

111. 2400, Sumerian Women in the Akkadian Period (Southern Iraq)

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- and -
liberate female spirituality.
(RGS.)

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Sumerian Considerations.

There was a dramatic shift between
Enki and the mother goddess, until
eventually she ‘had to yield before a male god who,
as she herself, represented numinous power
in giving form and giving birth,
the god of the fresh water, Enki/Ea.’
(NON: 294.)

According to Samuel Kramer’s translations, in 2400 BCE there was some degree of social equality and literacy was available for both genders, but the positions of goddesses and women were subsequently downgraded. Baring and Cashford suggest that this may have been the result of North Akkadian influences. (MG: 182.) (MOTAW; SHCC; SMSSL.)

As discussed below, Inanna like most other goddesses and females saw a dramatic shift in power as myths/mythology clearly illustrates.

The goddess Ninhursaga also lost rank to Enki, who subsequently supplanted her (TOD: 108-109). Thorkild Jacobsen theorizes that during this period, there was a dramatic shift between Enki and the mother goddess, until eventually she ‘had to yield before a male god who, as she herself, represented numinous power in giving form and giving birth, the god of the fresh water, Enki/Ea’ (NON: 294; RGS). (RGS: 2300, Sumerian Transitions).

For pre – and – post research on these Sumerian Transitions, see:

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Dalley, Stephanie. *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*. Oxford, England: Oxford University Press, 1989. 228-229. (MFMC.)

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.)
- Gadotti, Alhena. "Portraits of the Feminine in Sumerian Literature." *Journal of the American Oriental Society* 131.2 (Apr.-Jun. 2011): 195-206. (PFS.)
- Jacobsen, Thorkild. "Notes on Nintur." *Orientalia* 42 (1973): 294. (NON.)
- Kramer, Samuel Noah. *From the Poetry of Sumer*. Berkeley, CA: University of California, 1979. (FPS.)
- Meier, Samuel A. "Women and Communication in the Ancient Near East." *Journal of the American Oriental Society* 111. 3 (Jul.-Sep. 1991): 540-547. (WAC.)
- 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.)
- 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): 9-27. (ASWM.)

Further transitional research, plus Kramer's theories: 2300, Sumeria Transitions; and 2370-2316, Akkadian Enheduanna and Inanna's Hymns. (RGS.)

Further research on various time – lines plus creation myths that are gender – inclusive:

- Bakan, David. *And They Took Themselves Wives*. San Francisco, CA: Harper and 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.)

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: NEW YORK, NY.

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: INANNA'S TEMPLE: URUK, BABYLON.

PHOTO: © GSA. DESCRIPTION: INANNA'S TEMPLE, URUK.

SLIDE LOCATION NEAR EAST, SHEET 7, ROW 3, SLEEVE 3, SLIDE #10, BCE.

CU_NEA_S7_R3_SL3_S10.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: URUK, INANNA'S SACRED CENTER, WAS THE LOCATION OF THESE FIRST SUMERIAN WRITTEN TABLETS, DATING c. 3100. (POTW: 22; RGS.)

NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: INANNA/ISHTAR/ANAHITA: SUSA 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: MESOPOTAMIAN MOON (LUNAR) RELIGION AT MAMRE INCLUDED ASHERAH AS MOON AND TREE GODDESS OF THE MOTHERS (RGS).

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

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: EUPHRATES RIVER: BABYLONIA.
PHOTO: © GSA. DESCRIPTION: EUPHRATES RIVER ABOVE THE PERSIAN GULF, BABYLONIA.
SLIDE LOCATION NEAR EAST, SHEET 8, ROW 3, SLEEVE 3, SLIDE #2, BCE.
CU_NEA_S8_R3_SL3_S2.jpg
LOCATION: EUPHRATES RIVER: BABYLONIA.
NOTE 1: FIELDWORK PROJECT.

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: 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 LIGHTING, CHRISI KARVONIDES' TEAM.

IMAGE: DOUBLE GODDESS INANNA/ERESHKIGAL: BABYLON.
PHOTO: © GSA. DESCRIPTION: STIFF NUDE SNAKE – BIRD INANNA/ERESHKIGAL GODDESS, UR, BABYLON.
SLIDE LOCATION NEAR EAST, SHEET 2, ROW 2, SLEEVE 3, SLIDE #20, 4000-3500 BCE.
CU_NEA_S2_R2_SL3_S20.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: SCHEMATIC RENDERING SIMILAR TO CUCUTENI STIFF NUDE GRAVE FINDS. (LOG: 199; COG: 111.)
NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: INANNA HOLDING HER BREASTS: BABYLON.
PHOTO: © GSA. DESCRIPTION: MULTIPLE IMAGES OF INANNA HOLDING HER 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: OTHER POSSIBILITY IS WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222) OR ASHERAH (GAT: 43-44; RGS).
NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: RELIEF OF INANNA'S REED HUT: URUK, BABYLON.
PHOTO: 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: ENKI IN THICKET: UR, IRAQ.

PHOTO: © GSA. DESCRIPTION: ENKI IN THICKET; ROYAL GRAVES AT QUEEN'S
TOMB: UR, IRAQ.
SLIDE LOCATION NEAR EAST, SHEET 1A, ROW 2, SLEEVE 2, SLIDE #30, c. 2500 BCE.
CU_NEA_S1A_R2_SL2_S30.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FOR ENKI PHOTO INFO. SEE (MG: 210, FIG. 26) FOR A CORRESPONDING
IMAGE; ALSO UNIVERSITY OF PENNSYLVANIA MUSEUM OF ARCHAEOLOGY AND
ANTHROPOLOGY.
NOTE 2:
THE GODDESS NINHURSAGA ALSO LOST RANK TO ENKI, WHO
SUBSEQUENTLY SUPPLANTED HER (TOD: 108-109). THORKILD JACOBSEN
THEORIZES THAT DURING THIS PERIOD, THERE WAS A DRAMATIC SHIFT
BETWEEN ENKI AND THE MOTHER GODDESS, UNTIL EVENTUALLY SHE
'HAD TO YIELD BEFORE A MALE GOD WHO, AS SHE HERSELF,
REPRESENTED NUMINOUS POWER IN GIVING FORM AND GIVING BIRTH,
THE GOD OF THE FRESH WATER, ENKI/EA' (NON: 294).
NOTE 3: FIELDWORK PROJECT 2002.