

83. 3200-539, Proto Elamite Goddesses and Matrilineal Aspects

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.)

* * *

Elamite Religion.

[W]omen held a very high position in Elam,
and one of Elam's religious features
was the element of women,
who were worshipped by all.
This sanctity and purity of women
enabled them to be influential
and active in all aspects of life.
(WA: 234.)

Elamite BCE Time Periods.

3200-2600 Proto – Elamite;
2700-1600 Old Elamite;
1500-1100 Middle Elamite;
1100-539 Neo – Elamite.*

* 539 is the start of the Achaemenid period. (WA: 219.)

The first records for Proto or Perso-Elam are 3200-2600 BCE and primary Mother Goddesses are Aredvi Sura Anahita, (Anahiti, Anaitis) and Kiririsha plus Mashti. Indo-Iranian Anahita (IAL: 17) (Anaitis) was later conflated with Sumerian (not Semitic) Ishtar (Banu). * Location of Elam was in the Iranian plateau of Mesopotamia between the Caspian Sea and the Persian Gulf. Proto – Elam excavations are primarily from the main temple at Susa, (later Susiana). Elam (Iran) origins are Elamo – Darvidic or Afro – Asiatic and may date as early as 7000-5000 BCE. “The Elamites descended from the mountains surrounding Susiana (Susa) plains from the north and east, and they spread along the watery plains of Karoon River to the mountains of the Eastern Plateau (WA: 218).”

* According to Greek authors, Anitis (Anahita) “corresponded in every aspect to the Babylon culture of Ishtar.” (HG: 138.)

Seals and tablets. From the (2400-2240 BCE) Susa temple seals and cylindrical tablets, the great Mother Goddess Pinikir/Kiririsha was preeminent. (WA: 220-221.) Other goddesses of prominence were Ishtar (Inanna – Ishtar) (WA: 224), Nurundi (WA: 225), Napir and Jabru.

In Elam Polytheistic Period, rituals including snake reverence (WA: 217, 220, 230) were numerous and women were held in high regard (WA: 220-221). Economic and education development was in women's hands along with archaeological evidence of matrilinear governance, co-regent tribal affairs, female agricultural supervision as well as fire management, pottery production, as well as other political, religious and domestic arts and activities. (WA: 220.) According to countless female clay statues, the Haft Tappeh script (WA: 227), and other ancient Elamite clay documents (2270-2240 BCE), mothers, grandmothers, nuns (Mortatbiti) (WA: 226), female servants, and all Mother Goddesses (including Pinikir, Kiririsha, Napir and Jabru) “enjoyed an elevated status in Elam's religion and among its gods.” (WA: 222.) (See GSA images below for numerous supporting examples.)

As noted above, Anahita was fused with numerous goddesses including Ishtar, Kiririsha, Aredvi Sura Anahita, Anahiti, and Anaitis. “The Old Persian version of *An-Ahita*, which in middle Persian is *Anahid*, is translated in modern Persian *Nahis* as ‘not polluted’ (SSDB: 203-04).” Anahita was especially well known as a healing goddess of water, rivers, lakes, streams, and hydrotherapeutic mineral springs. Temples were located near springs – or – springs were integrated into the actual temple complex. At Sarain in the Ardabil Province, nine hot springs with hydrotherapeutic properties have been excavated in the Anahita temple including some for women only. (Currently there are 369 hot springs in Iran. (PHM: 186.)) (PHM: 184-189.) Numerous other Anahita monuments and altars can be found throughout the Graeco – Persian – Anatolian worlds including: “Babylonia, Susa, Ekbatana, Persepolis, Baktra, Damaskos, and Sardes.” (HG: 138.)

Although Mother Goddess Kiririsha was demoted to the *great spouse* of Gods Inshoshimak and Houmban in the Middle Elamite period, she continued to legitimate kings and kingdoms through the female lineage. On the Narseh relief, Goddess Anahita bestows the maternal pedigree to legitimate King Narseh's investiture. (PHM: 188.) “The legitimacy of male kings was only through the maternal side (WA: 233).” Throughout ancient Near East and pre-European Europe (WGS: 173), the sacred marriage, *Hieros Gamos* was “from whence a royal sovereign gets her/his power and this is the goddess herself.” (APL: 2-23-1999.) (WA: 229.)

In later Indo – European societies such as Classical Greece, the queen – consort was sublimated and dis – empowered. Other queen consort goddesses in the patristic pantheons of Sumer and Rome also played more limited, *feminine* [female] roles than previously. These *Hieros Gamos* goddesses were compromised by compulsory marriages in which they

were 'subjugated, objectified, restricted to less powerful feminine [female] hegemonies.' Wilshire adds that 'purpose and reason for being was defined * primarily by her relationship and service to a male – *his* wife, *his* mother, *his* daughter, *his* muse and inspiration, and so forth' (VMC: 43; RGS). (RGS: 4400-2500, Olympus Hera).

* Even though both Jung and Neumann have done much to bring into focus the role of *feminine* in culture, they are/were "primarily concerned with integrating the *feminine* into the masculine psyche." (MHE: 259; OWB: 95, 218-255, 237-40.)

Further research on Elamite Goddesses including: Aredvi Sura Anahita; Anahiti; Anaitis; Kiririsha plus Mashti:

Azarpay, G. "Nanâ, the Sumero-Akkadian Goddess of Transoxiana." *Journal of the American Oriental Society* 96. 4 (Oct.-Dec., 1976): 536-542. (NTS.)

Dexter, Miriam Robbins. *Whence the Goddesses: A Source Book*. New York: Pergamon Press, 1990. (WGS.)

Mahmoudi, Behzad, et al. "Sassanid Stucco Discoveries in the Barz-E-Qawela in Lorestan Province of Iran." *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 203-215. (SSDB.)

Murdock, D. M. "Was the Persian Goddess Anahita the Pre-Christian Virgin Mother of Mithra?" *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 94-116. (WPG.)

Nabarz, Payam, Ed. *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. London, England: Avalonia, 2013. (AAG.)

Nabarz, Payam. "Introduction to Anahita the Lady of Persia." *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 17-40. (IAL.)

Patai, Raphael. "The Goddess Asherah." *Journal of Near Eastern Studies* 24.1/2 (Jan. – Apr. 1965): 37-52. (TGA.)

_____. *The Hebrew Goddess*. 1967. Philadelphia, PA: Ktav Publishing House, 1990. (HG.)

Roux, Georges. *Ancient Iraq*. New York, NY: Penguin, 1992. (AI.)

Sadrudin, Seyed, et al. "Politics of Hot and Mineral Springs and Anahita: A Short Study in Parthian and Sassanian Period." *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 184-189. (PHM.)

Smith, William Robertson, Ed. *The Encyclopedia Britannica: A Dictionary of Arts, Sciences, and General Literature*. 9th Ed. Edinburgh, Scotland: Adam & Charles Black, 1889. (ENBR.)

Vasseghi, Sheda. "Anahita and William Morris Hunt." *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 86-93. (AW.)

Zour, Maryam, Saman Farzin, and Babak Aryanpour. "Women in

Ancient Elam (According to the Archaeological and Historical Evidence).” *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 216-235. (WA.)

For the subsequent 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.)

_____. *The Gods of the Greeks*. 1951. London, England: Thames and Hudson, 1982. (GOG.)

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

Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. (TCOP.)

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 Hieros Gamos research:

7000, Hieros Gamos; 7000-3500 (1450), Old Europe; 4400-2500, Olympus Hera; 3000, First Dynasty, Egypt; 3000-1450, Gournia; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah; 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.)

According to numerous scholars including M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage (WA). *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship (CDBL: 132-133, WDSS0: 182-3). Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh's investiture (PHM: 188) as legitimacy of male kings was only through the mother's (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son – lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos, Korybas) of Samothracian Mother Goddess (GOG: 87). (RGS: 7000, Hieros Gamos).

Additional examples of *Hieros Gamos* and goddesses/queens venerated alongside of male gods/kings/princes are: Hebrew Asherah – Baal/Yahweh (MOO: 376); *Ugaritic/Canaanite Athirah-El (bull) (MOO: 376); ** Shekhinah – Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum) – god Anu (TGA: 39, MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar – Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383); Hittite/Phrygian Cybele and Attis (SMA: 54); Adam and Eve; *** Sarah and Abraham; and Lady Ikoom, Snake Queen and mother of lord Wa'oom Uch'ab Tzi'kin, royal ruler of the Mayan Snake Dynasty c. 562 AD (TSK: 16). (Also note subsequent Mayan Snake Queen named K'abel (TSK: 16)).
* Astarte/Athart/'ttrt was 'Baal's Other Self' (GGL: 131).
** According to Ugaritic texts, Canaanite Athirah is Hebrew Asherah (MOO: 376).
*** Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

For later Greek and Roman models of secular-heterosexual marriages,; Yalom, Marilyn. "Wives in the Ancient World: Biblical, Greek, and Roman Models." *A History of the Wife*. New York, NY: HarperCollins, 2001. (HOW.)

Further research about ancient water-healing centers: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey). (RGS.)

IMAGE: ELAM MAP INCLUDING SUSA IN ANCIENT IRAN.
PHOTO: © GSA. DESCRIPTION: ELAM MAP INCLUDING SUSA IN ANCIENT IRAN AND OTHER SURROUNDING KEY AREAS.
SLIDE LOCATION MAPS, SHEET 1, ROW 3, SLEEVE 3, SLIDE #30, BCE
IT_MAP_S1_R3_SL3_S30.jpg
SHOT ON LOCATION: METROPOLITAN MUSEUM OF ART, NEW YORK, NY.
NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: GODDESS PINIKIR/KIRIRISHA OR WISDOM ASHERAH PRESENTING HER BREASTS: ANCIENT IRAN.
PHOTO: © GSA. DESCRIPTION WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222) OR ASHERAH (GAT: 43-44; RGS). HOLDING HER BREASTS, ANCIENT IRAN.
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, ICONS OF ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN (GAT: 43-44; RGS). (THIS WAS ALSO TRUE OF GODDESS PINIKIR/KIRIRISHA (WA: 222; RGS).
NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: ANAHITA OR INANNA/ISHTAR: SUSACROPOLIS, SW IRAN.
PHOTO: © GSA. DESCRIPTION: TERRA COTTA ICON OF STANDING GODDESS HOLDING HER BREASTS INC. ANAHITA– OR – INANNA/ISHTAR, SUSACROPOLIS IN SW IRAN.
SLIDE LOCATION NEAR EAST, SHEET 6, ROW 2, SLEEVE 3, SLIDE #32E, MID-SECOND MILLENNIUM BCE.
CU_NEA_S6_R2_SL3_S32E.jpg
SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.
NOTE 1: "THE PATRON DEITY OF THE EYE TEMPLE COMPLEX WAS ISHTAR [OR ESH-TAR], PREVIOUSLY KNOWN AS INANNA (TEG: 25; RGS)."
NOTE 2: "FEMALE CLAY FIGURES WITH THEIR HANDS RAISED TO THEIR BREAST RESEMBLE IDOLS [ICONS] OF THE MOTHER GODDESS WHICH WERE LATER WIDELY DISSEMINATED IN THE NEAR EAST (ROTGG: 23)."
NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: ANAHITA X THREE OR INANNA/ISHTAR X THREE: SUSACROPOLIS, SW IRAN.
PHOTO: © GSA. DESCRIPTION: THREE STANDING GODDESSES HOLDING THEIR BREASTS INC. ANAHITA X THREE – OR – INANNA/ISHTAR X THREE, SUSACROPOLIS IN SW IRAN. TERRA COTTA
SLIDE LOCATION NEAR EAST, SHEET 5, ROW 2, SLEEVE 4, SLIDE #31E, MID-SECOND MILLENNIUM BCE.
CU_NEA_S5_R2_SL4_S31E.jpg
SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.
NOTE 1: "THE PATRON DEITY OF THE EYE TEMPLE COMPLEX WAS ISHTAR [OR ESH-TAR], PREVIOUSLY KNOWN AS INANNA (TEG: 25; RGS)."
NOTE 2: "FEMALE CLAY FIGURES WITH THEIR HANDS RAISED TO THEIR BREAST RESEMBLE IDOLS [ICONS] OF THE MOTHER GODDESS WHICH WERE LATER WIDELY DISSEMINATED IN THE NEAR EAST (ROTGG: 23)."
NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: DEITY ANAHITA: GRAECO-PERSIAN-ANATOLIA.

PHOTO: © GSA. DESCRIPTION: OMNIPOTENT GREAT DEITY, ANAHITA (*UNDEFINED*) FROM SADAGH, NE TURKEY. GRAECO – PERSIAN – ANATOLIAN ASSIMILATION. IN ADDITION TO ANATOLIA, SELECTED ALTARS ARE THROUGHOUT “BABYLONIA, SUSA, EKBATANA, PERSEPOLIS, BAKTRA, DAMASKOS, AND SARDES.” (HG: 138.) SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 3, ROW 3, SLEEVE 4, SLIDE #27, BCE. IT_RPO_S3_R3_SL4_S27.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

AS DISCUSSED ABOVE, HERA AND ANAHITA SHARED SIMILAR ATTRIBUTES. ANAHITA (TRANSLATION *UNDEFINED*) IS HAILED BY THE EPITHET OF *HIGH HARA*, PATRON GODDESS OF PREGNANT WOMEN (TSB: 144; RGS). (AT SAMOS, HERA WAS HAILED AS *PARTHENOS*). (SOURCE: ENTRY ABOVE.)

NOTE 2:

IN 34 BCE, THE ROMANS SMASHED THE YERIZA GOLD STATUE OF ANAHITA IN YEKEGHIATS PROVINCE. AT THE TURN OF THE 19th CENTURY CE, A BRONZE HEAD WAS FOUND BY A FARMER IN SATAGH (YERZKA REGION) AND PRESENTLY HOUSED IN LONDON’S BRITISH MUSEUM (AAG: 31; RGS).

NOTE 3:

OF FURTHER INTEREST IS THE RELATIONSHIP BETWEEN ANAHITA AND NANA. ‘IRANIAN ANAHITA, WHO WAS ULTIMATELY A RIVER GODDESS, LATER ASSUMED THE FUNCTIONS AND MANIFESTATIONS OF THE MESOPOTAMIAN NANĀ’ (NTS: 539). THIS IS OF SPECIAL INTEREST GIVEN HOW FREQUENTLY ELDER WOMEN AND GRANDMOTHERS THROUGHOUT THE WORLD GO BY THE ENDEARING NAMES OF NANĀ, NANAIA, NAUNIE OR (NANAU *) (WPG: 100-102; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 4: * NANAU AS COINED IN 2013 BY GRANDSON, BUDDING CRYPTOLOGIST, CONSTANTINE KARVONIDES.

NOTE 5: FOR FURTHER INFORMATION:

NABARZ, PAYAM. ‘INTRODUCTION TO ANAHITA THE LADY OF PERSIA.’ *ANAHITA: ANCIENT PERSIAN GODDESS AND ZOROASTRIAN YAZATA*. ED. PAYAM NABARZ. LONDON, ENGLAND: AVALONIA, 2013 (IAL: 27-32).

NOTE 6: FIELDWORK PROJECT 1998-2002.

IMAGE: CATHEDRA LAWGIVER INANNA WITH ME: SUSA, SW IRAN.

PHOTO: © GSA. DESCRIPTION: SEATED GODDESS NARUNDI OR INANNA WITH THE ME IN FEATHERED ROBE (KAUNAKES). LIONS ARE ON EACH SIDE AND UNDER HER FEET ALONG WITH INSCRIPTIONS FROM THE SUSA ACROPOLIS IN SW IRAN.

SLIDE LOCATION NEAR EAST, SHEET 5, ROW 2, SLEEVE 1, SLIDE #30E, c. 2500 BCE.

CU_NEA_S5_R2_SL1_S30E.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: INANNA CONFIRMED BY ANDRÉ PARROT. (SUA.)

NOTE 2: INANNA’S ATTRIBUTES INCLUDE SHE WHO HOLDS THE SUMERIAN TABLETS OF THE LAW CALLED THE *ME*. (SOURCE: RGS.)

NOTE 3: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (ENTHRONED) GODDESS INANNA ALSO INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 4: “THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999).”

NOTE 5: FIELDWORK PROJECT 1980-1989.

IMAGE: INANNA WITH LIONS: BURNEY RELIEF.

PHOTO: © GSA. DESCRIPTION: WINGED INANNA WITH CROWN OF HORNS AND TALON FEET STANDING ON TWO LIONS AND FLANKED BY OWLS. BURNEY RELIEF. SLIDE LOCATION NEAR EAST, SHEET 6, ROW 1, SLEEVE 4, SLIDE #16cE, c. 2000.

CU_NEA_S6_R1_SL4_S16cE.jpg

SHOT ON LOCATION, BRITISH MUSEUM: LONDON, ENGLAND. (II: 272-3; FLANE: 1-11).

NOTE 1: D. COHEN SUGGESTS THAT INANNA'S NAMES INCLUDE ERESHKIGAL, ISHTAR, LILITH, OR LILITU. (SOURCE: 4-20-04 CORRESPONDENCE.)

NOTE 2: FIELDWORK PROJECT 1986.

REMOVE LEFT LIGHTING: CHRIS KARVONIDES.

IMAGE: ELAMITE GODDESS KIRIRISHA OR ISHTAR, ANCIENT IRAN.

PHOTO: © GSA. DESCRIPTION: GODDESS KIRIRISHA OR ISHTAR.

SLIDE LOCATION NEAR EAST, SHEET 10, ROW 4, SLEEVE 2, SLIDE #16, BCE.

CU_NEA_S10_R4_SL2_S16.jpg

ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: KING ASHURBANIPAL'S GARDEN PARTY INC. FEMALE HAPIST: NINEVEH PROVINCE (ASSYRIA) NEAR TIGRIS RIVER, MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION; KING ASHURBANIPAL'S GARDEN PARTY CELEBRATION WITH HIS ENTHRONED (CATHEDRA) QUEEN ASHUR-HAMAT AT NIMRUD IN THE NINEVEH PROVINCE (ASSYRIA) NEAR THE TIGRIS RIVER MESOPOTAMIA. ALSO NOTE NUMEROUS TREES – OF – LIFE PLUS PROFESSIONAL FEMALE HAPIST ON THE RIGHT AND ENTHRONED QUEEN ON LEFT.

SLIDE LOCATION NEAR EAST, SHEET 9B, ROW 3, SLEEVE 1, SLIDE #36, 669-631 BCE.

CU_NEA_S9B_R3_SL1_S36.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: PROFESSIONAL FEMALE MUSICIANS WERE NOT UNCOMMON, USUALLY PLAYING A FLUTE OR TRIANGULAR SHAPED HARPS (WA: 231-232; RGS).

NOTE 2: THE PRIMARY POWER BEHIND ASHURBANIPAL'S THRONE IS APPARENTLY HIS GRANDMOTHER, NAGIA – ZAKUTU.

NOTE 3: CATHEDRA (ENTHRONED). "THE FEMALE POWER BEHIND THE THRONE – BE IT THAT OF A QUEEN, PRINCESS, OR GODDESS (CK: F1; RGS)."

NOTE 4: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 5: FIELDWORK PROJECT 2002.

IMAGE: STONE ACHAEMENID CAPITAL: SUSA ACROPOLIS, SW IRAN.

PHOTO: © GSA. DESCRIPTION: STONE ACHAEMENID CAPITAL WITH IMAGE OF TWO BULLS IN THE APADANA (GREAT HALL) OF THE WINTER PALACE: SUSA ACROPOLIS IN SW IRAN.

SLIDE LOCATION NEAR EAST, SHEET 6, ROW 3, SLEEVE 2, SLIDE #33E, BCE.

CU_NEA_S6_R3_SL2_S33E.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: FIELDWORK PROJECT 1980'S.

IMAGE: DUCK– SHAPED WEIGHT (MIDDLE ELAMITE PERIOD) FROM SUSA ACROPOLIS IN SW IRAN.

PHOTO: © GSA. DESCRIPTION: BLACK DUCK – SHAPED WEIGHT OF BITUMINOUS STONE (HEMATITE): MIDDLE ELAMITE PERIOD. FROM THE SUSA ACROPOLIS IN SW IRAN.

SLIDE LOCATION TURKEY, SHEET 46, ROW 4, SLEEVE 3, SLIDE #456a, BCE.

CO_TUR_S46_R4_SL3_S456a.jpg

ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: FIELDWORK PROJECT 1980'S.

IMAGE: CULT BASIN INC. FEMALES WITH HORNED HEADRESS: NEO-SUMERIAN.

PHOTO: © GSA. DESCRIPTION: CULT BASIN INC. WOMEN WITH HORNED HEADRESS, (RE. *LILLAKE-LILLU-LILITH?*) AND URNS OF OVERFLOWING JETS OF WATERS (OR *FLOWING VASES*), NEO-SUMERIAN.
SLIDE LOCATION NEAR EAST, SHEET 4, ROW 2, SLEEVE 4, SLIDE #9eE, 2144-2124 BCE.

CU_NEA_S4_R2_SL4_S9eE.jpg

SHOT ON LOCATION: ISTANBUL ARCHAEOLOGICAL MUSEUM: ISTANBUL, TURKEY.

NOTE 1: ACCORDING TO RAPHAEL PATAI, THE EARLIEST RECORD OF LILITH AS SHE-DEMON *LILLAKE* OR *LILLU* COMES FROM A SUMERIAN UR TABLET THAT DATES TO c. 2400-2000 BCE (HG: 221-254; RGS).

NOTE 2:

ALL WATERS ARE SYMBOLIC OF THE GREAT MOTHER [GODDESS] AND ASSOCIATED WITH BIRTH, THE FEMININE [FEMALE] PRINCIPLE, THE UNIVERSAL WOMB, THE *PRIMA MATERIA*, THE WATERS OF FERTILITY AND REFRESHMENT AND THE FOUNTAIN OF LIFE. ...RUNNING WATER SIGNIFIES LIFE, THE WATERS OF LIFE, THE RIVER, SPRING, OR FOUNTAIN OF LIFE, SYMBOLIZED BY THE UNDULATING LINE, OR THE SPIRAL OR MEANDER (IET:188).

NOTE 3: FIELDWORK PROJECT 1986.

ENHANCE SIZE & LIGHTING: CHRIS KARVONIDES TEAM.

IMAGE: CULT BASIN INC. FEMALES WITH HORNED HEADRESS: NEO-SUMERIAN.

PHOTO: © GSA. DESCRIPTION: CULT BASIN INC. WOMEN WITH HORNED HEADRESS, (RE. *LILLAKE-LILLU-LILITH?*) AND URNS OF OVERFLOWING JETS OF WATERS (OR *FLOWING VASES*), NEO-SUMERIAN.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 3, SLEEVE 2, SLIDE #4IS, 2144-2124 BCE.

CU_NEA_S4_R3_SL2_S4IS.jpg

SHOT ON LOCATION: ISTANBUL ARCHAEOLOGICAL MUSEUM: ISTANBUL, TURKEY.

NOTE 1: ACCORDING TO RAPHAEL PATAI, THE EARLIEST RECORD OF LILITH AS SHE-DEMON *LILLAKE* OR *LILLU* COMES FROM A SUMERIAN UR TABLET THAT DATES TO c. 2400-2000 BCE (HG: 221-254; RGS).

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NOTE 3: FIELDWORK PROJECT 1986.