

Ταμμούζ

Ωδή στον Ταμμούζ - YouTube



www.youtube.com/watch?v=F2oO9va20LY

Aug 30, 2013 - Uploaded by σαπτόρ τουτούρκι

Ωδή στον Ταζμούζ. Ο Ταμμούζ ήταν αρχαίος σουμεριακός θεός, αντίστοιχος του ελληνικού ημίθεου Άδωνη. Λατρευόταν από τους κατοπινούς ...

Ταμμούζ, 1 — ΔΙΑΔΙΚΤΥΑΚΗ ΒΙΒΛΙΟΘΗΚΗ της Σκοπιάς

wol.jw.org/en/wol/d/r11/lp-g/1200004316 ▾ [Translate this page](#)

Στα σουμεριακά κείμενα ο Ταμμούζ αποκαλείται Ντουμούζι και προσδιορίζεται ως ο σύζυγος ή εραστής της θεάς της γονιμότητας Ινανά (της βαβυλωνιακής Ιστάρ).

Ταμμούζ, 2 — ΔΙΑΔΙΚΤΥΑΚΗ ΒΙΒΛΙΟΘΗΚΗ της Σκοπιάς

wol.jw.org/en/wol/d/r11/lp-g/1200004317 ▾ [Translate this page](#)

Γι' αυτό, στο Ταργκούμ του Ιωνάθαν η φράση «το δέκατο μήνα» του εδαφίου Γένεση 8:5 αποδίδεται «το μήνα Ταμμούζ». Το όνομα Ταμμούζ ανήκε σε μια ...

Μινώταυρος - Ταμμούζ Μπινιαμίν - Εκδόσεις Γαβριηλίδης

www.gavrielidesbooks.gr/showtitle.aspx?vid=1203 ▾ [Translate this page](#)

ΜΙΝΩΤΑΥΡΟΣ - ΤΑΜΜΟΥΖ ΜΠΙΝΙΑΜΪΝ. ... συγγραφέας : Ταμμούζ Μπινιαμίν.

μετάφραση : Σιμπή Ιακώβ. σειρά: Ξένη Πεζογραφία. σελ. 240. Δεν διατίθεται

Βιβλία συγγραφέα: Ταμμούζ Μπινιαμίν - Εκδόσεις Γαβριηλίδης

www.gavrielidesbooks.gr/showauthor.aspx?auth=950 ▾ [Translate this page](#)

Ταμμούζ Μπινιαμίν: Βιβλία από τις Εκδόσεις Γαβριηλίδης.

Άδωνι' άγομεν και τόν Άδωνιν κλάομεν (Σιταρο-θεός)

ellinikiglossa-lexarithmoi.blogspot.com/.../blog-post_... ▾ [Translate this page](#)

Jan 20, 2011 - Τά δύο βασικά πρότυπα «θνήσκοντα θεού» είναι ο Αδωνης-Ταμμούζ-Θαμμούζ και ο Όσιρης. Όλοι οι άλλοι «θνήσκοντες θεοί» έχουν δικά τους ...

Φεμινιστικό Δίκτυο - Feminist Net - Tripod

feminist.net.tripod.com/mesanatol.html ▾ [Translate this page](#)

Η Θεά διάλεξε να καταδικάσει τον σύζυγό της Ντουμούζι (Ταμμούζ), ο οποίος στο εξής θα εξουσίαζε στον Κάτω Κόσμο για μισό χρόνο. Η ιστορία αυτή θυμίζει τον ...

Ωδή στον Ταμμούζ - troMPAxtiko

tro-mpa-xtiko.blogspot.com/2013/.../blog-post_31.ht... ▾ [Translate this page](#)

Aug 31, 2013 - Λέξεις για την καρτέλα 60 ΧΡΟΝΙΑ ΝΑΤΟ Η ΙΔΙΑ ΙΣΤΟΡΙΑ ΧΟΥΝΤΕΣ-ΠΟΛΕΜΟΙ-ΤΡΟΜΟΚΡΑΤΙΑ, Άδωνις Γεωργιάδης, σαπτόρ ...

Tammuz (deity)



Tammuz, statue by Imre Schrammel, National Theatre of Miskolc, Hungary.

Tammuz (Syriac: ܬܡܘܙ; Hebrew: תַּמְמוּז; Transliterated Hebrew: *Tammuz*, Tiberian Hebrew: *Tammûz*; Arabic: تَمُوز *Tammûz*; Akkadian: *Du'zu, Dūzu*; Sumerian: *Dumuzid* (DUMU.ZI(D), “faithful or true son”) was the name of a Sumerian god of food and vegetation, also worshiped in the later Mesopotamian states of Akkad, Assyria and Babylonia.

1 Ritual mourning

In Babylonia, the month Tammuz was established in honor of the eponymous god Tammuz, who originated as a Sumerian shepherd-god, Dumuzid or Dumuzi, the consort of Inanna and, in his Akkadian form, the parallel consort of Ishtar. The Levantine Adonis (“lord”), who was drawn into the Greek pantheon, was considered by Joseph Campbell among others to be another counterpart of Tammuz,^[1] son and consort. The Aramaic name “Tammuz” seems to have been derived from the Akkadian form *Tammuzi*, based on early Sumerian *Damu-zid*. The later standard Sumerian form, *Dumu-zid*, in turn became *Dumuzi* in Akkadian. Tamuzi also is Dumuzid or

Dumuzi.

Beginning with the summer solstice came a time of mourning in the Ancient Near East, as in the Aegean: the Babylonians marked the decline in daylight hours and the onset of killing summer heat and drought with a six-day “funeral” for the god. Recent discoveries reconfirm him as an annual life-death-rebirth deity: tablets discovered in 1963 show that Dumuzi was in fact consigned to the Underworld himself, in order to secure Inanna’s release,^[2] though the recovered final line reveals that he is to revive for six months of each year (*see below*).

In cult practice, the dead Tammuz was widely mourned in the Ancient Near East. Locations associated in antiquity with the site of his death include both Harran and Byblos, among others. A Sumerian tablet from Nippur (Ni 4486) reads:

She can make the lament for you, my Dumuzid, the lament for you, the lament, the lamentation, reach the desert — she can make it reach the house Arali; she can make it reach Bad-tibira; she can make it reach Dul-šuba; she can make it reach the shepherding country, the sheepfold of Dumuzid

“O Dumuzid of the fair-spoken mouth, of the ever kind eyes,” she sobs tearfully, “O you of the fair-spoken mouth, of the ever kind eyes,” she sobs tearfully. “Lad, husband, lord, sweet as the date, [...] O Dumuzid!” she sobs, she sobs tearfully.^[3]

2 Tammuz in the Hebrew Bible

These mourning ceremonies were observed at the door of the Temple in Jerusalem in a vision the Israelite prophet Ezekiel was given, which serves as a Biblical prophecy which expresses YHWH’s message at His people’s apostate worship of idols:

“Then he brought me to the door of the gate of the Lord’s house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto to me, ‘Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.’ —Ezekiel 8:14-15

It is quite possible that among other Judeans the Tammuz cult was not regarded as inconsistent with Yahwism.^[4]

Ezekiel's testimony is the only direct mention of Tammuz in the Hebrew Bible, though echoes of Tammuz have been seen in the books of Isaiah, and Daniel.^[5]

3 Dumuzid in the Sumerian king list

In the Sumerian king list two kings named Dumuzi appear:

- Dumuzid of Bad-tibira, the shepherd (reigning 36 000 years), the fifth King before the Flood
- Dumuzid of Kuara, the fisherman (reigning 100 years), the third King of the first dynasty of Uruk, reigning between Lugalbanda and Gilgamesh, circa 2,700 BCE.

Other Sumerian texts showed that kings were to be married to Inanna in a sacred marriage, for example a hymn that describes the sacred marriage of King Iddid-Dagan (ca 1900 BCE).^[6]

4 Dumuzid and Inanna

Today several versions of the Sumerian death of Dumuzi have been recovered, "Inanna's Descent to the Underworld", "Dumuzi's dream" and "Dumuzi and the *galla*", as well as a tablet separately recounting Dumuzi's death, mourned by holy Inanna, and his noble sister Geštinanna, and even his dog and the lambs and kids in his fold; Dumuzi himself is weeping at the hard fate in store for him, after he had walked among men, and the cruel *galla* of the Underworld seize him.^[7]

A number of pastoral poems and songs relate the love affair of Inanna and Dumuzid the shepherd. A text recovered in 1963 recounts "The Courtship of Inanna and Dumuzi" in terms that are tender and frankly erotic.

According to the myth of Inanna's descent to the underworld, represented in parallel Sumerian and Akkadian^[8] tablets, Inanna (Ishtar in the Akkadian texts) set off for the netherworld, or Kur, which was ruled by her sister Ereshkigal, perhaps to take it as her own. Ereshkigal is in mourning at the death of her consort, Gugalanna (The Wild Bull of Heaven *Sumerian* Gu = Bull, Gal = Great, An = Heaven). She passed through seven gates and at each one was required to leave a garment or an ornament so that when she had passed through the seventh gate she was a simple woman, entirely naked. Despite warnings about her presumption, she did not turn back but dared to sit herself down on Ereshkigal's throne. Immediately the Anunnaki of the underworld judged her, gazed at her

with the eyes of death, and she became a corpse, hung up on a meathook.

Based on the incomplete texts as first found, it was assumed that Ishtar/Inanna's descent into Kur occurred after the death of Tammuz/Dumuzid rather than before and that her purpose was to rescue Tammuz/Dumuzid. This is the familiar form of the myth as it appeared in M. Jastrow's *Descent of the Goddess Ishtar into the Lower World*, 1915, widely available on the Internet. New texts uncovered in 1963 filled in the story in quite another fashion,^[2] showing that Dumuzi was in fact consigned to the Underworld himself, in order to secure Inanna's release.

Inanna's faithful servant attempted to get help from the other gods but only wise Enki/Ea responded. The details of Enki/Ea's plan differ slightly in the two surviving accounts, but in the end, Inanna/Ishtar was resurrected. However, a "conservation of souls" law required her to find a replacement for herself in Kur. She went from one god to another, but each one pleaded with her and she had not the heart to go through with it until she found Dumuzid/Tammuz richly dressed and on her throne. Inanna/Ishtar immediately set her accompanying demons on Dumuzid/Tammuz. At this point the Akkadian text fails as Tammuz' sister Belili, introduced for the first time, strips herself of her jewelry in mourning but claims that Tammuz and the dead will come back.

There is some confusion here. The name Belili occurs in one of the Sumerian texts also, but it is not the name of Dumuzid's sister who is there named Geshtinana, but is the name of an old woman whom another text calls Bilulu.

In any case, the Sumerian texts relate how Dumuzid fled to his sister Geshtinana who attempted to hide him but who could not in the end stand up to the demons. Dumuzid has two close calls until the demons finally catch up with him under the supposed protection of this old woman called Bilulu or Belili and then they take him. However Inanna repents.

Inanna seeks vengeance on Bilulu, on Bilulu's murderous son Ĝirĝire and on Ĝirĝire's consort Shirru "of the haunted desert, no-one's child and no-one's friend". Inanna changes Bilulu into a waterskin and Ĝirĝire into a protective god of the desert while Shirru is assigned to watch always that the proper rites are performed for protection against the hazards of the desert.

Finally, Inanna relents and changes her decree thereby restoring her husband Dumuzi to life; an arrangement is made by which Geshtinana will take Dumuzid's place in Kur for six months of the year: "You (Dumuzi), half the year. Your sister (Geštinanna), half the year!" This newly recovered final line upset Samuel Noah Kramer's former interpretation, as he allowed: "my conclusion that Dumuzi dies and "stays dead" forever (cf e.g. *Mythologies of the Ancient World* p. 10) was quite erroneous: Dumuzi according to the Sumerian mythographers rises from the dead annually and, after staying on earth for half the year, descends to the Nether World for the other half".^[9]

5 The “Courtship of Inanna and Dumuzi”

Aside from this extended epic “The Descent of Inanna,” a previously unknown “Courtship of Inanna and Dumuzi” was first translated into English and annotated by Sumerian scholar Samuel Noah Kramer and folklorist Diane Wolkstein working in tandem, and published in 1983.^[10] In this tale Inanna’s lover, the shepherd-king Dumuzi, brought a wedding gift of milk in pails, yoked across his shoulders.

The myth of Inanna and Dumuzi formed the subject of a Lindisfarne Symposium, published as *The Story of Inanna and Dumuzi: From Folk-Tale to Civilized Literature: A Lindisfarne Symposium*, (William Irwin Thompson, editor, 1995).

6 In Arabic sources

Tammuz is the month of July in Iraqi Arabic and Levantine Arabic (see Arabic names of calendar months),^[11] and references to Tammuz appear in Arabic literature from the 9th to 11th centuries AD.^[12] In a translation of an ancient Nabataean text by Kuthami the Babylonian, Ibn Wahshiyya (c. 9th-10th century AD), adds information on his own efforts to ascertain the identity of Tammuz, and his discovery of the full details of the legend of Tammuz in another Nabataean book:

“How he summoned the king to worship the seven (planets) and the twelve (signs) and how the king put him to death several times in a cruel manner Tammuz coming to life again after each time, until at last he died; and behold! it was identical to the legend of St. George which is current among the Christians.”^[13]

Ibn Wahshiyya also adds that Tammuz lived in Babylonia before the coming of the Chaldeans and belonged to an ancient Mesopotamian tribe called Ganbân.^[12] On rituals related to Tammuz in his time, he adds that the Sabaeans in Harran and Babylonia still lamented the loss of Tammuz every July, but that the origin of the worship had been lost.^[12]

Al-Nadim in his 10th century work *Kitab al-Fehrest* drawing from a work on Syriac calendar feast days, describes a Tâ’ûz festival that took place in the middle of the month of Tammuz.^[12] Women bewailed the death of Tammuz at the hands of his master who was said to have “ground his bones in a mill and scattered them to the wind.”^[12] Consequently, women would forgo the eating of ground foods during the festival time.^[12] The same festival is mentioned in the 11th century by Ibn Athir as still taking place at the appointed time on the banks of the Tigris river.^[12]

7 Literary references

- John Milton, “Paradise Lost”, Book I

THAMMUZ came next behind,
Whose annual wound in LEBANON allur'd
The SYRIAN Damsels to lament his fate
In amorous ditties all a Summers day,
While smooth ADONIS from his native Rock
Ran purple to the Sea, suppos'd with blood
Of THAMMUZ yearly wounded: the Love-tale
Infected SION'S daughters with like heat,
Whose wanton passions in the sacred Porch
EZEKIEL saw, when by the Vision led
His eye survey'd the dark Idolatries
Of alienated JUDAH.

- Oscar Wilde, “Charmides”

And then each pigeon spread its milky van,
The bright car soared into the dawning sky
And like a cloud the aerial caravan
Passed over the Ægean silently,
Till the faint air was troubled with the song
From the wan mouths that call on bleeding
Thammuz all night long

8 Church of the Nativity and Shrine of Adonis-Tammuz

According to some scholars,^[14] the Church of the Nativity in Bethlehem is built over a cave that was originally a shrine to Adonis-Tammuz.

The Church Father Jerome,^[15] who died in Bethlehem in 420, reports in addition that the holy cave was at one point consecrated by the heathen to the worship of Adonis, and a pleasant sacred grove planted before it, to wipe out the memory of Jesus. Some modern mythologists, however, reverse the supposition, insisting that the cult of Adonis-Tammuz originated the shrine and that it was the Christians who took it over, substituting the worship of their own God.^[16]

9 Performances

A performance of Inanna’s descent to the Underworld was organised in 2001 at the Cove in Denmark, Western Australia, and it has also been used by Jean Houston as a part of her Mystery School work.

10 References

- [1] Joseph Campbell “the dead and resurrected god Tammuz (Sumerian Dumuzi), prototype of the Classical Adonis, who was the consort as well as son by virgin birth, of the goddess-mother of many names: Inanna, Ninhursag, Ishtar, Astarte, Artemis, Demeter, Aphrodite, Venus” (in *Oriental Mythology: The Masks of God* pp 39-40).
- [2] Edwin M. Yamauchi, “Tammuz and the Bible” *Journal of Biblical Literature* **84.3** (September 1965:283-290).
- [3] *Inana and Bilulu: an ulila to Inana*, from Black, J.A., Cunningham, G., Robson, E., and Zólyomi, G., *The Electronic Text Corpus of Sumerian Literature* (Oxford)
- [4] Women’s Bible Commentary | edited by Carol Ann Newsom, Sharon H. Ringe | Westminster John Knox Press, 1998 | pg 197
- [5] *The Early History of God: Yahweh and the Other Deities in Ancient Israel* | By Mark S. Smith | Wm. B. Eerdmans Publishing, 2002 | pg 182
- [6] Samuel Noah Kramer, “Cuneiform studies and the history of literature: The Sumerian sacred marriage texts”, *Proceedings of the American Philosophical Society* **107** (1963:485-527).
- [7] Samuel Noah Kramer, “The Death of Dumuzi: A New Sumerian Version” *Anatolian Studies* **30**, Special Number in Honour of the Seventieth Birthday of Professor O. R. Gurney (1980:5-13).
- [8] Two editions, one ca 1000 BCE found at Ashur, the other mid seventh century BCE from the library of Ashurbanipal at Nineveh.
- [9] S. N. Kramer, “Dumuzi’s Annual Resurrection: An Important Correction to ‘Inanna’s Descent’” *Bulletin of the American Schools of Oriental Research* **183** (October 1966:31), interpreting this newly-recovered final line as uttered by Inanna, though the immediately preceding context is incomplete.
- [10] Diane Wolkstein and Samuel Noah Kramer editors/translators 1983. *Inanna, Queen of Heaven & Earth: Her Stories and Hymns from Sumer*. (New York: Harper Colophon).
- [11] Cragg, 1991, p. 260.
- [12] Fuller, 1864, pp. 200-201.
- [13] de Azevedo and Stoddart, 2005, pp. 308-309.
- [14] Giuseppe Ricciotti, *Vita di Gesù Cristo*, Tipografia Poliglotta Vaticana (1948) p. 276 n.
- [15] NPNF2-06. Jerome: The Principal Works of St. Jerome
- [16] Marcello Craveri, *The Life of Jesus*, Grove Press (1967) pp. 35-36

11 Bibliography

- de Azevedo, Mateus Soares; Stoddart, William (FWD) (2005), *Ye shall know the truth: Christianity and the perennial philosophy*, World Wisdom, Inc, ISBN 9780941532693
- Cragg, Kenneth (1991), *The Arab Christian: A History in the Middle East*, Westminster John Knox Press, ISBN 9780664221829
- Fuller, John Mee (1864), *Essay on the Authenticity of the Book of Daniel*, Deighton, Bell and co.

12 Further reading

- Campbell, Joseph, 1962, *Oriental Mythology: The Masks of God* (New York:Viking Penguin)
- Campbell, Joseph, 1964. *Occidental Mythology: The Masks of God* (New York:Viking Penguin)
- Kramer, Samuel Noah and Diane Wolkstein, 1983. *Inanna : Queen of Heaven and Earth* (New York : Harper & Row) ISBN 0-06-090854-8
- Jacobsen, Thorkild, 1976, *The Treasures of Darkness: A History of Mesopotamian Religion* (New Haven: Yale University Press)

13 External links

- **Sumerian Poems about Dumuzid and Inanna**
 - ETZSL: Narratives: Inanna and Dumuzid in Unicode and ASCII
 - ETZSL: Hymns: Inanna and Dumuzid in Unicode and ASCII
- **The Akkadian “Descent of Ishtar”**
 - “Descent of the Goddess Ishtar into the Lower World”, trans. M. Jastrow, 1915; at [Sacred Texts and Ancient Texts](#)
 - “The Descent of Ishtar”, trans. E. A. Speiser, 1950: [Eliade and Gateway to Babylon](#)
 - “The Descent of Ishtar”, trans. Stephanie J. Dalley

14 Text and image sources, contributors, and licenses

14.1 Text

- **Tammuz (deity)** *Source:* [http://en.wikipedia.org/wiki/Tammuz%20\(deity\)?oldid=633503074](http://en.wikipedia.org/wiki/Tammuz%20(deity)?oldid=633503074) *Contributors:* Bryan Derksen, Andre Engels, Danny, PierreAbbat, SimonP, JohnOwens, Gdarin, IZAK, Sannse, Paul A, TUF-KAT, Error, Andres, Efg hij, Jallan, Wetman, Goethean, Gilgamesh, Bobblewik, Jonathan Gynspan, Pyrop, Hilly, YUL89YYZ, Dbachmann, Aranel, Kwamikagami, Summer Song, Susvolans, Art LaPella, Viriditas, Nicke Lilltroll, SmIsle, Ogress, Jason One, Kuratowski's Ghost, Improv, Jnothman, Saggiga, Kingsleyj, Marudubshinki, Ccartw3, FlaBot, Str1977, Wastingmytime, 334a, YurikBot, Alma Pater, RussBot, LeonardoRob0t, Anclation, SmackBot, David Kernow, KocjoBot, Bradtcordeiro, Ppntori, JAn Dudík, T sca.bot, HoodedMan, Castanea dentata, BostonMA, John D. Croft, Senthilkumaras, Ugur Basak Bot, Axem Titanium, Richard L. Peterson, Stoa, Ryulong, Joey-Merl, JoeBot, BBuchbinder, Atomobot, Jamoche, ShelfSkewed, Neelix, Caracas1830, Laius, Thijs!bot, DL77, Picus viridis, Alphius, Tiamut, Zunkir, WinBot, Italus, T@nn, David Eppstein, JaGa, Gwern, MaEr, Lilac Soul, Dakirw8, Jcwf, Alimo, Dieterstein, Dkreisst, Idioma-bot, Kitzur, Epton291, Evil-mer0dach, Cihangir21, Nihil novi, Til Eulenspiegel, Gidiav, Archaeogenetics, Fratrep, SamuelTheGhost, Jimbelton, Sumerophile, Lstanley1979, MystBot, Addbot, Laurinavicius, LaaknorBot, Lightbot, JEN9841, Legobot, Yobot, Che!, AnomieBOT, Mahmudmasri, Xqbot, Erud, J04n, Hope&Act3!, Adlerbot, Jonesey95, RedBot, MastiBot, Roulleau, Ripchip Bot, EmausBot, Western Pines, Fg63, Helpful Pixie Bot, BG19bot, Diabolos the Devilboy, Jonney2000, Faizan, Ponyfan58425, Helloworldhellosky and Anonymous: 93

14.2 Images

- **File:Chaos_Monster_and_Sun_God.png** *Source:* http://upload.wikimedia.org/wikipedia/commons/c/c3/Chaos_Monster_and_Sun_God.png *License:* Public domain *Contributors:* Own work *Original artist:* Georgelazenby
- **File:MinotaurInThrone01.jpg** *Source:* <http://upload.wikimedia.org/wikipedia/commons/d/d5/MinotaurInThrone01.jpg> *License:* CC-BY-SA-3.0 *Contributors:* Own work *Original artist:* Szalax

14.3 Content license

- Creative Commons Attribution-Share Alike 3.0

Thammuz The Phoenician equivalent of the Greek Adonis.

<http://www.angelfire.com/journal/cathbodua/Angels/Tangels.html>

Thammuz The Phoenician equivalent of the Greek Adonis.

<http://www.angelfire.com/journal/cathbodu/Angels/Tangels.html>