

HISTORICAL SCIENCES

THE MESOPOTAMIA. SUMERIANS. III "THE DYNASTY OF URA".
 THE REIGN OF SHULGA (2093-2046 BC)
 Historical mystery of Mesopotamia. The answer.
 (PERIOD OF TRANSITION FROM MATRIARCHATE TO PATRIARCHATE)
 Cuneiform deciphered by E. KRAMER (1965)

Lukyanov L.

*PhD in Economics, Associate Professor, university teaching and individual research activities,
 Moscow, Russia*

ORCID 0000-0003-4985-2055

DOI: 10.24412/3453-9875-2021-72-1-14-15

Abstract

Another mystery of ethnic evolution, Mesopotamia, has been solved. During the reign of Shulga (2093-2046 BC), the transition from matriarchy to patriarchy took place in Mesopotamia. On cuneiform tablets, the text of which was deciphered by E. Kramer, and in our article - about this.

Keywords: Mesopotamia, Clay tablets, Sumerians, III "the Dynasty of Ur", Kingdom of Shulga, Matriarchy, Patriarchy.

The period of the Sumerian reign of Shulga (2093–2046 BC) [1,2,3]. This is the period of a tough transition in Mesopotamia from “black” rule to “light”, based on legislative written practice board.

During this period of time, it seems to me, in Mesopotamia, in the sphere of the continuation of life, the transition from a "matriarchal community" to a "patriarchal clan" is simultaneously carried out; forcible conversion from matriarchal faith to patriarchal faith. The "iconostasis" is changing, the male gods are recognized as the main deities. This is evidenced by a radical change in attitudes towards women. The change in attitudes towards a woman is recorded on clay tablets.

Here is information from 2, from a variety of clay tablets. Information is provided by E. Kramer (1965).

Having restored the information on one of the tablets, he speaks of the birth of world legislative practice, during the reign of the kings of the III dynasty of Ur. Date of initiation of legislative practice, circa 2050 BC NS. As a researcher in the field of Sumerian literature and writing, he fixes the date.

As of 1965, this is the first record of a historical fact. E. Kramer does not speak about the goals and consequences of the first legislative practice.

Having restored the information on another clay tablet concerning gardening in Sumer, E. Kramer cites the myth that the "gardener" raped the goddess. The rape of the goddess, for which the gardener-rapist did not suffer either secular or divine punishment. This myth, from the Sumerian tablet, E. Kramer, as a specialist in his field, expounds as material translated from the Sumerian language. And this does not go further. And, probably, right.

But from the standpoint of a researcher engaged in ethnogenesis, this myth, written in an allegorical language, says a lot. Here is a summary of the contents of this tablet.

“The tired sleepy Sumerian goddess Inanna (Sumerian Aphrodite) is raped at night by the mortal gardener Shukallituda. In the afternoon, Inanna, not find-

ing the rapist, “unleashed three misfortunes on the Sumerians”: she turned into blood all the water in the country's springs, so that the palms and vineyards oozed with blood, and sent devastating whirlwinds and storms.

As for the third misfortune, here one can only make assumptions, because the corresponding lines of text are badly damaged.

Despite such drastic measures, Inanna did not manage to find her offender. Every time the country was struck by divine punishment, Shukallituda turned to his "Father" for help. "Father" advised him to mingle with the crowd of his "Blackhead" brothers and stay close to cities. Shukallituda followed the advice of the "Father" and each time avoided the punishment of the goddess." [1, p 90 – 91].

Power, in the person of the "Father", saved the rapist from divine punishment. The goddess, not finding the rapist, punished the Sumerians. The cycle of search, rescue and divine punishment of the Sumerians is repeated several times. And several times "Pope" saves "the son of a gardener-rapist", but does not save believers in matriarchal gods from the divine wrath of the Sumerians. Why?

Yes, “Daddy” and “Son, gardener-rapist” are not simple either. And "Pope" and "son" are no longer afraid of the punishments of the goddesses and gods of matriarchy. Both "Pope" and "son" live at this time in the midst of patriarchal gods - they are prayed to and worshiped.

Shulga's second name is "Pope". During this period, the Sumerians undergo a bloody transition from matriarchy to patriarchy, and the "Pope" - Shulga as king and spiritual leader - the head of the church leads this transition.

Through the XIII century, on the Apennine Peninsula, among the Italic ethnos, the transition from matriarchy to patriarchy will also begin, and there will appear: “Great Pope” - the head and spiritual leader of the ethnos, and his “Sons” - the heads of patriarchal clans [4, p. 61], but there will probably be less blood.

The study of V. Emelyanov [2] tells us about the blood of the matriarchal Sumerians during the transition period.

The work of V. Emelyanov (2001) was published 35 years later than the work of E. Kramer (1965), at a time when the volume of information from clay tablets increased. V. Emelyanov, analyzing the activities of Shulga, goes, in his historical research, further E. Kramer. The author provides information characterizing the results of Shulga's activities.

"Documents from the Shulga era show that at this time the Sumerian king was completely unlimited in power. No independent legal body could challenge this authority. The tsar was surrounded by officials, who were replaced and appointed at his discretion. As for the once powerful and independent "Ensi", now they have become subjects who strictly obey the orders of the "Tsar".

The community was virtually liquidated as a political institution. Most of the free population was grouped into workers' detachments, in which the male worker was called "guril" (yunosha, well done), the female worker - "ngeme" (<<rabyunya>>). The workers were professionally oriented, and yet nothing prevented the tsarist officials from transferring them to any branch of the economy, tearing them away from their former place and work performed. "Gurushi" (we will call them that, without distinction of sex) were entered in the list of names for the purpose of accounting when issuing rations or when assigned to a new economic facility. Officials keep strict records on sick and dead "gurush".

A rather creepy register of mortality among women and children, carefully developed by the overseers of a certain camp, has reached our days" [2, p. 88].

Shulga's laws change the status of women. From the "subjects" of divine "veneration" "Tsar" lowers women to the status of "slave".

A special role in this period is played by "workers' detachments", these are the first forms of re-education in the "labor colonies". In the "labor colonies" the tsarist power realizes the forcible conversion of the "Sumerians" from the matriarchal faith to the patriarchal faith.

And all this is done according to written "royal" laws.

It was during this period (the end of the third millennium BC) that the "Blackheads", supporters of "matriarchy", fled from Mesopotamia to the north - to Western Asia. Refugees from Mesopotamia, in intercourse with the Hurrians, on the territory of Ugarit (at the end of the third millennium BC) give rise to a matriarchal ethnos. Manetho (in the 3rd century BC) will define the "generated ethnos" by the concept - "Hyksos" [87].

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