

Mār Šipri

DILBAT REVISITED: THE TELL AL-DEYLAM PROJECT

by James A. Armstrong
Oriental Institute, Chicago

Tell al-Deylam, ancient Dilbat, is located some thirty kilometers south of Babylon. Most of what we know about this city comes from tablets excavated during the 1880's by Hormuzd Rassam and in the years that followed by illicit diggers. Information concerning the topography of the city was abstracted from these tablets and presented by E. Unger (*Archiv Orientalni* 3 [1931] and *RLA*). However, Deylam itself has remained unexamined since Rassam's day; and the surrounding region, a focus of archaeological exploration in the nineteenth century, has suffered relative neglect in recent decades in comparison with other parts of the southern alluvial plain.

Our work at Deylam began in January 1989 with the preparation of a topographic map and the collection of surface ceramics over the course of several short visits to the site during the Nippur dig season. Deylam consists of two distinct tells; the larger, eastern mound is approximately a half-kilometer square, while the smaller, western mound is triangular in shape. The surface pottery indicated that these two areas were occupied at different times. The eastern tell yielded sherds from the late Early Dynastic through Achaemenid periods; the western tell, with the exception of a few Neo-Babylonian/Achaemenid sherds which may be strays, contained only pottery of the Sassanian/Early Is-

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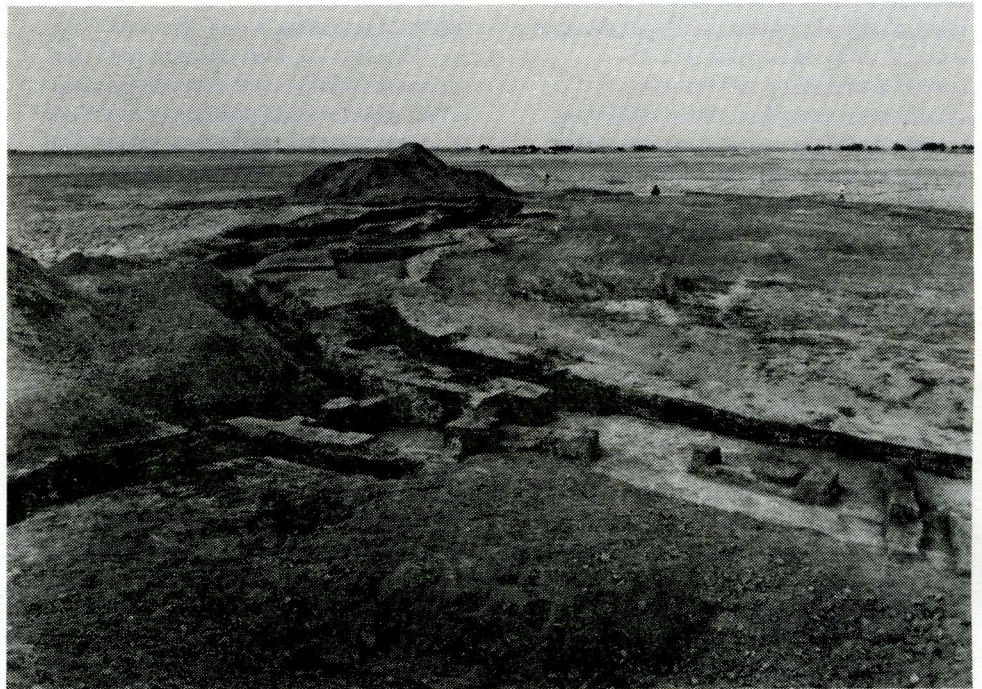


Fig. 1 View of the curving walls in the eastern section of area G at al-Hiba, from north.

THE SIXTH SEASON AT AL-HIBA

by Donald P. Hansen
New York University

After a hiatus of twelve years the al-Hiba Expedition of the Institute of Fine Arts of New York University and the Metropolitan Museum of Art with the cooperation of Brooklyn College of the City University of New York and the University Museum of the University of Pennsylvania began a sixth season of excavations from mid-February through the end of April 1990. The work concentrated on the western side of the mound in area G midway between the IB.GAL of the Inanna precinct (Area A) and the Bagara of the Ningirsu precinct (Area B) both partially excavated during previous seasons (v. *RLA* 6:5/6, pp. 422-430). A sounding undertaken in Area G during the fourth season in 1975-76 revealed the presence of a large curving wall built of plano-convex mud bricks just

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beneath the surface of the mound and below the wall an accumulation of some seven meters of occupational debris above the water table. On the basis of some pottery types, it appeared that all the levels encountered at that time dated to Early Dynastic I.

Area G was chosen for excavations this season and for several future seasons due to the fact that Early Dynastic I remains are close to the present day surface. It is hoped that an extensive area can be excavated so that most, if not all, of the entire precinct of a major deity of Lagash will be revealed including not only the sanctuary proper but all the buildings, courts, and open areas located within and adjacent to the precinct walls. Early Dynastic I has proven to be a period of extreme importance situated between the earlier Uruk and Jamdat Nasr phenomena and the subsequent historic periods. Such an excavation should help to gain a better understanding of this crucial stage of social and cultural development as reflected through architectural, administrative, and other material remains. The immediate aims of this past season were to investigate the nature of the curving wall thought to be part of a huge oval precinct wall and to excavate several rooms of a building to the west of the curving wall lying within the precinct.

Two distinct building phases of the

curving wall were defined. Level IIA, the latest phase, was built of relatively small plano-convex bricks laid on edge. At its greatest width, the wall measured four meters even though the inner face on the western side was not preserved. The wall was built immediately on top of a smaller wall (Level IIB) one and a half meters wide also constructed of small plano-convex bricks placed on edge with only the bottom course of bricks of the foundation laid flat. Both walls were traced to the north and curved to the east while diminishing in thickness to just over one meter, the width of a normal room size wall (Fig. 1). The curving wall became part of a series of small rooms extending further north which were apparently identical in form in both Levels IIA and B. Further north (extreme left of Fig 1), a series of floor levels consisting of myriad layers of thin mud plasterings were encountered. Such continuous floor plasterings in the Early Dynastic period are usually found in association with the sanctuary, suggesting that the temple proper is to be found to the north in an area not yet excavated. Towards the west, the walls of both Levels IIA and B were destroyed. In the right of Fig. 1, the scrappy remains are part of a poorly preserved building of Level I. Although it is clear that these curving walls are part of what might be called a temple oval, it is equally evident that the oval plan and character of the complex will prove to

be different from other oval temple structures known from Khafajah, from Tell el-'Ubaid, and from al-Hiba itself.

Most of this season's efforts were concentrated on the excavation of a building located within the precinct some forty meters to the west of the curving walls. The external limits of the building are as yet not well defined, but some five architectural phases were excavated and tentatively designated from the top down, Levels I, IIA, IIB, III, and IV. Level I consisted of only a few foundation walls made of very large, irregularly-shaped mud bricks preserved for only one or two courses. Thus far, it is impossible to date these foundations, but they were probably constructed during Early Dynastic IIIB. Level IIA was preserved in the southern part of the excavation and is part of a large courtyard bounded on the north and east by walls of large plano-convex bricks laid in a manner unknown from previously excavated buildings at al-Hiba. Again, an accurate date for this courtyard awaits the finding in the future of properly sealed floor deposits.

Figure 2 is a simplified plan of the combined levels IIB, III, and IV representing three major building phases of the same structure. During this past season it was possible to excavate three communicating rooms flanked by one courtyard to the east and by a second court to the north. A most distinguishing feature of the northern courtyard was a rectangular bench built against the northern wall in Level III. The thick accumulations of mud plasterings on the floors as well as on the side of the bench suggest that it may have served as an altar. The bench did not exist in the earlier Level IV. The eastern court also had a bench constructed against a section of its western wall in Level III and had as well a circular hearth or fireplace at its center. Two doorways in the western wall led into two of the three excavated rooms. A charred roofing beam found in one corner of the most northern room in Level III suggested that the damage caused by a fire necessitated the complicated series of wall repairs found on all four walls. For the most part these rooms were devoid of any mud or mud brick furnishings except for the most southern room which had a fireplace and two small bins made of mud constructed on the floor in Level IV.

A considerable amount of pottery was

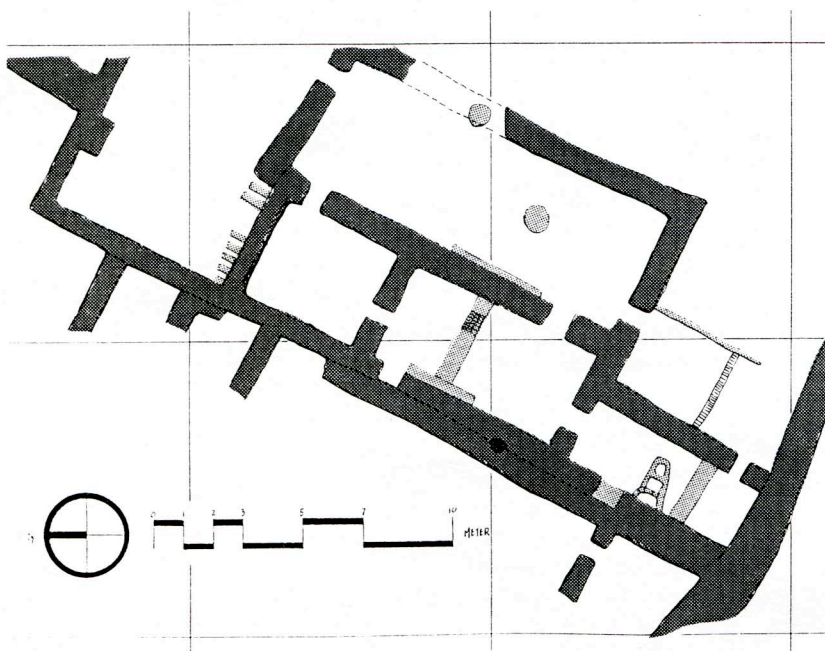


Fig. 2 Partial sketch plan of the building excavated in the western section of Area G

recovered from this area in Levels IIB - IV with each level producing the ubiquitous solid-footed chalice. It has been possible to establish a corpus of over one hundred and sixty pottery types and variants of Early Dynastic I pottery at al-Hiba. Many of these types are new, while others are comparable to Early Dynastic I ceramics from elsewhere in southern Mesopotamia.

The most significant aspect of these three rooms and the eastern courtyard was the abundant remains of administrative activity found in Levels IIB, III, and IV. In each level, clay jar lids were recovered suggesting that the contents of jars were removed and processed in these rooms. Spherical clay objects frequently described as sling balls were also plentiful; such balls may well have been used in some system of calculation. Over one hundred and sixty clay sealings including both jar and door sealings were also retrieved. The sealings carry the impressions of some ten different cylinder seals and are particularly important because they come from well-stratified contexts in three different

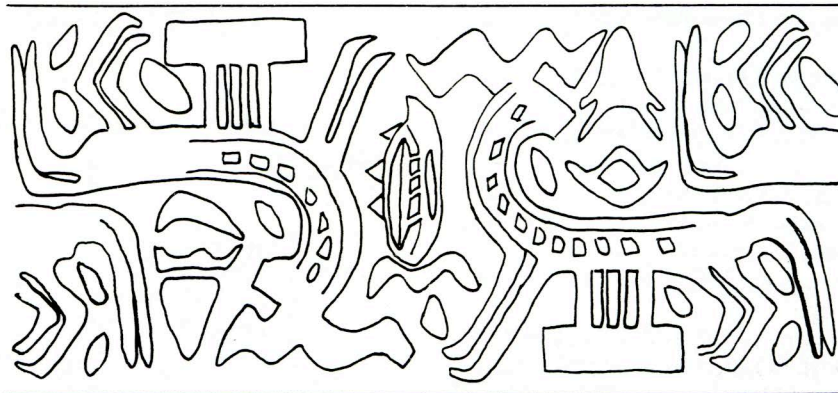


Fig. 3 Seal impression on a jar sealing

levels. Although the styles of the seals are varied, they are analogous to the sealings from the Seal Impression Strata from Ur as well as to the sealings from Level IXB of the Inanna Temple at Nippur. Figure 3 is a line drawing of an impression made on the largest preserved jar sealing and shows one of the glyptic styles with a composition including two animals, various filling motifs, and signs of writing.

The contents of these rooms and courtyards suggests that the area

formed part of the administrative and working quarter of the temple precinct. The extent of this precinct and what actually comprised the divine manor in Early Dynastic I are problems for future excavations. It is hoped that it will be possible to determine to whom this precinct belongs. Since the temple complexes of Inanna and Ningirsu are known at present, it seems probable that this locality belonged to either Gatumdu, Baba, or Nanshe.

MESOPOTAMIAN CIVILIZATIONS

FORTHCOMING

M3: **Adoption in Old Babylonian Nippur and the Archive of Mannum-mešu-liššur.** Elizabeth C. Stone and David I. Owen, with a contribution by John Mitchell. Cloth. Forthcoming. Pp. ca. 180 + 63 plates. Price not set.

In a diachronic study of texts relating to adoption from Old Babylonian Nippur, the authors examine the contexts and purposes of adoption. A number of motivations for adoption are uncovered, including both economic (property exchange) and social (family-oriented) functions. Pertinent texts are published in transliteration and translation, including some heretofore unpublished texts. The volume includes a prosopographic index and text concordance.

MESOPOTAMIAN CIVILIZATIONS (MC) is a series devoted to the publication of mature monographs on all aspects of the civilizations of preclassical Mesopotamia. Two volumes are now available. Volumes 3 and 4 are approaching completion.

M4: **Third-Millennium Legal and Administrative Texts in the Iraq Museum, Baghdad.** Piotr Steinkeller and J. N. Postgate. Cloth. In preparation.

A presentation of the administrative and legal texts in the Iraq Museum in Baghdad that date to the Fara, Pre-Sargonic, and Sargonic periods and that stem from illicit excavations. The 74 texts offered here (68 for the first time) represent virtually all such material housed at present in that institution. This study by Steinkeller builds on the work of I. J. Gelb and contains transliterations, translations, photographs, and hand copies of all the texts, the latter by Postgate.

NOW AVAILABLE

M1: **The Lamentation over the Destruction of Sumer and Ur.** Piotr Michalowski. 1989. Cloth. Pp. xiv + 220 + 13 figs. + 24 plates. \$32.50.

M2: **Schlaf, Kindchen, schlaf! Mesopotamische Baby-Beschwörungen und -Rituale.** Walter Farber. 1989. Cloth. Pp. xii + 180 + 16 plates. \$30.00

EISENBRAUNS, PO Box 275, Winona Lake, IN 46590 (219) 269-2011

lamic era. On the basis of the surface collections, then, we have concluded that the eastern part of the site contains the ruins of the ancient city of Dilbat. Several high dumps and filled-in trenches in the northern half of the eastern tell bear testimony to Rassam's work here more than a century ago.

The first full season of work at Tell al-Deylam lasted from late November 1989 until late January 1990, and was underwritten by a Fulbright Research Grant and an ASOR Mesopotamian Excavation Grant. The work of the first season fell into two parts; the excavation of soundings at Deylam and an archaeological reconnaissance of the region surrounding the site.

Soundings were made in three areas of the eastern mound. In the easternmost of these, Area A, we encountered numerous ashy surfaces, all Old Babylonian in date, to a depth of nearly three meters, but found no architecture.

The lower levels in Area B, near the southwestern corner of the mound, consisted of late Old Babylonian houses and burials. The pottery in these levels was similar to the seventeenth-century pottery from Tell ed-Der. Above these houses, in the upper levels, were several superimposed late-Kassite pottery kilns. In most cases all that remained of these round kilns were the ash-filled fire-pits, but a small portion of the superstructure of the lowest of the kilns was preserved, including a few courses of the springing of its domed top. The southern half of the eastern mound is covered with traces of kilns and with numerous kiln wasters. There must have been a large pottery-making industry at Dilbat during that period.

The last area we excavated this season, Area C, was situated near the center of the eastern mound. Here, we were able to reach a depth of 5.25 meters below the surface, a depth with is below the level of the surrounding plain. The earliest level in sounding C must, on present evidence, be dated to the as yet ill-defined transition between the Early Dynastic and Akkadian periods. Above this were two Akkadian levels. All of these levels contained private houses and burials. The most noteworthy of the burials



Terracotta plaque from Tell al-Deylam (ID6). Width approx. 8.3 cm.

was a large, multi-lobed Akkadian grave containing several interments and numerous pottery vessels. The uppermost Akkadian material was disturbed by pits of Isin-Larsa date that were cut down from the level of the modern surface. From these pits came our only inscriptional material, two Old Babylonian school-texts and a broken inscribed brick of Amar-Suen from the Enlil Temple at Nippur.

We did not uncover any first-millennium material in our first season's soundings. Neo-Babylonian and Achaemenid sherds are concentrated in the northern part of the eastern mound, in the vicinity of the nineteenth-century excavations. We hope to expand our work in that direction in future seasons.

Our reconnaissance of the region around Deylam demonstrated, not unexpectedly, that tracing the ancient lines of the Euphrates and its canals that underlie the modern pattern of levees and basins will be a very difficult undertaking. Deylam itself sits in a basin today and the sites on the visible levees in its vicinity are all Seleucid or later, with the great majority being Parthian or later. The single pre-Seleucid site we identified during our exploration was a low, Neo-Babylonian/Achaemenid mound, Tell Rishad, which is about five kilometers south-southeast of Deylam and sits in the same basin. This situation would

seem to indicate that the most ancient levees are now buried under later alluviation along with many earlier tells.

A final point: Unger suggested that a second site, Muhattat, where Old Babylonian Dilbat tablets were reported to have been found, might have been the original Dilbat. The city would then have moved to Deylam later in its history. As we have shown, Deylam has the requisite early second-millennium levels, so there is no need to place the city elsewhere during the Old Babylonian period on that account. Nevertheless, we were interested in identifying this second site, if possible. Muhattat, which means "lined" or "planned," was said to be located some 5.5 kilometers east-southeast of Deylam, but that name is no longer known in the area. From its presumed location, it is likely to be the large mound today called Hammam. On its surface can be seen the remains of baked brick walls and foundations, which may have given rise to the name "Muhattat" if it is indeed the same mound. However, neither Hammam nor any tell nearby has pre-Parthian material. Therefore, even though the provenience of the Old Babylonian material supposedly found at Muhattat remains a mystery, it must be judged as highly unlikely that any mound other than Tell al-Deylam was ever the city of Dilbat.

NEW DISSERTATIONS

SOCIAL VARIATION IN ANCIENT MESOPOTAMIA: AN ARCHITECTURAL AND MORTUARY ANALYSIS OF UR IN THE EARLY SECOND MILLENNIUM, B.C.

by Edward Luby
SUNY, Stony Brook

During the Isin-Larsa/Old Babylonian periods, Ur was one of the most important cities in southern Mesopotamia, serving both as a regional religious capital and as a center of international trade. Excavations conducted by Sir Leonard Woolley in the 1920s revealed that the city was composed of temple complexes and areas of successively occupied domestic architecture during the early second millennium B.C. Architectural plans and occupational sequences were published for over seventy houses in six different areas. Beneath the floors of many of these heterogeneous domestic structures were graves, almost two hundred of which were published by Woolley. Tablets describing various activities were also found in these houses, although their exact location was seldom reported. A variegated sample of mortuary, architectural, and textual data is therefore available for study.

If such data are analyzed from an appropriate perspective, it is possible to obtain information on social variability--defined as variation between the social units of a society--from all three of these lines of evidence. For example, texts alone have been used in detailed analyses of certain groups at Ur and elsewhere, particularly in the definition of vertically differentiated groups such as "classes". However, virtually no *archaeological* analyses of ancient social variability exist for Isin-Larsa/Old Babylonian society, so that the view of society during this period is derived primarily from documentary sources. Mesopotamian archaeologists have done little to investigate the issue of ancient social variability directly, and have generally adopted views put forth by Assyriologists. Despite the existence of pertinent data and the knowledge that inherent biases exist in all ethnohistoric records, this situation persists.

In view of the lack of an archaeologi-

cal perspective on social variability, I decided to conduct a comprehensive reanalysis of the mortuary and architectural evidence from Ur in my dissertation. Archaeological assessments of social variability can be obtained from mortuary and architectural data by employing a group of well-known theoretical assumptions and technical methods. A standard numerical taxonomic study of the mortuary data was conducted, in which cluster and ordination analyses of such variables as grave goods, placement of graves, and tomb structure, were carried out. In addition, several different methodological approaches were employed in the reanalysis of the architectural evidence, including room size, room arrangement, numbers of rooms and features of rooms. All of these methods were based on the fundamental association derived from ethnoarchaeological research which

recognizes that variations in domestic architecture are linked to socioeconomic differentiation. As part of the investigation of the overall sample, an extensive reanalysis of several temporal indicators was also carried out. Woolley had treated the entire two hundred year period of the Isin-Larsa/Old Babylonian occupation of Ur as a single unit. My reinterpretation, based on ceramic seriations, and artifact and stratigraphic analysis, provides a more refined chronological framework.

In order to exploit the potential of three independent lines of evidence the documentary, mortuary, and architectural assessments of social variability were compared. This allowed an exploration of the type and quality of the information present in each approach, as well as an assessment of the diversity of information available. The comparison of the ap-

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LIVING WITH THE DEAD: HOUSE BURIAL AT ABU SALABIKH, IRAQ

by Caroline Steele
SUNY, Binghamton

Every society is composed of individuals and groups who maintain, negotiate, and change their relations with others; these social positions are presented in a multi-dimensional world through material culture, language, etiquette, etc. I propose that people deliberately use the placement of the dead and the items included with them as an instrument for social action; that the treatment of the dead is one of the many acts by which people construct their social world and is not necessarily a static reflection of social categories.

As many post-processual archaeologists have argued, a normative view of society is not a satisfactory conceptual framework from which to study social groups. Rather, by considering society to be something more than various groups meshing with one another in an adaptive manner, it is possible to view motivation as arising from the interests of different groups and individuals rather than from reified societal ones. In this kind of post-processual perspective, it is emphasized that individuals make conscious choices and decisions about their actions. They construct and use their material world to express and manipulate relations between themselves and others: these relations may include those of identification, affiliation, com-

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petition, and conflict. For archaeologists, the implication of this concept of society is that material culture and the location of artifacts and activities are viewed as part of conscious acts of social construction—not just the direct reflections of adaptive behavior.

The burials beneath the floors of buildings at the Early Dynastic (ca. 2900-2300 B.C.) site of Abu Salabikh, Iraq, provide an opportunity to study both the dead and the context within which the people who buried them lived. Usually, a major limitation to the archaeological study of the treatment of the dead is that the deceased cannot be directly tied to the specific context in which they lived. With the intramural burials (burials beneath the floor of an occupied building) from Abu Salabikh a direct relationship between people living in particular houses and treatment of deceased members of those households can be established. In addition, some of the buildings were not solely domestic dwellings but also have evidence of administrative activities. This provides a link between domestic residential groups and their wider socio-political relations.

Data from the archaeological record indicate that the Early Dynastic political landscape was populated by city-states that shared a common culture that we recognize as Sumerian. The city-states were a class of societies ruled by hereditary rulers. The period was one of chronic conflict over water rights, irrigable land, and trade. The predominant form of socio-economic organization in both the public and private sectors of society was that of a large household consisting of smaller residential households. These great households were often in competition with one another for resources that would enable them to be in positions of dominance and control within their polity and beyond.

The Sumerians treated their dead in a variety of ways. Burial data from contemporary Early Dynastic sites in Mesopotamia indicate that graves were placed in both cemeteries and beneath house floors. At present no site has been excavated that has both kinds of interment. This variability of burial practice could be viewed as

idiosyncratic behavior of the residents of different sites; however, it is important to note that none of the sites has enough graves to account for the total population of all who lived there. The insufficient number of burials raises the question of where the rest were disposed. I suggest that although cemeteries and intramural burials have not been found together at any site, they do co-occur and that the decision of where to place the dead was an expression of particular social relations of the time. Specifically, I propose that the decision of where someone was buried was at least in part dictated by dominant household affiliations. Subsequent decisions were then made about where within the house or cemetery the deceased was placed.

The initial analysis of the data from Abu Salabikh consisted of identifying whether a particular structure was occupied by members of a public or private household. Further analysis of the houses and graves sought to identify the variation and similarities in the burial treatment within and between different households.

The results of my study indicate that within each building, there was a diversity in burial treatment. Yet among all the houses there were elements in common, such as the placement of sub-adults, the use of the reception rooms for important burials, and a corpus of adult grave goods. The similarities point to a high degree of shared symbolism used to signify social relations of the dead to the living among the various Early Dynastic III households of the community.

General trends in the treatment of different individuals in each house indicate that residents of all the households were not treated equally in death. Not only were various individuals placed in different locations in the houses, but also not all of the dead were buried within them. Among the houses the proportion of the inhabitants buried beneath the floors varied.

Using a model that estimates the size of a burial community based on the number of burials, it was possible to establish that not all the inhabitants of a structure were buried beneath its floors. Public households had a low number of intramural graves compared to private households. This dis-

parity indicates that state institutions buried more of their members outside of their residence than did private ones. Pollock suggests that the people buried in the Royal Cemetery at Ur were individuals attached in some way to the temple or the state. The low occurrence of burials within the public households at Abu Salabikh supports Pollock's proposal. I further suggest that members of private households and other people who were not affiliated with the temple or palace were buried beneath house floors. This has implications for our understanding of contemporary burials at such sites as Khafajah and Fara.

By integrating the study of the graves and their context, I have shown that Early Dynastic III burial practices were used to construct and express the social relations among building residents and between households at Abu Salabikh. There are many ways we can study the past depending on our theoretical assumptions; this study is but one of them.

MESOPOTAMIAN BOOKSHELF

by Charles E. Jones
University of Chicago

Editor's note: A selection of new acquisitions of the Oriental Institute Research Archives is listed here on the suspicion that news of these books is otherwise unlikely to appear spontaneously in your mailbox.

- Paul Åström, editor. *High, Middle or Low? Acts of an International Colloquium on Absolute Chronology Held at the University of Gothenburg 20th - 22nd August 1987. Part 3.* Gothenburg: Paul Åströms Förlag, 1989. 207 pp. ISBN 91-86098-94-2.
- Jean Bottéro and Samuel Noah Kramer. *Lorsque les dieux faisaient l'homme: Mythologie mésopotamienne.* Bibliothèque des Histoires. Paris: Editions Gallimard, 1989. 755pp. ISBN 2-07-071382-2.
- Burchard Brentjes et al. *Das Grundeigentum in Mesopotamien. Jahrbuch für Wirtschaftsgeschichte, v. Sonderband.* Berlin: Akademie-Verlag, 1988. ISBN 3-05000339-1.
- Peter Damerow and Robert K. Englund. *The Proto-Elamite Texts from Tepe Yahya.* With an introduction by C. C. Lamberg-Karlovsky. *American Schools of Prehistoric Research Bulletin, vol. 39.* Cambridge: Peabody Museum of Archaeology and Eth-

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NEWS FROM THE CENTERS OF ASSYRIOLOGY

● BERKELEY

(Reported by D. A. Foxvog)

April and May saw a resumption of U.C. Berkeley's excavations at Nineveh under the direction of **David Stronach**. Excavations took place at the Halzi Gate and at four other locations within the limits of the Late Assyrian city. Important progress was also made towards the completion of a new topographic map covering most of the northern sector of Nineveh's extensive Lower Town.

John Hayes spent the summer of 1989 as a fellow of the Center for Arabic Study Abroad in Cairo. His *A Manual of Sumerian Grammar and Texts* is due to appear in early August (Udena). He is working on a study

of the Sumerian genitive and another on the lexical relationship between Epigraphic South Arabic and Ugaritic (to appear in the Leslau Festschrift).

Gabriella Frantz-Szabó was in residence for the 1989-90 academic year continuing her editorial work on the *Reallexikon der Assyriologie*. She completed the American contributions to the M section and a full reworking of the list of remaining *RLA* entries, and was able to consult at length with Ruggero Stefanini on her article "Meer" according to Hittite sources, as well as on general historical matters, and with Wolfgang Heimpel on the realia for the N section. Her manuscript on trees according to Hittite sources is well advanced and will appear in volume 6 of the *Bulletin of Sumerian Agriculture*.

● PHILADELPHIA

(Reported by E. Leichty)

The Assyriological program at Penn remains busy and productive. Over the last two years we have had research visits from twenty-eight different colleagues from eleven different countries. These visitors came to use the Sumerian dictionary files, or the tablet collections of the University Museum of the University of Pennsylvania. Our own research centers around the Pennsylvania Sumerian Dictionary project. We are completing work on volume "A" which will appear shortly. It will be more than three times the size of volume "B". We are also preparing a catalogue of the tablet collections of the University Museum which will be published in a series of volumes. Pre-publication information emanating from both projects is available on request. Both projects are sponsored by the National Endowment for the Humanities.

We are continuing publication of books in the series Occasional Publications of the Samuel Noah Kramer Fund. **M. Sigrist** *Tablettes d'époque d'Ur III de Princeton Theological Seminary* (vol. 10) is in blue-line and should appear before this issue of *Mar Šipri* does. Volume 11, *DUMU-É-DUB-BA* was presented to **Åke W. Sjöberg** last Fall as a Festschrift. Volume 9, *A Scientific Humanist*, is a collection of papers in memory of our late colleague, **Abe Sachs**.

We have four students writing dissertations. **Tammi Schneider** is writing on Shalmaneser III and **Linda Bregstein** is working on the Murashu sealings, both for the Ancient History Graduate Group. In Oriental Studies, **Claudia Suter** is studying the Gudea Stele and **Ann Guinan** is writing on the behavioral omens from Shumma Alu.

Jim Muhly is in Heidelberg for the year and **Pam Gerardi** is spending the year in Munich. Both are recipients of Humboldt awards. **Barry Eichler** will be on sabbatical next year.

Bookshelf, continued from page 6

- nography, 1989. xiv + 79 pp. + 6 plates. ISBN 0-87365-542-7.
- M. A. Dandamaev. A Political History of the Achaemenid Empire. Translated into English by W. J. Vogelsang. Leiden: E. J. Brill, 1989. xv + 373 pp. + 14 illustrations and 2 folding maps. ISBN 90-04-09172-6.
- Rita Dolce and Carlo Zaccagnini, eds. Il pane del re: Accumulo e distribuzione dei cereali nell'oriente antico. Studi di Storia Antica, vol. 13. Bologna: Editrice CLUEB, 1989. 135 pp.
- H. Gasche. La Babylonie au 17^e siècle avant notre ère: Approche archéologique, problèmes et perspectives. Mesopotamian History and Environment. Series II: Memoirs, vol. 1. Ghent: Rijksuniversiteit Ghent, 1989. xii + 160 pp. + 46 plates + 8 plans.
- I. J. Gelb and B. Kienast. Die altakkadischen Königsinschriften des dritten Jahrtausends v. Chr. Freiburger Altorientalische Studien, vol. 7. Stuttgart: Franz Steiner Verlag, 1990. xvi + 343 pp. + 20 plates. ISBN 3-515-04248-2
- Jean-Louis Huot. Les Sumériens entre le Tigre et l'Euphrate. Paris: Éditions Errance, 1990. ISBN 2-903422-96-7.
- Francis Joannès. Archives de Borsippa: La famille Ea-Ilûta-Bâni: Étude d'un lot d'archives familiales en Babylonie du VIII^e au Ve siècle av. J. C. École Pratique des Hautes Études - IV^e Séction: Sciences historiques et philologiques, II: Hautes études orientales, vol. 25. Geneva: Librairie Droz, 1989. v + 444 pp. + 13 plates + 1 folding figure.
- N. O. Kozyreva. Drevnyaya Larsa. Ocherki khozyaystvennoy zhizni. Moscow: Nauka, 1988. 206pp. English summary pp. 203-205.
- J. N. Postgate. The Archive of Urad-Shuera and His Family: A Middle Assyrian Household in Government Service. Analisi elettronica del cuneiform. Corpus Medio-Assiro. Rome: Roberto Denicola Editore, 1989. xxxiii + 233.
- Francesca Rochberg-Halton. Aspects of Babylonian Celestial Divination: The Lunar Eclipse Tablets of Enuma Anu Enlil. Archiv für Orientforschung, Beiheft 22. Horn: Verlag Ferdinand Berger & Söhne, 1989. 296 pp.
- A. J. Sachs and H. Hunger. Astronomical Diaries and Related Texts from Babylonia. Volume II: Diaries from 261 B.C. to 165 B.C. Österreichischen Akademie der Wissenschaften, Philosophisch-Historische Klasse, Denkschriften, vol. 210. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1989. ISBN 3-7001-1705-1.
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Ur burials, continued from page 5

proaches was structured around the investigation of three specific issues, as outlined below.

First, the textually-derived views of urban social variability presented by Diakonoff and Gelb were compared with an assessment based on the analysis of the mortuary data. Second, the evaluation of social variability based on the mortuary evidence was compared with one based on the architectural evidence. Finally, mortuary, architectural and documentary evidence was examined in order to determine whether or not significant intrasite differentiation between various

areas existed at Ur.

A comparison of the architectural and mortuary assessments suggested that Assyriological analyses have hitherto seriously underrepresented the number of individuals in the low and middle wealth levels. The results suggested that documentary evidence is better at detecting horizontally-differentiated groups (such as descent units) while mortuary analyses more accurately characterize vertically differentiated groups (such as wealth groupings).

Broadly parallel results were obtained from the mortuary and architectural assessments of social variability. For example, both approaches indicated that the most numerous portion

of the population was the poorest, while the least numerous portion was the wealthiest. However, a direct correlation did not always exist between the wealth levels assigned to specific structures and the burials within them. This suggested that the archaeological representation of wealth was more complicated than either of the two approaches considered alone indicated.

Finally, it was possible to determine that major differences existed between the two largest domestic areas at Ur. In fact, it may be possible to characterize these areas as "neighborhoods", following the definition recently outlined by E. Stone in *Nippur Neighborhoods* (1987).

PUBLICATION DATA

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