Prehistory II: ***NOT TESTABLE:

Change from non-perminant to perminant structure must be observed in Levant: (Sedentary/non-sedentary)

- 16,00-12,500 BC Earliest settlements date to the Kebaren period. Non-perminant settlements. Active Lithic industry.
- Natufian period 12,500-10,000 BC : Change to perminant settlements; storage;

Agricultural revolution: PPNA

- carbonated plant seed from Abu Habira (11,00 BC) may be first evidence
- Jericho and its tower and walls earliest evidence of perminant settlement

PPNB:

- explosion of settlements;
- Jerf al-Ahmar 9,000 BC : semi-circular subterranean (basement) structure; no room divisions, likely early evidence for a meeting hall, or council hall. Pole holes indicate once roofed.
Pottery Neolithic: In Meso. called after sites i.e. Hassuna, Samarra, Halaf, Ubaid periods.

-Jarmo: Jarmo houses; mother goddess statues (large breasted clay figurine, fertility / cult statues).

- Hassuna period 6,000 to 5,000 BC: Sendentery settlement; standard incised ware pottery typical of Hassuna, geometric decorations.

- Samarra Period (7th mill): Pottery style very elaborate, though hand made very finely made. Some exemplars were repaired in antiquity, indicating their value. Enclosed, relatively elaborate villages typify Samarran culture.

Halaf period: Sabi Abiyat large elaborate settlement from Halaf period (as well). Pottery is wonderfully made bichrome and later polychrome style pieces.

The South:

Ubaid period 6500-4500 BC: By 5000, culture extends to north as well, overlapping Halaf (would be in turn replaced by the late Calcolithic culture in north within 500 years). Pottery is simply in design and was most produced, though may still have been hand made.

Eridu:

*Key: in the south first, complex religious architecture develops, such as at Eridu. 17 superimposed layers have been excavated at the temple of Eridu. By level 11 the tripartite structure occurs (5500 BC).

- Lizard eye figurines: Humanoid; male and female; female has fertility aspects, is breastfeeding a baby. Both male and female covered with platings, perhaps necklaces or? Male holds a stick or sceptor. In the end the figures may have been worship - or worshipers I some sort of cultic activity.

Ubaid in the north – Tell Abada level 2: Large buildings, tripartite buildings – the larger buildings indicate some sort of social hierarchy. Many pottery kilns suggest industrial production.

Uruk period 4,000 to 3,000 BC:

- Adams survey demonstrates a dramatic increase of settlements to the south by the late Uruk period.

- Uruk levels 10-4a indicate Uruk during the actualy Uruk period. Uruk III = Jemdat Nasr. Uruk II is no longer used as a category. Uruk I = Early Dynastic

- Uruk is largest settlement in the world in its time.


- Pottery production has become extremely standardized - also production of bevel rim bows

- Prestige art occurs, non-domestic production for elites (i.e. Warka vase, Warka lady)

- Onset of bureaucracy – stamp seals – had occurred already in 6 mill. However at Uruk onset of cylinder seals; tokens and bullae develop into numerical and logographic writing.

- Bureaucracy emerges from not only the need to keep track of food stuffs, but out of the nature of human behaviour and mistrust.

- Around 3000 BC Uruk culture comes to an end. Unclear what caused this.
EARLY DYNASTIC:

TESTABLE:
Dynasty of Lagash / contemporary dynasties in other cities
Mesopotamia in 3rd Mill.

Periodization-

Uruk 4000-3000 BC: emergence of cities, cylinder seals, writing

Jemdat Nasr 3000-2,900: development of cuneiform writing system.
Early Dynastic 2,900 to 2,300: city states, apex of urbanism, large temples

EDI (=EDII)

EDIII: Emergence of strong political leaders, first historical texts

Akkadan period 2,300 to 2150 BC: Empire ruled from Akkad and Akkadian kings

Period: Jemdat Nasr

- JN site excavated 1920s
Palace a Jemdat Nasr (Slide): Poorly drawn. Large structure; possibly shows large courtyard. Not even clearly a palace.
Slide Finds at building, tablets: cuneiform tablets which bridge Uruk and ED writing forms. #4 shows a tablet that was sealed prior to the inscription being down (like an early “letterhead”).
Slide sealed Jar Rims: One has “brocade” style, rosettes and maltese crosses. Other sealings show the city seal motif.
Slide: Polychrome pottery. Jemdat Nasr is dominated by polychrome type of pottery, which doesn’t feature in Southern Meso. prior or after JN period.
Slide: Glyptics: herds: Indicates pastoral exploitation of landscape. Increasingly, JN period motifs become abstract, and difficult to identify without parallels.
Slide: Glyptics: Brocate style:  Style is most likely not indigenous to south but likely comes from or North.
Slide: Jemdat Nasr in ED I: SIN IV motif “piedmont style” is likely influence from Zagros- “mountain gods” and triangle motif.
PERIOD EARLY DYNASTIC:

ED I – 2900 – 2600

Ed II – 2600 – 2450  Fara period

ED IIIa 2450-2350  Ur I period

EDIII B Lagash I period  2350-2300
The term Fara I refers to a typical sort of seal design.

Seperation of period into 3 partitions proposed by the Diyala region excavators.

<table>
<thead>
<tr>
<th>Archaeological Period</th>
<th>Art-Historical Period</th>
<th>approx. date</th>
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<tbody>
<tr>
<td>Jemdet Nasr</td>
<td></td>
<td>3,000 - 2,900 BC</td>
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<tr>
<td>Early Dynastic I</td>
<td></td>
<td>2,900 - 2,600 BC</td>
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<tr>
<td>“Early Dynastic II”</td>
<td>“Fara Period”</td>
<td>2,600 - 2,450 BC</td>
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<tr>
<td>Early Dynastic IIIa</td>
<td>“Ur I Period”</td>
<td>2,450 - 2,350 BC</td>
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<tr>
<td>Early Dynastic IIIb</td>
<td>“Lagash I Period”</td>
<td>2,350 - 2,300 BC</td>
</tr>
</tbody>
</table>
Ur I term comes from distinctions of the Royal Cemetery.

ED IIIB: Corresponds largely with ED IIA, however is archaeology is mostly unknown (badly excavated). It is distinguished mainly on the grounds of historical texts.
Slide: Adams Survey Maps: Fewer smaller settlements in ED, but large sites become larger. Uruk close to 400 hectares. Increased linearization along rivers.
Slide: Adams: site size: Contrasts early Uruk with late Uruk period – estimates size of area needed to feed respective settlements. By late period, suggest Uruk would have absorbed very large area to include other cities like Ur (in order to obtain sufficient food). This phenomena is important to understand conflict in later city states in ED.
Basic terms slide:

-ensi is most common title of a ruler in the ED period. Term lugal shows up for first time in ED I period, it is not the regular title a city ruler.

**TOPIC: CULT/RELIGION : TEMPLES**
A. Cult / Religion

Temples

1. Monumental Temples (Ovals)
Far more common than palaces were the temples of the Early Dynastic period. Because of the sanctity of the sites and the conservatism of the people, for thousands of years temples were built one above another, and many such sequences have been excavated. In many cases, the earlier, tripartite plan of Ubaid and Uruk temples had been replaced by a courtyard and bent-axis shrine. Another characteristic design was a temple on a platform, such as the one at Ubaid, 4 kilometers

Temple complexes with oval enclosure walls appear to have dominated Meso. cities
Site: Diyala/Khafaje: Oval 1 (EDII): “Bi-partite” enclosure. Walled structure, (contrary to open style temple complex in Uruk period). In fact, 2 enclosure walls. Sanctuary in the center eroded, not recoverable. Many rooms surrounding sancturary and courtyard would have contained many alters
(for sacrifice) - the rooms indicate production of cult paraphenilia, i.e. statues. On the outer area, domestic building stood, may have been the priests house etc.

Site: Tell al-Ubaid: Oval: Large terrace in middle that would have been accessed from a ramp
Slide:Mosaic columns: – decoration principal same as at Uruk – chevron designs etc. Materials used sandstone and pearl.
Slide: Ninhursag standard: Anzu grasps 2 stags; stags are not native to Meso; that the Anzu grasps these creatures of the mountains may hint at the owner – Ninhursag, lady of the mountains (stones?).

bull, copper (hammered, over wood)
slide: copper bulls: hammered copper over wood. Bulls also associated with Ninhursag.

slide: bovine reliefs: again indicate Ninhursag, the owner of the temple

SITE: URUK: ED PERIOD:

For the most part, the excavations have only demonstrate elaborate niched terraces for the ED period in Uruk, with very little attested of sanctuaries and religious architecture on top.
Abb. 16.5 Unter dem aegyptischen Tempel gehörig. Ende 4. Jh. v. Chr.
Early excavators used trenches to find borders of ziggurat walls, but did not excavate ziggurat.
slide: temple development sin tempe, Khafaje 3000-2500: Sin temple I (3000 BC), unlike earlier example, enclosed building. Forecourt in front, used for cultic activities. Sin temple IV is EDI – expanded forecourt for accommodation of larger cult, economic activities etc. Sin temple VI is not bipartite – inner room even more closed off than at earlier levels. The layout called “herth house”
layout become predominant in ED period, term implies enclosed building 1 entrance, courtyard for courtyard activities, enclosed inner room.

**term:** Hearth house

---

**Temple Inventories**

**example:**
Abu Temple at Tell Asmar (ancient Eshnunna): so-called “Square Temple”

date: Early Dynastic II (ca. 2,600 B.C.)

**photo of cella (location as indicated by arrow)**

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**Isometric view of Abu Temple**
Temple Inventories

In some cases, such as the “Square Temple” level of the Abu Temple at Tell Asmar, caches of statues were found buried next to the cult postament, obviously part of the inventory of a temple that has been razed and rebuilt.
Statues of worshippers (male and female)

- **Provenience**: Tell Asmar (Square Temple)
- **Date**: ca. 2,600 B.C.

detail: to the right of the woman’s foot is a small child’s foot – the rest of the child figure is broken away. Indicates an entire family may have been broken away. They hold a cup and look upward. Indications are they may themselves have been worshipers.
Another feature of temples of the Early Dynastic I period, which became very common later, were stone statues that were intended to act as substitutes for the worshiper. A collection of 12 statues has been discovered beside the altar of one of the three shrines in the Square Temple at Eshnunna (modern Tell Asmar). Originally identified as statues of the gods, they were probably meant to represent human beings.
Statues of worshippers (male and female)

- **Provenance:** Tell Asmar (Square Temple)
- **Date:** ca. 2,600 B.C.

slide: diyala statuary: Hafaji: Again blocky – inlaid eyes, hands folded at attention.
slide: statue of sitting male: holds a palm leaf and vessel. Likely figure is a figure in a ritual banquet. Second figure on slide (fr. kahaje) is from 200 year later but is somewhat more crudely done. Emilia Evans book “The life of Sumerian Sculpture” shows that many factors such as regional taste and wealth of the commissioner influence execution of style - it's not something that is entirely chronological as Frankfurt expected.
slide: goddess in Berlin: first unambiguous example of a deity in art, as wear horned cap. Maces on shoulders, holds vessel (banquet scene?). Holds also date wisp. Likely early rendering of Inanna.
Maceheads are often found in a temple. These ceremonial maceheads were religious dedications unlikely to ever have been used in battle. Inscription on this example is for the life of Eannatum.
Votive plaque: Often found in temples, exact function of items not clear. On suggestion is that they were to hold the ceremonial maces, or else that they were mounted on walls. Scenes depict cultic activity, such as this scene which shows ritual libation by a group outside the temple; in top register, the ritual libation is before the deity.
Votive Plaque

votive plaque, limestone, showing banquet scene from Khafaje

slide: votice plaque 2: Shows a frequent motif for this medium, the banquet scene. Again to be read from bottom to top.

*skips a slide*
slide: Diyala stone vessels: Vessel made out of chlorite, which comes from central Iran. Object on far right likely manufactured in Iran as well, as architecture there more like that found in central Iran.
TOPIC – Political Power, Kingship:

Slide: historiographic source: Kish, Uruk and Eridu were first ruler sites according to the SKL. Demonstrates dichotomy between Eridu (before flood) and Kish (after flood).
The Royal Cemetery belonged to the first part of the Early Dynastic III period, as did the earliest palaces found in Mesopotamia. Two of these were in Kish, and one in Eridu, and though the buildings bore no inscriptions to indicate that they had been palaces, several features suggested that this was so. They were large, monumental buildings, not too dissimilar to Early Dynastic temples in their plan, but, unlike temples, after they had been abandoned their sites had not been reused for building.

The plano-convex building at Kish was made out of rectangular bricks with rounded tops typical of the Early Dynastic period, and surrounded by a thick, buttressed wall. Its fifty or more rooms, some of which were for storage and others that might have once contained kilns and bitumen-lined basins, were arranged in units separated by narrow corridors. Another palace at Kish, to the south of the main temple area, comprised three units, the earliest measuring about 70 by 40 meters. This contained a central square courtyard surrounded by rooms and the whole was enclosed by a thick wall, to which had been added a monumental entrance approached by a flight of stairs. To
slide: Plan of Kish: Many open questions about the site as excavations not sufficient. Palace A and Palace C show first evidence of political consolidation.

slide: Palace A: Building was built in stages - north part was earliest (see thick enclosing walls); to east, monumental gateway and staircase added. This was decorated with recessed niches (indicating
cultic architecture). Later addition to south included a collande hall. Possible store rooms. Overall function may have been for cultic feasting.

slide: Palace P: Building also difficult to interpret - no obvious reason for sharply slanting outer wall. Large preponderance for water facilities – several large ovens also attested. Building could have been used for textile making or leather working?
slide: palace at Eridu: central courtyard, many smaller self contained rooms. Not certain if it is an “e2-gal”.
Uruk: Stampflehmgebäude ("pisé building")

FINAL SLIDE***slide: Uruk Stampflehmgebäude: Large storesomes in the south, Bent access corridor, sizable building. Date is disputed first Jemdat Nasr period, recently ED period.

**A Mesopotamian palace, a e2-gal, is really a “big house” containing all the elements of the average household.
Key conflict occurs between Umma and Lagash. Girsu and Lagash are downstream from Umma, and much of the conflict had to do with water.
Tons of historical information from Lagash from temple and palace archives. First identifiable king with sufficient historical sources is Ur-Nanshe.
Hole in slab likely contained a ceremonial mace, that was dedicated to the Temple. Ur-Nanshe holds a basket on his head, the king as builder. Top register also shows his wife and children.
In the lower registar he is in a banquet. **Urnanshe calls himself king, or lugal, as is seen in inscription on plaque – successors do not use this term however.

- Another king of note from the ED Lagash is Eannatum, the grandson of Ur-Nanshe. Calls himself lugal only for part of his reign. The inscription of the Stele of vultures discusses how Lagash had a grudge about Umma – Ningirsu complains how Umma infringed on his fields, on Gu’edennena. It relates further how Ningirsu engendered Eannatum and Inanna set him on the
lap of Ninhursag. The inscriptions relates how Eannatum has a chance to strike- it describes the battle. Though Eannatum was shot by an arrow, the inscription relates how he delivered Umma into defeat, restoring the field Gu’edenna back into Ningirsu’s hands. **Eanatum gave the great battle net of Enlil to the leader of Umma, and him swear by it. He must swear he will not shift the irrigation canals. ****The claim of Eannatum to be bred by the gods is a pretext for the divine claims of Naram-sin and the later Gilgamesh epic about Gilgamesh

ROAF pg. 88:
Late Early Dynastic III
Inscriptions from the late Early Dynastic period have shown that the Sumerian King List is incomplete. The rulers of several city states were omitted, including the rulers of Lagash, who are known over more than five generations. Furthermore, inscriptions from Adab and Girsu recorded that Mesalim, the king of Kish, was the overlord of the governors of Adab and Lagash, yet Mesalim does not appear in the king list.

Mesalim had drawn the border between Umma and Lagash, but in the reign of Ur-Nanshe, the ruler of Lagash, border disputes arose and, according to his inscriptions, Ur-Nanshe defeated both Ur and Umma. During this time he built the city wall and temples at Lagash. Ur-Nanshe’s grandson Eanatum pursued the conflict with Umma to victory. To celebrate, he erected a monument that bore the inscription “Ningirsu, the lord, crown of Luma is the life of the Pirigedena-canal” and is now known as the Stele of the Vultures, as it shows birds attacking the corpses of the fallen. Eanatum claimed to have defeated Uruk, Ur, Akshak, Mari, Susa, Elam, several districts that were probably in the Iranian Zagros, and even Subartu, believed to have been in northern Mesopotamia. He also stated that Inanna had given him the kingship of Kish. These claims, however, were exaggerated and there is no evidence to suggest that Eanatum made widespread conquests. Perhaps, the truth is that
Foot soldiers walk over the bodies of slain enemies.
- Eannatum in his chariot, leading his troops. Lightly armored soldier immediately behind him. King wears significant headgear – helmut with “bun” on back.
- Net by association with the Anzu (on top) is grounded in Girsu. Figures inside are still moving, and so are still alive. Who is the person with club, Ningirsu or King? Reichel suggests it is the king (Eannatum) because of the hair due of the figure that of a king. He has the appearance a human (aside from large then life size.)

-Vulture picking away at the decapitated heads of enemy soldiers. Them seems to have influenced later Mesopotamian artists.
Ur: Has provided some of the key artifacts that narrate the story of kingship in the south.

Roaf:
The Royal Cemetery is one of the most spectacular archeological finds to date. In most of the graves, the body had been laid on its side, wrapped in a mat or enclosed in a coffin, at the bottom of a vertical shaft. Alongside each body were personal possessions—jewelry, a dagger, and perhaps a cylinder seal. The grave also contained pottery, stone, or metal vessels, which might have held food and drink, as well as weapons, and makeup paints in cockle shells together with the necessary tools for applying them. Similar graves have also been found at Abu Salabikh, Kish and Khafajeh. However, 17 graves were unusual, both in their construction and in the wealth of goods that they held. Some were of stone or mud-brick, some had several chambers and some had vaults. Most of these graves had been robbed in ancient times, but even so what remained was extraordinary, and particularly so in those tombs that were found intact. In some of the Royal Tombs, the principal occupant had evidently been accompanied to the netherworld by dozens of attendants who had been slaughtered during the funeral rites.
- All graves are subterranean. There were filled in afterward. Building once stood on top, or monuments, presumably so that offerings could be made. 16 of the tombs at Ur were identified by Woolley as being royal
Grave 789: The king’s grave. A large entrance ramp lead into the tomb (bottom left). Then a death pit (are with skulls). A large tomb was partitioned off (thick black walls above).
In addition to the king in the main tomb, up to 63 bodies found. This has lead to a sensation, the human sacrifices of the royal cemetery.
- only fossilized wood impressions left of cart wheels, in the heavily acid Meso. soil
- Narrative panels on the lyre – top: “heraldic scene, master of animals”; register 2: food for a banquet; register 3: animals playing music; register 4: antelope holding vessels such as Ur-Nanshe hold in this wall relief. A scorpion man. **Animal banquet known from scenes on seals such as this one from Ur
Partially overlaps Grave 789: Woolley thought it was king and queen being buried together, but this is wrong - they are not contemporary. Zettler has demonstrated that they are separate graves with different entrances, not attached.
Body found on a byre, surrounded by many small objects largely of gold. Seal of Queen Pu-abi found next to the body.
- Pu-abi’s headdress: made of gold and lapis lazuli, carnilien and silver. Design consists of leaves, flowers; in a hot climate like Meso. this is very luxurious.
- cloak is made of gold, carnelian and lapis lazuli (yellow, red and blue). In the Meso environment which is often (but not always) drab, these would made an impression.
“Ur Standard”
shell, carnelian, lapis lazuli, bitumen
Ur, Royal Cemetery, PG 779
British Museum

- one the key narrative artifacts.
War side: chariot very similar to the one found in king’s tomb – chariot pulled by onegers. Chariots are running down enemies; always 2 people in the chariot, one armed with spears. In second registrar, soldiers with spears and leather armor (possibly infixed with metal dowels.)
Peace side: Depicts, most likely, the preparations for a banquet. To be read from bottom to top – top register is culminating scene, where the king sits with vessel in hand.

- Cumination scene on peace side: King looks very much like Ur-Nanshe, whose reign was roughly contemporay.
The great death pit is a large chamber filled with 63 bodies, it was not attached/associated with a specific grave (not one yet found anyway). Ram in thicket found in corner.
- ram in the thick: made of lapis lazuli, silver, gold leaf, copper, wood. In the context of the Uruk kings, the ruler was responsible for being the provider of the herds, as seen in the preusser seal – a role they inherit from Dumuzi. By fulfilling this role, the ruler is taking control
of the peripheral Uruk, the herding lands etc. The bottom seal show a ritual tray or incense burner held by an animal figure - the ram in thicket also likely to have once held a ritual table or incense burner

Grave 779: Contained helmey of Meskalamdug, early king of Ur.
- Same head gear as on Stele of vultures – unlikely to have been real hair cut – for one thing, rulers of this period also shown with shaved heads
CITY SEALS:
clay sealing with impression of city seal;
from Ur,
Seal Impressions Strata 4
date: Early Dynastic I
(2,900 - 2,650 BC)
Show the names of cities: Jacobsen theorized that these represent a league of cities – the kiengi league – although not many still follow him on that one
Fara style typified by style that design encompasses entire area

Frequently show wrestling scenes, which seems to mirror the violence of the world at this period

- Fara style: roughly synonym with ED II style
Glyptic Banquet Scenes on Seals
(ED II and ED IIIa)
God in Boat
- one of the earliest divinities shown in seal impressions is the “boat god” – later it becomes clear this represents the sun god. Surrounding imagery is associated with sunrise and sunset - plugh and jug etc. represent constellations

- **Take away from ED glyptic that art embodies life to some degree - the frequent combat scenes are a reflection of the turbulent times. The frequent banquet scenes are ritualistic and reflected often in royal art (i.e. the Standard of Ur, Ur-Nammu family plaque.) A major part of socio-political life.
Development of Writing

- increasing abstraction of signs (pictogram to cuneiform signs)
- writing tool: pointed inciser replaced by reed stylus
- adaptation of cuneiform writing system for Akkadian language leads to further abstractions

<table>
<thead>
<tr>
<th>Late Uruk Period ca 3100</th>
<th>Jemdet Nasr Period ca 3000</th>
<th>Early Dyn. III Period ca 2400</th>
<th>Ur III Period ca 2000</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>SAG 'Head'</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>NINDA 'Bread'</td>
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<td></td>
<td></td>
<td></td>
<td>KU 'to eat'</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>AB 'Cow'</td>
</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td>APIN 'Plow'</td>
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<td></td>
<td></td>
<td>KI 'Place'</td>
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<td></td>
<td>10 resp. '6'</td>
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<td></td>
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<td>'7'</td>
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</tbody>
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Development from incised signs to cuneiform signs (3,000 - 2,000 BC)

Tablets containing the 'Standard Professions List':
- top: composite copy of fragments of stage III 2 (Jemdet Nasr)
- bottom: tablet from Farah, dating to c. 2900 B.C. (Early Dynastic II)
Weapons

Axe adzes (cast copper and gold)

Reconstruction

Arrows

Warrior with Axe inlay; from Fara, date ca. 2500 B.C.

Arrowheads, Royal Cemetery at Ur

Spears

-interesting, not testable
Inlaid board game
Ur, Royal Cemetery

- Game

found at royal cemetery – same game also found at Egypt at the time, international distribution
beaker made of electrum
(gold/silver alloy)

Items of Daily Use?

“Solid Foot Goblets”

beer vat (silver)

drinking goblet (gold)

seal from PG 800 (Pu-abî’s tomb showing beer drinking from vat with slaves)
- Solid foot goblets are very typical and numerous of them (thousands attested in arch. record). Likely to be what depicted in most banquet scenes. The fancy golden versions likely very limited application, i.e. burials.
- Silver beer vat – beer was very crude, thick fermentation – straws (reed) used for drinking. Fancy vessels like those made of silver or gold make no sense as daily use items – they are heavy and would get the beer too hot in Meso. environment. They significant is in eternalizing everyday object in burials.
- ***The entire royal cemetery is a “metaphoric” village, eternalizing the components of daily life.
- more examples of objects which wouldn’t literally have been of use – gold isn’t a practical weapon material, a lapis lazuli whetstone makes no sense.
Writing

Early Real Estate Text

Stela of Ushumgal, recording land transaction ("Kudurru")
Early Dynastic I (ca. 2,900 - 2,650 BC)

Metropolitan Museum of Art, New York
POTTERY:
In JN pottery: Bevel-rim bowl continue from Uruk; conical cups were probably a food consumption type; Like in the Ubaid period, painted pottery makes an appearance in the JN (though not after) - the distinctive polychrome style; 4 lugged jars continue into JN, as do spouted vessels – these were liquid storage contained in the Uruk period capable of being sealed.
EDI – (probably not a major feature on test):
- 4 lugged jars continue into ED I as well, likely contained a precious oil or resin as it could be sealed.
- *test* The “mother of all ED vessel” the solid foot goblet. The foot of these vessels tend to survive quite well and are a sure indicator of an ED I site. Mass produced but still show signs of being hand made - probably used for alcoholic consumption
- Resembles JN ware, but isn’t – this is scarlett ware dominant in the Diyala. Found at Tell Asmar, and other site in area – a localized style. Named for the color of the background. Highly figuative designs, showing birds and people. Also unlike JN, it is the lower part of the vessel being decorated. Figurative style is unusual to Meso proper, but typical of Susa.
figures and events can be identified. These phases correspond respectively to Early Dynastic I and Early Dynastic III in the Diyala region, with Early Dynastic II representing a transitional period in between. Early Dynastic I is best known from the Diyala region, and typified by painted pottery known as Scarlet Ware, which is also found in the Hamrin.
Also typical of ED pottery: the winged lug makes its appearance and the horizontal lugs. What function do they have? Cant lift by these lugs, they would break off. It may be that they were to imitate something in another medium like a basket lug or a metalwork lug. They are mainly noteworthy as a diagnostic tool (ED I)
Early Dynastic I

- Four-legged jars continue
- Appearance of "Solid Foot Goblet"
- Appearance of "Scarlet Ware" (earlier part only; Houses 11-10 and Archaic Shrine I - III)
- Spouted vessels continue; dominance of jars with carinated shoulders and short, squat spouts
- Wing lugs and horizontal lugs appear (on jars with carinated shoulders)
- Stands with applied decorations or excisions

Khafaje Houses

- Houses 7
- Houses 8
- Houses 9
- Houses 10
- Houses 11

Abu Temple

- Archaic Shrine IV
- Archaic Shrine III
- Archaic Shrine II
- Archaic Shrine I

Stands also diagnostic -
**Newest archaeological convention is to do away with ED II**
From ED I to ED IIIA, the solid foot disappeared - the stands disappear - but the “fruit stands” and pilgrims flask appears.
Early Dynastic II

- not recognized archaeologically in the Diyala
- pottery sequence suggests division into bipartite, not tripartite, structure for Early Dynastic Period
wing lugged jars disappear, horizontal lugs continue and the lug grows even taller and more distinct

lugged jars: wing lugs disappear, horizontal lugs become longer, almost touching the rim of the jar

spouted jars continue, but with shorter spouts

continuity from ED I to ED IIIa

- wing lugged jars disappear, horizontal lugs continue and the lug grows even taller and more distinct
*** In ED IIIa the horizontal lug become “mother goddess handles” - diagnostic for ED IIIA

continuity from ED I to ED IIIa

appearance of “Mother Goddess Handles”
lugged jars: wing lugs disappears, horizontal lugs become longer, almost touching the rim of the jar
**Tell Asmar** | **Abu Temple**

<table>
<thead>
<tr>
<th>ED III a</th>
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<th>Slightly Tilted II</th>
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<th>Narrowed Temple I</th>
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Bipartite division of pottery assemblage for Early Dynastic Period

- Chart showing which pottery types continue on to ED III from ED I
(Reichel just using map for Mari, doesn’t discuss the kiengi league)
- Mari is located in the flood plain of the Euphrates. Site is divided by archaeologists in three phases Mari 1, 2 and 3.
Only part of the ED palace has yet been excavated, in part because it has been overlapped by a palace from the OB period.
#46 and above is part of a religious centre within the ED palace. For the first time it is possible to see the entire palace complex as a household. To the bottom right of the palace is a large temple (thick walls).
Momumental temples found at Mari – (seen above in reconstruction) – temple reexcavated in 2010 and hopefully a better plan will be available. Ishtarat and Ninni-Zaza temple like a “neighborhood” temple, built at the crossroads of a street. Ninni is a variant of Inanna, as is Ishtar.
Typical organization of a hearth type temple – has bent access - **this is a departure point from 4th mill. temples which were very open, in 3rd mill temples, very closed off bent access type. Both temples contained an abundance of statuary.
One of the most famous pieces to come out of this Ninni-Zaza temple is this statue of a king, executed in a Sumerian style (Meskalamdug type hairstyle, chignon). Although these are often called Sumerian statuery style, most of these have been found in Diyala and areas of the north, and the majority of these statues have Akkadian names inscribed on the back – so its impossible to know the origin of the
They seem to be dressed in animal fleece, as impossible as this seems in the heat of Meso. or Syria.

Statuary from Ebla is actually of a higher quality than that of the Diyala, which is actually a back water of sorts. Very striking example of couple showing affection. The Ur-Nanshe piece is an iconic piece, and very unusual – sits with leg crossed wears animal fleece; French called him a women, but he is
shown bare chested, something women are not shown like in other ED art. May have been a Eunuch.
The rendering of the Anzu bird at Mari, is about 1 or 2 feet, made from a huge chunk of lapis lazuli.

*Right* This lion-headed eagle was found at Mari in the so-called Treasure of Ur, which included a bead inscribed with the name of Mes-Anepada, king of Ur. Whether this was a royal gift or booty from some raid is unknown. The pendant is made out of lapis lazuli, brought from Afghanistan, with the head and tail of gold held on by bitumen and copper pins. Height 12.8 cm.
Top left - seems very much like a seen from Ur standard, though from Mari. Center top: soldier wearing leather cap helmut with copper plated body armor – shield man with reed shield in front. Archer fires a composite bow at already nude (defeated) enemy.
Bead of Mesannepada found at Mari – both of lapis lazuli

Interregional Connections
### EDIII B

Can only be identified as diagnostic by Lagash evidence. In fact, it more or less overlaps with the Akkadian period, while Akkad dominates Northern Mesopotamia, ED IIIB ensues in the South, within Uru-inim-gina and on.

When Lugalzagesi takes the throne of Umma, he continues and subjects further cities, first Uruk and on – he becomes the first king to claim to be the king of all Sumer.

The Lu2-Umma text (the man of Umma text) is a lament commissioned by Uru-inim-gina which laments the actions of Lugalzagesi.

**Rechel reads this lament**

**Reads from the SKL:** In Uruk Lugalzagesi became king and reigned for 25 years. then Uruk was defeated and the kingship was taken to Agade.

The SKL states that Sargon was the cupbearer of Ur-Zababa (a king of kish). The SKL gives a length of 157 years for the rule of the Sargonic kings.