THE CONTEMPORARY CULT OF KINGS OF THE THIRD DYNASTY OF UR.

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The five kings of the third dynasty of Ur were Ur Nammu, Dungi, Bur Sin, Gimil Sin, and Ibi Sin. According to contemporary evidence, each of these kings was honoured as a deity during the years of that dynasty. That contemporary evidence is found on the cuneiform tablets from Lagash, Umma, Ur, Drehem and Nippur.

In the last number of the BULLETIN,* an effort was made to set forth the evidence of those tablets in the matter of the cult of Dungi, the second king of Ur III. The present pages consider the evidence of the contemporary cult of Ur Nammu, the predecessor, and Bur Sin, Gimil Sin, and Ibi Sin, the successors of Dungi.

The method followed is the method of the previous effort: matter is arranged with special attention to place and date.

The Cult of Ur dNammu (i.e. ENGUR).

There is evidence of the cult of this king on the tablets from Lagash, Drehem, and Umma.

From Lagash, 4 tablets. None of these can with certainty be dated in the reign of Ur Nammu because none of the tablets bears a clear date. One mentions "ēsh-ēsh utsā-dū(g) Ur dNammu," i.e., possibly, feast (or festive offerings) and regular offerings to Ur Nammu.¹ The other three are all in reference to "the place of libation of Ur Nammu" (ki-a-nag Ur dNammu).²

* The final paragraph of the previous article contains the following statement: "it is not certain that he (Dungi) was so honoured at Ur and Nippur." That statement is false. It is certain that Dungi was honoured as divine at Ur; see the evidence in the article and, in summary, in the sentence immediately preceding the statement referred to here. It is also certain that Dungi was so honoured at Nippur, because of Nies UDT 177, which mentions the throne of Dungi at Nippur; date either D. 40, or, more probably, B.S. 6.
Drehem texts are more varied in matter and more precise in date and place. Two tablets record that on the 29th day of the month of the barley harvest (she-gur-kud) in the 8th year of Bur Sin, and on the 22nd day of the month of the great feast (ezen-mah) in the 1st year of Gimil Sin, offerings were made to the throne of Ur Nammu (grish-gu-sa Ur 4Nammu).

The former offering is located in Ur (sha(g) Uyiki-ma. In the same city Ur, offerings were made for the "place of libation of Ur Nammu." Of the three tablets which record this fact, two were already known; they are dated "ud-13, itu á-ki-ti, Ibi Sin I," and ud-3, itu ezen-mah, mu en dInnina Unu(g) 4ga máš-e-ni-pa(d). The third belongs to the John Rylands collection, and is here published for the first time: J.R., 174.

Obv. 1 sil-she, ki-a-nag Ur 4Nammu, Na-ra-am-i-li mashkim, itu ud-22-ba-zal,
Rev. ki-Na-lul-ta, ba-zí(g), itu u-ne-kú, Mu 4Bur 4Sin lugal

It is interesting to note that according to Drehem evidence, Ur Nammu was honoured in the first year of the reigns Bur Sin, Gimil Sin, and Ibi Sin. This may be mere chance, or it may be an indication of a sense of debt to, and duty to honour the memory of, the founder of the dynasty to which these kings, his successors belong.

An Umma text in the Berlin Museum, mentions a temple of Ur Nammu, in which his grandson, Bur Sin, was honoured: 120 bundles of reeds (sa-gz?), as regular offerings to Bur Sin, in the temple of Ur Nammu (150 sa-gi, sá-dúl(g) 4Bur-4Sin, sha(g) é-Ur 4Nammu). This tablet is valuable for two reasons: (i) it is the only Umma tablet which refers to the cult of Ur Nammu, and (ii) it is the only record during this period, of a temple, or shrine, of Ur Nammu anywhere in the kingdom of Ur III.

Clearly, the evidence is somewhat small. This circumstance suggests that one may exaggerate the significance of the fact that in
evidence so far available, there is no mention of priests, religious officials, and festivals assigned to Ur Nammu.

The Cult of Bur Sin.

The cult of Bur Sin at Ur is, perhaps, indicated by an inscription of Bur Sin found at Ur. This refers to a statue of Bur Sin called "Bur Sin, the beloved of Ur," presumably erected in Ur itself. But the erection of a statue of a reigning king in the capital of his kingdom, does not, of itself, denote religious cult, much less divine honour. The god-sign occurs before the name Bur Sin in the first year of his reign.

At Lagash, a personal name dBur dSin ha-ma-ti, was in use in the sixth year of Bur Sin. Here the King had a temple, in connection with which we read of oxen, employees, slaves, "gens." This last reference is dated, in the third year of Gimil Sin; the others are undated. Other tablets, also undated, mention a priest of Bur Sin; "td dNin-gish-zil(d)-da-ni : 2 2/3 Nin-mar, 1 1/3 Bur Sin; a votive gift to (?of) Bur Sin the king (a-ru-a dBur dSin lugad); and oxen of (? for) Bur Sin.

Not many Drehem texts refer to the cult of Bur Sin. In the seventh year of his reign, there is mention of nourishment of Bur Sin (nig-ki dBur dSin), but whether in any cult sense is doubtful. In the ninth and last year, ninth day of the second month, fat sheep were thrice offered in honour of his throne. To the same object, animals were offered in the next year, the first year of Gimil Sin, on the 22nd day of the month of the great feast. Umma texts are more numerous. There is frequent mention of regular offerings (sá-dil(g) dBur dSin): in his fifth year, no month, month Dumu-zi and month muru(b); in his sixth year in the months of she-ka-ru-gál-la, é-itu-ash, and Dumu-zi; in his seventh year, in the month é-itu-ash. Animals were offered to Shara-ki-an, Dungi, and Bur Sin, in the month é-itu-ash, and the month muru(b) of Bur Sin; and animals were offered to various deities including Bur Sin, in the month muru(b) of Bur Sin 7; the same text describes the offerings as "ésh-ésh dingir-ri-ne." A text of the 6th year of Bur Sin records animals' food, to the god Shara, ki-su dBur dSin, itu ezen dDungi. In the last year of his reign, no month is named, offerings of barley to various deities including Bur Sin, are described as "sá-dil(g) dingir-ri-ne." After his death, in the reign of Gimil Sin, or later, there is
the text quoted above, which records bundles of reeds as "só-dü(g) dBur dSin, sha (g)d-Ur dNammu," and more reeds as offerings for the ki-a-nag of Ur Nammu, Dungi, and Bur Sin. Two tablets record offerings to Bur Sin, of animals in the first year of Ibi Sin, and one in the year mu en dInnina unu(g)d-ga mdš-e-pa(d); all are dated in the month pa-pú-e.

An Umma text reads: 1 sheep, two ewes, sacrifices (zur) to dKal dBur %in, in Nippur, the month of Dumu-zi, the 5th year of Bur Sin.

The Cult of Gimil Sin.

A Lagash tablet records the construction of the ki-gal ("l'emplacement") of the statue of Gimil Sin, in the last year of Bur Sin, who, perhaps, had died earlier in the year. It would seem that the statue of Gimil Sin had its own temple or shrine: "é-alan dGimil dSin"; also that there was a statue of Gimil Sin in the temple of Ningirsu and in the temple of Bau. The same texts record offerings in honour of Gimil Sin's statue, and festively, on an undated text: ésh-ésh-alan dGimil dSin, in the month of the feast of Bau; and very naturally then, because there was a statue of Gimil Sin in the temple of Bau. But not always then, for another tablet dates offerings on the 3rd of the month of the feast of Dungi, in the 3rd year of Gimil Sin.

From this it is clear that though offerings were made in honour of Gimil Sin on the day of the new moon and on the 15th day, they were not confined to those occasions, or to times connected with the moon cult. One undated tablet refers to a "going" of the statue of Gimil Sin to NE.DU.HU.NI.

According to Lagash tablets there was a temple of Gimil Sin, in connection with which we read of: "4 gateaux de 3 ḫa de figues, le temple de Gimil Sin," in the 4th year of Gimil Sin; a farmer, 6th year of Gimil Sin; clothing, 8th year of Gimil Sin; and, on an undated tablet, fats.

The evidence of the Umma tablets is slight but valuable. These, too, speak of a statue of Gimil Sin, in the 2nd year of his reign. A list of offerings of animals to thirteen gods, headed by Shara; all receive offerings once, except Gimil Sin, who receives offerings twice (a-rā 2-kam); Gimil Sin closes the list which concludes with this summary:
in all, 6 fat sheep, 2 lambs, 4 kids, festal offerings in the sacrifices of the gods ( eşš-ēš nīg-gīš-tag- ga dīn-gir-rī-ne) in the month pap-ū-e, the 9th year of Gimil Sin.

Like Ur Nammu, Dungi, and Bur Sin, Gimil Sin has his place of libation. Thus, “80 bundles of reeds, for the new moon (in) the temple of the fifteenth day, the place of libation of Gimil Sin ( ud-sa-r ē-ud-15, ki-a-nag d Gimil d Sin). This tablet (G.D.D., 465, see above), is not dated, but it is perhaps after his death. Offerings to him after his death are dated in the 1st year of Ibi Sin and in the year mu en d Innina unu(g) ki máš-e-ni-pa(d); each in the month pap-ū-e.

Drehem texts refer to a feast of Gimil-Sin: oxen to Enlil and Ninlil, on the feast ezen DAG. ZA. GUL. a-na(d) dGimil d Sin, the 6th day of the intercalary month “dirig ezen me-ki-gal,” the third year of Gimil Sin. The same text records that on the 39th (1) day of the same month, oxen were expended as “food of the feast of Gimil Sin.” In the next year 1 fat sheep, the gift of, or for, Gimil Sin of, or, less likely, to the temple of Enlil ( nīg-ba dGimil d Sin ṣ-Enlīl-lā) itzu máš-dū-kū.

After his death honour is paid to his throne, on the 16th day of the month of the great feast, in the first year of Ibi Sin.

At Ur, according to two Drehem texts, Gimil Sin was honoured in the month ezen-mah, G.S., 9, and in the month of akīti, the first year of Ibi Sin, under the title “beloved of Nanna(r),” a title used by him on an inscription found at Ur. The cult at Ur seems, on one occasion, to have been at the same time as moon festivities there: offerings to Nanna(r), Gimil Sin, Allatum, and Meslamteea, the lady and lord of the inferno; these offerings are described as “ nīg-kū bī(1)-bi(1)-gar, ā ud-temen-na” (i.e., perhaps nourishment offered at evening), on the 9th day, month of the great feast, the 9th year of Gimil Sin. At HA.Aki (i.e. Subaru), too, Gimil Sin was worshipped, but under the simple title Gimil Sin, in the temple of Ninsun, in the month akīti, the 1st year of Ibi Sin, and in the month of the great feast, mu en d Innina unu(g) ki máš-e-ni-pa(d).

The Cult of Ibi Sin.

There are comparatively few records dated in the reign of Ibi Sin. A tablet found at Drehem, reads “ ud d I-bī d Sin šu-ba-an-ti-a.”
This tablet is dated in the last year of Gimil Sin, the predecessor of Ibi Sin. But already the divine prefix is written before Ibi Sin’s name. Was Gimil Sin already dead?

A word may be added here, by way of summary, concerning the use of the names of the kings of Ur III. in the contemporary calendar.

The name of Ur Nammu does not occur in any month name of any calendar of this period, on the tablets published up to date.

The other kings of the dynasty were more fortunate. Months occur by name:—

“Month-of-the-feast-of Dungi, Bur Sin, Gimil Sin, Ibi Sin.”

“The month of the feast of Dungi” occurs in the calendars in use at Lagash, Umma, and Drehem. Lack of evidence makes it impossible to define the precise year when this month name was first introduced into the respective calendars. But it is certain that once introduced, it kept its place in the calendars during all the years of which we have evidence, i.e. from about the middle years of the 46 years of Dungi to the reign of Ibi Sin, the last king of the dynasty.

An Umma text is dated ‘month of the feast of Bur Sin,’ in the 8th year of Bur Sin. This month name does not occur on Lagash or Drehem texts.

Another Umma text refers to a feast of Bur Sin. The tablet is not dated.

The “month of the feast of Gimil Sin” occurs in the Drehem calendar only. This month appears for the first time in the Drehem calendar in the 3rd year of Gimil Sin. It took the place of the “itū šhu-esk-sha,” the 8th month, and so followed immediately on the month of the feast of Dungi, which was the 7th month at Drehem. It remained in use certainly during the first year of Ibi Sin. The month šhu-esk-sha occurs for the last time in the second year of Gimil Sin.

The “month of the feast of Ibi Sin” occurs on an undated tablet. As yet it is impossible to say more about it owing to lack of evidence.

The facts adduced above include all the evidence as far as I know it. The dates of the tablets which relate to cult of these kings are during and after the lifetime of the king to whom they refer. All evidence which relates to the cult of Ur Nammu is posthumous. Offerings described as “sā-dū(g),” i.e. regular offerings, were made to
Bur Sin during his reign; offerings were made to Gimil Sin's statue during his reign. But it would seem that cult connected with the place of libation (\textit{kia-nag}) and the throne (\textit{gish gu-za}) of Ur Nammu, Dungi, Bur Sin, and Gimil Sin was posthumous. Three texts adduced above need not challenge that statement. The one, recording offerings at the libation place of Dungi is dated in the last month of the last year of his reign; the other which records offerings to the throne of Dungi, is dated in the last month of the last year of his reign; the third records offerings to the throne of Bur Sin in the second month of the last year of his reign. It is significant that the year is the last year, in each instance. It seems reasonable to presume that the kings thus honoured were already dead. Certainly all other references to the like cult are after the death of the respective kings.

\section*{REFERENCES.}

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3 Nies UTD 92.
4 PSBA May, 1915; III., 5.
5 TD 5482 I., 5; 5514.
6 GDD 465, 9; (for GDD references, i.e. Geschäftsurkunden aus Drehem und Djoha, I thank Dr. N. Schneider of Luxemburg who has copied the Berlin texts.
7 SAK 198 d.
8 TU 151, I.
9 ITT II., 877.
10 ib. 970.
11 UDT 41, 10.
12 ITT II., 881.
13 ib. 847.
14 ib. 847.
15 RTC 399, III., 3.
16 CT I., 94, 10-16; 19 rev. 7; 20 rev. 5; 43 rev. 3; ITT III., 5196.
17 CT 32, plate 27, II., 14.
18 Nesbit, SRD XX.
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20 PSBA, ib., nos. V., VI., VII.
21 GDD 372.
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24 ib. 358.
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38 GDD 345.
39 ITT II., 795.
40 ib. 3390.
41 ib. 793; 3256.
42 ib. III., 5271 rev.
43 ib. II., 793.
44 ib. III., 6258.
45 ib. II., 793.
46 RTC 390.
47 ITT II., 793, 3256.
48 TU 62.
49 ITT III., 5401.
50 ib. 4964.
51 TEO 5680 V., 21.
52 STD 272.
53 Bod. 146, 170; Bedale 51.
54 CT 32, plate 12, I.
55 SA 211.
56 TRU 358.
57 JR 388; TD 5482, I., 7 13.
58 SAK 202 (d) 5, 6.
59 JR 388.
60 TD 5482 III.; 5514.
61 Nies UTD 100, 19.
63 Genouillac TEO 6040, VII., VIII.
64 Dhorme SA 208; Genouillac Trouv. de Drehem 68.
65 Keiser STD 301.
66 Legrain TRU 201; SRD XXI.
67 Keiser STD 80.