

Tour stop 7

The Temple
of the lion

محطة 7

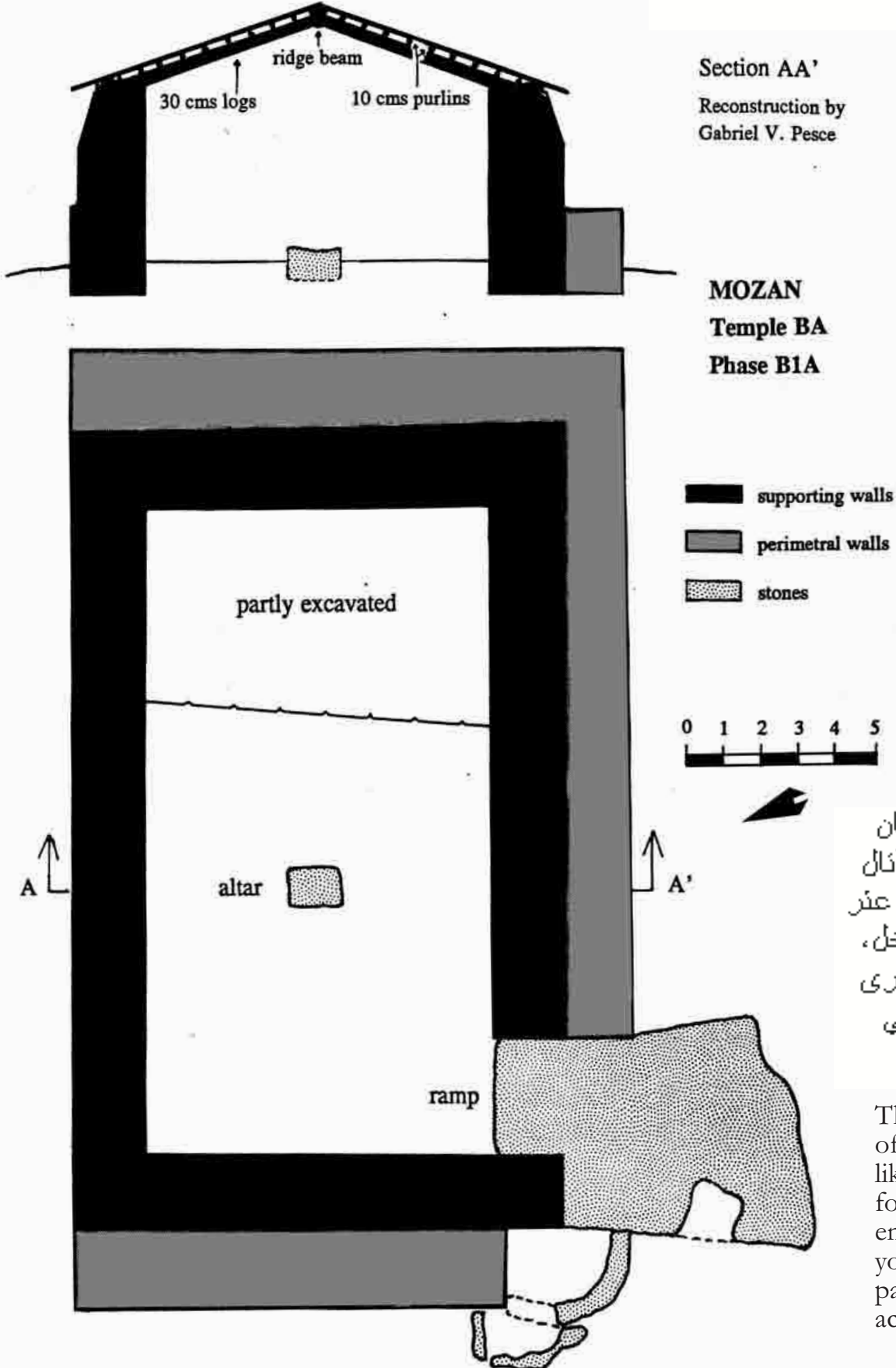
معبد الأسد

The floorplan of the Temple

The great width of the room (8.5 m) and the lack of postholes in the pavement suggest that the Temple had a pitched roof, for which the thick walls were well suited.

مخطط أرضية المعبد

العرض الكبير للغرفة (8.5م) والفراغ في الداخل عند الممر أوحى لنا بأن سقف المعبد كان هرمي، وكانت الجدران سميكه كي تتناسب معه.



الأسدان المصنوعان من البرونز لتيش أثال من المحتمل أنه قد عثر عليهم بجانب المدخل، حيث نستطيع أن نرى اليوم تخریب جزئي عند المدخل.

The bronze lions of Tish-atal are likely to have been found near the entrance, where you see today a partly damaged access ramp.

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A virtual reconstruction

تخيل لمجسم البناء

The Temple was the first structure excavated in Mozan, in 1984. From the start, we could tell that it had been built around 2400 B.C. (a date confirmed by ¹⁴C). But we only had the original floor and the foundations. Today, you see a partial reconstruction of two walls (the original stone foundations are in part visible from the outside). The plaster on the reconstructed walls is uneven because it is part of an experiment in conservation.

المعبد كان أول بناء تم التنقيب عنه في موزان عام 1984، منذ البداية استنتجنا أن تأرخ بناءه إلى حوالي 2400 ق.م. (تم تثبت صحة التأريخ عندما حللنا كربون 14). لدينا فقط من المعبد لأرضية الأصلية والأساسات. اليوم، نرى من إعادة بناء للجدران (الأساسات الحجرية الأصلية قسم منها مرئي من الخارج). البلاستر الموجود على الجدران غير متساوي لأن ما نقوم به هو عبارة عن تجربة في عملية الصيانة.



3-D rendering by N. Dell'Unto

A stone statue was found within the Temple itself, unfortunately damaged. The two bronze lions of Tish-atal (sold on the market in 1948, with an inscription linking them to Urkesh) are likely to come from a foundation box by the entrance to the Temple.

كان قد عُثِرَ على تمثال حجري لأسد داخل المعبد نفسه، لكن لسوء الحظ كان مخرب. أما الأسدان المصنوعان من البرونز لـ تيش أاتال (بيعا في نكان عام 1948، مع نقش عليهما يربطهم بمدينة أوركيش) من المحتمل أنهما أتيا من صندوق جانب مدخل المعبد.



The stele from the Temple

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Near the Temple there must have been a workshop where a sculptor was working on this stele – which he left unfinished, perhaps because the stone split under his chisel...



One side shows the works in the fields. A farmer is pushing his plow down in the furrow, behind his draft animal. With its backside (below), the stele offers a good description of life in the countryside.



The other side of the stele represents a herd of quadrupeds in circular motion. The strong sense of movement is an important stylistic aspect of Urkesh art.

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نتمنى زيارتك للموقع الإلكتروني

“Arrivederci” online...

Your visit to the actual site of Tell Mozan can be supplemented by many more visits to our website, urkesh.org.

A special section will help you develop personal itineraries, so you can come back to Tell Mozan with your own personal anticipation of what you may find.

Excavations are in the summer, and if you come while we are at work you will enjoy the added benefit of seeing an excavation in progress.

زيارتك إلى الموقع الحقيقي في تل موزان ستكون كاملة إذا تمت بزيارة موقعنا الإلكتروني عدة مرات، gor.urkesh.org. موقع مميز سوف يساعدك على تطويع فهمك عن الموقع، ثم نستطيع أن نعود إلى تل موزان بالتوقعات التي يمكن أن نجدها. التنقيب في الصيف، وإذا قدمت أثناء عملنا سوف سنمنح بالفائدة الإضافية من رؤية كيفية التنقيب.



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The Website

Imagine a student learning Sumerian, about 2250 B.C., far away from Sumer – an apprentice scribe in the administration of the Royal Palace of Urkish.

One day, as he was walking through the storerooms of the Palace, he dropped a tablet on which he was writing his exercises – for us to find in 1992 A.D.

The six lines of the tablet are an excerpt he copied from a Sumerian lexical list. The full version of this “dictionary” was used as a reference tool throughout ancient Sumer-Mesopotamia – at Ebla in the west, at Abu Salabikh in the south, at Gasur in the northeast.

We like to think of this ancient scholarly web on the analogy of the modern one – the World Wide Web. Both are born in an intellectual circle (today it is the University), and both spread because of their commercial usefulness.

