

12. BÖLÜM

Gudea Dönemi ve III. Ur'a Geçiş

GUDEA DÖNEMİ

(III. UR'A GEÇİŞ)

Bu dönemde güney mezopotamya, II.Lagaş sülalesinin yönetimi altındadır. II. Lagaş sülalesinin, Akkat'ın son krallarından Şudurul zamanında Urbaba tarafından kurulduğu düşünülmektedir. Urbaba'nın kızı Eanna-padda, Ur kentinde ay Tanrısı Nannar'ın baş rahibesi idi. İkinci kralı Gudea idi. Gudea önemli bir kral. İnşaat kitabelerindeUr, Uruk, Umma, Adab ve Badtibira kentlerinde mabetler yaptırmış. Kurucu Urbaba'nın üstü yazıtlı heykeli ile, mabete sunduğu ve üzerinde adı yazılı taş teknesi bulunmuşturGudea'ya ait iki belge dışında 12 tane heykeli bulunmuştur. Bu heykeller Sümer sanatında önemli bir yere sahiptir. Bazılarında ayakta bazılarında ise otururken tasvir edilmiştir. Gudea'nın Lagaş'ta yaptırdığı Ningirsu mabedinin yapım ve açılışını anlatan metinler, Sümer edebiyatında önemli bir yere sahiptir. Sumer kral listelerinde bu sülale yoktur.



Gudea'dan sonra oğlu Ur-ningirsu sonra torunu Pirigme (Uqme) yerine geçmiş. Fakat sonuncusu iki yıl yönetimimde kalabilmiştir. Öldükten sonra Gudea'nın damatları Urger ve Namnahani Lagaş'a Ensi olmuştur. Namnahani, III.Ur sülalesinin kurucusu Urnammu ve onun beyi Utu-hegal ile çağdaştır. Urnammu, kanunnamesinin girişinde Lagaşlı Namnahani'yi yendiğini söyler. Bundan sonra Lagaş bir daha toparlanamamış, Ur krallarının vassalı olarak yaşamıştır.



GUDEA







21-174. Fragment of a statuette of Ur-Ningirsu of Lagash in bronze (P). Height: 17 cm. Berlin, Staatliche Museen



URNİNGİRSU



Fig. 1. Fragment of a clay tablet, showing a scene, likely a deity and a mortal, from the collection of the British Museum.







Müzik Steli

Temel atma ritüeline ait
Lir melodisi eşliğinde yapılıyor
Gudea
Tello 'da (Girsu)



The decoration of Cylinder A refers both to human and divine involvement in the construction. It records the god Enlil's order to Ningirsu *"to build a temple in our city [Girsu]"* and that *"a prince of great understanding will apply his understanding" to the project.* *Ningirsu immediately appeared to Gudea in a dream to inform him about the temple, describing how it should look, and telling him of his future glory: "I will spread the respect for my temple over the whole world, the whole universe from the far horizon will gather there in my name, and even [the distant lands of] Magan and Meluhha will leave their mountains and come to it"* (cylinder A, IX). As Sumer was rich in farmland but poor in building materials, Gudea ordered wood, metal, bitumen, and blocks of stone for the temple from as far away as the shores of the Mediterranean and the Indus valley. When the materials were finally all delivered to Lagash, Gudea ordered a purification ceremony for the city and its inhabitants, and then set to work to build a majestic temple to the god. Cylinder A should be read in parallel with the inscription on the *statue of Gudea known as the Architect with a Plan* (AO2).



Kingdom of Lagash, about 2100-2000 BC
Probably from Tello (ancient Girsu), southern
Iraq

This circular brick has a cuneiform inscription of Gudea, the ruler of the city-state of Lagash (dates debated, but about 2100-2000 BC). He ruled at a time when the cities of southern Mesopotamia, previously united under the empire of Agade (Akkad), were reasserting their independence. Rulers of the rival city-states competed for prominence. Gudea is one of the best known, since he was a prolific builder and some of the longest and earliest Sumerian literary texts were written during his reign.

The contents of the text is typical of building inscriptions. It starts with the name of Ningirsu, the patron god of Lagash. It goes on to record that Gudea, who is described as the *ensi* or 'governor' of Lagash, had built the god a temple complete with a portico made of cedar. Very often these building inscriptions were made using a stamp which was impressed into the bricks. Kings were keen to demonstrate their piety through building temples, and they often celebrate the importation from distant lands of rare materials for the construction and furnishing. The cedar Gudea refers to in this inscription may have originated in Lebanon.

Despite his wealth, however, Gudea's rule was limited to the area of his own city which was soon absorbed into the new empire of Ur (called the Third Dynasty of Ur).

British Museum



Temel çivisi, The inscription on the peg records the rebuilding of the temple of the goddess Nanshe in her city of Sîrara (now Zerghul in southern Iraq) by Gudea, the ruler of the city-state of Lagash in south-east Sumer (dates debated, but somewhere about 2130 BC). Nanshe belongs to the local pantheon of Lagash. She was regarded as a daughter of Enki, the god of wisdom and fresh water. She was especially associated with divination and the interpretation of dreams. Among her other responsibilities was checking the accuracy of weights and measures.

D. Collon, *Ancient Near Eastern art* (London, The British Museum Press, 1995)



Temel ivisi, Tello,
Gudea'nın Ningirsu'ya
adađı, bakır



Gudea, Tello, 1905,
Louvre



Urningirsu
Gudea'nın oğlu
Gudea dönemi
1.75 cm
Berlin



Urningirsu heykeli,
alabaster, 46 cm, Louvre



Urningirsu
heykelinden ayrıntı



Ağırlık, Ur
ningirsu,
Gudea,
BM, yakl.
60 kg



Urningirsu'nun adı yazılı bir deniz kabuğu, Tello, Louvre