

N.A.B.U.

Nouvelles Assyriologiques Brèves et Utilitaires

2023

N° 1 (mars)

NOTES BRÈVES

1) Bibliographie de Pierre Villard (26 juillet 1958 – 25 janvier 2023) — Une nécrologie de notre collègue et ami Pierre Villard, professeur à l'Université de Clermont-Auvergne, sera publiée dans le prochain numéro de la *Revue d'Assyriologie. NABU*, dont il a été secrétaire de rédaction à partir de 1990, puis membre du comité de rédaction de 1998 à 2000, s'associe à cet hommage en publiant ici sa bibliographie.



Pierre Villard en 1998 (Photo: C. Michel)

Thèse (inédate) : *L'esprit de cour et le style des courtisans dans l'Assyrie des Sargonides*, 13/06/1986. P. Garelli directeur.

HDR (inédate) : *Mari et Ninive*, 29/01/2000. D. Charpin garant.

Ouvrages co-édités

- 1997 B. Lion, C. Michel et P. Villard (éd.), *Enfance et éducation dans le Proche-Orient ancien, Ktèma. Civilisations de l'Orient, de la Grèce et de Rome antiques* 22, p. 3-170.
- 2006 L. Battini et P. Villard (éd.), *Médecine et médecins au Proche-Orient ancien. Actes du Colloque international organisé à Lyon les 8 et 9 novembre 2002, Maison de l'Orient et de la Méditerranée*, BAR International Series 1528, Oxford : John and Erica Hedges.

Notes

*We are thankful to Dr. Amar Annus, Dr. Peeter Espak and Dr. Joanna Töyräänvuori for critical remarks.

1. See BEHRENS 1998 on Ninegal.

References

- ALTMAN, A. 2005. Šattiwaza's Declaration Reconsidered, in: A. Stiel (ed.) *V. Uluslararası Hititoloji Kongresi Bildirileri. Çorum 02-08 Eylül 2002/Acts of the Vth International Congress of Hittitology. Çorum, September 02-08, 2002*: 43-48.
- BEHRENS, H. 1998. Die Ninegalla-Hymne: die Wohnungnahme Inannas in Nippur in altbabylonischer Zeit. *FAOS* 21. Stuttgart.
- BECKMAN, G. 1993. Some Observations on the Šuppiluliuma-Šattiwaza Treaties, in M. E. Cohen et al. (eds.), *The Tablet and the Scroll. Near Eastern Studies in Honor of William W. Hallo*, Bethesda.
- BECKMAN, G. 1999. *Hittite Diplomatic Texts. Second Edition, Society of Biblical Literature*, WAWs, Atlanta, Georgia.
- BLACK, J.; GREEN, A. 2004. *Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary*, London.
- VON DASSOW, E. 2022. Mittani and Its Empire. In K. Radner, N. Moeller, and D. T. Potts (eds). *OHANE III: From the Hyksos to the Late Second Millennium BC*, Oxford: 455-528.
- DEVECCHI, E. 2018. Details That Make the Difference. The Akkadian Manuscripts of the 'Šattiwaza Treaties.' *WO* 48, no. 1, 72-95.
- EMELIANIOV, V. 2015. Indra and (N)indara of the Cuneiform Sources, in: *Power and Speech: Mythology of the Social and Sacred, Ninth Annual International Conference on Comparative Mythology, Program and Abstracts, June 10-12, 2015, Nicolaus Copernicus University, Poland*: 13-14.
- ESPAK, P. 2011. Some Early Developments in Sumerian God-Lists and Pantheon, in: *AOAT* 390/1: 47-57.
- ESPAK, P. 2015. *The God Enki in Sumerian Royal Ideology and Mythology*. Wiesbaden.
- ESPAK, P. 2018. One Possible Interpretation of the Structure of the Early Sumerian Pantheon. *Usuteaduslik Ajakiri* 72/1: 29-33.
- HPM 2023 (= HETHITOLOGIE PORTAL MAINZ). CTH 51.I, Editio ultima: *Textus* 2016-01-10 15:23:57.18 (last accessed 20.2.2023).
- JANKOWSKI, B., WILHELM, G. (eds.) 2005. *Staatsverträge, Herrscherinschriften und andere Dokumente zur politischen Geschichte*. TUAT NF 2. Gütersloh.
- KREBERNIK, M. (2006-2008) Art. 'Sam(a)nuha,' *RIA* 11: 612.
- KUZ'MINA, E. E. 2007. *The Origin of the Indo-Iranians*. Leiden, Boston.
- LAHE, J., SAZONOV, V. 2018. Some Notes On the First Mention of Mitra in CTH 51. *N.A.B.U.* 2018/17.
- LAHE, J. 2019. *Mithras – Miθra – Mitra. Der römische Gott Mithras aus der Perspektive der vergleichenden Religionsgeschichte* (Kasion 3). Munich.
- LAHE, J., SAZONOV, V. 2020. Mitras Erstbenennung in der Indoarischen Götterliste im Vertrag von Hattuša? In: Sazonov V. et al (eds.). *Cultural Crossroads in the Middle East. The Historical, Cultural and Political Legacy of Intercultural Dialogue and Conflict from the Ancient Near East to the Present Day*. Tartu: 80-86.
- LAMBERT, W. G. 1985. A List of Gods' Names Found at Mari. In: Durand J.-M. & Kupper J.-R. (eds.), *Miscellanea babylonica. Mélanges offerts à Maurice Birot*, Paris: 181-190.
- MAYERHOFFER, M. 1974, *Die Arier im Vorderen Orient – ein Mythos?* Vienna.
- NISSEN, H. J. 2012, *Geschichte Alt-Vorderasiens*. Munich.
- OLDENBERG, H. 1983. *Die Religion des Veda*. Stuttgart.
- OTTO, A. 2008. Šāla. B. Archäologisch. *RIA* 11: 568-569.
- WILHELM, G. 2005. Der Vertrag Suppiluliumas I. von Šattiwazza von Mitanni, in: B. Jankowski, G. Wilhelm (eds.). *Staatsverträge, Herrscherinschriften und andere Dokumente zur politischen Geschichte*: 113-114.
- WILHELM, G. 2005. Der Vertrag Šuppiluliumas I. von Ḫatti mit Šattiwazza von Mitanni. *TUAT NF* 2: 113-121.
- WITSCHER, Ch. 2013. Die Ursprünge des Mithras-Kults. Orientalischer Gott oder westliche Neuschöpfung? – *Imperium der Götter. Isis. Mithras. Christus*. Karlsruhe, Darmstadt: Badisches Landesmuseum, 201–210.
- WITZEL, M. 2019. Beyond the Flight of the Falcon. In: Thapar, R. et al. (eds.). *Which of Us are Aryans?: Rethinking the Concept of Our Origins*. New Delhi.
- VOLLKOMMER, R. 1992, „Mithras.“ – *Lexicon Iconographicum Mythologiae Classicae*. VI.1: 583-626.
- WANG, X. 2011. *The Metamorphosis of Enlil in Early Mesopotamia*. *AOAT* 385. Münster.

Andrew SCHUMANN <andrew.schumann@gmail.com>

Dept of Cognitive Science, University of Information Technology and Management in Rzeszow (POLAND)

Vladimir SAZONOV <vladimir.sazonov@ut.ee>

Center for Oriental Studies, University of Tartu (ESTONIA)

15) Late Bronze and Iron Age Gedor/Gadara in Northwest Jordan — Recent evaluations of the results of the excavations conducted at et-Tell, a site located east of the Sea of Galilee, opened a new outlook onto the history of this region in the late 10th–8th centuries BCE. Most scholars identify et-Tell as the centre of the Land of Geshur, a polity mentioned several times in the Hebrew Bible (e.g., Deut 3:14; Josh 12:4–5;

13:11–13; 2 Sam 3:3; 13:37–38; 14:32; 15:8). The excavators of this large site (ca. 80 ha) dated Strata VI and V to the second half of the 10th–late 8th centuries BCE, a span of more than 200 years. The remains unearthed in these strata include (inter alia) a fortification system, a monumental four-chamber gate and a palatial compound (Arav and Barnett 2000; Arav 2009; 2013). The date of Stratum VI is difficult to establish because the amount of published pottery of this stratum is scant and a significant part of it is mixed. However, recent studies of Stratum V demonstrated that the city flourished in the late 9th–late 8th centuries BCE and was destroyed by Tiglath-pileser III in his 733/32 BCE campaign (Sergi and Kleiman 2018; Ilan 2019; Sergi 2019). Sergi and Kleiman further demonstrated that the site was poorly inhabited in the late 10th–mid 9th century BCE and could not have been the centre of a prosperous city at that time. Evidently, the archaeological and historical picture that the site’s excavators present should be revised significantly.

The recent conclusions undermine my earlier reconstruction of Geshur’s name in one of Shalmaneser III’s inscriptions (Na’aman 2002: 205–207; 2012: 92–94). The inscription, written on the king’s statue, relates in detail Shalmaneser III’s campaign of his 21st year of reign (838 BCE) (Laessøe 1959; Grayson 1996: 79 lines 159b–162a; Yamada 2000a: 206–209; 200b 80). According to its account, the king first led a campaign against Damascus, and then proceeded southward. In the city of Laruba, he received the tribute of Ba’il of [KU]R Z/G[*i-x-(x)-r*]a-a-a, and erected his statue in the city’s temple. As et-Tell, the Kingdom of Geshur’s capital, was an unimportant town in Shalmaneser’s time, my restoration of Geshur’s name in the inscription is unlikely. Another solution for the damaged toponym’s name must be sought.

In an effort to restore the toponym’s name, I will first examine a few Late Bronze hieroglyphic and cuneiform texts available for the study of the south of the Yarmuk River area, a region located in northwest Transjordan. I then combine the conclusions drawn from these texts with those drawn from the account of Shalmaneser III’s inscription. By examining this region in long-term historical perspectives (*la longue durée*), I seek to demonstrate that for hundreds of years it was an entity whose centre was located near the Decapolis city of Gadara and whose territory extended from south of Gadara up to the north of the Yarmuk River region.

My point of departure is a few Ramesside inscriptions that Pharaoh Seti I (ca. 1290–1279 BCE) erected in his kingdom. One battle scene is accompanied by an inscription stating, “Town of Qadōr in the land of Hinuma” (see Kitchen 1993a: 11; 1993b: 19). The toponym Qadōr (*qdr*) is also mentioned in two topographical lists of Seti I (Kitchen 1993a 23 No. 67; 26 No. 62). Wolfgang Helck (1971: 193) already identified Q/Gadōr at the ancient Decapolis city of Gadara (near modern Umm Qais). Later, the excavators of Tell Zira’a, a site located about 4.5 km. southwest of ancient Gadara, identified pre-Hellenistic Gadōr at this site. They further observed that in the Hellenistic time, the name was shifted to the city established on the nearby plateau, which since then and throughout the Roman and Byzantine periods was called by the name Gadara (Dijkstra, Dijkstra and Vriezen 2005: 182–187; Häser Soennecken and Vieweger 2016: 123).¹⁾

Support for the identification of Gadōr at Tell Zira’a comes from a second Seti I battle scene, which is accompanied by the inscription, “city of Yeno’am” (see Kitchen 1993a: 10–11; 1993b: 19). Yeno’am is identified at Tell esh-Shihab, a site located on the Yarmuk River, where a stele of Seti I was discovered (for the identification, see Na’aman 1977).²⁾ Thus, the two sites were probably conquered in the course of Seti’s first campaign to the Beth-shean Valley and the southern Bashan region.

These conclusions should be applied to the discussion of letter EA 256.³⁾ The letter was written by Mut-Ba’lu, King of Piḫilu, and sent to Yanhanu, the supreme Egyptian commissioner in the Land of Canaan. In this letter, Mut-Ba’lu defends himself against the accusation that he operated, in cooperation with Ayyab, King of Ashtaroth, against the interests of Egypt in southern Syria. To answer the accusations, he first swears that he did not meet Ayyab for two months, as at the time Ayyab had been leading a campaign (*ia-ar-bi-is*)⁴⁾ directed against towns located west and southwest of his kingdom (EA 256 lines 10b–14). He then admits that he cooperated with Ayyab in his struggle against the rebels. His account of the struggle (lines 15–23) might be translated thus: “Just ask Ben-Elima, just ask Takua, just ask Yišuya that ever since (the robbery⁵⁾) of the House of Šulum-Marduk (*a-di iš-tu É ša* mDI. dAMAR.UTU)⁵⁾ I went

to the aid of Ashtaroth, when all the cities of KUR *Ga-ri* become hostile”. This statement is followed by the list of the seven rebel towns and the two cities (Ḥayyunu and Yabilima) that the rebels captured.

Evidently, KUR *Ga-ri* was located between the kingdoms of Ashtaroth and Piḥilu; that is, in the region south and possibly north of the Yarmuk River. Years ago, Benjamin Mazar (1961: 20) suggested to ‘correct’ the land’s name and render it *Ga-<šu>-ri*, “Geshur”. The Land of Geshur, however, is located west of the Jordan River and does not fit the assumed land’s location in Transjordan. In light of the above discussion, I posit that we should render the land’s name *Ga-<du>-ri*, “Gadōr”. The city of Gadōr (Tell Zirā’a), located between the two kingdoms of Piḥilu and Ashtaroth, in the Late Bronze Age was the urban centre of this land and must have given its name to the entire region that surrounds it. Hence, the long list of cities that follows the land of Gadōr’s name (lines 24–28) must be identified in this region.

Concerning the identification of the cities, since Clauss (1907: 5 and *passim*) correctly identified the location of the Land of Gari in northwest Transjordan, many site identifications have been proposed for these towns.⁶⁾ Some of these sites are located in the assumed territory of the Land of Gadōr (i.e., Yabilima [Abila], Hayanu [‘Ain-Anab], Zarqu [Tell el-Fuḥḥār, near Tell ez-Zeraqōn]). The identification of the rest is tentative and requires archaeological verification, which is not necessary for my discussion.

Shalmaneser III’s inscription, which relates the campaign in his 21st year of reign (838 BCE), was presented above and requires only a short discussion. According to its account, after the conquest of the four fortified cities of Damascus, Shalmaneser proceeded to [KU]R Z/G[i-x-(x)-r]a, whose king, Ba’il, submitted to him in the city of Laruba and paid him tribute. From this town, Shalmaneser must have proceeded westward, arrived to the Phoenician coast, and received the tribute of Tyre, Sidon and Byblos (Grayson 1996, 79 lines 159b–162a; Yamada 2000a: 206–209; 2000b: 80; Na’aman 2012: 92–94).

What was the name of Ba’il’s kingdom? With all due caution, I suggest to restore it G[i-du-(ú)-r]a; that is, Gedōr.⁷⁾ The city of Gedōr (Tell Zirā’a) was probably Ba’il’s capital, but Shalmaneser did not reach this southern place. Rather, he received the tribute at Laruba, a city possibly located near the Yarmuk River, and erected his statue in the city’s temple. He then crossed the Jordan River and proceeded westward toward the Phoenician coast.

In sum, I posit that the region south and possibly north of the Yarmuk River was called by the name Gadōr/Gedōr in the Late Bronze and Iron Age. The centre of this region was located at Tell Zirā’a, which gave its name to the surrounding region. In the 9th century BCE, Gedōr was probably an independent small polity governed by its own ruler. The extensive excavations held at Tell Zirā’a uncovered a well-fortified city that flourished in the Late Bronze and Iron II Age, which fits well its presentation as the capital of the surrounding region for hundreds of years.⁸⁾ In the Hellenistic period, the city moved to the neighbouring plateau and was called Gadara. It reached its height after Pompeius ‘liberated’ it and added Gadara to the ten autonomous cities (the Decapolis) that belonged to the Roman province of Syria.

Notes

1. For the replacement of the ancient name Gadara with the modern name Umm Qais, see Mershen and Knauf 1988.
2. For discussions of the Tell esh-Shihab stele, see Kitchen 1993a: 14; 1993b: 21–22; Wimmer 2008, with earlier literature.
3. For translations and discussions of letter EA 256, see Albright 1943: 7–15; Moran 1992: 309–310; Liverani 1998: 124–125, with earlier literature; Rainey 2015: 1036–1039, 1572; Yoder and Lauinger 2023.
4. My rendering of line 14 follows that of Moran (1992: 309 and n. 2) and of Yoder and Lauinger 2023.
5. My rendering of line 20 follows that of Yoder and Lauinger 2023.
6. For the proposed identifications of the towns, see Albright 1943: 14–15; Mazar 1961: 18–20; Weippert 1971: 12 n. 28; Epstein 1993; Galil 1998: 375–376; Liverani 1998: 125 n. 55; Pakkala 2010: 160–166.
7. For the king’s name Ba’il, possibly a hypocoristic, compare the name Mut-Ba’lu of the king of Piḥilu in the Amarna period.
8. For the results of the excavations, see Häser Soennecken and Vieweger 2016, with earlier literature.

Bibliography

- ALBRIGHT, W.F 1943. Two Little Understood Amarna Letters from the Middle Jordan Valley, *BASOR* 89: 7–19.
- ARAV, R. 2009. Final Report on Area A, Stratum V: The City Gate, in R. Arav and R.A. Freund (eds.), *Bethsaida. A City by the North Shore of the Sea of Galilee*, vol. 4, Kirkville: 1–123.

- ARAV, R. 2013. The Southernmost Aramean Kingdom, in A. Berlejung and M.P. Streck (eds.), *Arameans, Chaldeans, and Arabs in Babylonia and Palestine in the First Millennium B.C.* (LAOS 3), Wiesbaden: 1–29.
- ARAV, R. and BERNETT, M. 2000. The *bit hilāni* at Bethsaida: Its Place in Aramaean/Neo-Hittite and Israelite Palace Architecture in the Iron Age II, *IEJ* 50: 47–81.
- CLAUSS, H. 1907. Die Städte der El-Amarnabriefe und die Bibel, *ZDPV* 30: 1–78.
- DIJKSTRA, J., DIJKSTRA, M. and VRIEZEN, K. 2005. The Gadar-Region-Project: Preliminary Report of the Sondage on Tall Zar’a (2001–2002) and the Identification of Late Bronze Age Gadara, *ADAJ* 49: 177–188.
- EPSTEIN, C. 1993. The Cities of the Land of Garu-Geshur Mentioned in EA 256 Reconsidered, in M. Heltzer, A. Segal and D. Kaufman (eds.), *Studies in Archaeology and History of Ancient Israel in Honour of Moshe Dothan*, Haifa: 83–90 (Hebrew).
- GALIL, G. 1998. Ashtaroth in the Amarna Period, *IOS* 17: 373–385.
- GRAYSON, A.K. 1996. *Assyrian Rulers of the Early First Millennium BC II (858–745 BC)* (RIMA vol. 3), Toronto.
- HÄSER, J., SOENNECKEN, K. and VIEWEGER, D. 2016. Tall Zirā’a in northwest Jordan between Aram and Israel, in O. Sergi, M. Oeming and I.J. de Hulster (eds.), *In Search for Aram and Israel. Politics, Culture, and Identity* (ORA 20), Tübingen: 121–137.
- HELCK, W. 1971. *Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr.* (2nd revised ed.), Wiesbaden.
- ILAN, D. 2019. Iron Age II *et-Tell*/Bethsaida and Dan: A Tale of Two Gates, in F.M. Strickert and R.A. Freund (eds.), *A Festschrift in Honor of Rami Arav: And they came to Bethsaida ...* Newcastle upon Tyne: 111–131.
- KITCHEN, K.A. 1993a. *Ramesside Inscriptions Translated and Annotated. Translations. I: Ramesses I, Sethos I and Contemporaries*, Oxford 1993.
- KITCHEN, K.A. 1993b. *Ramesside Inscriptions Translated and Annotated. Notes and Comments. I: Ramesses I, Sethos I and Contemporaries*, Oxford 1993.
- LAESSØE, J. 1959. A Statue of Shalmaneser III, from Nimrud, *Iraq* 21: 147–157.
- LIVERANI, M. 1998: *Le lettere di el-Amarna*, vol. I–II (Testi del Vicino Oriente antico 2/3), Brescia.
- MAZAR, B. 1961. Geshur and Maacah, *JBL* 80: 16–28.
- MERSHEN, B. and KNAUF, E.A. 1988. From Ġader to Umm Qais, *ZDPV* 104: 128–145.
- MORAN, W.M. 1992: *The Amarna Letters*, Baltimore and London.
- NA’AMAN, N. 1977. Yeno’am, *Tel Aviv* 4: 168–177.
- NA’AMAN, N. 2002. *In Search of Reality behind the Account of David’s Wars with Israel’s Neighbours*, *IEJ* 52: 200–224.
- NA’AMAN, N. 2012. The Kingdom of Geshur in History and Memory, *SJOT* 26/1: 88–101.
- PAKKALA, J. 2010. What Do We Know about Geshur? *SJOT* 24/2: 155–173.
- RAINEY, A.F. 2015. *The El-Amarna Correspondence: A New Edition of the Cuneiform Letters from the Site of El-Amarna based on collations of all extant tablets* (Handbook of Oriental Studies, Section 1: Ancient Near East, volume 10), Leiden and Boston.
- SERGI, O. 2019. The Memory of the Kingdom of Geshur in Biblical Literature, in A. Berlejung and A.M. Maeir (eds.), *Research on Israel and Aram. Autonomy, Independence and Related Issues. Proceedings of the First Annual RIAB Center Conference, Leipzig, June 2016: Research on Israel and Aram in Biblical Time I* (ORA 34), Tübingen: 315–330.
- SERGI, O. and KLEIMAN, A. 2018. The Kingdom of Geshur and the Expansion of Aram-Damascus into the Northern Jordan Valley: Archaeological and Historical Perspectives, *BASOR* 379: 1–18.
- WEIPPERT, M. 1971. *The Settlement of the Israelite Tribes in Palestine* (Studies in Biblical Theology, Second Series 21), London.
- WIMMER, S.J. 2008. Von Nubien bis Syrien: zur ramessidischen Stele von Tell eš-Šihāb, in F. Adrom, K. and A. Schlüter (eds.), *Altägyptische Weltsichten. Akten des Symposiums zur historischen Topographie und Toponymie Ägyptens vom 12.–14. Mai 2006 in München* (AAT 68), Wiesbaden: 190–196.
- YAMADA, S. 2000a. *The Construction of the Assyrian Empire. A Historical Study of Shalmaneser III (859–824 BC) Relating to His Campaigns to the West*. CHANE 3, Leiden.
- YAMADA, S. 2000b. Peter Hulin’s Hand Copies of Shalmaneser III’s Inscriptions, *Iraq* 62: 65–87.
- YODER, T. and LAUNGER, J. The Amarna letters, <http://oracc.org/contrib/amarna/corpus/> (uploaded on 30/1/2023).

Nadav NA’AMAN <nnaaman@tauex.tau.ac.il>

Tel Aviv University (ISRAEL)

16) The Ancient Name of The Great Star List — The so-called *Great Star List* is a composition known from several Neo-Assyrian and Neo-Babylonian sources. It explains the stars and constellations as well as other terms vital for understanding texts that describe the sky. A first edition of the first 312 lines of the reconstructed text of this list has been produced by Ulla Koch-Westenholz in 1995 (pp. 187–205 Appendix B), skipping the fragmentary word lists that can be seen towards the end of the sources. Wayne Horowitz

– **Workshop: postdoc opportunities** – Gabriella Spada (Sapienza – Università di Roma): Italy; Marta Pallavidini (Freie Universität Berlin): Germany; Armando Bramanti (CCHS – CSIC, Madrid): Spain; Sergio Alivernini (Czech Academy of Sciences, Prague): Czech Republic; Beatrice Baragli (The Hebrew University of Jerusalem): Israel.

Such meetings not only provide an opportunity to present ongoing scholarship but also promote the development of an active network of young, untenured Italian researchers working both in national and in international institutions, thus fostering the long tradition of Italian Ancient Near Eastern Studies. The present authors express their gratitude to each and every participant and attendee of the conference and pass the witness to the next generation of Italian young scholars, wishing a long and successful continuation of the GRISef-VOA.

Beatrice BARAGLI <beatrice.baragli@gmail.com>
The Hebrew University of Jerusalem (ISRAEL)

Armando BRAMANTI <armando.bramanti@gmail.com>
Universidad Complutense de Madrid (SPAIN)

NOUVELLES PARA-ASSYRIOLOGIQUES

Cette nouvelle rubrique permet la publication de notes très brèves (max. quelques lignes) concernant la parution d'ouvrages ou œuvres visuelles culturelles ayant un lien avec l'Assyriologie. La rédaction doit le terme « para-assyriologie » à une collègue parisienne. On attendra avec impatience son entrée dans les dictionnaires francophones.

35) Parution d'un roman sur Sennachérîb — Josette Elayi vient de publier un roman intitulé *Le roi qui noya Babylone* aux Éditions Douro (ISBN 9782384062256).

N.A.B.U.

Abonnement pour un an/*Subscription for one year*:

NOUVEAU TARIF ! / *NEW FEES!*

FRANCE

35,00 €

AUTRES PAYS/OTHER COUNTRIES

55,00 €

– Par carte de crédit (et Paypal) sur la boutique en ligne de la SEPOA

By credit card (and Paypal) through our online store

http://sepoa.fr/?product_cat=revue-nabu

– Par virement postal à l'ordre de/*To Giro Account: Société pour l'Étude du Proche-Orient Ancien*,

39, avenue d'Alembert, 92160 ANTONY. IBAN: FR 23 2004 1000 0114 69184V02 032 BIC: PSSTFRPPPAR

– Par chèque postal ou bancaire en **Euros COMPENSABLE EN FRANCE** à l'ordre de/*By Bank check in Euros PAYABLE IN FRANCE and made out to: Société pour l'Étude du Proche-Orient Ancien*.

Les manuscrits (WORD & PDF) pour publication sont à envoyer à l'adresse suivante :

Manuscripts (WORD & PDF) to be published should be sent to the following address:

nabu@sepoa.fr

Pour tout ce qui concerne les affaires administratives, les abonnements et les réclamations,
adresser un courrier à l'adresse électronique suivante : contact@sepoa.fr

Directeur honoraire : Jean-Marie DURAND

Rédactrice en chef : Nele ZIEGLER

Secrétariat d'édition : Antoine JACQUET

Secrétariat : Véréne CHALENDAR

N.A.B.U. est publié par la Société pour l'Étude du Proche-Orient Ancien, Association (Loi de 1901) sans but lucratif

ISSN n° 0989-5671. Dépôt légal : Paris, 06-2023. Reproduction par photocopie

Directeur de la publication : D. Charpin