

129. **1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna**

*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.)

\* \* \*

*Hammurabi Laws.*

Patrilocal marriage laws were formalized  
in which female rights and  
autonomy were abrogated.  
(See below.)

*Handmaid's Tale.*

Restricting female attire dates back to  
the *Codes of Hammurabi*  
and continues in the 21 century  
throughout much of the middle East.

*Paternity and Inheritance.*

With the rise of a new economic order through trade  
and the appearance of skills and specialties associated with  
the rise of a military class, the social conditions were created  
in which biological paternity and the inheritance of private property  
could become culturally recognized and socially institutionalized.  
It may not have happened overnight,  
but it was a revolution nonetheless.  
(TFB: 156.)

*Eclipse of Women and Goddesses.*

The world by the end of the second millennium  
was a man's world, above and below:  
and the ancient goddesses have all but disappeared.  
(WOTG: 80.)

Child Rape Acknowledged.

Hammurabi Laws spotlight  
patristic worldviews including:  
child rape, war, conquests, slavery,  
domination and dominion.

*Cord and Sword.*

Man cut the umbilical cord to the Great mother with a sword,  
and the sword has been hanging over his head ever since.  
(TFB: 156.)

In the Hammurabian Dynasty, the northern cities of Mesopotamia fell to the Babylonian army led by Hammurabi c. 1750 BCE (or 1792-1750). In conjunction with this defeat was the introduction of the Hammurabi Laws that replaced former marriage laws. \* (Hammurabi also instituted the Hieros Gamos.) \*\* Previous to the Codex of Hammurabi, the domicile of the husband and wife (consort/partner?) was in the home of the wife's family. This matrilocal arrangement was known as a *beena* marriage. In the *beena* marriage, women had divorce rights plus certain other rights and autonomy.

\* For the consideration that Moses invented the state of marriage see, Clement of Alexandria, *Stromata* 3.12.82-83. (HMW: 87, n. 35.)

\*\* Hieros Gamos included apotheosis (deification) of the king plus land stewardship. (CDBL: 132-133; WDSS0: 182-3.)

With the introduction of the Hammurabi Laws, patrilocal marriage laws were formalized in which female rights and autonomy were abrogated. Veils in public became a legal requirement \* for wives, daughters, and widows, but not for prostitutes or slaves. As such the veil became an extension of the enclosure and confinement relative to a woman's residence and male dominion. Not only did the veil systematize women by their sexual activities, but also it legislated their speech and movement. (TCOP: 135.) For example, if a woman were to speak publicly anywhere other than making marketplace purchases, she was subject to confinement and serious reproach. (ATRL: 112.)

\* Veiling Law. (ATRL: 112.)

Women were required to live in the home of the husband's family and divorce was an option only for the husband: not for wives. In this arrangement, it was not unusual for little girls to be sold or traded into forced marriages. The child was then moved to the father – in – law's home, where she was an unpaid servant until she came of age. As numerous laws speak to punishments for sexual

violations by prospective father – in – laws, such unprotected arrangements jeopardized the child’s virginity and disadvantaged their human custody and legal guardianship. These Hammurabi double standard laws charted the institutionalization of the patristic family in which women depended on and were defined by male status and clan landholding. As a result, Gerda Lerner says that the sexual and reproductive capacities of both little girls and women became “commodified, traded, leased or sold in the interest of male family members.” (TCOP: 141.) “The domestic subordination of women [and children] provided the model out of which slavery developed as a social institution (TCOP: 99).” (TCOP: 101-110, 140, 167-8.) (For a 21st century version of the above see the 2-12-2012, *New York Times* article (6-9) by Jawad Sukhanyar, “Wed at 13, Tortured and Trapped, Afghan Girl Finds Bit of Justice.”)

Flinders speaks further to Hammurabi Laws and the commodification of female sexuality.

To distinguish visibly, therefore, between women who were sexually available and those who were not, Middle Assyrian law #40 required that wives, daughters, and widows of ‘gentlemen’ must wear veils in public. Prostitutes and slaves, on the other hand, must not, and if they did they would be punished severely as would any man that failed to report a violation of the veiling law. In effect, the veil was an extension of the ‘enclosure’ of a respectable women’s home. It signaled that, properly speaking, she wasn’t really in a public space at all. It followed from this understanding that for her to speak in public (allowing we assume for a measure of marketplace bargaining) would have been a serious impropriety. The commodification of women’s sexuality and reproductivity laid the foundation of patriarchy. With MAL #40, \* the walls went up. Prior to its establishment, control over a woman’s sexuality was in the hands of her father, her husband, or the head of her extended family or kin group – of her owner, of course, if she were a slave. From this time forward, though, the state came into the picture (ATRL: 112).  
\* MAL: Middle Assyrian Law. (ATRL: 112.)

The Babylonians, (followers of Hammurabi) retained much of the Sumerian language, literature, culture and myths translating them into Akkadian and then transmitting it throughout Asia Minor and the Near East including Anatolia, Assyria, and Canaan. This included the descent of Inanna myth although a later version was possibly altered. The descent version was inscribed on clay tablets and in the form of a verse circle poem.

Ancient Inanna, queen of heaven and earth was fused into the great Akkadian goddess Ishtar or Esh–tar around 2400 BCE. (FIA: 45.) Later in Canaan she was called Ashtar(t), Ashtoret, Ashtaroth or Astarte. (FIA: 45.) In Arabia, Ishtar/Esh–tar was Allat or Al’Uzza as in ‘the very powerful One.’ (FIA: 45.) Although Ishtar was a more complex deity, many of the myths, rites and rituals continued from her Sumerian predecessor, Inanna. (MG: 180, 216.) Alternately, Samuel Noah Kramer

suggests that relative to the Semitic myth of “Ishtar’s Descent to the Nether World” as found in the Akkadian tablets, “Ishtar is replaced by Inanna, her Sumerian counterpart.” (SMSSL: 84-85.) Kramer adds that these Akkadian tablets date from the first millennium BCE, “therefore postdate our Sumerian literary tablets by more than a millennium.” (SMSSL: 84.) Alternate interpretation is that Inanna “is survived in the Babylonian Ishtar, the ancient Germanic Oster (which became our word for Easter), and the Greek Astarte.” (MVP: 46.)

Further Ishtar research: 1750, Ishtar; 630-620, Goddess Kore, Izmir Turkey; and 250, Ishtar Statue. (RGS.)

Additional BCE dating considerations for the Descent of Ishtar include 2370 BCE. (RGS.) As further dating information emerges, *ReGenesis* dating for Ishtar/Esh-tar will be adjusted accordingly.

Additional BCE dating considerations for *Inanna's Descent to the Nether World* (Descent of Inanna) includes: 3,500-3,000 Early Bronze Age; 1750 Sumerian text; 1000 Assur (Ashur) Semitic text; and the 650 Nineveh texts. (As further dating information emerges, dating for Inanna in *ReGenesis* will be adjusted accordingly.) (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; and 1800, Re-Visioning Goddess Sarah and Abraham. (RGS.)

Further underworld/labyrinthine descent (Greek, *katabasis*) research: 30,000, Labyrinths, Spirals, and Meanders; 4000, Sumer, Mesopotamia and Mythologems; 1750, Ishtar; 630-620, Goddess Kore, Izmir Turkey; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter’s Priene Temple; and 200, Greece and Pergamon, Anatolia. \*

\* For the matrix of descent and re-turned deities see RG: 37-48 CE, Mary and Pagan Goddesses.

(Further research on the Pergamon mystery rites is pending, including the nearby Myrina temple affiliated with early Amazons of possibly Scythian origins from Colchis.)

### *Hieros Gamos:*

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).

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; 3000-1450, Gournia; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah and Abraham; 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 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.)

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.)

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 Text Corpus 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.)
- 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.)
- Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

For later Greek and Roman models of secular-heterosexual marriages, see:  
 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 on alternative gender identities and rituals of Inanna/Ishtar devotees:

- Frymer-Kensky, Tikva Simone. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York, NY: Free Press, 1992. 45-57. (WOTG.)
- Harris, Rivkah. "Inanna – Ishtar as Paradox and a Coincidence of Opposites." *The History of Religions* 30.3 (Feb. 1991): 261-278. (II.)
- Roscoe, Will. "Priests of the Goddess: Gender Transgression in Ancient Religion." *History of Religions* 35.3 (Feb. 1996): 195-230. (POG.)
- Taylor, Patrick. "The Gala and the Gallos." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)

Given Roscoe's unique cross – cultural focus, gender – variant subject expertise and extensive notes, also recommend "Priests of the Goddess" (POG) for further research of: the rites and rituals of Galli priests (*tertium genus*) of Cybele (neo-Hittite Kubaba/Phrygian Matar Kubileya [or Kubeleya] (198)) and Attis; the Corybantes and Curetes (POG: 202); eunuch priests of Artemis at Ephesus (217); Semitic Qedesh, pl. Qedeshim (217-218); the Des-Demeter veneration (217); Caria Eunuchs (217); Indian Hijra (197); plus the Berdaches nascent priests of the North

American Oikumene, Lakota, and Pueblo tribes. (POG: 223-224.)

To compare 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. (MPML.)

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: England Rider/Hutchinson, 1981. (TFB.)

White, Lynn Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155. 3767 (Mar. 10, 1967): 1203-1207. (HRE.)

For subsequent considerations on gender identities, egalitarian ideologies, and matrilineal kinship systems see: the Mosuo (Moso or Musuo) women in the Yunnan and Sichuan provinces of the Tibetan Himalayas; Indonesia's

Minangkabau in the highlands of West Sumatra; the Vanatinai in New Guinea; Native American tribes including the Pueblos and Iroquois. (SOPM.) \*

\* L. Klein's, *Women and Power in Native America* (1995). Further considerations inc., Lepowsky's *Fruit of the Motherland: Gender and Egalitarian Society* (1995); Eisler's "Human Possibilities." *World Futures* 69. 4-6 (2013): 269-289; plus Alice Mann's *Daughters of Mother Earth* (2006).

IMAGE: INANNA/ISHTAR/ANAHITA WITH THEIR HANDS RAISED TO THEIR BREASTS: SUSAN, SUMERIA.

PHOTO: © GSA. DESCRIPTION: STANDING INANNA/ISHTAR/ANAHITA HOLDING HER BREASTS, SUSAN, SUMERIA. 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: "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 2: FIELDWORK PROJECT 1980-1989.

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

PHOTO: © GSA. DESCRIPTION: STONE ACHAEMENID CAPITAL WITH IMAGE OF TWO BULLS IN THE APADANA (GREAT HALL) OF THE WINTER PALACE: SUSAN 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: WINGED INANNA WITH CROWN OF HORNS: 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: INANNA'S NAMES INCLUDE ERESHKIGAL, ISHTAR, LILITH, OR LILITU. (D. COHEN'S 4-20-04 CORRESPONDENCE.)

NOTE 2: ALSO, HENRI FRANKFORT BELIEVES THAT THIS RELIEF "REPRESENTS THE SUPERNATURAL BEING KILILI IN AKKADIAN." (FLANE: 1-2.)

NOTE 3: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: REMOVE LEFT LIGHTS OF INANNA, CHRISI KARVONIDES' TEAM.

IMAGE: INANNA/ISHTAR/ANAHITA: SUSAN ACROPOLIS, SW IRAN.

PHOTO: © GSA. DESCRIPTION: INANNA'S SUMERIAN TEMPLE LEVEL 7A AT NIPPUR, BABYLONIA JUST BELOW BABYLON (IRAQ).

SLIDE LOCATION NEAR EAST, SHEET 6, ROW 4, SLEEVE 4, SLIDE #15, EARLY DYNASTIC IIIb PERIOD.

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

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

NOTE 1: FIELDWORK PROJECT 2002.

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

PHOTO: © GSA. DESCRIPTION: CULT BASIN INC. WOMEN WITH HORNED



HEADDRESS, AND URNS OF OVERFLOWING WATERS.  
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:

ALL WATERS ARE SYMBOLIC OF THE GREAT MOTHER 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 2: FIELDWORK PROJECT 1986.

PHOTO NOTE: ENHANCE SIZE - & - LIGHTING: CHRISI KARVONIDES' TEAM.

IMAGE: GODDESSES (ASTARTE?) DARK MOTHER/HORNED HEADDRESS: CANAANITE, ANCIENT NEAR EAST.

PHOTO GSA DESCRIPTION: CANAANITE GODDESSES (ASTARTE?) FROM NAHARIYA INC. HORNED HEADDRESS AND HIGH PEAKED CAP, BRONZE CAST OR GOLD MOLD. SLIDE LOCATION BIB ARCH, SHEET 1, ROW 2, SLEEVE 2, SLIDE #5, 2000-1500 BCE.  
CO\_BAR\_S1\_R2\_SL2\_S5.jpg CO\_BAR\_S1\_R2\_SL2\_S5\_ILL.jpg  
LOCATION: CANAAN.

NOTE 1: FIELDWORK PROJECT.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: HAMMURABI AKKADIAN CODE: MESOPOTAMIA.

PHOTO GSA DESCRIPTION: AKKADIAN CUNEIFORM SCRIPT OF THE CODE OF HAMMURABI INC. 282 LAWS, PUNISHMENTS, MESOPOTAMIA.  
SLIDE LOCATION NEAR EAST, SHEET 12, ROW 1, SLEEVE 4, SLIDE #37, 1760 BCE.  
CU\_NEA\_S12\_R1\_SL4\_S37.jpg  
LOCATION: MESOPOTAMIA.

NOTE 1: FOR FURTHER HAMMURABI PHOTO INFO. SEE: MG: 430, FIG. 3.

NOTE 2: FIELDWORK PROJECT 2002.

PHOTO NOTE: © ARCHAEOLOGY SOCIETY (1989).

IMAGE: ELAMITE CHILD & WOMEN PRISONERS: NIMRUD'S N. PALACE, ASSYRIA.

PHOTO: © GSA. DESCRIPTION: ELAMITE CHILD WITH WOMEN PRISONERS BEING LED AWAY, NIMRUD NORTH PALACE, ASSYRIA.  
SLIDE LOCATION NEAR EAST, SHEET 9B, ROW 2, SLEEVE 1, SLIDE #17, BCE.  
CU\_NEA\_S9B\_R2\_SL1\_S17.jp

SHOT ON LOCATION, BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: ISHTAR, QUEEN OF HEAVEN AND EARTH: OLD BABYLONIA.

PHOTO GSA DESCRIPTION: ISHTAR, QUEEN OF HEAVEN AND EARTH OLD BABYLONIA.  
SLIDE LOCATION NEAR EAST, SHEET, 10, ROW 4, SLEEVE 3, SLIDE #36, 2100 BCE.  
CU\_NEA\_S10\_R4\_SL3\_S36.jpg  
LOCATION: OLD BABYLONIA.

NOTE 1: "TELL BRAK: THE PATRON DEITY OF THE EYE TEMPLE / CARVANSERAI WAS ISHTAR [OR ESH-TAR], PREVIOUSLY KNOWN AS INANNA (TEG: 25; GSA)."

NOTE 2:

SEE A FURTHER CONSIDERATION BY SAMUEL NOAH KRAMER WHO SUGGESTS THAT RELATIVE TO THE SEMITIC MYTH OF 'ISHTAR'S DESCENT TO THE NETHER WORLD' AS FOUND IN THE AKKADIAN TABLETS, 'ISHTAR

IS REPLACED BY INANNA, HER SUMERIAN COUNTERPART' (SMSSL: 84-85; RGS).

NOTE 3: THE PATRON GODDESS OF THE ARBELA TEMPLE/CARAVANSERAI (CURRENT ERBIL IN KURDISTAN) WAS ALSO ISHTAR [OR ESH-TAR], PREVIOUSLY KNOWN AS INANNA. (ER: 39; TEG: 25; GSA.) FOR A WINGED-IMAGE OF ISHTAR SEE DIRECTLY BELOW, TURKEY, SHEET 74, ROW 1, SLEEVE 2, SLIDE #972.

CO\_TUR\_S74\_R1\_SL2\_S972

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: WINGED ISHTAR: KARAHÖYÜK, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: QUEEN OF HEAVEN AND EARTH ISHTAR WITH WINGS, HORNED HEADRESS, AND RAISED ARMS IN KA POSTURE. (ACI: 221.)

KARAHÖYÜK, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 74, ROW 1, SLEEVE 2, SLIDE #972, BCE.

CO\_TUR\_S74\_R1\_SL2\_S972

ON LOCATION: KONYA MUSEUM: KONYA, TURKEY. ILLUSTRATION IN PROCESS.

PHOTO NOTE: CHRISI KARVONIDES' TEAM.

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: ISHTAR, QUEEN OF HEAVEN AND EARTH: OLD BABYLONIA.

PHOTO: © GSA. DESCRIPTION: ISHTAR, QUEEN OF HEAVEN AND EARTH, OLD BABYLONIA.

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

CU\_NEA\_S10\_R4\_SL2\_S16.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 2002 .

IMAGE: EXQUISITE ALABASTER STATUE OF ISHTAR WITH RUBIES.

PHOTO: GSA DESCRIPTION: ALABASTER STATUE OF ISHTAR WITH RUBIES, c. 250 BCE.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 4, SLEEVE 2, SLIDE #36, c. 250 BCE.

CU\_NEA\_S4\_R4\_SL2\_S36.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE. (FURTHER INFORMATION PENDING, INCLUDING THE ORIGIN OF THE ISHTAR STATUE.)

NOTE 1:

IN ALL OF ISHTAR'S VARIOUS RENDITIONS, IT IS THIS EXQUISITE STATUE OF ISHTAR WITH RUBIES FOR WHICH SHE IS SO WIDELY KNOWN –AND – WITHOUT DOUBT SPEAKS VOLUMES OF HER MULTIPLICITY (RGS).

NOTE 2: FIELDWORK PROJECT 1980-1989.

IMAGE: EXQUISITE ALABASTER STATUE OF ISHTAR WITH RUBIES.

PHOTO: GSA DESCRIPTION: ALABASTER STATUE OF ISHTAR WITH RUBIES, c. 250 BCE.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 4, SLEEVE 3, SLIDE #24E, c. 250 BCE.

CU\_NEA\_S4\_R4\_SL3\_S24E.jpg

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

(FURTHER INFORMATION PENDING, INCLUDING THE ORIGIN OF THE ISHTAR STATUE.)

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