American Oriental Society

FOUNDED 1842

Constituent of the American Council of Learned Societies
And the International Union of Orientalists

PROGRAM
AND
ABSTRACTS

OF
COMMUNICATIONS
PRESENTED

AT THE
TWO HUNDRED AND TWENTY-FOURTH
ANNUAL
MEETING

PHOENIX, ARIZONA
March 14–17 2014
American Oriental Society

FOUNDED 1842

Constituent of the American Council of Learned Societies
And the International Union of Orientalists

PROGRAM

OF THE

TWO HUNDRED AND TWENTY-FOURTH

MEETING

PHOENIX, ARIZONA

MARCH 14–17 2014
OFFICERS OF THE SOCIETY
2013–2014

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Devin DeWeese, Beatrice Gruendler (Chair)
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Conference Information

Meeting Site: The 224th Meeting of the American Oriental Society will be held Friday, March 14–Monday, March 17, 2013, in Phoenix, Arizona. A block of conference-rate accommodations has been reserved for participants at the the Pointe Hilton Squaw Peak Resort, 7677 North 16th Street, Phoenix, Arizona, 85020 USA.

Hotel reservations Direct phone: 602-997-2626 ; Toll-free general Hilton reservation line: 1-800-HILTONS. You should request the AOS conference rate when making your reservation. Our hotel Group Code is “AOR” [yes; AOR without quotes]. Conference rates per night for rooms are $175 single or double.


You must make reservations directly with the hotel well in advance of the meeting, no later than February 10, 2014. Conference rates also apply 3 days in advance and after the meeting. After the cutoff date, any uncommitted rooms in the block we have reserved will be released for general sale, and additional reservation requests will be accepted if rooms are available and without the conference discount.

The Society’s contract with the Pointe Hilton Squaw Peak Resort for securing conference rates requires that a minimum number of rooms per night be reserved and occupied by members for the duration of the meeting. Thus, your stay at the Pointe Hilton assures that the AOS will not be assessed extremely high fees for meeting and banquet space rental. **We truly need your cooperation in this matter.** Please do not stay at another nearby hotel to save a few dollars!

Hotel Location: The Pointe Hilton Squaw Peak Resort is located 10 miles (20 minutes) from Phoenix Sky Harbor International Airport. Just minutes from a variety of shopping and dining, its location offers fantastic views of dramatic mountain scenery. Local attractions include Lookout Mountain golf course, Major League Baseball’s Cactus League Spring Training facilities, Old Town Scottsdale, Downtown Phoenix and outdoor recreation, and U.S. Airways Arena and University of Phoenix Stadium.

Conference Meeting Rooms: All sectional meetings, Editors’ and Board meetings, and the Business meeting will be held at the Pointe Hilton Squaw Peak Resort. Meeting and event rooms are located on the Ground Level (Hopi, Navajo) and Level Three (Cholla, Cochise, Geronimo, Palo Verde, Saguaro, Yucca).

The Annual Subscription Banquet will take place on Sunday evening, March 16, also at the hotel. The Program, which will be mailed to you in late January, 2014, will provide information on other special activities and events to take place during the meeting.

Registration: Early registration is on Friday, March 14, 10:00 a.m.–12:00 p.m. The Registration Desk is in Navajo on the Ground Level. As a reminder, the location will be prominently advertised on signs in the hotel lobby and by the televised events program in your room and throughout the hotel.

Please note that there will be Two Registration Desks:

1. Pre-Registered: Members who have pre-registered before March 1, 2014, may check in and pickup their prepared meeting packets at the “Pre-Registered Desk”. Pre-registered members who have not yet paid their 2014 dues should do so at this desk.

2. Not Registered: All those who wish to attend any of the meetings must register for the entire meeting. On-site registration forms are available at the “Not Registered Desk”. Members and non-members who have not pre-registered should register their attendance by completing On-site Registration forms and remitting appropriate fees at this desk. Non-members who wish to become members may also secure membership application forms, fill them out, and submit them with dues payment to become current members for 2014. Non-registered members who have not yet paid their 2014 dues may also do so here.

Special Events:

Reception: An introductory reception hosted by the AOS will be held on Friday, March 14, from 6:30 p.m. to 8:00 p.m. in the South Garden. All registered members and guests are cordially invited to attend.

The Annual Breakfast for Graduate Students and Recent Ph.D.’s, hosted by the AOS, will be on Saturday, March 15, 8:00 a.m.–9:00 a.m., in Geronimo.
Special Panel: In Memory of Calvert Watkins, a joint Ancient Near East/South and Southeast Asia II on Saturday morning, March 15.

Plenary Session: The Plenary Session, entitled “Techniques of Knowledge”, will be held on Sunday afternoon, March 16, 2:45 p.m.–5:00 p.m., in Cochise.

Business Meeting: A general Business Meeting of the Society will be held on Sunday, March 16, beginning at 5:15 p.m., in Cochise. Members are encouraged to attend. The business meeting should adjourn by 6:00 p.m.

The Annual Subscription Dinner with associated events has been scheduled for Sunday evening, March 16, from 7:30 p.m. to 11:00 p.m., in Hopi. Reservations and fees are automatically included in registration. Admission is by ticket only which is included among registration materials. Additional tickets and tickets for guests can still be reserved until March 1, 2014, by sending $50.00 to the AOS Office. A limited number of unsold tickets will be available for purchase for $50 at Registration on Friday and Saturday only. The AOS will not accept returned tickets for refund from those who realize that they cannot attend the dinner. The dinner will be preceded by a Social Hour in the same location with cash bar from 6:30 p.m.–7:30 p.m.

The Presidential Address: “A Little Night Music: The Elusive Melodies of Ancient Mesopotamia” will be delivered by Piotr Michalowski following the Annual Subscription Dinner, at approximately 9:00 p.m. All members and guests are invited to attend the address.

Book Exhibit and Sale. The Annual Book Exhibit will commence on Friday afternoon, March 14, at 1:00, and continue daily during the meeting in Navajo on ground level. Beginning on Sunday afternoon and continuing through Monday morning March 17, all books exhibited will go on sale. Publishers’ discount sales brochures will also be available with which one may order titles directly from publishers. In addition to the combined publishers book exhibit sponsored by the Scholar’s Choice, several other publishers and vendors, among them Eisenbrauns, Brill, CDL Press, David Brown Book Co., De Gruyter, ISD (Ian Stevens), and Ada Books (antiquarian Orientalia) will oversee independent exhibits and discounted sales. Those wishing to purchase at discount from these publishers should deal directly with them.
Registration and Book Exhibit Hours

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The Book Exhibit and Registration room will be closed and locked after 5:00 p.m. each day of the meeting. We request that all meeting participants exit the Book Exhibit and Registration room promptly by 5:00 p.m.
PROGRAM OF THE 224TH ANNUAL MEETING

—OUTLINE—

Thursday, March 13th

3:30 p.m.–5:00 p.m. JAOS Editorial Board Meeting
   
   Saguaro

Friday, March 14th

Friday Morning

9:00 a.m.–9:30 a.m. Program Section Chairs Meeting
   
   Saguaro

9:30 a.m.–12:00 p.m. AOS Board of Directors Meeting
   
   Saguaro

10:00 a.m.–12:00 p.m. Morning Registration Navajo

Friday Afternoon

1:00 p.m.–5:00 p.m. Afternoon Registration Navajo

1:00 p.m.–5:00 p.m. Book Exhibit Navajo

Friday Afternoon Sectional Meetings

A. Ancient Near East I: Language & Linguistics
   (2:00 p.m.–5:00 p.m.) Cochise

B. East Asia I: Early China 1 (1:15 p.m.–2:45 p.m.)
   Cholla

C. East Asia II: East Asia: Interdisciplinary Panel
   (3:00 p.m.–5:00 p.m.) Cholla

D. Islamic Near East I: Qurʾān and Ḥadīth
   (1:00 p.m.–2:00 p.m.) Palo Verde

E. Islamic Near East II: Theology
   (2:15 p.m.–4:15 p.m.) Palo Verde

F. South & Southeast Asia I: Buddhist Text and
   Intertextuality (2:00 p.m.–4:00 p.m.) Yucca
Friday Evening
6:30 p.m.–8:00 p.m. Cocktail Reception for Members and Guests South Garden

Saturday, March 15th

Saturday Morning

8:00 a.m.–9:00 a.m. Breakfast for Graduate Students and Recent PhD’s (Hosted by the AOS) Geronimo
8:30 a.m.–12:00 p.m. Morning Registration Navajo
8:30 a.m.–12:00 p.m. Book Exhibit Navajo

Saturday Morning Sectional Meetings

A. Ancient Near East II/South and Southeast Asia II: Special Session: Calvert Watkins (1933–2013) In Memoriam (9:30 a.m.–12:00 p.m.) Cochise
B. East Asia III: Early China 2 (9:00 a.m.–10:00 a.m.) Cholla
C. East Asia IV: Early Mediaeval Literature (10:45 a.m.–12:15 p.m.) Cholla
D. Islamic Near East III: History of Science (9:00 a.m.–10:30 a.m.) Palo Verde
E. Islamic Near East IV: Sasanian Heritage in Islam (10:45 a.m.–11:45 a.m.) Palo Verde

Saturday Afternoon

1:00 p.m.–5:00 p.m. Afternoon Registration Navajo
1:00 p.m.–5:00 p.m. Book Exhibit Navajo

Saturday Afternoon Sectional Meetings

A. Ancient Near East III: History and Historiography (1:30 p.m.–3:45 p.m.) Cochise
B. Ancient Near East IV: Philology (4:00 p.m.–5:00 p.m.) Cochise
Saturday Afternoon Sectional Meetings (Continued)

C. East Asia V: Mediæval Literature
(1:45 p.m.–3:15 p.m.) Cholla
D. East Asia VI: Song Literature and Politics
(3:30 p.m.–5:00 p.m.) Cholla
E. Islamic Near East V: Christian Arabic
(1:30 p.m.–3:30 p.m.) Palo Verde
F. Islamic Near East VI: Christian-Muslim Encounters
(3:45 p.m.–5:45 p.m.) Palo Verde
G. South and Southeast Asia III: Poet, Poesy, and Poetry
(1:00 p.m.–3:00 p.m.) Yucca

Sunday, March 16th

Sunday Morning

8:30 a.m.–12:00 p.m. Morning Registration Navajo
8:30 a.m.–12:00 a.m. Book Exhibit Navajo

Sunday Morning Sectional Meetings

A. Ancient Near East V: On Gods and Kings
(9:30 a.m.–11:00 a.m.) Cochise
B. Ancient Near East VI: Mesopotamia and the Græco-Roman
World (11:20 a.m.–12:00 p.m.) Cochise
C. East Asia VII: Late Imperial Literature and Art
(9:00 a.m.–11:00 a.m.) Cholla
D. East Asia VIII: 19th–20th Century
(11:15 a.m.–12:45 p.m.) Cholla
E. Islamic Near East VII: Literature. Dedicated to
The Memory of Wolfhart Heinrichs
(9:00 a.m.–11:45 a.m.) Palo Verde
F. South and Southeast Asia IV: Devotionalism and Vedanta
(9:00 a.m.–12:00 p.m.) Yucca

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Sunday Afternoon

1:00 p.m.–5:00 p.m.  Book Exhibit and Sale  Navajo

Sunday Afternoon Sectional Meetings

A. Ancient Near East VII: Literature and Literary Criticism  
   (1:00 p.m.–2:30 p.m.)  Cochise
B. Islamic Near East VIII: Judæo-Islamica  
   (1:00 p.m.–2:30 p.m.)  Palo Verde
C. South and Southeast Asia V: Law, Property, and the State  
   (1:00 p.m.–2:30 p.m.)  Yucca

2:45 p.m.–5:00 p.m.  Plenary Session: Techniques of Knowledge  
                     Cochise

5:15 p.m.–6:00 p.m.  Annual Business Meeting  
                     Cochise

Sunday Evening

6:30 p.m.–7:30 p.m.  Social Hour (Cash Bar)  
                     Hopi

7:30 p.m.–11:00 p.m.  Annual Subscription Dinner and  
                      Presidential Address  Hopi

Monday, March 17th

Monday Morning

9:00 a.m.–12:00 p.m.  Book Sale Continues  Navajo

Monday Morning Sectional Meetings

A. Ancient Near East VIII: Aramaic and its Near Eastern Legacy  
   (9:30 a.m.–12:00 p.m.)  Cochise
B. Ancient Near East IX: Administration and Administrative Systems  
   (9:00 a.m.–12:00 p.m.)  Cholla
C. Islamic Near East IX: Law (9:00 a.m.–11:00 p.m.)  
   Palo Verde
D. South and Southeast Asia VI: Language and Linguistics  
   (9:00 a.m.–12:00 p.m.)  Yucca
PROGRAM OF THE 224TH MEETING

Thursday, March 13th

3:30 p.m.–5:00 p.m. JAOS Editorial Board Meeting  
_Saguaro_

Friday, March 14th

Friday Morning

9:00 a.m.–9:30 a.m. Program Section Chairs Meeting  
_Saguaro_

9:30 a.m.–12:00 p.m. AOS Board of Directors Meeting  
_Saguaro_

10:00 a.m.–12:00 p.m. Morning Registration  
_Navajo_

Friday Afternoon

1:00 p.m.–5:00 p.m. Afternoon Registration  
_Navajo_
1:00 p.m.–5:00 p.m. Book Exhibit  
_Navajo_
Friday Afternoon, March 14

Friday Afternoon Sectional Meetings

   Na’ama Pat-El, University of Texas, Chair (2:00 p.m.–5:00 p.m.)
   Cochise

1. Paul Delnero, John Hopkins University
   Hooked on Phonics: What Syllabic Writings Do (and Don’t) Tell Us about Sumerian Phonology

2. Sarah Lynn Baker, The University of Texas at Austin
   Counting in Ugaritic: A New Analysis of kbd

3. Chelsea Sanker, Cornell University
   Hurrian Meter in the Boğazköy Parables

4. Rebecca Hasselbach, University of Chicago
   Performative Utterances in Semitic [Withdrawn]

   (Break)

5. Anthony D. Yates, University of California Los Angeles
   The Anatolian "amredita": Distribution, Function, and Prehistory

6. Adam Strich, Harvard University
   From Proto-Semitic to the Present? Evidence of the Putative *qatāl- Infinitive in Aramaic Reconsidered

7. Aren Wilson-Wright, The University of Texas at Austin
   The Morphology of *?ab- and *?ah- in Semitic

8. Tyler R. Yoder, Ohio State University
   An Anomalous Form of Northwest Semitic Apposition in Light of Amarna Akkadian
Friday Afternoon, March 14

B. East Asia I: Early China 1. Uffe Bergeton, University of North Carolina (1:15 p.m.–2:45 p.m.) Cholla

9. David B. Honey, Brigham Young University
   Anthologizing, Fabricating, and Transmitting: Some Remarks on the Old Text Shangshu

10. E. Bruce Brooks, University of Massachusetts
    Ch’üng F’üng and the Politics of Conquest

11. Matthias L. Richter, University of Colorado
    Revisiting Mengzi’s “flood-like qi”

C. East Asia East Asia II: Interdisciplinary Panel.
   Matthias L. Richter, University of Colorado, Chair
   (3:00 p.m.–5:00 p.m.) Cholla

12. Ralph Weber, Universität Zürich
    ‘Yet in the Word Must some Idea Be’: On Concepts and Words in the Study of Oriental Texts

13. Lisa Indraccolo, Universität Zürich
    Rereading the “Masters” Across Conceptual Boundaries: Some Reflections on the Threefold Nature of the Term Zishu

14. Phillip Michael Lasater, Universität Zürich
    Fear of Gods, Fear of Kings: yr as Human Experience of the Numinous?

15. James Weaver, Universität Zürich
    There are no Heretics in Islamic Studies: On the Use and Abuse of Concepts in the Writing of Islamic History
D. Islamic Near East I: Qur'ān and Ḥadīth.
Shady Hekmat Nasser, University of Cambridge, Chair
(1:00 p.m.–2:00 p.m.) Palo Verde

16. Stephen Burge, Institute of Ismaili Studies
   The One before the Itqān: Al-Suyūṭī’s Kitāb al-Taḥbīr fī ‘ilm al-ṭafsīr

17. Michael Dann, Princeton University
   The Burdens of the Elite: Early Ḥadīth Scholars, Social Control, and an Emerging “Sunni” Orthodoxy

E. Islamic Near East II: Theology. Jonathan Rodgers, University of Michigan, Chair (2:15–4:15 p.m.) Palo Verde

18. Rodrigo Adem, University of Chicago
   Ibn Taymīya the Avicennan Heretic

19. Catherine Bronson, Beloit College
   The Morality of Clothing
   (Break)

20. Paul Walker, University of Chicago
   Official Fatimid Refutation of Religious Opposition: Al-Kirmānī and the Nuṣayrīs

21. Bella Tendler, Yeshiva University
   The Rediscovery of Samuel Lyde’s Lost Nuṣayrī Kitāb al-Mashyakha (Manual for Shaykhs)

F. South & Southeast Asia I: Buddhist Text and Intertextuality. Richard Salomon, University of Washington, Chair (2:00 p.m.–4:00 p.m.) Yucca

22. Jason Neelis, Wilfrid Laurier University
   Son of a Pig! Kardamakas in a Gāndhārī Avadāna, Inscriptions, and Sanskrit Literature

23. Shenghai Li, Harvard University
   The Early History of the Catuskoṭi Argument in Madhyamaka Thought
   (Break)
24. DAVID FIORDALIS, Linfield College  
   Kṣemendra and his Sources: A Case Study of the Great Miracle Story

25. JAMES B. APPLE, University of Calgary  
   Transvaluing Buddhist Categories of Spiritual Attainment through Semantic Elucidation (nirukti): A Rhetorical Technique in Early Mahāyāna Sūtras

Friday Evening

6:30 p.m.–8:00 p.m.  Cocktail Reception for Members and Guests  
   South Garden

Saturday March 15th

Saturday Morning

8:00 a.m.–9:00 a.m.  Breakfast for Graduate Students and Recent Ph.D.’s (Hosted by the AOS)  
   Geronimo

8:30 a.m.–12:00 p.m.  Morning Registration  
   Navajo

8:30 a.m.–12:00 p.m.  Book Exhibit  
   Navajo
Saturday Morning, March 15

Saturday Morning Sectional Meetings

A. Ancient Near East II/South and Southeast Asia II: Special Session: Calvert Watkins (1933–2013) In Memoriam. Organized by Joshua T. Katz, Princeton University, and Na’ama Pat-El, University of Texas, Austin. Joshua T. Katz, Princeton University; Stanley Insler, Yale University, Chairs (8:30 a.m.–12:30 p.m.)

Cochise

26. STANLEY INSLER, Yale University
   Opening Remarks

27. MICHAEL WEISS, Cornell University
   The Name of Cilicia in the Iron Age and the Phonetics of The Proto-Indo-European Laryngeals

28. PETRA M. GOEDEGEBUURE, University of Chicago
   The Old Hittite conjunction su

29. JESSE LUNDQUIST University of California Los Angeles
   RV uṣar, uṣar바bdh-, and the Indo-Iranian ∗-ar Locatival
   (Break)

30. BENJAMIN W. FORTSON, IV, University of Michigan
   Notes on some Vedic Infinitives

31. NA’AMA PAT-EL, The University of Texas at Austin
   Watkins on Typology and Historical Syntax

32. H. CRAIG MELCHERT, University of California Los Angeles
   Alleged “Right Dislocation” in Hittite

33. JOSHUA T. KATZ, Princeton University
   Closing Remarks
**B. East Asia III: Early China 2.** David B. Honey, Brigham Young University, Chair (9:00 a.m.–10:00 a.m.) Cholla

34. **Uffe Bergeton**, University of North Carolina  
Lexicalization of ‘Customs’ in Pre-Qín China

35. **Trever McKay**, Brigham Young University  
Validating the *Shiji* though Unearthed Manuscripts: A Few Positive Examples

36. **Brigitta Lee**, University of Arizona  
Bridging Divides: “Figures of memory” in Han Dynasty *Chuci* and Early Pentasyllabic Poetry [withdrawn]

**C. East Asia IV: Early Medieval Literature.** Suh-jen Yang, Suffolk University, Chair (10:45 a.m.–12:15 p.m.) Cholla

37. **Mark Pitner**, Elmira College  
Visiting the Dead and Burying the Living: a Dis-embodied Landscape

38. **Antje Richter**, University of Colorado  
Structures of Memory in Medieval Letter Writing

39. **Ching-wei Wang**, National Taiwan Normal University  
The Practice of Mahayana *Samādhis* in Early Tiantai Tradition: An Analysis of Huísi’s (慧思) *Samādhi* Manuals

**D. Islamic Near East III: History of Science.** Paul Walker, University of Chicago, Chair (9:00 a.m.–10:30 a.m.) Palo Verde

40. **Leila S. Al-Imad**, East Tennessee State University  
On the Education and Training of Physicians in Medieval Islamic Times

41. **Emily Selove**, University of Manchester  
Medicine and Mujun: Medicine Gone Mad in Medieval Arabic Literature [withdrawn]

42. **Kevin Van Bladel**, Ohio State University  
Al-Ḥrūmūnī on Hermetical Forgery
E. Islamic Near East IV: Sasanian Heritage in Islam.
Kevin van Bladel, Ohio State University, Chair (10:45 a.m.–11:45 a.m.) Palo Verde

43. D. GERSHON LEWENTAL, University of Oklahoma
   Rustam’s Death at al-Qādisiyah and the Development of an Islamic Iranian Identity

44. ROBERT J. HAUG, University of Cincinnati
   How to Be an Arab Dīhqān: The Appropriation of Persian Symbols of Authority in Early Islamic Khurāsān

Saturday Afternoon

1:00 p.m.–5:00 p.m. Afternoon Registration Navajo
1:00 p.m.–5:00 p.m. Book Exhibit Navajo

Saturday Afternoon Sectional Meetings

A. Ancient Near East III: History and Historiography.
EVA VON DASSOW, University of Minnesota, Chair (1:30 p.m.–3:45 p.m.) Cochise

45. JONATHAN S. TENNEY, Cornell University
   Uruk in Southern Babylonia under the Kassite Kings

46. RYAN CONRAD DAVIS, The University of Texas at Austin
   The Chronicle of the Minor Judges and the Dynastic Chronicle

47. MARY BACHVAROVA, Willamette University
   “His horses are harnessed to the yoke”: How the Horse Became the Preferred Traction Animal for Mesopotamian Gods
   (Break)

48. K. LAWSON YOUNGER, JR., Trinity International University
   The Assyrian Impact on the Levant in Light of Recent Study

49. PIOTR STEINKELDER, Harvard University
   A Military Campaign of Southern City-States against Kish as Documented in ED IIIa Sources from Shuruppak (Fara)

50. MARK COHEN, CDL Press
   A Fresh Look at the Strange Calendar of Rim-Sin I of Larsa
Saturday Afternoon, March 15

B. Ancient Near East IV: Philology. Jonathan S. Tenney, Cornell University, Chair (4:00 p.m.–5:00 p.m.) Cochise

51. Jacob Lauinger, The Johns Hopkins University
   Copying or Dictation? The Production of the Duplicates of “Esarhaddon’s Succession Treaty”

52. Niek Veldhuis, University of California Berkeley
   Murgud: Commentary or Lexical Text?

C. East Asia V: Medieval Literature. Antje Richter, University of Colorado, Chair (1:45 p.m.–3:15 p.m.) Cholla

53. David Prager Branner, Institute for Advanced Study
   The Yilän shì as a Modern Textbook

54. Suh-jen Yang, Suffolk University
   Between Grandiose and Supernatural: Han Yu’s (768–824) Temple Inscriptions

55. Xin Zou, Princeton University
   A Geographical Approach to Tang Tales: Tales Collected by Li Deyu’s (787–849) Circle
D. East Asia VI: Song Literature and Politics. **Ronald Egan**, Stanford University, Chair **(3:30 p.m.–5:00 p.m.) Cholla**

56. **Junlei Zhang**, Arizona State University  
   Toying With Memory: Festive Goods and Peddlers’ Chants as Pathways to the Past

57. **Xiaoshan Yang**, University of Notre Dame  
   Partisan Politics, Allegorical Interpretation, and Generic Expectation: Reading Wang Anshi’s “Hard to Trust You”

58. **Amelia Ying Qin**, University of Houston  
   From Military Accomplishments to Artistic Aspirations: The Wang Clan from Taiyuan during the Northern Song Transition

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E. Islamic Near East V: Christian Arabic. **Sidney Griffith**, Catholic University of America, Chair **(1:30 p.m.–3:30 p.m.) Palo Verde**

59. **Najib George Awad**, Hartford Seminary  
   Need the Crucifixion Happen? *Al-Nisāʾ* 4:157–58, Theodore Abū Qurra, and His Muslim Interlocutors in al-Mawmūn’s Court

60. **Ryan Schaffner**, Ohio State University  
   Misinterpretation or Textual Corruption: A Reconsideration of the Articulation of *Tahrīf* in al-Qāsim b. Ibrāhīm’s *Kitāb al-Radd alā l-Nasārā*

61. **Ayşe İcöz**, University of Birmingham  
   An Example of Christian Arabic Ethical Literature from the Būyid Era: The *Maṣābih* Chapter of ʿAmr b. Mattāʾ’s *Kitāb al-Majdal*

62. **Daniel Bannoura**, University of Chicago  
   An Analysis of ʿAbdullah b. al-Ṭayyib’s Commentary of Genesis
Saturday Afternoon, March 15

F. Islamic Near East VI: Christian-Muslim Encounters.
Suleiman A. Mourad, Smith College, Chair (3:45 p.m.–5:45 p.m.) Palo Verde

63. SEAN W. ANTHONY, University of Oregon
    Muhammad, the Keys to Paradise, and the Doctrina Iacobi: A Late Antique Puzzle

64. CLINT HACKENBURG, Ohio State University
    Understanding the Trinity in Early Islam: How Muslims Defined and Understood Trinitarian Terminology

65. ADAM BURSI, Cornell University
    The Spitting Image of Holiness: Miraculous Bodily Fluids in Saints' Lives and Early Islamic Texts

66. ALI HUMAYUN AKHTAR, Bates College
    Enterprising Sultans and the Doge of Venice: Greek Philosophy, Trade, and Political Legitimacy in the Medieval Mediterranean

G. South and Southeast Asia III: Poet, Poesy, and Poetry. STEVEN LINDQUIST, Southern Methodist University, Chair (3:00 p.m.–5:00 p.m.) Yucca

67. TOKE KNUDSEN, (State University of New York Oneonta)
    Jñanarāja’s rtuvarṇa: A Poem of Seasonal Description

68. DOLORES PIZARRO MINAKAKIS, Cambridge, Mass.
    Glimpses of the Sattasaṭ in the Saptasatā

69. RICHARD SALOMON, University of Washington
    Māgha, Mahābhārata, and Bhāgavata: Source and Legacy of the Śiśupalavadha

    (Break)

70. DEVEN PATEL, University of Pennsylvania
    Multilingualism in 14th Century Western India: The Case of the Vasantavilāsa

71. ASHOK AKLUJKAR, University of British Columbia
    The Importance of Being Earnest (Even About a Particle)
Sunday Morning, March 16

Sunday, March 16th

Sunday Morning

8:30 a.m.–12:00 p.m. Morning Registration Navajo
8:30 a.m.–12:00 p.m. Book Exhibit Navajo

Sunday Morning Sectional Meetings


Paul Delnero, The Johns Hopkins University, Chair
(9:30 a.m.–11:00 a.m.) Cochise

72. Shana Zaia, Yale University
   Disappeared Deities: Omission in the Neo-Assyrian Records of Godnapping

73. Jamie Novotny, University of Pennsylvania
   The Dais of Destiny: Notes on Aššur’s Dais during the Reigns of Sennacherib, Esarhaddon, and Ashurbanipal

74. Tayfun Bilgin, University of Michigan
   Kantuzzili, the Murderer and Begetter of Hittite Kings


Petra M. Goedegebuure, University of Chicago, Chair (11:20 a.m.–12:00 p.m.) Cochise

75. Maddalena Rumor, Freie Universität Berlin
   Nasty Ingredients in Babylonian and Græco-Roman Medicine

76. William Ernest Bibee, The University of Texas at Austin
   Ancient Near Eastern Influence on Greek Ritual
C. **East Asia VII: Late Imperial Literature and Art.**
**Richard VANNESS SIMMONS**, Rutgers University, Chair
(9:00 a.m.–11:00 a.m.) *Cholla*

77. **CHENGJUAN SUN**, Kenyon College
   *Her Volumes Rescued from Fire (fenyu): Self-Censorship or Something Else?*

78. **YAN LIANG**, Grand Valley State University
   *Broken Jade: the Young and Beautiful in Ming-Qing Fiction*

79. **QIANCHENG LI**, Louisiana State University
   *Painters and Painting in the Honglou meng*

80. **QING YE**, University of Oregon
   *Aesthetics, Body and Politics in the 18th Century Chinese Novel Guwangyan (Preposterous Words)*

D. **East Asia VIII: 19th–20th Century.** **DAVID PRAGER BRANNER**, Institute for Advanced Study, Chair (11:15 a.m.–12:45 p.m.) *Cholla*

81. **NICHOLAS MORROW WILLIAMS**, Hong Kong Baptist University
   *Angelo Zottoli and the Unities of Classical Chinese Tradition*

82. **RICHARD VANNESS SIMMONS**, Rutgers University
   *A Brief History of Tonal Spelling for Chinese*

83. **(LAURA) FANG XIE**, Stanford University
   *Media, Performance, and the Rise of Stage Actress in Early Twentieth Century China*

E. **Islamic Near East VII: Literature. Dedicated to the Memory of Wolfhart Heinrichs.** **BEATRICE GRUENDLER**, Yale University, Chair (9:00 a.m.–11:45 a.m.) *Palo Verde*

84. **JORDI FERRER I SERRA**, Swedish Royal Academy of Letters, History, and Antiquities
   *The Color Term *‘asfar* in Early Arabic Poetry*

85. **THEREA QUTBUDDIN**, University of Chicago
   *The Early *Khuṭba*’s Influence on the Chancery *Risāla*: A Sliding Oral-Written Continuum*
Sunday Morning, March 16

86. Jeannie Miller, University of Toronto
   Al-Jāḥīz on *Tashbīḥ* and Other Ways to Designate
   
   *(Break)*

87. Russell Hopley, Bowdoin College
   The Sicilian Poet in Exile: Abū l-Ḥasan ‘Alī al-Ballānībī at the
   Fatimid Court in Cairo

88. Ahmed El Shamsy, University of Chicago
   The Classics of Islamic Thought, Then and Now

F. South and Southeast Asia IV: Devotionalism and Vedanta.
   Patrick Olivelle, University of Texas, Chair *(9:00 a.m.–12:00 p.m.)*
   Yucca

89. Neil Dalal, University of Alberta
   Contemplative Grammars: Śaṅkara’s Distinction of *Upāsana* and
   *Nididhyāsana*

90. David Buchta, Brown University
   Rethinking Karmic Extirpation in Late Vedānta

91. Vidyut Aklujkar, University of British Columbia
   The Separation and Reclaiming of Sītā in *Ānanda-rāmāyaṇa*
   
   *(Break)*

92. Eric Steinschneider, University of Toronto
   Śaivas Against Śaivism: Theological Polemics in Nineteenth-
   Century Tamil Advaita Vedānta

93. Rebecca Manring, Indiana University
   Reverse Vernacularization in 17th Century Bengal: *Rādhātantram*
Sunday Afternoon, March 16

1:00 p.m.–5:00 p.m. Book Exhibit and Sale Navajo

Sunday Afternoon Sectional Meetings

A. Ancient Near East VII: Literature and Literary Criticism.
  MARTHA ROTH, University of Chicago, Chair (1:00 p.m.–2:30 p.m.)
  Cochise

94. JENNIFER FINN, Ludwig-Maximilian Universität
   “As for a man, his days are numbered. Everything he does is wind:” The Wind Motif in Late Akkadian Literature

95. GINA KONSTANTOPOULOS, University of Michigan
   The Language of Transformation in Mesopotamian Literary Texts
   (Break)

96. IRENE SIBBING PLANTHOLT, University of Pennsylvania [read by Jamie Novotny]
   Hounds of Hell – Why Black Dogs are Feared in Mesopotamia and Beyond

97. HAROLD TORGER VEDELER, Central Connecticut State University
   Ana mënîm lā paqduku?: The Use of Rhetoric by an Old Babylonian Nādisum

B. Islamic Near East VIII: Judæo-Islamica.
  JACOB LASNNER, Northwestern University, Chair and Organizer (1:00 p.m.–2:30 p.m.)
  Palo Verde

98. HAMZA M. ZAHER, University of Washington
   The Sons (and Daughters) of Israel: Jewish Ancestry in the Qur’ān and Early Historiography

99. JACOB LASNNER, Northwestern University
   The “Holy Land” and Jerusalem in the Imagination of the Prophet Muḥammad and His Followers: Reflections on the Qur’ān, and the Hebrew Bible and Its Postbiblical Permutations

100. SARAH J. PEARCE, New York University
   Bestowing the Turban: The Material Lives of the Arabizing Poets as Reflected in Documents from the Cairo Genizah

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C. South and Southeast Asia V: Law, Property, and the State.  
JASON NEELIS, Wilfrid Laurier University, Chair  
(1:00 p.m.–2:30 p.m.) Yucca

101. MARK MCCLISH, Birmingham-Southern College  
On the Size of the Kautšilyan State

102. MANOMOHINI DUTTA, University of Texas  
Women’s Proprietary Rights in the Dāyabhāga

(Break)

103. PATRICK OLIVELLE, University of Texas  
Vyasvasthā: A Little Known Concept of Indian Law

104. DAVID BRICK, Yale University  
The Incorporation of Devotional Theism into Purānic Gifting Rites

D. Plenary Session: Techniques of Knowledge.  
RICHARD SALOMON, University of Washington, Chair  
(2:45 p.m.–5:00 p.m.) Cochise

105. P. OKTØR SKJÆRVO, Harvard University  
Ancient Near East: To Write or not to Write—Transmission of Knowledge in Ancient Iranian Culture

106. RONALD EGAN, Stanford University  
East Asia: Early Book Printing in China and Its Enemies

(Break)

107. SHADY HEMAT NASSER, University of Cambridge  
Islamic Near East: The Four Phases of the Canonization of the Qurʾān: From ‘Uthmān to Ibn al-Jazārī

108. TIMOTHY LUBIN, Washington and Lee University  
South Asia: The Medium is the Message—The Prequel from South and Southeast Asia

5:15 p.m.–6:00 p.m. Annual Business Meeting  
(All Members Are Encouraged to Attend.) Cochise

Sunday Afternoon, March 16
Sunday Evening, March 16–Monday Morning, March 17

Sunday Evening

6:30 p.m.–7:30 p.m. Social Hour (Cash Bar) Hopi

7:30 p.m.–11:00 p.m. Annual Subscription Dinner Hopi

Presidential Address (Near the Conclusion of the Dinner, at approximately 9:00 p.m) Hopi

- PIOTR MICHALOWSKI, University of Michigan
  A Little Night Music: The Elusive Melodies of Ancient Mesopotamia

Monday, March 17th

Monday Morning

9:00 a.m.–12:00 p.m. Book Sale Continues Navajo

Monday Morning Sectional Meetings

A. Ancient Near East VIII: Aramaic and its Near Eastern Legacy. JACK M. SASSON, Vanderbilt University, Chair (9:30 a.m.–12:00 p.m.) Cochise

109. ANI HONARCHIAN, University of California Los Angeles
  Mar Marutha of Maipherkat and his Armenian and Greek Vitae

110. SIGRID K. KJER, The University of Texas at Austin
  The intersection of Nabataean-Aramaic and Arabic/ANA in the legal texts from Nahal Hever

111. MILA NEISHTADT, The Hebrew University of Jerusalem
  The Lexical Component in the Aramaic Substrate of Palestinian Arabic

112. KHODADAD REZAKHANI, University of Nevada Reno
  From Aramaic to Pahlavi: the Aramaic Script and the Hellenistic Kingdoms of Iran
Monday Morning, March 17

**B. Ancient Near East IX: Administration and Administrative Systems.** K. Lawson Younger, Jr.  (9:00 a.m.–12:00 p.m.)  
*Cholla*

113. **Joshua Jeffers,** University of Pennsylvania  
Evidence for the Use of a Lunar Calendar During Tiglath-pileser I’s Reign

114. **Adam Miglio,** Wheaton College  
Epigraphy and Administration at Tel Dothan  

(Break)

115. **Andrew Dix,** University of Chicago  
The Kasr Archive and Xerxes’ Reprisals

116. **Eva von Dassow,** University of Minnesota  
How to Get Credit and Avoid Foreclosure in Arraphe

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**C. Islamic Near East IX: Law.** Steven Judd, Southern Connecticut State University, Chair  (9:00 a.m.–11:00 a.m.)  
*Palo Verde*

117. **Edmund Hayes,** University of Chicago  
The Twelver Shi‘i Theory of *khums* and the Practice of Tithe Collection during the Crisis Years of the Early *ghayba*

118. **Steven Judd,** Southern Connecticut State University  
Thoughts on al-Awzā‘ī’s Legal Response

119. **Marion H. Katz,** New York University  
Why Can’t You Starve a Cow? Non-Human Animals and Legal Personhood

120. **Frank Griffel,** Yale University  
Philosophical Origins of *maṣlaḥa* Theories in Sunnī Islamic Law
Monday Morning, March 17

H. South and Southeast Asia VI: Language and Linguistics
   JOEL BRERETON, University of Texas, Chair (9:00 a.m.–12:00 p.m.)
Yucca

121. JARROD WHITAKER, Wake Forest University
   Against Magic: Rethinking rākṣas, yātudhāna, and abhicāra in
   the RV and AV

122. STEPHANIE JAMISON, University of California Los Angeles
   The Divine Revolution of Rgveda X.124: A New Interpretation

123. STEFAN BAUMS, University of Munich
   Preliminaries to a Grammar of Gāndhārī: Sound System and
   Morphological Categories
   (Break)

124. DANIEL SHEFFIELD, Princeton University
   Xwanīrah or Jambudvīpa? Theoretical Approaches to Zoroas-
   trian Sanskrit and Old Gujarati Texts

125. RYAN SANDELL, University of California Los Angeles
   Compensatory Lengthening in Vedic and the Outcomes of Proto-
   Indo-Iranian *aḥ and *aṝaḥ

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And the International Union of Orientalists

ABSTRACTS

OF
COMMUNICATIONS
PRESENTED

AT THE
TWO HUNDRED AND TWENTY-FOURTH
MEETING

PHOENIX, ARIZONA

MARCH 14–17 2014
A. Ancient Near East I: Language & Linguistics. Na'ama Pat-El, University of Texas, Chair (2:00 p.m.–5:00 p.m.) Cochise

1. Paul Delnero, John Hopkins University

Hooked on Phonics: What Syllabic Writings Do (and Don’t) Tell Us about Sumerian Phonology

Since the phonological inventory of Sumerian, as a long dead language without any known cognates, can only be reconstructed on the basis of how it was written in ancient texts, reconstructions of Sumerian phonology are necessarily approximate, hypothetical, and heavily reliant on a system of transliteration which is old and largely conventional. Calling attention to how many aspects of this system inadequately take into account critical evidence for how individual words might have been pronounced, a growing number of scholars, particularly in Western Europe, have begun to replace many of the conventional transliterations of Sumerian signs with newer spellings thought to better reflect these data. However, this new system has in turn been challenged, particularly by American scholars, who argue that much of the evidence that has been adduced in support of the newer “readings” is itself unreliable and unsuited for reconstructing Sumerian phonology. While the debate can probably never be fully resolved, the extent to which the available evidence may (or may not) shed light on the pronunciation of Sumerian has yet to be fully examined. In this paper a step in this direction will be taken by critically assessing the value of the evidence from a group of texts written in a highly syllabic orthography which are frequently cited in discussions of Sumerian phonology.

2. Sarah Lynn Baker, The University of Texas at Austin

Counting in Ugaritic: A New Analysis of kbd

The use of the notation kbd with numerals in Ugaritic economic texts from the 13th–12th c. BCE appears to be unique among the counting systems of the Semitic languages. Several etymologies have been offered for this word, which is typically translated “total” or “plus.” Most scholars trace these meanings to the common Semitic root kbd “to be heavy,” though some prefer to see a derivative of the root kbt/kpt (possibly “to add/unite”) or to separate kbd into the preposition k “as/like” and the combination bd (from b + yd) “in the hand.”

In this presentation, I propose a new analysis of kbd based on the Semitic root bdd “to be separate, isolated.” This root is attested in nominal forms in multiple Semitic languages; and in some, including Ugaritic, it can be combined with prepositions to convey an adverbial sense. Ultimately, the proper analysis of the word kbd in Ugaritic economic texts has significant implications for understanding the wider semantic range of the Semitic roots kbd and bdd.
3. CHELSEA SANKER, Cornell University

Hurrian Meter in the Boğazköy Parables

This article addresses meter in the Hurrian parables in the Song of Release, a Hittite-Hurrian bilingual collection of texts from Boğazköy (KBo 32). Bachvarova (2011) has characterized this text as having four stressed syllables per line; others have suggested that the pattern of unstressed syllables may also contribute to the meter (Haas and Wegner, 2007; Neu,1988), though the widely variable line lengths pose a problem for an isosyllabic meter. I offer evidence for a meter consisting of four stressed syllables per line, with 1–3 unstressed syllables between stressed syllables. I further reconcile a syllable-counting meter with the observed variability in line length by positing that lines are in groups of 2–3, forming semantic units. Within these groups, the average difference in syllable count between lines is significantly lower than it is between non-grouped lines.

The similarity within groups of lines suggests that, despite apparent differences based on the orthography, lines within groups may have matched exactly in number of syllables. Postulating this exact match, I offer three phonetic interpretations of the orthography that build on the phonological characteristics discussed by Wilhelm (2008) and Wegner (2000): 1) a glottal stop underlying certain apparent vowel-vowel sequences; 2) elision at word boundaries where the first word ended with a short vowel and the following word began with any vowel; 3) a monosyllabic realization of a word internal sequence of a high vowel followed by another vowel. Such a syllable-counting meter provides a new line of evidence for the phonology of Hurrian as well as a possible link between ancient Near Eastern couplet-based and stress-based meters.

4. REBECCA HASSELBACH, University of Chicago

Performative Utterances in Semitic [Withdrawn]

Performative utterances, a concept first termed in this way by the philosopher J. L. Austin in 1962, designate verbal utterances that perform an action by themselves, as in “I hereby pronounce you husband and wife”, “I promise”, “I forgive you” etc. In many languages of the world, these “performatives” are expressed by a verbal form associated with present tense, as in the just mentioned English examples. Semitic languages are no exception to having performatives; they are well attested in Akkadian, Arabic, Hebrew, Ethiopian Semitic, and various dialects of Aramaic. In the majority of these Semitic languages, however, performatives are not expressed by a verbal form associated with present tense but with a verbal form commonly used for past tense contexts, that is the Akkadian preterite *iprus and West Semitic *qatala. The use of a past tense/perfective verbal form for performative function is not unparalleled but still unusual enough to warrant explanation. The most common explanation found in the literature on Semitic languages is that the past-tense form is used because the action is considered completed with the completion of the utterance by the speaker. This explanation seems unsatisfactory, however, from the perspective of the tense-aspect system of Semitic languages and the basic functions of their verbal forms. As an alternative analysis, the current paper suggests that the use of the perfect is caused by the fact that performatives inherently convey a single, punctual action. Performatives, by their very nature, cannot reflect repeated, durative, or habitual actions. It is this “punctual nature” of performatives that underlies the use of the perfect/preterite in Semitic languages. The use of the perfect(ive) for performatives in Semitic can fur-
ther have interesting implications for the general analysis of the verbal systems of the individual Semitic languages in terms of their analysis as reflecting primarily a tense or aspectual systems.

5. Anthony D. Yates, University of California Los Angeles

The Anatolian āmredīta: Distribution, Function, and Prehistory

The āmredīta is a well-known feature of Vedic language; the Paradebeispiel of this type is Ved. divē-dive ‘day after day; every day’, the most frequent of 291 tokens in the Rigveda identified by Klein (2003). The productivity of the āmredīta in Vedic far outstrips that of similar formations in other ancient Indo-European languages, where they generally constitute a very marginal category (e.g. Cyp. Gk. /āmati-āmati/, Cl. Arm. auwur auwur ‘day after day’). However, a neglected exception to this pattern are the Anatolian languages, where such expressions are relatively common, e.g. (1) Hittite, (2) Hieroglyphic Luwian, and (3) Lycian:

(1) n=e=tta=kkan MU.KAM-ti MU.KAM-ti peran 3=ŚU [ḥalziskan] du.
‘Let them read them (viz. the tablets) aloud before you three times year after year.’

(KUB 21.1 + KUB 19.6+ iii 74)

(2) wa/i-na | (“ANNUS”) u-si-na | (“ANNUS” u-si-na 1
(“BOS.ANIMAL”) wa/i-wa/i-ti-i 3 (“OVIS.ANIMAL”) ha-wa/i-ti
| sa-sa5 +ra/i-la-wa/i
‘And I shall worship him every year with 1 ox (and) 3 sheep.’

(Bulgarmaden §10–11)

(3) m=ede=te=wē: kunezidi: nuredi: nure- di: arū: kunehedi: . . .
‘And he shall sacrifice it month after month (as a) rite with a sacrificial sheep.’

(Xanthos trilingual, N320.26–29)

On the basis of such structures, I will demonstrate that Iterated Word Juxtapositions (IWJ)—iconic structures formed of identical adjacent words semantically associated with notions such as iteration (‘X over and over’), distribution (‘each X’), and quantification (‘every X’)—are securely reconstructable for Proto-Anatolian.

Moreover, a systematic collection of the Anatolian evidence for IWJs—not previously undertaken, though cf. GrHL §19.10, 24.12; Dunkel (1981a,b); Dressler (1968)—will show properties paralleled only in Vedic, in particular (i.) extension to nominals denoting space/locality (e.g. Hitt. ZAG.GAR.RA ZAG.GAR.RA ‘altar after altar’; HLuw. LOCUS-tā LOCUS-tā ‘in every place’, Lyč. nele: nele: ‘in plaza after plaza’); and (ii.) ‘semantic reinforcement’ using verbal forms overtly marked for iterativity. With these properties established, I will offer a full description of the formal and functional features of Proto-Anatolian IWJs, and briefly assess their implications for the deeper prehistory of these structures.

References


6. ADAM STRICH, Harvard University

From Proto-Semitic to the Present? Evidence of the Putative *qatal- Infinitive in Aramaic Reconsidered

For every G-stem verb in Proto-Semitic, according to the consensus reconstruction, there is said to have existed a corresponding fully inflected substantive of the form *qatal-, where, as per scholarly convention, qtl are used as “dummy” consonants. This substantive, traditionally called the “infinitive,” is supposed to have corresponded, roughly, to the English gerund: referring to the act or state depicted by the verb without limitation as to tense, aspect, mood, person, number, or gender; and exhibiting all the morphological and syntactic properties of nouns in addition to some of the syntactic properties of verbs, such as the ability to govern direct objects.

The strength of this reconstruction lies in the fact that it matches the situation attested historically in Akkadian. Although there are no varieties of West Semitic that unambiguously exhibit such a system, these do contain a number of diverse and diffuse phenomena that are commonly regarded as developments therefrom, including the Biblical Hebrew infinitive absolute (Tiberian qātol), the sui generis Arabic form qatali, the Ge'ez participle qatali, and the infinitives of several Neo-Aramaic languages.

In this paper, which is but one part of a much larger reevaluation of the infinitive in Proto-Semitic, I shall take up the last of these, which are widely thought, first, to descend directly from the putative Proto-Semitic *qatal- infinitive; and, second, to provide evidence that the few instances of a G-stem infinitive written qtl in unvocalized Aramaic texts from earlier periods, such as the Old Aramaic inscriptions from Sefire, do so as well. I shall argue, following established principles of internal reconstruction, that, upon closer inspection, these claims become untenable: the Neo-Aramaic infinitives turn out to be the results of relatively recent developments.

7. AREN WILSON-WRIGHT, The University of Texas at Austin

The Morphology of *ʔab- and *ʔah- in Semitic

The common Semitic kinship terms *ʔab- and *ʔah- ‘brother’ exhibit several morphological peculiarities across the Semitic family. Typically considered biradical, both nouns can be reconstructed to Proto-Semitic with long vowels in the construct and suffix forms (e.g. Akkadian abum ‘father’, but abāka ‘your father’). Moreover, both words appear to form the plural using –aw in several West Semitic languages, including Geez and Samalian. In this paper, I argue that these two anomalies have a common, phonological solution: *ʔab- and *ʔah- were originally III-w forms and, like many qvtl- nouns, formed the plural by ‘a-insertion’ (e.g. *ʔabw- ‘father’ ∼ *ʔabaw-
‘fathers’). Additionally, *?ab- takes an additional plural morpheme –āt in certain Central Semitic languages, such as Sabaic, Hebrew, and Amarna Canaanite. In these languages, speakers no longer understood the –aw plural due to the loss of the final w in the singular and added a second plural morpheme –āt to reinforce its weakened numerological associations. Then, in the Canaanite languages, *?abwāt- contracted to *?abāt- before the operation of the Canaanite shift.

8. TYLER R. YODER, Ohio State University
An Anomalous Form of Northwest Semitic Apposition in Light of Amarna Akkadian

Due to the inherent ambiguity of Northwest Semitic syntax with certain morphological collocations, it is often to difficult to discern between apposition and a genitive construction (e.g. where a masculine singular leadword precedes another masculine singular noun). One such construction, marked by the intermittent usage of the generic word for “man” (ʾiš) before both occupational and gentilic terms (e.g. Judg. 6.8 ʾiš nāḇ “a man, a prophet”) is especially difficult to categorize syntactically. Context typically precludes a genitival relationship for these examples, leading scholars to classify them as a derivative of apposition known as species (Arnold and Choi 2003: §2.4.1). These examples, which appear throughout the Northwest Semitic materials from Deir ‘Alla and the Hebrew Bible to Qumran and Elephantine, do not, however, correlate with species apposition, nor any other category of apposition, and engender an awkward reading that defies superficial explication. Since no comprehensive study of these pleonastic syntactical constructions has yet appeared, this essay surveys the Northwest Semitic evidence, highlighting their conceptual and grammatical affinities. The study then contextualizes the data by positing an overarching historical explanation for the development of such anomalous syntax that is grounded in the unique linguistic diffusion of Akkadian into Canaan during the Amarna period, at which time the traditionally unpronounced Akkadian determinative marker (e.g. LÚ. raḡimu “shouter”) entered into both syntax and pronunciation (Rainey 1996:28).

B. East Asia I: Early China 1. UFFE BERGETON, University of North Carolina (1:15 p.m.–2:45 p.m.) Cholla

9. DAVID B. HONEY, Brigham Young University
Anthologizing, Fabricating, and Transmitting: Some Remarks on the Old Text Shangshu

Historically, classical scholarship in China has usually fallen into two camps: the philological approach concerned with textual emendation and explication, and the hermeneutical approach, occupied largely with the interpretation and practical application of the “subtle words and grand principles” of the Confucian classics. This debate initially broke out over the nature of one specific work: the Guwen Shangshu, or Old Text Version of the Documents from High Antiquity. It was first edited during the mid-Han era after discovery by Kong Anguo (156–74 BC). He collated this work against other editions already in circulation that had been transcribed into contemporary characters based on an orally transmitted version known as the Jinwen Shangshu, or New Text version. Alas, Kong’s Old Text edition languished in archival obscurity until sometime after 26 BC, when it was dredged out, spruced up, and petitioned for
inclusion in the imperial curriculum at the national academy. The negative reaction

to this proposal by tenured New Text academicians created the historical debate be-

tween Old Text and New Text camps. The received version of the Old Text classic

has been demonstrated by early 18th century textual critics to be a fourth-century

AD forgery, at least to the satisfaction of the consensus, and recent discoveries among

ancient manuscripts seem to confirm this conclusion.

This paper offers some reflections on the nature of ancient authorship and antholo-

gizing in early China, some musings on the validity of the notion of forgery as applied

to both versions of the Shangshu, and some observations on the formation of this
text in its original form. Lastly, one of the so-called pseudo-Guwen Shangshu chapters,
“Both Share the Same Virtue” (Xianyou yide), will be read against one of these
newly discovered documents, called the “Declaration of Yin” (Yingao) to analyze a
new interpretive paradigm to approach this complex issue. This paradigm, recently
suggested and demonstrated by modern scholar Yu Wanli, views the relationship be-
tween these two works not as that of early authentic and later forged rip-off, but of
early classic and later commentary.

10. E. Bruce Brooks, University of Massachusetts

Chvng Fvng and the Politics of Conquest

Lü Syi-gung’s mother Chvng Fvng 成風 was a concubine rather than a wife, and
her burial in 0622 with the titles proper to a wife was thus irregular. Her surname
Fvng 介入 identifies her as coming from the Fvng tribe, which then lived in four settle-
ments, three of them near the Lü capital and one near the Ji Family stronghold of
Bi. It was through the Ji Family that Chvng Fvng came to the attention of the Lü
court, and with their aid that her son was named successor to the short-lived child
ruler Min-gung.

DJ 5/21:4 gives an invented speech in which Chvng Fvng pleads for the restoration
of one of the Fvng towns, so that the sacrifices to T’ai Hau 太皞 and You Ji 有濟
could be resumed. The common view is that T’ai Hau was one of the ancient line
of Chinese rulers, whose descendants were later enfeoffed in some locality to continue
his sacrifices. The probabilities lie in the opposite direction: as Tswê Shü saw long
ago, the line of ancient Chinese rulers was gradually built up out of originally sepa-
rate and more local figures, some of them from assimilated or conquered non-Sinitic
localities. Mythographers have rejected Karlgren’s 1946 view (that the earliest texts
are best evidence for origins), and, following Hawkes (1983), have felt free to rely on
Hàn or even later sources. This is against normal methodology, but Karlgren’s theory
of “free” pre-Hàn texts cannot stand; most of what we meet in Warring States refer-
ences is to some degree systematized. I here attempt to sort out T’ai Hau from several
competing systematizations, and add a speculation about the nature of the second
object of Fvng tribe sacrifice, the tutelary spirit of the Ji 濟 River.

11. Matthias L. Richter, University of Colorado

Revisiting Mengzi’s “flood-like qi”

The passage in Mengzi 2A2 that expounds the concept of the “flood-like qi” (haoran
zhi qi 浩然之氣) is typically discussed in conjunction with the Gaozi 告子
chapter, i.e. it is treated as part of the discourse about human nature in general.
If we do not read the passage in isolation, however, it becomes visible as part of a discourse about *individuals*—a discourse that conceptualizes personality types and gives instructions for the diagnosis of these types, their evaluation and ranking, and ultimately an assessment of their usefulness in a social function. This does not necessarily change our understanding of what Mengzi means by “flood-like *qi,*” except perhaps that the ability to cultivate this *qi,* despite its universality, no longer appears as a common human skill but as a special, superior qualification.

**C. East Asia East Asia II: Interdisciplinary Panel. Matthias L. Richter, University of Colorado, Chair (3:00 p.m.–5:00 p.m.) Cholla**

12. **Ralph Weber, Universität Zürich**

‘Yet in the Word Must some Idea Be’: On Concepts and Words in the Study of Oriental Texts

This paper investigates contemporary theories of concepts for their relevance to the study of texts as different as the Hebrew Bible, pre-Qin Chinese or early Islamic texts. In Oriental studies as in other academic fields, the issue of what we mean when we refer to “concepts” continues to receive surprisingly little attention, at least if measured against the omnipresence of studies explicitly devoted to one or another concept. It seems that we are even unsure whether there is any difference between a word and a concept lexicalized by that word, and we refer often to a range of other words as more or less interchangeable (category, notion, etc.). The aim of this paper is to offer a theoretical discussion about questions such as whether the use of some concepts can be inappropriate for the study of a given text on the basis of some specific feature of the concepts or the text, be it the lexical provenience of the concept or the particular social (or conceptual) context of the text. One domain in which the problem shows its ambiguous face is the issue of translation. With a view to early Chinese texts, there have been heated debates about the in-/adequacy of translating e.g. *tian* as “Heaven” or, more recently, *de* as “virtue.” These debates, however, have generally not heeded discussions about concepts in contemporary philosophy. Those participating in these debates have tended to underplay the complexity of questions such as what a concept is, how it is used and how it is supposed to be different from a word. What is conceptually at stake in approaching, reading and (perhaps eventually) translating texts of supposedly distant origin and written in a foreign script remains insufficiently understood.

13. **Lisa Indraccolo, Universität Zürich**

Rereading the “Masters” Across Conceptual Boundaries: Some Reflections on the Threefold Nature of the Term *Zishu*

“Masters literature” (*Zishu*) is a label for a corpus of early Chinese received texts, identified by their attribution to hypothetical, mostly fictitious Warring States “masters” of thought. However, these texts are not the genuine product of Warring States authors, and the composite and heterogeneous materials that constitute them were extensively rearranged and edited during the Han. In the attempt to systematize the holdings of the Imperial Library, Han editors not only proceeded to a selection of these materials, but also took the liberty of emending and sewing together different
versions. Thus, “Masters literature” is a Han literary category superimposed a *posteriori* on earlier preexisting materials, but at the same time it also developed as a flourishing literary genre: brand new texts displaying the general characteristics of Masters literature continued to be produced until the end of the early Medieval period (Tian 2006).

Denecke (2010) has recently called for a rethinking of Masters Literature in a more fluid and productive way beyond its traditional interpretive boundaries, overcoming the limits of the two previous rigid designations and turning it into a more suitable means for synchronic and diachronic analysis. In this sense, Masters Literature assumes a tridimensional referentiality, as it not only represents a merely functional bibliographical category, but also identifies a proper literary genre and on a higher level of abstraction an underlying and unifying transtextual concept. Such closely intertwined aspects are easily reconcilable as manifestations within different contexts of the same concept (Bal 2002; Deleuze and Guattari 1994), which finds its linguistic expression in the term “Masters Literature.” The present paper aims at exploring this threefold nature of the term “Masters Literature,” analyzing the potentiality, range and limits of the concepts applicability in the study of classical Chinese pre-imperial and early imperial texts.

14. **Phillip Michael Lasater, Universität Zürich**

*Fear of Gods, Fear of Kings: yr* as Human Experience of the Numinous?

Fear of Gods, Fear of Kings: *yr* as Human Experience of the Numinous? What is associated with expressions of “fear of God(s)” in the ancient Near East in general and the Hebrew Bible in particular? A number of twentieth century interpreters understood ancient Near Eastern references to fear of the divine as largely coterminous with the modern concept of “religion” or “religious experience.” Undergirding this argument, however, is a highly doubtful philological link between the Hebrew roots *yr* (“to fear, be afraid”) and *qdš* (“to be holy”)—an alleged link that Rudolf Otto famously tied to *das numinose Gefühl*. No word in ancient Hebrew yields the translation “numinous,” requiring the conclusion that its widespread academic influence stems first and foremost from seeing it as implicit in the semantic space between *yr* and *qdš*.

There is virtually no philological evidence that *yr* had anything to do with *qdš*, “sacredness.” A root that we find much more frequently in juxtaposition with *yr* is actually *gdl* (“to be great”), which, incidentally, makes more sense of the types of figures associated with *yr*-cognates: God, kings, God as king, and even imperial forces. With an emphasis on the Nifal participle *nūrā*, this paper shows how *yr*-cognates were highly expressive of hierarchy and the forms of behavior expected to accompany it. Whereas *nūrā* could situate a given figure within a hierarchical configuration, *yr* as a verb could express the necessary conduct within such an arrangement. In the background lies the concept of authority, giving shape to the consistency with which ancient Near Eastern fear language gravitates around hierarchical figures and contexts. Therefore, investigations of fear of the divine in ancient Israel and Judah should begin from the viewpoint of power relations and the normative forms of behavior that reinforce them, rather than assuming the phenomenological notion of an encounter with the numinous. This discussion also demonstrates warrant for the claim that, behind ancient Near Eastern vocabularies, we are dealing with one concept of “fear.”
There are no Heretics in Islamic Studies: On the Use and Abuse of Concepts in the Writing of Islamic History

Was there ever such a thing as an ‘encyclopedia’ written in ‘the Islamic Middle Ages?’ Might the encyclopedia, perhaps a product of an ‘Islamic Humanism,’ have mentioned the ‘communist’ and ‘anarchist’ ‘heretics’ that populated this period? Might it have noted that they were often heavily opposed, but not by an ‘orthodoxy?’ Was the ‘public violence’ that resulted from such opposition eventually resolved by the emergence of an ‘Islamic public sphere?’ And did a coherent ‘political philosophy’ or ‘political science’ develop that could interrogate such ideologies in terms of how they addressed problems of the distribution and legitimacy of the exercise of power in society?

These questions involve the application of modern English words to phenomena of the post-Muḥammad, pre-Ottoman Middle East. The words point to concepts taken from a presumably ‘Western’ analysis of ‘Western’ societies and applied to the societies of the Middle East that existed during this period. Some are attempts at translating Arabic words into English words with the aim of achieving an optimal conceptual congruence; some of them are not intended to have a direct referent in Arabic at all. The ‘scare quotes’ indicate a dissatisfaction on the part of some scholars with the use of these words. Many of them have been disputed in high profile journals; probably most are fretted over in private whenever they are used. Borrowing insights from discussions in contemporary analytical philosophy and cognitive psychology, this paper will explore some of the debates over anachronism, imperialism and laziness in the use of ‘Western’ concepts in pre-modern Islamic Studies. It will argue that the disagreements often rest upon different presuppositions of what a concept is and is supposed to do, and could largely be dissolved by recognizing when others are employing concepts in different ways.

D. Islamic Near East I: Qurān and Hadīth. Shady Hekmat Nassar, University of Cambridge, Chair (1:00 p.m.–2:00 p.m.) Palo Verde

16. Stephen Burge, Institute of Ismaili Studies

The One before the Ḥīǧāh: Al-Suyūṭī’s Kitāb al-Taḥbīr fī ʿilm al-tafsīr

The Mamluk scholar and polymath Jalāl al-Dīn al-Suyūṭī (d. 911/1505) described in one work how, having read Badr al-Dīn al-Zarkashi’s K. al-Burhān fī ʿulūm al-Qurān, he came to the conclusion that his first effort on the Qurānic Sciences—his K. al-Taḥbīr fī ʿilm al-tafsīr—needed expanding and improving. Al-Suyūṭī’s K. Ḥīǧāh fī ʿulūm al-Qurān, was his intellectual response to this rare episode of self-criticism. Whilst the Ḥīǧāh remains an important work in the Qurānic Sciences (ʿulūm al-Qurān) it remains understudied, and his al-Taḥbīr has received even less attention.

This paper will present a comparative analysis of al-Suyūṭī’s Taḥbīr and Ḥīǧāh, alongside al-Zarkashi’s Burhān, exploring how they differ in form and content, what al-Suyūṭī gleaned and adapted from the Burhān, and how the material in the Taḥbīr was improved in the Ḥīǧāh. The paper will begin by providing a general survey of these works, looking at their structures, chapter divisions, contents, and their use of sources. The paper will then provide a detailed analysis of three case studies: (i) ‘the
occasions of revelation’ (asbāb al-nuzūl); (ii) the clear and ambiguous verses (mubkam and mutashābih); and (iii) the merits (fadā’il) of the Qur’ān. These three case studies have been selected as they cover different approaches to the Qur’ānic text.

The paper will reveal the extent to which al-Suyūṭī has added additional source material in his Itqān, making the text a detailed summary or compendium of works previously written on the Qur’ānic Sciences. This data will enable a greater understanding of what al-Suyūṭī considered important in the study of the Qur’ān. The paper will also consider whether the Tahbīr still had a role to play as a work on the ‘ulāmā al-Qur’ān after the birth of its much more illustrious younger brother.

17. MICHAEL DANN, Princeton University

The Burdens of the Elite: Early Ḥadīth Scholars, Social Control, and an Emerging “Sunni” Orthodoxy

This paper will examine how Ḥadīth experts of the late second/seventh and early third/ninth centuries conceived of themselves as an elite group that bore the responsibility for controlling and correcting aberrant beliefs and practices that threatened to spread among Ḥadīth students and the populace at large. Such a self-conception is well-documented among the ‘ulamāʾ after they emerge as a professional class and is evident in the nearly ubiquitous discourse in which they juxtapose themselves to the ‘amma. However, previous work on early Ḥadīth scholars, such as that of Scott Lucas and Eerick Dickinson, has largely focused on their technical role as Ḥadīth critics and has not focused on providing a “thick description” of the milieu in which they were active. This paper will focus on a number of anecdotes in which small numbers of prominent Ḥadīth narrators are depicted as conferring amongst themselves regarding the appropriate course of action in response to perceived aberrations amongst Ḥadīth students or the general populace. Although they were hardly the only participants in this phenomenon, a group of narrators identified with epithets such as “ṣaḥīb sunna” or “ahl al-sunna” were distinguished by their extreme intolerance of innovations. Although this intolerance initially appeared anomalous, it came to exercise a significant influence on the theory and practice of the narration of Ḥadīth by the third/ninth century. Even this xenophobic attitude towards innovation had its limits, however, and the prominent Ḥadīth critics of the ninth century, although they adopted the vocabulary of sunna/innovation, also appear as restraining overzealous students who condemn narrators of great piety and learning for their “innovations.” In sum, this paper will explore the minutiae of social practices that sought to define and control the boundaries of an emerging “Sunni” orthodoxy in the early ‘Abbāsīd era.

E. Islamic Near East II: Theology. JONATHAN RODGERS, University of Michigan, Chair (2:15–4:15 p.m.) Palo Verde

18. RODRIGO ADEM, University of Chicago

Ibn Taymiyya the Avicennan Heretic

My paper introduces an unpublished manuscript written a few decades after the death of Ibn Taymiyya (d. 728 AH/1328 CE) by one of his prominent disciples named Ibn Qāḍī al-Jabal (d. 771 AH/1370–71 CE). The fragmentary manuscript, despite its incompleteness, provides worthwhile considerations on the immediate legacy of Ibn Taymiyya in Damascus during his lifetime and shortly thereafter.
The text is a defense of Ibn Taymiyya from the posthumous attacks of an unspecified antagonist who leveled two substantial charges of heresy against him: The first is impious disregard for the imams of the four canonical legal schools (madhhabs), which is an unsurprising accusation in line with charges made several times against Ibn Taymiyya during the last decade of his life. The second charge, however, deserves much closer attention; namely, that Ibn Taymiyya, just like Avicenna and Aristotle, believed in the eternality of the world. This charge effectively put the Ḥanbalī scholar in the ranks of “materialist” philosophers considered by the majority of Sunnī scholars to be essentially atheists.

While the early heresy trials of Ibn Taymiyya on charges of anthropomorphism (tashbīh) are more widely known, less so are the controversies surrounding the “Avicennan” turn of his theology. My paper uses this unknown manuscript to shed light on these underappreciated circumstances and further contextualize them on the basis of other newly published sources and recent developments in the field (in particular on the part of Jon Hoover). It is hoped that this will further nuance our understanding of Ibn Taymiyya’s intellectual profile as well as that of his immediate circle of students, in addition to demarcating other fruitful avenues of future research on the topic.

19. CATHERINE BRONSON, Beloit College
The Morality of Clothing

In the Qurān, the primordial couple loses their prelapsarian “clothing” after eating of the Tree. As a mercy, God clothes them in animal skins, but shortly thereafter, casts them out of the Garden. Reading the Qurān synchronically, we find that after the expulsion, women’s bodies are equated with carnality and defilement. Women are said to have formidable wiles (kayd ʿazīm). Part of this kayd is the adornment they use to ensnare unsuspecting men, who are both a degree above them and their managers (Q. 4:34). For this reason, qurānic injunctions dictate women’s comportment in dress and behavior. Aside from the qurānic attestations to women’s dress and allure, the early jurists wrote impassioned condemnations of women’s dress, insisting that it is to be equated with temptation and licentious. A number of commentators mention that Eve disobeyed God’s commands to avoid the tree not in pursuit of forbidden knowledge, but because she coveted ornamentation.

In juridical discourse, female ornamentation represents disobedience to God and a latent manifestation of Eve’s coveting of adornment, its vanity, and the lust leading to humankind’s downfall. Her moral backsliding underpins the rationale behind why women have to conceal their bodies and eschew adornment in expiation for her sins. In the law books, women’s bodies are regarded as sites of contested piety. Outward manifestations of piety, such as hijab, enjoined by the Qurān, become the loci where women must atone for the sins of Eve. In this paper, I will demonstrate the connection between the Eve pericopes and the pericopes enjoining modesty and governing women’s dress.

20. PAUL WALKER, University of Chicago
Official Fatimid Refutation of Religious Opposition: Al-Kirmānī and the Nuṣayrīs

Despite a general rule that severely limited the freedom of authorities of lesser rank than the imam-caliph to speak for the Fatimids on religious matters, notable exceptions did exist. Among them are Qāḍī al-Nuṣmān, in the reign of al-Muwizz,
Hamid al-Din al-Kirmani, during the period of al-Hakim, and al-Muwayyad fi'l-Din al-Shirazi in the middle of the 11th century. All three actively engaged the opponents of the Ismaili dawa by composing specific and pointed refutations. An especially interesting example comes from al-Kirmani, who, in a little used work of his, as yet unpublished, the Tanbih al-hadi wa'l-mustahdi, confronts a list of groups he considers deviant, one among them the ghulat sects, particularly the Nuṣayriyya. While those he takes pains to reject (among which are the Philosophers, the Murtazila, the Aš'ariyya, Ithnā 'Ashariyya and Zaydiyya), to judge by the space allotted to them, the Nuṣayriyya were usually important. Surely he regarded them all as a threat to the Fatimids but perhaps none more so than the Nuṣayris. Were they, prior to the advent of the Druze near the close of al-Hakim’s imamate, the most prominent example of a trend to ghuluw extremism, a tendency the Fatimids understood as especially dangerous at the time? Significantly the caliphate then ruled most of Syria. If so the doctrines of theirs al-Kirmani cites and refutes may provide a valuable insight both to them and the official Fatimid reaction to what they advocated.

21. Bella Tendler, Yeshiva University

The Rediscovery of Samuel Lyde’s Lost Nuṣayri Kitab al-Mashyakha (Manual for Shaykhs)

The K. al-Mashyakha is a 19th century manual for Nuṣayri (ʿAlawite) shaykhs. Its significance as a window into the otherwise secret world of Nuṣayri ritual was augmented by the role it played in the formation of Nuṣayri studies: In 1860 it served as the basis for the first book-length monograph on the Nuṣayri religion. This book, entitled The Asian Mystery Illustrated in the History, Religion and Present State of the Ansaireeh or Nusairis of Syria, was written by the Reverend Samuel Lyde, an Anglican missionary who worked among the Nuṣayris in Latakia. It was thus a major misfortune, often deplored, that Lyde was the last known scholar to work with this manuscript, and in the century and a half following the publication of his book this manuscript has been known as missing. This paper announces its rediscovery in two identical manuscripts and identifies two additional works based on this text, the well-known Nuṣayri catechism, K. Taлим diyānat al-nusayriyya, and the recently published K. al-Mashyakha issued by the Lebanese press, Dār li-ajl al-maṭbaha. In solving the mystery of its disappearance and rediscovery in two copies, this paper provides new insight into the Nineteenth-Century Nuṣayri world from which the K. al-Mashyakha emerged as well as that of the European orientalists who started this field.

F. South & Southeast Asia I: Buddhist Text and Intertextuality.
Richard Salomon, University of Washington, Chair (2:00 p.m.–4:00 p.m.) Yucca

22. Jason Neelis, Wilfrid Laurier University

Son of a Pig! Kardamakas in a Gāndhārī Avadāna, Inscriptions, and Sanskrit Literature

Two fragments of a first century CE avadāna preserved in the British Library collection of Gāndhārī manuscripts refer to a Kardamaka king “reborn in the womb(s) of a pig.” The Kardamaka line of rulers has been connected by Indrajit, Bühler, Raychaudhuri, and other scholars to a dynasty of Western Kṣatrapas attested in inscriptions
and coins from the first to fourth centuries CE. In addition to reassessing the epigraphical evidence for this connection in light of the new Gāndhārī reference, I will also address questions about Kardamakas in Sanskrit texts such as the Arthaśāstra and Rajatarangini. In its critique of excessive selfishness, the Gāndhārī Avadāna invokes widespread narrative motifs and imprecations of rebirth as a pig while hinting at complicated relationships between Śakas in the Northwest and their contemporaries in western India.

23. SHENHAI LI, Harvard University

The Early History of the Catuskoṭi Argument in Madhyamaka Thought

The Madhyamaka tradition has provided a major theoretical interpretation of Mahāyāna Buddhism particularly through its characteristic formulation of arguments for the Mahāyāna Buddhist notion of emptiness. Previous scholarship on Madhyamaka philosophy has been predominantly interested in the logical soundness of these arguments. On the other hand, traces of early Buddhist scriptural passages found in the Madhyamaka texts have prompting divergent speculations; in the more extreme position of A. K. Warder, Nāgārjuna, the founder of the Madhyamaka tradition, is judged to have no affiliation with Mahāyāna. The proposed paper offers an alternative approach to Madhyamaka argumentation with an emphasis on the history of its formation and interpretation, while paying close attention to the link between arguments for emptiness and pre-Mahāyāna Buddhist texts.

This paper focuses on one of the major clusters of Madhyamaka arguments that rely on the literary patterns of early Buddhist texts: the widely used catuskoṭi argument for emptiness, which denies the ultimate reality of a given object by negating the four alternative permutations that are associated with that object. The logical structure of the catuskoṭi analysis depends on numerous passages in the pre-Mahāyāna Buddhist sūtras, where the same four permutations are found. A more specific form of this argument examines the four alternative modes as they are applied to the causation of suffering. This theme occupies an entire chapter of Mūlamadhyamakakārikā and appears in two other works ascribed to Nāgārjuna, where intimate knowledge of a specific early Buddhist text, preserved today as the Acela Sutta in Pāli, is evident. The textual evidence reflects the environment of Mahāyāna Buddhism in its early stage, in which its exponents used rhetorical and literary conventions of the established textual authority as a means to promote Mahāyāna Buddhist ideas, while also illustrating very significant hermeneutical aspect of Buddhist reasoning.

24. DAVID FIORDALIS, Linfield College

Kṣemendra and his Sources: A Case Study of the Great Miracle Story

Among the numerous versions of the story of the Great Miracle performed by the Buddha in Śrāvastī, only two remain without study or translation in any Western language as far as this author knows. One is Kṣemendra’s poetic rendering in the Avadānakalpalatā (AVK); the other is found in the Tibetan translation of the Mūlasarvāstivadavinaya (MSV). The close connection between the MSV and the Divyavadāna (Divy) is already established. However, in the case of the story of the Great Miracle, there are numerous differences between the versions found in the MSV and the Divy. This raises the question as to whether one or both (or neither) served as Kṣemendra’s source. In his 2008 article on the Dharmaruci story in the AVK and
the Divy, Jonathan Silk concludes that Kṣemendra “has read the Divyāvadāna with a poet’s eye... but for the most part keeping unexpectedly close to his source.” This communication will extend Silk’s analysis through a comparative study of the Great Miracle story. However, it will argue that a detailed study of all known versions of this story suggests a different conclusion from the one Silk offers for the Dharmaruci, namely, that for the Great Miracle story at least, Kṣemendra used the MSV, and not necessarily the Divy, and furthermore that he possibly used a version of the MSV more like that preserved in the Tibetan translation than in the Chinese. Moreover, it is possible to say that the author kept to his text to a certain degree in this story, but in many respects his version is quite oblique and selective, as though the impulse of the poet has triumphed over that of the storyteller in this last extant Indic language version of this famous tale.

25. JAMES B. APPLE, University of Calgary

Transvaluing Buddhist Categories of Spiritual Attainment through Semantic Elucidation (nirukti): A Rhetorical Technique in Early Mahāyāna Sūtras

This paper examines the use of nirukta or nirvacana (‘semantic elucidation’) in selected examples from self-proclaimed Mahāyāna Buddhist texts to theorize, as well as illustrate, one among several rhetorical techniques utilized by early to middle period Indian Buddhist authorial communities in the social formation of what comes to be known as “Mahāyāna.” Numerous Mahāyāna sūtras as well as technical digests such as the Mahāyāna-sūtrālaṃkāra and Bodhisattva-bhūmi note that for bodhisattvas to be successful in propagating dharma they must acquire four types of ‘special knowledge’ (pratisam. vid). The knowledge of languages (nirukti-pratisam. vid), which includes regional languages (vākyā) as well as semantic elucidation (nirvacana), is listed among these four. This paper suggests that knowledge of semantic elucidation serves as a powerful rhetorical technique for authorial communities in the propagation of Mahāyāna texts to transform mainstream Buddhist ideals of attainment—such as the Stream-enterer (srotra-āpanna), Non-returner (anāgāmin), and Arhat—into ideals embodied by bodhisattvas. The paper argues that this transformation of mainstream Buddhist ideals of attainment occurred in early Mahāyāna formations before the structure of the bodhisattva ten stages (daśabhūmi) was established. The paper demonstrates, through drawing upon examples from sūtras such as the Śūraṃgasamādhi, Saddharma-puṇḍarīka, and Avaivartikacakra, that the ‘method of nairukta’ (nairukta-vidhānena), through processes of transvaluation and substitution, hollows out mainstream Buddhist understandings of concepts and principles and reformulates the conceptual framework found in mainstream Buddhist formations toward visions of the bodhisattva way found in nascent Mahāyāna communities.
A. Ancient Near East II/South and Southeast Asia II: Special Session: Calvert Watkins (1933–2013) In Memoriam. Organized by Joshua T. Katz, Princeton University, and Na’AMA PAT-EL, University of Texas, Austin. JOSHUA T. KATZ, Princeton University; STANLEY INSLER, Yale University, Chairs (8:30 a.m.–12:30 p.m.)

26. STANLEY INSLER, Yale University
   Opening Remarks

27. MICHAEL WEISS, Cornell University
   The Name of Cilicia in the Iron Age and the Phonetics of The Proto-Indo-European Laryngeals
   The name of the Iron-Age Cilician kingdom rendered as Hiyawa in Hieroglyphic Luvian is represented as Qaue vel sim. in Akkadian and other Semitic languages. The representation of the Luvian segment with the Semitic “emphatic” stop supports the idea that the Luvian segment was an uvular fricative. This observation has important consequences for the reconstruction of the PIE laryngeal system and the sub-grouping of the Indo-European languages.

28. PETRA M. GOEDEGEBUERE, University of Chicago
   The Old Hittite conjunction su
   [No abstract submitted]

29. JESSE LUNDQUIST University of California Los Angeles
   RV uṣar-, uṣarbūḍh-; and the Indo-Iranian *-ar Locative
   The hapax vocative uṣás ‘dawn’ (RV I.49.4c) has recently been taken as an archaism (Witzel-Gotō 2007). Though part of the animate s-stem paradigm of uṣás-, the vocative uṣár clearly shows some connection to the 1st compound-member uṣar-būḍh- ‘who awake at dawn’ (14x). In this paper I will try to show that the hapax vocative uṣár is a playful innovation of one poet, not an archaism; I hope this will be a contribution to the methodology of ‘why morphology needs poetics’. Turning then to the compositional uṣár- ‘at dawn’, also held to be an archaism, we will see that it is related to a class of *-er locatives in Indo-European > *-ar locatives in Indo-Iranian. Representatives in Indo-Iranian include prepositions and adverbs like Ved. uḍār ‘above’, avār ‘down’, beside a few denominal stems, e.g. Ved. vanar-śād- ‘sitting in the wood’, Ved. vāsar- āuroral’ and supposedly Old Persian uraθara- ‘with a good chariot warrior’.

   The denominal stems are more widespread elsewhere in the Indo-European dialects (e.g. Gk. nūktōr ‘by night’, Lat. nocturnus; Gk. kheiméros ‘winterly’, Lat. hibernus; see Vine 2009), but came to be restricted within Indo-Iranian to compounds and derivatives. We see this in e.g. Ved. uṣarbūḍh-, vāsar- (a vrddhi derivative to *vāsar ‘at dawn’) and the unique delocatival verb ratharyāti ‘to ride on a chariot’. Since uṣar- in uṣar-būḍh- does not fit the inherited patterns of derivational morphology, and since it is restricted to one compound, I will explore the possibility that it too is not an archaism, but a young formation. This will also be an opportunity to assess the other members within the Indo-Iranian *-ar locatives held to reflect *-er locatives, not all examples of which will withstand philological scrutiny. We may conclude that
the vocative uṣar is likelier a poetic formation; the locative uṣar in uṣar-būdh - a late formation built on the temporal adverbs like prātār ‘in the early morning’, especially in composition, e.g. prātar-yūj ‘who yoke in the early morning’.

References


30. BENJAMIN W. FORTSON, IV, University of Michigan

Notes on some Vedic Infinitives

[No abstract submitted]

31. NA’AMA PAT-EL, The University of Texas at Austin

Watkins on Typology and Historical Syntax

In his 1976 paper “Towards PIE Syntax: problems and pseudo-problems”, Watkins exposed the problems and the flawed assumptions that underlie some reconstriction of Indo-European sentential structure. More importantly, he made a general critique of what he calls the “Typological approach”. He identified two problems: 1) the reduction of Syntax to mean only constituent order; and more generally 2) taking typological generalization as almost universals on the background of which languages are evaluated. In this paper, I would like to explore the current relationship between typology and historical linguistics in light of Watkins’ criticism and to ask what can either of these approaches have to contribute to our understanding of human language and its evolution.

32. H. CRAIG MELCHERT, University of California Los Angeles

Alleged “Right Dislocation” in Hittite

The incantation portions of Hittite rituals, as well as passages in mythological texts, often show what is termed “right dislocation”, by which the subject or direct object of a clause appears to the right of the clause-final finite verb. These clauses also show where possible “clitic doubling.” That is, the right-dislocated noun phrase is copied by an enclitic pronoun with the same reference: n=āš šarā tiyāt d Kūmarbiš ‘He stood up, (did) Kūmarbi.’ Rieken (2011) has argued that such structures are not native Hittite, but a special usage in ritual and mythological texts motivated by the desire to imitate Hattian or Hurrian word order. Hoffner and Melchert (2008: 409) conceded that right dislocation was used with particular frequency for this purpose, but claimed that a few examples do exist in native Hittite compositions. I will argue that these alleged examples do not represent genuine cases of right dislocation, but rather instances of ordinary anaphoric enclitic pronouns plus disambiguating appositional noun phrases that have undergone extraposition, which is a part of ordinary Hittite grammar. A key argument for this analysis is the existence of at least one well-known example of enclitic pronoun plus co-referential noun phrase that has not undergone extraposition. This relatively rare native construction was then artificially employed in ritual incantations and mythological narratives to imitate foreign word order, resulting
in what one may descriptively term “right dislocation” with “clitic doubling.” This usage is, as per Rieken, restricted to Hittite “translationese.”

References

33. JOSHUA T. KATZ, Princeton University
Closing Remarks

B. East Asia III: Early China 2. DAVID B. HONEY, Brigham Young University, Chair (9:00 a.m.–10:00 a.m.) Cholla

34. UFFE BERGETON, University of North Carolina

Lexicalization of ‘Customs’ in Pre-Qín China

While the term sú and the concept of ‘customs’ in Warring States (481–221 BCE) texts have been discussed before (e.g., Lewis 2003), I argue that existing interpretations of sú as ‘customs’ in pre-Warring States texts are anachronistic projections of later meanings onto the past. The first unambiguous uses of sú in the meaning ‘customs’ appear in Mid-Warring States period texts such as the Mòzǐ and the Mèngzǐ and in excavated texts from the same period. The graph sú in pre-Warring States period bronze inscriptions and, according to some interpretations, is found in the meaning ‘customs.’ Chén (2004:778), among many others, cites passages from the Shíjì and a post-Hán chapter of the Shängshū as evidence for reading sú in Western Zhōu inscriptions as ‘customs.’ I argue that such readings are anachronistic and that sú in those instances is used to write (a form of) the word yù ‘desire, want.’ Adopting Baxter and Sagart’s (2014) reconstruction of Old Chinese morphophonology, I argue that the words yù ‘desire’ and sú ‘customs’ derive from the same root. In sum, the lexicalization of the word sú in the meaning ‘customs’ emerged as part of the technical vocabulary of thinkers of the Warring States period, who were confronted with a politically fragmented realm in which local differences in conventional behavior formed part of the comparative discussion of the different modes of governance embraced by the various Central States.

Bibliography

35. TREVER MCKAY, Brigham Young University

Validating the Shìjì though Unearthed Manuscripts: A Few Positive Examples

Regardless of Sima Qian’s original intentions and despite the various classificatory pegs on which scholars may hang the Shìjì, it now stands at the head of the 25 official
histories and has long been the historical gateway to the doings and happenings of pre-Qin China—a stopgap of sorts for the various histories that were burned by the First Emperor of Qin. Given this standing, it behooves modern students of ancient Chinese history to assess the verity of Sima Qian’s writings. Happily, the last century has seen an outpouring of unearthed manuscripts, some of which share connectivity with the record in the *Shiji*. In cross-comparing the messages of *Shiji* with these manuscripts, the *Shiji*’s degree of historical veracity becomes readily apparent, not to mention both the value and limitations of the manuscripts.

This study will focus on three manuscripts that have particular yet divergent bearings on the *Shiji*—“Law on Scribes” from the *Laws and Decrees of the Second Year*, the *Sunbin bingfa*, and the *Jingfa*. Each interacts with Sima Qian’s text differently, thus highlighting and filling various holes in current understanding of the *Shiji* and its intended purpose.

“Law on Scribes” outlines the age, training, and testing of future scribes. It also functions as an important footnote to Sima Qian’s claim that he mastered guwen at age 10 and traveled about the empire at 20—a statement that has been doubted and debated by scholars for several centuries. The *Sunbin bingfa* was discovered with other military strategy treatises, not the least of which is Sunwu bingfa, effectively effacing residual doubt as to the historical nature of Sun Wu and Sun Bin, and confirming their biography in the *Shiji*. The *Jingfa*, a manuscript in the Huanglao tradition, gives concrete details and concepts behind the term huanglao that played such a prominent and decisive role in early Western Han. It also has important implications for the claim that Emperor Wu’s rule was legalistic at its core with only a covering of Confucianism.

36. BRIGITTA LEE, University of Arizona

Bridging Divides: “Figures of memory” in Han Dynasty Chuci and Early Pentasyllabic Poetry [Withdrawn]

This paper argues for a reconsideration of Han dynasty *Chuci* verse in light of their perceived influence on the composition of early classical pentasyllabic poetry. *Chuci* poems dated to the Han dynasty, such as the “Seven Remonstrances” (“Qi jian”) and the poem “Alas, my untimely fortune” (“Ai shi ming”), have often been held in low esteem, viewed as uninspired derivatives of earlier *Chuci* verse. They were also left out of important literary compilations of the early medieval period, such as the *Wenxuan*. An examination of Li Shan’s (d. 689) commentary to the *Wenxuan*, however, reveals that Li Shan identified important traces of the sao-style poetry in classical pentasyllabic verse, thereby implying that the sao-style poems had a stronger influence on literary composition than has usually been recognized. In this paper I will examine connections Li Shan identified between the “Nineteen Old Poems” and selected Han dynasty poems from the *Chuci*. I will argue that, while we may not be able to identify direct influence of one set of poems over the other, the poems do share a set of “figures of memory” that bridge generic differences. The examination of these memory figures may in turn shed light on the authorizing role of literary memory in late classical and early medieval literature.
37. Mark Pitner, Elmira College

Visiting the Dead and Burying the Living: a Dis-embodied Landscape

The landscapes of medieval China are described in traditional sources as dotted with markers of memory from stone inscriptions to grave markers. In many cases these markers are purely textual with the sound track of collections of poetry and gazetteers guiding a traveler across the landscape. This variety of markers served as knots in the rope of social memory materializing the relationship between the present and the past, living and dead. In this paper I will explore the case of the burial space(s) of the great hermeneut and geomant Guo Pu (276-324), where the traditional dynamic between living, dead, and landscape is shattered by dis-embodied fragments of the living body.

38. Antje Richter, University of Colorado

Structures of Memory in Medieval Letter Writing

Personal letters are an important medium for the creation of interpersonal memory between writer and addressee. Early examples in China include the nostalgic letters of friendship by Cao Pi and Cao Zhi. The potential of correspondence to create, share, and celebrate memory is not coincidental, but inherent in the rhetoric structure of epistolary texts. Updating the correspondents’ personal relationship is a central element of any personal letter. This element is usually part of the opening, in particular the proem, whose function it is to bridge the temporal and spatial gap since the preceding letter in order to reaffirm the bond between writer and addressee. One important component of this rhetorical act is a review of the correspondents’ previous relationship, sometimes more generally embedded into reflections about the past.

Apart from exploring how the proem as a necessary structural element of letters helps create memory, this paper will also examine how this function is not limited to the opening but extends into other parts of the letter, where the subject matter of memory frequently exceeds the correspondents’ personal lives. The Caos’ letters of friendship, e.g., not only created interpersonal memory but also cultural memory, and thus had an impact on processes of literary canonization and Chinese literary history. Examining the rhetorical strategies and structural peculiarities of this type of letters, particularly in the creation of the correspondents’ personas, promises insight into notions of friendship, authorial identity, and interconnections between personal and cultural memory.

39. Ching-wei Wang, National Taiwan Normal University

The Practice of Mahayana Samādhis in Early Tiantai Tradition: An Analysis of Huisi’s (慧思) Samādhi Manuals

Among the Chinese masters who practice the Mahayana Sūtras as forms of Samādhi or concentration, Huisi’s achievement is well recognized. Huisi’s Samādhi practices were later inherited and introduced by his disciple Zhiyi (智顗) as Four Forms of Samādhi (四種三昧). Although Huisi wrote extensively about his Samādhi practices in his two Samādhis manuals, the Suiziyi Sanmei 隨自意三昧 and the Zhufa Wu
zheng Sanmei Famen 諸法無譲三昧法門, these two manuals have not been discussed in English scholarship extensively as his Fahuajing anlexing yi 法華經安樂行義 which was translated and studied by Daniel Stevenson and Hiroshi Kanno. In this paper, I will attempt a detailed analysis of Huisi’s comprehensive Mahayana Samādhi meditation system based on his reading of the Lotus Sūtra and other Mahayana Sūtras in these two manuals. I will demonstrate how Huisi based his Mahayana Samādhi practices on two preparatory Samādhi practices—the Śūraṇyama Samādhi (首楞嚴三昧) with the Shou lengyan sanmei jing (首楞嚴三昧經; Śūraṇyama Samādhi Sūtra) as the object of Samādhi practice, and the Prajñā-pāramitā meditation (般若禪觀) with the Mohe bore boluomi jing (摩訶般若波羅蜜經; Pancavimśatisāhasrikā Prajñā-pāramitā Sūtra) as the object of Samādhi practice, and how this foundation lead him to his culminating Samādhi practice, the Lotus Samādhi (法華三昧). This paper will contribute to a deeper understanding of the actual practice and the meditative dimension of Mahayana Samādhi Sūtras in early Chinese Buddhism.

D. Islamic Near East III: History of Science. Paul Walker, University of Chicago, Chair (9:00 am–10:30 a.m.) Palo Verde

40. Leila S. Al-Imad, East Tennessee State University

On the Education and Training of Physicians in Medieval Islamic Times

Physicians such as Ibn Sina, al-Buqaysi, al-Razi and others wrote about the education and training of young physicians and the period it took to have an apprentice become a full-fledged attending. What did these young men learn? What kind of formal education did these physicians get? What kind of institutions trained them? And, what were the subjects they studied?

Or were these apprentices only educated informally by the different physicians with different expectations, and at different levels of competence?

The more famous the Physician the better was the training of the young men. The knowledge and prestige of such masters of the profession became an asset to the careers of those they trained especially when these new physicians began to practice on their own.

The medical profession in the Medieval Muslim World was highly esteemed and those who belonged to it were in a sort of exclusive club no different than it is now. Thus to become a physician was to get the highest recognition.

Who were the trainees? How were they recruited? Where did they practice? What were their salaries? Are few of the questions that this paper will address.

41. Emily Selove, University of Manchester

Medicine and Mujun: Medicine Gone Mad in Medieval Arabic Literature [withdrawn]

The interest of Arabic physicians and medical scholars in ancient Greek medical texts is well known. Prominent physicians such as Hunayn ibn Ishāq (d. 873), al-Rāzi (d. 925), and Ibn Butlān (d. 1066), both commented on these works and were influenced by them in their medical practice. However, Greek medical texts such as, for example, Galen’s commentaries on the Hippocratic aphorisms, not only affected the
scientific thought and writings of medieval Arabic scholars, but also left their mark on medieval Arabic comic literature in surprising ways. Given the importance of a holistic understanding of the human body and mind, as well as the importance of language to medical practice, we would be remiss to ignore the comic and the literary in our explorations of ancient and medieval medicine. From the pseudo-medical ravings of a mad barber in The 1001 Nights, to recipes for increasing sexual prowess in The Perfumed Garden, we can hear echoes of medical writing. This paper will explore the many intersections between medicine and the medieval Arabic genre known as mujÆn, or debauched buffoonery. It will also discuss the role of the charlatan doctor in the history of both serious and comic Arabic medical texts.

42. KEVIN VAN BLADEL, Ohio State University

Al-Bîrûnî on Hermetical Forgery

Abû r-Rayhân al-Bîrûnî (d. ca. 1050) provides what is apparently the only explicit denial in all of medieval Arabic literature of the authenticity of the Arabic Hermetica (works attributed by name to Hermes). He offers his thoughts on the subject in a passage tucked away at the end of a treatise he wrote, surviving in a unique manuscript copied in Mosul in 1234 CE, on the use of shadows in astronomy. It is remarkable as one of the few instances in which a medieval Arabic author makes clear remarks about forgery as such, the motivations behind it, and the methods of forgers of works purporting to teach the occult sciences. This presentation will offer an analysis of the passage and show how al-Bîrûnî’s ideas emerged from his historical and astronomical research.

E. Islamic Near East IV: Sasanian Heritage in Islam. KEVIN VAN BLADEL, Ohio State University, Chair (10:45 a.m.–11:45 a.m.) Palo Verde

43. D. GERSHON LEWENTAL, University of Oklahoma

Rustam’s Death at al-Qâdisiyya and the Development of an Islamic Iranian Identity

The death of the Persian dynast Rostam b. Farrokh-Hormozd at the Battle of al-Qâdisiyyah during the Arab-Islamic conquest of Iran received much attention in both the Islamic conquest literature and the Persian epic tradition canonised in the Shâh-nâmeh. In my paper, I examine various literary representations of Rostam’s death and demonstrate how they reflect different attitudes regarding Iran and Islam.

A scion of a leading Sîsânian family, Rostam served as the power behind the throne in the empire’s last years. Unsurprisingly, the recording of his death involved great embellishment and little can be determined about the actual circumstances of the incident. Arabic accounts depict his end in a humiliating manner, combining ominous symbolism and humourous elements to convey a didactic message about the overturning of the existing order through the rise of Islam. By contrast, the Shâh-nâmeh recasts Rostam’s death in a heroic light; killed not by an anonymous fighter, he falls in single combat with the Arab commander, in a personification of the clash between the imperial Sasanian order and the nascent Islamic movement. Furthermore, it attributes his demise not to the direct actions of his opponent but to the appearance of a dust storm, underscoring the theme that fate decreed the fall of the Sasanians and fortune no longer smiled upon the land of Iran.
A careful examination of the narratives of early Islamic history teaches us much about the mindset of those living in the first centuries following the momentous events of the Seventh Century. By removing the layers of literary embellishment and moralistic exegesis, we can understand better the impact of the death of this Sasanian dynast. In addition, I argue that, by comparing the narrative traditions, we can uncover valuable testimony regarding the early development of what might later be described as an Islamic Iranian identity.

44. ROBERT J. HAUG, University of Cincinnati

How to Be an Arab Dihqān: The Appropriation of Persian Symbols of Authority in Early Islamic Khurāsān

During the year 120/738, al-Ṭabarī tells of the Mazdaean festival of Mihragān in the city of Balkh during which the dihqāns of Khurāsān presented the Umayyad governor Asad b. ʿAbd Allāh al-Qasrī with gifts, including gold and silver models of palaces, pitchers, and bowls and silk brocade from Marw, Qūhistān, and Herat. Following the presentation of gifts, a speech was made glorifying the Sasanians and praising Asad for the traits he shared with his Persian predecessors. Studies have examined how Asad and his brother Khālid employed the dihqān in the administration of late Umayyad Khurāsān, and noted the broader role of the dihqān in the transition from Sasanian to Muslim rule in Khurāsān, as well as the negative responses to Asad and Khālid’s familiarity with local elites and the positions granted dihqān within the administration of the caliphate, especially as tax collectors. This paper explores the ways that some early Arab governors of Khurāsān, such as Asad and Khālid al-Qasrī, attempted to present themselves as rulers in touch with the Sasanian legacy, using acknowledgements of local history and traditions, feasting, and appropriation of royal symbols to solidify their position in political networks that seem to have changed little with the arrival of the caliphate in the region. The appropriation of Sasanian forms of governance and related outward symbols played an important role in maintaining the loyalty of certain levels of Khurāsān society and, when these gestures ceased, the relationship between Muslim rulers and local elites broke down with them.

45. JONATHAN S. TENNEY, Cornell University

Uruk in Southern Babylonia under the Kassite Kings

This paper explores the archaeological and textual evidence regarding Uruk and other parts of southern Babylonia from 1595–1155 B.C., and thus fills in a significant gap in the history of the site. It will be pointed out that not only is the amount of written material proper to Uruk striking in its minimalism, in seeming defiance of the city’s role in the religious and political development of Babylonian culture, but that Uruk is also absent in all of the most important historical sources used to reconstruct Babylonian history and chronology over these 440 years. Nonetheless, a skeletal history of outside influence on the city can be presented—especially during the reign of Nazi-Maruttash—and a case can be made that Uruk was at least a religious center at this time. The evidence also facilitates some speculation on the value and influence of southern regions within the Kassite kingdom, points out many of the
general problems that affect synthetic studies of this period, and considers whether
the building activities of first millennium kings have affected our view of Uruk in the
Kassite period.

46. RYAN CONRAD DAVIS, The University of Texas at Austin

The Chronicle of the Minor Judges and the Dynastic Chronicle

The so-called “lists” of minor judges found in Judg 10:1–5 and Judg 12:7–15 pro-
vide a window into Hebrew historiographic tradition. Although many scholars have
discussed these passages at length and some have provided brief comparative sugges-
tions, few have analyzed them in light of the Mesopotamian chronicle tradition. In this
paper, through comparison with cuneiform sources, I argue that these “lists” closely
resemble chronicles in cuneiform literature and propose the name Chronicle of the
Minor Judges. It is further argued that this chronicle finds it closest parallels in texts
that are derived from or influenced by the Sumerian King List. Both the Chronicle of
the Minor Judges and those chronicles that follow the Sumerian King List craft narra-
tives about the past while at the same time interfacing with received tradition. Thus,
based on several literary features, I suggest that the Dynastic Chronicle, one of these
compositions that continues the Sumerian King List, provides the closest parallel to
the Chronicle of the Minor Judges. The Mesopotamian chronicles provide a much
needed control for developing realistic standards by which to “judge” the Chronicle
of the Minor Judges. Despite what one may say about the value of the Chronicle of
the Minor Judges in elucidating the historical period depicted in the Book of Judges,
this chronicle is still a representative example of ancient Near Eastern historiography
that attests to Israelite traditions about the pre-monarchic period.

47. MARY BACHVAROVA, Willamette University

“His horses are harnessed to the yoke”: How the Horse Became the Preferred
Traction Animal for Mesopotamian Gods

Because the Sun-god was the chief god of Tell Brak, the point of entry for the
spokedwheeled horse-drawn chariot ca. 2000 BCE, the horse became his traction an-
imal, and then the horse-drawn chariot became the standard processional vehicle for
other Mesopotamian gods. As the horse-drawn chariot replaced the battle cart as
the processional vehicle for the gods, the horse replaced other real or fanciful trac-
tion animals, such as asses, kungas, onagers, or lions, in the formulaic phrases of
invocation prayers that describe the traction animal. We can see the singers hesitat-
ing as they switch to the new traction animal, for example, in the “Place of Utu”
Prayer (OB Sumerian version, MB Akkadian version), the phrasing is Sum. [anše-zu
anše]-kur-ra; Akk. ana imērī-ka imēr šadī ‘your donkey, donkey of the mountain’ (7).
Scribes too hesitated as they made the change in their textualizations of the prayers.
In particular, in an OB tablet from Nippur of a Tiği to Enlil, Išme-Dagan and Enlil’s
Chariot, we see anše zi-zi-i-X-me-en with scribal pronunciation gloss i-še₃ zi’-[zi]
(32). zi-zi is a gloss for zi-zi-X-me-en. It should be transliterated sî-sî, representing
one Sumerian pronunciation of anše kur.ra, cf. Akk. sīsā’um.i-še₃, later attested as
the Hurrian word for horse and borrowed from Proto-Indic or Proto-Indo-Iranian, is
a gloss of anše, showing us that in the mind of this scribe at least, the Sumerogram
here actually represents a second way of saying ‘horse’.

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48. K. LAWSON YOUNGER, JR., Trinity International University

The Assyrian Impact on the Levant in Light of Recent Study

In light of recent discussions concerning the impact of the Neo-Assyrian empire in the Levant, this paper will investigate Assyrian policies and practices related to economic issues. In particular, the paper will analyze the purposed development of a “carrot and stick” policy that was co-joined with the evolution of the kāru-system in the coastal regions as important elements in Pax Assyriaca.

49. PIOTR STEINKELLER, Harvard University

A Military Campaign of Southern City-States against Kish as Documented in ED IIIa Sources from Shuruppag (Fara)

As recently suggested by this author (“An Archaic ‘Prisoner Plaque’ from Kiš,” RA 107 [2013] 150 n. 81 = Festschrift for Paolo Matthiae), a group of ED IIIa sources from Shuruppag (Fara) record what appears to be a mobilization of southern Babylonian troops, stemming from Lagash, Umma, Uruk, Shuruppag, Adab, and Nippur, for a military campaign against the state of Kish. A related Shuruppag text is TSS 242, which was a subject of earlier studies by G. Pettinato, “TSS 242: Fondazione della città UNKENki,” Oriens Antiquus 16 (1977) 173–176, and F. Pomponio and G. Visicato, Early Administrative Tablets of Šuruppak (Naples, 1994), p. 299. By offering new readings of TSS 242, this communication will argue that this unique source records distances between the cities of Lagash, Adab, Umma, and probably Shuruppag, and a mobilization point or military camp in the immediate vicinity of Kish. If this interpretation is correct, TSS 242 had been written as part of preparations for the campaign in question. Historical implications of this evidence will also be considered.

50. MARK COHEN, CDL Press

A Fresh Look at the Strange Calendar of Rim-Sin I of Larsa

During the reign of Rim-Sin I of Larsa in the Old Babylonian period a unique and “strange” dating system occurs in tablets throughout his kingdom after his conquest of Isin. F. R. Kraus proposed that the new system was based on a series of concurrent month-cycles, something unheard of before or after in the ancient Near East. Kraus’s proposal has gone unchallenged for 55 years. In this paper I shall examine the evidence that has emerged since Kraus’s analysis and propose a totally different understanding of Rim-Sin’s innovation, one that takes it from the realm of dating into the realm of accounting.
B. Ancient Near East IV: Philology. JONATHAN S. TENNEY, Cornell University, Chair (4:00 p.m.–5:00 p.m.) Cochise

51. JACOB LAUNGER, The Johns Hopkins University

Copying or Dictation? The Production of the Duplicates of “Esarhaddon’s Succession Treaty”

This paper is about whether the extant tablets inscribed with “Esarhaddon’s Succession Treaty” were produced via dictation or copying (i.e. via a visual referent). Esarhaddon’s Succession Treaty presents a fascinating case study for this topic because a great number of duplicate tablets were produced within a relatively circumscribed period of time. In order to illuminate the method by which the duplicates of Esarhaddon’s Succession Treaty were produced, I focus on variation in script density as an explicit statement on method in, for example, the colophon is lacking and textual variants when studied in isolation are not necessarily diagnostic.

52. NIEK VELDHUIS, University of California Berkeley

Murgud: Commentary or Lexical Text?

The lexical compilation Murgud (also known as HAR-gud or Hg) is usually treated as a commentary to the first millennium bilingual (Sumerian – Akkadian) thematic lexical series Ura = hubullu, explaining obscure or outdated Akkadian words in a third column. As it turns out, Murgud is more complex in its history and organization and although Ura = hubullu is certainly its most important source, Murgud also draws on the Great Star List, Malku = Šarru, Erimhuš, and other learned compilations.

The paper will discuss the history of Murgud and elucidate various aspects of its organization.

C. East Asia V: Mediæval Literature. ANTJE RICHTER, University of Colorado, Chair (1:45 p.m.–3:15 p.m.) Cholla

53. DAVID PRAGER BRANNER, Institute for Advanced Study

The Yìlàn shì as a Modern Textbook

This paper considers the Yìlàn shì of Línhú Chú (192 C. E. 791) as a model for instruction today in standard prosodic practice of the Táng. The book was completed by C. E. 817 and contains close to three hundred shì-poems of five- and seven-syllable lines in single and double regulated quatrains, most by authors active within the previous two decades. The particular value of this corpus is that it allows us to examine how poets of the era observed certain aspects of prosody that contemporary students find thorniest: in consistency among character-readings, in the semantics of phonological variants, and in the segmental prosodic rules operating within the poetic line and couplet.

54. SUH-JEN YANG, Suffolk University

Between Grandiose and Supernatural: Han Yu’s (768–824) Temple Inscriptions

Late in his career, Han Yu (768–824) received commissions to write several inscriptions for temples dedicated to a variety of historical figures. For example, he wrote inscriptions designed to sanctify places of worship for Shun and his two wives,
the Prince of Xu Yan, Confucius, the ancestor of the contemporary general Tian Hongzheng (764–821), the mysterious South Sea’s spirit, and even his good friend Liu Zongyuan (773–819). While the significance of ritual performance in the dedication process and the themes of supplication, reward, and retribution were important components temple inscriptions since the Eastern Han (25–220), this paper explores how Han Yu elevated rhetorical skill over ritual function and interwove records of supernatural occurrences with historical fact to establish a grand style imitated by many later writers of such inscriptions. Furthermore, I analyze how Han Yu adapted these themes and refashioned passages from fables, folklore, legends, dynastic history biography, and the classics to shape the memories of the various dedicatees of his temple inscriptions.

55. Xin Zou, Princeton University

A Geographical Approach to Tang Tales: Tales Collected by Li Deyu’s (787–849) Circle

Previous studies on Tang tales have argued for a tradition of storytelling in the Tang dynasty. However, the scarcity of available materials on storytellers often makes it difficult to examine exactly how the community of storytellers shaped the genre. This paper attempts to add a geographical dimension to the study of the storytelling community. Focusing on tales collected by Li Deyu and his staff while stationed in Shu (modern Sichuan), this paper explores how this specific geographic context is relevant in a discussion of how and why tales were told and collected at the time. The tales under discussion are found in Rongmu xiantan (Idle Talks in the Military Tent) and Youyang zazu (Miscellaneous Morsels from Youyang). Specifically, this paper takes Shu as the geographical center of Li’s storytelling community and divides the tales into “local stories” that are associated with Shu places and figures, and “outside stories,” such as “family stories” or “capital stories” that storytellers brought into the local Shu community. The mid-Tang literati, while away from the political center, used the tale as a form of discourse to talk about their local experience and to imagine the political center, which constructed a literary and psychological link between themselves and their colleagues in Chang’an.

D. East Asia VI: Song Literature and Politics. Ronald Egan, Stanford University, Chair (3:30 p.m.–5:00 p.m.) Cholla

56. Junlei Zhang, Arizona State University

Toy ing With Memory: Festive Goods and Peddlers’ Chants as Pathways to the Past

The prosperity of the Song 宋, manifested in festive commodities and the availability of various merchandise, like festive gifts, handcrafted mascots, children’s toys and regional food, brought forth a new profession—peddlers of various guilds. “Welcoming the Beginning of Spring” and “The Double Seventh Eve”, two passages from Dongjing Meng Hua Lu [Record of a Dream of Dreaming of Hua in the Eastern Capital] written by Meng Yuanlao 孟元老 (fl. 1126–1147), can support this. The materialization of memory presents readers with vivid and detailed information on city life in Kaifeng (the capital of the Northern Song), and provokes visual, auditory, and other sensual associations among its readership. Meng Yuanlao’s accounts of
social practices in the city of Kaifeng provide an imaginary space for us to enter into in seeking and observing traditions’ continuums.

I will explore the motif of peddlers’ chants in the corpus of Chinese classical performance texts. It is not only a profession resulting from the economy and society; it has also been adapted into various forms of art. Furthermore, I will give a tentative analysis of the consumers, how their identity and collective memory have been retained in observing these festive traditions and the consumption of folkloric art. In this process, I am actually holding the objective of evaluating the ways in which secular daily life was elevated to the status of art. “Such an objective assumes that … users make … innumerable and infinitesimal transformations of and within the dominant cultural economy in order to adapt it to their own interests and their own rules.” (De Certeau, The Practice of Everyday Life, p. 12) Based on the analysis of various sources of material, what we can conclude is that some traditions have no lack of continuation, because the memory and the repetitive practice of those traditions enforce the identity of certain groups of people, and inevitably the traditions are entrenched in their daily life.

57. XIAOSHAN YANG, University of Notre Dame

Partisan Politics, Allegorical Interpretation, and Generic Expectation: Reading Wang Anshi’s “Hard to Trust You”

Commentators since the Song dynasty have noted the general absence in Wang Anshi’s (1021–1086) poetry of expressions of feminine sentiments or the use of sensual language. Such absence supposedly makes him a rarity in the Chinese tradition, in which poets are often drawn to the subject of women. “Hard to Trust You” (“Jun nan tuo”) stands out as a curious exception. The speaker in the poem reminisces about the innocent days when she and her husband first met and their marriage following his profession of love. Slanders against her led him to divorce her and send her away, though she had been a hard-working and dutiful wife. As she laments how hard it is to trust him, she vows not to forget their pledge to each other from the old days.

On the surface, this is a rather conventional poem on an abandoned wife. Indeed, it has been included in numerous modern anthologies of “love poetry” or “sentimental poetry.” In the premodern commentarial tradition, however, there is an almost unanimous consensus that the poem is an allegory of Wang Anshi’s changing relationship with Emperor Shenzong. It is also generally agreed that Wang Anshi’s expression of resentment against the emperor is morally inappropriate. The present paper does not aim reinterpret the poem itself. Instead, through a critical examination of the commentarial tradition, it argues that the allegoresis of the poem results from a confluence of discourses in three distinct areas: 1) partisan rhetoric in the Song period, 2) representations of Wang Anshi’s relationship with Shenzong, and 3) the exegetical convention relating to the subgenre of poetry on abandoned wives.
58. AMELIA YING QIN, University of Houston

From Military Accomplishments to Artistic Aspirations: The Wang Clan from Taiyuan during the Northern Song Transition

This study investigates the family history of the Wang clan from Taiyuan whose members held significant positions at the Northern Song (960–1127) court. It explores the political careers, cultural achievements, as well as kinship and social connections of several distinguished clan members, including military commanders who aided in laying the foundation of the Song and their later descendants who were accomplished painters and calligraphers. Among the later descendants of the Wang clan, this paper focuses on the military official Wang Peng 王鹏, his son Wang Dang 王讬 (d. ca. 1106) and his nephew Wang Shen 王詵, (1036–ca. 1093).

This paper uncovers how the Wang clan positioned, and repositioned, themselves in the changing political, cultural and social scene of the Northern Song. Many existing studies have pointed out that, as the court consciously shifted from martial to civil rule (wuzhi 武治 to wenzhi 文治), the Northern Song witnessed a series of political and cultural changes that marked it as the beginning of the early modern period of China. It is within such a context of transition that the Wang clan’s aspirations turned from military to artistic and cultural. This case study illustrates how the distinguished and powerful families of early Song were transformed by the courts conscious efforts toward civil rule, which successfully limited the military power of such families. At the same time, in order to maintain social prestige and political advantage, these families strived to reposition themselves as cultural and social elites through artistic pursuits and kinship connections.

59. NAJIB GEORGE A WAD, Hartford Seminary

Need the Crucifixion Happen? Al-Nisāʾ 4:157–58, Theodore Abū Qurra, and His Muslim Interlocutors in al-Ma'mūn’s Court

This communication is a study of a debate on the crucifixion of Jesus in the early Christian-Muslim Kalam. It focuses in specific on Theodore Abū Qurrah’s reflection and understanding of the Christian theology of the cross in the light of the Qurānic denial of the Messiah’s crucifixion in Sūrat An-Nisāʾ 4:157–158. Many scholars reflected on how early Christian mutakallims tried to deal with the Qurānic denial of the crucifixion (e.g. Massignon, Cragg, Lawson, Fonner, Swanson, Robinson, Zahniser, Griffith and Ayoub). Yet, the interpretation of sūra 4:157–158 in the text of al-Muğādalah in al-Ma’mūn’s court is still noticeably understudied, if ever truly looked at. My communication will focus on this text as an example of a unique Christian Kalām’s use of the Qurān in claiming the divinity of Christ. There are scholars who do not believe that the text of the debate in al-Ma’mūn’s court is authentically Abū Qurran (e.g. Graf, Griffith, Bertain). While I concur with the impossibility of proving that this text came out of Theodore’s pen, I do side with those scholars who believe that the content of the text is reflective of authentic Abū Qurran theological thought and logic (e.g. Bacha, Guillaume, Dick, Khalil, Nasrallah and lately Naṣr). I, thus, treat the text as a reliable piece from Abu Qurrah’s theological legacy. My communication
looks at how Theodore reads Sura 4:157–158, and it basically shows that, contrary to other Christian Kalam’s readings, Abū Qurrah sees Sura 4:157–158 no less than an attestation of Jesus’ divine status itself. Instead of treating the Qur’anic attestation as a proof-text against the Christian faith in general, or against the theology of the cross in particular, Theodore, rather, uniquely approaches it as a textual proclamation of the Messiah’s heavenly status; exceeding thereby every other Christian interpretation of these Qur’anic verses that were made by other mutakallims from that era.

60. Ryan Schaffner, Ohio State University

Misinterpretation or Textual Corruption: A Reconsideration of the Articulation of Tahrīf in al-Qāsim b. Ibrāhīm’s Kitāb al-Radd ʿalā l-Nāṣara

This presentation seeks to reconsider the manner in which the position of al-Qāsim ibn Ibrāhīm in regard to tahrīf has been understood. The articulation of the development of tahrīf has primarily entailed a chronological development beginning with corruption of meaning to a later charge of textual corruption. Within this paradigm, al-Qāsim ibn Ibrāhīm’s early 9th century C.E. Kitāb al-radd ʿalā al-nāṣara has been considered to be representative of the charge of tahrīf al-marānī (corruption of meaning) rather than tahrīf al-nass (textual corruption). In this paper I will argue that such an interpretation of al-Qāsim ibn Ibrāhīm’s position on tahrīf is incorrect and conclude that, based on the polemically motivated omissions and alterations he makes to an extended portion of the Gospel of Matthew included in his refutation of Christianity, he articulates a charge of textual corruption of the Gospels rather than one of misinterpretation. As a result, this paper provides further evidence for a reconsideration of our general understanding of the development and articulation of tahrīf within Muslim thought and challenges the paradigm of chronological development from misinterpretation to textual corruption and highlights the importance of the genre within which the author is working.

61. Avşê İçöz, University of Birmingham

An Example of Christian Arabic Ethical Literature from the Būyid Era: The Maṣāḥīb Chapter of ‘Amr b. Mattā’s Kitāb al-Majdal

Kitāb al-Majdal is one of the earliest examples of Christian Arabic theological encyclopedias produced in the Būyid era. This still unpublished work contains approximately 1000 manuscript pages falling into seven chapters discussing various aspects of Christianity. It deals with a comprehensive list of topics ranging from the doctrine of the Trinity to the history of the Church of the East. Each chapter appears as an independent section of the work and deals with a separate doctrinal or theological issue.

The fourth chapter, entitled al-Maṣāḥīb (Lamps), is a very intriguing part of the work. It is subdivided into seven sections focusing on Christian virtues and vices. Along with Yahyā ibn ʿAdī’s Tahdhīb al-Akhlaq, the chapter “al-Maṣāḥīb” in the Kitāb al-Majdal appears as one of the earliest examples of ethical writing produced by Arabic-speaking Christians.

This paper focuses on al-Maṣāḥīb as an independent section within the Kitāb al-Majdal. It attempts to examine it within its historical and cultural setting in order to assess its possible contribution to the burgeoning Arabic and Islamic intellectual culture of the Būyid era. Studying the structure and the content of this section and
comparing the text with Yahyä ibn 'Adi's *Tahdhîb al-Akhlaq*, the paper will argue that 'Amr ibn Mattä’s *al-Mašâbih* represents a rather different version of Christian Arabic ethical writing which puts emphasis on self-control and spiritual development. While 'Amr ibn Mattä’s *al-Mašâbih* has theological and mystical dimensions, Yahyä ibn 'Adi's *Tahdhîb al-Akhlaq* is dominated by philosophical elements. In my conclusion, I shall comment on the mystical (Ṣufi) and philosophical sources of 'Amr ibn Mattä and Yahyä ibn 'Adi respectively.

62. DANIEL BANNOURA, University of Chicago

An Analysis of 'Abdullah b. al-T. ayyib's Commentary of Genesis

According to Georg Graf (GCAL: 2, 160f), 'Abdullah ibn at-Tayyib (d. 1043 CE) lived and worked in Baghdad in the 11th century, as a physician, monk, and priest. He was well-versed in Aristotelian thought, wrote commentaries on Aristotle’s Categories and Porphyry’s Isagoge, and commented on the works of Hippocrates and Galen. Reportedly he also wrote a commentary of the entire Bible, which Graf describes to be “the most extensive commentary on scripture in Arabic Christian literature.”

Based on the present contributor’s unpublished English translation of Ibn at-Tayyib’s commentary on Genesis (to date, the text of the commentary is only published in Arabic and French), the paper examines the commentary’s style, *Sitz im Leben*, and theological and philosophical themes and tropes. The Nestorian Ibn at-Tayyib, who was part of a religious minority living under Islamic rule, and who had thorough knowledge of Greek thought and the Jewish exegetical traditions (notably Saadia Gaon and the Karaite school), engages with all these traditions and schools of thought in his commentary through biblical exposition, apologetics and polemics. For example, he incorporates Aristotelian cosmology in his exegesis of the creation narrative in Genesis 1. He also utilizes Islamic philosophical terms to defend the Trinity in his discussion of Genesis 1:26–27. Literal and occasionally typological methods of exegesis of Ibn at-Tayyib’s Antiochene theological school are also noted, particularly as they compare to the allegorical interpretation of the Scriptures that is found in the Alexandrian fathers.

In conclusion, the paper offers remarks and observations concerning the intellectual and theological ethos that Eastern Christianity (broadly, and particularly Nestorianism) in Baghdad during the Abbasid period. Ibn at-Tayyib’s work is representative of this period, and a close examination of his commentary contributes a great deal to our knowledge of the late history of the Antiochene exegetical tradition.

F. Islamic Near East VI: Christian-Muslim Encounters.
SULEIMAN A. MOURAD, Smith College, Chair (3:45 p.m.–5:45 p.m.) Palo Verde

63. SEAN W. ANTHONY, University of Oregon

Muḥammad, the Keys to Paradise, and the *Doctrina Iacobi*: A Late Antique Puzzle

One the earliest non-Islamic testimonies to the existence of the Prophet Muḥammad can be found within the Byzantine apologetic tract known as the *Doctrina Iacobi nuper baptizati*. Frequently dated by modern historians to as early as July 634 CE, the tract curiously asserts that the prophet who had appeared among the Saracens claimed to possess ‘the keys to paradise’. This essay investigates this claim and the prevalence of
the ‘keys to paradise’ motif in late-antique Christian literature and the early Islamic tradition in order to provide a new evaluation of the texts place in and importance to the historiography of Islamic origins.

64. CLINT HACKENBURG, Ohio State University

Understanding the Trinity in Early Islam: How Muslims Defined and Understood Trinitarian Terminology

This presentation analyzes the various ways in which ‘Abbāsid-era (750–1258 C.E.) Muslim authors understood and defined Christian trinitarian terminology. I will present instances in which an assortment of Muslim authors of various disciplines, countries, and times explicitly defined Christian trinitarian terminology. My sources include trinitarian references written from the ninth to the twelfth centuries by the following Muslim authors: Qāsim b. Ibrāhīm (d. 860), Abū Ḥasan al-Warrāq (d. 861), al-Jāḥiz (d. 869), Ḥabīb b. Aḥmad al-Ṭabarî (d. 870), Abū Yusuf al-Kindī (d. 873), al-Nāshīr al-Akbar (d. 906), Abū Mansūr al-Māturīdī (d. 944), al-Fārābī (d. 950), Al-Ḥasan ibn Ayyūb (fl. ca. 10th century), Abū Bakr al-Baqillānī (d. 1013), Abū al-Jabbar (d. 1025), Abū al-Ḥasan al-Māturīdī (d. 1037), Ibn Ḥaẓm (d. 1064), al-Schahristānī (d. 1153), and Nasr ibn Ḥāshim (d. 1163 or 1193). During the ‘Abbāsid era, Muslims produced copious refutations of Christianity, varying in form from short treatises to voluminous expositions. Above all, Muslim refutations of Christianity sought to refute the Christian doctrine of the Trinity, while also attempting (though somewhat less systematically) to discredit Christian traditions and customs, law, history, and even scriptures. Considering the significance of the Trinity in Christian-Muslim dialogue, I hope to prove that a standardized Muslim understanding of the Trinity and its terminology was largely established during the ninth century and simply recycled and repackaged by later tenth-, eleventh-, and twelfth-century Muslim authors.

65. ADAM BURSI, Cornell University

The Spitting Image of Holiness: Miraculous Bodily Fluids in Saints’ Lives and Early Islamic Texts

In this paper, I situate the early Islamic traditions about the prophet Muhammad’s miracle-working spittle, breath, and used ablution water within the context of similar stories about Christian saints of the fifth through ninth centuries. I suggest that these stories about Christian saints and the Islamic prophet likely sprang from very similar oral and written environments, and that the attribution of such miracles to Muhammad illustrates early Muslims’ engagement with the ideas about and characterizations of “holy men” that circulated among Christian communities in Late Antiquity.

As early as the nineteenth century, Ignaz Goldizher and Tor Andèræ noted that early biographical texts about Muhammad (i.e., sīra and ḥadīth texts) depict him performing miracles involving the application of his bodily fluids. Scholars of early Islam have conventionally regarded the stories of Muhammad’s miracles as modeled upon New Testament stories of Jesus: Gordon Newby, for example, suggests they are “part of the program of the Sirah to make Muhammad Christomorphic.” ¹

Drawing upon the research of Peter Brown, David Frankfurter, and Patricia Cox Miller, I argue in this paper that the stories of Muhammad’s miraculous bodily fluids are best understood within the context of fifth- to ninth-century saints’ lives. Over these centuries, hagiographic literature increasingly focused upon the saint’s body as a font of miraculous power: extending even unto the saint’s spittle, breath, and used bathwater. Drawing examples from Greek, Syriac, and Coptic literature, I demonstrate that the power and honor accorded to the various bodily fluids of such Late Ancient saints as Daniel of Scetis, Apollo of Heracleopolis Magna, Theodore of Sykeon, and George of Lydda likely informed the similar representation of the prophet Muhammad in early Islamic texts.

66. ALI HUMAYUN AKHTAR, Bates College

Enterprising Sultans and the Doge of Venice: Greek Philosophy, Trade, and Political Legitimacy in the Medieval Mediterranean

Much of the scholarship on political relations between Muslim and Catholic rulers in the medieval world has focused on the dynamics of Crusader campaigns and the question of a convivencia, the notion of some type of coexistence among Muslims, Christians, and Jews within and across cities in the Middle East and Europe. Less scholarship has examined specific models of political legitimacy constructed at Muslim and Catholic courts, particularly courts that actively traded with one another in the thriving medieval Mediterranean economy. This paper explores medieval models of political legitimacy at the courts of the Venetian doges and the sultans of early Ottoman Istanbul and Mamluk Cairo, examining specifically how Greek philosophy and trade played an explicit role in the way doges and sultans elaborated notions of political and religious authority at the court.

G. South and Southeast Asia III: Poet, Poesy, and Poetry.
STEVEN LINDQUIST, Southern Methodist University, Chair (3:00 p.m.–5:00 p.m.)
Yucca

67. TOKE KNUDSEN, (State University of New York Oneonta)

Jñānarāja’s rtuvārṇa: A Poem of Seasonal Description

One of the last of the major siddhāntas of the Indian astronomical tradition, Jñānarāja’s Siddhāntasundara from ca. 1500 CE, contains a rtuvārṇa, a poem of seasonal description. The poem is complex and difficult. In many places it makes use of advanced poetic techniques to create two layers of meaning. For example, one register of meaning of a verse might give a description of the season of spring, while another register speaks of the activities of Kṛṣṇa in that season. While inclusion of poems of seasonal description in astronomical treatises predates Jñānarāja, the complexity of the poem is unique. A critical edition with English translation and notes of Jñānarāja’s rtuvārṇa was recently published by Christopher Minkowski and myself, and the talk will provide an outline of the poem, its content and peculiarities, as well as the difficulties that we faced when translating it into English.
68. DOLORES PIZARRO MINAKAKIS, Cambridge, Mass.

Glimpses of the Sattasaĩ in the Saptaśatī

Around the early 13th century, Govardhana, court poet to Bengali king Lakṣmaṇa,
na, wrote his masterpiece, the Aryāsaptaśatī, a collection of over seven hundred verses
in Aryā meter set generally in a rural environment. It is clear that Govardhana was
influenced and inspired by the earlier Māhārāṣṭri Prākrit Gāhasattasaĩ (said to be
compiled by Hāla), itself a collection of about seven hundred muktakes in the same
meter. Throughout the centuries, Govardhana’s work has been dismissed as being
of lesser quality and, indeed, unoriginal with regard to the Sattasaĩ. In fact, on the
Aryāsaptaśatī, A. B. Keith has written, “In poetic value the work is indubitably
inferior to Hāla’s, despite the superior beauty of Sanskrit as a language” (Classical
Sanskrit Literature). However, apart from the obvious parallels in title and meter
and themes, there seems to be very little actual evidence of the earlier text in the
Aryāsaptaśatī; indeed, despite a substantial section in his introductory verses where
he pays tribute to several earlier poems and poets, including Vālmīki, Kālidāsa, and
Bhavabhūti, Govardhana does not seem to have much to say about what would seem
to be the obvious source of his inspiration, apart from a particular stanza (AS 1.52).
It is generally believed that he adapted only verse of the earlier Prākrit compilation
(GS 1.62) in his own collection (AS 93).

This paper will examine various examples from both works and demonstrate that
there are in fact several instances in the Sattasaĩ that are echoed (some more obviously
then others) in the later Sanskrit work. I will also expand upon recent scholarship, such
as Jesse Knutson’s, which attempts to reconcile Govardhana’s staggering originality
with the debt he owes to earlier literary traditions, including and especially Prākrit
poetry.

69. RICHARD SALOMON, University of Washington

Māgha, Mahābhārata, and Bhāgavata: Source and Legacy of the Śiśupālavadha

This presentation builds on Y. Bronner and L. Macræ’s recent article “To Be or
Not to Be Śiśupāla: Which Version of the Key Speech in Māgha’s Great Poem Did He
Really Write?” (JAOS 132: 427–455). There the authors argued that the “bitextual
version of the climactic fifteenth canto of Māgha’s Śiśupālavadha, in which the speech
by the villain Śiśupāla is formulated as to simultaneously condemn and praise the hero
Krṣṇa, is a secondary interpolation, and that the original version of the text contained
a different speech with a single, hostile intent. This paper will demonstrate that a close
comparison with the archetype of the Śiśupālavadha incident in the Sabhā-parvan of
the Mahābhārata shows that the unitextual version of Śiśupālavadha XV is based
on it, both in terms of overall structure and of wording, for instance in the use of
key words derived from the stems ar(g)h- and arc-. This parallelism with the source
text thus supports Bronner and Macræ’s arguments for the primacy of the unitextual
version.

On the other hand, later commentators on the description of the Śiśupālavadha
chapter of the Bhāgavata-purāṇa (X.74) interpret Śiśupāla’s speech there as hav-
ing a double meaning, presumably under the influence of the bitextual tradition of
Śiśupālavadha XV. Thus these comparisons confirm that the monotextual version of
Māgha’s poem must have been the original one, but that the bitextual version was
the one which was accepted as standard in later Vaiṣṇava traditions.

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70. Deven Patel, University of Pennsylvania

Multilingualism in 14th Century Western India: The Case of the Vasantavilāsa

The Vasantavilāsa, a literary work dated between the fourteenth and early fifteenth centuries is a masterwork of Western India in three languages—Old Gujarati/Old Western Rajasthani, Sanskrit, and Prakrit. It not only holds an especially important place in the history of Gujarati and Rajasthani literature but also is a seminal work in the history of Indian painting, with a sumptuous eleven meter-long illustrated cloth scroll manuscript of the poem (from the fifteenth century and attributed to a certain Candrapāla Śāha) preserved in the collections of the Freer Gallery of Art in Washington D.C. Giving attention to specific examples from this text, this paper demonstrates local processes of multilingualism, “aesthetic” translation, and the interface of text and textile in literary performance and reception in medieval Western India.

71. Ashok Aklujkar, University of British Columbia

The Importance of Being Earnest (Even About a Particle)

For many years I had wondered about the presence of api in the verse bhāsa-nāṭaka-cakre ’pi.cheekhāl kṣipte pariścitum / svapna-vāsava-dattasya dāhako ‘bhān na pāvakah //. This verse is cited as a composition of Rāja-śekhara (the 9th–10th century A.D. luminary of Sanskrit literature) in the subhāṣīta anthology Śūkti-muktāvalī put together by Jalhaṇa (actually by physician Bhānu living under the patronage of Jalhaṇa or by Bhānu and Jalhaṇa in collaboration). The ascription of the plays discovered by T. Ganapati Sastri in 1909 and published in the Trivandrum Sanskrit Series from 1912–1916 as plays authored by Bhāsa has almost entirely depended on this verse.

(The other pivot for the ascription has been a passage in the Nāṭya-darpana of Rāma-candra and Guṇa-candra in which a play called Svpna-vāsava-datta is ascribed to Bhāsa and a passage from that play is cited. However, this piece of evidence has generally taken a back-seat to the Śūkti-muktāvalī-cited verse because the specifics of the scene, while not being contrary, are not found in the published Trivandrum Svpna-vāsava-datta.)

The argument put forward by Ganapati Sastri and followed by most later scholars proceeds thus: “The Rāja-śekhara verse speaks of the Svapna-vāsava-datta as Bhāsa’s play. The Svapna-vāsava-datta is similar to other plays discovered by Ganapati Sastri in stage instructions, language, versification, imagery etc. Therefore, the other plays, too, must have been authored by Bhāsa.’

The verse has almost unanimously been taken to mean that, when the set of Bhāsa plays, inclusive of the Svpna-vāsava-datta, was thrown into fire, the Svpna-vāsava-datta was not burnt. What intrigued me in this understanding was that api was given no recognition and that, if it was given recognition in a rare literal translation, its implication was not explored.

My paper will point out that taking api seriously will ultimately help us in placing the Bhāsa issue in a historically rewarding light. Bhāsa’s authorship of at least some of the plays discovered by Ganapati Sastri is not to be denied, but the reading of a locative absolute construction in the verse must be given up and the context of the Kavi-vimarśa must be supplied to it.
A. Ancient Near East V: On Gods and Kings. **Paul Delnero**, The Johns Hopkins University, Chair (9:30 a.m.–11:00 a.m.) *Cochise*

72. **Shana Zaia**, Yale University

Disappeared Deities: Omission in the Neo-Assyrian Records of Godnapping

The practice of “godnapping,” a term coined by A. Livingstone to describe the forcible removal of cult statues by invading forces, reached its peak during the Neo-Assyrian period. Because cult statues were considered manifestations of the gods themselves, godnapping was a powerful tool for asserting hegemony and for demoralizing subjugated peoples. Previous studies rely upon a primarily external approach, focusing on the theological and socio-political effects upon the groups whose gods the Assyrians deported. It is the aim of this paper to provide a new approach by examining godnapping from the perspective of the Assyrians: how did the Assyrians reconcile aggression against the gods themselves? What rhetoric did they use to describe this act and what anxieties may be encoded in their language? This paper will examine how Assyrian kings represented godnapping in their texts, with particular attention to iconoclasm and sacrilege in the Ancient Near East. I will discuss attestations of godnapping within the Assyrian royal inscriptions, royal correspondence, and relevant chronicles, juxtaposing these acts with accounts of cult statues returned to their patron cities. With few exceptions, deported cult statues were referred to simply as “the gods of [foreign ruler or polity]” and consensus has thus far been that the Assyrians did not know the names of these gods. This paper proposes, however, that the Assyrians deliberately suppressed the names of deported divinities out of a conscious recognition that violence against a god was reprehensible and, therefore, the invocation of the gods’ names could provoke divine retribution. Conversely, cult statues that the Assyrians returned were almost always recorded by name, even in cases of statues that were deported by previous Assyrian kings. Using the Assyrians’ own language about deporting and restoring cult statues, this paper will shed light on the anxieties associated with irreverence and the resulting need for indirect language in official texts.

73. **Jamie Novotny**, University of Pennsylvania

The Dais of Destiny: Notes on Aššur’s Dais during the Reigns of Sennacherib, Esarhaddon, and Ashurbanipal

The temple of the god Aššur in the city of Ashur was the most important temple in Assyria. Many Assyrian rulers from the end of the third millennium BCE to the sack of Ashur in 614 BCE sponsored construction on that temple—sometimes even changing its ground plan—and decorated its most important interior rooms. In the seventh century BCE, during the height of Assyrian power, Aššur’s temple, its cella and dais in particular, received a lot of attention. Sennacherib states that he constructed a new multi-roomed wing to the temple and changed the orientation of its cella. His son Esarhaddon claims to have rebuilt the entire temple and sumptuously decorated its most sacred areas and one of its principal gateways. Esarhaddon also states that he constructed Aššur’s dais, the Dais of Destiny, anew. He transformed the existing dais, which he claims was made of bricks and plated with zaḥalû-silver, into one made entirely from 180 talents (ca. 11,880 lb) of ešmarû-silver. Lastly, Ashurbanipal claims to have completed the work on the Aššur temple that remained unfinished at the
time of his father’s death in late 669 BCE, including the decoration of the walls. This paper will investigate Esarhaddon’s statement about the Dais of Destiny in his so-called Aššur-Babylon E inscription (=Leichty, RINAP 4 text no. 60) and will provide some still unpublished, albeit conjectural, evidence that Aššur’s dais at Ashur was in fact made out of bricks and had an inscribed outer plating of metal during the reign of Sennacherib. The paper will also address the influence that the all-metal Dais of Destiny constructed by Esarhaddon had on Ashurbanipal, who had a similar structure built for Marduk in Babylon.

74. TAYFUN BILGIN, University of Michigan

Kantuzzili, the Murderer and Begetter of Hittite Kings

The time period surrounding the ascension of Tudhaliya I to the Hittite throne following the murder of his predecessor Muwatalli I is one of the more poorly known periods in Hittite history. One of the mysteries of this period concerns the identity of a person named Kantuzzili. Several documents refer to an official named Kantuzzili, who was involved in the murder of Muwatalli I. Other cuneiform documents place a Kantuzzili in relation to a king Tudhaliya, and provide evidence that he may have been this Tudhaliya’s father. According to most scholars the Tudhaliya mentioned here is Tudhaliya I, and his father Kantuzzili is the same person who murdered Muwatalli I. In addition to the cuneiform evidence, Kantuzzili’s name has been identified on several seal/sealings. Although some of these seals establish a connection between a Kantuzzili and a Tudhaliya, and one of them even proves a father-son relationship, the existence of another prominent official named Kantuzzili, a contemporary of two other Tudhaliyas of the Hittite royal family, complicates the matter somewhat and prevents definitive agreement on the identity of the Kantuzzili who appears on different seal/sealings. Through a closer examination of the glyptic evidence, this paper presents the case that all seal/sealings of Kantuzzili belong to a single individual and further confirm that he is the same person as the official of Muwatalli I and father of Tudhaliya I.

B. Ancient Near East VI: Mesopotamia and the Graeco-Roman World.

PETRA M. GOEDEGEBUURE, University of Chicago, Chair (11:20 a.m.–12:00 p.m.)

Cochise

75. MADDALENA RUMOR, Freie Universität Berlin

Nasty Ingredients in Babylonian and Graeco-Roman Medicine

The use of repulsive remedies in medicine, such as “lizard’s excrements,” “bile of a snake” etc., or Dreckapotheke, has long been regarded as a legitimate way of healing by many, although its presence in herbals and medical recipes occasionally raised objection, even in antiquity. Its tradition goes back at least to the II millennium BC Mesopotamia, and still persisted well into the 19th century Europe. Is it possible that a common thread may stitch together some of the scattered material of this/these tradition/s? This possibility was mentioned—in one paragraph—by Franz Köcher (1995:204), while Mark Geller explored the idea in greater depth in a study on the Babylonian Talmud (2004:27). However, up to this point, no evidence coming from Graeco-Roman material can support such a claim, as a systematic study of the topic has never been done. This paper will attempt to fill this void by assessing whether
the perplexing use of this type of materia medica in Graeco-Roman prescriptions may actually have a relationship with Mesopotamian pharmacology, where the bizarre name of an ingredient was not always to be taken literally, rather it could refer to the alternative name of a real healing substance, or Deckname. In particular it will be shown how some of these rather crude Decknamen, as preserved in cuneiform medical tablets, are used in strikingly similar contexts in Graeco-Roman sources (where they are nevertheless understood literally). The question raised is thus whether certain Babylonian therapies may have reached the West in one way or another, just like the trade of some “exotic” herbs had, while the real meanings of eventual Decknamen was lost in the translation. Such an interpretation could help explain the presence of apparently irrational remedies in later canonical herbals and medical encyclopedias.

76. WILLIAM ERNEST BIBEE, The University of Texas at Austin

Ancient Near Eastern Influence on Greek Ritual

This paper seeks to make a plausible argument for Near Eastern influence on Greek divination and ritual purification practices in the Bronze Age. At last year’s meeting, I made the formal case for a linguistic borrowing of Akkadian into Greek qatāru as katharós. In this paper, I strengthen my case for contact between Near Eastern religious personnel and their Aegean contemporaries. Although the archeological remains of such personnel are seemingly nil, an argument for extensive trade contact is easily made, especially with the shipwreck remains from Cape Gelidonya and Ulu Burun. The trade of aromatic substances such as sesame, coriander, and terebinth resin from this time period is well documented in the Linear B texts and the botanical evidence of these shipwrecks. With those perfume and offering supplies came ritual and medicinal practices. The Mycenaean and Homeric uses of tu-we-a and thyea, respectively, defined as “aromatic substances, or aromatic offerings,” can be shown to parallel Near Eastern uses of such items. I concentrate on the seafaring rituals of Telemachus in Odyssey 15, Odysseus’ fumigation of his house after the suitors’ slaughter in Odyssey 22, and the existence of a thyoskoos, or “incense seer,” in both epics (Iliad 24.221, Odyssey 21.145, 22.318, 321). The use of incense burning and libation in Telemachus’ seafaring ritual finds its parallel in the relief of Syrian traders doing the same in the Egyptian tomb of Kenamun. Odysseus’ fumigation of his house seems quite similar to rituals to Akkadian apotropaic rituals such as šēp lemutti ina bit amēli parūsu, “to block the entry of the enemy in someone’s house.” All in all, the accumulation of evidence, along with the possibility of the Akkadian word qatāru being the source of Greek katharós, strengthens the case for significant Near Eastern influence on Greek religion and literature.

C. East Asia VII: Late Imperial Literature and Art.
RICHARD VANNESS SIMMONS, Rutgers University, Chair (9:00 a.m.–11:00 a.m.)
Cholla

77. CHENGJUAN SUN, Kenyon College

Her Volumes Rescued from Fire (fenyu): Self-Censorship or Something Else?

The act of burning one’s own manuscript was not uncommon among writers. But while men of letters usually destroyed their works in order to exclude mediocre pieces from their literary collections or as a gesture of conceding defeat to finer writings,
the gentry women of the late imperial period consigned their drafts to the flames mostly out of “anxiety of authorship,” for their engagement with writing and publishing were widely considered as venturing beyond the bounds of domesticity, thus improper. Women’s manuscript burning was often extolled for embodying both womanly talent and virtue, but others viewed it less favorably: some critics regarded it as empty rhetoric of genteel women for the purpose of setting their writings apart from those by courtesans, some dismissed it as hypocritical and unscrupulous in pursuit of fame, and some construed it as a mere excuse for unproductiveness. By investigating contemporary evaluations and several case studies, this paper aims to discuss production, preservation, and perception of women’s writing during the period of its significant development and women writers’ struggle for entitlement of authorship.

78. YAN LIANG, Grand Valley State University

Broken Jade: the Young and Beautiful in Ming-Qing Fiction

In this paper I will discuss a character stereotype in late imperial Chinese vernacular novels. I name this stereotype “broken jade,” a term borrowed from the Chinese proverb “rather break as jade than stay intact as tile.” It refers to a type of character whose extraordinary talents and pride would not allow them to come to terms with a glaring personal failure and eventually lead them to, or close to, a tragic demise. This stereotype includes some of the most charismatic characters in Chinese vernacular literature, such as Zhou Yu in Sanguo yanyi, Bai Yutang in Sanxia wuyi, and He Yufeng in Ern¨ u yingxiong zhuan

The study of this character stereotype reveals a special æsthetics of the Chinese vernacular novel and discloses the influence of popular culture, particularly theatrical performances, on the development of vernacular storytelling in late imperial China. While character stereotypes are a conspicuous feature of the Chinese vernacular novel, there have been few studies on the topic. This paper is a comparative study of Chinese vernacular novels from different historical periods and intends to reveal the evolution of the broken jade stereotype and its variations.

79. QIANCHENG LI, Louisiana State University

Painters and Painting in the Honglou meng

In chapter 2 of the Honglou meng, Jia Yucun cites a long list of characters impacted by what he calls the clash between the “pure, quintessential” and the “cruel, perverse” humors. In this list there is a predominant number of painters and calligraphers. In the representative figures of the “more recent centuries,” he mentions Ni Zan, Tang Yin, and Zhu Yuming. Of course, other artists, not mentioned in Jia Yucun’s discourse, also found their way into the book. In this paper, I discuss how the inclusion of these artists and their works enhance the philosophical depth of the book and, more importantly, how techniques in painting were used in the novel by the author who was himself a painter, as well as in the commentary by Zhiyanzhai, who at least collected the works created by such painters.
80. QING YE, University of Oregon

Aesthetics, Body and Politics in the 18th Century Chinese Novel Guwangyan (Preposterous Words)

It is conventional wisdom that Chinese erotic novel exhausts itself by the mid-seventeenth century and yields to the rise of chaste scholar-beauty romances, thereby signaling a growing conservative turn in Qing fictional narrative. However, the newly-discovered Mid-Qing novel, Guwangyan (Preposterous Words; preface dated 1730), authored by Cao Qujing, inherits the erotic tradition by presenting various sexual descriptions. The novel is unusual for its depiction of a wide variety of domestic relationships, including not only the conventional scholar and beauty romance but also sexually radical episodes, such as the human-animal sex in a highrank official family, the conjugal relationship of an androgynous individual with his lascivious wife, and the harmonious marriage between an actor and his wife, both working as underground prostitutes. The novel demonstrates the author’s sophisticated manipulation of the literary structure, his extreme familiarity with the erotic narrative convention and his creative representation of the literary motifs related to various parts of the body.

This paper explores the tension between the radical sexual description and orthodox rhetoric demonstrated in Guwangyan. I propose that the author projects the ethic concern through the structure and characterization, while presents the anxiety towards desire in graphic sexual descriptions in the novel. Situating my study in the text of literati’s reading and response to erotic novels in the morally conservative society of the Ming and Qing, this paper analyzes how the novel is systematically structured by karmic retribution, sexual competition and yin-yang numerology. Furthermore, the novel indicates a strong (re)consideration of gender, the characters’ biological sex and cultural gender are demonstrated in a fluid and complementary manner. To conclude, although this novel includes several graphic descriptions of sexuality, through yin-yang metaphysics the author always attempts to contain the representation of lust and desire without at the same time disrupting both the self and the social order.

D. East Asia VIII: 19th–20th Century. DAVID PRAGER BRANNER, Institute for Advanced Study, Chair (11:15 a.m.–12:45 p.m.) Cholla

81. NICHOLAS MORROW WILLIAMS, Hong Kong Baptist University

Angelo Zottoli and the Unities of Classical Chinese Tradition

Angelo Zottoli (1826–1902) was an Italian Jesuit missionary who spent the second half of the nineteenth century at the mission in Zikawei, Shanghai, teaching both Latin and Chinese. Zottoli wrote a number of other books, including Christian tracts in Chinese, but his most enduring work is the textbook of classical Chinese, Cursus litteraturæ sinicæ neo-missionarivis accommodatus. At five volumes and over four thousand pages in length, containing accurate Latin versions of countless classical and literary texts, it was designed on a scale hardly conceivable to the textbook composer of today. Apart from sheer scale, Zottoli’s Cursus is a paragon of 19th-century sinology. It is a comprehensive introduction to the written records of China that pays special attention to the rhetorical formulae, flourishes, and structures of classical Chinese. This paper will introduce the work as a whole and also specific case studies of the Cursus, in context of the Zikawei mission and Sino-European intellectual
exchange in the 19th century. The paper will also consider the assumption, implicit in the design of the Cursus, of the unity of Chinese tradition, and reflect on the implications and limitations of this assumption for contemporary sinology.

82. RICHARD VANNESS SIMMONS, Rutgers University

A Brief History of Tonal Spelling for Chinese

The idea of using spelling conventions to indicate tone in Chinese emerged in the late 19th century, out of Western conventions of indicating tone register by initial, and the rù tone by a final consonant. The first truly tonal spelling scheme was an indigenous system by Zhu Wényóng 朱文熊 (1883–1961) developed in 1906 to write Wú. This sparked an interest in tonal spelling that resulted soon after in the idiosyncratic systems of Húáng Xuébái 黃學白 (in 1909) and Liú Jíshàn 劉繼善 (in 1914).

The idea was taken up most productively by Yuen Ren Chao 袁元任 (1892–1982), who in 1922 proposed trial tonal spelling systems for Běijīng Beijing and six dialects, including for Súzhōu 苏州, Nánjīng 南京, Fúzhōu 福州, Guǎngzhōu 廣州, Wūchāng 武昌, and Kāifēng 開封. Chao also used tonal spelling in his landmark Studies in Modern Wu Dialects to indicate the pronunciation for all words and particles in the 33 dialects he recorded.

The best known tonal spelling system is Gwoyeu Romatzyh (GR – 國語羅馬字), the ‘National Language Romanization’ that Chao and others developed in the 1920’s. Though intended to promote a unified national language and lauded by some as an indigenous Chinese Romanization and a mature orthography, GR was heavily criticized by others and met great resistance in implementation. Ultimately it failed to succeed as China’s standard Romanization system, and together with its precursors now seems to be merely a curious historical remnant.

The proposed communication will examine the details and vicissitudes of this history of tonal spelling in China and remark upon its legacy and shadow influence on the Hànyǔ pīnyīn 漢語拼音 standard that now prevails.

83. (LAURA) FANG XIE, Stanford University

Media, Performance, and the Rise of Stage Actress in Early Twentieth Century China

Historically, the figure of the actress has often been marked by absence and by exclusion. The jīngju theater, in its early development, was famously without women. By the end of nineteenth century, actresses began to emerge in jīngju theater and many of them were celebrated not only for their physical presence but for their special capacity to embody feelings or desirability. The media, especially popular magazines and newspapers, played an important role in constructing stage actress’s status and image. However, the complexity of the performance of the stage actress remains to be explored. This paper examines the opera reviews, gossip columns about the stars, and their pictures in Běiyáng huábāo (Pei-yang pictorial news) in nineteen twentieth and thirties. It analyzes the media representations of stage actresses, for example, Zhang Eyun, one of the four most famous female dan actors, who studied under the guidance of many famous jīngju masters like Mei Lanfang, and investigates the public dimension of stage actresses’ lives in a male dominated theatrical world. It argues that, on one
hand, the stage actresses were media constructed commodities that serve as sites for
male audience identification. But on the other hand, the primary promotion of the
stage actress was beneficial in making the art of jingju more mature and popular.

E. Islamic Near East VII: Literature. Dedicated to The Memory of
Wolhart Heinrichs. BEATRICE GRUENDLER, Yale University, Chair (9:00 a.m.–
11:45 p.m.) Palo Verde

84. JORDI FERRER I SERRA, Swedish Royal Academy of Letters, History, and Antiq-
uities

The Color Term ’asfar in Early Arabic Poetry

The study on the colour words of the language of the early Arabic poets carried out
by Wolfdietrich Fischer (Farb- und Formbezeichungen in der Sprache der altarabischen
Dichtung, 1965) lays the basis for our current understanding of the early Arabic colour
lexicon. Fischer’s analysis nevertheless suffers from the fundamental flaw that it forces
this colour lexicon into a predetermined, orderly system partly modelled on the color
taxonomy in modern European languages.

The term ’asfar, traditionally defined as ‘yellow’ in European dictionaries, offers an
important example. The attestations Fischer documents of this term contain no ex-
ample where it unequivocally denotes a colour close to focal German ‘gelb’ or English
‘yellow’: instead it seems on a first look to denote either a dark brownish or reddish
colour, or a very light yellow or a yellowish white. Fischer, however, who makes no
detailed interpretation of his own attestations, avoids the problem this poses by taking
his primary point of departure in the orderly system he imposes on the Arabic colour
lexicon and thus defines ’asfar as a ‘yellow’ that comprises ‘all yellowish nuances from
the lightest yellow and beige to orange and yellowish dark-brown’ (1965, 358).

I will in this paper readdress the problem of the meaning of ’asfar in the early
poetic tradition, focusing on the attestations relating to a few specific referents and
the images connected with these.

85. TAHERA QUTBUDDIN, University of Chicago

The Early Khutba’s Influence on the Chancery Risāla: A Sliding Oral-Written
Continuum

The oratorical genre (khutba) of the pre-Islamic and early Islamic period of Arabic
literature played a vital role in the evolution of the artistic chancery epistle (risāla),
and subsequently, in the development of many aspects of the larger category of Arabic
prose. Oratory was a major form of verbal artistry of this oral, tribal, largely nomadic
society, and the khutba served many dynamic functions, political, ethical, religious,
and military. With the rise of a more centralized system of government in the late
Umayyad and early Abbasid period, coupled with a rapid increase in the volume of
writing after the introduction of paper to the Islamic heartlands in the mid-8th century
AD, the khutba’s functions were progressively taken over by the written risāla (while
khutba performance was gradually circumscribed within the sphere of Friday and Eid
services). But even as the risāla took over many of the khutba’s functions, norms set
by the early masters of oratory shaped the style of the emerging artistic epistolary
genre, and aspiring scribes studied, memorized, and used early orations as models.
Moreover, although the risāla was produced as a written text, it was commonly meant
for aural consumption, to be read out to large, public audiences. And chancery scribes themselves frequently produced Friday and Eid sermon texts to be delivered by state-appointed preachers. This two-way engagement resulted in a hybrid style, where early epistles—which straddled the oral-written divide—employed the same parallelism-based oral mode as orations. Focusing on comments made by Ibn al-Mudabbir (d. 279/893), Nahḥās (d. 338/950), Abū Hilāl al-ʿAskarī (d. after 395/1005), Ibn Abī l-Ḥadīd (d. c. 655/1258) and Qalqashandī (d. 821/1418), I will explore key aspects of the relationship between the two early prose genres of oratory and epistolary writing, and argue that the former had great influence on the latter.

86. JEANNIE MILLER, University of Toronto

Al-Jāḥiẓ on Tashbih and Other Ways to Designate

Building on the research of Wolfhart Heinrichs, Krystyna Skarżynska-Bochenska, Lale Behzadi, and Tariq al-Nāman on al-Jāḥiẓ’ approach to language and metaphor, this paper examines al-Jāḥiẓ’s theory and use of tashbih, collective designation, and the conceptual usage of terms. The central example is al-Jāḥiẓ’s application of the term “language” (nuṭq) to animal utterances in Kitāb al-Ḥayawān and Kitāb al-Bayān wal-Tabyīn.

As Heinrichs has pointed out, al-Jāḥiẓ uses the mutually exclusive pair ḥaqīqa / majāz. I argue here that in addition to this sharp distinction between literal and figurative, al-Jāḥiẓ uses various intermediate modes of signification including collective designation, designation “by comparison,” and designation “according to an attribute” or “for a reason.” Unlike majāz expression, these kinds of designation cannot be replaced with a literal gloss, and it is doctrinally correct to use them in statements.

In the case of animal language, al-Jāḥiẓ vociferously defends the use of the term nuṭq to designate animal utterances, based on the fact that animal utterances satisfy a list of criteria for defining language as such. Nonetheless, al-Jāḥiẓ also states that animal utterances are termed nuṭq “by comparison with humans,” as a collective designation for groups of mixed species, and “for a reason.”

Al-Jāḥiẓ’s prose often falls between doctrinal and literary styles, in that the text protects itself against susceptibility within a debate context while at the same time rejecting a narrow technical style. Even in the context of theological debate, al-Jāḥiẓ frequently has recourse to arguments about what is correct “according to the Arabic language,” an expression not synonymous with “literal.” By examining his explicit statements about the flexibility of proper Arabic usage, I show here one way al-Jāḥiẓ theorized his own rhetorical practice.

87. RUSSELL HOPLEY, Bowdoin College

The Sicilian Poet in Exile: Abū l-Ḥasan ʿAlī al-Ballanūbī at the Fatimid Court in Cairo

Alongside the sack of the Tunisian city of Qayrawān in 1057 and the loss of Toledo in 1085, the Norman conquest of Sicily in 1091 was one of the great reversals suffered by Islam in the lands of the western Mediterranean during the second half of the eleventh century. The Norman conquest was especially destructive of the Arabic literary culture of Sicily, with many of its prized poets departing the island to take up residence elsewhere in the Islamic world, al-Andalus and Egypt most notably. Among such poets was Abū l-Ḥasan ʿAlī al-Ballanūbī al-Siqillī (i.e., ‘the Sicilian from Villanova’).
Ballanūbî left Sicily in the final decade of the eleventh century and found refuge in Egypt, where he served as court poet for a number of high-ranking Fatimid officials in Cairo, among them the chamberlain to the Fatimid caliph al-Mustansir bi-llah (d. 1094). We are fortunate to have in our possession today several lengthy poems Ballanūbî composed in praise of his Fatimid patrons, and the paper I propose to give at the 2014 Annual Meeting of the American Oriental Society will examine these as especially fine examples of Arabic panegyric verse, illustrating in particular how the Sicilian poet made skillful use of his literary talent to curry the favor of a powerful patron in a land far from his own. The poems that Ballanūbî composed while residing in Egypt serve also to highlight the important cultural bonds that were forged between Sicily and her Islamic neighbors around the Mediterranean in the wake of the Norman conquest, and I will conclude my communication by considering how this Arabic poet of Sicily living in exile endeavored to preserve the literary heritage of his native land, now lost to the fold of Islam, while simultaneously recasting his verse to conform to the sensibilities of his new Egyptian patrons.

88. AHMED EL SHAMSY, University of Chicago

The Classics of Islamic Thought, Then and Now

What are the classics of Islamic thought, and why did they acquire that status? Although the details may be disputed, the broad outlines of the classical Islamic literary canon are often taken for granted. This paper seeks to problematize our perception of the classical canon by investigating its history—an approach that historians of the book have employed fruitfully in studies of European thought but that has received little sustained attention from scholars of Islamic intellectual history. The paper analyzes the private libraries of three prominent Azhari scholars from the late nineteenth and early twentieth centuries to determine, among other things, what subjects the works in these libraries covered, who their authors were and when they were written, and whether the books were printed or in manuscript form. This analysis reveals a fundamental transformation in the content and nature of the classical literary canon that took place with the adoption of printing at the turn of the century: Many works we now consider classics were virtually unknown a mere century ago, while many of the most popular works of that time have now been almost forgotten.

F. South and Southeast Asia IV: Devotionalism and Vedanta.

PATRICK OLIVELLE, University of Texas, Chair (9:00 a.m.–12:00 p.m.) Yucca

89. NEIL DALAL, University of Alberta

Contemplative Grammars: Śaṅkara’s Distinction of Upāsana and Nididhyāsana

Śaṅkara’s well-known view of opposition between knowledge and action is theoretically distinct, but potentially ambiguous in method and practice. There is an intuitive ease in distinguishing results of physical actions like rituals from perceptual or inferential knowledge, but more difficulty in distinguishing subtle forms of meditation, worship, and contemplation. This difficulty is conspicuous regarding the contemplative practices found in the Upaniṣads. Advaita Vedāntins divide Upaniṣadic contemplations into two types, which are of fundamentally different kinds. The first type, upāsāna, is an umbrella term for various conceptual meditations that incorporate intricate homologies and identities. Advaitins consider upāsāna a form of limited
mental action. The second type, *nididhyāsana*, is a knowledge-like contemplation of non-duality. The challenge is that the Upaniṣads provide no clear distinctions between the two, and some *upasānas* appear indistinguishable from *nididhyāsana* because they incorporate a conceptual identity with brahman or appear to affirm non-duality in some sense. Furthermore, the method and function of Advaita’s *nididhyāsana* is surprisingly ambiguous given its accepted importance in Advaita’s soteriology. This paper (1) explains Śaṅkara’s attempts to delineate the two through an analysis of grammatical apposition; and (2) explores how certain *upasānas* constitute an important form of devotional practice and religious experience that have remained unnoticed in studies of Śaṅkara.

90. DAVID BUCHTA, Brown University

Rethinking Karmic Extirpation in Late Vedānta

The early, foundational commentaries (Śaṅkara, Bhāskara, and Rāmānuja) on *Brahmasūtras* 4.1.13–19 show a remarkable degree of relative concurrence regarding the question of how and when various types of *karman* are extirpated for one who has attained knowledge of Brahman: current and future acts do not cling to the performer and previous acts are destroyed, except for those whose result has already started to manifest in the form of the current body and its destined lifetime, which can be eradicated only through experience of those results. By contrast, later *bhakti*-centered Vedāntins, particularly Vallabha (1479–1531?) and Baladeva Vidyābhūṣāṇa (18th c.), have made the case that by the Lord’s grace all previous karmans are destroyed, including those already beginning to manifest their results. Previous scholarship, notably the edited volumes of Donioger [O’Flaherty] (1980) and Fort and Mumme (1996), has examined various theories of *karman*, but the focus has either been on early Vedāntic traditions and on non-Vedāntic contexts. The current paper adds to this scholarship by examining the divergence of a later Vedāntic theory of the extirpation of *karman*, analyzing the exegetical strategies employed to read this theory into the *Brahmasūtras*, and tracing the adoption and adaptation of Vallabha’s version of the theory two centuries later by Baladeva. The paper highlights the important but as yet unacknowledged influence of Vallabha on Baladeva, while previous scholarship has focused predominantly on Baladeva’s indebtedness to Madhva.

91. VIDYUT AKLUJKAR, University of British Columbia

The Separation and Reclaiming of Sītā in Ānanda-rāmāyaṇa

According to Vālmiki Rāmāyaṇa (VR), Sītā disappears into the Earth at the second fire ordeal and Rāma cannot get her back. Ānanda-rāmāyaṇa (ĀR) differs from VR in showing Rāma’s success in reclaiming Sītā from Mother Earth. (*janma-kāndā, sarga* 8). Sītā is never really separated from Rāma in ĀR and she remains at his side as his eternal consort. However, in addition to the major separations of Rāma and Sītā present in VR, some minor ones are introduced in ĀR in order to embellish the divine ‘play’ on the earthly stage. ĀR’s treatment of separation/reclaiming is consistent with its presupposition of Rāma’s ultimate divinity and the overall stance and deliberate plan of the text.

While analysing the treatment in ĀR in connection with the concept of shadow Sītā, I shall consider in passing the claims of Wendy Doniger (1999) and Frank Whaling (1980) about other medieval authors (e.g. of Adhyātma-rāmāyaṇa and
Rāmcaritmānas) to the effect that having once created a shadow Sītā, the authors (and their protagonists) seem to forget it, and treat her as the real Sītā. AR will be shown to be significantly different in its treatment of the problem.

I shall conclude by arguing that the underlying assumptions of the unity and eternity of the divine pair of Rāma and Sītā allow AR to engage in various new twists and turns to enact the ultimate ‘Līlā’/play of separation and reclaiming in the true Vedantic style.

92. Eric Steinschneider, University of Toronto
Saivas Against Śaivism: Theological Polemics in Nineteenth-Century Tamil Advaita Vedānta

Advaita Vedānta has a long and rich history in the Tamil language, yet one that has been largely overlooked in contemporary scholarship. Part of this neglect can be attributed to Tamil Śaiva cultural politics in the early twentieth century, which identified Advaita Vedānta, along with Sanskrit and the caste system, as a cultural interloper that had been introduced to Southern India by “Āryan” Brahmans from the North. This paper seeks to reopen a critical discussion about Advaita Vedānta in Tamil through an examination of an important late-nineteenth-century commentary on the most well-known work of this tradition, the Kaivallīyanavānītam or The Fresh Butter of Liberation.

A close reading of this commentary, composed by Īcūr Caccitān Cuvānkal, a Tamil Vedānta teacher in colonial Madras, challenges the received impression that Advaita Vedānta is aloof from, if not inimical to, local traditions of Tamil Śaivism. In the course of exegeting the Kaivallīyanavānītam, the commentary unfurls a devastating critique of Śaiva Siddhānta, the regionally-dominant theological system, and its interpretation of Āgamic Śaivism, particularly the latter’s triadic ontology of world, bound individual, and lord. I argue that the commentary’s critique of Śaiva Siddhānta is part of a conscious attempt to claim Tamil Śaivism for Advaita Vedānta. The commentary thus reveals the intensely contested nature of Tamil Śaivism in the latter part of the nineteenth century at the same time as it offers a unique perspective onto the way in which Advaita Vedānta was “translated” into the conceptual world of a vernacular theological tradition.

93. Rebecca Manring, Indiana University
Reverse Vernacularization in 17th Century Bengal: Rādhātantram

This project interrogates the sociology of language choice in religious praxis in 17th century Bengal through the lens of a little-studied Sanskrit Śākta text, the Rādhātantram (RT), and translates the text. I suggest that the author is practicing what I call “reverse vernacularization,” the opposite of the development Sheldon Pollock describes in his work. By “reverse vernacularization,” I mean a process by which subalterns seize the language and tools previously restricted to elites, without the intention of raising their social status. Pollock claims that vernacular literature arises only after contact with international languages like Sanskrit or Latin. Neither the RT nor “reverse vernacularization” has received scholarly attention, and so my research contributes something new to our understanding of the ways Sanskrit has been used in the early modern period as it investigates the intersection of class/caste with language and text production.
A. Ancient Near East VII: Literature and Literary Criticism.
MARSHA ROTH, University of Chicago, Chair (1:00 p.m.–2:30 p.m.) Cochise

94. JENNIFER FINN, Ludwig-Maximilian Universität

“As for a man, his days are numbered. Everything he does is wind:” The Wind Motif in Late Akkadian Literature

Citing the title quote from the Gilgamesh epic, Lambert (1996) has argued that the “wind” motif present in Mesopotamian literature was common in texts often categorized as “wisdom literature” to describe the futility of human endeavors (Buccellati 1981; Foster 2007). The occurrence of this motif gains popularity in Akkadian texts of the later periods, such as The Babylonian Theodicy, The Netherworld Vision of an Assyrian Prince, and Advice to a Prince.

In this paper, I argue for a different interpretation of the use of the “wind” motif, moving beyond the “futility of life,” to be read rather as a metaphor for “nothingness,” (Mayer 1987) specifically the situation that ensues when something is not expressed in writing. Combining connotations of writing and royalty, the “wind” motif came to represent a subtle tension between the interests of the scholarly class and the king, especially in the Neo-Assyrian period. In some texts, such as in certain letters to the Neo-Assyrian kings (Frame and George 2005), a categorical association between writing and wind is elaborated. Here the scribal art is connected to this fleeting element, and hence the scholar’s potential for jeopardizing the memorialization of a king’s reign. More often, the motif is used to threaten a scholar’s job security, since the king could negatively affect their ability to record the latter’s deeds at all (Advice to a Prince, The Coronation Hymn of Ashurbanipal). Thus the use of this particular literary device can perhaps give more insight into the tenuous relationship between the king and his scholarly companions in the late periods.

95. GINA KONSTANTOPOULOS, University of Michigan

The Language of Transformation in Mesopotamian Literary Texts

Overwhelmingly, divine or supernatural figures serve as the instigators of change and transformation in Mesopotamian texts. The gods may alter their words, their wills, and the fates of cities or men, even when they should not. They are also capable of changing their own shape, as Enlil does in Enlil and Namzidtara, or of transforming an individual into an animal, either in response to prayer, as when Utu alters Dumuzi’s shape to allow him to escape the demons pursuing him, or as a punishment, a fate that meets several of Ishtar’s past lovers, as detailed in the Epic of Gilgamesh. Other than scattered references to demons changing the appearance of afflicted individuals, human transformation follows this pattern of divine infliction. This study is concerned with the particular circumstances wherein transformation occurs and the language which governs transformation in texts, particularly in regards to the specific verbs used for such actions. While a divinity may change his or her will or the fate he or she has determined with the verbs k’ur and k’am, physical transformation is governed by the verbs ku₄ and šúm, or by the verb šu …bal, which may function in either category. A discussion of the semantics of transformation and change aims to underline the connections between the expressive discourse and the essential nature of the particular transformation itself.
This paper examines the characteristics of the Mesopotamian black dog and attempts to explain why the black dog is feared in Mesopotamia and beyond.

The black dog is a common theme in folklore, not only in modern western culture—one thinks of *The Hound of the Baskervilles* by Sir Arthur Conan Doyle—but also in the ancient Near East, five thousand years ago. The black dog appears first in Mesopotamia in texts from the ED IIIa period (ca. 2600 BCE), and can be found throughout Mesopotamian history. This paper collects and assesses for the first time all Mesopotamian references to black dogs, and concludes that Mesopotamian black dogs are associated with fear, evil, death and illness. Interestingly, this association seems to be universal. To understand the role of the black dog in Mesopotamia and consequently other societies, both the nature of the beast and the color black will be discussed. It will be concluded that dogs have much in common with demons; they are similarly ambiguous characters that, because they cannot be properly classified, are able to cross boundaries and enter both the world of the living and the world of the dead.

Rhetoric in the ancient world has traditionally been viewed as a Greco-Roman phenomenon, where the use of language in political or philosophical contexts has been studied since the time of Aristotle. More recently, however, scholars have looked at rhetoric in other ancient societies such as China, Egypt, and Mesopotamia. The approaches to language found in these cultures allow us to see rhetoric in a much broader way, illuminating aspects of their societies that were radically different from Greco-Roman traditions.

In the case of Mesopotamia, rhetorical language casts light on the multiple hierarchies that were at the core of social organization, including political, social and religious indicators of status. Further, recent developments in neuroscience allow us a new understanding of the persuasive elements of emotional appeals, which are common in certain contexts; contrary to the idea that these were irrational, there is good evidence that in some cases emotion was carefully integrated into argumentative strategies in ways designed to elicit a favorable response. As an example of rhetorical language reflecting both hierarchy and emotion, I examine the correspondence of the *nadītum* Erišti-Aya, a princess of the Old Babylonian state of Mari, who employed a variety of culturally specific and emotional rhetorical techniques to achieve her goals in what was likely a difficult social position relative to her paterfamilias Zimri-Lim.
B. Islamic Near East VIII: Judæo-Islamica. JACOB LASSNER, Northwestern University, Chair and Organizer (1:00 p.m.–2:30 p.m.) Palo Verde

98. HAMZA M. ZAFER, University of Washington
The Sons (and Daughters) of Israel: Jewish Ancestry in the Qurʾān and Early Historiography

The Qurʾānic appellation “Sons of Israel” intimates the text’s conception of its Jewish interlocutors as a genealogical entity. This conception informs early depictions of Muhammad’s Jewish wife, ʿṢafiyya b. Huyayy, as a Levite woman. This study explores the Qurʾān’s idiosyncratic usage of the genealogical designation for its Jewish addressees, a marked departure from the text’s prevailing attitude towards ancestral precedent or legacy, and its mediation of this designation through the figure of ʿṢafiyya in early Muslim historiography. This paper explores the Qurʾān’s citation of Jacob-Israel’s deathbed bequest to his sons in the preamble to the ummah-forming verses in Q2. The Qurʾān’s deployment of this particular episode has a strong polemical subtext that both alienates the Jewish interlocutor from Jacob’s soteriologically potent patrimony and appropriates the sacred genealogies of Genesis into the addressee community’s emergent salvation history. In the context of Late Antique intra-monotheistic polemic over community, it becomes clear that the Qurʾān’s recollection of Jacob’s death is not an atrophied or misread borrowing from Genesis but rather an ideological meaningful and polemically potent comment on the text’s emergent communal ideology. The Qurʾān’s appropriation of Jewish ancestry for its addressee community is strengthened further in the early historiographical corpus through the figure of ʿṢafiyya who is both an elect descendant of Jacob-Israel and a Mother of the Believers.

99. JACOB LASSNER, Northwestern University
The “Holy Land” and Jerusalem in the Imagination of the Prophet Muḥammad and His Followers: Reflections on the Qurʾān, and the Hebrew Bible and Its Postbiblical Permutations

This presentation is drawn from a current project: The Islamization of the Holy Land and more particularly Jerusalem. That is, at what point and under what circumstances did Muslims conceive of Jerusalem as a sacred Muslim city, comparable in certain respects the haramayn, the holy cities of Arabia. The focus here is on Muḥammad and the early Muslim community. Does the Qurʾān reflect awareness of a sacred land to the North and of Jerusalem as a sacred city not only for Jews and Christians but also Muslims? Or, are the links between Islam the Holy Land and Jerusalem spoken of by Muslims largely dependent on post-Qurʾānic Isrāʾiliyyāt sprinkled with references, direct or indirect to the Hebrew Bible and/or its post-biblical permutations.

100. SARAH J. PEARCE, New York University
Bestowing the Turban: The Material Lives of the Arabizing Poets as Reflected in Documents from the Cairo Genizah

A number of Arabizing Hebrew poems written in al-Andalus during the classical Genizah period (4th–6th / 10th–12th centuries) contain series of images of personal artifacts and adornments that do not appear to fit the generic and poetic conventions for the representation and literary leveraging of jewelry and other forms of personal
ornamentation within literary texts. By and large, previous scholarship has remarked upon the peculiarity of these occurrences but then left them without further analysis. The present paper will return to these unconventional and seemingly indecipherable mentions of jewelry and other items of clothing and seek to read them in light of representations of these same items in documentary records in the Cairo Genizah cache and will argue that the descriptions in the poetry would have been immediately recognizable to medieval readers as having very specific economic significances grounded in the real-world uses of these items. The discussion will be grounded in Ibn `Ezra’s major work of poetics, K. al-Muḥādara wa-l- Mudhākara and its understanding of poetic representation, similitude, congruity and mimesis. Particular attention will be paid to the case of the famed poet Abū l-Hasan ibn al-Lawī and the disposition of his turban and coat after his death during the course of a religious pilgrimage made by his cousin.

C. South and Southeast Asia V: Law, Property, and the State.
JASON NEELIS, Wilfrid Laurier University, Chair  (1:00 p.m.–2:30 p.m.) Yucca

101. MARK MCCLISH, Birmingham-Southern College

On the Size of the Kauṭilyan State

It is quite surprising that, given the volume of detail available in Kauṭilya’s Arthaśāstra, there is still significant disagreement on a point as seemingly elementary as the size and structure of the state described in the text. A variety of data bear on the question, but central to the debate is whether the term janapada, in its specifically territorial sense, refers to the entirety of the state (KANGLE 1965, 121) or instead only an administrative sector within the state (BRELOER 1934, 104–5; SCHARFE 1993, 122–124). Much depends on this assessment, including both the structure of state administration and the size of the state itself. I will argue that the balance of evidence favors equating janapada with the whole state and does not support well the notion of a larger state segmented into administrative districts. Of potentially more use, however, is accounting for the framework of indeterminacy within which questions regarding the size of the state are caught. What features of the Arthaśāstra make reaching a final determination on the matter so elusive? Is it a problem of interpretation, inconsistency in the text itself, or a purposeful feature of the treatise? More to the point, what can the difficulties attending the interpretation of the text in this regard tell us about the practice of statecraft in the classical period?

102. MANOMOHINI DUTTA, University of Texas

Women’s Proprietary Rights in the Dāyabhāga

This paper is situated within the peripheries of a tense relationship between women and the Dharmaśāstra textual tradition. Amongst many legal restrictions on a woman, such texts also allegedly place restrictions on women’s property rights. However, if we look behind the ideologically motivated prescriptions, we discover an enormous amount of historical data. My paper focuses on a 12th century C.E. inheritance treatise of Bengal called the Dāyabhāga, to look into women’s economic agency as portrayed in the text. An underlying assumption here is that, regional customs and norms are reflected in texts produced in that geography. The uniqueness of the Dāyabhāga lies in the interpretations by its author Jimūtavāhana of the earlier literature on proprietary
rights, interpretations that are often different from those of the Mitākṣarā, another contemporary treatise on inheritance. For instance, the Mitākṣarā restricts a widow’s inheritance rights only to widows whose husbands had during their lifetime, separated from their respective joint families. The Dāyabhāga is clearly opposed to this view, and expands the widow’s rights by offering justifications for its stand. A careful textual analysis of the Dāyabhāga points to a long history of women owning, controlling, and disposing of personal property. Along with a close reading of the text, I also re-examine two categories, that of “women,” and of “property.” Situated within the tradition of the Dharmaśāstra, which pride in maintaining continuity as the marker of tradition, I claim that the Dāyabhāga through its hermeneutics broadens the scope of women’s property to a larger extent than its contemporary Mitākṣarā, without breaking the textual tradition within which it was produced.

103. Patrick Olivelle, University of Texas

Vyavasthā: A Little Known Concept of Indian Law

The term vyavasthā is well known in Sanskrit literature with a multiplicity of meanings. Within the tradition of Dharmaśāstra, however, it has been generally understood as referring to a legal decision or pronouncement with respect to a particular case or a thorny question of legal interpretation. Thus, we have vyavasthās given by pandits attached to British courts. Yet, vyavasthā is used in widely differing contexts in the commentarial literature, especially by Medhātithi, in his vast commentary on Manu, and in medieval Nibandha literature. Often vyavasthā is contrasted with dharma, and refers to norms prevalent in various regions or among corporate bodies. It is also used with respect to meta-rules that are meant to provide guidance in understanding and interpreting other rules. These broader meanings of the term have never been investigated. No dictionary records these meanings. This term opens up new areas of ancient Indian jurisprudence, especially within the context of the plurality of laws and their contextual validity. This paper will examine the meanings of vyavasthā in a cross-section of legal texts spanning about seven centuries from the 7th to the 13th centuries CE.

104. David Brick, Yale University

The Incorporation of Devotional Theism into Purānic Gifting Rites

As a class of texts, the Purāṇas make a major contribution to Brahmanical writing on gifting, primarily because they contain descriptions of numerous specific gifting rites, such as the famous tulāparuṣadāna (“balance gift”), that texts of other genres, such as Dharmaśāstra, generally fail to discuss. Although largely unstudied, these Purāṇic gifting rites provide unique evidence of a historically significant, yet hitherto ignored, development in gifting in medieval India, namely, the incorporation of the increasingly popular ethos of bhakti (devotional theism) into the much older practice of dāna (gifting), wherein gods traditionally played no prominent role. This paper will argue that Purāṇic authors strove to incorporate bhakti into dāna via two fairly distinct strategies. The first and apparently more mainstream of these is exemplified by the Matsya Purāṇa, which simply adds rather superficial Śaiva and especially Vaiṣṇava elements to its highly influential descriptions of the sixteen mahādānas (“great gifts”). The second strategy is exemplified by the Kālikā and Devī Purāṇas, two minor Purāṇas that more thoroughly incorporate the values of bhakti
into their gifting rites. Specifically, these texts urge donors to give gifts to ordinary humans as usual, but in conscious dedication to either Śiva or Devī. Moreover, on occasion, they even appear to encourage donors to mentally identify the humans who actually receive their gifts with the cosmic deities to whom they are dedicated. In this way, these Purāṇas effectively transform the long-established practice of gifting into a special form of devotional theistic worship.

D. Plenary Session: Techniques of Knowledge. Richard Salomon, University of Washington, Chair (2:45 p.m.–5:00 p.m.) Cochise

105. P. OKTOR SKJÆRVO, Harvard University

*Ancient Near East: To Write or not to Write—Transmission of Knowledge in Ancient Iranian Culture*

We do not know whether the ancient Iranians (and Indo-Aryans) used writing for any purpose before the middle of the 1st millennium BCE. The sacred literature was apparently purely oral and remained so for a long time. Ab. 550 BCE, Cyrus used Babylonian cuneiform and language to celebrate his conquest of Babylon. Under Darius (from ab. 520 BCE) writing was used for various purposes: Old Persian cuneiform and Old Persian language to celebrate the deeds of the kings, Elamite as administrative language, and Aramaic as the lingua franca in the Achaemenid empire. Here the history of the use of Aramaic script and language from this period until the end of the indigenous writing system after the Arab invasion is outlined.

It was when the ancient Iranians moved onto the Iranian Plateau about 1000 BCE, bringing with them the Mazdayasnian sacred tradition and the stories about Zarathustra, who received this tradition from Ahura Mazda, the All-knowing Lord, that they encountered, presumably for the first time, peoples who used writing.

106. RONALD EGAN, Stanford University

*East Asia: Early Book Printing in China and Its Enemies*

[No abstract submitted]

107. SHADY HEKMAT NASSER, University of Cambridge

*Islamic Near East: The Four Phases of the Canonization of the Qurʾān: From ʿUthmān to Ibn al-Jazārī*

This paper argues that the Qurʾān passed through, at least, four critical phases of codification and canonization contrary to the general belief that the codification process took place mainly during ʿUthmān’s caliphate. The irregular and anomalous readings (ṣawwādhdh) of the Qurʾān were not suppressed by ʿUthmān’s first phase of canonization, for the Muslims’ concept of shawwādhdh was not limited to the variants that disagreed with consonantal outline of the official ʿUthmānic codices. The second phase of standardization took place at the hands of Ibn Mujāhid (d. 324/936) in his canonization of the seven eponymous Readings. The variants of the seven eponymous Readings in Ibn Mujāhid’s work were further filtered and refined by ash-Shaṭṭābī (d. 590/1193) in his Ḥirz al-amānī, which has become the basis of the standard Qurʾānic
recitations until the present day. The final stage of canonization was the standardization of the system of the ten Readings at the hands of Ibn al-Jazarī (d. 833/1429), a system beyond which any other eponymous Reading would be deemed shadhīdh and non-Qurānic.

108. TIMOTHY LUBIN, Washington and Lee University

South Asia: The Medium is the Message—The Prequel from South and Southeast Asia

[No abstract submitted]


JACK M. SASSON, Vanderbilt University, Chair (9:30 a.m.–12:00 p.m.) Cochise

109. ANI HONARCHIAN, University of California Los Angeles

Mar Marutha of Maipherkat and his Armenian and Greek Vita

Scholarly opinion generally portrays Late Antiquity as a period of unremitting wars and hostilities between the Sasanian and Roman empires. Yet this overarching conflict was interspersed with interludes of peace, which are virtually ignored in or airbrushed out of accounts of the broad sweep of tension and strife that characterize the two great regional powers. Interrelations between Yazdegerd I and his counterparts the Emperor Arcadius and his son Theodosius mark one such episode.

One of the key intermediaries and ambassadors who maintained excellent relations with both sides and facilitated the process of entente and the realization of its potential was bishop Marutha of Maypherkat, among whose achievements as special representative of the Roman Empire was to stop the persecution of Christians in the Sasanian Empire. However, a more detailed study of this figure and his accomplishments has been hampered by problems of source criticism. One of these relates to the false assumption that the figure’s extant Armenian and Greek lives derive from a single Syriac prototype. Consequently, this paper seeks to present the results of a new investigation of the three main sources concerning bishop Marutha. In doing so it pursues two main critical objectives.

First, it challenges the common perception of the period under study as purely given over to war. Contrasting with past scholars’ approach to the era as simply antagonistic, it will demonstrate how Bishop Maruth’s activities helped ease political tensions between the powers, leading to the convocation of the first synod of the Persian Church at Seleucia-Ctesiphon in 410. The synod adapted the canons of the Council of Nicæa (325) and established doctrinal cohesion and an organizational structure within the Church in the Sasanian Empire.

Secondly, the paper analyzes the ways in which the extant accounts of Marutha’s life (an Armenian Vita, which according to the text itself was translated from the work of a Syrian bishop, and two Greek Vitæ ) represent him in the light of their distinct confessional and ideological background. Although, as noted above, previous scholarship has held that these three vita probably derive from the same lost Syriac original, a close reading of each and the significant differences they evince brings me to the conclusion that that view is no longer tenable. In distinguishing the various strands of Marutha’s early biography through comparative analysis, my paper seeks...
to contribute to the advance of scholarly research on this important phase of mutual cooperation and understanding between Rome and Iran and the role of this holy man in bringing this about.

110. Sigrid K. Kjær, The University of Texas at Austin

The intersection of Nabataean-Aramaic and Arabic/ANA in the legal texts from Nahal Hever

Previous scholarship on the Nabataean-Aramaic and Arabic/ANA in the legal texts from Nahal Hever has mainly focused on the Aramaic legal tradition as an overarching phenomenon, allowing for only limited influence from local legal traditions. A comparison of the vocabulary appearing in Nahal Hever, Mada'in Saleh and in some instances in Ancient North Arabian rock inscriptions with the Aramaic of the Elephantine legal texts reveals a more complex situation. To some extent, the loanwords appearing in the Nabataean-Aramaic legal texts are restricted to specifically legal terms, as opposed to ‘everyday’ vocabulary. On the basis of these observations, I will suggest that the legal tradition found in Nahal Hever is an intersection of a local “Arabian” tradition and the Aramaic legal tradition. Thus, we find two independent legal traditions represented in the texts.

111. Mila Neishtadt, The Hebrew University of Jerusalem

The Lexical Component in the Aramaic Substrate of Palestinian Arabic

Aramaic, the dominant spoken language in Palestine during the Roman and the Byzantine periods, was only gradually superseded by Arabic after the Arab conquests. The existence of Aramaic substrate elements is still evident in Palestinian vernacular Arabic, especially in the lexical component of traditional life and industries as well as in many Palestinian place names.

Whereas the existence of Aramaic substrate elements in Syro-Palestinian vernacular had been widely agreed upon, scholars have long debated the nature and extent of the phenomenon. Some researchers adopted a maximalist approach and attributed much dialectal non-classical Arabic vocabulary to Aramaic substrate origin (Frayha, 1947). Others favored a strict minimalist approach, according to which the first line of investigation should be an internal explanation of the phenomenon, based on the development of the dialect itself (Diem, 1979).

In this paper I shall present and demonstrate a basic methodological approach to the problem of detection and identification of Aramaic substrate elements in the lexical component of Palestinian Arabic. I believe that a sympathetic minimalist approach would be advisable. Using rigorous linguistic criteria and supportive evidence we can conclude whether a certain ‘candidate’ Aramaic substrate word is an Aramaic substrate-word or not, and to what degree of likelihood. As a rule of thumb a candidate substrate word should be absent from Classical Arabic or be used in a different meaning. Among the linguistic criteria applied are: (a) Morphophonology—consonant correspondence, noun pattern etc.; (b) Semantics; (c) Attestation and distribution in Aramaic; (d) Attestation and distribution in Arabic. Cumulative evidence will help us resolve each case. Some words (zbūn) will seem to qualify by all accounts; in others (durār) it will be only the meaning which will reveal their origin. For others (qōṣ)—attestation (or non-attestation) and distribution in Arabic and Aramaic will be determinate.
From Aramaic to Pahlavi: the Aramaic Script and the Hellenistic Kingdoms of Iran

Pahlavi, a modified form of the Imperial Aramaic script used for writing a version of Middle Persian, is a notoriously complicated script riddled with stylistic inefficiencies and an exaggerated use of Arameograms. The script seemingly makes its presence known suddenly with the ascent of the Sasanian family, hailing from Persis, the native land of Middle Persian, in the first half of the third century AD. Its development, in various guises of inscription and book Pahlavi, and its role in the invention of the Avestan script is well studied by scholars ranging from E. Herzfeld and H. S. Nyberg to Dieter Weber and Philip Gignoux. However, the background of the script itself is less known, most scholars taking it for granted that it is derived from Aramaic in some manner.

Through studying the available sources, most significantly the numismatic evidence from the Hellenistic kingdoms of Pesis, Elymais, and Characene, as well as the Indo-Parthian kingdom(s), the present paper seeks to make a contribution to the question of the origins of Pahlavi. Starting its enquiry from the earliest coinage of Persis—those of the Frataraka (the only one of the “Hellenistic” kingdoms never to use the Greek alphabet) who immediately filled out the power vacuum left by the disappearance of the Achaemenid power in Persis—the present paper progresses through the available numismatic and epigraphic material. By comparing the development of the script on the coins of these kingdoms, and using the studies on the development of the script in Syro-Palestine, it seeks to unearth the connection between the fully developed Pahlavi, as represented on early Sasanian coinage and inscriptions, and the developed Imperial Aramaic of the Hellenistic kingdoms. A preliminary conclusion is that the script of the Sasanian coinage does not represent a logical development of the script used on the coinage of Persis, and its roots need to be sought in a different region and by considering several traditions.

B. Ancient Near East IX: Administration and Administrative Systems.
K. Law son Younger, Jr. (9:00 a.m.–12:00 p.m.) Cholla

Evidence for the Use of a Lunar Calendar During Tigl ath-pileser I’s Reign

There has been an effort in recent years to re-evaluate the calendrical system employed in Assyria during the Middle period, such as in Gasche’s Dating the Fall of Babylon, in which scholars assumed the use of a lunar calendar rather than a luni-solar calendar before the reign of Tiglath-pileser I. In this vein, there is growing evidence that points to the use of a purely lunar calendar for all facets of administration in the Middle Assyrian period, including the length of the Assyrian eponymate and the king’s official regnal years. With the publication of hundreds of new Middle Assyrian economic documents over the past decade, three tablets have arisen from the end of Aššur-resha-ēši I’s reign and the beginning of Tiglath-pileser I’s reign that buttress this interpretation of the Assyrian calendar; the texts even show that a lunar calendar continued to be used into the reign of Tiglath-pileser I. The results of these data may justify a revision in the absolute dates for Tiglath-pileser as well as the dates of the Old and Middle Assyrian kings prior to his reign.
114. **ADAM MIGLIO**, Wheaton College

Epigraphy and Administration at Tel Dothan

This paper presents a clay bulla that was discovered at Tel Dothan in 1964. This epigraphic artifact is decorated with ‘pseudo-hieroglyphs’ (i.e. ‘hieroglyphs in Phœnician style’) and contains an impression of a personal name written in Hebrew script. This artifact along with others aspects of the excavations at Tel Dothan are briefly considered with respect to their significance for administrative practices.

115. **ANDREW DIX**, University of Chicago

The Kasr Archive and Xerxes’ Reprisals

The mostly unpublished Kasr Archive from Babylon, sometimes referred to as the Archive of Bêlšumu, presents evidence of the private economic activities of Bêlšumu and his son Marduk-erîba. Bêlšumu served as the district governor of Babylon during the reign of Darius II and as the provincial governor of Across-the-River late in the reign of Darius II and early in the reign of Artaxerxes II. His son Marduk-erîba succeeded him as the district governor of Babylon after his promotion. However, the archive also contains a set of tablets that pre-date Bêlšumu. These earlier tablets document the purchase of real estate by four members of the Bûbûja family in Borsippa and its environs during the reigns of Darius I and Xerxes. The Kasr Archive, including the real estate sales, was badly damaged in a fire in antiquity and then by the constant quarrying for bricks throughout modern history. Despite the damage to the tablets, it appears that a significant number of them were composed during a short period of time based on their physical characteristics. This talk will present a close look at the contents of the unpublished real estate transactions of the Bûbûja family in the tablet collection of the Vorderasiatisches Museum to determine whether they may be linked temporally to the period immediately following the Babylonian revolts against Xerxes. And if so, whether the purchases show any evidence that they were an opportunistic acquisition of land at the expense of the victims of a reprisal by Xerxes.

116. **EVA VON DASSOW**, University of Minnesota

How to Get Credit and Avoid Foreclosure in Arraphe

Legal practice in Late Bronze Age Arraphe, represented mainly by the archives found at Nuzi, is characterized by numerous distinctive contract forms. One of the most common and most peculiar of these is real-estate adoption, whereby a landholder cedes property rights to an acquiring party by “adopting” him or her and bequeathing the property as an “inheritance share” in exchange for a “gift” of consumable goods, while however often retaining the obligation for ilku-duty incumbent on the property. This phenomenon has attracted a variety of explanations, generally predicated either on the assumption that ilku-bearing land was held by royal grant, therefore a legal fiction was necessary to evade a supposed prohibition on land sale, or on the theory that rights to land were the property of lineage groups and therefore could be alienated only through the fiction of creating a familial relationship. However, since the state enforced the contracts in question, clearly there was no prohibition to evade, and if the idea was to keep property in the family by adopting mortgagees, these contracts could not serve that purpose; eventually land would be fully alienated and ilku transferred to the adoptee. More recent proposals interpret real-estate adoption
either as straightforward land sale or as an instrument to transfer title without pos-
session, invoking the Hurrian ethnicity or prehistory of Arraphan society and law to
explain this divergence, either atavistic or innovative, from Mesopotamian legal prac-
tice. I propose an explanation that requires none of the assumptions the foregoing ones
do. Real-estate adoption was a legal instrument that immunized transfer of property
rights from edicts of debt remission (andurāru) by utilizing the mechanism of adop-
tion rather than sale, while preserving the landholders citizen status in relation to the
state, which was secured by the obligation to perform ilku.

C. Islamic Near East IX: Law. STEVEN JUDD, Southern Connecticut State Uni-
versity, Chair (9:00 a.m.–11:00 a.m.) Palo Verde

117. EDMUND HAYES, University of Chicago

The Twelver Shiʿī Theory of khums and the Practice of Tithe Collection during
the Crisis Years of the Early ghayba

Scholars like Calder and Sachedina have written about the Imami khums (the ‘fifth’,
religious tithes) as an abstract topic in legal theory. However, in practice, money
and in-kind contributions were indeed collected from the Shiʿī community by their
Imams, through an increasingly institutionalized network of agents (wakīls). Upon
the death of the 11th Imam, al-Ḥasan al-ʿAskarī in 260/874, this system of collection
was thrown into disarray, and both theory and practice had to be reassessed. By the
time of al-Ṭūsī, the classical theory of khums collection in the era of the ghayba had
been formulated, amounting to four main possibilities: that the Shiʿa were allowed to
spend the tithes of the Imam; that they should bury the money in expectation that it
would be disgorged from the earth upon the Imam’s return; that they should pass
the Imam’s money down through trustworthy executors until his return; or a kind
of hybrid solution that allowed for burying or entrusting, or immediate distribution,
in different circumstances. How did these four solutions come about? In this paper,
I argue that legal theory followed practice as the financial network of the Imams
developed in an ad hoc manner to meet the chaotic and unstable conditions prevailing
in the Shiʿī community in the centuries and a half before al-Ṭūsī came to treat the
topic of khums. I compare the early legal literature with historical reports about the
collection of contributions to the Imam by the hidden Imam’s agents in Baghdad and
Ṣāmarra’ during the early ghayba period. I argue that the legal theories laid down
by al-Ṭūsī have their origin in the practical successes and failures of these agents as
they tried to convince the Shiʿī community of the continued validity of the Imam’s
financial network, in spite of the absence of the Imam.

118. STEVEN JUDD, Southern Connecticut State University

Thoughts on al-Awzā’ī’s Legal Response

ʿAbd al-Rahmān b. ʿAmr al-Awzāʿī is typically described as a key figure in the articulation and systemization of Islamic law, whether as the eponym of a legal madh-
hab or as a conduit for the transformation of Umayyad administrative practice into
Islamic law. Unfortunately, al-Awzāʿī apparently did not write any formal treatises
or fiqh works per se. Instead, our understanding of al-Awzāʿī’s influence is based on
his responses to discrete queries from his students. These responsa are preserved in
a variety of works, none of which purport to be written by al-Awzāʿī himself. Hence
our knowledge of al-Awzā‘ī’s views comes to us through the filter of his students, and sometime through his rivals.

The responsa from al-Awzā‘ī that do survive focus primarily on questions regarding laws of war in the so-called “siyar” literature. Discussions of these responsa have largely treated them in the context of disputes between al-Awzā‘ī and other scholars, such as Abū Hanīfa and his students Abū Yūsuf and al-Shaybānī, about details of the laws of war and the division of spoils. These discussions have not addressed the question of the original purpose and nature of these responsa.

This paper will examine the responsa themselves, focusing primarily on those preserved in Abū Ishāq al-Fazārī’s Kitāb al-siyar. The paper discusses what the original purpose of these responsa might have been, asking whether they represent legal advice regarding specific cases (analogous to Hallaq’s “primary fatwas”), or whether they are hypothetical questions intended to illustrate theoretical points and establish general legal rules more akin to Hallaq’s “secondary fatwas”.

While this paper focuses only on responsa from al-Awzā‘ī, it has implications for our understanding of other responsa-filled works on siyar as well,

119. MARION H. KATZ, New York University
Why Can’t You Starve a Cow? Non-Human Animals and Legal Personhood

The categories and hierarchies within which human beings are defined as legal actors and as carriers of rights in classical fiqh have been the subject of serious scholarly discussion. Works such as Baber Johansen’s “The Valorization of the Body in Muslim Sunni Law” (1996) and Kecia Ali’s Marriage and Slavery in Early Islam (2010) have examined how intersecting factors of gender and status define an individual’s role as both the subject and the object of legal entitlements and transactions. More recently, Sarra Tlili’s Animals in the Qur’an has expanded the discussion to encompass non-human animals; however, the book—while touching on legally-relevant issues—does not centrally focus on legal discourses. This paper uses texts of the eleventh to fourteenth century to examine how Sunni jurists grappled conceptually with the issues of legal and ethical obligation towards animals. While they overwhelmingly agreed that non-animals were not legally obligated (mukallaf), they did not necessarily accept that this implied the absence of any binding legal obligations towards animals. The most prevalent solution to this problem involved an analogy between animals and slaves (and indirectly with wives), counter-intuitively using the model of slavery to affirm a minimal form of legal personhood. This fiqh-based approach to non-human animals contrasts quite clearly with the patterns available in other Islamic genres and discourses such as kalām and tafsīr. The paper seeks both to add a major element to the existing literature on animals in Islamic thought (which has focused primarily on the Qur‘ān and on non-legal sources such as the Rasā‘il Ikhwān al-Ṣafā‘) and to use the example of nonhuman animals to enrich our understanding of concepts such as taklīf (legal obligation) and ahlīya (legal capacity).

120. FRANK GRIFFEL, Yale University
Philosophical Origins of maslaḥa Theories in Sunnī Islamic Law

Maslaḥa theories in Sunni Islamic law first appear in the 5th/11th century in the work of the influential legal theoretician al-Juwaynī (d. 1085) and his student al-Ghazālī (d. 505/1111). They argue that positive law can be drawn from considerations
about what kind of legal norms would serve the “public benefit” (maslaha). In the
works of other important jurists such as Fakhr al-Dīn al-Rāzī (d. 1210), Naṣr al-Dīn
al-Tūfī (d. 1316), or al-Shāṭibī (d. 1388), the consideration of maslaha is treated like
an effective source of law, almost similar to the four classical sources of al-Shāfiʿī.

In recently publications, Felicitas Opwis and Anver Emon independently suggest
that all maslaha theories in Islam have their roots in Murtazilite legal theories of
Islamic law and the Murtazilite assumption that God acts for the best (al-aslāḥ) of
His creation. While that may be true I argue in this paper that when these theories
first appear in Sunni thought, they are also an offshoot of philosophical theories about
the political role of prophecy and revelation in society. Al-Ghazālī ascribes to some
members of the philosophical movement (falsafa) the position that prophets act for
the benefit (maslaha) of their societies even if that would imply the spread of wrong
information (kidhb) in revelation. While al-Ghazālī violently rejects such a position as
unbelief and apostasy, he also discusses views such as that of al-Fārābī (d. 950), who
argued that prophets benefit their societies by conveying a true message that is an
imitation (muhakāḥ) of philosophy. Al-Ghazālī does not consider such a view unbelief
(kufr). The language used in these passages is conspicuously close to the one used
in passages where he describes his own use of maslaha as a criterion to determine
the law. This suggests that al-Fārābī’s famous political philosophy, which was widely
adopted among falsafī such as Ibn Sinā (d. 1037) or Ibn Rushd (d. 1198), also had
a very tangible effect on the methods of Islamic law (uṣūl al-fiqh).

H. South and Southeast Asia VI: Language and Linguistics.
Joel Brereton, University of Texas, Chair (9:00 a.m.–12:00 p.m.) Yucca

121. Jarrod Whitaker, Wake Forest University

Against Magic: Rethinking rākṣas, yātudhāna, and abhicāra in the RV and AV

Vedic scholars have consistently interpreted the terms rākṣas, yātudhāna, and abhicāra, in the Rgveda and Aṭhavaveda in terms of demonology and magic, par-
ticularly black magic and sorcery (this is fairly standard throughout India history).
This paper will examine the use of the terms rākṣas, yātudhāna, and abhicāra in
the two texts. It will argue that if we interpret these terms in a more literal vein as
“beast, beastly enemy, bestial fury,” “avenger, one who holds a feud/poses a threat”
and “aggressive/hostile rite,” respectively, then this interpretative shift allows us to
recover the rich semantic network that consistently characterizes enemies as violent
and deadly animals, as well as the politically charged discourse that legitimizes their
ritualized destruction. In addition, it allows us to eschew the analytically bankrupt
language of magic so as to replace it with the more theoretically fruitful language
of ritual theory, particularly in terms of agency, the body, and the performance of
ideology.

122. Stephanie Jamison, University of California Los Angeles

The Divine Revolution of Rgveda X.124: A New Interpretation

The short (9-verse) dialogue hymn RV X.124 may be one of the most discussed
poems in the Rgveda, and the number, variety, and contradictory nature of its in-
terpretations are truly astounding—far too many and too diverse to be summed up
here.
The gist of the hymn is Indra’s invitation to other divinities to join him in his new sacrifice, leaving behind their old ways and their old kin group. The gods need little persuasion: they flock to Indra. Thus the subject of the hymn seems to be nothing less than a radical political and religious reconfiguration, with shifting alliances leading to a fundamental realignment of the major divinities and to a new sacrificial order and a new rule. What has intensified the scholarly debate about this hymn is the assumed identity of the losing side, for the title “asura” is used several times in this context. It has thus been difficult not to consider this hymn in the context of the vexing question about the Asura / Deva rivalry so prominent in Vedic prose, mirrored in the Avestan Ahura / Daēuua split, but complicated by the Rgveda, which shows almost no signs of such a rivalry, or even of a defined group of Asuras distinct from the Devas.

This paper proposes a new interpretation of the hymn, with a new identification of the losing side, not dependent on positing a Deva / Asura rivalry for the Rgvedic period.

123. STEFAN BAUMS, University of Munich

Preliminaries to a Grammar of Gāndhārī: Sound System and Morphological Categories

Recent manuscript and epigraphic discoveries have dramatically increased the available source material for the Middle Indo-Aryan language Gāndhārī. The Gāndhārī corpus now comprises nearly 2,500 documents, ranging in date from the third century BCE to the sixth century CE, spanning a wide range of literary and non-literary text types and found over a wide geographical area from Yemen in the west to China in the east, from Kucha in the north to Karnataka in the south. For the first time, a comprehensive grammatical and historical description of the Gāndhārī language is possible, and at the same time such a description has become a necessity for the decipherment and interpretation of newly discovered Gāndhārī texts. Building on the pioneering studies of Konow, Bailey, Brough and Fussman, on recent investigations of individual problems of Gāndhārī grammar and on the author’s lexicographical work, the present paper proposes a foundation for a comprehensive grammar of Gāndhārī by discussing the phonetic inventory, phonological system and set of morphological categories underlying the range of orthographical conventions observed in Gāndhārī documents, and by addressing the role of linguistic variation, language contact and linguistic archaism in the description of Gāndhārī. It will be argued that the phonology of Gāndhārī combines conservative features with two sets of innovations: those shared with other peripheral MIA languages (such as Māgadhī) and those that bring it closer to the neighboring Iranian languages. In the morphology of Gāndhārī, three historical stages corresponding to textual layers can be distinguished: two equivalent to canonical and postcanonical Pali, and a third stage of late Gāndhārī-specific innovations.

124. DANIEL SHEFFIELD, Princeton University

Xwanihr or Jambudvipa? Theoretical Approaches to Zoroastrian Sanskrit and Old Gujarati Texts

Beginning in the twelfth century, Zoroastrian priests in Western India began to translate texts from their religious corpus into Sanskrit, the cosmopolitan language of their adopted home. Though these Sanskrit texts were important to the first genera-
tion of students of Zoroastrianism, later generations of scholars have paid little at-ten-
tion to these translation texts, who have, perhaps unfairly, dismissed the translations for their non-standard Sanskrit and for their imperfect understanding of Avestan. Yet, the Sanskrit and later Old Gujarati translations of the Avesta and other Zoroas- 
trian texts give us unique insight into the mind of the medieval Indian Zoroastrian

hermeneute. The texts are rich with theological and religious equivalences drawn be-
tween familiar conceptual categories in the Iranian and Indic traditions, illustrating

the creation of an intersemiotic space between Zoroastrian and Sanskritic religious
discourse. The extant manuscripts of these texts also show that Parsi priests partic-
ipated in broader networks of Sanskrit learning in South Asia that have not been

appreciated. In this talk, I argue that translation techniques, colophons shared with

contemporary Jain manuscripts, and non-Zoroastrian manuscripts copied by Zoroas-

trian scribes all indicate that learned Indian Zoroastrians were able to move beyond

the confines of communal boundaries in order to interact with new forms of knowledge

and to participate in the cosmopolitan and regional discourse around them.

125. RYAN SANDELL, University of California Los Angeles

Compensatory Lengthening in Vedic and the Outcomes of Proto-Indo-Iranian *az

and *až

Wackernagel (1896:45) states that “Außerhalb der Formen mit ursprunglichem z ż ist die sogenannt \textit{Ersatzdehnung} dem A[lt]i[indischen] fremd.” Specifically, one

source of Vedic long vowels (including e, o, and ū) is compensatory lengthening fol-

lowing the loss of Proto-Indo-Iranian (PIIr.) z and ż in syllable codas. More recent


the lenition of *z and *ž to y [j] or v [w] (under various conditions), which, following the monophthongization of diphthongs *ai and *au in Vedic, ultimately produced e and o from PIIr. *az and *až. However, direct evidence for lenition of voiced fricatives to semivowels in Pre-Vedic is lacking. This lenition account also tacitly assumes that Pre-Vedic *iy, *uy, *ry, *iv, *uv, and *rv (< PIIr. *iž, *už, and *rž) would have monophthongized to i̯, u̯, and ū, which seems unlikely.

The objective of this paper is twofold:

1. to demonstrate that Wacknagel’s pronouncement on compensatory lengthening is

Sanskrit is too restrictive.

2. to argue that Vedic e and o can be the direct products of compensatorily lengthened

PIIr. *a.

As to the first point, the perfect weak stems pec- (to $\sqrt{pa}c$ ‘cook’), bhej- (to $\sqrt{bhaj}$

‘divide, share’), and sek- (to $\sqrt{sek}$ ‘shape, create’) are not analogical to sed- (< *sa-
zd), but are rather the direct outcomes of *pa-pće-, *bh-a-bhj-, and *ća-ćk-. e shows

compensatory lengthening of *a as a result of the deletion of the stop or affricate,

because the segmental sequences *pc, *bj, and *sk are phonotactically illicit in Vedic.

Hence, compensatory lengthening in Vedic can occur from the loss of segments besides

*z and *ž.

Following Lubotsky (2013), I hold that initial development of compensatorily lengthened PIIr. *a [a] is [s]. Internal to a phonological phrase, [s] ultimately merged

with Vedic e; $\dot{s}\acute{a}re \ duhi\dot{t}u$ (RV 1.34.5d; cf. Jamison 2010) preserves this phrase- and

word-internal outcome. At the edge of a phonological phrase, [s] was subject to further

– 60 –
phrase-final lengthening, and ultimately merged with Vedic [o]. That [o] is the overlong correspondent to Vedic /a/ is evident from the pluti liturgical pronunciation at TS 3.2.9.5 śōṁśā moda-iva /śamsa madeva/ (see Hoffmann 1976:552 ff.). Lengthening of vowels at the edge of a prosodic domain is extremely common cross-linguistically and is well-demonstrated in laboratory studies (see Gordon & Munro (2007) on Chickasaw, and idem: 293–4 for literature on other languages).

This paper thus clarifies the history of Indo-Iranian voiced fricatives in Vedic, precisely describes one source of Vedic long vowels, especially e and o, and offers a potential account of the nom.sg. sandhi variant -o of Vedic a-stems.

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