Cheatography

Mesopotamia - Key Case Studies Cheat Sheet

by Anais (Anais_Pe) via cheatography.com/151793/cs/46538/

Royal tombs of Ur

Early Dynastic III, roughly contemporary with Eannatum.	*c. 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 included human remains, ornaments and grave goods.	Inform us about class structure, religious order and traditions (+ human sacrifice?).

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, interp-reted as a sacrifice to the moon god of Ur - Nanna.

General consensus is that death pits were a common practice of acient 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?

Royal Tombs of Ur - Puabi

Victory Stele of Naram-Sin

Naram-Sin = Akkadian ruler. Significant for his deification.	*c. 2334-2154*

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 Naram-Sin both as god and king:	- *Horned helmet* - reserved for deities and gods, but worn here by Naram-Sin.
	- *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 of the "oth-ers"	Lullubi warriors differentiated by size and posture, but alos 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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Published 2nd June, 2025.
Last updated 1st June, 2025.

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