BAF 2019: key facts

BAAKLINI

Assurbanipal (668-627 BCE) - The Banquet Scene (645-635 BCE) - Elam - Battle of Til-Tuba (653 BCE) -Nineveh - North Palace - Room S - Teumman - Kasu - Agannu.

BAERISWYL

Thesis : Argos in the Mycenaean Period. Study on the evolution of the site from the Late Helladic I to the Submycenaean (1600-1000)

Context : Aegean area, Greece, Peloponnese, Argolis. Late Bronze Age, 1600 – 1000 BC

Sources : Archeological material, reports, archives

Methodology : study and analyse all the material from the excavations by comparing it with that of other neighbouring sites. Use the resilience theory to explain the evolution of the site.

Aim : present the evolution of the site throughout the Mycenaean period and try to clarify the status of Argos in the organization of the Argiv plain.

Concepts : palatial economy system, mycenaean organization, resilience theory, adaptive cycle, material culture.

Advantages : studying all kinds of material, allows to have a vision closer to the reality of the everyday life of the Late Bronze Age Argos.

Pitfalls : old excavations, uneven treatment of excavation data, lack of excavation data, old archaeological traditions

BORKOWSKI

Dates:

- Old Babylonian period: ca. 1763–1595 BCE

Definitions:

- Wetlands are defined according to *TheConvention on Wetlands of International Importance especially as Waterfowl Habitat*(= *Ramsar Convention*) from 02.02.1971, Art. 1.1: "[…] wetlands are areas of marsh, fen, peatland or water, whether natural or artificial, permanent or temporary, with water that is static or flowing, fresh, brackish or salt, including areas of marine water the depth of which at low tide does not exceed six metres."
- hawr (arab. *hwr*; pl. *'hwār*; lit. marsh-lake): a freshwater-to-brackish marsh dominated by reeds (*Phragmites australis*) and shallow bodies of open water and occasional lakes.
- 'Mesopotamian Marshes': a vast wetland complex in southern Iraq and Iran encompassing the al-Ḥammar Marshes, al-Hawīza Marshes, and al-Qurna Marshes.

Sumerian terms:

- abbar(LAGAB×A) "hawr"
- sug   (LAGAB×A) "hawr"
- sug-ge$_{(4)}$—gu$_7$ "to devastate"; "to destroy";
                                              lit. "to be devoured by the hawr"

CONTI

- •   One of the clauses of Esarhaddon's succession treaty (EST §23, 259-265) warns against giving Assurbanipal a "a deadly drug" (*šam-mu šá mu-a-ti-šú*) and connects this drug to magical practices (*kiš-pi te-ep-pa-šá-niš-šú-u-ni, l. 264*).
- •   In Mesopotamian magic practice, the witch could curse her victim by making the individual ingest cursed food (*aklī kaššāpūti, Maqlû*i 96, 103) or drinks (*mê kaššāpūti, Maqlû*i 96, 104) but also through her spittle/venom (Akk. *imtu*).
- •   Yahweh administers both bitter food (לענה) to eat and poisoned water (מי־ראש) to drink to the Israelites in Jer 9:14[15] and 23:15, but only poisoned water in Jer 8:14 and pours venom/spittle (חמה) on them (implicitly in Jer 25:17, את־הכוס מיד יהוה, "the

cup from the hand of Yahweh" and explicitly in Isa 51:22, כוס חמתי, "the cup of my [God's] Wrath").
• Biblical חמה is the interdialectal correspondent of Akkadian *imtu*.

GOLAY

Thesis: *Ordinary couples relationships in the Hellenistic period* (part of a Swiss National Science Foundation project)

Context: 350 BC-50 CE; Greece, Western Asia Minor, Aegean islands, Ptolemaic Egypt

Sources: inscriptions, literary texts, Greek papyri

Terminology: 'ordinary' = the majority of the population, from the lower classes of Hellenistic society to civic elites, excluding slaves; opposed to 'power couples'.

Methodology: combine evidence from different source material

Aim: assess the possibility to access real-life experience of men and women in a relationship

Concepts: analysis of the notions of 'couple', 'ordinarity', 'everyday life', 'real-life experience', 'ideal', 'norm'

Advantages: combining different source material allows for different angles to approach various themes related to couple life

Pitfalls: different cultural and social contexts, number of sub-subjects, ideal vs. reality, particular cases vs. generality

GÓMEZ-SENOVILLA

Tell el Dab'a: site on the northeastern Egyptian Delta. It is identified with ancient Avaris, the capital of the Hyksos kings (c. 1635-1550 BC), whom the Egyptians identified as "Asiatics".
Space syntax studies the relationship between spaces and how these spaces are configured. Within space syntax, the **Dephtmap software** introduces concepts as connectivity and integration. **Connectivity** measures the number of nodes (in this case, streets) that are connected

to a particular one. **Integration**, on the other hand, measures how central a node –streets here- is to the whole network, that is: how accessible is from every other point at a given time. Both variables can be alike, but not necessarily, having implications for the configuration of movement in a particular area. These values can condition the interpretation on an entire settlement and the use of its particular spaces (open and closed, private and public).

HEMAUER

- Ramesside Period (19th-20th dynasty, 1292-1070 BCE)
  - most important kings: Sethy I, Ramesses II, Ramesses III

characterized as era of significant cultural, political and socio-economical changes, increased international relations and expansion in Egypt, leading to an epoch of decline and division during the Third Intermediate Period (1069-664 BCE)

- Late Bronze Age Collapse (~12th century BCE)

time period during which almost all Late Bronze Age empires in the Eastern Mediterranean collapsed, most likely due to a multitude of factors, including climate change, globalisation processes, development of new technologies, population shift and wars

- Pi-Ramesses/Qantir

major LBA center and Ramesside capital located in the Eastern Nile delta; because of later removal and reuse of building material and objects still difficult to (prosopographically) grasp and (archaeologically) reconstruct

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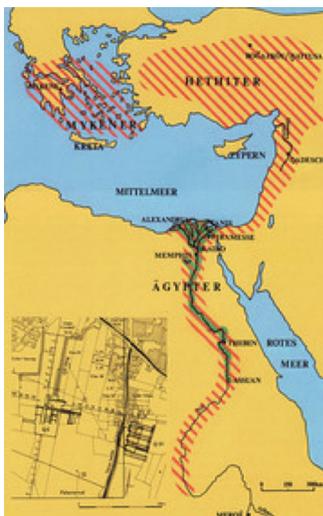
KISBALI

Vezirhan Stele:found in 1968, out of context, in the vicinity of Vezirhan (north-western Turkey, Bilecik province). Istanbul Archaeology Museum (no. 6219 + 71.27).

Date:late 5[th]century BC (period of Achaemenid control of Anatolia)

Inscriptions:Old Phrygian and Greek (SEG XLVII. 1684; *Brixhe C.*Corpus des inscriptions paléo-phrygiennes. Suppl. II… B-05). Dedicated by Kallias son of Abiktos, in an unknown sanctuary. Phrygian inscription mentions Artemis (line 3).

Relief scenes:

(1) "goddess" – with a palmette motif on her head;

(2) banquet / ritual scene;

(3) boar hunt.

Comparanda for (2) and (3):

stelai from the area of Daskyleion (satrapal seat of Hellespontine Phrygia), Çavuşköy, Sultaniye Köy; Çan sarcophagus; seals and impressions.

Issues with (1):

relationship with "Mistress of the Animals" (πότνιαθηρῶν) type imagery;

differences from the iconography of Phrygian Matar & Greek Kybele;

palmette-on-head combination: figurine from Erythrai (+ Assyrian ivory prototypes), handles of bronze mirrors.

LIESEGANG

The famous treaty between Ramesses II. and Hattusilis III. is well-known as the result of a process of diplomatic efforts between Egypt and Hatti, ending the warlike chapter of the Battle of Kadesh (1274 B.C.). The historical sources present a picture of a friendly relationship between the Pharaoh and the Hittite Great king. The role of the Egyptian queen Nefertari, the wife of Ramesses II., who appears in the Hittite sources as „ Naptera" and the position of Puduhepa, the wife of Hattusilis III. cast a new light on the special contact of this two major powers and should be considered in detail. The aim of this paper is to show the influence of the diplomatic contact between of the Egyptian and the Hittite queen on the position of the Egyptian queens.

POSANI

NAMES: Taita I, king of Palistin; Tarhunzas (Storm-God) of Aleppo.

DATES: In the history of the Storm-God Temple of Aleppo (from 2500 a. C. to 900 a. C.) the analysis specifically focuses on the neo-Hittite period (11[th]century B. C.).

PLACES: Aleppo (ancient Halab) - Syria.

CONCEPTS: The analysis is aimed at investigate the relationship between text (ALEPPO 6 inscription) and images (Storm-God of Aleppo and king Taita I portraits). Specifically, it is suggested that the concept of a strict reciprocity between king and god develops, in this case, on three different levels: inscription's content, images and word-order. Thus, these three levels can be conceived as an unique way of communication.

REVEILHAC

In the second part of the Ist millennium BC, Lycia, located on the south-western coast of Asia Minor, is a multicultural and a polyglossian area:

• Persian conquest around 540 BC: Lycian and Aramaic used.

• Lycia is transferred to the Carian satrapy in 360 BC: Lycian, Aramaic, and Greek (cf. Trilingual of Letoon).

• Alexander's conquest in 334-333 BC: only Greek attested.

However, the indigenous personal names (PNN) kept surviving for a very long period in the Greek inscriptions of Lycia, until the first centuries AD. PNN are therefore an inestimable linguistic material.

How Lycian PNN are integrated in Greek?

Transliteration;

suffixation;

translation name;

hybrid name;

cover name: adoption of a similar or homophonic element or whole name, so the PN is understandable both in Lycian and in Greek.

• Πυριβατης (πῦρ "fire" + βαίνω "walk") ← *Purihimete/i-*

• Κοπριλις (κόπρος "excrement") / Κύβερνις (κυβερνάω "steer") ← *Kuprlle/i-*

• Κτασαδας (κτάομαι "acquire") ← **Xddazada-*

SÁNCHEZ-MUÑOZ

- **Mesopotamia, Seleucid Period (323-63 BCE)**

- **CT 17, pl. 18 [BM 34223+], iv 18'-19' → Incantation as "EZEN-nam-nar".**

  - **šer$_3$-nam-nar(Schramm, 2008: 9-10)**

  - **kešda-nam-nar (Geller, 2018: 51 n. 46)**

    - § **Base on šer$_3$/kešda(EZEN), not on nam-nar/*nārūtu*.**

- **šer$_3$-nam-nar**

  - **Ceremonial song vs. incantation.**

  - **More instruments than songs (šer$_3$= song) in incantations.**

- **kešda-nam-nar**

  - **"Zyklus der Sangeskunst" (Schramm, 2008: 10); "*riksu* of chanting" (Geller, 2018: 51 n. 46).**

    - § **Well with *rikis zamārī*, not with nam-nar/*nārūtu*.**

      - · **Frame and George, 2005: 270-277 [BM 28825], o. 9 → *nārūtu*= "text *corpus*of the *nāru* musician"→ not a mistake!**

        - o *nargallu*library.

        - o *āšipu*sorcerers, *kalû*lamenters and *nāru*musicians in ritual texts.

- **EZEN-nam-nar= kešda-nam-nar="group of tablets (kešda) of the text *corpus*of the *nāru* musician (nam-nar)".**

  - o **CT 17, pl. 18 [BM 34223+], iv 18'-19' → Incantation recited by a*nāru*musician.**

SANTINI

The North-Saqqâra Papyrus nr. 26 is a fragment of an Imperial Aramaic letter datable to the late 5th-4th century BC. It records orders from an high official of the Persian administration to one of his subordinates in order to settle some situation of turmoil arisen on the spot with Ionians and Carians, who probably served as mercenaries and boatmen for the Persian empire in the community of Memphis. The end of the letter is preserved, as the final scribal signature 'Iddin-Marduk' shows, but we are missing the top portion of the text and part of its right edge. Apart from the editio princeps by Segal and few additional notes by Teixidor, Shaked and Folmer, specific contributions on the piece are lacking. Segal's translation, the only available one, is not fully satisfactory. In this paper I will discuss some tentative restorations that aim to reconstruct a reasonable sense of the text and present a new interpretive translation.

UNKELL

History of Tell Leilan

After conquering the city king Šamšī-Adad I (1833-1776 B.C.) build a new palace on the ruins of the city (at that point probably still named Šeḫna) and used it as the capital for his empire-naming it Šubāt-Enlil.

After his death and during the downfall of his empire the city was governed first by his son Išmē-Dagan and after him by Šamšī-Adads official Samīja. They were followed by a succession of rulers first from regional states in the Ḫabur-Region and later for some month a general from Elam and then again by other local rulers. Best known to us are the last three rulers (1755 – 1728 B.C.) of a state named Apum, which probably spanned a big portion of the eastern Ḫabur-Region. Their reign ended in the 23rd year of the rein of Šamšu-iluna, who conquered the city. They left an archive of more than 640 tablets with 219 letters send to them. First of these rulers was Mutija, he was succeeded by Till-Abnû and Jakūn-Ašar. The last mention of the city Šeḫna can be found in the 23rd year name (1728 B.C.) of Šamšu-iluna from Babylon, who claims the destruction of the city.

Flavius Josephus about the Gate of the Essenes(Bell Iud. V, 142-145)
"*Of the three walls, the most ancient […]Beginning north at the tower called Hippicus, it extended to the Xystus, and then joining the council chamber terminated at the western portico of the temple. Beginning at the same point in the other direction, facing west, it descended past the place called Bethso to the gate of the Essenes*".

Important dates

First Temple Period
8th century BCE city expansion under King Hezekiah
586 BCE destruction of Jerusalem by Nebuchadnezzar II

Second Temple Period
2./1. century CE Hasmonaen/ Early Roman Period
70 CE Roman destruction of Jerusalem

Aelia Capitolina (135 CE)
Garrison of the *Legion X Fretensis*in Jerusalem

Byzantine Jerusalem
5th– 6th century CE Byzantine Jerusalem

 638 CE **Muslim Conquest** of Jerusalem