The fattening barn in Larsa and its role in providing the cities with offerings (Naptanu) from the reign of the King Rim Sin

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ABSTRACT

Livestock is one of the important pillars on which the ancient Iraqi society relied. It played a major and essential role in providing the population with food and clothing needs, as well as they were used its as offerings to gain the blessing of the gods.

Barns in ancient Iraq were divided into two types according to their main function. There are (ordinary barns) and their function is to take care of livestock, and secure their shelter.

***Keywords*: Livestock, Barns, fattening, environment, economic.**

حضيرة التسمين في لارسا ودورها في تجهيز المدن بالقرابين (naptanu)

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الخلاصة:

للثروة الحيوانية اهمية كبيرة في حياة انسان بلاد الرافدين لاسيما الماشية لما توفر له من فائدة بالمأكل والملبس، لذا اهتم بتربيتها والعناية بها من خلال توفير الطعام لها وانشاء الحظائر لحمايتها من عوامل البيئة (الحر والبرد والامطار) ، ومن الحيوانات المفترسة ،مما جعل الاهتمام يزداد شيئا فشيئا بهذه الحظائر والتي اصبحت فيما بعد كبيرة ومصنفة حسب نوع وجنس وعمر الحيوان .

كلمات مفتاحية : حظائر التسمين، أضاحي، ريم- سين، لارسا

Livestock is one of the important pillars on which the ancient Iraqi society relied. It played a major and essential role in providing the population with food and clothing needs, as well as they were used its as offerings to gain the blessing of the gods[1] . Which prompted them to direct most of their interest to raising and nurturing them . As well as protect them from the difficult and volatile environment (heat, cold, rain), as well as predators.

Barns in ancient Iraq were divided into two types according to their main function. There are (ordinary barns) and their function is to take care of livestock, and secure their shelter . The work system in this type of barn is based

on going out with livestock during the day to graze and returning them to the barn at night.

The second type is (fattening barns). This type of barns are differs from the previous one . Where the livestock which deposited in it , do not taking for grazing , but rather its remain residing inside the barns and they feeding them regularly for fattening them up faster.

As well as to preserving the livestock from exposure to any kind of harm, and keep it without defects and impairments because it is intended for special purposes . This type of cattle is called at the present time the term (Rbita) which mean the sheep tied up with a rope and fed continuously without moving , which is usually used as sacrifices and vows.

Barns in ancient iraq played an important role in supplementing and strengthening the economic aspects of the country, and because of its importance , its became managed by the authorities of both palace and temple , and the cuneiform writings indicate that these barns were supervised and management directly by a large number of priests , in addition to the fact that many kings had They directly supervised of management such type of these barns[2] . Where the kings of the Ur dynasty supervised the Drehm barns, as well as the King Rem-Sin who oversaw the fattening barn in the city of Larsa. [3] (the subject of research).

This study included three unpublished cuneiform texts (confiscated) dating back to the regin of Rim-Sin the King of larsa city .As well as we relyed mainly on previous studies for (47) texts from the same group , in order to elicit information about the fattening barn in Larsa and its economic and political role.

1 — I.M- 160244

Obv.

2 UDU na-ap-ta-nu-um
1 UDU 1 $SILA_4$ a-na mar šipri (LU_2.KIN)
2 AB_2 a-na E_2-tum *
2 AB_2.AL
3 UDU.$NITA_2$
1 $SILA_4$
$ŠA_3$ E_2 GU_4-UDU-ŠE BA-ZI

Rev.

ITI ŠU-NUMUN-A UD 5[x-KAM]
MU ^{giš}TUKUL-KAL-GA ^{d}EN-LIL_2 MU-[UN-NA]
UNUG^{ki} MU-HUL

Literal Translation :-

Two sheep as (offering, sacrifice, meal)
One sheep and One lamb to the envoy
two big cows to the
two big cows
5. three rams
one lamb
Belong to the fattening cattle barn , spent
The fifth day of July.
10. The year in which (Rim-Sin) destroyed Uruk with the help of the powerful weapon granted to him by God Enlil, and the allied forces surrendered to him, but he kept the inhabitants of Uruk.

Vocabulary Explanation :-

1. UDU : Sumerian word means " sheep " opposite by Akkadian " immeru" [4] .
   na-ap-ta-nu-um : Akkadian word means " offering, sacrifice, meal " [5]
2. $SILA_4$: Sumerian word means " lamb " opposite by Akkadian " lillidu" [6]
   $^{LÚ}KIN.GI_4.A$: Sumerian occupation means " envoy or messenger " opposite by
   Akkadian " mār šipri " [7]
3. AB_2 : Sumerian word means " cow " opposite by Akkadian " arhu"

   a-na E_2-tum : a term means " to the temple " opposite by Akkadian " ana bitim "
   - We note here that the Sumerian word has been appended by nominative suffix . So it came in the nominative case, even though it was preceded by a vowel . We thought that the writer had just made a mistake as he had to put the prepositional suffix instead of the nominative suffix .
4. $AB_2.AL$: Sumerian term means " big cow " opposite by Akkadian " būrtu " [8]
5. $UDU.NITA_2$: Sumerian term means " ram " opposite by Akkadian " immeru " [9] "

7. $E_2.GU_4$: Sumerian term means " barn " opposite by Akkadian " bīt alpi " [10]
   $UDU.NIGA_2$: Sumerian term means " fattening sheep " opposite by Akkadian
   " immer marī " [11]
   BA-ZI : Sumerian verbal formula which means " spent " , opposite by Akkadian
   " iṣṣīt " [12]
8. ŠU.NUMUN.A : Sumerian term refer to the month of "july " opposite by Akkadian
   (durūzu) , where it represents the fourth month according to the
   Babylonian calendar , also they called (sowing seeds month). [13]

2- I.M- 160299

Obv.

3 UDU na-ap-ta-nu-um
2 GUKKAL [x]
4 GUKKAL ^{d}EN-[x]
2 GUKKAL ^{d}[x]
5. 2 GUKKAL ^{d}[x]
1 [x-x] NI_3- BA ⌜Ištar⌝[x]
4 AN-SISKUR ^{d}EN-[x]
17 [xx]
1 [x x]
10. $ŠA_3$ E_2 GU_4-UDU-NIGA BA⌝-[ZI]

Rev.

ITI ŠU-NUMUN-A UD 21 [KAM]
MU ^{giš}TUKUL-KAL-[GA]
^{d}EN-LIL_2 MU-[UN-NA]
UNUG^{ki} MU-[HUL]

Literal Translation :-

Three sheep (offering, sacrifice, meal)
Two fat tail sheep (.....).
Four fat tail sheep for God (.....)
Two fat tail sheep for God (.....)
5. Two fat tail sheep for God (.....)
One […….] as a gift for the goddess ishtar

Four divine sacrifice for the god en…….
Seventeen …….
One [……..]
To The fattening cattle barn spent

Today is the twenty-first of July.

The year in which (Rim-Sin) Uruk destroyed the powerful engine that God had given him, and the allied forces surrendered, but he kept the inhabitants of Uruk. It is the twenty-first year of his reign.

Vocabulary Explanation :-

GUKKAL : Sumerian word means " fat tail sheep " opposite by Akkadian (gukkallu) .[14]

AN. SISKUR$_2$: Concerning the Sumerian term we thought its means " god sacrificing " opposite by Akkadian (il nīqi)
AN : Sumerian word means " god " opposite by Akkadian (il)
SISKUR$_2$: Sumerian word means " offering, sacrifice " opposite by Akkadian (nīqu) .[15]

3 — I.M- 160278

Obv.

2 UDU na-ap-ta-nu-um
2 UDU a-na ^{d}UTU
Ša im-ne-ne
1 UDU E$_2$-GU-ZA
5. ŠA$_3$ E$_2$ GU$_4$-UDU-NIGA
BA-ZI

Rev.

ITI ^{giš}Apin-DU$_8$-A UD [x]-KAM
MU E$_2$ ^{d}IM ŠA$_3$ Larsa^{ki}
E$_2$ ^{d}BARA$_2$-UL-GAR-RA ŠA$_3$ Zar-bi-lum^{ki}
10. U$_3$ ALAN IR$_3$-^{d}Sin[LUGAL]
i-ni-in-ku$_4$-re

Literal Translation :-

Two sheep (offering, sacrifice, meal)
Two sheep for the god ṡamaṡ
Belong to imnini
One sheep for the throne of the temple / the house of the throne
5. To The fattened cattle barn
spent
The day (.....) from the month of November
10. The year in which (King Rim Sin) built the temple of the god
Ashkur in the center of Larsa. It is the second year of his reign

Vocabulary Explanation :-

4. E_2.GIŠ.GU.ZA : Sumerian term means " temple throne / the house of the throne chair " opposite by Akkadian (bit kussi) .[16]

1. Providing temples (internal and external) with offerings of Naptanum

Temple (E_2)	Share (Naptanum)	year	Month	day	Source
^{d}UTU	2 GU_4 4 UDU	X	Broking	15	Waleed,S,2020, p.154.[17]
	2 GU_4 7 UDU	9	ŠU.NUMUN.A	13	Waleed,S,2020, p.146
	2 UDU		^{giš}APIN-DU_8-A		No,2
^{d}NE.IRI.GAL	2 GU_4 4 UDU	9	ŠU.NUMUN.A	13	Waleed,S,2020, p.146
^{d}Gu.LA	1 UDU	9	ŠU.NUMUN.A	13	Ibid,p.146
^{d}GU.LA	1 GUKKAL				Ibid,p.150
^{d}Tišpak	1 GUKKAL				Ibid,p.150
	1 GU_4 1 UDU			15	Ibid,p.154
^{d}Na.NA.A	1 GUKKAL				Ibid.p.150
	1 GU_4 1 UDU			15	Ibid,p.154

	1 $SILA_4$				Ahmed,N,p.163 .[18]
$^{d}EN.LIL_2$	1 GUKKAL				Waleed,S,2020, p.150
	1 UDU			15	Ibid,p.154
	2 UDU. ŠU		ŠU.NUMUN.A	6	Ahmed,N,p.177
^{d}NIN.ŠUBUR	1 GUKKAL				Waleed,S,2020
^{d}Sin(EN.ZU)	1 GUKKAL				Ibid,p.150
	1 UDU				Ibid,p.154
SISKUR.RE	1 GUKKAL				Ibid,p.150
	1 $SILA_4$				Ahmed,N,p.167
ŠU.GI.NA	1 GUKKAL				Waleed,S,2020, p.150
	1 UDU				Ahmed,N,p.163
^{d}IM	1 UDU				Waleed,S,2020, p.154
^{d}NIN.MAH	1 UDU				Waleed,S,2020, p.154
^{d}NIN.GAL (Uri^{ki})	1 UDU				Waleed,S,2020, p.154
^{d}EN.KI	1 UDU	9	BAR_2-ZA_3-GAR		Ahmed,N,p.169

2. E_2 ^{giš}GU-ZA

Number	Year	Month	Day	Source
1 udu	2	še-kin-ku_5	14	Ahmed,N,p.179
1 udu	2	^{giš}Apin-DU_8-A	20	Waleed,S,2010,p.134
1 udu	2	^{giš}Apin-DU_8-A	/	N0,2
1 udu	7	Dir-še-kin-ku_5	8	Munther,A,Sumer,2009,p.16.[19]
1 udu	7	Dir-še-kin-ku_5	19	Waleed,S,2010,p.112 .
1 udu	8	BAR_2-ZA_3-GAR	12	Ibid,p.128
1 GUKKAL	8	GU_4-SI-SA_2	12	Ibid,p.126
1 udu	8	KIN-^{d}INNIN-NA	10	Munther,A,Sumer,2009,p.19
1 GUKKAL	8	KIN-^{d}INNIN-NA	23	Ahmad,M,2007,p.100 .[20]

1 GUKKAL	8	KIN-^{d}INNIN-NA	/	Waleed,S,2020,p.159
1 GUKKAL	9	BAR_2-ZA_3-GAR	1	Waleed,S,2010,p.118
/	9	GU_4-SI-SA_2	28	Munther,A,Sumer,2009,p.18
1 udu	9	NE-NE-GAR	22	Waleed,S,2020,p.163
1 udu	9	KIN-^{d}INNIN-NA	21	Ahmed,N,p.167
1 udu	9	AB-E_3	8	Waleed,S,2010,p.124
1 udu	11	BAR_2-ZA_3-GAR	26	Ahmed,N,p.163
1 udu	11	ZIZ_2-A	9	Ibid,p.175
1 udu	11	/	/	Ahmad,M,p.321
1 udu	14	ŠU-NUMUN-A	6	Ahmed,N,p.177

3. E_2 ^{giš}GU-ZA-MEŠ

Source	Day	Month	Year	Number
1 UDU 1 UDU 1 ŠAH	11	ZIZ_2-A	20	Waleed,S,2010,p.121

4. ^{giš}GU-ZA kudur mabuk

Source	Day	Month	Year	Number
1 UDU	11	ZIZ_2-A	20	Waleed,S,2010,p.121

Distribution the offerings Naptanum to cities

1. The city of Elam^{ki}

5A - Insumena LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	7	Dir-še-kin-ku_5	19	Waleed,S,2010,p.112
1 udu	8	BAR_2-ZA_3-GAR	12	Ibid,p.128
1 udu	8	GU_4-SI-SA_2	12	Ibid,p.126
1 udu	11	BAR_2-ZA_3-GAR	26	Ahmed,N,p.163

5B -Inum-ili LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	9	NE-NE-GAR	22	Waleed,S,2020,p.162. [21]
1 udu	9	KIN-^{d}INNIN-NA	21	Ahmed,N,p.167

5C - Sururu LU_2- Elam^{ki}

Number	Year	Month	Day	Source
1 udu	11	AB-E_3	8	Waleed,S,2010,p.124
1 udu	11	AB-E_3	28	Ahmed,N,p.171
1 udu	11	ZIZ_2-A	9	Ibid,p.175
1 udu	11	ZIZ_2-A	20	Waleed,S,2010,p.121
1 udu	11	/	/	Ahmad,M,p.321

2. The city of Ešnunna^{ki}

6A -Lawila-ili LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	7	Dir-še-kin-ku_5	19	Waleed,S,2010,p.112
1 udu	8	BAR_2-ZA_3-GAR	12	Ibid,p.128
1 udu	8	GU_4-SI-SA_2	12	Ibid,p.126
1 udu	8	Dir-še-kin-ku_5	8	Munther,A,Sumer,2009,p.16
1 udu	9	BAR_2-ZA_3-GAR	1	Waleed,S,2010,p.118
1 udu	9	BAR_2-ZA_3-GAR	3	Ahmed,N,p.169
1 udu	11	BAR_2-ZA_3-GAR	26	Ibid,p.163

6B - Iahiz-i_3-li_2 LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	9	BAR_2-ZA_3-GAR	1	Waleed,S,2010,p.118
1 udu	9	BAR_2-ZA_3-GAR	3	Ahmed,N,p.169
1 udu	9	KIN-^{d}INNIN-NA	21	Ibid,p.167

6C - Abi-erah LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	9	NE-NE-GAR	22	Waleed,S,2020,p.162

6D - Kur-nu LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu	9	KIN-^{d}INNIN-NA	21	Ahmed,N,p.167

3. The city of UNUG^{ki}

7A - Belšunu LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
2 udu	21	GU_4-SI-SA_2	6	Munther,A,Sumer,2009,p.19

7B - IR_3-RA-i-ri-ba-am LU_2- KIN-GI_4-A

Number	Year	Month	Day	Source
1 udu 1 $sila_4$	7	Dir-še-kin-ku_5	19	Waleed,S,2010,p.112

4. The city of NIBRU (Enlil)^{ki}

Bel-i_3-li_2 Kaskal

Number	Year	Month	Day	Source
1 AB2-AL 4 udu	21	še-kin-ku_5	16	Waleed,S,2010,p.116

Conclusions :-

Through studying and tracing the studied cuneiform texts of the fattening barn, we figured some observations

1. E_2-$^{giš}GU_4$-UDU-ŠE : Sumerian term means cattle barn (fattened cattle) with barley [22] opposite by Akkadian language (bīt marī) , this barn included the cattle specifically cows (oxen , cows , heifers) and sheep (rams, ewes and lambs), which were divided according to type , gender and age .One of the most important thing that we did not find any mentioned to the goats or pigs in the studied cuneiform texts which belonged to Larsa barn (excepted only one text that mentioned the pig in , for more see Table No. 3) . We thought that will may be due to the intractable nature of goats, as it is known about its , are not calm and difficult to control, also we think that the pig is one of the unclean animals so they may not want to offer it as sacrifices.
2. Although the excavations did not provide us with any physical evidence about the existence of this barn in the city of Larsa, but there are written references about it . as it below:

   10 UDU 5 $SILA_4$ MU-TUM_2 E_2 GU_4-UDU-ŠE Larsa^{ki} [23]
   (entering 10 sheep and 5 lambs to the Fattening Barn of Larsa City)
   There is another reference in the hymn to Haia (the priest of the E_2-U-NIR temple in city of Larsa)[24] .

   The priest who wears linen and who has the wood of the fattening barns (Is this hymn a sign that leads us to believe that the fattening barn belongs to the temple ? and under the supervision of the king, especially when we know that sovereignty was to the palace above the temple during the old Babylonian period) .
3. Economically the barn of Larsa had a large and important role , especially during the reign of King Reem-Sin (1822-1763 BC) where he used it as a means to satisfy the priests class and to gaining thier loyalty and affection , as well as to improve its external relations with neighboring cities, such as

Warka, Nebur, Eśnunna, Elam and Kiś by providing them with offerings of Naptanum from this barn of larsa.

4. The first reference which came to us about this barn begins from the second year from the reign of Rim-Sin , and this will leads us to believe that the king Rim Sin during his first year gave the order to construction the barn and equipping it with animals and fodder , then and throughtout year they have been taking care of the livestock and feeding them to fattening and enlarging them in order to be suitable and decent offerings .

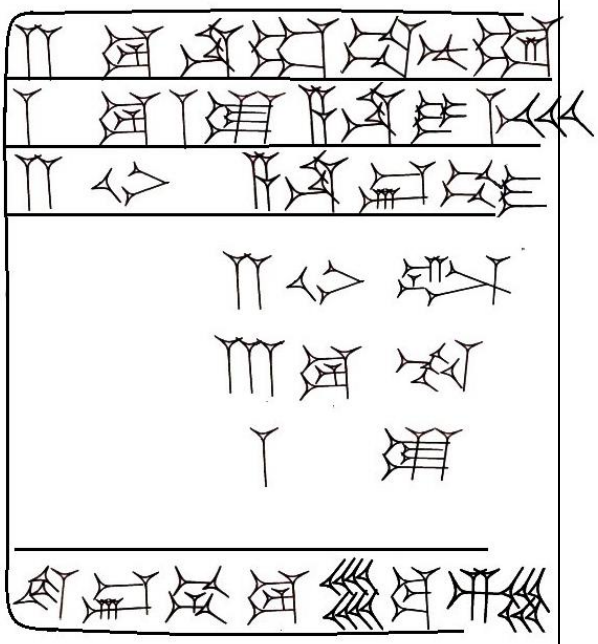
   After this year (the second) , the barn stops working for four years , and its resuming its work in the seventh year , but this time the barn became sending offerings to the inner and outer temples in the neighboring cities.
5. We thought that the (E_2 ^{giš}gu-za) may be a group of temples because it sometimes comes as a plural seen (Table 3). Asa well it comes after the name of god , so that is mean there is morethan one temple , as below

   2 UDU ^{d}EN-KI $ŠA_3$ E_2 ^{giš}gu-za

   (Two sheep to the God Enki in the E_2 ^{giš}gu-za)
6. All the cuenieform texts of the Naptanum were actually related with the verb BA-ZI, which means (spent) , where the animals enter (MU-TUM_2) to the fattening barn and exit / spent (BA-ZI) from the barn .
7. The way that Naptanum was distributed to the thrones of inner and outer temples, and neighboring cities through its messengers and envoys.
8. The Naptanum are irregular offerings where diversified to (animal and vegetable offerings) see Tables (1-7).

1-I.M 160244

Obv.



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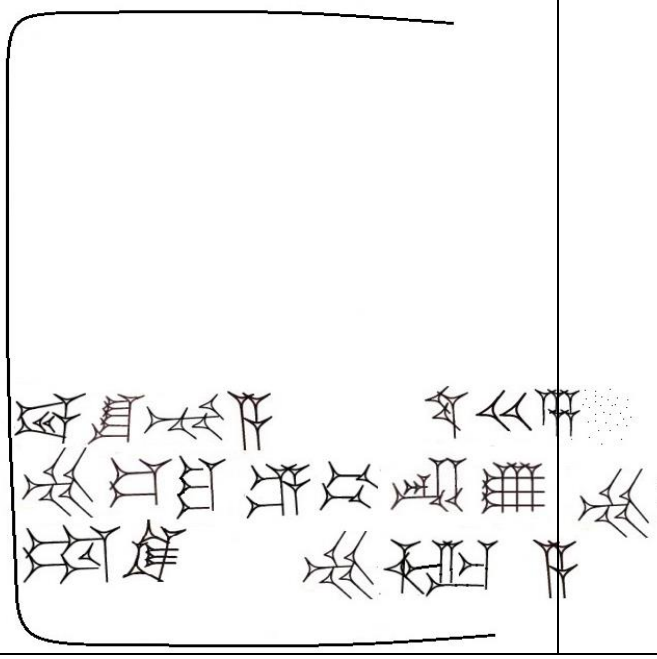

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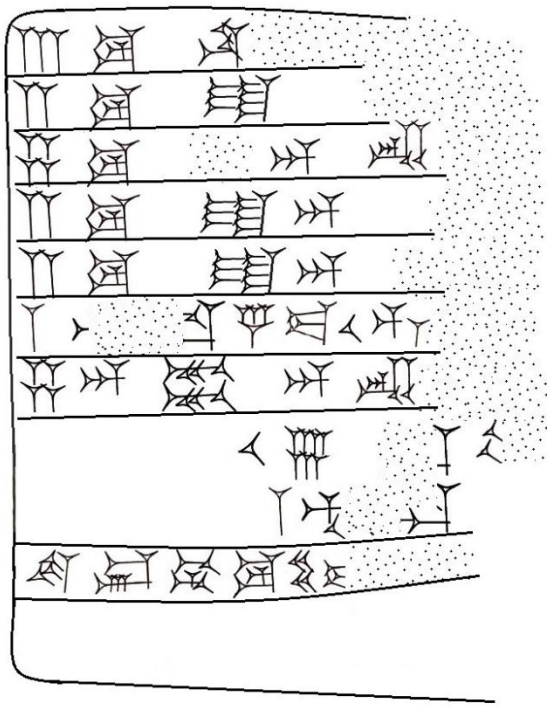
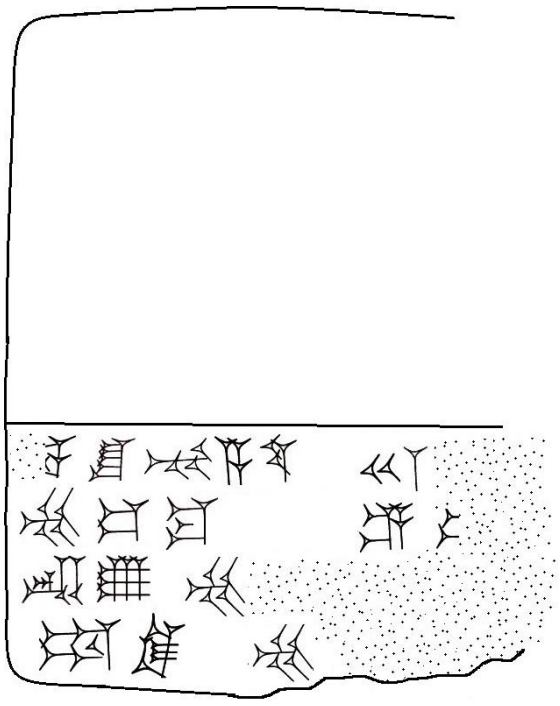
Obv. 	
Rev. 	

3-I.M 160278

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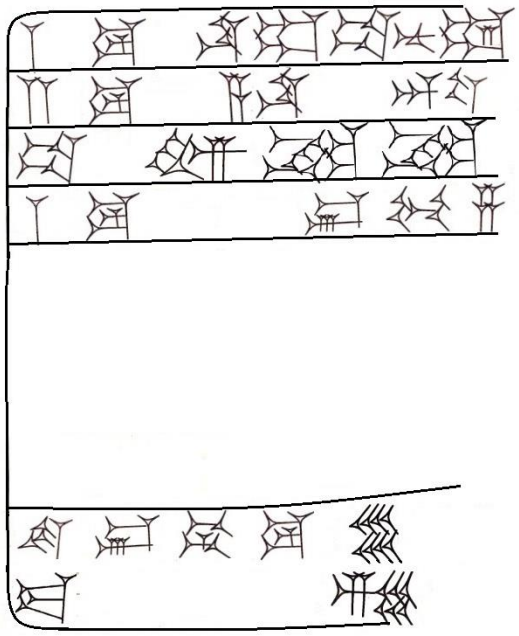

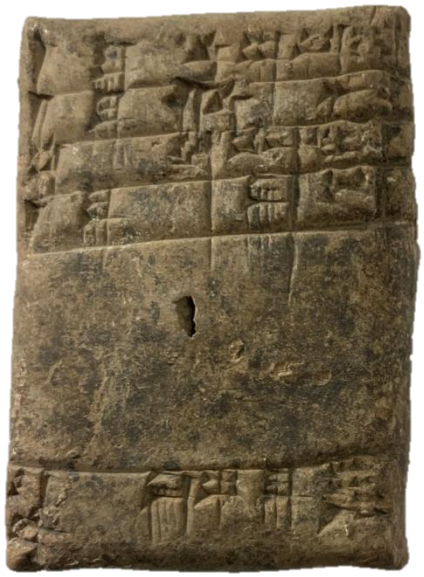

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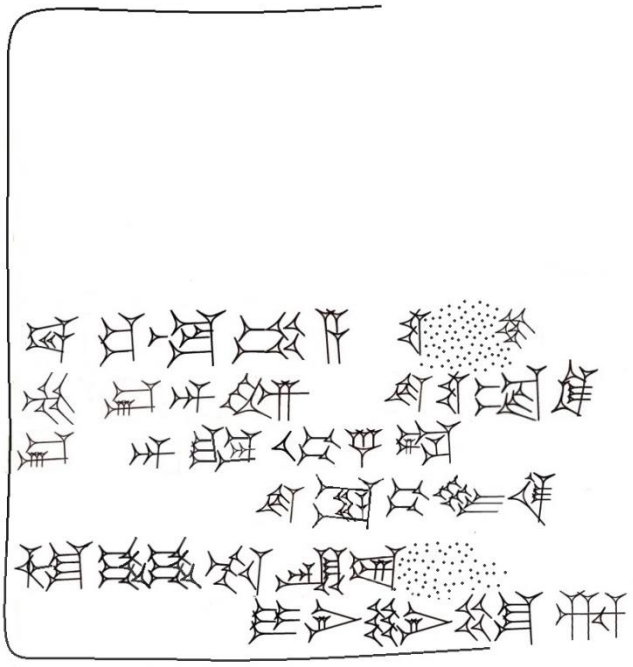

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