analysis) for chemical classification and XRF (X-ray diffraction) for mineralogical classification. This was one of the first large scale projects on Mesopotamian glyptic with its main focus on materiality rather than style, iconography or inscription as was usually the case when working on cylinder seals. Since then much work on the materiality of seals has been done, mostly by institutions such as the British Museum. This is because those institutions have access to large seal corpora and they either have the funds to pay for the costly analysis or possess the means to analyse the seals themselves.

As I ‘inherited’ the unfinished project of Dr. Asher-Greve including the analysis (which still need to be interpreted), I am painfully aware of the difficulties and problems to be encountered with such old analysis. In my 10-minute talk I will give an insight to the chances and limitations of scientific material analysis on archaeological artefacts. For especially small and precious objects like cylinder seals need to be treated with the uttermost care and under no circumstances should they take damage in the process of being analysed.

Gerber, J. – Natural lighting in ancient near eastern architecture. A case study

In today's architecture, exposure to sunlight is of central importance. Buildings are planned so as to receive a strong supply of natural light. In epochs in which electricity was even less common, the exposure to natural light was probably assigned a significant role in the planning. In buildings, which are preserved up to the gable, the access and exposure situation can be easily analysed. In Near Eastern archaeology, in which buildings are usually preserved only in foundations, this is more difficult to analyse. The question of accessibility for light and air can only be answered by a reconstruction. A methodology to interpret lighting conditions in these buildings is still lacking in Near Eastern archaeology– this, although lighting conditions are crucial for the reconstruction of spatial/room functions. The example of the "Hilani" (West Palace / Temple Palace) on Tell Halaf was used to develop such a methodology.

Golay, C. – Papyri to the rescue: reconstructing Hellenistic male-female couple’ relationships through papyrological documentation

The relationships of ordinary male-female couples in Antiquity remain a field of research still little explored, especially regarding the study of feelings, emotions, real-life experiences, and couple dynamics through everyday life. Thus, it is essential to look into this theme, both in the Greek and Roman worlds, in a diachronic and synchronic perspective; this is the purpose of a Swiss National Science Foundation (SNF) project at the University of Lausanne, entitled “Couple relationships in Antiquity”. My PhD thesis, as part of this project, intends to explore couple relationships during the Hellenistic period, in Greece, Asia Minor, and Ptolemaic Egypt, through literary, epigraphic, and papyrological documentation.

In this context, Greek papyri provide notable elements, that can complement and counteract the data issued from literary sources and inscriptions whose one of the biases is to present an idealized or incomplete vision of couples’ relationships; nevertheless, we must keep in mind that papyri suffer from their own specific biases. My aim in this paper is to show how possible it is to integrate different types of papyri – letters, marriage contracts, wills, complaints, etc – as part of a study on couples’ real-life experience, while identifying some of the key methodological aspects necessary for this type of analysis, by presenting excerpts from several documents. Furthermore, the addition of an adequate methodological canvas allows going beyond the cultural and/or typological filters and biases inherent to this type of documentation, and its inclusion in the global *corpus* of my thesis, in which most documents are from the ‘classical’ Greek world.

Gómez-Senovilla, S. – Settlements and Space in Egypt and the Near East during the Hyksos Period

Scholars have come a long way since ancient settlements started to be documented. While methods borrowed from geography, landscape studies, and architecture have been widely applied in Near Eastern archeology, in disciplines like Egyptology topics such as studies of ancient towns have been reduced to methods taken from urban morphology. Notwithstanding their usefulness in documenting measurements, shapes, and sizes, such approaches are based in comparative morphology. As a consequence, there is a gap of studies willing to go into deep theoretical considerations like the use of space and the landscape, or the fundamental paper of those in shaping not just homes and dwellings but also social dynamics.

In my PhD research, “Settlements and Space in Egypt and the Near East during the Hyksos Period” (preliminary title, subject to modifications). I am covering Early and Middle Bronze Age settlements. Palaces, temples, and structures belonging to the “elite” are left out on this study, as they are the product of different strategies and numerous studies have been devoted to them. The main aim is to broaden the initial comparative approach and to study households and landscapes via quantitative methods taken from landscape archaeology and urban syntax. Superimposed plans in GIS can bring new light onto the construction of theoretical frameworks for the old towns in Ancient Egypt, as vectorized data help to visualize variations on the selected areas within different periods. At the same time, the combination with methods taken from urban

syntax as the study of connectivity of streets in axial maps, can help to evaluate the use of open space in ancient societies, as if these areas promoted integration or just passive movement.

The questions open to debate are: What advantages can these methods have in old Egyptian settlements? To what extent can we use this methodological approach in past societies with success?

Hemauer, E. M. – Transforming elites and dying empires. The influence of the Levantine-Egyptian upper class on the Late Bronze Age Collapse

As reflected by archaeological and textual sources, the Late Bronze Age in the Eastern Mediterranean presents itself as a time of strong political, economic and sociocultural entanglement, forged by and drawing from an international network of resourceful and well connected people. However, this era of prosperity was terminated violently - for reasons still unknown - by the permanent collapse of most of the powerful empires which had hitherto existed for centuries. My analysis of New Kingdom prosopographic data, including new and still unpublished evidence of major centers in Egypt and the Levant, e.g. the Ramesside capital Pi-Ramesse, shows that Egypt tried to adapt to the new challenges accompanying the increasing globalisation by granting new groups of people with a special skill set access to the elite. Concurrently, an economically potent and highly mobile sub-elite emerged, acting, as indicated by the archaeological material, independently and under-regulated from the state.

How and to what extent these elite transformations influenced the Late Bronze Age collapse and shaped its aftermath is examined in my dissertation. As powerful tool to record, evaluate and visualize the extensive amount of people and goods collected, I developed and programmed an object-oriented database, containing among other things a catalogue for Late Bronze Age members of the Levantine-Egyptian elite as well as generating a virtual map to illustrate their respective network and means of communication, and which shall be made publicly available eventually for future scholars.

Kisbali, T.P. – The Goddess on the Vezirhan Stele

The stele from Vezirhan (Istanbul Archaeological Museum, inv. 6219+71.27) is best known for its Old Phrygian and Greek inscriptions (B-05). However, its reliefs also pose an interesting challenge. They include a boar hunt, a ritual banquet scene, and a human figure, commonly identified as a goddess, with lions, birds, and a palmette-like motif “sprouting” from her head.

The stele is dated to the late 5th–early 4th century BC. The hunt and banquet scenes clearly belong to this time (and find many parallels on votive and funerary reliefs and seals of Hellespontine Phrygia).

The image of the goddess, however, continues a different tradition, one that possibly stems from an earlier period. The Vezirhan goddess doesn’t have a singular prototype, but displays connections to a wide variety of iconographical schemes and details. Most are found in the 7th–6th centuries BC arts of Anatolia and the Aegean. By examining this corpus, with special focus

on the *Potnia theon* iconographic type, we understand that the Vezirhan goddess is related to other deities attested in Anatolia (in fact, her name might have been a variation of Artemis, according to line 3 of the Phrygian inscription). Yet, she cannot be identified with any of them directly. For all matches, there are also differences. A certain creative effort was made to distinguish the goddess from her peers, possibly to reflect her local cult.

In my talk, I would like to unfold this synthetic image, examine its components, and try to put them back together – and hopefully gain some insight into how the Vezirhan goddess' iconographic scheme came to be.

Kryszewski, A. – The Hittite notion of border – a practical view

The Hittite cuneiform texts (16th-12th cent. BCE) contain a number of detailed descriptions of borders of various countries and territories. Such fragments, mainly found in the international treaties as well as the annals of the kings, clearly reflect the particular formal interest on the part of the Hittite rulers in specific delimitation of political territories.

Although the Hittite listings of the topographical points, which make up a frontier can extend over many lines of texts, one never finds any use of cardinal directions which would indicate the position of these points. Instead, the Hittite scribes applied a peculiar internal reference system that combines the position of the speaker and another point of reference in order to locate a specific part of the border.

The talk will briefly review the corpus of the Hittite border descriptions and discuss how such fragments were conceptualised. It will also tackle the question, whether they reflect a 'bird's eye', cartographic view of the land, or rather a ground-level, hodological perspective.

Kzozo, A.F. – Aleppo and Beyond before the War. A Project to Archive Inscriptions dated to Ottoman Period in Aleppo Region

Most of the buildings in the Old City of Aleppo are from the Ottoman period. Therefore, a project to archive the inscriptions on these buildings was necessary. The project then was extended to cover all the Region (*Muhafaza*) of Aleppo and to include the inscriptions on gravestones. So, we reached more than 600 inscriptions on the buildings, and 7000 gravestones' inscriptions.

This paper highlights the results, the importance, and the difficulties of this project.

Liesegang, D. – Nefertari and Puduhepa, Two Queens in the Sign of Might and Diplomacy

The famous treaty between Ramesses II. and Hattusilis III. is well-known as the result of a process of intensive diplomatic efforts and the wish after a new kind of contact between Egypt and Hatti, ending the warlike chapter of the legendary Battle of Kadesh (1274 B.C.). The interesting role of the Egyptian queen Nefertari, the wife of Ramesses II., who appears in the

Hittite sources as „Naptera“ and the mighty position of Puduhepa, the wife of Hattusilis III. cast a new light on the special contact of these two major powers and should be considered in detail. The two Royal women represent the impressive image of the First Lady and highest priestess of the Empire, next to their role as Royal wife and mother of the Royal heir. Nefertari stands in a long tradition of mighty Egyptian queens, who ruled Egypt with power, political intelligence and diplomatic knowledge. This is also remarkable for the powerful position of Puduhepa, who had a determining influence on the political decisions of the Hittite Great king Hattusilis III. The aim of this paper is to show the influence of the process of peace on the role of the Egyptian and the Hittite queen, by considering the Royal self - presentation and iconography. It should be observed the relation between Nefertari and Puduhepa and their impact on the political heritage of the succeeding queens of Ancient Egypt.

Mäder, M. – Detecting word boundaries in an undeciphered script: The Byblos syllabary

The Byblos writing system (ca. 1500 BC) comprises 15 inscriptions, with the largest one containing 461 clearly discernible signs. Some further 28 unassigned fragments found in the Levante and in Italy are tentatively assigned to the Byblos corpus too. We have created a Unicode letter for each sign variant found in these inscriptions and transcribed the corpus. Feeding the corpus into our RegEx- based deciphering tool, we established a preliminary (dynamic) syllabary laying a foundation for computer-assisted deciphering efforts of the Byblos script. A first sequence analysis allows to detect morphemes and word boundaries, so that even without knowing the sound values, we gain some insight into the syntax of the language depicted by these beautiful graphemes.

Minen, F. – Medical information in the divination series Šumma ālu

The proposed communication aims at presenting the preliminary results of my pilot research project “Mesopotamian medical notions in the divination series Šumma ālu”. Thanks to the endowment of a Henri Frankfort Short-Term Fellowship, I have conducted this study at the Warburg Institute, School of Advanced Study, University of London (January-April 2019). The aim of this research was to conduct a first survey of all medical-related information comprised in the terrestrial omens of the series Šumma ālu. Medical sources provide useful information to the reconstruction of Babylonian scientific and intellectual history; however, if considered alone, they do not allow us to understand various aspects of medical rationale. For this reason, scholars have been interested also in sources outside the medical corpus. I decided to follow their footsteps by focusing on Šumma ālu, which has been labelled as an encyclopaedia for every aspect of ancient Mesopotamian everyday life. This line of enquiry has never been attempted before, as the medical corpus has been compared usually with magic, not divination. Moreover, the difficulties embodied by the processes of the textual edition of the divination series have slowed its accessibility. However, the edition of the first half of Šumma ālu has been completed recently, and two ongoing projects (Geneva, Vienna) are aimed at completing this task. The communication will present the general context of this pilot project, its preliminary results and its possible future developments.

Monamy, E. – Dining with Assyrians!

A less well known and less worked on topic in relation to the research of the Assyrian Empire is nutrition. Where, how, who and what was cooked? Did all social classes eat the same food? Were there special festive dishes? In this short presentation I would like to present my doctoral thesis and show how diverse this topic is. It is about eating and cooking habits that give us an insight into the cooking pots of the Assyrians! Thanks to archaeological finds, it is also possible to reconstruct the dining rooms and furniture. Written testimonies give us insights into food rations and food. Chemical-biological analyses show which pollen or grain types existed and were used. And finally the many relief representations help us to get an overall picture about this topic.

Olette-Pelletier, J.G. – “Seth, Protector of Kings, Protector of Gods”. A New Divine Example of Middle Kingdom Cryptic Iconography

Images of Egyptian gods before the New Kingdom bear hidden words exposing or revealing some cryptic capacities. As Min or Montu, some deities own cryptic terms as seen in their textual or monumental representations, but only understood by those who can read hieroglyphic texts in a second way of lecture, the hidden one. A new discovery about one member of the Egyptian pantheon offers a perfect example of the application of this methodology of hidden texts on divine images I called “cryptic iconography”: the god Seth. Known as a devious deity, the murderer of his brother Osiris and the opponent of Horus, Seth owns other attributions, infrequently mentioned in the *Pyramid Text* and the *Coffin Texts*. As protector of the king and the solar bark of the Demiurge, his image exposes attributions which can be directly read by the understanding of his own cryptic iconography.



Fig. 1. Hieroglyphic sign of the god Seth in Ounas' pyramid (© J.-G. Olette-Pelletier, 2018)

Posani, C. – Mirroring the god: topic, images and word-order in the hieroglyphic Luwian inscription ALEPPO 6.

The presentation provides a short introduction to the Aleppo Temple and the inscriptions discovered during its excavations -ALEPPO 4, 5, 6, 7- (or that are supposed to have come from the Storm-God Temple -BABYLON 1, 2, 3-).

Then an analysis of BABYLON 1 and ALEPPO 6 is provided. Both the inscriptions deal with the topic of reciprocity and mutual favours between the king (or the ruler) and the god. This topic is well expected in temple inscriptions. However, in ALEPPO 6 inscription this topic seems to have been developed on three different levels:

- 1) topic of the inscription;
- 2) iconography of the god's and king's images;
- 3) unusual word-order in the first clause of the text (name and titles).

In my opinion there is a close connection between these three levels: in this case not only texts and images were meant to convey the same message, but even the linguistic level (word-order) is affected by the attempt of creating an integrated way of communication.

Regazzoni, E. – Disentangling Sources of Influence: „Oriental“ Metal Vessels in the Early Iron Age Aegean

Imports of a range of „Oriental“ metal vessels (and other luxury goods) into the Early Iron Age Aegean have traditionally been interpreted within the framework of the so-called „Orientalising phenomenon“. Recently however the argument has been put forward for a cultural dominance of the Neo-Assyrian empire throughout the contemporaneous Near East. In this view then, the imports would constitute some sort of mirror images of Assyrianising intercultural banqueting styles – “intercultural” in the sense that the corresponding objects need not be stylistically Assyrian, but were actively promoted through imperial mechanisms. Both approaches have in common that they presuppose a relative uniformity of elite drinking equipment over an area from the Zagros Mountains in the East to the Balkan Peninsula in the West. In order to test this assumption, the chronological and geographical distribution of five types of Near Eastern metal vessels – all of them attested in at least one specimen in the Aegean – has been thoroughly studied. The results of this study seem to point in the opposite direction: each type had its own, unique patterns of distribution. Thus, multiple discrete networks of elite exchange and consumption seem to have existed at the same time. Judging by these first preliminary results, future work on the Early Iron Age elite drinking vessels should be oriented towards further disentangling these various sources of influence.

Réveilhac, F. – Onomastic interferences in Lycia: Greek reinterpretation of Lycian personal names

As is well known, Lycia, located on the south-western coast of Asia Minor, was a multicultural and polyglossian area, especially during the second half of the 1st millennium B.C. From the 4th century B.C. onwards — that is before Alexander’s conquests — Greek writing and language became more and more predominant in that region, as a language of prestige, to the detriment of Lycian, which is an Anatolian language related to Luwian and Hittite.

Although most of the indigenous personal names persisted in Lycia until the first centuries A.D., as evidenced by their large number found in Greek inscriptions from the Hellenistic and Roman periods, some of them underwent a little transformation in order to look like Greek names. This process, which is common in a context of language contact, consists in adopting a homophonic or phonetically similar name or element of the name, called “cover name” or, in French, “nom d’assonance” (see Dondin-Payre and Raepsaet-Charlier 2001; Coşkun and Zeidler 2005). One famous example of this type of onomastic adaptation from one language to another is the name of the Mede general who invaded Asia Minor, known in the Greek sources as Ἄρπαγος (Harpagos): the underlying Iranian name is derived from the adjective arba- “small, young” (cf. Sanskrit arbha-) with the hypocoristic suffix -ka-, but it has been slightly modified in its Greek adaptation in order to get it closer to the Greek substantive ἄρπαγή (harpagē) “pillaging”, so the enemy conqueror is reduced to a simple plunderer. I intend to present and discuss some Lycian names adapted as cover names in Greek, like Purihimeti ~ Πυριβάτης, with a second element -βάτης (-batēs), cf. verb βαίνω (bainō) “to walk”, and well attested in typical Greek personal names (Bechtel 1917: 92). The other names that will be interpreted are Kuprille/i- ~ Κοπρίλις (Koprilis), cf. Κοπρύλος (Koprulos), but also Κύβερνις (Kubernis), Mizu- ~ Μέσος (Mesos), cf. μέσος (mesos) “middle”, and Xddazada- ~ Κτασασας (Ktasadas), cf. Κτᾱσι- / Κτησι- (Ktāsi- / Ktēsi-).

Sánchez Muñoz, D. – nam-nar/*nārūtu* in the Seleucid Period: revisiting an excerpt of CT 17, pl. 18 [BM 34223+]

We find the following textual excerpt in the cuneiform tablet BM 34223+, a manuscript of the exorcistic bilingual (Sumerian-Akkadian) series from the Seleucid Period currently known as “Compendium”:

iv 18. **en₂ saṅ-gig an-edēn-na i₃-du₇-du₇ im-gen₇ mu-un-ri-ri**

iv 19. **im-dub 24 EZEN(šer₃/kešda) nam-nar eš₂-gar₃ udug-ḫul-meš nu al-til**

iv 18. Incantation: “The (demon of the) headache whirls in the steppe, and it drifts there like the wind”

iv 19. 24th Tablet. Song/*riksu* of the **nam-nar**. Series “Evil demons”. Not complete.

There have been several interpretations in the past for the “EZEN **nam-nar**” of this textual excerpt; however, all of them have been based on different readings and meanings of EZEN without a serious analysis of the textual mentions of the Sumerian **nam-nar** (and its Akkadian equivalent *nārūtu*) during the Seleucid Period.

The objective of this paper is to offer a new interpretation for this EZEN **nam-nar** through the examination of the mentions of **nam-nar/nārūtu** in other documents from the Seleucid Period (the astral-mythological text BM 55466+, and the letter BM 28825). We will also consider about other related expressions and terms (like *riksu*), and the role of the musical performance in the incantation series **udug-ḫul-meš /utukku lemnūtu** (“Evil demons”).

After these analyses, we shall conclude by stating that we might be seeing a reference to **kešda nam-nar** (and not **šer3 nam-nar**) though not as a “singing cycle” as **kešda nam-nar** has been previously defined. Certainly, we believe that most suitable meaning is “corpus of tablets (= **kešda/riksu**) of the **nar/nāru** musician’s repertoire (**nam-nar**)”. In our opinion, this meaning fits better with the textual mentions of **kešda/riksu** and **nam-nar/nārūtu** during the Seleucid Period.

Santini, M. – Ionians and Carians in an Aramaic Letter from Saqqâra: Notes for a Tentative Interpretation of *NSaqPap 26*

This paper aims to present preliminary textual and historical observations towards a more comprehensive interpretation of a late 5th-4th cent. BC fragmentary letter of a Persian official from the corpus of Aramaic papyri of Saqqâra (*NSaqPap 26*). The understanding of this document, which deals with some situation of turbulence arisen between the Persian administration at Memphis/Saqqâra and the Ionians and Carians who lived and worked on the spot, is rendered complicated by the poor conditions of preservation of the papyrus, whose top and right portions are lost. Apart from the *editio princeps* by J.B. Segal (*Aramaic Texts from North Saqqâra*, London 1983, no. 26) and few additional notes in the reviews of it by J. Teixidor (*JAOS*1985) and S. Shaked (*Orientalia*1987), specific contributions on the piece are lacking. More in particular, despite its relevance to the study of the long-established communities of Greeks and Carians in Egypt, the letter has not received yet an adequate treatment from the historical point of view.

Following a lexical and syntactical revision, I provide a new tentative translation of the text, with the aim to reach as thorough and coherent an interpretation of the document as possible, and to shed further light on the living conditions of the communities of Ionians and Carians in Egypt under the Persian rule. By further contextualizing the events described in the letter with the aid of external sources, I argue for a mercenary revolt that affected the storehouses at the port of Memphis as the situation that prompted the response of the local Persian administration.

Shelestin, V. – The *hišuwā* festival in space and time.

The researchers of the Hittite religion usually consider the *hišuwā* festival as being the annual ritual for the ruler’s prosperity, of Kizzuwatna origin. The scribe Walwaziti prepared the preserved composition under Puduhepa, but the text contains the traces of earlier epochs.

Although some scholars assume that the earliest version of this festival emerged in the independent Kizzuwatna, nobody has yet discussed this hypothesis in detail.

My paper investigates the outline of the *hišuwu* festival under three aspects – religious-comparative, geographical and calendrical. The comparison of the *hišuwu* festival with the main festivals of the Hittite kingdom and with the rituals of Kizzuwatna religious tradition allows defining the local features of this text in order to check its pre-Hittite roots. The geographical perspective of the *hišuwu* festival has been studied previously, but the current research reevaluates the similarities between the toponymical systems of the *hišuwu* festival and of Kizzuwatna. The calendar aspect shows the initial nature of the ritual and the peculiarities of the Kizzuwatna calendar system. This investigation helps to understand better the cultural features of the independent Kizzuwatna.

Simonson, B. – On the Aramaic Onomasticon in the Cuneiform Text Corpus

Most of the Aramaic onomasticon is not located in extant alphabetic sources, but instead can be found in cuneiform sources. In order to learn more about the reach of Aramaic through the individuals using it as a spoken language during the first half of the first millennium BCE, we must attend to the Aramaic personal names that appear in this much larger corpus of texts and inscriptions. Using a method that considers both linguistic and conceptual criteria, this paper compiles and analyzes possible Aramaic names that appear in the cuneiform text corpus and culminates with an updated list of the genuine Aramaic onomasticon. Ultimately, this paper provides insight that may be used in identifying West Semitic and other foreign onomastica in the cuneiform text corpus. My talk presents the results of this paper, which emerges from a much larger study of Aramaic names in the first millennium BCE.

Unkell, T. – Communication at Court. Examples from the letters of Tell Leilan

Upper Mesopotamia in the 18th Century BCE was characterized by a network of small states with several connecting borders. These states were connected by the need for trade and travel as well as the wish for a coalition in face of the permanent threat of war. All this made it necessary to communicate with other rulers and subordinates in their own or other countries. The result was a far-reaching and complex system of oral and written communication.

From a modern perspective, Information is usually transmitted in writing, but a Mesopotamian ruler could also send a messenger who conveyed his message orally. Why then did he send a letter? Which information was conveyed by letters and which orally? And also, what rules were to be observed when conversing by letter?

219 letters from Tell Leilan (ancient Šehna) which I analysed in my master's thesis provide an exemplary insight into the rules and conventions of communication at a small court in Upper Mesopotamia.

Zimni, J. – Archaeological excavations at Mount Zion in Jerusalem

Since 2015 the German Protestant Institute for Archaeology is carrying out excavations at the southwestern slopes of Mount Zion in Jerusalem. The mount itself had been included into the walled city of Jerusalem throughout various periods of time.

The specific site already has been of interest for former researchers, such as Henry Maudsley, Frederick Bliss and Archibald Dickie. The early excavations aimed to find and pursue the remains of the historical city wall of Jerusalem.

In fact, they did find remains of a multi-phased gate, showing several sills, the oldest one dating back to Hasmonean/ Herodian times, the youngest one dating byzantine. Early researchers established the term “Gate of the Essenes” as described by Flavius Josephus (Bell. Iud. V,142-154) for this gate.

Corresponding to the gate on this site there are also the remains of an Iron Age II city wall, probably built under King Hezekiah, and also the byzantine wall built under empress Eudocia in the fifth century which are still visible today.

Furthermore, during the most recent excavation campaigns the GPIA was able to follow the course of an early Roman Street starting at the youngest sill of the gate leading towards the city. This street was later, in the byzantine period, overbuilt by domestic settlement structures which the GPIA could uncover during its campaigns. Last year’s findings let us assume that crafts activities had taken place here.

To conclude, this project aims to explore the dense population at this part of ancient Jerusalem throughout circa 3000 years of history. It shows settlement and domestic areas with contexts dating from Iron Age II, Roman, Byzantine and Omayyad.

USEFUL TIPS

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| 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 | best coffee in town; 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) https://einstein-cafe.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, good option to watch the football matches |
| 10. Kreissaal (Brunngasshalde 63) http://kreissaal.be/html/de/bar/index.html | for a cocktail |

FOR A MEAL...

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| 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 l - bern-gurtengasse | 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 |
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| 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 (Dalmaziquai 11) http://www.schwellenmaetteli.ch | overlooking the river dam; if you are lucky you might spot a beaver |
| 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.gelateriadibera.ch | not bad... |

SOME THINGS TO DO OUT OF HOURS...

A. Visit the bears

<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

<https://www.myswitzerland.com/en-ch/experiences/bern-cathedral/>

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.laderach.com/en/locations/location-details/bern-spitalgasse-bern>

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>

