BIBLIOGRAPHY

Aldred, Cyril. *Akhenaten, Pharaoh of Egypt: A New Study*. London, 1968.

Bierbrier, M. L. *The Late New Kingdom in Egypt, c. 1300–664 B.C.: A Genealogical and Chronological Investigation*. Warminster, 1975.

Breasted, James H. *Ancient Records of Egypt: Historical Documents from the Earliest Times to the Persian Conquest*. 5 vols. Chicago, 1906–1907.

Černý, Jaroslav. *Ancient Egyptian Religion*. London, 1952.

Černý, Jaroslav. *A Community of Workmen at Thebes in the Ramesside Period*. Cairo, 1973.

Edgerton, William F. "The Government and the Governed in the Egyptian Empire." *Journal of Near Eastern Studies* 6 (1947): 152–160.

Gardiner, Alan H., ed. *The Wilbour Papyrus*. 4 vols. London, 1941.

Hayes, William C. *The Scepter of Egypt: A Background for the Study of the Egyptian Antiquities in the Metropolitan Museum of Art*. Vol. 2. New York, 1959.

Hoffman, Michael A. *Egypt before the Pharaohs*. New York, 1979.

Redford, Donald B. *History and Chronology of the Eighteenth Dynasty of Egypt*. Toronto, 1967.

ZAHI HAWASS

UR (Ar., Tell el-Muqayyar), site located in southern Mesopotamia (modern Iraq) along a former branch of the Euphrates River (30°56′ N, 46°08′ E). The site was identified as Ur in the 1850s by the British consul at Basra, J. E. Taylor, who was employed by the British Museum to investigate a number of southern Mesopotamian sites, about which almost nothing was known at the time. He dug at the corners of the ziggurat mound at the site, uncovering a number of baked clay cylinders inscribed in cuneiform. The inscriptions detail the history of the building of the ziggurat and named the city as Ur, which for many people implied an identification with the biblical city of Ur of the Chaldees, the birthplace of Abraham (*Gn.* 11:28–31).

Following Taylor's work, the site was left untouched until nearly the end of the century, when a team from the University of Pennsylvania excavated there briefly. Immediately following World War I, R. Campbell Thompson and H. R. Hall tried their luck. It is C. Leonard Woolley, however, director of twelve field seasons at the site (1922–1934), who is credited with most of the archaeological work at Ur.

The Woolley expedition was jointly sponsored by the University Museum of the University of Pennsylvania and the British Museum. It was a model for its time in terms of the quality of much of the fieldwork and the timeliness and thoroughness with which the work was published. Woolley's engaging and prolific popular prose, his flair for publicity, the spectacular nature of some of his finds, and the connections he drew between Ur and the Bible all combined to produce strong public interest in his work, rivaling that elicited by King Tutankhamun's tomb in Egypt. Since 1934, work at the site has been limited to that associated with the restoration of the ziggurat by Iraqi archaeologists.

Ur was occupied for approximately four thousand years, from the Ubaid (fifth millennium) to the Neo-Babylonian (mid-first millennium BCE) periods. However, as is invariably the case on large, deeply stratified Near Eastern mounds, the earlier phases of occupation have been far less extensively investigated because of their inaccessibility. Ur's long history has also played a role in limiting access to its past. The city reached its zenith in the Ur III period (c. 2100–2000 BCE), when it was the capital of an empire and its kings undertook extensive building programs, obscuring earlier structures. Woolley's predilection for excavating in the so-called Temenos area of the site—the location, since very early in Ur's history, of major temples and other elaborate buildings—also contributes to a picture of life at Ur that is heavily, albeit not exclusively, centered around the community's religious and civic core.

To explore the early occupations of Ur, Woolley instructed his workmen to sink several deep test pits. Under the fourth-millennium occupational layers (see below) they encountered a thick, culturally sterile layer thought to have been deposited by the action of water. This was quickly dubbed the "Flood Stratum" and interpreted as the remnants of the biblical flood. In fact, the deposit may be a wind-borne dune or, if water-borne, a product of just one of many floods that were common occurrences in Mesopotamia prior to modern damming of the rivers.

Below the sterile "Flood" deposit were the remains of Ubaid occupation. Ur may have reached a size of 10 ha (25 acres) in the Ubaid period, making it one of a number of larger towns amid a landscape of predominantly small villages. However, the remains that Woolley excavated reveal a picture of ordinary domestic life. No intact architecture was recognized, but bits of mud brick and remnants of reed-and-mud constructions were recovered, mixed with domestic debris including pottery with simple painted designs; stone tools for a variety of cutting, pounding, and grinding tasks; sickles made of highly fired clay; and spindle whorls.

In addition to the domestic remains, the excavations encountered a small number of Ubaid graves. Individuals were interred on their back, accompanied by a few pots, occasionally clay figurines, and more rarely beads or animal bones. There are few differences in the ways these individuals were treated at death, apart from distinctions attributable to age and sex.

The scanty excavated remains from the Uruk and Jemdet Nasr periods (c. 3900–2900 BCE) are nevertheless sufficient to suggest that Ur remained a town of some importance. Excavations around the later ziggurat revealed an Uruk-period temple platform, consisting of a terrace wall built of characteristically Uruk *Riemchen* bricks (square in cross section) and a floor strewn with thousands of the clay cones favored for decorating the facades of public buildings of this period. Elsewhere on the site pottery kilns accompanied by masses of pottery were uncovered. A portion of an extensive cemetery was also excavated. Woolley attributed the graves

to the Jemdet Nasr period, but recent reevaluations assign them to the Uruk through Early Dynastic II periods. Bodies lay on their side in a crouched position, frequently accompanied by clay pots, stone vessels, and beads, and less often by metal (copper or lead) vessels or other small copper items.

In the succeeding Early Dynastic period (c. 2900–2350 BCE), the temple platform, already prominent in the Uruk and Jemdet Nasr periods, was rebuilt at least twice. Kitchens, storerooms, and a series of rooms interpreted by Woolley as shrines were found on top of it. The temple that was presumably the principal building on this platform is not directly attested, having been buried beneath the massive ziggurat built by the Ur III king Ur-Nammu.

Not far from the temple platform was a rubbish dump, known as the seal-impression strata (SIS). The dump included burnt mud-brick debris, pottery, clay tablets, and the many clay sealings from which the strata take their name. Based on its location as well as its contents, the rubbish probably derives from temple or civic buildings of the Early Dynastic period. The seal impressions include those known as the city seal impressions because of their protocuneiform symbols, which are thought to stand for city names. The sealings had been used to close doors, presumably of storerooms, as well as jars and other containers. The relative frequency with which certain city names co-occur may relate to the strength of economic connections between cities.

Dug into this rubbish dump were the graves of the Royal Cemetery. The cemetery was used as a burial place from the Early Dynastic III through the Post-Akkadian periods (c. 2600–2100 BCE) and contained approximately two thousand graves (although many badly disturbed ones were unreported). The cemetery derives its name from sixteen of the graves, all of which date to the earliest portion of its use. Unlike the hundreds of other graves, these sixteen, known as the Royal Tombs, contained brick and/or stone chambers in which the dead were placed. All of the tombs contained multiple burials of individuals apparently placed in the grave to accompany the principal deceased person ("human sacrifice"). Where subsequent disturbance did not remove the evidence, the tombs included great riches of precious metal and semiprecious stone jewelry, containers, weaponry, musical instruments, seals, and furniture. However, as Woolley himself pointed out, a number of the so-called private graves also contained similar types and quantities of riches. What best distinguished the "royal" tombs were their construction and seeming evidence of human sacrifice.

On the basis of the treatment of the deceased and the discovery in several of the tombs of inscribed artifacts naming a person as "king" or "queen," Woolley argued that these were the tombs of royalty. However, none of the inscribed artifacts were found directly associated with the principal deceased individual, and they may have been gifts from others, rather than possessions of the dead person. Although it cannot be stated with certainty who was buried in the Royal Cemetery graves, a consideration of the full range of interments and comparison with burial practices at contemporary sites suggest that the Royal Cemetery includes personnel from both religious and civic institutions.

Apart from the continuing use of the Royal Cemetery for burial, there is little direct evidence of the Akkadian period at Ur, although contemporary texts indicate that it remained an important city. An alabaster disk showing a ritual act of libation has an inscribed dedication from Enheduanna, who was a daughter of Sargon, the founder of the Akkadian dynasty. Enheduanna served as *en*-priestess (high priestess) of Nanna, the patron god of Ur. Enheduanna's installation in the post of *en*-priestess at Ur may represent one means by which Sargon sought to cloak his rule of the many city-states of Sumer and Akkad in a mantle of traditional legitimacy.

For approximately a century, from about 2100 to 2000 BCE, Ur was the capital of an empire known today as Ur III. During this time, as well as during the subsequent two centuries, Ur was an important port of trade linking Mesopotamia with the lands along the Gulf and beyond. The empire is also well known for its elaborate bureaucracy, as attested by the large number of tablets dealing with accounting matters that have been recovered from sites of this period. The city itself attained a size of at least 50 ha (124 acres).

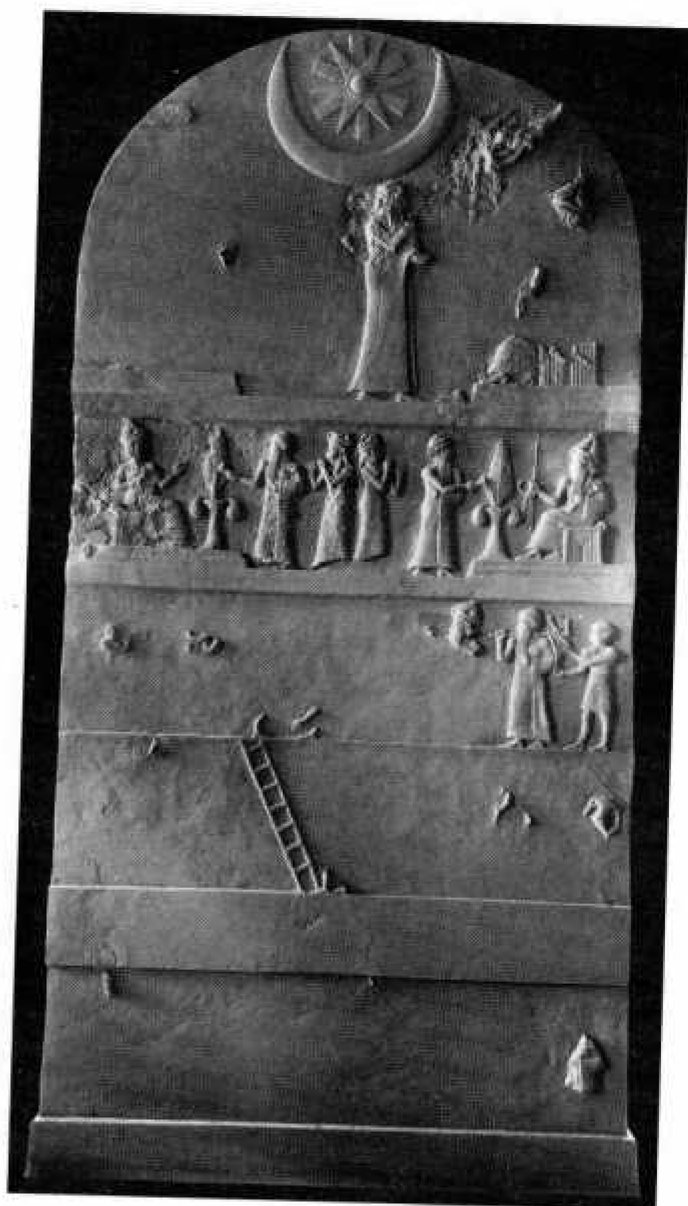
The first king of the dynasty, Ur-Nammu, began an ambitious program of building at Ur; what is known of this construction is confined primarily to the central religious area. Many of the buildings were finished or elaborated by King Shulgi, Ur-Nammu's son. Although the destruction of Ur by the Elamites at the end of the Ur III dynasty resulted in the razing of most of these buildings, the foundations provide an idea of the layout of the core of the city.

A large raised area, dubbed the Temenos by Woolley, was dedicated to the moon god, Nanna, and his wife, Ningal, as indicated by inscribed foundation deposits. Prominent within the Temenos was the ziggurat built by Ur-Nammu, on top of which the main temple probably stood, although no trace of it remains. The other buildings on the ziggurat terrace were badly destroyed at the end of the Ur III period but are thought to have served similar functions to those of the Early Dynastic period. The use of the Great Court of Nanna, a sunken court immediately in front of the ziggurat terrace, is unclear: Woolley's interpretation of it as a storage building for offerings brought to the temples has been challenged; it may have served as a place where the people of the city could approach the deities and the sacred symbols of them. Other buildings within the Temenos include the Eḫursag, possibly a palace; the Ganunmah (called Enunmakh by Woolley), which included a bank of storage chambers; and the Giparu, built over Early Dynastic remains of a similar building and serving as the dwelling of the *en*-priestesses as well as their burial place. Although there is little archaeological evidence for the Ur III city outside the

Temenos, there are indications that it was enclosed by a wall and surrounded by river channels or canals on all but its southern side.

The carved monument known as the stela of Ur-Nammu was found in pieces scattered around the ziggurat terrace (see figure 1). Large portions of it were not recovered, but the remaining fragments show scenes of Ur-Nammu receiving orders to build Nanna's temple and illustrations of animal sacrifice and musicians that may represent a celebration following the completion of the building project. The inscriptions on the stela include a list of canals built by order of Ur-Nammu.

Although much at least of the city's central area was destroyed in about 2000 BCE, presumably by invading Elamites, the city was soon rebuilt by the kings of the nearby city of Isin, who claimed to be the legitimate heirs of the Ur III state. Although Ur no longer served as the political capital, it functioned as an important religious and commercial center during the Isin-Larsa period (c. 2000–1760 BCE). The city reached its maximum areal extent of at least 60 ha (148 acres), and settlement in the immediately surrounding region seems to have peaked.



UR. Figure 1. *Stele erected by Ur-Nammu.* Dated to the third dynasty. (Courtesy ASOR Archives)

Excavations in the Temenos area provide testimony to the rebuilding of many structures within it. In various excavations around the city outside the Temenos, Woolley's work revealed residential quarters. Extensive exposures of domestic buildings were made in two central locations: the area known as EM, close to the southwestern edge of the Temenos, and the AH area, somewhat farther to the southeast. Numerous clay tablets found in the houses have been interpreted as indicating that the EM area was inhabited primarily by temple officials, whereas the occupants of the AH houses were more diverse. Both residential areas are composed of densely packed buildings separated by narrow, winding streets. The houses are typically built around an open central courtyard onto which most of the remaining rooms opened. Woolley argued that the houses contained two stories, a contention that has been challenged. Nearly half of the houses contain a room that appears, on the basis of its internal features, to have been used as a chapel. The functions of other rooms are more difficult to specify because of the infrequency of features or lack of information on where in the buildings artifacts were found. Nonetheless, the size, shape, and positioning of rooms shows considerable consistency among houses. Interestingly, fewer than 10 percent of the houses contain a clearly identifiable kitchen, indicating that cooking and baking must often have taken place outside the home.

Individuals of all ages were buried beneath the floors of the houses, in simple pits, clay coffins, pots, or brick tombs, accompanied by a range of pottery and jewelry, including beads, bracelets, finger rings, and earrings. Some individuals received greater wealth in grave offerings than others.

With the rise of Babylon in the eighteenth century BCE and continuing environmental degradation in southern Sumer, Ur's fortunes, as well as those of the other southern cities, began to decline. The city wall of Ur and many of the major public buildings were once again razed, this time following a major rebellion by the southern cities against Babylon's overlordship in about 1740 BCE. Nonetheless, the city remained occupied, and there is no indication of substantial destruction in the residential areas excavated. During the next few centuries people repaired and reused standing houses, rather than build new ones, and continued the practice of burying their dead beneath house floors. In about 1400 BCE, the Kassite king Kurigalzu restored many of the religious buildings in the Temenos area. Accompanying the

renewed building in the city was a proliferation of rural settlement.

Although the city remained occupied for another millennium, it seems not to have regained its earlier glory. A seventh-century BCE governor undertook restoration and some new building activities in the Temenos area, and the Neo-Babylonian kings Nebuchadrezzar (604–562 BCE) and Nabonidus (555–539 BCE) had the ziggurat, Temenos wall, and some residential areas rebuilt. However, not long after, in about 400 BCE, the city was abandoned.

[*See also* Isin; Larsa; Mesopotamia, *article on* Ancient Mesopotamia; Ubaid; and Uruk-Warka.]

BIBLIOGRAPHY

Brinkman, John A. "Ur: 'The Kassite Period and the Period of the Assyrian Kings.'" *Orientalia* 38 (1969): 310–348. Although meant as a book review, this piece remains an important discussion of the late second- and first-millennium BCE remains at Ur.

Charpin, Dominique. *Le clergé d'Ur au siècle d'Hammurabi.* Geneva, 1986. Examination of the clergy at Ur in the early second millennium BCE, based on the analysis of texts found in the residential quarters, in combination with archaeological evidence. Charpin also traces life histories of individuals and households.

Kolbus, Suzanne. "Zur Chronologie des sog. Ǧamat Naṣr-Friedhofs in Ur." *Iraq* 45.1 (1983): 7–17. Reexamination of the so-called Jemdet Nasr cemetery at Ur, showing that its use spans a greater time period than Woolley initially thought.

Luby, Edward. "Social Variation in Ancient Mesopotamia: An Architectural and Mortuary Analysis of Ur in the Early Second Millennium B.C." Ph.D. diss., State University of New York, Stony Brook, 1990. Systematic examination of the early second millennium BCE residential quarters at Ur, including analysis of the architectural patterns and graves. Luby also includes previously unpublished data on the houses, retrieved from an examination of Woolley's field notes.

Matthews, R. J. *Cities, Seals, and Writing: Archaic Seal Impressions from Jemdet Nasr and Ur.* Materialien zu den frühen Schriftzeugnissen des Vorderen Orients, vol. 2. Berlin, 1993. A reconsideration of the use and meaning of the city sealings, taking account of recent reanalyses of the earliest cuneiform writing system.

Moorey, P. R. S. "What Do We Know About the People Buried in the Royal Cemetery?" *Expedition* 20.1 (1977): 24–40. Succinct and highly readable examination of the Royal Tombs, in which Moorey shows that Woolley's argument that they represent the burial places of royalty can be challenged.

Moorey, P. R. S. "Where Did They Bury the Kings of the IIIrd Dynasty of Ur?" *Iraq* 46.1 (1984): 1–18. Addresses the question of the uses of the mausolea usually attributed to the kings of the Ur III dynasty. Moorey shows that although these must have been the tombs of important people, they were not necessarily the places where rulers were interred.

Nissen, Hans J. *Zur Datierung des Königsfriedhofes von Ur.* Bonn, 1966. Major reanalysis of the Royal Cemetery graves in an attempt to refine and reassess their chronological ascriptions.

Pollock, Susan. "Chronology of the Royal Cemetery of Ur." *Iraq* 47 (1985): 129–158. A more recent reassessment of the chronology of the Royal Cemetery graves, employing a different set of methods than those used by Nissen (above).

Pollock, Susan. "Of Priestesses, Princes, and Poor Relations: The Dead in the Royal Cemetery of Ur." *Cambridge Archaeological Journal* 1 (1991): 171–189. Recent attempt at identifying the people buried in the Royal Cemetery, using a different approach than Moorey's (above).

Van de Mieroop, Marc. *Society and Enterprise in Old Babylonian Ur.* Berliner Beiträge zum Vorderen Orient, vol. 12. Berlin, 1992. Major reexamination of the economic organization of early second millennium Ur, using evidence provided by the texts. Van de Mieroop's study differs from Charpin's (above) in its focus on the economy.

Weadock, Penelope. "The *Giparu* at Ur." *Iraq* 37 (1975): 101–128. A functional analysis of the early second-millennium Giparu, offering an example of the insights gained from a detailed examination of one building.

Winter, Irene J. "Women in Public: The Disk of Enheduanna, the Beginning of the Office of En-Priestess, and the Weight of Visual Evidence." In *La femme dans le Proche-Orient antique,* edited by Jean-Marie Durand, pp. 189–201. Paris, 1987. Through a detailed analysis of the carved disk of Enheduanna found at Ur, Winter argues for a tradition of priestesshood that extends back at least to the Early Dynastic period.

Woolley, C. Leonard, et al. *Ur Excavations* and *Ur Excavation Texts.* 19 vols. London and Philadelphia, 1927–1976. Definitive site reports on Woolley's fieldwork, as well as publication of the tablets and other inscribed materials recovered from his work.

Woolley, C. Leonard. *Ur of the Chaldees.* Revised by P. R. S. Moorey. Ithaca, N.Y., 1982. A revised version of Woolley's original work (1929), presenting an overview of his twelve seasons at Ur, in a style accessible to nonspecialists. Moorey has judiciously updated the book to reflect recent consensus on such topics as chronology and the reading of Sumerian and Akkadian names.

Wright, Henry T. "The Southern Margins of Sumer: Archaeological Survey of the Area of Eridu and Ur." In *Heartland of Cities,* by Robert McC. Adams, pp. 295–345. Chicago, 1981. Wright presents the results of his settlement survey of the area around Ur, placing Ur in its larger regional context.

SUSAN POLLOCK

URARTU. The highland state of Urartu stretched from the eastern bank of the upper Euphrates River to the western shores of Lake Urmia, and from the mountain passes of northern Iraq to the Caucasus Mountains. The kingdom dominated eastern Anatolia in the eighth and seventh centuries BCE. It is noteworthy historically for its rivalry with Assyria and archaeologically for its massive fortress architecture and sophisticated metalwork. For a time, Urartu was the strongest state in the Near East. Its distinctive and relatively uniform culture, much of it imposed from above, to judge from the royal focus of the surviving documentary and archaeological evidence, permeated this realm. Urartu's glories, however, were relatively short lived and were forgotten soon after the kingdom fell victim to a violent destruction in the late seventh or early sixth century BCE. Even the name of Urartu faded from view: it was transformed into Ararat by later vocalizations imposed on the Hebrew Bible.

Origins. The word *Urartu* is taken from Assyrian records, not from those of the Urartian people themselves, who called their kingdom Bianili. When it first appears in texts in the thirteenth-century BCE in the variant form Uruatri, the term has geographic rather than political connotations. It designates a land divided among petty kingdoms in the vicinity