

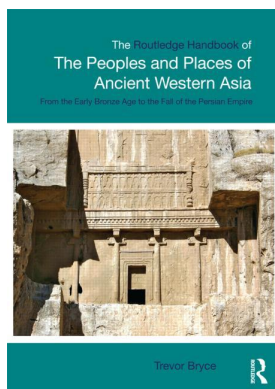
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The Near East from the Early Bronze Age to the Fall of the Persian Empire

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Uashtal M1 fortified city in the land of Suhme (q.v.) in eastern Anatolia. In 856 it was captured and destroyed by the Assyrian king Shalmaneser III during his conquest of Suhme (**RIMA* 3: 20). The city's ruler at the time was a man called Sua.

Uasi (Waisi, Uaiais, Uazai, Uesi) Iron Age city and provincial capital on the frontier of the kingdom of Urartu, eastern Anatolia. Its location can be roughly deduced from its proximity to Musasir (see below), and its position as the last Urartian fortress which the Assyrian king Sargon II encountered, and attacked, before returning to Assyria at the end of his eighth campaign in 714. But a specific site for the city has yet to be determined. Most recent interpretations of Sargon's eighth campaign would put it somewhere immediately west of Lake Urmia; the Assyrian king's claim that it was the strongest of the Urartian fortresses suggests either Qalatgah or Qaleh Ismail Agha as sites of the appropriate size (see [map 20](#)). Uasi's importance at this time is reflected in Assyrian espionage reports, which record that its governor requested military support from Urzana, the king of Musasir (**SAA* V: 109–10, no. 145), that it was the site of a rebellion against the king of Urartu which briefly placed a usurper on the Urartian throne (**SAA* V: 71–2, no. 87), and that its governor was killed by the Cimmerians when they inflicted a disastrous defeat on the Urartian king Rusa I (**SAA* I: 31, no. 30).

*Thureau-Dangin (1912: 46–7), Barnett (1982: 354–5).

Ubulu M1 Aramaean tribe in southeastern Babylonia, first attested in two letters from the mid C8 Nippur archive, addressed to the governor of Nippur (**Nippur* IV: 96, no. 32; 204–5, no. 98). One of the letters involves a case of alleged theft of some dromedaries from the people of Uruk; the second concerns a dispute between the sheikh of the Ubulu tribe and the letter's author. The Ubulu are included in the list of thirty-five so-called Aramaean tribes conquered by the Assyrian king Tiglath-pileser III, probably in his accession year (745) (**Tigl. III* 160–1).

Lipiński (2000: 460–1).

Ubumu (Ibume, Uppumu) City belonging to the Iron Age country of Shubria, located in eastern Anatolia west or southwest of Lake Van. An inscription on one of the bronze bands from Balawat (see **Imgur-Enlil**) refers to the city's conquest in 854 by the Assyrian king Shalmaneser III, when Shubria was ruled by a man called Anhitti (**RIMA* 3: 143–4). Anhitti was confined to the city by the Assyrian king, and paid him tribute there (**RIMA* 3: 104). Uppumu was later captured and sacked by the Assyrian king Esarhaddon during his campaign against Shubria in 672 (**Borger*, 1956: 104).

Uda (I) (Classical Hyde? For location, see *BAGRW* 66 D2) Late Bronze Age city in

southern Anatolia, in the northern part of the Hittite Lower Land (q.v.). Together with Tuwanuwa, Uda became the frontier of the Arzawan occupation forces which swept through the Lower Land during the reign of the Hittite king Tudhaliya III (first half of C14) (*Bryce, 2005: 146). Tudhaliya's son and successor Suppiluliuma I (1350–1322) held a meeting in Uda with his own son, Telipinu, viceroy of Aleppo, while Suppiluliuma was celebrating religious festivals in the city (*DS 92, *CS I: 189). The purpose of the meeting may have been to discuss military developments in Syria, where Hittite military operations were being conducted in the war against Mitanni.

*RGTC 6: 466–7.

Uda (2) Iron Age fortified city in the Kashiari range (mod. Tur ʿAbdin) of northern Mesopotamia, first attested in a letter reportedly written by the son of Amme-Baʿala, ruler of Bit-Zamani, to the Assyrian king Tukulti-Ninurta II in early C9 (*RIMA 2: 171). In 866, the Assyrian king Ashurnasirpal II captured Uda after a siege, impaled its troops alive on stakes around the city, and deported part of its population to Assyria (*RIMA 2: 220). At the time of the Assyrian campaign, Uda was among the (alleged) sixty cities ruled by Labturu, king of the land of Nirdun.

Lipiński (2000: 139–40).

Uetash/Uita Iron Age city in southeastern Anatolia, located on the border between the Neo-Hittite kingdoms of Melid (Malatya) and Kummuh. In 836 it was captured by the Assyrian king Shalmaneser III during a campaign in Melid, and was at that time referred to as a fortified city of the Melidite king Lalla (*RIMA 3: 67). The Urartian king Sarduri II mentions it in his Annals as one of the royal cities which he captured from Kushtashpi, king of Kummuh (c. 750).

CHLI I: 331, n. 11, 332 with n. 29.

Ugarit (Ras Shamra) (maps 3, 6) Bronze Age city located on the coast of northern Syria. Its history of occupation actually begins in the Neolithic Age and includes brief periods of settlement in Persian (C6–4) and Roman times. But its most important occupation phases belong to the Bronze Ages. During the Late Bronze Age, the city reached the peak of its development, as the capital of the kingdom of Ugarit. Excavations at Ras Shamra have been conducted since 1929 by a series of French teams for the Mission Archéologique Française under the direction successively of C. F.-A. Schaeffer (1929–70), H. de Contenson (1971–4), J. Margueron (1975–7), and M. Yon (since 1978). Urban development began on the site c. 3000, and in the course of M3 (Early Bronze Age) a substantial settlement grew up there, before the site was abandoned c. 2200. After a gap of c. 100 years, the Middle Bronze Age phase of Ugarit's existence began with occupation by Semitic-speaking nomadic groups, some of whom seem rapidly to have adapted to a sedentary lifestyle, as reflected in the expansion of settlement over the entire mound. The Middle Bronze Age city was substantially fortified. Diplomatic contacts with Mesopotamia in this period are indicated by the record in the Mari texts of a visit by Mari's king Zimri-Lim (1774–1762) to the city (LAP0 17: 165, 384). Commercial and possibly political contacts with Egypt are indicated by the presence on the site of Egyptian artefacts and hieroglyphic inscriptions of the period.

Ugarit seems to have declined into relatively obscurity at the end of the Middle

Bronze Age (c. mid C17). But by mid C14, it had re-emerged to become the centre of one of the most important and most prosperous of all the kingdoms in the Syro-Palestinian region. Much of its wealth derived from the fact that the kingdom it controlled was a valuable timber-producing area, and its rich, fertile steppes and plains were excellent for grazing purposes and for the production of a wide range of goods, including grain, wine, oil, and flax. Ugarit was also the centre of thriving manufacturing industries, where the arts of bronzesmiths and goldsmiths flourished and a wide range of linen and woollen goods were produced for export. Its 50 km coastline contained four or more seaports, making it an important link between the Mediterranean world and the lands stretching to the Euphrates and beyond. And through its territory passed some of the major land routes of Syria, north through Mukish to Anatolia and east through Aleppo to Mesopotamia. It was, however, never a militarily strong state, and preferred to pay a substantial annual tribute to the Hittites when they established their dominance over it in C14 rather than provide troops for their armies.

The city's dominant building complex in its Late Bronze Age phase was the royal palace, constructed in several phases and at its greatest extent covering some 10,000 sq. m. Shut off from the rest of the city by its external wall, the palace contained multiple rooms built around open courtyards, and in its final development one or more upper storeys accessed by a dozen staircases. Areas for administration, official functions, and private living are distinguishable in the palace's floor plan. The private apartments were luxuriously appointed, and in one area of the palace opened on to a large garden. Two large temple-towers, perhaps of Middle Bronze Age origin, were built on the city's acropolis. They were dedicated (separately) to the gods Baal and Dagan. Nearby on the acropolis were blocks of houses divided off by narrow streets. This was one of the city's several residential areas, which consisted of houses of various sizes, generally built along narrow, winding streets and often provided with their own wells. A large quantity of small finds, many of precious materials, have come to light during the excavations. They include jewellery, weapons, figurines, golden bowls, and faience and alabaster vases – reflecting both the high level of local craftsmanship as well as the extensive foreign commercial and cultural contacts which Ugarit enjoyed, with Egypt, Cyprus, the Aegean world, Anatolia, and Babylonia. Its port served as one of the most important international emporia of the anc. western Asian world.

Detailed information about Ugarit's dealings and relations with other states is provided by the city's archives. These constitute one of our most valuable sources of information on international relations in the Late Bronze Age. (The majority of the documents are written in a local version of the Akkadian language. But some are written in Ugaritic, and several other languages are also represented in the archive, e.g. Hittite.) A wide range of letters written to foreign rulers, administrative and legal documents, and ritual, medical, and literary texts have been unearthed from six palace archives, from the so-called High Priest's House between the two temples on the acropolis, and from several private houses. One of the most important of the 'private archives' consists of 335 tablets of varying content unearthed in a large residence owned by one of Ugarit's most important citizens, a scribe called Rapanu, and located not far from the palace. In 1994, excavations brought to light another private archive, consisting of more than 400 tablets and fragments, in the house of a man called Urtenu, another high-ranking dignitary of Ugarit in C13.

UGARIT



Figure 124 Ugarit, gateway.

But the earliest surviving Ugaritic document belongs to the mid C14 Amarna archive (see glossary) found in Egypt. It is a letter which the Ugaritic king Ammistamru I wrote to the pharaoh Amenhotep III, or his successor Akhenaten in his first years, declaring his allegiance to the Egyptian crown (**EA* 45). Shortly after Ammistamru's death, the Hittite king Suppiluliuma I approached his son and successor Niqmaddu II, as revealed in a letter he wrote to him, found in the palace archives in Ugarit (**HDT* 125–6), and succeeded in winning him over to the Hittite side. But Niqmaddu's decision to ally himself with Hatti met with prompt reprisals from a coalition of Syrian kingdoms whose overtures he had rejected. Ugarit was invaded and plundered (**PRU* IV: 49). Perhaps belatedly, a Hittite expeditionary force was dispatched to the region to drive out the invaders and return to Niqmaddu the booty taken from him. Subsequently, Suppiluliuma delivered up to him a substantial portion of the invaders' territories, which may have resulted in a fourfold increase of his own lands. But Ugaritic territory was later reduced, by Suppiluliuma's son and (second) successor Mursili II, to two-thirds of its former size, when Mursili assigned a slice of it to the Hittite viceregal kingdom of Carchemish. This is indicated in the terms of a treaty which Mursili drew up with Niqmaddu's son and (second) successor Niqmepa (**PRU* IV: 84–101). Niqmepa's immediate predecessor, his brother Arhalba, had apparently refused to recognize Hittite sovereignty, and had been deposed by Suppiluliuma for this reason. Otherwise, Ugarit appears to have remained loyal to its Hittite allegiance until the end of the Bronze Age, in spite of an apparent attempt by Tukulti-Ninurta

UGARIT

I, king of Assyria, to win it over to the Assyrian side during the reign of the Hittite king Tudhaliya IV (1237–1209). Ugarit's king at the time, Shaushgamuwa, reconfirmed his allegiance to Hatti in a treaty which Tudhaliya drew up with him (*HDT 103–7).

In these final decades of the Late Bronze Age, the Hittites were increasingly unable to protect their subject territories against outside attacks, particularly those associated with the Sea Peoples. Letters dating to the final months of Ugarit's existence highlight the city's plight. An urgent communication sent by the last Ugaritic king, Ammurapi, to the Hittite viceroy in Carchemish requesting assistance against an imminent sea-borne invasion received the reply that Ugarit would have to rely on its own resources to defend itself (*Nougayrol *et al.*, 1968: 85–6, no. 23). And when the king of Alasiya (Cyprus) sent a desperate appeal to Ammurapi begging for assistance against the enemy from the sea, Ammurapi replied that his own land had been ravaged by the enemy, and that he had no ships to spare since they were engaged elsewhere in fighting the enemy (*RS 20.238 = Nougayrol *et al.*, 1968: 87–9, no. 24). The letter was found in the house of Rapanu; that is to say, it was never dispatched – graphic evidence of the city's sudden, violent end. Ugarit was looted and abandoned, perhaps already some years before the fall of the Hittite capital Hattusa in early C12. The city had no Iron Age successor.

We should note, by way of postscript, that while a large number of the tablets found in Ugarit relate to the kingdom's political and military dealings with its neighbours, there are others that record interactions of a different kind, indicating, for example, regular activity of a peaceful commercial nature between the local Syrian states. Letters exchanged between the kings of Ugarit and Sidon, and the king of Beirut and a high official in Ugarit, testify to close, cordial relations between the Levantine coastal states in the Bronze Age's final decades. And Ugarit seems also to have had close links with Emar on the Euphrates. Commercial interaction between the two states is reflected in the establishment of a Ugaritic trading office in Emar, early in C12, where Dagan-belu was installed as Ugarit's representative and manager of its trading operations. From Emar he wrote to Shipti-Ba'al, agent and husband of the daughter of the Ugaritic king Ammurapi, assuring him that all was well, asking for news from home, and sending along with his messenger some plants for Shipti-Ba'al. In return, he asked that if a messenger were to come from Shipti-Ba'al, he would be grateful if he could bring with him some oil and a large linen garment of good quality, for Dagan-belu's own use (*RS [Varia 26] = *Arnaud, 1991: 66–7, no. 30). As the epigraphist P. Bordreuil comments, these letters display in full light the high degree of



Figure 125 Ugarit, alphabet.

‘cosmopolitanism’ that characterized the world of Ugarit and its neighbours in these final decades. There is little hint in them of the great catastrophe that was so soon to engulf Ugarit and its neighbours.

A. Curtis (1985), *Bordreuil (1991), Yon *et al.* (1995), Singer (1999b), Lackenbacher and Malbran-Labat (2005), Vidal (2005), Yon (2006).

Uishdish Province of the M1 kingdom of Mannaea, bordering to the north the kingdom of Urartu. In 716, its pro-Urartian ruler Bagdatti joined a rebellion against the Mannaeian king Aza, newly installed on the Mannaeian throne by his Assyrian overlord Sargon II. Aza was overthrown and executed. Sargon responded by conducting a campaign in Mannaeian territory, during which he captured Bagdatti and had him flayed alive (**ARAB* II: 28). In the following year, Sargon returned to Uishdish, which had been occupied by the Urartian king Rusa I, and launched an attack upon his army on Mt Uaush (Mt Sahen, south of Tabriz?), where the Urartians had set up camp. Sargon won a resounding victory, and Rusa barely escaped with his life (**ARAB* II: 78–83). Sargon subsequently seized back from Urartian control the whole of the province of Uishdish, then demolished the fortifications of its cities and allowed his troops to plunder its food lands (**ARAB* II: 84).

Ukku Iron Age city at the foot of Judi Dağ, mod. Kurdistan, in Assyrian frontier territory near Urartu. In a letter to his father, the Assyrian king Sargon II (721–705), Sennacherib reports that the ruler of Ukku has informed Urartu’s king (Rusa I) that Assyrian governors were building a fort in Kumme (q.v.) (**SAA* I: 28–9, no. 29). Sennacherib had received this news from a messenger of Ariye, ruler of Kumme. The fort was presumably intended to strengthen the city’s defences against an Urartian attack. Kumme lay close to Ukku, probably to its north. For further details of the Ukkean king’s activities, including a meeting he held with Ariye, see **Kumme**.

Ukulzat Late Bronze Age city in Nuhashshi in Syria. Following his conquest of Nuhashshi c. 1340, the Hittite king Suppiluliuma I appointed a local man, Takibsharri, as ruler of the city (**HDT* 43).

Ullamma (Ulma) Middle and Late Bronze Age city in central Anatolia, located somewhere in the vicinity of mod. Aksaray. It was the southernmost city conquered by Anitta, a C18 king of Nesa (see **Kanesh**), during his first series of campaigns against the lands which lay within or near the Kızıl Irmak basin (**Chav.* 217, **CS* I: 183). Early in the Hittite Old Kingdom (C17), Ullamma was the seat of a Hittite governor. However, it was among the rebel cities which rose up against the Hittite king Hattusili I (1650–1620). It twice confronted the king in battle and was twice defeated by him (**Chav.* 220). To prevent a third uprising, Hattusili ordered its total destruction and its site to be sown with weeds as a sign that it was never to be resettled.

Ullassa Late Bronze Age city on the Levantine coast near the southern frontier of Amurru. In mid C14 it was occupied by the Amurrite warlord Abdi-Ashirta, who claimed to be protecting it on behalf of the pharaoh Amenhotep III (**EA* 60). After Abdi-Ashirta’s capture (see under **Amurru**), Ullassa was among the cities which were liberated by Egyptian troops, but reoccupied soon after (along with Ardata, Wahliya,

ULLUBA

Ampi, Shigata, and Arwada) by Abdi-Ashirta's sons (*EA 104, 105). Egyptians resident in Ullassa fled south from the city and sought refuge in the kingdom of Gubla (Byblos).

Ulluba M1 country in northeastern Mesopotamia, within the frontier regions of Urartu and Assyria, c. 100 km north of Nineveh (see Parpola and Porter, 2001: 4, map). An inscribed rock relief discovered at mod. Mila Mergi helps fix Ulluba's location, as well as providing information about the campaign which the Assyrian king Tiglath-pileser III conducted against it in 739 (*Postgate, 1973). The campaign was in response to a planned invasion by Ulluba of Assyrian territory, probably with Urartian encouragement and support. It resulted in the subjugation of Ulluba and its incorporation into the Assyrian empire (**Tigl. III* 166–7). But a further Assyrian campaign was needed, in 736, to ensure that Ulluba was fully pacified. Thereafter the country played an important role as a buffer-zone on Assyria's northeastern frontier. Tiglath-pileser set up a provincial capital there, called Ashur-iqisha (**ARAB* I: 282, 292, **Tigl III* 124–7), expanded the province's territories by the addition of a number of cities to it, and increased its population by resettling deportees there from his western conquests (**Tigl. III* 62–3).

Uluburun (map 2) Cape on Anatolia's southern coast in the country of Lycia, 8.5 km southeast of mod. Kaş. In 1982, a Late Bronze Age shipwreck was discovered by a sponge diver 400 m from the tip of the cape. Tree-ring analysis of the logs in the cargo (see below) provides a tentative date of c. 1316 for the disaster which befell the ship. The site was excavated by the Institute of Nautical Archaeology at Texas A&M University, under the direction of G. Bass and C. Pulak, from 1984 to 1994.

The ship's main cargo consisted of ten tonnes of Cypriot copper, in the form of four-handled, two-handled, pillow-shaped, and plano-convex 'bun' ingots. It also included a tonne of four-handled and bun-shaped tin ingots, of unknown origin. The two metals would have been offloaded together at one or more of the vessel's ports of call, where they would have been combined to produce bronze. As Bass notes, the 10:1 ratio of the copper and tin components of the cargo reflects the proportions in which the metals were mixed to produce bronze. In addition to the metals, the ship's cargo was made up of a number of manufactured items and raw materials. The former included more than 150 discoid glass ingots (in cobalt blue, turquoise, and lavender colours), ten large pithoi (storage jars), faience goblets in the shape of rams' heads and in one case a woman, silver bracelets and gold pendants from Canaan, duck-shaped ivory cosmetics boxes, copper cauldrons and bowls, a trumpet carved from a hippopotamus tooth, and a large range of bronze weapons, tools, and weights. The foodstuffs identified among the finds – almonds, figs, olives, grapes, pomegranates, wheat, barley, and the spices cumin, sumac, and coriander – may have been intended partly as cargo, partly for on-board consumption. Raw materials in the cargo included 'ebony' (the Egyptian name for blackwood) and cedar logs from tropical Africa, ivory in the form of elephant tusks and hippopotamus teeth, tortoise carapaces, and ostrich eggshells. Of particular interest to a number of scholars is the discovery of a folding wooden writing tablet with ivory hinges and recessed surfaces once covered with wax. It recalls the folding tablet used for the letter which Bellerophon brought to Lycia, as related by Homer (*Iliad* 6.169) – the only reference to writing in the Homeric epics. It is clear

that while merchant ships like the Uluburun vessel traded primarily in commodity items, metals above all, they also conducted what must have been a lucrative trade in luxury items. These were no doubt eagerly sought after by the wealthy elites of the countries which benefited from the sea-trading network.

The origin of the Uluburun wreck, as also of the smaller and later Gelidonya wreck (q.v.), remains uncertain. Though most of the ship's cargo may have come from Cyprus or the Syro-Palestinian region, this in itself provides no indication of the ship's place of origin. However, its twenty-four anchors are of a type found off the coast of Israel, and thus make a Syro-Palestinian origin likely. The crews could have been drawn from many parts of the Aegean and Near Eastern world. Almost certainly the vessel carried a number of passengers, including merchants and emissaries from various lands. There is evidence that several high-ranking Mycenaeans were among these passengers.

Pulak and Bass (*OEANE* 5: 266–8), Yalçın *et al.* (2005).

Umalia Iron Age fortified city located in the Amadanu mountain region which lies to the west of the Kashiyari range (mod. Tur 'Abdin) of northern Mesopotamia. Another fortified city, Hiranu, lay close by. The Assyrian king Ashurnasirpal II destroyed both cities during his 866 campaign, massacring or deporting their inhabitants (**RIMA* 2: 219).

Liverani (1992: 83).

Umeiri, Tell el- (West) (map 8) Fortified site on the Transjordanian plateau 15 km north of Amman. It belongs to a group of three tells in the locality (the other two are called Tell-el Umeiri East and Tell el-Umeiri North) which developed around a spring. Tell el-Umeiri's history of occupation extends from at least the Middle Bronze Age to the Roman period. Excavations have been carried out on the site since 1984, and continue to the present day, within the context of the Madaba Plains project. The current directors are D. R. Clark, La Sierra University, and L. G. Herr, Canadian University College.

From the city's Late Bronze Age phase, a well preserved temple/palace complex has emerged, and is still being investigated. Excavation in recent years has also concentrated on the city's early Iron Age I phase, whose remains spread over much of the mound. It has been suggested that the destruction at the end of Iron Age I (C11) was due to the Ammonites. Subsequently, the city must have been incorporated into the kingdom of Ammon, whose capital, Rabbath-Ammon (mod. Amman), lay only a few km to the south. Recent finds from the period of supposed Ammonite occupation include a cobbled courtyard (dating to C11), thought to be a religious area because of several ceramic shrine-models found there. The courtyard contained a line of stone benches and a wooden shelter on one side of it. Above this courtyard was another, dating to C10–9. Summary reports of recent excavations appear in *AJA*. The latest to hand, for the 2006 season, is in Savage and Keller (2007: 532–3). The original overall director of the project, L. T. Geraty, comments that 'Umeiri West is the best preserved Iron Age I city (c. 1200) so far uncovered in Jordan, . . . and has the largest, most coherent defensive system in Palestine from this period.'

When Ammon was absorbed within the Persian empire in late C6, Tell Umeiri appears to have become a local centre of the Persian administration, to judge from about forty seals and seal impressions discovered in a building complex of this period.

Some of these bear the names and titles of the last members of the Ammonite monarchy, and of officials of the Persian administration. They apparently lived in a residential quarter located to the north of the administration complex, and were responsible for supervising the agricultural estates in the surrounding region and ensuring that production targets were met.

Geraty (*OEANE* 5: 273–4).

Umma (map 17) Early Bronze Age (M3) Sumerian city and city-state in southern Mesopotamia, located 30 km northwest of its long-term rival Lagash. Umma's continuing existence in early M2 is attested by texts and material remains from the Old Babylonian period (C19–early C16). Clay tablets uncovered during clandestine excavations from the beginning of C20 led to an identification of this city with Tell Jokha, where a temple of the Old Babylonian period (early M2), perhaps dedicated to Umma's tutelary deity, Shara, has come to light. The temple was unearthed during the course of official Iraqi excavations, which were also carried out at the site of Umm al-Aqarib, 7 km southwest of Tell Jokha. At Umm al-Aqarib, levels dating to the Sumerian Early Dynastic period (c. 2900–2334) contained a monumental building variously identified as a temple, a palace, or a necropolis. Umm al-Aqarib is now considered to be the original site of Umma, with Tell Jokha to be identified with the city called Gisha (Kissa) in M3 texts. Both sites belonged to the city-state of Umma.

Information about Umma comes from a range of cuneiform sources, dating from c. 2600 to the Old Babylonian period (Middle Bronze Age). A number of Early Dynastic texts refer to conflicts between Umma and Lagash over the boundaries which lay between them. The best known of these conflicts is recorded in the famous Stele of the Vultures monument found in a fragmentary state during the French excavations at Girsu, capital of the city-state of Lagash. It records, in word and bas-relief, a victory over Umma by Eannatum, king of Lagash (C25) (**Chav.* 11–13).

From the records of both Umma and Lagash as well as from other sources, we know the name of a number of Umma's kings, the most famous of whom was Lugal-zage-si, who came to power c. 2340. He decisively defeated Urukagina, the last of Lagash's 'first dynasty' rulers, and destroyed Lagash's capital, Girsu (c. 2330). He also conquered the city-states of Ur and Uruk and established his authority over the whole of Sumer, declaring himself 'king of Uruk and the country (of Sumer)' (**Chav.* 15). This declaration was apparently made while Lugal-zage-si's conflict with Lagash was still in progress (see A. Westenholz, *RIA* 7: 156–7). But whatever the sequence of events, there is no doubt that Lugal-zage-si was the first king to succeed in uniting the Sumerian city-states under a single rule, foreshadowing (in the opinion of some scholars) the enterprises of Sargon (2334–2279), founder of the Akkadian empire. Sargon's defeat of Lugal-zage-si (**CS* II: 243) brought to an abrupt end the latter's brief lease of power over the Sumerian world. Umma now became part of the kingdom of Akkad. It apparently tried to re-establish its independence during the reign of Sargon's successor Rimush, who reports his defeat of an army from Umma, with heavy casualties, the capture of Umma, and the demolition of its walls (**DaK* 202–3).

Despite this setback, Umma continued to prosper, as a subject state first of the Akkadian empire and subsequently of the empire of the Ur III dynasty (2112–2004), as indicated by large numbers of administrative texts from both periods, especially the latter (which has produced some 15,000 texts from the Umma region). These texts

indicate that for administrative purposes, Umma was now divided into two districts, one centred upon the cities of Gisha and Umma, the other upon the city of Apishal. Within the former district lay two other cities, Nagsu, where a military garrison was located, and Zabala(m). The Ur III texts make clear that Umma played a major role in the Ur III empire, no doubt due partly to its strategic location on the route between Nippur and Ur.

The city of Umma's continuing existence in the early centuries of M2 is attested by a small number of texts of the Old Babylonian period. But it was probably abandoned during or at the end of this period.

Lafont (*DCM* 870–2).

Umm al-Aqarib see Umma.

Umm el-Biyara ([map 13](#)) 6 ha Iron Age II unfortified settlement located on a mountain summit overlooking Petra in Jordan in the land of Edom. The site was excavated by C.-M. Bennett over three seasons, 1960, 1963, and 1965, following earlier work there by P. J. Parr for the British School of Archaeology in Jerusalem. Bennett's aim was partly to prove or disprove the identification of the site with *OT* Sela (which she was unable to do; the identification is now generally considered untenable), and partly to obtain a corpus of stratified Edomite pottery. Her excavations extending over 700 sq. m, less than one-third of the site, uncovered a group of dry-stone domestic dwellings, with long corridors and small rooms attached to them. Their contents included a number of looms and spindle whorls. The site, and hence the Edomite pottery which it contained, was able to be dated on the basis of a seal impression found in one of the houses. Its inscription, as restored, refers to a king of Edom called Qos-Gabr. This king was already known from Assyrian inscriptions dating to 673/672 in the reign of Esarhaddon, and to 667, early in the reign of his successor Ashurbanipal. Thus the settlement at Umm el-Biyara can be securely assigned to the first half of C7, and appears not to have extended either back before this period or after it. (The seal impression has also proved of considerable importance in dating Edomite sites in general.) Subsequent occupation by the Nabataeans (Hellenistic and early Roman periods) is indicated by a Nabataean temple on the edge of the plateau.

Bienkowski (1990: 91–5; *NEAEHL* 4: 1488–90; *OEANE* 5: 274–6).

Umm el-Marra, Tell (= anc. Tuba?) ([map 2](#)) 25 ha site in northern Syria, located between Aleppo and Emar on a major east–west route connecting Mesopotamia with western Syria. Its history of occupation extends through Early, Middle, and Late Bronze Age phases, and Persian-Hellenistic and Roman phases, thus spanning a total of more than 3,000 years, from c. 2700 BCE to 400 CE. Excavation of the site was begun in 1994 by a team from Johns Hopkins University. Its primary aim was to investigate the major developmental episodes in the history of urban life at Umm el-Marra and its region. The Early Bronze Age remains include sequences of domestic architecture and a two-chambered kiln. An important recent discovery is a small tomb which contained the remains of eight persons in three layers: two young women each with a baby, and three adult males and another baby. That this was an elite burial group is indicated by the gold, silver, and lapis lazuli ornaments worn by the women. The men are more modestly adorned. The depositing of female figurines beneath house

floors at Umm el-Marra, as also at the site of Selenkahiye (q.v.), may have had an apotropaic purpose – i.e. to protect the house from evil influences. The community in this period was protected by an earthen enclosure wall.

In the Middle Bronze I period (c. 2000–1800), the site appears to have suffered partial abandonment. Palaeobotanical evidence may indicate that this was due to environmental factors, e.g. a sequence of drought years. The excavators have noted that a number of other sites in the region were deserted in the same period. But the city took on a new lease of life in Middle Bronze II (c. 1800–1600), when new fortifications and new domestic residences were built, and there is evidence of economic development. The excavators suggest that these developments coincided with the rise of the kingdom of Yamhad (q.v.), to which Umm el-Marra very likely became subject. In its Late Bronze Age phase (c. 1600–1200), following the destruction of Yamhad, the city was probably absorbed within the Mitannian and the Hittite empires in turn. Finds from this period include central-room houses and luxury items such as alabaster and glazed ceramic vessels. There is no trace of a defensive wall. The excavators report that survey data show a substantial reduction in the number of sedentary communities in the region at this time.

No information is available as yet from later periods of Umm el-Marra's existence.

G. Schwartz *et al.* (2000a; 2000b).

Unqi see **Pat(t)in**.

Upi (I) (**Opis**) ([map 10](#)) Bronze and Iron Age city in northern Babylonia, thought to lie on the east bank of the Tigris r. near its junction with the Diyala r. and just south of mod. Baghdad. An identification has been proposed with the site of Tell Bawi, just east of Ctesiphon, or alternatively with Tulul al-Mujaili. The city is first clearly attested in Middle Bronze Age texts. Apil-Sin, king of Babylon (1830–1813), refers to his annexation of it, along with other territories in the Tigris region north to Mankisum. Shortly after this annexation Upi, together with Mankisum and a city called Shahaduni, became attached to the kingdom of Eshnunna when it was ruled by Naram-Sin (late C19). Control over the region was now contested by a new player, the Old Assyrian king Shamshi-Adad I (1796–1775), ruler of Upper Mesopotamia. Shamshi-Adad won possession of Mankisum, and established a boundary with Eshnunna between the city and Upi to the south. The Eshnunnite king responded by assembling his forces at Upi in preparation for an attack on Mankisum. He invited Hammurabi, king of Babylon, to join forces with him, but the invitation was refused. The Eshnunnites then entered Shamshi-Adad's territory, advancing towards a town called Mashkulliya, but withdrawing before a military confrontation with the Assyrian forces took place. Mankisum subsequently fell to the Eshnunnite king Dadusha.

But in 1765, when an Elamite army seized Eshnunna, Hammurabi took the opportunity to seize both Mankisum and Upi for himself. This infuriated the Elamite king, who sent an ultimatum to the Babylonian, demanding that he return to him the cities formerly belonging to Eshnunna. When Hammurabi refused, the Elamites attacked and captured Mankisum, and then progressed downstream along the Tigris to Upi. The city was placed under siege by Elamite forces, who established a military encampment nearby (**LKM* 319, 321). This may have been in preparation for an attack on Babylon itself, which lay on the Euphrates just a few km to the southwest.

Babylonian troops were mustered on the west bank of the Tigris for an apparent counter-offensive against the invaders. But as far as we know, no such action took place, and for reasons unknown the Babylonians were subsequently evacuated. The Elamites left a garrison at Upi while the main body of their troops returned to Eshnunna, which was still occupied by the Elamite king (**LKM* 323–4).

After the withdrawal of the Elamite troops from Mesopotamia in 1764, Hammurabi sought to resolve by diplomacy the question of sovereignty over Upi and other cities in the region, specifically Mankisum and Shahaduni, in treaty negotiations with the new Eshnunite king Silli-Sin (see under **Mankisum**). In accordance with the terms of the treaty, Upi would revert to Babylonian control. It appears that Silli-Sin initially rejected these proposals, but agreed to them a year or so later.

During the Late Bronze Age, Opis was a province of the Babylonian Kassite state. In C12, it was one of the northern Babylonian cities conquered and looted by the Elamite king Shutruk-Nahhunte I (1185–1155). In C11 it was caught up in the conflicts between Assyria and Babylon, and was finally conquered, along with Babylon and Dur-Kurigalzu, by the Assyrian king Tiglath-pileser I (1114–1076) (**RIMA* 2: 43), when Babylon's throne was occupied by Marduk-nadin-ahhe (1100–1083). It was for a time a part of the Neo-Assyrian province of Dur-Sharukku (Radner, *RIA* 11: 65). The governor of Ashur wrote to the Assyrian king Sargon II (721–705) requesting that his boat should come to Opis in order to bring straw and fodder (**SAA* I: 80–1, no. 94). In 539 Opis was the site of a fierce and bloody battle between the Persian and Babylonian armies, under their respective kings Cyrus II and Nabonidus. The latter was defeated and fled for his life, while Cyrus plundered Opis and massacred its inhabitants (**ABC* 109, **CS* I: 468, **Chav.* 420, **PE* 51, no. 1). He then proceeded to Sippar, and shortly afterwards his victorious troops entered Babylon.

Further references to Opis occur in texts dating as late as the second year of the reign of Cambyses (c. 529), Cyrus II's son and successor. It is also mentioned in Xenophon's description of the homeward March of the Ten Thousand Greek mercenary troops in 401. Xenophon (2.4.25) indicates that a bridge had been built across the Tigris at this point (almost certainly by the Persians). In a late text discovered in Nippur, a customs official from Opis is mentioned; he may have been responsible for this same bridge. In 324 Opis was the venue of a spectacular feast organized by Alexander for both Macedonians and Persians (Arrian, *Anabasis* 7.12), following the great Macedonian–Persian marriage ceremony in Susa in the spring of that year.

LKM 60–1, Streck (*RIA* 10: 113–16), *Mesop.* 115–16 (with refs).

Upi (2) (Aba, Apina, Upu) (map 6) Late Bronze Age region in Syria south of the plain of Homs, whose main urban centre was the city of Damascus. A number of letters in the mid C14 Amarna archive record disputes in which its ruler Biryawaza became embroiled with his neighbours, particularly Aitakkama of Qadesh (Moran, 1992: 381, index refs s.v. Biryawaza). At that time, Upi was subject to the pharaoh Akhenaten. Around 1340 it was captured by the Hittite king Suppiluliuma I during his one-year Syrian campaign against Mitanni and its Syro-Palestinian subjects. However, Upi lay within the border area of Egyptian territory, and Suppiluliuma probably relinquished control of it, in the interests of maintaining peace with the pharaoh, shortly after the Syrian campaign. In 1274 Upi was retaken by the Hittites in the aftermath of the battle of Qadesh, fought between the Hittite king Muwattalli II and the pharaoh

Ramesses II. For a time, it was placed under the command of Muwattalli's brother Hattusili (later King Hattusili III) (*Bryce, 2005: 240), before eventually being handed back to Egypt.

Upper Land (map 3) Late Bronze Age Hittite region in northern Anatolia extending over much of the territory between the upper Kızıl Irmak r. (Hittite Marassantiya, Classical Halys) and the northwestern bend of the Euphrates. It served as an important eastern buffer zone for the Hittite homeland. The Kaska region bordered it to the northwest and the country of Azzi-Hayasa to the northeast. It was invaded and occupied a number of times by enemies from both these regions – for example, in the seventh regnal year of the Hittite king Mursili II (c. 1315), when it was attacked and looted by a Kaskan tribal chief called Pihhuniya (*AM 88–9, *CS II: 87). From at least the time of Mursili, the Upper Land was administered by a governor appointed by the Hittite king. Samuha may have been its administrative centre. Governorship of the region was one of the earliest appointments conferred by King Muwattalli II upon his brother Hattusili (*CS I: 200), later King Hattusili III.

*RGTC 6: 293–4, Bryce (1986–1987: 89–90).

Uqair, Tell Settlement in southern Mesopotamia, south of Baghdad, with occupation levels ranging from the Ubaid period, when it was extensively inhabited, through the Uruk, Jemdet Nasr, Sumerian, and Akkadian periods (i.e. from M5 to the end of M3). Excavations were conducted by S. Lloyd and F. Safar in the 1940s, and more briefly by M. Müller-Karpe in the 1970s. One of the site's most prominent architectural features is the so-called Painted Temple, dating to the Late Uruk period. The structure consisted of platform and temple, the latter's walls decorated with paintings which depict human figures in skirts, feline and other animals, and polychrome geometric patterns. The remains of a small temple of the Jemdet Nasr period (late M4–early M3) have also been unearthed. Tablets inscribed with proto-cuneiform script suggest that the site's anc. name may have been Urum. Excavations on Mound B have revealed graves and walls dating to the Early Dynastic III (c. 2600–2334) and the Akkadian periods (C24–22).

Lloyd and Safar (1943), Green (1986), Matthews (*BMD* 308–9).

Uqumanu see Qumanu.

Ur (*Tell el-Muqayyar*) (maps 11, 17) Southern Mesopotamian city located on a former (now dried-up) branch of the Euphrates r., with a history of occupation from the Ubaid period (mid M5) to the late Persian Achaemenid period (mid M1). The site was first identified by H. C. Rawlinson on the basis of inscriptions discovered there in 1854 by J. E. Taylor, the British consul at Basra. It was most extensively excavated by C. L. Woolley over twelve seasons, between 1922 and 1934, on behalf of the University Museum of the University of Pennsylvania and the British Museum. The Ubaid level, which reached c. 10 ha in extent, lay beneath what Woolley believed was a flood deposit, which he related to the *OT* tradition of a great flood. This deposit has subsequently been attributed either to one of a number of localized floods in the region, or to the remains of a wind-created dune.

Ur was one of the more important towns in its region during the Ubaid period, and

its importance continued in the succeeding Uruk and Jemdet Nasr periods (c. 4000–2900). From the Uruk phase of its existence, remains of a temple platform have survived, located within the temenos or sacred precinct where the later ziggurat (see glossary) of Ur was constructed. The platform was rebuilt at least twice during the (Sumerian) Early Dynastic period (c. 2900–2334). A number of graves belonging to a large cemetery, dated from the Uruk through the Early Dynastic II period, contained bodies lying on their sides in a foetal position. They were accompanied by a range of funerary gifts including beads, and stone, ceramic, copper, and lead vessels. However, the most impressive funerary remains discovered at Ur were those of the so-called Royal Cemetery, which contained c. 2,000 graves, dating from the Early Dynastic III period through and beyond the Akkadian period (i.e. from c. 2600 to 2100). The designation ‘Royal Cemetery’ arises from sixteen of the graves belonging to the Early Dynastic III period. They consisted of chambers made of brick or stone, and contained numerous human burials, the majority of which are believed to have been the remains of attendants interred along with the graves’ principal inhabitants to serve them in the afterlife. The distinctive structure of these graves, the apparent evidence of human sacrifice, and the richness of the grave goods – which included jewellery made of gold and silver and semi-precious stones, along with an assortment of weapons, musical instruments, furniture, and other items – have led to the conclusion that they were the burial places of royalty. Whether or not the major tomb occupants were in fact Early Dynastic kings and queens remains uncertain. None of the names inscribed on seals or other objects are those of kings or queens known from other sources, including the Sumerian King List.

Ur continued to be an important city through the period of the Akkadian empire (though the second Akkadian king, Rimush (2278–2270), claimed to have conquered and destroyed it; **RIME* 2: 45–6). But it achieved its greatest prominence as the capital of the Ur III dynasty, which lasted one hundred years from c. 2112 to 2004. In this period, the city expanded to cover an area of 50 or more hectares. Vast numbers of administrative documents inscribed on clay tablets indicate an extensive and complex bureaucracy used in the administration of the Ur III empire. The official language of



Figure 126 ‘Standard of Ur’, c. 2600.



Figure 127 Ur, copy of helmet of Meskalamdug, c. 2600.

the Ur III administration was Sumerian. Ur-Nammu (2112–2095), founder of the dynasty, embarked on an ambitious building programme in the city, particularly within the area of its sacred precinct, where a great ziggurat was constructed on the remains of the earlier temple platforms. The precinct was dedicated to the moon god Nanna and his consort, Ningal. It is very likely that their main temple stood on top of the ziggurat. Within the temenos, remains of a number of other buildings were unearthed, including what was probably a palace, a series of storage chambers, and a building where priestesses resided and were buried. Another of the important monuments of this period is a stele of Ur-Nammu, found in fragments and depicting Ur-Nammu receiving orders to build the temple of Nanna. Ur-Nammu was also the promulgator of the earliest collection of laws yet discovered (*ANET 523–5). A text dealing with the death of Ur-Nammu survives in a number of Old Babylonian copies found in the cities of Nippur and Susa (*Chav. 61–5).

Ur-Nammu had four dynastic successors, beginning with his son Shulgi who was followed by Amar-Sin, Shu-Sin, and Ibbi-Sin. The empire which he had built came under serious threat from the Amorites during Shu-Sin's reign (2037–2029). But the final death blow to it was delivered by the Elamites, who attacked, plundered, and burnt the city of Ur, and took back to their homeland the last Sumerian king, Ibbi-Sin, in 2004. Poetical accounts of Ur's destruction, along with that of Sumer's other major cities (Nippur, Eridu, and Uruk), are preserved in texts dating to the early Old Babylonian period (early M2), the so-called 'Lamentations' (*Chav. 66–75). Shortly afterwards, Ur was rebuilt by the kings of Isin, who represented themselves as the



Figure 128 Ur, gaming-board.

legitimate successors of the Ur III dynasty. Throughout the so-called Isin-Larsa period (c. 2000–1800), Ur remained an important religious and commercial centre, reaching a size of c. 60 ha. There was much rebuilding within the temenos, and large residential areas were constructed. Houses were built around open courtyards, and were separated by narrow, winding streets. Numerous burials were made beneath the house floors, in pits, clay coffins, and brick tombs, with a range of ceramic ware and jewellery as grave goods. Ur declined in importance during the peak period of the Old Babylonian state in C18. Its city wall and many of its major buildings were destroyed in the aftermath of the rebellion of a number of southern Mesopotamian cities against Babylonian sovereignty (c. 1740). Nevertheless, it continued to be occupied in the centuries which followed, and experienced a resurgence of building activity in the reign of the early C14 Kassite king Kurigalzu I, particularly within its sacred precinct.

During M1, Ur's revered traditional status as a religious centre was reflected by further restoration and rebuilding programmes within this area, e.g. by a C7 Assyrian governor called Sin-balassu-iqbi (**RIMB* 2: 230–47), and most notably during the Neo-Babylonian period by the Babylonian kings Nebuchadnezzar II (604–562) and Nabonidus (556–539). These kings were responsible for rebuilding Ur's ziggurat as well as other temples and the temenos wall which enclosed them. Private housing dating from this period was also excavated, but during the Persian period the city declined, and Ur's days as a major commercial and administrative centre were now past. The city was finally abandoned around the end of C4.

In *OT* tradition, Ur appears on four occasions as the birthplace and first home of Abram (later to become Abraham, 'Father of Many') before his father took his family from the city and resettled them in Harran (e.g. Genesis 11:28). Abram lived in Harran until he was seventy-five, when he finally migrated to Canaan. The fact that

URA (1)

Abram's birthplace in this tradition is referred to as 'Ur of the Chaldees' has prompted some scholars to suggest that it may be a different city from the one attested in historical and archaeological sources.

Woolley et al. (1927–76), Woolley (1963; 1982), J. G. Westenholz (1996c), Pollock (*OEANE* 5: 288–91), Sallaberger (1999).

Ura (1) (map 3) Late Bronze Age and Iron Age city on Anatolia's southeastern coast, probably located at or near mod. Silifke, or further west at Gilindere. In the Late Bronze Age, it almost certainly belonged to the kingdom of Tarhuntassa (*contra* this, see de Martino, 1999, and Melchert, 2007: 510). Important information about its location is provided by the Chronicle of the C6 Babylonian king Neriglissar (**ABC* 103–4, **Chav.* 417–18). The text refers to Neriglissar's capture and sack of the city during his pursuit of Appuashu, king of Pirindu. Ura appears to have been the capital of Pirindu (the Neo-Babylonian name for the kingdom called Hilakku in Neo-Assyrian texts).

In the Late Bronze Age, Ura served as a major port for goods shipped into Anatolia from Egypt and Ugarit. From this disembarkation point, the goods were conveyed overland by donkey caravans to the heartland of the kingdom of Hatti. The transport of merchandise from the coast to the Hittite homeland seems to have been largely in the hands of merchants of Ura. Hatti's growing dependence on grain shipments from Egypt and the Levant during the last century of the Late Bronze Age greatly increased the importance of Ura's role in the provisioning of the Hittite world. This is reflected in an urgent letter sent from the Hittite court to one of the last kings of Ugarit demanding a ship and crew for the transport of 2,000 *kor* of grain (c. 450 tonnes) to Ura (**RS* 20.212, 17–26-; *Bryce, 2005: 331). The necessity of ensuring that Ura was firmly under Hittite control may have been one of the prime reasons for the Hittite conquest and annexation of Tarhuntassa during the reign of the last Hittite king Suppiluliuma II (1207–), after Tarhuntassa had earlier (apparently) broken its ties with Hatti.

The practice by merchants of Ura of investing in the property market in Ugarit while waiting there for new consignments of goods led to disputes with the local populace. Niqmepa, king of Ugarit, referred the matter for arbitration to his overlord Hattusili III, who forbade any further speculation by the merchants in Ugaritic real estate (**PRU IV*: 103–5).

Ura is perhaps to be identified with the site of Soli (later Pompeiopolis; see **Soli (2)**), founded by Greek colonists on the Mediterranean coast in C8.

Beal (1992a), Lemaire (1993), de Martino (1999).

Ura (2) Late Bronze Age fortress settlement on the frontier of Azzi in northeastern Anatolia. It was captured by the Hittite king Mursili II during the campaigns which he conducted in his seventh year (c. 1315) (**AM* 98–9, **CS II*: 88).

Urammu (= **Ulammu**?) Iron Age city on the frontier between Elamite and Assyrian territory. The Assyrian king Sargon II (721–705) dispatched orders for an Assyrian army to camp on the plain there (**SAA I*: 15, no. 13). Since access to it from Elam was limited to a difficult mountain pass, it was well protected against attack by an Elamite army.

Uranium (map 5) M1 city on the Myndus peninsula in Caria, southwestern Anatolia. According to Diodorus (5.23), it was founded by Carians who had originally occupied Syme, a small island off Anatolia's southwestern coast, after the Trojan War. The settlers had been forced by a series of droughts to abandon their island homeland. In C5, Uranium became a member of the Athenian Confederacy (see glossary). Pliny the Elder (5.107) reports that it was one of six Lelegian (q.v.) towns assigned by Alexander the Great to the jurisdiction of Halicarnassus. (The incorporation of these towns into Halicarnassus was in fact due to the mid C4 Carian satrap Mausolus prior to Alexander's campaigns.) Uranium is almost certainly to be identified with mod. Burgaz, a Lelegian site on the Myndus peninsula with a citadel, two towers, and remains of an outer polygonal wall. The pottery is of Archaic and Classical date. Several chamber tombs have been discovered in the vicinity.

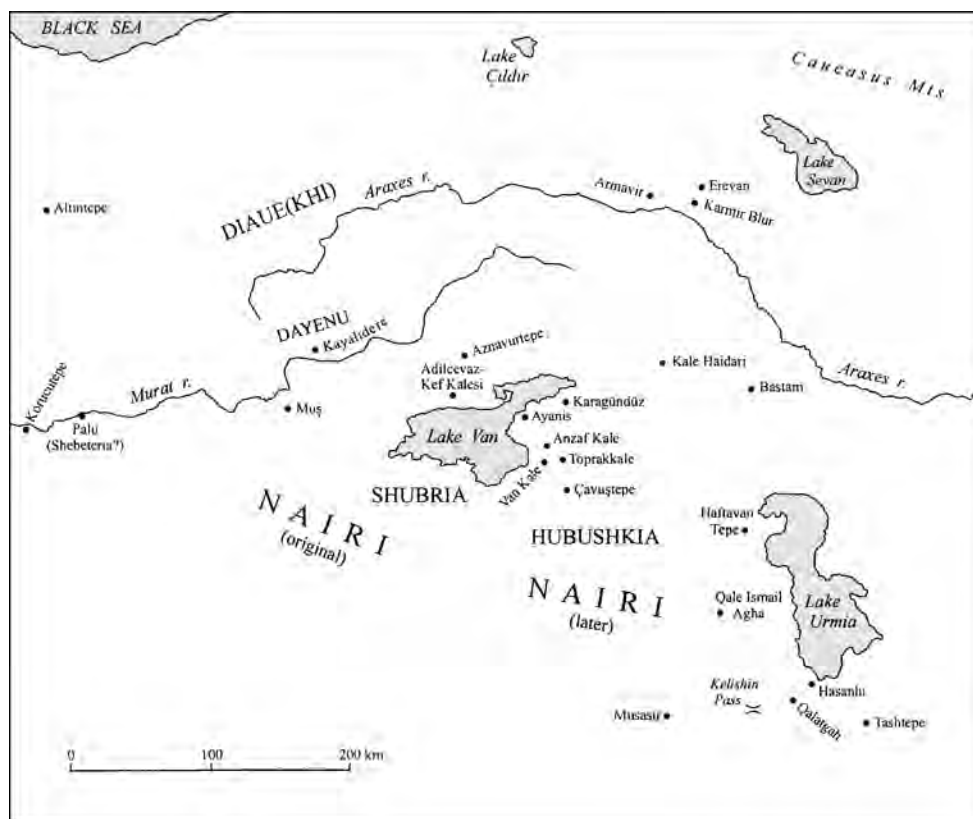
Bean (1971: 126; *PECS* 172, s.v. Burgaz).

Urartu (map 20) Iron Age kingdom in the highland regions of eastern Anatolia, reaching the peak of its political and military development in C8 and early C7. At that time, it was one of the most powerful states of the western Asian world. Urartu is the Assyrian name for the kingdom. Its own inhabitants called their country *Bianili*, from which the mod. name Van is derived. Urartu, in the form *Uruatri* as a geographical term, is already attested in C13, in the inscriptions of the Assyrian king Shalmaneser I. In this period, the name designated a region near Lake Van, which was occupied by a number of small independent principalities. Shalmaneser apparently claimed sovereignty over them, for he reports a rebellion by *Uruatri* against him, and the conquest of its eight lands and fifty-one cities in three days (**RIMA* 1: 183). *Uruatri* is later attested on the campaign itinerary of the Assyrian king Ashur-bel-kala (1073–1056) (**RIMA* 2: 91, 97). And a later Assyrian king, Adad-nirari II (911–891), reports conquests extending as far as Urartu during military operations which he conducted against the easternmost of the regions called *Habhu* in Assyrian texts (see **Habhu** (1); **RIMA* 2: 148). But it was not until the second half of C9 that Urartu's lands and cities were consolidated into a single political entity. In this period, a united Urartian kingdom was established under a royal dynasty based in the city of Tushpa (mod. Van). The dynasty was founded by Sarduri I (832–825). (On the regnal dates of the Urartian kings, see **Appendix III**.)

The union of Urartian states may initially have been formed to counter constant incursions by the Assyrians, of the kind launched by Shalmaneser III (858–824), who claims to have conducted five campaigns in Urartu. But whether or not defence of their lands was the prime reason for the union of Urartian states, the kingdom quickly assumed an aggressor's role. Sarduri and his successors embarked on a programme of territorial expansion which extended Urartu's frontiers northwards into Armenia, eastwards to the Araxes r., southeastwards to the shores of Lake Urmia, and southwestwards to the western bend of the Euphrates. The greatest period of expansion occurred in the reign of King Minua (805–788), grandson of Sarduri I, and son and co-regent of Ishpuini. For administrative purposes, Urartu was divided into a number of provinces. Each was assigned to a governor, who may have enjoyed a high degree of local autonomy, given the topographically fragmented nature of the kingdom.

The reign of Minua's successor Argishti I (787–766) has been seen as the period when Urartu reached 'its virtual zenith in extent, prestige, and power' (Barnett, 1982:

URARTU



Map 20 Urartu.

347). At its height, the kingdom covered substantial areas of eastern Anatolia, north-western Iran, and Transcaucasia. But inevitably, Urartu's expansionist programme led to fresh conflicts with Assyria, which by the second half of C9 had recovered from a period of relative weakness, and was once more playing a dominant role in western Asian affairs. The Assyrian commander-in-chief Shamshi-ilu clashed with the forces of Argishti in the land of the Qutu in the western Zagros region, and Shamshi-ilu claims to have inflicted a defeat on Argishti and captured his camp (**RIMA 3: 232–3*). This Assyrian military success has been assigned to the reigns of both Adad-nirari III (810–783) and his successor, Shalmaneser IV (782–773). But the outcome of the confrontation was probably less conclusive than Shamshi-ilu's record would suggest. In any case, tensions between Assyria and Urartu continued to mount, no doubt largely prompted on the Assyrian side by the threat Urartu posed to its northern territories.

In 743, the Assyrian king Tiglath-pileser III defeated a coalition of forces from Urartu and the Aramaean city of Arpad (q.v.). The king refers also to a defeat he inflicted upon Sarduri II in the region of Kummuh, followed by a blockade of the Urartian capital Tushpa to which Sarduri had fled. Sarduri suffered a further defeat by Tiglath-pileser in a battle fought before the city's gates (**Tigl. III 124–5*). Subsequently, the rivalry between the two kingdoms culminated in a military showdown between the Assyrian king Sargon II (721–705) and his Urartian counterpart Rusa



Figure 129 Urartian helmet.

I (732–714). This occurred in 714 while Sargon was campaigning in the northern Zagros mountain region. Following his victory over Rusa's forces, Sargon invaded and plundered part of his kingdom (**Chav.* 338–40). The fact that Urartu had been weakened at this time by internal dissension, as reflected in a number of letters written to Sargon by his officials (e.g. **SAA V*: 74, no. 91; 124, no. 166) and an invasion by the Cimmerians from the north (**SAA V*: 109–10, no. 145), no doubt facilitated Sargon's victory over the kingdom. Other letters report that in this same year an army led by Rusa against the Cimmerians was routed, with the loss of eleven of the king's provincial governors and a substantial number of the troops under their command; his commander-in-chief and two more of his governors were taken prisoner (**SAA I*: 29–32, nos 30–2). Rusa himself escaped from the battle, but died shortly afterwards. According to Sargon, he did so after receiving news of the sack of his city of Musasir (q.v.) by the Assyrians (**Chav.* 339). But despite this disastrous series of events, Urartu was far from a spent force.

Rusa's successor Argishti II (713–679) did not leave many inscriptions, but the few that survive show him campaigning further to the northeast than any other Urartian ruler. His successor, Rusa II, was the most energetic builder the kingdom ever saw, and apparently restructured the kingdom by building the massive centres of Ayanis, Adilcevaz, Karmir Blur, and Bastam. (For the chronological sequence of their construction, see Erdem and Batmaz, 2008: 65–8.) These are the largest Urartian sites known outside Van, and the ones from which most Urartian objects with a secure archaeological context have been recovered. While it may be an accident of recovery, all of the known cuneiform tablets and seal impressions come from Rusa II's reign and not

earlier, so the possibility of bureaucratic reform must be considered. Rusa's Annals, if they were ever written, have not been found, but his standard building inscriptions from Ayanis and other sites claim military conquests of all the surrounding lands, including Assyria. While the latter claim is clearly an exaggeration, there is no doubt that a certain tension prevailed between the two great empires. Relations may well have taken a turn for the worse when the Assyrian king Esarhaddon (680–669) invaded and conquered Urartu's western neighbour Shubria (q.v.). In the reign of Esarhaddon's successor Ashurbanipal (668–630/627), an unsuccessful attempt was made by an Urartian force to seize Shubria from the Assyrians.

We have little further information about Urartu. Rusa II was the last Urartian king to leave any building inscriptions, and the last datable reference to an Urartian king occurs in an inscription from the reign of Ashurbanipal, who refers to a diplomatic mission sent to his court by 'Ishtar-duri' – Sarduri III or IV. By the end of the century, Assyria had fallen to a coalition of Medes and Chaldaeans. The Urartian kingdom came to a violent end around the same time, or a few decades earlier, reflected in the destruction by fire of almost all Urartian sites. But their destructions cannot be precisely dated. Because of the paucity of records after Rusa II, we have no clear indication of who the destroyers were or when the destructions took place.

In C6, the region occupied by the Urartian kingdom came under the control of the Medes and later the Persians. The name Urartu survived as a geographical designation, but the region was now inhabited by the Armenians, who were of different ethnic stock from their Urartian predecessors. It is possible, however, that a remnant of the original Urartian population lived on in peoples known to Greek authors as Chaldians, Alarodians, and Carduchians, some of whom were encountered by Xenophon's troops in the region bordering Armenia on their way home from their disastrous Persian expedition (early C4). The name Urartu survives today in the form Ararat, a transformation brought about by the addition of vowels to biblical texts by scholars who no longer knew the original pronunciation.

Written records, which provide the basis of our knowledge about Urartian history, begin with the reign of Sarduri I, founder of the Urartian dynasty. At this time Urartian scribes used the Assyrian language and cuneiform script. But in the reign of subsequent Urartian kings, all surviving inscriptions, except for a few bilinguals, were written in the Urartian language (though the formulaic expressions of the Assyrian royal titulary continued to be used), a language closely related to Hurrian. Urartian texts, carved on stone, provide information about the kingdom's building programmes, religious activities, and military enterprises. Inscriptions which record the military enterprises are carved, throughout the subject territories, on cliff-faces, stelae, and the stone blocks used in the construction of major public buildings. Royal Annals, with year-by-year accounts of conquests and booty lists of human captives and animals taken, survive at Van for two kings, Argishti I and Sarduri II. The construction projects are also commemorated in a number of brief dedicatory inscriptions which appear on various artefacts, including bronze bowls, shields, helmets, arrowheads, and quivers. But the historical information that can be gleaned from native Urartian sources is mostly piecemeal and fragmentary. Assyrian texts, particularly from the cities of Nimrud and Nineveh, provide our most important source of information on Urartian history.

State-sponsored religion seems to have played a major role in maintaining unity

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within the kingdom's core regions as well as in its conquered territories. The chief Urartian deity was Haldi, who was regularly invoked at the beginning of military campaigns and in the dedicatory inscriptions of buildings. The chief centre of his cult, which may have been imported into the kingdom at the end of C9, lay in the city of Musasir, but temples to Haldi were erected within most royal citadels all over the kingdom. Ranking below Haldi were the storm god (Teisheba) and sun god (Shiuni), prominent figures in the Hurrian pantheon, followed by numerous local deities and mountain gods.

The kingdom's mountainous terrain provided it with formidable barriers against invading enemy forces. The effect of these natural defences was reinforced by the massive fortresses which Urartian kings built on great outcrops of rock. The fortresses were strategically located to control the plains and valleys which lay between the rugged highland mountains. They contained palaces and administrative centres, temples to the state gods, and great warehouses to store the produce of the plains. The most impressive achievements of Urartian architecture, which features buildings constructed from stone blocks, sometimes partly carved out of the living rock, with mudbrick superstructures, amply justify the claims made by Urartian kings to have been great builders. Large-scale irrigation works, consisting of great canals and dams, provide further evidence of their building achievements. The greatest of these works was an aqueduct and canal built by King Minua, which watered the plain of Van. Much of



Figure 130 Embankment of Minua canal at Edremit, 8 km south of Van.

Urtartu's wealth may have been derived from its mineral resources, most notably from its copper and iron mines. A wide range of metal and stone artefacts have been unearthed at various sites, reflecting a high level of skill among the kingdom's artists and craftsmen. Assyrian influence is, however, clearly evident in the style and iconography of much Urartian art, which has been assessed as innovative and distinctive to begin with, though later becoming repetitive and stereotyped.

Kleiss (1976), Kleiss and Hauptmann (1976), Barnett (1982), Zimansky (1985; 1998), Salvini (1995a), Smith and Thompson (2004), Tarhan (2004).

Urbil(um) see Arbela.

Ugar-sallu City and district in eastern Mesopotamia, on the east bank of the Tigris just south of the Lesser Zab r. The Assyrian king Adad-nirari I (1307–1275) reportedly fought the Kassite ruler Nazi-maruttash in Ugar-sallu, and a later Assyrian king, Ashur-dan I (1179–1134), captured it and nearby cities (**ABC* 160–2). Tiglath-pileser I (1114–1076) also reports his conquest of one its cities, Arman, during a campaign in Babylonia (**RIMA* 2: 53). It was subsequently part of the territory annexed by Adad-nirari II (911–891), following his conquest of northern Babylonia during the reign of the Babylonian king Shamash-mudammiq (**RIMA* 2: 148).

Urime Iron Age city belonging to the kingdom of Pat(t)in (Assyrian Unqi) in northern Syria, destroyed by the Assyrian king Shalmaneser III during his campaign against the northern Syrian cities in his first regnal year (858) (**RIMA* 3: 25). At that time, Urime was a stronghold of the Patinite king Lubarna.

Urkesh (*Tell Mozan*) (map 10) Settlement located in the Habur plains of Syria, with occupation levels extending from the beginning of M6 (Halaf period) to mid M2. The most important occupational strata date to the second half of M3. After a brief exploratory season by M. Mallowan in 1934, the site has been regularly excavated since 1984 by G. Buccellati and M. Kelly-Buccellati. Its identification with Urkesh, well known from Hurrian mythology (where it was the residence of the god Kumarbi), was established by large numbers of inscribed seal impressions. Throughout its Bronze Age phase, Urkesh was a major centre of Hurrian civilization – and indeed the only M3 city yet known that can be identified with the Hurrians. Further confirmation of its Hurrian ethnic identity comes from the foundation inscription of a king of Urkesh called Tish-atal (whose name is associated with the famous bronze lions of Urkesh) and approx. 300 inscribed seal impressions attributable to another king, Tupkish, to the king's wife, and to other members of the royal court. Dating to the last centuries of M3, these inscriptions provide us with the earliest surviving examples of the Hurrian language. Tupkish, who ruled during the ascendancy of the Akkadian empire (C24–22), assumed the title 'king of Urkesh and Nawar'. The current excavators of Urkesh see his use of the Hurrian term *endan* (king) as an expression aimed at emphasizing Hurrian distinctiveness at a time when the Akkadian empire was expanding. But the ruling dynasty in Urkesh (we know of eight kings of this dynasty) was not unreceptive to Akkadian influence. Tupkish's wife, Uqnitum, had an Akkadian name. And the probable marriage of a later king of Urkesh to Tar'am-Agade, daughter of the Akkadian king Naram-Sin, suggests the development of close personal links between Akkad and

Urkesh's royal families. More generally, Kelly-Buccellatti believes that what makes the culture of Urkesh intriguing and unique during the later part of M3 is the juxtaposition of Hurrian and Akkadian cultural traditions.

Urkesh consists of two parts – a citadel mound extending over c. 18 ha, and an outer city of c. 135 ha. A temple and a palace were the most prominent features of the walled inner city on the mound. The temple was built c. 2450, 250 years or so before the palace. Its interior measured 9 m × 16.5 m, and access to it was via a monumental entrance approached by a long stone ramp. Presumably, a statue of the god Kumarbi was housed in the building. The current excavators believe that a single monumental building complex combining palace and temple may have occupied the entire western and central part of the mound, extending across a vast distance of 250 m; it would thus have been one of the most impressive M3 architectural complexes in Syro-Mesopotamia. The obvious prosperity of the M3 city must have been due very largely to its location at the hub of major trade routes, and its relative proximity to the copper mining region which lay to its north.

The palace which was built c. 2200 (c. 250 years after the temple) lasted only a century or so before it was abandoned. A series of residential settlements was constructed over its ruins, and an area set aside for communal burials. Rectangular and vaulted structures have been interpreted as miniature houses for the dead. In the first half of the Late Bronze Age, Urkesh became a city of the Mitannian empire, without ever achieving again the status it had enjoyed at the height of its development in the last centuries of M3.

Buccellatti and Kelly-Buccellatti (*OEANE* 4: 60–3; *RIA* 8: 386–93; 2005), Buccellatti (2005), Kelly-Buccellatti (2005).

Urratinash (or **Urrahinash**?) Fortified city in the mountain land of Panaru, north-eastern Mesopotamia, east of the Tigris r. It is attested in the records of the Assyrian king Tiglath-pileser I (1114–1076), who marched upon the city after his victorious campaign against the land of Paphu in the first year of his reign (**RIMA* 2: 15–16). Before the arrival of the Assyrian army, the city's population had fled to mountain refuges. But its king, Shadi-Teshub, surrendered to Tiglath-pileser, and his life was spared on the promise that he would pay a substantial tribute to his overlord. Members of his family were taken hostage to guarantee this. The city's name has alternatively been read as Urrahinash (*RGTC* 5: 274).

Urshu (**Warshuwa**) ([map 3](#)) Middle and Late Bronze Age city in eastern Anatolia, located west of the Euphrates r. and north of the city of Carchemish. It is first attested in a letter from the C18 archives at Mari, during the period of the Old Assyrian kingdom, and is listed in the archives from Alalah (level VII) among the states and cities which were subject to or allied with the kingdom of Aleppo/Yamhad in C17. It also figures among the cities which the Hittite king Hattusili I (1650–1620) attacked and destroyed on his march back to Hattusa at the end of his first(?) campaign in Syria (**Chav.* 220). His attacks on these subject or allied cities of Aleppo may have been designed to weaken the Aleppan kingdom in preparation for further Hittite campaigns against it in later years. Urshu is best known from a literary composition, commonly referred to as the *Siege of Urshu*, which describes a protracted and incompetent siege operation, lasting six months, conducted by Hittite troops against the city. The text records the (unnamed) Hittite king's fury at his officers' ineptitude in conducting the

siege. It is generally assigned to the reign of Hattusili I, but although it provides useful information about Hittite siege operations, it is of dubious value as a historical source of information. A highly questionable identification has been proposed between Urshu and Urushsha, one of the towns of Kizzuwadna which figures in the treaty drawn up by the Hittite king Arnuwanda I with the men of Ismerikka (q.v.).

*Beckman (1995), *Bryce (2005: 72–3).

Urua Elamite city (probably = Arawa) attested in Early Bronze Age Mesopotamian texts, and located between southern Babylonia and Susa, perhaps in the region of northwest Khuzestan. An identification with the site of Tepe Mussian (q.v.) has been suggested. Due to its strategic position on the route from Babylonia into the Susiana plain, Urua seems to have been a commercially important city, and to have enjoyed close economic ties with Lagash and other southern Mesopotamian cities. It was also involved in military conflicts with the kingdoms of southern Mesopotamia in the second half of M3, and fell victim to campaigns launched from this region, first by Eannatum, king of Lagash (c. 2450), and subsequently by the Akkadian king Sargon (2234–2279). The latter's capture of the city may have paved the way for his conquest of the whole of Elam. Urua later became a province of the Ur III kingdom (2112–2004), under the immediate authority of a local governor whose responsibilities included the collection of a provincial tax levied on the city. This tax had been imposed on the ninety or so settlements located in the Ur III kingdom's peripheral territories. Urua was one of the most important of these settlements.

Steinkeller (1982: 244–6), Vallat (1993).

Uruk (*Warka*, biblical **Erech**) ([maps 11, 17](#)) Southern Mesopotamian site, located on an old course of the Euphrates r. Its history of occupation extends from the Late Ubaid period (M5) until or shortly before the period of the Arab invasions in C7 CE. After early investigations by W. K. Loftus in 1849 and 1853, excavations were conducted spasmodically by a number of German teams from 1912 onwards, and were resumed in 1980 under the direction of R. M. Boehmer. The site consisted originally of two settlements, Uruk and Kullab: the former was in the area later to be called Eanna (a Sumerian term meaning 'house of heaven'), the precinct dedicated to the goddess Inanna, and the latter lay in the religious complex dedicated to the supreme Mesopotamian god Anu.

In M4 (if not earlier) the settlements were combined into the single city of Uruk, which became the most important political, administrative, cultural, and religious centre in the whole of Mesopotamia. Its significance is reflected in the fact that the term 'Uruk' is now used as a general designation for the cultural phase which spanned much of M4 in Mesopotamia, between the Ubaid and Jemdet Nasr periods. The most prominent architectural feature of the city in this period was a series of monumental buildings, religious and/or administrative in function. Uruk has been seen at this time as the central power in an economic and political empire which reached up the Euphrates into northern Syria and Anatolia as well as into Iran in the east (thus R. Matthews, *BMD* 313). Excavators who work on contemporary sites in northern Mesopotamia tend to reject such a south-centred view. Uruk is also considered the birthplace of writing in Mesopotamia, in view of the discovery there of clay tablets containing the first evidence of a pictographic script and numerical notation, dating to c. 3100.

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Uruk's importance continued in the Early Dynastic (ED) period of the Sumerian civilization (c. 2900–2334). In fact, the city was now more intensively settled, in ED I, than in any of its earlier phases. It was enclosed by a 9.5 km long mudbrick fortification wall, which Mesopotamian literary tradition ascribed to Uruk's legendary king, Gilgamesh. After a period of apparent decline in ED II, the city seems to have enjoyed another flourishing phase of its existence in ED III, the end of this period being marked by the supremacy which its king, Lugal-zage-si, established over the whole of southern Mesopotamia. Lugal-zage-si had begun his career as ruler of the Sumerian city-state of Umma, subsequently extending his power over other Sumerian states (and in the process defeating his arch rival, Urukagina of Lagash), and declaring himself 'king of Uruk and the country (of Sumer)' (**Chav.* 15). Thenceforth, his main title became 'king of Uruk' (though in Lagash texts he was still referred to as 'lord (*ensi*) of Lagash'). An ambitious building programme was undertaken within Uruk under his rule. But his career came abruptly to an end when he was defeated in battle c. 2334 by Sargon, founder of the Akkadian empire. Sargon followed up his victory by demolishing Uruk's walls and taking Lugal-zage-si prisoner (**CS* II: 243). Uruk's consequent decline in size and importance was followed by another brief resurgence of power after the destruction of the Akkadian empire by the Gutians, c. 2193. This resurgence was attributed to Uruk's king Utu-hegal (2123–2113) who expelled the Gutians from Sumer (**RIME* 2: 284–7) and established his dominance over it – until his rule ended with the rise of the Ur III dynasty founded by Ur-Nammu (c. 2112). Uruk continued to prosper under the rule of the Ur III kings. Ur-Nammu himself commissioned an extensive building programme in the city, which included the construction of a ziggurat (see glossary).



Figure 131 Kurill, an official of Uruk, c. 2500.

With the collapse of the Ur III dynasty at the end of M3, Uruk once more went into decline. After the fall of Ur, it became attached first to the kingdom of Isin, and subsequently to the kingdom of Larsa. After a short period of independence it was once more subjected to Larsa's sovereignty when Sumu-El, king of Larsa, established his authority over it in 1891. Several decades later, c. 1864, a man called Sin-kashid regained Uruk's independence from Larsa and established a new dynasty in the city. His reign (c. 1864–1833) was marked by ambitious new building projects (**RIME* 4: 440–63). These included the construction of a new palace and temples to a number of deities, most notably to Uruk's patron goddess Inanna/Ishtar. Under the new dynasty, Uruk became the centre of a small kingdom which included the nearby cities of Durum (formerly subject to the Ur III dynasty, Isin, and Larsa in succession), Bit-Shu-Sin, Nasarum, and Usarpara. Bolstered by an alliance with Babylon, which was cemented by marriage ties, the dynasty continued to maintain Uruk's independence. However, relations between Uruk's king Anam and his Babylonian counterpart Sin-muballit (1812–1793) were sometimes strained, to judge from an acrimonious exchange of correspondence between them (**Chav.* 127–30). Around 1802, Uruk fell to Larsa's king Rim-Sin (**RIME* 4: 287–8). (Seven years previously, Uruk had been part of a military coalition, whose other members were Isin, Babylon, Rapiqum, and Sutium, which had been defeated by Rim-Sin; **RIME* 4: 281. Uruk's king Īr-ne-ne was captured during the battle.) It thenceforth remained subject to Larsa until the latter fell to the Babylonian king Hammurabi in 1763.

Uruk was now incorporated into the Babylonian empire. When it joined a rebellion against Babylon in the reign of Hammurabi's successor Samsu-iluna (1749–1712), the Babylonian king responded with a crushing defeat of the rebel cities, in the process capturing Uruk and demolishing its walls. The city was probably abandoned at this time, remaining derelict for more than two centuries. However, c. mid C15 the Kassite king Kara-indash undertook another rebuilding programme in Uruk's religious quarter, which initiated a new phase in the city's history. Through the first half of M1, a succession of kings – both Neo-Assyrian and Neo-Babylonian – undertook building and restoration programmes in Uruk, especially within its sacred precincts. But by the later Persian period, the great Eanna temple dedicated to Ishtar had fallen into disuse. In the Hellenistic period, when the region came under Seleucid control, Uruk was the seat of several governors, and two great new temple precincts were built: the Resh, dedicated to the sky god Anu, and the Eshgal (sometimes read Irigal), the temple of the goddesses Ishtar and Nanaya. Thereafter, under Parthian and Sasanian rule, the city suffered steady decline until its final abandonment by C7 CE.

Boehmer (*OEANE* 5: 294–8), Stein (1999: 82–116), Rothman (2001), Charpin, Joannès, Sauvage (*DCM* 890–6).

Urumu Iron Age country located in northern Mesopotamia, probably in the vicinity of the Kashiyari range (mod. Tur 'Abdin). It is first attested by the Assyrian king Tiglath-pileser I (1114–1076), who reports that 4,000 Kasku and Urumu forces, described as 'insubmissive troops of Hatti', had seized the cities of the land of Shubartu; but on the approach of his army, they had submitted without resistance (**RIMA* 2: 17). Two centuries later, the Assyrian king Ashurnasirpal II (883–859) recorded his conquest of Urumu (**RIMA* 2: 243, 309), and the receipt of tribute from it while he was residing in the nearby city of Tushha(n). Liverani (1992: 40–1) suggests that Urumu is the mountain region also known as Nirbu (q.v.), since the two toponyms

occur in the same context; in that case, we may be dealing with the plateau of the Tur ʿAbdin.

Uruniash City in the Late Bronze and Iron Age land of Himme, which was located in the borderlands between northeastern Mesopotamia and northwestern Iran, probably to the south of Lake Van. Uruniash was captured and destroyed by the Assyrian king Ashur-bel-kala (1073–1056), after a siege by his infantry forces in the second of his two campaigns against Himme (**RIMA* 2: 92–3, 94). Its location in the heart of the mountains made it inaccessible to the Assyrian chariotry.

Usala (*Tell Namliya?*) Iron Age city in the middle Euphrates region, belonging to the land of Laqe and situated between Suru and Dur-Katlimmu. During his last recorded campaign in 885, the Assyrian king Tukulti-Ninurta II (890–884) approached the city, received tribute from it, and encamped his army in its fields, on his expedition through the middle Euphrates region (**RIMA* 2: 176).

Lipiński (2000: 83).

Usarpara (or **Uzarpara**) Southern Mesopotamian city near Uruk, referred to in Early and Middle Bronze Age texts. During the period of the dynasty which Sin-kashid established c. 1864 at Uruk (q.v.), Usarpara was part of the small kingdom of Uruk – until 1804, when Larsa’s king Rim-Sin seized control of it, two years before his conquest of Uruk itself. Durum, Nasarum, and Bit-Shu-Sin were other cities attached to Uruk during the Sin-kashid dynasty.

Mesop. 109, 120.

Ushnati, Usnu see **Siyannu and Ushnati**.

Ushu Mainland city on the coast of southern Lebanon, attested in M2 Egyptian and M1 Assyrian texts, opposite the island-city of Tyre. Throughout its history, Ushu was closely attached to Tyre, generally in a subordinate role, and served as an important source of food and water for the island-settlement. The capture of Ushu in mid C14 by Zimredda, king of Sidon, as attested in the Amarna letters (e.g. **EA* 149: 49), posed a serious threat to Tyre’s survival. In C7 the Assyrian king Ashurbanipal (668–630/627) starved the rebellious Tyrians into surrender by cutting off their food and water, presumably by seizing Ushu (**Streck*, 1916: 80–1). The city’s remains probably lie under mod. habitation, though identifications with the sites of Tell Rashidiyeh and Tell Mashouk have been suggested.

Utians M1 people of western Iran (?) attested in Herodotus (3.93) as forming part of the fourteenth province of the Persian empire (but see glossary under **satrapy**). According to Herodotus, other members of this province were the Sagartians, Sarangians, Thamanaeans, Mycians, and the inhabitants of the islands of the Erythraean Sea (see glossary). Utians provided a contingent for the army of Xerxes for his invasion of Greece in 481, under the command of Arsamenes, son of Darius I (Herodotus 7.68). An identification has been proposed between the Utians and the land called Vautiya (Yautiya), located in southern Persis and attested in Darius I’s Bisitun inscription (**DB* 40).

Utima (= Classical *Idyma*?) (map 5) Late Bronze Age city in southwestern Anatolia. The so-called ‘Milawata letter’ (see *Miletus*), generally assigned to the Hittite king Tudhaliya IV (1237–1209), refers to the seizure by the addressee’s father of hostages – Hittite subjects – from Utima and the nearby town of Atriya (**HDT* 145–6). The addressee, who was now being asked to return the hostages, is unknown, but may have been Tarkasnawa, ruler at that time of the Arzawan kingdom of Mira (see Hawkins, 1998b: 19).

Utu’ (Itu’) M1 Aramaean tribe located in central Mesopotamia on the west bank of the Tigris r. In 885, the Assyrian king Tukulti-Ninurta II captured and plundered its encampments and villages and massacred its inhabitants (**RIMA* 2: 173). Though the tribe was subsequently placed under the control of the governor of the Assyrian province of Ashur, the need for repeated Assyrian campaigns against it in the first half of C8 no doubt indicates the tenuous nature of Assyrian authority in the region through this period. Utu’ was among the tribal lands laid waste by Shamshi-ilu, commander-in-chief of the Assyrian king Adad-nirari III (810–783) (**RIMA* 3: 232). But it was not until 745 that Assyrian sovereignty over it was fully established. In this year, a campaign mounted by Tiglath-pileser III resulted in the final subjugation of the Utu’ and a number of other Aramaean tribes in the region between the two rivers. Some of the Utu’ tribespeople along with deportees from other tribes may then have been resettled in Tiglath-pileser’s new city of Kar-Ashur, located east of the Tigris. The Utu’ subsequently figured prominently among the resettled peoples who provided contingents for the Assyrian army.

Lipiński (2000: 437–8).

Uvadaicaya M1 city in Persis, southwestern Iran. Vahyazdata, a pretender to the Persian throne who had rebelled against Darius I, was crucified there after his forces were defeated by Darius’ military commander Artavadiya in a battle at Mt Parga (522–521) (**DB* 43).

‘Uza, Horvat (*Khirbet Ghazzeb*) (map 8) Iron Age Israelite fortress and settlement 8 km southeast of Arad in the Negev desert region, mod. Israel. Strategically, it occupied a commanding position overlooking the Nahal Qina, thereby giving it control over the route passing from this region to Edom and the Arabah. The site was jointly excavated by the Institute of Archaeology, Tel Aviv University, and Baylor University, Waco, Texas, under the direction of I. Beit-Arieh and B. Cresson in 1982, 1983–6, and 1988. Its most distinctive feature is a large, rectangular C7 fortress surrounded by a wall with ten square outer towers. The settlement built downstream from the fortress, and from which the remains of houses built on terraces were unearthed, is believed to have been connected with the fortress, and perhaps provided housing for the families of the garrison installed in it.

A number of inscriptions were found during excavations, including twenty-nine ostraca (twenty-seven from the fortress and two from the settlement), and an inscribed jar. The inscriptions deal with a range of military, logistical, and administrative matters, reflecting ‘Uza’s importance as a frontier settlement and garrison-centre in the Judaeen Negev’s border region. The pottery from both the settlement and the fortress is typical of the Negev at the end of the First Temple period, thus providing part of the

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evidence for the dating of the sites. There is also evidence, from an Edomite letter, that the fortress fell into the hands of the Edomites around this time, or a little later. Subsequently the site was abandoned for four centuries, with reoccupation occurring in the Hellenistic period under the sovereignty of the Seleucid kings.

Tatum (1991), Beit-Arieh (*NEAEHL* 4: 1495–7).

Uze M1 fortified city in the land of Dagara, a district of Zamua in the central Zagros region which fell to the Assyrian king Ashurnasirpal II during his conquest of these lands in his third regnal year (881). Birutu and Lagalaga were other fortified cities in Dagara conquered by Ashurnasirpal, allegedly along with one hundred other unspecified cities (**RIMA* 2: 203).