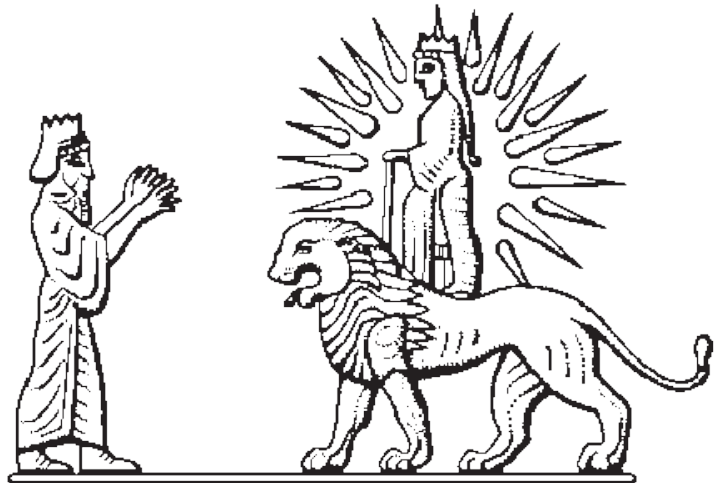


# Newsletter

The Heritage of Mesopotamia and the Ancient Near East

## Contents

- Letter of Introduction (Simonetta Ponchia)..... 1
- Reports on Recent Melammu Events .....2
- Workshop 7: Padova .....2
- Workshop 8: Kassel .....2
- Symposium 13: Wrocław .....3
- Workshop 9: Tartu .....4
- Upcoming Melammu Events .....5
- 2019.....6
- 2020.....7
- 2021 and beyond.....8
- Melammu board (2019–2021) .....8
- Impressum .....8



## Letter of Introduction

Dear friends and colleagues,

I heartily thank you for confirming me in the role of chair of the project for the next term in the election which took place in Wrocław during our 13th Melammu Symposium, admirably organized by Krzysztof Nawotka and Agnieszka Wojciechowska. To them goes a special thank for their friendly hospitality, care of details and mostly for the high level of the conference. During the last two years, I have tried to work in close contact with the Board members and this will be my engagement for the next term. The members of the new Board have been elected as well and will be actively engaged in organizing the next meetings and publishing the proceedings of the last events and upcoming ones. To all of them go my gratitude and best wishes. You will find in this newsletter an updated version of the events programmed for the next years and especially the next Symposium in Los Angeles.

The publication of the proceedings of Symposia and workshops are now entrusted to the Verlag der Österreichischen Akademie der Wissenschaften and to Zaphon Verlag, which have already published the books mentioned below.

The Board meeting has also been the occasion for discussing some points that I consider worth bringing to the attention of everybody for further consideration.

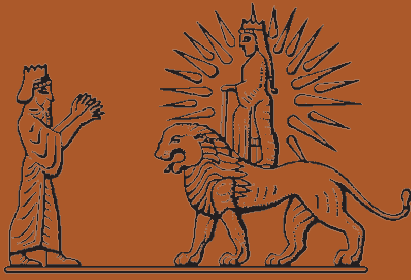
It has been stressed that the present statutes have fostered the direct involvement of many scholars, at different stages of their careers, in contributing to the project by enlarging the research perspectives in new directions and organizing workshops all over the world. This has been unanimously considered a productive formula, whose advantages should not be disregarded. However, it has at the same time been observed that more incisive action is needed concerning funding possibilities and further developments of the project. Thus, it has

been agreed to consider the possibility of a different project's structure and to evaluate modes and extent of a change that should not limit the flourishing of initiatives and suggestions we had until now in a too rigid scheme, but facilitate more effective procedures. Alternative solutions are either selecting a restricted board with coordination tasks and specific duties of exploring funding possibilities and new ways of developing the research activity, or a more radical change of the institutional structure of the project, with implications on the legal side. This important point should be taken up in a future board meeting after a screening of different possible formats. Contributions and suggestions will be appreciated.

During the board meeting it has also been considered to have an open session (with a Call for Papers) at every Symposium.

Thanks a lot for your cooperation.

Yours,  
Simonetta Ponchia  
(Chair of the Melammu Project)



## Reports on Recent Melammu Events

### **Melammu Workshop 7 in Padova, November 5-7:**

#### **"Making Peace in the Ancient World"**

*(Giovanni B. Lanfranchi,  
Simonetta Ponchia & Robert Rollinger)*

Melammu Workshop 7 "Making Peace in Antiquity" was organized by Giovanni B. Lanfranchi (Comitato per il Centenario della Grande Guerra - Padova), Simonetta Ponchia (University of Verona) and Robert Rollinger (University of Innsbruck). It was held in occasion of the armistice of 3 November 1918, which ended the hostility between the Italian Kingdom and the Austro-Hungarian Empire. Aim of the workshop was to commemorate WW I, an event that changed the lives of millions of peoples and the political map of Europe and the world with a full-fledged historical reflection on war and peace starting from the perspective of peace in the ancient world. The location in Padova was most appropriate since the city and its neighbourhood hosted the head quarter of the Italian army in the last period of the war and the negotiations for and stipulation of the armistice. It was signed in Villa Giusti, in the periphery of Padova, that still preserves memories and documents of the fateful day that ended the conflict.

The workshop was organized as a rich survey on the ancient world, purposefully interconnected with the investigation on the much more recent events of the end of First World War and provided the occasion to visit some testimonies of the long history of Padova, including those mentioned above. The various sessions of the workshop included contributions concerning the ancient Near East, Classical and Hellenistic times, Late antiquity and Islam, and extended the observation to India and China. The comparative perspective was stressed in the contributions of the respondents and in the lively discussions at the end of each session and of the workshop.

The organizers of the workshop are now taking care of the publication of the proceedings, which will appear in 2020.

### **Melammu Workshop 8 in Kassel, January 31-February 1:**

#### **"(Self-)Portrayal and Perception of Powerful Women in the Ancient World"**

*(Kerstin Droß-Krüpe &  
Sebastian Fink)*

For two days an international and interdisciplinary group of scholars met in Kassel, situated in the middle of Germany, in order to discuss the "(Self-)Presentation and Perception of Powerful Women in the Ancient World". The conference was a joint venture of Kassel University (Kerstin Droß-Krüpe) and the University of Helsinki, respectively CSTT (Sebastian Fink). The talks were organized in chronological panels, starting with women from the Ancient Near East and the first talk focused on Kug-Ba'u, the only female that features in the Sumerian king list. During this (and other) panel(s) it was particularly interesting to observe Orientalizing ideas, which often might be influential and widely read Greek authors like Herodotus, affected scholarship and scholars perception of 'Oriental' women, that lead to misinterpretations and faulty translations of ANE documents. Other talks treated Amanishakheto, the Meroic, and Hatshepsut, others focused on Alexander the Great's famous mother Olympias, Seleucid queens or the famous Sassanid queen Shirin. The first day ended with a keynote lecture focusing on powerful women in our modern world – Silke Hackenesch introduced us to some of the first ladies of the United States and their ways to play their part. Parallels to powerful women in antiquity were quite astonishing, as also first ladies in the US have no clear job description, but a privileged access to powerful persons and face(d) the same biased judgement as their ancient predecessors. As Silke Hackenesch impressively demonstrated, it depends to a great extent on the first lady herself, how she defines her role and how she makes use of the privileges connected to it.



Melammu  
Workshop 8,  
Kassel  
© F. Ruttloh

The talks on the second day, which all treated women in the Roman world, like Sempronia, Messalina or Zenobia presented a similar picture. Women with a privileged access to power, be it through birth or by the love of powerful men, used their possibilities in different ways and were judged differently, but not often negatively, by ancient (male) authors.

After hearing all the presentations on powerful women, we found it useful to divide the powerful women discussed into two groups, preliminary labeled as “women to be forgotten” and “women to be remembered”. But strikingly “women to be forgotten” actually also were remembered, but as deterrent examples. Do not behave like Messalina or you will suffer an awful end like her! Sometimes, like in the case of the famous Egyptian queen Hatshepsut, the memory of powerful women was actively suppressed, though they nevertheless still were not forgotten. Women in power were usually not seen in a positive way, rather was their power perceived and literarily designed as an inappropriate gender transgression. This is particularly true of Greek and Roman sources, but applies, though to a lesser extent, also to some women from the ANE. However, the depiction of powerful women as power-hungry nymphomaniacs with no moral values demonstrates that ancient authors often concluded that, if a woman was interested in executing power like a man, then something must be wrong with her sexuality. The women to be remembered were contrastingly those that fulfilled the expectations of the ancient (male) authors. They did something exceptional – they fulfilled the rather universal ideal

of a devoted mother and wife, and lived a modest life.

Interestingly the Mesopotamian goddess Inanna / Ishtar incorporates both aspects. She is the goddess of fertility, she is a devoted mother, but she also is the goddess of war and her sexual powers can even exhaust a group of 60 young men. Likewise, female prophets in biblical texts can be described as active and powerful women while still being perceived positive figures.

Be that as it may. We realized that powerful women not only fascinated ancients and contemporary scholars studying them, but also a broader public. Newspaper and radio reporters got interested in our conference and were happy to report about the topic.

#### List of participants:

NICOLE BRISCH (Copenhagen)  
FRANÇOIS DE CALLATAÏ (Brussels)  
PAOLA CORÒ (Venice)  
GÖSTA GABRIEL (Göttingen)  
AGNÈS GARCIA VENTURA (Barcelona)  
SILKE HACKENESCH (Cologne)  
ELKE HARTMANN (Darmstadt)  
UDO HARTMANN (Jena)  
GINA KOSTANTOPOLOUS (Helsinki)  
JOSEFINE KUCKERTZ (Berlin)  
CHRISTIANE KUNST (Osnabrück)  
MARTIN LINDNER (Göttingen)  
EVE MAC DONALD (Cardiff)  
SABINE MÜLLER (Marburg)  
MARTTI NISSINEN (Helsinki)  
PATRICK REINARD (Trier)  
FRANCESCA ROHR (Venice)  
KAI RUFFING (Kassel)  
CHRISTOPH SCHÄFER (Trier)  
KORDULA SCHNEGG (Innsbruck)  
HELMUTH SCHNEIDER (Kassel)  
DAVID WARBURTON (Berlin/Changchun)  
ANJA WIEBER (Dortmund)  
ANNETTE ZGOLL (Göttingen)

#### **Melammu Symposium 13 in Wrocław, May 13-16:**

**“The Ancient Near Eastern Legacy and Alexander vs. Alexander’s Legacy to the World”**  
(Krzysztof Nawotka)

The 13th Melammu Symposium took place from 13 to 16 May 2019 at the University of Wrocław, Poland. Its theme, as agreed at the Innsbruck board meeting, was “The Ancient Near Eastern Legacy and Alexander vs. Alexander’s Legacy to the World”. This was the fifth conference on Alexander-related topics held in Wrocław in recent years, the earlier being: “Alexander the Great and Egypt: History, Art, Tradition”, 18-19.11.2011; “Alexander the Great and the East: History, Art, Tradition”, 12-14.09.2013; “Historiography of Alexander the Great”, 8-11.10.2014; “The Alexander Romance: History and Literature”, 14-17.10.2015. The acts of the first three were published by Harrassowitz Verlag, the fourth one by Barkhuis.

The 13th Melammu Symposium was organized by the Wrocław team Krzysztof Nawotka and Agnieszka Wojciechowska, assisted by doctoral students (Piotr Głogowski in particular) and financially supported by the University of Wrocław. It consisted of three keynote speeches, seven regular panels and one additional panel for newcomers, local young scholars speaking for the first time on a Melammu conference. Both current and past Chair of the Melammu Project, Simonetta Ponchia and Robert Rollinger, delivered keynote lectures on the first and the second days respectively. The third keynote speech was given by Nicholas Sekunda, a noted military historian.

The first panel, organized by Sebastian Fink (Helsinki), was surely closest to the Melammu tradition by its focus on Mesopotamia. The literary connection of the Mesopotamian queen Semiramis and Alexander was discussed (Kerstin Droß-Krüpe, Kassel) as well as the

influence of Eastern and Western philosophy on Alexander (Claudia Horst, Munich). Finally Sebastian Fink discussed the question if we can trace Mesopotamian literary models for the battle descriptions in the Alexander historians.

The second panel, organized by Ory Amitay (Haifa), was concerned with the Levant and with Alexander in Jewish tradition, covering issues from the Alexander Sarcophagus of Sidon in the Phoenician context (Jessica Nitschke, Stellenbosch), to creating Hellenic past in the Levant (Kai Trampedach, Heidelberg), to the strange case of Abdalonymos of Sidon (Ory Amitay), to Alexander in Jewish onomastics in antiquity (Tal Ilan, Berlin), to name but a few papers.

The third panel, organized by Ivan Ladynin (Moscow), covered a wide range of Egyptian topics, from the economic background of Alexander's trip to Siwah (Damien Agut-Labordère, Paris), to Alexander's dealing with the gods of Egypt (Hugh Bowden, London), to the Egyptian perception of the Achaemenid power under Alexander (Ivan Ladynin), to new discoveries in the sanctuary of Alexander in Karnak (Alexa Rickert, Tübingen), to legacies from Achaemenid Egypt (Melanie Wasmuth, Helsinki/Basel), to cultural erosion in Egypt (Alan B. Lloyd, Swansea). Panel four, organized by Josef Wiesehöfer, covered Iran, ancient and modern, from archaeology of Fars and Bactria (Pierfrancesco Callieri, Bologna/Ravenna, Milinda Hoo, Kiel/Freiburg), to Alexander in Achaemenid context (Julian Degen, Innsbruck; Krzysztof Nawotka, Wrocław), to Alexander between the Achaemenids and the

Seleucids (Rolf Strootman, Utrecht). Panel five, organized by Joseph Roisman (Colby College), covered a variety of topics on war, army and veterans, from warfare and military command of Alexander and Ptolemy (Marek J. Olbrycht, Rzeszów; Tim Howe, St. Olaf College), to military reforms and conflicts with veterans in the last years of Alexander (Edward Anson, Little Rock; Frances Pownall, University of Alberta), to friendship and military (Joseph Roisman).

Panel six, organized by Richard Stoneman (Exeter), on the Alexander Romance, was dominated by the Eastern tradition of Ps.-Callisthenes: Indian (Richard Stoneman), Malay (Su Fang Ng, Virginia Tech.), Persian (Julia Rubanovich, Jerusalem). Panel seven, organized by Gościw Wit Malinowski (Wrocław) moved even further East, covering Alexander tradition in Korea (Ahn Jaewon, Seoul), in the East Asian epic of Gesar (Gościw Wit Malinowski) and the perennial issue of interpreters working for Alexander in Bactria and India (Olga Kubica, Wrocław).

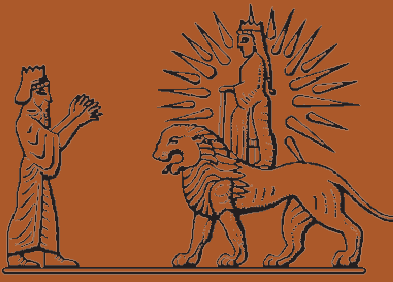
All in all 44 papers were presented at the 13th Melammu Symposium, with total participation of more than 55 people from 15 different countries: Austria, Germany, Italy, France, The Netherlands, Switzerland, UK, Finland, Poland, Russia, Israel, USA, Canada, South Africa, Korea. All papers were followed by lively discussion with opposing views proposed and debated. The acts of the 13th Melammu Symposium will be published by the Verlag der Österreichischen Akademie der Wissenschaften.

**Melammu Workshop 9  
in Tartu, June:  
"Responses to the 12<sup>th</sup> Century  
BC Collapse: Recovery and  
Restructuration in the Early Iron Age  
Near East and Mediterranean"**  
(*Mait Kõiv, Raz Kletter, Urmas Nömmik,  
Ivo Volt, Vladimir Sazonov, Amar Annus,  
Peeter Espak*)

The workshop brought together eminent scholars and younger researchers of the Ancient Near East and Mediterranean societies discussing the lines of development after the collapse of the Late Bronze Age 'world system' during the 12th century BC. The papers compared the social and political order before and after the collapse, discussed the nature of the change and the dynamics of subsequent development in the respective regions. Both the internal developments and the evolving contacts on the interregional level were addressed.

The papers indicated various interplay of continuity and change. A relatively clear difference appears between Assyria where, as demonstrated by Vladimir Sazonov and Sebastian Fink, the kings used and re-interpreted the traditional royal titles for confirming their power throughout the turbulent times without fundamental shifts in the nature of the power, and the regions close to the Mediterranean littoral where the changes were more obvious, though by far not uniform. Tim Harrison's discussion of the evidence from the EIA Tayinat in the Orontes valley, the capital of the new-Hittite state known as 'Land of Palastin', highlights the regional variability evident during the formative period of the generation of a new social and economic order. Joanna Töyräänvuori viewed the disappearing symbols of the weapons of the Storm god of Aleppo, used during the LBA to secure the political organisation of Northern Syrian kingdoms, as a sign of the essential change from the LBA centralised power relations to independent Syro-Hittite kingdoms ruled with the help of their





ancestral deities. Ayelet Gilboa and Carol Bell addressed the questions of the development of exchange networks, pointing out a degree of continuity in the cross-Mediterranean exchange of goods. The discussion by Gilboa, based mainly on the excavations in Tel Dor in the southern Levant, presented a nuanced view of the development of commercial supremacies along the Levantine coast, while Bell integrated the conclusions of a recent reanalysis of compositional and lead isotope legacy data from early silver hoards in the Southern Levant, suggesting that Tel Dor was an important receiver of silver smelted from jarosite ores of Cyprus and Iberia.

Four papers focused on the developments in Israel and Palestine. Andres Nõmmik discussed the archaeological evidence from the Philistine settlements indicating the partly divergent lines of their urban, social and ethnic development during the EIA, while Łukasz Niesiołowski-Spanò viewed the relatively sudden emergence of the state of Israel from the egalitarian EIA 1 society as resulting from the subjugation of the Caananite population and the spread of the cult of Yahweh as a vehicle of the subjection. Urmas Nõmmik and Raz Kletter addressed methodological questions concerning the Israelite and Judean history. U. Nõmmik discussed the interpretation of the biblical fragments deriving from the Israelite and Judahite court traditions, pointing out the importance of understanding their connection to established motifs and motif clusters before asking about the connection of the stories to real historical events. Kletter addressed the methodological issues of using the archaeological and survey evidence

for reconstructing the early history of 'Judah', noting the scarcity of data for the early period and the extent to which the reading of biblical sources colours our hypothetical reconstructions. Maria Iacovou's discussion of the 13th–6th century developments on Cyprus emphasised the beneficial effects of the 12th century 'crisis' for the subsequent development of the island, which appears as a competition between the central places over the island's precious resources. The 12th century crisis on Crete was viewed as an impulse for innovation by Saro Wallace who, focusing mainly on the evidence from the mountain settlement of Karphi, demonstrates how technical innovation in this populous but relatively egalitarian community took place on the household level. Julien Zurbach, Mait Kõiv, Hans van Wees and Kurt Raaflaub discussed the nature of the social and political development of the EIA and Archaic Greek communities. Zurbach traced the lines of development of land holding systems, forms of dependency and organisation of craftsmanship from the LBA 'palatial' economies to the Archaic era, describing the agrarian reforms of the nascent city-states as a re-establishment of the regulations on land distribution and agricultural production by the forming communities after the loose communal organisation of the EIA. Kõiv, focusing on Argolis in the southern Greece, outlined the development from the relatively egalitarian EIA communities to the 8th century emergence of a monarchic city-state, while pointing out that the persisting constraints on the social hierarchies hindered the entrenchment of the monarchic power. Van Wees took the Archaic Corinth

as an example for demonstrating the emergence of a powerful elite during the 8th century, and suggested that this elite relied essentially on the exploitation of numerous chattel slaves, for which some evidence is given by the later sources. Raaflaub considered the comparatively restricted social hierarchies in the EIA and Archaic Greek communities as the precondition for the emergence of the Greek citizen states, with the formation of which Greece departed from the Near Eastern cultural *koine* to which it had belonged until the 7th century.

The papers considering the development of the Italian societies, where no obvious crisis at the end of the Bronze Age can be observed, focused on the developments from the 7th to 5th centuries. Corinna Riva examined the nature of the tyrannical power in the 7th–6th centuries Etruria by focusing on the adoption of Herakles as the mythological hero of choice for the tyrants and the corresponding sacrificial practices aiding the establishment of sovereign power. The paper of Kathrin Lomas explored ethnic, state/political and cultural boundaries in south-east Italy through the medium of epigraphy, examining the ways in which this evidence may have been used to delimit or record different types of space in the 6th–5th centuries, and their role as evidence for different types of collective identity.

We hope the papers and the discussion contribute notably to the understanding of the consequences of the 12th century collapse and the mechanisms of social and political restructuring, and of the relationship between social formations, exchange networks and political systems in the EIA Near Eastern and Mediterranean societies.

# Upcoming Melammu Events 2019

**Melammu Workshop 10  
in Trier, December 11-13:  
“Domestic and Maritime Trade  
in the Eastern Mediterranean  
and Ancient Near East”  
(Christoph Schäfer & Patrick Reinard)**

The conference will focus on different aspects of domestic and long-distance maritime trade in Mesopotamia, ancient Egypt and the Graeco-Roman East. The comparison between the civilizations of the ancient Near East and Egypt with the ‘classical’ Mediterranean region, in terms of questions of economic history, in particular trade history, has so far been relatively neglected in research. True, political and cultural continuities in the area under study (Asia Minor, the Levant, Egypt, Mesopotamia, Palmyra, Bactria, the Red Sea and Persian Gulf, India) have been studied in great detail. But the rich Near Eastern and Egyptian sources for an urgent focus on economic history, especially with the emphasis on long-distance trade and its connection to local distribution systems, have remained largely unnoticed so far. The same applies to Arabic, Jewish or Near Eastern and Far Eastern sources, which have hardly ever been consulted for studies on long-distance trade in pre-modern times. In addition to considerations on the combination of archaeological, epigraphic and literary sources, which must form the basis for comparative studies of economic history, the conference will also focus on various questions relating to the links between domestic and long-distance trade: Which goods were traded regionally, which belonged to the usual assortment of long-distance trade? Can regional differences be discovered in Mesopotamia, Egypt, Asia Minor, the Red Sea, along the Silk Road, etc.? And

from which social groups do the actors of long-distance trade originate in the eastern Mediterranean, in Egypt, on the Persian Gulf, in India, et cetera? How extensive were individual economic areas or was long-distance trade constituted by many individual retailers selling goods in local or regional contexts, but not over long distances? What significance do language and religion boundaries have for economic exchange? How was the caravan trade connected to the maritime trade of the Mediterranean, the Red Sea and the Persian Gulf? What technological development were made in maritime trade? What role did river navigation play in inland trade? Can comparisons be drawn between Mesopotamia and the Nile land? Which economic nodal points developed beyond the trade metropolises such as Alexandria, Jerusalem, Palmyra or Antioch? What was the significance of ports on inland waterways such as the Nile, the Euphrates and the Tigris including the corresponding canal systems? These and other questions of economic history have never before been considered comparatively through Greek-Roman and Ancient Oriental lenses. The comparison enables multiple synergy effects and a better understanding of the economic areas in which pre-modern long-distance traders operated. In particular, different forms of organisation of distance trade and its connection to local distribution systems can be better understood by a broad comparative and chronologically extended view.

**Deadline :**  
The deadline for submitting proposals is 29 August 2019.  
The conference papers will be published in 2020.

**Conference Languages:**  
English, French, German

**Contact:**  
Prof. Dr. Christoph Schäfer  
christoph.schaefer@uni-trier.de  
Dr. Patrick Reinard  
reinard@uni-trier.de

## 2020

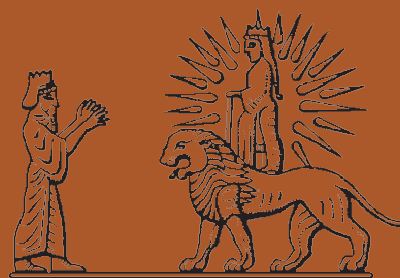
### **Melammu Workshop 11 in Barcelona, January 29-31: “Ceremonies, feasts and festivities in Ancient Mesopotamia and the Mediterranean World” (Rocio da Riva)**

The main lines of the workshop are “religious ceremonies”, “participation” and “performance”. In the first place, religious events are related to the common experience of the groups, to their identity and values; the performance and/or participation in ceremonies and rituals strengthens social cohesion and provides societies with a cultural identity. Secondly, texts recording religious ceremonies or rituals also provide information on the activities of public worship, as well as on their participants. By studying the people who performed and attended the public rituals, we can better grasp the social value and impact of the ceremonies. Thirdly, through the public display of the religious ceremony, the ruling elites are able to reinforce their power and influence in a society by conveying the idea of their traditional authority both to the performers as well as to the audience. These elites organize and manage the sacred and the profane space for the celebration of religious ceremonies and ritual performances, revealing the political and social function of festivals and venues. In the fourth place, ceremonial or ritual texts contain valuable topographical information on sanctuaries and sacred spaces. As the rituals always refer to specific gods and particular spaces in particular moments of the cultic day/calendar, they are very useful in reconstructing the topography of the temples and of the cities where the rituals took place, as well as of the sanctuaries and other places of religious performance.

#### List of participants with preliminary papers:

ANA ARROYO (Madrid)  
Hittite open-air cult places and their relation to the community  
MARY R. BACHVAROVA (Willamette Univ.)  
Festivals in Western Anatolia: The Transition from the Bronze Age to the Iron Age  
CÉLINE DEBOURSE (Wien)  
Rethinking the Babylonian new year festival  
STEFANIA ERMIDORO (Newcastle)  
Consequences of intercalation on Mesopotamian religious ceremonies  
SEBASTIAN FINK (Helsinki)  
Neo Assyrian victory celebrations  
URI GABBAY (Jerusalem)  
The Cultic Performance of Sumerian Emesal Prayers and the Acknowledgement of Divine Emotions  
TAWNY HOLM (Penn. State University)  
Sacrifice and Feasting in P. Amh. 63  
RAQUEL JIMÉNEZ PASALODOS (Valladolid / Barcelona)  
Music, Ritual and Women in the Western Mediterranean  
MAIT KÕIV (Tartu)  
Hera at Argos: sanctuaries, festivals, myths and stately power  
JAUME LLOP (Madrid)  
Gods and Temples in the Middle Assyrian Archival Texts  
RAFAEL MICÓ (Barcelona)  
The representation of political relations in the grave goods of El Argar  
LUCIO MILANO (Venezia)  
Festivals and ritual journeys in 3rd mill. Syria  
ALICE MOUTON (Paris)  
Expressing the King's Legitimacy during the Hittite Cultic Festivals  
SIMONETTA PONCHIA (Verona)  
Texts and places of Nergal's cult in Neo-Assyrian times  
LAUREN RISTVET (Univ. of Pennsylvania)  
Rituals of Nostalgia: Negotiating Imperial Politics in the Seleucid Near East

GONZALO RUBIO (Penns. State University)  
Sacred Marriage: Ritualization & Textualization of Ideological Devices in Ancient Mesopotamia  
IAN RUTHERFORD (Reading)  
Religious Travel and Pilgrimage in Mesopotamia and the Anatolia:  
Problems of Evidence and Typology  
WALTHER SALLABERGER (Munich)  
Washing Hands  
KOSTAS VLASSOPOULOS (Univ. of Crete)  
Slaves in Greek and Roman rituals  
NATHAN WASSERMAN (Jerusalem)  
Magic Procedures in Early Akkadian Incantations: A Global View  
MARK WEEDEN (London)  
Festivals at the site of Büklükale



**Melammu Symposium 14**  
**in Los Angeles, February 18–20**  
**“Contextualizing Iranian Religions in**  
**the Ancient World”**  
*(Rahim Shayegan)*

**Melammu Workshop 12 in Krakow**  
**on Autocratic Rule in Antiquity**  
*(Edward Dabrowa &*  
*Jakub Kuciak)*

Date and details still need to be fixed.

**Melammu Workshop 13 in Jerusalem**  
**on the Motif of the Good Shepherd**  
*(Stéphanie Anthonioz & Claudia Horst)*

Date and details still need to be fixed.

**Melammu Workshop 14 in Venice**  
**on Bridges**  
*(Paola Corò)*

Date and details still need to be fixed.

## 2021 and beyond

**Melammu Workshop 15**  
**2021 in Changchun**  
**on Knowledge-transfer and empires**  
*(Sven Günther)*

Date and details still need to be fixed

**Melammu Symposium 15**  
**2021 in Berlin**  
*(Eva Cancik-Kirschbaum)*

Date and details still need to be fixed.

**Melammu Symposium 16**  
**2022 in Graz**  
*(Wolfgang Spickermann)*

Date and details still need to be fixed.

**Melammu Symposium 17**  
**2023 in Turin**  
*(Stefano de Martino)*

Date and details still need to be fixed.

## Melammu board (2019–2021)

### Seniors

1. Simonetta Ponchia (Chair)
2. Eva Cancik-Kirschbaum
3. Paola Corò
4. Edward Dabrowa
5. Ann Gunter
6. Sven Günther
7. Johannes Haubold
8. Mait Köiv
9. Manfred Krebernig
10. Raija Mattila
11. Krzysztof Nawotka
12. Martti Nissinen
13. Rocio da Riva
14. Robert Rollinger
15. Gonzalo Rubio
16. Christoph Schäfer
17. Rahim Shayegan

### Advisors

1. Tzvi Abusch
2. Giovanni Battista Lanfranchi
3. Simo Parpola

### Juniors

1. Sebastian Fink (Vice-Chair)
2. Selim Adali
3. Stéphanie Anthonioz
4. Julian Degen
5. Kerstin Droß-Krüpe
6. Peeter Espak
7. Silvia Gabrieli
8. Claudia Horst
9. Sanae Ito
10. Jakub Kuciak
11. Simone Oppen
12. Marie Öllig
13. Aurélie Paci
14. Patrick Reinard
15. Luigi Turri
16. Agnieszka Wojciechowska

### **Impressum:**

The Melammu Project  
<http://melammu-project.eu/>  
Chair: Simonetta Ponchia  
Vice-Chair: Sebastian Fink  
Layout:  
Kerstin Droß-Krüpe  
© 2019