

173. 668-626, Sumerian Mythology

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.)

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Enuma Elish (When on High).

The first completed Sumerian text of mythology
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providing ‘the earliest evidence of the complete inversion
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(MG: 275.)

Although pictographic writing was developed in the Climactic Phase of Old Europe between 5300-4300 BCE and equaled a *script of its own kind* (COG: 319), another or later form of writing was invented in Sumer, or southern Iraq, in the 4th mil. with the earliest literary documents c. 3100 BCE. (POTW: 22.) In addition to these documents, the *Enuma Elish* (When on High) was the first completed Sumerian text of mythology found in the Nineveh library, c. 668-626 BCE, providing “the earliest evidence of the complete inversion of the mythology of the earlier era.” (MG: 275.)

Enuma Elish is the Babylonian creation myth of Tiamat as the celebrated serpent – dragon and the new generation God Marduk, Tiamat’s great–great–great grandson. (MG: 275.) The legend is the narrative of the death and destruction of the son’s mother or grandmother i.e. matrilineal/maternal lineage. During seven stages, Marduk defeats/slaughters his grandmother. (MG: 419; ECLE.) “A new order replaced what once had been considered order, but, with that act, became redefined as chaos” (SDGF: 176). (Following Carol Christ’s deduction that patriarchy [theology] is an ‘evolving ideology’ (ROG: 62, n. 53), she questions if this text actually reflects earlier sources?)

The creation story of the father God/s according to Baring, Cashford and Campbell.

The defeat of the serpent goddess marked the end of a culture, and the end of the Neolithic way of perceiving life, which very soon becomes almost inaccessible; for the victory of a solar god creates a new way of living, a new way of relating to the divine by identifying with the god's power of conquest, the victory over darkness that the sun wins each dawn (MG: 280). ... [Also] the violent image of conquest in *Enuma Elish* sets the paradigm of the Iron Age as one of conflict between the older mythology of the mother goddess and the new myths of the Aryan and Semitic father gods. The father gods struggled for supremacy in Mesopotamia, Persia, India, Anatolia, Canaan and Greece and less obviously, in Egypt. But Marduk was the first god to vanquish the mother goddess and take her place as creator of life (MG: 275).

The myth validates, as Campbell says, 'not only a new social order but also a new psychology. ... A new structure of human thought and feeling, over interpreted as a cosmic reach. ... We have now entered a theater of myth that the rational, non-mythic mind can comprehend without aid, where the art of politics, the art of gaining power over men [?], received for all time its celestial model (MG: 280-281; MOG: 80-81).

Further creation aspects including female subjugation:

The *Enuma Elish*—the Babylonian epic creation composed during the latter half of the second millennium BCE and performed at the New Year Festival every year for nearly two thousand years—shows that before the king could assume absolute power, women had to be totally subjugated. In it the assembly asks the god Marduk to destroy the goddess Tiamat — the original progenitor and creator of all, once equated, like Nammu, with the primeval sea, but now associated with inertia, chaos and anarchy, opposed to the emerging forces of activity and order (PPSF: 63).

Various dating considerations for Tiamat in *Re-Genesis* include BCE entries: 2500, Inanna Holder of the Me; 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1650, Hurrians and Goddess Tiamat; and 587-500, Demise of Sumerian and Babylonian Goddesses. Dates will be adjusted as further information becomes available.

We know of the epic only from tablets unearthed in AD 1848 from the library of Assurbanipal, the last king of Assyria, who immolated himself in the flames of his burning palace in 626 BC, but it dates to the era 1,000 years earlier, when Semitic Amorite Hammurabian dynasty came to power in Babylonia about 1750 BC. The first mention of the epic comes in a tablet of about 1580 BC (MG: 275- 276).

Tim Callahan adds that various translations, interpretations, and discoveries have resulted in a lack of dating consensus for Mesopotamian myths and tablets, including *Enuma Elish* 1600-1100 BCE that may stretch back to the Ziusudra 2300 BCE tablets.

Just as there are varying accounts of creation in the Bible, so also do

the Mesopotamian accounts to which they relate differ. There are three Mesopotamian stories dealing with the creation, the flood and the 'fallen', or more properly, limited, state of humankind. These are *Adapa*, *Atrahasis* and *Enuma Elish*. In addition to these, motifs scattered through the epic of *Gilgamesh* impinge on the creation, the flood and the mortality of humans (SOTB: 32).

Further research and discussions on myths, epics, and tablet dating challenges:

- Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 175-224 (MG.)
- Callahan, Tim. *Secret Origins of the Bible*. Altadena, CA: Millennium Press, 2002. 30-55. (SOTB.)
- Campbell, Joseph. *The Masks of God: Occidental Mythology*. Harmondsworth, England: Penguin Books, 1984. 80-81. (MOG.)
- Dalley, Stephanie. *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*. Oxford, England: Oxford University Press, 1989. 228-229. (MFMC.)
- Gadotti, Alhena. "Portraits of the Feminine in Sumerian Literature." *Journal of the American Oriental Society* 131.2 (Apr.-Jun. 2011): 195-206. (PFS.)
- Kramer, Samuel Noah. *From the Poetry of Sumer*. Berkeley: University of California, 1979. (FPS.)
- Long, Asphodel. "The Goddess in Judaism: An Historical Perspective." *The Absent Mother: Restoring the Goddess to Judaism and Christianity*. Ed. Alix Pirani. Hammersmith, London, England: Mandala, 1991. 34-46. (GJ.)
- Nilson, Sherrill V. *Gilgamesh in Relationship: A Feminist, Kleinian Hermeneutic of the Contemporary Epic*. Diss. CIIS, 2000. Ann Arbor, MI: ProQuest/UMI, 2000. (Publication No. AAT 9992393.) (GIR.)
- Sandars, N. K. *Epic of Gilgamesh: An English Version with an Introduction*. Harmondsworth, England: Penguin Books, 1971. (EOG.)
- Starhawk. *Truth or Dare: Encounters with Power, Authority, and Mystery*. San Francisco, CA: Harper & Row, 1987. 32-40. (TDE.)
- Stanton, Elizabeth C. *The Woman's Bible*. Seattle, WA: Coalition Task Force on Women and Religion, 1974. (TWB.)

For the full "Enuma Elish" translation:

- Thomas, D. Winton, Ed. Trans. "The Epic of Creation." *Documents from Old Testament Times*. London, England: T. Nelson, 1958. (EOC: 10-11.)

Further *Enuma Elish* research and interpretations:

- Jacobsen, Thorkild. "The Battle between Marduk and Tiamat." *American Oriental Society* 88.1 (Jan.-Mar. 1968): 104-108. (BBM.)
- James, Edward Oliver. *Ancient Gods: The History and Diffusion of Religion in the Ancient Near East and the Eastern Mediterranean*. London, England: Weidenfeld & Nicolson, 1960. 87-90. (AG.)
- Kramer, Samuel Noah. "Sumerian Historiography." *Israel Exploration*

Journal 3.4 (1953): 217-232. (KSH.)

Muss-Arnolt, W. "The Babylonian Account of Creation." *Biblical World* 3.1 (Jan. 1894): 17-27. (BAC.)

Pritchard, James Bennett. *The Ancient Near East; An Anthology of Texts and Pictures*. Princeton, NJ: Princeton University Press, 1958. 60-72. (ANE.)

Puhvel, Jaan. *Comparative Mythology*. 1987. Baltimore, MD: Johns Hopkins University Press, 1993. 21-32. (CM.)

Further Sumerian research: 5000-4900, Inanna in Uruk, Mesopotamia; 2300, Sumerian Transitions; 1650, Hurrians and Goddess Tiamat; and 587-500, Demise of Sumerian and Babylonian Goddesses. (RGS.)

Further research on Vinca – Tisza sacred script and symbols: 5400-3200, Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; and 500-400, Classical Greek Era and Leading Male Authors. (RGS.)

Further research on images of Vinca – Tisza (Central Balkan) signs and symbols, suggest Google Images using the phrase: "Jela Transylvania Neolithic sign."

Further research on mother – rite to father – right transitions: 92,000, Qafzeh or Kafzeh Cave and Ochre Symbolism; 4400-2500, Kurgan Invasions; 4400-2500, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom Egypt (2600 Fifth Dynasty); 2600-1100, Late Indo-European Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu Egypt; 1580, Zeus; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 1000, Double Goddess Transition; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 587-500, Demise of Sumerian and Babylonian Goddesses; 323-30, Kom Ombo Temple; 305-30, Esna Temple. (RGS.) (Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia and Virgin Mary, Anatolia; 570, Mohammed's Birth; 1207-1273, Rumi and Mother.) (RG.)

The following speaks to the theory that *mankind* is not a one size fits all. Over the centuries, there has been a historic shift to a culture and society in which half of the population (*females*) are traditionally regarded as: politically; philosophically; psychologically; professionally; theologically; spiritually; academically; scientifically; sexually; biologically etc. inferior or less than the other half. (MHE: 150.)

The repercussions of this shift in the symbolic plane can be seen NOT only in the division of male gods from female gods, but also in the separation of sky from earth, of mind from body, of spirituality from sexuality. Incorporated into the mainstream of Greek thought and later crystallized in the philosophical writings of Plato, these ideas then pass via Neoplatonism into Christian theology and contribute to the symbolic worldview, which is still dominant in western [global] society today. From this early Greek Geometric period onwards, European culture ceases to offer the imaginative vocabulary for any human being, female or male, to experience themselves as whole and undivided (MHE: 150).

This hierarchical dis-order is discussed at length throughout *Re-Genesis* including BCE entries: 4400-2500, Olympus Hera; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-1450, Gournia; 2500, Inanna, Holder of the Me; 2400, Sumerian Women in the Akkadian Period; 2400, Lilith and Eve; 2300, Sumerian Transitions; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1580, Zeus; 1100-800, Iron Age; 1000, Gods; 800-500, Archaic Greek Age; 587-500, Demise of Sumerian and Babylonian Goddesses; 500-400 Classical Greek Era and Leading Male Authors; 384-322, Aristotle's Theory of Rational Male Dominance; and First Century BCE-Sixth Century CE, Summary of Female Catholic Priests and Synagogue Leaders. (RGS.)

IMAGE: MAP: NEAR EAST.

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

IT_MAP_S1_R3_SL2_S28.jpg

SHOT ON LOCATION: METROPOLITAN MUSEUM OF ART, NY.

NOTE 1: FIELDWORK PROJECT 1992-2002.

IMAGE: CAKE OR BREAD WITH PRESUMED CUNEIFORM SCRIPT: MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION: PRESUMED MESOPOTAMIAN SCRIPT (CUNEIFORM) ON WHAT MAY BE CAKE OR BREAD FOR THE QUEEN OF HEAVEN, ISHTAR (INANNA).

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 4, SLEEVE 1, SLIDE #14E, 2nd MIL. BCE.

CU_NEA_S11_R4_SL1_S14E.jpg

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

NOTE 1: ISHTAR BREAD/CAKE. "O ISHTAR I HAVE MADE A PREPARATION OF MILK, CAKE GRILLED BREAD AND SALT, HEAR ME AND BE KIND (VKB: 101-122; CDBL: 124)."

NOTE 2: FIELDWORK PROJECT 1980-1989.

IMAGE: ANCIENT CUNEIFORM SCRIPT: MARDUK'S TEMPLE, BABYLON.

PHOTO: © GSA. DESCRIPTION: BOUNDARY STONE FROM MARDUK'S BABYLON TEMPLE INC. PROTECTIVE SPREAD EAGLE (ANZU?) ABOVE FATHER AND SON, BOTH TEMPLE PRIESTS. BABYLONIAN SCRIPT (CUNEIFORM) ATTESTS TO LAND RIGHTS AND JUDGMENTS PLUS KUDURRU CURSES.

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 1, SLEEVE 4, SLIDE #4, 900-800 BCE.

CU_NEA_S11_R1_SL4_S4.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: THE GOD MARDUK WAS REQUESTED BY THE ASSEMBLY TO CRUSH AND DESTROY TIAMAT, SHE WHO WAS THE BEGETTER OF ALL BEINGS. (PPSF: 63.) (PPSF: 60-65.)

NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: SERPENT – DRAGON TIAMAT ON ISHTAR’S GATE: MESOPOTAMIA.
PHOTO: © GSA. DESCRIPTION: UPPER REGISTER INC. RELIEFS OF TIAMAT WITH SERPENT TAIL AND UNICORN BROW ON ISHTAR’S GATE, RE. BABYLON CREATION EPIC, *ENUMA ELISH*.

SLIDE LOCATION NEAR EAST, SHEET 6A, ROW 1, SLEEVE 3, SLIDE #35, 604-562 BCE
CU_NEA_S6A_R1_SL3_S35.jpg

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

NOTE 1: “THE ASSEMBLY ASKS THE GOD MARDUK TO DESTROY THE GODDESS TIAMAT – THE ORIGINAL PROGENITOR AND CREATOR OF ALL (PPSF: 63) (PPSF: 60-65).”

NOTE 2:

ALTHOUGH BABYLONIAN/MESOPOTAMIAN MARDUK WAS APPARENTLY THE FIRST GOD TO CONQUER THE DEITY TIAMAT AND THEN CLAIM VICTORY OVER THE MOTHER GODDESS AND MATERNAL LINEAGE, OTHER GODS ALSO STRUGGLED FOR SIMILAR SUPREMACY IN PERSIA, INDIA, ANATOLIA, CANAAN, GREECE AND EGYPT (MG: 275; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DRAGON/SNAKE GODDESS TIAMAT: BABYLON.

PHOTO: © GSA. DESCRIPTION: SCHEMATIZED DRAGON/SNAKE GODDESS TIAMAT, 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:

A DOCUMENT FREQUENTLY CITED IS THE *BABYLONIAN CREATION EPIC*, *ENUMA ELISH* IN WHICH THE CELEBRATED SERPENT – DRAGON TIAMAT IS RITUALLY SLAUGHTERED IN THE RE-ENACTMENT OF THE KING’S ABSOLUTE POWER (MOG: 80-81; MG: 280-281; PPSF: 63; RGS).

NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: WHITE OBELISK: NINEVEH, MESOPOTAMIA.

PHOTO: © GSA. NINEVEH WHITE OBELISK, TEMPLE OF ISHTAR, MESOPOTAMIA.

SLIDE LOCATION NEAR EAST, SHEET 10, ROW 2, SLEEVE 3, SLIDE #20, BCE.

CU_NEA_S10_R2_SL3_S20.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998-2002.

IMAGE: DESCRIPTION OF WHITE OBELISK: NINEVEH, MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION OF NINEVEH WHITE OBELISK, TEMPLE OF ISHTAR, MESOPOTAMIA.

SLIDE LOCATION NEAR EAST, SHEET 10, ROW 1, SLEEVE 5, SLIDE #17, BCE.

CU_NEA_S10_R1_SL5_S17.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998-2002.