



## ANCIENT EAST TITLES

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Article history:	Abstract:
<b>Received:</b> October 24 <sup>th</sup> 2021 <b>Accepted:</b> November 24 <sup>th</sup> 2021 <b>Published:</b> December 30 <sup>th</sup> 2021	This article describes an analysis of the titles of rulers in the history of the statehood of Ancient Mesopotamia. An analysis of the epigraphic data reveals that in the city-states of Mesopotamia, the functions of religious and secular authority were gradually merged into the hands of a single ruler. Thus, the rulers of Mesopotamia assumed the positions of military chief, chief judge, and leading priest. In time, various titles were combined to form the title of "Ruler of the four countries of the world." The article covers the history of the emergence and evolution of titles in the history of the statehood of Ancient Mesopotamia.
<b>Keywords:</b> Sumer, Arata, Kish, Nom, Lugal, En, Ensi, patesi, aga-us, Sagina, Eren, shukkal-max, Naramsuen, Sagina, Entum, title.	

### INTRODUCTION.

The emergence of the first titles of rulers dates back to the history of Mesopotamian statehood. "En", "Ensi" and "Lugal" are the beginnings of the titles of rulers. Historians M.Larsen and P.Garelli conducted research on the political governance and title of ruler of the first city-states of Mesopotamia. Orientalists G.Maspero, E.D.Mayer, W.Jacobson, S.Kramer, I.M.Dyakonov, V.V.Struve, B.A.Turaev, B.N.Mukerji and A.A.Vigasina created unique works on the history of secular and religious rule and the titles of rulers of the East.

In the study of the history of the titles of the rulers of the ancient Eastern states, ancient written monuments, objects of material culture, and written sources of antiquity are studied as the main sources.

There are no written sources to substantiate the existence of political rule in the Sumerian city-state during the early dynasties. However, documents found in Arraphi contain information about the existence of political institutions in the city-state of Assyria in the III millennium BC. The Assyrian "nom" was the title of the head of government "Issiak assum" (Ishshok Ashshum). [10,11] Therefore, the researcher prof. Sh. Shaydullaev puts forward the idea that the first rulers of the city-states of Mesopotamia and Akkad were called "Ishshok". [4,5]

### MAIN PART.

During the first dynasty, in the XXVIII-XVII centuries BC, at the head of the Sumerian city-state stood a high priest with the title of chief priest "En" (noble), probably he was elected. I.Dyakonov translated the title "En" as "high priest". [2] Once the state was fully formed, religion served the ideology of the state, and the rulers of the state were deified. This was a manifestation of the ruler's use of religion to preserve the unity of the

state. "En"'s main mission was to head the priesthood, administer the temple administration, build churches, town-planning, irrigation facilities, and hold religious ceremonies. It is clear from this that his position was ideologically based on religion, the "En"'s were deified and patronized by the gods. [3] "En" was overseen by the Council of Elders. Later it was subordinated to the military ruler - "lugal" (great man, master, king). In the middle of the third millennium BC, as a result of the evolution of titles, the titles "Ensi" ("priest builder", "mayor") and "Lugal" ("Great man", "king" Akkadian "sharrum-ken" - the real king) appeared instead of "En". By the time of the Second Dynasty, Kish in the north of Mesopotamia and Ur in the south gained political hegemony. As a result, a military alliance of "nom" is formed. While the head of the military alliance was entitled to the title of "en", the heads of the "nom" sought to obtain the title of "military ruler" - "lugal".

The city-states that lost their independence were ruled by the Ensi (in Akkadian Ishchakum, in Sumerian Patesi). "Ensi" means ruler or prince. "Ensi"'s mission was to direct the construction of irrigation facilities and temples, collect taxes, and sometimes oversee temples and military units. "Ensi" was elected to the Council of Elders and was called the "queue" because of his alternating rule. This title was given to the priestly rulers, indicating that he ruled over the religious authorities. The title "Ensi" of the clergy means the ruler of a state that recognizes the rule of another political center. Such a ruler was primarily a high priest in his own territory and administered religious authority. Political power, on the other hand, belonged to the "Lugal" of the state to which the "Ensi" obeyed. In such cities-states, the "patesi" was the chief priest, and the "lugal" was the military leader. [1] In addition, Ensi was responsible for maintaining order in the city-states,



according to Rimush manuscripts. [6] An analysis of the available data suggests that Ensi was a religious ruler under Lugall. Over time, rulers replaced hereditary ancestry with their sons in order to consolidate their power. "Ensi" will now become a title meaning prince. Over time, the position of the En priests in the community declined, and the Lugals began to take control. The main reason for this was that the competition for hegemony between city-states had strengthened the position of the military chiefs lugals. The title "Lugal" is sometimes used to refer to a ruler of a union of large cities. [9] The Lugals built palaces for themselves because they had secular power, and the palace became the center of secular power. In the first half of the III millennium BC, the city of Kish rose and the Kish dynasty ruled. They received the title of "Kish lugali" (leader). Preliminary information about the title "Lugal" can be found in sources found in Kish and Ur. The fact that in the Nippur written sources the Sumer ruler is mentioned in the title of "Lugal of country" justifies that the title "Lugal" was the supreme ruler. [6] There is controversy among researchers over the title of "Kish Lugal". Many scholars interpret this title as "king-hegemon". V.Ya. Jacobsen concluded that the King of Kish was a judge who settled border disputes between "nom" and served as head of the military union of "nom". [12] Some scholars have suggested that the state of Shummer, led by the "nom" of Kish, had a peculiar empire. [8]

Orientalist W. Jacobsen describes both "En" and "Lugal" as the rulers of the region, and "Ensi" as the "manager of the irrigated fields" and the seasonal leader. [12] In addition, W. Jacobsen is of the opinion that the Council of Elders of the Mesopotamian city-states elected the "Ensi" when there was a threat of war and when the "Lugal" faced the problems of Agriculture. Noteworthy is the work of J.Koper and W.Heimpel "The Sumerian Tales of Sargon" on the documents governing the Sumerian "nom"s. The text contains the following information: "Is not E-Sikil a divine temple? No one with blood on his hands should enter here". [8] We know from the example of Gilgamesh that "Lugal" was first and foremost a military leader, at which point he became king. The constant battles between the Sumerian "nom" increased the prestige of the "Lugal". At the same time, religiously, the title "Lugal" moved away from the temples and became a secular title.

We can also learn from the oral traditions of ancient Mesopotamia that the title of "En" was obtained through sacred marriage. The ruler of the tribe was a title that came into being on the occasion of his marriage to Inanna, the god of this city. The marriage ceremony

was attended by the chief priest of the city-state as the groom. For example, in the city-states of Uruk and Aratta, because the goddess was the chief deity, the title of "En" was accepted by a male priest and took political power into his own hands. In cities where the main god was a man, for example in Ur, the "En" woman (enum or entum) could not achieve the position of ruler, even though she was the high priest. According to sources, the military ruler of Ur was in the title of "Sagina". Regardless of "Ensi"s existence, there was only one military publicist «Sagina», in each province. We consider it appropriate to consider him a military commander. Sargon I began to consolidate state power by uniting Sumer and Akkad. During his time, "Ensi" became a hereditary title.

With the further development of military affairs, the title of military commander - "Gali-uku" appeared. His main task was to command the soldiers in the fort (aga-us) and the soldiers in the reserve (eren) and prepare them for battle. "Sagina" was dependent on "Ensi" and the owners of both titles (aga-us, eren) were accountable to the king or prime minister (shukkal-max). [14]

Written sources from the 24th century BC found in Lagash confirm that in Mesopotamia the affairs of artificial irrigation and the royal treasury were supervised by a high official with the title of "Nubanda". [15]

## **CONCLUSION.**

Analyzing the available data on the history of ancient Mesopotamia, we see that in the city-states of Mesopotamia, the functions of religious and secular authority were gradually merged into the hands of a single ruler. For example, the Akkadian king was called "Akkad Lugal", the rulers were "Lugal Kisha" in the north, and the "Country Lugal" in the south. By the time of Naramsuen, he had combined these various titles to form the title of "Ruler of the four countries of the world". Naramsuen abolishes the hereditary title of "Ensi" in order to consolidate his political power. We see that the "Ensi" have now been replaced by princes. Thus, the rulers of Mesopotamia assumed the positions of military chief, chief judge, and leading priest. The kings took part in religious ceremonies, so he was known to the city as a representative of the patron god, the earthly guardian of the God. If the ruler of the country had the title of "Lugal", we see that "Ensi" became his clergyman in charge of religious affairs.

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