

ABSTRACT BOOK

The 3rd International Conference for Research and Protection on the Archaeological Heritage of Iraq (ICRPAHI)

COMPREHENSIVE TOPICS, 2 CONFERENCE DAYS.

WHEN

26th to 27th February 2022
Starting at 10am



WHERE

Najaf
University of Kufa



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“Restoration and preservation of ancient Assyrian cities: The example of Nimrud”

Before we mention the detail of this research, we must be ask several questions about the reasons that pushed Daash to destroy the Iraqi antiquities: we did not find other reasons than the ancient historical hostility, which continued for very long periods, for whom stand behind Daash and pushed them to do this destruction of cultural heritage in Iraq. Therefore Daash took from the religion of Islam cover to destroy these monuments and archaeological sites, because ancient religions most of them were pagan, and Islam avoided to follow them and called to destroy all idols and statues in that time, so Daash worked on to issue some Fatwas allowing for them to destroy these archaeological sites and destroy idols, and kill everyone who works in this field, and they began to destroy the statues and monuments or remove all ancient cities, as they thought the Islam ordered it at the beginning; we find there are several attempts to destroy and steal these relics and materials, which took place on several stages, including when the Americans entered Iraq and opened the doors of the Iraq Museum in front of thieves to steal some antiquities, also as well as when they destroyed some archaeological sites, and when they took these sites as a military headquarters such as Babylon and Sippar, also when they smuggled all the value relics out of Iraq, and the second phase came by the hands of ISIS/Daash.

AL-HUSSAINY Abbas

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“The 2020 Season of the Mi-Enlil-Arahtum survey”

The project of Mi-Enlil-Arahtum survey, called by this name because these are the ancient names of two branches of the Euphrates river which are attested in cuneiform sources. In 2020-2021, we surveyed the archaeological sites in the district of Al-Shafiayah, which is located about 7 km in the west of the city of the center of Diwaniyah. The survey starting from Tell Zwatah, then the area around it including Jamdet Salman, Tell Al-Abtan, Ishan Abu Shower, Ishan Khnezrat and another sites in this area, which dated back to periods from second millennium until the late Islamic time. The aim of the survey is to reveal the real total number of all sites which are lying along the ancient river courses. The area has never been surveyed before. The area of the archaeological survey is occupied with many villages and the surfaces devoid of elevations. This land surface is characterized by its symmetrical structure, level and gradual slope from the northeast to the southwest. Different type of archaeological finds were collected from the surface of the sites including pottery, glasses, shells and metal.

AL-LAMI Alaa

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“Components of planning and architecture for Iraqi heritage buildings”

Architectural heritage is the spiritual and formal link between the nation's past and present. That is why we see that any work that a person does in this field, no matter how small, is an immortalization of an ancient past that future generations will be proud of, because these works in which the builder, the carpenter and the decorator, and the craftsman made great efforts to bring them out in the form in which they reached us, and in fact represent An architectural and artistic style that prevailed in a certain era. The components of the schematic and architectural floor consist of the entrance and doors of all kinds, then the shanasheel overlooking the alleys and roads, the central nave, the building facilities overlooking it, and the rooms. The iwan, the arse, the balcony, the kafshkan, the basement and the basement pedicure, the ceiling lifts, the ceilings, the stairs and the bathrooms.

AL-MUSAWI Baha

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“The technical and living function of the Najaf heritage house”

The technical and living function is one of the main pillars that enter into the general design of the Najaf house. Therefore, the research is divided into several axes, including the first axis, which is concerned with the impact of the geographical environment on the exterior and interior design of Arab houses. The second axis dealt with the consistency of the artistic function with The living function and its impact on shaping the external structure of the house. As for the third axis, it focuses on the living function and its impact on the design of the interior shape of the Najafi house. The research focused on important recommendations to preserve the heritage identity.

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“Geodiversity and its archaeological importance in Mesopotamia”

Current study depended on the field surveys, local communities' interview and reviewing previous studies. Geodiversity is the main natural resources, includes rocks, landforms, soil types and water resources. The Mesopotamian ancient man chooses the sites provides his daily needs, such as water, food, building materials, as well as protection. It was noted in many Mesopotamian archaeological sites, the presence of stone tools (rocks) made of limestone, dolostone, sandstone, flint, conglomerate, trachites, basalt, dolorite, quartzite, in addition to precious stones. As well as the bitumen used by the inhabitants to prevent water leakage from jars, an adhesive and a binder in construction, in bathrooms, and for painting boats, and as a medical treatment as a disinfectant and insecticide, and others. The topography (land forms), consisting of the fold zone, alluvial plain zone, island and the Badia zone, contributed to the formation of the basins or depressions of the Tigris River, Euphrates River and marshes in the southern part of the alluvial plain in which water collects. The soil (soil Types) of Alluvial Plain is composed of modern, loose sediments consisting of fine sand, silt, and clay, which has helped in the presence of fertile soil and the spread of agriculture. The water resources consisting of the Tigris River, Euphrates River and Marshes. The abundance of soil and water resources contributed to the development of agricultural economies that replaced hunting and gathering in Mesopotamia. Ancient human made pottery and building bricks (dry and fired) from clay and alluvial materials deposited from the Tigris and Euphrates rivers and the marshes in the alluvial plain. The State Board of Antiquity and Heritage (SBAH) discovered near Iraqi Southern Marshes about ten very important cities, some of them dated to the second millennium BC.

ALANZI Hussein

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“How can readiness for risk of cultural heritage be enhanced?”

The heritage conservation field places great importance on the use of principles in guiding practitioners to appropriate interventions for heritage properties. Conservation professionals recognize these principles as being contained within the family of doctrinal texts loosely linked to the Charter of Venice (1964), for which the International Council on Monuments and Sites (ICOMOS) is generally recognized as custodian. ICOMOS has taken responsibility, primarily through the efforts of its specialized international Scientific Committees, for extending the basic general principles presented in the Venice Charter by elaborating complementary texts in related fields. ICOMOS has developed charters and guidelines in the areas of cultural tourism, underwater archaeology, historic towns, archaeological heritage management, historic gardens, recording and documentation, training and education, and - in the context of the World Heritage Convention. This represents the first attempt since the writing of the Venice Charter to draft a set of universal principles. The principles are embodied in the Nara Document on Authenticity, which was first adopted in November 1994. It focuses on the need to interpret authenticity within specific cultural and heritage, i.e. typological contexts. Currently, doctrinal texts are now being developed for conservation of vernacular architecture, structural systems, and wood. Nevertheless, the existing ICOMOS doctrinal texts provide some guidance in treating questions relevant to improving risk preparedness for cultural heritage. So some references to related issues may be found, including to

the importance of maintenance and to the value of recording as a form of ‘insurance’, (meant to retain valuable information in the undesirable event of loss of the heritage); both are important components of a cultural-heritage at risk framework. wherefore preparedness infrastructures, principles should be placed within the context of existing structures and practices to protect property in the face of disaster or armed conflict; and developing built-heritage conservation principles primarily to guide thinking about curative approaches to heritage. and Principles relevant to improving risk-preparedness for built cultural heritage need to be devised for preventive approaches, concerned with improving the general conditions for the long term survival of cultural heritage and its significant messages.

BASMA JALEEL Almaamory

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“Hybrid animals (šeg9-bar) in unpublished cuneiform texts from the Akkadian period”

This is a study of five unpublished cuneiform tablets dating to the Akkadian period (2371-2230 BC). Although unprovenanced (they were confiscated), their origin from the region of Adab is suggested by another text from the same group, which mentions the Akkadian king Shar-kali-sharri (2254-2230 BC), the name of that city, and the gatekeeper Lugal-GAR, who is known to have been responsible for animal deliveries in Sargonic Adab. These texts mention an animal whose name, šeg9-bar, has been variously interpreted.

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“Site and Museum: the Paikuli Project and the Italian commitment at the Slemani Museum”

The paper presents the most recent results of the fruitful and long-lasting collaboration between the Department of Antiquities of Sulaimaniyah, the Slemani Museum and the Italian Archaeological Mission in Iraqi Kurdistan (MAIKI – Sapienza University of Rome). In this framework, the museum installation of the materials belonging to the Sasanian monument of Paikuli (3rd century CE) in the recently inaugurated “Paikuli Gallery” and “King Narseh Gallery” shows how scientific documentation and study can lead to appropriate conservation and enhancement of the Cultural Heritage. Fulfilling such commitments exerts, in fact, a crucial impact in fostering awareness and best practices throughout insiders and civil society.

GIRARDI Virginia Cara

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“On the Preservation of Ancient Traditions: A Case Study of Ur III Boats”

This study analyses Ur III texts, to identify products and raw materials employed for boat construction in the Ur III state. I focus on how communities accessed resources, and how boat construction was organised in the mar-sa, the Sumerian shipyard. Consistent knowledge of boat construction is achieved studying Ur III administrative documents concerning the supply of materials for boat construction. The textual analysis provides further information on the actual size of riverine boats. My approach is multidisciplinary: I combine textual information with archaeological finds and the possible support of ethnography, to understand the preservation of ancient boat building traditions. Here, I present new preliminary results on boat construction materials and techniques, and I explain which materials were used, and manufactured. I show how Ur III communities managed to supply resources for boat construction, and how this activity has been managed, carried out, and preserved until modern times.

HASHIM ALI Adil

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“The historical beginnings of the emergence of Kufa between the Neo-Babylonian and the Parthian era, 600 BC – 224 AD”

The settlement in Kufa was associated with the shift of the Euphrates River to the nearby areas, as the change of the course of the Euphrates towards Kufa played a key role in the emergence of settlement signs that began with The modern Babylonian era. Geological studies indicate that the Euphrates changed its course four times until it reached its current flow. The third phase of these changes began during the reign of Nebuchadnezzar II (605 BC - 562 BC), who took the diversion of a branch of the Euphrates River at arrival of Babylon to Shatt al-Hilla and the Indian River.

HAYDER SABEEH Jalaab Al-Khafaji

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“Unpublished pottery cones from the era of Gudea, ruler of Lagash”

A pottery cone is a solid that starts from a circular or round surface and rises until it ends to a point or surface smaller than the base of the dowel-shaped base and the other expression of its dowel-shaped circular text. The body is round and ends with a pyramidal top with cuneiform marks on its body that include the name of the god and the king and the consecrated purpose (building a temple for the god or a palace for the king). The importance of the topic lies in shedding light on a group of unpublished pottery cones from the Iraq Museum.

JASSIM Abber Ahmed

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“The role of local and international organizations in reviving Old Mosul after the war”

The local organizations in Mosul played a prominent and important role in revitalizing the old city after the recent war that the city was exposed to. Mosul and its liberation from the control of extremist terrorist groups (ISIS), as these organizations contributed to the advancement of the stricken city, which was destroyed and destroyed.

LANERI Nicola

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“From High to Low: Reflections on the High Temple in ancient Mesopotamia”

This contribution to the conference will focus on how the materiality of ancient religiosity can be viewed and interpreted as part of a complex network of relationships between forms of materiality and beliefs in supernatural beings. In particular, I will concentrate my attention towards religious architecture and how it framed the religiosity of ancient Near Eastern communities and specifically how the concept of the High Temple, the so-called ziggurat, originated and developed in ancient Mesopotamian urban contexts during the fourth and third millennia BCE, slowly becoming a fundamental symbol of ancient Near Eastern religions.

LIPPOLIS Carlo

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“The Archaeological Area of Tūlūl Al-Baqarat (Wasit, Iraq): A Summary Report on the 2013-2021 Field Seasons”

The area immediately located south of Kut (Wasit Governorate) is little known from the archaeological and historical points of view. Between 2008 and 2010 the Iraqi State Board of Antiquities and Heritage carried out extensive and successful excavations on the central mound (TB1) of an archaeological area nowadays known as Tūlūl al Baqarat, a name that refers to a series of mounds of different size and chronology. In 2013, the CRAST with the support of the University of Turin and the Italian Ministry of Foreign Affairs and International Cooperation, started a research project with the aim of defining the cultural and chronological horizons of this almost unexplored area. The research included these main following activities:

- extensive survey and excavation on the mound TB7 (LC2/Early Uruk period);
- soundings, topographical survey, UAV orthophotography and 3D scanning on the mound TB1 (ED, Akkadian, Ur III, Neo-Babylonian periods);
- sounding on TB4 (ED I-II period);
- collection and analysis of pottery sherds from the surface of the surrounding mounds TB5, TB2, TB9, TB10 (Ur III, Isin-Larsa, Parthian, Sasanian, Islamic periods attested).

The archaeological data collected underline the importance of this area and show a continuity of the settlement patterns from the very beginning of the 4th millennium BCE up to the Islamic period.

This paper focuses on the two larger mounds of the settled area, TB1 and TB7, providing an overview of their main complexes and their settlement layout.

MAHDI HAMMOODI Hasan

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“Scorpion Symbols on Mesopotamian Pottery”

The scorpion symbol has been used on Mesopotamian pottery since 6th to the 1st millennium BC a constant connection of this symbol with the fertility and its related goddesses - such as Ishkhara and Ishtar -, all identified with Venus, is attested. Furthermore, in the first known religious cuneiform texts. In the Samarra period, and most likely the purpose of it was in spells or magic to keep scorpions away from them, and perhaps there is a relation between scorpion bites and the spread of children's graves in abundance. In contrast to the use of the scorpion symbol later on cylinder seals and kudrru stones, which had a relationship with astronomy and astrology. The symbol of the scorpion appeared on artistic scenes in Mesopotamia since the sixth millennium, as pottery and then cylinder seals and border stones, or what is known as (Al Kodro). In the Mesopotamia texts we can find different types of scorpions: scorpion, white scorpion, black scorpion, red scorpion, multicolored scorpion, yellow scorpion, flying scorpion, keeper of the scorpions, mother of the scorpions, but we cannot see its colors on Mesopotamian art. Although not fatal, the sting of the scorpion found in Mesopotamia is sufficiently painful to suggest the creature as a suitable image of power and protection. Magical spells were used to counteract the effect of the sting. On representations of scorpions and scorpion-people, the tail is always emphasised, rising up threateningly along the back or over the head. The Scorpion was also the Babylonian name of the constellation Scorpius. However, there are Incantations text from the Old Babylonian Period are

intended to protect infants, young men and women and prostitutes from attack by the demon Samana, who is described as having a lion's mouth, dragon's teeth, eagle's claws and the tail of a scorpion. Girtabluttû, 'scorpion-man', is the Akkadian term for a supernatural being with a homed cap of divinity, human head with beard, human body, the hindquarters and talons of a bird, a snake-headed penis, and a scorpion's tail. He may or may not have wings. The creature is first seen in the art of the Third Dynasty of Ur and of the Akkadian Period, but was common only in Neo-Assyrian and Neo-Babylonian times. The type survived in art until the Hellenistic Period. As attendants of Samas (Utu) (in art often supporting the solar winged disc or with their heads possibly shown above its wing tips), the scorpion-men were also, by the Neo-Assyrian Period, powerful protectors against demons. Wooden figurines of them are prescribed, along with figurines of other beneficent demons and monsters, in Neo-Assyrian instructions for rituals of protective magic, and an actual example has been found in a storeroom at the seventh-century BC Urartian city of Teišebaini (modern Karmir Blur). These rituals mention figurines of 'male and female' scorpion-people, showing that the scorpion-woman was a figure in art, although no representation of her has yet been identified: pairs of scorpion-tailed figures are common but seem usually to represent two bearded males (compare merman and mermaid). In the Babylonian Epic of Creation, the scorpion-man is counted as one of Tiamat's creatures, while in the Epic of Gilgames, a terrifying scorpion-man and scorpion-woman guard the gate of Mount Maki, where the sun rises. Finally, it seems that the scorpion symbol had an influence on Mesopotamian culture, art and cuneiform texts, and this is related to spells and magic, and perhaps later on astrology and astronomy.

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“The Land of Kufa Survey Project”

The Land of Kufa Survey Project (LoK) was initiated as a joint survey project between Koç University, University of Bologna, the University of Kufa and SBAH in 2019. Three campaigns were conducted (2019-2020) in the regions of Al-Abbasiyah and Al-Hurriyah (Najaf), which hasn't been surveyed systematically until this survey project. This survey project was also part of the Waladu Erasmus + KA2 project, and students from Kufa University, Faculty of Archaeology and SBAH officers were trained during these survey campaigns. The paper will present the methodology and results of the three survey campaigns and the preliminary results of the documentation of the Heritage buildings in Kufa.

MARCHETTI Nicolò

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“Three Seasons of Iraqi-Italian Archaeological Excavations and Conservation at Nineveh, 2019-2021”

The first three campaigns of renewed archaeological excavation and conservation at Nineveh East (Kuyunjik and Nebi Yunus, Mosul) took place in 2019 and 2021 under the joint auspices of the University of Bologna and the Iraqi State Board of Antiquities and Heritage with funding also from the Italian Ministries for Foreign Affairs and for Universities and Research and from the J.M. Kaplan Fund. A complete survey of the site has been completed, both topographical as well as archaeological, revealing a dense urban pattern confirmed also by preliminary geomagnetic investigations. Twelve excavation areas have been opened, with results ranging from the later Middle Assyrian period (area E Bottom, in the pre-Sennacherib lower town sector) to a detailed sequence for the Iron Age to the Parthian period (areas A, B, F). As for the later Neo Assyrian phase, we are investigating domestic (areas A, B, H), elite residential (area E Top) and palatial (area C) contexts, while the fortifications are being studied in areas D (Adad Gate), G, L (here with a team from the University of Toronto) and N. Conservation activities are being carried out in all areas, while in the Adad Gate – after the removal of the debris caused by terrorists’ destructions – a new roofing has been installed to protect this 10 m-high vaulted mudbrick gate and the city walls next to the gate, which were destroyed by Daesh in 2016, have now been completely cleared of the destruction debris.

PEDERSEN Olof

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“The Ishtar Gate in Babylon and in Museums. The Original and the Copies”

The Ishtar Gate was the most magnificent of the city gates in Babylon and in the expanded city of Nebuchadnezzar II it was part of the central palace area. The tremendous development of the palace area including the Ishtar Gate and Street of Procession will be quickly surveyed in a new interpretative context. The walls of the good Nebuchadnezzar II baked bricks taken away by brick miners will be considered. Later copies or reconstructions of the Ishtar Gate and sections of the Street of Procession in Persepolis, Berlin and Babylon itself will be shortly discussed. What is original and what is modern materials in the reconstructions. How far could it be right? The results of the excavations by German and Iraqi archaeologists will be shown unified in a digital 3-D model.

QUIRICO Eleonora

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“Archaeological investigations at Tūlūl al-Baqarat, Mound 7. Preliminary data from the 2021 field season”

The investigation of the Tūlūl al-Baqarat archaeological area (Wasit Governorate), sponsored by the Centro Ricerche Archeologiche e Scavi and the University of Turin, has intensively focused on the mound named TB7. The analyses here conducted have allowed to preliminarily reconstruct the first phases of occupation in this territory; in fact, the excavations in Sounding 3 (2015-2021), located in the north-western sector of the site, revealed the presence of a large building (Building A), with residential and manufacturing functions, dated to the Early Uruk period and characterised by multiple architectural phases. These archaeological data are of great interest for the reconstruction of the settlement dynamics, the domestic traditions, the funerary customs and the manufacturing techniques within a little-known southern Mesopotamian region. In particular this paper will focus on the main results of the most recent excavation expedition.

RAAD RASHEED Ali

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“Amulets and incantations in Islamic times”

The aim of this paper is to shed light on one of the widespread beliefs that have accompanied man throughout the ages down to its development in the Islamic era. Research question. The subject of amulets, incantations and veils in the Islamic eras did not receive sufficient attention by researchers, despite the fact that it is an important topic that needs to study samples and models from most Islamic eras, decipher some of their symbols, and reveal what people believe in these different forms. Research aims:

- 1- Study the selected models.
- 2- Deciphering some of its symbols and revealing what these pieces hide.
- 3- Knowing how secure people are in these beliefs.
- 4- Finding the types of these amulets and spells, the materials of their manufacture.

At the advent of Islam, some hadiths were reported that prohibited the acquisition of amulets, but all these texts and hadiths that invalidate and prohibit the use of amulets did not weaken or reduce the people's use of amulets. Rather, this belief has continued to develop and spread widely in the Islamic era and even to this day. It has many uses, including protection from the evil eye and evil, and healing from the earth, calamities, sterility and weakness, and to combat goodness, blessing, luck and good fortune. And this belief was not limited to Muslims, but Christians believed in it and acquired it in abundance, as the American philosopher Arendt mentioned, Christians were carrying talismans or amulets to ward off evil, as well as they kept the relics of the saints because of their belief in the ability of these ancient remnants to heal every agent. These powers, which the amulet bearer imagines and believes in, may be latent in them or acquired, that is, acquired by a magician who inserted them into them in his well-known ways, or by reading sentences and sacred phrases on them, or by writing something of letters and symbols with special meanings, in which a force of influence has been deposited. The texts and references found in historical books on the use of amulets and their belief in the vaults of international museums, especially the Iraq Museum, contain various examples of these amulets and incantations dating back to the Islamic eras, which is only

evidence of the continued use and belief in amulets in the Islamic era, which varied in terms of materials of manufacture, general forms and use, some of which came as a flesh that was draped or deepened in the human body as a pendant that takes many forms, including round, triangular, square and pear-shaped, and often carries magical or religious writing engraved on one or both of its faces. Including what came in the form of utensils and household utensils on which symbols and talismanic writings were written, and from them what came in the form of clothes on which incantations were written and worn to protect their owners and were similar in terms of writings and symbols over them.

SAADOON Abather

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“Archival texts of Ur-Lisi, governor of the Sumerian city of Umma (2060-2028 BC)”

Ur-Lisi is mentioned as a governor (ensí) of Umma, who is known to have held this post under the kings of Ur, from Šulgi 34 to Ibbi-Suen 1 (2028-2004 BC). Ur-Lisi ruled Umma in total 32 years. Ur-Lisi had a son, Lu-Ema, with his wife Nin-melam. However, she was not his only consort. He also had a concubine (lukur) who bore him another son, I-kala, as well as a daughter, Nin-Ekuta. Ninmelam is not attested prior to Ur-Lisi's tenure. Ur-Lisi, has been five seals like Ur-Lisi, governor (e n s í) of Umma, Amar-Suen, mighty man, king of Ur, king of the Four Parts; Ur-Lisi, governor of Umma, (is) your servant. Ur-Lisi is mentioned in several texts from the early days of Ur III, occupying a position similar to that of the KA-guru7. He delivered barley for the cult, small quantities of barley for the regular offerings for Lisi is attested in a number of texts before Š 33, when he perhaps held the position as chief of the granary (KA-guru7) of Umma.