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HOUSTON HART

In Context: the Reade Festschrift African Sun Media

This publication provides new information about the temple ritual texts from ancient Mesopotamia, in particular from the cities Uruk and Babylon, and shows how important the public cults were in Hellenistic times, at least until the first century B.C.

The Routledge Handbook of the Senses in the Ancient Near East Mohr Siebeck

Ancient Egyptian temple walls expressed royal and political ideologies, reflected the ancient Egyptian secular and spiritual world order, supplied a medium for the reenactments of assorted myths, and implied a metaphor for the universe. The Temple of Hibis is one of the most important temples from Late Period Egypt. Despite the conventional overall architecture plan of the temple, it exhibits numerous particularities. While the more prominent parts of the temple, such as the sanctuary, have been studied by numerous scholars, in other areas the decoration schemes remain largely unexplained. This book focuses on the decorative schemes of several chapels in the earlier part of the temple, chapels that were either established and/or were decorated during the first Persian Period (525-404 BCE). These chapels were located around the main sanctuary A, but have rarely been the subject of scholarly discussions. It concentrates on a few chapels of the Temple of Hibis: chapels F and G to the south of sanctuary A on the first

level of the temple and all the decorated chapels, E1, E2, H1, and H2, on the second level of the temple. Each chapter begins with a brief description of the scenes and their basic layout and a complete translation of the accompanying texts. A more in-depth analysis regarding both text and image follows in the commentary. It includes the analysis of the different aspects of the gods, their origins, and the development of their cults that are significant to the scenes and to each other. Also discussed are their coherence, any aspects that are especially emphasized, and any other information that could be gleaned from the whole scene. The analysis tries to detail the specific composition that makes up the mosaic of the picture, wall, or room. Attention is paid to both the scenic arrangement and the hieroglyphic inscriptions, as the interpretation of one would be meaningless without the other. Attention is given to investigating the general function of the different rooms by means of their decoration and by identifying the patterns or important themes generated by the layout of the scenes. The results are summarized in the last chapter. A number of line drawings have been inserted into the text beside a described scene as an aid to the reader.

Assyrian History Culture and Traditions Bloomsbury Publishing

In *The Divine/Demonic Seven and the Place of Demons in Mesopotamia*, Gina Konstantopoulos analyses the Sebettu, a group of seven divine/demonic figures found across a wide range of Mesopotamian textual and artistic sources in Mesopotamia from the late third to first millennium BCE. The Sebettu appeared both as fierce, threatening demons and as divine, protective, figures. These seemingly contradictory qualities worked together, as their martial ferocity facilitated their religious and political role. When used in royal inscriptions, they became fierce warriors attacking the king's

enemies, retaining that demonic nature. This flexibility was not unique to the Sebettu, and this study thus provides a lens through which to examine the place of demons in Mesopotamia as a whole.

Assyrian Royal Rituals and Cultic Texts Routledge

Did the ancient Israelites perform rituals expressive of the belief in the supernatural/beneficent power of the dead? Contrary to long held notions of primitive society and the euhemeristic origin of the divine, various factors indicate that the ancestor cult, that is, ancestor veneration or worship, was not observed in the Iron Age Levant. The Israelites did not adopt an ancient Canaanite ancestor cult that became the object of biblical scorn. Yet, a variety of mortuary rituals and cults were performed in Levantine society; mourning and funerary rites and longer-term rituals such as the care for the dead and commemoration. Rituals and monuments in or at burial sites, and especially the recitation of the deceased's name, recounted the dead's lived lives for familial survivors. They served broader social functions as well; e.g., to legitimate primogeniture and to reinforce a community's social collectivity. Another ritual complex from the domain of divination, namely necromancy, might have expressed the Israelite dead's beneficent powers. Yet, was this power to reveal knowledge that of the dead or was it a power conveyed through the dead, but that remained attributable to another supernatural being of non-human origin? Contemporary Assyrian necromancers utilized the ghost as a conduit through which divine knowledge was revealed to ascertain the future and so Judah's king Manasseh, a loyal Assyrian vassal, emulated these new Assyrian imperial forms of prognostication. As a de-legitimizing rhetorical strategy, necromancy was then integrated into biblical traditions about the more distant past and attributed fictive Canaanite origins (Deut 18). In its final literary setting, necromancy was depicted as the Achille's heel of the nation's first royal dynasty, that of the Saulides (1 Sam 28), and more tellingly, its second, that of the Davidides (2 Kgs 21:6; 23:24).

A Companion to the Ancient Near East Penn State Press

In *Medicine in Ancient Assur* Troels Pank Arbøll offers a microhistorical study of a single exorcist named Kišir-Aššur who practiced medical and magical healing in the ancient city of Assur (modern northern Iraq) in the 7th century BCE. The book provides the first detailed analysis of a healer's education and practice in ancient Mesopotamia based on at least 73 texts assigned to specific stages of his career. By drawing on a microhistorical framework, the study aims at significantly improving our understanding of the functional aspects of texts in their specialist environment. Furthermore, the work situates Kišir-Aššur as one of the earliest healers in world history for whom we have such details pertaining to his career originating from his own time.

Ancient Western Asia Beyond the Paradigm of Collapse and Regeneration (1200-900 BCE) BRILL

The current investigation has been divided into three main chapters. In the first two chapters, the primary focus is the relationship between Ninurta and kingship. The first chapter gives a diachronic overview of the cult of Ninurta during all historical periods of ancient Mesopotamia. This chapter shows that the conception of Ninurta's identity with the king was present in Mesopotamian religion already in the third millennium BC. Ninurta was the god of Nippur, the religious centre of Sumerian cities, and his most important attribute was his sonship to Enlil. While the mortal gods were frequently called the sons of Enlil, the status of the king converged with that of Ninurta at his coronation, through the determination of the royal fate, carried out by the divine council of gods in Nippur. The fate of Ninurta parallels the fate of the king after the investiture. Religious syncretism is studied in the second chapter. The configuration of Nippur cults left a legacy for the religious life of Babylonia and Assyria. The Nippur trinity of the father Enlil, the mother Ninlil, and the son Ninurta had direct descendants in the Babylonian and Assyrian pantheon, realized in Babylonia as Marduk, Zarpanitu, and Nabu, and as Assur, Mullissu, and Ninurta in Assyria. While the names changed, the configuration of the cult survived, even when, from the eighth century BC onwards, Ninurta's name was to a large extent replaced by that of Nabu. In the third chapter various manifestations or hypostases of Ninurta are discussed. Besides the monster slayer, Ninurta was envisaged as farmer, star and arrow, healer, and tree. All these manifestations confirm the strong ties between the cult of Ninurta and kingship. By slaying Asakku, Ninurta eliminated evil from the world, and accordingly he was considered the god of healing. The healing, helping, and saving of a believer who was in misery was thus a natural result of Ninurta's victorious battles. The theologoumenon of Ninurta's mission and return was used as the mythological basis for quite a few royal rituals, and this fact explains the extreme longevity of the Sumerian literary compositions *Angim* and *Lugale*, from the third until the first millennium BC. Ninurta also protected legitimate ownership of land and granted protection for refugees in a special temple of the land. The "faithful farmer" is an epithet for both Ninurta and the king. Kingship myths similar to the battles of Ninurta are attested in an area far extending the bounds of the ancient Near East. The conflict myth on which the Ninurta mythology was based is probably of prehistoric origin, and various forms of the kingship myths continued to carry the ideas of usurpation, conflict, and dominion until late Antiquity.

The Sumerian Sacred Marriage in the Light of Comparative Evidence Yale Egyptology

With contributions spanning from the Neolithic Age to the Iron Age, this book offers important insights into the religions and ritual practices in ancient Egyptian and Near Eastern communities through the lenses of their material remains. The book begins with a theoretical introduction to the concept of material religion and features editor introductions to each of its six parts, which tackle the following themes: the human body; religious architecture; the written word; sacred images; the spirituality of animals; and the sacred role of the landscape. Illustrated with over 100 images, chapters provide insight into every element of religion and materiality, from the largest building to the smallest amulet. This is a benchmark work for further studies on material religion in the ancient Near East and Egypt.

As Above, So Below BRILL

A critical resource for students and scholars of the ancient Near East and the Bible Josette Elayi's Sennacherib, King of Assyria is the only biography of Sargon II's famous son. Elayi traces the reign of Sennacherib in context in order to illuminate more fully the life and contributions of this warlord, builder, innovator, and social reformer—a unique figure among the Assyrian kings. Elayi offers both an evaluation of this royal figure and an assessment of the Assyrian Empire by interpreting the historical information surrounding the decisive events of his reign. Features: Exploration of why Sennacherib did not seize Jerusalem or remove Hezekiah from the throne An extensive investigation of annals, royal inscriptions, letters, palace reliefs, clay tablets, and excavation reports Maps and tables

Mesopotamian Civilization and the Origins of the New Testament Cambridge University Press

Editing and examining source-critically for the first time the Late Babylonian ritual texts dealing with the New Year Festival, this book proposes an incisive re-interpretation of the most frequently discussed of all Mesopotamian rituals.

Time at Emar Lockwood Press

New results and interpretations challenging the notion of a uniform, macroregional collapse throughout the Late Bronze Age Eastern Mediterranean Ancient Western Asia Beyond the Paradigm of Collapse and Regeneration (1200-900 BCE) presents select essays originating in a two-year research collaboration between New York University and Paris Sciences et Lettres. The contributions here offer new results and interpretations of the processes and outcomes of the transition from the Late Bronze Age to the Iron Age in three broad regions: Anatolia, northern Mesopotamia, and the Levant. Together, these challenge the notion of a uniform, macroregional collapse throughout the Eastern Mediterranean, followed by the regeneration of political powers. Current research on newly discovered or reinterpreted textual and material evidence from Western Asia instead suggests that this transition was characterized by a diversity of local responses emerging from diverse environmental settings and culture complexes, as evident in the case studies collected here in history, archaeology, and art history. The editors avoid particularism by adopting a regional organization, with the aim of identifying and tracing similar processes and outcomes emerging locally across the three regions. Ultimately, this volume reimagines the Late Bronze-Iron Age transition as the emergence of a set of recursive processes and outcomes nested firmly in the local cultural interactions of western Asia before the beginning of the new, unifying era of Assyrian imperialism.

The Divine/Demonic Seven and the Place of Demons in Mesopotamia Walter de Gruyter GmbH & Co KG

King Manasseh of Judah is one of the most intriguing characters in the Bible. 2 Kings presents him as the wickedest of monarchs. In 2Kgs 24:3-4, he is accused of having provoked God to destroy Judah on account of the innocent blood he had shed in Jerusalem (cf. 2Kgs 21:16). In his study Krzysztof Kinowski investigates this accusation, viewing it against the biblical and ancient Near East backgrounds, and casts a new light upon Manasseh's role in the fall of Jerusalem. The mention of bloodshed in this affair appears to be the outcome of a process of scapegoating of Manasseh, ongoing in 2 Kings and reflecting both the legal and the cultic paradigms governing the biblical historiography. The link between Manasseh's bloodshed and the destruction of Judah on account of the cultic land's blood-defilement points towards a group of priestly scribes involved in the production of the 2Kgs 21 and 24 narratives. This assumption lies behind the scholarly discussion about the Priestly-like strata and priestly touches in the Books of Kings. *Medicine in Ancient Assur* Vandenhoeck & Ruprecht

The internal stability and cohesion of the Neo-Assyrian Empire to a very considerable degree rested on the public image of the King as an omnipotent earthly representative of God. Many elaborate rituals were designed and performed in order to promote this image and firmly implant it in the minds of the king's subjects, vassals and enemies. The corpus of royal rituals known to us includes a long series of ritual acts to be performed by the king in the temples of Assur, Istar and other gods; rituals performed during the New Year's festival and other seasonal festivals in front of audiences consisting of domestic and foreign dignitaries as well as common people; coronation, battle and victory rituals; rituals designed to secure the continuity of the royal line; a protocol for the royal dinner; directions for performing the daily liturgy in Assyrian temples, and so on. The present volume is a critical edition of all currently known Assyrian royal rituals and related cultic texts written in the Neo-Assyrian language. Many of these texts are previously unpublished or inadequately edited, and very few of them have been previously translated into English. They constitute an extremely important source for the study of Assyrian religion, cult and royal ideology and ancient Near Eastern religion and cult in general.

Assyrian Royal Inscriptions: From the beginning to Ashur-resha-ishi I BRILL

The primary purpose of this study is to increase understanding of Sumerian sacred marriage by approaching it from a comparative perspective. More generally, it is hoped that the study will illustrate the fruitfulness of the comparative approach for the study of Sumerian religion and royal ideology and that it will prove useful to the other fields of study whose sources were used as the comparative evidence. The comparative evidence includes sources from six different fields of study: Assyriology (first and second millennium love lyrics and rituals), Biblical studies (The Song of Songs), Classics (Graeco-Roman philosophies, Chaldean Oracles), Gnostic studies, Jewish mysticism (Kabbalah) and Indology (Hindu rites and myths). Ancient Egyptian and Ugaritic evidence is also used. Part One of the study presents and analyzes the primary evidence for the Sumerian sacred marriage, starting with the Sumerian love song corpus, also known as the Dumuzi-Inanna (DI) love songs. In addition to the love song corpus, the evidence discussed in Part One includes second millennium literary texts and royal inscriptions referring to a marital relationship between the ruling king and Inanna/Istar. Part Two analyzes and discusses the constituent elements of the Sumerian sacred marriage (the actors of the marriage, and the timing and scene of the related ritual). At this point, some comparison with the parallel material is inevitable. Part Three presents the comparative evidence and a detailed analysis of the thematic elements shared by the different traditions. This section also includes a discussion of the concept of the soul in Mesopotamia and in other parts of the ancient world. Concepts of the Netherworld and afterlife in Mesopotamia are also examined.

Aššur is King! Aššur is King! John Wiley & Sons

Addressing the relationship between religion and ideology, and drawing on a range of literary, ritual, and visual sources, this book reconstructs the cultural discourse of Assyria from the third through the first millennium BCE. Ideology is delineated here as a subdiscourse of religion rather than as an independent category, anchoring it firmly within the religious world view. Tracing Assur's cultural interaction with the south on the one hand, and with the Syro-Anatolian horizon on the other, this volume articulates a "northern" cultural discourse that, even while interacting with southern Mesopotamian tradition, managed to maintain its own identity. It also follows the development of tropes and iconic images from the first city state of Uruk and their mouvanace between myth, image, and royal inscription, historiography and myth, and myth and ritual, suggesting that, with the help of scholars, key royal figures were responsible for introducing new directions for the ideological discourse and for promoting new forms of historiography.

Multilingualism in Ancient Contexts BRILL

This Handbook is a state-of-the-field volume containing diverse approaches to sensory experience, bringing to life in an innovative, remarkably vivid, and visceral way the lives of past humans through contributions that cover the chronological and geographical expanse of the ancient Near East. It comprises thirty-two chapters written by leading international contributors that look at the ways in which humans, through their senses, experienced

their lives and the world around them in the ancient Near East, with coverage of Anatolia, Egypt, the Levant, Mesopotamia, Syria, and Persia, from the Neolithic through the Roman period. It is organised into six parts related to sensory contexts: Practice, production, and taskscape; Dress and the body; Ritualised practice and ceremonial spaces; Death and burial; Science, medicine, and aesthetics; and Languages and semantic fields. In addition to exploring what makes each sensory context unique, this organisation facilitates cross-cultural and cross-chronological, as well as cross-sensory and multisensory comparisons and discussions of sensory experiences in the ancient world. In so doing, the volume also enables considerations of senses beyond the five-sense model of Western philosophy (sight, hearing, touch, taste, and smell), including proprioception and interoception, and the phenomena of synaesthesia and kinaesthesia. The Routledge Handbook of the Senses in the Ancient Near East provides scholars and students within the field of ancient Near Eastern studies new perspectives on and conceptions of familiar spaces, places, and practices, as well as material culture and texts. It also allows scholars and students from adjacent fields such as Classics and Biblical Studies to engage with this material, and is a must-read for any scholar or student interested in or already engaged with the field of sensory studies in any period.

Bloodshed by King Manasseh, Assyrians and Priestly Scribes Otto Harrassowitz Verlag

The articles in this volume of collected essays, written over the last two decades and all revised, updated, and supplemented with unpublished material, are grouped around two themes: Divine Secrets and Human Imaginations. The first essays deal with the production, initiation, use and function, the abduction, repatriation, and the replacement of divine images, their outer appearance, and the many facets of the divine presence theology in Ancient Mesopotamia. The essays on the second topic deal with human imaginations, human constructs, and constructed memories, which assign meaning to the past or to things or experiences that are beyond human control. Thematically, several aspects of the human condition are examined, such as the ideas associated in the Old Testament and the Ancient Near East with death, corporeality, enemies, disasters, utopias, and passionate love.

Israel's Beneficent Dead NYU Press

The new edition of the popular survey of Near Eastern civilization from the Bronze Age to the era of Alexander the Great A Companion to the Ancient Near East explores the history of the region from 4400 BCE to the Macedonian conquest of the Persian Empire in 330 BCE. Original and revised essays from a team of distinguished scholars from across disciplines address subjects including the politics, economics, architecture, and heritage of ancient Mesopotamia and Egypt. Part of the Blackwell Companions to the Ancient World series, this acclaimed single-volume reference combines lively writing with engaging and relatable topics to immerse readers in this fascinating period of Near East history. The new second edition has been thoroughly revised and updated to include new developments in relevant fields, particularly archaeology, and expand on themes of interest to contemporary students. Clear, accessible chapters offer fresh discussions on the history of the family and gender roles, the literature, languages, and religions of the region, pastoralism, medicine and philosophy, and borders, states, and warfare. New essays highlight recent discoveries in cuneiform texts, investigate how modern Egyptians came to understand their ancient history, and examine the place of archaeology among the historical disciplines. This volume: Provides substantial new and revised content covering topics such as social conflict, kingship, cosmology, work, trade, and law Covers

the civilizations of the Sumerians, Hittites, Babylonians, Assyrians, Egyptians, Israelites, and Persians, emphasizing social and cultural history Examines the legacy of the Ancient Near East in the medieval and modern worlds Offers a uniquely broad geographical, chronological, and topical range Includes a comprehensive bibliographical guide to Ancient Near East studies as well as new and updated references and reading suggestions Suitable for use as both a primary reference or as a supplement to a chronologically arranged textbook, A Companion to the Ancient Near East, 2nd Edition is a valuable resource for advanced undergraduates, beginning graduate students, instructors in the field, and scholars from other disciplines.

Cult and Ritual in the Ancient Near East Bloomsbury Publishing

This groundbreaking volume presents a new translation of the text and detailed interpretation of almost every word or phrase in the book of Judges, drawing from archaeology and iconography, textual versions, biblical parallels, and extrabiblical texts, many never noted before. Archaeology also serves to show how a story of the Iron II period employed visible ruins to narrate supposedly early events from the so-called "period of the Judges." The synchronic analysis for each unit sketches its characters and main themes, as well as other literary dynamics. The diachronic, redactional analysis shows the shifting settings of units as well as their development, commonly due to their inner-textual reception and reinterpretation. The result is a remarkably fresh historical-critical treatment of 1:1-10:5.

Religion and Ideology in Assyria Eisenbrauns

This volume deals with temple ritual texts from ancient Mesopotamia, in particular from the cities Uruk and Babylon. Key question is whether they are a reliable source of information on the cult practices in Uruk and Babylon during the Hellenistic period. In the book an extensive description is presented of the festivals, rituals, ceremonies and offerings in Hellenistic Mesopotamia. The appendix consists of a selection of the most important temple ritual texts, which are presented in transliteration, translation and with philological comments. Four plates with so far unpublished text fragments are also included. The evidence clearly shows how important the public cults were in Hellenistic times, at least until the first century B.C., and how active the Mesopotamians were in matters of religion and cult during this period.

The Bloomsbury Handbook of Material Religion in the Ancient Near East and Egypt Basic Books

The internal stability and cohesion of the Neo-Assyrian Empire to a very considerable degree rested on the public image of the King as an omnipotent earthly representative of God. Many elaborate rituals were designed and performed in order to promote this image and firmly implant it in the minds of the king's subjects, vassals and enemies. The corpus of royal rituals known to us includes a long series of ritual acts to be performed by the king in the temples of Assur, Istar and other gods; rituals performed during the New Year's festival and other seasonal festivals in front of audiences consisting of domestic and foreign dignitaries as well as common people; coronation, battle and victory rituals; rituals designed to secure the continuity of the royal line; a protocol for the royal dinner; directions for performing the daily liturgy in Assyrian temples, and so on. The present volume is a critical edition of all currently known Assyrian royal rituals and related cultic texts written in the Neo-Assyrian language. Many of these texts are previously unpublished or inadequately edited, and very few of them have been previously translated into English. They constitute an extremely important source for the study of Assyrian religion, cult and royal ideology and ancient Near Eastern religion and cult in general.