

Dem Gedächtnis der Toten

Hendricus Jacobus Franken

(4/7/1917 - 18/1/2005)

Hendricus Jacobus Franken was born in Amsterdam on July 4th 1917, the eldest child of another Hendricus Franken. At that time Hendricus the elder was serving as a captain in the Dutch army, but after the end of the Great War he applied to be discharged and returned to his civilian profession as accountant. Eventually the family comprised 5 children; three sons and two daughters. All possessed exceptional talents, so that in addition to their chosen metiers they were gifted draughtsmen, water colourists and musicians.

Hank began his university studies in religion at the University of Amsterdam in the later thirties and during their course the occupation of Holland supervened. So it was that as a young man he became committed to maintaining academic freedom under a totalitarian regime. He completed his studies in 1942 and was ordained a minister of religion and given charge over a parish near Zwolle. During this period he engaged himself at considerable risk in protecting Jews.

After the war the Reverend H. Franken was sent by the Dutch Church to serve as a missionary in Bali. This afforded a fine opportunity to resume his scholarly study of religion from an anthropological approach, and Hank Franken produced an authoritative study of the Jayaprana Festival at Kalianget, which was later republished in *Collected Studies of Indonesian Religion and Ritual*. By this time it had become apparent that his true interest in religion was historical rather than pastoral, and in 1951 he returned to Holland to resume, after a decade, his academic career. This proceeded immediately with great élan. Professor de Boer indicated to him that if he could submit a thesis forthwith, a position in the Divinity Faculty at Leiden would be available to him. He fulfilled the requirement with a study of mystical elements in the Psalms, and duly became the assistant of de Boer. At that time the vogue was for archaeology as a (the) foundation for Biblical Studies (cf. Professor Albright and "The Biblical Archaeologist" etc.) and Hank Franken joined the British Excavations at Jericho to learn field archaeology from Dame Kathleen Kenyon. This was a late start, for he was already in his mid thirties. However his aptitude for the work together with his mature character so impressed Kathleen Kenyon that he quickly became her trusted senior assistant and personal friend. This connection was also of great consequence for Hank's later days, since through it he inherited the charge of publishing the records of Kathleen Kenyon's subsequent excavations at Jerusalem.

As a direct sequel to his participation in the Jericho Excavations Hank Franken inaugurated (1959-60) Dutch activity in Palestinian Archaeology by undertaking excavations at Deir Alla, a site he explored and chose in the Jordan Valley. These excavations were carried on at a considerable scale and revealed the site to be idiosyncratic and of unusual interest. Meanwhile in addition to practising the stratigraphical style of field archaeology which he had acquired at Jericho (with some innovations of his own) he had developed novel ideas concerning the archaeological study of pottery. These proved themselves cogent and an Institute was estab-



lished at Leiden for their development, so that Hank Franken, now Professor, was doubly harnessed to Old Testament Studies in the Divinity Faculty and to Pottery Technology in the Archaeological Centre.

The Arab-Israeli conflict of 1967 made work in the Jordan Valley impossible and further excavation at Deir Alla was suspended for almost a decade. During the period Professor Franken participated in archaeological campaigns on the Middle Euphrates as part of the Dutch contribution to the international programme for studying and preserving antiquities scheduled to be flooded by the Assad Dam. However, by 1976 the political situation in the Jordan Valley had settled so that it was possible to resume excavations at Deir Alla. Henceforth these were carried on at an augmented scale and Hank Franken directed them until his retirement from the University in 1984. Thereafter the ambit of his professorship was divided between his two assistants, so that one assumed charge of the Old Testament - Biblical Archaeology Department and the other took charge of the Institute for Pottery Technology. Thus Hank's various programmes continue in full vigour.

On the other hand statutory retirement did not at all mark the end of Hank's scholarly activities. He retained his room in the Archaeological Centre and with the help of assistants devoted himself full time to the publication of his excavations at Deir Alla together with a new and very demanding responsibility: the publication of Dame Kathleen Kenyon's excavations at Jerusalem. This programme occupied Hank's energies for the last 20 years of his life and was discharged fully and thoroughly.

From this outline it is clear that Hank Franken's career differed from the stereotyped pattern in post-war archaeology. Perhaps, then before reviewing his contribution to the

archaeology of the Levant, something can be said in general terms of his life.

Hank Franken led a full life. He was not an "activist", but he had the courage of his inner convictions, and lived them out. His early experience under foreign occupation probably was a significant influence. At that time, as noted, he was active in succouring Jews. Later in life his archaeological career brought him into parallel, but different, circumstances. His comradeship with Palestinian workmen on excavations conduced towards a deeply felt sympathy for Palestinian Arabs in their predicament. He did all in his power to help Palestinian interests - e.g. he presented the bulk of his fine archaeological library to a Palestinian University. Together with other services this active sympathy was recognised by the Jordanian Government with the award of "The Order of Independence", and also brought him the personal friendship of the then Crown Prince Hasan. Like sympathies were also expressed in another connection. Hank was a committed liberal in his views, and one of his causes was academic freedom. As a student he had worked on this behalf during the occupation, and in later life as a Professor he expressed decided views on what he saw as unnecessary bureaucratic interference in academic matters.

Here also some mention is to be made of Hank's private life, although he kept his private affairs entirely private. Hank was married three times. His first marriage as a young man was a war-time marriage to Els Dutart. Two sons were born of this marriage. Sadly the elder, a psychologist, predeceased him by a short interval. However the younger son Simon Christiaan, an artist, survived him. His second marriage came about through his association with British archaeology. In Jerusalem he married Ann Battershall, then a young archaeologist but already tragically stricken with an incurable illness. She was the daughter of Sir William Battershall, Governor of Cyprus throughout the Second World War. During the early days of his excavations at Deir Alla Hank and his wife collaborated in publishing a manual of field archaeology for the region. Hank's third marriage was to Kate Burgraff, a woman of superior abilities and strength of mind, who greatly sustained him both in the Middle East and in Holland during his career as Professor and later. She survives him to set his scholarly affairs in final order.

Hank Franken had the good sense and good fortune to choose a rewarding site for his life's work in the field. The conspicuous mound of Deir Alla in the lower Jordan Valley is close by fords across the river, and is obviously at a cross roads. Hank came to interpret the site not as a normal town (a habitation centre) but as a long distance trade centre, administered under religious auspices - thus constituting a sanctuary. These circumstances can be likened to the great mediaeval "fairs" in Europe under the patronage of saints.

He directed the excavations meticulously, according to the stratigraphic method he had been trained in at Jericho. Moreover his ingenuity led him to pioneer and incorporate into this method a very practical device. The process of making epigraphic squeezes latterly had been improved by replacing absorbent paper with a quick drying plastic rubber solution. It was elastic and virtually indestructible - thus easily transported rolled up. Hank applied this procedure to recording earth sections ("the baulks") which evidence could be taken home and worked on in the study. (These items were also astonishingly decorative as abstract art murals.)

Professor Franken's excellent control of excavations and excavations techniques was demonstrated in the securing of a very significant archaeological find. In 1967 a lengthy text in something akin to Aramaic was discovered written in black (and red) ink on the plastered face of a mud brick wall. Its date was late 9th century BC and it records the vision of a seer, the biblical Balaam (Nu 22-24). The circumstances of its discovery, recuperation and extrication to Holland for study form a minor adventure story of archaeology, somewhat resembling the discovery of the Dead Sea scrolls 20 years earlier. (On both occasions Arab-Israeli Wars intervened to heighten the drama.)

Certainly the most unexpected of Professor Franken's contributions to archaeology was his revitalisation of the study of ceramics found on excavations. The essence of his new archaeological look at pottery studies was to approach the subject from materials and manufacture rather than from the finished form of vessels. In this way, on the one hand, he made use of microscopic viewing and photography of thin sections (after the manner of geology) and, on the other, of test firing of clays and refiring of sherds. The combination of these investigations provided an account of the material and manufacture of the vessels at a middle level of technology - i.e. without recourse to scientific analysis of fabrics in terms of modern physics and chemistry. The parallel is close with history of architecture procedure where monuments can be studied from the aspect of materials and methods of construction or from their design. It was Professor Franken's view that knowledge of the materials and manufacture of pottery not only gave a more extended understanding of pottery than that obtained solely from concern with "shapes" which had hitherto prevailed. He also believed that this type of knowledge provided a more direct understanding of ancient society than that obtained from the abstract question of shape and form.

Here it is of interest to note that a somewhat related manifestation has surfaced recently in England concerning classical Greek pottery. It has been maintained that exclusive concern with the aesthetics of Attic figured pottery is of inferior value ("connoisseurship" rather than "Ancient History"), and has resulted in an erroneous picture of the position of Greek pottery in classical society, and through this the socio-economic image of Classical Greek society itself. Although the ideology, behind this is quite foreign to Hank Franken's basic attitudes, it is to be noted that towards the end of his life he became concerned with the question of Attic fine ware and its relation to contemporary pottery in the Palestinian region. He published several papers raising the question, and it is a misfortune that he was not able to continue substantively with these inquiries. Being technically based they would have meshed usefully with the doctrinaire English views.

The logic of events has passed favourable judgement on Hank Franken's innovatory approach to pottery studies. It is now as normal that there should be a professional potter with his portable kiln on an excavation as this was unthinkable 50 years ago. Equally several of his students have been able to establish institutes for investigating ancient pottery (equipped with laboratories on the Leiden model) in various countries.

There is no gainsaying the importance of the third part of Professor Franken's contribution to Palestinian archaeology - his work on the publication of the British Excavations at

Jerusalem. These excavations were carried out on a large scale and envisaged as providing a broad base for the archaeology of Jerusalem, where previously only episodic excavation had been carried out to limited ends in limited conditions – indeed, in considerable part, through tunneling during the 19th century. However Dame Kathleen's ever increasing rôle in educational administration entirely prevented her from working on the results of her excavations. In these circumstances it was a matter of course that Professor Franken, Kathleen Kenyon's most esteemed colleague, should be asked to undertake the heavy responsibility of publishing the excavations relevant to Old Testament times.

Fortunately he was able to devote many years to this task and discharged his responsibilities in full. In 1990 there appeared *Excavations in Jerusalem 1961-67. Vol II: The Iron Age Extramural Quarter on the South East Hill*. Oxford (*British Academy Monograph*). Then after several years frustrating delay in publication arrangements over which he had no control *A History of Pottery and Potters in Ancient Jerusalem. Excavations by Kathleen Kenyon in Jerusalem 1961-67* came off the press. The proofs of this were delivered to him the day prior to his death, and the book will appear later this year, published by Equinox Press, London.

A few words can not sum up a life in archaeology which was *sui generis* and full of interest. The circumstances of Hank Franken's life placed him in a very well defined category so far as the history of archaeology is concerned. When he started to work on excavations in the mid 50's of last century he was a cultivated man with a good humane education relevant to antiquities. Approaching middle age, he had a successful professional career behind him which he abandoned because of his enthusiasm for archaeology. This is exactly the model of notable Middle Eastern archaeologists of the period up to the Second World War. Such people came to Middle Eastern Archaeology by way of being colonial servants, soldiers, engineers, etc. In those days tertiary education in archaeology as such was unknown. This is a post-war phenomenon. Thus Hank entered archaeology with the background of a previous age, not that of his fellows. His formation was a pre-war one, whereas his practice was in technology style of post-war field archaeology. It is possible to say that by his personal endeavours he combined the best of both worlds. It is obligatory to say that his participation in Dutch academic life of the thirties, bringing contact with eminent men of learning (e.g. Kristensen, Palache, Wensinck, etc.), constituted in itself an *afflatus* on the field archaeology scene of the fifties, sixties and seventies.

Consider that Professor Franken knew the Old Testament in Hebrew as well as anyone, and this very fact enabled him to desist from the practice of seeking in the first place to align the evidence of excavations on Palestinian sites with any relevant biblical information, without the otiose polemics which later surged up in this connection. Moreover his reserved comportment belied a very nimble mind. Although he never cultivated a virtuoso image, he published papers on a considerable range of topics in addition to excavation reports. These extended through ceramic technology to ancient history, biblical studies, anthropology and, in later life, a renewed concern for ancient (personal) religion.

In this way Hank Franken's presence always remained a significant one. Archaeology, if it is practised with honesty and understanding, is not an intellectual triumph. It is a groping. Above all it is a struggle. In an age where success

in archaeology at times brings considerable material reward and often some complacency, Professor Franken stood aside. He continued to seek wisdom, and struggled with its seven pillars. Shortly before his death, he noted in his reading a passage from Nietzsche. It may well serve as a final tribute.

*Der steigt empor – ihn soll man loben!
Doch jener kommt allzeit von oben!
Der lebt dem Lobe selbst enthoben,
Der ist von Droben!**

G. R. H. Wright.

Paul Garelli

(1924-2006)

Paul Garelli, né le 23 avril 1924 à Croydon, au sud de Londres, a passé une partie de son enfance à Istanbul où son père s'était établi pour le compte de la Banque Ottomane. Comme il le rappelait en 1986 dans sa conférence inaugurale au Collège de France, c'est au bord du Bosphore qu'il entra en contact avec l'Orient, celui de la récente splendeur ottomane, mais aussi l'Orient des temps beaucoup plus lointains dont il découvrait les échos dans la lecture de la Bible. C'est cependant à Genève qu'il fit ses études, d'histoire et d'économie, deux disciplines dont il tira ensuite profit pour ses recherches en histoire de l'Orient ancien.

Installé à Paris, Paul Garelli s'y spécialisa en Assyriologie et obtint en 1951 le diplôme de la IV^{ème} section de l'Ecole pratique des hautes études (études historiques et philologiques). Au cours de ses années de formation, il noua de solides amitiés avec ceux qui furent pour un temps ses condisciples, comme E. Sollberger ou E. Reiner. Entré au CNRS comme attaché de recherche en 1958, Paul Garelli y poursuivit sa carrière, comme chargé de recherche en 1963, puis maître de recherche en 1967.

Pendant ces années, il s'intéressa surtout au corpus cunéiforme difficile mais d'une très grande richesse, des documents du comptoir commercial de Kültepe/Kanish, les «tablettes cappadociennes», qui allaient devenir sa première spécialité. Se démarquant de J. Lewy, qui y voyait la trace d'une première expansion politique assyrienne au début du II^{ème} millénaire av. J.-C., Paul Garelli se forgea de ce corpus une interprétation personnelle beaucoup plus économique et «anatolienne», confortée par les études du milieu naturel qui le conduisirent en Cappadoce, au début des années soixante, à la recherche des restes de la «route des marchands assyriens». Il en tira la matière d'une thèse de doctorat, qu'il soutint et publia en 1963 sous le titre *Les Assyriens en Cappadoce*, dans la collection de l'Institut Français d'Archéologie d'Istanbul, dont le directeur, l'helléniste Louis Robert avait soutenu avec sympathie ses recherches d'économie orientale. Dès sa parution, cette vaste étude fut reconnue comme une avancée décisive dans l'interprétation des activités commerciales des Assyriens du début du II^{ème} millénaire.

L'intérêt de Paul Garelli s'étendait aussi au devenir de sa discipline: il fut très tôt un membre actif du comité

* F. Nietzsche, *Die fröhliche Wissenschaft*. 1882 "Scherz, List und Rache. Vorspiel in deutschen Reimen" 60. Höhere Menschen.



d'organisation des Rencontres Assyriologiques Internationales, dans le cadre du groupe François Thureau-Dangin, dont il allait être pendant de longues années le responsable pour la France. Il y noua de nombreuses amitiés avec ses collègues étrangers et fut pendant longtemps l'animateur principal des Rencontres tenues à Paris.

C'est le même souci de faire connaître les études orientales qui conduisit, en 1967, Paul Garelli à faire un choix décisif pour sa carrière comme pour sa discipline: quittant le CNRS, il fut élu maître de conférences en histoire à la Sorbonne. L'Assyriologie, enseignée jusqu'alors essentiellement à l'EPHE, entra comme spécialité historique dans l'Université. Devenu professeur d'histoire ancienne des peuples de l'Orient sémitique en 1969, il ancrera cette spécialité dans ce qui devint peu de temps après l'Université de Paris I-Panthéon-Sorbonne, où il enseigna 18 ans l'histoire de la Mésopotamie, avec une prédilection pour les marchands assyriens du 19^{ème} siècle et pour l'empire néo-assyrien du 1^{er} millénaire, devenu son second champ de spécialité. Comme formateur des jeunes générations à l'Assyriologie et animateur de la recherche, Paul Garelli occupa dès lors un rôle central, puisqu'il co-dirigea, de 1973 à 1984 l'unité de recherche du CNRS «Archéologie et Histoire des Pays assyro-babyloniens», et prit, en 1974, la succession de R. Labat comme Directeur d'études à la IV^{ème} section de l'Ecole pratique des Hautes Études. Il accompagna son enseignement de la publication de deux manuels qui ont nourri des générations d'étudiants, dans la collection *Nouvelle Clio* des Presses Universitaires de France: *Le Proche-Orient asiatique des origines aux invasions des peuples de la mer*, publié en 1969, et *Les empires mésopotamiens et Israël*, en collaboration avec V. Nikiprowetzky en 1974. Les deux volumes ont fait l'objet d'une réédition en 1997. Dans le même temps, et depuis 1975, il assurait la co-direction de la *Revue d'Assyriologie et d'Archéologie orientale*. Mais il ne délaissait pas pour autant ses propres travaux, et nourrissait la documentation paléo-assyrienne avec la publication en 1975, du volume VI des *Cuneiform Texts from Capadocian Tablets in the British Museum*. L'empire néo-assyrien lui inspirait

également une série régulière d'articles, consacrés majoritairement aux rapports de pouvoir en Assyrie.

Sa compétence scientifique et son investissement personnel furent reconnus bien au-delà du cercle de ses collègues assyriologues: il fut élu, en 1982, membre ordinaire de l'Académie des Inscriptions et Belles-Lettres, et, en 1986, professeur au Collège de France, où il enseigna jusqu'à sa retraite en 1994, exposant le fruit de ses recherches sur l'histoire des marchands d'Aššur en Cappadoce et sur l'organisation politique de l'empire néo-assyrien.

Malgré son désir constant d'assister aux Rencontres Assyriologiques Internationales, de participer aux activités de l'Académie des Inscriptions et Belles-Lettres et à la vie de la *Revue d'Assyriologie*, ses ennuis de santé obligèrent peu à peu Paul Garelli à prendre du recul et à réduire ses activités. Retiré depuis quelque temps à Nice, où il bénéficiait de l'assistance affectueuse de sa fille, il s'y est éteint le 8 juillet dernier, quelques jours avant l'ouverture de la 52^{ème} de ces Rencontres Assyriologiques auxquelles il portait tant d'intérêt.

Francis Joannès.

Roger Moorey

(1937 - 2004)

Roger Moorey, scholar and curator, was a quintessential Oxford man, who spent his whole career in the Ashmolean Museum, despite tempting offers from prestigious institutions in Britain and America. He will be remembered as an ambassador for archaeology as well as a prolific author and able administrator. During his academic career, cut short by a sudden and terminal illness soon after his formal retirement, he displayed a formidable breadth and depth of erudition matched by a modesty and generosity that endeared him to colleagues and pupils alike.

An indefatigable worker, he devoted himself to his museum duties in the mornings, and his research, teaching and writing in the afternoons: Friday afternoons in his later years were dedicated to his students, and he looked forward to ending his week in such a pleasurable way. He undertook a full range of administrative duties, both within the museum and the archaeological world. Despite such a load, he was generous with his time and knowledge. Queries from students, colleagues or the general public would be speedily answered on one of his neat post cards: many relied on him for information on the latest article, for his reading was always up to date. Lunch was spent in one of the local pubs, with some of the many colleagues who came from far and wide to see him and exchange news. He was always interested in what everyone was doing and invariably insightful and helpful. The afternoons he spent in one of the world's greatest subject libraries, the Griffith Institute of the Ashmolean Museum, now the Sackler Library. That he achieved such an astonishing and outstanding output across a wide range of subjects was due to his personal self-discipline and meticulous attention to detail.

Peter Roger Stuart Moorey was born on May 30, 1937, and educated at Mill Hill School. His National Service (1956-58) was in the Intelligence Corps, a period over which he glossed with his usual reticence. His mother, Hilda, died early, his father Stuart remarried but died soon after. With a

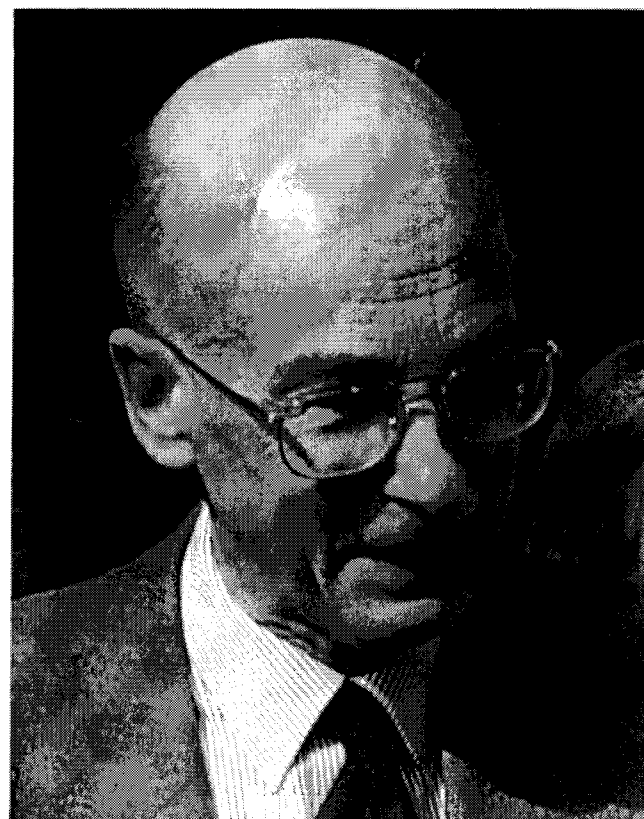
sister and half-sister, he had to accept responsibility early, helping his stepmother, who provided a home for all of them. His early love of archaeology was shown by earnestly assuring the girls that their dolls should be buried, and later retrieved – they were. His undergraduate degree was at Corpus Christi College, Oxford, from which he graduated with a first in modern history in 1961, joining the Ashmolean Museum after graduation as Assistant Keeper of Antiquities under Robert Hamilton. At the same time he started his doctorate with Max Mallowan as his supervisor. Typically he chose an important but little known group of material in the Museum, the Luristan bronzes, completed his research in record time and published it in 1971 (*Catalogue of the Ancient Persian Bronzes in the Ashmolean Museum*, Oxford). Like so many of his publications, it became a standard work.

Roger worked in the Ashmolean for forty-one years, having curatorial care of the Near Eastern collections of the Department of Antiquities. He became Senior Assistant Keeper in 1973 and was Keeper of Antiquities from 1983 until 2002. On several occasions he also served as Acting Director of the Museum, a responsibility (and distraction from research) that gave him little pleasure, but which he carried out with his usual efficiency and good humour. A Fellow of Wolfson College from 1976, he was Vice-gerent in 2002-04 and awarded a Senior Research Fellowship, followed by an Emeritus Senior Research Fellowship in 2004, a few months before his unexpected death.

In 1967 he was elected a Fellow of the Society of Antiquaries. At the early age of 40, with a reputation for mature scholarship, he was elected Fellow of the British Academy (1977), where again he undertook a full range of administrative duties. From 1987 to 1991 he was chairman of the Archaeology Section and served on the Council from 1991-94. In 2001 he delivered the British Academy Schweich Lectures on Biblical Archaeology, expeditiously published in 2003 (*Idols of the People: miniature images of clay in the Ancient Near East*).

Outside Oxford, he held various posts on the councils of the British School of Archaeology in Iraq (who awarded him the Gertrude Bell medal in 2003 for services to Mesopotamian archaeology), the British School of Archaeology in Jerusalem (President 1991-99), the British Institute for the Archaeology and History of Jordan in Amman and the British Institute of Persian Studies. He was one of the founder members of the British Association for Near Eastern Archaeology in 1982 and organized two of its annual conferences in Oxford in 1988 and 1996. He was the founder-editor of *Levant* from 1968 to 1986.

Roger was first and foremost a museum man, with a fundamental interest in material culture across much of the Near East from Egypt to Iran from the Stone Age to the advent of Alexander, although he did take part in excavations at Jericho with Kathleen Kenyon and Abu Salubikh with Nicholas Postgate. His commitment and capacity for work, keen mind, attention to detail and seemingly-limitless curiosity allowed him to contribute, both formally and informally, to the development of our understanding of early cultures across an extraordinary range of periods and places. His publications reflected the extent of his scholastic interests and enthusiasm. He was a prolific author, writing some thirteen books and editing two more, and producing over seventy articles, contributions and handbooks. His range of scholarship was extraordinary, from his doctoral thesis on the



Luristan bronzes, through fourth millennium Egyptology, Achaemenid jewelry, Phoenician caryatids, and Sumerian burials. He published material from the Ashmolean collection and, crucially, previously-unpublished excavation reports. He also produced a revised edition of Leonard Woolley's *Ur of the Chaldees*, and reworked the published and unpublished material from Ur, a project that reinforced his life-long admiration for Woolley (for his bibliography up to 2002 see *Culture through Objects*, his Festschrift edited by three of his former students, Tim Potts, Michael Roaf and Diana Stein, and given to him in 2003).¹

Roger's grasp of essential archaeological and textual information was combined with technical studies, such as those on early metallurgy: he made pioneering use of the scientific work of Oxford's Research Laboratory for Archaeology and the History of Art. His encyclopaedic breadth and depth of knowledge made possible his magnum opus, the project he often talked about and brought to a brilliant conclusion, first with *Materials and Manufacture in Ancient Mesopotamia: the Evidence of Art and Archaeology: Metals and Metalwork; Glazed Materials and Glass* (Oxford, 1985), followed nine years later by an expanded and revised version *Ancient Mesopotamian Materials and Industries: The Archaeological Evidence* (Oxford, 1994; Eisenbrauns 1999). This magisterial work was awarded the 1996 James R. Wiseman Book Award of the Archaeological Institute of America. Earlier he had been given the Schimmel Prize by the Israel Museum, Jerusalem, for contributions to the archaeology of Israel and the Bible lands (1989), and his *A Century of Biblical Archaeology* had received the 1993 award of the

¹) T. Potts – M. Roaf – D. Stein (eds.), 2003, *Culture through Objects: Ancient Near Eastern Studies in Honour of P. R. S. Moorey*, Oxford.

Biblical Archaeology Society as the best popular book on the subject.

An assessment of Roger Moorey's contribution to the archaeology of the Near and Middle East would be meaningless without a personal appreciation of the man. Although a convincing and entertaining public speaker, he was too retiring a character to project to the public at large. His contribution was more on a personal level, to the many hundreds of colleagues, students and visitors who were privileged to meet him. He was always generous with his time and knowledge, good-natured, interested in the research of others and in the many characters he met, alive and dead, in archaeology and the wider world. Although reticent, he was immensely supportive of those having personal problems, quietly offering effective support. His commitment to scholarship, his own erudition, and his delight in human nature made him an inspiration to all.

While always courteous and hospitable, he was deeply modest. It is unlikely that Roger had any idea of the depth of admiration, respect and affection with which he was held by the archaeological world, and by those of us fortunate to have known him as friend, colleague, adviser and tutor. Outside the Ashmolean and archaeology, he kept his own life private and discouraged intimacy. He never married.

Georgina Herrmann and Jack Tenison.

Roger Moorey as an Oxford Tutor

From the start, it was evident that he was different. Other doctoral students had trophy tutors who, jetting between conference and committee, intermittently accorded tutorials like indulgent interviews to favoured journalists. We had Roger.

He was invariably courteous, punctual in his appointments, tactful in his comments, encyclopaedic in his references and suggestions. He knew more about our subject than we did. "It's just a meal-ticket!" he told us, urging us to get it on paper, finish our thesis, and move on. He was right; he always was.

He collected contacts and admirers with his modesty, generosity, erudition and hard work, sharing careful measures of intimacy with his pub-lunches, his love of gossip, his welcome and interest in people. But his scholarship, application and commitment were extraordinary. He repeatedly helped out, taking on major responsibilities with the same good-natured willingness as he chatted to us about Trollope or listened to our woes. The latter he had all heard before; the former wore him out. But he never complained.

Was he a friend? I do not know. No man was more loved, or had more offers of friendship. But he was so careful of his privacy, so reticent of his vulnerability, perhaps he discouraged more than the exasperated devotion of his pupils and colleagues. The brisk walk each day, between the Ashmolean and his modest suburban house, seemed to mark the shift in persona from public to private. "I live alone, but never lonely" he would explain. Perhaps, in fact, he was a friend to all.

Jack Tenison.

Tahsin Özgüç (1916 - 2005)

Am 28. Oktober 2005 verstarb in Ankara Herr Prof. emer. Dr. Dr. h. c. mult. Tahsin Özgüç.

Mit ihm verlor die archäologische Wissenschaft vom alten Orient einen ihrer besten Vertreter des Faches, der sowohl im In- als auch im Ausland hochgeachtet war.

Er wurde am 20. März 1916 in Istanbul geboren und war bis 1980 Inhaber des Lehrstuhls für altorientalische Vor- und Frühgeschichte an der Atatürk-Universität in Ankara, die er neun Jahre lang auch als Rektor geleitet hat.

Seine Lehrer in Istanbul und in Ankara waren die berühmten Professoren Benno Landsberger und Hans-Gustav Güterbock, die nach 1938 aus Deutschland emigrieren mußten, sowie Hans Henning von der Osten und Kurt Bittel. Bei den ersten erlernte er die altorientalischen Sprachen, bei Prof. von der Osten die Ausgrabungstechnik und bei dem zuletzt genannten Prof. K. Bittel, dem langjährigen Direktor der Abteilung Istanbul des DAI und dessen späteren Präsidenten, alles Wissenwerte über die Geschichte und Kultur Kleinasien, besonders über die der Hethiter, deren Vorgänger und Nachfolger.

Er wurde mit der Dissertation „Anatolische Architektur in der Frühgeschichte“ promoviert und mit der Untersuchung „Die Bestattungsbräuche im vorgeschichtlichen Anatolien“ 1948 habilitiert. Diese Untersuchung ist bis heute das Standardwerk auf diesem Gebiet geblieben.

Prof. Özgüç hat auch als erfolgreicher Ausgräber in der Türkei Berühmtheit erlangt, so vor allem durch seine legendäre Ausgrabung des Kültepe, der altassyrischen Handelsniederlassung Kaneš und der ersten Hauptstadt der Hethiter Neša bei Kayseri in Ostanatolien. Die Ausgrabung wird auch nach seinem Tode dort fortgesetzt.

Nicht minder erfolgreich war er bei der Untersuchung bei der weiter nördlich gelegenen Ruine Maşat, dem antiken Tapika.



Ebenso galt sein Interesse der Erforschung der kleinasiatischen Frühzeit des 3. Jts. v. Chr. Hierzu wählte er den Horoztepe, 130 km nordöstlich von Ankara gelegen, aus.

Darüber hinaus hat er auch mit wesentlichen neuen Ausgrabungsergebnissen zur Aufhellung der urartäischen Kultur im 1. Jt. v. Chr. beigetragen, so u. a. durch seine Ausgrabung des ostanatolischen Altintepe bei Erzincan. Wegen seines Interesses an den Urartäern stand Tahsin Özgüç im engen Kontakt mit dem bekannten russischen Urartu-Forscher Prof. Boris Piotrovski, der, wie Prof. Özgüç (s. u.) als korrespondierendes Mitglied der Bayerischen Akademie angehörte.

Die Ergebnisse seiner Ausgrabungen wurden bald danach von ihm und seinen Mitarbeitern veröffentlicht, was, da es nicht immer geschieht, als besonders lobenswert hervorgehoben werden muß.

Prof. Özgüç gehörte somit mit Abstand zu den besten Kennern der anatolischen Kulturen vor der klassischen Zeit. Sein Schriftenverzeichnis umfaßt neben 14 Monographien und 61 Aufsätzen auch zahlreiche Kurzberichte.

Dadurch und wegen der vielen, von ihm geleiteten Ausgrabungen resultierte sein großes Ansehen in unserer Wissenschaft, welches er über die Türkei hinaus, in Amerika wie in Europa genoß. Durch seine allgemein geschätzte Kollegialität und Liberalität erfreute er sich zusammen mit seiner ebenfalls hoch angesehenen Frau, Prof. Nimet Özgüç, auch besonderer Beliebtheit im In- und Ausland. Er gehörte zu jenen Kollegen, die ohne Geheimniskrämereien die neu gewonnenen Erkenntnisse offen ausbreiteten, neben seinen Publikationen auch in persönlichen Gesprächen und in öffentlichen Vorträgen, wie er es im besonderen Maße bei uns in München getan hat. Hier wirkte er 1977 und 1979 mit großem Erfolg als Gastprofessor. In gleicher Eigenschaft wurde er bereits 1964 nach Saarbrücken eingeladen. Diese enge Verbundenheit mit Deutschland und besonders mit München hat er auch dadurch bekundet, daß er eine neue Ausgrabung, die von der Universität München zusammen mit der Bayerischen Akademie der Wissenschaften und dem DAI bis 1987 in der südlichen Türkei durchgeführt wurde, von Ankara aus auf das Beste betreute.

Die Bayerische Akademie der Wissenschaften honorierte seine Verdienste mit der Zuwahl als korrespondierendes Mitglied und die Universität München mit der Verleihung der Ehrendoktor-Würde.

Die gleiche Ehrung wurde ihm durch die FU-Berlin zuteil. Darüberhinaus wurde er zum ordentlichen Mitglied des DAI, zum Ehrenpräsidenten der American Archaeological Society und zum auswärtigen Mitglied der American Society for Advanced Studies gewählt. Außerdem wurde er mit dem Bundesverdienstkreuz ausgezeichnet.

Mit Herrn Prof. Tahsin Özgüç verliert die Vorderasiatische Archäologie nicht nur einen hervorragenden Wissenschaftler, sondern auch einen liebenswerten Kollegen und ich meinen besten Freund in der Türkei.

Wir werden ihm immer ein ehrenvolles Andenken bewahren.

Barthel Hrouda.

Erica Reiner (4. 8. 1924 - 31. 12. 2005)

1924 in Budapest geboren, begann Erica Reiner nach Ende des 2. Weltkrieges in Budapest ein Studium alter Sprachen – u. a. bei dem Sprachwissenschaftler Antal David – und schloß dieses 1948 mit einem Diplom ab. Nachdem sie mit ihrer Familie Ungarn verlassen hatte, setzte sie ihr Studium altorientalischer Sprachen in Paris an der École Pratique des Hautes Études fort. Sie widmete sich vornehmlich dem Akkadischen, Sumerischen und Elamitischen, lernte zudem Hebräisch. Nach ihrem Diplom wechselte sie 1952 an das Oriental Institute der University of Chicago, wo sie als Research Assistant am Chicago Assyrian Dictionary (CAD) tätig wurde. Daneben studierte sie weiter bei Benno Landsberger und Leo Oppenheim. Im August 1955 wurde ihr für ihre Dissertation „Šurpu: A Collection of Sumerian and Akkadian Incantations“ der Ph. D. zuerkannt. Seit 1956 gehörte sie dem Lehrkörper des Oriental Institute und des Department of Near Eastern Languages and Civilizations an. Später war sie auch Mitglied des Department of Linguistics. Dem CAD diente sie seit 1957 als Associate Editor, seit 1969 als Editor und Mitglied des Editorial Board und schließlich als Editor-in-Charge (1973, nach Leo Oppenheims Emeritierung, bis 1996, dem Zeitpunkt ihrer eigenen Emeritierung). Zusammen mit Leo Oppenheim hat sie das CAD für viele Jahrzehnte geprägt und dazu beigetragen, daß das CAD wurde, was es heute für die Assyriologie bedeutet – ein Meilenstein in ihrer Geschichte. Gemeinsam mit Oppenheim schuf sie am Institut eine außergewöhnliche intellektuelle Atmosphäre, die sich weit über die Grenzen des engeren Faches hinaus erstreckte. Generationen von jüngeren und älteren Assyriologen, die im Laufe der Jahre für kürzere oder längere Zeit nach Chicago kamen, um am CAD mitzuarbei-



ten, wurden dadurch geprägt. Der tagtägliche, immer informelle und spontane Austausch von Wissen und von Ideen kennzeichnete das intellektuelle Klima auf dem „Third Floor“, d. h. dem obersten Stockwerk des Oriental Institute, wo die Arbeitsräume des CAD und der anderen Altorientalisten untergebracht waren.

Erica Reiner nahm – in unterschiedlichen Positionen – aktiv am Leben des Department of Ancient Near Eastern Languages and Civilizations, des Oriental Institute, der Division of the Humanities und der Universität als ganzer teil. Als großartige Gelehrte und Persönlichkeit von enormer Ausstrahlung und Überzeugungskraft war sie selbst eine geachtete „Institution“ an der University of Chicago. Ihren Einfluß wußte sie über die Jahre hin immer wieder im Interesse des CAD geltend zu machen. Ihre Verdienste wurden seitens der Universität gewürdigt, als sie zum John A. Wilson Distinguished Service Professor ernannt wurde, eine Auszeichnung, die neben der wissenschaftlichen Leistung eines Fakultätsmitgliedes auch dessen Einsatz für die Universität als ganze anerkennt. Ihre wissenschaftliche Reputation wurde darüber hinaus durch einen ehrenvollen Ruf auf eine Professur an der Harvard University, den sie nicht annahm, vor allem aber durch die Wahl zum Mitglied der „American Philosophical Society“ gewürdigt.

Erica Reiner pflegte einen intensiven gesellschaftlichen und intellektuellen Umgang mit Kollegen aus sehr unterschiedlichen Disziplinen an der Universität. Vielen dieser Kollegen, die sie in ihrem Haus mit dem ihr eigenen Charme bei eleganten Dinnerparties willkommen hieß, war sie in Freundschaft verbunden. Sie verstand es immer wieder, auch auswärtige Gelehrte, etwa Arnaldo Momigliano, den Philosophen Paul Polanyi oder Paul Ricoeur, an ihre Tafel zu laden – als großzügige Gastgeberin und hervorragende Köchin. Für die Familien ihrer Mitarbeiter und deren kleine Kinder öffnete sie ihren großen Garten – den sie mit Liebe und Ausdauer pflegte – zum Spielen und für Wasserfreuden an heißen Chicagoer Sommertagen. In guter Erinnerung bleiben die jährlichen Einladungen am Nachmittag des ersten Weihnachtsfeiertages für die Mitarbeiterfamilien und deren Kinder und das Ehepaar Oppenheim.

Erica war eine Frau, die das reiche kulturelle Leben Chicagos zu nutzen und zu genießen verstand – die Chicago Symphony, das Goodman Theatre, die Ausstellungen im Art Institute.

Erica Reiners Wirken als Gelehrte ist vornehmlich durch ihre Arbeit am und für das Chicago Assyrian Dictionary geprägt. Über 23 Jahre hin war sie Editor-in-Charge. Sie hat unter persönlichem Einsatz, mit ihrer langjährigen Erfahrung, großen Tatkraft, ihrem enormen Wissen und ihrem unübertroffenen Gefühl für die akkadische Sprache das CAD vorangebracht. 1976 gelang es ihr, eine längerfristige finanzielle Förderung des CAD durch das National Endowment for the Humanities zu erreichen – ein Erfolg, der dem bis dahin erreichten Ansehen des CAD in der akademischen Welt der USA und weltweit zu verdanken ist. Die Geschichte des CAD, „Dictionary“ – wie es in Chicago in Kurzform und liebevoll genannt wurde – hat sie aus der Sicht der Zeitzeugin in einer kleinen Monographie geschildert. Der Titel „An Adventure of Great Dimension – The Launching of the Chicago Assyrian Dictionary“ (2002) gibt dem Fernerstehenden eine Vorstellung von Erica Reiners eigenen Aspirationen, aber auch vom Geist, der das CAD und seine Mitarbeiter über die Jahre geprägt hat.

Neben der täglichen Arbeit am „Dictionary“ – Verfassen einzelner, meist sehr umfangreicher Wörterartikel, dem Redigieren der von den einzelnen Mitarbeitern verfaßten Artikel, dem kritischen Lesen der Fahren- und Bogenkorrekturen, in die oft noch wesentliche Verbesserungen und neue Einsichten eingearbeitet werden konnten – hat Erica Reiner sich auch intensiv mit den theoretischen Grundlagen der Lexikographie auseinandergesetzt und sich mit lexikographischer Praxis vertraut gemacht. Insbesondere hat sie sich von den Erfahrungen des „Middle English Dictionary“ (MED) in Ann Arbor, Michigan, anregen lassen.

Zusammen mit Miguel Civil hat Erica Reiner die von Benno Landsberger begründete Serie „Materials for the Sumerian Lexicon“ – ein grundlegendes Zeugnis mesopotamischer Gelehrsamkeit, das Einsicht in die Denkstrukturen der mesopotamischen Gelehrten eröffnet – fortgeführt.

Über das Dictionary hinaus hat Erica Reiner in ihrer akademischen Disziplin Maßstäbe gesetzt, neue Perspektiven und Sichtweisen eröffnet. Das weite Spektrum ihrer Interessen erschließt sich aus der Bibliographie ihrer Schriften in der Festschrift mit dem ihre Arbeiten charakterisierenden Titel „Language, Literature, and History: Philological and Historical Studies Presented to Erica Reiner“ (F. Rochberg-Halton, Hrsg., 1987). 1966 hat sie mit ihrer „Linguistic Analysis of Akkadian“ erstmals moderne linguistische Methodik in ein Gebiet der Assyriologie eingeführt, das bis dahin ausschließlich durch eine textphilologisch geprägte Sichtweise der akkadischen Grammatik bestimmt war. Bis heute ist ihre „Linguistic Analysis“ unübertroffen.

Erica Reiners Beiträge zur literarkritischen Betrachtung akkadischer Dichtwerke haben einen neuen und frischen, bis dahin nicht gekannten Blick auf das Eigene akkadischer Sprachkunstwerke gelenkt. Auch hier hat sie das Fach über eine bis dahin sehr traditionelle, deskriptiv-positivistische Betrachtungsweise der literarischen Überlieferungen einer alten Hochkultur methodisch hinausgeführt, ein neues Verständnis für das Besondere, für die inhärente Qualität akkadischer Literatur geweckt, akkadische Literatur somit auch für dem Fach Fernerstehende zugänglich gemacht.

In den vergangenen dreieinhalb Jahrzehnten hat Erica Reiner sich zusammen mit dem verstorbenen David Pingree dem Erschließen und Edieren der umfangreichen astrologischen Serie „Ennuma Anu Enlil“ gewidmet. Diese Sammlung von Omina aus astronomischen und meteorologischen Phänomenen von Planeten, Sonne und Mond, aus denen die Alten Voraussagen für das Geschehen des Landes, der politischen Gemeinschaft und des Einzelnen ableiteten, umfaßte einmal etwa 70 großformatige Tafeln. Das Textkorpus ist uns in einer immensen Zahl von oft nur fragmentarisch erhaltenen Tontafeln (im wesentlichen aus dem 7. Jh. v. Chr.) erhalten. Es bedeutete eine ans Detektivische erinnernde Detailarbeit, daraus den ursprünglichen Text zu rekonstruieren, wovon die vier erschienenen Editionen der „Babylonian Planetary Omens“ (1975-2005) Zeugnis ablegen. Angeregt durch Erica Reiner haben jüngere Gelehrte an diesem Großprojekt teilgenommen. Die endgültige und abschließende Edition der verbleibenden Tafeln steht als ein Vermächtnis nun aus.

Erica Reiner ist am 31. Dezember in ihrem Chicagoer Heim nach schwerer Krankheit gestorben. Noch im Juli 2005 hat sie sich bei der Eröffnungssitzung der Rencontre Assyriologique Internationale grundlegend zu Fragen des Faches geäußert. Sie hat es genossen, bei dieser Gelegenheit die zahlreichen ehemaligen Mitarbeiter des CAD um sich zu

versammeln, wovon ein gemeinsames Foto beredtes Zeugnis ablegt. Ihr war die Freude und Genugtuung anzusehen, sie alle bei einer großen Party in ihrem Haus und Garten zu empfangen, wofür sie selbst noch die Speisen bereitet hatte. Für die folgende Zeit war sie noch voller Pläne – die Weiterarbeit an den Planetary Omens und der Absicht, Reading Courses für fortgeschrittene Studenten anzubieten. Für alle, die Erica Reiner kannten, die mit ihr zusammen haben wirken können, werden die Chicagoer Tage im Juli 2005 eine gute und bleibende Erinnerung bleiben.

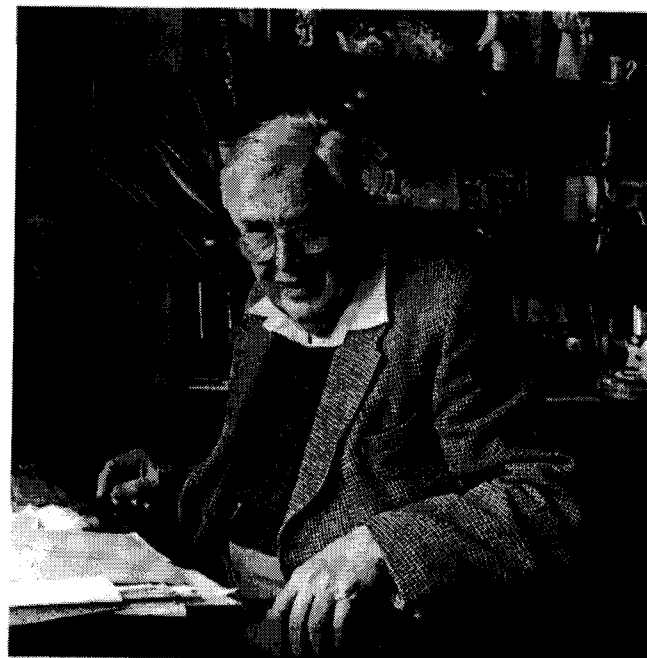
Johannes Renger.

H. W. F. Saggs (1920 - 2005)

One of our senior Assyriologists, Harry Saggs, passed away peacefully at home in Long Melford, in Suffolk north of London, on 31st August 2005.

Born into an East Anglian farming family on 2nd December, 1920, he progressed with distinction through his local school at Weeley and then Clacton County High School, and in 1939 was accepted to read theology at King's College, London, which was evacuated to Bristol. He graduated from there in 1942 with the B. D., and chose to join the Fleet Air Arm, where he served as an "observer" or aircraft navigator. He broke his back in an accident in training at his base near Invergordon, in which the plane came down in the sea and the two other members of the crew lost their lives, but he continued to carry out ground duties. In September 1946 at Elmstead near Colchester he married Joan Butterworth, whom he had known since they were at school together. Shortly afterwards his knowledge of Hebrew led to his attachment to the Palestine Police for 10 months, and gave him firsthand acquaintance with a part of the Near East for the first time. Returning to England at the end of 1947 to rejoin his wife and first daughter, at first he taught maths in a London school, and then with a Scarbrough Studentship, provided by the government of the day in support of oriental languages, he was able in October 1948 to start an M. Th. with Prof. Guillaume at King's College, now back in the Strand.

During this time he began learning Akkadian (Assyrian and Babylonian) under the mentorship of Sidney Smith, and evidently found favour, since shortly afterwards he took up an appointment as Lecturer in Assyriology at the School of Oriental and African Studies, and received his doctorate from there in 1954, for his thesis entitled "A study of city administration in Assyria and Babylonia in the period 705 to 539 B. C., based on published and unpublished cuneiform texts". In 1952 he served as epigraphist on Max Mallowan's excavations at Nimrud. In this year the work was mainly on the North-West Palace, and led to the discovery of royal archives including the important (though difficult) original correspondence of the Assyrian kings Tiglath-pileser, Shalmaneser V and Sargon II. His first editions of the most significant of these "Nimrud Letters", as they came to be known, were serialized in subsequent years in Iraq (the journal of the British School of Archaeology in Iraq), and culminated in the definitive volume *The Nimrud Letters, 1952*, published in 2001 including a total of 240 texts.



Although he always retained his interest in Old Testament studies, and became a lay reader at his village of Roydon near Harlow, Saggs had become an authority on ancient Assyria. He had also acquired a deep affection for and interest in modern Iraq and was keen to return there. He revisited Iraq in 1954, and then in 1956-7 taught for a whole academic year at Baghdad University, accompanied by his wife and four daughters. During this time he met many Iraqi students, and these included Amir Suleiman, who later came to the School of Oriental and African Studies to study with him for a doctorate in Assyriology, and then returned to teach at the University of Mosul. In 1965 he returned to northern Iraq to act as epigraphist on David Oates' excavation at Tell al-Rimah, rapidly publishing the Middle Assyrian business archive which was discovered (in *Iraq* 30). The next year, 1966, he was called to the Chair of Semitic Languages at University College, Cardiff, and he remained there as head of department until 1983, when he took slightly early retirement and returned to his native East Anglia. During this time he maintained his strong links with Iraq. He visited, and for a while taught a Masters course at the College of Arts in Mosul University (publishing the Anzu tablet from Sherifkhan with the Head of Department, his former student Dr Amir Suleiman), and on his last visit with his wife in 1979 they travelled widely through the country. Back in Cardiff, together with his much valued colleague John F. Healey, he welcomed a succession of Iraqi graduate students. These included notably Farouk al-Rawi who worked on the Nuzi texts and became Professor of Assyriology at Baghdad University, other Assyriology students, and students of Aramaic, including Adil al-Jadir who taught Hebrew and Aramaic in Baghdad University.

Although in addition to the Nimrud letters he published specialist text editions of a wide variety of cuneiform texts, much of his creative effort went into works addressed to a wider audience. Pride of place must go to *The Greatness that was Babylon*, all 562 pages, first published in 1962. *Everyday Life in Babylonia and Assyria* followed in 1965. His inaugu-

ral lecture at Cardiff was published as *Assyriology and the Study of the Old Testament* in 1969, and in 1976 he was invited by the School of Oriental and African Studies to give the Jordan lectures in Comparative Religion, and these were published in 1978 as *The Encounter with the Divine in Mesopotamia and Israel*. One serious reviewer praised the book for its lucidity and incisiveness, and the author for his freshness and integrity. After his retirement he was academically still very active, producing *The Might that was Assyria* in 1984, a revised edition of *The Greatness that was Babylon* in 1988, *Civilization before Greece and Rome* in 1989, and *Babylonians*, published by the British Museum in 1995. He was a Fellow of the Society of Antiquaries and of the Royal Asiatic Society, and a regular member of the governing Council of the British School of Archaeology in Iraq. A devoted family man, he is survived by his wife Joan, four daughters, nine grand-children and two great-grand-children.

J. N. Postgate.

Ruggero Stefanini (July 11 1932 - May 6 2005)

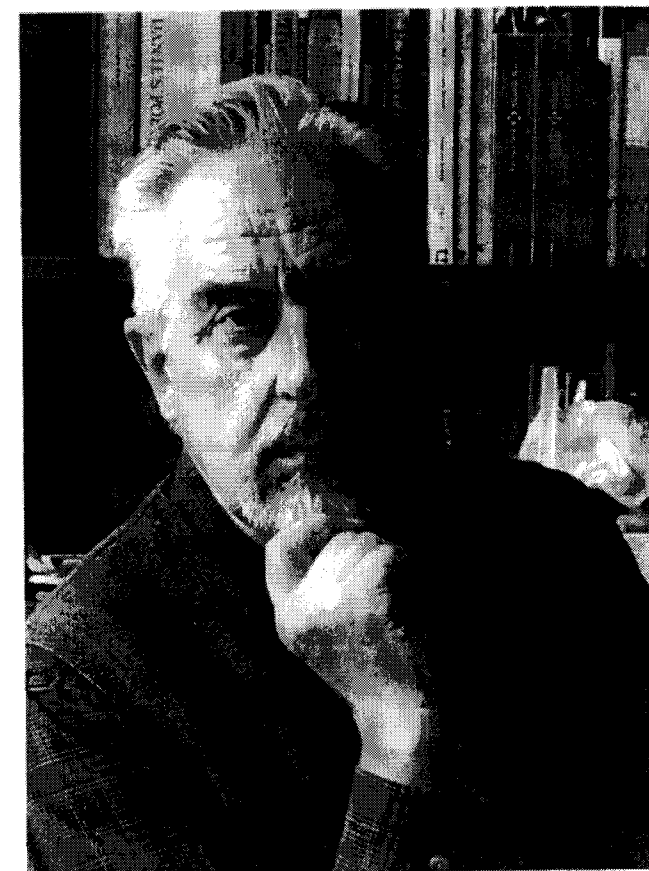
Ruggero Stefanini studied at the University of Florence, where he earned his degree in Italian Dialectology and Indo-European Linguistics with Carlo Battisti and Giacomo Devoto in 1957. He then spent a few months in Pavia, where he was introduced to Anatolian studies by Piero Meriggi. In 1961 he went to the University of California, Berkeley, as an assistant professor for Italian studies.

In those days, many who studied Humanities had wide-ranging cultural interests. Moreover, in Florence (and its region) a number of bright students felt an empathy with the poetry of Dante Alighieri and the historical events alluded to in his works, and even committed various cantos of the *Divine Comedy* to memory.

Stefanini, therefore, felt well prepared to join the Italian Studies Department of Berkeley, where he was to spend his entire academic career teaching the literature of his own country and Hittite for more than 40 years. In announcing his death, a press release of his university stated that "an online Web site for new students at UC Berkeley once featured course recommendations resulting from a survey of 2,000 undergraduates. It offered rave reviews for Stefanini's class on Dante, urging Italian majors, 'You cannot leave Berkeley without having Stefanini teach you the *Divine Comedy*. His lectures are so animated and exciting: it is more like going to theater than a class'."

Stefanini never abandoned his interest in Italian Dialectology and Literature, and published numerous studies on these subjects. In the 1960's and 70's, however, he concentrated mainly on Hittitology. His earliest articles were concerned with linguistic problems: "Itt. *eshar* (= sangue): problemi formali ed etimologici", *Archivio Glottologico Italiano* (= AGI) 43 (1958) 18-41; "Ablativo e strumentale in ittita" AGI 44 (1959) 1-8. Following the teachings of Meriggi, he quickly turned his attention to historical texts and lexicographical problems.

When Stefanini arrived in Pavia, Meriggi was preparing his *Manuale di Eteo geroglifico* and was reading historical Hittite texts that had still not been edited owing to their



fragmentary state. Stefanini imitated his mentor in: "Studi Ittiti", *Athenaeum* NS 40 (1962) 3-36, studying the term *suwaru* and three fragments, providing a particularly keen interpretation of one of these, KUB 31.68, "La congiura di Hesni". Another fragment which attracted his attention was "KUB XXI 33: Mursili's Sins", *JAOS* 84 (1964) 22-30. After his work, the enigmatic content of this text has led to other studies by various scholars.

These were followed by two lengthy and difficult texts: the Hittite version of a letter from queen Puduhepa, KUB 21.38, some passages of which had already been interpreted by F. Sommer, and the political treaty KBo 4.14. These two important studies demonstrate the originality and reliability with which Stefanini expressed himself from the very start of his scholarly activity. Stefanini agreed with Sommer in identifying the recipient of Puduhepa's letter as the king of Alasiya (Cyprus): "Una lettera della regina Puduhepa al re di Alasiya (KUB XXI 38)", *Atti e Memorie dell'Accademia Toscana di Scienze e Lettere La Colombaria* 29 (1964) 1-69. During this same period, W. W. Helck, "Urhi-Tešup in Ägypten", *JCS* 17 (1963) 87-97, convincingly demonstrated that the recipient was Ramses II instead. This notwithstanding, Stefanini's philological interpretation is still worth consulting (today we also have the new edition by E. Edel, *Die ägyptisch-hethitische Korrespondenz* I, Opladen 1994, 216-223, no. 105). In pp. 70-71 of the same *Proceedings*, he suggested that Armaya, who was active in Nuhasse according to KUB 19.15, had to be the Armais mentioned by Manethon, who is identified with Haremhab (J. Miller has joined this fragment with KBo 50.24, see the *Proceedings of the VI. International Congress of Hittitology*, in print). KBo 4.14 is the most dramatic document to have emerged from the Hittite chan-

cery and reflects the desperate situation that developed following the victories in the West of Tuthaliya IV, and which led to the fall of the empire. Stefanini attributed the text to Arnuwanda III (some scholars prefer to stick with E. Laroche's attribution of the document to Suppiluliyama II, others lean more towards the last years of Tuthaliya IV): "Ancora sull'attribuzione di KBo IV 14", *Atti ... La Colombaria* 31 (1966) 105-111. The document contains unusual expressions for describing situations of grave danger and the language is rendered yet more difficult by the presence of numerous Luwian terms. The transcription and translation provided in "KBo IV 14 = VAT 13049", *Atti della Accademia Nazionale dei Lincei. Rendiconti serie VIII*, 20 (1965) 39-77, are still valid today. The fact that these important studies were published in Italian in the Proceedings of Academies that are not widely accessible has, to a certain extent, limited their appreciation, especially as regards the lively translations furnished therein.

Stefanini later published several articles, with a preference for brief and precise linguistic and philological observation, such as "Enkidu's Dream in the Hittite 'Gilgamesh'", *JNES* 28 (1969) 40-47. His last publications in the field of Anatolian studies were: "Toward a Diachronic reconstruction of the Linguistic Map of Ancient Anatolia", in: *Anatolia Antica. Studi in memoria di F. Imparati*, S. de Martino, F. Pecchioli Daddi eds., Firenze 2002, 783-806; "The Catch Line of Hedammu 10 (KUB 33.103 Rs.)", in: *Šarnikzel. Hethitologische Studien zum Gedanken an E. O. Forrer*, D. Groddek, S. Röble eds., Dresden 2004, 627-630 (where he is able to quote a simile from G. Boccaccio's *Ninfale fiesolano* pertinent to *Hedammu*).

Stefanini loved his job in Berkeley (where he continued teaching also after his retirement in 1994) and adored the beautiful San Francisco Bay (he rebuilt his home after it was destroyed in the Oakland hills fire in 1991). In his office at Berkeley, however, he had a poster of Borgo San Lorenzo, the small town north-east of Florence where he was born. Before my questioning gaze (there are, after all, better spots in Tuscany for recalling your homeland and native culture) he explained gravely: "umbilicus mundi". He returned to his home town every summer. Living in two such different places means, if not living two different lives, then increasing one's own sensations and sentiments. He committed some of them to paper in three collections of poetry. Seriously ill, he returned to his birthplace where he lived for two years before dying.

Alfonso Archi.

Hayim Tadmor (Frumstein) (1923-2005)

The biography of Prof. Hayim Tadmor – the visionary founder of the Department of Ancient Near Eastern Studies (Assyriology) at the Hebrew University of Jerusalem, and one of the central figures of Humanities in Israel in the last generations – spans the Asian continent. Born as Hayim Frumstein on 18th November 1923 to a Russian-speaking Jewish family, in Harbin, Manchuria, he spent most of his life at the other end of this continent, in Jerusalem. These

geographical landmarks encompass his main scholarly interests, the mental and political arena of Ancient Western Asia during the first millennium BCE, especially those of the Assyrian empire and the kingdoms of the Levantine coast, while his literary passion and sensitivity were deeply rooted in Hebrew literature, and in the great Euro-Asian literature of Russia.

Hayim Tadmor arrived in Palestine in 1934 with his mother, soon after his father had died, to join his sister who had already settled in the country. In 1943 he entered the Hebrew University of Jerusalem to study biblical and ancient Jewish history, as well as Classical History. Of his many teachers during that period, the archaeologist Benjamin Mazar (later Rector and President of the Hebrew University) influenced him most of all. The two maintained strong academic contacts for many years. After obtaining his MA in 1950, he studied Assyriology with Sidney Smith at the School of Oriental and African Studies in London (1951-52).

In his doctoral thesis (1954) he tackled the problem of the relation of Biblical chronology with data gathered from Assyrian records. This complex network of questions fraught with difficulties led him to his true scientific passion: Assyrian annals. The genre of royal inscriptions, which combines historical data with ideological and literary constructs, suited his inclination to handle minute details, but also allowed him to express his rare ability for synthesis. Tadmor consistently referred to himself as historian, feeling that it was his obligation to draw large historical canvases. His deep acquaintance with ancient and modern history, his sharp eye grasping short and long range historical processes, his daring yet careful sense of comparison drove him to deal with crucial questions, such as the changing balance of power between Assyrian monarchs and their magnates, the role of queens and heirs in the Assyrian court, the special status of the eunuchs in Assyria, and the slow but steady process of Aramaization of the Assyrian empire.

From 1955 to 1957 Tadmor stayed at the Oriental Institute in Chicago, working on Assyrian historical records, building strong and warm contacts with the Chicago scholars, especially with Benno Landsberger, who influenced him greatly. Upon his return to Jerusalem, in 1958, the Department of the Ancient Near East was founded at the Hebrew University.

Even when immersed in Assyriological research, Tadmor never abandoned Biblical studies. His translation and commentary of II Kings in the Anchor Bible series (together with Mordechai Cogan), and his long work at the *Encyclopaedia Biblica* (*Encyclopaedia Miqr'a*it, in Hebrew), of which he was editor-in-chief for the last three volumes, stand as prime examples of his constant attention to and love of Biblical material.

But the capstone of his scientific work to which he dedicated thirty years, is undoubtedly his years-long study of the inscriptions of Tiglath-Pileser III, who, in his eighteen years on the throne, reshaped the political arena of Western Asia and marked out the horizons of the Assyrian empire from Subartu in the north, through Syria and the Levantine coast, to Egypt in the south. In 1994 *The Inscriptions of Tiglath-Pileser III King of Assyria* (The Israel Academy of Sciences and Humanities, Jerusalem) was published, manifesting his masterful use of fragmentary data and his power to describe a wide historical and geographical panorama.

Mogens Weitemeyer (1922-2005)

The Danish Assyriologist and librarian Mogens Weitemeyer, born 26th May 1922 in Frederiksberg, Denmark, died 15th April 2005. He was already a professional librarian, working at the public library service in Copenhagen 1947-63, when he decided to "listen to his heart" and became a student of Prof. J. Læssøe, who was then in the beginning of his career as professor of Assyriology, and whom he always remembered with great affection. Mogens Weitemeyer got the "magisterkonferens" in Assyriology in 1962. The thesis then written as part of the requirements was published with important additions as the monograph *Some Aspects of the Hiring of Workers in the Sippar Region at the Time of Hammurapi, with a Chapter on Seal Impressions by Edith Porada and Paul Lampl* (Munksgaard, Copenhagen 1962). This is a talented and promising edition and investigation of 122 sealed "dockets" (tokens or small bullae, not simply to be understood as "receipts"), from which he was able to retrieve a surprising amount of information, in particular since a number of names also occurs in lists, in which employers recorded the presence of some of the same workers. In 1963 Mogens Weitemeyer became a research librarian (forskningsbibliotekar, later as "first librarian" head of a department) at the Royal Library in Copenhagen (Det Kongelige Bibliotek) with the assignment of keeping its holdings of Assyriological literature up-to-date, which he achieved remarkably well in spite of very low budgets. *Some Aspects of the Hiring of Workers* remained his major work, but he will also be remembered for a Danish translation, *Daglig liv i Babylon og Assyrien* (1966), of G. Contenau's, *La vie quotidienne à Babylone et en Assyrie*; he further wrote: *Babylonske og assyriske arkiver og biblioteker* (1955); and *Herodots og Berossos' beskrivelse af Babylonien* (1996). He preserved a life-long dream of writing more about Assyriology, especially on libraries of the Ancient Near East, and his face always smiled with joy at any mention of Assyriological subjects. He was highly respected as a librarian with a deep insight into the complicated organization of huge libraries such as the Royal Library, which preserves a copy of every book printed in Denmark, covering the entire history of printed books. He became a pioneer in the field of digitalized cataloguing, when he saw the perspectives of international database search programmes at a time when these were still in the making.

Nathan Wasserman.

Bendt Alster.