

Bibliographic Miscellany on the Ancient Near East

Several years ago, a number of books were sent by various Publishing Houses to AULA ORIENTALIS for review. These were sent to various scholars and accepted by them for review under a signed agreement. However in spite of repeated requests, these scholars at the last moment declined to fulfil their agreement and write the promised reviews. As it is now too late to ask another set of scholars to write these reviews, the Direction of AulaOrientalis has found it more suitable to provide a general presentation of these works in a publicity panel, in order to respond in some way to the Publishing Houses for their trust in our Journal as a specialized and suitable vehicle for the presentation of their products and in return for their financial investment. We consider that the best way to do this would be to provide the complete titles of these books together with brief descriptions (summaries, introductions and tables of contents) .

LINGUISTICS AND LITERATURE

Esther Flückiger-Hawker, *Urnamma of Ur in Sumerian Literary Tradition* (OBO 166). Fribourg /Göttingen. University Press/Vandenhoeck & Ruprecht 1999 . ISBN 3-7278-1229-X/ 3-525-53342-X.

This book presents a new standard edition of all the hitherto known hymns of Urnamma, the founder of the Third Dynasty of Ur (fl. 2100 B.C.), and adds new perspectives to the composition and development of the genre of Sumerian royal hymns in general.

The first chapter (I) is introductory in nature (historical background, the reading of the name Urnamma, Sumerian royal hymns). The second chapter (II) presents a general survey of Urnamma's hymnic corpus, including arguments for a broader definition of Sumerian royal hymns and an attempt at classifying the non standard orthography found in Urnamma's hymns. The third chapter (III) deals with correlations of Urnamma's hymns with other textual sources pertaining to him. A fourth chapter (IV) is devoted to aspects of continuity and change in royal hymnography by analysing the Urnamma's hymns in relation to other royal hymns and related genres. A discussion of topoi of legitimation and kingship and narrative materials in different text types during different periods of time and other findings concerning statues, stelae and royal hymns add new perspectives to the ongoing discussion of the original setting of royal hymns. Also, reasons are given why a version of the Sumerian King List may well be dated to Urnamma and the thesis advanced that Išmedagan of Isin was not only an imitator of Šulgi but also of Urnamma. The final of the chapter IV shows that Urnamma A, also known as Urnamma's Death, uses the language of lamentation literature and Curse of Agade which describe the destruction of cities, and applies it to the death of a king. The last chapter (V) presents critical edition of Urnamma's hymns A-H.

Indexes, selective bibliography and plates close the volume.

Wolfgang Heimpel, *Letters to the Kings of Mari*. A New Translation, with Historical Introduction, and Commentary (Mesopotamian Civilizations, 12). Winona Lake IN. Eisenbrauns 2003. 657 pp. – 1-57506-080-9.

This English translation of letters from Mari is preceded by a thorough Introduction (pp. 3-36) in which the questions of the discovery of the tablets as well as their geographical setting are dealt with. Of particular interest is the section devoted to “Languages and Peoples”. - Chapter 2 (“Reconstruction of Events during Years 9’ to 11’ of Zimri-Lim’s Reign”, pp. 37-163) amounts to a detailed historical record of the period to which those letters constantly refer to. The translation (pp. 165-521) includes letters 1-283 from ARM 26/1, 284-550 from ARM 16/2 and letters 1-177 from ARM 27. To this main corpus some 109 letters and fragments from different scattered sources are added. The translation is accompanied by a large set of notes.

Given their significance for the handling of the huge amount of information these texts afford, it is well worthwhile to single out the series of indexes and appendixes that close the volume. Without doubt for many a scholar this will be the first access way to such information:

- Index of Individuals (pp. 525-570: prosopography);
- Index of Group Designations (pp. 571-604: thematic index);
- Index of Place Names (pp. 605-629: toponymy);
- Sumerian Personal names in Mari Texts (pp. 632-633);
- Names of Suteans in Old Babylonian Texts (pp. 634-636);
- Conflict with Eshnunna (pp. 637-638);
- Events during ZL 2 X-XII according to Records of Oil Expenditures Published in FM 3 22-128 (p. 639);
- Kings Informed by Mari of Impending Ešnunakean Attack in ZL 2’ according to A.3591 (p. 640);
- Timeline of Events during ZL 9’-11’ (pp. 641-654);
- Sequence of Key Events in Section 66 (p. 655);
- Ominous Parts and Marks of the Liver (pp. 656-657).

Éric Pirart, *Les Nāsatya. Volume II. Traduction commentée des strophes consacrées aux Aśvin dans les maṇḍala II-V de la Ṛgvedasamhitā* (Bibliothèque de la Faculté de Philosophie et Lettres de l’Université de Liège - Fascicule CCLXXX). Genève. Librairie DROZ 2001. 422 pp. – ISBN 2-87019-281-9.

Pour ce deuxième volume qui se limite à l’examen des hymnes et strophes consacrés aux Aśvin dans les maṇḍala 2-5 de RS, j’ai modifié ou amplifié la méthode suivie dans le premier: en accordant ça et là une place aux commentaires de Sāyaṇa et en tenant mieux compte des travaux de mes prédécesseurs. Il est vrai que plusieurs outils de travail ont aussi vu le jour depuis lors tels que la *Bibliographie des travaux de Louis Renou* (Pinault), le *Metrically Restored Text* de la Ṛgvedasamhitā (Van Nooten & Holland) et la *Ṛgvedic word concordance* (Lubotsky). J’ai encore été amené à gonfler les introductions surtout que ce deuxième volume aborde les maṇḍala dits “familiaux” et qu’il fallait, à mes yeux, défendre les Ṛṣi contre l’excessive Nirṛti à laquelle, depuis Regnaud, on a voulu les soumettre.

Contrairement à ce que j’avais annoncé et dans le souci de rencontrer les desiderata de plusieurs lecteurs, une batterie d’indices est offerte pour ces deux premiers volumes.

Yitschak Sefati, *Love Songs in Sumerian Literature* (Bar-Ilan Studies in Near Eastern Languages and Cultures). Ramat Gan. Bar-Ilan University Press 1998. 445 pp. + XLIV pl. – ISBN 965-226-203-X.

Love Songs in Sumerian Literature is a collection of all the sources, published and unpublished, dealing with the love, courtship and sacred marriage of the Mesopotamian love-goddess Inanna (Ishtar) and her divine spouse Dumuzi (Tarnmuz). This literary corpus composed during the Third Dynasty of Ur and the early Old Babylonian period (ca. 2100-1800 BCE) consists of 27 songs with approximately 1500 lines of poetry. In this volume, previous editions of the songs have been updated, both collating the texts from the originals, scattered in various museums in Istanbul, the United States and Europe, and by incorporating in the text editions recently discovered duplicates. Each text edition is provided with an English translation, a detailed philological commentary and a literary analysis. The introduction to the corpus includes a thematic and typological study of the corpus and an evaluation of this literary genre.

FROM THE TABLE OF CONTENTS:

I. The Dumuzi-Inanna Songs – Definition and Classification.

II. Sacred marriage and the Dumuzi-Inanna Songs.

III. The Language and Phraseology of the Dumuzi-Inanna Songs.

CRITICAL EDITION OF THE DUMUZI-INANNA SONGS

Very usefull indexes (source, divine names and epithets, words) and a complete set of copies and photos of the tablets close the volumen.

Stefano Seminara, *L'accadico di Emar* (Materiali per il Vocabulario Sumerico, 6). Roma. Università degli Studi di Roma – La Sapienza 1998. 644 pp.

Il titolo del presente lavoro, quale è stato enunciato sopra, va ulteriormente precisato e circoscritto: suo oggetto è lo studio della lingua accadica in uso a Emar e, più in generale, nell'area medio-eufratica, alla fine del secondo millennio a. C. Intendo precisare fin da ora che i risultati di questa indagine vanno intesi come provvisori, in attesa che altri archivi della medesima area vengano riportati alla luce e che altri ancora, già scoperti, siano pubblicati e studiati.

Ancora alcune precisazioni e avvertenze. Contrariamente alla consuetudine assiriologica invalsa nello studio delle grammatiche di accadico periferico, ho cercato di estendere il campo d'indagine a tutto il materiale testuale disponibile (dai testi di ambito "scolastico" a quelli di collocazione culturale, e così via) ed anche al materiale onomastico (con tutti i rischi che esso comporta), nella convinzione che il rilevamento dei fatti linguistici debba avere di mira - almeno ove ciò sia reso possibile dalla natura della documentazione (e tale, mi pare, è il caso di Emar) - la ricostruzione di un'intera cultura scribale e, attraverso quella, della Storia degli uomini.

La trattazione separata di ciascuno dei *corpora* documentati a Emar avrebbe consentito una presentazione più organica e coerente del materiale linguistico: un esempio è rappresentato dalla grammatica di J. Ikeda (1995), concemente i soli testi economico-legali (quasi tutti afferenti a quella che in seguito sarà chiamata scuola "siriana") in cui figurano il nome di uno dei sovrani della città. La prospettiva più ampia possibile è stata invece qui preferita, a dispetto degli inevitabili rischi e delle difficoltà, come quella più capace di rendere ragione sia della sostanziale unità linguistica sottostante alla varietà di tradizioni e di scuole rappresentate a Emar sia dei meccanismi di interferenza tra di esse. Giacché proprio in questo consiste la straordinaria importanza di Emar: nel suo essere una sorta di laboratorio della fenomenologia dei fatti linguistici.

Gli archivi documentano infatti proprio quel periodo della storia della città in cui una scuola di accadico (siro-hittita), di recente introduzione, si affianca a quella già esistente (siriana), con inevitabili fenomeni di reciproca contaminazione, per poi soppiantarla - sotto la spinta di pressioni di natura politica e sociale -, pur senza perdere mai le tracce del contatto con essa. Il caso di Emar potrebbe così essere assunto a paradigma per lo studio dell'incidenza dei fattori politici e sociali sul "terreno" linguistico e per la ricostruzione dei possibili "percorsi genetici" che portarono, in tutta l'area sottoposta al "dominio" linguistico dell'accadico, all'elaborazione delle cosiddette "lingue miste".

In conseguenza della scelta da me operata e dell'impostazione adottata, la trattazione che vengo qui presentando è tutta attraversata da una serie di temi ricorrenti: il condizionamento del formulario sulla lingua, i modi dell'apprendimento, il carattere scritto dell'accadico emarita, le modalità di redazione del testo, la differenziazione della lingua per generi testuali e per scuole, etc. Lo svolgimento organico e coerente di questi motivi è stato sacrificato all'esigenza di un'esposizione che tenesse conto della tradizionale suddivisione cui suole essere sottoposta una grammatica (scrittura, fonologia, morfologia, sintassi). Esito di questa scelta sono state alcune, inevitabili, ripetizioni. Approfito di questa sede per chiedermi "venia".

Hayim Tadmor, *The Inscriptions of Tiglat-Pileser III King of Assyria*. Jerusalem. The Israel Academy of Sciences and Humanities 1994. 3217 pp. + LX pl. ISBN 965-208-111-6.

Scholarly interest in the inscriptions of Tiglath-pileser III, founder of the Neo-Assyrian Empire, goes back to the very dawn of Assyriology. Discovered at Nimrud (biblical Calah) by Austin Henry Layard and published shortly thereafter, in 1851, they were studied in turn by the fathers of the discipline, Henry Rawlinson, Edward Hincks, George Smith and Eberhard Schrader. The mention of Menahem, Pekah and Hoshea of Samaria, Ahaz of Judah and Rezin of Damascus made the inscriptions of critical significance to the study of biblical history, and attracted the interest of the general public.

An edition of the inscriptions was published by Paul Rost in 1893 and served as the basis for every subsequent historical and philological work on Tiglath-pileser and his age. However, as I studied the history of the Assyrian Empire, and especially as I examined the Assyrian-biblical synchronisms, I became aware of the shortcomings of Rost's edition and I realized that a new, critical edition was needed. The opportunity to begin working on this project presented itself in 1964, when the late Dr. R.D. Barnett, Keeper of the Department of Western Asiatic Antiquities at the British Museum, allowed me access to Layard's hand copies of the inscriptions unearthed at Nimrud.

Preparing a new edition was not only a labour in philology, it also demanded solutions to a puzzle. Unlike other historical records of the Neo-Assyrian emperors, the original texts of many of these inscriptions, mostly on reliefs, had been destroyed in antiquity. Only a portion of the fragments discovered by Layard were brought to the British Museum. Certain parts of the Annals, as published until then, proved to be eclectic texts or even modern composites, and their original components had to be isolated. The search for these long-lost originals, preserved in rough copies in the notebooks of Rawlinson and Smith, yielded an unexpected bonus: it brought me close to the origins of Assyriology, a topic of abounding fascination for me ever since.

The work proved far more complicated than I had imagined. Detailed epigraphical analysis towards a reliable reconstruction of the text had to precede the literary-critical analysis, and the complex nature of the sources demanded many years of close and patient study. Moreover, the production of the book was hampered by unforeseen technical obstacles, so that its publication has taken much longer than originally envisioned. For this reason, the references to current literature, with rare exceptions, are updated only through the late 1980's, when the book reached its final, pre-production form.

The book has four sections:

(a) The General Introduction, describing the discovery and prior scholarly treatments of the inscriptions, and the principles underlying the present edition.

(b) The Texts, transliterated and translated, of all of Tiglath-pileser's known inscriptions: the Calah Annals, the Iran Stele (in collaboration with Louis D. Levine), the Mila Mergi Rock Relief, the Summary Inscriptions and Miscellaneous Texts. Each text is preceded by an introduction and bibliography and accompanied by a critical apparatus and explanatory notes.

(c) Excursuses and Supplementary Studies.

(d) Plates of hand-copies and photographs. In several cases where new photographs could not be obtained, e.g., ND 4301 + (our Summ. 9), published by D.J. Wiseman, the text is given according to the hand-copy appearing in the *editio princeps*, with collations whenever they were possible. These hand copies have not been reproduced here.

The system of transliteration adopted in this edition renders the logograms (mostly Sumerograms) by their Akkadian equivalents. This traditional system, also followed in R. Borger's edition of Esarhaddon's inscriptions and A.K. Grayson's edition of the Babylonian Chronicles, has been adopted with the aim of making the text more accessible to a cross-disciplinary readership. Occasionally the logograms are given in parentheses, mainly in cases where there might be alternative readings (a list of logograms, following the sign-values of R. Borger's *Zeichenliste*, is given on p. 289). Only in the indices and in cases of duplicate texts, not accompanied by translation, is transliteration given, with the logograms left untranscribed (the method of the Chicago Assyrian Dictionary). The Assyro-Babylonian divine names are rendered in their conventional forms rather than according to how they may have been pronounced in Assyria: e.g., Enlil, Ishtar, Ninlil, Ninurta; not Ellil, Issar, Mulissu and Enurta. The translation follows the original text line by line; though this traditional method leads to occasional awkwardness in the English syntax, I believe that it facilitates the reader's orientation in the text. I have attempted to present as complete a text as possible, by a process of reconstruction from parallel though not necessarily duplicate accounts in the corpus. A synoptic 'score' of the Calah Annals prepared in the initial stages of the work served as the basis for the critical apparatus and explanatory notes. However, despite the widespread currency of this method among Assyriologists, there seemed to be little point in presenting that score in print, since many sections of the Annals survived in only one version, and where there are two, they duplicate each other. Two episodes in the Summary Inscriptions, concerning Hanunu of Gaza and Queen Samsi of Arabia, have been presented in score form in Excursuses 4 and 5. As they are repeated with minor variations in several different texts, they were chosen to serve as models for textual restoration and the comparison of variants. Certain complex textual problems, as well as problems of transmission, are dealt with extensively in the Excursuses.

The notes to the text comment on textual and philological issues, questions of history and historical geography, and certain aspects of literary style that have bearing upon the rhetoric and ideology of Tiglath-pileser's court historians. Given my own interests, there is an emphasis on matters relating to the lands west of the Euphrates and especially the kingdoms of Aram, Israel and Judah, whose fate was shaped and sealed by Tiglath-pileser's conquests, annexations and mass deportations. Several topics have been amplified in the Supplementary Studies. Three of these were prepared in collaboration with other scholars: a study on the original arrangement of the seven-line and twelve-line reliefs, in collaboration with the late Richard D. Barnett; a study on the composition of the Iran Stele, in collaboration with Louis D. Levine; and a study of the synchronisms between our texts and biblical chronology, in collaboration with Mordechai Cogan.

ARQUAEOLOGY AND MATERIAL CULTURE

J. Christo Gerber, *Hasek Höyük III* (Istanbuler Forschungen, 47). Tübingen. Ernst Wasmuth Verlag 2005. 353 pp. + 147 Taf. – ISBN 3-8030-1768-8.

Die Teilnahme am Grabungsprojekt Lidar Hoyük in der Südosttürkei in den Jahren 1985 bis 1987 unter der Leitung von Prof. Harald Hauptmann weckte mein Interesse an der Geschichte dieser Region. Die Bearbeitung der Begehungskeramik aus der Umgebung dieses Ortes war ein erster Schritt in diese Richtung. Die ergrabene stratigraphische Abfolge von Lidar Hoyük reichte vom Mittelalter bis zum Beginn der jüngeren Frühbronzezeit hinab. Der unmittelbar vorangehende Zeitabschnitt des ausgehenden Chalkolithikums und der älteren Frühbronzezeit war das Ziel der Ausgrabung auf dem Hasek Hoyük, etwa 40 km weiter flussaufwärts gelegen. Die Grabungen standen unter der Leitung von Dr. Manfred R. Behm-Blancke und dauerten von 1978 bis 1986. Dr. Behm-Blancke übertrug mir dankenswerterweise die Bearbeitung des Keramikmaterials dieses Fundortes durch Vermittlung von Prof. Hauptmann, der es als Dissertationsthema annahm. Die abschliessende Materialaufnahme erfolgte in zwei Frühjahrskampagnen in den Jahren 1988 und 1990. In Anbetracht der Materialfülle und der unterschiedlichen Aufgabenstellungen wurde die spätkalkolithische/urukzeitliche Keramik abgetrennt und die Bearbeitung an Frau Barbara Helwing übergeben. Daraufhin wurde in zwei kurzen Herbstkampagnen in den Jahren 1992 und 1993 das gesamte im Museumsdepot von Şanhurfa gelagerte Keramikmaterial von Hasek Hoyük noch einmal überprüft. Hierbei stand neben der endgültigen Zusammenfassung der Warengruppen auch die Beschreibung aller vollständig erhaltenen Gefässe im Vordergrund.

Diese Arbeit wurde 1995 als Dissertation an der Fakultät für Orientalistik und Altertumswissenschaften der Ruprecht-Karls-Universität zu Heidelberg angenommen. Die hier vorliegende Version wurde für die Aufnahme in die «Reihe Hasek Hoyük» der Istanbuler Forschungen überarbeitet, wobei einige Abschnitte bzw. geändert wurden. Die wichtigsten Ergebnisse neuerer Untersuchungen könnten noch bis zum Jahr 2000 eingearbeitet werden. Die Bearbeitung von Architektur und Stratigraphie steht kurz vor dem Abschluss; die Abschnitte zur Stratigraphie könnten so den neuesten Erkenntnissen angepasst werden.

Klaus Koenen, *Bethel. Geschichte, Kult und Theologie* (Orbis Biblicus et Orientalis, 192). Freiburg (Schweiz)/Göttingen. Universitätsverlag/Vandenhoeck & Ruprecht 2003, 251 pp. – ISBN 3-7278-1432-2.

Der arabische Ort *Bētīn* in den besetzten palastinensischen Gebieten, das frühere Bethel, hat eine lange Geschichte. Sie wird hier mit Hilfe aller zur Verfügung stehenden archäologischen, ikonographischen und literarischen Quellen rekonstruiert. Dabei erweist sich die kultische Deutung chalkolithischer und bronzezeitlicher Anlagen als nicht haltbar. Für die Eisenzeit II stehen uns fast nur literarische Quellen zur Verfügung. Im 10. Jh. hat Jerobeam 1. Bethel zum Sitz des königlichen Staatstempels gemacht. Als Kultbilder fungierten eine Mazzebe und die Stierstatuette, auf die sich die ursprünglich positiv gemeinte Erzählung vom «Goldenen Kalb» (Ex 32) bezog. Das Stierbild galt nicht als Tragtier des unsichtbaren Gottes, sondern sollte Jahwe vergegenwärtigen, und zwar als den machtvoll helfenden Gott, der Israel einst aus Ägypten geführt hatte und von dem man sich auch in Zukunft Hilfe versprach. Im 8. Jh. haben die Assyrer den Tempel geplündert und das Gottesbild verschleppt. Der Kult kam jedoch nicht zum Erliegen. Erst im 7. Jh. machte ihm Josia, der sein Gebiet nach Norden erweitern konnte, im Rahmen von Zentralisierungsmassnahmen ein Ende. Die unter Berufung auf die Ausgrabungen vertretene These, dass Bethel im 6. Jh. als Kultort fungierte und sogar Entstehungsort biblischer Schriften war, hält einer kritischen Prüfung nicht stand.

Von zentraler Bedeutung war für den Ort in der Königszeit die Betheler Theologie. Ihr Profil wird an Ätiologien, die in der Bibel als Spolien erhalten sind, sowie an der Frontstellung von Amos und Hosea deutlich. Es handelt sich um eine typische Stadt-Theologie, wie wir sie aus Jerusalem und anderen Städten des Alten Orients kennen. Im Zentrum stand die tempeltheologisch begründete Vorstellung von einer senkrechten Achse ("Himmelsleiter"), die den Ort mit dem Himmel, das irdische mit dem himmlischen Heiligtum verbindet, um Gottes Gegenwart und in ihr begründet das Heil und Wohl von Stadt und Staat auszusagen.

Amos hat im Kontext der Sozialkritik, Hosea in dem der Staatskritik gegen Bethel polemisiert. Mit dem Untergang Bethels wurde die Betheler Theologie obsolet. Der Ort galt nur noch als Hort der Sünde. Die Jahwe-Verehrung überlebte, indem sie Gott vom Kultbild trennte und nur das Bild für illegitim erklärte, ein für die Geschichte des Bilderverbots wichtiger Schritt. Die altehrwürdige positive Bethel-Überlieferung musste zu einer Jakobüberlieferung transformiert oder auf Jerusalem als Ort der Gegenwart Gottes bezogen werden - ein hermeneutisch interessanter Prozess, der im Alten Testament beginnt und sich in der zwischentestamentarischen, altkirchlichen und rabbinischen Literatur fortsetzt.

Juan Luis Montero Fenollós, Shaker Al-Shbib, eds, *La necrópolis bizantina de Tall as-Sin (Deir ez-Zor, Siria)* (Memorias del Proyecto Arqueológico Medio Éufrates Sirio –I / Biblioteca del Próximo Oriente Antiguo, 4). Madrid. CSIC. 2008. 331 pp. + LXI lám. ISBN 978-84-00-08641-1.

FROM THE TABLE OF CONTENTS:

Justine Gaborit y Shaker al-Shbib, "Le contexte historique et archéologique: le Moyen Euphrate méridional à l'époque byzantine", pp. 19-42;

Ignacio Márquez Rowe y Juan Luis Montero Fenollós, "Tall as-Sin en la historiografía moderna, pp. 43-59;

Juan Luis Montero Fenollós, "La necrópolis de Tall as-Sin: fases de investigación", pp. 61-67;

José Miguel Gaspar Soriano y José Luis Lerma García, "Levantamiento topográfico", pp. 69-75;

Camilla Miñeto y Fernando Vegas, "Descripción, fichas y planos de las tumbas", pp. 77-102;

Patricia Cruzans et al., "Apéndice documental. Fichas y planos de la tumbas", pp. 103-185;

Jordi Vida1 y Juan Luis Montero Fenollós, "Estudio comparativo y tipológico de las tumbas", pp. 187-200

Alejandra Pérez-Pérez et al., "Estudio antropológico de los restos humanos", pp. 201-232;

Shaker al-Shbib, "Los ajuares funerarios. 1. La cerámica", pp. 233-239;

Felip Masó Ferrer, "Los ajuares funerarios. 2. Las cuentas de collar", pp. 241-252,

Juan Luis Montero Fenollós y Felip Masó Ferrer, "Los ajuares funerarios. 3. Los metales", pp. 253-265;

Juan Luis Montero Fenollós y Felip Masó Ferrer, "Los ajuares funerarios. 4. Otros objetos", pp. 267-273;

Ignacio Márquez Rowe, "Las inscripciones funerarias y los símbolos cristianos", pp. 275-286;

Juan Luis Montera Fenollós, Felip Masó Ferrer y Josep Anfruns, "El ritual funerario", pp. 287-301;

Francisco Caramelo, "Ideas y creencias sobre la muerte en el mundo tardorromano y bizantino"; pp. 303-312.

Klaas R. Veenhof, ed., *Houses and Household in Ancient Mesopotamia. Papers read at the 40th Rencontre Assyriologique Internationale Leiden, July 5-8, 1993* (Uitgaven van het Nederlands Historisch-Arquaeologisch Instituut te Istanbul, 78). Leiden. Nederlands Historisch-Arquaeologisch Instituut te Istanbul 1996. 326 pp. - ISBN 90-6258-079-3.

FROM THE TABLE OF CONTENTS:

General and Comparative Aspects

Aurenche, O., "Famille, fortune, pouvoir et architecture domestique dans les villages du Proche Orient", pp. 1-16;

Margueron, J.C., "La maison orientale", pp. 17-38;

Muller, B., "Les maquettes architecturales: reflet de l'habitat domestique?", pp. 39-53;

Diakonoff, I.M., "Extended family households in Mesopotamia (III-II millennia B.-C.)", pp. 55-60;

Guinan, A.K., "Social constructions and private designs. The house omens of *summa ilu*", pp. 61-68;

Toorn, K. van der, "Domestic religion in ancient Mesopotamia", pp. 69-78;

Prehistory and Third Millennium B.C.

Watkins, T., "The origins of the household in North Mesopotamia", pp. 79-88;

Kohlmeier, K., "Houses in Habuba Kabira South. Spatial organisation and planning of Late Uruk residential architecture", pp. 89-103;

Engel, T., "Archeobotanical analysis of timber and firewood used in third millennium houses at Tall Bderi (Northeast-Syria)", pp. 105-115;

Pfälzner, P., "Activity and the social organisation of third millennium B.C. households", pp. 117-127;

Lebeau, M., "Les maisons de Melebiya. Approche fonctionnelle de l'habitat privé au III^e millénaire av. notre ère en Haute Mésopotamie", pp. 129-136;

Koliriski, R., "Building a house in third millennium Northern Mesopotamia: When vision collides with reality", pp. 137-144;

Waetzoldt, H., "Privathäuser: ihre Grosse Einrichtung und die Zahl der Bewohner", pp. 145-152;

Neumann, H., "Der sumerische Baumeister (šidim)", pp. 153-169;

Maekawa, K., "The governor's family and the 'temple households' in Ur III Girsu", pp. 171-179;

The Second Millennium and Beyond

Robson, E., "Building with bricks and mortar: quantity surveying in the Ur III and Old Babylonian periods", pp. 181-190;

Kepinski-Leconte, C., "Spatial occupation of a new town: Haradum (Iraqi Middle Euphrates, 18th-17th centuries B.C.)", pp. 191-196;

Calvet, Y., "Maisons privées paléo-babyloniennes à Larsa. Remarques d'architecture", pp. 197-209;

Miglus, P.A., "Die räumliche Organisation des altbabylonischen Hofhauses", pp. 211-220;

Charpin, D., "Maison et maisons en Babylonie ancienne de Sippar à Ur. Remarques sur les grandes demeures des notables paléo-babyloniens", pp. 221-228;

Stone, E.C., "Houses, households and neighbourhoods in the Old Babylonian period: the role of extended families", pp. 229-235;

Janssen, C., "When the house is on fire and the children are gone", pp. 237-246;

Kalla, G., "Das altbabylonische Wohnhaus und seine Struktur nach philologischen Quellen", pp. 247-256;

Koshurnikov, S., "Prices and types of constructed city lots in the Old Babylonian period", pp. 257-260;

Reiter, K., "Haushaltgegenstände in altbabylonischen Texten", pp. 261-271;

Castel, C., "Un quartier de maisons urbaines du Bronze Moyen à Tell Moharnmed Diyab (Djezireh Syrienne)", pp. 273-283;

- Michel, C., "Propriétés immobilières dans les tablettes paléo-assyriennes", pp. 273-283
Doseh, G., "Houses and households in Nuzi: The inhabitants, the family and those dependent on it", pp. 301-308;
Veneo Rieciardi, R., "Parthian domestic architecture at Hatra", pp. 309-321.8

Marguerite Yon, *The City of Ugarit at Tell Ras Shamra*. Winona Lake IL. Eisenbrauns 2006. 179 pp. – ISBN-13: 978-1-57506-029-3.

This book is the English version of the French original (*La cité d'Ougarit sur tell de Ras Shamra*; published in 1997, with a brief updating (2005), basically in two points according to the author's *Foreword*.

The activities of the Mission de Ras Shamra continue, as in preceding years, to focus on two primary areas - excavation and preparing the excavated material, from both past and present digs, for publication. On the tell itself, the excavation of the House of Urtenu (pp. 87-88) was brought to completion in 2002 and plans for its publication are underway. The area known as "Main Street" (pp. 84-85) was extended to the north during the 2005 season and a building of exceptional extent and quality has begun to emerge. Further excavation of the "Residence '1975-76'" has succeeded in determining its northern boundary. To the south of the tell, the southern pier of the bridge/dam (p. 90) spanning the Nahr el-Delbeh has been uncovered.

Renewed study of former excavations has made significant progress in the architectural analysis of the "Residential Quarter" (pp. 64-77), the "East Terrace" (p. 122), the "North Palace" (pp. 60-63), and of some 250 built tombs. The "Royal Palace" (pp. 36-45) has become the object of a program that brings together archaeologists, architects, and epigraphers for the purpose of analyzing the phases of the palace and the small objects discovered therein during excavations that began in 1939, just before World War II, and were not completed until the late 1950s. This study is three-pronged, bringing together data from a new analysis of the remains as preserved on the tell, of the objects preserved in various museums, and of the archives of the Mission de Ras Shamra. Renewed analysis of excavation archives has also led to a better understanding of the site of Minet el-Beida (p. 9); new light was shed on this site in 1997 when a tomb was discovered which appears not to have been pillaged in antiquity (see p. 14).

Another series of studies has been pursued based on the analysis of the archives of the Mission de Ras Shamra and on objects preserved in the museums of Aleppo, Damascus, Lattakia, Saint-Germain-en-Laye, and the Louvre. These sources of information, including unpublished documents, have contributed in various ways to the publication of various types of data in the series *Ras Shamra-Ugarit*: the ritual texts (vol. XII: D. Pardee), Mycenaean pottery (vol. XIII: M. Yon, V. Karageorghis, N. Hirschfeld), reports on research conducted during the years 1985-1995 (vol. XIV, edited by M. Yon and D. Arnaud), Syrian pottery (vol. XV: J.-Y. Monchambert), and the ivories (vol. XVI: J. Gachet). Studies, already completed or in progress, of the tombs, of the objects of faience and other glass-like materials, of various materials (wood, stone, and metal), of the systems of weights and measures, and of Ugaritic society as defined by the texts, will eventually be published.

Uta Zwingenberger, *Dorfkultur des fruhen Eisenzeit in Mittelpalaestine* (Orbis Biblicus et Orientalis, 180). Freiburg Schw./Göttingen. Universitätsverlag/Vandenhoeck & Ruprecht 2001. 593 pp.- ISBN 3-525-53994-0.

For about one hundred years the early Iron Age and the central hill country of Palestine are regarded as the setting of the biblical “conquest” narratives and as the key to the scholarly debate of the “emergence of Israel”. In this context the present study intentionally avoids every biblically or ideologically prejudiced approach, but reconstructs the picture of the relating period of civilization based on its archaeologically recorded remains. 156 early Iron settlements are surveyed within an outlined region, 10 of them are excavated with sufficient evidence. They provide information about the settlement process in its entirety as well as the forming of life style in detail.

Accordingly the early Iron settlers originate from an indigenous background that can neither be defined as completely nomadic nor as fully sedentary, but shows influences of both. Generally they dwell in places that have never been settled before or at least not in the preceding period. Due to the difficult ecological and socio-economic situation their everyday life is determined by the struggle for a sufficient sedentary survival. The “typical” features of the early Iron Age - living in houses with three up to five rooms, terracing the slopes or cutting cisterns - therefore should not be understood as evidences of an «Israelite» culture, but rather as the creative and situative adaptation to the environmental conditions and to the necessities of life. This interpretation fits other observations: The subsistence of the settling population is based on the generally unusual, but appropriate combination of agriculture *and* animal husbandry. The settlers use coarse pottery, primarily of the most efficient types, i.e. pithoi and cooking pots, their assemblage of personal belongings is poor, and they employ simple, but wellthought-out and by no means primitive techniques. They take part in a widespread trade only as ultimate consumers, although their subsistence is extremely autarcic. Their social focal points are the extended family and the village community. Despite all that they have in common, each of the early Iron settlements presents itself in a very particular way, which is due to their different conditions or needs. During the period of regard, one part of the settlements is being abandoned, whereas the others show increasing population and the tendency to form clusters. 80th phenomena can be considered as a reaction to the environmental and economic pressure.

The early Iron Age is therefore displayed as a period of social history of its own: a period of development, of change of settlement patterns, of adaptation to environmental conditions, of coping with different cultural influences, of sedentarization and intensifying social contacts.

HISTORY AND CULTURE

Stefan Alkier, Markus Witte, eds, *Die Griechen und das antike Israel. Interdisziplinäre Studien zur Religions- und Kukturgeschichte des Heiligen Landes* (OBO 201). Fribourg (Schweiz)-Göttingen. Éditions Universitaires-Vandenhoeck & Ruprecht 2004, 199 pp. – ISBN 3-7278-1477-2/3-525-53058-7.

Der vorliegende Band versammelt die Beiträge eines interdisziplinären und internationalen Symposions, das unter dem Titel “Der Einfluss Griechenlands auf die Religion und Kultur des antiken Israel” am 29. April 2003 am Fachbereich Evangelische Theologie der Johann Wolfgang Goethe-Universität Frankfurt am Main stattgefunden hat. Aus archäologischer, landeskundlicher, althistorischer, literargeschichtlicher und religionsgeschichtlicher Perspektive wird die Frage erörtert, welche Spuren griechischer Kultur vor dem Alexanderfeldzug in Palästina zu finden sind und welche wahrnehmbaren Veränderungen der Alexanderfeldzug mit sich brachte. Eine gemeinsame Beobachtung der

unterschiedlichen Perspektiven liegt darin, nicht von einem direkten Einfluss der Griechen auf das vorhellenistische Israel auszugehen, sondern die Phönizier als Kulturvermittler starker in den Blick zu nehmen.

FROM THE TABLE OF CONTENTS:

Hans-Peter Kuhn, "Israel unmittelbar vor und nach Alexander dem Grossen. Geschichtlicher Wandel und archäologischer Befund", pp. 1-27;

Robert Wenning, "Griechischer Einfluss auf Palästina in vorhellenistischer Zeit", pp. 29-60;

Robert Wenning, "Nachweis der attischen Keramik aus Palästina. Aktualisierter Zwischenbericht", pp. 61-72;

Monika Bernett, "Polis und Politeia. Zur politischen Organisation Jerusalems und Jehuds in der Perserzeit", pp. 73-129 ,

Sebastian Gratz, "Esra 7 im Kontext hellenistischer Politik. Der königliche Euergetismus in hellenistischer Zeit als ideeller Hintergrund von Esr 7,12-26", pp. 131-154;

Dieter Georgi, "Jüdischer Synkretismus", pp. 155-183.

Dominique Charpin, Dietz Otto Edzard, Marten Stol, *Mesopotamien. Die alt-babylonische Zeit* (Orbis Biblicus et Orientalis, 160/4. Annäherungen 4). Fribourg Suisse-Göttingen. Éditions Universitaires-Vandenhoeck & Ruprecht 2004, 1027 pp. – ISBN 3-7278-1488-8/3-525-53063-3

The present book "Mesopotamien: Die altbabylonische Zeit" continues a series of reference works on selected periods of cuneiform cultures, which has been opened with two volumes on the third millennium in Mesopotamia (OBO 160/1 and 3, 1998 and 1999). This part on the Old Babylonian period is authored by three renowned assyriologists, Dominique Charpin, Dietz Otto Edzard and Marten Stol, who have offered a substantial synthesis of their years long research. In this way colleagues of neighbouring areas are offered a competent introduction into the subject and the specialist will find an up-to-date and authoritative presentation of the Old Babylonian period.

Dominique Charpin offers a political history of the Near East in Old Babylonian times, the Amorite period (pp. 23-482). An introduction on space and time and an evaluation of the sources lead to the presentation of the political history from the end of the Third Dynasty of Ur to the end of the First Dynasty of Babylon (2002-1595). An excursus paints the picture of political life around 1765, dealing with the role of the Old Babylonian king, his family and court, and his obligations. This part features synchronistic tables and a map, an overview of the principal dynasties, a "Who's who" of kings, and an exhaustive bibliography on sources pertaining to Old Babylonian history.

Dietz Otto Edzard deals with Old Babylonian literature and religion (pp. 483-640). His overview on the various literary genres is illustrated by numerous citations from literary texts. Besides the *belles lettres* the chapter deals with omens, law codes and royal inscriptions. It closes with remarks on translating and editing literary texts. The section on religion deals with the Mesopotamian pantheon, aspects of the cult, and, finally, death and netherworld, cult and fun.

Marten Stol summarizes in his part on the economy and society of the Old Babylonian period (pp. 641-976) his life-long research in this field. Besides concise presentations the reader will find a discussion of central theories and for many aspects exhausting collections and presentations of pertinent references. The topics include the population, law, city, house and family, service and taxes, army, agriculture and central aspects of the economy like trade, silver, slaves, or the *Palastgeschäft*.

A list of abbreviations and indices of names, words and texts (pp. 977-1027) conclude the book.

Christine Stark, “Kultprostitution” im alten Testament? *Die Qedeschen der Herbräischen Bibel und das Motiv der Hurerei* (Orbis Biblicus et Orientalis, 221). Fribourg (Schweiz)/Göttingen. Academic Press/Vandenhoeck & Ruprecht 2006. 262 pp. – ISBN 978-3-7278-1567-6.

Als «Tempeldirnen» und «Lustknaben» sind sie in Bibelübersetzungen zu finden. Aber gab es sie wirklich, die sogenannten Tempelprostituierten? Für den Alten Orient wird dies schon lange in Zweifel gezogen. Das Alte Testament jedoch soll Kultprostitution bezeugen, und zwar als Tätigkeit der *Qedeschen*. Die vorliegende Untersuchung widmet sich dieser alttestamentlichen Gruppe in detaillierten Exegesen zu sämtlichen Belegen über das *Qedeschen-Wesen*. Die exegetische Arbeit ist eingebettet in eine generelle Diskussion des Hypothesenkomplexes zur Kultprostitution, welche u. a. Herodots Babylonischen Logos und ausserbiblische Vergleichsgrößen wie die akkadisch als *qadištu* bezeichneten Frauen thematisiert.

Die Untersuchung kommt zu folgenden Ergebnissen: Die Vorstellung von Kultprostitution speist sich aus einem Forschungsmythos. Die alttestamentlichen *Qedeschen* erscheinen als Kultpersonal aus der Anfangszeit Judas, die mit Opferriten und der Verehrung Ascheras in Verbindung gestanden haben, jedoch nicht als Kultprostituierte bezeichnet werden können. Bei den Stellen zu den männlichen *Qedeschen* ist gar keine Verknüpfung zu hurerischen Handlungen gegeben. Bei den weiblichen ist zwar eine Anlagerung des Hurerei-Vorwurfs festzustellen, dieser basiert jedoch auf dem *metaphorischen* Vergleich von unerwünschtem Glauben mit hurerischem Treuebruch gegenüber JHWH. Bei der einzigen quasi synonymen Verwendung von *Qedesche* und «Prostituierte» (*zônāh*) in Gen 38 fehlt ein kultischer Hintergrund. Es ist anzunehmen, dass hier ein Bedeutungswandel sichtbar wird, den die *Qedeschen*-Begrifflichkeit unter Einfluss der alttestamentlichen Hurerei Metaphorik durchlaufen hat.

W. Van Sold, ed., *Ethnicity in Ancient Mesopotamia. Papers Read at the 48th Rencontre Assyriologique Internationale Leiden, 1-4 July 2002*. Leiden. Nederlands Instituut voor het Nabije oosten 2000. 455 pp. – ISBN 90-6258-313-X.

The theme of the 48e Rencontre Assyriologique Internationale held in Leiden on 1-4 July 2002 was “Ethnicity in Ancient Mesopotamia”. It was suggested to the Organizing Committee by the late Govert van Driel, who realized the growing importance of this subject for the field of Assyriology. In order to help colleagues to prepare for the Rencontre he wrote an introduction to the subject that was published on the Leiden RAI website.

A total of 78 lectures were presented during the 48th Rencontre. Of these, 55 dealt with aspects of ethnicity in Mesopotamia and its neighbors but, regrettably, not all of these were submitted for publication in the Rencontre proceedings. The volume as it is published contains 36 papers which have ethnicity as their subject and I would like to thank the authors who have contributed to it. Although the book is basically a collection of individual articles, almost all aspects of ethnicity have been discussed and thus the final result amounts to more than just the sum of its components.

An important part of the volume is taken up by a session that was held on Tuesday and that dealt with the so-called Sumerian question. The session was organized by Gordon Whittaker and nine specialists responded to his call for papers. The result is a new evaluation from many angles of the earliest history of the cuneiform script and the people and their language behind it.

The 23 papers that dealt with topics other than ethnicity have not been included in this volume. Since all papers deal with ethnicity they have been printed in alphabetical order. This has been deemed a more accessible arrangement than one that respects the order in which they were presented during the congress.

FROM THE TABLE OF CONTENTS

- Van Driel, G., "Ethnicity, how to cope with the subject", pp. 1- 10:.
- Bär, J., "Die Beziehungen zwischen Mari und Assur während der *Sakkanakku*-Periode", pp. 11-30;
- Beaulieu, P.-A., "The god Amurru as emblem of ethnic and cultural identity?", pp. 31-46;
- Boiy, T., "Akkadian-Greek double names in Hellenistic Babylonia ", pp. 47-60;
- Capomacchia, A.M.G., "Alexander' s Orient: a question of ethnicity", pp. 61-65;
- Collon, D., "Examples of ethnic diversity on Assyrian reliefs", pp. 66- 77;
- De Bernardi, C., "Methodological problems in the approach to ethnicity in Ancient Mesopotamia", pp. 78-89;
- Du Toit, J.S., "Intellectual colonization, power and identity: Assurbanipal and the universal collection of information", pp. 90-100;
- Fitzgerald, M.A., "The ethnic and political identity of the Kudur-mabuk dynasty", pp. 101-110;
- Forlanini, M., "Un peuple, plusieurs noms: le probleme des ethniques au Proche Orient ancien. Cas connus, cas a découvrir", pp. 111-119;
- Frye, R.N., "Ethnicity in the Assyrian and Achaemenid empires", pp. 120-122;
- Fuensanta, J.G. and Charvat, P., "Halafians and Ubaidians: the case of Tilbes Hoyük in Birecik (southeastern Turkey)", pp. 123-133;
- Glassner, J.-J., "Les sumériens, inventeurs de l'écriture cunéiforme", pp. 134-137;
- Goddeeris, A., "The emergence of Amorite dynasties in northern Babylonia during the early Old Babylonian period", pp. 138-146;
- Hallo, W.W., "New light on the Gutians", pp. 147-161;
- Haring, B.J.J., "Occupation: foreigner. Ethnic difference and integration in Pharaonic Egypt", pp. 162-172;
- Heltzer, M., "Again on seals of exiles", pp. 173-179;
- Jakob, S., "Zwischen Integration und Ausgrenzung Nichtassyrier in mittelassyrischen 'Westreich'", pp. 180-188;
- Levine, B.A., "Some indices of Israelite ethnicity", pp. 189- 107;
- Mettinger, T.N.D., "The dying and rising god: the peregrinations of a mytheme", pp. 198-210;
- Müller, M., "Ethnic approaches to Akkadian: the Egyptian case", pp. 211-221;
- Nadali, D., "The representation of foreign soldiers and their employment in the Assyrian army", pp. 222-244;
- Negri Scafa, P., "Ethnical and cultural aspects related to personal names: the names of the scribes in the kingdom of Arrapha", pp. 245-251;
- Novák, M., "Arameans and Luwians - processes of an acculturation", pp. 252-266;
- Pedersén, O., "Foreign professionals in Babylon: evidence from the archive in the palace of Nebuchadnezzar II", pp. 267-272;
- Richardson, S., "Trouble in the countryside *ana tarši* Samsuditana: militarism, Kassites, and the fall of Babylon I", pp. 273-289;
- Rivaroli, M. and Verderame, L., "To be a Non-Assyrian", pp. 290-305;
- Roaf, M., "Ethnicity and Near Eastern archaeology: the limits of inference", pp. 306-315;
- Rubio, G., "On the linguistic landscape of early Mesopotamia", pp. 316-332;
- Sassmannshausen, L., "Sumerians and "Akkadians" in the Akkadian period", pp. 333-339;

- Steiner, G., "Gibt es ein vor-sumerisches Substrat im südlichen Mesopotamien?", pp. 340-355;
Tavemier, I., "Reflections on the origin and the early history of Tir", pp. 356-371;
Tricoli, S., "Sargon the Semite: preliminary reflections on a comparative study on Sargon of Akkad and his dynasty", pp. 372-392;
van der Spek, R.J., "Ethnic segregation in Hellenistic Babylon", pp. 393-408;
Whittaker, G., "The Sumerian question: reviewing the issues", pp. 409-429;
Wilcke, C., "ED Lú A und die Sprache(n) der archaischen Texte", pp. 430-445;
Wu Yuhong, Two Sumerian names in the mouths of the Akkadians: the etymology of Nanna and Inanna, 'the Lord of Heaven' and 'the Queen of Heaven'", pp. 446-451.

Sophie Lafont, *Femmes, Droit et Justice dans l'Antiquité orientale. Contribution à l'étude du droit pénal au Proche-Orient ancien* (Orbis Biblicus et Orientalis, 165). Fribourg Suisse/Göttingen. Éditions Universitaires-Vandenhoeck & Ruprecht 1999, 562 pp. – ISBN 3-7278-1226-5.

This book offers a critical synthesis on criminal law regarding women in the ancient Near East. Based on inspection of Sumerian, Akkadian, Hittite, and biblical documents, it attempts to answer two fundamental questions. The first deals with the nature of the offenses committed or sustained by women. As compiled, the pertinent infractions are seen to belong mainly to family and private spheres. Because ancient Near Eastern legislative sources apply to free women almost exclusively, legal deeds and narratives pertaining to women are also consulted for information on the legal condition of slaves and to complement information provided by the codes.

A second issue is the nature of criminal legislation that is specific to women. This study shows how the law conventionally evolved from cultural mores that assign women a standing in the social structure of the community. Apart from offenses commonly treated as feminine because of their very nature (such as abortion or uncontracted wet-nursing), all other provisions about women are dependent on their particular social status. As a wife, a mother, or a daughter, a woman must submit to rigorous social obligations; but she can profit also from legal stipulations that are often caring and protective. While prostitutes or innkeepers are not expected to lead exemplary lives, they pay the price of escaping male control by their inferior social standing.

The image we therefore have of women in antiquity turns out to be at once original and banal. Original, because the autonomy of women in civil or commercial matters contrasts with their dependence on men in criminal matters (especially as it concerns the honor and dignity of their status). Banal, because in such matters as adultery or rape, the legislators of antiquity anticipated their modern counterpart, crafting laws that reflected permanent and universal legal concerns rather than historical connections.

Silvia Schroer, ed., *Images and Gender. Contributions to the Hermeneutics of Reading Ancient Art* (Orbis Biblicus et Orientalis, 220). Fribourg (Schweiz)/Göttingen. Academic Press /Vandenhoeck & Ruprecht 2006. 383 pp. +29 pl. – ISBN 13: 978-3-7278-1558-4

The present volume publishes the sixteen contributions to an international and interdisciplinary workshop which was held in Bern in April 2004, organized by the editor in cooperation with the Swiss Society for Ancient Near Eastern Studies. Participants responded in a multitude of ways to the guiding question of the "Value of Pictures as a Source for the Reconstruction of Women's History in Antiquity". Some surveyed an area of research in order to formulate feminist or gender-orientated hermeneutics

allowing modern scholars to “read” pictures from ancient cultures. Others focused on themes (such as nakedness and nudity) or images of particular types of women (such as empresses, mothers, or priestesses) in order to work out the principles of ancient art and their implications for gender issues. Images are culturally codified as much as texts. This conference sought to define their specific “agenda” and to free the approach to images from the constraints of textual interpretation, which still dominates research on the ancient world.

This outstanding and pioneering collection offers fundamental insights from the latest gender research into the iconography of ancient Egypt, Mesopotamia, Palestine/Israel, Greece and Rome.