

**المشداريا في ضوء النصوص المسمارية غير
المنشورة من العصر الاكدي القديم**

Maš-da-ri-a in unpublished cuneiform
texts from old akkadian period

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لقد اكتسبت القرابين أهمية كبيرة في حياة الانسان العراقي القديم ,لقد وصلتنا اعداد كثيرة من النصوص تشير الى عملية تقديم القرابين ,لان الانسان العراقي القديم تصور ان انقطاع القرابين وعدم تقديمها يؤدي الى احدى الامرين , اما ان تبقى الموتى في العالم الأسفل معتمدة في طعامها على الطين وشرب الماء العكر , او انها تخرج من عالمها الى عالم الاحياء غاضبة منزعجة ,لقد شمل هذا البحث على شرح للقرابين لاسيما هذا النوع منها وهذا المصطلح كان يطلق أيضا على الضرائب التي تجبى من الناس في مواسم معينة وفي أوقات معينة وذكر بعض الآراء التي طرحت و التي تشير الى هذا المصطلح .

Abstract

The offerings have gained great importance in the life of the ancient Iraqi man ,we have got received many texts that refer to the process of offering ,because the old Iraqi man imagined that the interruption of offering and non-submission leads to one of two things;

Either the dead remain in the lower or she graduated from her world into an angry live world , And maš-da-ri-a of offerings that were paid regularly.the term maš-da-ri-a was called a regular tax paid by people , taked from general publicat time .

Introduction

This research included the explanation of the maš-da-ri-a as sacrifices and tax ,through cuneiform texts froms old akkadian period .

Maš-da-ri-a Opinions differed on the meaning of the term, and they were translated as a type of sacrifice¹. A. Deimel has referred to it as "religious gifts", but Professor Schulz gave her meaning (donations are obligatory)², Another view is that donations were delivered from the people to the governor Ensi and his family, which is a constant, not a free donation³. The translation of Mas-da-ri-a Mas translates "royalty" or "tax" in the term Maš-da-ri-a, As for R.jestin, he used the meaning of "the gift and the offering together".Lambert M.lambert translated it as a synonym for the meaning of the Maš-da-ri-a a group that accurately refers to the Eucharist and reflects its religious character.

The second group does not specify the meaning of the offering except in a general way where the meaning of "tender" or "gift" refers⁴.

Maš-da-ri-a was presented to the princes of the general public as gifts and went to the dead of the important personalities and in this case the prince or ruler for religious reasons is the one who decides to sacrifice⁵, And that offerings were offered to kings in their reign

⁶, And continue to present them after their death and the offerings offered to them are classified as miscellaneous materials: cattle, barley and bran-fodder for cattle-and honey and milk and its products and beer and fruits..⁷.

A collection of texts indicates that offerings and vows were presented to the kings of the Third Dynasty of Ur, as presented to the gods, with two terms mas-da-ri-a the offerings of kings and Kaš-de-a Lugal. Poured the king's beer. These offerings included materials made of gold and silver, such as the Golden Vase used to pour the King and the Rings of the bull's nose, which are repeated in more than one text, although their use is unclear, but it seems important in the royal offerings of the Third Dynasty of Ur, and it came in one of the texts that Guaranteed gold and silver expenses for the royal bricks⁸.

4 NIS silver for our Quidina

banner 1 of US golden ring weighing lost silver

(lost with fire) 1/6 NIS

6 of US ring for bull nose, 6 weight NIS

lost with Fire 2 NIS, 6 pieces

Sacrificial animals mas-da-ri-a to the King 1/3 of us, 2 Nis, a ring of red gold

lost by fire 11 tablets

of 7 and 1/3 of us, 1 NIS, lost with fire 1/6 NIS

1 of US Cup gold

lost with Fire 1/6 NIS

of US 7, 1 NIS, lost with fire 1/6 NIS

15 of US silver ring nose

rate weight 15 nis

lost with Fire 1/6 NIS

(x) Ring of silver, lost by fire 20 grain

poured the King's beer

the year after the construction of the fence "year 38 of Judge Chulki "9.

Maš-da-ri-a cannot be identified from the first in the text, but nevertheless the offerings lists accompanied by the name of the donor, which was – in the most probability – a priest, an employee of an institution, or the wife of an employee, May suffice to interpret and understand the text until the last paragraph in it but otherwise it may be the character of the prince or the Batisi woman¹⁰.

The Maš-da-ri-a is not limited to the sacrifices of cattle and livestock, but includes most of the donations of different types and in a text that returns to a rescue of the seven inferior World gods, which include bulls and sheep for the most dead and offers arms and leather bags and the real and XH And a golden mace and a precious ornament of opal.Red and seals of lazuli add to good food and water¹¹.

Maš-da-ri-a offerings for the Watt

There are two texts from the second and third years of the Reign of the King (the agency-Anda) that literally refer to the offerings called Masdasharia Mas-da-ri-a,

He had brought her to the Batisi (Interzida), an introduction to one of the dead.Two other texts refer to the era of Interziida and Wado.We know that such personalities were the subject of liquidation by the Batisi or his wife.

In addition, there are other texts known as En-ne-ne (the word "respect") that refer to offerings made to the princes.And it came in a text that the dead people got Maš-da-ri-a came from it

En-en-en-en mas- da- ri- a bi.....e- da- gal

And translated "dead Bones, their offerings..... Are here¹²

Maš-da-ri-a as taxes

The term Maš-da-ri-a was best league in the texts of the old Akkadian era and was commonly used in the era of the third, and this term was associated in the era of our third term Mu-du¹³, In the Akkadian era it almost gives meaning zi-ga .

was on the fishermen's Association in for you to pay two types of taxes named Bansur¹⁴, and IL be required to pay the first IL every month

They think that these debts were deducted by the state on the ten types of slaves defined in advance and applicableThis is for all types of fishing, whether marine or riverine, taken as material in kind.Each delivery was omitted from the amount imposed.And the remaining debts to be paid over the next two years.

It appears that the calculations sometimes included three years and the fishermen could have paid their money in cash, and some of them paid the Maš-da-ri-a as gifts due to the face of God, directed to the prince to gain his kindness .¹⁵

And it came in a cuneiform text

1 udu Bansur –Lal-a u- tum su-ku6- a- dug

This text is Maš-da-ri-a, which means eighty of the small cattle, and the unpaid debts can be repaid by the thickness of the two years, or by the equivalent of weight in grams of silver or sheep and this is not a wonder in a society where the payment of in-kind materials traded.

We must marvel at more when we know that the delivery of the lamb what was mentioned in the articles of Maš-da-ri-a, the fact that such offerings are directed personally to the character of the Emir, and from the share of the priests as well as the fact that the long texts established, especially for religious holidays are important all of that prompts us to prepare them outside the tax system¹⁶.

It is also in the form of taxes from the administrative staff working in the state, and the temple. As well as for some of the merchants this is not an offering to the gods but a gift imposed by the state. The form of donation, which is in fact not a voluntary donation, was given directly to the king and his close family, such as the Queen or daughter of the king, as well as to the women who serve hard in the main temples in order to spend the religious ceremonies in ur city¹⁷

Because of the abundance of texts, as the Maš-da-ri-a will finance the three main religious ceremonies in ur city and the researcher points out in his study that it is a gift to the gods but this donation is not offered voluntarily, but it is legally framed and this is confirmed by the constant donations to the Cowboys from the site Drehm (Burzrash Shop)¹⁸

NO.1 (M-212155)

Obv.

1. 1 [udu]

Ur-sa6

1 udu

é-e

Rev

Maš-da-ri-a

Translation

face

one sheep

(1) Ursa

One sheep

return

to the temple of the deceased offerings

vocabulary

udu : A single somriyah means a sheep matched with Akkadian (Immeru).¹⁹

Ur-sa6: The name of the Ursa person.²⁰

É: single means a house or a temple.²¹

Maš-da-ri-a: The term Somri means (gift or offerings) and is a type of income.²²

NO.2(IM-212186)

Obv.

1. 1 udu 1 sila4

Mu - [x] - e

1 udu 1 maš

Lú – dingir- ra

Rev.

Space

5-[m]a š- [da]-ri-a

Subtitle

face

One sheep

, one lamb

Ludingir ra

Vocabulary

SILA4: The word Somriya means (carry) corresponds to the Akkadian (Puhadu) .²³
.Lú-dingir-ra: Name Science.²⁴

NO3.(IM-212195)

Obv.

1. 2 sila4

Sipa-gi

[maš] da- [ri]-a

Subtitle

Face

1. 2 sila 4

sipagi

offerings

Vocabulary

sipa – gi: The name of science.²⁵

1 Numerous designations were received to the meaning of the Eucharist in the Sumerian and Akkadian languages, and many forms and varieties were given in the light of the various events in which they were presented. The word "the", which refers to the Eucharist, is Satukku and has been taken from the Sumerian language (SA-DUG4) and includes all the offerings submitted to The gods are motivated by faith and it seems that Arabic has inherited this word (coincidence) in its full sense, We also find the word g.i.n.a Sumerian corresponds to the same word in Akkadian Gina synonymous with Satukku and refers to the monthly offerings. For more al-Rawi, Shiban Thabet, religious rituals in Mesopotamia until the end of the modern Babylonian era, considered an unpublished doctoral thesis from the University of Baghdad, (Baghdad, 2001), p. 49.

² Mr. Rosencartin Ivan "The sacrificial system in the Summari community", translated, Khalil Saeed Abdulkadir, 1990, p. 15, as well as by his name Jalil Abed, Princess of the gold sticks, unposted cuneiform texts in the Iraqi Museum of Akkadian series, 1st (Baghdad, 2015), p. 141

³ Bassimah Jalil Abed,....ibid .

⁴ Rosenkarton Yvonne, the offerings system..... , P. 16-1

⁵ alrawy, Sheban Thabet, religious rituals.... , P. 49

⁶ Sacrifices were one of the oldest rituals practiced by man, which may be rooted in the Neolithic period, as he took the man to practice during the agricultural work such as the Earth's urbanism and harvest, which made it suitable for celebrating and offering food from meat to the participants of the village Who have contributed to the accomplishment of these works, from which the roots of offering sacrifices on holidays and occasions have begun. Seen, alrawy, Sheban Thabet, religious rituals.... , P. 48

⁷ Shaimaa Walid Abdulrahman, Texts (SA, du) in light of published and unpublished economic cuneiform texts of the Third dynasty (2112-2004 BC), unpublished PhD thesis from Baghdad University, (Baghdad, 2014), p. 222

⁸ Mariam Omran, religious thought at the Sumerians in the Al-Cuneiform sources (Baghdad, 2014), p. 226-227

⁹ Mariam Omran, Religious thought..... , P. 226-227

¹⁰ Rosenkarton Yvonne, the offerings system..... , P. 49

Al-Batisti: He is the time ruler of the City God in the management of his earthly state, known as the "medial" as well. This ruler appeared when the royal palace was the same as the temple – the center of the city's life in political, religious and economic aspects of importance and in power and authority

¹¹ alrawy, Sheban Thabet, religious rituals..... , P. 49

¹² Rosenkarnakvon, offerings System..... , P. 21

¹³ Sallaberger.w,der kultische kalender der ur III-zeit ,berlin –new york,1993,p.169 .

¹⁴ Bansur, meaning a religion or a tax and there are those who translate it as offerings, seen by his name Jalil Abed, cuneiform texts.... , Vol. 1, p. 143

Westen hohz , a.old Sumerian and akkadian textit in Philadelphia , part , 2, Kopenhagen , 1987m p.130

¹⁵ Rosenkarnakvon, offerings System..... , P. 59

¹⁶ Rosenkarnakvon, offerings System..... , P. 60

¹⁷ Sallberger , w.,Der,Kaltische kalender der Ur Ill zeit , Teil-I, Berlin. (1993) , p. 161-172

¹⁸ Bassima ,J.ibid ,p ,141.

¹⁹ Labat ,R., MDA ,p. 129.

²⁰ Stephns , F.J, Sumerian and akkadian administrative text , paris , 1958, p. 37

²¹ CDA, P.433

²²

²³ Foster ,R.B., "umma in the sargonic period " ,(1984),p13

²⁴ Vito ,R.A. ,studies in third millennium Sumerian and akkadian personal names ,roma (1993), p78.

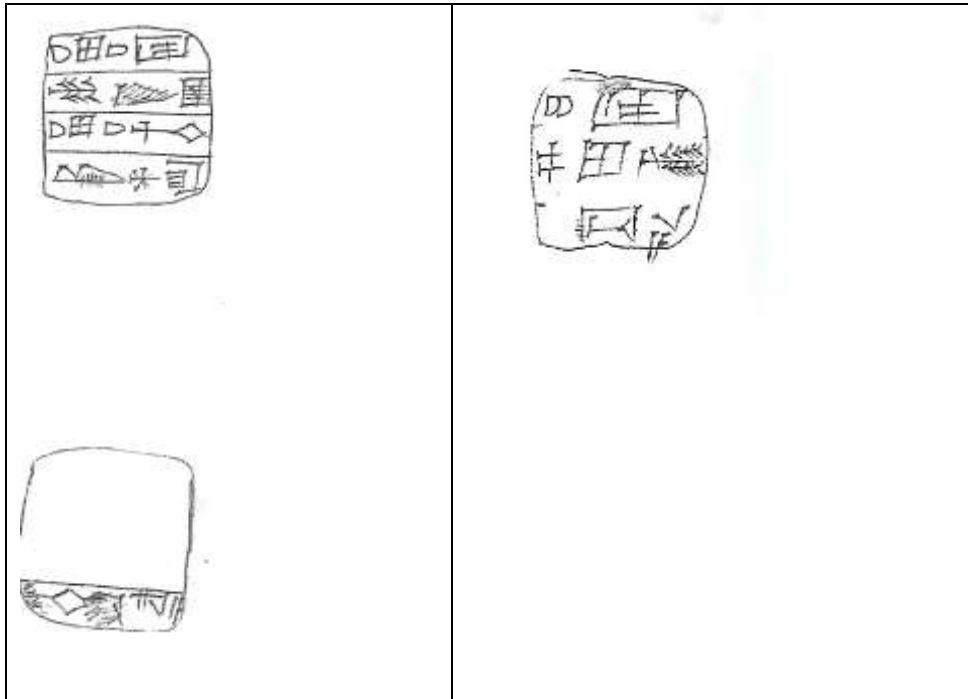
²⁵ Keiser ,C.E. ,neo summerian accounts from drehem ,(BIN-III) London, (1971),p.254.

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