

Royal tombs of Ur

Early Dynastic III, roughly c.
contemporary with Eannatum. 2500
BCE

Principle occupants = private graves.

Second + Third Dynasty kings and queens,
provides insight on political structure of Ur.

Also important because it could provide
concrete evidence of chronology to
compare to available king lists.

Most famous grave = Queen Puabi,
identified by a cylinder seal she was
wearing.

(Reade, 2001)

The Death Pits of Ur

Found in association with the Royal Tombs
of Ur, provide insight on social organisation
or Ur societies.

Evidence Inform us about class
included human structure, religious
remains, order and traditions (+
ornaments and human sacrifice?).
grave goods.

Blunt force trauma on victims in Great
Death Pit suggest mass sacrifice of
subjects.

Identity of individuals = uncertain (conso-
rts?). One pit contained only women, inter-
preted as a sacrifice to the moon god of Ur -
Nanna.

General consensus is that death pits were a
common practice of ancient Sumerian
societies.

Puabi's grave = most insightful info
regarding identification of cemetery
occupants.

Puabi's grave = situated above death pit.

Puabi identified through elaborate and
ornate headdress.

Individuals in death pit found to have
overdeveloped back and leg muscles and
signs of repeated knee and ankle strain ->
chariot riders?

Evidence of postmortem heating of skulls -
indicates practice of heating/smoking bodies
after death?

Victory Stele of Naram-Sin

Naram-Sin c. 2334-2154

= Akkadian
ruler.

Significant
for his
deification.

Evidence from inscriptions in statue base of
teh deification of Naram-Sin and the
erection of a temple in his honour by the
people of Agade.

Sippar stele (or victory stele) - represents
Naram-Sin defeating Lullubi people from
Zagros Mountains.

Represents - *Horned helmet* - reserved
Naram-Sin for deities and gods, but worn
both as here by Naram-Sin.
god and
king:

- *Size* - Naram-Sin is
depicted bigger than all
others on stele and towers
over the Lullubi enemies,
themselves small, broken
and being stepped on.

- *Shamash* - depicted as a
sun over the mountains, on
the same side of the stele as
Naram-Sin. Previous
depictions would have
separated the divine and
kingship on different sides
(e.g. *Eannatum and the stele
of the vultures*).

Depictions Lullubi warriors differentiated
of the "oth- by size and posture, but also
ers" by different *hairstyles and
dress*.

(Aruz *et al.*, 2003)

Victory Stele of Naram-Sin



References for your humble perusal

Aruz, J. and Wallenfels, R. (eds) (2003) *Art of the first cities: The Third Millennium B.C. from the Mediterranean to the Indus*. New York: Metropolitan Museum of Art (Museum of Art Series).

Reade, J. (2001) 'Assyrian King-Lists, the Royal Tombs of Ur, and Indus Origins', *Journal of Near Eastern Studies*, 60(1), pp. 1-29. Available at: <https://doi.org/10.1086/468883>.



Puabi's famous headdress from the Royal Tombs of Ur.

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