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An Interview with Stefano de Martino

ANCIENT ANATOLIA AND BEYOND

Romina Della Casa | Pontifical Catholic University of Argentina / IMHICIHU-CONICET

Prof. Stefano de Martino teaches Hittitology and History of the Ancient Near East at the University of Torino. He is Director of the PhD School of Humanities of the University of Torino and of the Centro Ricerche Archeologiche e Scavi di Torino per il Medio Oriente e l'Asia. His research is focused on the Syro-Anatolian region, and comprises many historical and philological topics. In this interview he talks about his experience within this particular field.

How were your first steps in Hittitology?

I started to study at the University of Florence, and my idea was to study Greek history. So for the first two years my classes were in Classical history, and then I took the classes in ancient Near Eastern history. My teacher was Fiorella Imparati, and I liked it very much, so I wrote my dissertation on music and dance in Hittite society. I decided that if I could, I would like to continue with these studies. After that, I have to say, I was lucky. I had the opportunity of being in Mainz, as assistant of Professor Heinrich Otten for two years, and so I learned a lot about philology, the Hittite language, as well as the way of working on the tablets.

With your experience, what advice would you give to young people who want to work in the field of Hittitology?

I think that the first step is always to be able to work on the cuneiform script and the language. There are different levels: you can be a very good philologist, or you can be more interested in history, anthropology, archaeology and literature. If this is the case, you will use the secondary literature more often; however, you also need to check the original texts. Moreover, it is also necessary not to limit oneself to the exclusive study of Hittitology; but one should also study Assyriology and Egyptology in order to have an overview of the ancient Mediterranean. This is very important because the Hittite

kingdom was just a part of the world, and each part of the world had connections with the other. Consequently, I think it is important to have a general knowledge of ancient Near Eastern studies, either from attending specialized classes or from attending conferences, or even from reading the most important literature on the subject. Using these tools, you can have an open view of the entire pre-Classical world.

Do you think contemporary Hittitologists usually have this open view?

Well, some Hittitologists come from linguistics and consequently they are particularly interested in the Hittite language; but they also work on other Indo-European languages and we can say that, under the linguistic point of view, they are used to doing comparative analyses. Meanwhile, we can see that other scholars are more involved in historical, philological or archaeological issues. In fact, there are too many different levels and it all depends on what opportunities you have. If you study at a German university you can do both Assyriology and Hittitology at the same time. However, in Italy it is not always possible because at some universities there is Hittitology but not Assyriology, or the contrary. In my opinion it is important that young scholars spend some years - I would say at least a couple of years - abroad. If the place from where they are coming does not give the opportunity to study something so specific as Hittitology, travelling abroad and being in contact with scholars that are experts in the field will help them to get some experience regarding the specificities of the discipline.

Which places are the best for studying Hittitology in your opinion?

German universities (e.g. Berlin, Munich or Würzburg) are, in my opinion, the best all over the world, alongside North American universities. Chicago, for example, is a wonderful

place. At the moment in London there is unfortunately only a part-time position in Hittitology after the retirement of Professor David Hawkins. Hittitology in France is also in a complicated situation, so I would say that either Germany or the United States would be the best options.

...and here in Italy?

In Italy the best centers for Near Eastern studies were Napoli and Rome. However, the economic situation limits our resources. For example, after Alfonso Archi's retirement, his position as full professor was changed into a position of researcher for three years. In Italy there is more a net of universities: you are enrolled somewhere but you also try and go to study in another university because there is something missing. For example Bologna is now very good for Archaeology, and there is Egyptology too, but there is no Hittitology or Assyriology. Florence is very good for Hittitology but there are very few Assyriologists.

Do you think chances for young researchers are similar today to those available decades ago?

In Italy the situation is bad, but not only for Hittitology; it is also bad for medical sciences, and for more practical disciplines. It is very sad, but in Italy the government is not investing enough on research. As a consequence, young people have to go abroad. Germany has initially a lot of opportunities. It is possible to survive there for ten years, however getting a Chair afterwards is very difficult: only one out of fifty people get a permanent position. Another possibility lies in grants from the United States or Canada. I think it is no longer possible to remain in one place; we have to take every possibility, every chance. The Old World is undergoing a very difficult situation, and therefore research and impractical topics are not being favored at the moment.

Looking back in time, do you see big changes in Hittitology as a scientific discipline?

Yes, I think Hittitology has developed a lot. If I remember well, when I studied at the university during the mid-seventies, there was only one volume of Hittite research published every year. Now there are many and there are also thousands and thousands of new tablets that have been discovered and published by scholars from all over the world. In Italy, during the sixties, Hittitology was limited to a number of people. But now we are a pretty large bunch of people. You, for example, are yourself a young Hittitologist from Buenos Aires: no one would have thought of this, even a decade ago. Therefore, we can see that Hittitology has been increasingly developing; that more people are working on the Hittite texts, and with better results.

When I started my studies, there was not even an updated dictionary: the only existing work was the one by Johannes Friedrich, which was very old. So we worked in a very experimental way and we had to check the cuneiform texts.

For example, when I was studying Hittite music, it was not even clear which verbs meant 'play', or 'to play string instruments' or 'to play percussion instruments'. I even remember that the word GIŠ.^dINANNA was translated as 'lyre' or 'drum', which of course are very different instruments. Consequently, our work was to identify the meaning of the words, the lexicon. Nowadays, on the contrary, it is possible to go deeper and to have a more complete view. The secondary literature allows you to confront your own research with that of other colleagues: that is how we can now work on the reconstruction of the Hittite world.

Could you tell us how your interest in different topics has changed throughout your career?

I started with this very strange topic about dance and music; then I moved to the Hurrian texts and the political history; and now I can say that I have tried to work on every different typology of texts. I am quite interested in everything, and sometimes it happens that colleagues invite me to give a talk in a conference or to give a lecture on a topic on which I have never worked before. But I accept it because it is a challenge to do something new, and since I feel Hittitology is not so wide a field, I think we can work on very different subjects. I also consider it useful to know every typology of text and every kind of problem, because in this way you can understand the Hittite civilization as a whole.

In 2008 you published, together with Mauro Giorgeri, the Literatur zum Hurritischen Lexikon (LHL), Band 1, A. Do you have plans to continue with this project?

At the moment we have stopped because we both have other projects, but we want to continue. Other colleagues have already incited us to go on since they consider the book to be useful, so we will, for sure!

Do you have any other collaborative projects at the moment?

Yes, I have a project on all the aspects connected to water, practical and archaeological, together with many other coetaneous Italian colleagues. I also have a project together with Clelia Mora and Nicolò Marchetti about Karkemish, and then we will go on with the Hurrian texts. Right now, we are working together with Gernot Wilhelm, Mauro Giorgeri and Aygül Suel on the Ortaköy texts. Everyday, day by day, there is something more to do ■

THE CHALCOLITHIC IN PALESTINE

A Research Project from Argentina

Pablo F. Jaruf | University of Buenos Aires

Argentinean researchers Ianir Milevski and Bernardo Gandulla received a substantial endowment by the National Fund for Scientific and Technological Research (Fondo para la Investigación Científica y Tecnológica) to carry out their project on “Economy and Society in the Palestinian Chalcolithic (4500-3700 BC): Production and Exchange” (PICT Bicentenario 2010 N° 0883).

This project aims to define, mainly from the perspective of historical materialism, the specific organization of those societies that inhabited the Southern Levant during the Chalcolithic period. Furthermore, the research team seeks to outline a comprehensive model of socio-economic development taking into account regional and cultural variables.

Dr. Bernardo Gandulla, main researcher of the project, teaches at the University of Buenos Aires and the National

University of Luján. Dr. Ianir I. Milevski is a Research Archaeologist at the Israel Antiquities Authority, Associate Fellow in the W. F. Albright Institute of Archaeological Research in Jerusalem, and President of the Forum for the Research of the Chalcolithic Period. The research group also includes Prof. Ana M. Fund Patrón, former Director of the Instituto de Historia Antigua Oriental “Dr. A. Rosenvasser” (University of Buenos Aires), and three junior researchers: Gabriela Lemma, Luciano Esteban Monti and Martín Rivadero Paiva. Besides, Pablo Federico Jaruf holds a doctoral fellowship within the framework of this project.

The first results were included in a paper entitled “Minor Arts and the Chalcolithic of the Southern Levant,” read at the 8th International Congress on the Archaeology of the Ancient Near East. The project was formally presented to the scientific community in a conference about metalurgy and trade in the Oriental Mediterranean which took place in Krakow ■



SUMMER IN GATH

Tell es Safi, located near Hebron, is one of the largest sites in Israel. Since 1996, this place has been excavated by a team of archaeologists under the direction of Prof. Aren Maeir from Bar-Ilan University. Around 150 volunteers from different countries joined the project last summer.

On July 2012 I had the opportunity to participate in the Tell es-Safi/Gath Archaeological Project thanks to a grant from the ADAR Foundation. This experience provided not only practical training but also fieldwork instruction through daily lectures on relevant issues related to the project and trips to other archaeological sites.

Jorge Cano Moreno | Pontifical Catholic University of Argentina

SOLAR FUNERARY BOAT

From the
First Dynasty

Carolina Quintana | University of Buenos Aires / CONICET

The Antiquities Minister of Egypt, Mohamed Ibrahim, announced the discovery of a funerary boat dating to the reign of Den (ca. 2975-2935 BC), one of the kings of the First Dynasty.

The ship was recovered at Abu Rawash, in the northeastern area of the Giza Plateau, by the French archaeological mission directed by Yann Tristan (French Institute for Oriental Archaeology in Cairo [IFAO]). It was unearthed in an ancient royal cemetery: these sacred ships were buried together with wealthy individuals who believed that their soul would

undertake an after-death journey to achieve eternal life. The remains of the funerary boat were transferred to the new National Museum of Egyptian Civilization (NMEC) in order to carry out restoration procedures, and will be exhibited in the "Nile" room.

This institution was promoted by the Ministry of Culture and UNESCO to explore and exhibit the history of the inhabitants of ancient Egypt, using 150.000 artifacts selected from different museums ■



Ancient ship found at Abu Rawash.

In memoriam: ITAMAR SINGER

Itamar Singer, Professor of Ancient Near Eastern History and Cultures at Tel Aviv University, passed away on September 19, 2012. Prof. Singer, along with his wife Dr. Graciela Gestoso Singer, collaborated extensively with the scholarly life of the CEHAO and its members. He encouraged young students by providing advice as well as specific bibliography, and by establishing academic connections with other renowned scholars. For all of these reasons the editors of *Damqātum* decided to include the following obituary, which was taken from the Agade mailing list.

by Yoram Cohen, Amir Gilan and Jared Miller

“Life is bound up with death and death is bound up with life.
A human does not live forever. The days of his life are
counted.”
‘Prayer of Kantuzili’ (translation by Itamar Singer)

Itamar Singer was born on the 26th of November 1946 in Dej, Rumania. His parents, both Holocaust survivors, met in Rumania after the War. His mother Gertrude came from a German-speaking family from Tchernovitz, Bukovina, his father Zoltán from a Hungarian-speaking family from Dej, Transylvania. Itamar's father, a community leader, was repeatedly imprisoned by the communist regime for his Zionist activities, until emigration visas, after years of denial, were finally granted in 1958. Upon their arrival in Israel, the family settled in Holon, which then became home for Itamar. During one summer vacation from high school Itamar participated as a volunteer in the Arad excavations conducted by Yohanan Aharoni, his first experience in field archaeology.

From 1965 to 1968 Itamar studied at the Hebrew University in Jerusalem, obtaining his B.A. in the departments of Archaeology and Geography. During these and the following years he participated in excavations at Megiddo, Beersheva, Tel Malhata, Tel Masos and Hanita. From 1969 to 1973 he fulfilled his military duty as an officer in the Air Force, serving as an aerial-photograph interpreter. Simultaneously, he completed his M.A. studies at Tel Aviv University in the Department of Archaeology and Ancient Near Eastern Cultures. His M.A. thesis ‘Geographical Aspects of the Proto-Hittian Problem’, written under the supervision of Aharon Kempinski, anticipated his future research into the ties between history, geography and theology.

From 1973 to 1975 Itamar continued his Hittite studies with Heinrich Otten in Marburg. His dissertation, ‘The KI.LAM Festival’, completed in 1978, was published in *Studien zu Bogazkoy-Texten* (1983-1984). It was the first complete edition of a major Hittite festival and it quickly became a highly influential study of Hittite religion.

Upon returning to Israel, Itamar joined the staff of the Department of Archaeology and Ancient Near Eastern Cultures, where he became a full professor in 1996 and where he continued teaching until his retirement in 2006. Between 1984 and 1995 he also taught at other institutions in Israel.

Itamar's primary interests in the historical domain lay in the international affairs of the 13th century BC, the Golden Age of what he has termed the *pax hethitica*. Many of his studies dealt with the diplomatic relations between Hatti and the other great powers as well as with the Hittite domination of Syria, and especially the kingdoms of Amurru and Ugarit. At the same time, his continued interest in Anatolian religions led to an edition and in-depth study of Muwattalli's Prayer (1996). His interest in the prayer genre culminated in his English translations of the best-preserved ‘Hittite Prayers’ in the *Writings from the Ancient World* series (2002).

Published in 2009, Itamar's book ‘Ha-hittim ve tarbutam’ (‘The Hittites and their Culture’) was the first full-length treatment of Hittite history and culture to appear in Hebrew. Its publication was the realization of Itamar's long-standing desire to present Hebrew readers with a more accessible route to a distant culture from long ago, one that nonetheless maintains much relevance for those interested in the history of Israel and the whole region in antiquity. This book has sparked an interest

in all things Hittite for many young students who study Archaeology and Ancient Near Eastern studies.

In 2011 a volume titled 'The Calm before the Storm' (edited by Billie-Jean Collins) brought together over 40 of Itamar's previously published studies, including his political histories of Ugarit and Amurru. The volume's epilogue includes his defence of Hittite historiography as a response to postmodern trends in ancient Near Eastern studies, driven by his life long commitment to the search for the historical truth. A volume of contributions from colleagues, friends and students in honour of Itamar entitled 'Pax Hethitica' and edited by his former students was published in *Studien zu den Bogazkoy-Texten* (2010). In 2010 Itamar was awarded the prestigious Emet Prize, sponsored by the Office of the Prime Minister of Israel.

During his long tenure at Tel Aviv Itamar carried almost single-handedly the banner of Hittite studies in Israel, and his

classes and seminars on Hittite language and culture were regularly attended by students from numerous universities. Itamar's commitment to his research and teaching was contagious, and despite the relative obscurity and humble resources of the field, he supervised over the years a large number of MA and PhD theses. His belief in and personal concern for his students led him to involve many graduate and undergraduate students in his research projects. Several of his former students now hold academic positions in Israel and abroad.

Itamar was married to Graciela Noemi Gestoso, an Argentinian Egyptologist. Alongside his academic duties and interests, Itamar has been involved in various philanthropic and political activities, notably the Israeli Peace Movement.

Itamar passed away on the morning of the 19th of September 2012 after battling a long illness ■



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QUEEN OF SHEBA Genetics

María de los Ángeles Picone | Pontifical Catholic University of Argentina

The mystery of the Queen of Sheba and her reign is closer to being solved. Although the Jewish-Muslim tradition locates the Kingdom of Sheba in modern Yemen, the medieval Ethiopian tradition — according to its sacred book, the *Kebra Nagast* — includes this place in its own land. Lack of conclusive archaeological or textual evidence has led scholars to analyze the available sources in a thorough fashion, using data from other fields such as evolutionary genetics.

Dr. Toomas Kivisild (Cambridge) is a biological anthropologist who has studied the cultural, linguistic and historical diversity of Ethiopia in order to understand African variability and the origin of human beings. In one of his papers, written together with other anthropologists and biologists, he examined the genetic components of 235 Ethiopian, Somali and South-Sudanese individuals. The results revealed a strong non-African genetic component, very similar to that of some Levantine populations, which could be explained by a genetic flow that took place around 3000 years ago. Furthermore, this study also confirms that Ethiopian populations are newer than those of the southern part of Africa.

Ethiopia is an exceptional region that anchors significant evidence for the study of the origin of mankind and the first societies. It is a gateway between Asia and Africa where major

hominid discoveries took place, such as *Lucy* — the *Australopithecus afarensis*. Despite the relevance that this area may have for our understanding of evolutionary genetics, only a few studies deal with the Ethiopian genome in a comprehensive manner.

Nevertheless, genetic information is not the sole evidence that proves the connection between Ethiopia and extra-African domains. Linguistic data is also important in this respect: Kivisild and his colleagues discovered that those individuals who had non-African components in half of their genes spoke Semitic or Cushitic languages.

These new results and the suggested chronology fit in a temporal range that had been already boosted by other linguistic studies proposing a linkage between the Middle East and Ethiopia during the first millennium BCE. Besides, this theory is reinforced by the stories about the Queen of Sheba, who according to the *Kebra Nagast* had a son with King Solomon. During this period, different trading routes were established between both regions: in fact, Ethiopian cultural diversity seems to respond to the tight bonds that followed the institution of trade, which allowed the flow of non-African genetic components into the Horn of Africa ■



The Queen of Sheba before King Solomon, by Jacopo Tintoretto (c. 1543).

THE SO-CALLED OSIRIS BED

in Ancient Egypt

Amgad Elwakeel | Helwan University / University of Liverpool
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The so-called Osiris bed is one of the most remarkable religious funerary equipments that were placed inside the royal and elite private tombs, notably during the New Kingdom. It represents not only Osiris' resurrection, but also reveals the fertility aspects of the god and his relation to Nile water, earth, mud, vegetation and barley, as well as with god Neper. In this article I display the historical development of the Osiris bed since it made its first appearance as well as the religious and funerary significance of such bed with the aim of shedding light on its importance in the Egyptian religion in general and the Osirian theology in particular.

I. History and Development of the Osiris Bed

The Osiris bed can be defined as an outline figure of Osiris made out of thin strips of wood,[1] surmounted with the so-called *atf*-crown, holding the royal insignias and facing right.[2] However, in some other cases the Osiris bed faces the left side.[3]

The figure of the god is hollowed to receive mud as well as seeds of grain and barley, which grow before inserting the figure inside the tomb.[4] These beds were wrapped in linen bandages like a mummy as a kind of identification between the deceased and god Osiris.[5] In some cases a papyrus mat — covered with a stretched double piece of coarse linen — was placed above the god's figure.[6]

However, it is obvious that the term 'Osiris bed' does not apply to a real bed with its characteristics. Another reference to the Osiris bed is 'cereal bed'[7] or 'corn Osiris'[8]: these names symbolize growth, fertility and rebirth of god Osiris.[9] Despite the fact that the majority of these beds date to the New Kingdom,[10] they appeared during the Twelfth Dynasty (Middle Kingdom). The earliest known Osiris bed was discovered at the entrance of the pyramid of King Senusert II at El-Lahun,[11] but it takes a rectangular shape rather than that of the Osiris figure.

Schraff argues the Osiris bed was first produced during the Second Dynasty.[12] His opinion is supported by the discovery of a wooden object that looks like an Osiris bed in store chamber (d) inside tomb number 2498 at Saqqara, which dates back to the same period.[13] It was discovered by Quibell, who described this object as "an oblong litter consisting of matting stretched on four poles." [14] Moreover, he mentioned that a quantity of grain laid above it in the husk, and wonders if this was the Osiris bed of later days.[15]

However, the fact that this tomb dates back to the Second Dynasty suggests this object is not an Osiris bed because the cult of this god did not appear until later.[16] Moreover, it is possible that the quantities of grain found above it were placed inside the tomb as provision and nourishment for the deceased in the afterlife, and thus may have no connection with Osiris and the idea of the germinated barley. This object was found in the center of seven rooms containing pottery jars for keeping vegetables or fat remains [17]; therefore, it is not possible that the aforementioned object was an Osiris bed, since this kind of beds were usually placed inside the burial chamber of the tomb.[18]

A small number of Osiris beds were discovered in royal tombs; e.g. the Osiris beds of Tutankhamun,[19] Horemheb[20] and Amenhotep II.[21] Moreover, these beds were also found in private tombs: the Osiris bed of Maiherperi was discovered inside his tomb at the Valley of the Kings,[22] and the two beds of Amunemhat and his wife Baketamun were probably placed inside their tomb at Qurna.[23] Besides, two Osiris beds were discovered inside the tomb of Yuia and Thuiu at the Valley of the Kings. Both of them consist of a rectangular frame of wood surmounted with an outlined figure of Osiris facing the left side.[24] The discovery of such beds inside royal and high officials tombs probably suggests that they were restricted to commoners.

On the surface of some Osiris beds there was a papyrus mat, above it there was a stretched double cover of coarse linen, and

then a bed of mould was placed above it taking the shape and characteristics of god Osiris. The figure was planted with seeds of grain and barley[25] and a double piece of cloth was placed over the sprouts where they grow up to a height of 15 centimeters; then the whole figure was wrapped in strips of coarse linen.[26] The average length of the Osiris bed is around 150 centimeters.[27]

Osiris beds were made inside all the chief towns' temples of Egypt in the second half of the fourth month of the *3ḥt* or inundation season. Simultaneously, the same act was performed by the *k3* priests inside the tombs. The idea of the germinated Osiris represented in the Osiris bed continued until the Graeco-Roman Period, as demonstrated by a scene in the Philae temple.[28] Moreover, Ptolemaic rituals included the making of Osiris beds inside the main sanctuaries every year in the form of Osiris' effigy.[29]

Finally, it is noteworthy to differentiate between the Osiris bed and the corn-mummy: the two terms were confused because the corn-mummy was probably the continuation of the Osiris bed in later periods, especially during the Graeco-Roman Period.[30] The term "corn-mummy" was used to describe a type of anthropomorphic funerary object made of alluvial soil mixed with seeds of barley and corn. It is wrapped like a mummy with linen bandages and provided with a mask of wax taking the shape of Osiris' face in green color.[31]

Corn-mummies take the miniature shape of god Osiris in a mummified position with his typical emblems and in some cases with an erect phallus, wearing the *atf*-crown or the white

crown.[32] Similarly to the Osiris beds, corn-mummies appeared during the Middle Kingdom.[33] However, their main function is related to the mysteries of Osiris' cult. An inscription on a chapel roof inside the temple of Dendera explains the religious rituals for Osiris including the interment of a corn-mummy each year[34]: this text symbolizes the germination and sprouting of barley and corn seeds.[35]

Another difference between corn-mummies and Osiris beds is their provenance: the former were mainly excavated from simple pits located at specific sites including Wadi Qubbanet el-Qirud, Tihna el-Gebel, El-Sheikh Fadl and Tuna el-Gebel.[36] Furthermore, they were made during the Khoiak[37] or *Nḥb-k3w*[38] festival on the first day of the fifth month of the year.[39]

II. Religious Significance of the Osiris Bed

A remarkable text that mentions the conditions and necessary requirements for making an Osiris bed may be of interest in order to determine the religious significance of this artifact.[40] In fact, only a few texts provide information about it and explain its religious meaning, but the most important one comes from the tomb of Neferhotep at Sheikh Abd el-Qurna.[41]

This text mentions that similar Osiris beds were made from the 23rd to the 30th day of the third month of the summer.[42] The text incites the deceased to awake from his sleep,[43] as this act symbolizes the resurrection of the deceased through the Osiris bed and the sprouting of its barley.[44] The role of god



Figure 1. The Osiris bed of Yuia. Photo by Amgad Elwakeel.



Figure 2. The Osiris bed of Thuiu. Photo by Amgad Elwakeel.

Horus in the resurrection and awakening of his father Osiris is also mentioned in the same text. It also refers to a strange role of the Four Sons of Horus represented in bringing libation water, which will fertilize the earth bed.

The text mentions the creation of the Osiris bed during the 18th day of the fourth month of inundation and the aim of making the bed, represented in the rebirth and resurrection of the deceased. In fact, there is a strong association between the Osiris bed and the growth of corn and barley. This association started at least during the Middle Kingdom, when certain connections between the cult of Osiris and fertility and growth of corn appeared.[45]

The earliest text that deals with such association is the Dramatic Ramesseum Papyrus.[46] In this text, Seth is described as a donkey and Osiris as barley; then Horus orders Seth and his followers not to trample on his father. However, the asses did trample the barley: "Beating Osiris: hacking the god to pieces: barley" (line 31).[47] Hence, the sowing of seeds in the mud soil forming the outline of Osiris in the Osiris bed symbolizes the murder of Osiris by Seth, while the eventual sprouting of the barley would, in turn, have symbolized the victory, rebirth and resurrection of Osiris or the deceased identified with him.[48] According to Helck, the previous story was drawn from the legend of Osiris and Isis.[49] In addition, it is considered a commentary on one of the ancient rituals. This is evident, from his point of view, through the inscriptions on the walls of the sun temple of King Sahure which describe part of a ceremony or ritual called "Driving the Calves."[50]

This ritual was performed on the threshing floor of the

presiding god.[51] In this place, calves thresh corn to ensure a good harvest. In fact, this ritual has nothing to do with Osiris, as the presiding god here is Horus or the ithyphallic Atum.[52] However, these gods were replaced later on by Osiris in the temple of Horus at Edfu.[53] This replacement led Blackman and Fairman to suggest that the threshing floor in this ritual is the tomb of Osiris in his capacity as a corn-god and the act of trampling on the floor by the calves aims to hide the tomb of Osiris from the sight of his enemies, especially Seth.[54]

According to Gardiner, there is an old belief that identifies Osiris with barley and, at the same time, with god Neper.[55] Two texts support his opinion. The first was mentioned by Lacau, who gave two spells of the Coffin Texts.[56] The same text was also mentioned by De Buck.[57] This text shows the identification between Osiris and Neper, where it reads, "I live and grow as Neper." However, there is some doubt concerning this identification as it is not known for sure whether these words represent a continuation of Osiris' speech or the words of Neper.

The second text that confirms Gardiner's view is mentioned in Spell 142 in the Book of the Dead. Here the name of Osiris is followed by the title xnty-Npr, which means, "the foremost one,[58] Neper." There is no doubt that the growth of barley from the soil is the most striking symbolism for rebirth and resurrection of Osiris.[59] In fact, Osiris was identified with barley in two scenes mentioned in the Memphite Theology.[60] In the story of the struggle of Horus and Seth in the Memphite Theology, Osiris answers Re: "Wherefore shall my son Horus be defrauded, seeing that it is I who make you strong, and it is I

who made the barley and the emmer to nourish the gods, and even so the living creatures after the gods.”[61] Ikram and Dobson think that the idea of the Osiris bed was inspired by Spell 269 of the Coffin Texts,[62] entitled “Becoming barley of Lower Egypt.”[63]

The Osiris bed reflects the connection between Osiris and the cycle of vegetation and growth.[64] Therefore, god Osiris is shown in some representations with green color symbolizing vegetation and fertility.[65] Finally, the Osiris bed explicitly indicates the resurrection of Osiris and consequently the deceased identified with the god ■

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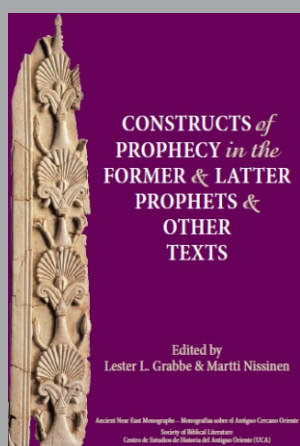
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CONSTRUCTS OF PROPHECY IN THE FORMER AND LATTER PROPHETS AND OTHER TEXTS

Edited by Lester L. Grabbe and Martti Nissinen.

New volume in the Ancient Near East Monographs series.
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7.12.2012 - 4.08.2013

A special exhibition on the so-called Amarna period was organized at the Neues Museum on Berlin's Museum Island in order to celebrate the centenary of Nefertiti's bust relocation from the Nile Valley. The name 'Amarna' refers to the ruins of the ancient Egyptian city of Akhetaton, which today is known as Tell el-Amarna. Pharaoh Akhenaten (Amenhotep IV, c. 1351-1334 BC) founded a new capital with newly built temples for his own 'religion of light'.

With the return to the old religious tradition under Tutankhamun, Akhetaton was gradually abandoned by 1331

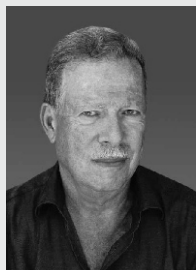
BC. At the beginning of the 20th century the German Egyptologist Ludwig Borchardt, assisted by the art patron James Simon, led extraordinary successful excavations at Tell el-Amarna: among the 10.000 archaeological objects found there was the colourful bust of Nefertiti. The exhibition comprises approximately 400 objects, including 50 loans from museums such as the Metropolitan Museum of Art, the Louvre and the British Museum ■

Adapted from the authorized press release in German by Diana Liesegang (Heidelberg University).



Bust of Queen Nefertiti, Neues Museum. © Staatliche Museen zu Berlin, Photo: Achim Kleuker.

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ANTIGUO ORIENTE VOLUME 10 A Tribute to Itamar Singer

A special volume of *Antiguo Oriente*, the scholarly journal published by the CEHAO, was presented as a tribute to the late Prof. Itamar Singer.

NEW EDITOR-IN-CHIEF

In 2012 Dr. Juan Manuel Tebes assumed the editorship of *Antiguo Oriente*, as well as the directorship of the CEHAO. He succeeds Prof. Roxana Flammini, who founded the journal in 2003 and was its Editor-in-Chief until last year. Lic. Virginia Laporta is the new Associate Editor.

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- La figura regia de Hatshepsut: Una propuesta de análisis a partir de tres cambios ontológicos | Virginia Laporta
- The Verb *i-KU-PU-šum* in the Shamash-Temple Brick Inscription | Adam E. Miglio
- Consideraciones sobre los relieves del "árbol sagrado" asirio en el Palacio Noroeste de Aššurnasirpal II (Nimrud) | Romina Della Casa
- Arquitectura y funcionalidad del Gran Templo de Requiem | Arturo Sánchez Sanz

CEHAO SCHOLARLY PARTICIPATION 2011/12

Paris, December 8-9, 2011.

ROUND TABLE: PERIODISATIONS, TERRITOIRES, ARCHITECTURE ET MATERIEL AU PROCHE-ORIENT.

Mission archéologique française en Syrie du Sud, Ministère des affaires étrangères.

One session was moderated by Juan Manuel Tebes.

Website: <http://www.mae.u-paris10.fr/>

Paris, March 13, 2012.

SEMINAR: ARCHEOLOGIE ET HISTOIRE DE L'ORIENT HELLENISTIQUE ET ROMAIN. REGIONS NON-MEDITERRANEENNES: ARABIE, MER ROUGE, MESOPOTAMIE (PROF. F. VILLENEUVE).

Institut d'art et d'archéologie, Université Paris 1 Panthéon-Sorbonne.

Juan Manuel Tebes presented one lecture in this seminar.

Website: <http://www.univ-paris1.fr/ecoles-doctorales/ed-archeologie/>

Birmingham, March 27-30, 2012.

CURRENT RESEARCH IN EGYPTOLOGY (CRE) XIII.

University of Birmingham.

Paper by Virginia Laporta: "Gender and Power Relations: A Revision of the Role of Queenship during the Coregency of Hatshepsut and Tuthmose III (c. 1476-1456 BC)."

Website: <http://www.crexiii.co.uk/>

Warsaw, April 30-May 4, 2012.

8TH INTERNATIONAL CONFERENCE ON THE ARCHAEOLOGY OF THE ANCIENT NEAR EAST (8ICAANE).

Uniwersytet Warszawski.

Paper by Juan Manuel Tebes: "Social Theory and the Archaeology of Social Complexity in Syro-Palestinian Archaeology: The Case of Iron Age Edom."

Paris, May 3, 2012.

CONFERENCE: ARCHAEOLOGICAL AND HISTORICAL ROUND-TABLE. THE ARABIAN TRADE: BETWEEN IMAGE AND REALITY.

Orient & Méditerranée, Laboratoire Mondes Sémitiques, UMR 8167, CNRS, Maison Suger.

Paper by Juan Manuel Tebes: "Trade before the Incense Trade: Interconnections between the NW Hejaz and the Southern Levant in the Late Second Millennium BCE."

Website: <http://www.orient-mediterranee.com/>

Córdoba, May 21-24, 2012.

IV JORNADAS NACIONALES DE HISTORIA ANTIGUA / III JORNADAS INTERNACIONALES DE HISTORIA ANTIGUA.

Universidad Nacional de Córdoba.

The papers presented by the CEHAO members were entitled:

- Roxana Flammini: "The word *heqa* in the Second Stela of Kamose: Context, Discourses and Classifiers."

- Francisco Céntola: "Divination at Emar: Titles and Practices."

- Jorge Cano Moreno: "Representation of the Minoan Elite in the Neo-Palatial Period."

- Virginia Laporta: "Gender and Queenship: Considering Hatshepsut and Thutmose III (c. 1479-1458 BC) Coregency."

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Paper by Jorge Cano Moreno: "The function of the Minoan Elite in the *Θαλασσοκρατία* and the Construction of the Power during LM IA."

CEHAO SCHOLARLY PARTICIPATION 2011/12

La Plata, June 19-22, 2012.

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Paper by Jorge Cano Moreno: "The Minoan Thalassocracy as Controversy."

Website: <http://www.fahce.unlp.edu.ar/idihs/ceh/>

London, July 13-15, 2012.

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British Museum.

Paper by Juan Manuel Tebes: "The Pottery Traditions of the Iron Age Northwestern Hejaz and Southern Levant in the Light of Current Research."

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Rosario, August 15-16, 2012.

V JORNADAS EXPERIENCIAS DE LA DIVERSIDAD.

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Paper by Francisco Céntola: "Building M₁ at Emar: Evidence and Interpretations."

Rosario, August 17-18, 2012.

WORKSHOP: DIVERSIDAD DE FORMACIONES POLÍTICAS EN MESOPOTAMIA Y ZONAS CONTIGUAS.

Universidad Nacional de Rosario.

Paper by Roxana Flammini: "Emerging Elites in the Nilotic-Levantine World-System: Legitimation Practices of the Hyksos Dynasty (c. 1640-1530 BC)."

San Miguel de Tucumán, September 18-21, 2012.

XXII SIMPOSIO NACIONAL DE ESTUDIOS CLÁSICOS.

Universidad Nacional de Tucumán.

Paper by Jorge Cano Moreno: "The Minoan θαλασσοκρατία in Classical Sources."

Buenos Aires, October 30-November 1, 2012.

I JORNADAS INTERDISCIPLINARIAS DE ESTUDIOS RELIGIOSOS.

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Paper by Jorge Cano Moreno: "Did the Minoans Established a Theocracy in the LM IA?"

São Leopoldo, November 7-9, 2012.

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