PROCEEDINGS OF THE 1ST INTERNATIONAL CONFERENCE ON THE ENHANCEMENT OF ARCHAEOLOGICAL HERITAGE IN IRAQ

University of Kufa, 20th and 21st January 2018

Edited by
HAYDER AL HAMDANY

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Preface

The present volume collects some of the papers presented at the "1st International Conference on the Enhancement of the Archaeological Heritage in Iraq," held at the University of Kufa on the 20th and 21st January 2018. The conference was organized in the framework of the project "EDUU - Education and Cultural Heritage Enhancement for Social Cohesion in Iraq" funded by the European Union and coordinated by Prof. Nicolò Marchetti of the University of Bologna in Italy.

We would like to express our gratitude to the University of Bologna and the University of Kufa staff members for the support they have extended to the conference. The participation of H.E. Bruno Antonio Pasquino, Ambassador of Italy, H.E. Tomás Reyes Ortega, Deputy Head of the European Delegation in Baghdad, Prof. Francesco Ubertini, Rector of the University of Bologna, Prof. Alessandra Scagliarini, Vice-Rector for International Affairs at the same University, Prof. Feirdous Abbas, President of the University of Qadisiyah, Dr Osama Fadil Abdul Latif, Vice-President of Baghdad University and Dr Hassan Sadeghi, the President of Neyshabur University greatly honored us.

Finally, we would like to thank the many colleagues and friends who helped in organizing the conference, foremost among them Dr Hayder Al Hamdany, Licia Proserpio, Federico Zaina, Giacomo Benati and Giulia Roberto.

Prof. Mohsin Abdulhussein Al-Dhalimi
President of the University of Kufa

The Character of the Ancient Babylonian City as a Footprint of Civilization

Prof. Safa Jassim Al-Dulaimi
Urban and regional planning - University of Al-Qadisiyah

Introduction

The geographic location of any region can be expressed in several ways that differ according to the different directions of the researchers. Perhaps the most comprehensive is that it is said to be a place on the surface of the earth between its natural phenomena and other human phenomena. These phenomena represent the two factors underlying its possibilities or characteristics. The basis of the idea of the site is the reduction of the region or polarization of the place at the point, if we analyzed this compound to its elements of the first two elements are the spatial framework and lines of movement and means of transport between the site and the surface area, and the value of the site is the result of multiplication the spatial framework in the lines of movement.

1. Personal spatial location of the city of Babylon

Ratzel stressed that the cities are vitally connected to the roads. He also pointed la-Be-lish out that the roads made the cities, and the sites are the critical places and the vital vital points on the landscape page in its natural and human sense[1]. The choice of the site of Babylon was a good location for the old world. On the one hand, and the Tigris and Euphrates valley on the other. The Babel site mediates the urban areas of ancient Iraq, and the interpretation of Babylon's personality is the great personality of the interaction - a coalition or a difference between two basic dimensions in its existence. The location is the relative quality of the land, the people, and the production around the territory, and is determined by the spatial relations that bind it to it. The site has a local internal characteristic, and the situation is an unseen geometric idea. And these two essential elements and the changing relationship between them explain the inherent character of Babylon, which was guaranteed by a rare geography.

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1 Jamal 1977.

Babylon was characterized by the spread of both domestic and foreign trade, as evidenced by the correspondence and sales and purchase documents written in Babylonian language with the Semitic world at the time
Most of the land of Babylon depends on the Euphrates River, which helped to flourish and build it, until it became the paradise of the Iraqis and the garden of the ancient land of Asia. The positive effectiveness of the region is synchronized far and wide through the past and in history because in the historical role we can recognize the free expression of the regional personality of the place, Is more than just the mathematical outcome of the characteristics and distributions of the region and its uniqueness and distinction between the other regions, and wants to be carried out to the spirit of the place to discover his own self-determination, which determines its inherent character, obviously such a view is not always analytical but is synthetic in the class It is not only limited to the present but is tragically distant through the past and throughout history, because it is only by historical role that we can recognize the positive effectiveness of the region and the free expression of the regional personality of the place.

2. The sedimentary plain and the emergence of civilization Babylon

The archaeological and cultural studies of the geography of the Arabian Gulf Basin and the Southern Sedimentary Plain have attracted the attention of the researchers, because they have a close connection to the oldest known human civilization. This civilization originated and flourished in this area of south and central Iraq known as the Dalatian sedimentary region[2]. This plain and its relation to the Arabian Gulf was the prevailing belief among scholars and historians that the Arabian Gulf coast had been taken a year before 4000 BC. M. A natural beach in the town of Hit on the river Euphrates and Samarra on the Tigris River and southern Iraq between Hit and Samarra to the current Gulf Coast was submerged by sea water at the time and the accumulation of rivers of water from the Tigris and Euphrates rivers and successive floods turned the sea of this area to land until the coast reached the coast alone The theory of Mesopotamia is that the coast of the Arabian Gulf has advanced 680 km north, but the slave civilization located near Aridu appeared before the fi/ th BC. So how is it that the coast of the Gulf in the fourth millennium BC. M.

2 Sousse, 1986, p. 84.

It was at the city of Heat and controversy continued about this theory until the two geologists Lees and Falcon published an article in 1952 in the British Geographical Journal explaining that there is no historical evidence that the coast of the Arabian Gulf was one day away from its current limit and that the Tigris, Euphrates and Karon did not work On the construction of a delta progressing forward, but unloading its cargo from the sedimentary deposits in the plains of the southern section of the sedimentary plain, and that the basin covered by this section began to decline and continue to decline due to the weight of sediments and the movements of tectonic trough followed by convex curvature that swallowed the soles For the land of hundreds of thousand cubic feet of sediments reach the basin annually without water disappearing from above the ground, and there is a balance between the rate of decline and the amount of pellets deposited in the basin, which made the region maintain its normal without any change in appearance, (lees and Falcon), which is a continuous decline in the land in southern Iraq as a result of underground Tectonic movements continued from the oldest era to the present day, the support of geologists and researchers, after that the study of the German mission under his supervision. J. H.J.Lenzen of 1955-54 that the first half of the fourth millennium BC. M. I was of great importance in South Mesopotamia due to two factors.

3. Sea level decline for the first time

These two factors were encouraging migration to these areas. The land is fertile in the southern plain and is no longer exposed as before. The migrations from the Arabian Peninsula began in 9000 BC. M. Which represents the settlement on the Euphrates River in Syria followed by settlement in Iraq within the limits of (6000 - 5000 BC) This corresponds to the first migration of the Sami from the Arabian Peninsula after the fourth ice, that the interaction of Iraqi people with its environment and control produced the original civilization Is the civilization of Mesopotamia, which dates back to the year (5000 BC)[3]. Having established the centers of housing and construction since the era of (ALAbid).

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3 Lowery, 1977, p. 12-13.

4. Irrigation and civilization

Since ancient times water has been and still is the source of life and prosperity as it was used as a tool for ages and irrigation organizations and agricultural projects as in the establishment of civilization, which goes along with them in the process of development and progress, as researchers childe fringourt Childe and Fringfourt on the role of irrigation in the progress of civilization, Moreover, the need to regulate irrigation and agriculture has created the government. And that the ancient civilization in Iraq began when man began to discover ways to deliver water to the ground and his experiments in the organization of irrigation and the opening of the tables and the construction of dams and irrigation tanks in history was associated with the emergence of civilization and development in Iraq in the historical times Tigris and Euphrates Tigers Iraq was by virtue of its geographical characteristics and the nature of the Tigris and Euphrates of the oldest. The country that has practiced irrigation in the cultivation of its lands and the effects of these works are still seen in various parts of Iraq, including the city of Babylon, Valeri and civilization are not separated where there is civilization and the emergence of urbanization flourished with agriculture based on irrigation and where the irrigation system After the migration of the inhabitants of the Arabian Peninsula in the wake of the fourth ice glacier after the drought that took place in the Arab countries brought with them their river knowledge to their new settlements in the Fertile Crescent, especially the settlements they founded in Mesopotamia both in the north of the valley or when they moved to southern Iraq And the middle of it as they founded the civilization (Tal EL-abid,Eridu and uruk) from the year (5000-1800 BC) and the civilization of Kish, a civilization of southern Mesopotamia, which flourished in Iraq in prehistoric times was the uruk civilization (3800 - 3500 BC) and the civilization of the old Babylonian era (2004 - 1030 BC) and the Modern Babylonian Civilization (1100-539). In the reign of King Nebuchadnezzar (625- 562 BC), (Table1-2) the Euphrates River was no longer as abundant as it had been in the past. M. Irrigation in the life of the country of Babylon has played a role of exceptional importance and actually depends on the state of agriculture, which is a single pillar of the economy of the country, and the system of irrigation established since the ages Has been constantly strengthening its maintenance and expansion as the irrigation business is ongoing and is making great efforts by the population as the main channels were praised by the state construction and reconstruction.

Age	Time Period
Palaeolithic and mesolithic	500000-10000 B.C
Neolithic period	10000-5500 B.C
Pre-dynastic era	7000-2800 B.C
1-Hussouna	7000-6000 B.C
2-Hilf	6500-6000 B.C
3-Alabid	5000-4000 B.C
4-uruk	4000-3100 B.C
5-Gamdt Nisar	3100-2800 B.C

Table (1) Ages of Pre-history in Iraq Source: www.reference.wordsmith. com

Age	Time Period
Dawn of the first dynasties	2700-2600 B.C
Dawn of the second dynasties	2600 - 2500 B.C
Dawn of the third dynasties	2500 - 2350 B.C

Table (2) Ages of dawn dynasties in Iraq Source: www.reference.word-smith.com

5. Babylonians draw the map of the world and the location of Babylon (Map of the world Babylonian, map of the world or the mappa mundi). The early inhabitants of Mesopotamia originated in the beginning of what we call the science of countries and geography. The people of knowledge in that civilization were fond of thinking about the universe and the center of their country and its location for other countries. It is said about the idea of the Babylonians, because in this land they imagined the land, the Euphrates, the Tigris, all the land, the lands, the countries, and even the temples, are again depicted in the heavens[4]. They divided the earth into three regions, the upper

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4 Baqir, 1955, p. 325.

region inhabited by men and the middle earth, the place of life and the area of the living God. Four times The south of the country of Elam and the north of the country of the Akkadian and the other countries of the Supremes, the Assyrians, and the west of the Amorite country, ie, the regions of Syria. The Babylonians have left us, since their earliest days, the methods of surveying the lands, measuring them and taking their plans and knowing them. The most important map of this type is the map of the city of Nippur, the map of Spar and the map of the city of Babylon, and maps with limited space to map larger regions and examples of this map of the world they have known us Of the last Babylonian time, but it is probably a copy of an older origin, which is more like the geographical maps of the archipelago, which surpassed the ancient Greek maps of the Greeks, which were called in the Middle Ages in maps of the world (Mappa Mundi.)[5]. This map depicts the Babylonian land, The Euphrates River comes from the northern mountains and is poured into the marshes in the south figures (1) and (2) and the city of Babylon in the center and in part of the country of Assyria, I have learned in this map the locations of cities and countries circles as in our maps in the present era and placed in the middle of the circles or near the names of those cities either form triangles in the outer range of the map refers to the foreign territories and the number of (6) or (8) Triangles[6] Surrounded by the continent represented by the map of the river or sea salt (The salt sea) and the exit of the eight islands (Islands) The distances between them showed Babylonian hours, and in this Number The map is called the island's northern island does not see the sun (The sun is not seen), where some researchers explain this ash Because they knew the phenomenon called polar night, the Babylonians have left us the methods of surveying and measuring the land since the earliest times. They knew the mapping of larger areas, ie maps of countries and countries. They also made maps for planning their cities, temples and roads that link these phenomena. The topography on the flat panels of mud and represented the mountains with overlapping brackets and symbolized the cities with circles where the principles of urbanization began here in the Tigris and Euphrates basin.

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5 Baqir,, op cut., p. 229.
6 Finkel, 2008, p. 15.

5. The city of Babylon and its role in the biography of its history

The city of Babylon is located today, 90 km south of Baghdad, its name in the Akkadian language, the door of the door of the gods, BaBywv and then turned in Byzantine to Nefalon.11 The city of Babylon is one of the cities of capitals and the best example of fortified cities in ancient Iraq, The capital of southern and central Iraq for long periods dating back to the year 3000 BC, becoming the capital of King Hammurabi and the capital of the Nebuchad-nezzar Empire in 600 BC. The sources indicate that the Prophet Noah is the first of its age and descends after The flood is he who went out with him in the ship, and dwelt therein, and transplanted, and possessed kings over them, and they captained the cities.

The location of the city of Babylon has an effective impact on the impor-tance of its growth and planning because it is located in an easy area in the sedimentary plain of Iraq and on the right bank of the Euphrates River which penetrates from north to south and was more straight in the past than it is now figures (3) and (4).

In the time of King Nebuchadnezzar, the city included a large area on the side of the Euphrates River. The square shape became rectangular or close to the parallel of the rectangles. The area was 10 million square meters (10 km) (18 km), and there are researchers who say that the length of each side, either in length or in width (15 miles) and that the circumference of (60 miles), if this size is no other city to be condemned.

The city is surrounded by an external wall (Nimetti-Enilil) and its environs (18- 20 km) surrounded by the summer palace from the north and an internal wall (Imgur-Enilil). It consists of the first fence of the city wall (width 6.22 m), the second wall is small (3.72 m) (20 - 60 m). Both of the two beds were built with milk and the inner trench was reinforced by a wall of clay bricks. The distance between the two beds is 2 km. There is an open course for boats and ships of all types around the trench, and here we can not overlook the mention of the benefit of the clay dug from the Great Trench, nor the way the fence was built, Such as the speed with which he dug out the trench and was a brick (clay), which is extracted from the pits. The walls were connected and the sides of the walls were wide, allowing two vehicles to pass quickly in opposite directions. There were about one hundred copper doors around the fence, eight of which were known through the excavations. Figure 5 also mentioned cuneiform texts, 54 streets with two streets for soldiers' march and

three bridges to cross the river bank The city of Babel on the Euphrates River had a climatic effect and an effect on the distribution of land use, which gave the city great energy in accepting the population and their dependency part of Iraq's natural environment until Babylon became the garden of the land of ancient Asia and the old Iraqi paradise.

With a population of 200,000-250,000, Babylon was in the era of Nebuchadnezzar (605- 539 BC), Table 3 was the largest city in the world[7]. and a store of agricultural grains was sufficient to feed a million people[8]. The citizens of Babylon used to call themselves the sons of Babylon (Marababili) or the sons of the Babylonians (Mar_babylia) or simply Babylonians (Papillaea) All of the free civilian population of the country confirmed that it was part of a civil state Babylon, which helped to lead the country of Babylon a national feeling that shows the desire to make the elements of their civilization as distinct as possible Their Slavs are Assyrians and this is evident in architecture, historical writings, in the activity of internal and external trade, and in external relations with neighboring and distant countries.

Nick name	Time Period	Real name	Greek synomy
Nabopalasaros	626-605 BC. M	Nebo-pla-ser	Nabopalasaros
The second Nebuchad nazzar	605- 562 BC. M	Nebe-cadore-ozer	Nabuchadonosoros
Amil Marduk	562-560 BC. M	Amil-Marduk	Evilmaraduchos
Neriglisaro	560- 556 BC. M	Narcallsharozer	Neriglisaro
Laborosoardochos	556 BC. M	Lbashi-Marduk	Laborosoardochos
Nabonnedo	556- 539 BC. M	Nabo-Neid	Nabonnedo

Table (3) The names of the kings of Babylon and the duration of their reign Source: The city of Babylon, p. 108

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7 Thomas, 2008, , p.34

8 Gist and Halbert, 1949.

6. Planning philosophy in the city of Babylon

Town planning is to shape and coordinate the natural physical order of the city and to create it with its various communities and facilities in harmony with social, economic and environmental needs. Urban planning is indeed an old science that ancient engineers turned to when the need for cities and cities was called for. The human is how to live in groups that cooperate in organizing their lives according to their different and different purposes from defensive and spiritual to religious, political, commercial, health, scientific and industrial. The city has been affected by society during all stages of its historical development. But because it portrayed the community tendencies of how he lived? How did he feel? How did he think, measure and implement? Civilization has expressed the society's policy and its many trends. Every era has its style of construction, reconstruction and style in planning. Every age has a planning philosophy. Cities have all cities and all people, but people have gone to cities to tell their history. The planning of cities in Mesopotamia has been affected. The Egyptian cities are of the character of their residential buildings, which have only minor traces when compared to the effects of the great temples, timeless zebras and civilization of any region that was based on the great rivers that helped to flourish the country around its streams. The Babylonian engineer's sense of mass, color, and buildings with surrounding landscapes was consistent with the surrounding environment in many of their ancient works, for example the Ishtar Gate And the Babylonian mansions where we see the consistency between the blocks of buildings and so we see in modern architecture that some simple theories must be applied that make the building fit with the site and blocks of buildings to connect them in harmony with the control of the composition of the integrated group, The Babylonian architecture was the planning of the expansive green areas and the scattered trees that were the center of the visual beauty and the outlet of the city. The center and citadel of the city reflected the authority and wealth of the Babylonian urban society and its rulers, as well as the sacred value it imparted to society. The cities of those inscriptions engraved on the walls, which would achieve the desires of man in eternity by staying in the minds of future generations, that is, the temple and the monument and the palace of the Governor established a wide scale to express the ability and strength, and the city of Babylon is characterized by good planning is the best reached by the

ancient Vano Urban Planning[9] and is the capital of Babylon beauty chosen by Alexander the Great to the greatness of the art buildings planning and walls that I returned from the Seven Wonders.

7. Planning the land uses in the ancient Iraqi cities

The city is the people who inhabit it, their culture and their civilization in which they live is the proper basis for guiding appropriate planning that is consistent with the needs of all people. The layout of the city of Babel exceeded the three dimensions when these three dimensions were the foundations of structural formation. Planning exceeded the dimensions of height and width, height to movement and sound, even the sunlight and movement around buildings, palaces and temples, that the human assembly moved from the state of scattering and dispersion to the state of gathering and accumulation in the area And perhaps at the level of the unconscious mind from unorganized fear to systematic fear. Many of the functions that were scattered and unorganized must be grouped together within that range. Meeting environmental challenges and working to plan for them requires the thought of overcoming The role of religion in the creation of the first urban community, where the victory of the satisfaction of God is a goal sought by it And before the war was protected from its enemies in a fortress or a bounty before the war was a common system in human society to be expressed by the castle. The center of the city and its citadel was an expression of the authority and wealth of urban society and its rulers as well as the sacred value of the community. the ruler palace in the great development of the emergence of cities in the history of Mesopotamia, as he created a large-scale expression of power and strength[10]. Perhaps we can define the urban image of the city landmarks by diagnosing three basic Antgah are[11]:

1 - The urban nucleus or the castle and the temple and the King's Palace and a storehouse of legumes.

2 - Urban fabric of the city includes residential neighborhoods and public utilities.

3 - The outer perimeter includes the walls and trenches surrounding the city.

9 Al-Marayati, 1992, p. 69.

10 Raouf, 1980.

11 Blacke.G.H. and Lawless, R, I. op. cit, p.12.

Archaeological excavations have revealed the general details of the internal structure of the cities, such as Robert Adams, where the public buildings occupy the temple and the palace, the heart of the city. These facilities are considered centers that attract the attention of the population, from which the main roads branch out and the rich class extends along these roads. The areas are concentrated on the sides of the river and on the doors of the city. There is no doubt that the establishment of settlements in this breadth and this content in addition to the nature of construction materials used in construction as well as the use of For the masses of humanity as a labor force, all indicators show the social organization and reflect the class difference in these societies. The general population accumulates in the collective buildings at the borders of the city and its outskirts, while the other segments of society are concentrated in the middle. The center of the city is dominated by rulers, .

The areas of civilization and culture in Babylon proved at the level reached by the Babylonians of the art of urban planning and the city of Babylon in addition to having a political and military function, they are at the same time religious and economic and scientific centers in peacetime in addition to being a trade point and therefore had to provide commercial activities Which reached Asia Minor and to Delmon and to Egypt and the Mediterranean Sea.

8. Planning of residential areas

Due to the necessity of establishing residential areas, it was necessary to define the basic characteristics of all the residential areas in the city. The planning of housing in the city of Babel was known for its prestige and greatness and the beauty of its buildings and its location on the right bank of the Euphrates River. The Palace of Babel and the administration of services and the role of senior officials on the left side of the river. The role and palaces of the city of Babel were planned to become wider, more beautiful and more satisfactory than any other city. On the western side of the street, The Palace of the South is very much in the art of construction and in the planning and design of its squares and building blocks. The palace dates back to King Nebuchadnezzar (604- 592 BC). This palace is one of the largest known models at the time. It is surrounded by a wide range of waterways in the three palace areas. The palace is a self-contained peninsula in isolation from the urban life and its various sections. These are the most important features of this palace

which was prepared from wonders. The floor was built of shear walls (32 x 10 cm), with walls isolated from the underground water below. The walls were built above the ground treated with asphalt, isolating them from groundwater. These walls were buried (6-7 m) to form a foundation on which the walls of the main building were erected. Between the ages of 12 and 15 m, the size of the palace (62000 m 2) is estimated at (310 × 200 m) in the palace (200) rooms and the large hall (60 × 55 m) is the Great Throne Hall (Figures 7 and 8). There is also a summer palace located in the northern part of the city in the site called (Tal Babylon), which is characterized by the height of the surrounding, this palace square shape (250 × 250 m) stands at the base of height (20 m) overlooking the spacious area helps to soften the summer breeze hot And the proximity of the Euphrates river made it suitable for taking the place of residence of the king in the summer. The layout of the palace is similar to the layout of the southern palace, but it is smaller and smaller in its cases and its an nexes in it are two rooms of the eastern and western hall and other rooms and rooms attached to it. The plaster, together with some colors, connects the palace with the temples The main hall is known as the Holy Way. The palace also has a large hall that is more than 100 m to the south of it. The hall was designated as a museum of the palace and it is believed that the famous lion of Babylon found in this area was one of the treasures preserved in this museum.

The building is located in the north-eastern corner of the southern palace on the left side of processionalway, near the Ishtar Gate, and on the northern side it ends at the inner city wall. The western and southern sides of the building separate from the rest of the palace facilities. (42 x 30 m) The building consists of rectangular rooms[12], each facing[13] rooms on both ends of the corridor similar to the other. Constructed an independent building p The site has a building area (28 × 28 m) while the total area of the building (41 × 40 m) ie (1640 m 2) and there is a well in which three drilling one side of the other, explained this drilling that the water was lifted by a wheel to the Hanging Gardens, The city of Babylon was one of the seven wonders in the world. The roof of the small rooms was made up of colonnades with a thick layer of soil planted with trees and roses. Historians believe that the construction of these pavilions was for the wife of King Nebuchadnezzar (Amanas bint Esteixi), who used

12 Al-Ahmad, 1985, pp. 149- 153
13 Baqir, 1955, p. 325.

to live on the green mountains[14]. The planning and design of the building and its location on the river Euphrates and proximity to the Queen›s Residence suite, as well as that the architectural model does not have to have a religious function, residential or administrative, but entertaining, but the Babylonian houses were built of clay and brick and the rich and rarely had windows were not Its doors are open on narrow streets but on an inner courtyard shaded by the sun. This aspect is of eastern importance, since Iraqis and Arabs generally take into account the architectural aspects of building planning and urban planning. Several neighborhoods, for example Eridu A Marduk, a temple is located near the neighborhood and then Kn-Dingirra the Ishtar Gate, where the temple (the private house Lalai hiker) said Baster, which is located within the residential houses and narrow streets leads west to the street procession. The new city (waiishu) was located between the Zaqora and the southern palace, and located in the new city of the temples of Ishtar (Kakapi) and the platform of the throne of Nebo and the temple of E-Kitus-girzal, the district of Tuba is located between Shamsh (Tuba) and the inside of the wall of the city and the temples of (Ninecuanna) (Sheidada). The district of Kaleb was confined between the districts of Aridu in the west and Ka-Dangirra to the north TE-EKi in the east and then to the neighborhood of Nokharaudki and to nearby Kumar district between the lugalirra sate Kira area to the north and the Tuba district to the south[15]. Rooms for the hospitality of strangers, and there are houses in residential neighborhoods built underground for the prevention of heat in summer It meets the so-called basement. This technique in construction is a planning treatment in urbanization to control the climatic conditions and overcome the harsh environment conditions. Some high-class houses consist of three or four floors. Suburban suburbs are located on the outskirts of the city. Reed and clay, the Babylonian man had to build the house. The first two goals were to obtain secrecy and privacy, especially with respect to its construction, and the second was to make the house shelter and protect it from the burning sun. It is clear that the Babylonians loved the personal secrecy. The doors of the rooms overlooking the outer door were so arranged that the person passing through the street could not look through the closed door to the middle courtyard of the house, and the Babylonian man considered his house his castle. In the kitchen there were many pottery jars

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14 Sharif, 1982, p. 164.
15 Al-Ahmad, 1985, p. 24.

for drinking water or storing food for wheat, barley, etc[16].

9. Planning the streets and roads in the city of Babylon

The establishment of economic and governmental establishments and the huge palaces and residential houses in the city of Babylon has created a need for streets and roads that serve the city's population. The planning of the city of Babylon is characterized by wide orthogonal streets ending with the main gates of the city known as the eight main streets[17]. streets with two private streets of the march called Jri with the presence of three bridges on the Euphrates River crossing to the second part of the city in the West Bank of the river Called (Alu Acho)[18].

One of the most famous gates of Babylon (gate Ishtar) is the fig of[19], which passes through the processions, which is the entrance to the north-western city, which is one of the main points through which the processions through the most important streets of the city, namely the procession way, and Ishtar gate with two entrances, that is built consists of two gates One behind the other connects a short wall makes them one architectural block and the entire building was decorated with a line of gears extending over the top of the gate and the fences that form an extension of it, the gate was built with pay and covered walls with glazed fees decorated with mythical animals called (Mashksho) Each member returns to life The symbol of the god (Marduk) and the background of the gate of the turquoise blue color was not arbitrary or simply the desire of the Babylonian artist, but the blue color of the lion and the front sides of the wolf and the bulls (figures 10). The Babylonians have a magical meaning to expel evil spirits from the city. The Ishtar Gate mentions the cuneiform texts of the city's plan in the name of Ishtar, the conqueror of its enemies.

The Ishtar Gate is truly a masterpiece of art, in which we can deduce the splendor of the architectural and artistic style created by the Babylonian architectural artist during that period. The most famous streets of the city are what is known today as the procession way, which is marked by celebrations

16 Sayyab, 2010.

17 Ibid

18 Sharif, op. cit., p. 156

19 Finkel, 2008, p.15

of the Babylonian New Year (the first 12 days) From the month of April) and begins its journey from the Temple of Marduk National God of Babylon from the temple of Esagil or Isankila in the south of the city, passing through the King's Palace at the south of the Ishtar Gate, heading to the house of celebrations (Akitus House). The street was on the north side of the gate of Ishtar (63 feet) (21 m) and the street is paved with shadoes. These are stone slabs, some of which are limestone. Others are paved with red and white veins. The street is decorated with two massive walls, On each wall is a red or yellow on the ground of the blue glazed wages as built on the Euphrates River stone bridge with pillars of stone lined with boards of wood for the bridge seven pillars View each pillar (21 m) and thickness (9 m) The distance between each pillar and another (9 m) The length of the bridge is (123 m). The length of the procession way (710 m) and the width of the (10 - 20 m) height between (9.5 - 12 m) above the level of the plain[20].

The Babylonian planners and engineers realized the importance of this street in its height, width and height and took the necessary engineering and technical measures to expand the street's ability to march. It did not allow the regular transport vehicles to pass through it[21]. This is a schematic aspect. If the city is subjected to a foreign invasion, it can be controlled in those streets because it obstructs the movement of numbers or fugitives so that the city does not fall in the direction of the city. Monster in the hands of the invaders either modes of transport used in the city are:

1- cabs riolet

2- sailboats

3- different animals

And the cab from the old transport of the Babylonians and the location of the city at the Euphrates River encouraged river transport as sailboats were means of transport, transport and travel in the Tigris and Euphrates rivers in the Arabian Gulf and there are land routes between Babylon and the northern Syrian desert across Asia Minor to the Aegean coast until it became In its ways a link between the East and Greece, and the population used boats and paw basket (Kafka) in the movement between the banks of the river.

20 Suleiman, 1988, pp. 210-220.

21 Yusuf, Sharif, op cit, pp. 165-65.

10. Planning of temples and architecture engineer

The Babylonian religion based on the principle that there are hidden and vivid forces in various natural and cosmic phenomena such as the sun, the moon, the planets, the rain, the thunder, the sky and the earth ... etc. Over time these forces were embodied and God became worshiped. The man who occupied a central place in the city was the place where religious ceremonies and ceremonies With the help of priests[22].

The slave consists of two main parts. The first is the upper temple, the ziggurat and the temple, which was built above it, and the second is the ground temple. ziggurat has become a prominent architectural feature of ancient Iraq. The cuneiform texts of the city of Babel mentioned that there were (1179) temples on a large scale, including a small scale. The number of large temples (153) was paved, as well as small shrines and places of offerings. The excavators were able to uncover (5) large temples:

1- the great temple of the worship of the god (Marduk), called the great e-sagila and its high tower (Etemenanki) meaning the house of the foundations of heaven and earth (Figure 11)

2 - the temple of God Nammah temple (e - mahk) and is located next to the Gate of Ishtar in the south - east of them.

3- temple of God (LAHO) Ishtar and its location in the neighborhood called the center district.

4- temple of God (LAHU) Ninurta is located in the northern part of the city in the Kullab.

5- the temple of the God Tilla is also located in the northern part of the city in the Kullab.

The most prominent and famous temples of the city of Babylon are:

1- The Temple of God Ishtar is a traditional extension of the style of building temples in ancient Iraq in terms of planning, architectural design and building the tem ple in a rectangular way. 37.12 x 31.5 m), surrounded by large walls from outside, built of mud and whiteness, dimensions (36 x 7 m). The temple contains an average area and 22 rooms.

2- The foundation of Nebuchadnezzars tower of Babel, The ziggurat Elemenanki with its south-projecting staircase ,The base of the tower is square in shape with the length of its side (91.55 m) and the base in the square towers is as high as the length of its base. The tower consists of (3-7) layers at the top of

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22 Raouf, op. Cit., P. 10.

which there is a small temple called sahurn. The architecture of the ziggurat of Babylon has an impact on the Egyptian architecture in terms of planning and design, as it is clearly found in the construction of the pyramids. The idea of height and height and connection to the sky through the building of high engineering idea of the ancient civilization of Iraq and the pyramid shares with the ziggurat square base shape and its angles and each of the ribs of the base towards one of the four original.

3- E-sag-ila Temple: Any high or tall house is one of the largest temples of the city of Babylon and the most famous is dedicated to the worship of God Marduk The temple is located in the neighborhood of Aridu, a square shape north face (79.3 m) and the western face (85.8 m) The thickness of its outer walls (2.5 - 3.2 m) is constructed from milk measuring 32 x 10 cm. The temple is located on the southern side of Babel and within its largest hill, Tel Amran bin Ali, under a layer of soil and debris..

4- Temple of God (Ninurta): the god of war and hunting is the son of God (Enlil) Air, the temple of the god tilla, the second wife of the ninurta, which was reviving the dead in the ancient Iraqi legends and both temples are located in the northern part of the city. All of the Babylonian buildings have their characteristics and style. They have their roots in the ancient architectural history of the country and are based on the planning and design of advanced Sumerian-Akkadian architecture. The layout of the temples gave a clear picture of the architecture of planning and design about the main source of authority that ran the country.

11. Planning of public services

The state has a prominent and distinctive role in the planning of the city, whether in the planning of housing or planning of streets and roads or planning of public services and was always taking into account when choosing sites for public services to be the places allocated to them in accordance with the location and size and services, Some of the public services in the cities provided by the government. It shows that the most important services provided by the city administration are the irrigation and water supply and the establishment of public projects to prevent the dangers of flooding of the Euphrates. Thus, it was one of the first duties of the rulers and kings to provide water, It is therefore a binding law issued by the state to benefit from the water

of drinking and drinking and not to harm it, as stated in the text of Article (53) of the law of Hamorabi, which states (If a man fails to strengthen the dam of his field did not strengthen and broke a fracture in the cold, Cultivated the person who has the calf in the liver to make up for the pills that caused damage)[23].

Among the other services provided by the city's departments to the population is the maintenance of security and stability and protection of the population from any external aggression or internal chaos and allocated a special military force of the governor of the city in preparation for the maintenance of internal security was the duties of other forces of the governor of the city and had its own places of business Functional or training. This type of social services places the city's society in the ranks of the most modern societies. Other services provided by cities to citizens are ensuring the proper application of laws and the accountability of the underprivileged and the compensation of those affected by a special apparatus of the ruler. Among the services are medical services for which the Hamorabi law has been allocated. Medical education was carried out through training and practice with experienced doctors and had their own schools affiliated with the temple. There are doctors working in the royal court, while others worked outside the palace and the temple. The inhabitants of the city of Babylon lived under the services of the municipality sometimes match the services provided by the municipalities of the eastern cities at the present time. The Government has also provided the population with fresh drinking water through channels and streams. What the municipal administrations did to provide municipal and medical services was commensurate with the period of time they experienced. Most of the services, however, were concentrated in major cities, especially capitals, while small towns and villages lacked many services, a phenomenon that was and still is in most countries of the world, both ancient and modern.

12. Planning of educational services

It was the invention of the first method of codification known to the human in the southern part of Iraq, and the dominant language was then Sumerian language and Akkadian language was the double language and the use of both languages at the same time to codify the various texts impact in increasing the

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23 Sulaiman, op. cit, pp. 229-232.

complexity and difficulty of the task writer and reader was learning the style The writing of the difficult things that need a long time to learn, which was revealed hundreds of educational texts known to the school and the school is called Sumerian term (ie _ dpa), the Beet of panels while the student called (Domo_a_ Dibba), the son of the Beet of panels (Figures 12 and 13).

Since early history, education has been in private schools and may have been performed in some temples, palaces or private homes. The school was run by a principal and appointed by the director and the teachers. The school graduate boasted that he had learned the art of reading and writing and other knowledge such as engineering, calculus, medicine and astronomy. There are some signs in the cuneiform plates that indicate the layout of the Babylonian school, And was prepared to sit students above it as some of the wings of temples and palaces used as places of education and training on writing and reading, and the school literature left by the Babylonians what we can call the glossaries, which are tables of signs Samara and its meanings in the Sumerian and Akkadian languages. There are other dictionaries explaining the words and explaining the Sumerian and Akkadian grammar and other tables of animals, plants, stones, members of the human body and others. At the same time, the library's services, which were considered the cultural savior of the human being, have spread. The shape of the writing in the city of Babylon took the form of pictures and engraved the drawings on the walls and the clay tablets kept in shelves or boxes or baskets of their own with a card is a small number refers to the title of authorship also spread among the Babylonians teaching music and machines of love and had a theater The slang theater is known as the "Babylonian Theater". It is evident from the above that the planning of educational services in the city of Babel was evident in the interest of schools, libraries and theaters. This gives lessons in the arts and sciences and how to deal in commercial transactions and relations between Babylon and other cities and countries. And gave lessons to the children of Babylon to be knowledgeable and knowledgeable to facilitate their matters of civil and military life as planned by the state. There were private schools affiliated with the temples to teach the principles of medicine.

13. Babylonian language and its impact in European languages

There is a wide range of Babylonian (Akkadian) words that have been intro-

duced into some European languages through the Greek language, with regard to the names of plants and minerals used in medical preparations. Table (4) In addition to the existence of a variety of other vocabulary entered into the European languages either through Arabic or Greek, originally Babylonian Table (5) It is also noteworthy that the name Rachel in English Rachel, which came from the Hebrew rahel Originally to the name of the goddess Sumerian sheep Lahar with the substitution of the first and last correct letters. The Latin word armeniaca, which indicates the fruit of apricot, is derived from the word armanu, so the apricot tree entered Europe from Mesopotamia. [32] Cuneiform studies also confirm that many of the vocabulary in the Arabic language, which linguists refer to as the origin of persia, In fact, it dates back to the Babylonian or Sumerian origin, for example Table (6).

There are influences in the field of religious beliefs. The ideas and rituals of the worship of the Fertile God in the Land of Mesopotamia have similarities with God Baal at the Canaanites and the God of Osiris in Egypt. The civilization of Mesopotamia also left a clear influence on the Hebrews' beliefs and is evident in several books of the Torah. The influence of Mesopotamia in the field of literature, language, mathematics and astronomy spread to Greece through Syria and Anatolia. It became clear that many of the principles attributed to Greek athletes such as Pythagoras and Euclid were preceded by Babylonian athletes in the year 2000.

Word in English	its Babylonian origin
Carob	Kharuba
Crocus	Kurkamu
Cummin	Kamanu
Gypsum	gassu
Hyssop	zupu
Ladanum	Ladanu
Myrrh	murru
Saffron	azupiranu

Table (4) English words and Babylonian continuation. The word in English is its Babylonian origin. Source: Iraq in History, p. 284.

Word in English	its Babylonian origin
Alcohol	guhlu
Alkall	galati
cane , canon	ganu
Chrysalis	Khurasu
Dragoman	targumann
horn(cornu)	garnu
Jashpu	iashpu
Mina	HA.NA (manu)
Plintu	libittu (libintu)
Shekel	shiqlu
Cherry	Karashu

Table (5) The words in English and their Babylonian continuation. The word in English is its Babylonian origin. Source: Iraq in history, p. 283.

Babylonian origin	words in Arabic
abubu	باب الماء
utunn	اتون
agurru	آجر
argamanu	ارجوان
adranu	اذريون (نبات زهري)
Kalama	اقليم
busu	بط
burallu	بلور
tukkanu	دكان
tinuru	تنور
salmu	صنم
supurgillu	سفرجل
shishnu	سوسن
Kuppatu	كبة
Ekallu	هيكل
Amurriqanu	يرقان

Table (6) words in Arabic and continued Babylonian. The word is its Babylonian origin. Source: Iraq in History, pp. 285-286.

14. Planning the gardens

The planning of the gardens in the city of Babel was evident especially after it became an old-world museum. The hanging gardens were planned as a strange building in the shape of an irregular rectangle with a length of 42 m. In a 30m width and an area of 1000m2, (784 m 2) The building is located in the northeastern corner of the southern palace on the left side of the motor-way and near the Ishtar Gate, the building is connected to the palace by three entrances to the south side and the building with a model It is a distinctive architectural structure consisting of 14 parallel chambers (2,220 x 3 m), each facing[24].

الاسم العربي	الاسم الانكليزي
ثوم	Garlic
بصل	Onion
كراث	Leck
نبات البنجر	Mirgu-plant
زهرة الزعفران	Crocus
بطيخ	Kuniphu-plant
نعناع	Mint
تين	Fig
نخيل الزينة	Plam-leaf basket
نبات الجوز	Walnne, nut
رشاد	Cress
جوز الطيب	Nutmeg
نبات الزعرور	Thorny hispu- plant
خس	Lettuce
الشبت من التوابل	Dill
نبات ذات رائحة طيبة	Aromatic plants
اشجار الكتان	Kitu, kitinnu
نبات عطري	Origanum
كزبره	Coriander
نبات عش العصفور	Bird dung- plant
نبات الزعتر	Thyme
الشَّمرة ، الشَّمار	Fennel
خوخ	Peach
خشخاش	Poppy

Table (7) plants planted in hanging gardens. Source: Finkel, I, M. Babylon introduction

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24 Baqir, 1955, p. 325.

Rooms on the two sides of a corridor with a separate building building, which rises in a series of fixtures installed above the doors of a vaulted (75 feet) and the building is built against moisture, And the lead for the purpose of keeping the contracts under it dry and then covered with a layer of soil to the depth enough to grow even large trees and left the list of Bndr plant and the most beautiful plants (Figures 15 and 16). The Babylonians were able to transfer some of the previously unknown plants such as vineyards, some figs and rose bushes.

In one of the central chambers, a three-hole well was found next to the other, explaining that the water was being lifted by a wheelbarrow into the hanging pavilions that were famous for the city of Babylon[25]. One of the seven wonders of the world in terms of planning, design, architectural, Near the palace of King Nebuchlaser and the palaces of his son Nabopolassar, these buildings were built for the wife of Nebuchadnezzar (Amans Bent Esteas), who used to live on the green mountains, One of the most famous plants of the royal garden is the hanging gardens, table (7).

Conclusion

The choice of the city of Babylon is a success for the ancient world because it lies between the desert on the one hand and the Tigris and the Euphrates on the other hand, as the center of its location among the most intensive urban centers in Iraq, the importance of the site of the city through its growth and planning because it lies within the area of fertile fertile soil helped to interact The city was the city of the capitals and the fortified cities of ancient Iraq. The city was the capital of the city. The capital of the south and center of Iraq for a long period of ten million square meters (10 km2) and its circumference (16.5 km). The urban land uses between the right and left banks of the river in the city (24 streets), two main verticals, Ishtar and ends at the ziggurat (the tower listed), Babylon was characterized as the capital of the Sami who abandoned their homeland to Mesopotamia and called the Semitic (names the door of God or Babilu).

The planners and the Babylonian architects practiced their ideas and philosophy on the day when the city was needed to build the city according to its

25 Stevenson, 1992, p. 46

different purposes. The city planning was for defense, military, religious, political, commercial and scientific purposes. The society was affected during all stages of its historical development and photographed how it lived. How did he feel? How did he think, measure and implement? Until Babylon prepared from the Seven Wonders of the greatness and philosophy of the art of planning and uses of its urban and urban land.

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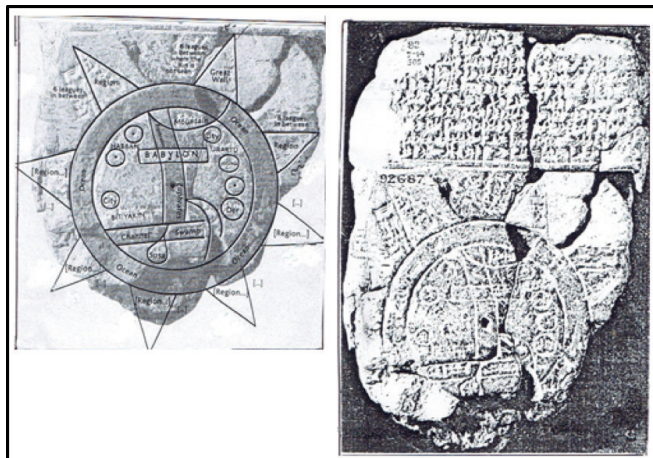
Figure (1-2) The Babylonian Map of the World, or the Mappa MundiProbably 6th century BC From Sippar, excavated by HormuzdRassam and admitted by the British Museum in 1882. Clay: H12.2 cm, w8.2cm British Museum, BM 92687, Horowitz 1998: 20-42.
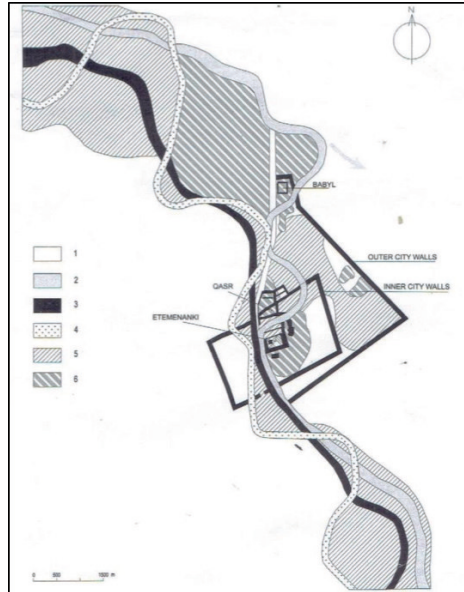
Figure (3) 1. Euphrates digressions in the area of Babylon, riverbed in New Babylon times, 2. In Achaemenid times, 3. Later riverbed, 4. Present riverbed, 5. Instable areas, 6 stable areas.
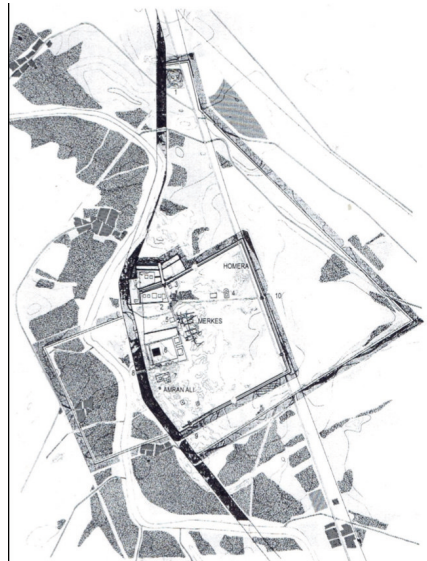
Figure (4) Urban Iandscape reconstruction, project, (1978). 1. Babyl, 2.Southern Palace, 3. Nin-Mach temple, 4. Greek Theater, 5. NabuShakhari temple, 6. Etemenanki complex, 7. Esagila temple, 8. Bridge, 9. Urash gate, 10. Marduk gate.
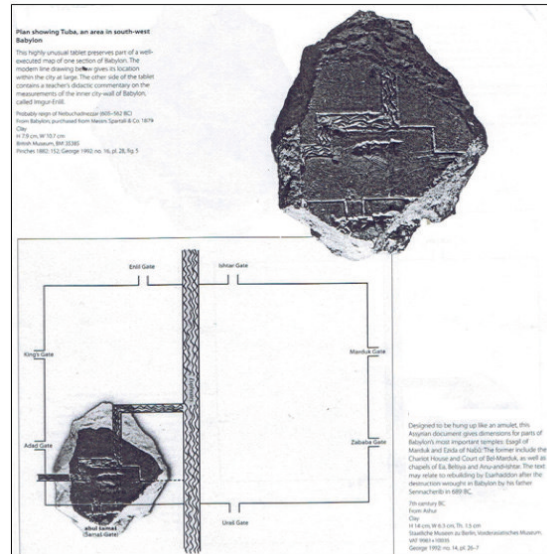
Figure (5) Measurements of Esagil and Ezida.
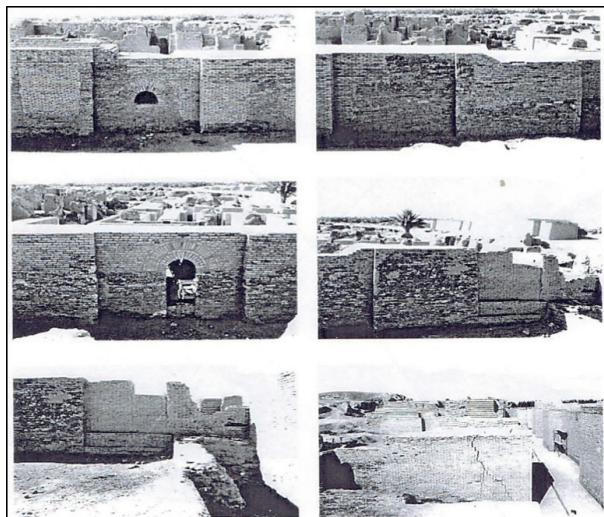
Figure (7) Sequence of views (follows Figs: (8) from south of the South Pa-
lace during reconstruction works (1986); (50-51) the link of the east front of
the South Palace and the Ishtar Gate).
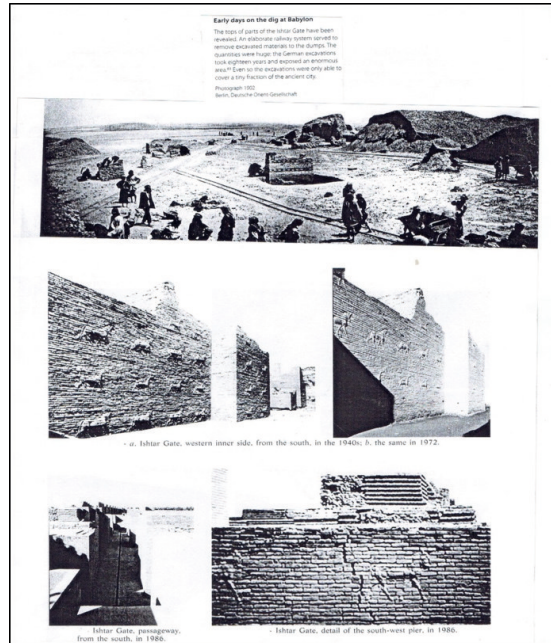
Figure (9) Early days on the dig at Babylon.
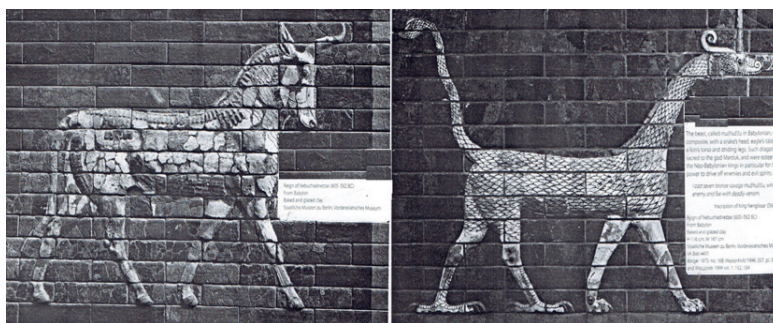
Figure (10) Glazed brick relief showing a bull and dragon, and Glazed brick relief showing a bull from the Ishtar Gate.
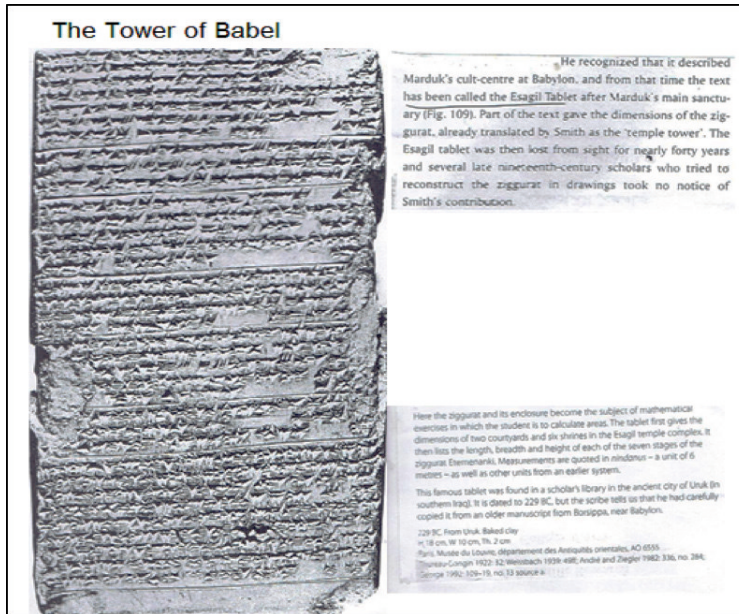
Figure (11) Measuring a ziggurat : the Esagil Tablet.
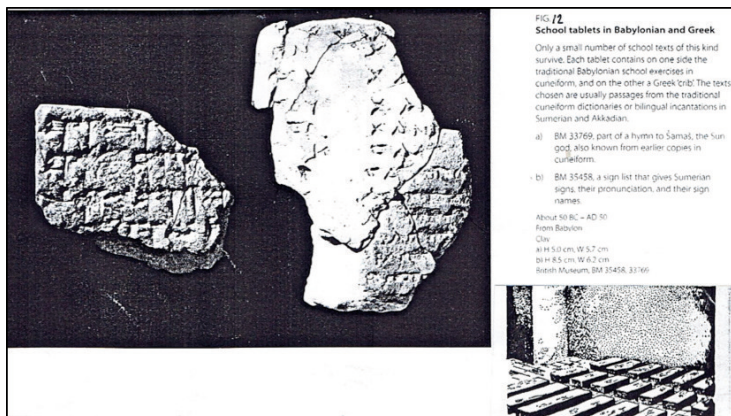
Figure (12) School tablets in Babylonian and Greek

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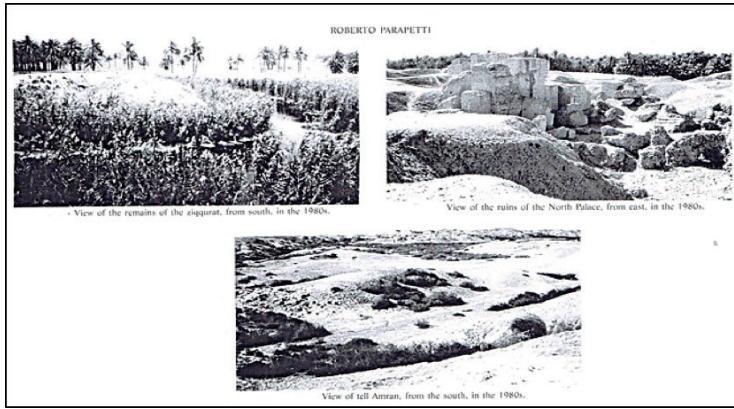
Figure (13) View of the ruins of the North Palace, and the remains of the ziqqurat, and view of tell Amran, from the south, in the 1980s.
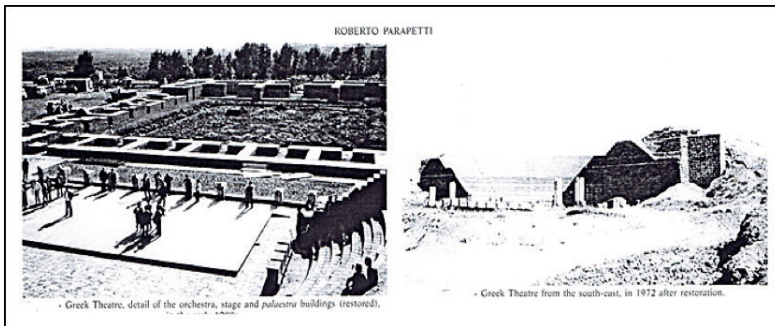
Figure (14) Greek Theater from the south - east, in 1972 after restoration, and detail of the orchestra, stage and palaestra buildings (restored) in the early 1988.

Figure (15) Plants in a royal garden at Babylon.

Figure (16) Artis's impression of the Hanging Gardens in Nebuchadnezzar's Babylon.

Architecture of the Heritage Buildings in Najaf and its Role in Promoting National Identity

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The meaning of the words «heritage», «tradition» and «Legacy» became parallel to the concept of culture or civilization[1]. It shows us a dimension of human production of artistic, literary, scientific and historical value in the past and present, a witness to human experiences and aspirations. The concept of heritage includes both material and immovable heritage as well as the unrecorded (oral) heritage of customs and traditions. It may be natural, represented by natural features and sites[2]. In the concept of the World Organization of Culture and Science (UNESCO), heritage is «architectural works, sculpture and painting on buildings, elements or formations of archaeological character, inscriptions and a set of monuments of exceptional universal value from the point of view of history, art, or science»[3].

Heritage represents the living memory of the individual and society, it is the cultural identity that people recognize about the uniqueness of a people and what distinguishes them from other peoples. That is the full record of human activity in a society preserved in the collective memory of the people. It is a manifestation of individual and collective creativity of the nation during its long history[4]. As a result, heritage has a strong relationship with the cultural practices of society and its outlook for the future as well as the link between the present and the past[5].

Therefore, the loss of cultural heritage means the loss of the nation›s memory, identity and pride in its own history and present.
The national identity, according to many sociological and anthropological

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1 Al-Mallah, 2000, p.5.

2 Auji, 1998, p.10.

3 UNESCO 1972, article 1, p. 4.

4 Al-Qusairi, 2012, p.5.

5 Alian, p.60.

studies that agree to be socially given based on the principle of congruence and harmony bears the connotations of diversity, integration and difference. The identity operates in cultural heritage as a condition and climate; it is the basis of creativity, Self-righteous in its most extreme form and celebration, it is based on an instinctive sense of belonging and localism and is inherent to private culture within its original features, which are the holders of national identity[6].

As for Najaf, the relationship between the individual Najafi and his heritage, in our assessment, is an organic relationship, since the local and national identity as a whole feeds on the heritage, because it is related to the consciousness of the dimensions of civilization, historical, religious and political alike. It is related to the historical, philosophical, literary and intellectual achievements of the city that no other individual attaches to his heritage. And that his contemporary life is based on this inherited and contemporary equation at the same time.

The Nejfi individual belongs wholly to his heritage and is categorized without reservation. He feels that his attachment to him is an extension of his attachment to his perception of the world and the universe and even beyond life. The heritage has a spiritual and psychological dimension which places it outside the circle of thought, and within the circle of imitation. He does not have a sense of heritage; it is a supreme self-value, and he deals with it perfectly. The reason for this in our estimation is due to the strong correlation between the local heritage of the city and the identity that expresses the individual›s belonging to his local and national environment. Heritage and identity are interdependent elements of the self. And they are integral components of individual and collective personality in the city. Especially if we know that Najaf is exposed throughout its history to the influences of foreign residents. The discussing about the architectural heritage in the city of Najaf, which is one of the main pillars of the city›s heritage through the age means discussing the variables in moving time and a fixed place. Najaf in its plans and architecture as one of the historical cities of religious origin had to respond in its architectural planning to a range of needs and factors that influenced the style of planning and the shape of the city and the models of buildings[7].

6 Tizini, 2008, p.60.

7 Makiya, 2000, p. 464.

The first environmental factor constructions is the geographical one, Najaf belong to a location with climatic and environmental characteristics of desert, which is a specific factor rather than a catalyst. The summer season, high temperatures, frequent dust storms, and the geological nature of their land have had a clear effect on the inhabitants› digging into the underground tunnels, a phenomenon that is almost could be found in every house in the old fenced city. It is like another city under the ground because of the enormity of its numbers[8].

The second factor is the religious factor. It gave the city a spiritual dimension according to which Najaf became a holy city. This factor was influenced by the need to perform the religious function, which was centered on the presence of the Imam Ali shrine, which became the center of the city and the center of its religious activity. And it then became a role beyond the religious function to matters of the world was a social, cultural, commercial and political center of the city. It is sufficient to know that Najaf in all areas of its symbolic and material activities are linked to the existence of Holy Imam Ali shrine and its religious function. This has had a clear impact on the determination of the city›s plans and architecture in accordance with the religious function. There are hundreds of buildings built for religious purposes, Religion, or for purposes of burial[9]. The influence of the religious factor in the design of the role is clear as it was designed in the veil of women, so the house is often divided into two parts completely separate. The exterior is reserved for guests and friends, and the interior is reserved for women. It is dedicated to rest, sleep and housework.

As for the technical and architectural styles of the buildings, the religious site of Najaf and the many visitors and immigrants from different nationalities and countries have made it become a vessel in which there are many artistic and architectural styles especially the oriental ones. The oriental Islamic styles such as domes, semi- domes, have impact on the Al-Haidari courtyard, mosques, schools and even homes.

8 The number of houses according to the official census of 1934 is (5219) houses, the number of basements is not less than this number a lot, since it is rare to have a house of crypt or more.
9 See Al-Muzaffar, Mohsen Abdul-Saheb, Najaf City, pp. 177-186.

In Najaf, several artistic styles and architectural traditions have taken place, ranging from what existed in the region to an old local style, new Islamic art styles borrowed from oriental architectural and architectural traditions, and what was responded to by the necessities and requirements of the local environment. All of this gave the character of the local identity that Najaf enjoyed. Its main units were domes, arches, Arabic calligraphy and decorations, which in itself are not very different from those in other Iraqi cities, which represents the unity of national identity Another important factor affecting the architecture of Najaf was the nature of the site and the availability of raw materials for the production of architectural units within local construction methods. The location of Najaf was characterized by the availability of clay to make bricks, and the abundance of sand and limestone, which are the primary materials for the production of plaster. With the availability of bricks and plaster and excellent and cheap materials, architecture in Najaf has become dependent on them mainly in the construction of domes, arches and walls. These materials have proved the durability of their structures and their permanence for hundreds of years as in the building of Al-Haidari courtyard.

Due to the extreme location of Najaf open to the desert, and the possibility of being exposed to the risk of aggression or invasion there was a need to protect the city from dangers. Thus, the military factor emerged in directing the city›s plans and construction towards the construction of the walls, the reinforcement of the fortifications and the digging of the trenches . To the extent that the walls were of great importance in protecting Najaf from the Wahhabi attacks[10]. They were a determining factor in the expansion of the city, a major cause of its congestion, narrow roads, small architectural units and multiple floors. The existence of a network of channels dug underground at least 40 meters deep, which connected the wells of many houses in Najaf[11], the effect of creating a network and a hidden movement can only be used by the people of the city in hours of need and embarrassment, where you can move from house to house or from one locality to another from the city through this land network.

10 Najaf was invaded by the Wahhabis for the first time in 1802 and their threats were repeated until 1922. For more information, see: al-Basri, Othman bin Sanad, Mutawal al-Saud, Mosul, Dar al-Hikma, 1991.
11 Shalash, 1947, pp. 6-7.

This network of channels can be considered as a means of defense that can be used against the enemy when needed, as happened during the Najaf revolution against the British in 1918[12].

The architecture of the heritage buildings in Najaf and the characteristics of the national identity, The Najaf House is a model: Architecture is a reflection of the various cultural aspects within the framework of a special society or a comprehensive civilization. Architecture represents the outcome of intellectual and social values and the subsequent rules of a particular era, while at the same time expressing aesthetic content and artistic spirit. In Najaf, elements of local architecture responded to the requirements of the local environment, the values of the Islamic religion, and the characteristics of Arab society and ethics, which were a prominent feature of the city and its inhabitants These characteristics gave a distinctive taste of architecture in the city ranging from the original Iraqi heritage rooted in the depth of history, and borrowed from the architectural models of Islamic orientalism, as well as the response to the necessities of the local environment and social heritage and the economic situation. Therefore, the construction units in the city, such as houses, mosques, schools, cemeteries, markets, and tents, in each unit have similar architectural and technical characteristics that are somewhat similar.

As a support to the investigation, old House Najafi was selected[13] as a model of local architecture. Mr. Ali Al-Damarji›s house was chosen as a model in Al- Huwaish district. As it is characterized by the integration of the elements of planning, architectural and construction, as well as the capacity of an area of (380) m ^{2}, and its good condition as classified by the Heritage Survey Committee of the city of Najaf grade (A) in terms of heritage status, and the state of construction[14].

12 For the diaries of the siege and the movement of the revolutionaries within these channels, see the memoirs of Shabibi published in the new culture magazine, No. 4, July 1969, pp. 285- 340.

13 The number of ancient heritage houses still in existence in the ancient city of Najaf is 24 houses, 8 in locality of Mashraq, 2 in the Amarah, 8 in Al-Hawish, and 6 in Al-Buraq district. Hussein, Hamza Abbas, Heritage Buildings in Najaf, Baghdad, 2017, the stream of publications,p.122.

14 The General Authority for Antiquities and Heritage - Heritage Department, Najaf Governorate File, Heritage Role Form No. 35C, on 8 November, 2011.

We had a field visit to the house above on 10 April 2017 accompanied by the People›s Committee for the Protection of Antiquities and Heritage in Najaf to see the features and state of heritage. We found that the house consists of ten rooms on two symmetrical floors with three bathrooms and three health facilities. In the middle of the southern side is a large Ewan whose roof is raised on wooden poles (7 meters) long and overlooks a large square paved with branches (the courtyard courtyard). The house consists of three three-layer vaults, three of which reach the rocky layer at least 30 meters below the ground. The ceilings are covered with bricks and plaster in the style of ancient domes. The house also has a deep well reaching the aqueduct that extends underground 40 meters deep. Its interior facades include a number of semi-circular henna with ribbons of decoration that extend across its four sides, and include colorful drawings and inscriptions in Arabic script. The windows are overlooking the courtyard of the three sides and the number of (12) window, decorated with wood and engineering wood and decorated with stained glass. The ceilings are built with columns of logs covered with wooden boards above it a layer of rice husks to achieve the highest degree of thermal insulation and light weight.

From this it is clear that the house in its general form contains elements of basic architectural and planning that can be found in many of the heritage houses of Iraq, but it is characterized by some characteristics that are almost unique to the houses of Iraqi or other Islamic cities in terms of design and use, The existence of basements, wells, basins and cemeteries which are rarely found in a house other than the old Najaf house[15]. However, in this excellence, we find only images of multicolored images within the national unity of the Iraqi architecture and its authenticity. These elements can be elaborated as follows:

The open courtyard: is the first place in the planning of the house followed by the residential rooms and other facilities, entrances and passages to take its place around that courtyard. This is an old Iraqi tradition where the remains of residential buildings were found in the city of Ur in southern Iraq showing the inner courtyard or the open middle courtyard in the forefront of its design elements[16]. The courtyard or courtyard is an open courtyard facing the sky

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15 Al-Hakim,, 2006, p.26.
16 Al-Ansari, 2000, pp. 456-457.

and hidden from view by virtue of its mediation of the house[17]. They play an important role in the distribution of natural and air lighting to the surrounding rooms. The wide windows have a direct view of them. They form the facades of the rooms on the flat-tiled plaza, locally known as al- Farashi with beautiful geometric shapes. The bowl of the house contains two manholes of water one is for rain and household use and the other is for heavy water.

The well: the courtyard of the house is accompanied by the well and its basin where it is necessary to dig a well in every house at all costs. It uses water for various uses, except for drinking and cooking because it is not suitable for that. And the depth of the well (40) meters, where the level of groundwater is reached above the clay layer. At the level of this layer most of the wells are connected to each other by means of channels in the shape of an underground water and hydrological network that ends with an opening on the lower reaches of the Najaf Sea[18]. The diameter of the well is 120 cm. On the well, a wooden pulley passes over a long rope that ends with a bucket of water from the well and collects in the basin[19] which is required in its size to reach the quorum for purification. It is worth mentioning here that extracting water from the wells is a popular profession in Najaf and is practiced by a number of people called «Malayya» and its vocabulary (Mallah)[20]. The well is also used as a channel to ventilate the basins through special openings extending from the basement to the well.

The basement: It is a characteristic of the Najaf House. In the old city every house includes one or more. And the basement is dug in the ground and then built from within the bricks and plaster in the form of contracts and domes, And the floor is mixed with flat bricks (al-Farashi). Its size and depth vary according to the house and its people, and the deeper it was, the colder it was. In this house there are three catamarans, one of which is a basement that reaches a depth of thirty meters underground.

It basement to these basements with a set of stairs, carved in the ground and built of bricks down to the required depth. As the temperature rises at

17 Yusuf, 1985, p. 582.

18 Shalash, 1947, pp. 4-7.

19 Al-Sharqi, 1978, p.39.

20 Al-Asadi, 1975, P. 17.

noon in the summer to 50 degrees Celsius outside, inside the basement, the temperature goes down to thirty degrees. And in the second and the third temperature declines between ten and twenty degrees Celsius. The basement of Sen is very cold, so that it can only sleep with a cover Thick[21]. Because of these canyons and many of them can be said that the city of Najaf is based on almost complete cavity[22]. The family in the basement spends long hours of the hot summer day, especially the afternoon and beyond as well as some nights where dust storms blow. The basement is ventilated by side openings on the well. There are also vertical ducts for ventilation built inside the walls whose edges reach the top of the surface and the openings are facing the prevailing wind direction. The air moves from the top to the floor of the basement, thus providing a cool place with ventilation and natural cooling[23].

Alewan: It is a building consisting of three walls and a roof. It is exposed from the front facing the courtyard of the house. It is known locally as Altarmah. Its area is more than 40 m 2 and its roof is raised with wooden pillars from the front facade 7 meters. Alewan is often used for sitting and is furnished with mattresses and carpets for times of rest, beautiful beauty and temperate atmosphere, as well as some meals or tea. Alawawin was known in Islamic architecture at the Dar Alemira Palace in Kufa and at the Alakhaydir Palace near Karbala[24], which confirms the importance of communication and the unity of the national identity of the Iraqi heritage.

Alshanashil: another characteristic of the Old Najafi House is the balcony in the rooms on the first floor known as Alshanashil. The house included four of them, all overlooking the inner courtyard. These balconies are made of wood of various types instead of bricks and plaster for the purpose of achieving the highest lightness, thermal insulation and artistic aesthetics. These balconies contain various types of decorative and vegetal decoration, and the windows

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21 Ibid, p. 404.

22 Ibid, p. 405.

23 Najaf Mayor Shaker Hamid said that in these corridors held meetings, and political conferences, and is the only way to establish councils of people and forbidden in Najaf. M.I. The Secret Report No. 28 of 12 February 1934, "Reports of the Administrative Role / Karbala Brigade", numbered 59 / K-2.

24 Al-Ansari, Op.Cit., p. 458.

are on a beautiful technical level and carry small stained glass[25]. Alshanashil is another image of the Iraqi identity unit, which is found in the heritage houses in Basra and as far as Mosul.

Hanging corridors and wooden pillars: because of the fact that the house is of two floors, and for the purpose of increasing the area on the first floor, corridors were found in front of the rooms on the first floor, and reach the rooms on the north side of the house. It overlooks the open courtyard and is preceded by a wooden and iron barrier with a beautiful traditional decoration called a quarry. These corridors are based on the wooden poles of the steel type known as the Dalk. These columns end on top with a beautifully curved crown that helps to reduce the wooden bridge section that overlays a number of these columns[26]. This is common in Iraqi heritage houses in all areas of Iraq, thus reinforcing the unity of identity of the Iraqi heritage.

The entrance or the Majaz: one of the characteristics of the old houses in Najaf is the entrance that leads to the courtyard of the house. If this entrance is wide, it is called «Dulan». If the area of the house does not allow the design of the two states, The purpose is to achieve complete isolation of the internal section of the home which is special for women. In the case of the small area of the house, which is often replaced by a narrow corridor placed in the outer entrance curtain obscured vision and to increase in reserve is placed another curtain at the entrance to the inner section obscures the inside vision of the section of the «Barranie» than inside the house, Thereby achieving a religious and social purpose. This applies to all heritage houses in all areas of Iraq.

In conclusion, we can say that the architecture of the heritage buildings in Najaf and the Najafi House in particular have some characteristics that are almost unique to them. However, this privacy does not mean the identification of an independent identity. Rather, it is the local privacy which is integrated in its overall image within the identity National Heritage of Iraq. In spite of the presence of different oriental influences, the Najafi House remained conservative in its basic layout of its traditional character, which imitates the old and ancient Iraqi style. And this in itself to draw the image of Iraqi cultural communication and authenticity through the ages.

25 Ibid, p. 461.
26 Ibid, pp. 460-461.

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Sustainable Community Awareness of the Importance of Cultural Heritage in Al Qadisiyah Governorate, Iraq

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Abstract

The cultural and civilizational heritage of any nation is an expression of its personality and identity, Because it brings them together and give them force and cohesion and motivate them to preserve and develop and invest it in increasing social and political cohesion, But this commitment has not received sufficient attention and has not been invested properly socially, politically or economically in the field of tourism and this is a problem of research, as for its hypothesis, the possibility of developing a strategic plan to create sustainable community awareness and to develop archaeological and heritage sites, Especially as the province has a large number of them, as well as the rich incorporeal heritage in them.

The most important finding of the research, lack of community awareness of the importance of cultural and civilizational heritage and the lack of governmental and social interest in antiquities and heritage in terms of maintaining it or investing it politically and economically, even archaeological sites discovered and excavated have not been restored, rehabilitated and serviced, the province lacks good museums for all cultural heritage, as well as the absence of any promotion and publicity of archaeological sites and heritage or the importance it in tourist andcultural.

The researchers believe that a good plan will be put together by the governorate, the General Authority of Antiquities and the EDUU Group to promote the cultural and civilizational heritage and to create a modern museum that will include this huge heritage to become international touristattractions.

Keywords: Sustainable, Community, Awareness, Heritage, Al Qadisiyah

Introduction

The process of raising awareness of the cultural and civilizational heritage of Iraq requires great and extraordinary efforts, The long and deliberate disappearance of this heritage has made a large segment of people unaware of Iraq›s cultural heritage, And that it preceded the Egyptian civilization for more than 800 years, Therefore, Appeared voices and calls to raise awareness among the segments of Iraqi society of the importance of that heritage and preservation it of looting and vandalism and turn it into a sustainable tourist attraction that brings great benefits to the local and national economy.

1. Research problem: the search problem is axial to this research and it came in the form of questions: What are the main reasons for neglect and lack of awareness of heritage in the study area? Can be created sustainable awareness in society? What is the appropriate mechanism forthis?

2. Research Hypothesis: based on the above problems, there is a new vision to overcome social, political and cultural factors, Which stood behind the deterioration of the system of awareness of the importance of heritage in the study area, and turning towards do great efforts to develop this awareness and make heritage centers tourist and culturalsites.

3. Research aim: the main objective of this research is to define the cultural and civilizational heritage in the study area, and to reveal the levels of awareness that the community has about the importance of this heritage and its presence in our midst and we are unaware of it, as well as to find the appropriate mechanism for the development of awareness and the extent of the possibility of investment in supporting national and popular cohesion in the province and Iraq ingeneral.

4. Research approach: the analytical and descriptive approach was used to reach a solution to the research problem, and analyze datum and data available on this rich heritage, as well as the use of some techniques in drawing figures andmaps.

The reality of interest in Iraqi cultural and civilizational heritage

Iraq has faced over the past three decades, difficult conditions of wars, the siege and terrorism that have been reflected negatively on Iraqi antiquities and heritage , Perhaps the page of terrorism is the worst condition Iraqi heritage

was exposed to it, looting of antiquities, destruction of museums and theft of archaeological sites, became that the stolen Iraqi antiquities in museums and countries of the world , This heritage faces human and natural factors hampering the preservation process, these factors:

1. Natural factors: represented by climatic conditions Such as rain, wind,humidity, storms, temperatures and sun.

2. Human factors: which are the most negative factors because all human activities economic, service and development If it does not observe and preserve the monuments and heritage will put them at risk and this depends on the laws and legislation and the system of community awareness[1]. The importance of cultural and civilizational heritage in the field of national unity and social peace and the promotion of national belonging , When the nation or the people realized that their religious, cultural, scientific, urban and cultural heritage is their ideology and their mental, spiritual and creative efforts[2].

Results of the field study

It is difficult to identify the cultural reality of the importance of the cultural and civilization heritage of any people or nation, especially in developing countries, Which is preoccupied with wars, instability and terrorism in looking its rich cultural heritage by materials material and moral, As well as the difficulty of measuring the level of awareness and knowledge of the

1 The concept of consciousness is derived from the act and awareness of the thing and the speech consciously aware of any memorization, management, pre-collection, and content. Awareness is the language of knowing, memorizing, understanding, dealing with or managing it. (Mustafa Hegazi, The Manged Man, Psychological and Social Analysis, The Arab Cultural Center, Casablanca, 2005, p. 226). The awareness refers to «the realization of one›s own self and of the one directly surrounding it, which is the basis of all knowledge, as well as the understanding of the understanding and the safety of perception, and this understanding means the understanding of oneself and the environment surrounding it. His interests are aware of the relations between him and others and the environment through different positions(Mohammed Saud Al-Arifi, The Relationship between Social Awareness and Drug Control, Master Thesis, The Arab Center for Security Studies and Training, King Saud University, Riyadh, 1416, p. 22).

2 Abdulaziz Othman Altwaijri, Heritage and Identity, Publications of the Islamic Educational and Scientific and Cultural Organization, Cisco, Morocco, 2011, pp. 12- 13.

importance of the cultural heritage of any group.

Unless there is information, data and tangible achievements on the reality, unfortunately, that what we find it in study area, Forcing the researchers did the field study through questionnaire, observation andinterviews.

A sample of 200 individuals was selected and a questionnaire was prepared (17 Question Annex 1). The educational level criteria has been adopted as an important cultural indicator because there is strong link between the cultural to education, and we selected Three educational categories ((cultural)), The first category is higher than secondary school and the second category include secondary and intermediate school and was given the size (50%) of the forms and the third category elementary or below, The first category is higher than secondary school and the second category include secondary and intermediate school and was given the size (50%) of the forms and the third category primary or below, The sample was randomized, the classes (categories) were selected by the researchers, but the forms were distributed randomly. Nine tables were prepared that will be analyzed in the form of focused points to summarize the searchpages.

1. Analysis (Table 1) for the most important archaeological sites and heritage in the province, the largest percentage (44%) was for other sites, and they put names unknown or in other provinces and the most important three sites acquired (53.5%), Nippur and the palace of King Ghazi and the old governorate building, the percentages were respectively (24%), (23%) and (6.5%) of the total of sample in 2017, These percentages show range of the weakness of culture and knowledge of the archaeological sites and heritage in the province, it is clear from the table that (70%) of those with limited education are those who do not know about the heritage and archaeological sites, even the two higher-education categories mentioned only five sites, indicating a lack of knowledge of most of the heritage and archaeologicalsites.

Location	Nippur		King Ghazi Palace		Old Governorate Building		House Tak Khadouri		Wanna and Sadom		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	22	11	16	8	7	3.5	3	1.5	2	1	—	—	50	25
highest than School medium	14	7	16	8	2	1	—	—	—	—	18	9	50	25
Elementary or below	12	6	14	7	4	2	—	—	—	—	70	35	100	50
Total	48	24	46	23	13	6.5	3	1.5	2	1	88	44	200	100

Table (1) The most important archaeological sites and heritage in the province of Al Qadisiyah, according to respondents covered in the sample in 2017. Source: the two researchers based on the field study.

2. Appear from Analysis (Table 2) that especially in the means of knowledge of the heritage and archaeological sites in the province, It was found that the first method is the curriculum (22%), Followed by television (19.5%), social media (14.5%), Which are low percentage but show the three most effective ways to raise awareness of the importance of cultural heritage, it is clear from the table that another percentage (41.5%) came from the middle and final education classes respectively (10.5%) and (28.5%), We think that the high percentage is due to lack of knowledge of the sites well.

Means of knowledge	Curriculum		T.V		Festivals		Social media		Visit areas		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	25	12.5	9	4.5	2	1	6	3	2	1	6	3	50	25
highest than School medium	11	5.5	9	4.5	1	0.5	8	4	—	—	21	10	50	25
Elementary or below	8	4	21	10.5	—	—	15	7.5	—	—	56	28	100	50
Total	44	22	39	19.5	3	1.5	29	14.5	2	1	13	41.5	200	100

Table (2) Means of identification of heritage sites and archaeological in the province of Al Qadisiyah, according to the opinion of the sample in 2017. Source: the two researchers based on the field study.

3. From the analysis (Table 3) of the heritage and archaeological sites that the citizen wishes to visit in the study area and other governorates, the most important sites were Nippur and the Palace of King Ghazi and the percentage was (14%) and (10.5%), due to the fame and importance of the Nippur site locally and internationally, the second is heritage landmark famous in recent years after its restoration and shed light on it by the media, and Encouraging the university and schools to make trips to his area, which found orchards, water and scenic landscapes inside it, the highest percentage has appeared in Babylon, Because of the existence of the city of Babylon archaeological and the facilities of services, Tourist and entertainment in this location, the percentage of other sites was (52.5%) and this indicates the deterioration of the reality of archaeological sites, services, tourist and entertainment.

Location	Inside the governorate						outside the governorate						Total	
	Nippur		King Ghazi Palace		Other		Babylon		Ur		Other		Total	
	number	%	number	%	number	%	number	%	number	%	number	%	number	%
Scientific level														
highest than High School	12	6	10	5	4	2	16	8	2	1	6	3	50	25
highest than School medium	8	4	4	2	11	5.5	15	7.5	—	—	12	6	50	25
Elementary or below	8	4	7	3.5	36	18	12	6	—	—	37	18.5	100	50
Total	28	14	21	10.5	51	25.5	43	21.5	2	1	55	27.5	200	100

Table (3) Heritage and archaeological sites that you want to visit in the province of Al Qadisiyah and other provinces, according to the opinion of the sample in 2017. Source: the two researchers based on the field study

4. From (Table 4) it is clear that do not visit of the sample to the archaeological and heritage sites is due to several reasons, unknowledge of these areas by (30.5%), and then followed by no services at (15%) of the total reasons and then converged ratios for other reasons, no services in the sites, unreal archaeological sites and visits are unorganized Finally no time, The percentages were respectively (15%), (11%), (10.5%) and (10%), The other reasons were up to (53%).

These figures show the existence of real obstacles in the development of archaeological tourism and awareness of the importance of heritage and archaeologicalsites.

the reasons	I do not know about the areas		Lack of time		No services available		There are no real antiquities		no organize to visits		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	8	4	9	4.5	15	7.5	4	2	2	5	4	2	50	25
highest than School	16	8	6	3	7	3.5	4	2	2	2.5	12	6	50	25
medium														
Elementary or below	37	18.5	5	2.5	8	4	14	7	7	3	30	15	100	50
Total	61	30.5	20	10	30	15	22	11	11	10.5	46	23	200	100

Table (4) Reasons for not visiting the heritage and archaeological areas in the province of Al Qadisiyah according to the opinion of the sample in 2017. Source: the two researchers based on the field study

5. Analysis (Table 5) of the popular interest in museums, it was found that (11.5%) did not find anything good, and (21%) said there were no museums in the study area, and about (15.5%) did not want to visit it, and these percentages constitute about (50%) of the sample and shows a bad reality in terms of self-awareness and the importance of museums in the dissemination cultural of the heritage and archaeological, those who answered (the other) were (50.5%), which is the biggest percent and indicate the deterioration of the reality of archaeological and heritage awareness, because most of them do not have a culture and information in this area and therefore answered (theother).

the reasons	no museums		I did not want to visit her		I did not find anything good		I did not repeat the visit		I was admired the museum		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	4	2	9	4.5	12	6	3	1.5	–	–	22	11	50	25
highest than School medium	11	5.5	8	4	2	1	–	–	–	–	29	14.5	50	25
Elementary or below	27	13.5	14	7	9	4.5	–	–	–	–	50	25	100	50
Total	42	21	31	15.5	23	11.5	3	–	–	–	101	50.5	200	100

Table (5) Personal attention and visits to museums in the province of AL Qadisiyah according to the sample in 2017. Source: the two researchers based on the field study.

6. The feelings of anger is the most prominent thing going through the Iraqis in the province of AL Qadisiyah ,Table (6), when their heritage and their archaeological were destroyed and looted after the occupation in 2003, the percentage of those who adopted this position about (70.5%) of the sample, especially among Simple people, mostly low-level educational and illiterate, as for the percentage of those who selected the demonstrations, they reached (13.5%), mostly the first and second group with the highest level of education, and devoid of effective Procedures of any person in the sample, especially the prosecution of the occupation or the organization of international campaigns to bring relics, the percentage of the other (15%), It may reflect the inability to express or take an active position on this disaster, which continued with the entry of terrorism under the US presence, especially afterthe advent of (ISIS) in June 2014, its did worst crimes of destruction and vandalism for the relics and heritage of Iraq.

the Case / Scientific level	Anger		Demonstrations		To sue the occupation		Organize international campaigns to bring antiquities		Organizing awareness campaigns to preserve antiquities		Other		Total	
	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	32	16	—	—	—	—	—	—	2	1	7	3.5	55	25
highest than School medium	36	18	—	—	—	—	—	—	—	—	6	3	50	25
Elementary or below	73	36.5	—	—	—	—	—	—	—	—	17	8.5	100	50
Total	141	70.5	—	—	—	—	—	—	2	1	30	15	200	100

Table (6) The personal situation of looting and destruction of archaeological sites and museums in Iraq according to the sample in 2017. Source: the two researchers based on the field study.

7. Table (7) deals with important issue, the interesting of the official authorities with the heritage and archaeological sites in the study area from the point of view of the public people who included in the sample in 2017, People›s views were disappointing, Some of them (44%) said there was no interest in these sites, and about(39.5%) said there was a medium interesting, These percentages are disappointing and frustrating, indicated by the archaeological and heritage reality in the study area, the official bodies and institutions can not rehabilitate any important archaeological landmark such as the site of Nippur and turn it into a tourist place which is important and world famous, The city of Essen (Ishan Bahriyat) and the city of Mird (Wana and Sadum), Or important heritage sites such as Beit Tak Khaduri, the old governorate building, Qushlat AL Diwaniyah, AL Diwaniyah bath, tens of schools, buildings, heritage houses and Correlative[3], it faces careless and transgression, especially for heritage buildings, in 2013 we were preparing a study on the heritage buildings in the province, specifically the houses behind the doctors street, one of them was photographed and when we returned two years later, we found the house had been turned into a pharmacy as a first step to obliterate its heritage and the official authorities did not move towards this case, as well as the exposure of heritage schools buildings in the centre of the

3 For more information on these sites, see: Reda Abdul-Jabbar Al-Shammari and his colleagues, Development of Archaeological Tourism in AL Qadisiya Governorate, Dar Al-Raed for Printing and Design, Baghdad, 2011, pp. 25-29

province and the centre of the districts, as it was converted to commercial uses, as happened with the school of AL Arshaad a few years ago and the current Al Tahtheeb 23/12/2017, the school has been surrounded by shops.

Degree of interest Scientific level	very good		good		medium		Lack of interest		Total	
	number	%	number	%	number	%	number	%	number	%
highest than High School	—	—	5	2.5	26	13	19	9.5	55	25
highest than School medium	—	—	6	3	18	9	26	13	50	25
Elementary or below	—	—	22	11	35	11.5	43	21.5	100	50
Total	—	—	33	16.5	79	39.5	88	44	200	100

Table (7) The level of interest of the official authorities in heritage and archaeological sites according to the opinion of those included in the sample in 2017. Source: the two researchers Based on the field study

The reality of interest in heritage and archaeological sites is limited, especially from the ministries concerned with this heritage, such as the Ministry of Culture and SBAH and the Iraqi Archaeological Commission in ALDiwaniyah, Of all this, it is clear that weak departments, lack of strategies and good planning, and deep and strong coordination between the ministries of culture, finance and planning in the field of the promotion of archaeological and heritage sites, that is one of the main reasons for the lack of development and investment of this heritage in sustainable development, especially in previous years, (The time of the explosion budgets from 2009 to 2014), This proves that the reason is not as financial as it is schematic.

It is worth mentioning that the center of memory encyclopedic is an official body belonging to the province of ALQadisiyah, He cares about antiquities and heritage in the province and undertakes the process of archiving and documenting the history and heritage of AL Diwaniyah, and works to communicate with associations, forums and interested personalities of Antiquities and heritage and is managed by Mr. Ghaleb Ibrahim Al Kaabi,

and he sees that this project did not achieve its objectives because of the large restraints[4].

8. From the analysis (Table 8), which describes the activities proposed to promote cultural awareness, shows that the most important according to the opinion of the sample is television programs by 31%, then websites by (19.5%) and the curriculum by (18.5%), radio programs (14%), visits and trips (12%), it›s indeed important channels and activities to raise awareness of the importance of cultural and archaeological heritage in the province, But need to activate its role as follows:

A. The academic, scientific and educational effort ought to great in accordance with a strategy, include the existence of a cultural study material on the awareness of the importance of heritage and antiquities in the areas of national unity and unification of identity and loyalty to the homeland, the Faculty of archeology should play a constructive role through conferences, workshops and seminars, as well as researches and studies in this field and activating the scientific trips and entertainment to archaeological and heritage sites.

B. Activating the role of the media, audio and Written media, especially in the province 6 local radio stations, , and in Iraq more than (30) satellite channels, through which it can prepare cultural programs, publish films and present photographic reports on the cultural heritage of the province.

C. Activate the role of the private sector through encouraging the local community and giving them facilities and encourage investment in this vital field.

D. Activating the integration among archaeological, religious and natural tourism, especially as the governorate is rich in natural resources(Three rivers penetrating the province from the north to the south and fertile agricultural land and Hawr al-Dalmaj and sand dunes can be invested in desert tourism).

E. Work on converting old heritage buildings to heritage restaurants or the headquarters of artistic and literary associations or to museums of art and heritage, and their owners should be compensated with good compensation, so that they do not demolish or renew them according to their desires, which loses their historical importance as happened with many of thosebuildings.

F. The simplest we can do is a tour guide and a website that cares about heritage and antiquities and put posters, photos, videos, lectures and all activities.

4 Encyclopedic memory center, unpublished reports.

Activity	Websites		TV Shows		curriculum		Visits and Travels		Radio programs		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	22	11	6	3	14	7	5	2.5	3	1.5	—	—	55	25
highest than School medium	13	6.5	14	7	8	4	4	2	7	3.5	4	2	50	25
Elementary or below	4	2	43	21.5	15	7.5	15	7.5	18	9	5	2.5	100	50
Total	39	19.5	63	31.5	37	18.5	24	12	28	14	9	4.5	200	100

Table (8) Activities proposed to raise awareness and promote heritage and archaeological sites in AL Qadisiyah Governorate for the study sample in 2017. Source: the two researchers based on the field study.

9. Analysis (Table 9) for the nomination of heritage and archaeological sites for development in the province, Nippur got won a nomination rate of (33.5%) of the sample, Then the old governorate building came in second place with(19.5%), then King Ghazi›s Palace with (10%)and Tak Khadouri with(6%). While the percentage of those who do not nominate a heritage or archaeological site (17.5%) and the other (13.5%), They form (31%), which is a large rate and most of them have no information or culture about the reality of heritage and antiquities in the province.

Location	Nippur		King Ghazi Palace		House Tak Khadouri		Old Governorate Building		Do not nominate		Other		Total	
Scientific level	number	%	number	%	number	%	number	%	number	%	number	%	number	%
highest than High School	32	16	4	2	2	2.5	9	4.5	—	—	—	—	50	25
highest than School medium	13	6.5	5	2.5	2.5	1.5	10	5	12	6	7	3.5	50	25
Elementary or below	22	11	11	5.5	5.5	2	20	10	23	11.5	20	10	100	50
Total	67	33.5	20	10	10	6	39	19.5	35	17.5	27	13.5	200	100

Table (9) Heritage and archeological areas nominated for development in AL Qadisiyah Governorate by sample in 2017. Source: the two researchers based on the field study.

Conclusion

This research revealed the limited social awareness of the economic, social and political importance of cultural heritage in the study area, A great shortening of official authorities concerned with the antiquities and heritage of this huge heritage and in spreading awareness of its importance, and in order to achieve the two aims, To spread awareness and preserve this heritage, a strategy should be devised jointly by the Ministries of Culture, Planning, Finance the Tourism Authority and SBAH with the participation of social, scientific and cultural personalities and elites interested in heritage and antiquities, This strategy starts with the creation of a detailed database of these sites, it includes all the important information that documentation them by scientifically and accurately and then become available to planners and those interested in archeology and heritage in order to develop them, this strategy is concluded by establishing youth and field initiatives that promote and this rich heritage.

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Patriotism in Contemporary Iraq: Socio-anthropological Perspective

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Introduction

Patriotism in the first place is a psychological rather than socio-political or anthropological concept. Psychological because people can express their feelings toward the place, they can distinguish their self as human group from other aggregations, they realize themselves as" we" against "them" it is not the physical environment. Physical environment by its own cannot stimulate the existence feelings, it is the socio-cultural environment who stimulate the desire to survive, to act and interact as well as carry on cultural symbols that play fundamental role in guiding human group to their shared traditions. The place every one belongs to probably stimulate the emotion of loyalty, love and scarifies. This imaginary relation with the place can be called "patriotism". The question is how far one can attribute loyalty to the place in terms of passport, identity card or border manifested.

Although, the concept of state and nation is a modern concept, as we shall see, used to identify aggregations with one origin or probably with multi-race people co-existed alongside each other for long period of time in the same piece of land. The race purity and the blue blood superiority proved its nonsense. Culture's variety and overlapping of cultural components may eliminate the racist ideas and pave the way to break the traditional border in order to establish global government and one place for all mankind. culture's variety will vanish, and replaced by one superior dominant culture. Patriotism will be left behind.

The paper objectives

The objectives of this paper are to shed light on the concept of patriotism in the Iraqi modern history. it derived its value from the fact that man cannot survive alone and cannot live in vacuum, they have to maintain their existence feelings through small or large aggregations within limited or unlimited prop-

erty in certain time and space. Loyalty to the state or to the nation in modern political terms may started with in the hypothetical border of the family or the village, before the spread of citizenship concept to cover the whole nation.

Methodology

The researchers will adopt the historical method of data collection, beside the documents and the socio-anthropological methods based on the oral literature, observation and cultural heritage.

The paper will try to build strategy for the future in order to reinforce the value system that appreciate the concept of patriotism among the new Iraqi generations, who had disastrous experience in the last few decades with the nationalist government resulted in lost faith in these government which in turn reflected on the value of patriotism.

Patriotism as a Modern Phenomenon

Patriotism or citizenship is a modern concept, as the states in its contemporary political and geographical shapes was an outcome of the 20th century. Before the colonialism, countries and nations have been stateless. The concept of state for greater part of societies has no application; people can move freely from place to another without restrictions. No identity card or passport had been existed or even needed to travel, to live or to permanently settled. J J Rousseau the Philosopher of the well-known work "social contract" born in Geneva 1712, when he was thirty moved to Venice in Italy, after a year or so left to Franc on the border with Italy, five years later settled in Paris, when he was 42 came back to Geneva at the age of 62 settled and died in Paris. French people knows him as French Citizen, the people of Geneva said he is Switzerland citizen, even the people of Vince called him an Italian citizen. Al-bukhari (810-870) born in Uzbekistan, he spent most of his life travelling; from Bokhara to Nishapur, to Basra, Baghdad, Mecca, Madina, Kufa, Damascus, Jerusalem, Cairo, and many other places, then he went back to die in his place of birth, with no identity card or passport. Thus, states used to be no more than aggregation of people bind together orderly, institutionalized and predictable Beattie (1985). in term of order, social relation have to be maintained through some degree of compulsion, and that only needed in or-

der to keep human relation coherent and systematically organized apart from people's origin, race or belief.

Concerning the ancient empires who flourished in the fertile areas several thousand years ago, where rulers of one part succeeded in conquering other parts, these empires often disintegrated and each part within the territory of these large empire has its own rules, survived in the form of small kingdoms or tribes. Giddens (1989)

The rules of each human aggregation within the territory of ancient empires are enforced differ from one social unit to another and hardly integrated into the larger society.

G. Hofstede (1991) emphasised that the idea of "Nation" or state in which the entire world is divided, and in which everyone presumably is to belong, is recent phenomenon. He stated:

The nation system was only introduced worldwide in the mid- twentieth century. It followed the colonial system which had developed during the preceding three centuries. In this colonial period, the technologically advanced countries of Western Europe divided among themselves virtually all the territories of the globe which were not held by another strong political power. The borders between the ex-colonial nations still reflect the colonial legacy. P.11-12

Accordingly, the concept of "state" alongside with "nation" is only invention of colonial powers, who tried to segment the old stateless world in order to rule, according to the principle of "divide and Rule" which in turn encourage the idea of patriotism in term of identity, existence and interrelationship.

The concept of "Nation" in socio-political literature cannot be equated to societies, Nation as we have seen is a deceiving concept created by powerful societies to control less power societies, those powerful "states" who make up borders, checkpoints passports and identity cards were responsible for the disputes and armed conflicts all over the world, in Hofstede's (1991:12) term 'the border between the ex-colonial nations still reflect the colonial legacy'.

One world and many worlds of man

In[1] 1942 a young gypsy lady found dead few miles away from her camp with

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1 An old man from southern Iraq reported this story: *Soger and girga and Sikh (English*

injuries over the head and face, she was look like being abducted and tortured prior to her death. Because she was only a gypsy lady the police did not investigate the murder further as supposed to be in similar cases, as gypsies have no identity card or any document shows they are belong to. Soon after, the lady was forgotten and the gypsy camp vanished, as they moved away. So far, the story looks normal nothing new on it, and the event could happen anywhere in the world. The night before her death she was dancing and singing with other gypsy girls in a wedding (this is the main gob of the gypsies in southern Iraq) she was the main character singer and she sung in a very nice tempo an instant made up song:

Wake up Ghazi (she means the recently dead king of Iraq).

The reporter who was only a teenager at the time said, the words gone through our heart stab-like, she was provoked us to resist and defend our land, despite she has no land or place to be belong to it. She even has no recognition from local official authorities as a citizen.

Can we call that as patriotism? Probably the case looks as part of a play, it doesn't. Patriotism is a loyalty to the place you born, the place you had your childhood on it, the place you learn first letter in the alphabetic of your mother tong, the place you hear the first tone of your mum's singing to let you have a quiet sleep. Giddens (1989) asserted that we learned in very early stage the way in which we behave toward the place of birth and how to show loyalty to the people of the same ethnic group. Solidarity will appear as one pertinent character of social life, it can be shown when as Durkheim (1933: 130) said *"the collective conscience completely envelopes our whole conscience and coincides in all points with it. Personality or individuality 'vanishes' here"* (Schneider 1976:58). It is not the political socialization that make you good citizen or bad citizen, not fixed or inherited pattern, it is social environment, with all its contradictions; satisfaction v deprivation, utopian v positivism…., some lower animals developed unique characteristics to fit them in certain physical environment niche, some of them have gone further, to make their places in definite territory, aggressively defend them against other creatures, on the other side human have no inherited territorial-centred behaviour as Conrad (1967:158) state it well when he wrote:

Solders, with troops from India and Pakistan). Interred our country. They are not look like us.

Human territoriality, then is far more than a blind and instinctive devotion to a section of the world. Man has the potential to be and to feel at home whenever he is. Our loyalty to a particular area is highly complex, learned attachment—much more than a homing pigeon's instinct. just because you feel at home in Capistrano does not mean that you and the swallows have the same reasons.

Accordingly, it is so easy to assume that man is differ than other creatures in terms of place loyalty, as man have the capability to adjustment much easier. Man have loyal sensitivity toward the place and the people of the same cultural characteristics only when they feel secure, settle down, respectful and free. In relation to nationalism and nationality K. W. Deutsch (1979) asserted that to deal with this concept in term of "society" means according to R. Linton (1945:79) terms "*refer to a group of people who have learned to work together*" p.128. Is work together he asked, sufficient definition to explain the feeling of belonging, K. Deutsch said, work together by its own does not create "society", in other words does not make state or nation it could be a collaboration between two or more societies or nations; the concept of society should separate from other society by a marked drop, by a set of cultural configuration. If we look closely to the cultural configuration we will find set of visible and invisible values that distinguish aggregation of people, as a society, or nation, from another.

Patriotism in Iraq according to the characterization mentioned above may need to understand some considerations:
1. Since the independent of Iraq as a state in 1932, with territory and identity, Iraq was aggregation of tribes with cultural configuration closely related to its surrounding socio-cultural societies. Still after 100 years clings to the tribal system; tribal system that described as pre-state social system.
2. Beside the tribal aggregations the country divided into religious and ethnic fractions, these fractions competed, disputed and conflicted rather than integrated, which force people to unite under their fractions rather than the whole tent of the nation or state
3. Loyalty to the tribes and religious fractions, was the main reason behind the weak relation between the citizen and its homeland.
4. As a result, millions of Iraqi people displaced, forced to leave or voluntari-

ly Immigrated, with no any sign of remorse

5. The arbitrary policy in dealing with the competencies, the large scale of corruption, the feeling of no safety, no security and no protection makes the country pushing rather than pulling place

6. All these factors reduced the feeling of patriotism to the minimum

Back to the gypsy lady, who has sing a patriotic song and rewarded with taken her life, many similar people lost their life or their future because they are loyal to their homeland. The problem is the political system since the time of the military coups works against the cultural values, politicians squeezed the Iraqi freedom and connected loyalty to the regime instead of the state which "led to a policy of fear, everybody watching everybody, nobody safe and nobody out of the reach of secret comrades' reports" (Alwan 2014: 56) on the other hands culture's configuration push toward opposite direction. However, culture in contradiction with politics my resulted in metamorphoses outcomes.

Conclusion: Toward a Strategy to Revive Patriotism

Amid serious attempts to modify and change the value of patriotism that culturally learned through early life toward universal values "new world order" through the most powerful communication system, such attempts succeeded to some degree and failed to some degree; succeeded in changing many aspects of our habitual behaviour to a risky degree as U. Beck (2012: 46) said, he put it clearly:

The objective community of a global risk comes into being. Behind the variety of interests, the reality of risk threatens and grows, knowing no social or national differences any more. Behind the walls of indifferences, danger runs wild.

We still resist, but no one can stand still for long against the strong wind of changes. The only defence line still solid in our side is religion, not the sectarian religion not the ritual religion and not the religion of tradition but the true religion. The big power machine creeping toward our defences, creating forgery religions, ISIS an example, and many ISIS in the way, they will never give up never feel tired and never stop. We in many ways helping them, our religious behaviour mostly ritual, artificial, traditional, religious values

prohibited lying, we still lie, prohibited hypocrisy and we do it, criminalize corruption, steeling and killing but we still do it with no sign of remorse. True religion asks to love each other, help each other and live in peace with each other, true religion encourage healthy and clean environment, but we act and behave inconsistently.

If we as a society, as a culture and as a state to survive the globalization waves, a hard work urgently needed before say sorry; hard work in order to bring back the patriotism value, and that's can only be achieved through education, education from zero point.

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High Places and Small Spaces: Form and Function in Late Third Millennium BCE Religious Architecture at Tell al-Hiba, Ancient Lagash

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Abstract

The city-state of Lagash has played a central role in the study of temples and temple households in southern Mesopotamia during the third millennium BCE thanks to the rich textual corpus from the site of Tello, ancient Girsu. Unfortunately, poor excavation methodology resulted in a fragmentary record of religious architecture at the site. However, American excavations at nearby Tell al-Hiba, ancient Lagash, exposed well-preserved portions of two late third millennium BCE temple complexes, the Bagara of Ningirsu and the Ibgal of Inana. These remains complement the abundance of contemporary textual evidence from Girsu and serve as a comparative dataset for the interpretation of the less well- excavated remains from the same city.

In this paper, I present the results of my analysis of the two complexes, which led to three major conclusions. First, contrary to the excavators' interpretation, the exposed remains of the Bagara consist of a shrine and a subordinate kitchen/brewery. Second, both complexes contain an architectural element—what I call an "external, isolated room"—that is characteristic of religious architecture in the region around Lagash. Third, the remains of the Bagara date largely to the Akkadian and Post- Akkadian periods, making them the best-preserved remains from that time period on the southern alluvium. I conclude by discussing what these conclusions suggest about religious architecture in the city-state of Lagash during the late third millennium BCE.

Introduction

Thank you to the organizers for the opportunity to present my ongoing research. My talk today explores the nature of temple complexes in the city-state of Lagash during the late third millennium BCE, primarily through a

reassessment of the Bagara of the god Ningirsu, a temple complex located at Tell al-Hiba, the ancient city of Lagash. This complex was excavated over the course of two seasons during the mid-1970s by an American expedition from the Metropolitan Museum of Art and the Institute of Fine Arts at New York University. Portions of the complex appeared in a series of preliminary reports, but a comprehensive report on the remains was never published. As part of my dissertation on third millennium BCE religious architecture at Tell al-Hiba, I used the expedition's archival records to reconstruct and reanalyze these remains. As a result of this work, I concluded that:

1. Contrary to the excavators' interpretation, there mains in the Bagara represent a shrine and a subsidiary kitchen/brewery.

2. The Bagara complex includes a regional religious architectural tradition that I call an "external, isolated room."

3. The majority of the excavated remains in the Bagara date to the Akkadian and Post-Akkadian periods.

Today, I will briefly go through the evidence for these three assertions and finish with some thoughts on what they mean for our understanding of late third millennium religious architecture in southern Iraq.

Chronology, Temples, and Temple Complexes
But first, I want to clarify where we are in time and what I mean by temple and temple complex. For the purposes of this talk, when I say late third millennium BCE I mean the period of time from Early Dynastic III to the start of the Ur III Period.
Temples from this time period are well-attested in southern Mesopotamia. Although they vary in size and elaboration, they share a number of qualities. First and foremost, they have a cella with a podium and, frequently, additional furniture and other installations connected to the ritual activities that occurred within. The cella is almost always bent-axis, but the existence of straight-axis cellae, most notably in the Inana Temple at Nippur, point to the existence of other traditions. Temple architecture is

often decorated with a niched-and-buttressed façade and these buildings frequently contained votive offerings such as statues, maceheads, stone vessels, cylinder seals, or pieces of jewelry.

If temple architecture is placed on a continuum based on size and internal complexity, then temple complexes represent the largest and most elaborate examples of temple architecture. These are characterized by a main shrine on a raised platform with subsidiary rooms and structures arrayed around it at a lower level, all surrounded by an enclosure wall. The Temple Oval from Khafajah is a classic example of this. In general, these complexes belong to the most important deity in a settlement.

Temple Architecture in the City-State of Lagash

The evidence for temples and temple households in the city-state of Lagashis uneven. Thanks to the French excavations at the site of Girsu during the late nineteenth and early twentieth centuries, we know much about the names and general locations of temples and temple complexes as well as how their households operated. However, despite the exposure of wide areas of third millennium temple contexts, the French excavation methodology resulted in a very fragmentary picture of the city's builtenvironment.

Fortunately, the American excavations at Tell al-Hiba provide a better dataset. The Tell al-Hiba Expedition, a joint project of the Institute of Fine Arts of New York University and the Metropolitan Museum of Art, conducted six seasons of excavation at the site between 1968 and 1990.[1] Work focused on four areas: Area A, Area B, Area C, and Area G[2]. In Area C, the excavators uncovered part of an EDIIIB building that housed different types of craft production. The recovery of seal impressions and other materials that mention Eanatum, Enanatum I, and Enmetena suggests that these activities were under the control of the palace. Area G contained an extensive ED I building that consisted of a series of rooms within an area bounded at least partially by a curving wall[3]. Seal impressions with a wide variety of ED I motifs came from multiple building levels. The

1 Hansen 1980–1983; Hansen 1990.

2 Bahrani 1989.

3 Hansen 1990.

building is presumably institutional, but the specifics of its function remain unknown.

The majority of the work at Tell al-Hiba occurred in Area A and Area B. In Area A, the excavators uncovered three building levels (III–I) of the Ibgal, a temple complex dedicated to Inana[4]. A sounding through the bottom of Ibgal III exposed an additional eight building levels above the water table. Stratified remains continued below the water. In total, the excavation reached a depth of around 3.5 m below the surface.

The exposed levels date from late ED I to ED IIIB. The limited finds from the levels in the sounding are typical of late ED I to ED IIIA. Ibgal III–I date from ED IIIA to ED IIIB on the basis of ceramics and other small finds.

Inscribed foundation deposits in Ibgal I connect the level to the reign of Enanatum I and provide the basis for the identification of the structure as the Ibgal.

Excavations in Area B, located on the highest point of the mound in the center west area of the site, uncovered portions of the Bagara of Ningirsu, a temple complex well attested in textual sources. The earliest exposed remains consist of two adjacent structures separated by a narrow alley. During the late third or early second millennium BCE, a large platform was built over these earlier buildings, cutting away portions of both structures. Due to erosion, very little of the architecture on top of the platform remains.

The rest of today's talk will focus on the interpretation of the two adjacent buildings. In their preliminary reports, the excavators, Dr. Donald P. Hansen and Dr. Vaughn E. Crawford, referred to these two structures as the "temple kitchen" and the "brewery."[5] In this talk, I will refer to them as the 3HB Building and the 4HB Building; names which are based on the season during which each structure was excavated.

The 3HB & 4HB Buildings

The excavators exposed three levels of the 3HB Building (3HB III–I). Only 3HB III was intact. The construction of the later platform had cut

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4 Hansen 1970; Hansen 1973

5 Hansen 1978.

away the western and northern portions of 3HB II–I. However, enough remained to demonstrate that all three levels shared the same general layout. The 3HB Building consisted of a central niched-and-buttressed building inside of an enclosure wall. There were two entrances in the northern façade. The western one led into an external, isolated room with a podium. The eastern one led into the rest of the building. The building had a bent-axis cella in the northeastern corner with a podium and benches. A small kitchen suite occupied the southeastern corner. The other rooms served as storage and work spaces. The building contained a variety of votive offerings, including maceheads, stone vessels, and metal blades. Some of these bore inscriptions, including a metal blade that was dedicated for the life of Eanatum. Inlay with religious motifs also came from the building.

In contrast, the 4HB Building, located immediately to the east, was a smaller structure that was accessed through a doorway that faced towards the 3HB Building. The excavators identified five building levels (4HB V–I).

Too little of 4HB V was exposed to ascertain its layout. The following four levels, 4HB IV–4HB I, all had the same general form. The rooms in the 4HB Building were filled with installations for productive activities, including a 5-m diameter oven, a fire pit, a baked-brick tank, and multiple vats embedded into the ground. The building also lacked the types of votive offerings present in the 3HB Building.

The 3HB Building

Hansen and Crawford argued that the 3HB Building was a temple kitchen on the basis that it had "no obvious cella" and was not on a raised platform. They envisioned it as similar to the roughly contemporary structures known from temple complexes at Ur and Nippur, which had multiple large ovens set into their own rooms.

I interpret the 3HB Building as a shrine. There is a clear bent-axis cella in the northeastern corner of the building, which is niched-and-buttressed and surrounded by an enclosure wall. Further, the building contained votive offerings characteristic of temples elsewhere in Mesopotamia and which carried inscriptions recording their dedication to Ningirsu of the

Bagara.

The 3HB Building does have cooking facilities, but I consider them to be similar to cooking facilities located at the back of the sacred zone of the Inana Temple at Nippur rather than indicative of cooking as the primary purpose of the building.

The 4HB Building

Turning to the 4HB Building, Hansen and Crawford suggested that this structure was a brewery due to the presence in the building of a partial tablet that mentioned beer, a brewer, and a brewery, in conjunction with the ovens, baked-brick tank, and vats.

Although the tablet suggests that a brewery existed in the Bagara complex, its partial condition and its recovery from a deposit of fill above a floor leave the door open for other interpretations. One possibility comes from a fragment of a stone stele that was reused as a door socket in a late level of the 4HB Building. This stele carries an inscription of Ur-Nanshe, an ED III ruler, who reports that he built a kitchen with a large oven in the Bagara, which fits quite well with the archaeological evidence for the 4HB Building. Further, both cooking and brewing use similar installations. For this reason, I suggest a more general interpretation of this building as a kitchen/brewery that served the needs of the Bagara complex.

In sum, the 3HB and 4HB buildings were not two subsidiary structures that served the needs of a shrine located elsewhere in the Bagara complex. Instead, the 3HB Building was a shrine, possibly the main shrine of the Bagara, while the 4HB Building was its kitchen.

Regional Architecture: External, Isolated Rooms

Now I'd like to discuss what I call an "external, isolated room." I argue that these rooms constitute an architectural tradition that can be used as an index for religious architecture in the region. At Lagash, there are two examples: one with a podium in the 3HB Building and the other without a podium in the tripartite entrance of the earliest level of the Ibgal of Inana. In nearby Girsu, the shrine in the Eninnu also has the same straight-axis approach, though the rooms at the two sites certainly differed in religious significance, and potentially ritual practice as well.

Outside of Lagash, there is a fourth example of one with a two-tiered podium in the roughly contemporary Building B 33 at Larsa[6]. Though only partially excavated, this building was probably a temple on the basis of the structure's layout, niched-and-buttressed façade, and small finds. Finally, I believe that there is a depiction of one of these spaces on the architectural plan of the Eninnu temple on Gudea Statue B. In the upper right corner of the plan is a possible two-tiered platform located between two gate towers on the outside of the enclosure wall.

Elsewhere on the plan, gate towers represent the exterior face of door-ways, which suggests that the space with the two-tiered platform was also accessible only from the exterior.

The purpose of these spaces remains enigmatic. The variation in the fur-niture across the three examples suggests a corresponding flexibility in the types of activities that could occur within. One possibility is that these spaces performed a similar role to the platforms located in the courtyard outside the cellae of the Sin Temple VII–VIII and against the main plat-form of Temple Oval I and II at Khafajah.

In conclusion, there is a clear connection between isolated, external rooms and religious architecture, a relationship previously observed by Dr. Uwe Sievertsen and Dr. Nicolò Marchetti[7]. Located at the entrance to a reli-gious building or complex, an isolated, external room could serve as the locus of a variety of potential activities. During the third millennium, they are, thus far, limited to the state of Lagash and areas in its immediate vi-cinity, which suggests that this architectural practice was characteristic of the Lagash region.

The Date of the Remains

Finally, I turn to the dating of the complex. The only stratigraphic link be-tween the two buildings was between 3HB III and 4HB IVB. Hansen and Crawford dated all three levels of both buildings to EDIIIB. The earliest levels were assigned to Eanatum based on the presence of an inscribed blade that mentioned that king as well as multiple seal impressions with typical ED IIIB combat scenes. The continued use of plano-convex bricks

6 Thalmann 2003.

7 Sievertsen 1998; Marchesi and Marchetti 2011.

in the subsequent levels as well as the presence of isolated artifacts with connections to ED IIIB led the excavators to attribute these levels to ED IIIB aswell.

Reanalysis of the pottery and the contexts of the inscribed finds indicate that the building levels date from the ED IIIB to the early Ur III periods. More specifically, 3HB III and 4HB V–IVB date to ED IIIB. 3HB II and 4HB III date to ED IIIB – early Akkadian, while 3HB I and 4HB II were occupied during early Akkadian – late Akkadian. The presence of inscribed bricks securely dates 4HB I to the reign of Gudea.

Implications and Future Research

I would like to close with a few thoughts on why this all matters.

First, the 3HB Building may be the main shrine of the Bagara. Rather than being isolated on a platform, the close proximity of the 3HB Building, the 4HB Building, and the corner of a third building located immediately south of the 4HB Building suggests that this area of the Bagara complex was densely occupied. This differs from the situation in the Eninnu at Girsu and elsewhere on the alluvium where the main shrine of a temple complex rested alone on top of a platform.

Second, the upper levels of the Bagara complex now represent one of the best-preserved examples of Akkadian-period religious architecture on the southern alluvium.

The remains confirm what has already been demonstrated elsewhere; namely, that the use of plano-convex brick in architecture continues past the Early Dynastic period. In the Bagara, they are still present in a limited fashion in the Gudea-period remains. Further, the lack of any evidence for official Akkadian building activity, combined with the reuse of multiple ED IIIB inscribed stone objects as part of pivot stone emplacements, suggests that the complex suffered from a lack of royal patronage during this time period.

Third, the existence of external, isolated rooms, along with other idiosyncrasies in the religious architecture from Lagash, indicates that we still have much to learn about architectural traditions along the southern Tigris in the third millennium BCE. Possible evidence for the vitality of these traditions can be seen in the presence of an external, isolated room in the southern

façade of the late 19thcentury BCE Audience Hall of Naram Sin at Eshnunna. Previously thought of as an oddity, this room can now be seen as the tail end of an architectural practice that goes back to at least the late third millennium.

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A Brief History of Pî-kasî (Tell Abu 'Intik)
New Remarks and Viewpoint

Jacob A. H. Jawdat

During the end of 1990s the State Board of Antiquities and Heritage carried out an excavation in Tell Abu'Intik (*Pî-kasî[ki]*) was revealed the most significant results, the most notable it was detected from the city center of an important compartment and several structural installations, most notable of discoveries the palace and the suite service-large continued to it, according to reports of the missions that worked for five seasons(1999-2002/2007). Our viewpoint about this part isn't palace but it's neighborhood of the city that dependency on the our comparison with some Old Babylonian neighborhoods in other cities. By this short study we can imagination about the society of Pi-kasi through.

Preliminary Survey of Pî-kasî Texts
The reason for choice this topic there is many social and economic aspects are still not sufficiently known for the city of Pî-kasî and the surrounding area. There is a very good collection of texts available for the city of Pikasi (Tel Abu 'Intik) which can be a suitable basis for starting work on the topic (Figure 1). All the texts from Pî-kasî dating to the reign of kings *Ḫammurabi* and *Samsu-Iluna* and *Abi-ešuḫ*.
Through the preliminary survey here we will a quick offer of texts collection available.

1. The Letters
This letters, generally similar in the context of the general style of letters in the Old Babylonian period and include:

1.1. Private Letters
This group of text related to grain, agricultural, the management of the fields, the bringing of harvesters or farmers, some of them related to animals or other materials such as wool or silver or food, while others included prisoners or

military content, some of them related to real estate or slaves.

1.2. Official Letters

This group including a small collection, one of them sent to the Council of the Elders of Pî-kasî and talking about the arrival of some people with their families from the city of Isin to the city of Nippur to offer a regular offerings to the Temple of God Enlil, as well as to send reports on informationAnother letter from a person to his lord as an answer and inquire about his health. another one warning message from someone to his lord about stealing barley and preservation the property. The last one related to giving a house to the butler based on the king's order. A letter sent to *Ibi-ili* and the Council of the City's Elders concerning the issue of the transfer of ownership of the field and orchard in the city of Pî-kasî. Many letters has been mentioned to the council of the city's elders, in addition to *Ibi-ili*, we believe that this person has an administrative rank, this person is often mentioned in letters, as well little economic texts as a witness during the reign of King *Samsu-iluna*.

3. Economic and administrative texts

Through the excavations at Tell Abu 'Intik, the economic and administrative texts are mainly of the texts were discovered and can be divided into groups:

3.1. Contracts of the purchase of slaves and rent houses, fields, orchards, boats and rent workers for agricultural work as well as provisions and animals.
3.2. Loans in quantities of dates, barley, sesame, silver, oil and other agricultural crops.
3.3. Receipts of quantities of dates, sesame, oil, beer and silver.
3.4. Some marriage contracts and judicial texts.
3.5. Distribution lists of workers, fields and quantities of grain on people, inventories of persons, fields, livestock and agricultural crops. There are some texts that relate to the distribution of areas of the fields located on the rivers, where it is referred to of the field and the name of the river and the name of the city in sometimes.

4. Variant Texts[1]

There is some school texts, literary, and mathematical texts that relate to issues related to sizes such as calculating volumes as part of a circle, rectangle, square or irregular volumes.

through the first survey of texts from the city of Pî-kasî, it can be observed that is an agricultural community, where the large number of texts that relate to the lease of different areas of the fields and deal with the quantities of grain or crops may be the main crops in the region, such as dates and sesame and barley which is the most abundant in all the cities. It is possible to study all published texts to reach the size of the agricultural economy of this city, especially, the city administratively owned to the kings of the city of Babylon. It is also possible to identify new information about the neighboring settlements through the Pî-kasî texts. The expected results of this study are that we can approve that this settlement is a military settlement in its establishment, with its inhabitants practicing agriculture and other professions.

This assumption comes from comparing it with the texts known as "Lower Yaḫrūrum Archive" (Yaḫrūrum šaplûm), which is very similar to the city of Pî-kasî, which can be considered a large proportion. It is a close city and has economic and social relations with Pî-kasî, especially since, our assumption goes to Lower Yaḫrūrum is a territory and Pî-kasî , part within the territory, enables us to compare the social fabric to them.

By calculate per year In accordance with date-formulas to find out the disparities in production in each year and in the reign of each king and can give a picture of the importance of the city economically depending on the quantities of production.

This study allows us to know important aspects of the social and economic life of the city of Pî-kasî and its surroundings.

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1 Abid, B. J., Old Babylonian Mathematical Texts in The Iraqi Museum From Larsa and Pikasi, Sumer 55, p. 87ff. ; Fahad, S. S., Mathematics Text from Tell Abu 'Intik, al-Qadisiyah Journal for Humanities Sciences, 14/3 (2011), p.92ff.

Figure (1) Omran, N. A., Tell Abu 'Intik (Pikasiki) from Old Babylonian Period According to Archaeological Excavations "1999 – 2002", Unpublished M.A thesis, University of Baghdad, (2011), p. 135. (In Arabic).

Mythical Approaches to the Endless Conflict between Chaos and Order in the Design of Digital Art Posters: Mesopotamian Civilization as a Model

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Summary

The myth is a civilized image of man's human energy[1]. It is a cultural medium and an intellectual format that resembles a play that combines what is realistic & what is fictional. It is the discourse of the society about itself, which claims to possess the truth[2]. It is the root of the questions that have long plagued and tormented the old Iraqi thinker. The epic of the Iraqi and humanitarian has emerged. The purpose of the myth was not to provide information, but was basically a cure. People listen to the myth of composition when faced with impending disasters or want to end a conflict or heal a patient.

The idea behind the myth is to pave the way for the spiritual force necessary for the elevation of human existence with all the accompanying rituals, and that things tend to worsen before they improve, and that stability and creativity requires a heroic struggle against the forces of chaos and rituals of the courtyard[3], The researchers study the symbol of the snake and dragon in the production of schemes Designed for digital posters to express a global struggle to destroy the cultural heritage, cultural identity and intellectual achievement of Mesopotamia.

Introduction

The conflict or the war is the chosen by the old Iraqi thinker to make the existence emanate from its depths. The legitimacy exists for the renewal of the conflict and the belief that the conflict will not die in its essence and the

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1 Department of Studies and Research in the Society of the renewal of cultural and social, mythological civilization, Kiwan house for printing and publishing, Bahrain, 2009, p. 24.

2 Ajina, 2006, p. 13.

3 Armstrong, 2008, p. 65.

ambition to achieve victory. War is the core of all things and war is the victory of movement, activity and vitality in exchange for inactivity and tranquility. The conflict between two parties, a conflict based on wisdom accompanied by the belief that knowledge is a force capable of subjugating existence with one's own party. The conflict based on the colors of oppression, force and cruelty is a destructive struggle for the system of human values and ideas[4].

The struggle of the old Iraqi thinker is as intense as it is about his creative development. The conflict of existence is a progressive conflict that moves forward towards the creation of other forms of existence. The progress of the conflict stems from the wisdom that it presents, which gives it morally against the forces of destructive forces of disobedience and chaos. In a conflict (Murdoch and Tiam), it is a moral conflict. There is a conflict between good and evil between Enkidu & Kilkames on the one hand and the beast (kambaba) on the other. This is a struggle to remove evil from the earth. There is a conflict with destiny represented by death.

The conflict led by wisdom without power of helplessness and weakness, And the forces of evil and chaos always ready to threaten the system, which requires confirmation of the side of caution and vigilance[5].

The young goddess established the system of the universe after destroying the primitive forces of conflict, replacing order and order instead of chaos. However, the forces of conflict have not yet declared their total surrender. They are rushing from time to time to destruction and destruction and the elimination of human achievements. These forces are monsters If we look at the weapons Tiyama used to manage her war with Murdoch, we would find them to be weapons of ferocious, ferocious, attacking animals that combine realism and fantasy[6].

The legend says: *And not long after the separation of the heavens from the earth, the dragon of the world down (Kor) is rushing from the depths of the earth. The absolute God of the world of death and darkness in an attempt to extend its influence to the rest of the world, But the young god confronts him and expels him to his world. The savage creatures were living in the lower*

4 Department of Studies and Research in the Society of the renewal of cultural and social, mythological civilization, Kiwan house for printing and publishing, Bahrain, 2009, p. 24.

5 Al-Najm, 2003, pp. 61-68.

6 Fereha, 1979, p. 93.

bottom of the world (called "Cor"), which like the Babylonian Tiamat[7].

When man tried to find a suitable symbol of the evil idea of the devil is closer to the sense and imagination of the snake, which is bad and hide away from the sight and crawl on the dirt and inserted between the rocks as a trick and hurt[8], they are instructed to Eve in Paradise eating of forbidden fruit, And when the LORD knew what the snake had done, lord said to her, *"You are cursed from all the beasts and the beasts on your belly, and you shall eat all the days of your life"* [9]. Thus the snake in the human imagination has many heads and wings and legs and a tongue of flame[10]. The researchers seek the symbol of evil as a negative force that comes to death, destruction, darkness and ruin to destroy societies and cities and spread chaos, which is the cause of the scourge of humanity and its mother. Sin and its cause continued. The researchers find in the legends of the hero and dragon a rich material that has been invested in various fields in performance and arts, The digital art of digital cinema has become a digital presence as the dominant contemporary culture of aesthetic discourse. Perhaps the basis of the postmodern cultural project is the principle of creative chaos, the aesthetics of contradiction and rejection, and the breaking of the expected and the familiar into a hypocritical world. The receiver and reality, and thus became the digital revolution touches our senses with biology, psychology and ideology directly[11].

Perhaps the use of mythical giant animals fast moving towards destruction and killing within the space of a virtual myth to confirm the reasons for power as a basis for change and control and to ensure the superiority and unilateralism of the US towards creative chaos as a policy of the systematic, which is not a new creative positive or beautiful is the destruction of nationalities and peoples. The keys produced by the American strategic mind in dealing with international issues, through the creation of deliberate chaos and instability, which indicates the malice of the underlying purposes for the purpose of reaching a new political situation or reality, ie creating crises and dismantling the system of management of social and cultural access to the complete collapse of the state apparatus.

7 Kramer, 1971, p. 122.

8 Abbas, 1992, p. 89.

9 Alswah, 1980, p. 185.

10 Qimni Sayed, 1993, p. 49.

11 Balasm, 2013, pp. 81-158.

Results

The researchers reached a set of results based on the analysis of the research sample:

First, the mythological approach on the psychological side of the concept of chaos in the negative side based on shock, horror, fear, anxiety, death and destruction through the vocabulary of the composite objects such as the mighty dragon and the wild and avid bird, which represents a dangerous threat capable of design and destruction, confirmed this legendary approach meets the political approaches of Washington To justify the preemptive and proactive wars that the United States has shown the world as a dangerous force capable of destabilizing international security and stability, these mythological flying creatures represent the forces of the individual and collective unconscious who are troubled by the In a way that contradicts the civilized situation of man.

Second, the legendary approaches contributed to the affirmation of human civilization values through the contributions of the legendary warrior hero, such as Anana (goddess of love, life and fertility), Enki (goddess of water and life) and Noreta (goddess of air and movement) against the values of chaos and evil represented by the three goddesses. The myth of the Babylonian creation, the power of good and the regime, conquers the forces of savage chaos. They represent the rational side and the wise vision in the management of individual and collective conflict within the individual and society and restrain the unconscious impulse of desire for revenge, collisions and control through the balanced man consistent with the values of civilization Rh and this approach will meet with Washington's approaches to market and spread the idea of democracy as a pretext to bring chaos to control the oil resources and wealth.

Third, the legendary approaches in the technical and technological aspect borrowed the concept of subversion, unreasonableness, and uncommonity as symbolic quotations of the chaos forces of complex beings such as the dragons and the vanguards, as forces that did not and will not announce their capitulation. They are driven from time to time to destruction, ruin and chaos. These approaches converge with Washington's approaches to the shock and terror of Iraq and places Others, represented by superior military power, free capitalist economy, and the power of propaganda and technical information, in order to build a new political system for monopolistic control and hege-

mony, The security down to the dismantling of the cosmic order based on the sovereignty of States

Fourth, the legendary approaches pushed the wheel of civilized development forward by opening the door of hope to continue life again and resist the specter of death and destruction and chaos and reduce the specter of shock and horror to live in peace and tranquility through the symbol of God Enki the god of water and life to renew the life of creatures threatened with annihilation and extinction and God (Murdoch) And organize the craft of construction, agriculture, grazing, irrigation channels, etc., and they meet with the approaches to the establishment of a new balanced and just world order based on cooperation, coexistence, participation and collective solidarity of the international community.

Conclusions

First, the chaos, devastation, wars and divisions in the world come from the cultural, cultural and moral aspects of the mythological approaches to chaos and order with the approaches of the contemporary world order based on the assumption of domination and domination, civilizational and cultural invasion and the destruction of local and regional identity in favor of American and Western capitalist identity (Figure 1).

Second, the refusal to find a formula for a balanced, just and multipolar world order by the United States of America, and its reflection in the American cultural project of Star Wars, Superman and others.

Third, to impose control over the sources of oil and wealth, change the ruling regimes and ensure the security of Israel.

Fourth, legend provides the memory of the human historical memory gives him a sense of justification for his life In the face of death must be a legendary heroic format to fight death and chaos through the mental and mental and emotional queens to face all possibilities and preaching the immortality of the absolute character of stability and confrontation.

Fifth, absence of legendary approaches Death can become a source of panic

and life is not reasonable, and if the nations are aware of their fate as individuals and groups in the courtyard of the body must be a ceremonial ritual rituals within the traditions and customs to achieve balance and harmony during the conflict with the forces of chaos and destruction.

Recommendations

First, establishing a cultural project of national identity that touches the sites of innovation, creativity and beauty within the latest digital technology that is able to get out of the familiar, traditional and traditional to what is symbolic interactive of the reality of a virtual multi-visions and ideas taken from the myth and heritage in the literary, philosophical and monetary side a new and productive source of meaning, Intellectual and cultural in line with the military and economic invasion and dominated by the ideas of torture and marginalization and exclusion of the other within the capitalist cultural project.

Second, the establishment of cultural institutions specialized in the production of the legendary and the knowledge dimensions of the general patterns of Eastern civilizations in general and the Valley of Mesopotamia, especially able to absorb the intellectual, religious and social implications of religions, beliefs, rituals and worship in the formulation of the intellectual system hostile to the national cultural path to create chaos and instability and peace in the country.

Third, the establishment of museums, exhibitions, and cultural performances in theatrical, musical, musical, poetic and cinematic spheres, dealing with the mythological literature and heritage, and highlighting the humanitarian and creative aspects of culture and the spirit of the times.

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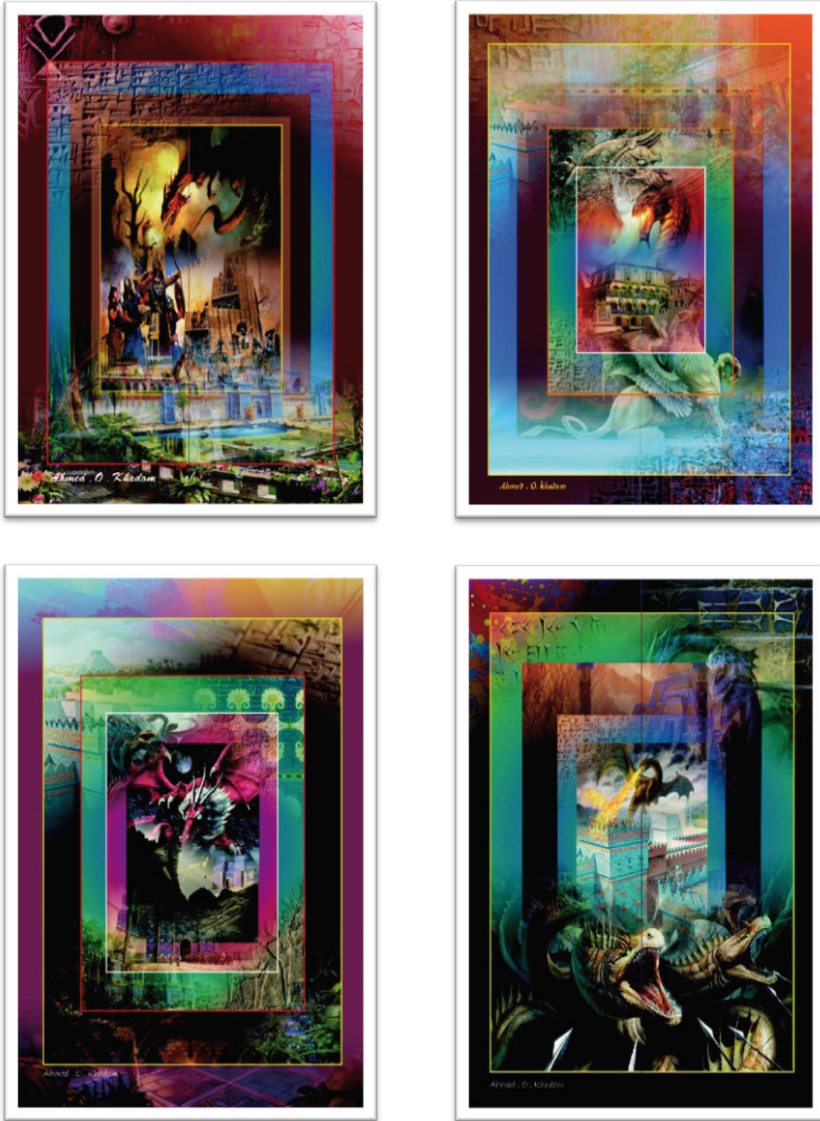
Figure (1) Four Suggestion designs.

Herd Animal Management Strategies in Early Dynastic Sumer

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The study of animal remains, including isotope analyses, can inform on past economies, including animal management strategies, social hierarchies and inequalities, diet and resource access, and both short- and long-distance mobility. Irrigation agriculture and large herds of domesticated animals were the twin mainstays of the ancient Mesopotamian economy and diet. But there were potential sub-regional variations in resources, water access, and consumption patterns.

This paper presents the results of the first phase of a project that assesses domestic animal management strategies in the 3rd millennium BC in southern Mesopotamia. We have focussed on previously-excavated faunal remains from the contemporary Early Dynastic sites of Ur and Abu Salabikh, available in the Natural History Museum and British Museum in the UK. Through zoo-archaeological and isotope analyses, we have identified the diets and water intake of a sample of oxen, sheep, goats and donkeys from these sites. Results suggest a variety of feeding strategies were used for these animals, including both optimal barley and sub-optimal weed/marsh plants. Drinking water sources for these animals also included optimal free-flowing water, perhaps from river channels or major canals, and more stagnant water from smaller canals or flood basins. There were also seasonal variations in the animals' food and water access. These results present a picture of the varied resources and micro-environments near southern Mesopotamian cities and the choices available to these cities' inhabitants. Short-distance mobility and flexibility were clearly used to overcome the challenges of seasonal shortages and contributed to the success of urban societies in the region.

Techniques of Detecting and Delineating Archaeological Site Destruction Using High Resolution Satellite Imagery: an Iraqi Case Study

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Abstract

Archaeological sites around the world have always been subjected to degradation and destruction as the result of looting. Nowhere is this more evident than on the Central Mesopotamian Plain of Iraq; particularly during the last decade. Because of the nature of the political and social conditions in the country, ground-based observations are extremely difficult and dangerous. For this reason researchers have had to increasingly rely on remote sensing imagery to document this damage. Until recently such studies have been challenging because of the lack of adequate area coverage and the need to depend on medium resolution sensors to detect relatively small looting pits. With the development and deployment of high resolution satellite systems the ability to identify site damage has greatly increased. This presentation will discuss the strengths and weaknesses of various techniques used to recognize and define the presence and extent of looting pits. As will be noted, such techniques rely heavily on the standard visual interpretation of shape, size, and shadow characteristics on high resolution Worldview 1 satellite imagery. In addition, it will be shown how embossing and contouring procedures can be employed for the digital enhancement of these features. Finally, the incorporation of these interpreted data into GIS databases for analysis will be discussed.

The Indigenous Shabaki Minority in Pluralist Iraq: Its Chronology

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Abstract

Mesopotamia has been the birthplace and, for millennia, the home of dozens of ethnicities and religions, which together formed a delicate and beautiful cultural, religious and social mosaic that later came to be an important part of the identity of the modern state of Iraq. For thousands of years, under countless regimes and through successive conflicts, these minority groups have persisted and the mosaic of Iraq has flourished. However, Shabaks have been – and will continue to be – targeted for eradication in post-Saddam Iraq because of their religious and ethnic affiliation by a well-financed and highly-organized network of criminal gangs (Qaida, Zarqawi gang, ISIS and post-ISIS). The present paper focuses on the long history of Shabaki people in Mesopotamia and traces their racial background and religious development. The paper proposes that the central government has to be responsible for promoting social cohesion, common identity, welfare, inclusion, well-being, livelihood, sense of belongingness, sense of togetherness, economical development, cultural dialogues and cultural competency among all Iraqi population. The government should also work hard to a country that cherishes Shabaki people and other minorities own identity, heritage, values, traditions, languages and ways of life, the cumulative products of centuries of human, and cultural exchanges. Iraq must value its diversity while emphasizing its unity. No such analyses are available for Iraq so far, and the present paper does not claim to fill this gap. It is mostly a qualitative study by nature and does not attempt to establish an empirically grounded relationship between social cohesion and ethno-sectarian conflict after US-led invasion of Iraq.

Keywords: cultural diversity, Medes, Mesopotamia, Shabaki minority, social cohesion

1. History of Iraq

Mesopotamia and the territories that constitute contemporary Iraq gave rise

to the world's earliest civilizations, including Sumer, Akkad, Assyria, and Babylon. After the decease of these civilizations in the sixth century BC, the area became part of the Persian Empire. In 539 BC, it was conquered by the Greeks and remained under Greek rule for about two centuries. In AD 224 the Persians regained control and dominated the area until Arab Muslims entered the region in the 7th century. After the Muslims defeated the last Persian (Sassanid) Empire, the area was ruled by various Muslim dynasties including the Umayyads and Abbasids. In 762 the Abbasids established Baghdad as the capital of their empire. During the Abbasid dynasty, Baghdad became a center of rational and philosophical thinking. In 1258 Mongol invasions ended the Abbasid rule. Most of these territories eventually came under the control of the Ottoman Empire (1300–1922) and remained under Ottoman administration until the British occupation in the early twentieth century.

The modern state of Iraq was created early in the twentieth century by the British colonial administration. British interest in Arabian Mesopotamia dates to the nineteenth century. At the outbreak of World War I Britain perceived the Ottoman Empire's siding with Germany as a threat to its interest in the Far East, especially India. Consequently, it sought to establish some control over Mesopotamia to protect its communication routes and the newly discovered oil fields at the head of the Gulf in Kuwait and the province of Khuzestan in Iran. To keep the Ottomans away from the oil fields and routes to India, Britain invaded Basra. From Basra, the British forces launched a campaign to invade the whole of what is now known as Iraq. It accomplished this just before the end of World War I.

Iraq comprises a myriad of different religious, ethnic, and tribal minorities, all of which have co-existed down through history and preserved their rich identities and traditions over the centuries. Despite their significant cultural and intellectual contributions to the diversity and prosperity of Iraq, minorities have recently become the focus of much of contemporary conflict.

The ethnic and religious minorities in Iraq were severely affected after the US- led invasion in 2003, the civil war (2006-2008), then after the advance of ISIS fighters into large parts of Mosul and other provinces. They are now facing increasing hostility at the hands of extremist groups and even (local or central) government bodies.

From the geographical and historical point of view, the Assyrians and the Babylonian come from Mesopotamia, the area between the two famous riv-

ers, the Tigris and the Euphrates. It is a well-known fact that Mesopotamia was the center of an enormously rich culture. Its history goes back to the dawn of civilization and of sedentary society. Assyria is to be found in the North of Mesopotamia and Babylonia to the South. These empires lasted around 1500 years, generally divided into four periods:

a) The first Babylonian empire (2350-1110 BC) which extends from the Kassite empire of Nimrud to the second Babylonian confederation.

b) The first Assyrian empire, typified by the rule of Tiglath-Pileser I (1120-1100).

c) The second Assyrian empire (1020 - 612).

d) The second Babylonian empire (625-539).

2. The composition of Iraq

The Iraqi population is extremely diverse in terms of ethnicity and religion. The three largest groups are Shia Arabs, Sunni Arabs and Kurds. In addition, Iraq is home to communities of Armenians, Black Iraqis, Chaldeans, Syriacs and Assyrians, Circassians, Faili Kurds, Jews, Kakai, Palestinians, Roma, Sabean Mandaeans, Shabaks, Turkmen and Yezidis. After 2003, the numbers of minorities has diminished as many have fled the country. Others have abandoned their traditional locations for new areas of the country. Statistics on the number of people who have fled, or current populations of minority groups remaining in Iraq, are disputed. The ongoing sectarian violence and the inability of the current Iraqi leadership to achieve national reconciliation and a secure social environment threaten to destroy the mosaic that has persisted for centuries. While minorities in Iraq compose only five percent of the total population, they comprise more than 40 percent of the displaced population.

3. The Shabaki minority

3.1. Who are the Shabaks?

The word 'Shabaki' refers both to the ethnic group and the language that they speak. The other term 'Shabak' is also used by the surrounding groups. Arab writers believe that the word 'Shabaki' is derived from the Arabic verb shabaka, 'to intertwine, or interweave', which reflects their view of Shabaki

people as a community of heterogeneous origins held together by allegiance to a common tariqa (Sufi order) and to the same spiritual leaders (Bates and Rassam 2000; Vinogradov, 1974; and Bruinessen, 1998). Shabaki, together with Zaza-Dimli, Gorani, Gaspian Dialects, South Dari and Hawramani, is classified as a modern Iranian northwest of the Endo-Iranian family (Izady, 1992; Leezenberg, 1997; and Mackenzie, 1961, 1966).

In the following sections (3.1.1. and 3.1.2. respectively), the ethnic, linguistic and religious lineages of Shabaki people are put forward.

3.1.1. The linguistic lineage of Shabaki

Shabaki people are Median and settled in Mosul plain in ancient times. The linguistic evidence supports this claim. The Media people or the Medes are an ancient Iranian people who lived in northwestern Iran, an area known as Media. They spoke the Median language. They inhabited the mountainous area of northwestern Iran and the northeastern and eastern region of Mesopotamia and located in the Kermanshah-Hamadan (Ecbatana) region at around 1100 to 1000 BC.

The six Median tribes (i.e. the Busae, the Paretaceni, the Struchates, the Arizanti, the Budii, and the Magi) resided in Media proper. Of the Median tribes, the Magi was a type of sacred caste, which ministered to the spiritual needs of the Medes.

From the 10th to the late 7th centuries BC, the western parts of Media fell under the domination of the vast Neo-Assyrian Empire based in northern Mesopotamia, which stretched from Cyprus to Iran, and from the Caucasus to Egypt and the north of the Arabian Peninsula. Assyrian kings such as Tiglath-Pileser III, Sargon II, Sennacherib, Esarhaddon, Ashurbanipal and Ashur-etil-ilani imposed Vassal Treaties upon the Median rulers, and also protected them from predatory raids by marauding Scythians and Cimmerians. During the reign of Sinsharishkun (622–612 BC) the Assyrian empire, which had been in a state of constant civil war since 626 BC, began to unravel. Subject peoples, such as the Medes, Babylonians, Chaldeans, Egyptians, Scythians, Cimmerians, Lydians and Arameans quietly ceased to pay tribute to Assyria.

Neo-Assyrian dominance over the Medians came to an end during the reign of Cyaxares, who in alliance with Nabopolassar of Babylon and Chaldea and the Scythians and Cimmerians, attacked and destroyed the strife riven empire

between 616 and 605 BC. The newfound alliance helped the Medes to capture Nineveh in 612 BC, which resulted in the eventual collapse of the Neo-Assyrian Empire by 605 BC. The Medes were subsequently able to establish their Median kingdom (with Ecbatana as their royal centre) beyond their original homeland and had eventually a territory stretching roughly from northeastern Iran to the Kızılırmak River in Anatolia. After the fall of Assyria between 616 BC and 605 BC, a unified Median state was formed, which together with Babylonia, Lydia, and ancient Egypt became one of the four major powers of the ancient Near East.

The Median kingdom was eventually conquered in 550 BC by Cyrus the Great, who established the Achaemenid Empire who governed Mosul during 550-331 BC. Alexander the Great conquered the Achaemenid Empire in 331 but the Sassanid Empire regained the control over Mosul from the third century to the seventh century AD. The Sassanid control came to end with the Islamic entrance into Mosul in AD 637 (16 hijri).

3.1.2. The religious development of Shabaks

Median Magi was a Median tribe that provided priests for both the Medes and the Persians. They had a "priestly caste" which passed their functions from father to son. They played a significant role in the court of the Median king Astyages who had in his court certain Medians as "advisers, dream interpreters, and soothsayers". The Magi was regarded as priests of the Zoroastrian faith.

It is suggested that from the 8th century BC, a form of "Mazdaism with common Iranian traditions" existed in Media and the strict reforms of Zarathustra began to spread in western Iran during the reign of the last Median kings in the 6th century BC. It has also been suggested that Mithra is a Median name and Medes may have practiced Mithraism and had Mithra as their supreme deity. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi". Later during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran.
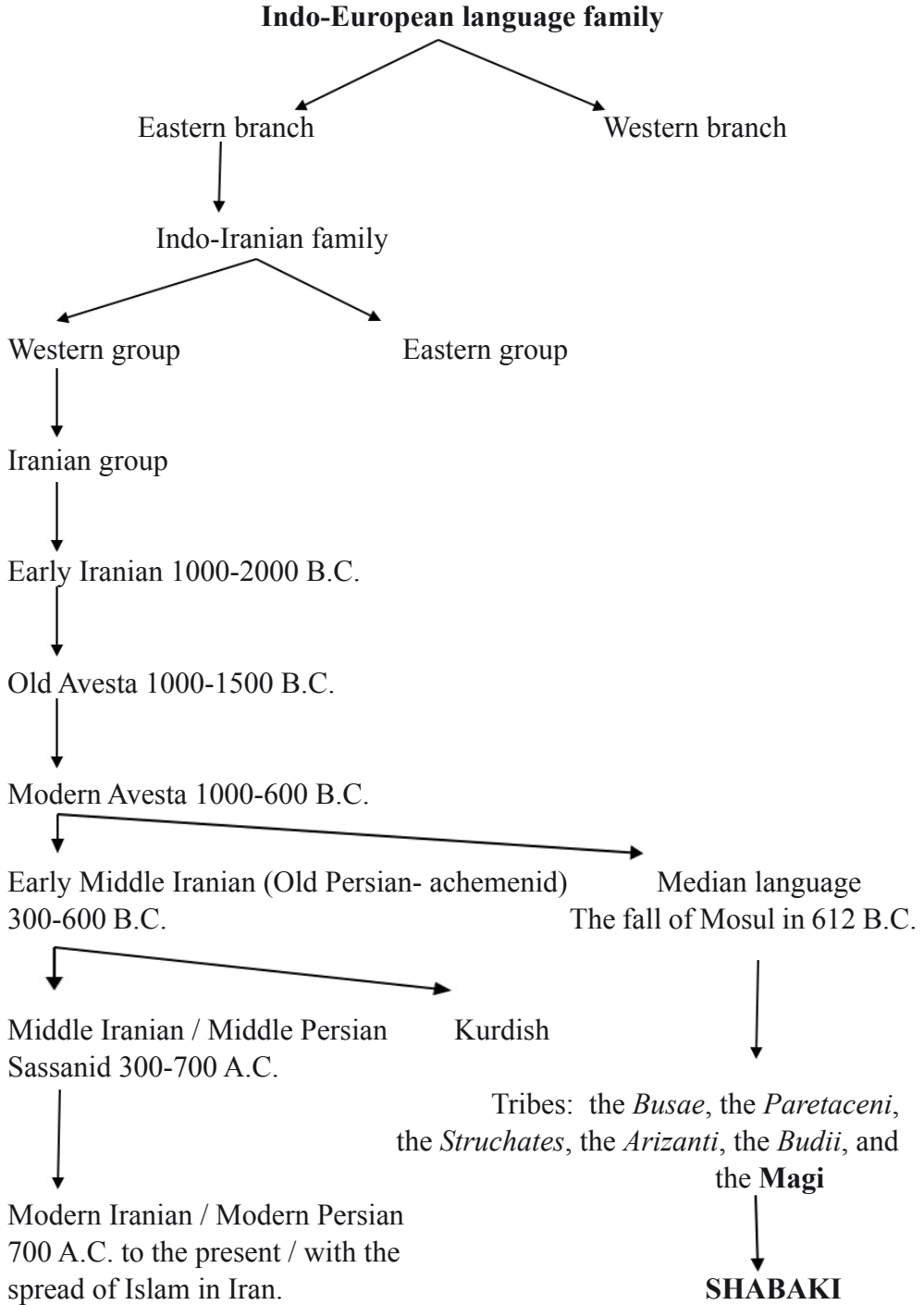
Indo-European language family

Eastern branch   Western branch

Indo-Iranian family

Western group   Eastern group

Iranian group

Early Iranian 1000-2000 B.C.

Old Avesta 1000-1500 B.C.

Modern Avesta 1000-600 B.C.

Early Middle Iranian (Old Persian- achemenid)   Median language
300-600 B.C.   The fall of Mosul in 612 B.C.

Middle Iranian / Middle Persian   Kurdish
Sassanid 300-700 A.C.

Tribes: the *Busae*, the *Paretaceni*,
the *Struchates*, the *Arizanti*, the *Budii*, and
the **Magi**

Modern Iranian / Modern Persian
700 A.C. to the present / with the
spread of Islam in Iran.   **SHABAKI**

Figure (1): The ethnic and linguistic lineage of Shabaki minority in Iraq

Pre-Zoroastrian Mazdaism or Mithra worshipping (during 2000-700 BC)

Zoroastrian (700 BC – AD 637)

Sunni Islam (AD 637, 16 hijri)

Shia Imami Islam   Shafii Sunni (5%)
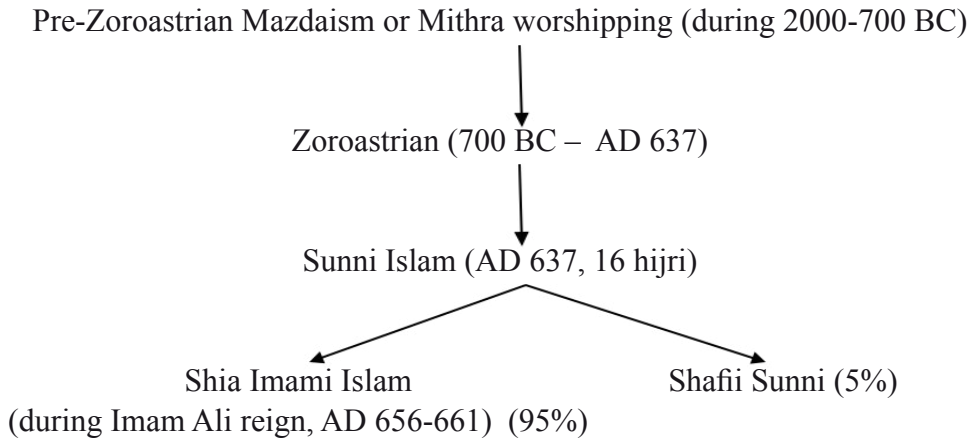(during Imam Ali reign, AD 656-661) (95%)

Figure (2): The religious development of Shabaki minority in Iraq

The median Shabaks converted to Islam when the Muslim army opened Mosul in AD 367. Some Shabaki old men used to relate that their ancestors converted to Islam during imam Ali's reign. Since then, the Shabaki population was also affected by the Sufi currents particularly the Baktashi, Hamadani of Kerbala and Ujaghiya Sufism of Qum.

3.2. Shabaks' demography?
The Shabaki people can be found in the north-east and south-east of Mosul, in Hamdaniya, Bashiqa and Nimrud, in 73 villages. This region lies in what is known as 'Sahl Ninawa' (Nineveh Plains). Some Shabaki families also lived on the eastern side of Mosul, the capital of Nineveh governorate, but most families from Mosul were internally displaced by targeted violence after 2003. They have received threats and intimidations to leave their homes or be killed. The immediate neighbors of the Shabak are the Kirmanji Kurd and Christian people to the north and east and the Arab and Turkmen to the west and north-west.
The estimated total number of speakers ranges between 400,000 and 500,000. All Shabaks are orthodox Islam (both Sunni and Shia). Approximately 95 percent of Shabak are Shia Muslims, the rest are Sunni. Shabak are culturally distinct from both Kurds and Arabs and have their own customs, traditions and clothing. Shabak also have their own language, Shabaki, which contains

loanwords from Arabic, Kurdish, Persian and Turkish. The Shabak minority has been recognized as an Iraqi component since 1952.

4. The importance of cultural diversity

Culture is defined as a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior (Spencer-Oatey 2008: 3). The key elements of culture include language, religion, values, attitudes, customs, and norms of a group or society. Culture is not the same as identity. Identities consist of people's answers to the question: Where do I belong? They are based on mutual images and stereotypes and on emotions linked to the outer layers of the onion, but not to values. Populations that fight each other on the basis of their different "felt" identities may very well share the same values.

Cultural diversity refers to the range of different cultures that are to be found in a given region or state, the manner in which these cultures co-exist, and the basis of that co- existence. It needs to be firmly based on the respect of differences, which implies equality, tolerance and non-discrimination. The assertion of cultural identities, shared values and a common history foster the sense of belonging to a community, be it a majority or minority community, a region, nation, state or continent. Acceptance of diversity and the interaction between cultures foster harmonious relations between people, enrich their lives and provides them with creativity to respond to new challenges. It is not the denial, but rather, the recognition of differences that keeps a community together. Without a respect for differences communities may turn in on themselves, ultimately leading to their disintegration, decline or disappearance. It may also lead to an identity lose and provoke aggression towards others.

5. Effects of ethnic diversity on social cohesion?

The vexed question of whether inter-ethnic mixing results in social harmony or strife is dominated by two contrasting theoretical accounts. From the perspective of 'conflict theory' (Blalock 1967), diverse social environments induce a feeling of threat and anxiety between minority and majority groups

for various reasons. Conflict theory sees perceived threat emerging out of community ethnic diversity as giving rise to stereotypical characterization and discriminatory treatment of ethnic out-groups.

In contrast to conflict theory, contact theory proposes that racial and ethnic diversity can reduce stereotyping and prejudice by bringing individuals into direct contact with members of ethnic out-groups. Direct contact between different ethnic groups can substantially reduce a broad range of attitudinal and behavioral measures of outgroup evaluation. Contact may have this effect because stereotypes are replaced by schema derived from direct experience, which serve to foreground the individual heterogeneity that exists within and between ethnic groups. Although the positive effects of contact appear to be greater in conditions of equal status between groups, when group identity is salient, when behavior is oriented toward the achievement of common goals, and when contact is supported by social institutions (Allport 1954; Hewstone and Brown 1986; Pettigrew and Tropp 2006). The implications of contact theory are that diverse community life has the strong potential to breed tolerance and trust between ethnic groups (Hewstone 2009).

6. Shabaks in post-Saddam Iraq

Majority and minority populations in Iraq have lived together harmoniously for centuries to their mutual and overall society's benefit, but there is also an equally long history of disrespect and oppression of minorities. The respect of human rights and the promotion of good relations between and among communities continue to require the intervention of democratic government. Cultural and ethnic intolerance in post-Saddam Iraq led to sectarian wars and the oppression of Shabaki population. The dominance of radicalisms and fundamentalism violated human rights of this peaceful minority and, in many instances, has continued to deprive them from their own identity, material and immaterial artifacts.

Linguistically, Iraq is diverse and its linguistic map depicts numerous languages and dialects. They, in turn, form the vehicles of national, regional and local cultures, which become the expressions of national, regional and local identities. Iraqi constitution, unfortunately, does not acknowledge Shabaki language.

In press and public debates the Shabaki minority is often depicted as a group

of people who besieged and tried to invade Mosul as they conceptualized as soldiers in Safavi Afshari Nadr Shah's army. Therefore, they were depicted as invaders and the majority as the aboriginal people. Iraqi governments have always avoided the challenge of the inclusion of Shabaki minority.

Since 2003, some community members report pressure by Kurdish authorities to further Kurdish territorial claims in the Nineveh plains. They also report interference in voting rights, land encroached on and seized, the provision of services to Shabak communities conditioned on support for Kurdish expansion, being forced to identify as Kurdish, and being blocked from forming a local minority police force. Recently, authorities established a local minority police force in response to requests for increased protection.

Shabak human rights activists also report pressure from Arabs and central government forces in the broader struggle over the disputed ownership of territory in Nineveh. Some Shabak individuals have faced assassination attempts for their political opposition. This violence and forced internal displacement has also brought the Shabak and Christian communities into conflict in some areas of Nineveh as they compete for land and resources.

Shabaki minority suffered targeted persecution from both Kurds and Arabs because they are caught in the political struggle for ownership of territory in Nineveh. From 2003 to 2014, nearly 1500 Shabaki citizens were killed in armed attacks by extremists. Islamists have repeatedly called for the killing of Shabak as 'non-believers' or for their affiliation with Iran. They are targeted for abduction, murder and had their homes and businesses destroyed, specifically because of their faith. The Shabak have particularly been targeted by radical Islamists, Al-Qaeda (2006- 2008) and ISIS (2014-2017).

Security remains a serious concern for the Shabak community as it continues to be targeted by armed militants and criminal gangs. Some community members also suffered from ongoing harassment, arbitrary arrest and detention, intimidation, and in some cases violence at the hands of local security forces. Pressure and intimidation by local majority authorities is a part of a wider campaign to pressure Shabak to identify as Kurd or Arab and extend their authority over disputed territory in Nineveh. More broadly, both Arab and Kurdish authorities contest Shabak identity and lands. The ongoing struggles between Kurdish and central government authorities over control of the Nineveh plain aggravate the unstable security situation and increase the sense of fear.

7. Conclusion

Mesopotamia has been the birthplace and, for millennia, the home of dozens of ethnicities and religions, which together formed a delicate and beautiful cultural, religious and social mosaic that later came to be an important part of the identity of the modern state of Iraq. For thousands of years, under countless regimes and through successive conflicts, these minority groups have persisted and the mosaic of Iraq has flourished. Iraq's ancient history was one of stretching frontiers and expansion, the shifting and lifting of borders, and the movements and settlements of people. This history complicated, yet significantly enriched the meaning of "Mesopotamia".

The confusion created by the term "Shabaki " has often given rise to endless discus sions as to whether the modern-day Shabaki people should be regarded as Arabs, Kurds or Turkmens; or as the descendants of the ancient Sassanid or Achaemenid Persians or Median. Such debates were based on the fact that Iraq is a newly-built nation and its borders were disputable between France and UK. Therefore, creating discontinuity between Shabaki people and their relatives by borders doesn't necessarily mean that Shabaki people are not indigenous or aboriginal inhabitants of Sahl Nineveh. These debates were also based on the fact that certain authors claim that Nineveh was built by Assyrian and later was opened by Muslim Arabs and this automatically meant that Shabaki are new-comers to Nineveh. These presuppositions are completely unfounded. The division or redrawing the borders of a state or country never automatically means that the aboriginal minority which is created by this separation are invaders. The fall of the Media Empire did not automatically lead to the disappearance, but rather to the loss of its independence. The Shabaki people are Medes who lived on the eastern side of Mosul and came under the control of Assyrians who crossed the river of Tigris to invade Media and other countries. Therefore, this social community is an indigenous ancient Iraqi constituent. Shabak lived for centuries cohesively with other minorities and majorities and will continue to live perfectly harmoniously with components. Nonetheless, the Shabaki minority among other minorities in Iraq has been – and will continue to be – targeted for eradication in post-Saddam Iraq because of their religious and ethnic affiliation by a well-financed and highly-organized network of criminal gangs (Qaida, Zarqawi gang, ISIS and post-ISIS). The present paper focuses on the long history of Shabaki people in Mesopotamia and traces their racial background and religious development.

The Iraqi Constitution written in the 2005 recognizes that 'Iraq is a country of multiple nationalities, religions, and sects' with two official languages: Arabic and Kurdish. It also makes provision for the protection of linguistic rights for the Turkmen and Syriac languages. Moreover, the Constitution enshrines the principle of non-discrimination and the equality of all Iraq's, and guarantees the administrative, political, cultural and educational rights of all the nationalities in Iraq. While these are robust provisions, in reality Iraqi minorities do not enjoy even the most basic human rights, as guaranteed by the Constitution. One example of this discrimination is the fact that the Shabaki minority has not been mentioned in the 2005 Iraqi Constitution. The current reality of Iraq demands a more complex and comprehensive approach that could not be met by an ad hoc mechanism driven only by good will. Therefore, the present paper makes the following points out:

1. An Iraqi community that is person-centered and socially responsible with a view to achieving enduring solidarity and unity among members of Iraq by forging a common identity and building a caring and sharing society which is inclusive and harmonious where the well-being, livelihood, and welfare of all members are enhanced;

2. Acknowledging the importance of promoting Iraqi identity through the fostering of greater awareness of its diverse culture and history-long heritage;

3. Asserting the principle of respect for the different communities, languages, and religions of the Iraqi people, while emphasizing their common values in the spirit of unity in diversity;

4. Combating social exclusion and poverty, creating solidarity in society, minimizing exclusion and achieving a balance between economic growth and social justice;

5. Understanding that cultural traditions are an integral part of Iraq's heritage and an effective means of bringing together Iraqi people to recognize their identity and relatedness;

6. Creating a sense of belonging, consolidating unity in diversity and enhancing deeper mutual understanding among Iraqi members about their culture, history, religion, and civilization in order to re-establish affinity, and coherence among Iraqi population;

7. Cognizant of the potential of culture as an engine for economic growth, a building block for social cohesion and transformation, an asset for regional

pride, and a vehicle for forging closer friendship and understanding;

8. Ensuring sustainable development for the benefit of present and future generations by enhancing the sense of togetherness through cultural creativity and the promotion and cooperation on cultural industries;

9. Considering the need to respect the right to culture for all, as cultural creativity and diversity guarantee the viability of the Iraqi community, inform and motivate people, and help realize their full human potential;

10. Encouraging the convening of regular cultural dialogues bringing together intellectuals, renowned experts and tribal chiefs who will address issues concerning social disasters, how to manage them and humanitarian assistance for minorities; and

11. Fostering cultural competency refers to an ability to interact effectively with people of different cultures.

Finally, it is essential to point out that the Shabaki minority longs for a country that cherishes its own identity, heritage, values, traditions, languages and ways of life, the cumulative products of centuries of human and cultural exchanges. Iraq must value its cultural diversity and pluralism.

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Conservation and Rebuilding of Professional Capacity for Iraqi Cultural Heritage after the Threat and Effect of ISIS

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Iraq has one of the world's oldest cultural histories. Iraq is where the Ancient Mesopotamian civilizations were, whose legacy went on to influence and shape the civilizations of the Old World. Culturally, Iraq has a very rich heritage. The country is known for its poets and its painters and sculptors are among the best in the Arab world, some of them being world-class. Iraq is known for producing fine handicrafts, including rugs and carpets. The architecture of Iraq is seen in the sprawling metropolis of Baghdad, where the construction is mostly new, with some islands of exquisite old buildings and compounds, and elsewhere in thousands of ancient and modern sites across Iraq.

On Nov. 25, after the liberation of Nimrud the Assyrian archaeological site south of Mosul from the Islamic State (IS), UNESCO Director-General Irina Bokova announced, *"The damage inflicted to Nimrud is a major loss for Iraq and for the world."* She also asserted, *"The protection and rehabilitation of Iraqi's heritage, in Nimrud and beyond, is essential for stability and cohesion in the country and the entire region."*

Since early June, extremist armed groups, including ISIS, have controlled most of north- west of Iraq, from Mosul downward to Falouja on the Euphrates and Tikrit on the Tigris.

According to ISIS law, archaeological sites, museums and artifacts, shrines and tombs, non-Islamic, andeven non-Sunni worship places, modern statues and monuments, and libraries should not be existed and must be demolished. More than 4000 archaeological sites that are located in areas that have been controlled by ISIS are facing a serious threatening either by looting or destruction. The staff, as well as the archaeological sites' guards, of the antiquities' inspectorate of Ninawa province and other districts can't do their daily work in visiting and observing sites because both the security issues and the lack of fuel and vehicles to be used.

The well-preserved fascinating Assyrian capitals of Nineveh, Nimrud, Khor-

sabad, and Ashur, as well as hundreds of ancient Mesopotamian sites, are targets that are going to be stolen and destroyed by ISIS. ISIS wants to diversify and expand its financial resources to include the lucrative trade of antiquities. For instance, on July 12th, a group of armed looters attacked the ancient city of Nimrud and stole a unique bas-relief from its palace that dates back to the Neo-Assyrian Empire in the eighth century BCE. Hatra, a Hellenistic city from the second century BCE, is isolated in the desert south west of Mosul, in an area that has been used by ISIS to train its fighters. Mosul museum, the second large museum in Iraq, has been occupied by ISIS and its staff cannot inter to check its valuable collections. ISIS plans to put statues from the museum on trial with plans to smash some statues and sell some. ISIS evacuated the houses around the Hadba-Leaning minaret that date to the twelfth century. It is not certain if the minaret is intended or the shrine of Ali al-Hadi who is buried in the Nidhamia School, which dates back to the same date of the minaret.

Not only ancient Mesopotamian heritage has been destroyed, the Christian and Ezidian heritage and other religious and ethnic minorities in Mosul and Nineveh plain were targeted. Churches and monasteries either burned or occupied where ISIS stole the contents and put its flag upon them. St. Behnam monastery south-east on Mosul was occupied by ISIS and has been converted to be its headquarter in the region.

The destruction of Iraq's cultural heritage is not limited to extremist groups like IS and widely known ancient sites. Some governorates and municipalities are also culpable in the neglect and destruction of locally historic places. For example, on Nov. 13, the local government in Diyala gave a developer permission to demolish the oldest cinema in the governorate, a cultural and entertaining landmark built in 1949. Its decision raised the ire of a broad segment of the population, which viewed the act as "uncivilized" and a sign of "ignorance" about the importance of culture and heritage.

The Virgin Mary Church in Mosul was blown and the image of the Mary statue torn down from the top is an older archive image. Even the Islamic heritage is also not spared from destruction. Apparently after the fundamentalists destroyed all the Shia mosques in Mosul and the other towns, they have now turned to the Sunni shrines.

The Sunni shrines were destroyed by explosions and bulldozers; these include the shrines of Sheikh Fathi, Ibn al-Atheer, and Sultan Abdullah Bin Asim,the

grandson of Caliph Omer. Before that, ISIS has exploded and demolished Shia and Sufi shrines and worship places in Mosul, Telafer, and Kirkuk.

Among these shrines was the iconic-domed shrine of Yahya Bin al-Qasim in Mosul, which dates back to 13th century. The shrines of the prophets Daniel (Nabi Danial), Shayth (Nabi Sheeth), and zarzis (Nabu Jarjees) have also been destroyed. But nothing affected and harmed Iraqis like the demolishing and exploding of Prophet Jonah's shrine, the well-known as Nabi Yunis, which is respected by all Iraqis from different religions and ethnicities.

The Shrine's iconic minaret was from 1924 it replaced the Ottoman one that collapsed. However the fear is for what underneath the shrine, the Assyrian Palace, which has unusual winged-bulls were uncovered in the 1990 and some of them are visible. The city of Mosul has about two hundred heritage buildings, many are of the Ottoman Period, and some are still being used as government buildings. A number have already gone, destroyed by ISIS, the Sarai was the police headquarters and the Ottoman hospital, the head quarter of the Intelligence, and it was raised to the ground.

Modern monuments and statues in Mosul have been smashed or removed. Among them was the statue of Abu Tammam, an Abbasid poet, who was died in Mosul in 845 AD, as well as the statue of Mulla Uthman al-Mosuly, a singer, musician and poet, who was born in Mosul in 1845.

ISIS has also has took over public libraries in Ninawa and Diyala provinces. At Mosul University, ISIS met with some of the academics and informed that the College of Arts will be closed; some of Departments at the College of Archaeology will be closed. There will be a change of the entire Curriculum.

The international community should support Iraq in protecting its rich and diverse cultural heritage. According to the international legislations and the united nation agreements, the international community has to do its legal, humanitarian and cultural responsibilities to protect the cultural heritage of countries under risk such as Iraq these days.

The international community should support Iraq in protecting its rich and diverse cultural heritage. According to the international legislations and the united nation agreements, the international community has to do its legal, humanitarian and cultural responsibilities to protect the cultural heritage of countries under risk such as Iraq these days. The Iraqi neighbour countries should don't allow for smuggling aboard the stolen artefacts from Iraq. Protecting Iraq's cultural heritage is a global task, for it is the memory of the

humankind.

Why did ISIS do this? The video of the attack began with a Qur'anic verse on idol worship and continued with a condemnation of ancient Assyrians and Akkadians as polytheists. It gave this reason for the sculpture's destruction: "These statues and idols," which had been put on display by "devil worshippers" (a term ISIS uses to refer to the Yazidi minority it is subjecting to a forced "conversion campaign" of murder, abduction, forced sex slavery, and live burials), "these artifacts, if God has ordered its [sic] removal, they became worthless to us even if they are worth billions of dollars."

And then, in a related video, an ISIS spokesman justified the group's attack on the eighth- century-BC citadel of the Assyrian king, Sargon II at Khorsabad, ten miles northwest of Mosul in these terms: *"We're ridding the world of polytheism and spreading monotheism across the planet."*

Writing in the Financial Times, the historian Simon Schama described ISIS as acting from an "instinct of cultural panic that the supreme works of the past will lead people astray from blind, absolute obedience."

And on the New York Review of Books blog, the eminent classicist Glen Bowersock described the rich, historic legacy of Palmyra as an oasis on the ancient trading routes connecting the Mediterranean with Mesopotamia and as far away as China, as a testament to cosmopolitan nature of Palmyra, the desert city where the third century AD queen of the city, Zenobia, brought together a salon of leading intellectuals and challenged the power of the Roman emperor.

It is evidence of such cosmopolitanism and polytheism that ISIS opposes and seeks to destroy. Theirs is a campaign of violent iconoclasm, reminiscent of Nazi book burning and, as Schama points out, the state iconoclasm in mid-sixteenth century England under Edward VI, when England lost as much as ninety percent of its Christian art to iconoclasts. ISIS is not alone in history. Many powers preceded them. And all of them ultimately failed. The reaction to ISIS's destruction of the sculptures was high pitched and emotional.

UN Deputy Secretary-General Jan Eliasson, described ISIS's actions in these terms: *"destruction of cultural heritage bears witness to a form of violent extremism that seeks to destroy the present, past and future of human existence."* UNESCO Director-General Irina Bokova called upon the world to see ISIS's destruction of cultural heritage as acts of *"cultural cleansing,"* of a kind with deliberate attacks against civilians and ethnic and cultural minori-

ties ("Murder and destruction of culture are inherently linked.")

Helen Sader, an archaeologist at the American University of Beirut, described ISIS's actions as a kind of *"ethnic cleansing. You throw people out, erase their history, and you can claim they were never there."* Zainab Bahrani, a US-based professor of Ancient Near Eastern Art and Archaeology at Columbia University claimed that *"It's never about the artifacts. It's about people's right to exist, their right to live in their homeland. You destroy people's history by destroying their monuments and artifacts…This is our historical identity."*[1] And Mardean Isaac, an Assyrian writer and member of A Demand for Action, an organization dedicated to protecting the rights of the Assyrians and other minorities in Syria and Iraq, declared, "*When you watch the footage, you feel visceral pain and outrage, like you do when you see human beings hurt,"* and that *"while the Islamic State is ethnically cleansing the contemporary Assyrian populations of Iraq and Syria, they are also conducting a simultaneous war on their ancient history and the right of future generations of all ethnicities and religions to the material memory of their ancestors."*

Over the course of this lecture, I will consider ISIS's campaign against the region's cultural heritage and explore the conceptual framework and limitations of the United Nations' response to it. A word of caution: my conclusions must be tentative. Developments in the region are changing rapidly and what we conclude today will likely have to be rethought tomorrow.

We must respond by showing that exchange and dialogue between cultures is the driving force for all. We must respond by showing that diversity has always been and remains today a strength for all societies. We must respond by standing up against forces of fragmentation, by refusing to be divided into 'us' and 'them.'

We must respond by claiming our cultural heritage as the common wealth of all humanity. These are complicated ideas. To whom does the cultural heritage in Iraq and Syria belong, the nation or humanity? If the former, is there a difference between claims of identity made on cultural heritage produced during historical eras (the eras of Sumer, Babylonia, Assyria, the Achaemenid Empire, the Seleucids, Parthians and Sasanians) and that produced by living cultures (Sunni, Shia, and Alawite Islam; Protestant, Roman, and Orthodox Christianity; and stateless ethnic groups, such as the Kurds)? What does it

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1 Quoted in Cockburn, The Rise of Islamic State: ISIS and the New Sunni Revolution, xi (retrieved June 14, 2015).

mean to claim a national culture for Iraq and Syria, when, as we've seen, the very concept of the nation in those countries is under so much stress? Is national identity even the right measure of identity at all when talking about the Middle East? Bokova's statements do not address these questions. And UNESCO's policies and conventions, with few exceptions (I will cite one), cling fast to the European ideal of the coherent nation-state coincident in territory with a singular ethnic or historical culture.

Take UNESCO's "Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property, 1970," for example. It holds cultural property, or cultural heritage (the terms are synonymous: according to the state-based ideology of the UN, cultural heritage is by nature state property), to be one of the basic elements of civilization and national culture, although it gives responsibility for safeguarding the cultural elements of "civilization" to individual nation-states:

"it is incumbent upon every State to protect the cultural property existing within its territory against the dangers of theft, clandestine excavation, and illicit export," and *"the protection of cultural heritage can be effective only if organized both nationally and internationally among States working in close cooperation."* Not with standing the many programmes of assistance to Iraq from various external organisations, the cultural heritage remains in grave danger. The experiences, however, show that even in diffi cult war conditions it is possible to develop and maintain international assistance.

The work of UNESCO to coordinate international efforts has been vital to reduce duplication of efforts and to best channel offers of help by governments and non- governmental organisations. Duplication still exists, and this is exemplifi ed by courses on site management planning being offered by various international institutions to the SBAH that follow differing methodologies. Because much of international site management planning practice developed during the years of embargo and isolation of Iraq from the rest of the world, there is a risk that SBAH's upper management and professional staff may not make a critical judgement on the quality of the information being transmitted to them.

Foremost has been Iraq's security situation, which has not allowed SBAH staff to operate in many areas of the country. As mentioned, the security situation in Baghdad also necessitated a fundamental shift in the design of the GIS to be a web-based system that was initially developed for Jordan. A second

challenge has been a lack of continuity in the top leadership of the SBAH. Thus far the chair of the SBAH has changed five times during the six years of the Initiative, at times resulting in significant interruptions in engagement and requiring time to familiarise each new chair with the Initiative's goals and activities. Difficulties in communication and language barriers have also slowed down many activities, especially as they relate to obtaining permits to have people travel to foreign countries, and this has been compounded by the difficulty for Iraqis of obtaining visas to travel abroad. On the positive side, some Iraqi heritage professionals who left the country in the past are assisting in the training of the new generation of site managers and conservators. The ongoing collaboration between the SBAH, the GCI, and the WMF also demonstrates that cultural heritage conservation can and should be an essential part of assistance programmes for countries in conflict (Figure 1). Moreover, the sad experience suffered by Iraq in the looting of its cultural properties, and continuing still, further demonstrates the importance of preparedness before conflict. Preparedness of a country's professionals in adopting emergency procedures for the protection of collections and sites, the existence of policies delineating procedures and methods of cultural property protection, and the presence of inventories of sites and objects of cultural significance are, incredibly, still low priorities in many countries, which are then forced to pick up the pieces after disaster strikes, while relatively simple and inexpensive procedures would have helped prevent the most damaging consequences. International help tends to assist countries where disaster has struck, rather than minimise risk prior to such events. Prevention is better than cure, and we would like to stress once again the importance of a preventive approach to documenting, conserving and managing cultural properties. We understand the difficulties of conducting these actions with little means, often in isolation (as was the case of Iraqi professionals during the time of embargo after the 1991 Gulf War), but we are convinced that effective protective measures can be taken in the most difficult circumstances, as demonstrated by the salvaging of part of the Iraq Museum collections by the museum's own staff. We hope that the lessons learned in Iraq will convince more international organisations and countries to improve their understanding of risk and learn about ways to prevent and reduce the damaging impact of war on cultural property.

With growing expertise formed through assistance programmes, Iraq will be able to better protect and manage its cultural heritage sites in the future.

At present, though, the SBAH continues to request assistance in building its staff's capabilities. To effectively conserve and manage the nation's heritage the institution will also require constant support from the national government in the form of funding and appropriate national policies. Ultimately, success will not only be measured in the number of saved sites and monuments, but in the capacity of Iraq to act effectively and manage its heritage independently of foreign help.

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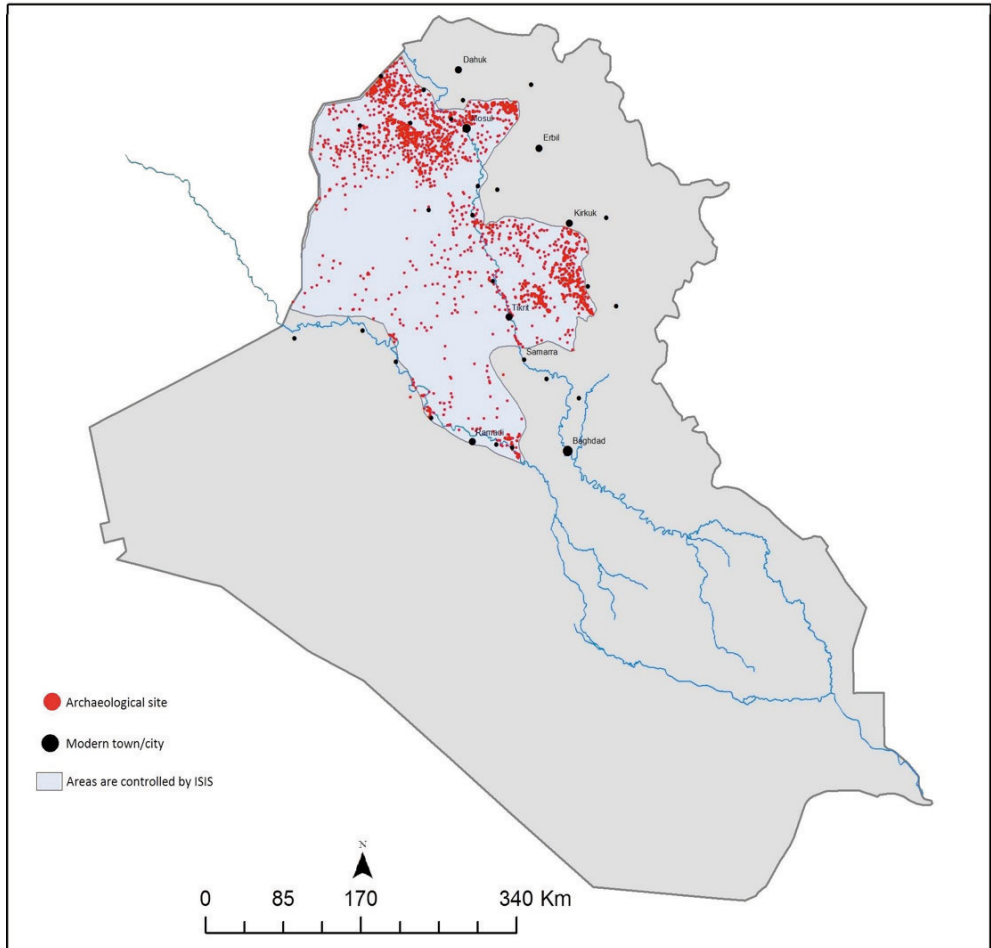
Figure (1) The Heritage Sites and Cities which were Under Control of
ISIS- 2014-2016.

Figure (2) Militants destroy a statue in the Mosul Museum from a video released by ISIS or Daesh.

The Aesthetic Seeing of the Sumerian Cnara

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Abstract

Those who study history in general and the history of civilization in particular have to know that the present is a result of the past, and as a result of the progress of the civilizations. Human attention has grown in its past and has accumulated known facts from this past.

The civilization of Mesopotamia was founded on the banks of the Tigris and the Euphrates as was the beginning of civilization of Mesopotamia by sumorin and ending with the Chaldeans and through the Babylonians and Akkidian and the Assyrians were pioneers through their ability in creativity and innovation , therefore the history has recorded that as a civilization creativity.

those minds still confirm that it is creative and strong as its seems obvious through manufacturing the boards and musical instruments at that time like the Sumerian Cnara which was discovered in the begning of era dawn dynasties.

The following questions are raised:

1 - How does the aesthetic seeing reflected on the Sumerian Cnara?

2 - What is the relationship between the figure and the content?

And then the researcher described the importance of research, its objectives and the limits of terms. The first research included the concept of the beauty and the second research deals with the figure and the content and then an analytical description of the Sumerian Cnara. until the researcher reached to:

1 - The aesthetic value lies in content and its relationship to the form.

2 - Sumerian artist put instruments in a state of balance he then reached to the following conclusions:

A- The form can not be separated from the content because they complement each other.

B-The reason for the balance is the creativity which achieved by the artist in the legs of the Cnara.

Introduction

Further deepening into the unknown, expecting surprises portray the most exciting thing about archeology. Since archeologists and excavators started their excavation journeys, in particular, Sir Charles Leonard Woolley, at Mesopotamia land. Also flashing back to that time, we see that in spite of the lack of the sophisticated equipment used in digging and excavating processes, but there was a wild drive owned by individuals to conduct that work. Therefore we feel obliged to express our great thank and gratitude to them due to their participation, especially Sir Woolly, in discovering the most aesthetic piece of Sumerian civilization called "The harp".

The second gratitude goes out to the Sumerian queen for conserving this precious piece through burying it, as a part of royal burial ceremony. Furthermore, the third gratitude also goes out to Mesopotamia soil which has preserved the great heritage for thousands years, provided fortified shelter from the nature penalty, looters, invaders' horse hooves who once perched on this great land.

What has been considered in the study participated effectively in laying out the question pillars in regard with the study research as follows: How was the aesthetic vision of the Sumerian lyre reflexed? The importance of this research is embodied of the lack of the aesthetical studies addressing ruins as high value artifact; also it might be useful to researchers and students, artists and archeologists who are involved in this matter. The study objective aims at unveiling the aesthetic vision of the Sumerian lyre.

The research boundaries can be presented as follows: the spatial boundary, the temporal boundary.

In regard to the terms of the aesthetic vision as it is defined by Herbert Read "The unity of the form relations between things perceived by our senses"[1]. Basically, the Sumerian lyre is stringed musical instrument has a wooden sound box fronted by golden bullhead, its body is decorated with legendary painting, covered with silver, shell, lapis lazuli and red mercury granting its glittering. this piece was an example of creativity the Sumerian artist achieved aesthetic alue[2].

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1 Rayed, Abd Al –Fattah: The configuration in Fine Arts, Dar An- Nahda al- Arabiya, Cairo, 1974 . p 65-68.

2 Herbert Read, The Art meaning (Ma'ana al fan), Translated by Sami Khashaba , Ministry of Culture and Media, Baghdad, 1986, p. 73.

The original Arabic name of the word "Kinara", which is the Arabic name of the word "lyre, dates back to the Babylon era where it was called "Kina rum". Later it extended to Egyptian, Hebrew and Aramaic languages. At the present time it is still common in the suburbs of India. Incredibly the old world's first appearance of lyre could be seen in the Sumerian era ,date back to 2700 BCE, it was called the Sumerian harp. Historically, Iraq was the first cradle of this instrument, then it was modeled in other countries. However, in first appearance, lyre was animal-like sound box (bull). Lyre can be played in both sitting and standing position. The actual remains of the original lyre has been found, among other treasures, in the royal tombs of Ur, dating from the third millennium B.C.b. It was the golden bull-headed lyre attached upward to a sound box, which was 1.25 meter tall, 1.25 high[3]. The researcher considers the ancient artist's aesthetic vision which comes from continuing experience in his artistic field could be transformed in a modern method to move from the common method to aesthetic value one achieved by configuration elements include colure- shape and size..etc. Besides the organizational basis encompass balance, harmony rhythm. Clearly, the shape can be conceived as a result of sense perception. Basically that could be illustrated by lavish details in any artistic work. Furthermore, the shape represents the goal that an artist seeks to express his emotions, to translate his thoughts. According to that there has always been argument between thought and content (stylistics). Through this debate the researcher finds that there is a relationship between thought and content, hence they are inseparable as the shape is the outer frame of content, content is the intellectual content of shape , so it very hard to find shape without substance.

4- The model has been analyzed (content analysis) in order to attain findings participate in presenting description , explanation and analysis which contribute to reach the study objectives and findings. The researcher sees that lyre is to harp a stringed musical instrument made of wood, the strings run parallel from tailpiece on the bottom or front of the instrument to crossbar.

The Sumerian harp analysis
General description: The harp itself consists of a wooden sound box, the dimension of the sound box can be illustrated as: the base of the sound box is

3 Dr. Muna Sangakar Chaarani – Al-Aalat al wateryia,Sangakar. Chaarani.com.

about 56 cm , 33cm high , 8 cm thick , has two wooden legs extend upward. It also is covered with gold is five feet, five inches tall. The sound box is wood covered with gold, lapis lazuli, and shell which are different and colourful. There was a wooden round stand carried by the two legs. The front half is covered with silver measuring about 1.37 cm. on a related level, the harp is composed of 11 strings attached from the top with gold-headed nails, decorated with a golden beard bullhead. However, there are various views, particularly with regard to the bullhead position. Some argue that in Mesopotamia the bull was to considering the bull is a sacred animal. King crowns were decorated with bull image. This is made clear by the archeologist Stauder. The other view expressed by Dr Hartman, saying that with regard to the bullhead position. Some argue that in Mesopotamia the bull was to become a symbol of divinity rather than an object of cult[4].

Methods and materials
The researcher finds that distinctive hallmark of the earliest stages regarding the Mesopotamian arts embodied in manifesting harmony and inconsistency in the symbolism of artifacts   as a thought and an essence, even substance and the shape. The Sumerian harp is seen as an example of inconsistency. The design was performed very skillfully, especially in the process of creating a unique symbol .Antagonism was clearly visible in the bull design, adding an aesthetic dimension. Furthermore, there are still many raised questions thought minds including: Why is the head being positioned in front of the harp? Is it something to do with music? What is the matter with the beard?
Before answering the mentioned-above questions, we have to provide an explanation concerning the harp structure and the use of symbols is to convey a certain concepts related to the bull attributes. That is to say , the bull has a special link with mankind ,and it might denote to power , masculinity , fertility[5]. The beard was close to mankind, everything submitted in portraying those concepts were subject to the prevailing state of common discourse. But those forms were somehow intimidating thought they were not realistic, hence their existence were suggestive and suspicious to a certain extent.

4 Al Qeethara (the harp), Sep .2015, 24 website.

5 Angham Sa'adun Al-Athari, Bunyat al ta'abeer fi al fan al qadeem. Al- Majdelawi house for publishing and distributing, 1st edition, Amman, Jordan 2012 -2011, pp. 119

Human scene indicating differences, which refer to the function of the ce-
lestial, where the researcher believe that these rituals were connected to the
legends

The Sumerian lyre is seen as a masterpiece of artifacts this because it is linked
to deeper dialogical and social fabric. Besides, the transformations and deve-
lopments occurred in the Sumerian form systems were based on ideological
and social power, which could have governed the society structure. Along
the same lines, religion-based beliefs played an influential role in molding
invisible divine forms in a visible way, easily seen and sighted. Although the
forms were associated with underlying content, it was perfectly expressed in
the Sumerian lyre, in particular, the creativity in performing the design. That
was clearly proved the artist's creativity in regard to analysis and structure
systems. Apparently the artist was able of employing image systems stored
in his mind, properly reflected in an expressive structure which consisted of
concrete elements. Nonetheless the Sumerian artist had found means to truly
reflect the intellectual forms, which can be defined as a various system of for-
ms the artist could embody an aesthetic, creative and mental case to express
social views and beliefs.

Results

• The aesthetic value is embodied in the content and its link with shape.

• Shape is seen as one of the powerful elements in artistic configuration b
ilding.

• There are many factors influence in the cognitive process to grasp the con-
tent.

• The lyre is considered as an example of contradiction which was highly and
skillfully designated and was remarkably visible in the bearded bull.

• The bull head was made of gold which could otherwise develop yellow to
be identical with the colour of the harp .It clearly demonstrated the aesthetic
dimension and the great taste in goldsmithing.

• The Sumerian artist deliberately placed the harp in balance that was por-
trayed through the two legs; consequently it created aesthetic values.

• The first early dynamic Mesopotamian arts was to manifest harmony in the
symbolism of artifact, spirits, thought and shape.

Conclusions
• The form and content are inseparable since they are designed to complement each other.
• The cause of the balance represents the creativity achieved by the artist in regard with the lyre legs.
• The bullhead and the harp are linked together for a religion –related issue was widely known during the Sumerian reign.
• The intended constructions used in the harp to put across certain concepts where the bull attributes represents the bull's relation with human beings is likely to be masculine and fertile force.
• The beard was a signal to humankind; all the contractions in drawing those concepts are subject to the general discourse of the ancient Iraq.

Recommendations
Constructing museums in Najaf, for being a tourist and religious province where many visitors come over to, that eventually will contribute to display our great heritage and civilization.

The form relation means the relation between he work details like, dot, line, colour, the shape .... etc, and the basis of organizing balance, harmony, brightness, oppositeness, look.

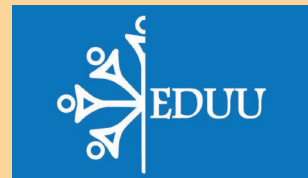## References
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- The researcher reviewed a set of researches, studies, books relevant to this subject.
- Conducting discussion and exchanging views with Arts , heritage and archeology specialists
- The model is selected according to the following justifications :
- The sample serves the study objectives.
- This artifact model is characterized of being widely known and it also ascribed to the ancient Iraqi artist.
- This model is blessed with aesthetic dimensions.