1. The potters of Assyria produced the daily utilitarian vessels for the staff and dependents of the *dunnu* in relatively small, individual workshops. The local administration paid them for their work in rations or with a sustenance field.

2. Although Middle Assyrian pottery looks “standardized”, the potters did not aim at producing vessels with exactly standardized sizes, shapes or capacities. The decrease of variability in the pottery corpus when compared to the previous period is related to changes in the production organization. In the Middle Assyrian period fewer potters had to produce vessels for large groups of people, while, in the absence of a free market, the production of nice-looking or well-finished vessels was not rewarded.

3. At Tell Sabi Abyad the chronological differences between the assemblages from levels 6 to 3 are most obvious for goblets and small jar bases.

4. Cooking in pottery vessels was not a common practice at the Middle Assyrian *dunnu* of Tell Sabi Abyad. The staple foods (bread, beer and onions) did not require cooking. For other foods metal vessels may have been used, but the inhabitants took them along with them when they left the site.

5. Since archaeology relies completely on the study of material culture to reconstruct ancient society, it is remarkable that the study of the social dimensions of technology is not a central theme.

6. The colonial history of Near Eastern Archaeology is still reflected in the fact that very few non-Arab archaeologists are able to read Arabic.

7. Archaeology combines a large number of different methods and approaches to arrive at a better understanding of the ancient world. As such, it is one of the fields of modern scholarship in which being a kind of “homo universalis” is very valuable.

8. The adventure and romance of archaeological fieldwork seriously hampers the evaluation, research and publication of the results. Many archaeologists cannot do without fieldwork, but there is not enough time, money or manpower to process and publish the results. The fact that funding for fieldwork is more readily available than funding for research jobs contributes to this problem.

9. The emotions we experience in the encounter with other cultures and peoples explain more about ourselves than about the others.

10. Om onheil af te weren en de dreiging van een slechte toekomst af te wenden sloegen de Assyriërs aardewerken potten kapot, zoals blijkt uit religieuze teksten. Het gezegde “scherven brengen geluk” hebben wij, evenals vele andere aspecten van onze cultuur, geërfd van de oude culturen van Mesopotamië.

11. The writing of a PhD thesis tests the editing and computer abilities of the candidate as much as her research and writing abilities.

12. In many cultures something is funny when it turns reality upside down, or when it gives an unexpected twist to what is considered normal. In this respect, the Assyrians probably would have laughed their heads off reading this dissertation.