

## 127. 1800, Re-Visioning Goddess Sarah and Abraham

*ReGenesis* is the first open-access encyclopedia to  
liberate pre-colonial research  
to its rightful 3,000,000 BCE origins  
- and -  
liberate female spirituality.  
(RGS.)

\* \* \*

### *Sarah Devoted to Asherah.*

Sarah's life and burial were devoted to  
functions with religious implications associated  
with ancient tree and Asherah worship.  
(UTI: 112, n. 54.)

### *Abraham's Grove.*

Abraham's planting a grove  
at the well of the covenant  
(Beersheba – *Genesis* 21:33)  
[is] the earliest mention of tree worship.  
(UTI: 113.)

Genesis says that Abram's family (later Abraham the first Hebrew) was ordered to leave the city of their Fathers, Ur (Urfa or Greek Edessa) of the Chaldeans for Haran in Northwestern Mesopotamia. "Terah took his son Abram, his grandson Lot the son of Haran, and his daughter – in – law the wife (consort/ mother goddess/Hieros Gamos) \* of Abram, and made them leave Ur of the Chaldaeans to go the land of Canaan" (Gn 11:31).

\* "Hieros Gamos: mother of the gods and as such is referred to as qnyt 'ilm 'the procreatress of the gods' (AH: 387)." (CTA 4.1.23, 4.III.26, 30, 32, 35.)

This suggests further inquiry given that the Chaldaeans (Caldaeans) did not seize and occupy Ur until c. 800 BCE, clearly post the Abraham and Sarah era. There is reason for further concern, given that the Abrahamic entries were recorded hundreds of years after the Abraham and Sarah epoch and then edited and revised still later. Given these obstacles, the focus of this entry is to explore

alternative possibilities under discussion by leading biblical scholars, ancient historians, and archeologists starting with the origins of Ur. (SOTB: i-ii.)

In *Origin and Growth of Religion*, Father Wilhelm Schmidt introduces the significance of moon rituals at Ur, which is also Sarah's birthplace. Schmidt proposes that there were three co-existing primitive food – gathering cultures, including matrilineal agricultural clans. (OAGR.) As discussed in the 7250-6150 BCE, Çatal Hüyük entry (RGS), women were considered key players in the development of agriculture (PPG.) and these contributions were understandably respected if not also revered. (PPG.) Given this highly regarded invention, “their importance in the social structure greatly increased, which, in turn, gave rise to \* [or honoring] of Mother Earth, as well as a mythology of the moon conceived of as a female.” (OAGR.) Schmidt says that Mother Earth as the *Supreme Being* – and – the female were similar and highly respected. (OAGR: 287; HG: 24.) This moon ritual and mythology continued down through the centuries in many ancient cultures, not the least of which is evidenced in the renowned Mesopotamia city of Ur. Inanna's primary city was Ur, international moon worshiping center of god Ningal and goddess Sin-Nana, plus the birthplace of both Sarah and Abraham's father, Terah. (FS: 22.) (Note that the name *Terah* (DDDB: 3) is equated with the moon and translated as *year*.)

\* [A culture.]

As detailed earlier, \* J. Kien suggests that Sarah and her half-brother/husband Abraham imported the practice of the Mesopotamian moon religion to Mamre. As a result of this moon practice, Mamre became a major oracular center that included the renowned Terebinth(e) \*\* (*Pistacia palaestina* or possibly Oak) Tree Shrine. (RDW160; 145-148; Gn 18.1, 23.17.) Kien adds that this lunar religion included Asherah as moon and tree goddess of the mothers. (RDW: 152.)

\* (RGS entry 4000, Garden of Eden.)

\*\* (A further consideration by Kien is that the Terebinthe (*elah*) is Goddess (or tree-goddess in old Hebrew?)

Biblical Abraham is said to have been the first prophet of a Father and Sky God called Yahweh and the original Hebrew patriarch (WGWW: 124) but this is also suspect? It is conjectured that the ‘God of the Fathers’ brought to Canaan was not a competitive God that raged against other deities and dispersed polemics of sin, subjection, hierarchical punishments, war, and terror. (RDW: 150-1.) Savina J. Teubal suggests that the divine being brought to Canaan may have been a moon deity known as the Goddess of the Mothers – or – Moon Goddess, Sin-Nanna. (RDW: 151.) A likely scenario is that Mesopotamian moon Goddess of the Mothers, was “imported to Canaan in the early second Millennium BCE, at the latest, and fused there with Asherah.” (RDW: 152.) Towards the end of the 1500-1200 BCE Bronze Age, propose that the god El became Asherah's supreme consort until she was eventually subsumed by the Jahwistic framework, denigrated in the Torah, and then eventually all but disappeared. (RDW: 152-3, 158.)

Although born in the Mesopotamian city of Ur, Sarah the priestess is most often linked with the Mamre Tree Shrine, located in present al-Khalil, a district of Kiriath-arba, just north of Hebron. (STP: 97.) With the exception of travels with Abraham, Sarah spent most of her life at the Mamre Tree Shrine. (STP: 88, 93.) Here she was known as a priestess and a sacred sibyl or oracle woman in her own right. (RDW: 135; STP: 90.) Mamre was considered a revered area because of a sacred oak grove at the Terebinth Tree Shrine. (STP: 89.) The Terebinth Tree also is associated with Asherah and the Summer Solstice rituals. (TWG: 270.) (Sacred trees are discussed in numerous *ReGenesis* entries, including trees as wooden poles and columns believed to be one of the earliest forms of veneration.) (STP: 91-2.)

There are significant references to Sarah in Genesis that may provide key links to Mesopotamian Inanna. These verses refer to Sarah's sacred oak grove at the Mamre's Terebinth Tree Shrine where she lived in a sacred tent. Ancient priestesses from Mesopotamian religious centers such as Nippur and Sippar during the Old Babylonian Akkadian period, c. 1800-1700 lived in tent cloisters called a *gagu* or *gagum*, the Akkadian term for cloister. (STP: 100.) A *gagu/gagum* could house over 100 *naditu* (*naditum*) priestesses. These priestesses were of priestly rank, possibly of royal birth, required to remain childless and live in cloistered residences. (STP: 100.) Teubal reminds us that "Sarah, never seems to have set foot on other than hallowed ground" possibly as in a cloistered or spiritual setting. (STP: 100.) Given that Sarah's primary residence was in a sacred tent at Mamre, it suggests that she was cloistered. *Genesis* 18 discusses Sarah's tent (Gn 18.6-9) plus the fact that Abraham did not live with Sarah but rather outside of Mamre. (Gn 18.1-2.) Although *Genesis* doesn't elaborate further on Sarah's tent, it clearly is of significance, as it is in a sacred grove and was visited by a deity. Teubal draws an interesting correlation to Mesopotamian Inanna's reed hut that also resembled a tent. She says that Sarah's tent was "symbolic of the abode of a goddess and was associated with the mystic functions of a goddess (or her representative.)" (STP: 102.) Also, the woven hut may speak to the women weavers and woven houses mentioned in II K 23.7 when Josiah says, "he demolished the houses (*battim*) of the *qedeshim* that were in the house of YHWH, where the women wove houses for Asherah." (STP: 100.) Given the description of Sarah's tent as wide and spacious, it could well have been modeled after Inanna's famous storehouse. (STP: 102.)

In addition to visiting the moon worshipping centers at the Haran Temple complex and Ur (STP: 93), Abraham spent much of his life traveling between the caravan/shrine centers of: Ur; Haran; Damascus; Shechem; Bethel; and Hebron. (STP: 89, 93; COA: 108-9, 119.) Each of these shrine centers is noteworthy, especially Shechem, center of Terebinth veneration. (STP: 90.) For example, Gn 12.6-7 speaks about Abraham's visit to the Canaanite Shechem Shrine and the Terebinth Tree Shrine where Abraham builds an altar. E. O. James compares the Shechem Shrine to the famous Greek oracle shrine at Delphi. (AG: 230-259; STP: 90; Jg 9.37.) Legends of the priestess sibyl/oracle women at Delphi, Shechem, and Ur have all

been passed down through the centuries and also may include Mamre's Priestess Sarah. Of further consideration is the position of these oracles was held so sacred that intercourse with a husband was forbidden. (STP: 90.) Sarah as well as priestesses Rebekah and Rachel all maintained high professional positions and did not conceive till much later in life. (STP: 140.)

During this exploration of alternative considerations, the story of Sarah and Abraham reflects an older tradition that was superseded by an incoming opposing system. We have seen strong polytheistic ties and mystic systems including Mesopotamian lunar worship and moon deities, Mamre Tree veneration, Inanna, Asherah, and oracle priestessing. The ritual Hieros Gamos marriage between Abram and Sarah also deserves mention.

In the Hebrew Bible (Jos 24.2), the religious system pre-Abraham and Sarah was unlikely that of the patriarchs. Joshua spoke on behalf of the Lord God of Israel, "Long ago your fore-fathers, Terah along with his sons Abraham and Nahor lived beside the Euphrates, and they worshipped other gods." Not only does this affirm polytheism as well as highlight the invisible foremothers, it also distinctly speaks of a dominant religious transition and social upheaval. During this religious transition and upheaval, "religious activities deemed to be 'monotheistic' are usually held to be superior to or an advance over forms thought to be 'polytheistic,' and it is precisely in the polytheistic forms that women usually have more power and in which more female deities are invoked or worshipped." (WKG: 13; ROG: 109.) According to Tim Callahan, stories such as Abraham and Sarah record the "right was matrilineal, endogamous and favored ultimogeniture to one that was patrilineal, exogamous and favored primogeniture, or in short, a shift from mother right – [rite] to father – right." (SOTB: 82; MK.)

Further research including alternative considerations:

Diakonoff, I. M. "Women in Old Babylonia not under Patriarchal Authority." *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.)

Rogers, Sarah. "Sarah: Villain or Patriarchal Pawn?" *Patriarchs, Prophets and Other Villains*. Ed. Lisa Isherwood. London, England: Equinox, 2007. 69-84. (SVPP.)

Trible, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Philadelphia, PA: Fortress Press, 1984. 9-36. (TOT.)

Further research on the development of agriculture:

Murray, Jacqueline. *The First European Agriculture: A Study of the Osteologica and Botanical Evidence Until 2000 BC*. Edinburgh, Scotland: Edinburgh University Press, 1970. (FEA.)

Zimmer, Carl. "The First Farmers." *New York Times*, Oct. 18, 2016: D31, D6. (TFF.)

For further research on the eleven-thousand-year-old Gobekli Tepe temple near Ur/Urfa (8200 BCE), see publications by archaeologists Peter Benedict or Klaus Schmidt – and – Garden of Eden.

Further Babylonian research on the *gagu* or *gagum* cloistered convents and cloistered *naditu* (*naditum*) priestesses c. 1880-1550 BCE:

Jeyes, Ulla. "The Naditu Women of Sippar." *Images of Women in Antiquity*. Eds. Averil Cameron, and Amélie Kuhrt. Detroit, WI: Wayne State University Press, 1983. 260-272. (NWS.)

Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. 127-8, n. 17. (TCOP.)

Comparison of various time – lines plus creation myths that are gender – inclusive:

Bakan, David. *And They Took Themselves Wives*. San Francisco, CA: Harper & Row: 1979. (ATT.)

Bird, Phyllis A. *Missing Persons and Mistaken Identities: Women and Gender in Ancient Israel*. Minneapolis, MN: Fortress Press, 1997. (MPMI.)

Callahan, Tim. *Secret Origins of the Bible*. Altadena, CA: Millennium Press, 2002. 30-55. (SOTB.)

Gage, Matilda Joslyn. Ed. Sally Roesch Wagner. *Woman, Church, and State: A Historical Account of the Status of Woman through the Christian Ages, with Reminiscences of the Matriarchate*. 1893. Modern Reader's Edition. Aberdeen, SD: Sky Carrier Press, 1998. (WCS.)

George, Arthur L., and Elena George. *The Mythology of Eden*. Lanham, MD: Hamilton Books, 2014. (TMOE.)

Graham, Lloyd. *Deceptions and Myths of the Bible*. New York, NY: Carol Pub. Group, 1997. (DMB.)

Kien, Jenny. *Reinstating the Divine Woman in Judaism*. Parkland, FL: Universal Publishers, 2000. (RDW.)

Martos, Joseph, and Pierre Hégy. *Equal at the Creation: Sexism, Society, and Christian Thought*. Toronto, Canada: University of Toronto Press, 1998. (EAC.)

Philpot, J. H. *The Sacred Tree: or, the Tree in Religion and Myth*. London, England: Macmillan, 1897. (ST.)

Shryock, Andrew, Daniel L. Smail, and Timothy K. Earle. *Deep History: The Architecture of Past and Present*. Berkeley, CA: University of California Press, 2011. (DH.)

Stanton, Elizabeth C. *The Woman's Bible*. Seattle, WA: Coalition Task Force on Women and Religion, 1974. (TWB.)

Taussig, Hal. *A New New Testament: A Reinvented Bible for the Twenty-First Century Combining Traditional and Newly Discovered Texts*. Boston, MA: Houghton Mifflin Harcourt, 2013. (NNT.)

Teubal, Savina J. *Sarah the Priestess: The First Matriarch of Genesis*. Athens, OH: First Swallow Press, 1984. (STP.)

\_\_\_\_\_. *Ancient Sisterhood: The Lost Traditions of Hagar and Sarah*. Athens,

OH: Swallow Press, 1990. xxv. (ASLT.)  
Thompson, William Irving. *The Time Falling Bodies Take to Light: Mythology, Sexuality and the Origins of Culture*. London, England: Rider/Hutchinson, 1981. (TFB.)  
White, Lynn Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155. 3767 (Mar. 10, 1967): 1203-1207. (HRE.)

Further biblical research about the first Yahweh shrine that Abraham built in an Asherah grove: Gn 21.33.

Further biblical research in which Asherah is translated as a grove: Jg 3.7; I K 15.13, 18.19; II K 21, 23.4, 6, and 7 in the King James Version.

Further Hieros Gamos research: 7000-3500 (1450), Old Europe; 7000, Hieros Gamos; 4400-2500, Olympus Hera; 3200-539, Proto Elamite Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 3000-1450, Gournia; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1479-1425 Tuthmosis III, Egyptian King; 1000, Ephesus, Anatolia; 900, Taanach, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia; 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

Further research on the Hieros Gamos impact and challenges on Babylonian women and girls:

Diakonoff, I. M. "Women in Old Babylonia not under Patriarchal Authority." *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.) (Excellent primary sources.)

Lapinkivi, Pirjo. *The Sumerian Sacred Marriage in the Light of Comparative Evidence*. Helsinki, Finland: Neo-Assyrian Text Corpus Project, 2004. (SSM.)

Wakeman, Mary K. "Ancient Sumer and the Women's Movement: The Process of Reaching Behind, Encompassing and Going Beyond." *Journal of Feminist Studies in Religion* 1.2 (Fall 1985): 7-27. (ASWM.)

Further bibliographic research (including numerous primary sources) on Sacred Marriages (*Hieros Gamos*):

Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. (MG.)

Birnbaum, Lucia Chiavola. *Black Madonnas: Feminism, Religion, and Politics in Italy*. Boston, MA: Northeastern University Press, 1993. (BLM.)

\_\_\_\_\_. *Dark Mother: African Origins and Godmothers*. San Jose, CA: Authors Choice Press, 2001. (DM.)

Corrington, G. P. "The Milk of Salvation: Redemption by the Mother in Late Antiquity and Early Christianity." *Harvard Theological Review* 82.4 (1989): 393-420. (TMOS.)

Kerenyi, Carl. *Zeus and Hera: Archetypal Image of Father, Husband and Wife*. Princeton, NJ: Princeton University Press, 1975. (ZAH.)

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- Lutzky, Harriet. *Shadday as a Goddess Epithet*. *Vetus Testamentum* 48, Fasc. 1 (Jan. 1988): 15-36. (SGE.)
- Murray, Margaret Alice. *The Splendour That Was Egypt*. London, England: Sidgwick and Jackson, 1977. (STWE.)
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. 2nd Ed. Trans. Ralph Manheim. Princeton, NJ: Princeton University Press, 1963. (TGM.)
- Sheres, Ita and Anne Kohn Blau. *The Truth about the Virgin*. New York, NY: Continuum, 1995. (TAB: 93.)
- Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

Further tree, baetyl, and pillar culture \* research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 5200, Malta and Goza; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 2000, Asherah; 1479-1425, Tuthmosis III, Egyptian King; 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin); 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 100, Mecca, the Ka'aba and Sacred Stone. (RGS.) (Also, CE entry: 16<sup>th</sup> Century, Kabbalah.) (RG.)

\* Schmidt, Klaus, and Mirko Wittwar. *Göbekli Tepe: A Stone Age Sanctuary in South-Eastern Anatolia*. Berlin, Germany: Ex Oriente e.V., 2012. (GT.)

Further caravan routes and caravanserai research: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 12,000 Pamukkale/Hierapolis, Anatolia (Central Turkey); 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1750-1700, Goddess of Kultepe, Anatolia; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 630-620, Goddess Kore, Izmir, Turkey; 600-398, Astarte/Anat/Ashtaroth/Asherah/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

Further research on the Anatolian Seljug Caravanserais and other key extended trade centers and routes throughout the ancient world:

Lawler, Andrew. "Erbil Revealed." *Archaeology* 67.5 (Sep. – Oct. 2014): 39. (ER: 39.)

Yavuz, Aysil Tukul. "The Concepts that Shape Anatolian Seljug Caravanserais." *Muqarnas*, Vol. 14 (1997): 80-95. (CSA.)

Further Mamre research: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; and 2000, Asherah. (RGS.)

Further moon shrine-goddess research: 25,000-20,000, Goddess of Laussel; 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 1200, Moses; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

Further Inanna research: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the Me; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2000, Babylonian Mythology; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna. (RGS.)

Further Asherah research; 2000-1200, Ras Shamra; 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Astarte/Anat/Ashtaroth/Asherah/Ishtar and Yahweh, Egypt; and 538 BCE-70 CE Second Temple Period. (RGS.)

Further Bethel research: 3000, Earliest Menorah Finds; and 2000, Bethel, Almond City, and Asherah. (RGS.)

IMAGE: MAP: NEAR EAST.

PHOTO: © GSA. DESCRIPTION: NEAR EAST MAP INCLUDING UR.

SLIDE LOCATION MAPS, SHEET 1, ROW 3, SLEEVE 2, SLIDE #28, BCE.

IT\_MAP\_S1\_R3\_SL2\_S28.jpg

ON LOCATION: METROPOLITAN MUSEUM OF ART: NEW YORK, NY.

NOTE 1: UR MESOPOTAMIA, BIRTHPLACE OF SARAH AND ABRAHAM'S FATHER, TERAH. (FS: 22; RGS). ALSO, INANNA'S PRIMARY CITY, PLUS SIGNIFICANT MOON WORSHIPING CENTER.

NOTE 2: ACCORDING TO GENESIS, ABRAM'S FAMILY (LATER ABRAHAM THE FIRST HEBREW) WAS ORDERED TO LEAVE THE CITY OF THEIR FATHERS, UR OF THE CALDAEANS FOR HARAN IN NORTHWESTERN MESOPOTAMIA. (GN 11:31.)

NOTE 3: FIELDWORK PROJECT 1993-2002.

IMAGE: ASHERAH PRESENTING HER NOURISHING, LIFE GIVING BREASTS: CANAANITE, NORTHERN ISRAEL.

PHOTO: © GSA. DESCRIPTION: PILLAR GODDESS ASHERAH HOLDING HER NOURISHING, LIFE GIVING BREASTS.

SLIDE LOCATION NEAR EAST, SHEET 12, ROW 2, SLEEVE 3, SLIDE #31, BCE.

CU\_NEA\_S12\_R2\_SL3\_S31.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "DURING IRON AGE II, PILLAR FIGURES OF JUDAHITE GODDESS ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN (GAT: 43-44; ALB: 500-504; RGS)."

NOTE 2: A LIKELY SCENARIO IS THAT MESOPOTAMIAN MOON GODDESS OF THE MOTHERS, WAS "IMPORTED TO CANAAN IN THE EARLY SECOND MILLENNIUM BCE, AT THE LATEST, AND FUSED THERE WITH ASHERAH." (RDW: 152; RGS.)

(SOURCE: ENTRY ABOVE.)



NOTE 3: "OTHER POSSIBILITY IS WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222; RGS)."

NOTE 4: FIELDWORK PROJECT 2002.

IMAGE: INANNA'S TEMPLE: NIPPUR, MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION: RENDERING OF INANNA'S TEMPLE AT NIPPUR (LEVEL VIIA) MESOPOTAMIA.

SLIDE LOCATION NEAR EAST, SHEET 6, ROW 4, SLEVE 3, SLIDE #13, BCE.

CU\_NEA\_S6\_R4\_SL3\_S13.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: MESOPOTAMIAN MOON (LUNAR) RELIGION AT MAMRE INCLUDED ASHERAH AS MOON AND TREE GODDESS OF THE MOTHERS (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: "DURING THE OLD BABYLONIAN AKKADIAN PERIOD, c. 1800-1700 BCE, RELIGIOUS RESIDENCES FOR CLOISTERED PRIESTESSES INCLUDED NIPPUR AND SIPPAR IN MESOPOTAMIA (RGS)." (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: INANNA'S TEMPLE: NIPPUR, MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION: RENDERING OF INANNA'S TEMPLE AT NIPPUR (LEVEL VIIA) MESOPOTAMIA.

SLIDE LOCATION NEAR EAST, SHEET 6, ROW 4, SLEVE 4, SLIDE #15, BCE.

CU\_NEA\_S6\_R4\_SL4\_S15.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "MESOPOTAMIAN MOON (LUNAR) RELIGION AT MAMRE INCLUDED ASHERAH AS MOON AND TREE GODDESS OF THE MOTHERS (RGS)." (SOURCE: ENTRY ABOVE.)

NOTE 2: "DURING THE OLD BABYLONIAN AKKADIAN PERIOD, c. 1800-1700 BCE, RELIGIOUS RESIDENCES FOR CLOISTERED PRIESTESSES INCLUDED NIPPUR AND SIPPAR IN MESOPOTAMIA (RGS)." (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: SNAKE AND BIRD GODDESS INANNA: UR, BABYLON.

PHOTO: © GSA. DESCRIPTION: SCHEMATIZED SNAKE AND BIRD GODDESS INANNA, UR, BABYLON. (SV: 47, FIG. 1.8a.)

SLIDE LOCATION NEAR EAST, SHEET 2, ROW 2, SLEEVE 4, SLIDE #21, 4000-3500 BCE.

CU\_NEA\_S2\_R2\_SL4\_S21.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1 RE. SARAH & INANNA. THERE ARE SIGNIFICANT REFERENCES TO SARAH IN GENESIS THAT MAY PROVIDE KEY LINKS TO MESOPOTAMIAN INANNA.

NOTE 2: "THIS GODDESS APPEARS LIKE TIAMAT, THE DRAGON GODDESS (SV: 47, FIG. 1.8a)."

NOTE 3: FIELDWORK PROJECT 1998-2002.

IMAGE: RELIEF OF INANNA'S REED HUT: URUK, BABYLON.

IMAGE GSA DESCRIPTION: ALABASTER RELIEF OF INANNA'S REED HUT OR TENT ON A *TROUGH* (HOLE-LIKE TUBE) POSSIBLY USED FOR KNEADING PURPOSES, URUK, BABYLON.

SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE # , BCE.

NOTE 1: KING JOSIAH. "PULLED DOWN THE HOUSE OF THE SACRED MALE PROSTITUTES WHICH WAS IN THE TEMPLE OF YAHWEH AND WHERE THE WOMEN WOVE CLOTHES FOR ASHERAH (II K 23.7)."

NOTE 2: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: MYTHOLOGY OF THE MOON CONCEIVED AS A FEMALE: ÇATAL HÜYÜK, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ÇATAL HÜYÜK MODEL INC. BIRTHING BULL SHRINE VI, ÇATAL HÜYÜK, (ANATOLIA) TURKEY.

SLIDE LOCATION REGENESIS PHASE 2, SHEET 2, ROW 3, SLEEVE 3, SLIDE #566, 7250-6150 BCE.

IT\_RPT\_S2\_R3\_SL3\_S566.jpg

SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.

NOTE 1:

[AT] ÇATAL HÜYÜK WOMEN WERE CONSIDERED KEY PLAYERS IN THE DEVELOPMENT OF AGRICULTURE AND THESE CONTRIBUTIONS WERE UNDERSTANDABLY RESPECTED IF NOT ALSO REVERED. GIVEN THIS HIGHLY REGARDED INVENTION, 'THEIR IMPORTANCE IN THE SOCIAL STRUCTURE GREATLY INCREASED, WHICH, IN TURN, GAVE RISE TO A CULT [OR HONORING] OF MOTHER EARTH, AS WELL AS A MYTHOLOGY OF THE MOON CONCEIVED OF AS A FEMALE (OAGR).' (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

MAGE: TREE – OF – LIFE AND SPREAD EAGLE (ANZU?): NIMRUD, ASSYRIA.

PHOTO: © GSA. DESCRIPTION ASSYRIAN TREE – OF – LIFE WITH PROTECTIVE WINGED SUN DISK AND SPREAD EAGLE (ANZU) OR GENII OVERHEAD, NIMRUD NORTH PALACE.

SLIDE LOCATION NEAR EAST: SHEET 9B, ROW 2, SLEEVE 5, SLIDE #20, BCE.

CU\_NEA\_S9B\_R2\_SL5\_S20.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

SARAH AND HER HALF BROTHER/HUSBAND, ABRAHAM IMPORTED THE PRACTICE OF THE MESOPOTAMIAN MOON RELIGION TO MAMRE INCLUDING THE TEREBINTH TREE SHRINE (SACRED OAK GROVE) PLUS ASHERAH AS MOON AND TREE GODDESS AND SUMMER SOLSTICE RITUALS (TWG: 270; RDW: 135, 152; STP: 90-92; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS (AMST: 42-44; AH: 398; COA; APL; RGS).

NOTE 3: FIELDWORK PROJECT 2002.