



**Mama-Sharat, Tabni -Mama Cannels
And Irisagrlick City
In the Light of Published Cuneiform Texts
I₇ Ma-Ma-Šarrat I₇ Tab-ni-Ma-ma ù Iri-sag-rig^{ki}**

**Dr. Jassim Abid Al-Ameer Jassim
Department of Cuneiform Studies
University of Al-Qadisiyah
Faculty of Archaeology**

**Mama-Sharat, Tabni -Mama Cannels And Irisagrick City
In the Light of Published Cuneiform Texts I7 Ma-Ma-Šarrat I7 Tab-ni-Ma-
ma ù Iri-sag-rig^{ki}**

Dr. Jassim Abid Al-Ameer Jassim

Introduction

Iraq had witnessed smuggling in a large numbers of Cuneiform texts to the abroad Most of these texts came from irregular excavations, and were transferred to world museums and universities, at the end of the 19th century and the beginning of the 20th century and even in the first ten years of the twenty-first century, and beyond , These texts provided a lot of references and evidence, whether historical or administrative information Were important in the disclosure of many names, including cities and professions, and the names of rivers and canals and other things that of these were vague, although some were not specified in the final form, but was put forward many views on the sites of many of them , which contained references, although some were minor .

Irisagrick City: The name and geographical location

Irisagrick, the name was first mentioned in a historical formula from the late early dynastic period, which dated to the seizure of this city by the governor of Nippur city, confirming that it was not far from Nippur city. And continued to be mentioned in the Akkadian period, especially in historical formulations , A document from the kassait period refered to the name of (kuppin šar-adi) in his capacity as ruler of the city of Charakum⁽¹⁾ , Irisagrik city has several names such as : (iri-sag-rig^{ki}) , (uru-sag-rig^{ki}) , (iri-sag-pa-ḥub-du^{ki}) .It was called in Sumerian language (uru-sag-rig^{ki})⁽²⁾ , Which is also read as (uru-sag-pa-ḥub-du^{ki}) , and the name is read in some cuneiform sources⁽³⁾ , as (iri-sag-pa-ḥub-du^{ki}) . Note that the word sag-rig⁷ means offering , and thus the meaning may be as means the city of offerings⁽⁴⁾ which corresponds to the Akkadian language term (sa-ra-gum^{ki}) or (šarrākum^{ki}) , which is likely to be located in (Um al Hafryat) near Nippur city, (Um al Hafryat) archaeological site is located about 35 km south of Nippur city in Afak district within Al- Qadisiyah province ,This site is consists of a group of low-rise

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sag-rigki.....

mounds , it was clear in a survey which conducted by the researcher (Overt) to some pottery shreds on the surface , was a small town dating back to the warka period and its residence continued to the Seleucid period About 3000 BC . The US Archaeological Expedition (belong to the University of Chicago Expedition) was excavated in the city of Nippur, which was excavated on the site in 1972 and continued for a season which headed by Gibson⁽⁵⁾. In addition, the city of Sharakum seems to have been one of the most important cities along the Etrungal River⁽⁶⁾, According to the(Kish hymn), kish was the name of the Holy Temple in Sharakum This corresponds to the information about this city, which is a distance of four days from the city of Umma, Reverse current. A little distance from Adab city , and the river here certainly is the channel Etrungal passing through the Adab city, so it is likely to be the location (ie, the city of Sharakum) in (Um-Al-Hafryat)⁽⁷⁾ . The geographical list of early dynastic periods is indicates that city of Irisagrck and Kish are located above the city of Nippur, Perhaps on the same water course as the Mama-Sharat canal⁽⁸⁾ , and This may be based on the geographical link through the Mama-Sharat channel , (Adana) city has stated by text that it was a longe day trip by boat from the city (kar - kar), Another text mentions that the city of Sharakum lies about 25 DANA (about 270 km) from the unknown city of Lorhom, And that the Mamma-Sharat channel was known from the late period of the Third dynasty of Ur in the first and second years of the reign of King Ibi-Sin⁽⁹⁾. Through the records of the workers who dug the channel, where it was reported had been lifting 15 of the dust from the channel Mama – Sharat, and perhaps at the beginning of its founding . The texts also provided information on the workers shares which were dig the canal during the eighth month /of the first year of the reign of King Ibi-Sin⁽¹⁰⁾ .

Mamma-Sharat and Tabni-Mama channels

The cuneiform texts that came to us from the third Dynasty of Ur period contained many names of ancient cities , some of these cities are known and others are still unknown, But these cities, including the channels and rivers and agricultural fields have played an important role both in the political, economic or even religious in the society of Mesopotamia. Therefore, the lack of cuneiform texts determines our knowledge and perception in the real locations of most of these cities, so the information addressed by the researchers remains

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sagrcki.....

dependent on the conclusion and reasoning, whether mental or geographical or based on the simple signals indicated by the texts, and one of these signals, which came from the Mama-Sharat and Tabni-Mama channels, where cuneiform texts dating back to the time of the Third Dynasty of Ur which discussed by Stinkeller , Which he studied a number of texts based on the study of ancient rivers courses in the southern part of Mesopotamia, most notably a series of water channels , Such as the Amar -Sin nitum

⁽¹¹⁾, and Mashat-Ira and ,Tabni-Mama Channels⁽¹²⁾, And that the Mama -Sharat channel dates back to the Third Ur era. It was a very long channel . Owen supported this view , The texts that he studied from the Irisagrck city (Shrachum) included sending a number of workers from the city of Krishana, Channel Mama – Sharat⁽¹³⁾ . Texts studied by Steinkeller reported four workers from the guruš class who took a four-day boat trip from the port city of Umma to the city of Irisagrck loaded with goods and mentioned the channel Tabni-Mama along with several water channels⁽¹⁴⁾ (Text.4), In two texts of the third Ur Dynasty (Numbers 1,2) we read that the quantities of barley were distributed to 138 workers of the guruš class with full pay, 82 half-fare workers and 24 Gurus workers with full pay. As a fare to raise the soil from the Mamma-Sharat channel in the harvest year of the first year in which Ibi-Sin became king⁽¹⁵⁾(Text.1-2) , Twenty-four harvesters of the category (guruš) twelve of them half the fare of their crops 6 kur barley was disbursed as a wage to raise the soil from the channel of Mama-Sharat in the harvest year of the first year in which Ibi-Sin became king⁽¹⁶⁾,(Text.3). And that this channel was not mentioned in the ancient Babylonian texts by this name, but was replaced by the name of Mama-Danat , and mama-Sharat and tabni-mama channels flow in the same area side by side⁽¹⁷⁾. Royal inscriptions from the time of Rim-Sin⁽¹⁸⁾ indicated to the royal achievements regarding water resources and canals were dated in the twenty-second year of the reign of King Rim-Sin. The channel of Mishat-Ira and the Mamma-Sharat Cannel may have been associated with the name of the twenty-fourth year of the reign of King Rim-Sin who dug or re-dug the two channels⁽¹⁹⁾, That the city of Irisagrck (Sharakum) was mentioned in the twenty-fourth year of the reign of King Ward-Sin in Larsa, the year that King Ward-Sin restored the city of Sharakum for the control of Larsa⁽²⁰⁾, However, a Cuneiform text belong to third dynasty of Ur gives information about the location of the city of Irisagrck and relates to the registration of boats that docked atop the river

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sagrcki.....

from the city of Umma and is reminiscent of the mouth of Tabni-mama channel, Moreover, the texts relating to the city of Irisagrck, published by researcher Stinkler (text 4) indicate that the channel of Tabni - Mama is located a lunge two days from the top of the river from the city of Irisagrck⁽²¹⁾. In the old Babylonian period, the Tabni-mama channel was written as tab-be ma-mi, in an economic text, Modern researchers believe that the ma-ma Sharat and Tabni-ma-ma channels are flowing in the same area because they are mentioned together in some cuneiform texts⁽²²⁾, The name of the channel meaning Tabni-ma-ma is composed of two sections, the first section (Tab-ni), a passage corresponding to the (takamu), meaning "Twin"⁽²³⁾. And I think that this name was not absurd, because it is the correlation with the channel Mama - Sharat and as they walk in the same region and recall each other side by side, There is also a cuneiform text from the end of the third dynasty of Ur, namely the first and second years of the reign of King Ibi-Sin, in which he mentioned the records of the workers who dug the Mama-Sharat⁽²⁴⁾, Mamma channel name is composed of two sections, the first section (ma-ma), which is one of the names of the goddess Nin-tu, which is not known much about it except that it means the mother⁽²⁵⁾, The second section (šar-ra-at) is Akkadian, which means the queen⁽²⁶⁾. Thus, the meaning of channel name is (Goddess Queen), means that this channel to be called in night way is a sacred channel or divine channel, whether the first section (ma-ma) or the second section (šarrat), Both are directly linked to an important aspect of the lives of the people of Mesopotamia, the first is religious and the second is my monarchy.

Mamma-Sharat channel History

The Cuneiform texts mentioned that the city of Irisagrck is situated about 25 acres from the unknown city of Lorhom, which is about 270 km, However, the specific situation of the city is the records of the workers who dug the canal and that this channel dates as we mentioned from the end of the third dynasty of Ur in the first year of the reign of King Ibi-Sin⁽²⁷⁾. When the Priestess Shema Nisaba looked at the lifting of 15 delightful dust from the Mamma-Sharat channel, and perhaps at the beginning of its founding, One of the cuneiform text mentions the shares of the workers who were digging the canal during the

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sag-rigki.....

eighth month of the first year of the reign of King Ibi-Sin. And four texts referring to the quotas of workers who were digging the canal during the last month of the same year ⁽²⁸⁾ . The Mamma-Sharat channel is mentioned in the royal writings of the Rem-Sin period⁽²⁹⁾ , king of Larsa⁽³⁰⁾ , A quantity of barley that was prepared for the mobilization of workers who work in raising the soil of the canal was mentioned , where 11 barley of barley was received by supervisor Kozala(nu-banda ku-za-la) (in the presence of) the observer Toda in the month ... in the year ... , as a wage for workers that they working in the channel Mama - Sharat, As mentioned in the ninth month of the reign of King Ibi-Sin, that the workers are still working in digging and cavity channel. There are four other texts cited in the texts with numbers (851, 897, 759, 855), The researcher "Owen" mentioned the involvement of the workers and palace soldiers were dug this channel until the end of the first year of the reign of King Ibi-Sin, As well as four other texts came from the archives of Kirshana dated in the second year of the reign of King Ibi-Sin and also the beginning of the work of the third meal of workers, which had been sent from the city of Kirshana to the same channel⁽³¹⁾ .

The geographical Mamma-Sharat channel route

That the close link between the cities of Irisagrck and Kirshana (as suggested) Is the geographical link through the channel Mama - Sharat, and of Adana city, which stated in the texts of the Kirshana city that it is a day trip by boat and near the Kar-Kar city⁽³²⁾ , According to the information's presented by Owen, based on the study of eighteen cuneiform texts from the city of Irisagrck, which includes information on workers and their livelihood to dig the Mamma-Sharat cannel. It is mentioned that perhaps the Mama-Sharat name was associated with the old Babylonian period (Di-i-ni-ik-tum) and that Diniktum is important port of the city located on the modern Tigris river in the area between Kut and Ammara in village known as Shuba Castle to west of the city Al-Nu'maniyah⁽³³⁾ .

The Importance of Mamma-Sharat channel

It can be said that the Mamma-Sharat channel was very importuned to the cities of Kirshana and Irisagrck, because of the geographical link between them⁽³⁴⁾ . where successive digging and disinfection or re-dug by a number of the kings of Mesopotamia. whether in the third dynasty of Ur or Isin- Larsa periods

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sag-rigki.....

or perhaps in the old Babylonian period as well, The importance clear by sending a number of workers from the city Irisagrck to work in the channel⁽³⁵⁾, Also when the High Priest of Shema - Nisaba looked at lifting fifteen delightful dust from the canal, As well as the texts that mentioned the shares of workers who had been digging in the years of King Ibi-Sin or Rim-Sin⁽³⁶⁾, The importance of this channel can be inferred from the fact that it is a very important channel in the watering of many fields and agricultural lands, or it may have been an excellent berth anchored by the ships coming to these cities loaded with goods or carrying them from the mentioned cities. As well as the economic returns of the workers who worked in digging and disinfection. when our review lists the names cited by the researcher (Owen) we found many personal names has entered (ma-ma) in the installation of their names Indicating the importance of privacy in which they have this channel is the most prominent of these names : (ma-ma-aḥ-um) (ma-ma-im-ti), (ma-ma-iš-ti-kal), (ma-ma-ri-nu)⁽³⁷⁾.

List of Coerces

¹-Frayne,D.R., the Early Dynastic Lists of Geographical name,New Haven,1992,p.28f.

²- Gelb, I.J., "Old Akkadain Writing and Grammar",MDA-2, Chicago, 1952,p.62.

³- Hilgert,M., "Drehem Administrative Documents from the Reign of Amar-su'en",OIP-121,Chicago,2003,p.286.

⁴- OH'E,S., "On the Meaning of sag-rig7",Al-Rafidan-9,(1988),p.201f.

⁵- Gibson,M.G., "Nippur and Umma", Al-Hafriyat, Orient Institute of Chicago,1977,p.78.

⁶- خولة، معارج سالم، مدن على نهر الايتورونكال في عهود السيطرة الأجنبية للعراق من ٥٣٩ ق.م - ٦٣٧ م، رسالة ماجستير غير منشورة، جامعة بغداد، كلية الآداب، ٢٠٠٧، ص ١٧٩ وما بعدها.

⁷- Edzard,D., and Farber,G.,Répertoire Geographique des texts Gunéifrome, RGTC-2, Wiesbaden(1974),p.234.

⁸- Owen,D., Cuneiform texts primarily from iri-sagrig/Al-šarrākā and the History of the Ur III period, vol-1,(2013),p.37.

⁹- Edzard,D., and Farber,G.,RGTC-2,p.49.

¹⁰- Owen,D., Cuneiform texts primarily.... ,p.38.

¹¹- Ibid ,p.190.

¹²- Steinkeller,P., "New Light on the Hydrology and Topography of Southern Babylonia in the Third Millennium",ZA-91,(2000),p.84.

¹³- Owen,D.,Cuneiform texts primarily.... ,p.191.

¹⁴- Steinkeller,P., "New Light on the Hydrology....",ZA-91,p.84 .

¹⁵- حيدر، عقيل عبد، نصوص اقتصادية غير منشورة من عهد الملك أبي - سين (٢٠٢٨-٢٠٠٤ ق.م)، رسالة ماجستير غير منشورة، جامعة بغداد(٢٠١٤)، ص ١٠٧-١١٢.

Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sagrcki.....

- ١٦- اللامي، صابرين قاسم رشيد، نصوص اقتصادية غير منشورة من زمن الملكين شو - سين وأبي - سين (٢٠٣٨ - ٢٠٠٤ ق.م)، رسالة ماجستير غير منشورة، كلية الآداب، قسم الآثار، بغداد (٢٠١٢)، ص ٥٠.
- 17- Owen,D., Cuneiform texts primarily.... ,p.190.
- ١٨- ريم - سين : يعد الملك ريم - سين أعظم ملوك سلالة لارسا وأخرها في الحكم قضى عليه الملك حمورابي عام (١٧٦٣ ق.م)، وقد وصلت لارسا في زمن ريم - سين إلى درجة عالية من القوة والتعاضم إذ قضى على سلالة أيسن بحوالي (١٧٩٤ ق.م) ينظر:
- طه، باقر، مقدمة في تاريخ الحضارات القديمة، بغداد، ١٩٨٦، ص ٤١٦.
- 19- Owen,D., Cuneiform texts primarily.... ,p.190.
- 20- Ibid ,p.192.
- 21- Steinkeller,P., "New Light on the Hydrology and topography of southern Babylonian the third Millennium", ZA-91, (2001), p.84.
- 22- Owen,D., Cuneiform texts primarily.... ,p.189.
- 23- MDA, p.95.
- 24- Owen,D., Cuneiform texts primarily.... ,p.37.
- ٢٥- فوزي، رشيد، الشرائع العراقية القديمة، بغداد، ١٩٧٩، ص ٣٠.
- ٢٦- رينيه، لبات، قاموس العلامات المسمارية، ترجمة: الأب ألبير ابونا و وليد الجادر وآخرون، منشورات المجمع العلمي، بغداد، ٢٠٠٤، ص ٣٩١. كذلك ينظر:
- CDA, p.361.
- ٢٧- أبي - سين : الملك أبي - سين هو آخر ملوك سلالة أور الثالثة الذي خلف أباه شو - سين في الحكم، أي أنه خامس ملوك سلالة أور الثالثة وقد ارتبط اسمه باسم الإله سين، وحكم أربعة وعشرون عاماً (٢٠٢٨-٢٠٠٤ ق.م)، للمزيد ينظر:
- القطبي، مهند عاشور شناوة، مجمع الإلهة في حضارة وادي الرافدين في ضوء النصوص المسمارية، رسالة ماجستير غير منشورة، جامعة بغداد (٢٠٠٠)، ص ٢٠٥-٢٠٦.
- 28- Owen,D., Cuneiform texts primarily.... ,p.37.
- ٢٩- ريم - سين: هو أحد ملوك سلالة لارسا الذي حكم بعد أخيه ورد- سين في الأعوام (١٨٢٢ - ١٧٦٣ ق.م)، وقد شيد مع أخيه أكثر من تسعة معابد في مدينة أور، فضلاً عن ذلك استطاع هذا الملك أن يحتل مدينة أيسن في عام (١٧٩٤ ق.م). للمزيد ينظر:
- جورج، رو، العراق القديم، ترجمة: حسين علوان، بغداد، ١٩٨٤، ص ٢٥٢-٢٥٣ و ٦٦٧.
- 30- Owen,D., Cuneiform texts primarily.... ,p.38.
- 31- Ibid, p.37.
- ٣٢- كار - كار: إحدى المدن التي لم يُحدد موقعها بالضبط لكنها تبعد حوالي ١٠٠-١٢٠ كم عن مدينة الوركاء، كونها ذُكرت في مسيرة جيوش القائد أوتو - هيكال التي وصلتها في اليوم السادس من حملته ضد القوات الكوتية التي يُعتقد أن تكون موقع عسكري مهم بالنسبة للكوتيين وفيها أحرز السومريون نصراً حاسماً على الكوتيين . للمزيد ينظر:
- فاضل، عبد الواحد علي " أقدم حرب للتحريير عرفها التاريخ"، سومر - مج ٣٠، بغداد ١٩٧٤، ص ٥٥، كذلك ينظر:
- Adams,R, and Nissen,H., The Uruk Country Side, Chicago(1972),p.50f.
- 33- Owen,D., Cuneiform texts primarily.... ,p.190.
- 34- Ibid, p.37.

**Mama-Sharat, Tabni -Mama Cannels And Irisagrck CityIn the Light of
Published Cuneiform TextsI7 Ma-Ma-Šarrat I7 Tab-ni-Ma-ma ù Iri-sag-
rigki.....**

³⁵ - Ibid,p.191.

³⁶-Ibid,p.37.

³⁷- Ibid,p.509.