The data obtained during 70 years of archaeological excavations have been presented and discussed at various meetings and conferences. The major aim of the Kültepe International Meeting (KIM) series, which was held for the first time in summer 2013 and takes place every two years, is to generate synergizing interactions among researchers studying the site of Kültepe or the ancient city of Kaneš, and thus to bring together archaeologists and philologists in the scope of multidisciplinary studies, in order to present and discuss their work.

The fifth Kültepe International Meeting (KIM) will take place in July 30 – August 2, 2022. It will gather the archaeologists and experts collaborating with Kültepe excavations and the philologists and historians who are working on specific archives. This meeting will be organized in two sessions:

1. Work in progress: Within this session, we invite colleagues to present the state of progress of their work: the philologists on the archives they are studying or about any ongoing research based on the Kültepe tablets, the archaeologists and others as well on their current researches linked to Kültepe. This session will naturally involve all the sub-disciplines of archaeology and archaeometry, as for example, geology and
paleobotany.

2. “Materials, crafts and the natural environment at Kültepe and surroundings: The natural environment of Kültepe has been the topic of some of the articles published in the first KIM volumes. We would like to deepen this line of research by trying to connect all aspects of this natural environment, the materials it offers, the religious beliefs it might have created etc. with the sphere of craftsmanship in all its many facets. And of course we also want to encourage participants to widen these questions to all possible connecting factors as we find them in the rich material of the Old Assyrian cuneiform documentation.

KIM5_2022_programme
KIM5_2022_abstracts

Program

Saturday, July 30th

8:45 – 9:00 Registration at Kültepe
9:00 – 9:15 Conference Opening, Welcome and Introduction: Fikri Kulakoglu, Cécile Michel & Guido Kryszat

9:15 – 10:00 Keynote Opening Lecture by Adelheid Otto (Ludwig-Maximilians University, Munich) Law and justice in Karum Kanesh and its depiction on cylinder seals

Session 1: Metal Works and Art

Chair: Andreas Müller-Karpe
10:00 – 10:30  Cécile Michel (CNRS, ArScAn-HAROC, Nanterre & CSMC, Hamburg University)
Gold in the Jewels from Aššur and Kaneš

10:30 – 11:00  Coffee break

11:00 – 11:30  Wayne Powell (Brooklyn College-CUNY), Mike Johnson (Stell Environmental Enterprises, Atlanta), K. Aslihan Yener (ISAW, New York University) & Ryan Mathur (Juniata College, Huntingdon)
The Sources of Tin for Kültepe/Kanesh and Tell Atchana/Alalakh: Two Synchronous Production Systems

11:30 – 12:00  Ji Yeon Choi (Ankara Üniversitesi) & Fikri Kulakoglu (Ankara Üniversitesi)
The importance of Kültepe in the formation of Hittite Art

12:00 – 14:00  Lunch

Session 2: Recent Discoveries at Kültepe
Chair: Adelheid Otto

14:00 – 14:30  Yılmaz Ridvanogullari (Ankara University), Cihan Ay (Ankara University), Güzel Öztürk (Balıkesir University), Elif Genç (Çukurova University, Adana) & Fikri Kulakoğlu (Ankara University)
Changes in the Settlement Plan at the End of the Early Bronze Age III in Kültepe: New Data on the Transition from Public Buildings to Private Workshops

14:30 – 15:00  Ryoichi Kontani (Notre-Dame Seishin University, Okayama), Fikri Kulakoğlu (Ankara University) & Yuji Yamaguchi (Okayama University)
Material culture of Late Chalcolithic Age at Kültepe: Excavations at Central Trench, Kültepe 2021

15:00 – 15:30  Fikri Kulakoğlu (Ankara University) & Luca Peyronel (Milano University)
Recent Excavations on the Southwestern Mound of Kültepe. A New Public Building from the End of the Assyrian Colony Period at Kaneš-Neša

15:30 – 16:00                  Coffee break

16:00 – 16:30  Cihan Ay (Ankara University) & Fikri Kulakoğlu (Ankara University)
                An Evaluation on a Group of Ceramics Found in the South Terrace Palace

16:30 – 17:00  Fikri Kulakoğlu (Ankara University), Valentina Oselini (Bologna University), Luca Peyronel & Agnese Vacca (Milano University)
                The Settlement Sequence of the Kültepe Mound from the Late Early Bronze Age to the End of the Assyrian Colony Period. A New Stratigraphic and Ceramic Sequence

17:15 – 18:45  Guided Tour to the Kültepe Mound

Sunday, July 31st

Session 3: Women and the Art of Correspondence

Chair: Gojko Barjamovic

9:30 – 10:00  Anita Fattori (Sao Paolo University and Paris 1 Panthéon-Sorbonne University)
              Gender variations in language in the archives of Elamma

10:00 – 10:30  Wiebke Beyer (Hamburg University)
                Traces of Handwriting – The Case of Ennam-Aššur

10:30 – 11:00  Matthias Adelhofer (University of Vienna)
                Old Assyrian Epistolography. A Synthesis for the
Contextualisation of Rhetoric

11:00 – 11:30                  Coffee break

Session 4: On Humans and Animals (part 1)

Chair: Elif Genç

11:30 – 12:00               Fikri Kulakoğlu (Ankara University), Luca Peyronel (Milan University) & Claudia Minniti (Salento University)
Of Lions and Sheep. Animal Exploitation at Kültepe and in Central Anatolia during the Middle Bronze Age. New Data from Recent Excavations

12:00 – 12:30           Donald Kale, Semih Özen, Doruk Özgü & Handan Üstündağ (Anadolu University, Eskişehir)
Assessing Activity Patterns Using Enthesal Changes at Kültepe-Kaneș during the Early and Middle Bronze Ages

12:30 – 14:00                  Lunch

Session 4: On Humans and Animals (part 2)

Chair: Elif Genç

14:00 – 14:30           Kameray Özdemir (Hacettepe University, Ankara), Handan Üstündağ (Anadolu University, Eskişehir), Turhan Doğan & Furkan Kulak (Marmara Research Center)
Stable Isotope Analysis and Differences in Diet and Social Status in the Kültepe-Kanesh Population (the 2nd millennium BC)

14:30 – 15:00           Ali Akbaba (Middle East Technical University, Ankara), Semih Özen (Anadolu University, Eskişehir), Sevgi Yorulmaz (Middle East Technical University, Ankara), Mehmet Somel (Middle East Technical University, Ankara), Handan Üstündağ (Anadolu University, Eskişehir)
Preliminary ancient DNA results from Kültepe-Kanesh
15:00 – 15:30                 Coffee break

Session 5: Onomastics and Assur’s relations to the West

Chair: Jan Gerrit Dercksen

15:30 – 16:00                 Yoram Cohen (Tel Aviv University)
The Old Assyrian Onomastics from an Emar Perspective

16:00 – 16:30                 Guido Kryszat (Johannes-Gutenberg University, Mainz)
The Development of Old Assyrian Theophoric Personal Names from the Early 19th to the Late 18th Centuries

16:30 – 17:00                 Adam Anderson (Berkeley Institute for Data Science)
FactGrid Cuneiform Project: Linked Open Data for the Old Assyrian Text Project Dataset

17:30 – 18:30                 Documentary film: Thus Speaks Tarām-Kūbi. Assyrian Correspondence.

Monday, August 1st

Session 6: Assyrians and Anatolians in Cult and Politics

Chair: Mehmet Somel

9:00 – 9:30                      William Nation (Harvard University, Cambridge)
Rites for the Dead, Amity for the Living: The nasbītum Rite as a Medium for Cross- Cultural Understanding, and the Importance of Religious Translation at Kārum-Period Kültepe.

9:30 – 10:00                   Amir Gilan (Tel Aviv University)
The Cult of Aškašepa in Hittite Sources
10:00 – 10:30                Jan Gerrit Dercksen (Leiden University) and Jacob Jan de Ridder (Philipps University, Marburg)
The Long Arm of Aššur

10:30 – 11:00                Coffee break

Session 7: Architecture and Landscape in Central Anatolia

Chair: Handan Üstündağ

11:00 – 11:30                Mehmet Tarık Ögreten (Ankara University)
Typological Evaluation of Level II Structures in Kültepe-Kanesh Lower Town

11:30 – 12:00                Andreas Müller-Karpe (Philipps University, Marburg)
Šamuha and Kaniš

12:00- 12:30                Hong-jong Lee (Korea University), Hyoung-ki Ahn (Korean Institute for Archaeology Environment & Korea University)
Current Research and Futures Prospects in Aerial Archaeology

12:30 – 14:00                Lunch

Session 8: Kültepe in the Late Period

Chair: Luca Peyronel

14:00 – 14:30                Fikri Kulakoğlu (Ankara University), Nilgün Coşkun Masatçioğlu (Mustafa Kemal University, Antakya)
Middle Iron Age at Kültepe in the Light of Knowns and New Observations

14:30 – 15:00                Burcu Tüysüz (Nevşehir Hacı Bektaş Veli University)
Current Studies on the Hellenistic Period in Kültepe
15:00 – 15:30  
Agnete W. Lassen (Yale Babylonian Collection, New Haven)  
*Seal Impressions in the Šalim-Aššur (94/k) Archive*

15:30 – 16:15  
General discussion (Publication of the Proceedings, Ongoing research etc.)

16:15 – 16:45  
Coffee Break

17:00 – 18:30  
Guided Tour to the Lower Town of Kültepe

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**Femmes et diplomatie au Bronze Récent Égypte et Proche-Orient**
L’entrée au colloque Femmes et Diplomatie au Bronze Récent. Égypte et Proche-Orient est libre et gratuite mais l’inscription est obligatoire avant le 01 juin 2022.

Merci (au choix) :

– de remplir le formulaire ci après : https://forms.gle/soNT7oF2RkLt76Ey7


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The entrance to the symposium Women and Diplomacy in the Late Bronze Age. Egypt and Ancient Near East
East is free and open to the public but the inscription is mandatory for June 1st 2022 the latest.

Thank you (either):

– to fill in this form: [https://forms.gle/soNT7oF2RkLt76Ey7](https://forms.gle/soNT7oF2RkLt76Ey7)

– to write to Rosalie Jédélé and to precise to which 1/2 day sessions you would like to attend: [Rosalie.Jedele@etu.univ-paris1.fr](mailto:Rosalie.Jedele@etu.univ-paris1.fr)

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Mardi 07 juin 2022 / Tuesday, June 7th 2022

10h-10h30 Accueil

10h30-11h Introduction

Session 1

Les femmes dans le jeu diplomatique / Women in the diplomatic game (1)

Présidence de séance / Chair: Marc Gabolde

11h-11h30 – Sophie Démare-Lafont (Université Paris II Panthéon-Assas),
Alliances matrimoniales et alliances diplomatiques au Bronze Récent.

11h30-12h – Jana Mynářová (Institute of Comparative Linguistics, Charles University),
Marriage and Diplomacy. Egyptian and Hittite Legal Systems Reflected in the Royal Correspondence.
12h-12h30 – Kathrin Gabler (Université de Bâle),
Non-royal Women and Diplomacy in Ramesside Egypt.

12h30-14h30 Déjeuner

Session 2

Les femmes dans le jeu diplomatique / Women in the
diplomatic game (2)

Présidence de séance / Chair : Brigitte Lion

14h30-15h – Dominique Lefèvre (Université de Genève),
La diplomatie dans le texte. Variations sur le mariage égypto-
hittite de Ramsès II.

15h-15h30 – Carole Roche-Hawley (CNRS, UMR 8167-Orient et
Méditerranée, équipe Mondes sémitiques),
There and back again: divorcees and widows leaving Ugarit on
their way back to their native countries.

15h30-16h Pause café

16h-16h30 – Josué J. Justel (Universidad del Alcalá),
How much is a Mittanian Princess worth?

16h30-17h – Philippe Clancier (Université Paris 1 Panthéon-
Sorbonne, UMR 7041-ArScAn, équipe HAROC),
Matrimonial alliances between the kingdoms of Babylonia and
Elam in the Late Bronze Age.

Mercredi 08 juin 2022 / Wednesday,
June 8th 2022
Session 3

Le rôle et le statut des épouses étrangères à la Cour / The role and status of foreign wives at the Court

Présidence de séance / Chair : Aline Tenu

10h-10h30 – Daisuke Shibata (University of Tsukuba), (VISIOCONFERENCE)
Assyrian princesses and political marriages during the late second millennium BCE.

10h30-11h – Susanne Bickel (Université de Bâle), (VISIOCONFERENCE)
The female entourage of Amenhotep III – Ritual and Political functions.

11h-11h30 Pause café

11h30-12h – Agnès Garcia-Ventura & Jordi Vidal (Universitat Autònoma de Barcelona),
Agency and gender construction: an approach to women in the Amarna letters.

12h-12h30 – Marine Yoyotte (CNRS, UMR 7041-ArScAn, équipe HAROC),
Chronicles of invisible Queens: On some Foreign Royal wives and their descendants at the Egyptian Court.

12h30-14h30 Déjeuner

Session 4

La vie quotidienne des princesses à la Cour de leur époux / The daily life of Princesses at the Court of their husband

Présidence de séance / Chair : Agnès Garcia-Ventura

14h30-15h – Alice Mouton (CNRS, UMR 8167-Orient et
Méditerranée, équipe Mondes sémitiques),
« Qu’elle meure ! » — Les accusations de sorcellerie de Tawannanna par Muršili II.

15h-15h30 — Jaume Llop-Raduà (Universidad Compludense Madrid), Women and Palace during Middle Assyrian Period.

15h30-16h Pause café

16h-16h30 — Marc Gabolde (Université Paul Valéry-Montpellier III), Que sont devenues Tadoughepa et Kiloughepa ? Deux princesses mitanniennes à la cour d’Égypte sous Amenhotep III et Amenhotep IV – Akhénaton.

16h30-17h Conclusions

LIEU / VENUE
Centre Panthéon
Université Paris 1 Panthéon-Sorbonne Salle 6 (aile Soufflot, escalier M, 2e étage) 12 place du Panthéon – 75005 Paris

ORGANISATION / ORGANIZATION
Marine YOYOTTE (CNRS, UMR 7041-ArScAn, équipe HAROC)
Aline TENU (CNRS, UMR 7041-ArScAn, équipe HAROC)
Philippe CLANCIER (Université Paris 1 Panthéon-Sorbonne, UMR 7041-ArScAn, équipe HAROC)

SECRÉTARIAT SCIENTIFIQUE / SYMPOSIUM SECRETARY
Rosalie JEDELE (Université Paris 1 Panthéon-Sorbonne, UMR 7041-ArScAn, équipe HAROC) : Rosalie.Jedele@etu.univ-paris1.fr
In the recent years, research has brought new insight into the work of scribes in different geographical areas and periods. A new discussion across periods and spaces seems a welcome opportunity to explore the similarities and dissimilarities in the social position and the professional habits of scribes of
all periods of Ancient Near Eastern and Egyptian history. Prosopography, palaeography, linguistics, anthropology, and social network analysis provide invaluable tools for the analysis of the activities of scribes and their socio-cultural context. They allow us to revisit the studies previously carried out about this socio-professional group. Based on the investigation of administrative, economic, and legal texts as well as letters, from the Old Assyrian to the Hellenistic period, this workshop aims to utilise the above-mentioned approaches to study the social position of scribes and their professional practices diachronically.

The hands of the scribes in Antiquity: scribal practices and the social place of scribes from the Old Assyrian to the Hellenistic Period

Paris – 21-22 March 2022
Nanterre University
Amphithéâtre Max Weber (Max Weber building)

MONDAY 21st March

14h15-14h30 Welcome and brief introduction by Marie Young and Véronique Pataï

14h30-15h Wiebke Beyer (Hamburg University)
A Study on Wedges: The Variability of Old Assyrian Cuneiform Signs

15h-15h30 Anita Fattori (São Paulo University / Paris 1, Panthéon-Sorbonne University)
Family Lexicon: Language and Gender in the Old Assyrian Letters

15h30-16h Coffee Break
16h-16h30 Véronique Pataï (Department of Near Eastern Antiquities at the Louvre, Paris)
A prosopographical investigation of the scribes of Nuzi: The case of d'AK.DINGIR.RA son of Sîn-napšir

16h30-17h Baudouin Luzianovich (Sorbonne University)
Knowledgeable Royal Servants: The case of king’s scribes in New Kingdom Egypt (1470-1069 B.C.E)

TUESDAY 22nd March

10h00-10h30 Maarja Seire (Leiden University)
The Scribes of Itti-Marduk-balātu

10h30-11h Paulina Pikulska (Warsaw University)
College Scribes of Sippar and their scribal activity

11h00-11h15 Coffee Break

11h15-11h45 Marie Young (Paris 1, Panthéon-Sorbonne University / Heidelberg University)
The Sîn-lēqi-unninni, the Ekur-zakir families and the writing of contracts in the Hellenistic Uruk Society

11h45-12h15 Robert Kade (Humboldt University of Berlin)
The many hands on the kalamos: A survey through the scribal habits of Graeco-Roman Egypt

12h15-12h30 Conclusion by Marie Young and Véronique Pataï

12h30-14h Lunch time

For online access to the conference, please contact: scribesinnanterre@gmail.com

The hands of the scribes in Antiquity programme_13_03

Abstracts
Monday 21\textsuperscript{st} March, 14h15-17h

A Study on Wedges:
The Variability of Old Assyrian Cuneiform Signs

Wiebke Beyer
Centre for the Study of Manuscript Cultures
Cluster of Excellence ‘Understanding Written Artefacts’
Universität Hamburg

It appears that during the Old Assyrian period, most of the merchants – and their wives – were literate. At least to a certain degree. They had to communicate over long distances, search for specific contracts and debt-notes in their abundant archives and manage their affairs while en route. Learning cuneiform script during that time was probably not as difficult since the sign repertoire was rather small, and the necessary signs for a simple text were even smaller. However, many of the sign forms were not standardised. This gave the scribes a lot of leeway in the execution of the signs, especially with regard to the number of wedges as well as their position.

This paper focuses on the many variants and variations of the Old Assyrian cuneiform signs and the individual influences of the scribes. Which elements of a sign could be changed, where can similarities be found among the signs and which details can be attributed to the different scribes? Furthermore, I would like to show that such observations also give us some insight into writing traditions, palaeography in its classical meaning as the development of a script, but also in individual writing development, family traits and educational matters.

Family Lexicon: Language and Gender in the Old Assyrian Letters

Anita Fattori
Language cannot be reduced to a medium of human interactions. Language is a channel through which individual learn to make sense of their world around and a conceptual tool they can think with, shaping and transforming the reality they live in. At the beginning of the II millennium BCE, there was an intensification of trade networks between Anatolia and Mesopotamia. The engagement of Old Assyrian families in this long-distance commerce led to a reconfiguration of kinship dynamics. Cuneiform letters were constantly exchanged over large geographical expanses as merchant families had to deal with the practicalities of trading activities in an everyday basis. These very long-range connections, notably the flow of information exchange among individuals within and between families over different geographical locations, may suggest literacy was a widespread phenomenon among members of merchant families, including wives, sisters, and daughters. This notion is in line with what recent studies have been proposing, that literacy in the Old Assyrian period is not exclusive to formal education training (i.e. scribal schools), but it can be also framed within family contexts. In this paper I will apply the theoretical and methodological insights of linguistic anthropology to get a better understanding of the relationship between language and gender. The analysis of letters sent and received by women from the same family can provide us some clues about how they insert themselves into the reality they were part of and what contextual meanings emerge from a given style of written communication. Women from Assyrian merchant families created through language forms of belonging.
Approximately 6,000 tablets were discovered in Nuzi and nearly 300 scribes produced this documentation. In order to tame this large corpus, I created a methodology for the prosopographical investigation of the scribes of Nuzi through the study of 12 scribes who worked for a woman, Tulpun-naya. Thanks to several criteria, such as the contacts of the scribes (employers, witnesses, judges), the cities where they are active, their writing styles or even their seals and, in some cases, their handwriting, it was possible to reach a more precise understanding of their professional practices.

The scribes in question wrote only a small number of tablets for Tulpun-naya, 37 tablets, but they were employed by other people. and thus, the corpus analyzed includes 460 tablets in total.

The prosopographical study of these scribes highlighted the presence of many homonymous scribes. By comparing the above criteria, it was possible to resolve most of the cases of homonymous scribes and to define more precisely their corpus of texts. Furthermore, it was also possible to bring to light the delivery of scribal instruction between scribes of the same family through several generations.

In the absence of any dating information, the attestation of wealthy Nuzian families members in the documents written by the scribes permitted to place the texts in a relative chronology. This approach allowed to observe some evolutions in the careers of the scribes.

The case of ḪAK.DINGIR.RA, son of Sîn-napšir, explores the difficulties and possibilities of prosopographical
investigation in the study of the scribes of Nuzi and how this approach has provided a more precise understanding of their professional practices.

Knowledgeable Royal Servants: The Case of the King’s Scribes in New Kingdom Egypt (1470-1069 B.C.E)

Baudouin Luzianovich
Université de la Sorbonne

From the reign of Hatshepsut onwards, the title of the king’s scribe reappeared in the sources and was displayed ostentatiously by many dignitaries in their monumental discourse. The title was conferred on officials who were noticed by the king, presumably because of their scribal skills at the beginning of their careers. Although king’s scribes can be defined as king’s servants who were well-versed in the use of writing, the diversity of their attributions reflects a diversity of profiles. Thus, the title does not cover a specific function but seems to be linked to several functions, such as director of works, royal tutor, steward, etc. Nevertheless, the king’s scribes were among the most important positions within the pharaonic institutions and were defined by a common core, which is the display of their writing skills and their scholarship.

This paper will present a glimpse at the very first observations made in the course of a doctoral research. Firstly, I will focus on the king’s scribes’ trajectories and life-path in order to highlight their training, their careers, and fields of knowledge, using their monumental discourse as source material. Despite the diversity of their profiles, the king’s scribes all do stage their scribal practices, scholarship, and a special relationship with the king. It is especially illustrated by the so-called “scribe statues”
showing them writing or reading a manuscript, but also by their tombs, stelae, and all kind of monuments. Thus, their monumental discourse can be understood as the theater of a codified self-presentation formalizing a definition, at several levels (individual, family, social group), of what being a king’s scribe is. This definition is deeply correlated with a position within society and the universe. Thus, this monumental discourse offers a rich material to explore the question of the social position of the upper part of the literate spectrum.

Tuesday 22\textsuperscript{nd} March, 10h-12h30

The Scribes of Itti-Marduk-balāṭu

Maarja Seire

Leiden University

More than 10,000 private archival documents have survived from the Neo-Babylonian period, containing information regarding economic, social, and legal life. These clay tablets mention the contract parties, the witnesses, and the scribe of the document. The frequent use of family names from the 6\textsuperscript{th} century BCE onwards makes it easier to identify people and trace their activities. Among the elite of Babylonia, many businessmen were literate, yet others wrote documents for them. For this workshop, I will analyse the “client-scribe” relationships of Itti-Marduk-balāṭu, the son of Nabû-ahhē-iddin from the Egibi family, who was one of the main actors in the Egibi archive. The Egibi archive with its Nūr-Sîn annex is one of the largest private archives from the Neo-Babylonian period. At present day, it contains more than 1,750 documents and covers five generations of business activities. In addition to this, the archive sheds light on matters related to property ownership,
family life, and disputes. Therefore, this archive enables studying relationships in detail. Itti-Marduk-balāṭu himself is attested in ca. 350 documents, written by more than 200 different scribes. Who were the individuals who wrote tablets for this literate businessman? What was their relationship to the persons mentioned in the tablets they wrote? Furthermore, can the context allow us to discern social and legal conventions regarding who functioned as a scribe? For studying these relationships, I am using social network analysis. While the results of this case study reflect on social frameworks, they also demonstrate how cuneiform literacy was applied to writing legal documents. These insights offer new avenues on understanding professionalism.

College Scribes of Sippar and Their Scribal Activity
Paulina Pikulska
Warsaw University

Neo-Babylonian scribes who wrote documents for temples had their hands full of work. They were tasked to record loans, taxes, payments, letter orders, leases, trials, lists of goods, and many more on clay tablets. Almost all of these types of texts can be found in the uncovered temple archives of Ebabbar in Sippar (modern Abu Habbah in Iraq), which are the main source material for my research and this paper.

Among the scribes of Ebabbar, especially one group stands out: so-called College Scribes (akad. *tupšar Ebabbar/bīti*). They appear to be part of the upper echelon of temple administration. A.C.V.M. Bongenaar placed them “immediately beneath the temple administrator (*šangû*) of Sippar and the resident (*qīpu*) of Ebabbar” and John MacGinnis called them “the backbone of the administration, active in all
spheres of the temple economy”.¹

In this paper, I take a closer look at the scribal aspect of the activity of the College Scribes of Ebabbar. I demonstrate that they not only commissioned other scribes to write down their orders and transactions, but they also wrote some of them by themselves.


The Sîn-lēqi-unninni, the Ekur-zakir Families and the Writing of Contracts in the Hellenistic Uruk Society

Marie Young
Université Paris 1, Panthéon-Sorbonne / Universität Heidelberg

The regular and irregular excavations of the city of Uruk have brought to light a documentation of about 700 legal and administrative cuneiform tablets which constitutes a major source of information for our understanding of the political, economic, and cultural situation of the city between its conquest by Alexander in 331 BCE and the destruction of the Bīt Rēš and Irigal temples ca. 100 BCE. This documentation was written by the temple’s scholars of Sumero-Akkadian culture, who still mastered cuneiform in a world where Greek had gradually become established as the language of administration. About thirty scribes are the authors of this legal and administrative documentation and this paper will examine the place of the scribes, belonging to the Sîn-lēqi-
unninni and Ekur-zakir families, in late Babylonian society and will reflect on the status of cuneiform contracts in the second half of the 3rd century BCE and in the beginning of the 2nd century BCE. The aim is to examine the scribal practices of these professionals, the transmission of these habits, and the link that may exist between their activity as copyists of literary and scholarly texts and their activity as contract scribes. Based on case studies, this paper examines whether it is possible to see the same individual writing characteristics in literary and scholarly texts as in legal texts, and what challenges this documentation raises for conducting a palaeographic analysis of these scribes’ hands.

The Many Hands on the Kalamos: A Survey Through the Scribal Habits of Graeco-Roman Egypt

Robert Kade
Humboldt Universität zu Berlin

The Greek conquest of Egypt in 332 BCE had a severe impact on the local scribal practices. In contention with the Egyptian scripts and languages, Ancient Greek gradually became the main language of administration, which eventually led to the decline of the former in favour of alphabetic Coptic beginning in the 4th century AD. While our information is scarce on the actual procedure and curriculum of the scribal education in Graeco-Roman Egypt, it is possible to acquire some insights through the borrowing of foreign terminology, as well as the varying script conventions applied in the temple scriptoria.

By accessing the material gathered for my PhD thesis as well as recent research conducted on scribal habits, I will give an overview on the dealings of the scribes with the traditional ways vs. the adaption to Graeco-Roman rule including some
insights on their (daily) practices. My lecture will center on material from the Fayum region in Egypt as a case study, one of the richest centers in the late religious and scribal landscape. The ideal climate conditions allowed for the preservation of an exceptional amount of papyri and ostraca in this area. The diversity of finds allows for a comparison of several major cities, among them Dimê, Tebtynis, Narmouthis, and Oxyrhynchus, yielding a set of particularities and individual strategies in coping with the change of language and the writing systems.

the hands of the scribes in Antiquity abstracts 13_03

Histoire des textiles en Babylonie, 626–484 av. J.-C. Production, circulations et usages

Les textiles étaient des objets indispensables à la vie quotidienne et l’une des productions artisanales essentielles en Babylone, au Ier millénaire av. J.-C. L’ouvrage s’intéresse à la place des matériaux bruts (laine, lin, produits de teinture et de lavage) et des textiles manufacturés dans les échanges sociaux et économiques, à l’organisation de la
production des textiles (outils, techniques, statut des travailleurs, spécialisations artisanales), ainsi qu’aux différents usages des textiles dans la société mésopotamienne. Nous voyons ainsi apparaître l’importance économique des institutions dans la production des matières premières, l’interdépendance des temples avec les acteurs privés ainsi que l’encadrement relatif de la société par ces temples, car la production des textiles a également lieu hors de leur cadre. La variété des textiles utilisés et fabriqués en Babylone à cette époque transparaît de l’analyse du vocabulaire, manifestant une certaine prospérité des élites urbaines. Les multiples échanges de textiles révèlent les liens sociaux qui relient les différentes strates de la société ainsi que les relations de dépendance qu’elles soient familiales, juridiques ou institutionnelles. Les textiles ont également un rôle important dans le culte, les statues des divinités étant ornées de riches vêtements. Enfin, ils participent aux échanges économiques à toutes les échelles, locales, régionales et internationales. L’ouvrage démontre ainsi qu’à travers l’étude d’un objet matériel, il est possible de mettre en lumière l’économie, la culture et la religion d’une société antique.

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Chapitre 9 Les circulations des textiles
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9.2 Les textiles entre échanges sociaux et échanges économiques
9.3 Le commerce des textiles
Usages des argiles et terres argileuses : du « Cru » au « Cuit »

Maison René-Ginouvès - Archéologie et Ethnologie (MAE)
21 allée de l’Université, F-92033 Nanterre cedex
Accès par le RER A direction Saint-Germain-en-Laye, station Nanterre-Université ou par le train depuis la gare Saint-Lazare

Salle du Conseil (4e étage)
Buffet-plateaux-repas : salle 1 du Rez-de-Jardin

Journée d’étude
Usages des argiles et terres argileuses :
du « Cru » au « Cuit »

Organisée dans le cadre du projet collectif ArScAn
« Argiles »
par Xavier Faivre
le 10 décembre 2020
Maison René-Ginouvès
Archéologie et Ethnologie (MAE)
Salle du Conseil
### Journée d’étude « Argiles »

**Usages des argiles et terres argileuses : du « Cru » au « Cuit »**

**Le « Cru »**

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4th KIM

THE 4th INTERNATIONAL MEETING AT KÜLTEPE

August 1-4, 2019

Cultural Exchanges at Kültepe and
Surroundings from 4th to the 1st Millennium BC

The data obtained during 70 years of archaeological excavations have been presented and discussed at various meetings and conferences. The major aim of the Kültepe International Meeting (KIM) series, which was held for the first time in summer 2013 and takes place every two years, is to generate synergizing interactions among researchers studying the site of Kültepe or the ancient city of Kaneş, and thus to bring together archaeologists and philologists in the scope of multidisciplinary studies, in order to present and discuss their work.

In line with the same objectives, the 4th Kültepe International Meeting (KIM) takes place on August 1-4, 2019 at Kültepe. It gathers the archaeologists and experts collaborating with Kültepe excavations and the philologists who are working on specific archives. This meeting is organized in two sessions:

1. Work in progress in history, philology, art history and all the sub-disciplines of archaeology and archaeometry.

2. Cultural Exchanges at Kültepe and Surroundings from 4th to the 1st Millennium BC: Archaeological and philological data have shown that Kültepe was in close contacts with its neighbors since the earliest periods. The main objectives of this session is to highlight and discuss these interactions that concern not only Kültepe but also the entire area covered by the Assyrian trade network, using both archaeological and textual sources.

KIM4 2019 programme

KIM4 2019 abstracts
Programme

Thursday, August 1st

8:15                                          Buses leave Kayseri

8:45 – 9:00                              Registration at Kültepe

9:00 – 9:30                              Conference Opening, Welcome and Introduction: Fikri Kulakoğlu, Cécile Michel & Guido Kryszat

Session 1: Sealing and Writing
Chair: Guido Kryszat

9:30 – 10:00                           Nejat & Zeynep Bilgen: Seyitömer Mound Early Bronze Age IIIb Cylindrical Seals

10:00 – 10:30                         Néhémie Strupler & Andreas Schachner: Broken and kept: Sealing practices in Ḫattuš

10:30 – 11:00                          Coffee break

11:00 – 11:30                         Jan Gerrit Dercksen: OA scribal education in its wider, Mesopotamian context, with particular emphasis on practical vocabularies and their usefulness to Assyrian pupils

11:30 – 12:00            Wiebke Beyer: Learning in Old Assyrian families?
12:00 – 13:30 Lunch

Session 2: New Discoveries at Kültepe                  Chair: Adam Anderson

13:30 – 14:00 Kazuya Shimogama (Speaker), Ryoichi Kontani, Akinori Uesugi, Yuji Yamaguchi & Fikri Kulakoğlu: Deep Sounding in Search for the Earliest Levels at Kültepe: New Results and the Early Bronze Age Ceramic Sequence in the North of Kültepe

14:00 – 14:30 Fikri Kulakoğlu: Two Recent Collective finds at Kültepe: Alabaster Ídols and Figurines Discovered in the EBA Monumental Buildings

14:30 – 15:00 Evren Yazgan, Nihal Çevik, Cihan Ay, & Fikri Kulakoğlu: Petrographical and Mineralogical Studies of the Stone Tools Excavated at Kültepe

15:00 – 15:30 Coffee break and poster session

Session 3: Kültepe People (1st part)                  Chair: Cécile Michel

15:30 – 16:00 Handan Üstünďağ & Mehmet Somel: Application of ancient DNA (aDNA) analysis in the reconstruction of population structure at Kültepe/Kanesh

16:00 – 16:30 Jan Jakob de Ridder: There will be blood? Assyrian-Anatolian relations observed through ethnic designation

16:45 – 18:30 Guided Tour to the Kültepe Mound

Friday, August 2nd

9:15 Buses leave
Kayseri

**Session 3: Kültepe People (2nd part)**
Chair: Cécile Michel

10:00 – 10:30  
Xiaowen Shi: A Microscopic Observation on Anatolian Archives and Their Social Networks: the Case of Peruwa

10:30 – 11:00  
Adam Anderson: Mixed-Method Approaches for Prosopographical Analysis: the co-location of people, places and things in the Kültepe Archives

11:00 – 11:15  
Coffee break

**Session 4: Jewels and their Use**
Chair: Luca Peyronel

11:15 – 11:45  
Yılmaz Rıdvanoğulları & Fikri Kulakoğlu: Lead rings and ingots discovered at Kültepe-Kanesh Karum: Jewellery or swap tool?

11:45 – 12:15  
Cécile Michel: “I will fix a toggle pin on your breast” – New data about toggle pins in the Old Assyrian sources

12:15 – 12:45  
Önder Ipek: Jewellery in Hittite Art and a new discovery: The Çitli Golden Armlet

12:45 – 14:15  
Lunch

**Session 5: Cultural Exchanges**
Chair: Jan Jakob de Ridder

14:15 – 14:45  
Luca Peyronel & Agnese Vacca: When different worlds meet: exchange networks in Anatolia and Northern Levant during the 3rd millennium BC

14:45 – 15:15  
Sudo Hiroshi: Canaanean blades from Kültepe, Central Anatolia: Reconsidering the trade
of domestic items in the Early Bronze Age

15:15 – 15:30  Coffee break and poster session

15:30 – 16:00  Guido Kryszat: Look to the West – New Horizons on early Assyrian History

16:00 – 16:30  Adam Anderson: Untangling the ‘Ušinalam Affair’: contextualizing a sparse series of cross-cultural exchanges

16:45 – 18:30  Guided Tour to the Lower Town of Kültepe

Saturday, August 3rd

9:15  Buses leave Kayseri

Session 6: Kültepe and Cappadocia  Chair: Selim Ferruh Adalı

10:00 – 10:30  Çetin Şenkul e.a.: Genesis of Beyşehir Occupation Phase: Understanding Socio-Environmental Systems of Anatolia and Interactions from Kültepe-Kaniş

10:30 – 11:00  Emin Candansayar: Geophysical Studies conducted at Kültepe

11:00 – 11:30  Abdullah Hacar: Cultural Exchanges in Cappadocia during Chalcolithic and Early Bronze Age: recent results of the archaeological survey in south western Cappadocia

11:30 – 11:45  Coffee break

11:45 – 12:15  Nancy Highcock: The Early and Middle Bronze Ages at Kınık Höyük, Niğde: New
Results from Southern Cappadocia

12:15 – 12:45                        Mehmet Akif Günen:  
Presentation of Kültepe excavation area with augmented reality

12:45 – 14:00                        Lunch

Session 7: The Later Periods
Chair: Fikri Kulakoğlu

14:00 – 14:30                        Amir Gilan: Kaneš in  
Hittite Historical Consciousness

14:30 – 15:00                        Selim Ferruh Adalı:  
Reflections on the Late Assyrian Dry Phase in Iron Age  
Anatolia

15:00 – 15:30                        Coffee Break and poster  
session

15:30 – 16:00                        Mustafa H. Sayar:  
Connections between Cilicia and Cappadocia during the first  
half of the I\textsuperscript{st} millennium BC

16:00 – 16:30                        Burcu Tüysüz:  
Preliminary Remarks on Black Glazed Pottery Discovered at  
Kültepe

16:30 – 18:00                        All: General discussion  
/Publication of the Proceedings, Ongoing research etc.)

Sunday, August 4\textsuperscript{th}

Excursion to Kayalıpinar and Kuşaklı excavation sites (A. Müller-Karpe)
Formation, structure, caractérisation, définitions d'un matériau

Organisée dans le cadre du projet collectif ArScAn

« Argiles »
par Xavier Fauré
le 13 décembre 2018
Maison René-Ginouves
Archéologie et Ethnologie (MAE)
Salle du Conseil
Formation, structure, caractérisation, définitions d'un matériau

Physique du matériau

9 h 20-9 h 30 Xavier Faivre (CNRS)
Projet « Argiles » : démarche et expérimentations

9 h 30-10 h Fabien Thomas (CNRS LIEC)
Les argiles : structure atomique et propriétés macroscopiques

10 h 30-10 h 30 Bruno Comentale (université de Nantes)
Pays et paysages de l'argile, Approche géomorphologique des milieux argileux

10 h 30-11 h Pause café

Argiles et constructions

11 h 30-11 h 30 Léo Boulicot (Amiko)
La terre : science, technique et architecture

11 h 30-12 h Julie Wattez (Inrap)
Caractérisation micromorphologique des matériaux de construction en terre crue, exemple des architectures néolithiques

12 h-12 h 30 Discussions

12 h 30-14 h Déjeuner (salle 1 du Rez-de-jardin)

Argiles et restaurations

14 h 30-14 h 30 Mathilde Gello (CNRS)
De la Physique du matériau à la restauration de vestiges architecturaux

14 h 30-15 h Anne Liégey (restauratrice indépendante)
La conservation-restauration des tablettes cunéiformes et des objets en terre crue

15 h 30-16 h Pause café

Des argiles et des textes

15 h 30-16 h Xavier Faivre (CNRS) et Cécile Michel (CNRS)
Les mots pour dire l'argile, l'argile pour écrire les mots. Texte et matérialité des tablettes cunéiformes

16 h-16 h 30 Françoise Rougemont (CNRS)
Le matériau « argile » à l'âge du bronze : réflexions sur les textes en italien B

16 h 30-17 h Adeline Bots (université Paris-Sorbonne)
L'argile dans les textes pharaoniques

17 h-18 h Discussions, synthèse et conclusions
Textiles & Gender: Production to wardrobe from the Orient to the Mediterranean in Antiquity

4-6 October 2018
Textiles and gender intertwine on many levels, from the transformation of raw materials into fabric at one end, to dress and garments, and the construction of identity at the other.

Textile production in antiquity has often been considered to follow a linear trajectory from a domestic (female) activity to more ‘commercial’ or ‘industrial’ male-centred mode of production. In reality, many modes of production probably co-existed and the making of textiles is not so easily grafted onto the labour of one sex or the other. Some elements of the chaîne operatoire have been assigned to either men or women. It is rare, for instance, to find a culture where men did the spinning – there is however an attestation of this in the South of Iraq – and at the other end of the process, equally rare to find female fullers. At times and in some places, weaving was women’s work, but in other times and places it was the prerogative of men. Labour organization depends on who learns what, where, and how. Children of both sexes could be involved in some parts of the textile chaîne opératoire at home with their mother or father (fibre preparation, spinning or weaving), or adults could learn with someone who is already qualified. Learning involves also cognitive aspects. We would like to understand these process across Antiquity in the different cultures that are encompassed by our period. The
production of textiles can indeed inform us of the relationships between gender, labour, economics and, in some cases, the potential for the prosperity of a family.

In other areas of life textiles transformed into garments express the gender of the wearer. Dress and gender are intimately linked in the visual and textual records of antiquity; it is common practice in both art and literature to use particular garments to characterise one sex or the other, and to undermine literary characterisations by suggesting that they display features usually associated with the opposite gender. Despite the fact that clothing shapes were simple (tunics and rectangular or curved-edge mantles) for both women and men, each sex looked very different. This difference was socially and culturally important and expressed in the type of textile used, the length of the tunic, the manner in which it was decorated or undecorated, belted or unbelted, use of colour and most fundamentally in the manner of draping or fastening. Body language was also defined by clothing and socially prescribed gendered roles. A person should have no doubt as to the sex of another person he or she might meet and cross-dressing or dressing in a manner perceived to be ‘manly’ (if a woman) or ‘effeminately’ (if a man) implied an insult and an inability to act in the proper culturally defined gendered way. As, despite their shared shaping, male and female clothing had to be demonstrably different, from the outset spinners and weavers were making choices about the type of wool and weave required – and we might add dyers into the mix. This puts gender at the very basis of textile work from the outset to the end product. Gender divisions were fundamental to ancient society (although they did not work in the same way in every culture) and their expression in textiles and clothing equally fundamental. The human race is hard wired for adornment thus even among the poorest classes the opportunity for some personalised and decorative aspect has to be taken into account.
The conference will examine the gender division of work in the production of textiles, as well as attitudes to dress and gender across the Near East and Mediterranean culture in antiquity (c. 3000 BCE-300CE), tracing both cross-cultural and culturally specific associations.

This conference is the concluding meeting of the GDRI ATOM and a follow up event of the international research seminar on Gender and textiles which took place in Nanterre during the first semester of 2015 within the frame of the Séminaire d’Histoire et Archéologie de l’Orient Ancien (SHAMO) and the international workshop organised at the University of Leicester in April 2017 on “Textiles, Dress and Gender in the Ancient World.”

Download the programme [here](#)

Download the abstracts [here](#)

Download the poster [here](#)

Thursday, October 4

Morning

9h30-9h45 Registration

9h45-10h00 Welcome and introduction

*Gender and Textile Production*

10h00-10h30 **Agata Ulanowska**, University of Warsaw: *Towards engendering textile production in Middle Bronze Age Crete*

10h30-11h00 **Hedvig Landenius Enegren**, University of Uppsala: *Women, men, girls and boys- gendered textile work at Late Bronze Age Knossos*
11h00-11h30 Coffee break

11h30-12h00 Damien Agut, CNRS, ArScAn-HAROC, Nanterre: A man’s business? Washing the clothes in Ancient Egypt (2nd and 1st millennium BC)

12h00-12h30 Beate Wagner-Hasel, Universität Hannover: Female dues and the production of textiles in ancient Greece

12h30-14h00 Lunch break

Afternoon

14h00-14h30 Lin Foxhall, University of Liverpool: Women’s work: the gendered practice, behaviors and identities of textile manufacture in ancient Greek and Italic communities

14h30-15h00 Magdalena Ohrman, University of Wales and CTR: Work gendering space? Roman gender, Textile work, and Time in shared domestic spaces

15h00-15h30 Lena Larsson Lovén, University of Gothenburg: Textiles, femininity and masculinity in Roman society

15h30-16h00 Coffee break

16h00-16h30 Sophie Desrosiers, EHESS, Centre de Recherche Historiques, Paris: The sense of weaving: cloth, garments and gender in the Central Andes

Gendered garments and accessories in the Ancient Near East

16h30-17h00 Barbara Couturaud, Institut Français du Proche-Orient, Erbil: Looking for women. A visual investigation on feminine garments in ancient Mesopotamia
during the Early Bronze Age

19h30  Conference dinner

Friday, October 5

Morning

10h00-10h30  Louise Quillien, Université Paris 1 Panthéon-Sorbonne, Paris: The gender of garments in 1st millennium BC Babylonia, an inquiry through texts and iconography

10h30-11h00  Philippe Abrahami, Université de Lille, and Brigitte Lion, Université Paris 1 Panthéon-Sorbonne: The gender of clothes in the Late Bronze Age

11h00-11h30  Coffee break

11h30-12h00  Valérie Matoïan, CNRS, Proclac, Paris, and Juan Pablo Vita, CSIC, Madrid: Textiles and gender in Ugarit

12h00-12h30  Cécile Michel, CNRS, ArScAn-HAROC, Nanterre: Belts and pins as gendered elements of clothing in 3rd and 2nd millennia Mesopotamia

12h30-14h00  Lunch break

Garments for gods and goddesses, garments of the dead and of statues

Afternoon

14h00-14h30  Maria Giovanna Biga, Università La Sapienza, Roma: Textiles and gender in the Syrian society of
the 3rd millennium BC according to the Ebla texts

14h30-15h00 Anne-Caroline Rendu Loisel, Université de Strasbourg: “I made you put on garments, I made you dress in linen.” Goddesses, gods and garments in Sumerian literature

15h00-15h30 Francis Joannès, Université Paris 1 Panthéon-Sorbonne, Paris: The goddess Nanaia’s new clothes

15h30-16h00 Coffee break

16h00-16h30 Cecilie Brøns, Ny Carlsberg Glyptotek, Copenhagen: Gender, dress and colour: female garments in ancient Greco-Roman art

16h30-17h00 Mary Harlow, University of Leicester: White men and rainbow women: gendered colour coding in Roman dress

20h00 Conference dinner

Saturday, October 6

Morning

Gendered garments in the Greco-Roman world

10h00-10h30 Catherine Breniquet, Université Clermont-Auvergne, Marie Bèche-Wittmann, Christine Bouilloc, Camille Gaumat, Musée Bargoin, Clermont Métropole, Clermont-Ferrand: Garments for potters? Textiles, gender and funerary practices at Les Martres-de-Veyre, France (Roman period)

10h30-11h00 Nikki K. Rollason, University of Leicester: Climate change and male clothing in the Later Roman Empire

11h00-11h30 Coffee break
The Old Babylonian Diyala: Research Since the 1930s and Prospects

Institut des Etudes Avancées de Paris, 25-26 juin 2018

The region around the river Diyala, which runs approximately 500 km, from the mountains between Iraq and Iran, down to the south of Baghdad where it joins the Tigris, was the home of dozens of cities, villages and communities during the long history of ancient Mesopotamia. In the first centuries of the second millennium BCE, the strategic position of the region turned it into a point of articulation, dispute and mediation of the Babylonian area in the south and the Assyrian area in the north. Added to the growing power of the city of Eshnunna, this led the region to play a significant role in the international politics of those times.

The lack of syntheses dealing with the valley of the Diyala and the kingdom of Eshnunna is astonishing when compared with the rich legacy of in-depth and comprehensive scholarly works on the history of Larsa, Mari, Babylon and Assyria during the first centuries of the second millennium.
The main goal of the conference is to produce an updated view of the history and archaeology of the region, specifically dealing with the following issues: buildings, cities, landscapes and their relation with politics; cultural and economic exchanges with other regions; administration of the institutions: temple, palace and domestic units; history of the research itself and issues concerning the preservation of the material heritage of the ancient Diyala.

Programme

Monday 25 June

9:00-9:15 Opening session
– Gretty Mirdal, for the Institut d’études avancées de Paris
– Ghislaine Glasson-Deschaumes, for the LabEx Pasts in the Present
– Carlos Gonçalves, for the organising committee

9:15-10:15 Opening talk – Dominique Charpin, Collège de France, Paris
Ešnunna: An historiographical case

10:15-10:30 Pause

10:30-11:15 – Ariane Thomas, Musée du Louvre, Paris
Diyala at the Louvre
11:15-12:00 – Basima J. Abed, College of Arts, Baghdad
Ešnunna under The Influence of Elam

12:00-13:00 Lunch

13:30-14:15 – Philippe Quenet, Université de Strasbourg
Reconstructing the Oval Temple of Khafajeh: Insight into the Emergence of Multi-Steped Terraces

14:15-15:00 – Elisa Rossberger, Ludwig-Maximilians-Universität München
From Things to Practice. Reconstructing Spheres of Action from the Archaeological Inventories of the Old Babylonian Temples in Ishchali

15:00-15:30 Pause

15:30-16:15 – Ahmed Kh. Mohammed, Former Director of the National Museum of Iraq, Baghdad
A New Text from Tell Sulayma – Diyala Region

16:15-17:00 – Hervé Reculeau, University of Chicago
The Diyala Valley in the Early Old Babylonian Period: New Evidence from Tell Muqdadiya

Tuesday 26 June

9:30-10:15 – Laith Hussein, College of Arts, Baghdad
The Texts from Šaduppûm “Tall Ḥarmal”

10:15-10h30 Pause

10:30-11:15 – Francesca Nebiolo, Proche-Orient Caucase, EPHE, UMR 7192
Between past and future: The “Onomastica della Diyala” Project

11:15-12:00 – Carlos Gonçalves, Universidade de São Paulo, IEA de Paris 2016-2017
Homonyms, Aliases and Measurements in an Old Babylonian
Community – the Archive of Nūr-Šamaš

12:00-13:00 Lunch

13:30-14:15 – Cheikhmous Ali, Université de Strasbourg, IEA de Paris 2016-2017, chercheur à la Fondation Gerda Henkel
La glyptique de la Diyala au IIIe millénaire av. n. ère : état de question

14:15-15:00 – Sophie Cluzan, Musée du Louvre, Paris
From Diyala to Ur, Passing by Mari, Kish and the Jezireh: Interregional connections in the first historical kingdoms

15:00-15:30 Pause

15:30-16:15 – Rients De Boer, Universiteit van Amsterdam
The Diyala Region as a Linchpin in Old Babylonian Trade Networks

16:15-17:00 – Cécile Michel, ArScAn, CNRS UMR 7041, Nanterre & Universität Hamburg
Conclusion and general discussion